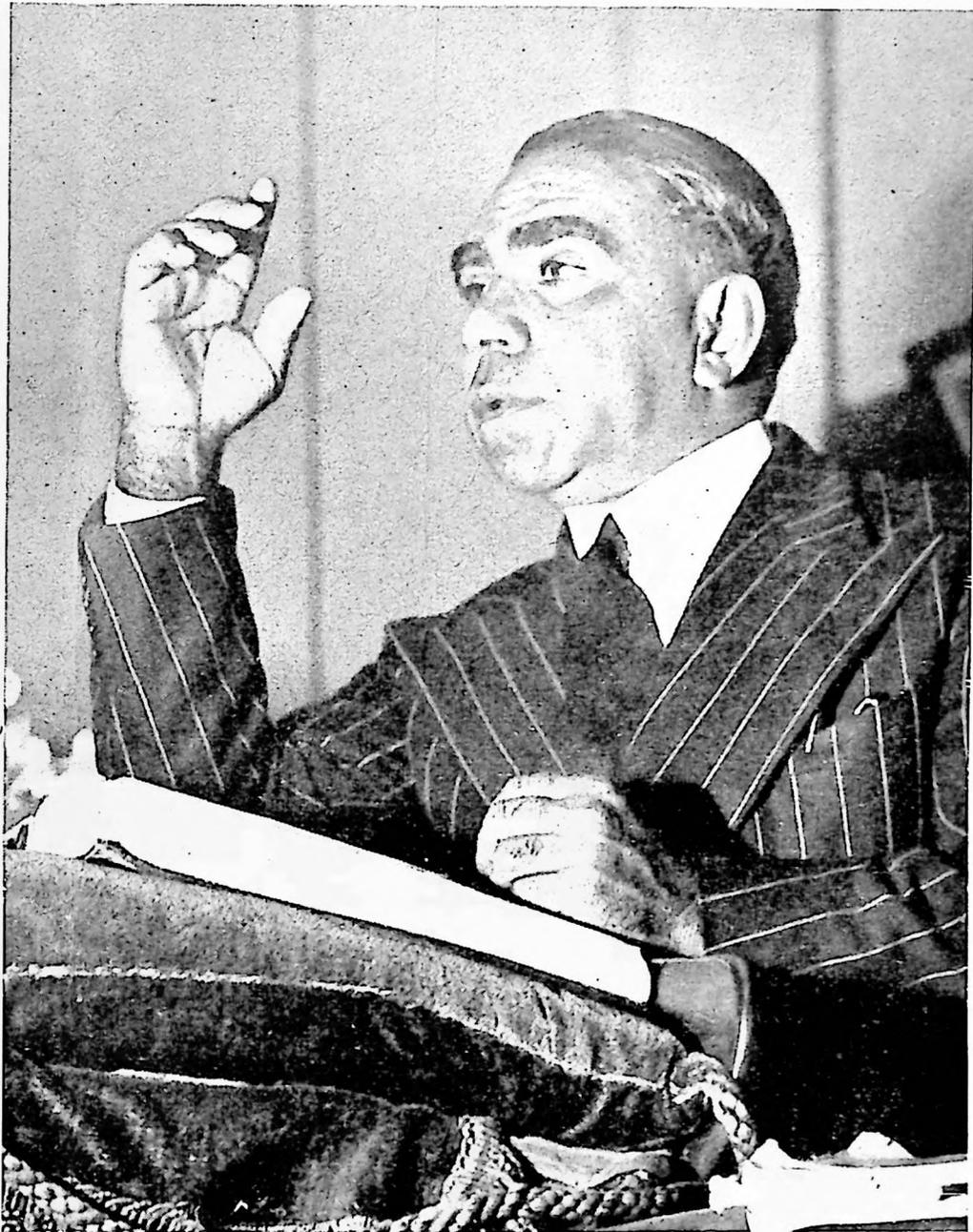




November 20, 1965

"PASTOR DOUG"



YOUR
STRONG LINK
WITH ALL
THE CHURCHES

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

SMITH'S EMPIRE

Although it was expected, the rebellious declaration of independence by Rhodesia still came as a shock. It was hoped that Mr. Ian Smith and his ministers would listen to the voice of reason, and maintain the law. Instead, they almost eagerly decided to "go it alone."

Alone they are. It is seldom that world opinion is unanimous about anything these days, but it is of one mind about Rhodesia. Communist and capitalist, old nations and new, all condemned Mr. Smith and called for his removal. All, that is, except South Africa, which takes its stand with Mr. Smith. As they stand together, they will probably fall together. Hearts are sick with fear at the dreadful prospects that lie ahead for both countries. Disaster may be averted for years, but it will certainly come unless these nations bow to the winds of change.

Despite the call by African and communist countries, Britain is most unlikely to take the initiative in military action against Smith's empire. Britain is pinning its hopes on economic sanctions. These will be severe and possibly decisive if all other nations back up their words with strong economic reprisals. The danger of sanctions, however, is that the black majority may suffer more than the white minority. The neighbouring nations of Zambia and Malawi will also be affected by an economic blockade because their road to the world lies through Rhodesia.

To hear the Prime Minister of Rhodesia speak is to gain the impression that there is an almost nation-wide agreement with his government's action. This is nonsense so far as the black coloured people are concerned, and it is not even true of the whites. According to an Ecumenical Press Service statement a report approved by the Christian Council of Southern Rhodesia indicates some courageous opposition to Mr. Smith. The report was made public when Mr. Smith was in London conferring with the British Prime Minister, Mr. Harold Wilson.

The report called for a new constitution and deplored the possibility of a unilateral declaration of independence. The present constitution, it says, is unsatisfactory because "it does not sufficiently protect individual rights and liberties and it leaves power in the hands of the minority for an indefinite period without the consent of the majority." It also called for the abandonment of the Land Apportionment Act, which it declares is "inimical to the best interests of the people of the country. Many of its provisions are an offence to human dignity."

The report was the result of the Consultation on Human Relations held last August, and representatives included Anglican, Congregational, Methodist, Presbyterian and R.C. Churches, The Society of Friends, the Bible Society, and various local Rhodesian Councils of Churches.

This strong statement of the Christian churches within Rhodesia is an encouraging sign. If such influences can gain ground, it is possible that pressures from within will be more successful than threats or measures taken from outside Rhodesia. Mr. Smith is defying the outraged conscience of the world, but he may yet feel obliged to listen to the voice of Christ speaking through his own countrymen. To this end, the Christian Council of Southern Rhodesia should receive the strong support of Christians in all lands.

A LAWYER AND AN HONEST MAN

Dr. Herbert Vere Evatt was not a popular political leader, but he was a man of great scholarship, great talent, and, above all, a man of great integrity. After a brilliant University career, he became a barrister and then entered politics as Labor member for Balmain in the Legislative Assembly of N.S.W. At 36 he was appointed judge of the High Court. Had he remained there he undoubtedly would have made a firm place in history as a great constitutional jurist, but he returned to Federal politics. As Attorney-General at the end of the war he became President of the United Nations, and as spokesman for the small nations of the world he fulfilled his destiny.

His comparative failure in Australian politics was largely due to his willingness to lend his mind and voice to unpopular causes. His personal integrity thwarted his public ambition. In a world where the prizes go to those who compromise, Dr. Evatt shone as an honest man. He would not lower his principles in order to gain high office.

For this he deserves our respect.

THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,
West Melbourne, C.3.
Phone 30 - 1848

Vol. 68

No. 46

Editor: A. E. White, B.A.

Associate-Editors:

- W.A. — J. K. Robinson,
11 Almondbury Rd., Mt. Lawley.
- S.A. — E. P. C. Holland, J.P.,
189 Gawler Pl., Adelaide.
- Tas. — R. J. Boxhall,
8 Whelan Cresc., West Hobart.
- Vic. — W. W. Saunders,
217 Lonsdale St., Melbourne.
- A.C.T. — G. R. Stirling, B.A.,
88 Limestone Ave., Canberra.
- N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.),
B.Sc., Dip.Ed.,
41 The Point Rd., Woolwich.
- Qld. — H. Sargent,
403 Annerley Rd., Annerley, Brisbane.

ADVERTISING RATES

Births, Deaths, Engagements, Marriages,
Memorials, Thanks, etc. — 7/6 per
notice.

Coming Events, For Sale, To Let, Want-
ed, and Similar Advs. — paragraphed
items, 6/- for 24 words. (5/- for five
or more consecutive issues.)

Coming Events, Displayed, and similar
Displayed Items — 7/- for 24 words.
(6/- for five or more consecutive
issues.)

Accommodation and Travel — 8/- for 24
words. (7/- for five or more consecu-
tive issues.)

General Advertisements, Special Treat-
ment — 9/- per col. inch of 14 ems;
7/6 per col. inch for four or more
consecutive issues; 6/- per col. inch
for quarterly contract.

Why The Church



BY TOM MASON

Have you ever asked yourself, "Why is there a church?" It's a question we all ought to ask ourselves — and try very seriously to answer. We could put it another way: "For what purpose does the church exist?" It isn't an easy question to answer; and when we finally do, we may get quite a surprise.

I.

Let us define what we mean by this word "Church." The New Testament tells us that those who believed the Word and were baptized were added to the Church. That is, those who accepted Jesus Christ as Saviour of life and Lord of life. So we find that the Church is people. And it's extremely important we understand that fact.

The Church is people. It is not a building. Neither is it a minister; there is no such thing as a one-man church. Nor is it a staff of Bible School teachers or club leaders. It is all the people who believe. It is all Christ's people. It is all the people of God.

So you, whoever you are, and I, if we believe in Jesus Christ, are the Church. So when we put this question we are really asking, "For what purpose do you and I exist?" for we are the Church. We are the community of God which is meant to be living and learning and worshipping and working in the fellowship of Christ.

II.

Take this a step further. What was it that Jesus said to those who first believed? — to the first Church? His commandment was, "You shall be my witnesses." And those words are valid, not only for the Eleven who first heard them, or for the 120 disciples in the Upper Room at Pentecost, but for the whole Church — for us, now.

And we could quote other words of Jesus: "Go into all the world and preach the gospel." "Go and make disciples of all nations." "As the Father has sent me so send I you."

It becomes abundantly clear that the Church has a mission. We have a mission. That is, to witness, to teach, to preach, to proclaim, to show Jesus Christ

T. R. Mason is minister of Mt. Gambier Church of Christ, S.A. This sermon was preached at that church.

to other people. Do we begin to see, then, what we let ourselves in for when we confessed our faith in Jesus Christ and were baptized?

We did not just accept the wonderful privileges of forgiveness and new life and reconciliation with God. We also took upon ourselves the staggering responsibility of telling other people that what God has done for us he can do for them. And more: that this change God makes in our lives is the greatest thing that can happen to anyone.

III.

We need to look at this very closely, because this is where we often fail. It is one thing to say to someone, either in words or deeds, "What God has done for me, he can do for you." It is quite another thing to say, "This is the greatest thing that can ever happen to you." Are we convinced that by far the most important thing that can happen to anyone is for him to come to know God through Jesus Christ?

If we are to carry out our mission as the Church we must have a deep conviction of that fact. Otherwise our mission will be a flop — like the conscientious salesman who is given goods to sell which he believes are of little or no value. You see, I think it is possible to think that what one person gets from faith in Christ and fellowship in the Church, another person can get from Rotary, or the Country Women's Association, or the Football club, or the Drama group; that the benefits derived from the Church and these other organisations amount to the same thing.

Well, is that true, or is it not? If it is true, a man is justified in saying, "Look here, your hobby is the Church, mine is the football club; there's no real difference between them. So you go to yours, I'll go to mine, and let's leave it at that."

Do we have an answer for a statement like that? Can we see that it is not a question of one or the other at all; but that to become one of God's people is to live such a changed life, that participation in Rotary, or the Country Women's Association, or the football club becomes more purposeful than ever before? And why? Because we have a mission — to share our faith. And there is no greater purpose in life than that.

IV.

We come, at last, to answer our question plainly: "For what purpose does the Church exist?" We have talked about the Church being us — we who believe. We have said that this involves us in mission — the responsibility of communicating our faith to others. We have also said that we must be convinced that this is the greatest service we can render to other people, and that for them to accept this Christ is the most important thing that can happen to them.

All of that is summed up in one sentence: The Church exists for the people outside it. Jesus didn't establish the Church as an exclusive club where members existed for the benefit of one another. But we have allowed it to become such an institution.

For instance, when Sunday Schools were first established they were begun for the children of people outside the Church; those who had little hope of hearing the gospel otherwise. The children of church folk didn't go to Sunday School. It wasn't that they felt superior, but that they received their Christian education at home.

We have largely changed all that. In most church homes there is little positive Christian instruction given. We send our children to Sunday School instead. And so the worst has happened: our preoccupation with the people inside the Church has caused us to lose sight of the people outside.

It would be interesting to see to what extent we are catering for the people of the church in our auxiliaries. Next time you go to a meeting of your club or fellowship, count the number of non-churched people who are present. What percentage of the total are from outside the church? Not very many; for the church which Jesus established to witness to the people outside it is spending most of its energy and resources catering for those within its own ranks.

In other words, the Church which was meant to exist for the purpose of talking to others about Jesus Christ is only talking to itself. And we soon begin to suspect the person who starts talking to himself!

The Church — that is, all the people of God — must break out of its present pattern of exclusiveness. We must stop treating the good news of God as if it were a secret. We must stop hiding the gospel as if we were ashamed of it. We must stop talking to ourselves and begin talking to others.

The world needs the gospel, and there are many who would be ready to hear it and accept it — if only we would share it with them. Jesus said, "No man lights a lamp and puts it under a tub, but on a lamp stand, so that it gives light to all who are in the house."

If only we would begin to let our light shine: to tell people, to show people, to bring them to church to hear and experience the gospel, we would probably be surprised at the results.

