

April 9, 1966



**CHRIST
IS
RISEN**

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

OUR TROUBLED CONSCIENCE

The problem of Vietnam continues to trouble the Australian conscience, more particularly the Australian church conscience. In sermons last Sunday, Dr. J. S. Moyes and Alan Walker said that our soldiers had no right in Vietnam and that the use of conscripts for service there is indefensible.

It is fairly easy to make protests and point to wrongs, but it is much more difficult to offer positive solutions to our problems.

Australia's main reason for fighting in Vietnam is, like that of the U.S.A., the containment of communism: it is better to fight communism now, over there, than to fight it later over here. There is something unethical about the sound of that, and it is made even worse unless there is an enthusiastic demand by the South Vietnamese themselves that we use their country for this purpose.

It is becoming harder to hear this demand above the noisy demonstrations against the U.S. and the Saigon military government. The fall of Da Nang last week to the communists raises the nightmarish threat that a new government could come into power and ask both the U.S. and Australia to get out.

Simple withdrawal by us is certainly not the answer. A Vic.-Tas. Conference resolution urged withdrawal, and while the resolution condemned all war, it specifically expressed opposition to our involvement in Vietnam.

Australia may have made a grave error in sending troops to Vietnam, and our South-East Asian relationships may have been endangered, but the wrong cannot be undone by a withdrawal of those troops. The pieces cannot be put back where they were before we went in. Our presence in Vietnam, along with that of the U.S., has encouraged resistance by South Vietnamese. This could lead to revenge action by the Viet Cong and in North Vietnam. Simply to withdraw could result in those who trusted us being abandoned to a fate that would be terrible for them and could destroy our prestige in all Asia.

Withdrawal may temporarily satisfy our pacifist conscience, but it would never satisfy our Samaritan conscience.

Perhaps we could take the first steps toward an answer if the U.S.-Australia emphasis changed from an offensive war to a defensive role with the armed forces supporting the "aid to self-help" programme that is taking shape. The U.S. alone is allocating massive funds for construction and development: for farm specialists, administrators, teachers and technicians, for the implementation of the February Honolulu conference which was concerned with people's welfare along with things military, and for the operation of the Asia Development Bank.

The second great issue confronting us is much less complicated. This concerns the use of national service conscripts for Vietnam. It is so unjust that it is almost beyond reason that the Government would think that it could escape strong opposition. In view of our history, only a very confident Government would have attempted it.

There are many non-pacifists who think that we have no right in Vietnam at all. Many national service trainees would be in this group. Certainly many prospective trainees are.

It is unjust to demand that voteless young men should be forced to interrupt their careers when the rest of the community is not being asked to make any equivalent sacrifices. These young men have been told to risk their lives in an undeclared war because their numbers were drawn out of a barrel. Only a nation with Australia's fanatical devotion to all forms of gambling would have found this method of selection seem appropriate. It would not make it right to involve the whole community in some kind of sacrifice, but without a comparable sacrifice by the people, the sending of young men to fight is extremely unfair.

It would be much better to increase the financial rewards for overseas service to such a level that sufficient volunteers would be attracted. This would be a fairer method because those who go would go of their own choice, and those who stay carry a more equitable burden for our defence.

These may not be the answers to such complex problems, but we have no right to make negative protests without suggesting positive solutions.

THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,
West Melbourne, C3.

Phone 30 - 1848

Vol. 69 No. 13

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Resurrection — Victory !!

Halford Luccock tells of a book character whose strong disdain for history is expressed thus:
"History is just news from a graveyard." Says Luccock . . .

"IT IS NO ACCIDENT that every story of the Resurrection in the Gospels ends up as the story of a footrace. Good news cannot walk. It runs. The good news of the resurrection of Jesus struck the minds and imaginations of those who first heard it with such force that they started running. As Easter breaks over the world this morning it is news — tremendous, stop-the-press news, that is related to every life and every issue in our world.

". . . More than that, the best news in the world is always 'news from a graveyard.' Take that jonquil blooming alongside the house, in a beautiful yellow and green. That's the best news in the world of nature, the sign of spring after a long winter. It is news from a graveyard. Except the bulb, by losing its life, finds it. Out of the grave comes the good news of the flower."

THE EMPTY TOMB

They call it but an empty tomb,
The place where He lay those days,
Those three, long, hopeless days.

. . . But an empty tomb?
Bereft of light, of hope?
Or even human proof
That He had ever lived?
Was it thus?
Or was their vision
Centered only on the void—
On the anguish of loss
So personal — so close?
'Til the gentle word of God
Bade them look about
And find their Master.
—Not in a darkened pit,
Not confined in any heart,
But abroad, for all mankind.
"Lo, I am with you always"—
—Seek and find!

Seek out from thyself, O man,
Not within.
Kneel not at the empty tomb
But go abroad.
Minister to His
—And thus find Him!

—Harriet Holt Buker
Along the Way

DEATH IS A DOOR

Death is only an old door
Set in a garden wall.
On quiet hinges it gives at dusk,
When the thrushes call.

Along the lintel are green leaves;
Beyond, the light lies still;
Very weary and willing feet
Go over that sill.

There is nothing to trouble any heart,
Nothing to hurt at all.
Death is only an old door
In a garden wall.

COMPANIONSHIP

Dear Lord, I cannot walk this way
It is too hard for me.

*My child I know the way is rough
I walked it once in Galilee.*

Dear Lord, my heart is reft
By one who should be true.

*Forgive, my child, forgive
They know not what they do.*

My body and my spirit fail
Lord, all is pain and loss.

*It can be turned to joy,
I, too, have borne a cross.*

—Margaret H. Francis.

IMMORTALITY

Without the night no stars could shine,
Without crushed grapes there is no wine;
Without the rain and sun on high
No rainbow could adorn the sky;
And with the thorn a rose belongs—
The singer's anguish sweetens songs
And with the bitter comes the sweet
Which is as balm to bruised feet;
The grain must die ere fruit it bears—
No sparrow falls but that He cares;
Out of the pain of chastening rod
The soul climbs up the path to God,
And with the dawn the shadows flee—
With death comes immortality.

—Doll Wilkinson Walker.

RESURRECTION

In this brown seed, so dry and hard,
I see a flower in my door yard.
You, chrysalis in winding sheet,
Are butterfly all dainty sweet.
All life is warmed by spring's sweet breath,
And Christ our Lord has conquered death.

—Agnes W. Storer.

HOPE

He died!

And with Him perished all that men hold dear;
Hope lay beside Him in the sepulchre,
Love grew corpse cold, and all things beautiful beside
Died when He died.

He rose!

And with Him hope arose, and life and light.
Men said, "Not Christ but Death died yesternight."
And joy and truth and all things virtuous
Rose when He rose.

—Unknown author.

UPON THIS ROCK

"Who say you that I am?" the Master asked
These men who followed where His footsteps led.
And Peter answered: "Christ, the Son of God!"
"And on this rock I build my Church!" Christ said.
Lo! here foundation broad enough for all
Of every age and clime to build upon:
This truth — that He who died sin to atone
Is King and Lord of all; is God the Son.
But as of old we set at naught this stone.
"Not relevant!" "Too out of date!" we say,
And build on sand our churches for His flock
Which storms and floods of time soon sweep away.
How foolish we, to build our churches on
The shifting sands — when still remains "this rock!"

—Don Rease.

EASTER

If Christ is not alive
And standing by my side,
Or kneeling with me at my bedroom
chair,
Then prayer is all in vain
And worship waste of time,
And religion but a hollow thing to
share.

If Christ is not alive
And leading on each day,
Why should I bother with the
Christian life?
If he is in his grave,
Who is there to care
Whether I live my days in peace or
strife?

If Christ is not alive
And Master of my soul,
Then I'm responsible alone for
what life brings—
There is no moral worth,
Or life beyond this earth,
If he did not arise the King of kings.

—Erica B. Hammond.

The Victory of the Resurrection

BY
HAROLD LONG

The average non-church-goer could be pardoned for concluding that Easter is a time of mourning for Christians, with the tendency of some to linger sentimentally at the Cross — whereas nothing could be further from the truth!

The arch-enemy of our souls and all his cohorts and devotees must have gloated at the seeming-defeat meted out at Golgotha, but on the third day that defeat proved to be a resounding victory for the Lord of Life and Glory.

At long last that prophecy made in the Garden of Eden (Genesis 3: 15) was consummated. Satan had bruised the heel of the Saviour upon the Cross it is true; but that self-same act brought into effect the crushing of the serpent's head, as is shouted from the empty tomb!

A crucifixion held no novelty for the people of that day, they were so common as to be monotonous. But a resurrection was enough to cause blasé Rome to think again.

Almost all world religions speak in hushed tones of the martyrdom of their prophets and saints, but only the Christian message can document its Master's return from the dead. It is the fact of the resurrection that makes the message unique.

This must not be taken to imply that the empty tomb makes the Cross unimportant, not at all. However, we must clearly concede that if our gospel told only of a Cross it could not then be "Good News," but the reverse.

It is true, as affirmed by Paul in 1 Cor. 15: 1-8, that "... Christ died for our sins according to the Scriptures..." but that is only half the story. The gospel is not fully told until is added the fact that "... he rose again the third day according to the Scriptures..."

It is not time to mourn, but time to celebrate. "O grave, where is thy victory?"

Nor is the victory of the resurrection a fleeting one, it is as sweet today as it was for that astonished little flock at that first Easter. It holds exactly the same antidote for us as for them.

Victory Over Disappointment

We can almost hear the catch in the voice of Cleophas, as in Luke 24: 21 he says, "... But we trusted that it had been he which should have re-

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1968

deemed Israel..." His disappointment is overwhelming.

But what a different tone of voice is heard in the 32nd verse, when the realisation of the resurrection has broken through!

No matter how keenly we may feel disappointment, his resurrection fires our hearts too, to know that no word from him can fruitless fall. Undoubtedly, his ways are not our ways; but his ways are sure, and though at times we may disappoint him — he will never disappoint us.

Victory Over Sorrow and Grief

We feel a lump rising in our throats which we cannot swallow as we enter into Mary's broken cry, "... they have taken away my Lord and I know not where they have laid him..." (John 20: 13).

It is a bitter experience for her. How confused and forsaken she feels. But now, as he calls her by name (John 20: 16) beauty takes the place of ashes.

For those of us who cherish the memory of faces we have loved long since and lost awhile; the resurrection brings such a zephyr of hope. We hear him say, "... because I live, ye shall live also..." (John 14: 19).

Victory Over Fear

If we had been living in those dread hours that followed the crucifixion, we, fearing reprisals, would have behaved exactly the same — meeting behind barred doors "... for fear of the Jews..." (John 20: 19).

They had not at that point seen the resurrected Christ to realise their fears were groundless. We have no excuse however, we know. Yet oft-times we go about our affairs as though ours was a lost cause.

