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THE CRUCIFIED



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WHY CAN'T THEY BE LIKE US?

Obstacles to union of churches are many, great and varied. Being human, we are apt to think that our problems are harder to solve than those which face others. We may think that it should be fairly easy for churches which all practise infant baptism to join each other. Whereas those churches wonder why Baptists and Churches of Christ cannot come together since both practise immersion.

Strangely enough, it is often on the very question of baptism that gets in our way when talking with the Baptists. This very month, in "The Australian Baptist," a writer said that when the two bodies considered merging, the conferences "invariably broke down when the (churches of Christ) insisted on the necessity of baptism for salvation." The writer obviously thinks that we adopt the doctrine of baptismal regeneration!

Although the ideal of union is the very reason for our being, we find it hard, no matter how we try, to achieve union with anybody. Maybe that word "achieve" is our main trouble. Are we trying to "achieve" something that is really a gift from God? Something that can no more be achieved than our own salvation?

Perhaps the way to union will lie less and less in the way of schemes and a percentage doctrinal agreement, and more and more in penitence and humble acceptance of the grace of God.

THE VIETNAM CANCER

It would be good if we could pretend that Vietnam is a far away country that we could ignore, but a Christian with a conscience cannot ignore it. Mr. Holt declared last week that the maintenance of Australia's security was one of the compelling reasons for our entry into the South Vietnam conflict. It is well he said this was "one" reason. More compelling reasons are required to satisfy the Christian conscience.

Another reason often presented is that we are in South-East Asia defending a small and weak nation against an aggression encouraged by the most populous country in the world. This is a much better reason, if it can be substantiated. To defend a helpless people is one thing; to fight our battles in someone else's backyard is quite another, and without moral support.

The U.S.A. and Australia have had plenty of trouble in persuading their own people that their presence in South Vietnam is justified. A hard task was made much more difficult when Air Vice-Marshal Ky foolishly and provocatively announced a delay in the election of a constitutional government and his own intention to remain in power for an extended period. At the time of writing there is fighting between the army and Buddhists on the issue. The boil-over of the political cauldron will undoubtedly be exploited by the Viet Cong.

If and when the present protest against Ky is resolved — and this will almost certainly mean his departure as a leader — the real problem will still remain. There are those who say that the war could last for another 20 years. This means that the people will have known continuous warfare for more than 40 years.

Such an estimate should cause us to increase our efforts to find a solution other than a military answer. The World Council of Churches earlier this year recommended a 10-step plan to bring about a cease-fire and to start negotiations. Not all church leaders have agreed with the proposal, but the plan has had general church support in the U.S.A., Britain, Australia, and other countries.

The W.C.C. was motivated by moral and spiritual principles. These principles could well be buttressed by practical present demands. If we are in South Vietnam to seek protection for Ky's regime, we should be equally ready to press Ky to be just to his own people. If we are ready to increase our military involvement, we must also increase our peace-seeking activities. Since the South Vietnam campaign is an international affair, should not the United Nations be invited to take a more active part in seeking a solution? A year ago, the United Nations Organisation itself was probably incapable of making a positive contribution; its very existence was under threat. The prospects are better now for the U.N. to do something positive.

The cancer in Vietnam is still without a cure, but not enough is being done to find one.

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DEADLINE FOR NEWS AND ADVERTISEMENTS: MONDAY AFTERNOON

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• CHRISTIAN UNITY

How Valid is Restoration?

BY GEORGE G. BEAZLEY, Jnr.

Mission and Christian Unity are Inseparable from Restoration of Apostolic Faith

The Christian Churches (Churches of Christ) are the result of a union of the Christian movement led by Barton W. Stone and the Reformers movement, led by Thomas and Alexander Campbell and Walter Scott. While these two movements had interesting differences, some of which reflect differences still among us, on the whole, they were amazingly alike in their basic principles.

It was these similarities in basic approach which caused Barton W. Stone and "Raccoon" John Smith to assert their unity by a handshake in High Street Christian Church in Lexington, Kentucky, and to send forth circuit riders from each tradition to urge the congregations of those two movements to unite.

There were three basic ideas in both of these movements, which acted as the foundation for union. The first of these was a concern for the preaching of the gospel to the largely unchurched multitudes on what was then America's frontier. It is hard for us to realise that only five per cent of the American population were formal members of some church at the time of the Revolution, and that, on the frontier the percentage was even lower.

In the early nineteenth century, the American frontier, with its pluralistic religious situation, was one of the great mission fields of the world. It might be truly said that one of the motives of both the Christians and the Disciples of Christ was mission, the bringing to Jesus Christ of those people who had never heard and obeyed the preaching of the Word.

The second basic idea in these movements was Christian unity. Our forefathers believed that "the Church of Christ upon earth is essentially, intentionally, and constitutionally one," and that, if it were to meet the missionary opportunity of this frontier, it must manifest that unity in its concrete and visible existence.

The latter part of Thomas Campbell's "Declaration and Address" sounds like a missionary sermon on Christian unity by a modern devotee of the ecumenical movement. Like a modern ecumeniac, he calls division "sin" and pleads for unity that the world may believe.

The third basic principle in this three-sided programme was the restoration of the apostolic faith and practice, as the key by which this unity could be achieved. Both Barton Stone and Thomas Campbell insisted that the church was already

agreed on the essentials of the Christian faith, and that if Christians could, in reformation, cast aside the non-essentials which caused the quarrels as tests of faith, and affirm together in love the things on which they were already agreed, unity would come, and the world, convinced by the reconciliation within the church, would be more ready for the reconciliation of men to God through Jesus Christ.

Basically, this is exactly the same quest which takes place today in the biblical theology of the ecumenical movement, where so many surprising results are being achieved, among them the Churches of South India, the consensus of the World Council of Churches and the agglornamento of the Second Vatican Council.

This third prong of the approach of our forefathers is sometimes called "restorationism." I do not like that term. I am always afraid of terms ending in "ism." They tend so to emphasise some one aspect of reality or national life, or of the Christian faith, that they become fanatic and radical. I prefer to say that our forefathers tried to restore the apostolic faith by a reasonable, conscientious and faithful study of the Scriptures.

As W. E. Garrison pointed out so long ago, every reformation is, in some sense, a restoration. This was true of our forefathers, who sought to restore to the church the unity it has in Jesus Christ. And this is true of the modern ecumenical movement, whose favourite word, "renewal" is a way of describing what happens to the church when it restores that concern for the world which God expressed when he sent his Son.

It is not a bad way of summarising our one hundred and sixty-one years of existence, since The Last Will and Testament of the Springfield Presbytery to say that as long as we keep in balance and of equal concern, the three basic principles our forefathers bequeathed to us, we experience great periods of creativity and service, and that when we lose any one of them, or emphasise any one of them at the expense of the other two, we move into the darkness of a distorted message.

Restoration without a passion for Christian unity usually degenerates into sectarianism, with mission distorted into proselytism. Instead of being concerned with Christians working together to win those who have not confessed Christ,

these "restorationists" become proselytizers seeking to win other Christians to our tradition, and reducing to a Pharisaic legalism the glorious message of the gospel. In our dark periods this is the way we have looked to the rest of the Christian world. In the "dark sections" of our movement, this is the way we still appear.

An emphasis on Christian unity without the balanced inclusion of the restoration of the apostolic faith and of a passion for mission can be equally frightening. It can degenerate into a kind of feeling that the non-Christian faiths are sufficient for the rest of the world, or into the kind of a vacuum of faith that contents itself with a moralism in the pulpit, which forgets to proclaim the eternal gospel of what God has done in Jesus Christ. It may find union only in indifference or in merger, and not seek union at those deep levels where the Consultation on Church Union is now working.

Even mission, without the balance of an equal emphasis on scriptural content and on Christian unity, can become a caricature of the Christian gospel. The message can be merely works of kindness that are little more than the humanistic goodwill and the spreading of Western ways of doing things, that is only thinly-veiled imperialism.

Only when a church is working across the lines of division to see that the gospel is preached to every creature, rather than wasting itself in proselytism or competition with other traditions; only when its works are obvious fruits of the salvation brought through what God has done in Jesus Christ and its evangelisation the preaching of that message, is the balance achieved that makes us "Christians only" and true "disciples of Christ."

Restoration is valid, if by that we mean preaching the apostolic message found in the Scriptures as the message of joy and as the key to the re-union of the church. Restorationism is a terrible thing if it is divorced from a real mission and from an effort to find our oneness in Christ for then it is only a Christian version of the faults our Lord condemned in the Pharisees.

Churches of Christ have three glorious principles from their fathers, but all three must be equally valued and kept in balance, if restructure and church union are to become the renewing experience that they can be.—(From "The Christian," U.S.A.).

CHURCH UNION! IN MY TIME?

**DOREEN STRACK
VIC.**

"Women at Work" was the title of an important and new type conference recently held in Melbourne. Men and women, aware of the changing role of women, particularly as it relates to industry, were concerned enough to confer with overseas experts in an effort to understand this new era and to plan for the future as they saw new possibilities of development.

No longer are women confined to the precincts of their home, but are finding that outside activities, carefully handled, are an enrichment to their primary role of wife and mother.

"Women at Work" in the church of today and tomorrow have possibilities which need expert attention to our mutual satisfaction.

Church Unity provides the opportunity of new adventures into different spheres of worship and service to the Christian woman of today.

The ideals of unity have long been pursued by women, for we have only to consider the movement of Women's World Day of Prayer amongst different churches and different nationalities the world over.

This was begun nearly 80 years ago. The fact that this annual observance is gaining acceptance, as more women are participating every year, is proof of its worth. Women find satisfaction and inspiration in sharing with others in worship and consequent fellowship.

With the inauguration of the committee of Australian Church Women, further programmes for Inter-Church use have been promoted and encouraged.

Many examples of enthusiastic participation of Fellowship Day have been recorded, especially when the service has included study groups and the opportunity for women to talk to each other in positive discussion. World Community Day is a programme intended to include family participation, thus extending the opportunity of Inter-Church fellowship and promoting the ideal of fuller co-operation of men and women in the whole church programme.

Women are being encouraged not only to worship and study together, but to translate their common Christian faith into corporate action and serve together.

Projects such as the "Fellowship of the Least Coin," and the "Winifred Kiek Scholarship," have been well received and supported by all churches.

It is exciting to find there is so much that church women can do together, and it fires our imagination as we consider how much more can be done as further unity is achieved. Such long-standing movements as Women's Christian Temperance Union have found their strength in unity of purpose amongst like-minded Christian women.

The field of moral issues in community life, and of consecrated service to all in need, is wide open to the church women who learn to speak and act together in promoting the Way of Life which is open to all, and made clear to all who acknowledge Christ as the Way, the Truth, and the Life.