I was reading recently of a church in Glasgow which conducted a campaign of visitation evangelism. Those who visited were surprised at the welcome they received. One was, "We're glad you've

(continued on p. 4)

IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF INTERRUPTIONS ARE CONVERTED INTO OPPORTUNITIES

"Thank God for interruptions," said a senior citizen after she had recounted the happenings that had hindered the day going according to plan. It was early morning when a neighbour, anxious about her baby, called for advice. Mid-morning there was an S.O.S. call on the telephone from a next street neighbour. This involved a visit and over one hour of nursing attention. Two unexpected visitors from the country arrived for lunch. Before the afternoon was far spent, a friend was seeking counsel regarding a mental stress that had overtaken her because of a grave misunderstanding.

When the friend to whom she retailed the outworking of the day offered sympathy, it called forth the remark, "Thank God for interruptions." Surely such a reply in a positive tone revealed a pattern of reaction to the day by day distractions, frustrations and interruptions. If given grace, one may recognise an opportunity lurking in every interruption.

While the world is constituted as it is, interruptions will come from within the family, the community and business relationships, and even from one's inner self. Being out of sorts mentally and physically often hinders the day from going according to plan. We must handle interruptions or they will mishandle us.

A succession of interruptions is the pattern of a mother's day. Children are ready for school when it is discovered that a garment needs a button, a shoe a new lace, an exposed nail needs attention, a school book is missing. Children's close of day interruptions assume greater intensity because of a weariness — a wound needs cleansing and dressing, an eye needs bathing, a nasal distress needs a balm, an ache needs soothing, a fear allayed, and a story to be read. Good mothering comes via attention to interruptions without panicking and imparting tension. A telephone may assume the dimensions of a tyrant for the man of the house, yet this instrument of interruptions may channel success into the business outworking of the day.

The last place in which interruptions are wanted are in the calm of the home and the normal unfolding of children's lives. God does not always see it that way. Growth, the stretching of limbs and the stretching of mind, interrupts and disturbs the even tenor of childhood ways. The eagle breaks the nest, to win for its young initiative the strength of wing. The adolescent drive that overtakes young men and women thrusts them into life. Their search for truth may even disturb the smug satisfactions that often cramp the lives of seniors and cause them to swirl in an eddy of partial truths.

A letter from a young mother tells of the birth of her first child. After retailing all the new-found joys in caring for her babe, she volunteers the remark, "I now wonder what I did with all my time before baby came." She was actually saying, "Thank God for so wonderful an interruption."

An adult congregation is in danger of being content with "still water" experiences, but a church fortunate enough to have youth groups will often have a stirring of the "still waters." Thank God for junior and adolescent earthquakes and mirthquakes.

WHY THE CHURCH?

(continued from p. 3)

come." And another, "We have wanted to get back to the church, but we didn't know how to go about it . . . can we start now?"

But by far the most interesting story was of the church member who had a shop in one of the most densely populated parts of the parish. The week after the mission a regular customer came into the shop. She asked a very unusual question. She said, "Are you a member of the church down the road?" The shopkeeper admitted membership. "Well," said the customer, "you can't think much of your church. I've been coming in here day in and day out for twenty-five years, and you've never thought to ask me to a service. But I'm starting next Sunday." Our silence, you

see, puzzles people, so that they think we've got nothing to give.

Let us not be mistaken about the answer to our question: "For what purpose does the Church exist?" The Church exists for the people outside it. That is the direction of our mission. That is our mission. As one man said, "The Church exists by mission as a fire exists by burning." And where there is no burning, you can be certain there is no fire.

LYLE WILLIAMS

:: FLORIST ::

37 Toorak-rd., South Yarra, Vic.
26 - 4830; after hours, 27 - 1771.

FLOWERS FOR ALL OCCASIONS.

THE AUSTRALIAN CHRISTIAN

OVERSEAS MISSIONS

CARGO CULT PROBLEM

By Miss D. HOWDEN

Diana Catts and I have been together again, at Minung this time, for just a few days. I took only a week's holiday last August, so that I could take my second week of holiday now. Diana postponed all her school vacation so that she would be free to attend the Convention at Tung, and then to come to Minung for a little stay.

The Convention at Tung was a real success. They broke up into discussion groups and a literate indigene wrote down notes in each group and then reported on the discussions. They had never done this before. There were visitors from all stations, and we hope that these Christian Conventions will in time break down the enmity which has traditionally existed between the various villages. We were disappointed that none of our Tamnung, Minung and Pir people attended. Sometimes it seems very difficult to interest them in anything outside their own villages — but that is rather a sweeping statement for me to make.

Lately there has been a lot of interest in something that is supposed to be up the river in the Chungribu area. Our Chungribu people seem to know nothing about it, but the Chungribu area has had a steady stream of down-stream visitors. It seems that there is supposed to be some cargo (this is the Pidgin term for material goods) available for nothing.

There is a widespread New Guinea belief that their ancestors have cargo to send them, and that we white people are stopping it from coming to them. This belief is known as cargo cult, and is a real problem in this area. In spite of the government and missions trying to teach them that material wealth is the result of hard consistent work, this seems quite foreign to their way of thinking.

We need to be so careful to point out constantly that Jesus promised his disciples nothing but hardships in this life. They so often think that God's help to the Christian means that God gives them things without their having to work for them.

Department of Social Service

(The Church in Action).

Churches of Christ Centre,
217 Lonsdale-st., Melbourne, C.1.

A church without hands or feet is just as helpless as an individual without them.

SOCIAL SERVICE is the hands and feet of the church, functioning according to the measure of support it receives.

Three Homes, sheltering over 130 Sick and Aged.

Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary,

32 - 2447.

November 20

BEHIND PRISON WALLS

"IT'S BEEN NICE KNOWING YOU"

By A. R. JONES, A.U.A.,
Chaplain, Yatala Prison, S.A.



"It's been nice knowing you," said Norm as he left the chaplain's office for the last time. They had had prayer together, and Norm took the chaplain's hand, "It's been nice knowing you. I'm proud to call you my friend."

Norm had come to prison three months before. He had been in trouble before, but this time the punishment was prison, and it seemed all the more drastic — but this time it was different, for his wife had informed him that she could take no more of his drunkenness and neglect. She would really be better without him.

Norm took it to heart. He loved his wife and two children, and to lose them would be worse than anything. He didn't know his drinking would bring him to this.

After church one morning he came to the chaplain to tell of his concern. Could anything be done? The chaplain told him that he had no-one to blame but himself, and if he wanted to see a changed relationship with his wife he must change himself and give her some reason to change her attitude towards him.

He had never had anything to do with religion, and had no time for ministers. His wife thought he must have been really desperate to make any approach to the chaplain at all. It gave her reason to be hopeful.

From his first interview Norm took books and lessons to study, in an effort to find that spiritual power which he now believed could change his life and give him the strength to be the husband and father he now wanted to be.

Enlightenment came as he studied

the Word, and then he surrendered. When he committed his life to Christ he said, "I want to live this way. Since I have been in gaol I have discovered the true faith in Jesus. I have asked his forgiveness for my sins and have found peace within myself that I never knew existed. I have decided to place my life in the hands of Jesus and follow the true Christian way of life."

Norm is not a strong character, and will need all the grace and strength God can supply. His background is not helpful. He was a most unstable fellow, losing job after job because of his drink — at last assaulting a man and receiving a prison sentence.

Now that his good intention is there he wants to be a better man. He said that he has learnt to pray, and if he continues to pray he may find the necessary grace to sustain him. He wants to go to church and if we can find church folk who will stand by him it will help him tremendously to live the Christian life.

The chaplain has many such friends, whose acquaintance he first made in prison. They now value his friendship — but he values their friendship too. Most valuable of all is that they have found the friendship of Jesus.

The day he was released Norm came to the chaplain's home, as promised, and after a few days the chaplain called at their home to find a very happy family. "We are having our Bible reading together," the wife said, "and we are all going to church on Sunday." The most valuable friendship that they have made is the friendship of Jesus.

programming. The general pattern of the club is threefold — to provide an opportunity for worship, to supply a pattern for living, and to encourage even the handicapped to serve others.

The project began last March when 15 male patients from Larundel met at the church at 7.30 p.m. one Wednesday, after travelling nearly three miles by public transport. The church paid the bus fares. There have been eight meetings since then. One was a sports night, one a social evening, at which 25 lady patients were guests.

Six nights were devoted to making educational toys for the "Helping Hand" school for retarded children. Included in the syllabus for the remainder of the year is a concert and a Friends' Night at Christmas time.

The number on the roll is now 25, with an average attendance of 20. A membership card issued to accredited members invites them to: **Be regular in attendance; Take part in planned activities; Serve those less fortunate, and to Rely on God's help for these things.** Meetings begin at 7.30 and close at 9.40.

At first, two men of the church were involved, now there are four, but the emphasis is upon friendship rather than leadership. It is for this reason that club members are drawn from long-term patients. This enables established contacts to continue over a considerable period.

An extension of club activities is the commencement of monthly Saturday afternoon car trips. Six drivers with cars co-operate with six ladies. The drivers provide transport and the ladies supply refreshments for about 20 passengers.

This activity, and the results observed, underscores the need for the establishment of interpersonal relationships on a basis of mutual acceptance. We often hear that a group of workers is giving the patients of a hospital a concert, a social, a bag of sweets, an outing — these are good, in their own right, but if used as a bridge over which communication can be established on the level of personal friendship, then the way is open to fill real needs.

This, then, is the field of our adventure. For most people, it is not an easy task; nor is it one to be taken lightly or patronisingly. Most seem to be hesitant or apprehensive of making a start — this is quite understandable in view of the stigma attached to Mental Hospitals in years gone by.

But those years have passed, a silent revolution has taken place. There is silence now where once a babel of sounds existed; the untouchables are within easy reach; the dejected, withdrawn person, once huddled in the corner, now stands waiting and watching, longing for a friend. Doctors, nurses and other staff, in their official capacity, cannot give the needed solid individual friendship.

CHURCH OF CHRIST THE PATCH (Vic.)

SERVICE: 11 a.m.

7 p.m.: GOSPEL SERVICE.

SUNDAY SCHOOL: 9.30 a.m.

A Friendly Welcome Assured.

Minister: W. Compston.

SERVING MENTAL HOSPITAL PATIENTS . . . By R. W. FISHER

A Community Bridge



In institutions for mental care there are many types of patients. There are long-term and short-term patients. There are those attending clinics, special wards, rehabilitation centres. There are some treated by a family doctor or by a specialist. As a generalisation it could be said that they all have the same basic needs, but there are also needs which can be regarded as common to specific groups.

This adventure in service was applied to ambulatory patients of limited capacity and ability, but with no marked deterioration evident. The patients came from a long-term mental hospital at Larundel, Vic.

The different thing about this activity conducted by the East Preston Church

of Christ is that it is not the usual visit to patients in mental hospitals, taking to them entertainment, amenities, and other expressions of material comfort and cheer. Here, the patients leave the hospital environment, take part in their own activities, and make a contribution to the welfare of others.

They are not invited to "join with others," but are members of a club which is specifically their own and to which they may, on special occasions, invite guests.

These objectives could be achieved by non-church organisations, but as the group meets in a church building in a church sponsored programme, the distinctive Christian influence and contribution is more readily built into the club

THE AUSTRALIAN CHRISTIAN

1965



SOUTH AUSTRALIA

ACCORDING TO FOOTBALL

(Goolwa, S.A.). Jack Maxted spoke to S.S. anniversary children on "The Gospel according to the S.A. National Football League." He also introduced a competition with girls v. boys: "oughts and crosses." The girls won . . . The Tuesday night concert provided items by various classes. There were messages in song and play-acting with much talent revealed. Gerald Bugar is supt., and R. W. Saunders is minister . . . The church has been encouraged to take active part in the "Vote No" lottery campaign for Nov. 20.

FROM CHAPEL TO HALL

(Croydon, S.A.). The original house of worship was converted for use as a S.S. and youth activity hall in time for B.S. anniversary on Oct. 31 and Nov. 1. The hall has been lengthened, the floor levelled and a stage erected, providing facilities for every phase of church activities. Messrs. English, Hamilton, Cunningham, Greenhalgh and Bartlett gave illustrated addresses. W. Bottrall led excellent singing . . . Dr. Beryl Bowering spoke to the Ladies' Fellowship group on their 10th birthday . . . The church extends sympathy to the Sulley family, which includes Miss Win Sulley, a missionary in Japan, in the passing of a wife and mother.

TALENTS RETURNED

(Gawler, S.A.). At the 46th anniversary of the church, members returned Talents which were set to work in aid of the Manse Fund. The Talent and special offering amounted to £201. L. Springbett, who was three months at our mission in New Guinea, spoke at the church tea. There were three baptisms.

"NO LOTTERIES" CAMPAIGN

(Ascot Park, S.A.). The church secretary presented the salient points of the "No Lotteries" campaign to the church on Nov. 7. There were two decisions at night. Robin Frost was soloist . . . At the last C.M.F. meeting for the year, opportunity was taken to say farewell to the minister, R. H. Sercombe, who moves to Elizabeth shortly.

Les Lawlor Says . . .

I stand behind every Lawlor Pest Control job personally — all types of buildings — anywhere. Everything unconditionally guaranteed! Weeds — birds on roofs — Argentine and all other ants — "White Ants" — Borers — Carpet Pests — Lawn Pests — in fact any pest that grows, walks or flies.

LAWLORS PTY. LTD. . . . THE PEST CONTROL PEOPLE

STH. AUST.: 6-10 Henley-st., Torrensville. 57-9636
141-143 Commercial-st., Mt. Gambier. 2-1861
MELBOURNE ASSOCIATE:
Phantomyst Pty. Ltd., Melb. 64-2045.