We have no time to waste gazing at a mangled form upon a gibbet. Let us make this Easter ring with the carol we sang as recently as Christmas, the

words of Longfellow, "God is not dead, nor doth he sleep."

Victory Over Backsliding

None of us can afford to speak patronisingly of Peter, when, despite the knowledge of the resurrection, he, deciding the odds were too great, lapsed back into his former occupation. "... I go a-fishing..." he said. (John 21: 3). Had he so quickly forgotten that the Saviour intended him to catch men?

For the third time Jesus showed himself to them after his resurrection (v. 14) and it evidently took this to make the erring apostle realise he stood naked before his Lord (v. 7), and to realise there could be no profit in turning back (v. 5).

We need today to be fronted up with the risen Christ, not just a third time, or even one hundred and third time. The victory of the resurrection must ring in our ears every waking moment, for it says there is no turning back!

Victory Over Doubt

Poor Thomas, whom we very ungraciously dub as "Doubting," was only wanting evidence when he exclaimed "... Except I shall see, etc. ... I will not believe..." (John 20: 25). An honest doubter will not be left wondering long, for the evidence abounds. They will soon conclude, as did the said disciple, "... My Lord and my God..." (v. 28).

There was not a vestige of doubt in the minds of the Chief Priests when they invented their story of the disciples stealing the body by night. (Matt. 28: 11-15).

Nor is there any room for doubt in the hearts of those with whom he walks and talks today. Truly may we sing, "He lives; he lives; Christ Jesus lives today."

Let us be found in his house praising and blessing his name as they were (Luke 24: 53), then let us venture out into this sceptical 20th century and demonstrate his victory and ours.

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IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF ONE HAS A DATE WITH THE FUTURE

"It's a date!" This crisp exclamation is the popular way for young adults to declare their mutual acceptance of an appointment. It takes on a serious aspect when applied to life. To have a date with the future gives life a goal and cancels out the aimlessness that characterises so many of today's young men and women. Everyman's date with the future, or absence of it, is a portrait of himself.

Without a date with the future life brings no achievement. Radio and television interviews, and magazine biographical sketches, disclose that those who touch greatness had a date with the future, the pursuit of which shaped their careers. Sometimes there is clear discernment in early life. Fritz Kreisler says, "I was born with music in my system."

At the age of twelve years, Jesus revealed to his parents that he had a date with the future: "Know ye not that I must be about my Father's business?" With unswerving steps he steadfastly set his face toward his life goal. The Apostle Paul interpreted his date with the future in clear terms—"This one thing I do . . . I press toward the mark for the prize of the high calling in Christ Jesus."

One's ideals sponsor a date with the future. The pioneering spirit is operative in the child when commencing school, in young men and women starting on an industrial, professional or academic career.

How did we get from where we were in the past to where we are today? The answer involves the exercise of looking backwards and discovering serious dating with the future. By this criterion, biographers lay bare the lives of their subjects. As all the flowers of tomorrow are in the seeds of today, so our dating with the future determines tomorrow's achievements. It makes all the difference if today's best is tomorrow's starting point. The significant fact for youth is that the future is NOW.

When Jesus said, on the day of his ascension, "I will come again," he was dating with the future. "That's a date!" was the response of his disciples. That date with the future continues to be the forward looking of Christians. With dispensational insight, Paul affirmed to the Christians at Colossae that "one day Christ the secret of our lives will show himself, and you will share in that magnificent denouement" (Col. 3: 4, Phillips' Trans.). Denouement, derived from the French, implies the winding up of a plot, and in the context of Christ's ascension it is an apt word in that Jesus has a date with the future to climax his first coming.

The indestructible Christian philosophy of living is never to dwell in the past, but always be excited about the future, "looking for that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ" (Titus 2: 13).

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CALL FOR REFORMATION RENEWAL

(Berlin). The Bishops' Conference of the United Evangelical Lutheran Church of Germany (VELKD), holding separate annual sessions in East and West Berlin, adopted a resolution which stressed that the message of the Reformation "must be witnessed anew and more intensively than ever before."

Drafted in connection with the synod's general theme, "The Task of the Reformation after the Vatican Council," the resolution noted that "differences of faith and doctrine which separate us (from the Catholic Church) have not yet been overcome, nor has the nuisance of the Catholic law on mixed marriages been removed."

The bishops said the way toward Christian unity cannot be reunification with Rome under the Pope. They said separated Christians "approach one another only in the same measure that they approach Christ."—E.P.S.

WAR ON SOCIAL INJUSTICE

(Princeton, N.J.). Conservative Evangelicals were urged by the General Secretary-elect of the World Council of Churches to link their defence of Christian faith with an attack on the attitudes and social and economic conditions that were described as the real enemies of Christianity.

Dr. Eugene Carson Blake devoted most of his James J. Reeb Memorial Lecture at Princeton Theological Seminary to an appeal to conservatives in the church to become "militant Christians" in the attack on such problems as racial injustice and poverty.

The Christian faith, he said, "needs to be defended, not merely as a theoretical theology, but rather as the convictions by which Christians must live in order to be Christian soldiers."—E.P.S.

JUSTICE URGED FOR SUDAN

(Nairobi). Prayers that the Sudan may find internal peace were offered in the Christian churches of that country at the request of the nation's recently organised Council of Churches.

Particular reference was made to the situation in the Southern Sudan, where Christians and other non-Muslims are reported to be undergoing persecution, including massacre.

The new Council of Churches is the most widely representative Christian body in the country, embracing the Armenian, Ethiopian Orthodox, Roman Catholic, Evangelical and Episcopal (Anglican) churches.

Sudanese Prime Minister Muhammed Armed Mahgoub issued a statement at Khartoum commending the council for its "positive line."—E.P.S.

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NEW SOUTH WALES

CONFERENCE GUEST SPEAKERS

Among the many pleasing features of the N.S.W. 81st Conference, was the fellowship and inspiration gained as a result of the presence in the gatherings of Lance Fisher, Supt., Carnarvon Aborigines Mission, who addressed the Missionary Rally, and also David Eagling, Principal of the Banmatmat Bible College, Pentecost, New Hebrides, special speaker at the Home Mission and Bible College Rally.

Rev. Bernard Judd, Secretary of the N.S.W. Council of Churches, was guest speaker at the Ministers' Session, and Maxwell Hall, minister of the church at Inverell, addressed the Youth Rally organised by the Dept. of Christian Educ., while Gordon McKelvie, of Qld., addressed the Social Service gathering.

ASSOC. SEC. RELINQUISHES TASK

(N.S.W.). It was with considerable regret that the N.S.W. Conf. Executive announced that J. Cooke, B.A., would not be standing for re-election as Associate-Secretary. After a number of years of faithful and devoted service, marked with outstanding efficiency, Mr. Cooke, who is secretary of the Caringbah church, and a High School teacher, has found it necessary to relinquish this important position. The Conference owes a debt of gratitude to him for his excellent work. Owen Wainwright, of Doonside, has been nominated as the new Associate-Secretary of Conference.

NEW BUILDING PROGRESS

(Fairfield, N.S.W.). Plans for the new chapel are with the builder, who is giving a quotation. The Bank of N.S.W. is to loan balance of money needed . . . Brian Hill has been welcomed back as student minister . . . There have been three recent baptisms . . . All officers were re-elected at recent business meeting, including two deaconesses, one of whom will act as secretary . . . At the Boys' Home fete, the ladies' stall raised \$26,000. 18 attend C.W.F. meetings. All 1965 officers were re-elected . . . \$8 was raised for Wheat for India Appeal.

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CHRISTIAN WOMEN'S FELLOWSHIP CONFERENCE

The Annual Conference of the N.S.W. C.W.F. was held at Enmore on March 29, with Mrs. J. Henderson in the chair. She led us very capably throughout the day, as she has throughout the past year.

The theme for the coming year chosen by our incoming President, Mrs. C. J. Mackenzie, is "I can do all things through Christ which strengtheneth me." Mrs. Mackenzie, in the devotional session, developed the thought, "I can — through Christ."

Our spotlight session this year featured:—

1. **The Federal Handbook** — Mrs. Bloore telling how well this had been received in N.S.W.

2. **Our Special Effort** — Mrs. Holt describing to us the present stove in the College kitchen.

3. **Psychiatric Visiting** — from the viewpoint of Mrs. Single, who has recently taken up this work.

Two missionaries — Miss Win. Walker, from India, and Mrs. David Eagling, from the New Hebrides, brought greetings.

A resolution was passed, "That owing to the drought situation in India, we make a special effort in the next two months to send food parcels to each missionary on this field."

Our senior sisters were honoured, each receiving a little gift.

Mrs. McIntyre and Mrs. Coventry rendered lovely solos, and the Wollongong and Warrawong sisters formed a choir

FURTHER GAINS

(Loftus Park, N.S.W.). On the last two Sundays there has been a decision. Two others are being prepared for baptism and church membership. The annual business meeting, on March 16, gave wonderful reports from all departments. The elders and members of the Church Board were all re-elected, and E. J. Paynter was included for 1966 . . . E. J. Plenderleith, B.D., was asked to continue for a fourth year as minister. . . . The B.S. is in a healthy state — always around the 200 mark.

SOCIAL REFORMER PASSES

(N.S.W.). Sydney lost a great champion of Social Reform in the death of W. R. Lawrence, M.B.E., at Royal Prince Alfred Hospital, on March 24. A former N.S.W. Police Commissioner and Liberal M.L.A., Mr. Lawrence was an active member of the North Croydon Methodist Church, but was well known among our own churches and, in fact, in the whole Christian community as a prominent worker and public speaker in the interests of social questions. He was associated with the Temperance Alliance, Aborigines Welfare and kindred organisations where his Christian influence was of tremendous value in the City of Sydney.

LAVINGTON GOSPEL MEETINGS

(Albury - Lavington - Wodonga, N.S.W.). Following a period of three weeks' intensive visitation and publicity, gospel services were commenced at Lavington on March 6. Pastor Tudor is the minister. . . . A "College for Christians" has been

under the leadership of Mrs. R. D. Main.

C. E. Bowser, Pres. of General Conf., brought a greeting. We also had a greeting from Mrs. Adam, the President of Women's Inter-Church Council, we also had on the platform Mrs. Badger, Vice-Pres. of W.I.C.C., who will later this year be the representative of the Australian Church Women to visit Tokyo.

Mrs. L. Wylie, from Victoria, was guest speaker, and we were all thrilled to go with her to Puerto Rico, via Canada and America.

The new President, Mrs. C. J. Mackenzie, was introduced, and responded also thanking Mrs. Henderson for her splendid year of service, and presenting her with a copy of the Bible.

All officers were introduced, and Mrs. Dickson led in a prayer of dedication.

Mrs. R. B. Millar thanked everyone in a comprehensive vote of thanks, not forgetting Mrs. Milne, our caterer, and Mrs. Broady and her helpers for the lovely arrangements of flowers. These two ladies, by their contribution to us, also helped Conference as a whole.