"Women at Work" on the vital issue of Church Unity is a reality not to be ignored. God alone knows how, when and where the ultimate will be achieved — perhaps in my time!

in love to those who also believe on the Lord but differ from us in manner of worship, have different friends, and interpret the Word rather differently.

Jesus felt so strongly about this that in his last hours before he suffered he prayed with deep intensity for this oneness among his followers, "that the love wherewith thou hast loved me may be in them, and I in them."



THE AUSTRALIAN CHRISTIAN

At a time when the world needs more than ever the testimony of the united church, "that the world may believe," God's Holy Spirit is at work bringing Christians into closer communion with each other. What seems impossible, or highly unlikely by human calculations, may move swiftly under the impulse of God's touch. A thousand years from the Eastern schism, four hundred from the Protestant Reformation, the mid-twentieth century has seen a rapid series of moves to church union, to dialogue between separated Christians, to a change in the attitudes of organised Christian groups towards each other. Looked at in the perspective of history it is an almost unbelievably rapid change.

We, who call ourselves simply Churches of Christ, have a special contribution to offer to hasten the cure of divisions. How effectively can we make it if we hold ourselves aloof, or fail to express the love of Christ in reaching out to our separated brethren?

God will not leave the prayer of his Son unanswered. But it may not be in my time, on my terms, or in accordance with my preconceived pattern. Nevertheless, those who believe on him shall be one, on God's terms, in his pattern and in his time.

**DAVID VERCO
N.S.W.**

Why are we talking about "Church Union"? The Church of Christ is essentially one. What we mean when we speak about the "union of churches" is the consolidation of certain organised groups, which may or may not be essential to the manifest, visible unity of the Church of Christ.

The prayer of Christ, in John 17, is surely concerned with individual men and women. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one . . ." The unity of the Church of Christ is to be made manifest as individual Christians express their oneness in each other because of the presence in each of the Holy Spirit, who is Christ living in us.

Many of us care little about our unity with other Christians. It is so much more comfortable to shut ourselves up in the church corner of our own habits of worship, our own particular companions, or cherished and venerated doctrines, than to open hearts and minds

**W. R. HIBBURT
VIC.**



**MURIEL VINCENT
W.A.**

"The longest journey begins with a single step." This ancient Chinese proverb portrays an important truth. Many steps have been taken in my time in regard to Church Union. The pace is quickening. Denominations are acting as if it can be a present achievement and talk and plan and witness in terms of The Uniting Church.

The focus of the World Council of Churches is that Christians are so inter-related that together they are one body in Christ and every one members of one another.

It is exhilarating to recognise the round-the-world trying regarding Church Union. Jesus counselled his disciples, "I tell you, then, whatever you ask for in prayer, believe that you have received it (i.e., act as if) and it will be yours" (Mark 11: 23).

To "Act as if" Christian Union is the will of God was the zeal of Thomas and Alexander Campbell. Churches of Christ have endeavoured to ally themselves in this grand succession. The first step toward faith in a Uniting Church is the pre-eminence of Christ in all that we do or say.

Without this recognition the praiseworthy ecumenical encounter is liable to stall on doctrinal issues unless we discern the wisdom of Martin Niemöller's warning. "We have been misled a good deal by the idea that . . . Christian faith can be the same only when doctrine is the same. But this is wrong and deceiving; doctrine is what we know — or believe we know — of our faith, not faith itself . . . But Jesus and our personal connection with him; faith is more than we possibly know, is more

than doctrine. 'Faith' is real and is life, even when we understand only part of it and where we can express only, by our own thinking, part of this reality and life."

The time has come for Christians to be more venturesome in unity objectives, to "Act as if" Christ is in our midst and able to translate Church Union intentions into practical realities. Young men and women are more responsive to the "Act as if" attitude.

Older men and women see unity in the setting and circumstances which have changed in the contemporary situation, and incline to follow their fears, whereas younger men and women follow their hopes. Are there men or women with souls so dead that they do not conjure unity hopes for their day and generation?

I pen these words in the eighth decade of my life when the outgoing tide of denominationalism and the incoming tide of Christian unity makes one covet yet another decade to see what happens in the ecumenical encounter, and its prospects in the next generation of a swelling unity wave beyond man's control. However, men of insight and foresight warn that union projects and objectives must not be pursued as ends in themselves. They are rather a preparation for the fulfilment of the Church's mission.

**R. V. HOLMES
S.A.**



As a minister, my views on this theme should undoubtedly be along the lines of the theological problems involved. Can differing views on the purpose and manner of baptism be resolved? Are we able to agree on how and when the Lord's Supper is to be observed? Have we come any closer to overcoming our differences on the ministry and church government in general? The question, "Church Union — In My Time?" should surely bring such issues to the mind of a minister.

In meditating on the theme, however, I find that the thoughts which arise are related rather to the wonderful

practical advantages which unity would bring if it came in my time.

No longer would I be a minister in a new area with a handful of people struggling to meet an enormous building debt, while a couple of blocks away another minister and church engage in a similar struggle. Even if the Christian population is such that both buildings are full each Sunday, we could still halve our costs by holding two sets of services in one building. And if we

Why Christian Union? Principally because it is God's will. This should be the primary motivating force behind Christian Union. The purely environmental factors, such as the growing threat of Communism and secular humanism, have to be considered, but one must beware of making these the sole reasons.

I see Christian Union, not as something in which the Church becomes one monolithic institution, with its members little doctrinal replicas of each other. Even then, as in all branches of the church at present, there will, and must be horizontal divisions, I doubt if there would even be a uniform form of service. The needs of the sophisticated and the unsophisticated must be met.

The twentieth century has seen great changes in almost every sphere of life. Something has happened to stir men into re-thinking even the most basic issues of life. The church for once has not been left out of this renaissance. The clergy, theologians and the laity are being affected by this ferment of thought. There is an attempt to re-interpret such things as the concept of God, the church, and its role in society.

Christian Union will not be an easy thing, and will not, I believe, be fully accomplished in a short span of time. However, I hope that Churches of Christ will continue to promote with love and tolerance, the plea for union which has always been so basic to our movement.

We, the young people, have a responsibility to be informed about, and active in, current movements for unity. Perhaps it is to us, that the church must look in this trend. We have grown up in an era in which there has been a breaking down of traditional barriers in many areas of life. This should enable us to reach out, across the divisions of denominationalism.

really had enough money for two buildings and two ministers, we could arrange things so that one minister and building attended to the needs of the existing congregation, while the other was used in reaching out to the community in experimental forms of service and evangelism.

No longer would I be a minister in an old area where a number of ministers and small groups struggle to keep in operation a dozen denominational shop-windows. Instead of this frustrating and sinful lack of stewardship the church could operate a central establishment with a block of buildings and a specialised ministry which could really attempt to meet inner suburban needs.

No longer would I be a minister in a small country town with a circuit intertwining with those of other ministers; all of us so extended that our ministry has to be applied in thin slices. One building and one minister in each town would be plenty and far more effective.

My apologies for being so un-theological, but "Church Union — In My Time?" — these are the thoughts it brings to me.

IN DIALOGUE

Arthur: John, all this talk of church union that's going on these days worries me. I'm quite prepared to admit that the unity of individual Christians is highly desirable. But I never could see that has anything to do with church union.

John: Are you suggesting that church union and Christian unity are two different things?

Arthur: Yes, that's right. I get upset when these ecumenical fellows start quoting John 17 as an argument for the amalgamation of denominations. It's so obvious that what is meant is the spiritual unity of all true believers in Christ. How can Christians be at one with those who have not been born again, or who do not believe the Bible, or who won't be baptized?

John: I think we had better begin to define our terms a little. First of all, just what do you mean by "spiritual unity"?

Arthur: I mean what Christ meant when he said, "I am the vine; ye are the branches." A true Christian is a branch of the vine; he is a member of the invisible Body of Christ. The Spirit of Christ has been given to him. It's not something you can see. We all know there are people on church rolls who do not show that the Spirit of Christ dwells within them. Outwardly these two kinds of people may both appear to belong to the Church, but only the person who has God's Spirit belongs to the true Church.

John: And these are the people for whom Christ prayed that they all may be one?

Arthur: Yes, that's right. They are one, because they all have the Holy Spirit.

John: Well, it seems a strange thing to me that Christ should pray that they all might be one if they already are one in him. He's praying for something which he knew just had to be. But wouldn't you agree that this unity between true Christians should have some outward expression?

Arthur: Now, hold on. What are you trying to get me to say?

John: It's not a trick; I simply mean that true Christians will have ways of manifesting their unity outwardly. They'll meet together to pray; they'll band together to send out missionaries; they'll break bread together at the Lord's Table.

Arthur: Yes. I agree with that. Of course, they'll do all those things. They may even draw up a constitution for a local church. But what I'm getting at is that none of these external things constitutes the unity for which Christ prayed. That's deep down, and it can't be seen or written down, or drafted into a constitution.

John: Well, at this stage I don't think there is any point of difference between you and me, or the ecumenical boys

either for that matter. That's what they mean when they say that our unity is already given; that we do not create unity, but rather we discover it. We meet each other and realise we have a brother in Christ. Then, having discovered it, we seek to manifest it. Christ went on to say, "that the world may believe."

Even if there is a spiritual unity which can be called "invisible," it must become visible before we can expect the unspiritual world to be aware of it. You're quite right in insisting that our unity must be rooted and grounded in our spiritual unity in Christ.

It is to be as intimate as the unity between the Father and the Son. But it must also be manifest — an obvious challenge and rebuke to the unspiritual, disunited world, to which we carry a gospel which reconciles man to God, and man to man.

Arthur: That would be all right if we could be sure that all the members of all the churches really were Christians. Then we could establish those links between congregations, and I suppose even between what we call denominations, to express our unity. But you can't get away from the fact that some people in the churches aren't really Christians.

John: Well, I hesitate to say that. Even if it's true — and I suppose it is true of some, I would say that the Lord's parable of the wheat and the tares would cover that. In my own church there are those who think, and behave, and practise quite differently from me. But I have come to know them well enough to be able to see that they do have Christ's Spirit, beyond our differences.

If I shift to another State my church transfers me to another Church of Christ. They don't put me through an inquisition before they welcome me in. They take me on trust. In a united church we would welcome each other and allow time for us all to discover how real our relationship to Christ is, just as we do now within our own brotherhood.

Arthur: What you're suggesting is that the outward links of unity create opportunities for fellowship in which we go on discovering ever deeper levels of our oneness in Christ?