S.A. WOMEN

At the Conference meeting on Nov. 4, the attendance was 196. The Scripture reading was by Mrs. Simpson (Matt. 25: 34-45), and the meditation by Miss Hammond. The soloist was Mrs. P. Mesent. Mrs. S. Matthews led in obituary prayer.

Mrs. W. S. Morrow was elected leader of Christian Educ. Dept., and Mrs. K. Parry, a member of this Dept., was appointed College of the Bible representative. Representatives to Women's United Church Association are: Mesdames Burt, Cunningham, Horne, S. Lawrence, Simpson, J. Wright. The resignation of Mrs. Mauger from Overseas Dept. was received

HOSPITAL BIRTHDAY

(Koongarra Park, S.A.). Miss Barr, the church's oldest member, celebrated her 90th birthday in Northfield Hospital, where she is recuperating . . . The annual birthday of the C.W.F. took the form of a "hat parade" . . . The Boys' Brigade held their annual tea on Nov. 7 and were awarded badges earned during year.

OBITUARY

Mrs. D. Sulley.

With the death of Mrs. D. Sulley, which came suddenly on Oct. 1, the church at Croydon, S.A., lost a very faithful member. For the past four years she suffered much from ill-health, but patiently endured. She became a member of the church at Hindmarsh during the ministry of G. P. Cuttriss, but soon afterwards transferred to Croydon. Mrs. Sulley taught in the Kinder Dept. of our school and for many years brought a car load of children to school every Sunday. She took a keen interest in the sporting activities of the young people of the church, encouraging them with her presence at their cricket and tennis matches. Her strong faith in Christ and wholesome outlook on life exercised considerable influence over many lives. Our sympathy is tendered to her husband, her two sons, their wives and families, and to her daughter, Miss Win Sulley, who has been serving as a missionary in Japan with the World Evangelisation Crusade.—W. N. Bartlett.

with regret, and Mrs. B. Coventry was elected in her place.

Rally days for coming year are: March 3, Overseas Missions; May 5, Mid-year Conference; June 2, Home Missions; August 4, Aborigines Missions; Nov. 3, Social Service.

Mrs. Watson introduced Mrs. McCracken, newly appointed Matron of Black Forest Rest Home, who brought greetings and told of the interests and activities of the residents at the Home.

President's thought for the month: "Knowing the love of Christ which surpasses all knowledge may you be filled with the entire fulness of God" (Ephesians 3: 20, Moffatt).—M. Wright, Asst. Sec.

BIRTHDAY CAKE

(Murray Bridge, S.A.). The C.W.A.F.'s 51st birthday had Mrs. Ross Graham to cut the cake . . . A concert, prepared by a willing group was presented to add to Church Building Fund . . . The C.W.E.F. featured a "mock auction" and "The Touch of the Master's Hand," by Mrs. Pitt . . . A special youth service, arranged by Mr. Pitt, included John Long as song leader, Donald Watts, Gary March and Jill Hutchinson . . . Five attended Sthn. Dist. Conf. Executive at Strathalbyn.

LOXTON. Terence Albrecht is in the Mildura Hospital after meeting with a serious road accident on Oct. 24 . . . The tennis team has won 3 of the 4 matches played . . . A social afternoon, given by the C.W.F., was held on Nov. 9 to celebrate the occasion of Mrs. W. May's 81st birthday. LENSWOOD. Ron Saunders, of Goolwa, was guest speaker at our S.S. anniversary on Oct. 24. The S.S. picnic was held at Williamstown on Nov. 6.

MOVED

HINTON & SON JEWELLERS

— NOW —
12 ADELAIDE ARCADE
Phone: 23-5462

MUSIC

No family can afford to be without MUSIC, it is a luxury and an economy; an alleviation of sorrow, and a spring of enjoyment. A protection against vice, and an incentive to virtue. When rightly used, its effects — physical, intellectual and moral, are only good.

Do not neglect to see the LISZT PIANO, THE KINSMAN and YAMAHA ELECTRONIC ORGANS before you make your choice from

CHENEY'S

808 South-rd., Clovelly Park, S.A.
Phono 76-2880.



NEW SOUTH WALES

DECISIONS AT NORTH TURRAMURRA

(N.S.W.). The new work at North Turramurra is progressing favorably. Sunday communion services are held at 9.15 a.m., with the B.S. session following. There is evidence of growing interest. On Oct. 31, G. H. Sloman, of Belmore, was preacher. There were two decisions, the first-fruits of the gospel in this field.

WOOLWICH GRADUATION SERVICE

(N.S.W.). The graduation service of the N.S.W. Bible College will be held on Fri., Nov. 19, at the Enmore Tabernacle. Diplomas and Missionary Certificates will be presented to students who have completed their courses. Miss Jennifer Smith concludes a year of study at College and will return to the New Guinea Mission field in 1966, to resume her work as a teacher. It is also anticipated that Nursing Sister Dorothy Holstein, who is also among the exit-students, will sail for our Indian field early in the new year.

AWARDS PRESENTED

(Warrawong, N.S.W.). On Oct. 31, 42 young people were at fellowship tea and church parade, when C. Bowser, Conf. Pres., presented awards for S.S. and club competitions, and preached the gospel . . . At Sth. Coast Fellowship picnic, Mr. Jardine, of Ethiopian Mission, spoke to a large crowd on the lawn at MacRoberts' farm . . . David Surtees, of Bowral, was speaker at the church anniversary services on Nov. 7. Mrs. Surtees and Chris. Verdi sang . . . A. A. McRoberts is minister.

N.S.W. PRAYER LIST

We seek your interest and your prayer support in various aspects of the brotherhood outreach in N.S.W., in the following areas of service:—

1. The Christian Women's Fellowship, in its State-wide task in encouraging faithful service in local C.W.F. activities.
2. The elderly folk in our Social Service Homes — at Pendle Hill, Bingley Hall, and Croydon — and those who care for them.
3. Woolwich College Exit students — as they leave the College and enter new fields of endeavour — that they may be given vision and faith for the task.
4. Overseas Mission workers — particularly those in India, that they may be given increasing opportunities, in the medical and educational programmes, to proclaim Jesus Christ.
5. The N.S.W. Christian Unity Committee — as it plans its developing programme of education — so that our membership may be informed in these days of challenge in the realm of inter-communion co-operation.

REFORMATION SUNDAY

(N.S.W.). Reformation Sunday, organised by the Council of Churches in N.S.W. — including Anglican, Baptist, Churches of Christ, Congregational, Methodist, Presbyterian and Salvation Army — was observed on Oct. 31. It is significant that services in churches throughout Sydney upholding the great heritage of the Protestant Reformation should have been held this year on the exact day on which Martin Luther, in 1517, nailed his 95 theses of protest and reform on the door of the famous University Church at Wittenberg.

The Council issued a notable statement on this occasion, in which it points particularly to the importance of the Scriptures in the history of the Protestant Reformation.

INTEREST IN HOME

(Burwood, N.S.W.). Considerable interest is being shown in the Aged People's Home at Croydon. The officers and young men of the church conduct regular services, and our minister, F. L. Ewers, also serves as chaplain. The Matron and a number of elderly folk regularly attend church meetings . . . C.W.F. were hosts to the State C.W.F. for "Convention Day" on Oct. 21 . . . Speakers at the B.S. anniversary were Graham Warne, of Woolwich Bible College, and Mr. Ewers . . . Recent speakers have been Paul Parker, of Churches

The first message of this mighty movement was "the truth that our faith can be no other than the life-giving gospel announced by our Lord Jesus Christ and the Apostles whom he chose, and this gospel we find in the words of the Holy Scriptures . . . The Great Doctrines of the Reformation need to be proclaimed and taught as never before — the Incarnation, revealing Christ's Deity and Manhood; the Atonement through Christ's self-offering upon the Cross, and the Resurrection revealing God's way of Salvation; Justification by Faith."

Many congregations and members of Churches of Christ shared in special services culminating in the combined gathering in the Chatswood Methodist Church. G. S. Parish was the speaker.

of Christ in India, P. H. Morton, and Neville Snow.

QUESTION BOX

(Tempe, N.S.W.). The student minister, W. J. Harrison, has been using a Question Box with good effect at evening services . . . Speakers at the B.S. anniversary included Miss Ruth Maxted and Lex Lake, of Fairfield church, who is also Director of Life Boys. Miss Joyce Hoppitt is general supt., and Mrs. Cook, kinder supt. A highlight of Family night on Nov. 7 was the screening of the film, "Angry Jungle."

MT. RIDDELL LODGE

MT. RIDDELL-ROD., HEALESVILLE, Vic.
Restful Holiday within Walking Distance of Beauty Spots. Spacious shady lawns. Television - Hot Water Service. Afternoon Tea and Supper. Free Pony Rides, Swings, Slide and Swimming Pool for Children.
Adult Tariff: Throughout year, £9/9/-.
Christmas, £11/10/-.
JAMES BEVERIDGE. Phone 246

When in ADELAIDE stay at . . .

WILLARD Guest House

35 WAKEFIELD ST., ADELAIDE (South Australia).
Opp. Gawler Place (trams pass the door). Friendly Service — Courtesy a Specialty. Good Accommodation — Central Position. Public Dining Room. Hot Water Service. Parking for Cars. Bed and Breakfast. Other Meals Obtainable. Tariff Reasonable. Enquiries to "Manageress" or Tel. 8-3140

HOLYROOD GUEST HOUSE BRIGHT

Home Away From Home
Spend a quiet, restful holiday with friendly people. HOLYROOD is set in a beautiful garden, with magnificent mountain views. Excellent meals. Tariff reasonable. Lovely new honeymoon suite available.
Herb and Meta Schmidtke (Props.)
Phone 33, Bright, Vic., or write.

FOR HIRE

CARAVAN — 14-foot, 4-berth, gas, brakes. Phone 211-3760 (Melb.).

WHERE TO GO AND WHERE TO STAY

QUALITY S.C. HOLIDAY FLATS
"LUFRA" ROSEBUD.
Opp. Beach in Garden Setting. Complete Privacy. All Elec. with every Mod. Con. Int. B'room and Toilet. All Nursery Needs. Laundry. Wood Fires. T.V. available.
OFF-PEAK TARIFF FROM 8 GNS.
Mr. and Mrs. Ian Reediger. Tel. 68497.

BELGRAVE HEIGHTS, Vic. — all elec., with mod. conveniences. Accom. 8. Near shops and bus-stop. Apply "Green Pastures," 63 Broughton-rd., Surrey Hills, E.10, Vic. 89-3578.

AT BRIGHT — "Mar-vin" Guest House. Comfortable accommodation available. Also self-contained 3-bedroomed flat, accommodate 6. Ring Bright 197. V. Peers, Proprietor.

RYE, Vic. — Self-contained Holiday Flat, all convs., on beach, accom. 4 & 8. No Vacancy January. Wes. Jenkins, Phone 36-2235 (Melb.).

McCRAE, Vic. — 12 sq. holiday house overlooking bay, close beach, accom. 7, severed, hot water, etc. Avail. between Nov. 4 and 23. Call or write Ross Lloyd, 17 Browne-st., McCrae, Vic. Vacant Dec. 2 to 9, and after Jan. 30.

McCRAE — Holiday beach house, McCrae. Accom. 7, H.W.S., washing machine, internal septic, etc. Vacant from Jan. 22. Reas. tariff. Phone 850-1162 (Melb.).

COWES, PHILIP ISLAND. — Holiday house, near to beach and shops. Accom. 6 or 7; hot water, sewer, lovely home, moderate rates. Phone 93-5195 (Melb.).



"PASTOR DOUG"

by Mavis Thorpe Clark
(Lansdowne Press; 36/9).

Pastor Doug. Nicholls was born on Cumeroounga Aboriginal mission station, on the north bank of the River Murray. In the language of his tribe, Cumeroounga means "my home." But he did not make it his home for very long. At the age of 21, he escaped to Melbourne to try his luck in the white man's world. It need hardly be said that he succeeded.

Now 58, he is a pastor of the Church of Christ, ministering at the only Aboriginal church in Melbourne, in Gore-st., Fitzroy. He is also a Justice of the peace, holder of the M.B.E., and a pioneer of the Aborigines' Advancement League.

Among his own people, his influence is patriarchal; he is their spokesman, rather than their leader. In the white community he enjoys widespread respect and admiration as a dogged, determined champion of the Aborigine's cause.

Yet it is a sad reflection of our treatment of our Aborigines that Pastor Nicholls would probably not have achieved any of this had it not been for his athletic and sporting prowess.

As his biographer, Mavis Thorpe Clark, puts it, he escaped from his environment "because he could run, jump and fight better than most whites. Without these gifts it is likely that he would have become a fringe-dweller in a humpy."

Many of those at Cumeroounga undoubtedly did. There was a school at the station; but third grade was as far as Aboriginal children were expected to go. After that they were on their own in an indifferent or hostile white man's world.

Nicholls, barely literate at this stage, became an odd-jobs man at the age of 14. He would possibly still be one, had not sport launched him into public prominence, firstly on the football field with Northcote, then later, after a seven-months' spell with Jimmy Sharman's boxing troupe, with Fitzroy in the League. Twice he won an inter-State guernsey, once in a team which included Jack Dyer, Dick Reynolds, Reg Hickey and Albert Collier. As a foot runner he also

distinguished himself; his best win was the Warracknabeal Gift in 1929.

But by the mid-30's Nicholl's name was in the papers frequently, not merely as a sporting figure, but as a guest speaker at a wide variety of functions. His subject invariably was the tragic lot of the Australian Aborigine.

He was concerned to show what a few people were then belatedly coming to accept — that the Aborigine was not a low-level, sub-human creature, and that any differences between him and the white man were ones of environment, tradition and culture rather than of strict intelligence.

