

June 4, 1966

TO SAVE ONE LIFE



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THE AUSTRALIAN

CHRISTIAN

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TO SAVE ONE LIFE

Because one man's life was in danger, a world-wide rescue call was sent out across the world by the Red Cross. A man belonging to a rare blood group was dangerously ill in Sydney and only a few people out of all the world's millions could help.

The members of this exclusive blood brotherhood, known as cdEcdE, responded quickly and generously from as far away as England, Canada and Thailand. The Blood Bank of Sydney was able to use all the marvels of 20th century knowledge, communication and transport — to save one life.

Unfortunately, the sick man died, but his death did not diminish the significance of the world's effort on behalf of one person. The spirit of man, which usually looks shabby, suddenly wore a new dignity. Man is never more noble, decent and manly than when he is expressing reverence for life, and loving his neighbour as himself.

How can this same world, which tried so hard to save one life, press a button to destroy thousands of lives in one fiery blast, or, for the sake of economics, destroy food and limit production in a hungry world?

When laymen start talking like this, the economists and politicians tell us that modern life is so complex and there are so many pressures and conflicting interests that laymen had better leave it to the experts.

Maybe so, but if the efforts to save one man were the measure of the value of all mankind, there would be much greater attempts to find peace and plenty. Perhaps our best efforts will fail, but that kind of failure would make a lot more sense than whatever we are doing now.

Reverence for life is what the drama of mankind is all about. It is the clue to the incarnation, the atonement and the church.

GUIDELINES (5)

Sin

Does God cause sin? Since God is the author of all life, he is the source of all that happens in life. Sin is a part of life, therefore God is the author of sin. Why, then, should God punish man for sinning?

This is a paradox that most Christians have presented to them at one time or another. Whether the answer is acceptable or not depends upon the way one looks at man's freedom of will.

God certainly made men with the capacity for sin, and in this sense, and in this sense only, we can say that God is the author of sin. But this is the wrong way to approach the question. The right way is the way the story of man unfolded.

God made man with the capacity for achievement: the capacity for knowing and realising the good, the true, and the beautiful. This power implied a choice. If there were no choice open to man, there could be no achievement and no value in man's allegiance to the good.

It seems impossible even to discuss this subject without recognising man's power of choice. Words such as "know," "value," "achievement," "capacity," "allegiance" — all indicate a recognition of the opposites of those qualities. Those opposites must be capable of rejection by a man with the freedom and dignity of choice.

God did not make robots which move at an irresistible direction. He made men who can respond to his will — and who can, if they wish, reject his will. As far as we know, it is only to man that God has given this power of moral choice. Because of this choice, man can sink lower than any other creature, and because of it he can rise through moral obedience to the highest levels of goodness, truth, and beauty.

It is the power of choice that makes sin possible, but it is also the power of choice that makes the good possible.

God is not responsible for sin. It is by his will that man has freedom to choose between good and evil, but it is men who make that choice. It is man's sole responsibility when he deliberately chooses the things that are evil, false and ugly. This wrong choice is sin. "See, I have set before you this day life and good, death and evil" (Deut. 30: 15).

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**DEADLINE FOR NEWS
AND ADVERTISEMENTS:
MONDAY AFTERNOON**

"TO SAVE A LIFE."

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• BACKGROUND TO MORNING READINGS

HIGHLY EXPLOSIVE

BY W. S. GAUNSON

Evangelism

Filled with the Holy Spirit, the newborn church went out to preach the gospel (Acts 2: 29-47). They were people with good news, the good news that everything Jesus lived for and died for has been endorsed by God, in raising him from the dead (2: 24, 32, 36). Two chapters later, Luke summarises the evangelistic work this way —

"And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4: 33).



Fellowship

Those who were daily added to the church found themselves within the fellowship of the Holy Spirit, a fellowship in which people were bearing one another's burdens and so fulfilling the law of Christ. At the outset, Christians pooled their resources to meet the material needs of the poor (2: 44, 45; 4: 34-37). This was a voluntary sharing, a free response in a needy situation, for there are numerous references further on in Acts to people having property and possessions — kept in their own name but used in the Lord's.

When it was found that certain people were being neglected in the daily food distribution, a number of responsible men were set aside to do this work more adequately (Acts 6). Such a division of labour would enable the apostles to concentrate on their specific calling (6: 4), but there is no suggestion that the seven men appointed to wait on tables had an inferior task. Look at their qualifications! There is no such

thing as an inferior task in the King's service. Every commission is sacred if the deed be done for the Lord's sake.

Miracles

Two remarkable cases of healing are recorded in the reading we will be taking from Acts 9: 32-43. Here we find the insistent claim that the story of the Church is the record of Christ's continuing work. In his Gospel, Luke dealt with all that Jesus *began* to do and to teach (Acts 1: 1), and in Acts he tells what Jesus continued to do through his body, the Church. So Peter said, "Aeneas, Jesus Christ heals you" (9: 34).

These miracles were signs — "signs, that is, of the inauguration of the New Age, signs of the Messiahship of Jesus. For just as Jesus, in the Gospels, performs these signs and mighty works in his own person, so it is he who, in Acts, performs them from heaven by his Spirit in his representatives, as they act in his name and by his authority" (F. F. Bruce).

Missionary Outreach

Dr. W. Graham Scroggie suggested that Acts could be called "The Missionary Manual of the Christian Church." In ch. 8: 1-4, we have a graphic picture of the zeal of people, forced out of Jerusalem because of persecution, but not backing down from their mission — "... those who were scattered went everywhere preaching the Word." Compare Phil. 1: 12-14.

Our readings from Acts 14: 8-28; 17: 1-15 and 19: 21-41, give us glimpses of the dauntless spirit of "these who have turned the world upside down" (17: 6). It was not "plain sailing." We see them prepared to suffer, and bearing Christ's reproach, at every turn of the road. From the beginning, their answer to threats of persecution was to pray for greater courage (3: 29). Their attitude to their sufferings was to rejoice that they had been counted worthy to suffer for the Name (5: 41). Their aim in all things was quite clear: to exalt the Lord Jesus Christ, in life or in death (Phil. 1: 20).

This amazing story by the Beloved Physician may be continued in our lives, "for the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to him" (Acts 2: 39).

Mr. Gaunson is minister at Northam, W.A. He graduated from Glen Iris, 1965.

1966

THE AUSTRALIAN CHRISTIAN

THE CHURCH IN A CHANGING WORLD

BY DAVID J. A. VERCO, M.A., Dip.Ed.

This article is the substance of the address given at the N.S.W. Conference "Witness" Service, in the Sydney Town Hall.

We are living in the midst of a phenomenon that has been described as the "explosion of knowledge." Professor Bayliss, of the University of Western Australia, has calculated that scientific knowledge, as measured by the amount of published scientific research material, is at present doubling every eight years.

Some of the modern discoveries may seem to you to be of rather remote interest. In quite recent months, as a result of the work of Australian radio-astronomers, some completely new objects in the sky have been discovered. These are sources of radio energy, extremely distant, burning with the light of 100,000 million suns. Astronomers have called them "quasars." Unimportant as these may be to most of us, discoveries made about them are causing scientists to do a lot of hard thinking about previously held theories on the nature of the universe.

Some of the modern discoveries have a very immediate interest for us, because the technologists have used them to construct things that change the pattern of our daily lives.

What differences the jet engine, the transistor, the refrigerator, canned foods, and the electronic computer have made! Our first T.V. sets were being bought in this country about ten years ago. With the doubling of knowledge I have referred to, who knows what inventions may have changed our patterns of living in another ten years?

How good it is when scientific discovery is used to lift the standard of living in impoverished countries, to overcome hunger, to relieve distress and conquer disease. The church needs young people who are prepared to develop their talents to the full, so that, working in the forefront of science and technology, they may guide the use of knowledge to the good and not the detriment of mankind.

We are all in danger of being hypnotised by the vast array of "things" which modern salesmanship offers us. Yes, of course, many of them make life more enjoyable, free us from the chains of routine work, add (for a short time at least) the spice of interest and excitement to living. But the danger is that we come to value our lives by the number of "things" we possess.

Jesus Christ came into this world to teach us that a man's life does not consist in the abundance of the things he possesses. He came to introduce us to a new kind of life, which the Bible calls "eternal life."

Eternal Life is something we can begin to experience here and now. In this kind of life we discover that the things we possess, the material goods of life, are

unimportant. What matters is our relationship with God.

When, in the early days after Pentecost, the church proclaimed its radiant testimony, its preachers shouted triumphantly, "We know that Jesus whom you killed, is alive, because we have seen him." Amidst all the exciting discoveries of modern knowledge, even in the triumphs of science's conquests of the unknown, there is one kind of knowledge which men need above all else. It is the knowledge that Jesus Christ is alive today—and that knowledge is not acquired by scientific research, but by the testimony of those who have had experience of him.

Five years ago we believed our telescopes had scanned every kind of object in the universe. Today, we are aware of hitherto unknown sources of energy. Who, then, dare say "impossible" of the happenings of an Easter morn 2,000 years ago—happenings which changed the lives and characters of the witnesses and have been changing lives ever since?

These developments of which I have been speaking are taking place in a world which is changing in another way.

Side by side there are countries in a most advanced state of industrial development with those who have barely emerged from the Bronze Age.

In such a world, it is inevitable that there are tensions between the haves and have-nots; inevitable that fears, misunderstandings and distrust shall bedevil the efforts of those who try to promote international understanding and friendship.

In this situation, surely the church has a lead to give. For the church's ministry is a ministry of reconciliation. "But now in Christ Jesus," writes Paul to the Ephesians, "ye who sometimes were far off are made nigh by the blood of Christ . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

There are many visitors to this country—students, business people and others—who seek friendship and understanding. There are thousands who have adopted this country, who have come from many different parts of the world, and now are trying to build a new life among strangers. We might do well to examine ourselves and ask what we have done to seek them out, and offer them the friendship of the Christian Church.

There are many opportunities today for Christian men and women to serve in the underdeveloped countries. The greatest witness that Jesus Christ is alive today is given by the lives of those who go in his Name to give help to the needy.

There is a third critical role for the church in this changing world. It is the role to be played in the moral sphere.

There are plenty in our community

today who would praise sexual irresponsibility as a welcome sign of freedom; who proclaim that alcoholic irresponsibility is an heroic achievement, that irresponsibility in the handling of motor vehicles is an exciting thrill, that financial irresponsibility is the way to get away with it in a society so dependent upon the sale of tempting goods laid ready to hand for purchase before they have been earned.

As a community, we tolerate today forms of entertainment called "adult" but symptomatic of sick minds; we tolerate widespread gambling and salve our consciences by devoting the proceeds to good works. There are not wanting clever men among us who are capable of finding reasons to justify such irresponsibility. Centuries ago, the prophet Isaiah, recognising a similar disease in his day, cried "Woe to those who call evil good and good evil, who put darkness for light and light for darkness."