John: That's right. Of course, I think there are other reasons for visible unity. The Body of Christ is one, all round the earth, and should be recognisable as being one. Christians everywhere should be in harmonious external relations with all other Christians. Mind you, I'm not laying down what form these links should take. I think we're still in the process of establishing what they are.

Arthur: Mm. Maybe. But I can see all this leading up to a monstrous, monolithic super-church which wants to tell me what to believe, and what my local church must do, down to the last detail.

John: Well, Arthur, I must admit that I'm of the view that there are questions which should be decided by a more representative, informed body than we have in a local church. But I don't think that lands us with an authoritarian world-church, nor even a national church which is always poking its fingers into affairs which the local church can handle best itself.

What is necessary is that Christ should be able to operate effectively through his Body, the Church, at national level, on national issues, and all the way down the scale to the congregation in purely local issues.

If the Holy Spirit can speak in a local congregational business meeting, I can't for the life of me see why he can't speak in and through an assembly drawn from all the churches, and therefore representative of the Church as a whole in its area. And if we obey him in the one instance, should we not obey him in the other?

Arthur: John, I'll give this in — I can see now that your desire for organic church union has more to it than I thought. You're not after amalgamation for the sake of bigness or prestige, or just because it's comfortable to be tolerant. But I'm still very much afraid of compromising in matters which are vital.

John: Every true Christian would want to safeguard the truth as it is in Christ, Arthur. No one is advocating that we rush into union before we have thoroughly investigated the implications of what we are doing. For my part, I do accept the integrity of other Christians. I want to hear what they have to say. I want my Church to be reformed and instructed by what other Christians have learned of God's will. I believe others have the same attitude toward us.

Arthur: Well, John, I must be going. But I'm glad I came. I think we understand each other better now.

SPOKESMEN FOR UNITY

"What should deter us from the heavenly enterprise; or render hopeless the attempt, of accomplishing, in due time, an entire union of all the churches in faith and practice, according to the Word of God." (Thomas Campbell).

"His dying commands, his last and ardent prayers for the visible unity of his professing people, will not suffer you to be indifferent in this matter." (Thomas Campbell).

Disunity "makes heaven mourn and hell rejoice." The "Bible alone in heart believed, and in spirit obeyed, is doubtless the means of Christian union." (B. W. Stone).

"The whole scope and design of my labours is to see Christians intelligent, united, and happy." (Alexander Campbell).

"The advocacy of the union of all believers is largely the justification for the separate existence of the Churches of Christ." (H. E. Tickle).

N.S.W. NEWS

B.B. CAMP

(Epping, N.S.W.). Boys' Brigade, under leadership of Capt. Bartrim, participated in weekend camp at Burning Palms. B.B. held church parade and enrolment at morning service . . . C.M.S. conducted Anzac service, when ex-service men took part in gospel meeting. C.M.S. organised church fellowship tea . . . C.W.F., on Mother's Day, conducted gospel service, special guest speaker being Mrs. Mill . . . Life Boys joined in the Northside house party at Thornleigh . . . Mr. and Mrs. Granger, W.E.C. Field Director in Congo (Africa), addressed Wednesday night meeting, and spoke of their experiences in the rebellion . . . Combined mid-week meeting with the Baptist, to hear Col. Fox-Holmes, of China, telling of work with Scriptures in communist lands.

NINE DECISIONS

(Inverell, N.S.W.). During the past several weeks, nine young people have made primary decisions. The Holy Spirit has been evident in the gospel meetings. . . . An Inter-Church Missionary Convention, May 4-7, had a number of guest speakers, also excellent films on various missionary activities . . . A young people's Bible study group now meets on Sundays at 4 p.m. . . . The Junior C.E. held a record evening, barbecue, and a fellowship tea, when slides of the work in India were shown . . . On May 11, a Mother and Daughter evening was held by the C.W.F. Mrs. B. Cann gave an inspiring devotional message to mothers. A number of visitors were present, and all mothers received a gift and shoulder spray from their daughters during the evening . . . Bob Spracket, rep. of Inter-Church Aid, spoke at the morning service on May 1, and told of the extensive work of that organisation.

ROY GREENHALGH IN SYDNEY

(N.S.W.). On May 7, 800 people crowded the Sydney ferry, S.S. "Kanangra," for a delightful cruise on the Harbour. This splendid time of fellowship was sponsored by a committee of young people from the group of churches on the western fringes of the city, known as "West-Side Co-ord." In the programme the special speaker was Roy Greenhalgh, of Grote St., Adelaide. He was also the guest speaker on May 8, at Doonside church.

LOSS AT TAREE

(N.S.W.). The church was saddened by the sudden passing of Miss Berice Murray, at Narrabri Hospital, on May 11. At the funeral service, P. E. Thomas paid a fitting tribute to one who had endeared herself not only to church members, but a wide circle of friends who mourn her passing. Sympathy is expressed to her mother, Mrs. L. Murray, and members of the family . . . The minister, P. E. Thomas, B.A., together with Mrs. Thomas, paid a brief visit recently to their son, Laurie, who now resides in Brisbane . . . The Wheat for India appeal resulted in \$200 being raised for this purpose by members.

CORRESPONDENCE COURSES

(N.S.W.). The Dept. of Christian Education, in an effort to assist church members in developing their Christian lives and personal witness, has recently commenced a Bible Correspondence School. Two courses, which have received the endorsement of the Woolwich Bible College, are now available. Course 1 — Studies in Christian Living, covers a wide range of practical Bible teaching relating to daily living and applying God's Word to every-day problems. Systematic Bible study habits are encouraged, including various methods of the "teach-yourself" and "self-help" plan. Course 2 — The Art of Personal Witnessing, includes a fourteen unit series especially designed to assist Christians in their vital task of attempting to share Christ with others of their acquaintance.

NOTABLE PREACHERS

The minister of the Fourth Presbyterian Church, Chicago, Dr. Elam Davies, is conducting a short interim ministry at St. Stephens, Macquarie St., Sydney. Dr. Davies, a Welshman, had a distinguished academic career at the Universities of Wales and Cambridge, and at one time a fellow student of Bishop Robinson, the author of the controversial book, "Honest to God." One reason for the presence of Dr. Davies is to attend the Presbyterian Assembly of N.S.W., which is being asked to affirm the need for continuing negotiations for union with the Methodist and Congregational communions.

Another widely known and loved preacher and Bible teacher at present conducting a special Bible Teaching series at Scot's Church, Sydney, is Dr. James Sidlow Baxter, renowned for his ministry with the largest Baptist congregation in the British Isles, at Charlotte Chapel, Edinburgh.

N.S.W. MINISTERS' FRATERNAL

The Ministers' Fraternal in N.S.W. will meet at City Temple at 10 a.m., on May 30. A large attendance is anticipated to hear Norman Reeves, the well-known and capable Director of the Sydney City Mission.

N.S.W. HOME NURSING SERVICE

The N.S.W. Social Service Dept. is planning a "Home Nursing Service," which is expected to be operating by July. A qualified Nursing Sister will be available, and it is believed that many of our members who require this kind of care will welcome such a helpful scheme. The main points of the plan are as follows:—

- The Nursing Sister has her own transport.
- She will need to know the nature of the treatment required or prescribed.
- If she is able to work in close conjunction with the Doctor, the best possible treatment can be assured.
- All arrangements will be conducted through the Office of the Dept. of Social Service.
- Payment for services will be confidentially discussed in the Office, and strictly in accordance with the patient's ability to pay.

"CHRISTIAN LIFE CRUSADE"

(N.S.W.). Reports from many churches indicate gathering momentum for the "Christian Life Crusade," co-ordinating with the inter-denominational Church and Life Movement. The Christian Unity Committee and the Ministers' Fraternal are sponsoring this effort, which at the moment involves the distribution of literature and the training of leaders for group discussion in the Bible Study sessions which in local churches and in private homes, are planned to commence on June 22.

FAIRFIELD ANNIVERSARY

(N.S.W.). Many past members returned for April 30, including Mr. and Mrs. Fowler, Pt. Claire. The ladies provided a delicious repast. On May 1, Mr. Fennell, a past preacher, spoke morning and evening . . . On May 8, many parents and scholars were present for special Mother's Day service . . . Geoffrey Gonin has been appointed to position of Manager (N.S.W.), of the Australian Design Centre (I.D.C.A.). This Design Council has been established by the Comm. Govt. to improve design in industry and to promote trade at home and overseas . . . Mrs. Mary White is back after many months of illness.

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PRELUDE TO CONVERSATION

Our Relationship Thus Far to the Uniting Church of Australia.

1958.

Move on floor of Federal Conference to initiate conversations with the U.C.A. Finally agreed to request the Christian Union Department to investigate the desirability of this. At the time the Christian Union Department felt that it was not advisable to take the matter any further.

1962.

The Christian Union Department applied for "observer status" at the U.C.A. discussions. In reply, the U.C.A. reported that, as they would shortly be printing their report, it might be advisable to study this to see if "Churches of Christ could seriously think of entering The Uniting Church with a faith and order along the lines set out in the reports."

March, 1963.

Publication of "The Church, Its Nature, Function and Ordering," by the Uniting Church. Our Department publicly welcomed the report and commended its basic approach. "The report contains much with which we can agree, and other matters which require further study."

August, 1963.

Sub-Committee set up to prepare a response to the U.C.A. report on behalf of Churches of Christ.

May, 1964.

First draft of the "Response" finalised and circulated to interstate committees.

September, 1964.

Sectional Conference of Christian Union Departments at Brisbane accepted the first draft of the Response "for further study." They were to send back their comments. During the first part of 1965 the Federal Christian Union Secretary to visit all States to discuss the Response.

The following motion was presented to Federal Conference and was passed almost unanimously:

- (a) "That this Federal Conference authorise the Committee for the Promotion of Christian Union to enter into conversations with the representatives of the Uniting Church in Australia.
- (b) "and urge our members to make a careful study of the Uniting Church in Australia Reports."
- "That in 1966 we take a further vote concerning the continuation of conversations with the Uniting Church."
- "That, before any move beyond conversation be taken, all of our churches should have the opportunity to vote on any further proposal."

October, 1964.

An invitation was received from the Uniting Church in Australia to accept observer status at the resumption of their discussions in November, 1965. This invitation was received before the Federal Conference request was transmitted to them.

November, 1964 — August, 1965.

Interstate visits by Secretary; discussion of our Response by State Committees, groups of ministers, and others.

October, 1965.

Camp held in Victoria to discuss U.C.A.; 72 delegates represented 46 congregations.

November, 1965.

Two Churches of Christ observers attended U.C.A. Joint Commission. Our "Response" finalised and forwarded.

February, 1966.