Nicholls, the living proof of what he preached, had become a missionary to the whites. His work at this stage was on behalf of his own people, but not among them. That was to come a little later when, in 1941, at police request, he was brought back from army service to help bring order among the colored people of Fitzroy, who were frequently involved in brawls and viciousness. It was from this work that his mission church was born.

Miss Clark's biography is straightforward and sympathetic. With no lack of detail, she traces Pastor Nicholl's career from his early untroubled childhood at Cumeroounga through his conversion and his work as missionary to the present day.

Over that period there have been notable improvements in the Aborigine's lot, most notably the 1964 Social Welfare Act, which gave the 17,500 pure-bloods in the Northern Territory full citizenship rights, including the right to own land, have control of their children and to mix freely with non-Aborigines.

But, as Miss Clark states, much remains to be done still, especially the rehabilitation of the fringe-dwellers as well as the education of the white.

Pastor Nicholls has given the lead; it is the white Australian's responsibility to see that others of his people are in a position to follow it.—(Leonard Radic, in the Melbourne "Age.")

WOMEN OF THE WEST

Mrs. J. L. Pallot presided at the November Auxiliary meeting, and Mrs. Jones, President of Maylands C.W.F., led the devotions. Mrs. C. W. Digwood presented their retrospection. Prayer for sick and bereaved was given by Mrs. F. Newcombe.

The meeting was attended by 92, representing 23 C.W.F. The financial statement showed the balance in hand at £1,147/6/4.

On behalf of the W.A. churches, Mrs. J. L. Pallot attended the Baptist and Methodist Women's Conferences, a number of special C.W.F. functions, and the Northern Districts Women's Conference at Geraldton. This was the first Women's Conference to be held at Geraldton, and the women, under the presidency of Mrs. F. Griffiths, are to be commended on the excellent manner in which they conducted the business and attended to the catering.

Reports — Home Missions: K. Patterson gave news flashes and fuel for prayer for the Home Mission churches and their ministers, with special emphasis to the annual offering on Nov. 28.

Aboriginal: Mrs. D. R. Manning, C.W.F. will make Christmas cakes for missionaries. The Aboriginal Christmas tree will be held in the Christian Centre on Nov. 26. Prayer requested for students sitting for their Junior examinations, and Bob Kingi, Maori evangelist visiting the South West.

Overseas: Mrs. L. Ladner. Prayer request for the Diamond Jubilee celebrations in India. Donations for the New Guinea work party would be appreciated.

Social Service: Mrs. Holloway. Children's clothes are urgently needed. Sunday Schools to be asked to co-operate in supplying this need. Cash donations and grocery items needed for Christmas cheer. The study on "Behind Closed Doors," by George Wood, was greatly appreciated. —Dora Gordon, Sec.

DIAMOND ENGAGEMENT AND WEDDING RINGS

Hand made from Selected Gems and Materials by H. J. Lem, who will personally assist you to select WATCHES, CLOCKS and GIFTS at

MALVERN DIAMOND JEWEL CENTRE,

1251 High-st., Malvern, Vic.
Phone 20 - 5858.

RECORD NEW CHURCH CONSTRUCTION IN TWELVE MONTH PERIOD

• Scoresby Road • Thomson
• Traralgon • Briar Hill.

DEVELOPMENT DEMANDS RESOURCES.

HOME MISSIONS
Victoria - Tasmania.

• VICTORIAN NEWS

THEY'RE OFF!

(Doncaster, Vic.). The Christian Education Centre, awaited so long, has been started! Some of the old buildings have been demolished as a prelude to building the new Centre. The carpenters have set up some of the familiar "hurdles" prior to digging and pouring the foundations. There will be some inconvenience to B.S. and auxiliaries, but improvisations are being accepted in the spirit that the final result will be worth waiting for. The church is indebted to the Properties Corporation for financing the task, and to Ralph Lee for liaison work.

DISTRICT YOUTH CAMP

(Vic.). The South Eastern District 1965 youth camp was recently held at Monbulk, with 36 in attendance from Ashburton, Carnegie, Glen Waverley, Oakleigh, Ormond and Springvale churches. . . . The camp was led by the campers themselves, with helpful assistance from Mr. and Mrs. Easton, camp supervisors. The study was "The Increasing Self," by Viney Longthorp, Director of Dept. of Christian Educ. Campers attended Sunday communion at The Patch church. A car trip to Badger Creek Weir, Healesville, was a highlight. After lunch on the Sunday a "Camp Court" was held, where injustice was meted out! The resulting fines supported the Monbulk Chapel Fund.

THANKOFFERING

(Reservoir, Vic.). Auxiliaries and individuals contributed £187 on Nov. 7, observed as Thanksgiving Day. At evening service, Mrs. Dickson, Pres. of C.W.F., was speaker; Mrs. Gill, soloiste, and C.W.F. ladies took part. A lady was baptized . . . The Cup Day outing to the Yarra Glen property of Mr. and Mrs. E. Bishop was most worthwhile . . . The Fellowship Group met at the home of Mrs. E. Bishop on the occasion of her 90th birthday.

CAMPAIGN'S THIRD STAGE

(Springvale, Vic.). The third stage of the programme of Friendship Visitation is under way with early morning prayer meetings for one week. There will then be a week of morning coffee meetings for women in various homes. Then a week of evening meetings, "Making Faith Real." The programme is directed by Allan Avery, of the H.M. Dept. . . . P. Clayton has arrived in Tung, New Guinea, for six weeks' voluntary help in building . . . Nell Thomas has returned from the "Men for Missions Crusade" to the Orient, with news of desperate need for warm clothing and food. He has a fine collection of slides . . . Robt. Burtonshaw has joined the R.A.A.F. and has been posted to S.A.

CHURCH HYMN BOOKS for 5/- HAVE THEM REPAIRED LIKE NEW AGAIN

459 - 1201 — PHONE OR WRITE — 459 - 1201

W. A. LATIMER & SON, 6 KYLTA-RD., WEST HEIDELBERG, VIC.
WE REPAIR ALL BOOKS :: Rall Books to Pascoe Vale Station.

MORE CAMPING NEWS

(Vic.-Tas.). Christmas week will see the first camp at Bicheno, Tasmania. The camp property is now sufficiently developed to enable a camp to be held. Thanks are due to Mr. and Mrs. W. Fielder, of The Patch (Vic.), who have lived in the camp and supervised the working bees.

The leaders at the "first up" camp will be Lloyd Cooke, minister of the Hobart church, who will be assisted by Ken Dennison.

FATHER AND SON TEA

(Oakleigh, Vic.). Boys' Sunday, on Nov. 7, was observed with a Father and Son tea, followed by the evening service, in which Boys' Explorers participated with special singing, reading of Scripture, and a short religious play. A club leader, Harvey Miller, delivered the address. The church was thrilled as seven young people responded to the invitation for discipleship.

CROYDON. There was a baptismal service on Oct. 31 . . . Recent speakers have been Rev. P. Sarre, of the Congregational church, and Alan Jenkins for Aborigines Missions, at a men's tea . . . The prayer and Bible study meetings have been held at the home of the Misses Ellis, and the young marrieds met at the home of Mr. and Mrs. J. Welsh . . . The B.S. teachers' annual meeting was held on Oct. 18 . . . The tennis club held Salmagundi evening on Oct. 31. . . . Sympathy is offered to R. Robinson and family in the passing of Mrs. Robinson. **HAWTHORN.** Mr. Tivose, one of the deacons, passed away last week. The church is grateful for assistance from many brethren who have helped with meetings. H. Hunt is making slow progress following his illness. **MAIDSTONE.** W. W. Saunders, Conf. Sec., and Graeme Cann, of Mission to Lepers, were recent speakers . . . Films screened have been "One in 20,000," dealing with lung cancer, and "Face the Music," the latter at an after-church rally at the Y.M.C.A. . . . The missionary box target is now £650 . . . The C.W.F. entertained ten ladies from Frankston, including Mrs. Wilma Patterson, the wife of a former minister at Maidstone . . . A car rally was held to help reduction of debt. **PRESTON.** The film, "Monkey Business," has been screened. Recent speakers have been Dr. R. Killmier and Frank Morgan. On Nov. 7, the K.S.P. conducted the morning service and Explorers assisted at night. **MORWELL.** The C.W.E.F. meeting on Oct. 19 took form of fruit drink demonstration and apron parade. Aprons were paraded by two charming teenagers . . . About 30 attended church picnic at Apex Park on Oct. 23 . . . J.C.E. visited Traralgon Baptist J.C.E. in return for earlier visit to Morwell by Traralgon.

QUESTING



WITH
A. E. WHITE

How do you know if a church is successful?

It is not easy to determine whether or not a church is successful, but it is certain that you cannot determine success or failure by the numbers attending the Sunday services and prayer meetings, or by the amount in the offering plates.

But there is a grave danger in using numbers and totals in the wrong way. A large attendance on Sunday may indicate only a conventional response. The members ought to be there, but what happens to them while they are there is the significant thing. A large attendance may be due to good habit. Or it may be due to sensational or entertaining preaching and indicate only the success of the preacher in attracting crowds.

The prayer meeting is often called the power-house of the church. This could be nonsense! It is prayer which is the power of the church and this is not confined to the midweek meeting. The regular weeknight session for prayer and Bible study can become ingrown and a dead-end instead of a means of power. It is often a substitute for service rather than a preparation for it.

This is not to disparage regular or even special times of prayer. I am rather trying to say what is so evident in the life of Jesus: he spent much time in prayer, but the main ingredient in his prayer was not time or place, but concern. A concern which is expressed only in talking to God is not concern at all.

Offerings are also a dangerous means of judging the success of a church. A healthy budget may indicate affluence but not sacrifice.

Even additions to the church are not a safe measure of success. They ought to be, but we know only too well that it is possible to join the church without joining the church's mission.

It is good to see the church crowded on Sunday, to have the midweek meeting strong in numbers, regular additions by faith and baptism, and a balanced budget. But these are just the means to success and must not be confused with success itself.

A successful church is one which witnesses faithfully, gives sacrificially, meets regularly, prays deeply, evangelises enthusiastically, teaches effectively, loves neighbours at home and abroad, cares for the lonely aged and the deserted young, ministers to the sick alcoholic and the delinquent with the same concern shown to the bereaved church members, and shares with the brotherhood.

In short, the successful church is the church which is following Christ, regardless of numerical results.

Our Authority and Guide

COLLEGE OF THE BIBLE, GLEN IRIS

Principal E. L. Williams, M.A.

Taking the whole gospel to the whole world is the task of the whole church.

The College trains men and women for the service of God at home and overseas.

YOUR PRAYERFUL AND PRACTICAL SUPPORT IS SOLICITED

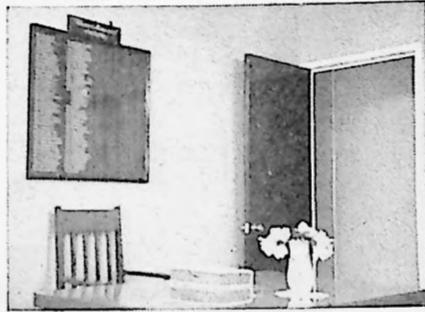
Further information from the Secretary, Elm-rd., Glen Iris, Vic.

CHAPEL AT MYLO HOUSE

The Mylo House for the Aged is a successful Christian answer to the special needs of elderly people. Situated at Toowoomba, the Home recently opened the new Grenfell Wing.

A feature of the new wing is the Flower Memorial Chapel, where guests can withdraw for a time of quiet meditation. The chapel is also available for interviews with chaplains who can use its devotional atmosphere in giving spiritual assistance.

The accompanying photo shows a portion of the chapel. On the wall is the Memorial Board, and on the table a Bible and a flower vase with the Lord's Prayer inscribed on it.



Miss MAIDEN AT HOME

(Northam, W.A.). Miss Helen Maiden told the C.W.F. meeting, on Nov. 2, something of her work in the New Hebrides mission. . . . Some of the ladies visited the Welfare Centre at the Christian Centre in Perth. . . . The S.S. picnic was held at Herridge's Lake. . . . The B. & F. B. S. "at home" was held in our church hall. . . . Endeavourers attended a rally at Geraldton. . . . The minister, T. D. Maiden, spoke at Dalwallinu on Nov. 7. Speakers at Northam were W. T. Simpkin, W.A. Sec. for Overseas Missionary Fellowship, and Capt. Armstrong, Salvation Army.

VISITORS TO SCARBOROUGH

(W.A.). A ladies' night on Oct. 22 had Dr. G. Hall as guest speaker, answering questions on the Child Birth film which was screened. . . . Miss Elaine De Russet told of her captivity by the Simbas in the Congo uprising. The meeting was arranged by the Inter. C.E. . . . Several young people were baptized on Nov. 7, and there were more decisions. . . . H. Seaby has been appointed to the Board of Officers to replace J. Drake, transferred to Canberra. . . . Mr. and Mrs. W. Bown have returned from several months abroad. . . . L. Donaldson is minister.

YOUTH CRUSADE

(Ipswich, Qld.). Bruce Roberts, minister at Ipswich, launched an up-to-date Youth Crusade, which captured the interest of all kinds of youngsters and engaged the teamwork of about 40 of his own young people. David Mansell was preacher for the Town Hall packed Crusade. There were two primary decisions, further commitments, and many far-reaching results, which were evident on the following Sunday night. A "Sing-along Preach" coffee hour was packed. Ipswich young people, with their minister, and Ron Holt, minister of Zillmere-Boondall, made many interesting street contacts when advertising the Crusade.

BACHELOR MINISTRY

(Qld.). In the Zillmere-Boondall district of Brisbane, the resident ministers for the Church of Christ and the Anglican and Methodist churches are all bachelors!