In the noise and clamour of the changing world, it is easy for the voice of the church to go unheard. Two things are needed to make it audible amid the strife.

The first is that the church must strive for unity within itself.

The movement known simply as Churches of Christ came into being because its pioneers had a conviction that the church is essentially one, and they had a plan for Christian unity. We who belong to this movement believe, in all humility, that the plan is still the God-given way to achieve unity.

Perhaps humility has become timidity and we have too often failed to seize opportunities to place before our fellow Christians the plea for a restoration of the church in the simplicity of its New Testament character.

Perhaps we have fallen into the error of being dogmatic about our own interpretation of God's plan and not been ready to enter into converse with others with open minds and a sincere desire to know God's will. Let us pray that God forgives us our shortcomings and uses us still to bring about the unity for which Christ prayed.

The second need of the church in the changing world is for men and women who have the courage to be the church as they move out into the daily business of living. Your mate at work, the friend you meet when shopping, hear the voice of the church as they listen to you and me.

Are you and I affirming that we know, from our own experience, that Jesus lives and leads us in a life that is better, more joyous, more victorious than any the world can offer?

Are we showing that love breaks down barriers, and welcoming into our fellowship those of different colour or culture?

Are we showing that Christ gives purpose to life and so helps a man to live by his standards?

• GEO. T. FITZGERALD

TRIBUTE TO AN IDEAL

By E. P. C. HOLLARD.

George T. Fitzgerald has gone from us! This word swept around Adelaide on May 13. The paper announced that he left behind him a family, including sons and daughters, grandchildren, and great-grandchildren, and a multitude of friends have since included themselves in the list as those who share the mourning of his passing.

G. T. (and how could he escape the affection of two initials standing for a good man!) died as he lived. In a hurry! He's never been in anything but a hurry from the time he first came across my path and captured my attention. Maybe he did slow down a little, possibly the words did not come as furiously, and I fancy that his step had slowed down to a fast walk. But once on his feet in a pulpit, or at a Conference session, and G.T. was with us again.

On Friday morning word came through that he had been taken suddenly to hospital. Later in the morning the family and their minister were called for, and shortly afterwards he slipped away from us all. Not much real fuss, just the old touch, "let's get this done," and he was gone. But who can forget him?

I was a young man in Glen Iris when I first became aware of him. Two men were to play a large part in my own life from those years on. The gracious and lovely spirit of the beloved T. H. Scambler, and the fire and energy of G. T. Fitzgerald. Years ago, Mr. Scambler went away suddenly and left a generation of young men bereft. Now Mr. Fitzgerald has gone to join him.

Around those Glen Iris years he was at Box Hill and Ballarat. And because most young fellows like a debate of some kind we revelled in the activities of G. T. when the late Mr. Langley, of the Rationalists' Association threw out his challenges at Ballarat. He found himself up against a warrior in Dawson Street, and how our imaginations were fired as the warrior smote him hip and thigh!

And only a Fitzgerald, that admixture of Irish and Paul, could handle it like he did. Every student joined in the victory and shouted aloud for the victor! Every one of us caught alight with enthusiasm and possibly imagined ourselves as "Daniel come to judgment" because G. T. was in the lists. And if the imagining has remained through the years then there's a better breed of ministers somewhere.

And who will ever forget those dyn-

amic days of the 6 o'clock closing combats in South Australia! G. T. was in his prime, and if ever a one man army moved into action against the Philistines it happened then. Youth marched through the streets of Adelaide to the Town Hall, and packed it out. George Fitzgerald, then at Maylands, addressed them, then went at once to Unley where a similar meeting was waiting to hear him.

Time and time again he tried to get the liquor interests to put up as many as three men at one time, but they knew their foe. No one man could have done as much to register that 6 p.m. continuance.

A few years later he left for New Zealand, and a letter appeared in the Adelaide "Advertiser" from one not associated with our people, but he declared that the Churches of Christ in S.A. had failed the forces of righteousness by permitting Pastor G. T. Fitzgerald to leave the State. A fitting tribute to his standing in the community, but more, to the fighting qualities which made him a born leader in any righteous cause.

And during the last war, so great was the esteem of the Courts that when G. T. Fitzgerald appeared with a young man who had pacifist convictions, the sympathy of the court was almost assured. The Courts knew that if G. T. stood with him then only honour, conviction and integrity were involved. Few men build an image like that.

Through the years he was my ideal of a preacher and minister. I looked upon him as Timothy must have often looked upon Paul, and within me was the desire to be like him. Had I his dynamic physical and mental approach to every situation, could I preach with such fearlessness and kindly spirit, could

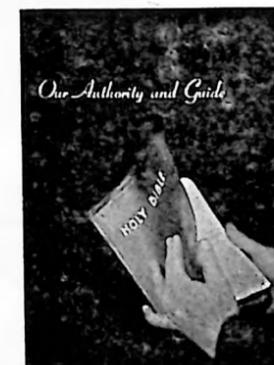


I love people and causes like he did, then I'd be a good minister of Jesus Christ.

But who would ever seek to pay tribute to George Fitzgerald without asking who or what was behind such a man? Two factors stand supreme. One was his unswerving faith in Jesus Christ, his complete committal to the ministry of the Kingdom and Churches of Christ within it, the other the dignified and serenely lovely lady known and respected through Australia and New Zealand, his beloved wife. To honour him is to honour her.

So he has gone. George swept across many stages, dallying not on things of little value, caring for his family and loving the church. Pausing now and then to touch the life of people like myself, but always onward. To "press on towards the high calling of God" is a verse which always has some sense of haste and rapid movement. It's the text of "going somewhere," and it is about the only one I'd ever care to use about him. So I say again, he didn't take much time in dying!

A multitude will join me in saying to his family, "thank you for sharing a wonderful person with us. We'll all miss him. He was part of so many." And what a wonderful thing it must be for all those Fitzgeralds to look forward to seeing him again! Me, too, for he was my ideal!



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SOUTH AUSTRALIA . . .

SAME CHURCH — NEW NAME

(Kensington Park, ex-Beulah Rd., S.A.). At the annual church meeting, on May 11, it was decided to change the name of the church from Beulah Rd. (which is a long road passing through several suburbs) to Kensington Park. New deacons elected were Messrs. Wehr and A. Braddock . . . Arthur Braddock was recently presented with his Diploma of Technology from the Adelaide University . . . Food for India appeal has now reached \$32 . . . This church is participating in the Church and Life Movement. Several members are being trained as leaders . . . W.C.F. have had a sewing day for India and New Guinea Hospital. . . . A ladies' choir, trained by Mrs. Mackay, sang on Mother's Day. Mrs. Crosby, Dulwich, was guest speaker. Mrs. Wehr and Miss D. Howard sang a duet.

VISIT FROM JOHN HALBERT

(Christies Beach, S.A.). John Halbert, football hero of many youngsters, is planned to speak at a youth tea . . . Mrs. A. J. Griffiths, the wife of the minister, is very ill . . . Mrs. Hornhardt died on May 20 . . . The sister of

Albert Mathews, church secretary, has been visiting here, but is now returning to U.K. . . . Brighton Gardens is still giving splendid assistance to the work here . . . The young people are being assisted by the Longs, Smiths, Hastings, Mullens and Russells with "progressive" dinner parties, devotional breakfasts, etc.

THREE DECISIONS

(Dulwich, S.A.). Three young people confessed faith on May 1, and were baptized on the 8th . . . There was another confession on the 15th . . . The Radbone family presented a happy Mother's Day featurette at evening service . . . Mrs. Purdie was making good recovery after major surgery . . . Shirley and Brian Gunter are happily settled in Vancouver, and have made the acquaintance of Judith and Trevor Jones, who also attend the Community Christian Church.

MOTHERS AND DAUGHTERS

(Port Pirie, S.A.). The Girls' Brigade held a Mothers' and Daughters' banquet, with 100 people, for a sit-down tea. E. P. C. Hollard was the official guest, and presented the girls with their badges. After tea, Mr. Hollard showed slides of his world tour. He also preached

at both the Sunday services. At night the ladies formed a choir conducted by Mrs. Fletcher; the service was led by Mrs. Rogers. After-church fellowship hour was held, when bouquets were presented to the youngest and oldest mothers . . . The C.W.F. Evening group held a successful cooking demonstration in the home of Mrs. Robinson.

MURRAY BRIDGE'S 54TH

(S.A.). M. T. Lawrie, Conf. Pres., was guest speaker at 54th anniversary. The choir sang at P.S.A. and evening meeting, when K. H. Pitt, the minister, was preacher. There were solos and a men's quartette . . . A C.W.E.F. "mock auction" realised \$16. Mrs. Ian Schultz prepared devotions . . . The C.W.E.F. 10th birthday was celebrated on May 25. 70 were present for the "bring and buy" night. The recording, "In the Garden," was used to introduce devotions. Mrs. Pitt read "Gardening for Gain." The programme included competitions, solos by Mesdames Campbell and Tuckwell, a quartette of songs, and a dialogue by Mesdames Hennig, Reu, Schultz and Watts. Hot supper brought "Flowers, Fun and Food," to a close. Mrs. Broad, of Pyramid Hill, was a visitor.

INTERSTATE NEWS

S.A. MINISTERS' FRATERNAL

The S.A. Ministers' Fraternal meets on Monday, June 6, 10 a.m., at Gawler Place, Speaker, R. Sack (Broken Hill). Subject, "Experiences and Problems of Country Ministers."

TORRENSVILLE ADDITIONS

(S.A.). Three teenagers and a young man have confessed their faith and are preparing for baptism . . . B.S. reports 78 children on roll, with excellent attendances . . . During winter monthly Family fellowship socials were held to enable folk to meet one another and share in social life of the church . . . Ladies' Fellowship is engaged in active programme . . . J.C.E. meets Sunday afternoons . . . Teen-time, Girls' Club and boys' basketball caters for social needs of young people . . . Involved in a road accident whilst on police duties, R. Minnear has been confined to bed for the last 25 years. During much of this time he has served the church as treasurer. Due to failing health the last few months, he has had to relinquish the position. M. Maddison has accepted the position. Mr. Minnear's witness to Christ over the years has been an inspiration to the church. Bob Anderson has accepted the position of assistant church organist.

DEEPER LIFE MISSION

(Camp Hill, Qld.). The church at Camp Hill held a Deeper Life teaching mission (Crusade '66), May 8-15, with Ray Ewers, of Belmore, N.S.W., as guest speaker. Studies on subjects outlined by Mr. Ewers will be continued by Mr. Webb in the morning worship services and weekly prayer meetings. Special prayer meetings were held . . . An early Monday morning group met each week, and a month of special women's Wednesday meetings were held prior to the mission. During the last two months there have been five decisions.

U.K. CHURCH LEADER IN N.S.W.