Educational programme launched. Four items available for study — "Shall We unite?" (Study Booklet); "Response" of Churches of Christ; "The Uniting Church in Australia" (outline of U.C.A. proposals); "How Churches Unite."

• OVERSEAS MISSIONS

NEW HEBRIDES PRAYER REQUESTS

Many have asked, "What do you want us to pray for?" Here, therefore, is an outline of plans for 1966 for the work on Aoba, so that you can pray earnestly for the things that concern us most.

1. **Sunday Preaching.** — The villages will be divided into three circuits to be taken by David Coulter, Keith Ludgater and Kay Williams. In a few months there may be a fourth, taken by Sister Valerie Crowte and Sister Margaret Luhrs, who are recent arrivals.

By dividing the villages into circuits we hope to get to know the people in five or six villages well, instead of a few people in each village. Circuits will be exchanged after a period of time. At the moment, over 20 elders and deacons are visiting villages on Sunday, and more often if possible, and increased interest and attendances have been seen in several villages.

2. **Special Programmes.** — (a) **Temperance Programme.** We are hoping to plan a special weekend of meetings, dealing with various aspects of temperance. Despite encouraging signs, drinking is still a very real problem.

(b) **Personal Evangelism Programme.** August Ben, who has just completed his first year at Banmatmat College, is at present giving a series of five talks on Personal Evangelism. The Men's Group, and others who are interested, including some of the women, are attending. This will greatly help those who are visiting villages for services and meetings and will help them to do more on a personal level.

3. **Women's Work.** — (a) **Wednesday Afternoon Women's Auxiliary.** These will be led mainly by native Christian women who attend a weekly training class conducted by Shirley Ludgater. The women go to one village for a period of time. They choose whichever village they like to go to, and it is a thrill to see them taking meetings in the villages where the work is perhaps harder. These women can present the gospel much more effectively than can the missionaries, as they are able to speak to other women in their own language.

(b) **Visitation of Old and Sick Women.** Anne Coulter and Kay Williams are going out to the villages on Wednesday afternoons to visit those women who are too old or too sick to attend women's meetings in their villages. Some of the young married women will translate.

(c) **Women's Clubs.** These clubs are held in some of the villages. As well as having a devotional time led by various women, the women learn sewing, cook-

ing and helpful hints for the Island home.

4. **Men's Work.** — A men's meeting, under the title, "God's Word in Today's World," is led by Keith Ludgater every Friday afternoon. Most elders, deacons and natural leaders attend, and the Sunday readings are presented in language, either taped or duplicated, and the men discuss them. It also provides an opportunity of discussing problems and plans.

5. **Youth Work.** — (a) **Christian Endeavour.** It is planned to begin C.E. Societies in some of the villages. These meetings have already begun at Londua and Ndul Ndul. A group of interested folk met to discuss the possibilities of having groups in some of the other villages, and these could begin next month.

(b) **Girls' Brigade.** Captain: Anne Coulter; Lieutenant: Kay Williams. Ndul Ndul Company continues as last year, with an enrolment of approx. 60. Four girls received their N.C.O. certificate a few weeks ago. Last year a company was begun at Seralokambu, one of the hill villages, but as it was very difficult to get girls interested, it has not yet been decided whether to continue with Girls' Brigade, or to change to Girls' Fellowship and incorporate simpler activities.

(c) **Scouts.** Leader, David Coulter. Scouts continue the same as last year, with troops at Ndul Ndul and Finanwangwe. Last year the boys were able to attend a camp with other New Hebridean troops, which the Chief Scout, Sir Charles McLean, attended. This was of great interest to boys, and has made them more enthusiastic.

(d) **Sunday School.** These have been started in three new villages this year, bringing total number of Sunday Schools in Ndul Ndul area to ten. This year some of the women have begun to teach for the first time. Teachers' Preparation Class is held weekly. Leader: Kay Williams.

6. **"Outer Work."** — It was suggested by David Coulter that each missionary should choose the weakest village in his circuit and concentrate on building up the work there for three months or so. It is felt that it would be of more value to extend this work in one village in a circuit at a time. Some villages which appear to be spiritually "dead" can be regarded as a real challenge.

7. **Suggested Future Programmes.** — Visitation Evangelism, Stewardship, Woman to Woman Evangelism, Men's Teas.

QUESTING

WITH

A. E. WHITE



Is it right for ministers to preach directly to individuals? I have a personal problem which I did not share with anyone in the church, but last Sunday the minister spoke about my trouble and looked straight at me. I don't know how he found out, but why didn't he come to me?

How can you be sure that your minister was dealing specifically with your personal problem? Whatever that problem is, it is certain to be in the lives of other people as well. A mere fact that he looked straight at you doesn't mean a thing. A minister should look at his congregation while he is preaching.

If he did learn about your personal problem and chose to preach at you instead of going to you privately, it seems to me to be the result of immaturity or cowardice. Since Christians should think the best of others, it could easily have been due to immaturity. Once I was guilty of trying to avoid the embarrassment of talking to a man face to face. The situation was not quite like yours, because everyone knew of this man's failings. Anyway, I prepared a sermon dealing especially with the fault — but the fellow didn't turn up to hear it!

Rightly or wrongly, I interpreted this as a rebuke from God, and I never tried it again. On many occasions folk have said to me after the service, "You were preaching right at me this morning." My usual reply is, "Was I? It was right at me, too!"

When we go to church, we go to confess our sin to God, to seek his forgiveness, and to hear his word to us. Our attitude should be, "Speak, Lord, for thy servant heareth." We should be listening to God not only through the Bible reading, but through every part of the service: the hymns, prayers, the communion, and also the sermon.

If you are expecting God to speak to you, you will almost certainly hear him speak directly to your need. Maybe his word will come directly to your heart without any other messenger. Undoubtedly, God's special word to you will sometimes come through others.

I am, of course, unable to say just what happened in your situation, but I think that it is most unlikely that your minister was abusing his position of privilege.

LYLE WILLIAMS

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ABORIGINES MISSIONS

MOOROPNA (Vic.)

Splendid meetings with Bob Kingi, attracted both white and Aboriginal people. Fourteen young people made decisions for Christ, of whom eight are attending instruction classes conducted by R. H. Clydesdale. The latter has been busy in visitation, and a number of folk are now attending the meetings once again.

ESPERANCE (W.A.)

Mr. and Mrs. H. R. Fitch have arrived from Carnarvon Mission, and are in charge of "Fairhaven" pending the arrival of Mr. and Mrs. E. A. Stevenson from Sydney.

Three young ladies, two of whom have been assisting the staff at "Fairhaven," have departed for Singleton Bible College for further training.

CHRISTIAN CENTRE HALLS

The second load of building material has been forwarded to Carnarvon, and

volunteers are busily erecting the steel-framed hall. Plans are being finalised for the "Third Stage" — the chapel. It is hoped that finances will allow the completion of the whole project for a grand opening during the September "Tropical Festival."

Norseman second load goes forward at the end of May.

ABORIGINAL CHRISTIANS TAKE RESPONSIBILITY

Visitors to Norseman have enthused over the lead given by Aboriginal elders and deacons in the Christian Centre Church. These brethren, with the help of the Mission Church (though actually it is the one church meeting in two places at present) have accepted financial responsibility for the purchase of a large dwelling adjacent to the Centre, in the main street of Norseman. When renovated, this building will provide accommodation and thus greatly increase the effectiveness of the work.—D.G.H.

"INVITATION TO LIFE"

(Kedron, Qld.). This was the theme of a week of special mission meetings held May 1-8. Guest speaker was Eric Hart, of Bexley North, N.S.W., and he addressed crowded meetings each evening. The choir, together with visiting artists, assisted musically, and each evening bright singing was led by Rod Wilkinson. Seven decisions were recorded, and many folk have shown great interest as a result of the mission. Members involved in pre-mission Prayer Cells have received such benefit from them that they have asked for them to be continued each Wednesday evening . . . A Lay Preaching Course has been started. . . . C.W.F. organised a trip to Q.T.Q. Channel 7, and E.W.F. had special mothers' programme on 17th . . . The Girls' Brigade paraded recently.

FOR ABORIGINES

(Lenswood, S.A.). The Aborigines offering closed with \$49.60 . . . E. P. C. Hollard was guest speaker at an evening given by members of the C.Y.F. group. He showed slides of his overseas trip. . . . Bruce Coventry and family were at special service on May 8 . . . Mr. and Mrs. D. Scott, Swan Hill, Vic., and Miss Crouch, from Geelong, Vic., were recent visitors . . . Miss Esma Harris, missionary from Japan, spoke to church on May 1.

C. and L. LEADS TO EVANGELISM

(Balaklava, S.A.). Following discussions at Church and Life Movement camp, the elders have formed a Gospel Service Committee to assist church groups and auxiliaries to develop capacity for service and evangelism . . . Fred Russell, former League umpire coach, was guest speaker at C.M.F. April meeting. Film on football was shown, and football clubs of district were invited to share in meeting. . . . Church basketball clubs shared in evening service on May 1 . . . The basketball girls held an evening at home of Mrs. Dick May, to raise funds for new asphalt courts. . . Dorcas members ar-

CECIL JACKEL INDUCTED

(Castlemaine - Harcourt, Vic.). The Castlemaine chapel was filled to capacity for the induction of the new minister, S. R. Baker (Federal President) was assisted by Don Smith (Home Missions), who also read the Scripture. Max Whitaker (Board Chairman) presided, and Horace Rice, Circuit Sec., brought greetings and apologies. The charge was delivered to the minister and the church by Mr. Baker, and was suitably responded to by the minister and the congregation. Greetings were extended by the following:—elders, H. Peeler, V. Symes (Harcourt); The Mayor, Cr. J. S. Verlin; Pastor T. Williams (Ministers' Fraternal and Methodist Church); reps. from the Pres. and Cong. Churches; Ed. Mott (Nth. Dist. Conf.); R. Banks (Geelong); Graeme Jackel (Wed.-St. Arnaud Circuit); Roy McLeod (Ballarat Combined Board); Cecil Houston (Bendigo); Arch Mudford (former prescher). Items were given by Mesdames Macdonald, L. Peeler and L. Bankin . . . Mrs. Jackel was received and presented with posy of flowers by Mrs. H. Potter. Jack Martin (Bendigo) closed with prayer . . . Mr. Jackel commenced his ministry on May 8, with a 10 a.m. service at Castlemaine, and 11.30 a.m. at Harcourt, and a gospel witness at 7 p.m. at Castlemaine . . . A. Mudford was commended for the preparation of the new ministry.