Our Executive officers for the coming year are:— Mrs. C. J. Mackenzie, Pres.; Mrs. F. Elsmore, Pres.-elect; Mrs. R. D. Main, Vice-Pres., City; Mrs. R. J. Anderson, Vice-Pres., Newcastle; Mrs. D. Mansell, Vice-Pres., Wollongong; Mrs. A. G. Elliott, Sec.; Mrs. I. J. Torode, Asst. Sec.; Miss H. Rofe, Treas.; Mrs. J. Henderson, Past Pres.; Mrs. O. Bloore, Federal and World Representative.—D. A. Elliott.

commenced by Pastor Craig. This College is open to any young man who wishes to improve his capacity for service . . . C.W.F. annual business meeting elected new officers. Ladies were responsible for "Meals on Wheels" during week commencing March 21. They are also responsible for two stalls at the U.P.A. fete on April 2. The three Bible Schools combined for a picnic at Boat Haven, Hume Weir . . . There was one baptism on March 13.

LYLE WILLIAMS

:: FLORIST ::

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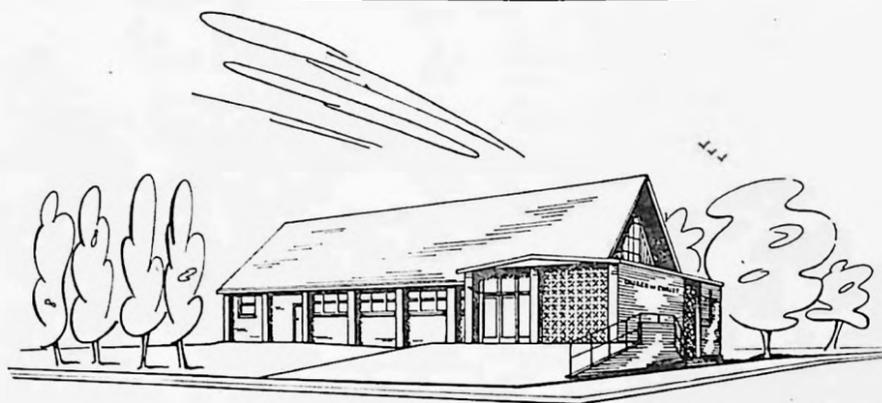
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• FACES AND PLACES

PROFILE NO. 54

Blackwood S.A.

Last year the church at Blackwood celebrated the 50th anniversary of the erection of the first chapel.

The church actually started in 1912, when Mr. and Mrs. T. C. A. Magarey moved to Blackwood to live in the home now occupied by Mr. and Mrs. C. M. Verco.

That home provided the first meeting place for the new church, which included Mr. and Mrs. Magarey, Misses Jessie and Mary Magarey, Mrs. John Cochrane, Mr. and Mrs. Eglinton, Alan and Alec Magarey, and Miss Grace Dorman (our present Mrs. A. W. Magarey) who was the first organist.

When this private home became too small for the growing congregation, the Church of England Parish Hall was used, and for a time Mr. Edwin Ashby's apple shed in Cliff Street was used as a meeting place. Mr. and Mrs. C. M. Verco, and Mr.

and Mrs. T. B. Verco and daughter moved into the district during these early years.

The generosity of some of these early members made possible the erection of the present chapel in 1915, just over 50 years ago, and from that time until 1948, Mr. and Mrs. C. M. Verco played an important part in the preaching and teaching work of the church, loyally supported by the Cheney family, in continuing the witness in the town. At the conclusion of the last war many young families joined the faithful group and the congregation grew.

In 1948, G. T. Fitzgerald shared his ministry with Blackwood and Colonel Light Gardens church for two years. J. E. Webb started a part-time ministry in 1950. 1953 saw G. T. Fitzgerald back to serve a full-time ministry for three years. Then A. MacRoberts gave us two years on

a part-time basis. Bart Burt served the church full-time from 1960 to 1964.

The church is growing steadily today under the leadership of Mr. and Mrs. H. G. Norris; 200 people regularly join together in worship and instruction.

This has meant accommodation problems. The present building was planned to seat 120 people, but now shelters a congregation of 200 regularly.

On the front page of this issue is a perspective sketch of the chapel which has been approved by the church, and the Mitcham City Council has given sanction for us to erect. This building will be double the size of the present chapel and seat 280.

Arrangements have been made with the Churches of Christ Building Extension Fund for finance as required to erect the building.

the church was attended by the largest congregation seen in the chapel. We commend Mrs. Richardson, her children, grandchildren and great-grandchildren to the care of our Heavenly Father. —T.V.W.

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OBITUARY

Robert Kenneth Hutchinson.

The church at North Essendon, Vic., was saddened by the sudden death of one of its newer members, Ken. Hutchinson. Ken's life had not been an easy one, but he had triumphed already over many obstacles. After losing his own parents early in life, he was reared by his grandmother and other members of his family. War service left his health impaired, but when introduced to the life and worship of the church, he found strength and faith. This help caused him to value the church highly. In April, 1964, he was baptized, and in this commitment he was joined by his wife, Gloria. He was soon helping on the service plan as a reader and side-helper. Ken gave service also in community affairs. A large number of friends from the Kellor Council, and various societies, paid tribute to this aspect of his life. At 41 years of age he had much more yet to give. To his wife and children (Gail, Lyn and Alan), we offer our sympathy and assurance of our help in the trying days ahead. We do not understand . . . but we are sure of Christ and his love.—N.S.M.

Mrs. Vera Alice Dyker.

On March 4, after a long illness, Mrs. Vera Alice Dyker died. For some months

her health had been poor, but she carried on with courage. For over 40 years she had been in active membership with the church at Oakleigh, where she served Christ with loving devotion in many spheres. She loved to decorate the Lord's house with choice flowers. She was a gentle, unassuming servant of the Lord Jesus Christ, and she will be greatly missed. Services were held in the chapel and at the Lawn Cemetery at Springvale. Ray McKenzie presided over the services in the absence of E. J. Miles on holidays. To the husband, Roy, and children, Vera, Jean and Graham, and all relatives, we offer our sincerest Christian sympathy.—E. J. Miles.

Albert Ernest Richardson.

The church at Warragul, Vic., mourns the sudden death, on March 4, at his home in Poowong East, of Alfred Ernest Richardson, who bore a good witness to his faith in Christ. He was born at Barnawartha on Sept. 16, 1888, and was in his 78th year. He married Miss Edith Mary Judd in the Church of Christ, Prahran, in 1914. Of this marriage there are two children, David and Alma (Mrs. Hooker). Mr. Richardson joined the church at Oakleigh in 1930, and soon afterwards moved to Poowong and joined up with the church at Warragul. He was a loyal member and will be missed by the church. The funeral services in the church and cemetery were conducted by the writer. The service in

VICTORIAN NEWS

CHELSEA CONFESSIONS

(Vic.). A Youth for Christ team, led by C. Stebbins, attended a young people's tea on March 20, and afterwards in the church. Three confessions of faith were made . . . Senior Explorers enjoyed the Adventure Camp at Werribee Gorge on the long weekend . . . C.W.E.F. members attended the March effort at Nth. Fitzroy . . . C.Y.F. farewelled leader, Colin Taylor, when he sailed for England . . . C.W.F. held a Singer sewing machine demonstration . . . 125 members now on roll (118 in 1965); 87 average breaking of bread; 140 scholars in Sunday School . . . The church's sympathy was extended to K. Holt, B.S. supt., in loss of his mother.

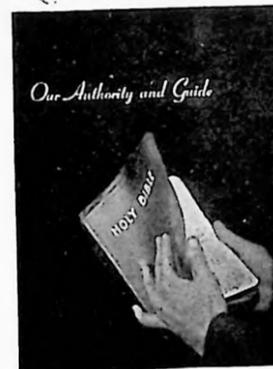
EXTENSION ACCEPTED

(Warracknabeal - Brim Circuit, Vic.). The minister, B. C. Snoxall, has accepted a further period of twelve months' engagement, until the end of 1967 . . . Harvest Thanksgiving services have been held in both churches . . . Family gospel services are held monthly at each of the churches, when young people meet for tea in the church hall; a programme is conducted until the commencement of the gospel service, when they are joined by their families . . . Annual meetings of churches and circuit board have been held recently, when office-bearers for the coming year were elected; also, the Christian Women's Fellowship and the Evening Women's Fellowship have elected their officers.

UNIVERSITY ASSOCIATION

(Melb.). The sole meeting for the year of the Churches of Christ University Association was held at the Reception Room, Churches of Christ Centre, on Tuesday, March 15. The speaker, A. E. White, B.A., addressed himself mainly to the "Freshers" — students commencing their studies at a University — and suggested that they should approach their year's work with humility, confidence and reverence.

One purpose of the Association is to show students entering a University that they can still retain their faith in the Saviour, and the presence of both graduates and under-graduates currently studying is a witness to this. Another purpose is to provide fellowship for all present and give new students the oppor-



FRIENDS OF VELLORE

(Melb.). The Friends of Vellore are a group of concerned people who support the Vellore Christian Medical College and Hospital in Madras, India. This is an interdenominational institution, and has deservedly won world attention for its Christian medical service.

A concert at the Methodist Ladies' College Assembly Hall, in Fitzwilliam-st., Hawthorn, will be held on Friday, April 15, at 8 p.m., to aid the College and Hospital. The choral and instrumental artists include the M.L.C. Choir, the M.L.C. Madrigal Group, John Kennedy, and the Ormond Trio. Enquiries for tickets may be made to the ticket secretary, phone 34-1014 (Melb.).

PLANNED GIVING REVIEW

(Franston, Vic.). A review of the Planned Giving Programme was held recently, under the leadership of Kevin Harvey. A social evening, held in conjunction with the programme, was attended by 120. It was a time of rich fellowship. Alan Rowe, was one of the entertainers on this occasion. More than 80 pledges have been received from individual members and family groups.

YOUTH SERVICE

(Swan Hill, Vic.). Successful youth service held on March 27, with Woorinen and Swan Hill congregations combined. Young people took part in the service and items were given by Teens Choir and Girls' Quartet, with guitar accompaniment. A young woman made her decision. Interest in youth work increasing, and Teens Club leaders have decided to experiment with weekly meetings.

tunity to meet others at this, the commencement of the academic year.

For graduates and under-graduates there is the additional goal of raising \$200, being our annual contribution to the support of a Chaplain at the Monash University. The 1966 amount has already been achieved, and the members present heard Mr. Roffey speak on the usefulness of the Chaplain and the importance of his work.

After the annual meeting and address, members adjourned to "The Victoria" dining rooms.

Anybody whose name is not on the mailing list of the Association, and who would like to be invited to next year's dinner, should send their name, address, Uni. attended, and church, to the Secretary-Treasurer, G. C. Legge, "Koombahla," Main-rd., Emerald, Vic.