A leading British Methodist scholar and churchman, Prof. E. Gordon Rupp, spent a few days in Sydney early in May on his way to the Methodist Triennial Conference in Perth. Gordon Rupp, who has had association with our own British Churches of Christ in inter-communion fellowship, occupies the chair of Ecclesiastical History in the University of Manchester. While in Sydney, Pro. Rupp preached in several Methodist Churches, and at Wesley College, Sydney University, addressed the inaugural gathering of the Sydney branch of the Australian Society for Theological Studies.

FAMILY WEEK

(North Perth, W.A.). A special Family Week has been celebrated. The Youth Fellowship and C.E. Societies held a special evening in honor of mother. On the Sunday evening of Mother's Day, a wedding bell service was held. The following Sunday, a film, "An Invitation to a Wedding," was shown . . . Miss Thea Lake, home from New Hebrides, spoke to the B.S. scholars. Miss Mary Loucher, a missionary in India, wrote to C.E. members. The Youth Fellowship is making good progress under the leadership of Warren Gish . . . The church received greetings from Sandra and John Penrose in Scotland.

OBITUARY

Miss Berice Murray.

A wave of sorrow swept over the Taree church, N.S.W., when it was known that Miss Berice Murray had passed away suddenly on May 11, at Narrabri Hospital. Berice was aged 20, and was the daughter of the late E. G. Murray and Mrs. Lillian Murray, of Taree, and sister of Judith, Mrs. Fred. Love, of Telopea and Warwick Murray of Taree.

She had a large place in the love and understanding of the Taree congregation, the home church of her early childhood. Possessing a cheerful nature and a ready understanding of all whom she met, she won a large circle of friends throughout the Manning River district. Whether on the fields of sports, in which she excelled, or whether serving the church in some special commission, her witness bore the hallmark of true Christian testimony.

Miss Murray came into the fellowship of the church during the ministry of M. H. A. Pieper, and she served as Youth Leader, B.S. teacher, choir member and leader in Girls' Brigade. At Youth Camps she was a shining light which

radiated, not only the joy of living, but her intense love for the Saviour, his people and the things of the Kingdom of God.

At the funeral service at Taree, all sections of the community pressed into the church building, more than filling it to capacity. This in itself was indicative of the high esteem in which she was held in this district. The service was conducted by the minister of the church, P. E. Thomas, who paid a fitting tribute to her lovely Christian character, which he said was the heritage she left for us to show that true living was walking with God. At the Crematorium, at Beresfield, Newcastle, R. M. Wilson, a friend of the family, and minister of Kingsford, led the service. The church offers understanding sympathy to those who suffered this great loss and commend them to the comfort and care of God.—A.W.B.

Myrtle Violet Ferris.

After a pilgrimage of 69 years, Mrs. Ferris, of Killarney Vale, N.S.W., died suddenly on April 27. She had been a faithful member of the church at Auburn, and then at Lidcombe and, of more recent years, Wyoming. She was a loyal Christian, true-hearted, whole-hearted and much devoted to her Lord. She was a good worker for the Master, and in her own quiet way performed many deeds of kindness and generosity. She was a good Christian, a good wife, and a good mother, and was much respected by all who knew her. There were large attendances at the Lidcombe church, and at Rookwood Cemetery, the service being conducted by A. Baker, assisted by J. Sedman, A. Rae and W. Harrison. Mrs. Ferris leaves behind a sorrowing husband, one married son, four married daughters, and also grandchildren and great-grandchildren.—Arthur Baker.

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VISIT OF RON McLEAN

(Lenswood, S.A.). The visit of Mr. and Mrs. McLean was much appreciated by the church . . . Our minister, Mr. Ingham, has been in hospital recently for an operation, but is now almost recovered.

SPECIAL SERVICES

(Murray Bridge, S.A.). Two Sunday night services have been "specials." Y.P. shared in a youth tea, then took part in gospel service, later joined in a "squash 'n sing" at the manse . . . Mrs. H. Klingbiel presided over Mother's Day service, while others of C.W.E.F. took part. Mrs. Hennig (prayer), Mrs. I. Phillips (Bible reading), Mrs. Max Thompson (Thought for Day), Mrs. Keller (song leader), Mrs. Hennig and Mrs. Schultz (duet). Mr. Pitt gave a suitable address. There were lovely floral decorations and recorded music to open service . . . C.Y.F. had a large group to enjoy a "progressive" supper, visiting homes of Watts, Hennig, Allen and Pitt families . . . Mrs. Haupt is in hospital.

UNITY EXCHANGE

(Ascot Park, S.A.). On Unity Sunday, May 22, an exchange of preachers was arranged by the local preachers' fraternal. Rev. R. Pengilly was guest preacher from Seacliff Methodist, and C. G. Dredge went to Seacliff . . . At gospel service, five young people were baptized. Mrs. Crowley was soloist . . . Mrs. Wilkinson is in hospital recovering from surgery . . . Dr. and Mrs. K. Crowley were recently received into fellowship from Broken Hill . . . On May 19, Christian Men's Fellowship held first meeting for this year. 30 sat down to a hot dinner at 6.30. Afterwards Dr. Crowley showed slides of the Royal Flying Doctor Service, which were much appreciated.

POLICE SCIENCE

(Forestville, S.A.). Combined Men's Fellowship held Father and Son tea at Clovelly Park, with Sgt. Barry Cox, Police Scientific Bureau, as guest speaker . . . Church welcomed minister back after absence of seven weeks . . . Forestville ladies raised \$38 on produce stall at Christian Rest Home . . . L. Lovell spoke and showed slides on his trip to Darwin and W.A., at annual meeting of C.W.F. Mrs. S. Smith is new pres., Mrs. R. Tuck, sec. . . The resignation of Mrs. R. Oxenberry as co-leader of J.C.E. was received, prior to her marriage. Mrs. Gavros now fills this position. Mrs. D. Verco, leader of Bordertown J.C.E., visited our J.C.E. on May 15, when an exchange tape-recorded meeting was held . . . Y.P. supported "Teen and Twenty" mission at Thebarton Town Hall . . . John Lunnay was guest soloist at youth service and coffee hour on May 15 . . . Miss Pauline Thomas attended National C. E. Convention . . . Miss I. Carter, from Auckland, N.Z., and Miss M. Barton, missionary-elect to New Hebrides, were recent visitors . . . Yearly giving for D.C.E. was \$97.

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IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF THE STEERING WHEEL IS UNDER ATTENTIVE CONTROL

Split atoms, split seconds, symbolise our present age patterns. The former may be left to the oversight of the scientist, but not the latter. Split-second decisions and action is demanded by the person whose hand is on the steering wheel of today's high-powered cars. Split-second decisions are often required of pedestrians when crossing main highways, especially when due patience has not been exercised.

Things that impair judgment or deflect attention imperil the safety of drivers and pedestrians. The current slogan, "If you drive don't drink; if you drink, don't drive," implies that split-second judgment may be imperilled by even one drink with alcoholic content.

Steering wheel control in things external has its counterpart in things of the spirit. The human spirit is precision functioning. Emotions can trigger off a temper, nourish pride and suspicion. Our natures need split-second control. How often we have witnessed a break in family harmony, the marring of friendship, the deflecting of straight-thinking, the collapse of business partnerships, congregational disunity because the emotional steering wheel was unresponsive to split-second control.

The Apostle James selects the tongue to illustrate the mischief that happens when split-second control is not exercised. "The human tongue," he says, "is physically small, but what tremendous effects it can boast of! A whole forest can be set ablaze by a tiny spark of fire, and the tongue is as dangerous as any fire with vast potentialities for evil. It can poison the whole body, it can make the whole life a blazing hell." He makes a dramatic plea for split-second control of the tongue because it is liable to trigger-off emotions that poison the human spirit and wreck social peace, harmony and unity.

If James had lived in the day of motor cars, he would have found the steering wheel an apt illustration for inner control and precision action, whereas he used the current symbol of his day — bits in horses' mouths, and rudders in ships.

It is important to be alive to the fact that precision-functioning of the human spirit is just as capable of triggering off impulses for good, impulses that return good for evil, that turn the other cheek when smitten, of setting in motion a seventy-times-forgiveness, that is, a readiness to forgive others as God has already forgiven us. Such is the Christ-expectancy of our attentive control of the emotional steering-wheel.

The present generation encounters emotional steering-wheel problems earlier and more dangerous than the outgoing generation. Road safety panel discussions endeavouring to account for the percentage of accidents encountered by those in their early teen years adduce evidence that their driving skill and reflexes more than equal that of seniors, but they lack road sense that comes with maturity. The behaviour of the motor car depends largely on the control of the steering wheel. Attentive sex control is a determining factor in the behaviour of individuals. This being so, youth cannot afford irresponsible moments and to hold lightly the steering wheel of sex impulses.

Road safety and steering wheel philosophy is a popular cause in theory. However, in practice it is precision function of self-control and selflessness.



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A "REMINDER" . . .

FROM THE PRESIDENT
OF W.C.W.F.

It is now over six months since our World Convention in Puerto Rico. How time flies! This fact reminds us that already we should be having the "forward look" — thinking and praying for our World Convention to be held in Adelaide in 1970.

Here is a "reminder" for our women's groups:—

The June issue of the W.C.W.F. Newsletter is now to hand, and I urge all women to read this. Obtain a copy from your President or Secretary, and so become better acquainted with the "workings" of our world-wide fellowship.

The two biographical sketches in each issue will tell you something about our Executive members, so that you will feel that you "know" them when, as we hope, they are our guests in 1970.

We are urged to use the Prayer Topics printed in this issue, and, by doing this, feel the closer bonds of fellowship as we link hearts and minds in prayer together.

All women's groups are also asked to use the Birthday Programme printed in this issue, and so share in another experience of mutual blessing.

Study, too, the "News Items," and become more aware of how some of our distant Fellowships "work."

Already we have been privileged to entertain some of our American friends as they passed through Adelaide. First, of course, Dr. Kirkpatrick, on his all too short but providential visit, and meeting with our Executive Committee; Mr. and Mrs. Boyd, of Indiana; and Dr. and Mrs. Einhorn, from Louisiana, who were able to have fellowship with us at Park Street, Unley, one Sunday morning.

These members of our brotherhood in U.S.A. all told us how eagerly our American friends are looking forward to the 1970 Convention. Let us share in their anticipation—Kathleen E. Lawton (President, W.C.W.F.).

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• OVERSEAS MISSIONS

THEY HAVE EYES — BUT CANNOT SEE

BY HARIBA WAGHMODE

While reading today's newspaper I came across an interesting headline, "Literate population of Maharashtra State is 29 per cent, out of which 50 per cent live in urban area and 22 per cent live in rural area."

This set me thinking. I tried to recall the literacy percentage of India prior to Independence. If my memory is right the literacy percentage of our country was only about 15 per cent, out of which about 25 per cent lived in cities, and about 10 per cent was scattered into the villages of India. At the outset I could see that the country has made some progress, but I was troubled within because of the speed at which this progress was reached — eighteen long years the country took to achieve this much!