SECOND SOCIAL SERVICE MAN

(N.S.W.). From May 16, the Social Service and Homes Dept. has implemented its programme in connection with a second full-time worker. E. T. Hart has relinquished his ministry with the church at Bexley North in order to accept this position with the Social Service Dept., serving as Assistant to the Director, Charles Cole. Mr. Hart will also continue, for the time being, as Secretary of the N.S.W. Conference Executive.

In addition to the excellent work being done in connection with the various homes in the Sydney metropolitan area, at Pendle Hill, Hornsby and Croydon, the Department has extended its activities in recent months with the "Samuel and Ann McCauley" Guest Home, at Thirroul, on the South Coast.

Further developments are planned in connection with the projected Nursing Hospital.

MINISTERS

MISSIONARY MARRIAGE

(Melb.). It is announced that Miss Win. Walker, missionary from India, and C. G. V. Thomas, minister of the church at Chelsea, Vic., will wed in Launceston on June 18. Mr. Thomas was also a missionary in India.

RESIGNATION AT PRESTON

(Vic.). Resignation of the minister, G. W. Barnett, to take effect from end of the year, has been received with regret . . . A young lad has been welcomed into fellowship by faith and obedience. . . . K.S.P. conducted impressive communion service on May 1 . . . Bob Kingi (W.A. Aborigines) was morning speaker on Mother's Day. After the evening service mothers were entertained by young people . . . C.W.E.F. won prize for best set table competition conducted by Edments Store, High-st., Preston.

NATIONAL DIARY

- VICTORIA
29 —PENTECOST — CHRISTIAN UNION SUNDAY.
JUNE:
6 —Explorers' Mid-Year Tea.
10-13—Christian Youth Fellowship State Commission.
NEW SOUTH WALES
31 —C.W.F. "Workshop" — 10 a.m. (every Tuesday till July 5) — at Rockdale.
JUNE:
3 —C.W.F. State monthly meeting, City Temple, Sydney.
6 —Brotherhood Inter-Departmental Conf.
QUEENSLAND
MAY:
29 —Annual Offering — Youth Department. Conclusion of Talents.
WESTERN AUSTRALIA
JUNE:
3-6 —C.E. Union Annual Convention. Wesley Church, Perth. Guest Speaker: Rev. R. W. Wrightson (C.E. Nat. Pres.).

WORLD CONVENTION STUDIES

Out of material produced by study groups within Churches of Christ around the world, the World Convention Study Committee produced six studies for discussion groups at the World Convention in Puerto Rico last year.

The six subjects were: "Churches of Christ Within Ecumenical Christianity"; "Christianity in a Revolutionary Age"; "The Nature and Work of the Holy Spirit"; "Biblical Authority for Today"; "The Ministry of All Believers"; "The Nature and Place of Worship in the Church."

These studies have been published in a small book under the title: "Doctrines of the Christian Faith."

This study book is available for one dollar from E. L. Williams, College of the Bible, Glen Iris, Melbourne, S.E. A book will be sent on the receipt of \$1.

EXCHANGE STUDENT

(Tarpeena, S.A.). Congratulations are extended to Miss J. Stratford, on her being chosen by the Rotary Club as exchange student to the United States in 1967 . . . Mr. and Mrs. T. Tregloan and family have been moved by the Education Dept. to Frances, and will be a big loss to Tarpeena . . . The annual general meeting elected the following: deacons, C. Duthie, G. Smith, V. Duvall; deaconesses: Mesdames I. Duthie, B. Duvall, B. Smith; elder, C. Duthie; sec., Mrs. B. Duvall; treas., C. Duthie.

HOT MEAL FOR CONFERENCE

(Loxton, S.A.). Our ladies provided a hot luncheon at the Upper Murray C.W.F. Conference on May 12. A panel of three, Mrs. Bell, Mrs. Bull and Mrs. Cunningham, ably answered questions concerning their departments. Mrs. Cunningham also rendered two lovely solos. Mrs. Watson showed interesting slides . . . Three B.S. scholars gave Scripture readings and talks on mothers on Mother's Day. Six of the older girls gave a message in song. H. Cave, the minister, also rendered a solo. 30 people attended a coffee hour held after the evening service.

AWAITING MINISTER

(Invermay, Tas.). Meetings are holding up fairly well, despite almost 12 months without a minister. The work among the young people has fallen away as a result. Helen Maddern and Graeme Slater are keeping the C.E. work going . . . L. G. Armstrong, of Springvale, preached on May 15. Attendance was helped by a number of visitors to the C.E. Convention being held in Launceston . . . Mrs. D. W. Lee is recuperating after undergoing serious surgery.

VISITS TO THE NORTH

(Mackay, Qld.). Recently the church has enjoyed visits by the Conf. Pres., A. McK. Surtees and Mrs. Surtees; Women's Conf. Pres., Mrs. G. V. Haigh; Miss Win. Walker, of the Indian churches; and Dr. Jauncey, of Kenmore Christian College . . . Plans are in hand for the commencement of a Young Marrieds' Club, and it is expected that at least ten young couples will join . . . The C.Y.F. conducted a "Beatnik Night" last Saturday, and really looked the part!

QUEENSLAND CONFERENCE

OFFICERS - COMMITTEES AND DEPARTMENTS 1966-67

Conference President: H. K. Burkhead. Senior Vice-Pres.: L. G. Read. Vice-Pres.: D. H. Baker. Treasurer: E. W. Potter. Conf. Secretary: K. W. Ludgater. Assoc. Secretary: Mrs. E. W. Potter. Conference Executive: E. Neumann, S. L. Neil, A. J. Dunn. Aborigines Missions Committee: G. H. Eager, J. Files, senr., R. Tinney, J. Wiltshire, C. R. Burdeu, Mrs. C. R. Burdeu. Building Advisory Committee: D. Cranston, R. Tinney, R. Proud, F. N. Winter, E. Neumann. Historical Committee: C. R. Burdeu, E. W. Potter, A. E. Boettcher, Mrs. E. W. Potter, Mrs. A. E. Boettcher. Home Missions Committee: D. Baker, K. Burkhead, R. Dewar, R. Feeny, J. W. Fraser, R. H. Holt, H. Plint, B. Roberts, A. Surtees, Mrs. D. Boyd. Property Committee: G. Anderson, A. Hilford, G. Haigh, E. Neumann, G. Owen, B. Scott, H. Wyeth. P. P. and A. Board: G. Haigh, H. Payne, N. Watson. Qld. College Board: D. Baker, C. R. Burdeu, J. Christensen, C. J. Connell, D. Cranston, J. Clark, J. W. Fraser, M. Pieper, A. Surtees, A. Webb, A. F. Wilson. Social Service Committee: R. Burdeu, H. Curtis, L. G. Martin and S. Chalmers as C.F.A. Board. D. Collins, D. Cranston, S. L. Neil, A. Surtees, P. Williams, Mrs. N. McLane. Youth and Christian Education Committee: R. H. Holt, E. N. Pitman, J. Donaldson, L. Brooks, K. Wiltshire, I. Neumann, D. Neil, B. Chesney, A. Male, J. Lowe, F. N. Winter, Mrs. P. Joyner, A. Haworth, H. Trudgian, D. Howard. Overseas Missions Committee: W. Finger, R. Malcolm, D. Howell, Mrs. S. E. Smith and Mrs. A. Haworth. League of 500 Organiser: R. Acland. Brotherhood Advancement Fund Trustees: D. Baker, L. Brooks, H. Payne, A. Surtees and K. Ludgater. Life Member, Social Service Committee: C. R. Burdeu.

SPECIAL MEETINGS

(Beverly, S.A.). A family service, with Dr. Trevor Turner as guest speaker, was the climax of a month of very successful series of evening meetings. Others were a women's meeting, when Mrs. E. V. Lawton, Pres. of Women's World Fellowship of C. of C., was guest speaker, and a men's meeting, led by I. J. Chivell. Men's and women's choirs added to the worship and witness at these services. A young people's service, at which Peter Johnson was speaker, and at which several young people took part, was also a most successful occasion. Singing by the girls' choir was much appreciated and enjoyed . . . Young people's camp was attended by approx. 30 B.S. scholars, led by several young teachers and youth leaders.

WHEAT OFFERING

(Berri, S.A.). First Sunday in May was observed as Family Day. Four groups discussed Evangelism . . . A special ser-

vice was held on Mother's Day, the ladies conducting the whole of the evening service. Mrs. Elizabeth Johnson preached the sermon, and five ladies took part in a playette . . . Members of C.W.F. held a sewing day for New Guinea Hospital . . . Several ladies attended the Upper Murray Women's conference at Loxton . . . A group has been formed of young people (teens) who meet in homes after evening service every two weeks, for a variety of activities.

TEENAGERS' "SHINDIG"

(Norlane, Vic.). "Shindig 001" on May 14 was attended by 80 teenagers from all Geelong Churches of Christ. After a fancy dress and social night, Mr. Stevens, from Manifold Heights, led in singing, and Mr. White finished with a challenge to the teenagers present . . . After-church fellowships are being well attended regularly . . . Mrs. White has been in hospital with a broken elbow, but is now recovering . . . Ladies' Fellowship provided home help for needy family for two weeks.

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PROFILE NO. 56

NORMAN H. MATTHEWS

BY NEAL HODGEKISS.

on behalf of the church at Earlwood, N.S.W.



In 1917, Norman H. Matthews was invited by Chas. S. Rush to the N.S.W. Conference, and he has not missed a Conference gathering since. Fifty years of Conference work spells a notable achievement in anybody's language, and today Mr. Matthews can truly say, "I know Christ better." In his local church work, as well as in his service to the brotherhood, Romans 12 has been his incentive for Christian living, presenting himself, "a living sacrifice, holy, acceptable unto God," which he has ever regarded as his "reasonable service."

William Matthews, his father, attended the church at Enmore, then located at Newtown, from 1870, and with his wife was active in Temperance work and the Band of Hope, Camperdown. Norman received from his father the Temperance Pledge and has kept it all his life.

Norman Matthews was baptized by G. T. Walden at Enmore, in 1910—56 years ago. For some years he was a banker, and then later became an executive officer with the firm of Matthews, Thompson Ltd., in which capacity he served for 31 years, and is now enjoying a well-earned retirement.

Norman was married to Vera Field

Turner by Dr. A. C. Crisp, at Marrickville, in 1928. Both coming from Christian homes, they were able to help one another in their service together. In 1913, during the ministry of A. J. Fisher, Mr. Matthews had transferred his membership to Marrickville. Here he was B.S. secretary for 21 years, and also served as superintendent, as well as being a deacon and church treasurer. In 1943, he and his wife transferred to Earlwood, where he was associated with P. J. Pond in the establishment of the church. A grateful member from Earlwood writes, "One of the never-to-be-forgotten names in the history of the church at Earlwood is that of N. H. Matthews."