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

QUESTING



WITH

A. E. WHITE

Why don't ministers use Bible stories when talking to children, and what do you think of the "gadget" talk?

It is assumed that you are referring specifically to children's talks given within the context of a church worship service, and to special children's services like Sunday School anniversaries.

I am sure that ministers do use Bible stories when talking to children. Many stories I have heard by ministers begin with a Bible story which is then related to life. When the stories start with a life situation they are almost always related to Biblical truths.

There is not much time in a morning service to develop a "moral" from a story and there is danger in telling a story without earthing it to a life situation. We must bring God as a real factor into the world of childhood. Therefore, we must not leave the impression that God exists only in the Old and New Testaments.

A story which demonstrates Christian courage, or patience in suffering, or the thrill of giving oneself to a good cause, or the triumph of the spirit of man over an adverse environment when armed with spiritual resources, will help to bring into the realm of the child the significance of what we are doing in our service of worship.

Ministers and others have an obligation to test the values of their stories to children. It is pure superstition to think that we have shared a spiritual experience simply by telling a story, whether it is in the Bible or not. Some children are more capable, either through intelligence or experience, to "see" story meanings more easily than others. A look at average responses is significant.

In one test, children from 8 to 16 were tested for comprehension of the parables of Jesus. In the story of the Two Foundations, 75 per cent of all nine-year-olds knew why rock makes a better foundation for a house than sand — but 25 per cent did not. It was not until the children were thirteen that they understood that the floods and wind could represent temptation and hardship. Children understood the Parable of the Good Samaritan five years earlier than that of the Two Foundations. In the Samaritan story, the children can identify themselves, in imagination, with the characters and experiences. In the Two Foundations, comprehension depends upon thought processes which do not develop until the age of 12 or over.

One of the first things ministers learn in studying communication is that "giving out" is not the same as "taking in." (More next week).

"TANGAIL"



Six Own-Your-Own-Cottages opened by The Patch church, Vic., in February. The story of "Tangeil" was told in "A.C." for 12/3/1966.

MOVEMENTS

MINISTRY TO CHANGE

(Peel-st., Ballarat, Vic.). C. W. Jackel, minister for four and a half years, will terminate his ministry on May 1, and commence at Castlemaine on May 8. John Timms, of W.A., has accepted a call to serve at Peel-st., commencing on June 12. John Allison, T. Beales (Oriental Mission) and Jim Grainger (W.E.C.) have been recent speakers. Services of A. Avery in conducting evangelism through friendship are proving very helpful to the church. Girls' and Boys' Clubs have held local camps, with much profit and helpful fellowship. Over 100 attended a girls' and boys' frolic afternoon arranged by the W.C.F. 90 sat down at a guest tea, and remained for a guest gospel service, at which John Byrnes, Dawson-st., was speaker. A change of time (5 p.m. to 6.45 p.m.) for the service was favorably received. York-st gospel group rendered inspiring singing. A married lady who was present at the guest service, last week made her decision, and her two daughters, who had been helped at camp, followed her example. Mrs. Barbara Johns (member of work party in New Guinea) showed slides at the W.C.F.

A. G. LEANE AT NARACOORTE

(S.A.). A crowded meeting witnessed the induction service of A. G. Leane, on Feb. 20, conducted by T. R. Mason, of Mt. Gambier church. A fine spiritual atmosphere is evident and the church rejoices over five decisions for Christ over recent weeks, and with the gospel services increasing in numbers. Members attended the S.E. Conference, held March 19, at Bordertown. Harvest Thanksgiving services on March 27, with goods divided between Christian Rest Home and local hospital. An appeal is open to members for a sacrificial gift for the Wheat for India relief fund.

MINISTER'S RESIGNATION

(Norlane, Vic.). The church has received the resignation of the minister, B. H. White, to take effect at the end of 1966. The teenagers held a successful barbecue at the You Yongs. Recently there were two baptisms and another eight teenagers made decisions. \$48 has been given for the Wheat for India Appeal. Ladies' Fellowship visited Belmont Ladies' Fellowship birthday party. Recent Harvest Festival produce was given to six needy families in the area.

ASIANS CONDUCT SERVICE

(Bagot-rd., Subiaco, W.A.). A recent gospel service was conducted by the Asian students who regularly attend this church. The annual business meeting elected to office: elders, C. Olds, S. Constable, E. Tinetti, O. Yeates, J. W. Gordon, H. B. Vawser, H. L. Vawser, W. Lake; deacons, J. W. Althorpe, J. Edwards, A. Lee, C. Reid, R. Wishart. A welcome has been extended to Miss Thea Lake, the church's Living Link, who has returned from the New Hebrides to study at the Perth Bible Institute. A successful family church service was held recently. It was the first of a quarterly series. This occasion also served as a dedication service for elders, deacons and officers of auxiliaries. Several parcels of powdered milk have been sent by the C.W.F. for the Relief to India Appeal.

MET THE QUEEN MOTHER

(Adelaide). At Festival time Adelaide goes gay. Regal visitors give a superb lift, and some share in their appearance. A little Brigadier from Elizabeth church, Bronwyn Bishop, was chosen from her school to meet the Queen Mother at Government House.

CRUSADE CHOIR

(Kedron, Qld.). Choir practice for forthcoming Crusade has commenced, under the leadership of L. Thomas. G.L.B. were visited by Dorothy Howden, and Win. Walker addressed the church on March 22. Members of the E.W.F. enjoyed a conducted tour of the Brisbane Airport, and also joined Redcliffe's 1st C.W.F. birthday. The Church Family Camp at Caloundra, March 12-13, was enjoyed by all who attended. Eric Enchelmaier preached at Kedron. Teachers' dedication service was incorporated in morning worship. "Talenteers" was working well in order to assist finances. Several members attended Leadership Camp held recently at Caloundra Youth Centre. Kedron was well represented in the swimming carnival held at the Valley Baths.

MEMORIAL ORGAN

(Ohio, U.S.A.). On March 6, the Christian Church of Hudson, Ohio, U.S.A., voted unanimously to purchase an Allan electric organ for \$6900.00, as a memorial dedicated to the memory of the late Mrs. A. N. Hinrichsen (nee Rene M. Kelly), formerly of East Kew, Vic., who passed away April 21, 1965. It was immediately oversubscribed by \$700.00. The Hinrichsen's had been married nearly 37 years and had numerous ministries in Australia and U.S.A.

CHURCH ANNIVERSARY

(Broken Hill, S.A.). E. P. C. Hollard was guest speaker at church anniversary services on March 6. The evening meeting was broadcast. Mr. Hollard's inspiring messages challenged the church. On the previous night Mr. Hollard showed slides of his world tour and trip to Puerto Rico for World Conference. All clubs and the Sunday School are working well. At the G.B. church parade, on March 13, five girls received Stars and Bars for good service. N. Sonsie, formerly of the Ringwood church, has accepted a position with the Zinc Corporation, and is meeting with the church.

NATIONAL DIARY

APRIL:

- SOUTH AUSTRALIA**
15-16—Youth Choir at Willard Hall, G. & S. Night.
Flinders Park, Church Life Conference.
Balaklava, Church Life Conference.
25 —Youth Workers' Conference.
- NEW SOUTH WALES**
8-11—Easter Camps
14 —Woolwich College Extension Lectures commence — Burwood
15-17—N.S.W. C.W.F. House Party — Gill-bulla.
16 —N.S.W. Youth Conference "Car Rally."
17 —Mission commences at Auburn.

VICTORIA

- 7-11—Easter Camps — Monbulk, Dromana, Eppalock, Mildura.
8-11—C.B. Action Camp.
15 —Good Companions' Swim Night.
16 —Explorer Leaders' Canvas Camp.
16 —C.Y.F. Painting Spree — Carlton, Col-lingwood, Fitzroy.

QUEENSLAND

- 18 —Citizenship Protest on Teenage Drink-
ing, City Hall, Brisbane.
22-25—Men's Camp, Caloundra.
25-28—Ministers' Conference, Caloundra.

SUTHERLAND SHIRE CRUSADE

(N.S.W.). The Sutherland Shire "Crusade," in which a number of our churches shared, finished on a note of grand thanksgiving on Sunday, March 27.

Miranda Fair Supermarket was crowded for the final session, and Brian Willersdorf, evangelist, and musical director, Don Newman, with the tremendous support of the Christians of the churches backing this united effort, were wonderfully used in presenting the gospel.

Although the follow-up work is still going on, it has been estimated that more than 35,000 people have heard the Word during the campaign of three weeks, and over 700 were counselled in the inquiry room.

W.W.D. OF P. AT LENSWOOD

(S.A.). The women of the Lenswood churches combined to observe World Day of Prayer in our chapel. The speaker was Mrs. Ingham. The offering for the Wheat for India fund amounted to \$167.40. Harvest Thanksgiving was held on March 27. The proceeds went to Morialta Children's Home and the Christian Rest Home. Miss Crouch, of Geelong, Vic., was a recent visitor.

LONE RANGER IN QUEENSLAND

Miss Maureen Flett, of Chinchilla, writes: 56 letters to isolated Queensland young people. Each month, Maureen sends a newsletter containing topical items to youth, covering a territory as far apart as Vietnam, Quilpie and Mt. Isa. This aspect of the Youth Work is called the "Lones Group." Gary Fletcher, a teacher on Manus Island, is another who is "rounded-up" by the Lone Ranger.

Mrs. June Eaton (nee Draney), also seeks to cover the loneliness of folk in this vast State by the Postal Sunday School. Wife of a metallurgist in Mt. Isa, June cares for the Sunday School needs of 14 isolated scholars from Stamford, on the Winton line, to Eumina, via Roma.

MINISTER BUSY AT CONFERENCE

(Beverley, S.A.). The duties of Mr. Lawrie, as our Conf. Pres., have required his absence from us on a number of occasions in recent weeks. We are again grateful to various speakers who have assisted. Harvest Thanksgiving, on March 6, was conducted by A. J. Ingham, and produce given by members of the church and S.S. were distributed to the Christian Rest Home and Morialta Protestant Children's Home. A young ladies' choir provided special singing. The annual prizegiving of the S.S. was conducted at a youth tea, with members of the S.S. assisting at the evening service which followed. "B" grade team were premiers at the conclusion of the tennis season.

INGLEWOOD ADDITIONS

(W.A.). Three young people have confessed Christ. Evening services have been well attended. Visitors have included Mrs. Crossfield and daughter, Meryl, from Vic. Miss Jan Fewster has arrived home from New Zealand. An enjoyable church picnic held at Coogee. Annual church business meeting on March 24 elected elders for ensuing two years: R. Bell, J. Cranwell and N. Ford.

Heard at Conference Melbourne

Over 80 per cent of Victorian churches have appointed the Properties Corporation as trustees of their building. —A. R. Haskell

Speakers to the motion should alternate for and against. The last brother got started before I knew what side he was on. —F. J. Funston.