Of course, India was passing through her critical period. She had to find her way through a multitude of problems and adversities. Slowly but surely she was overcoming them all — not alone! but with the help of the friendly nations. With their help much has been achieved and there is a lot yet to be achieved. We thank God for this common love and friendship between nations.

Thinking about the common friendship we should think about the common enmity also. Poverty, ignorance and suffering can be classed as common enemies of mankind. They are enemies both in the physical as well as spiritual realms.

Talking about ignorance we can define Ignorance as absence of Truth. But in the darkness both Truth and Falsehood, Real and Unreal, seem to be alike. It is only when the darkness is expelled the Truth can be exposed or revealed. In other words, the presence of Light

expels the darkness and reveals the Truth.

The Psalmist says, "The Word of God is the light unto my path, and the lamp unto my feet." This light is able to expel the darkness and reveal the truth to us.

But there are people in this world who cannot see in the light also. They are blind themselves. And such is the condition of the 80 per cent population of rural India. They are blind in a way as they are illiterate. They have eyes yet cannot see! They cannot read the Word of God which can be a light unto them.

What can be done about them? The Lord Jesus used to open the eyes of the blind and make them see. Would the Lord Jesus do the same miracles again these days? Certainly he would! He has promised to do them through his obedient and faithful disciples. This is what we seek to do through our educational institutions and evangelistic programmes. We solicit your prayers, that all those who sit in darkness may see the light and receive the Lord Jesus, the Saviour of the world, who said, "I am the Light of the world, he who follows me shall not walk in the darkness."

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QUESTING

WITH

A. E. WHITE



Don't you think there is too much emphasis on academic ability in candidates for the ministry, and not enough upon devotion and commitment to Christ? After all, the disciples did a pretty good job without university degrees.

Many years ago, when I puzzled over the disciples being "ignorant and unlearned men," I discovered that this was probably a charge by their enemies, and loses some value as a judgment. Then, too, I was reminded that the disciples were with Jesus for three years and this was the finest training ministers ever had.

When the early church had to give answers to their enemies for the faith it held, many of those answers were scholarly as well as devout. It would be wrong, as well as foolish, to suggest that the most learned Christians are the most devoted. Some whose lives have been radiant with the Spirit of God have been unlearned. Learning and Christian loyalty are not the same thing, but a minister requires both.

The gospel must be preached to those outside the church, and the members inside must be taught. These things require developed capacities. One would not argue that a Christian doctor needs less training than a non-Christian doctor. Similarly, the Christian minister works in fields where many skills are required. He must have the capacity for such work, and he must develop that capacity to the full.

I think that all of our colleges are more concerned with Christian devotion and commitment than with academic training, but having accepted a student because of his commitment, they then seek to train him to be an effective minister. So far as the teaching-preaching ministry is concerned, a man with a great knowledge of God, but with no capacity for sharing that knowledge, is almost as much out of place as the man with little commitment but great ability.

To be a minister or missionary, a man (or woman) must have the following: (1) A real spiritual experience. He must know Jesus the Christ as Lord. (2) He must have special training. A lot of this will be concerned with learning what to think, but he must also learn how to think. (3) He must be able to communicate. It doesn't matter how much we know about Christ or how well we know him if we cannot share that knowledge with others. (4) He must have compassion for mankind. This means that he must learn about people. He can't love what he does not understand. (5) He must also have the power to see it through. He that endures to the end will make the best kind of minister.



SPOTLIGHT ON W.A. . . .

TRAINING ACTIVITIES

Training for Service has become top-line news in W.A. Slowly but surely the Conference Training Committee has developed a programme worthy of notice. Commencing in Feb. 1964, a course of lectures on Wednesday evenings has brought together a keen band of students of varying ages. There is a "Preaching Course" of three years, a "Teaching Course" of two years, and there are two lecture periods of 50 minutes each, every Wednesday.

At the close of 1965, six students completed the two years' course, and 18 completed selected parts of the course. Those who completed the assignments for the whole course were granted diplomas.

This year five are completing the three years' course, six others are commencing it, and 16 have enrolled for the two years' course. Both courses include New Testament, Old Testament, Doctrine, Evangelism and Missions. The Preaching Course adds Church History, Restoration Movement, Apologetics, Preaching, and an extra unit of New Testament, while the Teaching Course has Christian Education and Youth Leadership. A library of 300 books has been assembled.

In addition to the classes meeting in the city, tape recordings and duplicated notes are supplied to country churches and centres, where the ministers organise training sessions for members of their churches. During the year "long-week-end" seminars

are offered to the country churches within reasonable car range of the city. Committee members and co-opted helpers conduct discussions on various aspects of preaching, teaching, women's work, club work, music and Bible School work.

In W.A., Scripture is a recognised subject for the Junior University examination, and the Committee has published a series of text books for the three years' course laid down for Junior Students. Book 1 covers O.T. significant historical events from Judges to the Captivity. Book 2 covers Mark and Acts 1-15; 1 Corinthians. Book 3 covers Luke, Acts 16-28 1 Corinthians. These alternate year by year.

Additional booklets cover O.T. supplement to Captivity, Ephesians and, added in 1966, James. These latter are due to slight variations in the course set. The text-books have become widely recognised and are used by many Scripture teachers outside our own brotherhood. The number of young people taking Scripture as a Junior subject is very encouraging.

The Committee advises that a planned course of Scripture lessons for the weekly Religious Instruction periods in State Schools, to be carried out in conjunction with the Ministers' Fraternal, is a possibility in the near future. There is no "agreed syllabus" in W.A. as in some other States.

We commend the Training Committee for its painstaking work.

MOVEMENT. Members from all the churches in the central section of Launceston meet in our chapel for discussion and Leadership Training sessions . . . The C.W.F. are co-operating with the National Council of Women in the observance of Aborigines Week in July. A display of work done for Carnarvon and Norseman Missions will be featured. . . The morning service on May 29 was broadcast over Radio 7NT.

A. C. MALE AT SOUTHPORT

(Qld.). A. C. Male, Youth Director, spent a day with us and gave three addresses. Four scholars at gospel services confessed Christ . . . The State Shield for examinations was again won by our school, this being third year in succession they have won it. Each year one of our scholars has gained the top marks, 100 per cent. This year it was Portia Miller . . . We soon will have to enlarge our building to cope with visitors . . . The B.S. anniversary services attracted large gatherings and were most successful.

— VIETNAM PROTEST —

The following notice will appear in "The Australian," on June 4, inserted by Churches of Christ Dept. of Social Service, Melbourne, and paid for by gifts from interested church members in Victoria and Tasmania.

WAR IS CONTRARY TO THE MIND, SPIRIT AND TEACHING OF JESUS CHRIST.

In the light of its past resolutions, "That War is contrary to the mind, spirit and teaching of Jesus Christ, and does not solve problems, but creates them," (Conference, 1962 and 1965), this Conference registers its strong and specific opposition to the involvement of this country in the War in Vietnam, and urges the withdrawal of troops, both National and Service-men and Volunteers." . . . a resolution of a majority of delegates at a session held on March 31, 1966, of the Conference of Churches of Christ in Victoria and Tasmania.

ARANA HILLS PROJECT

(Qld.). Arana Hills is a fast developing suburb of Brisbane. A new work, sponsored by Stafford church and Kenmore Christian College, commenced there on May 8. The population, already 2,000, will eventually exceed 10,000, and ours is the first church. The new move has been well received by many residents, and the early response is encouraging. There were 11 children at B.S. on the first day. 20 attended the second Sunday. The first worship and communion service, on May 22, had Rex Ellis, B.A., of Kenmore, as guest preacher. Initially, the meetings are held at the home of Mr. and Mrs. Ray Wilson, Stafford members living in Arana Hills. It is hoped that the way will open to purchase suitable property in the near future and to commence building. Mr. and Mrs. Colin McCosker, previously of Mayfield, N.S.W., now of Kenmore, have been assigned to the work here. There are great possibilities in this new field.

NATIONAL DIARY

- JUNE:**
- VICTORIA**
- 3 —C.W.F. Council Meeting, Reception Room, Churches of Christ Centre, at 11 a.m. - Guest Speaker: Miss Doreen McArthur Berry, Hon. Representative Christian Television Association of Victoria. Leader of Devotions: Mrs. A. A. Avery.
- 6 —Explorers' Mid-Year Tea.
- NEW SOUTH WALES**
- 6 —Brotherhood Inter-Departmental Conf.
- 10-13—B.S. Workers' Fraternal — Camp, "Greenhaigh," Lake Illawarra.
- SOUTH AUSTRALIA**
- 1, 8, 15, 22, 30—Marriage Guidance Course.
- 5 —Annual Offering for Christian Unity.
- 11 —Eyre Peninsula Conference.
- QUEENSLAND**
- 10-13—Youth Convention, Caloundra.
- 17 —Combined Metropolitan C.Y.F. Meet., Ann St.
- WESTERN AUSTRALIA**
- 3-6 —C.E. Union Annual Convention, Wesley Church, Perth. Guest Speaker: Rev. R. W. Wrightson (C.E. Nat. Pres.).

SOUTH PERTH EVANGELISM

(W.A.). There have been eight decisions and three baptisms this month. Mesdames Stevenson, Richards and Pallot shared in a special Mother's Day service. The C.W.F. held a "Sweethearts, Brides' and Mothers'" evening, when a number wore their wedding or bridesmaids gowns. Mrs. Richards led a panel in a very challenging discussion on marriage . . . The Y.P.S.C.E. had an International Night, with visiting Indian missionary, Miss Hazel Skuce, as guest speaker. \$20 was raised toward the W.A. Youth Project . . . Geo. Wood is nearing the end of his tour. Since leaving America he has conducted a Sunday service in the church at Leicester, England, where Stanton H. Wilson is minister. He has been to France, and in Rome had fellowship with Miss Diane Hughes, another of our members who is on a world working tour. He will also visit Greece, Israel, and our mission in India, and will recommence in South Perth on June 26. Geo. Smith is still conducting the Sunday services and the midweek Bible study.

CRUSADE COMPLETED

(Maryborough - Baddow - Hervey Bay, Qld.). The Senior Citizens' Hall was packed for final Crusade meeting, May 22. This was a fitting climax to a time of great spiritual blessing. There were no outward decisions, but many contacts have been made. Follow up is planned. The church has been greatly encouraged. David Mansell, the evangelist, gave clear and powerful messages each night on Bible Answers to Modern Questions. Bettye Harcus was soloist and D. G. Nelson, song leader. Dr. Jauncey, of Kenmore, spoke on May 15, during Crusade. Barry Nowitzke also gave messages in song. The eleven nights of the Crusade averaged 138 in attendance. . . On May 8, Mother's Day, the C.W.F. led first portion of meeting. A young lady was baptized . . . C.Y.F. hired bus on May 2 holiday and journeyed 100 miles to Noosa for day of fellowship.