Deep gratitude is felt for his consecrated service as elder for more than 20 years. To the church, during the days when no full-time minister was available, he was a veritable spiritual adviser and a tower of strength. Furthermore, his business acumen was the means of solving many a difficult problem. One and all can testify that this gracious gentleman has cultivated the "fruit of the Spirit" and ever maintained a high standard within and without the church.

For 50 years this faithful Christian brother has served on most committees and Departments of Conference, also helping, on behalf of the Home Missionary Dept. at Wiley Park and Pendle Hill, and being available to act as chairman of business meetings in new and small congregations.

Mr. Matthews served for many years in Home Mission expansion in N.S.W. in conjunction with E. C. Hinrichsen and B. G. Corlett. He was responsible for the erection of the first chapel at Wyoming, and has assisted many small causes, in conjunction with the Property Trust, in arranging finance for chapels, manses and youth halls. Not the least of Norman Matthews' prized possessions is a certificate of office as Chaplain in the old Chapter 744, Kappa Sigma Pi, signed by Roy Greenhalgh. He was Conference President in 1950-51.

In brotherhood service in N.S.W., Norman Matthews still continues on the College Board, and the Property Trust, and believes that he has discovered something of the truth of Romans 12 . . . "Many members in one body . . . all members one of another . . . gifts differing according to grace." Above all, he has ever been a man who has loved people, being kindly affectioned . . . with brotherly love." He is indeed "our brother in Christ," and those who know him best appreciate his constant aim to share in "whatsoever things are lovely, whatsoever things are of good report." He is constantly proving "what is that good and acceptable and perfect will of God," both in the local congregation at Earlwood and in the wider sphere of the churches in N.S.W. May God continue to give him and his dear wife many years of faithful service.

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Victorian News

FOLLOWING FELLOWSHIP

(West Preston, Vic.). The C.W.F. (afternoon) had an enjoyable outing to East Bentleigh, where they shared with Mr. and Mrs. T. Robinson. Mr. Robinson previously ministered at West Preston, where A. E. White is now conducting an interim preaching ministry. The C.W.F. met on May 4 to make gifts for the Children's Hospital . . . Richard Watson has received many congratulations on receiving his Bachelor of Science degree. The tennis winter competitions started with our "A" and "B" teams being defeated, but "B" team is proud of its new premiership flag.

FAWKNER EXPLORERS HOLD PRIZE NIGHT

(Vic.). The Explorer Club at the Fawkner church held another very successful prize night recently. Approximately 40 boys took part and demonstrated to a packed house of parents and visitors, the four-square programme. The zone chief, Mr. Bucknell (Strathmore) presented the trophies, assisted by Ken Maddern, the minister.

TEACHING MISSION

(Lygon-st., Carlton, Vic.). A week's Teaching Mission, under leadership of Wallace Jackel, proved a most helpful ministry. 230 were present on last night . . . The 1966 missionary appeal now totals \$1000.00 . . . The church expresses Christian sympathy to Mr. and Mrs. Crabtree in their recent bereavements, and to the relatives of Mr. Arthur Sage, who passed away suddenly . . . Sincere regret is expressed to H. F. Swain, in his serious eye infection, with the hope of early restoration to good health . . . Congratulations to Sister Nola Brush on passing her final Nursing Examination . . . The ladies of the C.W.F. have made up three parcels for missionary needs in India, and an additional \$22.60 has been received for further parcels . . . The new brick fence at the chapel now has an impressive set of iron gates. Hand railings up steps are much appreciated. Ian Sproule is young people's leader.

FAMILY SERVICE

(Malvern, Vic.). Family service was held by S.S. on May 15. At baptismal service in the evening, two ladies were baptized . . . Doug. Thomas and Eula Woff have rendered solos . . . On Mother's Day the mothers of the church conducted the evening service. Mrs. Robinson presided, and Mrs. Hunt read the Scripture. The address was given by Mrs. Pfeifer, at conclusion of which a girl confessed. Teen's Fellowship was held on May 13, and Adult Combined Y.P. held coffee shop on May 15 . . . a delegation from the prayer meeting attended the H.M. quarterly rally at Richmond . . . Prayer meeting study topic for May 15 was the booklet, "Shall We Unite?"

INVITATION TO MOTHERS

(Reservoir, Vic.). S.S. teachers made special visitation prior to Mothers' Day, to invite parents, etc. Morning service on May 8 took form of Family Worship. Evening service taken by mothers and daughters . . . Youth Committee organised special 24-hour camp at Belgrave Heights camp site, with Steve Downie, of Y.F.C., as speaker; two young people made decision; 46 campers . . . Cricket club held presentation night, when trophies for merit were given, club being premiers for season . . . Church members recently gave approx. \$163 to Wheat for India appeal . . . C.E. group and church members visited Oakleigh Guest Home on annual visit . . . Four Good Companions, together with leader, attended Camp Waterman during May holidays.

INDONESIAN NIGHT

(Blackburn, Vic.). C.Y.F. held an Indonesian Night on April 29, surplus proceeds being for Java flood appeal . . . B.S. anniversary speakers were Mrs. Clencie (Box Hill), Dr. Bowes and Mrs. Miles. Senior scholars presented a play, "Whither Going" . . . Mrs. Wylie was guest speaker at morning coffee on May 11, when 75 ladies attended . . . C.W.F. groups participated in gospel service on May 15 . . . Sympathy of church expressed to Mervyn Fiedler, and Gordon and Graham Daff in the loss of their fathers.

SEVEN ADDITIONS

(Peel-st., Ballarat, Vic.). There have been seven decisions over the last seven weeks. Evangelism through friendship has brought a wave of blessing to the church. It is highly recommended where help is needed.

One week after the guest service there were three decisions — at the youth rally and Sunday family service there were two more, and after the gospel service at the farewell to Mr. Jackel two others made decisions — all have been baptized and received into the church.

The H.M. field representative, A. Avery, gave excellent leadership at 7 a.m. prayer service, in addressing the church and conducting various discussions and organising visitation.

Joy McLeod was commended for her work as typist. There was splendid team work by the members in visitation and much joy was experienced.

It was a fitting culmination to Mr. Jackel's 4½ years' ministry. The church has been left in a healthy condition for the coming of J. Timms.

Mr. and Mrs. Jackel were farewelled on May 1. In the crowded hall, fitting references and presentations were made

by church, school and Ladies' Fellowship and sister churches.

The combined C.W.F. at their prayer service, eulogised Mrs. Jackel and made suitable presentations.

ON THE AIR

(Wangaratta, Vic.). At the broadcast service on May 8, C.Y.F. members took part in readings and singing. Mrs. R. Thomas leads this group . . . Mr. Scott-Brown, an old and honored member of the church, passed away recently . . . Happy Hour after-church sings are enjoyed . . . M. McDonough, B.S. supt., met with accident and has broken bone in leg . . . Mr. Cordy has had operation and is hospitalised . . . Dorcas ladies continue meetings and excellent service to needy.

MONBULK CHAPEL OPENING

The Vic.-Tas. Dept. of Christian Education announce that the opening and dedication service of the Waterman Camp Conference Centre Chapel, will be held on Saturday afternoon, Oct. 29.

Work on the Chapel is proceeding according to plan. The Department is very grateful to its many friends who are contributing generously to the Chapel Fund.

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John W. Pace, Preston, Vic.
Fred Pegg, Sandra Sculley, David Allen, Glenice Allen, Peel-st., Ballarat, Vic.
Barbara Hill and A. G. Prior, Hawthorn, S.A.
Janet Mackie, Pamela Boland, Geoffrey Heal, Inverell, N.S.W.
Mrs. C. Wilmot, Cowandilla, S.A.
Julie Row, Loxton, S.A.
Mrs. Gude, Miss P. Gude, H. Gude, Miss C. Morrison, Hartwell, Vic.

DEATHS

Arthur Sage, Lygon-st., Carlton, Vic.
Miss Berice Murray, Taree, N.S.W.
Mrs. F. Webber, Hawthorn, S.A.
Judith McPharlin (22 months), Balaklava, S.A.

CHANGES OF ADDRESS

C. W. Jackel (minister, Castlemaine - Harcourt), 25 Doveton-st., Castlemaine, Vic. Phone 194.
Ralph Oke (minister, Strathalbyn church), 3 Sandergrove-rd., Strathalbyn, S.A. Phone Strath. 98.
P. Blain (secretary, Moreland church), 16 Glengyle-st., Coburg, Vic. Phone 36-1663 (Melb.).

MEMBERSHIP

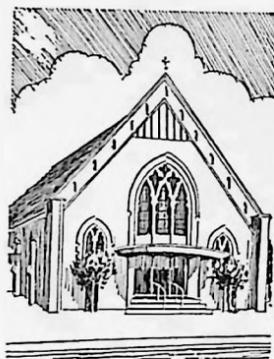
E. J. L. Swenser, Bambra Road to Noble Park, Vic.
Mrs. Emery, Dunolly to Maryborough, Vic.
Mr. and Mrs. Col. Davis, Mackay, Qld.
Mrs. D. Boettcher, Mackay to Toowoomba, Qld.
R. Banfield, North Essendon to Blackburn, Vic.

MARRIAGES

Annette Meares to Don Boettcher, Mackay, Qld.
Joy Manton to Kevin Walters; Joan Spokes to Allan Davies; Kay Burchell to William Tranter — Maryborough, Vic.
Lois Sonsie to Geoffrey Beal, Lygon-st., Carlton, Vic.
Lynette Porter to Tony Armstrong, Invermay, Tas.
Mrs. D. Cross, Strathalbyn, to E. P. Verco, Bordertown, S.A.

CHINESE MISSION

Queensberry-st., Carlton, Vic.
61st CHURCH ANNIVERSARY
SUNDAY, JUNE 5, 1966.
10 a.m. — Speaker: Sister N. JAMIESON.
7 p.m. — Speaker: Mr. GRAHAM CANN. Supper.
(No Tuesday Night Meeting).



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. FIGDON.
Welcome past members and friends.
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DEATHS

MURRAY, Berice Wyn. — On May 11, aged 20 years, passed away suddenly (at Narrabri Hospital), dearly loved daughter of the late E. G. Murray and Lillian Murray, and loved sister of Judith (Mrs. Fred Love) and Warwick.
—1 Bartoo-pde., Taree.

MYERSCOUGH. — On May 13, Henry, 55 Princes-st., North Williamstown, beloved husband of the late Dorothy May, loving father of Ken (dec.), Ron, Jim and Dorothy, fond father-in-law of Mavis, Janet and Bill, loving grandfather of Leanne, Steven, Beverley, Andrew, Helen, Kerrie-Anne, Sandra and David, loved brother of Tom.