The church is suffering from paralysis of the analysis. —R. V. Longthorp.

This motion has no teeth. My amendment's teeth may be false, but at least they have some cutting edge. —N. S. Gilmore.

A minister is now an equal insurance risk with the church cleaner, but only one-twentieth the risk of an airline pilot. —G. K. Scambler.

I knew it would be dangerous to ask Dr. Bowes anything. —F. J. Funston.

830 students have enrolled for training in the 60 years of the life of the College of the Bible. —E. L. Williams.

We could stay until 3 a.m. for the Lord's business, but I'm afraid I'd be on my own. —W. W. Saunders.

There are 50,000 alcoholics and problem drinkers in Australia. We are fourth in the world's rating for alcoholism. —E. S. Sanders.

We would run the risk of losing "Uncle" Charlie Young if we provided him with a car. It's safer for him to use a taxi. —W. T. Atkin.

A Christian has a duty to be ruthless in subjecting his attitudes to the scrutiny of Jesus Christ. —Dr. D. Mansell.

We are all in favour of the principle involved. —Principal E. L. Williams.

New Guinea is important: not for exploitation, but for responsibility. —E. W. Roffey.

I've a pocketful of monopoly money. —G. K. Scambler.

MUSIC CAMP - MONBULK — ANZAC DAY WEEKEND

(Melb.) There is still time, and room, for a few more applications in the Music Camp. Contact the Department of Christian Education at once (32-2449). Under the direction of Ron Mullen, and the Campbell Singers.

TWO FAREWELLS

(Ringwood, Vic.). The church recently farewelled Mr. and Mrs. Nell Sonsie, who were moving to Broken Hill. Nell had recently become chairman of the Officers' Board, and his most notable service was in Explorer leadership. Mrs. Sonsie was very active in the C.W.F. and later as C.Y.F. counsellor. Both served very faithfully in other areas in the church. On Feb. 27, expressions of appreciation and best wishes were offered and suitable presentations made. On March 27, Barry Baker was guest speaker at the p.m. service, after which the church gathered to say farewell before his departure to serve as a technical missionary with Churches of Christ missions in the New Hebrides. Ian Smith, new chairman of the Church Board, made a presentation and expressed the church's best wishes for success and God's blessing in the work. The church continues to appreciate the interim preaching ministry of L. E. Snow.

EXTENSIONS REQUIRED

(Boronia, Vic.). Extensions soon to commence on hall to help accommodate growing C.Y.F. group. Conf. Pres., F. J. Funston, spoke at church anniversary. "A" grade cricket team runners-up for season. Many young people shared in Eastern Dist. Camp at Frankston. Over \$150 contributed to Food for India Appeal. Malcolm Gray, student at Knoxfield, exchanged pulpits with Mr. Manalack recently. Church is to participate in Church and Life Movement, details of which were given at recent annual meeting. Elders are P. A. Jordan and W. A. Thompson. Deacons re-elected were C. Finger, N. Cartmel and G. Chandler, together with Mrs. O. Goodwin, deaconess. Bible school picnic held with Knoxfield at Seaford.

ILLNESS OF DR. McDIARMID

News has been received that Dr. Allan B. McDiarmid has undergone two serious surgical operations, and that his condition is still of real concern to his relatives and friends.

Dr. McDiarmid is a lecturer at Drake University in the U.S.A., and his address is 3913 Merced-st., Des Moines, Iowa, U.S.A. Mrs. McDiarmid is a daughter of the late Mr. and Mrs. D. E. Pittman.

AUSTRALIAN CHURCH WOMEN

The annual National Committee meeting of Australian Church Women was held at St. Hilda's College, Melbourne.

This committee consists of representatives of all Women's State Inter-Church Councils, church denominations, Y.W.C.A. and Aust. Council of Churches.

Mrs. J. Strack attended as representative of Churches of Christ.

Morning and evening devotional sessions were conducted. Bible study stimulated rich discussion as a prelude to the interesting and informative business sessions.

Our World Concern as Australian church women was expressed by reports on —

1. Winifred Kiek Scholarship. Miss Connie Tan, of Indonesia, the holder for 1965, was received enthusiastically at all places she visited. She expressed sincere gratitude for the opportunity of further study here in Australia.

The 1966 holder has not been decided yet, but a Pacific Island woman is likely to be chosen.

2. The Fellowship of the Least Coin was reported to be growing, but still needs publicising amongst Australian women. Leaflets and labels are available for same. The use of the booklet, "Circle of Prayer," as an introduction to the important prayer fellowship is recommended. It is hoped to have list of projects helped in 1965 available soon.

3. Inter-Church Aid was another object of our world concern. This world movement has grown to gigantic proportions, but is in continual need of assistance. The building up of emergency supplies for immediate dispatch was a large part of their programme.

At the present time Australia is engaged in assisting with supplies for medical work amongst the half million Vietnam refugees.

Our local concern as Australian church women came under observation when we were informed of Church and Life Movement. This needs the co-operation of women at the local church level in the churches' effort to reach out and join with the people outside the church, as we discover together the meaning and purpose of Christian living. The Rev. Edwin Robertson (British Baptist) will be in Australia to lead this programme. We can anticipate much publicity in press, on radio and T.V. as the full programme swings into action in June and July, 1966.

We looked at the role of local women's groups in the life of the church of today. It was recognised that women are becoming more of a part of the whole church.

Mrs. Doreen Strack is Federal President of the Women's Conference of Churches of Christ.

Being aware of the needs of the modern woman, efforts are being made to suit programmes and service projects to the changed situation of today.

Churches of Christ Federal Handbook was displayed and commended as representatives shared their programming ideas.

Australian church women will be producing a small study booklet this year, which could be used at women's camps, etc.

The Committee on Co-operation of Men and Women in Church, family and society, conducted a morning session and reported that studies are prepared on:

Men and Women in Bible times — Prof. N. Young. Men and Women in

• S.A. MEN . . .

— WE WENT WEST —

Twelve months ago the men in our churches on the West Coast, as it is commonly designated, decided to hold a weekend camp at Red Cliffs. It was successful, and immediately they decided a similar one would be held this year.

This second camp is now a part of our experience. On the weekend of March 18-20, forty men from seven churches, thought, talked, laughed and worshipped together. Nothing but enrichment of life could come from such a weekend spent together.

F. B. Burt, the minister of the Semaphore church, and the writer, joined with the ministers of the local churches in supplying leadership. There were studies on elders and deacons, and our attitude to the Uniting Church of Australia.

On Saturday evening, two challenging addresses were given and evoked discussion, which is still continuing. W. Gordon, of the Ungarra church, spoke about the farmer as a Christian, and L. Riches, Speaker of the House of Assembly, presented some facets of Christian living in public life. It is hoped that, at a later date, we may be able to give the substance of the address given by Mr. Gordon.

Mr. Riches has been in the House, and the Mayor of Port Augusta, for many years. He is one of the most highly respected Christian gentlemen in the public life of this State.

Here are some of the things Mr. Riches said: "You cannot divorce Christianity from politics." "The Church draws its strength from the vision of a better world than that which we know today. Christ had this vision. So did the prophets of old. And so did Peter

Churches in Australia — Mrs. C. J. Wright. Men and Women in Australian Community — Mrs. J. G. Norris.

An open session on Thursday evening was attended by Archbishop Wood, President of Australian Council of Churches, and other church leaders. A panel of speakers discussed the Ecumenical Movement.

At the last business session the appointment of a representative to be sent to the Third Asian Church Women's Conference, to be held in Tokyo in July, was made. She is Mrs. Badger, a Methodist minister's wife from Epping, N.S.W.

The 1966 Fellowship Day service will be prepared by Rev. E. Robertson. This day will be observed at the close of Church and Life programme.

World Community Day programme will be prepared in South Australia on the needs of migrant women in Australia.

The working committee of Australian Church Women for 1966 will be situated in Sydney. The office-bearers were elected as follows:— Mrs. M. G. Wylie, President. Mrs. D. J. A. Verco, Vice-Pres. Head Deaconess, M. Andrews, Vice-Pres. Lt.-Col. H. Cross, Sec. Mrs. J. F. Dey, Treas.

BY I. J. CHIVELL

and the rest of the apostles. If we are weak today, it is because we have lost this vision." "God has shown a concern for men ever since there were men." Jesus did some outrageous things in showing the value God places upon man, such as the destroying of pigs worth from 80,000 to 100,000 dollars, to help one demented man." "Christ requires much more of us than that which was required of Micah . . . 'to do justly, and to love mercy, and to walk humbly with thy God.' He requires that we do as he did, and correct the wrongs of society."

One of the high moments of the camp was when we communed with our Lord at his Table as we sat on the beach in the early morning. Looking out to sea, it was easy to call to mind the gospel incidents in which Jesus was associated with the Sea of Galilee. He was very near to us all in those moments, and we have returned to life bringing something of that presence with us.

The date of the camp next year is fixed already — March 17-19.

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The hospital work at Dhond is steadily increasing, as also is Thornley's (Dr. T. Thomas) village work. Twice a week he takes a team of medical and evangelistic workers to distant towns and villages. Each Tuesday they go to Bhighwan and, after consulting there, they move on to two other villages with populations of 3,000 and 2,000 respectively.

Then on Thursdays they go across the river 18 miles, to Shrigonda, where there is a crowd awaiting attention. Last

By Mrs. T. THOMAS.

week there were 57 people. From here they travel further out, 12 miles to Dhorja and Bhangav — populations of 850 and 2,000. At Dhorja is our small Boarding Home for boys, and at Bhangav this is the weekly bazaar day. It is a busy day and the team does not return until late in the evening.

A wonderful addition to the team is Isaac Kamble, one of our pastors who has been transferred to Dhond from another village. He was converted from

Hinduism some years ago, and he and his lovely wife, Rebekkah, are soon to have their 11th child. Isaac is one of the most enthusiastic workers we have, and is selling gospels and literature at every opportunity. Even while the mobile dispensary is waiting to cross a railway line he finds someone to talk to. Then after arrival at a village he takes his megaphone and announces in the village square that the doctor has arrived, and while the medical team sets to work, so do Isaac, and Chundralilla, the Biblewoman. Soon both have a crowd around them listening to stories or to songs. Because the same villages are visited each week, real acquaintances are made, and there is continuity in the contact. Isaac, one night, asked God to help him to learn English, so he could be used more, and now he carries a little book with him and jots down words he hears.

There is no doubt that the medical work is appreciated, as this was printed in the Ahmednagar paper, inserted by a patient. But we want more than that. We long for the day when someone will be heard to say, that "Because of the visiting ambulance, I now know Christ."

SLIDES OF AUSTRALIA

Colored slides of life in Australia may be used to advantage on our mission fields. They are particularly helpful in the Friendship Centres in India, or Villages in the New Hebrides and New Guinea.