TO VIETNAM

(Dandenong, Vic.). An R.S.V. New Testament was presented to David Aulich before he left for Vietnam on army national service . . . Food parcels go out to India every few weeks . . . The brotherhood color film was shown to the church on May 29, by Norman F. White. . . The recent Men's Fellowship tea featured a speaker on racial discrimination . . . The C.W.F. Evening Group held a bridal gown parade, followed by a discussion on Christian marriage. . . The men have painted the outside of the church . . . Our 16th Dandenong Scout Troop was awarded a "C" Grade Pennant for camping efficiency at Gilwell at Easter . . . On May 8, five mothers presented the play reading, "Morning Coffee" . . . The B. and F. B. S. recently screened the film, "Freedom in Their Souls" . . . C. Warmbrunn is progressing favorably after surgery . . . During June, the evening service will commence at 5 p.m. as an experiment.

Recommend to Your Friends!

"THE AUSTRALIAN CHRISTIAN"

OUR HISTORY

(Melb.). A great deal of the history of our churches in Australia has been lost for ever because those who could have told of the adventures, achievements and disappointments of the pioneers of the Restoration Movement, did not put on paper the things they knew, and for which we now search in vain.

We owe a great debt to some of our members who have worked hard to gather and preserve the history of our Movement. Those who have interesting information about people and churches are invited to write to the Editor for the Churches of Christ Historical Society. He is Wilkie J. Thomson, 143 Surrey-rd., Blackburn, Vic. The April issue of the Society's Digest contains biographical notes on W. C. Craigie, T. H. Scambler, T. G. Mason and Mrs. Madge Staples.

JOHN BIRT FOR HOBART

(Melb.). John Birt has been chosen to play for Victoria in the Australian Rules football carnival in Hobart. He is a member of the North Essendon Church of Christ and has given splendid and consistent Christian witness in Victoria's major sport. Ken Fraser, a prominent youth leader at the North Essendon Presbyterian Church, is captain of the Victorian team. Ken and John are captain and vice-captain, respectively, of the Essendon League football team.

UNIQUE WOMEN'S FELLOWSHIP

(Carnarvon, W.A.). Women's groups have been regularly meeting in Carnarvon. 18 Mission ladies met in the superintendent's home once a month, and the Aboriginal Native Reserve ladies, averaging 25, met under a bough shelter each Tuesday for Bible study and sewing.

In March, this year, the Mission ladies, having regard to the opening of the Churches of Christ Christian Centre in Carnarvon next September, joined with the town ladies and Aboriginal Reserve C.W.F. to form a fellowship devoid of barriers as to color or creed.

The Carnarvon Christian Women's Fellowship is a unique opportunity, for all meet because "God hath made of one blood all nations of men" (Acts 17:26). The Fellowship would appreciate the prayer concern of all the churches.

FEDERAL CONFERENCE CHOIR

With the 31st Federal Conference of Churches of Christ only a little over four months away, the Melbourne Arrangements Committee is becoming increasingly busy with the preparation of local arrangements and facilities.

At the April meeting of the committee it was unanimously decided to organise a special Federal Conference Choir. This will be open to members of church choirs, the Churches of Christ Choral Society, the Campbell Singers, and all other persons who have an interest in and a talent for singing, and who will be willing and able to assist. The committee understands that present obligations of singers will have their first loyalty. Nevertheless, it is hoped that, as this choir is for a special purpose, and a limited time only, many will find it possible to give the extra time needed

101 IN JUNE

(Hobart, Tas.). Congratulations are being extended to Mrs. Cook, who will celebrate her 101st birthday in June. She is a resident at the Queen Victoria Home. Before moving to Hobart, Mrs. Cook was a member at Nubeena, where she still has relatives and descendants in membership . . . The church provided accommodation for 29 C.E. delegates from W.A., who toured the State after the national C.E. Convention in Launceston. Many of the group were taken on a tour of the city and farewelled fellow Endeavourers on the "Empress of Australia" . . . The church offers sympathy and prayers to Mr. and Mrs. W. Cooper in their illness . . . The Evening Women's Fellowship presented a play at the annual mother's night, to which all mothers were invited. The devotions were presented in a tape-recording from Mrs. M. Holloway, of W.A.

MA MA CREEK IS 81

(Qld.). S. Rogers, of West Moreton circuit, was guest speaker at the 81st anniversary services. His theme was "Jesus Calls." The secretary, E. F. Cole, welcomed visitors at the fellowship tea. Greetings were brought by visiting preachers and past members. Gatton church joined us for both Sunday services, and assisted with vocal and instrumental items. The Pres. of the S.Q.C. Conf., D. Risson, brought a greeting and a solo. F. J. Winter presided over all meetings, and M. H. A. Pieper, Gatton, took part . . . Miss Dorothy Howden has been a visitor prior to returning to New Guinea . . . Deanne Compston, of Deacons House, Sydney, addressed C.E. on May 27 . . . The church shares with the Horrocks family in mourning the sudden and untimely death of their mother.

MANY VISITORS

(Gilgandra, N.S.W.). On May 15 there were many visitors, as folk had returned to Gilgandra for wedding of Brian Hill, student of Woolwich Bible College, and Merle Quayle. Mrs. Hill journeyed from England to be present at the wedding of her son . . . Many folk from Balladon and The Pines were present on May 22. Mrs. Ward confessed Christ. . . Miss Hazel Quayle and Mrs. Benz rendered a duet.

to participate in preparation for an excellent choral presentation at Federal Conference, whilst also maintaining their present commitment.

A. R. Haskell, a Past President of the Victorian Conference, a member of the well known and widely used Christian Endeavour Quartette Party, and conductor of choir for the National Christian Endeavour Convention held in Melbourne a few years ago, has graciously accepted the committee's invitation to serve as conductor.

Practices will be held in the Reception Room of the Churches of Christ Centre, 217 Lonsdale-st., Melbourne, on Tuesdays at 8 p.m., commencing on June 14. All singers are requested to accept this notice as a personal invitation. Mr. Haskell and the Arrangements Committee will greatly appreciate the help of all who can accept the invitation.

CONCERNING THE HOLY SPIRIT

BY DAVID J. SCHOFIELD, B.E., Dip.Ed.

Of all the New Testament doctrines, one of the most vital is that concerning the Holy Spirit. We are living in an impersonal age, and much of this impersonality has been carried over, not only into business and home life, but also into spiritual matters. This seems particularly evident in relation to the Holy Spirit.

It is imperative that we understand clearly the teaching of the Word of God concerning the Holy Spirit. Since the days of the early Church, much has been written and spoken about this doctrine that is far removed from the truth. Councils, creeds and modern thinking have all contributed to the confusion and uncertainty evident today. The only authority for teaching concerning the Spirit is the Word of God. To misunderstand is to endanger one's own salvation (Rom. 8: 1, 9, 14). What then does the Word teach about the Spirit?

The Personality of the Spirit

Personality is to be attributed to the Holy Spirit. He is not just some sort of spiritual influence, nor any emotional sentiment. The Greek word "pneuma" translated "Spirit" is neuter gender. On this fact is based the view of the impersonality of the Spirit — but this view cannot reasonably be held. It is impossible to understand the N.T. references on any basis other than that of equality in his personality with the Father and the Son.

The following are some of the facts of Scripture that prove beyond doubt the personality of the Holy Spirit:

(a) The names given to the Spirit should be sufficient to show that he is a person: "The Spirit of the Father" (Matt. 10: 20); "The Spirit of Truth" (John 15: 26); "The Spirit of Christ" (Rom. 8: 9); "The Spirit of His Son" (Gal. 4: 6), and many more.

(b) The main passage, however, is John 14-16. Having described his own intercessory work, the Lord promises "another Comforter" ("parakletos" — one who stands alongside; helper), and the context unmistakably demonstrates the personality of this Comforter. In John 14: 16-17, 26; 15: 26; 16: 7-15, the whole presentation, particularly Jesus' use of the masculine personal pronoun "ekeinos" (he), could never describe a mere influence.

(c) He is said to do things that only a person can do, such as "reproving"

David Schofield is a graduate of Woolwich College, and minister of the church at Cardiff, N.S.W.

(John 16: 8), "speaking" (John 16: 13), "commanding" (Acts 13: 2), "interceding" (Rom. 8: 26), and descriptions of his relation to us all imply intelligence, will, etc. — that is, characteristics of personality.

The Deity of the Spirit

The Spirit is the third member of the Godhead. The God whom we worship is Father, Son and Holy Spirit (Matt. 28: 18-20).

(a) The Holy Spirit is placed on an equality and in unity with the Father and the Son in relation to baptism (Matt. 28: 18-20).

(b) In the benediction, in 2 Cor. 13: 14, again the Spirit is placed on an equality with the Father and the Son.

(c) New Testament references to the Spirit would be equally referring to the other Persons of the Godhead — e.g., The Christian's body is described as "the temple of the Holy Spirit" (1 Cor. 6: 19-20). All this points to the Deity of the Spirit.

The Gift of the Spirit

Jesus made it plain that discipleship means sacrifice, and that the Christian life demands very high standards (Matt. 16: 24-25). God has not left us alone to live this life. To every believer he gives a special gift — the Holy Spirit himself to abide in us. Without his presence the Christian life and salvation are impossible (Rom. 8: 9).

It is important to remember that the indwelling of the Holy Spirit is only received by the Christian. Jesus makes this quite clear in John 14: 16-17, where He speaks about the "Spirit of truth, whom the world cannot receive . . ." Certainly, the Holy Spirit influences the unconverted through the Word, but as an abiding, indwelling guest who makes Christ a living reality in the life, he is received only by those who receive Christ as Saviour and Lord.

The indwelling presence of the Holy Spirit is "the gift of the Holy Spirit" (Acts 2: 38), which must not be confused with the "gifts" of the Spirit, which are special gifts of miraculous power given to the apostles and to those on whom they laid hands (Acts 2: 4; 8: 17-18). Nor should the "Gift" of the Spirit be confused with the "Baptism" of the Spirit. This "baptism" was granted to special persons for a special purpose — the apostles at Pentecost and the household of Cornelius (the first Gentile Christians). In both instances miracle-working powers were associated with the "baptism."

The Work of the Spirit

Primarily the Holy Spirit works through the Word of God. Those chosen to write the Scriptures were so guided by the Spirit that they were preserved from error, and thus enabled to present infallibly the Word of God for the purpose of human redemption. The Holy Spirit, then, is the author of the Scriptures (2 Tim. 3: 16. cf. Acts 1: 16; Heb. 10: 15; 2 Pet. 1: 21). He is also the all-sufficient Interpreter of Scripture (John 16: 12-15; 1 Cor. 2: 10). The Word of God is "the sword of the Spirit" (Eph. 6: 17) and he uses it in convincing men of their sin and persuading them to trust in Christ (conversion) as well as in continuing to transform the believer to become more and more Christ-like (sanctification).

His Work in the World is seen when he convicts the world of sin, righteousness and judgment (John 16: 8-11; Acts 7: 51; 1 Cor. 2: 4-5). He glorifies Christ and testifies of him (John 16: 14; 15: 26; Acts 5: 32).

