

May 14, 1966

"KARINGAL" W.A.



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IN EVERY STATE

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

CHURCH AND LIFE MOVEMENT

All over Australia churches are in preparation for the greatest combined study of Christian values that this continent has ever known.

It is expected that more than 100,000 Australians from dozens of different denominations and church communities will meet from June 19 to August 6 to study the Bible and seek its meaning for today.

The study programme will be worked out in small house groups each week. Each group will be guided by a leader who will have been specially prepared. Many members of churches of Christ are in training for this service.

The Church and Life Movement is sponsored by the Aust. Council of Churches, and the Rev. Edwin Robertson is coming from England to direct the study programme.

Mr. Robertson, M.A., B.Sc., B.D., is a Baptist minister who is well qualified for the special task he has with us. He is Executive Director of the World Association of Christian Broadcasting, and was formerly international studies secretary of the United Bible Societies.

Sixty-four stations in the A.B.C. radio network and more than 30 stations in the A.B.C. television network will present special Church and Life programmes during the next three months. Weekly talks by Mr. Robertson will be broadcast twice weekly from June 19 to August 6 on 57 radio stations throughout Australia.

Once a week for seven weeks 10,000 groups will study the topics presented in the Church and Life study booklet "Life to Spend."

Churches which have not already registered are urged to do so at once and share in a common concern to bring Christ into the Australian way of life.

GUIDELINES (4)

Man

It may be thought that the world's greatest mystery is God, but if we use any reasonable measuring stick of time and effort, it seems that man is even more mysterious. If "the proper study of mankind is man," then man has never been more busily engaged in studying himself than he is today. Man is concerned about his origins, his development, his history, his place in nature, his mind, his body, his purpose and his destiny.

Man may not be so obviously in study of his soul, but self-analysis of his battle against the worst that shames him, his puzzlement over the best that evades him, and his anxious thought for his conscience could easily be his most serious study. Christians would claim that these things lie in the area of man's soul.

One man could not read all the books that pour off the press about man as man, but he is still his own greatest enigma.

What is man? Bertrand Russell said that he is "the outcome of an accidental collocation of atoms." Marxism's view appears to be that he is a product of nature that loses his personality as he is absorbed into the community of social-economic relations. Russell needs more faith in chance than a Christian needs for God, and Marxism can't even live with its own belief in a depersonalised man.

What is man? There is no satisfactory answer if it ignores things in man as real as his appetite for food: things like his hunger for the infinite, his awareness of the true, the good, and the beautiful, his capacity for sacrificial love, and his penchant for indescribable evil. Aware of his wickedness and haunted by an unattainable goodness, man feels that he is not just a bad thing, but a good thing that has been spoiled. There is a shadow on the conscience of the world.

If we concentrate upon the evil in man we are inclined to agree with Jeremiah, "the heart is deceitful above all things, and desperately corrupt." If we think of God's intention for man and see its fulfilment in Jesus we get an entirely different view.

The Christian sees man as a creation of God with infinite possibilities that can only be realised in fellowship with his Creator. This does not remove all the mystery of life but it does give an answer that saves us from the absurdity of believing that the most purposive being in a world of order is himself an accident or the result of blind chance.

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DEADLINE FOR NEWS
AND ADVERTISEMENTS:
MONDAY AFTERNOON

THE TEENAGER IN TODAY'S FAMILY

BY DOUGLAS MCKENZIE

An Anglican bishop was asked for a recommendation for a boy in his congregation who had applied for a job with a big industrial company. Accordingly, he wrote at great length, detailing the boy's history from the time he cut his first tooth up to the present time, omitting nothing of his family's life. In reply the company thanked the bishop and wryly commented that they were not considering him for breeding purposes!

Yet, who doubts that the bishop's implied contention was right? In a real sense we must be viewed against our family background to be seen in clear focus.

Change, Problems, Opportunities

Today, however, the picture has changed, because the family structure has changed, passing from a rural based, self-contained unit, to a loosely knit small group where many of the person's significant experiences are happening in and outside the home.

It is imperatively urgent to grasp and understand how a new family structure is emerging, with its subsequent posing of new problems and opportunities, especially for teenagers. Instances of this are many and diverse, but the most critical one is "Who's boss in the home?"

Experts insist that the "crisis in authority" comes from the terrific buffeting older people are getting these space-orientated days. Change, for example, is endemic. An American authority has estimated that half the children in grades 1 to 7 will work in occupations not yet invented by scientists. What chance has Dad of passing on his skills and knowledge in this situation where there is no precedent to guide him! Consequently, in many homes, Dad and Mum are losing the respect of their teenagers and, therefore, their control over them.

Older people, unable to find a satisfactory form for their lives, are increasingly bad examples of a satisfactory,

Mr. McKenzie is minister of the Presbyterian Church at Blackburn, Vic. He wrote this article at the request of the National Marriage and Family Week Council.

not to mention a Christian way of life and, so, teenagers find their idols in the shaggy haired brigade of moan-and-groan singers!

Further stress is being put on the home by the rise of teenage culture, which is largely the result of an affluent society. Even though "teenage culture" is recent and superficial, it is here to stay; mostly it is not anti-adult, but aggressively non-adult. The peer group determines what is worn and when, and how long the hair grows. Many a mother finds herself in conflict with teenage culture when she fights with her adolescent son to get him to the barber's shop.

Urgent Need

All this is really one big, loud plea to parents, to families, to church, and to community, to grasp the terrific urgency that exists to re-think the whole strategy of family living in modern society. At the moment the supermarket is more important than the church in coping with the new problems of a new family structure, simply because it provides women with the place in which to check in with each other. "What time do you allow Susie to come in on Saturday night?" "Is homework dominating your Joe's life?" "Do you let Ned go out with his girl more than once a week?" Women gossip about their children in a hidden attempt to find a touchstone for reality in a pretty perplexing situation.

It is a pity the church does not wake up from its complacency and its lethargy, and institute a really thorough-going programme of family life education. In the main, the church treats the modern family as if it were still in the 19th century unity, riding to worship in a horse-and-buggy. Its religious orientation is more pious than real in so far as it still harps on family devotions and the provision of "devotional aids" which are more like devotional hindrances in many instances.

These are important, surely, but do they face the facts of an exceedingly complex and changing family situation? When do you have family devotions in these days of high-pressure business commitments and weeknight committee meetings?

This year's theme for the National Marriage and Family Life Week is, of course, bearing on this important subject of the teenager in the family.

Let's hope, however, that our concern for this issue is not like a sky rocket which launches, goes into orbit and then bursts with a show of sparks before it is extinguished into nothingness.

A Family Programme

My plea is for all churches and all communities to plan a family-life-education course on the grass roots level. Its aims should be:

(a) to identify the "pressure points" in the teenage family life, and

(b) by mutual discussion to equip parents with the insights to deal with them before they become unmanageable.

Positively stated, the basic tactic would be to help parents lead the teenagers to a dynamic faith in God through giving them direction and a feeling of integrity in themselves.

Conclusion

Faced as we are with a split in the generations, the emergence of a teenage culture, a breakdown in family authority patterns, the opportunity has never been greater to build up a new, exciting and dynamic family life from the ground floor up.

However, if churches continue to "hope" that God will be respected, that family traditions will hold their teenagers, and do nothing about it, confusion will become confounded. What is certain is that no longer can parents afford to be spectators, and let the school, or the community, or the church solely guide their teenagers.

They must rediscover their role as parents and enjoy it.

Actually, you know, there is no such thing as a teenager! They are only people in their teen-age years. A seven-year-old boy had the right idea when he said to his mother, with a great deal of heat, "Mum, I'm never going to become a teenager." Sure enough. There are young people, and there are parents, and both need to find their way ahead in a day given to us by God for boldness of thought and action.

WORLD CONVENTION

CHURCHES OF CHRIST

ADELAIDE, AUSTRALIA — OCTOBER, 1970

Calling the Brethren in the Australian Brotherhood

It isn't too early to remind you of the **GREAT WORLD CONVENTION OF OUR BROTHERHOOD**, which is already taking a place of priority in many minds. We come asking that it might now be placed among the priorities of the Australian brotherhood as the host nation. Time passes all too quickly, and 1970 will be here before we know it! Meet the officers —

SIR PHILIP MESSENT — WORLD PRESIDENT.

A lifetime spent in the churches, a surgeon of high honour, Sir Philip has been called by his brethren to lead this 8th Assembly.

The Messent family has roots back in the early years of the brotherhood in this country.

He has served as an elder in the Unley church, and is Chairman of the Federal Overseas Board.



DR. LAURENCE V. KIRKPATRICK — WORLD SECRETARY.

The mantle of the late Dr. Jesse Bader has fallen on gracious and efficient shoulders in the person of "Larry" Kirkpatrick.

His brethren around the world have learned to esteem him and look to him for excellent leadership.

He has served in pastorates, Inter-Church Councils, and in many avenues of brotherhood activity in the United States.



Mr. I. J. CHIVELL — AUSTRALIAN SECRETARY.

Ministries in Queensland, N.S.W., Victoria and South Australia have climaxed in his State Secretaryship in S.A.

Mr. Chivell attended the Puerto Rico Convention, and is alive to the responsibilities of the great task of gearing the 1970 World Convention. With the passing of time he will be asked to bear a heavy burden for the Australian brotherhood.



Mrs. E. V. LAWTON — WORLD PRESIDENT OF C.W.F.

In the direct line from Thomas Magarey, one of the "founding fathers" in Australia, closely connected with the family of Alexander Campbell, Mrs. Lawton is well equipped to lead the world work of the Christian Women's Fellowships.

Mrs. Lawton attended the Puerto Rico Convention and has established links with our women in many countries. She will call her committees together for action.



E. P. C. HOLLARD, Publicity Officer.

"KARINGAL" OPENING

HAPPY PLACE

An expectant and enthusiastic gathering of over five hundred congregated on the tennis court of the recently purchased and newly renovated two-storey house in Canning Highway, Melville, Perth, W.A., on Anzac Day, to dedicate and open "Karingal" (which means Happy Place) as a Family Unit Foster Home to be conducted by the Western Australian Christian Welfare Centre.

Chairman of the Social Service Committee, George Powell, introduced special guests, who included the Minister for Child Welfare, the Hon. Les. Logan, M.L.C., the Director of Child Welfare, Mr. McCall, and Senior Welfare Officer, G. R. Hitchin, as well as local council representatives, and the Mayor of Melville, Mr. Carol.

In the course of the ceremony a representative of Gideon's International, Eric Schwenke, presented Bibles to the Fostering Parents for use by the ten young people who will be accommodated in the Home. These girls, at Junior High School level, will be referred to the Home by the Child Welfare Department. The first intake is expected in mid-May and the girls will stay for approximately one to two years.