SPRING FAIR

(Kedron, Qld.). On Nov. 6, a Spring Fair was held in the church grounds. Approximately £90 was made, and this will be placed in the General Fund. A barbecue, followed by a concert, climaxed the day's activities. . . . Church offerings have increased. . . . G. Chapman exchanged pulpits with T. D. Carty, of Congregational Church, Windsor, on Oct. 31. . . . Devonshire morning tea, to aid B. & F. B. S., was held by C.W.F. . . . A fruit and flower Sunday project by the J.C.E. enabled goods to be taken to the Aged People's Home. The J.C.E. were also responsible for taking an evening service. . . . The sympathy of the church is extended to Mrs. Brecknell, in the loss of a brother, and to Mrs. Basile, Val and Desley, in the loss of a husband and father.

LEADERS GRADUATE

Leaders who have successfully completed work in the Annual Leader Training Course, will receive their awards at a graduation service on Wed., Nov. 24, at 8 p.m., in the Reception Room, 217 Lonsdale-st., Melbourne. The occasional address will be given by E. S. Sanders, Gen. Sec., Vic. Temperance Alliance. The leaders are drawn from C.Y.F., C.E., Bible School, Explorer and Good Companion Clubs.

JAMAICAN CHURCH MERGER

(Kingston). On Dec. 1, the Presbyterian Church of Jamaica, and the Congregational Union of Jamaica, will become one church — the United Church of Jamaica and Grand Cayman. The Presbyterian Church has 13,000 members and the Congregational 5,000.

The Basis of Union provides that the new church incorporate "the best features" of each of the uniting churches. It calls for congregational meetings to be held at least four times a year, the election of elders and deacons, the establishment of councils which will have responsibility for oversight of work within specific geographic boundaries, and a synod which will meet annually and serve as the church's supreme legislative and administrative court.—E.P.S.

FRATERNAL CHALLENGED

(Boondall - Zillmere, Qld.). The Ministers' Fraternal was held at the residence of our minister, Ron Holt. Guest speaker was Brother Simon, of the Franciscan Order in the Anglican communion. He spoke of St. Francis of Assisi, and widened his theme to include us all in a challenge to Christian involvement in the life of our new housing areas here. Ministers of local Anglican, Assembly of God, Baptist, Churches of Christ, Congregational, Lutheran, Methodist, Presbyterian and Salvation Army congregations were present, a total of 15. Local Churches of Christ and Anglican ministers are co-operating in a specialised concern for street-wandering teenagers. Brisbane C.I.B. have reported less delinquent crime in Zillmere area since the beginning of this effort. Those amongst whom this work was begun have grown older, and certain of them are now helping these ministers amongst the next age group.

The first of these lads was baptized at a recent service in Boondall Church of Christ, and another has been confirmed in the Anglican church. An average of about nine others are active in attendance, but work continues amongst dozens more, and in their homes.

Both of these ministers, Ken Beer (Anglican), and Ron Holt (Church of Christ), are also chaplains in their respective Aged People's Homes, our own Burdeu House, and C. of E.'s Syme's Grove. Theirs is an all-age ministry. Both are 25 — and bachelors! . . . Zillmere C.W.F. is supporting four lepers, and Boondall C.W.F. are finding success in interesting non-church housewives through their monthly "Happy Coffee Hour" programmes.

MOVEMENTS

CAMP SUPERVISOR APPOINTED

The Victorian-Tasmanian Department of Christian Education has pleasure in announcing that Mr. and Mrs. A. Reed have been appointed as Supervisors to the Waterman Memorial Camp — Conference Centre (Monbulk). They succeed Mr. and Mrs. H. Easton.

Mr. and Mrs. Reed are members of the Frankston church.

National Diary

- NOVEMBER—**
 26 — W.A. — Aborigines Christmas Tree and Presentation of 1965 Youth Project money to Overseas Missions Committee.
 27 — VIC. — Eastern Dist. Conf. Quarterly Meeting and Ladies' Temple Day — Boronia, 6.30 p.m.
 27 — VIC. — C.E. Party Time.
 28 — N.S.W. — Woolwich College Broadcast — 2CH, 8 a.m., on "The Sunshine Hour."
 28 — ALL STATES — Home Missions & Evangelism Annual Offering.
 30 — VIC. — Annual Dinner of C.M.S.
DECEMBER—
 4 — VIC. — C.Y.F. Central Rally.
 4 — VIC. — Explorer Final Rally.
 7 — VIC. — C.M.S. Christmas Fellowship Dinner.
 18 — VIC. — C.E. Christmas Treats.

FORTNIGHTLY VISITOR

(Merredin, W.A.). The church is grateful to John Somerville, the minister at Mukinbudin, who comes fortnightly to bring the morning message. Other ministers in the Wheatbelt also gave assistance when possible. Guest speaker on Nov. 7 was Trevor Streeton, who was transferred some time ago to Goomalling. We are still without our own minister. . . . The film, "Through Gates of Splendour," was screened recently. . . . The church has been forced to make yet another farewell, as Mr. and Mrs. Frank Reading and family leave on transfer to Bunbury. Frank has been of great assistance as organist and leader of singing for B.S. anniversary.

EVANGELISM AT C.T.B.Y.P.S.C.E.

(N.S.W.). City Temple Brotherhood Young People's Society of Christian Endeavour ("Sitbipsy" for short) consists of a large group of young folk that meets each week on Wednesday evenings for tea and a C.E. gathering, at the City Church, Sydney. On Nov. 10, special classes for this group began, and will continue over a period of weeks, in which Director of H. M. and Evang., Kevin E. Crawford, will present a series of lecture-discussion sessions on vital aspects of "Personal Evangelism."

CRUSADE TO COLLINGWOOD

(Vic.). The Crusade commenced on Nov. 7 with a large attendance. Missioner Mal Leask gave a stirring address entitled "The Rebel Planet" . . . Eight scholars made decisions at the Bible School anniversary and are now undergoing training prior to baptism. Speakers were Clive Stebbins, Brian Garth, Ron Muller, and the minister, S. H. Wilkerson. . . . School picnic held at Montrose on Melb. Cup Day. . . . As result of recent Visitation Campaign, Bible School has increased in numbers.

SPECIAL MEETINGS

(Flinders Park, S.A.). I. J. Chivell is the speaker for meetings with a difference for six Sunday and five Tuesday nights, the latter being related to the Sunday messages. "Why is the Church in Our Suburb?" was followed by a panel discussion. "I may be an alcoholic" was followed by a talk by "Lew" from A.A., who spoke of his own experiences as an alcoholic. After "Those Terrible Teenagers" the young people were given the chance to say what they expected of adults. . . . "Why go to church to get married?" was a renewal service which brought back many who were married in the chapel, including Mr. and Mrs. W. Warren, the first couple. They were married 30 years ago. Guest singers were R. Angrove, Cornish Choir, The Pilgrims, and Mrs. G. Anson.

MISSION DOWN SOUTH

(Nubeena, Highcroft, Copping, Tas.). The churches at Nubeena and Highcroft have just concluded a mission with A. E. White, of Melbourne. Meetings were well attended and there were two decisions. While in Tasmania, Mr. White shared in the Southern Dist. Convention at Copping. A man and a young girl made decisions at the afternoon service. Two girls were baptized at night.

VIC. - TAS. C.W.F. COUNCIL

At the November meeting, Mrs. Alan Fletcher, of New Guinea, led the devotional session. She then expressed gratitude to C.W.F. for the use of Ludbrook House.

The President, Mrs. Dickson, welcomed Mrs. Waterman, who recently returned from New Guinea. Mrs. Waterman said she had visited all mission stations in New Guinea. Mrs. Henshilwood, back from a trip abroad, was also welcomed.

So, too, was our speaker, Miss Connie Tan, B.Ed., of Indonesia, first holder of the Winifred Kiek Scholarship. She told of her work with children in Indonesia, and her studies in Australia. This took the form of an interview, Mrs. Stafford, incoming President of the Inter-Church Women's Council of Victoria, asking questions, and Miss Tan replying, and she concluded with a greeting in Indonesian.

To the 160 delegates present the President reported that Federal Handbooks were now to hand and would be available after the meeting. She complimented the Federal Committee on the compilation of the handbooks. She re-

ferred to a C.W.F. group which holds lunches and Bible study groups. She stressed the need for members to offer to help with cooking at camps at Monbulk, and told of the helpful Group Leadership lectures given by the Dept. of Christian Educ., which 40 members attended. This day was set aside for the Hospital Visitation Committee to receive gifts for patients in hospitals.

The treasurer urged delegates to return financial sheets, together with contributions, by December Council, for inclusion in the annual report to be completed by early January.

Mrs. Ward (Social Service) thanked all who had sold buttons for the Lord Mayor's Appeal, £232 being forwarded to the Town Hall.

Mrs. E. L. Williams (sec. Vic. Overseas Missions Dept.) announced that literature from the Federal Board is now available.

Mrs. Joyce, Blackburn, led the intercessory prayer, remembering especially the families of Mrs. Rosendale and her son, and Mr. Simpson, who have been bereaved during the month.—P. W. Ludbrook, Asst. Sec.

'TWEENAGERS AT PORTLAND

(Vic.). With the building of the Christian Education Centre the church at Portland commenced a "Tweenagers" Club, to cater for those who were growing out of Good Companions, yet not old enough for C.Y.F., in an attempt to bridge the gap where most churches lose their youth.

A three-course meal every Friday evening was provided by three Food Directors at a reasonable price for youthful pockets. A Fashion Director looked after the special interests of the girls with trips to beauty parlors, and other excursions. A Fund Director looked after the recreational side of activities, and a Fellowship Director completed the "Adult Counsellors" in preparing devotional studies.

After 21 months, a "TEEN-WEEK" was conducted, with Gordon Moyes, B.A. of Ararat. 19 decisions were registered 13 of these were "Tweenagers" and 8 of these came from "non-church" families. The church held a "24-hour Prayer Partnership," in which 58 people took

part. The ages of pray-ers ranged from 11 to 81 years of age.

During "Teen-Week" local artists provided entertainment, and Gordon Moyes brought the spiritual emphasis in challenging messages each night. Interviews were conducted of outstanding local personalities, including a "Bring Out a Briton" from Yorkshire, and a doctor from Ballywalter in Ireland. Des Feary, of 3HA, a member of the church at Hamilton, led the singing each night, and Mrs. Crouch, of Kaniva, presided at the organ. Three adults have been welcomed into the church, and there have been nine baptisms.

At the church's annual meeting it was agreed to inform the Home Mission Dept. that it would be able to be self-supporting in 1966. Planned Giving is in operation.

The congregation praises God for the ministry of A. C. Male, and are looking forward to sharing in the new ministry with James Dow, which commences on Nov. 28.

C.W.F. HARBOUR CRUISE

(N.S.W.). The C.W.F. enjoyed a day of fellowship on Nov. 5, when they chartered the "Kanangra" for a harbour cruise. During the cruise a devotional session was conducted by Mrs. J. Dickson.

ALLAN AVERY VISITS N.S.W.

Allan Avery, of the Vic.-Tas. H.M. Dept., recently shared with K. E. Crawford, N.S.W. Director, in meeting members of the North Turrumurra church for a preliminary survey and outline of the Visitation Evangelism programme to be led by Mr. Avery at a later date.



YOU ARE INVITED TO
BECOME A

"FRIEND OF BETHANY"

Write to: The Secretary,
Bethany Children's Home,
39 Kaoota Road,
LINDISFARNE, TASMANIA.

THE CHURCH IN THE WEST

BY GEORGE SMITH

Recently an author said, "Australia seems to have lost both its sense of a past, and its sense of a future." If this is true, then we are in danger of taking our inheritance too much for granted. Historical perception gives to a people an understanding that they have come from somewhere. The Psalmist said (44: 1) . . .

"We have heard with our ears, O God, Our fathers have told us, What deeds thou didst perform in their days, in the days of old":

Historical perception also gives to a people insights into tasks yet to be achieved for a more glorious future. So often our attitude is that the past is all good, the present all bad, and the future all hopeless. Anniversaries and National days of Remembrance are occasions for reflection and resolve.

How much thought do Christians give to Church History? We accept the buildings we worship in, the particular communion to which we belong and the established patterns of work the Church is doing, with little or no thought of the struggle by those who have made these things possible.

On the occasion of the 75th anniversary of Churches of Christ in Western Australia I applied the principle of "looking back" to see something of the origins of the Movement to which I belong. Our history in this State commenced on Proclamation Day (the day of self-Government in the Colony), Oct. 21, 1890, when a minister by the name of T. H. Bates stepped ashore at Fremantle.

He had been appointed by a committee set up by the first Inter-Colonial Conference of Churches of Christ, held in Melbourne in 1889, and was com-

This address was given on the A.B.C. Devotional Session on Oct. 26. Mr. Smith is W.A. Conf. Pres.

missioned to establish the Restoration Movement, as we are known, in the Western State. Within a week of arrival, he conducted his first gospel service, with about 50 hearers present, and on Nov. 2 Mr. Bates gathered a group together in Veryard's Temperance Hall, Barrack Street, Perth, to establish a breaking of bread service.

In imagination I have tried to think back to that little group in 1890. What were their thoughts as they shared together in that simple communion feast? Did they conceive the influence their little group would have on future generations? Was it possible for them to comprehend a growth along with the State of Western Australia, with the mission moving out on the frontiers of the wheatbelt areas, witnessing in the ports as they grew up along the coast, digging deep into the social and community life of the city and sharing in the advance of new housing areas?

In a world which casts gloom over realistic optimism and asks awkward questions — Can we really do it? Is it worthwhile? What of the difficulties? How much will it cost? — I am thrown back on the courage of such groups which with little or no resources were willing to apply their faith and do what they felt was serving their generation.

In Zechariah, chapter 4, the people are warned not to despise the day of small beginnings. History has been fashioned by practical visionaries who have been willing to go about the task despite the gloom of pessimism poured on by the critics. Take for example the modern Ecumenical Movement for the unity of the Church. There have been those who have scoffed "Impossible," and others who have derided "Unnecessary." But this has not deterred those who have been willing to work for what they believe to be right.