His work in the Christian is seen in active regeneration (the new birth - John 3: 5-6, Titus 3: 5). He gives the capacity to receive and appreciate spiritual truth by imparting a spiritual nature. He dwells within the heart (life - John 14: 16-17; 1 Cor. 3: 16), and as he does so he aims to produce in the Christian's character the fruit of the Spirit (Gal. 5: 22-24). He seals and secures the believer for God until Christ's return (Rom. 8: 16; Eph. 4: 30; 1 John 4: 13).

The Holy Spirit intercedes in prayer for the Christian (Rom. 8: 26). He teaches (John 14: 26), comforts (Acts 9: 31), leads (Acts 16: 6-8; Gal. 5: 18), and helps our weaknesses (Rom. 8: 26). He is responsible for the transformation of character and we are warned not to grieve or quench the Holy Spirit (Eph. 4: 30; 1 Thess. 5: 19).

His Work in the Church is seen as he empowers the Church, as well as individual Christians. He makes unity possible (Eph. 4: 3-4). He is to be regarded as appointing elders in the churches (Acts 20: 28).

As Alexander Campbell wrote in "The Christian System" —

"We are, by divine authority 'immersed into the name of the Father, the Son, and the Holy Spirit,' in coming into the kingdom of grace; and while in that kingdom the supreme benediction is 'the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you.'"

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WOMEN'S ACTIVITIES

S.A. WOMEN'S CONFERENCE

At the May meeting the attendance was 163, including 129 delegates, and four country visitors. Devotions were led by ladies of Colonel Light Gardens, theme being "Message of Bells."

President reported on visits to Whyalla and Southern Eyre Peninsula. Social Service Dept. — Churches of Christ are responsible for cake stall at Temperance Alliance Fair on July 29. Helpers still required for Morialta Sewing Guild on 4th Wednesday each month, at 10.30 a.m., Morialta Office, Flinders-st., Adelaide. July 15 is Neurosurgical Research Foundation Badge Day.

Musical "At Home," arranged by the Women's United Church Association will be held in Adelaide Town Hall, at 2 p.m., on June 26. Admission 30c. Proceeds for Winifred Kiek Scholarship.

Midyear Conference commenced at 12.45 p.m. Questions which had been submitted by individuals and groups, and which related to women's work at both local and brotherhood levels, were open for discussion, in which many participated. Appreciation was expressed of the manner in which the meeting was conducted.

Next meeting, on June 2, is the Home Mission Rally.—M. Wright, Asst. Sec.

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

In May, 183 delegates from 54 churches attended the first of three Council meetings to be held in the evening during the year in an endeavour to co-ordinate the whole work of Christian Women's Fellowship.

The President, Mrs. Heard, introduced the Conference President, A. Ross. Lloyd, who led the devotions.

The Rev. Lloyd Phillips, Director of Marriage Guidance Council, Vic., spoke on Teenage aspects of Home and Family Life.

The President welcomed new delegates, and also Mrs. Jack Smith, who was at Council for the last time before returning to the New Hebrides. After being assured of the prayerful support of all members, Mrs. Smith responded, thanking everyone on behalf of herself and Lily. Miss Smith and Miss Jan Hunting leave Melbourne on May 23.

The new officers of the Evening Fellowship Committee were introduced by the President, and the Supt., Mrs. St. Aubyn, conducted the business of this committee.

The intercessory prayer, led by Mrs. Crowden, remembered those bereaved during the month and all missionaries on the field.

It was announced that Matron Gall was in urgent need of staff to help care for the aged at the Oakleigh Christian Guest Home.—F. Morris, Asst. Sec.

N.S.W. C.W.F.

One hundred were present when the new President, Mrs. C. J. Mackenzie, was in the chair for the May meeting. The theme for this year is, "I can do all things through Christ which strengtheneth me."

This is to be developed each month by churches taking the devotional sessions. On May 6 the Belmore ladies brought the thought, "I can care through Christ which strengtheneth me."

LETTERS FROM TERTIUS . . .

DIALOGUE

TO THE EDITOR,

I always thought that dialogue was a word used for the Sunday School Anniversary playlets we used to put on, and people used to pay sixpence to see, before television started putting on the same sort of corn for nothing. But the other day we had a visiting preacher who stressed the need for dialogue. I know that he didn't mean the old-time plays. It was a sultry morning and I wasn't with him all the time, and I didn't quite get it. At lunch I asked the wife, "What was all that about dialogue?" She said, "The man was saying that Christians ought to listen to non-Christians." I blew up. "Rubbish!" I said. "We're supposed to tell them the gospel, and not listen to their crack-brained ideas. If they don't accept what we tell them, it's their fault."

The old sub-conscious must have been working during my afternoon nap, because I was still thinking about it when I came to. I thought, maybe we do have to listen to them courteously and interestedly if we expect them to do the same to us. Perhaps we must listen to them at length, about anything they want to talk about, so that we can understand how they feel and think, before we can share our own experience of the gospel at the place of their need.

I'm still not sure that it will work, but tomorrow at lunch time I'm going to try it out on old Bert. He's a humanist.

Editors have to listen to everybody, by the look of the "A.C." They must be all right at dialogue.

TERTIUS.

Each meeting this year will feature a particular ministry. In May, it was "Ministry to Migrants." Mrs. Fewchuk, the speaker on this occasion, was born in America, of Russian parents. After serving as a missionary to Spanish people, she married and, with her husband, came to Australia as missionaries to Russian migrants coming to our country. We were given an insight into the various races now living in our land, and their needs. Mrs. Fewchuk stressed particularly that we should invite them to worship, even though they may not understand the language.

Two members of the Slavic church which meets in City Temple each Sunday afternoon, sang a lovely duet in Russian.

Mrs. Bedwell gave a bright and enthusiastic resume of the recent house-party at Gilbulla.—D. A. Elliott, sec.

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Mrs. Kemp, Kathleen and Margaret Roberts, Merrian Sykes, Dianne Holbrook, Dulwich, S.A.
Betty Stayner, William Follet, Paul Munro, William Conyers, Black Rock, Vic.

MEMBERSHIP

Mrs. Haywood, Baptist church, to Norlane, Vic.
Mr. and Mrs. Ron. Gilbert, West Preston, to Doncaster, Vic.
Mrs. K. Kitchen, Croydon, S.A.
Mrs. Mauger, Maylands to Forestville, S.A.
Mr. and Mrs. Jackson, Bassendean, W.A., to Hampton, Vic.

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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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Jeanette Hester to Roy Aghan, Nth. Fitzroy, Vic.

Deslee York to Avon Moyle, North Perth, W.A.

Merle Quayle to Brian Hill, Gilgandra, N.S.W.

Diane Alexander to Allan Simmonds, Hampton, Vic.

DEATHS

Mrs. Symes; H. C. Easton, Hampton, Vic.

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BIRTH

MORRIS (Ferris). — On May 26, at Canberra, A.C.T., to Wendy and John, a son — Peter John.

ENGAGEMENTS

NOTMAN - KRONE. — Mr. and Mrs. A. G. Notman, 4 Gramplan-st., West Preston, have much pleasure in announcing the engagement of their eldest daughter, Janice Merle, to Phillip Lionel, only son of Mr. and Mrs. J. P. Krone, 12 Ratho-ave., East Brighton, Vic.

ARMSTRONG - NANCARROW. — Mr. and Mrs. R. J. Armstrong, 138 Anstruther-st., Echuca, Vic., have pleasure in announcing the engagement of their second daughter, Brenda Jacquelyn, to David Wynton Nancarrow, College of the Bible, Glen Iris, Vic., elder son of Mr. and Mrs. J. A. Nancarrow, Pt. Lincoln, Sth. Aust.

DEATHS

DAFF. — On May 13, Charles G. S., dearly loved husband of Dorothy, loving father of Gordon and Noelle, Russell and Ruth, Graham and Margaret; fond grandpa of Robyn and Malcolm, Jenny, Leanne and Russell, Andrew and Elizabeth.

MILLER. — On May 9, Hilda May, of 1 Myrtle-cres., Ferntree Gully, Vic., dearly loved wife of George C. Miller.

IN MEMORIAM

GOTGIETER. — Sacred to the memory of my dear youngest grandson, Murray, called home suddenly June 6, 1964, also my dear eldest son, Roy, called home suddenly, Nov. 14, 1961. "In God's care." — Inserted by their devoted "Grannie" and "Mater," Ida W. Gotgieter.

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VICTORIA

TEACH-IN AT CHADSTONE

(Vic.). Sunday evening youth programme for May took form of a "teach-in" on Vietnam. Speakers included Sir Wilfred Kent-Hughes, M.H.R., Professors M. Teichmann and A. Roberts, from Monash University, Colin Smith (Hampton), and Adrian Harris, organising secretary of Community Aid Abroad. Considerable local interest created and many adults accepted invitation from youth group to attend. "Hades" coffee club resumed and will be held monthly . . . Twenty have enrolled for Church and Life Movement . . . B.S. picnic held on May 7 . . . Women's Fellowship regularly visiting Cheltenham Old People's Home as part of its service to those in need.

NEW ORGAN

(Preston, Vic.). The church has purchased a new "Yamaha" electronic organ. . . . Trevor Raynor spoke on May 29, in the interests of Freedom from Hunger Campaign. At night the church combined with other Preston churches in a combined meeting, which packed the Preston Town Hall. The churches closed their own services to make this gesture of unity as a climax to the week of prayer for Christian Unity. Terry Lane, of the East Preston church, led the meeting . . . Mrs. Grace Waterman showed slides of New Guinea for the C.W.F. birthday meeting.

GREAT UNITED SERVICE

(Doncaster, Vic.). A crowded gathering, comprising members of nearly all Protestant congregations in Doncaster, joined together on Pentecost Sunday at a United Church Service, at Athenaeum Hall, Doncaster. J. G. Shaw, Doncaster's minister, led the service, guest preacher was Bishop G. T. Sambell, and a combined choir was conducted by H. Plummer. An offering was taken for Freedom from Hunger Campaign . . . Recently Barbara Berry and Norman Cronin confessed their faith. Men's Society went to Camp Waterman, Monbulk, and created a "New Highway" steps leading to boys' dormitory . . . Two of our elderly members, A. Crouch and A. T. Tully, are in poor health, and the membership have them in their prayers.

KEVIN HARVEY IN HAMILTON

(Hamilton, Vic.). Kevin Harvey led a special weekend of meetings, May 20-22. He and his family stayed with members. The Board was encouraged by K. Harvey to plan friendship visitation. The youth group met in the home of S. Butcher (Board Chairman) on Saturday night to discuss the Lordship of Christ. Fourteen men showed their eagerness to discuss their relationship to God by being present at breakfast at 7.30 Sunday morning. K. Harvey addressed the morning service, and at 5 p.m. led the congregation in an informal church-family service, after which 36 remained for fellowship tea. We shall not forget the challenge to consider the needs of others and in concern, make more effort to "go out" with the gospel.