The dedication ceremony was conducted by Ray Vincent, B.A., Dip.Soc.Sci., Conference President of Churches of Christ, who fittingly challenged those assembled to dedicate themselves to the ministry of concern for persons.

In opening the Home, the Hon. Minister said that in this project it was the church which initiated the idea, and made an approach to the Child Welfare Department to see where it could cooperate in assisting the Government in the current youth problem. He added that applicants for the position of Fostering Parents, screened by the Department, were of very high standard. Mr. Logan then went on to point out that the shortage of Christian faith amongst parents in the community was one of the reasons why young people went astray.

The Western Australian Government contributed \$10,000 towards this project which, including capital costs, furnishings and fittings, has involved approximately \$33,000. \$20,000 has been given as an anonymous gift for the purchase of the property.

At this function the newly appointed Fostering Parents were introduced to the brotherhood. They are Mr. and Mrs. Miles F. Green, of the Applecross church. They are parents of two girls, aged 8 and 6, and to this number they now add the responsibility of 10 teenage girls. Miles Green is Head Radiologist at the Radiotherapy Clinic in Shenton Park, and his wife Betty is a trained nursing sister who has had experience as a Matron in Sth. Australia. They came to W.A. over six years ago, and have been deeply involved in the work of the brotherhood.

Miles Green has been Secretary of the Bethesda Hospital for five years, and is B.S. superintendent of Applecross. They bring with them to this job a professional background, and a deep Christian faith, insight and love for young people which will enable them to minister to children who have been emotionally and socially disturbed by parents who have been immature in the handling of marriage and family.

Press and television coverage of the opening was excellent, and community response has been most encouraging.

THE "KARINGAL" STORY

The "Karingal" story began just under twelve months ago, when the Director of the Christian Welfare Centre, George Smith, then Conference President, visited "Fairhaven" in Esperance, and saw the work amongst teenage girls by the missionaries. Fired with this vision he returned to the Social Service Committee and put forward a programme for a similar Home in Perth to cater for colored and white young people from the Child Welfare Department.

The scheme received unanimous sanction, and without a penny in the capital fund, properties were sought. Almost immediately, from an unexpected quarter, \$10,000 became available. The proposition was put to the Government on a two for one basis, and the W.A. Government gave approval for a further \$10,000. Meanwhile the properties inspected in the vicinity of \$24,000 required extensive alterations, and did not appear to be satisfactory as far as control was concerned.

In the spirit of prayer and faith the committee accepted an interest in the Melville Heights property, which was ultimately secured at \$25,000, plus a further \$1,000 for carpets, window treatments and furniture. With additional alterations, including three toilets, two showers, rumpus room, car port, and sundry renovation, the total cost, together with furniture, will exceed \$32,500. Meanwhile a further \$10,000 donation came from the original anonymous quarter, thus confirming the faith of the committee in its decision.

In every way this project has been blessed of God, and we feel it will have that continuing blessing under the leadership of the newly appointed Foster Parents.

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OVERSEAS MISSIONS

PROGRESS AT TSUMBA — NEW GUINEA

Starting school work even before the dwellings were anywhere near finished has paid dividends. This year began with an influx of new pupils, bringing the numbers to 64 children, representing eight villages and two language groups. Some of these villages are a full day's journey, and the nearest is two hours' paddling downstream (longer coming back) by canoe. So one advantage is that the children can't easily run away if they are momentarily cross, which is what often happens in New Guinea.

But it is the work among the parents and the relatives that is more important. These grown-ups come with food and stay for varying periods. Some have cleared land, built houses and planted gardens round the mission, thus swelling the local population. They have attended services, listened to reports of baptisms witnessed, as Bunapas and one of their men, a man of wide influence, asked for baptism. This has led to discipleship classes, begun in February. Seventeen came the first night, and it grew to 32. This includes most of the local adults, and five of the senior teenage boys at school.

Round this area "cargo cults" are continually in operation. These cults have incorporated many features of Christianity often including forms of baptism. Thus many have been attracted to the classes in anticipation of material benefits as promised by these "cargo messianic cults." However, during the studies it has been a means of showing the differences between the cults and Christianity. This does not mean that the people have totally thrown over the cults, but that they have rejected the current ones operating.

It will take years of teaching for full spiritual understanding, but the doors are open. Because they are illiterate, the cults can at any time operate. There have been further openings. The village in the next language group has followed up sending children to school by asking for services. Again, this does not always indicate a desire for spiritual things, but rather they wish to belong to the mission and obtain benefit from it. Under native custom there must be exchange so they will attend services in return for our benefits. Another door is open. Across the Keram River, a days' journey, are villages also waiting and willing to allow preaching. Their children are at school.

But it is difficult to fit it all in. Jenny Smith has arrived to help with school, so Mr. Beale can do more building. The five Beales live in a single worker's house, while Jenny lives in what will be the married quarter's kitchen. The rest of the house is still being built. In a few months it may be advanced enough for a shift to take place. Then more time can be given to the evangelistic doors which are open.

There is no one else to help build here, as the technical workers have their hands more than full in other places. Pray with us that these open doors may be entered and living churches planted. Pray that the finance will be available to provide the essential means of transport and to purchase the petrol, etc., to reach many places that we know lie beyond where we already reach.



SOUTH AUSTRALIA

THREE IN ONE WEEKEND

(S.A.). For some time the S.A. Dept. of Christian Education has been urging churches to stop and have a look at themselves. To do this the Dept. has suggested a Church Life Conference, in which Officers, Leaders, Teachers and interested members come together in a weekend experience in which they look at such things as "The Life of the Church," "The Outreach of the Church" and "What Is This Saying to Us?" A number of churches have already had such a conference, and with real profit to their whole programme. On the weekend of April 16, three Conferences were held, with leaders supplied by the D.C.E. They were at Flinders Park, Balaklava and Cheltenham.

To meet the need of the churches, and the anticipated demand, the D.C.E. has a team of seven persons, who are able to undertake the responsibility of leading a local church in a "Church Life Conference." Any church contemplating such a Conference is advised to contact K. D. Horne and talk it over — this could well be a turning point in the work and witness of your congregation.

PICNIC ATTRACTION

(Loxton, S.A.). Although S.S. attendances were down in the last two months, a large gathering of children and parents enjoyed themselves at the picnic held at Barmera on April 25. . . . Our two basketball teams are doing quite well, with one win and one loss so far.

TEMPLE DAY

(Victor Harbour, S.A.). Church anniversary and Temple Day services were very well attended; speaker at evening service was R. Lawrie. The choir greatly assisted the Easter services. . . . The church is still seeking a successor to Graham Lord.

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TEENAGE DECISIONS

(Ascot Park, S.A.). On April 24, there were 22 young people at the gospel service. Three young folk made the good confession this evening, all teenagers — Glenys Horner, Dennis Clark and Mark Simon. . . . There are four teams entered in the Girls' Basketball Assoc., and the men have three teams in various grades. Christine Fix, and her sister, Mrs. Shirley Wheeler, were welcomed into fellowship. Mrs. Chambers was also welcomed after 5 months away in Sydney for specialised treatment. Mrs. Chalklen is in hospital after surgery. On May 1, C. G. Dredge preached at gospel meeting. Two more young people made their decision, a young man, Ray Winen, and Maree Holt, a young girl. . . . After service a party of young folk again went to the "Teen and Twenty" mission. . . . Attendances are keeping up well. The gospel service has improved. . . . A party of teenagers in several cars attended the "Teen and Twenty" mission.

MAYLANDS IS 57

(S.A.). The 57th church anniversary services were held on May 1, with Haydn Sargent as guest speaker. J. W. Lewis addressed the evening meeting, and Miss Alderton was guest soloist. At family night, on May 4, H. G. Norris was speaker. Tribute was paid to the faithful service of two oldest members — A. Hudd (98 years) and W. Lyle (93 years). . . . Special offering for Wheat for India arranged to coincide with these services amounted to \$744. This, together with previous donation by C.W.F., and \$50 from recent C.Y.F. camp brings a total to date of \$1023 for this fund. . . . A successful camp of 60 Y.P. was held at Longwood on Anzac weekend.

13th ANNIVERSARY

(Clovelly Park, S.A.). Speakers at the church anniversary were I. J. Chivell and D. Hamilton. Temple Day offering was \$224.00. . . . Graeme and Betty Sonsie shared in last youth tea and gospel service. Dorothy Howden showed slides of New Guinea on April 3. . . . Almost 200 shared in combined Good Friday service in our chapel. The offering of \$46.00 was for Milk for India. . . . C.W.F. has purchased new vacuum cleaner and other cleaning equipment. . . . Mr. and Mrs. T. Hemer have returned from New Zea-

land to live at Brooklyn Park, to which church Helen (nee Hollard) has transferred her membership. . . . A house adjoining rear of church property has been purchased for future manse. . . . After church sing song in preacher's home was attended by 40 people.

LOSS AT NTH. ADELAIDE

(Kermode St., S.A.). The church was saddened on April 24 to learn that Mrs. Allen Ellis had died very suddenly. She was present twice on the previous Lord's Day. She was very devout and will be greatly missed. The sympathy of the church goes out to Dawn and Heather.

WON INTER-CHURCH SPORTS

(Croydon, S.A.). Croydon gained first place in both the Senior and Junior sections of the annual inter-church sports. . . . Tom Bartlett won the inter-church singles tennis championship. . . . The church is taking part in the Church and Life Movement. . . . Recent speakers have been I. J. Chivell, Ivan Hull and E. P. C. Hollard. Young people conducted the services on May 1.

MINISTER AT SEA

(Nailsworth, S.A.). The minister, C. E. Watson, is abroad giving service as a migrant chaplain. During his absence, A. R. Jones is giving splendid service as locum-tenens. Mother's Day services gave special emphasis to the Christian Family. The youth choir sang and young people conducted evening service.



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N.S.W. NEWS

GIRLS' BRIGADE LEADER

(Canley Heights, N.S.W.). Miss Jeanine Kemple recently spent three weeks in New Guinea with members of a representative contingent of the Girls' Life Brigade from Australia and New Zealand, who were assisting in the training of young girls from the South Pacific Islands in the activities and aims of the Girls' Life Brigade. Miss Kemple has also completed assignments necessary to attain the coveted Queen's Badge award. Keith Farmer, student-minister of Woolwich College, is guiding the work.

LOFTUS PARK MINISTRY

E. J. Plenderleith, B.D., has accepted an invitation to continue his ministry into the fourth year. Splendid meetings continue, and the B.S. exceeds the 200 mark. In recent weeks there have been further decisions. Additional land has been secured, and the Manse Fund stands at approximately \$800.