IN MEMORIAM

BENN. — In loving memory of our beloved parents who were called Home—father Nov. 13, 1939; mother May 30, 1960. Also our dear brother, who entered into rest April 19, 1965. "To memory ever dear."
—Dorrie and Lorna.

FLOWER, William James. — In memory today and every day, loved father and grandfather of Vin, Alan, Arthur and Geoffrey. "Peacefully sleeping."

KEATS, Pearl. — Treasured memories of our loved mother and nana, passed away May 20, 1962.

—Doreen and Alan West, Stephen, Paula, Roslyn and Philip.

NASH, Frederick Henry. — In loving memory of our dear father and pa, who was called Home on May 27, 1965. "Time unfolds the first sad year." "Treasured memories."
—Son George, Dorothy and grandchildren.

TAYLOR. — In loving memory of my dear wife (May) who passed on May 27, 1964, at Will Clay Nursing Home. "Our hope is in the resurrection, and faith in Jesus Christ minimises our sorrows until the 'morning breaks' and the mists have cleared away."
—Inserted by loving husband.

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VIC. MINISTERS' ASSOC.

(Melb.). The Victorian ministers will meet on June 6, at Brotherhood Centre. The Rev. John Westerman will speak on Vietnam. Ministers are invited to meet for lunch at 1 p.m.

COLLINGWOOD CHURCH (Vic.)

Homecoming- Thanksgiving Day

All past members and friends are invited to attend the

98th CHURCH ANNIVERSARY on SUNDAY, MAY 29.

10.55 a.m.—Worship and Communion.
Speaker: J. Turner, B.A.
3.00 p.m.—P.S.A. Speaker: Doug. Nicholls, M.B.E.
7.00 p.m.—Gospel Witness.
Speaker: L. G. Crisp, L.Th.
Lunch and Tea will be provided.

SPRINGVALE CHURCH (VIC.)

25th Anniversary JUNE 19, 1966

11 a.m.—Communion Service. Speaker: A. R. Lloyd (Conference President).
3 p.m.—P.S.A. Speaker: E. W. Roffey.
7 p.m.—Gospel Service. Speaker: E. W. Roffey.

All past members and friends invited to share in these meetings.

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51 YEARS' SERVICE

(Maryborough, Vic.). On May 10, the Ladies' Aid celebrated its 51st birthday. There were many guests from other churches, and representatives from clubs and auxiliaries. The Pres., Mrs. S. Nicholls, welcomed the guest speaker, A. Ashmore, Principal of the McDonald House School for Deaf Children at Bendigo, who gave a demonstration on teaching pupils, and was assisted by two of the boys . . . Pride of place was given to the birthday cake, made by Mrs. S. Lunn, and decorated by Mrs. A. Kennedy, and this was cut by the Mayoress, Mrs. F. Drake . . . The Women's Evening Group held a successful stall in the street, members also took part in the evening service on Mother's Day.

BACK TO INDIA

(Box Hill, Vic.). Miss Betty Gray has returned to her mission field in India after recent furlough. C.W.F. had her as guest speaker at the home of Mrs. Wilson, when milk, clothing, etc., was given for Betty to take back with her. The church farewelled Betty and made a presentation on May 8 . . . Prior to departure overseas, Mr. and Mrs. Will. Wigney were wished "bon voyage" with presentation from members at the church anniversary, when Mr. Wigney was the speaker. Guest speaker at night was E. Miles, from Oakleigh. Miss Margaret Marshall was soloist . . . For their picnic, on May 10, 20 C.W.F. ladies shared fellowship in the delightful surroundings of Burnham Beeches, Sassafras. They also visited the new Church Homes at "The Patch" . . . Many teenagers attended evening service on 15th, which featured a panel discussion between parents and teenagers on "Teenage Behaviour Toward Parents, Home and Family" . . . Recent Explorer Boys' Club display was a great success . . . Men and boys have readily rallied to assist in house repairs, gardening, wood cutting, etc., in homes where needed, for the May service month.

FROM PYRAMID HILL

(Vic.). At the church annual business meeting, D. Farrar was re-elected as sec.; A. Broad, as treas.; "Christian" reporter is Mrs. D. Farrar . . . Church held successful Temple Day and is giving \$68.57 for the India Food Appeal . . . A social was held, run by Mr. and Mrs. D. Farrar and Mr. and Mrs. D. Broad. Mr. N. Vincent showed colored slides of the Mission at Norseman . . . Heather

Stratton made her decision for Christ. We welcome Mrs. Chalmers back after her illness. She won first prize for a competition for the most saleable article made from a yard of material, at C.W.F.

COMPANIONS ENTERTAIN

(Bayswater, Vic.). Mrs. Clencie, of Box Hill, led devotions on Mother's Day, when 75 Good Companions entertained mothers with singing, gifts and supper. . . . C.W.F. sub-committee held successful "bridal" night — gowns were modelled and photos displayed. "Love in Marriage" was theme for devotions led by Mrs. Alan Emmett . . . Mr. and Mrs. Roger Ryall and family, and Mr. and Mrs. R. Veal and family will be recipients of food parcels sent to India. \$72.60 is in hand for Wheat for India . . . Winter evening service time, 4.45 p.m. . . . C.W.F. paid visit to "Monkami" Spastic Centre, Croydon.

VISITATION EVANGELISM

(Hartwell, Vic.). A number of homes were visited as part of evangelistic programme, giving personal invitations to families known to have contact with church, resulting in 30 attending a morning guest service on May 8. Others were unable to attend owing to Mother's Day appointments. Address was given by Principal E. L. Williams, and anthem rendered by choir. Further visits will be made during June . . . On May 15, a mother, son and daughter, also another young girl, were baptized . . . K. Barton is in charge of bookstall in connection with Literature Week.

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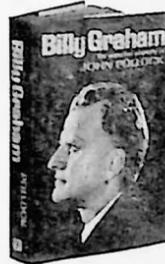
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THE AUSTRALIAN CHRISTIAN

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO 1916

CONFERENCES: N.S.W. A list of 200 names of enlisted members was read by Capt.-Chap. F. Collins. One-twentieth of the actual membership were serving with Expeditionary Forces. H. G. Harward was president. Gilbert Chandler gave the Conference Sermon. N.Z. Held at South Wellington, with Fleming McDonald as President. Conference decided to merge "F.M. News" and "Evangelical Messenger" into one paper. **HERE AND THERE.** The S.A. Home Mission offering was £660 . . . R. T. Pittman commenced a series of lectures in the life of Paul, at the Melb. Church Office Training Class . . . 65 decisions were reported in S.A., most as a result of Decision Day efforts. **FROM OUR FIELD.** Unley. There were five decisions at close of Mother's Day service. Nth. Fitzroy. Our outlook was never so bright. 214 broke bread. J. W. Baker completes 13th year of ministry. Broken Hill. At a farewell to W. L. Collins, B.S. Sec., J.C.E. Supt. and choir member, was presented with a safety razor, an illuminated N.T., a radium wristlet watch, and a fountain pen . . . **Christian Union.** A recent report shows many areas of agreement between distinguished Anglican and Non-Conformist ministers. We believe that this (subject of the ministry) will be a matter of contention till all are willing to seek the N.T. idea. The traditional and erroneous doctrine of apostolic succession has no place in Scripture. (Jas. E. Thomas.)

Church Chuckles by CARTWRIGHT



"The motor's in the back!"

R.S.V. FOR R.C.'s

The Roman Catholic edition of the Old Testament in the Protestant-produced Revised Standard Version (R.S.V.) of the Bible will be published in the U.S.A. and Canada on July 1, Thomas Nelson and Sons, publishers, have announced. The Roman Catholic adaptation of the New Testament (R.S.V.) was published in the U.S.A. on July 15, 1965. With the release of the Old Testament, the complete Bible of the R.S.V. will be available to Roman Catholics.—E.P.S.

ENGLISH CHURCHGOING

More than a quarter of Britain's popu-
lation attend church on most Sundays,
or at least once a month, according to
a Gallup Poll survey. A further 42 per
cent go occasionally, at Christmas, Easter
and major festivals, or for family occa-
sions like weddings, christenings, and
funerals. Less than a third never go to
a place of worship at all.—E.P.S.

BRITISH BAPTISMS

Membership of the Baptist Church in
Britain fell last year by 6,250 to 295,000,
and in the same period the number of
children and young people attached to
the church dropped by 4,026 to 225,000.
—E.P.S.

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At the Ecumenical Centre in Geneva
the staff of the World Council of Chur-
ches, and other organisations, meet every
working day for common prayer. Mem-
ber churches are remembered by name
on the basis of an annual roster.

The Rev. Patrick Roger advises that
the Federal Conference of Churches of
Christ in Australia will be in their
thoughts and prayers on Tuesday, May
31, 1966. He invited us to submit to
the staff any concerns or problems we
would especially like them to bear to
God. In extending greetings to our
churches he asks our prayers for them
in their work for Christ.

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"BLAME C.E."

To the Editor,
G. R. Stirling's article (19/3/66) expresses the dilemma that confronts many one-time zealots of the Restoration Movement, for whom the "plea" has lost its dynamic appeal.

Not for me, a former C.E.'er. C. of C. emphasis, in a new spiritual perspective, still thrills me, and while I have an earnest desire for a oneness in the Body of Christ, and a fervent hope that the Ecumenical Movement may achieve this goal, I am not prepared to surrender "our position" for the sake of a pseudo-unity which already has within it the seeds of another Restoration if not a Reformation.

Of course, the unimmersed are unsaved! How can they be saved, for, logically speaking, Scripture vitally relates baptism to salvation. This must be re-emphasised, that without "immersion" and without "Holy Communion" none can be saved!!

In preaching, I make this clear, but go on to further clarify the mystery of the gospel, that it is not so much immersion in the stream at the back of the village, but rather immersion into him, in the Bloody Stream of Human Suffering, where we also "feed on him" and "drink of the cup" (Mark 10: 38) in Holy Communion.

Herein lies the secret, and more light is yet to break forth. Let the Ordinances have their rightful place, but, brethren, please first things first, otherwise Sacramentalism will ultimately kill us. Perhaps through this "New Paths" emphasis, our plea may again become relevant to a deluded Christendom.

—Keith Skillicorn, India.

(Although the "Blame C.E." correspondence had closed, allowance must be made for the mail delay to and from India.—Ed.).

CRITICS AT CHURCH.

To the Editor,
Having been raised in three congregations of Churches of Christ, and visited many others over the last 20 years, I have apparently been under the wrong impression of what being a Church of Christ member means.