If you have any slides that are no longer required, kindly write a brief description on them, and post them to Federal Overseas Mission Secretary, 53 Tarragon-st., Mile End, Sth. Australia. They will be sent where needed.



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SAY THAT YOU SAW IT IN "THE CHRISTIAN"

SHIFT TO INDAPUR

By JOHN MAIN.

The decision that we should come to Indapur was made by the Committee of Management early in December. We were given the choice of living here or at Bhighwan, where we have had a work for many years and there is a bungalow for accommodation. Here we are right in the town, living amongst the people above our Friendship Centre-Library. It is the fact of being amongst the people that influenced our decision to come here. Up to now, the work at Indapur has always been carried on by Indian workers, some very well known to people in Australia.

Hariba Waghmode, now Conference Secretary, had a very worthwhile time here soon after his return from studies at the College of the Bible in Melbourne. More recently the work has been under the guidance of S. P. Hiwale, who visited Australia with B. Bhonsle a few years ago. We will be in charge of the evangelistic work here and at Bhighwan, and the Friendship Centre here.

It is very difficult to realise the task of settling into a new land and seeking to become one with the people to the extent that you are able to share with them in the innermost sanctuary of their religious experience. Learning the language is a big enough barrier in itself, but I sometimes think that it is as well that this takes a while, for there is a great need to learn something of the customs and culture of the people.

I remember hearing one missionary say that, after twelve years in India, he felt that he was only then in a position to begin the work that God had called him to do. We are acutely conscious of the fact that after two years we are inadequate for most situations that confront us. It is for this reason that our position here at Indapur is basically as an adviser to the Indian workers who are carrying out the work.

One, V. Y. Gaikwad, is an old man who has been an evangelist for many years. The other is a young man a year out of Theological College. Both of these men have been converted from Hinduism, and I feel that they have a very worthwhile contribution in their respective fields. Mr. Gaikwad, known throughout our work at Buwaji, goes to nearby villages each morning preaching, talking to whoever he may meet along the way about the Lord Jesus. Then in the afternoon he spends his time visiting and witnessing in the town here. He sets out at dawn in the morning, avoiding the severity of the mid-day sun.

Hanock Kulkarni is in charge of the Library, which is open each morning and evening. I am happy to be working with a young man of his calibre, and we should be able to develop the outreach of this work by increasing the number and quality of Marathi books, and by using Christian and social displays regularly. I hope also that we may be able to commence regular lectures on the Christian faith.

PERSONAL

DISCIPLESHIP

Mrs. Maxene Mitchell, Grote-st., S.A.
George Hood, Chelsea, Vic.
Mrs. Sandford; Glenda and Lynette Sandford, Peel-st., Ballarat, Vic.
Kay Blomfield, Barbara Zander, Doncaster, Vic.
Valerie Hetherington, Swan Hill, Vic.
Pamela Clark, Andrew Clark, Colin Wheat, Padstow, N.S.W.
Mrs. A. Valladares, Miss A. Matthews, L. Bates, J. Verco, Mrs. N. Golder, Miss J. Burgess, Naracoorte, S.A.
Mr. Mackay, Albury - Lavington - Wodonga, Vic.
David Best, Broken Hill (S.A. Conf.).

CHANGES OF ADDRESS

Harold E. Easton (Accommodation Convener, Federal Conference), St. James-ave., Kallista, Vic.
R. B. Tattersall (Secretary, Manifold Heights, Vic.), 27 William-st., Newtown, Geelong Vic. Phone, Geelong 9-6227.
R. C. Brand (minister, Albert Park, S.A.), 101 Clark-tee, Albert Park, S.A.
R. S. Wardle (secretary, Warracknabeal-Brim circuit), P.O. Box 27, Brim, Vic.

CHURCH AND GROUP LIFE

The Australian Council of Christian Education Training Committee will be conducting a . . .

Church and Group Life Laboratory for Laymen, from JANUARY 16-27, 1967.

Location: Albury/Wangaratta area (to be finalised).

Two places have been allotted to Churches of Christ in Australia. Those interested in such training are invited to contact R. V. Longthorp, Director, Department of Christian Education, Vic. and Tas., 217 Lonsdale-st., Melbourne.

QUEENSLAND ANNUAL CONFERENCE

APRIL 28 to MAY 2, 1966

at ANN-ST. CHURCH (except Saturday Evening and Sunday Services).

Theme: "YE SHALL BE WITNESSES." Guest Speaker: E. T. HART, N.S.W.

THURSDAY, APRIL 28 — 9.45 a.m., Women's Conference.

7.30 p.m., Rally organised by Aborigine and Overseas Missions Committees.

FRIDAY, APRIL 29 — 7.30 p.m., Rally organised by Home Missions and Social Service Committees.

SATURDAY, APRIL 30 — 9 a.m., Business Session. 7.30 p.m., Rally organised by Youth and Christian Education and College Committees.

SUNDAY, MAY 1 — 11 a.m., United Communion Service in City Hall. 2.30 p.m., Opening College Building Extensions.

MONDAY, MAY 2 — 9 a.m., Business Session.

John Eaton, Brian Logan, Rochelle Wortlehook, Inglewood, W.A.
Jock Farnel, Elizabeth Glicyznski, Norlane, Vic.

MEMBERSHIP

Mr. and Mrs. Barnden, Echuca to Chelsea, Vic.

MARRIAGES

Joy Mauger to John Nathan, Chadstone, Vic.
Merril Edward to Darryl Troughton, Peel-st., Ballarat, Vic.
Janice Norma Maxwell to Fredrick Gee, Loftus Park, N.S.W.
Linda Woolan to Graham Cavill, Knoxfield, Vic.
Janice Lloyd to John Carr, Beverley, S.A.

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BIRTH

SETSMAN (nee Schuett). — To Andrea and Gus, a daughter — Nadja Eve — at Gawler, S.A., March 28. All well.

ENGAGEMENT

NORRIS - LEWIS. — Mr. and Mrs. H. G. Norris, 12 Brighton-pde., Blackwood, S.A., have pleasure in announcing the engagement of their youngest daughter, Lynette June, to Ian James, second son of Mr. and Mrs. J. W. Lewis, of Payneham South, S.A.

TYPISTE/CLERK RECEPTIONIST

Applications in writing, addressed to the undersigned, are invited from a Senior or Junior Lady to fill the above position. Applicants with a basic knowledge of bookkeeping preferred but not essential. This is an interesting position, with no Saturday work.

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COLLEGE GAINS

(Box Hill, Vic.). Harvest Thanksgiving gifts were donated to the College of the Bible . . . C.E. anniversary held on March 20 . . . Simultaneous mission, sponsored by Box Hill Inter-Church Council, came to an inspiring close on April 3. . . Recent speakers have been Messrs. T. Turriff, chairman of State Aborigines Committee; S. Bannon, G. Moyes and L. Armstrong . . . Group Fellowship programmes continue to be a blessing to increased numbers . . . C.W.F. Afternoon Group provided entertainment and afternoon tea for inmates of W. H. Clay Nursing Home, Murrumbena, on March 15 . . . There has been a good response to Food for India Appeal. It is expected the set goal of \$400 will be exceeded . . . A tape recording was made of the Easter Cantata, "The Victorious Christ," splendidly rendered by the choir under the leadership of E. Hammond, on April 3.

GROUP TRAINING

(Parkdale, Vic.). Church annual business meeting had duplicated reports which indicated a healthy programme in the various departments . . . Plans are developing well for the Dept. of Christian Education to lead a session of group participation training in May and June . . . Plans were also approved for an approach to the Home Mission Dept. with the idea of an evangelistic effort late in 1967.

TO LET

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Chelsea Church (Vic.)

42nd ANNIVERSARY, SUNDAY, APRIL 24, 1966.

11 a.m., C. DOW. 7 p.m., R. V. AMOS.

Special Welcome to Past Members. For hospitality contact A. Augustine. Phone 772-1825.

BIBLE LANDS

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Also — Ministers of God, 85c; Spirit of the Living God; Abolition of Religion - 68c each.

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Keswick Book Depot

317 Collins-st., Melb. (62-5581)
100 Ryle-st., Geelong (Tel. 4229).

C.E. MISSIONARY ENCOUNTER

(Monbulk, Vic.). A highly successful Missionary Encounter was held at Waterman Memorial Camp on Labor Day weekend. 63 persons, including missionaries and leaders attended. Missionaries participating were David Hammer (Aborigines), Reg Combridge, Sisters Florrie Kennedy and Pauline Jones (New Hebrides), Claude De Evelyn (Christian Radio Missionary Fellowship), Sister Lois Sinclair (London Missionary Society) and Sister Betty Gray (Ramabai Mukti Mission). The Encounter was convened by Fred Reynolds. Highlights included: excellent study sessions on the Holy Spirit and Missions, led by Claude De Evelyn; interesting and thought-provoking group sessions with the various missionaries; a first class Saturday evening, with David Cummings (Wycliffe Bible Translators), and concluding with the film, "I Saw Alcuas Pray." A "jungle trek" through the blackberry bushes,

followed by a swim and open air witness at the Olinda swimming pool; an inspiring communion service.

The crowning segment of the programme was the Sunday evening, when Graham Miller (M.B.I.) addressed the gathering and six young people dedicated their lives for fuller service for Christ and the Church. There was glorious singing, under the leadership of Hugh Hince, with Leigh Drew at the electronic organ. An offering which will enable at least 8 bags (2/3 ton) of wheat to be sent as part of the Overseas Missions Wheat for India Appeal.

The lowlight of the camp was only that it wasn't long enough. Appreciation was expressed to the Camp Supervisors, Mr. and Mrs. A. Reid, and also for the able assistance given by Mrs. P. Fisher. This was the 5th Missionary Encounter organised by the C.E. Committee.—Les. Stewart, Secretary.

GOLDEN BAG APPEAL

(Balwyn, Vic.) Lyn. Sharp, recently returned from overseas, showed film of her trip, in aid of Golden Bag appeal. . . . Food for India is being received and forwarded . . . Successful S.S. picnic was held at Ferny Creek . . . Shoppers' service creating renewed interest, with varied programmes . . . An after-church fellowship gave honor and presentations to Kinder supt., Veronica Seeley and Edwin Steer, deacon, prior to marriage . . . C.W.E.F. entertained Camberwell C.W.E.F. with special Easter programme and slides of Oberammergau Passion Play.

PLANNED GIVING

(Horsham, Vic.). The church has recently held a successful Planned Giving programme . . . Reg. Combridge showed slides on the New Hebrides . . . A successful young people's camp was held, March 11-14, at Hall's Gap . . . The C.E. held a concert to raise funds for their missionary target of \$200 . . . The annual Harvest Thanksgiving was held last Sunday and proceeds given to Bethany Boys' Home.