LOCAL PUBLICITY

(Earlwood, N.S.W.). A feature of the work in these first few months of the ministry of Neal Hodgekiss, has been the generous publicity given to all activities of the church and auxiliaries by the local newspapers, and the ready co-operation of business people. Visitation campaign throughout the district has resulted in many new contacts, and the Bible School is enjoying the benefits of this effort. The chapel is now open one morning a week for prayer, and interest in the services is growing in the community.

MANNING RIVER CONVENTION

(Taree, N.S.W.). The Manning River Dist. C.E. Convention was held at Taree on April 29—May 1. The local church played a prominent part in all the special services of witness. Guest speaker was Dr. A. G. Elliott, M.A., PH.D., B.Sc. Dip.Ed., Vice-Principal of the Woolwich Bible College. He brought appreciated and fitting messages on three occasions, and also spoke at the Methodist Church. On May 1, Dr. Elliott addressed the church at morning worship, and one of the visiting artists for the Convention, Mrs. Shirley O'Donnell, gave two appreciated solos. The Pleasant Sunday Afternoon held in the Church of Christ building was another feature of Convention programme.

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BIBLE SCHOOL TEACHING AIDS

SUGGESTIONS FROM N.S.W. DEPT. OF CHRISTIAN EDUCATION

TEACHERS! Use more Teaching Aids for better presentation. Few teachers are making the best use of the lesson material because they fail to use the necessary teaching aids. Much more interest would be created and Bible facts and truths more easily learned and remembered by the use of a teaching aid.

Your Teacher's Manual provides projects for various units, but not all teachers make use of these.

MAPS are an invaluable aid. Each teacher should make his own. By doing so he becomes quickly acquainted with places and people of the ancient world.

PICTURES are also important. Each teacher should build up a library of pictorial materials, to be used again and again, either for lesson illustration or for indirect teaching. Furthermore, keep your supply of pictures up-to-date.

MODELS are excellent for Junior

classes. They may be made from cardboard, light wood or plasticine. Scholars may make models in preparation for a lesson.

THE BLACKBOARD is also essential. It is important that names be written for correct spelling. Charts, diagrams and maps may be quickly and effectively reproduced on a blackboard. Don't neglect this old but very necessary aid to your work.

FLANNELGRAPH and similar visual aids also form the background which is indispensable for the most helpful presentation of the lesson. These days, too, so many attractive cut-outs are available at very reasonable prices, and schools should make these available for the use of their teachers.

REMEMBER — TEACHING AIDS ARE A "MUST"!

INVERELL HELPS INDIA

(N.S.W.). The church has been happy to enter into the Wheat for India appeal, and to date 128 dollars is in hand. . . . A recent Sunday was set aside as Prayer and Penitence Sunday, when members renewed their dedication to the Lord. . . . B.S. is progressing, with increased numbers in the Kindergarten dept. . . . Maxwell Hill is minister.

A TENT AT ENGADINE

(N.S.W.). Although the church meetings have been held for some time in private homes, in the home of Mr. and Mrs. Alderman, and more recently in the home of Mr. and Mrs. Dudman, the latest development has been the commencement of the Bible School, meeting in a tent erected on the block. Young people of Caringbah church assisted in a visitation drive for scholars. R. Kallmier, of Woolwich College, is assisting in the work.

TELOPEA YOUTH CRUSADE

(N.S.W.). The Young People's "Swingalong Crusade" has resulted in large attendances and many new contacts, with the programme being supplied by the Youth For Christ Team. The local young folk conducted a "Teen Tavern" after each programme, and this proved helpful in interesting young people from the district. J. P. Henderson continues in his fine leadership as minister.

COMMISSION ON B.S. LESSON MATERIAL

(N.S.W.). The N.S.W. Commission on Bible School Lesson Material set up by the 1965 Conference submitted a report which was discussed and adopted at the recent Conference. The Commission has considered lesson materials produced by at least five selected Christian publishing houses, and has assessed the value of these to N.S.W. Bible Schools, and to teachers and scholars in relation to the theological, educational and practical requirements. Expert opinion has been called upon in many fields of inquiry and some interesting conclusions have been arrived at.

Because of dissatisfaction with some of the lessons supplied by our own Federal Board of Christian Education, the members of the Commission have paid special attention to the lessons of the Federal Board, and it is believed that certain helpful and valuable suggestions have been incorporated in the report.

Submission "A" was adopted at the recent N.S.W. Conference. This document, together with a more detailed and compendious submission "B" will, in due course, be passed on to the Federal Board of Christian Education for its consideration.

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1 Parmal-ave., Padstow, N.S.W.

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

What Sort of Restoration?

No. 11

BY D. J. ANDREWS, B.A., LL.B.

Recently a group of ministers were preparing to view a film. This started to roll, but for some considerable time there was no sound. The projectionist failed to realise his error until a few minutes of film had been screened. Eventually the film was stopped, rewound and then proceeded with, both sound and film harmonising from the start to give the audience a proper introduction.

Those in the audience were not interested in that early part in itself. The rewind was not simply to satisfy some curiosity as to the sound track, but was desirable and necessary if the whole story of the film was to be understood and seen in perspective.

As Restorationists, we are not interested in the New Testament record of the Church's early life in itself, as an end in itself, with a fascination that amounts to a denial of the value of all that follows in the centuries of her history. It is surely wrong to consider our duty as Restorationists as looking back simply with the intent of saying, "Well, that's how it was then, so that's how it should be now." This is "Restorationism" wrongly conceived, and a "Restorationism" that does conflict with the on-going guidance of the Holy Spirit in the life of the Church.

To avoid this error, and such a conflict, we must recognise certain elementary facts. Firstly, we cannot embrace any form of "restorationism" that amounts to a denial of the truth that, despite denominational divisions the Body of Christ has, over the centuries, been a living Body, growing, maturing and ministering under the guidance of the Holy Spirit.

And within this context of a living, Spirit-inspired Church, we need to remember that Restorationism is no more than a mechanic of reform. So it was conceived by the founders of our Move-

ment, so it must remain for us if we are to be true to the true nature of the Church, and if we are to avoid dogmatism regarding the structures of the Church.

What then is the value of this Restorationism that we continue to embrace with conviction, even in this ecumenical age? We believe that the "wind back" is necessary in the life of a divided Church; necessary both for our understanding of the divinely given (the nature of the Church) and necessary as a way of resolving our differences.

We surely believe that Restorationism is a means of reform whereby Christians can more perfectly discover and live by that corporate oneness our Lord intended, so fulfilling the imperatives of the faith, particularly the "must" of mission.

We have long been aware that Restorationism does not lead us to a neat and uniform pattern for church structure. In the New Testament we find the diversity of infant congregationalism, presbyterianism and episcopalianism, as Christians respond collectively to the one commission of their one Master. Nevertheless, the ultimate reality of this diversity of forms is the on-going guidance of the Spirit of the Body of Christ, which is essentially, intentionally and constitutionally one.

So, as Restorationists, we wind back, to look at and study the nature of the oneness of the Church, the principles that were a part of her life then, and the ways in which the Holy Spirit led and guided. But then, with these insights and truths in mind, we let the story of the Church roll on; acknowledging that the Spirit will ever prove to be consistent; allowing God's Spirit to enlarge, develop, raise up the new, and renew the old, as the living Body of Christ continues to play a Spirit-inspired role in the Kingdom of God and the world.

Victorian News

TEENAGERS LEAD SERVICE

(Balwyn, Vic.). Three teenagers gave five-minute talks, and others led interesting service, then minister linked up with challenging address . . . C.W.F. gave presentation to Mrs. Drummy, who has removed from district, and gave thanks for her many years of service. . . . Good Friday service was combined with Balwyn Baptist both ministers taking part . . . Mrs. Cuthbert, senr., still hospitalized, but recovering after Easter car accident . . . Enjoyable car rally and church picnic held on Anzac Day.

FOURTH OUTGOING MISSIONARY

(Clayton, Vic.). The 12th anniversary of the church was observed on April 24. The morning service was also a farewell to Miss Gwen McKelvie, our fourth outgoing missionary. Pastor Reid was the speaker. Over the past 12 years the church has given over \$44,000 to missions. At night, over 600 people packed into the church buildings — we had to use everything that could be sat on, even the kitchen sink! The special speaker on this occasion was Dr. Sidlow Baxter, who opened his remarks with "Dear fellow sardines!" There were a number of decisions. Looking back over the 12 years, we praise God for his blessing and goodness to us at Clayton.

NOBLE PARK GAINS

(Vic.). Three young people welcomed into fellowship at worship service on April 24. Two girls accepted Christ during the B.S. anniversary . . . C.W.F. ladies are sending food parcels to missionaries as part of their project for 1966.

"The Man Who Ran Away"

BY A. R. JONES, A.U.A.,
Chaplain, Yatala Prison.



This was the title of the Sunday morning address, when the chaplain told the story of Elijah running away from Jezebel. The scripture says, "He went for his life." "This," the chaplain said, "is the story of many of our lives; we are forever on the run, running away from life—from reality—from ourselves."

After the service a prisoner came to him and said, "That message spoke to me this morning. That's just what I have been doing all my life. I have been running away from life, running away from myself. I have never been willing to face anything; I would start running, and keep running. I am anxious to have a talk with you."

The next week Pete was called out for an interview, and he continued with his story and he confessed that the break-up of his marriage was his own fault, and the crime that gave him a life sentence. "It's all my own fault," he said. "I have been blaming my wife for it all. I have been conscious over the last six months of a hole at the centre of my life. I don't know what it is, and I don't know what I want. I hope you can help me."

After a talk together Pete was given a Bible and some books to read, to help him sort himself out, and enable him to interpret his need. Pete has now stopped running. He has seen himself for what he is — he knows what he wants and

is in the process of working it out.

So many men are in prison today because they are running away from something. "I was placed in a reform school at 12," says one. "I returned home at 14 and then ran away and I've been on the run ever since. Most years since I have been in prison."

So many of them are running away from the truth. When they are arrested and placed for a term in prison, with time to think, and someone with whom they can talk and sort things out, they see themselves for the first time. Some of them are ashamed of what they see and want to be different.

Elijah finished up under a juniper tree. He realised there that he had run away from nothing. He had taken his cowardly, fearful self with him. He wanted to die. It was here and then that God spoke to him.

There was a time in prison when Pete, really at the end of his tether, wanted to die. He tried to take his own life. Fortunately, it didn't eventuate. He was spared to face the truth and to face life squarely and to deal with it.

Today he is a different man — admitting his guilt — accepting his sentence — repentant for his crime, and trying by the grace of God to make the best of the years he will still have to spend in fulfilling a life sentence.

QUESTING

WITH

A. E. WHITE



Does God give us specific guidance about ordinary things of everyday living?

There is abundant testimony to the fact that God does give specific guidance even about trivial everyday things. Those who give such testimonies are quite certain that the guidance comes from God, and this could not be disproved.