Again I am taken back to an earlier stage in the history of my own communion. In America, at the turn of the 19th century, the prevailing atmosphere amongst the many denominations was that of division and bigotry. In 1809, a number of men were drawn together with a mutual passion for the unity of the Church. A committee of 21 men, headed by Thomas Campbell, met in Washington, Pennsylvania, America, to work out a practical formula for the unity of the Body of Christ.

This committee published a document known as "The Declaration and Address". In it were thirteen propositions which called Christians to look back and re-study and re-live the principles and practices of the New Testament Church. In this document it propounded the thought that the Church was one — It was the intention of our Lord to found one Church only, and division was sin . . . The only divisions which ought to exist were those of convenience and geography.

Such thinking was far in advance of their day, when men justified their apart-hates on the basis of minor theological differences. No one member of that committee could ever have imagined that the time would come when representatives from all branches of Christ's Church would meet together and find one another's company not only enjoyable, but something to be desired.

What has been said about one branch of the Church's development can be said of many others. Each communion has contributed to the ongoing history of Christianity — sometimes in matters of social issues, sometimes in great missionary advance, sometimes in saving a nation from moral and spiritual suicide by being the spearhead of revival.

Perhaps the vision of an unfinished task is required by many of us today. We stand in danger of becoming settled with the thought of "having arrived." But our arrival at this particular point in history challenges each one of us to use the equipment we have inherited, together with the experience of both success and failure, to move on to a more glorious future.

The great Pioneer Visionary who inspired his Church to action said: "The field is the world. Go into all the world and preach the gospel to every creature. This we must do. We can do no other.

The prayer of Bishop Bickersteth contains a challenge for our day:

"Give us men!
Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honour fires,
Men who trample self beneath them,
Men who make their country wreath them
As her noble sons
Worthy of their sires —
Give us men!"

W. J. AIRD, Pty. Ltd.
G. F. Hadley Capp. F.V.O.A.
OPTICIAN
82 ELIZABETH-ST., MELBOURNE
and at 49 Church-st., MID. BRIGHTON.
For appointment Phone City 63-8837;
Brighton 92-4267

ABORIGINES

BY JOY RAINEY

It seems that ever since the European has set foot on Aboriginal land, the Aboriginal has been doomed to being misunderstood. In the early years, the Government failed to control the sporadic clashes between settlers and Aborigines, and Government Policy through the years has been predominantly one of "protection": based to a certain degree on pessimism evolving from the early disappointment of an inability to control them, and ignorance of the Aboriginal and his ways.

Even today, when there is much more knowledge available, there is a noticeable lack of trained personnel formulating Government Policy, also lack of effective consultation in this sphere. In Victoria, policy tends to be very rigid, for instance, the Aboriginal issue is seen currently, mainly in terms of providing housing for Aborigines without thought for those families who would prefer to develop along communal group lines, e.g., Lake Tyers.

The early missionaries (and many today) tended to confuse conversion with civilising, however, missions have done much in the past, and also in the present towards enabling the Aboriginal to function better in the European community. When Ernabella Mission was set up in 1937, this marked a new era, for it aimed to work on the basis that the new religion and the new way of life should be grafted into the old ways very gradually; and to introduce the Aborigines to modern life while respecting their customs. Compulsion has not been used in introducing new ways, training has been by skilled people, and the people have been educated in their own language, also children have not been separated from their parents.

In the past, missions were the prime educators for the Aboriginal populations and it is not until the last few years that the State has taken over this important function. Missions have also helped point the way to needed reforms, and through Christian conversion, have enabled many to see a new meaning in life.

It is unfortunate in these relatively enlightened days that some missions (though a minority) still work on the same principles as the old institution system. For example, some missions are overcrowded, and the children, often unfortunately the younger ones, receive little individual attention (hence little love, as the child perceives it).

In the light of the Bowlby thesis (noted by psychiatrist), this is disastrous, . . .

Miss Rainey is a Trainee Social Worker at Melbourne University.

what is believed to be essential for mental health is that the infant and young child should experience a warm, intimate and continuous relationship with his mother (or permanent mother — substitute — one person who steadily mothers him) in which both find satisfaction and enjoyment."

Almost every word in this statement gives food for thought. Bowlby also comes to the conclusion (substantiated by others) that the younger the child when separated from his mother (i.e., between 6 months and 3 years — an especially vulnerable period) the more likelihood that the child will grow up with a poorly integrated personality, and hence the greater necessity for it to have one continuous mother figure. He further voices the warning that one generation of deprived children provides the parents of the next generation of deprived children." There are tremendous implications here. He also states, "It is still common in Western communities to see in the removal of the child from home the solution to many a family problem, without there being any clear plan for the future."

Persons who serve on missions tend to be untrained, and there is often little real understanding of the child and his needs. This is important in any European institution, but here, where children are being handled in conflict additional to that experienced by children in similar positions (between ways of their parents and those of Europeans and, different again, those ways of missionaries) special care is needed, by people with some training in modern child-care methods as well as training in Biblical knowledge.

A suggested, though superficial, solution to these problems may be to lower intake, so that the staff have more time with the children and, on the other hand, are less overworked and have more

leisure time which is so essential mental health. This would mean rejecting some applications for admission, however, this would allow the standard of care to be improved, also this may perhaps stimulate the Government to provide more comprehensive welfare facilities.

As it is practically impossible to attract trained people to missions (low pay, little free time, social deprivation), some educational programme conducted for the staff could be helpful, also perhaps the handling of problem children could be discussed regularly with a trained person.

Assimilation Versus Integration

Throughout Government Policy in this country, the term "Assimilation" is used to describe those more enlightened policies which stress participation and development. But interest in the new more positive approaches can divert us from recognising that "assimilation" has a narrower meaning also, and we should not accept this without question.

While assimilation does imply citizenship and equal status, it also implies the disappearance of the Aboriginal as a separate cultured group, and ultimately their physical absorption by the European population. In effect, Aborigines are being told to forget their heritage, fit in and be like us, and until they are like us, they are not equal to us.

This is a different attitude to the one adopted towards our present migrants, who are encouraged to keep alive their traditions. Rowley states, "Assimilation" as popularly understood (and 'integration' or any other term would require the same popular connotation if it were to be adopted), appeals to the same sentiment as that which upholds the White Australia Policy. For it involves a vague promise that in some way these colored people will disappear, and that this process can be expedited.

Another appeal to popular sentiment is that assimilative programmes involve a relationship of black inferior to white superior — or "pupil to teacher." As well as this, the "assimilation" policy of Government tends to be contradictory, for the values implicit in the term "assimilation" (i.e., social and economic equality) are not practised. It is also meaningful to suggest that the speed at which this social change would occur would be very slow — two or three hundred years has been suggested (Spalding).

(continued on p. 16)

ROY PRINCE

OFFERS THE FOLLOWING REAL ESTATE IN THE CROYDON, VICTORIA, AREA:

- 1 Brick Veneer 3-Bedroom Homes, with all Modern Features from £3,995, Including Land.
- 2 For Those Who Want Something Larger: Brick Venecers from £4,500 Upwards.
- 3 Comfortable 2 or 3-Bedroom Weatherboard Homes from £3,500. Many to Choose From.
- 4 Choice Building Blocks with Versatile Wide Frontages, Made Roads, Close to Shops, Schools and Station (½ mile), from £1,250, on £150 Deposit.

If you are experiencing difficulty regarding Finance for a Home, I will be only too pleased to discuss your problem with you. A 6d. PHONE CALL to 72-30281, or After Hours: 87-7382, could overcome any difficulty.

ROY PRINCE representing MAX BROWN PTY. LTD., R.E.S.I., MAIN-ST., CROYDON, VIC.



DIRECTORS
B.S. Bryson, J.P., A.R.E.I.
D.K. Boller, A.R.E.I.
G.D. Browning, A.A.S.A.

JACKMAN & TRELOAR Pty. Ltd.

ASSOCIATED WITH PRITCHARD & MORROW PTY. LTD.
35 Grenfell St. ADELAIDE, STH. AUS.
(Phone 84404 (5 Lines))

LICENSED LAND AGENTS, BROKERS, AUCTIONEERS AND VALUERS.

Reliable, Personal, and Specialised Service in ALL REAL ESTATE.....

INTERSTATE ENQUIRIES INVITED

PERSONAL

DISCIPLESHIP

John Briggs, Castlemaine, Vic.
 Shirley Brown, Anne Houston, Parkdale, Vic.
 Elaine Bennett, Janine Goldsworthy, Marlene and Judith Hall, Marilyn and Jeanette Quayle, Mrs. Salter, Vicki Salter, Lois Rogers, Portland, Vic.
 George Risdon, Don Stewart, Mrs. Fernance, Mayfield, N.S.W.
 Laurie Ennis, Box Hill, Vic.
 Miss K. Dunstall, S. Geue, D. Baker, Gawler, S.A.
 Christine Bridge, Sandra Preedy, Rosalie Preedy, Roy Armstrong, Beth Armstrong, Raymond Denn, Barbara Denn, Leila Snooks, Pamela Ryall, East Vic. Park, W.A.
 Joan Maydom, Bruce Maydom, Wayne Hudson, Bruce Curtis, Ken Brentwood, Dennis Miller, Ian Edgecombe, Oakleigh, Vic.
 Pat Adams, Nerida Potter, Roslyn Young, Leslie Hollett, Koongarra Park, S.A.
 Mrs. Cotton, Miss B. Cotton, Bronwyn Barley, Croydon, Vic.
 Brenda Eilers, Mrs. Chalklen, Ascot Park, S.A.
 Erica Jennings, Mabelle Jennings, Vicki Woods, Yvonne Prewett, Wendy Erickson, Edward Girvan, Richard Davey, Scarborough, W.A.
 Keith Eyles, Maureen and Gary Bergheim, Lynette Welsh, Valerie Butcher, Drumcondra, Vic.
 Carol Allenby, Jenny Devril, Coppington, Tasmania.

John Rogerson, Doncaster, Vic.
 Mrs. A. G. Prior and Glenda Inverarity, Hawthorn, S.A.
 Murray Crabb, Dulwich, S.A.

MARRIAGES

Judy Midwinter to Mac Kerr, Springvale, Vic.
 Trudy Black to Ron Reeve; Meryl Harding to Barry Hayward; Ruth Waugh to John Asztalos, Croydon, S.A.
 Leonie Monaghan to Fred Dorsch, Lygon-st., Carlton, Vic.
 Margaret Davies to Jeff McIntosh, Parkdale, Vic.
 Jan Melvin (Ann-st.) to Ray Smith (Kedron), Kedron, Qld.
 Barbara Clare to Robert Boucher, Box Hill, Vic.
 Elizabeth Dufty to Neil Wiltshire; Fay Morgan to Graham Williams, Hawthorn, S.A.
 Maisie Ragg to Wreford Cleeve, Hartwell, Vic.
 Helen. Read to George Anderson, Morwell, Vic.
 Yvonne Peterson to Bryan Date; Shirley Grover to Brian Gunter; Margaret Kent to Ross Kissock; Dorothy Ansell to David Crosby, Dulwich, S.A.

DEATHS

Nat Haddow, Lygon-st., Carlton, Vic.
 Mrs. F. Sulley, Croydon, S.A.
 Tony Basile, Kedron, Qld.
 Mrs. Bell, Mayfield, N.S.W.

DIAMOND WEDDING
BENNETT. — The family of Mr. and Mrs. A. G. Bennett, 25 Seaford-rd., Seaford, Vic., announce with gratitude the 60th wedding anniversary of their parents, celebrated at Northcote on Nov. 20, 1905.

DEATHS

COLLYER. — On Nov. 9, at 45 Boronia-rd., Boronia, Juliette, dearly loved wife of Lance, loving mother of Max, Peter and Warren; mother-in-law of Ellen, Phyllis and Helen; grandmother of Bryan, John, Julie, Ruth, Graham, Laraine, David, Glen and Gayle. After long illness. Aged 80 years.

WEDDING ANNIVERSARY

INGHAM. — Mr. and Mrs. A. J. Ingham announce, with sincere gratitude to God for happiness and blessing through 45 years of service together since the celebration of their marriage by the late Mr. W. B. Blakemore, in Swanston-st. Church of Christ, on Nov. 25, 1920.

APPROACHING MARRIAGE

LACY - STEELE. — The marriage of Pamela Iris, only daughter of Mr. and Mrs. R. A. Lacy, 9 Tomlins-st., Bendigo, Vic., to Eric Harold, eldest son of Mr. and Mrs. H. E. R. Steele, 82 Surrey-rd., Blackburn, Vic., will be solemnised at the Bendigo Church of Christ, at 1.30 p.m., on Saturday, Nov. 27, 1965, by R. V. Holmes, Unley, S.A.

ACCOMMODATION AVAILABLE

Accom. available to share home with a blind lady. Only duty required is to cook the evening meal. Suitable for age pensioner. Apply Churches of Christ Social Service Dept., 217 Lonsdale-st., Melb. 32-2447.

POSITION WANTED

HOUSEKEEPER — with accommodation for self, invalid husband and girl (12). Apply Social Service Department, 217 Lonsdale-st., Melbourne. Tel. 32-2447.

For

PALING OR TI-TREE FENCING

LOPPING OF TREES
 REMOVAL OF STUMPS
 CARTAGE OF RUBBISH
 or ODD JOBS

Contact

CYRIL MULLER
 Phone: 25 - 6270 (Melb.)

Consult . . . !

GORDON W. ANDREWS

Representing
A.M.P. SOCIETY
 LIFE, FIRE AND GENERAL
 INSURANCE

Telephone:

848 - 1871 62 - 0201
 22 Hepburn-rd., Doncaster, Vic.

For Real Service . . .

L. J. Wearne Pty. Ltd.

Members of Real Estate Institute of W.A. and Multiple Listing Bureau of W.A.