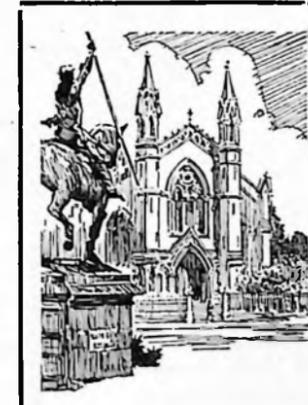
OPEN AIR MEETING

(Collingwood, Vic.). Open air meetings have been held on the Housing Commission Estate each Sunday prior to the evening meeting in the chapel. . . . A baptismal service was held on

March 20 . . . A Y.F.C. team conducted a youth rally on the 18th, with Steve Downie as speaker . . . C.W.F. held birthday meeting on 7th . . . Combined C.E. rally held on 5th . . . Retiring deacons and deaconesses were re-elected at the annual business meeting . . . Annual reports showed a year of progress, spotted with some disappointment. Membership (active) now totals 48 . . . Official protest has been made to Conf. Exec. regarding the use of false teaching in the cover display of the Conf. Handbook.

ALLAN AVERY AT GARDINER

(Gardiner, Vic.). Preceded by the personal visitation of all members by the church officers, well attended evening meetings and 7 a.m. fellowship meetings were conducted by Allan Avery, from March 20 to 24. Members were asked to share prayerfully the commitments of the church, examining their stewardship of time, treasure and talent. The special meetings stimulated the life and work of the church as the responsibilities of stewardship were accepted. A very fine spirit of fellowship prevailed, and the aims of both the visitation and the special meetings have been largely successful. The church's gratitude to Mr. Avery was ably expressed at the final meeting by E. Buckmaster . . . L. E. Wylie has accepted the invitation to continue as minister for another three years from the end of June.



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WORLD CONVENTION BULLETIN

GENERAL SECRETARY VISITS AUSTRALIA AND NEW ZEALAND.

Thanks to the generosity of Pan American Airways, Laurence V. Kirkpatrick made an unexpected trip to N.Z. and Aust., and was able to hold important consultations with brotherhood leaders "down under." Pan American was inaugurating a new jet service to the South Pacific, and invited Dr. Kirkpatrick to go with a group of travel and governmental leaders as a guest of the Company. The trip came at an opportune time, since Australian brotherhood leaders are just beginning plans for the Eighth Assembly of the World Convention, to be held in Adelaide, S.A., from Oct. 20-25, 1970. Dr. Kirkpatrick conferred with leaders in Sydney, Melbourne and Adelaide. There is already much enthusiasm in Australia over the 1970 Assembly.

GARFIELD TODD WRITES FROM RHODESIA.

"It was good to receive the assurance that the prayers of the brotherhood are with me and my family at this time." The former Prime Minister of Rhodesia was responding to a communication sent to him by the General Secretary of the World Convention soon after the political arrest of Mr. Todd by the present Rhodesian Government. Mr. Todd, a former missionary of the New Zealand Churches of Christ, and also a former First Vice-President of the World Convention, was placed under arrest and confined to his home at Dadaya for a period of one year. The continuing prayers of the world brotherhood for Mr. Todd and his family are requested during these difficult days in Rhodesia.

THE GENERAL SECRETARY SERVED AS AN ADVISER

at the recent meeting of the Central Committee of the World Council of Churches held in Geneva, Switzerland. Dr. Kirkpatrick served in this capacity along with the administrative secretaries of the other world church family organisations. J. Irwin Miller, of Colum-

bus, Indiana, is the only member of the world brotherhood who serves as a regular member of the Central Committee of the World Council.

Miss IMOGENE MITCHELL FAREWELLED.

Miss Mitchell, who served with Dr. Bader as Office Secretary for the World Convention for thirty-one years, and the past three with Dr. Kirkpatrick, is well known to many friends of the World Convention, not only for the quality of her work, but also for her devotion to the organisation. A Farewell Tea was given in her honour, and a book of letters of appreciation, along with a gift from the Convention, was presented to her. Miss Mitchell is succeeded by Mrs. Mary M. Jaquith, who will serve as the Administrative Assistant to the General Secretary.

THE STUDY BOOK ON THE PUERTO RICO ASSEMBLY THEMES

is available from the World Convention Office in New York. The six topics presented for study are: Churches of Christ Within Ecumenical Christianity; Christianity in a Revolutionary Age; The Nature and work of the Holy Spirit; Biblical Authority for Today; The Ministry of All Believers; The Nature and Place of Worship in the Church. The book sells for \$1.25 each, or \$1.00 per copy when ten or more are ordered. This book, edited by Stephen J. England, is ideal for local church study groups.

FINANCIAL SUPPORT FOR THE REGULAR OPERATIONAL BUDGET

of the World Convention and its New York office remains a constant need if this important work of the brotherhood is to be carried on. The only sources of support for the organisation are gifts sent by concerned individuals and churches. Contributions, large or small, will be deeply appreciated and put to immediate use in the work of the Convention.

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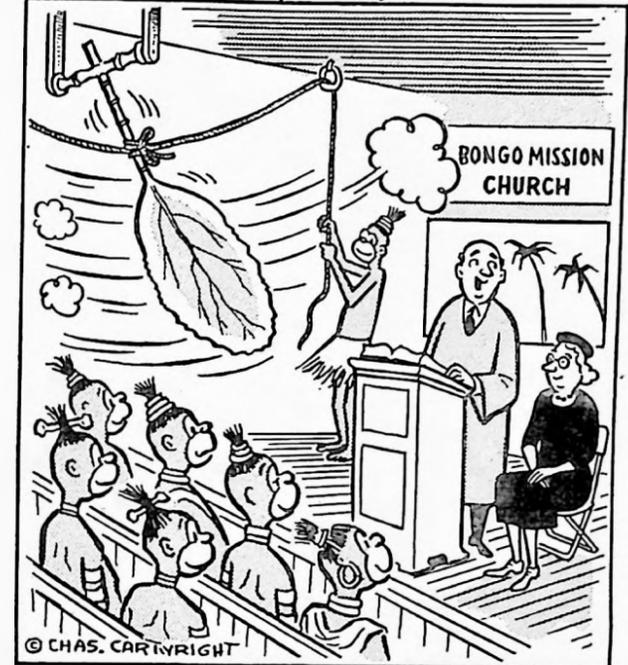
"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

1916

Current Topic. It is a light estimate of our fellowship in service and of the Church Christ died for when anyone injures a fellow-worker or the work by worthless and sometimes injurious gossip. (Jas. E. Thomas.) . . . H. R. Coventry arrived in Baramati, India, and has started to study the language . . . A memorial service at Grote St. for Jas. Manning, had T. J. Gore and the Hon. W. Morrow assisting . . . During the past two months, Murray Bridge church united with the Methodists for a weekly intercessory prayer meeting. It has not been well attended. The Presbyterians join us this month and we hope for better attendances . . . Erskineville. Owing to the tendency to removals in this thickly populated centre, our members now come from twenty different suburbs. . . . Lilyville. Great difficulty is experienced in obtaining teachers for the school . . . North Melbourne. A Physical Culture Class is being started by our young men, which we hope may be the means of bringing strangers to our meetings . . . Prahran. The members unanimously approved the suggestion that the new Town Hall, seating 1,500, be used for gospel meetings for the month of May.

Church Chuckles by CARTWRIGHT



"Notice how business has picked up since we installed air conditioning?"



In preparation for

CHRISTIAN BOOK WEEK, MAY 22-29.

reviews of specially selected books have been prepared by the Federal Literature Department.

"CHRISTIAN UNITY IS OUR BUSINESS," by Dr. Howard Elmo Short.

List price: 0.42c.

If you are looking for a stimulating book with information, discussion material, and starters for further thinking on how our plea is related to the worldwide efforts of many Christians, then this small book is worth reading.

After a brief survey on the world where co-operation has largely replaced competition in many fields, Dr. Short discusses "unity" and "ecumenicity." Though we believe in unity we are not united. Dr. Short shows how the word "ecumenical" conveys an idea that seeks to lift us on to a plane above our individual differences where we are "housed together — spiritually." He then traces the history of co-operative and ecumenical relationships.

Against the background of the historic beginnings of our Movement, and the tragic fact that by the middle of the 19th century two pathways had emerged, Dr. Short outlines how increased participation from local to world levels has taken place. He is careful to point out that such co-operation is seen only as a path to unity and not as unity itself.

Nevertheless, such participation has brought tensions which Dr. Short tries to face realistically. He defines "Christian unity" not as getting everyone into the same building for worship, but "as getting churches to speak with one voice and consciously making themselves part of one church.

There are both encouraging and discouraging features in this. However, the immediate goals are understanding, co-operation in service, and the creation

of ways and means for co-operation, for understanding, and for progress toward unity. The decisive part the individual can play is then spelled out.

For those who are stimulated to read further there is a Bibliography.

A timely book when there is much muddled thinking about our plea and our participation in ecumenical activity.

—J. McCormick.

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OPEN FORUM

Letters do not necessarily reflect the views of the management or editorial panel. Correspondents are requested to say only what is true, kind, necessary, and Christian, and to say it in no more than 250 words.

"THE OLD FAITH IN A NEW DAY."

To the Editor,

To some the Vic. Conf. Report Book cover is something to regret. To me it is one of the most meaningful covers in years.

Has the originator been asked what he meant by it? I know him well, baptized him, and he is a member of my congregation, and this I know, that there is nothing farther from his mind than the promotion of Romish practice and teaching.

Have we looked at the explanatory words on the back of the cover, for these convey tremendous truths. Whether one construe the subject of the woodcut as legend, fable or tradition, matters little. It is the truth enshrined that holds value.

The devotion of a man who sorrowed because of his sin, and the expression of that devotion in the helping of his fellows in a time of need is to be emulated. How pressing the need today!

Our sharing in the sufferings of Christ and the necessity of bearing the world's sin upon our hearts is not something new or Romish, for in the New Testament Paul speaks of sharing the suffering of Christ, and so does Peter. (cf. Phil. 3: 10; Col. 1: 24 and 1 Peter 4: 13). It is not Jesus alone who bears the world's sin. He alone makes the atonement, and it is he who redeems, but we must bear each other's sin. We as the body of Christ bear it with him. The mother whose daughter goes wrong, the father whose son, by his sin kills him, bears the sin, and may I say that the minister of the gospel who does not carry the sin of men upon his heart is not "worth his salt."

This is "the old faith" needed for a new day and the task of the church in this age will not be done unless we, who have sinned, realise the more what Christ did for us and devote our lives to Christ in order to help save.

This, in my mind, is the meaning of that book-cover. Surely we do not reject such teaching. We are called to share in the suffering of Christ, as we attempt to reach men in sin, and if we are not prepared to take up our cross and follow we cannot be his disciple.

—H. J. Patterson, Vic.

THE BROTHERHOOD.