I have heard of Christians giving God praise for finding goods at bargain prices, organising short cuts to destinations, helping students anticipate questions for examinations, selecting a particular meal, which turned out to be specially required for an unexpected guest, turning a patient from one doctor to another who has just the cure, providing an impulse to turn on a particular radio programme where the appropriate message was waiting, and so on.

As I say, no one has the right to question another person's spiritual experience, but it can truly be said that all of these things have also happened to people who never gave God a thought, let alone sought his guidance.

I have known Christians who never do anything at all, not even the simplest things about the home, without earnest prayer. In all sincerity, I respect their faith, and I recognise that this is their way of letting God control the whole of their lives. Some show an awareness of the closeness of God that is humbling. Some I envy, but I could never copy them. The areas of real concern are so big that we could well leave out the trivial things for which God has already provided in his gifts of commonsense and capacity to achieve.

When Paul said that in everything to let our requests be made known to God, I don't think he meant us to clutter up our life with trivialities. We don't find trivialities in Paul's experiences. We find God giving guidance to Paul about going to Macedonia on a great spiritual adventure, but he is not prevented from leaving a few goods and chattels behind at Troas.

Can we dare pray for the removal of little inconveniences, surrounded as we are by multitudes suffering genuine distress? Could we have the effrontery to pray for God's help in choosing between the luxury products of an affluent society when millions are starving?

No! pray for the big things. Pray for guidance that will make you big with the capacity to be God's agent in making the world Christian. Do not be anxious, saying What shall we eat?, or What shall we drink?, or What shall we wear?, but seek first the Kingdom of God. That kingdom does not mean food and drink, but righteousness and peace and joy in the Holy Spirit (Rom. 14: 17).

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LIFE BOYS CAMP

(Devonport, Tas.). The church recently conducted a highly successful Life Boys' Camp for 46 boys and officers from the 1st Devonport Team, and a new group recently formed at Togari, in the Far North-West of Tas. . . . The church was thrilled to have an Easter visit by 33 boys, officers and wives from the 15th Sydney Boys' Brigade Company, associated with our church at Burwood, N.S.W. The host Company was our own 1st Devonport Boys' Brigade. The visitors were billeted in church and boys' homes, and everyone testified to the fine

C.E. CONVENTION

(Dalby, Qld.). Number of I.C.E. and C.Y.F. members attended C.E. Convention held over Easter at Chinchilla. I.C.E. Bible quiz team won the quiz for the second year in succession . . . A. C. Male, Youth Director for Qld., addressed the church on April 17. As well as speaking at both services he was guest at C.Y.F. coffee hour . . . Once a quarter the weekly prayer meeting is held in a country member's home and is greatly appreciated . . . Sunday School held a successful picnic at Lake Broadwater.

YOUTH GIVE LEAD

(Fremantle, W.A.). On April 24, two young men were baptized at the gospel service conducted by the young people, led by Clive Robartson. Featured were musical items by the junior choir and a girls' quartette, and a testimony. The message was given by Don Taylor. Three young people made their decision. Later, 60 young people enjoyed a "coffee hour". . . . Invitation leaflets have been distributed to 2,000 homes in the Hilton-Park-Hamilton Hill area. Already there has been an increase in B.S. enrolment. . . . The film, "Heritage to Destiny," was featured on May 1. The Crusader Male Quartette provided special music. Later, "bon voyage" was said to Mr. and Mrs. Roy Thomson (church sec.), about to leave for U.K. holiday. The church presented them with a travelling clock, while to Mrs. Thomson, the B.S. presented an overnight bag in recognition of her 25 years of service as Cradle Roll supt.

EXPANSION AT KENMORE

(Qld.). Sunday, May 1 was a perfect autumn day. Approximately 400 gathered in brilliant sunshine on the College campus to share in the opening and dedication of the new two-storied wing. Many had come to the grounds earlier to enjoy a picnic lunch under the shade of the trees.

The ceremony was chaired by M.H.A. Pieper, secretary of the College Board, and the State Conference President, A. McK. Surtees, declared the new wing officially open. Greetings were brought by R. E. Pashen, President of the Qld. Council of Churches; E. N. Drury, Federal Member; W. D. Lickiss, State Member. High tribute was paid to the work of D. Cranston, architect, D. Usher, a student of the College who was in charge of the work, students who worked long and hard during College vacation, and the many voluntary workers from

Christian conduct of these boys and officers, both in home and public. A contingent of private cars took the party, together with our own boys, on sight-seeing tours each day, culminating at night with a march and display in various centres on the North-West Coast. Displays were given at Smithton, Ulverstone, Devonport and Latrobe. A tired but happily satisfied party finally boarded their plane back to Sydney on Easter Monday night . . . 250 dollars have been given by church members in response to the Wheat for India appeal. . . . The church extends sympathy to R. Pitt and family in the death of Mrs. Pitt.

SOUTH PERTH INTERIM

(W.A.). G. Wood, our regular minister, is now in Canada. G. Smith continues conducting Sunday services and mid-week Bible study. Each Sunday he has a five-minute session on brotherhood activities. These have been a benefit and education to the church. Recent visitors were Miss Beth Clapp (a missionary on her way to the New Hebrides). Mr. Stevenson, who is in charge of the Christian Centre in Norseman, and Miss Jean Milne, of Vic, here for the marriage of her nephew, John Brittain to Miss Joy Cooper. She enriched the gospel service with her beautiful solos. Mrs. Hogben, once of South Perth, and Mrs. G. Smith, have also helped in this manner . . . The whole church was invited to the Ladies' Fellowship "Real Australian Night," to raise funds to clothe Aboriginal child. Major parts were taken by Mrs. A. Ford and Mrs. G. Isaac. Mrs. Pallot showed slides of Carnarvon.

HELP TO NEIGHBOUR

(Northam, W.A.). On the first Sunday of each month the church provides a speaker for the communion service at Dalwallinu . . . Two young folk were baptized and received into fellowship. . . . On April 30, the Avon Valley C.E. Union rally was held at Northam in our chapel. . . . Youth tea and youth services are held on the first Sunday of each month. . . . 80 ladies from other denominations shared when the C.W. Fellowship held its annual "at home." Geo. Smith was guest speaker.

the churches. Dr. J. Jauncey led in a prayer of dedication.

Musical items were provided by W. Savill, of Toowoomba, and the College students. The thankoffering amounted to \$1413.70. Because of the great amount of voluntary labour it is expected that the new wing, which is valued at \$32,000, will cost approximately \$20,000.

Facilities provided in the new wing include accommodation for 25 students, secretary's office, students' common room, two large lecture rooms, and a shower room.

A further step forward has been taken in the appointment of R. Ellis, B.A., as full-time lecturer in New Testament. This has become necessary owing to the large volume of work involved in training the 30 students enrolled. We rejoice in the appointment of one so well fitted for this task. Mr. Ellis has majored in Greek and has also taken advanced studies in Hebrew.

2nd NORTH QLD. YOUTH CONVENTION

On the Easter weekend, two dozen young people were at the Nelly Bay campsite on Magnetic Island, enjoying fellowship in study led by Barry Reid, minister of the Chinchilla church. The studies, around the theme, "In the Cross of Christ I Glory," were prepared by the State Youth Director, A. C. Male. These were also being used at the South Qld. camp, 900 miles away, and at the new Central Qld. Camp at Emu Park, 500 miles to the south. Using a new approach to the studies, many budding hymn-writers, radio and newspaper reporters, artists and playwrights emerged, displaying talents which undoubtedly amazed the young people themselves. The 30 people at the camp coped good-naturedly with the only emergency — showers were banned when the well ran dry on Friday morning.—Kev. Jenner.

DISCIPLESHIP CLASSES

(Chatswood, N.S.W.). Meetings continue well attended, and first day of special series, "Eighteen in Sixty-Six," saw four decisions, following on discipleship classes conducted by minister, C. G. Taylor . . . Church business meeting on April 20 marked 47th report as church treasurer by Y. M. Middleton, in the church's 52 years' history. New members elected to the Board were C. J. Dickson, G. Piermont and P. W. Verco. . . . At the request of the North Turramurra church, now fully independent, Mr. Taylor will continue to give general oversight to the work in that area. W. R. Whitton is serving helpfully as student minister . . . The church is represented on five committees of State Conference . . . Dr. and Mrs. John Saxby have left for London, where Dr. Saxby will study at London Univ. for a year.

ROSS GRAHAM DIES

(S.A.). The death is announced of Charles Ross Graham, one of South Australia's best loved ministers, at the age of 77 years. An obituary notice will appear in next issue.

Mrs. H. M. CLIPSTONE DIES

The death is announced in Melbourne of Mrs. H. M. Clipstone, widow of one of our former ministers. Mr. Clipstone was President of the Vic. Conf., 1935-1936.

NATIONAL DIARY

MAY:

VICTORIA

13-21—C.E. National Convention — Tas.
16-19—Good Companions' 11-year-old Camp—
Monbulk.
19-27—WEEK OF PRAYER FOR CHRISTIAN UNION.
22-29—CHRISTIAN LITERATURE WEEK.
27 —Christian Youth Fellowship "Impact."
28 —Eastern Suburban Dist. Conf. —
Quarterly Meeting.
29 —PENTECOST — CHRISTIAN UNION
SUNDAY.

NEW SOUTH WALES

16 —"Youth" Concert, sponsored by D.C.E.
—at Rockdale Town Hall.
24 —2nd Term commences at Woolwich
College.
31 —C.W.F. "Workshop" — 10 a.m. (every
Tuesday till July 5) — at Rockdale.

QUEENSLAND

29 —Annual Offering — Youth Department.
Conclusion of Talents.

W. S. LOWE IN N.Z.

W. S. Lowe, of Brighton, Vic. is at present in New Zealand at the invitation of the N.Z. Government. Mr. Lowe is the only non-government speaker at a series of four three-day Export Seminars being held during May by the N.Z. Dept. of Industries and Commerce in the main N.Z. centres. The Seminars are concerned with Export to Australia; Mr. Lowe gives three main addresses at each of the four Seminars, and participates in a series of panel discussions and private consultations. Attendances will exceed 500.

INDIA TO TOWNSVILLE

(Qld.). Sister Win Walker, on furlough from India, paid a visit . . . State Women's Conference President, Mrs. G. Haigh, was entertained in a delightfully informal way by the C.W.F. . . . Townsville shared in the rather hurried tour of the northern churches (Mackay, Ayr and Charters Towers) by State Youth Director, A. C. Male . . . The Easter Convention of Youth at Camp Irwin, Magnetic Island, proved a rich time of fellowship . . . Barry Reid, of Chinchilla, expects to commence a ministry at Townsville early in September, after a lengthy period without a minister.