DECISIONS AT BENTLEIGH

(Vic.). Four young people came forward at the gospel service — Miss G. Skerman, Ian McDonald, Ian Smith, Ian Morrison. Mr. and Mrs. Young and family have been welcomed from Brunswick . . . The young people's camp at Parkdale, led by D. Robinson, was enjoyed by all . . . On May 15, the church service was broadcast over 3AR; the minister, A. R. Pigdon, was the speaker. At night there was a tennis parade, with G. Marton, M.B.I., as speaker . . . Mrs. A. Eldridge and Jennifer are leaving for England and the Continent on May 27.

LADIES LEAD

(North Fitzroy, Vic.). Mother's Day service conducted by ladies, with Mrs. Strack, Pres., Women's Fed. Conf., as speaker. Soloist, Miss D. Gray. Posies were presented oldest and youngest mothers present and to elderly mothers unable to be present . . . The Mission Band held an afternoon for Aborigines. \$36 was raised for linen for Missions. . . . The Young Marrieds paid for renovations to kitchen . . . B.S. had a visit from John Way, from Dept. of C.E., and later had lunch and conference with teachers. During Christian Literature Week a book table was set up in the school hall, with Bibles, children's books and devotional reading for young people.

CHILDREN'S MISSION

(Maidstone, Vic.). Highlight of May was the Children's Mission, conducted by Mr. Lane, a very capable teacher and lecturer. Over 1,000 children enjoyed a time of fun, games and religious instruction. We hope to get many recruits for B.S. . . . On Anzac Day, a car load of our ladies enjoyed an outing at Kyneton Springs . . . On April 26, we were entertained by a film of New Zealand by Mr. Nicolas.

LINKS WITH THE FIELDS

(Frankston, Vic.). Mrs. Munyard showed slides to the C.W.F. recently and told of her experiences as a voluntary worker in New Guinea. Mrs. Hughes, who recently returned from a visit to India, where she also served for several months in a voluntary capacity, showed pictures of Indian missions, at a C.W.E.F. meeting. Food gifts for India were received at this meeting . . . Judith Gentry has returned from Carnarvon, where she spent two months as voluntary helper in the primary department kitchen. She told of her experiences to the C.Y.F.

She now has a position as house-mother to 7-8-year-olds at the Andrew Keir Memorial Home, Mornington . . . The women's sewing group continues to meet fortnightly in various homes. Nine cartons of mainly secondhand clothing has been sent to Dorcas.

BIBLE FIELD DAY

(Croydon, Vic.). On May 1, members attended the united service at the Church of England, it being field day for the B. and F. B. S. The film, "Freedom For Their Souls" was screened. . . . Explorers' Club held a weekend camp, N. Thomas was assisted by J. Williams . . . C.W.E.F. held their sixth birthday on May 3, local groups being present to see a "millinery parade" . . . Members attended H.M. prayer rally at Montrose on May 11 . . . C.Y.F. held a youth tea on 15th . . . On May 1 our church commenced a special "hunger week" to aid "Food for India" programme . . . Two families decorated the building with wheat, flour and bread. A special offering at the end of a week of self-denial of non-essentials amounted to \$170.00.

DECISION AND PRESENTATION

(Northcote, Vic.). A young lady made her decision on May 15 . . . At the Board meeting, a presentation was made to R. E. Anderson (church secretary), having served as sec. for 21 years . . . Conf. Pres., A. Ross Lloyd, was speaker on May 22. Mr. Withers has been the speaker at all other services during past month.

ICE CREAMS FOR INDIA

(Melb.). Eighty-nine 11-year-old Good Companions shared with their "Aunties" in a four-day camp at Monbulk. Each group had a missionary box for Food for India. When the cents and dollars were counted at the end of the camp there were \$33.20. One girl said that she had given two ice creams for India. The theme of the camp was "Our Many Neighbours."

VISITORS

(Hampton, Vic.). Visiting speakers recently were Rev. M. D. Brewer, representing British and Foreign Bible Soc. and Mr. Cann from the Leprosy Mission. . . . Christian Girls' Fellowship enjoyed a weekend camp at Ferny Creek . . . Officers shared in combined breakfast at Cheltenham.



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INDUSTRIAL WORK CAMP

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It's 7 a.m. Breakfast is over. Two cars join the early traffic and six campers are off to work. 7.30 a.m. Clock on! Just six of many employees at two of Melbourne's largest food processing factories. A hard day's work on conveyor belts, or in the warehouse, and then, 5 p.m., back to third floor of the Brotherhood of St. Laurence building in Fitzroy, Vic.

Such was the daily routine for two of the three weeks at a recent ecumenical work camp, one of the first of its kind in Australia. The third week was spent in study and discussion.

The aims were:

- to experience, study and evaluate a contemporary industrial and inner-suburban situation; and
- to gain an insight into the work and problems of the church in such a situation.

Under the leadership of the local Methodist minister, Don. Saltmarsh, studies of the role of the church in urban society raised many questions. Is the parochial church out of date? What is the gospel for the destitute and the derelict? How should the Good News be spread? How can the church get back to being an integral part of God's world, and not separate from it?

To augment personal experiences throughout the camp, three visitors talked with campers informally over evening meals. They were Miss Elaine Martin, social worker and author; F. de Grood, chief social worker in the Victorian branch of the Immigration department; and John Turner, Churches of Christ minister of the Inter-Church Trade and Industry Mission. Rev. David Cox, team leader of the European-Australian Christian Fellowship, whose Carlton milk bar is a meeting-place for migrant youth, and who was instrumental in forming the camp, paid many visits.

Campers attempted to familiarise themselves with the local area and people by visiting espresso bars, night clubs and private homes. A Monday morning "drunks' session" at Fitzroy Court was a depressing experience. The Australian Council of Churches' Conference was another venue visited.

The campers, representing four communions, worshipped with Methodist, Churches of Christ and Syrian Orthodox Sunday congregations. One camper was a "local" the other five were in a completely new environment.

During the first two weeks the small number, and physical fatigue, intensified personal relationships, and at times it was difficult to reconcile and accept individual differences and conflicting ideas. It was necessary to learn tolerance, in a spirit of Oikumene.

Three Saturdays were spent away from the situation. Time was given to relaxation, especially during the first two weeks. Thus the campers were able to retain individuality while sharing ideas and experiences.

The camp, held under the auspices of the Victorian Christian Youth Council, was voted a very worthwhile experience. More camps like this should follow. Working as unskilled laborers, side by side with new and old Australians, and living and learning together in a different environment, a little was discovered of what it means to be involved and identified with fellow men. There was a

challenge to re-examine faith in new light as endeavour was made to accept people for what they are.

Campers came away from this deep learning experience with maturer and better-informed outlooks on Christianity and the church.

Kay Sarll is a member of the Templestowe Methodist Church, and is a trained primary teacher. She is spending a year working full-time on the European-Australian Christian Fellowship (E.A.C.F.) team.

John Oldfield is a member of the Church of Christ at Surrey Hills.

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W.A. Conference. Additions in the past year were 126, with the total now 1,729. E. G. Warren was president. The Conference viewed "with humiliation the prostitution of the sacrifice of giving to the spirit of gain, by the use of such methods as spinning jennies, art unions, and other gambling methods, in raising funds for patriotic purposes." Here and There. Mildura district has two resident evangelists. A. H. Wilson is supported by Mildura, and A. E. Marler by Merbein, Galah and Carwarp . . . Chap.-Capt. G. P. Cuttriss was injured in an army march in Adelaide. A thoughtless and excited bystander waved a flag which frightened the chaplain's horse. It slipped and fell, crushing the rider's leg. Officers and Duties. An article by W. L. Ewers outlined the duties of church officers. Evangelists: Preach the gospel, form churches, have oversight of churches. Elders: Protect the flock, feed the flock, administer discipline. Deacons: To care for the secular wants and interests of the church. Current Topics. F. C. Spurr, as President of the Free Church Council in London, declared that there was no justification for the denominationalism isolation from one another. The Congregationalists and Baptists should unite for a "denomination should never be founded upon a sacrament." J. E. Thomas commented: "We trust that Mr. Spurr does not mean he is willing to give up the sacrament of baptism . . . this would be too great a concession ever for church union."

Church Chuckles by CARTWRIGHT



"I must say I admire the determination of our new Finance Chairman!"

NEW ECUMENICAL MAGAZINE

(London). A major new ecumenical project has been launched in Britain in the form of a mass-circulation monthly journal, which has been endorsed by leaders of the Anglican, Roman Catholic and free churches. It is called "Sunday," although its issues are planned to come out on Fridays.

Edited by an Anglican, with a Roman Catholic and a Protestant as associate-editors, the magazine is aimed at a family readership with a circulation of 500,000 as its goal. Principal article in its first number, dated May 1, was on Pope Paul VI.—E.P.S.

KARL BARTH IS 80

(Basel). Numerous honours and tributes were paid here to the eminent Swiss Theologian, Prof. Karl Barth, on the occasion of his 80th birthday on May 10.

In a ceremony, at which the University of Basel conferred on Dr. Barth an honorary doctorate, the General Secretary of the W.C.C., Dr. W. A. Visser 't Hooft, credited him with having created a theological situation in which "a theologically relevant ecumenical movement could arise."

At the ceremony where he was given the doctorate, more than 150 prominent persons, colleagues, friends and students heard Dr. Barth offer this simple response to eulogies paid to him as a "great theologian":

"No one should be called a great theologian; the two words contradict each other. I would only like to be known as one who has been faithful to the Word of God. That is the only thing that matters."

In Geneva, the church weekly of

French-speaking Switzerland, "La Vie Protestante," observed the occasion by publishing an interview with the Basel professor, in which he pointed out that the present generation had been enabled to see in the message of the gospel "a message of freedom." But, he added, "this freedom is a freedom of obedience."—E.P.S.

RELIGION AND CENSUS

"Keep the census Bureau out of religion" was the editorial plea of the May 4 issue of "The Christian Century," independent ecumenical weekly published in Chicago. Reacting to an announcement that the U.S. Census Bureau may include questions on religious beliefs in

its 1970 census, the journal contended that, whatever the kind of questions, they would intrude into an area of private belief where the government had no business. The editorial noted that Jews and Christian Scientists have gone on record opposing such census questions, which it said were requested by "the Roman Catholic Church and Protestant denominations."—E.P.S.

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OPEN FORUM

We invite correspondence, but ask that letters be brief. If they exceed 250 words, the Editor reserves the right to reduce or reject.

CHRISTIAN EDUCATION.

To the Editor,
How long can some of our leaders in Christian Education hope to keep walking down the middle of the road? R. V. Longthorp's article ("A.C." 30/4/66) is most disturbing. He refers to Harvey Cox, referring to the source as an excellent little book, but proceeds throughout the remainder of the article to virtually suggest that all the church needs, so that the Master's work will get done, is to oil the old machine with current Christian Education technique.