Offices:
 Scarborough: 16 Scarb. Bch. Rd. 25-1029
 Subiaco: 244 Rokeby Rd. 8-1514; 8-1342
 Tuart Hill: Wanneroo Rd. & Nth. Bch. Rd. 29-2485.

Bayswater: 3a King William St. 71-1134, 71-5700.

Double View: 259 Scarb. Bch. Rd. 26-2491
North Beach: Castle Estate Agency, Flora Terr., and Lawler St. 25-7138
 Agents for Queensland Insurance Co.

+ T.V. HIRE +

HIRE A T.V. SET FOR ONE WEEK,

or as long as you like.

Rental includes Installation, Aerial, Maintenance and Licence.
 Repairs to All Makes of Television Receivers.

50 - 8434 (4 lines)

Snellgrove's Electric-Land (S.B. RADIO)

205 GLENFERRIE-RD., MALVERN, Vic. (near Tramway Depot.)

"CRUSADE TO COLLINGWOOD"

A series of

OPEN AIR MEETINGS

commencing on

SUNDAY, NOVEMBER 21

and continuing nightly at 7.30 p.m.

Evangelist: DOUG. WILLIS.

On the lawns of the Housing Commission Estate, Campbell-st.

Sponsored by the
 Collingwood Church of Christ.

C.W.F. URGENT URGENT C.W.F. (Vic.)

So that your contributions can be included in the Annual Report, will you please forward them to reach the C.W.F. State Treasurer not later than Dec. 3 council meeting.

Mrs. E. L. GILLESPIE
 23 Wild Cherry-rd., Carnegie, S.E.9, Vic.
 Town and Country Groups Please Note.

SCRIPTURE UNION BOOK SHOP

Bible House, 241 Flinders Lane and 59 Rathdowne-st., Carlton, Vic.

An Ideal Gift for Your Friend at Home or Overseas.

"PASTOR DOUG"

by Mavis Thorpe Clark - 39/6.
 The story of Australia's best-loved, best-known Aboriginal — Doug Nicholls.

CIRCUIT ANNIVERSARIES

(Warracknabeal, Vic.). Frank Hunting, of Ballarat, was guest speaker at Minyip's 75th anniversary. Mr. Hunting also spoke at the circuit rally of the W'beal, Brim and Minyip churches . . . The 72nd church anniversary at W'beal had Reg. Bolduan, of Kaniwa, as speaker . . . For 21 years the S.S. at Brim has combined with the Methodist S.S. for their anniversary. The event on Oct. 31 was in the Brim Memorial Hall, with Rev. Mr. Gray, of the Natimuk Methodist church as speaker . . . The quarterly guest services of the W'beal Protestant Churches was held at the W'beal Baptist Church on Oct. 31. The congregation overflowed into the church hall.

HOSPITAL SERVICE

(Castlemaine, Vic.). Hospital Appeal service was broadcast over 3BO. The President and members of hospital committee, staff, and Mayor and Mayoress were present. Mesdames Saby, Saville and Weston assisted with a trio . . . The Presbyterian minister gave interesting missionary message on Oct. 5 . . . B.S. anniversary services had G. Barrett as speaker.

EXPLORER ANNUAL MEETING

(Vic.). The annual meeting of Explorer Boys' Movement of the Vic.-Tas Dept. of Christian Educ. was held on Nov. 8. The leaders elected Lyndsay Smith (Chelsea) as Chief for 1966, John Henley (Box Hill), Deputy Chief, and Peter Wing Tang (Surrey Hills) as Secretary.

Important decisions made were: alteration to leadership training course for 1966; gymnasium competition; introduction of "Top Explorer Award."

There are nine new clubs, with 21 leaders, with a total of 3,000 boys, 196 leaders, and 90 clubs.

Keith Tinkler, of the Methodist Dept. of Christian Educ. was held on Nov. 8. on "Working With the Older Boys." Dr. Keith Bowes conducted the worship and dedication.

MANSE READINESS

(Wedderburn, Vic.). The interior of the manse is being repainted in readiness for a ministry commencing in the New Year in a circuit with St. Arnaud. . . . The 101st anniversary, on Oct. 24, had J. Hindman as guest speaker. There was a baptism at night . . . The Ladies' Guild has undertaken to support a girl at Carnarvon . . . B. Jackel speaks at morning services, and Ian Hall, assisted by folk from the Boort Baptist church, leads evening meetings.

DR. JAUNCEY AT LYGON-ST.

(Carlton, Vic.). Dr. J. H. Jauncey, Principal of Kenmore Christian College, Qld., was guest speaker at the 11th church anniversary. Soloists were Miss Lois Sonsie and Douglas Thomas. A young man confessed Christ at the evening service . . . The B.S. picnic was held at Parkdale on Cup Day . . . 79 were present at the last midweek meeting. Mrs. Wakeling has returned to Sydney after seven years in membership . . . The church expresses sincere sympathy to Mrs. Haddow and family in the loss of husband and father, Nat., an esteemed officer and faithful worker for many years.

PARKDALE'S EQUAL FIRST

(Vic.). The Boys' Explorers gained equal first place with Frankston in the Southern Bayside worship competition. Boys' Sunday was observed with a tea, after which boys shared in the evening service. A young man made his decision. . . . Parkdale was host to Sthn. Bayside Dist. Conf. on Nov. 6. State Conf. representatives gave a brotherhood survey. Mrs. Dickson spoke at the women's session, with L. Armstrong addressing the youth rally at night . . . As a guide to future planning, the church has been reviewing its mission. Kevin Heath and Dr. G. Whiting were special speakers. . . . The Young Worshippers' league celebrated its 40th anniversary on Oct. 24. D. Classen was guest speaker and prizes were presented.

HOUSEKEEPER WANTED

WANTED. — Live-in Housekeeper for hills home for father and two young boys aged 5 and 8, no objection to child, must be fond of children; good wages. Phone 38-3189 (Adelaide).

RALLY - RALLY - RALLY SATURDAY, NOVEMBER 20, at 7.45 p.m.

CHURCH OF CHRIST CHAPEL, STANTON STREET, ABBOTSFORD

Evangelists:

DOUG. WILLIS and MAL. LEASK

Soloist: MAX. HARRISON

Also the

GOLD COAST INSTRUMENTAL and VOCALISTS

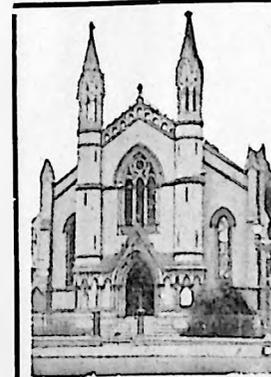
A thank-offering will be received for the "Crusade to Collingwood."



A BOOK IS THE
 PERFECT GIFT

GIVE GIFTS OF
 SPIRITUAL VALUE

CHURCHES OF CHRIST BOOKSHOP,
 146 Beaufort-st., Perth, W.A.



Swanson 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. — NEW SERIES OF SERMONS — THE SECOND ADVENT.

Nov. 21 (No. 4) — "WHEN WILL CHRIST RETURN?"

ABORIGINES - by Joy Rainey

(continued from p. 13)

The term integration implies that the intelligent Aboriginal is not absorbed into the Australian-European race, he rather keeps his identity and culture, but at the same time desires to take his place in all the wider spheres of community life. It is important that policy should be flexible: the opportunity for assimilation should be there for those who so desire it, and those who prefer to maintain group solidarity should also be allowed to do so.

It is natural and healthy for people of similar background to meet together. It could be suggested that social centres for the Aborigines would perform helpful functions, for example, give them a feeling of security, probably provide practical help and keep them in touch with their own culture. The Aborigines should have the opportunity to participate freely in drawing up plans and executing policies which concern their welfare at all levels.

Prejudice

Research on the psychology of prejudice may throw light here. H. J. Eysenck quotes some investigations into anti-semitism. It has been found that a person who holds one unfavourable view will tend very strongly to hold other unfavourable views, even though the two views may be logically incompatible. For instance, the same person may believe Jews are too seclusive, and that they are also too intrusive.

Some of the most important attitudes which correlated with the above, was the belief that the group to which the prejudiced person belonged was superior to all groups, also the prejudiced person tended to be conservative, patriotic, religious, anti-feminist, endorsed flogging and the death penalty.

Other items which correlated highly were tendencies to condemn people who violate conventional values, opposition to the subjective and imaginative, a tend-

ency to think in rigid categories, and to identify with power and toughness.

The outstanding finding of the research was that the extremely unprejudiced individual tended to show a greater readiness to become aware of unacceptable tendencies and the impulses within himself. The prejudiced persons tended to make use of a mechanism which was first described by Freud, i.e., projection—a tendency to attribute personal qualities they themselves possess, but do not admit possessing to other people. Thus it is not himself, but others who are seen as hostile and threatening or else this his own weakness leads to exaggerated condemnation of everything that is weak. He adopts conventional values and rules and rigidly adheres to them, as he seems to need external support.

Although we are dealing here with extremely prejudiced and extremely unprejudiced people, and what is true of them cannot be generalised very far, this material is nevertheless very interesting.

Us

We, as thinking young people and adults, firstly as in all other areas, should keep open and questioning minds on the Aboriginal issue. By joining organisations which are campaigning for equality and justice for Aborigines, and also, by arranging with representatives of these various organisations to speak at our C.Y.F.'s or adult groups, we can become more aware of the situation and may see areas where we can contribute in a positive way.

Two good films which groups could find helpful are, "Faces in the Sun," an award winning film from the Adelaide film festival, produced by the Methodist Home Missions, which portrays the lives of four Aborigines and the significance of their contact with Western civilisation. The other, "Aborigines of Australia," by the Commonwealth Film Unit, contains a feature on "Ernabella Mission," which is very good. This film is available from the Department of Territories, Canberra.

CHRISTIAN UNITY

UNITY CAMP BREAKS NEW GROUND

Can Churches of Christ enter into fruitful dialogue with the Uniting Church of Australia? What does the report of the U.C.A. actually hold out as the basis and pattern of the life of the Church? How can we be sure that important emphases of the Restoration Movement will not be "swamped" in any discussions we may have with the U.C.A. or other Christian communions?

These were the sort of questions with which the 72 representatives from 46 Victorian churches grappled at the Christian Unity Camp at Monbulk, Oct. 22-24. Attention was given to the Biblical and theological basis for organic visible unity. The history of the relationship between the negotiating churches (Methodist, Presbyterian, Congregationalist) and the steps taken thus far by Churches of Christ were outlined. The need for our whole membership to study the issues, so that, when congregations were called on to express their minds it would be the result of prayerful study, was emphasised.

Most time was spent studying and discussing what the U.C.A. statements said about the faith of the Church, the Ordinances, Church Government, and Ministry. It became apparent that much more thought was required on our part. Some of our habitual attitudes and practices can claim little or no Biblical warrant, some need to be restated and modernised; some are soundly based, and should enrich the life of the whole Church.

Each Victorian congregation was invited to send delegates to the camp. Next year these persons will be useful in the continuing study programme planned for local congregations. There was a wide diversity of age and point of view, but a real spirit of enquiry and of hope was in evidence.

This month our representatives attend the U.C.A. talks for the first time as observers. They will be in a better position to interpret the mind of the brotherhood as similar groups meet and study and pray in various parts. Their main function at this stage will be to listen and report, so that we will know what the Uniting Church of Australia is saying, what questions we should ask and what affirmations we should make. We hope God will lead us forward into a greater expression of our oneness in Christ.

—H. F. Gross.

CHURCH HANDBOOK

"THE PRINCIPLES AND PRACTICE OF RELIGIOUS ACCOUNTING AND TAXATION"

By B. WARD POWERS,
B.D., B.Comm. Th.L., Dip.R.E.

All you need to know about Accounting and Taxation for ministers, churches and religious organisations.

Price £1 (Aust.); 17/6 (N.Z.).

From all Christian Booksellers.

JORDAN BOOKS LTD.

24 Chick-st. South Punchbowl, N.S.W.

Church Chuckles by CARTWRIGHT



"Got the ring?"

ONE CHURCH IN CHURCHILL

(Churchill, Australia). An Anglican minister, the Rev. Peter Arch, will represent four denominations in the new industrial town of Churchill, Victoria.

Involved in the co-operative ministry will be the Anglican, Presbyterian and Methodist Churches, and the Church of Christ which are pooling their funds to build a church and underwrite the programme. Ministers of the four churches in the nearby community of Morwell will assist Mr. Arch, particularly with administration of the sacraments.

The Australian Council of Churches calls the experiment one of the most important "joint action for mission ventures" in the nation. "It could establish patterns for future co-operation in home missions" it said.—E.P.S.



CHRISTIAN FELLOWSHIP ASSOCIATION

(Inc.) Est. 1935.
In all States and Great Britain.

Agents in All Churches.

All for Each and Each for All.
(4,000 Members.)

Membership open to Christians anywhere, regardless of position or age.

Contributions from 3d. upwards per week. Information from Secretary of

Social Service Department,

217 Lonsdale-st., Melbourne, C.I.
S2 - 2447.

LIFE IN HAY-LOFT

A four-man team of Brethren Service Commission volunteers from the U.S.A. is at work in the Yugoslavian village of Dokelzowje, helping victims of the summer floods. The team, which is living with a local family, is rebuilding a house for three elderly women who at present must live in a hay loft. Arrangements for the team to work in the village were made through the Yugoslav Red Cross.—E.P.S.

SEE

BACK

PAGE

FOR

"A.C."

CHRISTMAS

GIFT

FORM

MORE JAPANESE MISSIONARIES?

(Tokyo). The responsibility of Japanese churches to send more missionaries overseas was underlined here by an official of the Foreign Missions Dept. of the United Church of Christ in Japan (Kyodan).