LONGER AT UNLEY

(S.A.). The minister, R. V. Holmes, has accepted an invitation for a further three-year term from January, 1967 . . . There was a good attendance at the annual C.W.F. social evening, when the minister presented "Park Street Panorama," a survey of the past, present and possible future of the church. Keen interest was evidenced by members in what might be the picture in 1980, for Unley, as to the community and the church. Items from Dawn Chivell, George Venus and the choir enhanced the programme. . . . C.Y.F. arranged a tea, youth service and "koffee klub" weekend preceding "Teen and Twenty" Mission. Leader, Roger Smith, has been transferred to Tailum Bend, and Keith Allan has accepted leadership responsibility. C.Y.F. attendance is 30, and all attend Senior School or services . . . As Girls' Club attendances approach 50, division into two age groups is necessary . . . There was a recent confession of faith.

LETTERS FROM TERTIUS . . . SUGGESTION BOX

TO THE EDITOR,

I was visiting a strange church. In the pews they had cards from the minister that said, "Do you have any suggestions to make?" I thought he's sticking his neck out. By the time his sermon was over I had a few suggestions, but modesty forbade me to send them in. However, I went back to my own church determined to ask the church officers to instal a suggestion box in the foyer. They have them in factories and people drop in things like "Sack the foreman" and "Down with the boss." We already have a question box in the foyer, but all it ever contains are cobwebs and a few foreign coins. I am sure that a box for suggestions to the minister would be better used. We could all pop in things that we are not game to tell him to his face, like "Cut your sermons down" and "Don't use such big words" and "Talk about life as we have to live it."

I remember one word of advice given by a bishop to a curate. He said, "Preach about God, and preach about twenty minutes." Another bit of advice was nailed on a brass plate in the pulpit where the minister couldn't miss it. It said, "Sir, we would see Jesus." Perhaps one of the best suggestions to ministers was made by Paul, "Preach the word. Be instant in season and out of season. Endure afflictions. Do the work of an evangelist. Make full proof of thy ministry."

Would you like some suggestions to the Editor?

TERTIUS.

THE AUSTRALIAN CHRISTIAN

Youth Seminar on INTERNATIONAL AFFAIRS

May 26-29, 1966

The National Youth Council of Australia is sponsoring a "Youth and Students' Seminar on International Affairs," in Canberra, from Thursday, May 26 to Sunday, May 29.

Leaders and speakers will include:— Sir Alan Watt, Director, Australian Institute of International Affairs; Hon. H. P. Opperman, M.H.R., Minister of Immigration; Dr. T. B. Miller, Australian National University; Mr. David Scott, Director, Community Aid Abroad; Professor N. Harper, University of Melbourne.

The opening address will be given by Hon. P. Hasluck, Minister of External Affairs. Cost of the Seminar will be \$19.50. Some concession on air fares may be available. Any person interested in attending as a representative of Churches of Christ, is advised to contact the Federal Board of Christian Education, Graham House, 76 Graham-rd., Highett, S.21, Vic.

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ALSO AT LAUNCESTON

UNITY'S DEMANDS AND DANGERS

BY A. M. JACKSON, B.A., B.D.

The cold war in Christendom is almost over. A thaw is setting in. For centuries Christians of the divided traditions have gone about their worship and service almost as if the others did not exist. Their principal acknowledgment of each other's presence has often been confined to hindering or misrepresenting one another, or to engaging in vehement controversies in which everyone argued and nobody listened.

It ill behoves us to under-rate the zeal and sanctity of so many of our forebears in each communion. But the Holy Spirit is doing a new work among us today. He is giving us a bad conscience about our divisions and calling us to a new mutual recognition, a new charity and a new co-operation. Our Saviour's prayer, "That they may all be one," lives in our hearts with insistent authority. This generation has seen many manifestations of Christian brotherhood which would have seemed impossible three or four decades ago.

And yet this new situation is not without its dangers. Once the first joy of new fellowship together has abated and we become accustomed to each other, a slow disillusionment could set

in. Differences may be difficult to reconcile as we come up against the inertia born of custom centuries old. Then too, closer association will certainly make us aware of the human weaknesses of those in other churches. There is also the danger that some may compromise truth for the sake of unity, or that others may hinder unity by their pride and prejudice.

As we think of those things and reflect on the sore need of a divided world for a united church, we cannot but ask, "Who is sufficient for these things?" Without supernatural grace we will surely fail. Only the faith, hope and love created by the Holy Spirit will enable us to discern the right way and persist in it.

There is nothing spectacular about the Week of Prayer for Christian Unity, but it calls us to that work, done in the secret place with God, without which our best efforts will be but ineffectual strivings. God alone knows the exact nature of the unity to which he calls us. We shall only realise it as we live near him and support one another faithfully in ceaseless intercession.

VATICAN - ANGLICAN TALKS

(Capetown). The recent meeting between Pope Paul VI and the Archbishop of Canterbury brought sharply critical reactions in some Dutch Reformed and other Protestant quarters in South Africa.

The Rev. A. H. Jeffrey James, secretary of the Protestant Association of South Africa, said that while a dialogue between the churches was acceptable, "this is quite a different matter if the dialogue becomes a monologue wherein one church — the Roman Catholic — prepares the other for eventual absorption."

The official church paper, "Die Kerkbode," said that "the so-called kiss of peace between the Pope and Archbishop Ramsey should really be a 'kiss of strife.'"

The paper warned that the Catholic Church was being "painted in new colors for Protestants as if reformed Rome made reasons for the existence of Protestantism fall away."—E.P.S.

WORSHIPPERS CROWD MOSCOW CATHEDRAL - While Mobs Chant "God Is Dead" Outside.

(Moscow). While mobs of jeering beatniks shouting "God is dead" staged wild anti-religious demonstrations outside Yelokhovskiy Cathedral here, 8,000 Russian Orthodox worshippers jammed the shrine for Easter services. Dispersed only after mounted police and volunteers had turned fire-hoses on them, the

ATHEISTIC PROPAGANDA

(Helsinki). "The atheistic propaganda in Russia has not decreased, but it has changed. Where it used to be anticlerical, it now tries to operate on a so-called 'scientific' basis, without making fun of the ministry and church."

Metropolitan Nikodim of Leningrad and Lagoda, director of the foreign office of the Russian Orthodox Church, made this statement in an interview with Finnish journalists here. He related this change in tactics to the fall from power of former Prime Minister N. Khrushchev.

The Russian Orthodox Church faces its greatest challenge today in the field of Christian education, said the Metropolitan. Teaching in the schools is saturated with atheistic propaganda. The church is permitted to preach only in church buildings or in private homes; religious teaching or other activity in the schools is completely forbidden.

As a result preaching and the transmission of what is heard in sermons by the hearers in their housing areas and among their friends assumes much greater importance in the Soviet Union today than previously.—E.P.S.

BRITISH BACK VIETNAM STATEMENT

(Cheam, Surrey). The British Council of Churches, at its meeting here, April 19-20, resolved to commend "to the serious consideration of Her Majesty's Government and of member churches," the 10-point statement on steps to peace in Vietnam adopted last February by the World Council of Churches' Central Committee (see E.P.S., No. 5, pages 14-16).

This statement, which the B.C.C. adopted in its entirety, calls on the United States and South Vietnam to stop the bombing of the North, and for North Vietnam to stop military infiltration of the South. It also urges another ceasefire to be mutually and promptly agreed upon of sufficient duration to serve as a cooling off period.—E.P.S.

CHURCH OF CHRIST

THE PATCH (Vic.)

SERVICE: 11 a.m.
7 p.m.: GOSPEL SERVICE.
SUNDAY SCHOOL: 9.30 a.m.
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Minister: W. Compston.

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WESTERN AUSTRALIA

SERVANT HONORED

(Subiaco, W.A.). At an after-church fellowship, a tribute was paid to Ern Black, who has served the church faithfully for 40 years. The church offers congratulations to Mr. and Mrs. Black, who are celebrating their 40th wedding anniversary . . . Members offer congratulations and continued support to the new Conf. Pres., and Pres. of Women's Conf., Ray Vincent and Mrs. Paula Reid, both members of this church . . . The Board is considering ways and means of improving the church property and the manse . . . The C.Y.F. held an International Night, which took the form of a tea, followed by films shown by Mr. Nelson. The next evening the C.W.F. held a Summer Cruise in the gaily decorated church hall, and was greatly enjoyed by all those present . . . On Sunday the men's quarterly tea was held, the speaker being Ray Vincent.

TWENTY-FOUR IN CAMP

(Kalgoorlie, W.A.). 24 young people attended an Easter Camp at Bullfinch, together with others from Wheatbelt towns and Northam. Studies and discussion groups proved helpful . . . One gospel service was conducted by the Youth Group, and a special programme was printed . . . The B.S. has entered the "Skyscraper" Efficiency Campaign. . . . There were seven delegates to the State Convention. Mr. and Mrs. H. Martin were injured while proceeding there. . . . The church held a successful stand at the Community Fair. On display were materials from the Social Service Dept., the "Fairhaven" Native Hostel in Esperance, and native weapons. Books and literature were for sale . . . The girls' church basketball team were narrowly defeated in the grand final.

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OFFICIAL OPENING AT POINT PERON

(W.A.). In June, 1963, the Youth and Christian Education Committee in W.A. enquired about obtaining a grant of land at Point Peron, an ocean beach 35 miles from Perth, for use as a Camp Site. The Committee was informed verbally that it could have five acres, one block back from the ocean front, on a \$2 a year lease basis, providing that development was commenced within two years. After a series of delaying incidents, the grant of four acres was finally confirmed in writing in October, 1965, and the builders, Preedy and Edwards, were asked to commence building operations.

By this time, the Christian Welfare Centre had approached the Youth and Christian Education Committee with the proposition of building a holiday cottage on the Point Peron property, to be used by families contacted by the Welfare Centre needing a holiday, but unable to afford to rent a cottage.

The Youth and Christian Education Committee agreed to this proposition, and when the builders moved on to the site in December, 1965, it was to build a cottage for the Welfare Centre, and an Ablution Block (men's and women's) for the Youth and Christian Education Committee. These two buildings were completed in April, 1966, and a Work Camp for 14 young people was conducted on the property at Easter.

On April 25, the W.A. brotherhood was

invited to the official opening of the Point Peron property. Several hundred people shared in a picnic lunch at Rockingham before continuing on the mile and a half to the site in Esplanade Road, Point Peron, which was suitably decorated with brightly colored bunting in honor of the occasion.

George Powell, Chairman of the Social Service Committee, of which the Welfare Centre is a part, presided over the activities, and welcomed the visitors. Brian Kidd, the honorary architect, and a member of the Youth and Christian Education Committee, then outlined the history of the Point Peron site, and explained the proposed future development.

Miss Merle Peacock, Organising Secretary of the Youth and Christian Education Committee, thanked Mr. Kidd for his very valuable assistance in regard to the planning of the camp and cottage, and used the occasion to stress the need for very generous giving to the Youth and Christian Education offering.