It is common knowledge that over 90 per cent of our new members come from the under 25 age group. What figures are available seem to suggest that of 100 scholars entering our Kindergartens only 10 will ultimately remain as adult members of the church. In the face of this situation he assures us that in the Sunday School all we really need look at is the quality of our teachers.

For years now we have been going to Christian Education Conferences where, under able leadership we have been led to express some very disturbing thoughts about the church. However, each time we return we seem to find the same leaders saying to us that it was good for us to be disturbed, because this will help us keep the same old machine going.

When are they going to get off the middle of the road and say, clearly, that to do her job today the church must be prepared to treat every past way of working as being probably suspect? When everything that is a traditional way of working is offered up in the spirit of Abraham (Note: he did not slaughter Isaac!), Christian Education techniques can then be the key to our discovery of Christ's will for his church today.

In the Sunday School, as in all areas, nothing can escape continual examination and reevaluation. I agree, let's look at the teacher, but let us also question, when, where and how a school should meet, what we teach, and the experience of those who wrote it. Those who provide our teaching materials need to be theologically sound and adequately trained in modern teaching techniques, but they also need to keep in touch with the secular world. —Ivan K. Hull, S.A.

R. V. Longthorp comments:—
If I gave the impression that the old machine merely needed oiling then I'm sorry. The article in question was not

intended to be a treatise on the Bible School, but as wide a sketch as possible indicating the task of Christian Education as a whole. Teacher training was singled out; other important aspects were deliberately omitted. However, I still contend that the quality of the teaching, widely defined, is still the key to the majority of our problems.

Christian educators are not necessarily walking down the middle of the road because they do not always loudly advocate new places, times, modes and types of meetings, etc., for the school. This whole business of getting the work of the church done effectively is a little more complex than, I suspect, Mr. Hull realises. We ministers are facing at least four revolutions which have hit the church all at once, and they all bear on the other. There is the deep questioning of the very truths of the Christian faith, and how they can be understood in this age ("Honest to God"); then there is the question of understanding the mission and nature of the church in this secular age; further, there is going on a lot of deep questioning as to the child's readiness for religion; then there are these other questions about restructure.

If some of us appear to hesitate it is only because we do not wish to be glib, or to trade in pious gimmicks — it is because we are trying to work at as deep a level as possible. A cardinal rule for all responsible leaders is, before you throw anything out, have something better to put in its place.

COLLEGE CO-OPERATION.

To the Editor,
It is a great pity than an article savouring of "sour grapes" should be submitted by a minister of the gospel. Furthermore, it seems to me that far too much time and effort is being put into Conferences and committees, instead of getting on with the job of preaching the gospel, and I don't mean standing up in a pulpit.

We are fast becoming a denomination, or perhaps just another department, and would do well to retrace our steps and follow the example of past ministers (e.g., D. R. Stirling) who did not wait for Conference or committee decisions, but got on with the job of going about doing good and applying commonsense, which was their only constitution apart from the Bible.

Without autonomy we would not be in existence. —H. W. Wiltshire, Qld.

COLLEGE CO-ORDINATION.

To the Editor,
In politics, of which we have more than enough at present, heat is generally in inverse proportion to knowledge. Some of the church differences concerning which there has been so much fuss have their share of the same condition.

Monsignor P. P. Saydon, of Malta, recently stated, "Priests have never been in agreement. Only once did they agree — when they crucified Christ." Maybe then there is some excuse for lesser mortals in a minor denomination, who don't need much provocation to take up a pen.

It is good that "Forum" caters for such debate, but do we appreciate our national paper enough when we pay for it less than is laid aside for the daily press and weekly magazines. Have we not a profound respect for each of our three Colleges, and their faculties? It is my belief that the delicate matter of dealing with "intertheological College problems" or "promotion of minimum standards" (call it what you will) is not something for an ordinary committee. It requires a symposium of highly qualified people. There are quite a number in the brotherhood who would be eligible, but I'm doubtful if the committee could be confined to such types.

A highly respected Canon of the State church once said, "Committees keep minutes and waste hours," and educationists today are confronted with mammoth responsibilities which have no time for fruitless discussions.

So let us show our confidence in the College principals by leaving this question to informal discussions among themselves. Their consensus of opinions must in any case be ratified by the respective State Conferences.

—P. C. Williams, Qld.

FOUNDATION STONE UNVEILED

(Shepparton, Vic.). The new Church Family Centre is making good progress, and recently the church met together on a Saturday afternoon, when S. Russell Baker journeyed to Shepparton to perform the act of unveiling the foundation stone. This ceremony was preceded by a short service of thanksgiving and followed by everyone meeting together for afternoon tea, again proving the inadequacy of the present hall. Mr. Baker, who is Federal Conference President, is former minister of the church. . . . C.W.E.F. have again collected goods and sent food parcels to missionaries overseas. The church has also sent canned milk to India, and members have contributed to the Wheat for India appeal. . . . Several members went to Yarrowonga to attend the North-Eastern and District Conference, when Robert Geyer, of Melbourne, was guest speaker. . . . D. B. McIntosh is organiser for the Goulburn Valley region, for the training groups for the Church and Life Movement. About 80 people are now trained, and will lead up to 1,000 people, drawn from several denominations, in the study programme. . . . The sec., Neville Doyle, and Lindsay Croxford, a deacon, occupied the pulpit last Sunday.

When replying to Advertisers say that you saw it in "THE CHRISTIAN"

NEW ZEALAND NEWSLETTER

Compiled by BRUCE BURN

Recommended Reading

During the World Convention in Puerto Rico, some "side trips" were taken by visitors to missionary undertakings in nearby lands. Some went to Haiti to see the work being done at the Albert Schweitzer Memorial Hospital, situated in the Artibonite Valley at Deschappelles.

Remarkable by any standards, this story of medical endeavour in a "place of maximum need" has now been written up by a South Australian author, Peter Michelmore. Dr. Larimer Mellon, a millionaire, not only used his fortune to establish the hospital, but became a doctor late in life in order to serve those in need. Mellon and his wife are members of our Park Avenue Church, New York.

The book has been published by Victor Gollancz Ltd., with the title: "Dr. Mellon of Haiti." It is a story of great fortitude, faith and love in this bastion of a modern dictatorship.

Church Papers Changing

The Methodist Church is now issuing a tabloid-type newspaper, in place of their official Methodist publication. It will be issued every other week, with 50,000 copies being printed. Our own New Zealand "Christian," after little change of format for many years, is to appear shortly in an "uplifted" style, including a better paper. It will be printed in Christchurch, after many years off the press from Dunedin.

Auckland District Conference

The Committee recently received an invitation from the Methodists and Presbyterians to send observers to their respective church court meetings, held monthly. The invitation has been accepted, with the same bodies being asked to send observers to our own meetings. In addition, a similar invitation has been sent to the Anglican and Congregational Churches.

Anglican Church

The Thirty-Seventh General Synod gave 13 hours to the consideration of Church

Unity, when it met recently in Dunedin, when 13 motions were introduced on behalf of the Provincial Commission on Church Union.

New Manse Opening

The Auckland churches officially open their new manse at Otara, a southern suburb, on May 22. The work is being led by a full-time Deaconess, Sister Phyllis Batterham.

A Conference Approved

Dominion wide appeal to all members to supply urgently needed resources so that the Dominion Activities Fund Budget (through which all Working Funds of Dominion Committees are found) for 1965-6 will be reached, has gone out to the churches. Of the total budget of £12,000 approved, £3,500 is still required by the end of the financial year.

Dr. Francis McNab

Dr. McNab, from the Cairnmillar Institute, Prahran, Vic., has been giving a series of lectures in the major cities of N.Z. on the growth of this ministry in Melbourne.

King Koroki Dies

King Koroki Te Wherowhero, died at his home at Turangawaewae Pa, Ngarua-whahia, on May 18, after being in poor health for some years, at the age of 54. All Maoris regarded him as a chief of the highest rank. His wife, Te Ata-i-rangi-akhu, died just over a year ago. He was a son of the fourth Maori King, Te Rata Mahuta Te Wherowhero. Kingship was first bestowed on his great-grandfather, King Potatau.

One reporter says that he was "a gentle man, written as one word or two," and that he "earned the respect of those who associated with him for his own quiet dignity and common sense."

It was at 21 years of age that he took the place of his father, acknowledged as king by the people of the Waikato, and associated tribes, and respected as an ariki or chief of the highest rank by all Maoridom.



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King Koroki is survived by his daughter, Mrs. P. Paki, of Huntly, or Princess Piki, who has already been chosen as his successor, and is now being referred to as Te Araki Tapairu Piki, which is an ancient Waikato title of high rank not used for years, and may be used by her instead of the queen title.

Other Visitors

Dr. W. Steward, Principal of Serampore College, India, and a Church of Scotland missionary, is visiting N.Z. with Rev. A. Williams, of the United Church in Jammu, Kashmir, to address public meetings arranged by the Presbyterian Church. Dr. Steward is a past Moderator of the United Church of Northern India, and a leader in the Church Union negotiations there.

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| NEWS | DID YOU NOTICE? | AGENTS |
|-----------------------|---|---------------------------|
| W.A. - - - 7, 10, 11 | The amazing treasurer? (p.7) | Have the "A.C." mentioned |
| S.A. - - - 6, 7, 13 | Singers are wanted? (p.11) | |
| VIC. - 11, 13, 15, 18 | Ice creams for India? (p. 15) | regularly in your church |
| TAS. - - - 10, 11 | The church that changed its name? (p.6) | |
| N.S.W. - - 7, 11, 13 | The new cause up north? (p.10) | news-sheet. |
| QLD. - - - 7, 10, 11 | Who is getting old? (p.17) | |
| A.C.T. - - - 10 | The king dies? (p. 19) | |
| MISSIONS - - - 9 | | |

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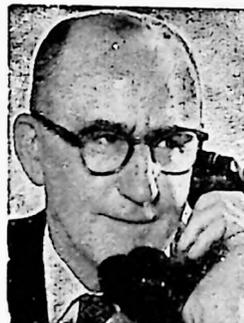
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Our friend has fallen asleep.
—John 11: 11.

Heartbreak.

They told me it would heal with time,
With no revealing scar,
But no one mentioned time could
stretch
Each minute out this far.
—Catherine E. Berry.



Many secrets of religion are not per-
ceived till felt, and are not felt in the
day of great calamity.
—Jeremy Taylor.



When you feel like criticising the
younger generation, just remember who
reared it.



"If you have built castles in the air,
your work need not be lost: that is
where they should be. Now put the
foundations under them."
—Thoreau (in "Walden").



The world is slowly learning that
because two men think differently, neither
may be wicked.
—Sir Wilfred Grenfell.



Definition.

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said the doctor.
"Now, Doctor," the patient replied,
"give me the medical term to tell my
friends."