Our younger generation of ministers come forward with new ideas and immediately there is opposition, and before they have time to think they have lost several members who move off to a church which will provide the sort of religious entertainment they have come to expect.

NEWS	DID YOU NOTICE?	REPORTERS
W.A. - - - - 10	Who goes to church in Eng.? (p.17)	Always use Initials with Names.
S.A. - - - - 10, 11	E. T. Hart's second job as second man? (p. 10)	Use "MRS." or "MISS" for Women and Girls.
VIC. - 10, 11, 13, 15	How many Good Comp. at Ndul Ndul? (p. 9)	
TAS. - - - - 11	800 people at sea? (p. 7)	
N.S.W. - - 7, 10, 12	Who is new Qld. Conf. Pres.? (p. 11)	
QLD. - - - - 10, 11		
GENERAL - - - 17		
MISSIONS - - 9, 10		

EVANGELICAL CHRISTIANS

TO THE EDITOR,

My mate from St. Chad's and I were talking about church. He said, "Are you an evangelical christian?" I changed the subject. I didn't know what an evangelical christian was. As soon as I got home I looked up the dictionary. I was enlightened. It said an evangelical is a member of the low church or a member of the evangelical school. I thought, "Serve me right for looking up the dictionary instead of the Bible." But I couldn't find the word evangelical in the Bible anywhere. So I decided to ask the minister what an evangelical christian was. He told me that some who call themselves evangelical christians have certain beliefs about inspiration, the second coming, the atonement, and other things, and that they don't approve of other christians who differ from them. I was no further forward. In my own simple way I had always thought that the word christian didn't need adjectives such as evangelical, active, passive, good, committed or uncommitted. I always thought that a christian is someone who believes in Jesus Christ as a living person, who comes into one's life and changes it completely. That a christian is so full of God that he is full of love for everybody. That he is bursting to share the good news with everybody. Are there any other sorts of christians?

Are there evangelical editors?

TERTIUS.

At our church we recently discontinued the evening service, and are presently running a meaningful young adults group in its place. This move came in for considerable criticism from both inside and outside our church. Some felt that we were doing away with the "good old evening service" and yet support for the traditional service was sadly lacking, even from the critics.

Whenever we try something new, instead of all our members getting behind the idea and giving it a go, many just stand back and condemn. Young people, like myself, are often left wondering if membership means living for Christ or living for ourselves and our own comfort.

(Name and address supplied).

EXPLORER LEADERS' MID-YEAR TEA

(Melb.). Explorer Leaders in Victoria will meet for their mid-year tea and fellowship in the Brotherhood Centre, June 6. The theme is "Publicity to Make a Club Succeed." The speakers are W. A. Thompson, Chairman, H.M. Comm.) and Gordon Moyes (minister, Cheltenham church). Buffet tea commences at 6.30 p.m.

SERVICE OPPORTUNITY

(Melb.). An opportunity exists in the office of Vic.-Tas. Dept. of Home Missions for a Temporary Secretarial appointment from August to December this year. The present office secretary, Miss Diane Gobbett, has been granted leave of absence for a visit to New Zealand. A part-time appointment could be considered. This is an opportunity for service in an important part of the brotherhood's work. Anyone interested should contact the Secretary, D. H. Smith, 217 Lonsdale-st., Melbourne. Phone 32-2445.

46 YEARS AT WESLEY

(Melb.). Charles G. Daff, a Wesley College master, who was known to generations of boys until he retired 15 years ago, died recently.

He was a form master, house master, assistant sportsmaster, and cricket and football coach in his 46 years at Wesley, from 1906 to 1951.

Mr. Daff leaves a widow and three sons. The funeral service was conducted at the Church of Christ, Gardiner. —"Herald."

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This is your opportunity to purchase a Bible at less than cost price in all wanted translations — A.V., R.S.V., N.E.B., etc. Sample, discontinued types, shop-soiled and damaged copies available at huge reductions.

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SOUTH AUSTRALIA'S MISSION TO YOUTH

1,300 young people, plus a large suburban theatre, plus a four-piece band with a beat, plus a speaker with a message to youth, and the ability to communicate with teenagers — and you have the ingredients of the final session of the S.A. "Teen and Twenty Mission, 1966." This "Mission" is not new to South Australians. However, this year's effort was better than ever and deserved the comment, "the biggest thing in 1966."

The Setting

The place was Thebarton Town Hall, the site of the first National Youth Convention and, in fact, nothing more than a very large suburban picture theatre. A wrestling ring formed the basis for the island platform, and with palms, flowers, piano, four-piece band and lecturer, the setting was complete.

The Programme

The newly formed "Committee of Youth Ministry" (until recently the C.Y.F. Committee) have been meeting at 7 a.m. every third Monday for some months, and the Mission was priority one at this "breakfast session."

Haydn Sargent, of Annerley, Brisbane, was invited as the guest speaker, and his infectious personality and dynamic addresses were enthusiastically received by the youthful audience. John Halbert (State footballer) was compere, and John Mathieson led the "singalong" with the "Christian Travellers" as a backing. These young men, with drums, organ and electronic guitars, had an instant appeal. John Hall, Youth Choir conductor, was pianist, and Petrea Johnson was the regular soloist.

Add to this team such groups as "The Henchmen," "The Folk Disciples," "The Male Trio," guitarists in solo and duet, and we had a programme that not only reached young people but also received this word from an older person, "I have never been so proud to be associated with the Department of Christian Education."

The Results

● The programme was intended to provide an opportunity for young people to invite their friends to a "mission with a difference," to challenge young people to deeper commitment to Jesus Christ. It did this.

● The audiences were almost 90 per cent "teen and twenties," and the attendances were: Friday night, 700; Saturday night, 750; Sunday afternoon, 1,100, and 1,300 at the after-church rally (8.30 p.m.).

● Thirty-five young people came forward in response to the invitation, and of these 16 were first decisions. A team of counsellors, trained by George Mathieson, jnr., ably handled the counselling.

Observations

Now the dust has settled, what?

(1) The whole effort was a lesson in communication to teenagers, and some churches no doubt will be encouraged and prepared to experiment on the local level.

(2) The meetings had splendid support, and all churches who took the effort seriously are richer because of the opportunity the mission opened to them.

(3) The S.A. D.C.E. will do it again in 1967, and the comments received indicate that this will be a popular decision. Next year the committee will advise and assist local groups in using this mission as a contact to the "outsider." The only disappointing feature of the mission was the fact that the audience was largely "in group." There are some obvious reasons for this. All groups now realise that "Teen and Twenty '66" was really something to which they could proudly invite their friends and contacts.

(4) Finally, the only thing sacred about the gospel is the message, not the method. Communication will always be effective when it is in the language of the hearer.

—K. D. Horne (S.A. Dept. of Christian Education).

OBITUARY

Jessie Strongman.

Following an extended period of increasing invalidism, Mrs. Jessie Strongman died on April 30, after a very short stay in the Will H. Clay Nursing Home. She had been a loved member of the church at Gardine, Vic., for over 40 years. Only in recent years had failing health limited her activity, though not her interest, in the work of the church. A crowded funeral service in the chapel witnessed to the affection in which she was held, and to the sympathy of church members and friends with her husband, Walter A. Strongman, her son Ron, and daughters Gwen (Mrs. Davidson), and Marge, her daughter-in-law, Marjorie, and her grandchildren.—L.E.S.

Kenrietta Helen McGregor.

As a child, Mrs. Helen McGregor was brought to the Cheltenham church, Vic., and she remained in continuous membership there, apart from a brief period at Malvern-Caulfield. After growing up through the Sunday School and youth work she was happily married, but was widowed at a very early age, after only a few years of married life. For the rest of her life she remained a childless widow in the church, but her friendly personality led her to be called "Sister" by all who knew her. For many years she served the church as cook at youth camps, and played a vital part in the work in the catering committee and ladies' groups. She was highly esteemed in the community, and took a leading role in the Elderly Citizens' Club. On Sunday, May 8, she took her usual seat in the church, and early in the service, without people near her even noticing, she quietly passed to be with her Lord. A very large congregation of friends paid tribute to her life and work in Cheltenham.—G.K.M.

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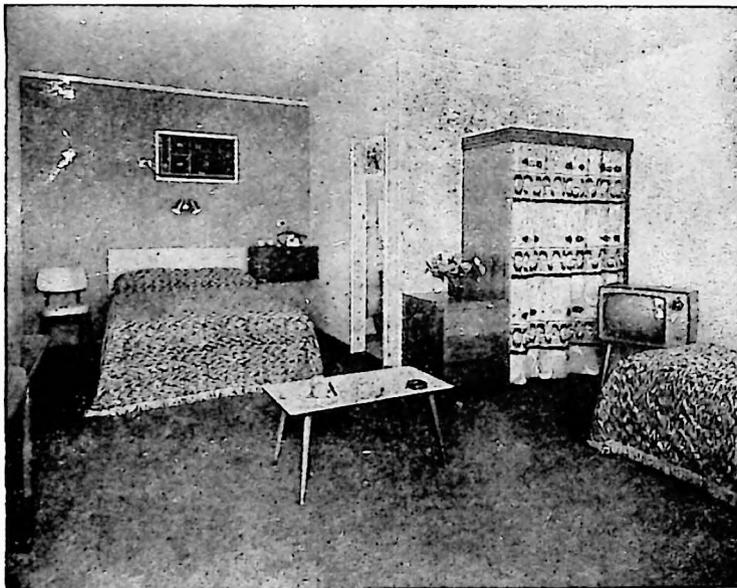
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THE LAST
WORD

The Lord is My Teacher.
He leadeth me in the lowly path of learning;
He prepareth a lesson for me every day;
He bringeth me to the clear fountain of instruction;
Little by little he showeth me the beauty of truth;
The Lord is my Teacher;
I shall not lose the way.
The world is a great book that he has written;
He turneth the leaves for me slowly;
They are all inscribed with images and letters;
He poureth light on the pictures and the words.
He taketh me by the hand to the hill-top of vision;
And my soul is glad when I perceive his meaning;
In the valley, also, he walketh beside me;
In the dark places he whispereth to my heart.
Then, though my lesson be hard, it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait a while on my weakness,
And help me to read the truth through tears.

—Henry Van Dyke.

☆

A dictionary is the only place where success comes before work.

☆

Orthodoxy is my doxy;
Heterodoxy is your doxy.

—Bishop Warburton.

☆

Q.: In your own words write down what people think the church is.

A.: "It's like the pictures only not so exciting!"

—From a Qld. 1965 scripture exam.

☆

A woman at the movies turned and said to a man at the back of her, "If my hat prevents your seeing the picture, I'll be happy to remove it."

"Please don't bother," replied the man. "Your hat is much funnier than the picture."