As Director of the Christian Welfare Centre, George Smith explained the way in which the holiday cottage, "Orana" (meaning "welcome") would be used, and following a dedicatory prayer by Mr. Powell, declared the Point Peron property open. Visitors then inspected the buildings and the site, before travelling to Melville Heights for the opening of the Welfare Centre's Foster Home, "Karingal."

CAMPING IN THE WEST

(W.A.). Camping proved very popular at Easter for the young people in W.A. churches. Sixty-two, mainly from city churches, shared in the Waterman's Bay Youth Camp, and 14 attended the Work Camp at Point Peron. Over 70 from Eastern Wheatbelt, Kalgoorlie and Northam churches went to the camp at Bullfinch. This is a "ghost town" and the camp was held in the Bullfinch Town Hall! Another 50 young people from Northern Wheatbelt and Geraldton churches, together with a group from city churches, shared in a camp on the Carlslake's farm at Morawa.

In the May school holidays, three Girls' Camps are being planned to take place at the J. Rhodes' Camp Site, Waterman's Bay. A five-day camp for girls in First to Third Year at High School will be held first, and this will be followed by two four-day camps for girls in Grades 5 to 7 at Primary School.

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Kevin Paine, Reintje Jacobson, Northam, W.A.

Bruce Ellement, Dennis Barton, Fremantle, W.A.

Janet Pentelow, Judith Pross, Trevor King, John Purnell, Chatswood, N.S.W.

Lynette, Marilyn and Wendy Bargwanna, Julie Barry, Mrs. Potts, Colin Potts, Suzanne Robinson, Cardiff, N.S.W.

Mr. and Mrs. J. Ebner, Mildura, Vic.

Rhonda Henry, Southport, Qld.

Trevor Campbell, Caulfield, Vic.

Linda Webb, Doncaster, Vic.

Geoffrey Augustine, Gavin Tagg, Miss Fitzgerald, Chelsea, Vic.

MEMBERSHIP

John Spreadborough, Canberra, A.C.T., to Fremantle, W.A.

Mrs. Hill, Latrobe Terrace to Norlane, Vic.

Mr. and Mrs. K. Crick, Janet and Kevin, from Reservoir, Vic.; Dr. and Mrs. Crowley and Trevor, Mrs. K. Wilton, Roger and Peter, Edwardstown, S.A.; Mrs. Burns, from Mosman, N.S.W.; and Miss Maud Burns to Chatswood, N.S.W.

MARRIAGES

Elwyn Barnett to Graeme Davies; Cheryl Burch to John Perry, Cheltenham, Vic.

Rea Wilson to John Saxby; Judith Morris to Graham Dodd, Chatswood, N.S.W.

DEATHS

Mrs. Wittingslow; William Judd; Mrs. McGregor, Cheltenham, Vic.

Mrs. J. Whelan; G. Woodward, Chatswood, N.S.W.

Mrs. W. A. Strongman, Gardiner, Vic.

CHANGES OF ADDRESS

R. Walker (secretary, Maryborough Church of Christ), 233 Gladstone-st., Maryborough, Vic.

A. R. Ploog (secretary, Milleara Management Committee), 4 Hotham-rd., Niddrie, W.6, Vic. Phone 379-2033.

R. S. Wardle (secretary/treasurer, War-racknabeal/Brim Circuit), Private Bag, Brim, Vic. Phone, Willenabrina 23.

D. Hillier (secretary, North-Western Dist. Conf.), 64 Wimmera-st., Stawell, Vic.

J. C. Berry (secretary, Doncaster church), 348 High-st., Lower Templestowe, Vic. Phone 850-2902.

D. G. Nelson (minister, Maryborough-Baddow-Hervey Bay, Qld.), 24 Boys-ave., Maryborough, Qld. Phone 4685.

J. E. Brooke (minister, Strathmore, Vic.). Altered phone number, 379-3660.

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ENGAGEMENT

HAMILTON-REED. — Mr. and Mrs. E. Hamilton, Frankston, Vic., announce with pleasure the engagement of their youngest daughter, Robyn, to Ken, younger son of Mr. and Mrs. A. Reed, Camp Waterman, Monbulk, Vic.

DEATHS

CLIPSTONE. Martha. — A tribute to the memory of our dear and trusted friend, called Home April 30, 1966. "Forever in our hearts."

—Mrs. Buckingham and Marjorie, 40 Emma-st., Caulfield, Vic.

SCOTT-BROWN. — On April 28, 1966, at 588 Balcombe-rd., Black Rock, Herbert (late of Wangaratta), beloved husband of Florence and the late Grace Eveline. In his 81st year. "In God's keeping."

VISION : 66

SATURDAY, MAY 14,

8 p.m.

- o Compere: JOHN McDONALD.
- o Guest Speaker: DALLAS CLARNETTE (Wycheproof Methodist).
- o Musical Items — Supper.

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FIFTEEN DECISIONS

(Norlane, Vic.). In recent weeks there have been 15 decisions at the gospel services. Two groups of teenagers went to Easter camps, one at Hall's Gap, the other to Belgrave Heights. Twenty-five teenagers did a study on consecration at a recent youth tea. On Mother's Day the parents of all S.S. pupils were invited to attend S.S. and watch their children in their classes. A special Mother's Day service followed.

DRAMA IN CHURCH

(Cheltenham, Vic.). 258 witnessed Easter play, "He is Risen," produced and directed by the minister, G. K. Moyes. The offering for Indian relief was \$217. 40 representatives from 15 churches attended a regional meeting of the Church and Life Movement in our church lounge. Rev. Lee Canner, of Philippine's United Church of Christ, was guest speaker on April 24. D. H. Smith gave focus on Home missions at night, and showed slides of H.M. work to C.Y.F. later. C.Y.F. visited Walhalla on Anzac Day to fossick for gold. The church men are conducting the Oakleigh Guest Home services in May. The E.W.F. held a "kitchen tea" for the C.O.B. Miss D. Young, Deane Olafsen and Bill Thornton told of College life. \$20 and groceries were given for students. Theo. Daff was presented with life-membership in the C. of C.-Bapt. Tennis Assoc. in recognition of 35 years as sec. at Cheltenham. Other recent speakers have been Jim Haines, returned from work camps in Africa, and Miss L. Griffiths, from W.C.C. Hdqs. in Switzerland. 24 leaders, along with other church groups, met with Principal E. L. Williams for preparation in leading discussion groups for the May studies on Church Unity. 56 elders and deacons met on May 7 for a Combined Boards' breakfast. E. W. Heard was speaker.

IN MEMORIAM

THORNHILL, Mabel. — My dear mother, called home 17/5/63.
—Treasured memories — Flo.

ACCOMMODATION

MORDIALLOC (Vic.). — Share with lady, reasonable rental. Apply Social Service Dept., 217 Lonsdale-st., Melbourne. Phone 32-447.

TRAVELLING COMPANION

GIRL, aged 21, requires female travelling companion approx. same age for overseas trip, October this year. Apply Miss B. Pigdon, 23 Cameron-ave., South Oakleigh, Vic.

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HORSHAM SADDENED

(Vic.). The church was saddened on Easter Monday to learn of the death of A. Cutchie, an elder of the church, and a past B.S. supt. He will be greatly missed by all. On April 15, at 8 p.m., 15 members of the Y.P.S.C.E. commenced reading through the New Testament and Psalms. In 22 hours and 20 minutes the feat was accomplished. The Y.P. feel they have received a blessing from this. On April 17, the choir presented the cantata, "No Greater Love," by John Peterson. J. Hunting, of Jewish Evang. Witness, spoke on May 1. I. Sheriff, N. Fulton, I. Mitaxa and M. Crocker were elected deacons. The Board gave \$50 to Wheat for India appeal. \$28 was raised by ladies at a garden party and added to amount.

VARIETY AT YARRAWONGA

(Vic.). R. Story, with three young missionaries-elect for Papua, visited here, showing films and giving testimonies. Mr. Story gave both addresses on the Sunday. Pastor Doug. Nicholls and Bob Kingi, the Maori evangelist, were visiting speakers at the S.S. anniversary. The theme was "Christ's Ambassadors." Hymns and choruses suited the theme. Mrs. Beryl Roberts, returned missionary from India, paid another visit and brought challenging messages. J.C.E. membership has grown to 20. The church is still without a minister.

MORE FOOD PARCELS

(Doncaster, Vic.). More food parcels have been despatched by the ladies to the missionaries in India. On May 1, there were over 200 communicants, and at the gospel service two young ladies responded to the invitation. Arch Crouch is in Box Hill Hospital. Whilst J. G. Shaw was preaching at Belmont, Harold Steele spoke at morning and evening services. The ladies of the church recently visited and entertained the folk at the Oakleigh Guest Home. Supper was also supplied.

MISSIONARY CONVENTION

(Caulfield, Vic.). A week's Missionary Convention was arranged by Robt. Story. This venture was appreciated by all. Special films, speakers, music and displays were a feature of this most inspirational series of meetings. 180 were at Youth Night, May 1. Responses were given by all the church Y.P. auxiliaries. Trevor Campbell was baptized.

PRINCIPAL SPEAKS

(Parkdale, Vic.). The 45th church anniversary was celebrated on April 17, with E. L. Williams speaking at the morning service. Young people camped at "Banksia" over the Anzac weekend. They also shared with Bentleigh church group in discussion and tea, then conducted evening service on May 1. Combined Good Friday service in Methodist church was well attended.

FORWARD MOVE PLANNED

(Chelsea, Vic.). The annual business meeting elected elders, deacons and deaconesses. K. Winter was appointed choirmaster, a new office. Decisions reached were: The Forward Move Programme will commence on June 13, H.M. Dept. leading; Chelsea will join the Church and Life Movement. Many visitors helped celebrate 42nd anniversary on April 24. C. Dow, Coburg, and R. Amos were speakers. A lady and two boys were baptized on April 17. The S.S. picnic was held at Ferny Creek on Anzac Day for over 160. Mrs. V. Morrison gave an illustrated talk on work being done in Overseas Missions, at C.W.F. May meeting. Last C.W.F. sale of gifts raised \$52.93 for church funds. B. Combridge has been absent for several weeks and is still in hospital. The east wall of chapel has been painted. A short service was held on Good Friday.

INTERSTATE VISIT

(Ivanhoe, Vic.). 45 young people and leaders from Lane Cove, N.S.W., spent Anzac weekend at Ivanhoe, billeted in private homes and participating in debate on topic, "War is wrong under all circumstances." Visitors also enjoyed barbecue outing, sightseeing and visit to C.O.B. Lane Cove assisted with special musical items at gospel service and conducted "Sugar Shack" after-church fellowship, attended by 200. Boys' Explorer Club has recommenced, under leadership of Keith Earl and W. Shea. Leaders are being trained for participation in Church and Life Movement, within local A.C.E. programme. C.W.F. conducted successful street clothing stall in The Mall; also enjoyed knitting demonstration by Paton and Baldwin's. Briar Hill Church is appreciating joint ministry of E. Roffey and B. Jenkins. Attendances and offerings increasing steadily. C.W.F. enjoyed Avon cosmetics demonstration; also address by Mrs. E. Roffey on working wives.