To the Editor,

It has been publicly reported that the officers of the Lygon St. church denied the Conference the use of their property because of the material printed on the cover of the Conference Handbook. I find it hard to accept this as the real reason for their action, as I was asked by one of our members at least a fortnight before the handbook was issued if I had heard that Lygon St. church was going to refuse Conference the use of their property this year. Their subsequent action in notifying the Conference Executive to this effect just twelve days prior to Conference showed that the rumour was correct, and the thought existed prior to the given reason.

If this move had been considered prior to the publication of the handbook, it is regrettable that more time could not have been given to the Executive to make alternative arrangements. Also, we would have retained more respect for those responsible for this drastic action if they had openly stated their wider reasons instead of reading into the cover material doctrines which were not really there, but which they inferred in order to make their "scapegoat" reason sound a valid one. Now that our Bentleigh members have had time to read the handbook for themselves some have regrets that their name appeared on a strongly worded form of protest.

—A. R. Pigdon, Vic.

WHOM TO BLAME?

To the Editor,

It is difficult to discover if your contributor, G. R. Stirling, is sincere in advocating the more enlightened view on immersion. I suggest he may be speaking with his tongue in cheek, and not without some merriment in putting the cat among the pigeons.

Can it be that only 60 years ago, as Churches of Christ, we took such a dogmatic view as quoted, "the immersed were saved; the unimmersed were simply not saved," and is this narrow sectarian view still held by us as one of the tenets of N.T. Christianity?

Judging from correspondence over recent months it would appear to still have its strongholds.

Perhaps I have come from a more widely enlightened society, having transferred from the Baptist communion a few years ago. I liked the closer fellowship around the Lord's Table each Sunday morning; but I would be no more dogmatic about insisting on this for everybody else than on the question of essential immersion.

Although a baptized believer myself, I state unequivocally that I would sever membership with any church proclaiming that only the immersed were saved. I do believe that we should be discriminating in our accepting of persons for full membership, and limit these to baptized believers only.

Too often Mark 16: 16 is dishonestly quoted, in part only, in support of essential baptism. Why not quote the whole verse and give its full implication: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (R.V.)

The closing paragraph of G. R. Stirling's excellent article suggests that we are in an inextricable dilemma. This will only appear so to those of our number who are just as dogmatic on the efficacy of the water as we charge our Roman Catholic brethren.

Lastly, I cannot believe your correspondent to be serious in "blaming" C.E. for causing this alleged dissension among our ranks. Rather is C.E. to be praised for its completely uncomplicated, non-sectarian formula for Christian fellowship and service. May its refreshing breeze continue to permeate our churches even to the last bastions of bigotry.

—M. R. Morton, N.S.W.

THE UNIMMERSED.

To the Editor,

Is there a conspiracy afoot whereby certain people are determined that the church shall have no peace? Is G. R. Stirling determined to stir up controversy? If so, he's succeeded. I'm stirred up.

He speaks of meeting, in denominationalism, many unimmersed who "we know are spirit-filled Christians." I haven't met them yet. Whenever I've been involved in combined activity all I've found is suspicion, fear, maliciousness, partyism and ecclesiastical snobishness. And I do not mean that this has been the exception. It has been the rule; so much so that I dread, yes, dread, these occasions when I must combine with denominationalism.

Of course, if I would say nothing about the authority of God's Word; if I am prepared to accept the doctrine of justification by faith alone; if I never talk about the Bible to any of "their" people, then I'm tolerated. Otherwise, I'm a "Johnny come lately" who preaches "be dipped or be damned." (Their words, not mine.)

Some may say I've been unfortunate. Perhaps so. But these are my experiences, both in Sydney and Perth, and several country towns in Western Australia.

Whether these men (and women) be Christians or not, I know not. But one thing I know, the One who gave me life gave me a commission to "go . . . preach . . . baptizing . . ."

—W. A. Turnell, W.A.

OPEN FORUM

FORCE.

To the Editor,

The letter of John J. Alderson (March 26) certainly indicates that I did misunderstand his first letter. After re-reading, it is obvious that it was my lack of care in reading it the first time, rather than my imagination that caused the misinterpretation. I thank Mr. Alderson for his correction.

In regard to the statement in Mr. Alderson's later letter, that "had Mr. Smith been a black man . . . (the rebellion) would not have invoked . . . the attention of Mr. Collyer," may I say that I have always, and still do, deplore "force" wherever used, and it was the categorical support of this that I challenged, and endeavoured to amplify.

There is a phase related to this inferred discrimination of Mr. Alderson that is often overlooked. For years we have heard denunciation of force when committed by black and/or leftist direction (Russia, China, Kenya, Congo, etc.), but only rarely is there any similar condemnation of it when used by white and/or rightist agencies (Congo, Dominican Republic, Indonesia, and above all in Vietnam).

If ever there could be justification for the use of force the balance would surely weigh in favor of the efforts of oppressed people to escape from their oppressors, as demonstrated in the history of all Western people, but even in such cases the non-violent technique of Gandhi and Martin Luther King offer examples of possibly more civilised alternatives to the current methods of violence developed by the Western world.

—L. O. Collyer, Vic.

"BLAME C.E."

To the Editor,

The article, "Blame C.E.," by G. Stirling, was both thought-provoking and timely. Whether or not one can point the finger at C.E. entirely for the doubts regarding the necessity of baptism within the framework of salvation is, to my mind, questionable. C.E. has been a tremendous power for good over the years and still continues to be.

However, the question as to whether or not a man receives the gift of the Holy Spirit before, or after baptism, cannot be lightly disregarded. The sermon given on the Day of Pentecost has often been the battlecry of many of

our preachers for "baptism in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." But, the case of Cornelius' conversion is different, insofar as he received the gift of the Holy Spirit before his baptism, as Acts 10: 47 verifies. And let us not overlook that he was the first recorded Gentile convert to be grafted into the Church of Jesus Christ after our Lord's ascension.

Further, one of the difficulties I have always had has been the implications of that little watchword, "we are not the only Christians, but Christians only." Does "not the only Christians" refer to baptized believers in other communions or to unimmersed believers who unquestionably manifest the fruits of the Holy Spirit, or both?

To tie God down to a baptismal formula preceding the reception of the gift of the Spirit is tiny thinking. As G. Stirling stated, "we know that millions of unimmersed are Christians," and Jesus stated, "by their fruits ye shall know them."

Let us be uncompromising in preaching the necessity of baptism as an act of obedience, and the answer of a good conscience toward God, but let us never tie down the reception of the Holy Spirit to a mechanical formula. That would be a travesty! And we might have to change our revered watchword!

—Des. Nelson, Qld.

DON'T BLAME C.E.!

To the Editor,

Is G. R. Stirling's article, "Blame C.E." ("A.C." 19/3/66) meant to be an excuse for selling out the Restoration Movement at W.C.C. level, or is it simply an attempt to defend what seems to weigh heavily upon his heart — open membership?

The problem does not lie in having fellowship with others. It lies in whether our witness is positive or weak-kneed.

I once had the audacity to mention baptism at a C.E. Union Rally. Later I was the target of a bitter attack from the local Baptist minister. The same man walked up to a fellow minister of mine after an Interdenominational Rally and said, "If you had mentioned baptism once more I would have interrupted you!" In neither case was baptism stressed. A Methodist minister who had come as guest speaker for a C.E. Union Convention, and whose messages were very spiritual, said in private conversation, "When young people come to me asking about baptism as they find it in

the Bible, I tell them that my job is worth too much to me to baptize them."

Many ministers of the denominations are immersed, but they will not preach it.

By all means have fellowship with people of other communions. But let us not be ashamed to give our witness. We have a positive gospel.

The Jew, Apollos (Acts 18: 24-28) was eloquent and mighty in the scriptures; instructed in the way of the Lord and fervent in the Spirit, but he knew only the baptism of John. Did Aquila and Priscilla withdraw from him, or did they say, "That's fine, brother, stick to what you know"? They did neither. They expounded unto him the way of God more perfectly. This is what we ought to be doing. Please do not confirm the Mr. Jones' in their ignorance by accepting them into membership.

If you are on the uncomfortable horns of a dilemma, don't blame C.E. Blame yourself!

—M. H. A. Pieper, Qld.

LET'S MOVE OUT.

To the Editor,

As a young person amongst our churches, I feel a great concern about the complacency of the church as a whole. It is obvious that if this state of inertia continues, the whole future of the Christian Church is at stake. We, as Christians, sit in our churches with a smug air of well-being, and our false sense of security, while outside the world goes rushing by.

There appears to be, in most churches, a complete lack of outreach into the community around us. Our church clubs and organisations are virtually societies for the pious, to protect us from the evils of the wicked world.

The whole attitude of the church towards those outside our Christian fellowship is really a contradiction to the teaching of Christ. Where would the church have ended up if Christ had refused to mix with or help the down-and-outs of the society of his time?

I can't suggest a remedy for the failing in the church, but I suggest that we leave our protected pews for a time and move out amongst those in the world who really know what hardships are, what it is like to be alone, and who live without Christian love and understanding. These are the people with whom we should be mixing, helping and trying to understand.

I am not denying the need for Christian fellowship with each other, because this is an important facet of our Christian growth. However, if we are onto such a good thing, surely we want others to share our fellowship too.

—Marian J. Cameron, Vic.

NEWS	DID YOU NOTICE?	SUGGESTIONS FOR AGENTS
W.A. - - - 10, 11	Who is N.S.W. C.W.F. Pres.? (p. 7)	MORE
S.A. - - - 8, 10, 11, 12	Who are the friends of Vellore? (p. 9)	SUBSCRIBERS
VIC. - - - 9, 10, 11, 15	The church in the apple shed? (p. 8)	ARE
N.S.W. - - - 7, 11	Which Mayor went to camp? (p. 12)	URGENTLY
QLD. - - - 10, 11	You can get Puerto Rico studies? (p. 16)	NEEDED
MISS. - - - 13		
GEN. - - - 6, 10, 16		



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THE LAST
WORD

Resurrection.

We believe that Jesus died and rose again.

—1 Thess. 4:14.

Jesus lives! Our hearts know well,
Nought from us his love shall sever;
Life, nor death, nor powers of hell,
Tear us from his keeping ever.
Hallelujah!

Jesus lives! to him the throne
Over all the world is given:
May we go where he is gone,
Rest and reign with him in heaven.
Hallelujah!



Rejecting things because they are old-fashioned could rule out the sun and the moon.



WHAT IS MISSING FROM THIS CH - - CH?

—Wayside Pulpit.



There never will be a tomorrow for the man who wastes today.



These are the "good old days" we'll be longing for in a few years.



Definition.

Accordlon: A bagpipe with pleats.



Teacher: "Which is farther away, Harold, the moon, or China?"

Harold: "China."

Teacher: "What makes you think that?"

Harold: "Because we can see the moon any clear night, and we can't see China."

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