The Rev. Y. Ichikawa, addressing 40 Japanese and overseas Christian leaders at a conference on world mission and evangelism sponsored by the National Christian Council of Japan, said an expanded programme was required as indication that Japanese Christians recognised their obligations for their share in the total mission of the Church.

Japanese missionaries could be especially effective in South-East Asia and Africa, he said, "where we can take some advantage of being non-white and not having been born Christians. Today it is very important to destroy the popular image of the 'powerful and shrewd Japanese businessman' and let the whole world know that there are other kinds of Japanese — namely those who are the humble servants of Christ who is the Lord of all nations."—E.P.S.

RICE FOR HONG KONG

A committee in the State of Arkansas, U.S.A., has raised funds to send rice to feed 30,000 refugee children in Hong Kong. The drive was spearheaded by Episcopal Bishop R. R. Brown, in response to request of Anglican leaders in Hong Kong. Rice is one of the commodities not available from the U.S. government for shipment overseas by voluntary agencies. So far the State's rice growers have pledged 100,000 lbs.—E.P.S.

CONSULT the LAND PEOPLE of MOUNT GAMBIER FOR ALL LAND AND LIVESTOCK TRANSACTIONS



D. M. FIMMELL & Co. Pty. Limited (STOCK & STATION AGENTS)

LICENSED LAND, ESTATE AND BUSINESS AGENTS, AUCTIONEERS,
VALUERS, INSURANCE AGENTS, etc.

REAL ESTATE HOUSE, 13 PENOLA-ROD., MOUNT GAMBIER (S.A.).
PHONE: 2-4011, 2-4012. AFTER HOURS: 2-1393, 2-3124 and 2-4013.
ANYWHERE in SOUTH-EAST of S.A. and WESTERN DISTRICTS of VIC.

THE AUSTRALIAN CHRISTIAN

PIANO, PLAYER and ORGAN
TUNING, SALES and SERVICE

A. H. FOX Pty. Ltd.

Church Organs a Specialty.

493 Mt. Alexander-rd., Moonee Ponds,
Vic. 37-4035.

Service throughout Victoria.

PAUL'S AUTO ELECTRICAL

Armatures Rewound. Repair and Change-
Over Units. Carburettors. Fuel Pumps.
Flasher Units, Installed and Repaired.

Distributor of Masse Batteries.

Tune up with Paul.

PAUL MULLER, 198 Through-rd.
Burwood, Vic.

Priv.: 89-3294. Bus.: 83-5559.

E. P. HUGHES TRANSPORT LTD.

for
STORAGE, LOCAL, COUNTRY
and
INTERSTATE REMOVALS
Church Members' Moves a Specialty.

Head Office: 78 Unley-rd., North Unley, S.A.

(Established 1912)

Phone: 71-0402, 71-2270 ::: After Hours: 79-5643.

OPEN FORUM

CHILDREN NEED HOLIDAYS.

To the Editor,

Some of your readers may be able to help us by taking children into their homes for a holiday during one of the school holiday periods. We are looking for people who are prepared to act as "Aunts and Uncles," and to provide a holiday for these children.

The Melbourne Family Care Organization provides residential care for a considerable number of girls and boys, who for some reason are unable to live with their own parents. Many of these children have been in our care for years. They live in Family Group Homes scattered throughout the eastern suburbs of Melbourne.

They live a life which is very similar to that of a child living with his own parents in his own home. In most cases they are cared for by a married couple, the husband going to work as does any other father, but these couples do have a large family to care for, usually about eight children, and it is necessary for them to have a break at some stage during the year.

We try to arrange for the children to go away for school holidays, so that their House Parents can enjoy a well-earned rest, and be refreshed to continue to care for the children when they return.

In addition to this we provide counselling services for many families that are facing special difficulties. Our efforts are directed here towards keeping the family together, and sometimes in order

to help the parents overcome their difficulties it is desirable for some of the children to go away for a short holiday.

While these children are away enjoying the holiday, and having a break from the problems and tensions of their home, our Social Workers are helping the parents to overcome some of these problems.

If some of your readers are interested in helping by taking children into their homes, they should telephone Miss Kotz during office hours, on 560-0122, or write to me at P.O. Box 3, Glen Waverley, Vic.

—J. C. Janicke, Secretary and Superintendent.

TELEVISION — SO WHAT!

To the Editor,

In reply to A. G. Morgan's letter ("A.C." Oct. 30) commenting on the work of Christian Television Association in relation to the Vincent Report, many of the extremely general comments in the report were based on inadequate evidence.

Standards around Australia are extremely variable — ranging from a roster of clergy doing straight talks in country areas and some cities, to a staff of people with experience and training in the theology of the visual arts, and in show business, in a few big cities.

Can one honestly make a general comparison between a clergyman nervously doing his first Epilogue in a small provincial centre — and a fully scripted and rehearsed half-hour production which as occupied experienced people in weeks of work?

It is true that we are working in "the highly critical and competitive

medium of commercial television." No organisation is, frankly, more aware of it. We're aware of costs, too: that studio time costs at least £70 per hour for technical facilities alone, before writers, performers or production people are considered. If a programme is to be retained past its first airing (for showing in the country, for instance) it will cost at least £80 to have it recorded on film, or £120 to purchase a video-tape. And let me stress that these costs refer to small units — one hour of rehearsal, one half-hour's footage of film. Our organisation produces up to two-and-a-half-hours of programming every week.

We need more detailed consideration by church assemblies in regard to paying for production of programmes, and consideration by individuals who are interested in studying the situation — in honestly appraising a wide range of programming, and perhaps then contributing time and energy.

In other words, we would like to state our case: either by being watched carefully, or by making scripts and films available to people interested in making such a study.

And we think that a year's programming which has dealt with the Christian faith through media such as articulate teenagers acting, talking and singing about the problems of our time; gospel singers of national and international reputation singing the gospel and discussing it; and churchmen who are leaders in their own denominations and television performers in their own right, has at least gone some of the way toward "adding depth and scope to the field of television."

—D. W. Mackay, Producer for C.T.A.

TRIUMPHS OF GRACE.

To the Editor,

What a thrill to read "Triumphs of Grace" in Oct. 2 issue. We are so often holding back our own Christian experiences and these people just let go and praise the Lord. I feel I should be talking about what Jesus has done for me more often to other people, because so many need him, and I believe others would receive him if we, too, were full of him and showed our joy by our complete trust in him from day to day.

—Mrs. E. Hall, S.A.

VIC.-TAS. C.W.F. COUNCIL

The next Council Meeting will be held in the Reception Room, Churches of Christ Centre, on Friday, Dec. 3, 11 a.m. A Special Christmas Service will be presented by the ladies of the Bambra-rd. C.W.F. Reminder re financial sheets with contributions please.

NEWS AND REPORTS

W.A.	- - - -	8, 10, 11, 12
S.A.	- - - -	6, 11
VIC.	- - - -	9, 10, 11, 15, 18
TAS.	- - - -	11
N.S.W.	- - - -	7, 11
QLD.	- - - -	10
GENERAL	- - - -	17
MISSIONS	- - - -	4, 13

Moments of Worship



Thursday, Nov. 25. Acts 11: 19-26. So Barnabas went to Tarsus to look for Saul (v. 25).

Un-named disciples from Cyprus and Cyrene began the church in Antioch. This was the third largest city in the world, and probably the worst in respect of vice. Despite the unpromising looking field, there was such a ready acceptance of the gospel that the Jerusalem church sent the well-known and respected Barnabas to look at the situation. Realising that someone with special qualities of leadership and skill would be needed, Barnabas went looking for Saul in Tarsus. We don't know why Paul was back in his home city. Maybe he was still unacceptable to many in the church because of his past. Now, the time was ripe for him.

Dear God, we are deeply in debt to the unknown and the well-known disciples who made the name Christian honoured at Antioch. Amen.

Friday, Nov. 26. Acts 11: 27-30. . . . there would be a great famine over all the world (v. 28).

Prophets were significant leaders in the early church. They foretold the future and they told forth the will of God. When Agabus predicted a famine, the response of the church was typical. Each member decided to send something to meet the needs of those in Judea. Barnabas and Saul were to be bearers of this sign of concern and unity.

Our Father, in the great need of our day, may we also give according to our ability. Amen.

Saturday, Nov. 27. Acts 12: 1-2. He killed James, the brother of John, with the sword (v. 2).

This king was Herod Agrippa. He was a popularity hunter at any price — and someone else usually had to pay. James paid with his life. This is the only time James is mentioned in Acts, apart from the official list of apostles. No details are given of his death. Although it is the martyrdom of one of the three of the closest disciples of Jesus, the church did not make a great deal of death. It was a beginning rather than an end, and the emphasis is not upon the sufferings of martyrs, but upon the harvest they gained.

O Christ, we thank you for those who witnessed in life and in death for you. Amen.

Sunday, Nov. 28. Acts 12: 3-11. Earnest prayer for him was made to God by the church (v. 5).

Having pleased the Jews through killing James, Herod Agrippa turned to Peter and had him thrown into prison. Had it not been Passover time, Peter may well have been put to death when captured, but no trial or execution could take place during the holy week. This was Peter's third imprisonment. After what happened in Acts 5, it is obvious that special precautions were taken. The arrest of Peter was a great blow for the church, but it continued in prayer for him.

Our God, in a time of human despair, may we also remember that you have the keys of our prison. Amen.

Monday, Nov. 29. Acts 12: 12-17. They saw him and were amazed (v. 16).

The church was still praying when the answer to their prayers came knocking at the door. When the girl Rhoda told them that Peter was there, they refused to believe her. This is not such an unfamiliar experience. We sometimes pray desperately, but we do not really believe that God will act. When he does act, we find it hard to accept his answer. Peter did not regard his escape as indicating a superman invulnerability. He wisely left the city for safety's sake.

Dear Lord, help us to know the time to flee and the time to stay and face the cross. Amen.

Tuesday, Nov. 30. Acts 12: 18-23. The voice of a god and not of a man! (v. 22).

As Herod's motive was to please the Jews, it was typical of the man to execute the guards who had been entrusted to hold Peter. But this man who was so quick to judge others, was about to face his own judgment. Dressed in a robe of silver, and making a speech on a great occasion at Caesarea, he was struck down with a painful illness from which he died five days later. The words "an angel of the Lord smote him" is the regular O.T. phrase for a divine judgment, no matter what the physical cause may be.

Our Father, there are great dangers in the search for the flattery of men. May we rather seek your praise. Amen.

Wednesday, Dec. 1. Acts 12: 24-25. John, whose other name was Mark (v. 25).

Against the background of political intrigue and the violence of persecution, the witness of the church went on. When persecution hindered the church in one place, its activity was stimulated in another. Having completed their mission in Judea, Barnabas and Saul returned to Antioch. Accompanying the two leaders was a young man named John Mark. Another great chapter in missionary service was about to begin!

O Christ, help us to make the best use of every opportunity, including persecution. Amen.

Your Answer

to presenting Bible stories in a new and vital way to Junior age groups—

CHILDREN'S BIBLE ADVENTURES

Produced by Moody Institute of Science



—Andy Fixit graphically relates Bible stories from his illustrated book to apply their lessons to the every-day lives of his young friends: stories such as

DAVID AND SAUL
NOAH AND THE ARK
THE RED SEA
NAAMAN THE LEPER
THE FIERY FURNACE
DANIEL IN THE LIONS' DEN

16 mm. colour—13 mins.: £2 ea.

BOOK NOW

for syllabus use in Sunday School, C.E., etc.



Request our illustrated catalogue

SELLING YOUR HOME?

J. A. CARTER

R.E.S.L.

Proprietor: Robert F. Geyer,

F.R.E.I., F.C.I.V.,

SWORN VALUATOR.

Sales Privately or by Auction.

Details of Your Property will Receive Immediate Expert Attention.

164 TOORAK-RD., SOUTH YARRA

24-1296

Opposite Station.

THE AUSTRALIAN CHRISTIAN

Churches of Christ BIBLE COLLEGE in New South Wales

Established in 1942 to train men and women for the Master's service at home and abroad.

Regular support in prayer and gifts is sought.

A. W. Stephenson, M.A., Principal,
57 The Point-rd., Woolwich, N.S.W.

H. C. Wheat, Secretary,
1 Parmal-ave., Padstow, N.S.W.

E. F. Morris, Treasurer,
31 Collins-rd., St. Ives, N.S.W.

HOUSEKEEPER WANTED

Wanted Urgently - Housekeeper, for elderly gent, in Sth. Aust. country town, 60 miles north of Adelaide; new home, all mod. convs., able to drive. For further particulars contact Mrs. R. Green-shields, Nantawarra, Sth. Aust.

YOU OWE IT TO GOD

TO PREPARE ADEQUATELY

If He has called YOU to specialised service.

KENMORE CHRISTIAN COLLEGE

WILL TRAIN YOU FOR THE TASK by providing only the highest standards in every area of study.

Principal: Dr. James H. Jauncey,
Brookfield-rd., Kenmore, Qld.

HIRE A BUS

WIRELESS EQUIPPED

Keep Your Crowd Together

Sporting Fixtures - Picnics - Parties - Outings - Churches - Lodges - Schools - Clubs.

See us for your Sunday School Picnic.

GREEN BUS LINES

20-3751

328 TOORONGA-RD., GLEN IRIS, VIC.

CHRISTMAS GIFT

THE FRANCIS GAY FRIENDSHIP BOOK FOR 1966

Contains daily devotions and is attractively illustrated.

10/- (Post 10/8).

Now Available . . .

"PASTOR DOUG"

by Mavis Thorpe Clark.

The story of our own beloved Aboriginal Pastor and Public Figure.

Attractive jacket, and contains splendid black and white illustrations.

39/6 (posted 41/-).

THE AUSTRALIAN, 217 Lonsdale-st.
Melbourne, Vic.

THE AUSTRALIAN CHRISTIAN

November 20