WILL YOU be in Perth in January, 1967?

Then remember to register for the

CHURCHES OF CHRIST

3rd NATIONAL C.Y.F. CONVENTION

JANUARY 5-12, 1967.



THORNBURY CHURCH (VIC.)
45th ANNIVERSARY AND
HOMECOMING DAY

SUNDAY, JUNE 5

11 a.m.—Dr. LLOYD JONES, B.A., M.Th., Ph.D.

3 p.m.—SUNDAY AFTERNOON MUSICAL.
Glen Witham, Organist.
Instrumental Trio.
A. E. White.

5 p.m.—FELLOWSHIP TEA.

7 p.m.—A. R. PIGDON.

Welcome past members and friends.
Hospitality Convener: W. E. Mounsey, 44-3376.



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

Minister: Dr. LLOYD JONES, B.A., M.Th., Ph.D.

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

Final series on "Sermon on the Mount."

7 p.m. — GOSPEL HOUR. "KNOW YOUR BIBLE" Course.

May 15 — Judges — "THE HEART IS A REBEL"

Printed study outline each week for each worshipper

OBITUARY

Albert Edward Cutchie.

With the death of Albert Cutchie closes one of the finest personality chapters in the history of the church at Horsham, Vic. He truly was a man who walked with God and manifested that relationship in a very practical and effective Christian life. Albert died at his home in Horsham on April 11. He came into membership with the Church of Christ almost 30 years ago, being persuaded by certain New Testament principles. During his membership he led the church as an elder, treasurer and Sunday School superintendent. He was an elder for 25 years, commanding respect and love, not by any order of his office, but by the Spirit of Christ within him. To both young and old he was the symbol of authority and a friend in every situation. As an elder he was outstanding, and as a Christian gentleman he was looked to by everybody. He loved the Church of Christ and the plea of the Restoration Movement, and his passing has left a gap in the ranks of those who uphold that plea. He is survived by his wife, two daughters and a son, and they, with all who knew him, will always remember with thanks to God, this fine man with the Spirit-filled life.

—Bob Baxter.

John Neiby Grigg.

John Neiby (Jack) Grigg was born at Pt. Wakefield in 1899, and became a member of the Tumbay Bay, S.A. church during a mission conducted by the late Robert Harkness in 1914. In 1916, he moved to Berri, S.A., where he spent many years of active service in the church there as a deacon, S.S. teacher and superintendent. While at Berri he married Edna Edwards. In 1940, he moved with his family to Adelaide, where he took up active membership at Cowandilla, serving as deacon and church secretary. In 1955, Mr. and Mrs. Grigg took over a business at Parilla, S.A. While they were there they were isolated members of Cowandilla, but became actively engaged in the work of Christ with the local Methodist Church. They remained at Parilla until Mr. Grigg's retirement in 1964, when they moved to Williamstown, where he quickly became active in the work of the church. During his short retirement he spent much of his time helping "Meals on Wheels" in the Lyndock and Williamstown districts. In all of life his strong faith and truly Christian spirit was an inspiration to all who knew him. He is survived by his wife, three sons and a daughter. The Williamstown members were saddened by his death on March 28, but are grateful for having had his fellowship, though for a short time, and extend Christian love and sympathy to his wife and family.

—C. S. Badcock.

Brian Alan Gardam.

"The seventeen-month-old son of Coral and Kevin Gardam (Devonport), and loved grandson of Mr. and Mrs. Marsden Kenzie and Mr. and Mrs. Gardam (Gosford) has gone to be with the Saviour." This was the context of the message the writer sent to the Wed. prayer meeting on March 2, as he

shared in the grief of the parents when their little boy was run over by a motor truck. "But we sorrow not as those who have no hope . . . for whom the Lord loveth he will bring with him when he comes again." This has been the source of comfort and strength to those wonderful parents and their two little sons, Ian and Glen.—E. W. Taylor.

Jill Smith.

The death occurred on Feb. 19 of Jill Smith, wife of Leo. Smith, and the mother of three small children, Christopher (5), Angela (4) and Jennifer (18 months), after a period of illness lasting four months. Jill grew up in the Caveside (Tas.) district where she attended the Church of Christ, and under the ministry of Alan Harvey, accepted Jesus as her Saviour and Lord. Later she moved to Ulverstone and married Leo. Smith. The writer had the privilege of conducting the marriage ceremony. Little did he realise that within a period of six and a half years he would be conducting her funeral service. All who

knew Jill in the latter months of her life, when a dread disease suddenly struck her, bear testimony to the wonderful witness she bore for her Saviour and Lord. Her husband and family are surrounded by our prayers and Christian concern.—E. W. Taylor.

Reuben Hall.

The church at Castlemaine, Vic., was saddened by the death of Reuben Hall, at the age of 78 years. He had not enjoyed good health for a considerable time, but for all that he was a very joyful man. He became a member of the church during the Hagger-Clay mission, 60-70 years ago. His work for many years was with Geo. Clark and Son, grocers, and also Stoneman's. His regular financial help to the church was always appreciated. He helped his neighbours and lived his life for others. A very large congregation, of relatives and friends, assembled at the chapel, and also at the Castlemaine Cemetery. To his wife, family and relatives we express sincere sympathy.—A.C.M.

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"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

1916

Current Topics. Discussion on the "Australian Christian" and our literature at Victorian Conference reminded us again of the debt of gratitude we owe to the Austral Printing and Publishing Co. Their great work has been conducted by brethren who, 26 years ago, voluntarily subscribed £1,200 as the nucleus capital for our printing concern. They have never made one penny charge for interest, nor have they received any dividend or bonus whatever. It is purely an unselfish Christian work, and has only as its object the dissemination of Christian literature that will help this great Restoration Movement.—J. E. Thomas. Catching! In addition to Billy Sunday, an American evangelist named Billy Friday was conducting a mission at Philadelphia. From Rochester, Vic. Our "Australian Christian" agent is a live-wire. She has enrolled every available member as a subscriber, and the paper is looked for eagerly each week. Book Sells — "Chips" by D. A. Ewers, was selling well. 1,000 copies were sold in less than one month. Qld. Conference — The H.M. reports showed 27 churches in the State, with 1,125 members.



"THE ADVENTURE OF LIVING," by Paul Tournier.

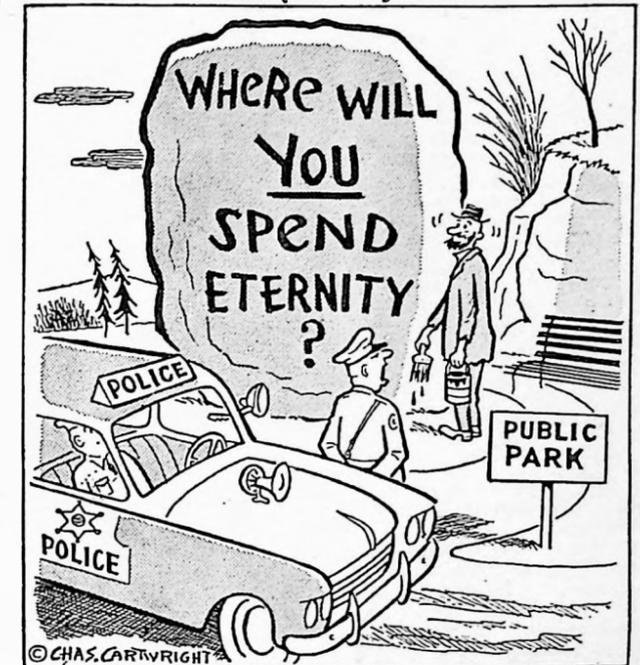
In the many books of Dr. Paul Tournier, of Switzerland, we are addressed by a Christian, physician, psychiatrist and preacher, all in one. He is a man of much experience, with ability to express himself in a way that benefits others. Dr. William Barclay describes Paul Tournier as "a man skilled in medicine and wise towards God."

His book, "The Adventure of Living" (S.C.M. Press, \$3.13) is at once provocative and refreshing. He really excites our interest in "the spirit of adventure that exalts humanity century after century," showing its nature and variety, its powers, problems and eternal promise.

"What is the significance of this powerful instinct of adventure which animates us?" Dr. Tournier thinks the answer is found in the biblical affirmation, "God created man in his own image" (Gen. 1: 27). God implanted in man certain of his own dominant qualities, and one of these is the spirit of adventure (p. 71).

In section one, we give attention to the fictitious and real adventures of men, in light of the adventures of God. Section two considers the risks and characteristics of adventure in relation to success and failure; celibacy and mar-

Church Chuckles by CARTWRIGHT



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riage; and one's vocation. While the third section heightens the realisation of what is meant by being in God's image. "He allows us to co-operate in his work. . . he is with us in everything we undertake. It is from him that we draw our courage to live" (p. 237). A really fruitful, Biblical book, for young and old. —G. J. Andrews, Bendigo, Vic.

EMIL BRUNNER

(Geneva). Commenting on the death in Zurich, on April 6, of the outstanding Swiss theologian, Dr. Emil Brunner, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said: "Emil Brunner was certainly one of the very great theologians of our time, who made his original contribution to modern theology."

"Through his long visits to the U.S.A. and Japan he became well-known in various continents. One of his greatest qualities was that he could speak on the

one hand the language of the theologians, but also in simple terms to the laymen.

"We will remember him as one of the pioneers of the theological renaissance of the thirties, which had a great influence on the whole life of the ecumenical movement."

Dr. Brunner was born in Switzerland in 1889 and was for many years Professor of Systematic Theology at the University of Zurich. He first achieved international prominence in the 1920's as the exponent along with Karl Barth of what was then called "Theology in Crisis." His many books, most of them translated into English, have had a great influence among English-speaking Protestants all over the world.—E.P.S.

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OPEN FORUM

ON VIETNAM.

To the Editor,

Your editorial, "A.C." April 9, prompts comment. You rightly point out that "simple withdrawal is not the answer" to our Vietnam problems. One would hope that those who support the Vic.-Tas. Conf. resolution opposing the Vietnam war would not imagine the solution to be so simple. Surely the purpose of the resolution is to make a protest against the evil of this specific war and to urge the initiation of action which will reverse the process of escalation. Our present policies are committing us to the point where negotiations for peaceful settlement become impossible. Hanoi will not be convinced easily of our desire for peace talks until we do something to demonstrate our good faith.

The editorial says "it is fairly easy to make protests and point to wrongs." Perhaps so, but in this specific issue, personal involvement in protest is not lightly undertaken, and may prove costly for some. Until protest against an evil becomes really strong, little or nothing is done to find a solution; e.g., slave trade, child labour, prison reform, etc.

Again, one hopes that supporters of the resolution do not naively imagine that "the pieces" can "be put back where they were before the conflict." The damage indeed has been done, and each additional day of fighting sees more tragic derangement of "the pieces."

To predict damage to Australia's prestige "in all Asia" if we withdraw, seems a wide generalisation. Not all Asians see it the same way. It may be argued with at least equal force that our prestige in Asia is already being damaged severely — we are killing Asians in Vietnam. The idea of lost prestige in the eyes of supporters of the Saigon regime must presuppose that any revenge upon them would mean more suffering than this war already inflicts.

Lastly, I cannot see how, in this situation, our "Samaritan conscience" can be satisfied until our "pacifist conscience" is satisfied first. Our "Samaritan" aid schemes are truly commendable. However, they are readily sacrificed and destroyed if it is considered to be to our military advantage.

Our Lord's teaching is that our enemy is our neighbour, and is to be treated as the Samaritan did. The Samaritan did not first bash and rob the man he helped. In Vietnam, it seems we are trying to play Robber and Samaritan roles simultaneously.

—Phillip E. Perry, Vic.

COLLEGE CO-OPERATION.

To the Editor,

Allow me to emphasise that Kenmore is wholeheartedly in favour of College co-operation, as long as it is left to the Colleges themselves. We will gladly work with both Colleges to attain the highest standards possible and we welcome training suggestions from anyone.

On standards, Kenmore's goals are as follows:

(a) Academically, every graduate a B.A., B.D.

(b) Theologically, every graduate unreservedly committed to the traditional conservative Restoration position.

(c) Spiritually, every graduate on fire for God and thoroughly versed in the Scriptures in the original languages.

(d) Professionally, every graduate thoroughly trained and experienced in all the practical arts of the ministry.

—James H. Jauncey, Principal.

BLAME C.E.

To the Editor,

In reply to G. R. Stirling, we find the solution on the individual level "every one of you" in the Book of Acts.

Apollos was a man instructed in the way of the Lord, and yet, when Aquila and Priscilla heard him speaking and teaching diligently the things of the Lord, they took him and expounded unto him the way of God more perfectly. This included baptism. (Acts 18: 24-26).

At Pentecost, Peter said that baptism was a condition of receiving the Holy Spirit. (Acts 2). Acts 5: 29-32 states that God gives the Spirit to those who obey him. In the house of Cornelius Peter commanded to be baptized those who had already received the Spirit. (Acts 10).

Paul finds certain disciples at Ephesus who had not even heard of the Holy Spirit, and immediately he links their lack of the Holy Spirit with baptism, learning they have only known John's baptism, they are baptized in the name of the Lord Jesus. (Acts 19: 1-7).

The only Christian baptism that we find in the New Testament is believers' baptism (Acts 8: 36, 37). Infant baptism cannot be pleasing to God, because without faith it is impossible to please him, and faith must be based on God's Word.

Immersion is the only possible way by which we can be buried with Christ by baptism into death, and baptized (plunged) into his death.

—R. J. Wilkie, Vic.

CORRESPONDENCE ON "CHRISTOPHER" AND "BLAME C.E." IS NOW CLOSED.

COLLEGE CO-OPERATION.

To the Editor,

Dr. J. H. Jauncey has indicated that the Kenmore Christian College Board has rejected a proposal to set up a Federal Committee for Ministerial Training, involving the three present theological colleges. K. A. Jones has indicated that the College Boards of Woolwich and Glen Iris have agreed to the proposal. Obviously there is nothing wrong with College Boards agreeing to or objecting to such a proposal. However, it is important to remember that the College Boards do not have the final say.

If the Federal Conference passed a resolution to establish a Federal Committee for Ministerial Training for purposes of consultation and promotion of minimum standards in all theological colleges established by Churches of Christ in Australia, then Federal Conference would set up such a Committee. It would then be up to the State Conferences in Queensland and New South Wales to determine whether or not their theological colleges would co-operate with the Committee.

Dr. Jauncey refers to the "autonomy of colleges, which is a necessary attribute for any tertiary education establishment." Surely the Kenmore Christian College is not autonomous in relation to the Qld. Conference of Churches of Christ!

—G. R. Stirling, A.C.T.

CHRISTOPHER.

To the Editor,

I have found the legend of Christopher in four different books, including the Catholic Encyclopedia. In none of these versions is there any mention of bearing sin. They agree about Christopher's exclamation, "Had I borne the whole world on my back, it could not have weighed heavier than thou!" And Christ's reply, "Marvel not! For thou hast borne upon thy back the world and him who created it!"

Had the Conference Handbook used this statement the fires of controversy might not have burnt so fiercely.

—Gordon R. Clark, Vic.

BLAME C.E.

To the Editor,

I have just recently read the article, "Blame C.E.," and some of the resulting correspondence.

I seem to have found that, as I grew in mind and body, it was mainly my contact with C.E.'ers of other denominations which showed me the depth of Christianity. I realised that there were other people sincerely involved in their faith, but who held different concepts from me.

We have since shifted to Alice Springs. Here, there is no Church of Christ, but Roman Catholic, Anglican, Lutheran and United Church (composed of Presbyterian, Methodist and Congregational) denominations are all active, and I have become involved with the nucleus of the latter. Horror of horrors! I have found that these men, blatantly unimmersed, show more of the Spirit's fruit than I!

Do away with C.E., I say! It has caused me too much thought!

—Dr. D. B. Reid, Alice Springs, (formerly of W.A.).

"THE AUSTRALIAN CHRISTIAN" AND CONSERVATISM

BY THE EDITOR

It was disturbing to read in the Kenmore Christian College news-sheet for April, 1966, the following item:

"THE CONSERVATIVE EMPHASIS.

The College Board has decided to purchase space in the "Australian Christian" once a month, wherein Dr. Jauncey will present the conservative viewpoint of the Restoration Movement. This will be in lieu of the present weekly advertisement.

"It had been hoped that space would be provided free for this purpose, but a suggestion made to the editor on this matter was declined."

Because this item gives the impression that a reasonable request for space was refused, it is necessary to give the background and make some comment.

In the January issue of the "Christian Echo," the Queensland monthly paper, an item appeared from the pen of Dr. James H. Jauncey, Principal of Kenmore Christian College, entitled "Brotherhood Decay." Among other things it said: "You have seen some of the letters in the 'Australian Christian' criticising the Bible, doubting baptism by immersion, ridiculing the Restoration ideals, and even sympathising with Communist aggression. We are going to have to do something about this . . . Mr. Sargent (Qld. Associate-Director for the "A.C.") has suggested to the 'Australian Christian' that I be permitted to write a column for them."

If anybody attempted to criticise the Bible, doubt immersion, ridicule Restoration ideals, and even sympathise with Communist aggression, he would be promptly put in his place by corres-

pondents to the "Open Forum" page. If the "Echo" item referred to fringe thinking in our brotherhood, it hardly justified such a strong statement. If it referred to brotherhood representative thinking, I could not recall such letters ever having appeared in the "A.C." In any case, it seemed to me far too provocative an introduction for the commencement of such a column.

There was, in addition, a misunderstanding. Mr. Sargent had in mind a column dealing with personal problems which could be answered from the standpoint of a Christian psychologist. The possibility of such a column proved attractive to me, and I immediately indicated my willingness to discuss it further. Dr. Jauncey is especially well equipped to give such guidance. However, I was not disposed to accept a column for the purpose set out in the "Echo."

When I wrote to Dr. Jauncey, I pointed out the facilities available to him. General articles could be written by him, and the Open Forum page was also available. I stated that I had done nothing to restrict freedom of expression, even if the content of an article were critical. I said, "It is not my intention to impose any kind of censorship on you if you feel impelled to speak for something you think is neglected in our position, or against something which you think has been wrongly added to our plea."

Then the Kenmore item appeared and the suggestion to the ordinary reader is that the only way to get the conservative emphasis into the "A.C." is to buy space. Dr. Jauncey has since assured me that he did not intend to give that

impression, and I accept that assurance gladly. However, folk reading it did get such an impression. One prominent churchman in Queensland immediately reacted by writing angrily, "The last straw, I feel, is your knock-back of a man who has something to say . . . I refer to Dr. Jauncey and his willingness to write a series of articles, and your refusal to publish unless he pays for advertising space."

It was this kind of reaction that makes this statement necessary.

Articles get into the "A.C." in several ways. Some are asked for specifically by me, but even in such cases the Associate-Editors are free to make their own selection of writers. The Associate-Directors, appointed by the Conference Executive in each State, have perfect freedom to express their own points of view. They can also suggest topics and writers. In addition, any member of our brotherhood can, and does write articles on any subject without being asked.

No article has ever been rejected because "it represented the conservative viewpoint of the Restoration Movement."

Every effort is made to ensure that each State can confidently look to the "A.C." as its own State paper, giving the news and views of its members and faithfully presenting the Restoration message.

The request for a paid column was, of course, rejected. To have accepted it would imply an acceptance of the view that the conservative emphasis is restricted. It would also imply that the liberal viewpoint has privileged expression, and this is not true.

I could not imagine any journalistic policy which could make it easier for the brotherhood to express its views than the present policy of the "Australian Christian," and no departure from that policy is contemplated.

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VIC. - - 8, 10, 11, 15	You can go to S.S. in a tent?	SUBSCRIBERS
TAS. - - - - - 10	Who has sent out four missionaries? (p. 8)	HAVE YOU
N.S.W. - - 7, 10, 11	W.A.'s two openings? (pps. 5, 13)	ENROLLED
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**THE LAST
WORD**

The Spirit of Man.

What kind of man was he who came?

—2 Kings 1:7.

The spirit of man is like a kite,
which rises by means of those very forces
which seem to oppose its rise — the tie
that joins it to the earth, the opposing
winds of temptation, and the weight of
earthborn affections which it carries
with it into the sky.

—Coventry Patmore.

☆

As we advance the possible, the im-
possible shrinks.

☆

Lives of great men all remind us
As their pages o'er we turn,
That we're apt to leave behind us
Letters that we ought to burn.

—A. Rosenbach.

☆

Experts have discovered that the
chief cause of divorce in Australia is
marriage.

☆

The best thing about "Trees at Dawn"
is undoubtedly the frame.

—Art critic.

☆

Trouble with one for the road is that
that isn't where he puts it.

—F. P. Jones.

☆

The woman tourist posed for a snap-
shot in front of the fallen pillars of an
ancient temple in Greece. "Don't get
the car in the picture," she said, "or
my husband will think I ran into the
place."