



"PASTOR DOUG"

(see page 8)



SERVING THE
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IN EVERY STATE

THE AUSTRALIAN CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

A CHANGE IN THE TEAM

This week we announce a change in the editorial panel of "The Australian Christian." We say goodbye to Haydn Sargent and welcome Alan Male.

Mr. Sargent, minister of the Annerley Church in Queensland, is a lively and competent writer, and is unquestionably one of the most able of our younger ministers. He is in much demand as a key speaker for conferences and special programmes and has had great success in the field of youth communication of the gospel. We shall miss him, and thank him for his past services.

Alan C. Male is youth leader for the Youth and Christian Education Committee of our Queensland churches, and he will make an effective contribution as Associate-Editor.

Once upon a time we thought of paying a small honorarium to our Associate-Editors in order to give them some professional standing (?) and to help meet some of the expenses involved in their work. Since we are keeping alive only with the greatest difficulty, "The Australian Christian" gratefully accepted the offer of the Associate-Editors to forgo their honorarium.

So we welcome Alan Male to a most responsible unpaid job of Christian journalism and know that he will serve the brotherhood well.

While on the subject, the Editor expresses his indebtedness for the loyal support of the Associate-Editors and for their selfless service in keeping the life and work of the churches in their States in the "Christian" window of the brotherhood.

The whole brotherhood is deeply grateful.

GUIDELINES (6)

The life of the Christian is built upon faith. The man of faith has a confidence that could not be increased by an increase of knowledge. An increase of knowledge may confirm faith, but cannot add to it. The more knowledge one has, the less faith one needs. This is why the Christian always lives life under tension. There is always an area where knowledge cannot reach, but which is entered by faith.

Faith, therefore, is not knowledge or, if it is, it is a different kind of knowledge from that which comes through the natural powers of perception through touch or taste, hearing or sight. Faith is believing, trusting, and committing, where we can't see.

That is why it is foolish (and also unchristian!) for a Christian to seek after some physical sign or mystical experience that will "prove" that God is personally concerned about us and close to us. The more signs we have, the less faith we need. We need faith to live. As Paul said, "we walk by faith and by not by sight."

As a gambler risks all that he has on an idea, some Christians call themselves gamblers who risk all that they have for an ideal. Studdert-Kennedy wrote, "I bet my life on Beauty, Truth and Love," and the initial capitals point to Christ. Toyohiko Kagawa said, "I gamble everything for God, just as the gamblers do . . . I gamble for good, just as I have seen the gamblers in the slums gamble for evil. . . . As the prophet Jeremiah called himself a drunkard for God, I shall call myself His gambler. I stake my all for Him."

Faith is not only directed to God, it is one of humanity's most precious direction finders. It is at the basis of the best in home, family and national life. In faith we commit ourselves to a thousand and one everyday adventures and relationships to persons and things. But faith reaches its highest value and gives the greatest motivation for living when it is directed toward God.

We don't need more evidence for God. We need more faith to use the evidence that we have. We have just as much evidence as had Luther, Wesley, Campbell, Livingstone, Carey and Kagawa. They just did more with it.

Faith is believing the evidence that this is God's world and that He is our Father. Faith is trust in Jesus as God's Son and our Saviour. Faith is commitment to Christ as Lord.

Faith

THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,
West Melbourne, C.3.

Phone 30-1848

Vol. 69

No. 25

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COVER BLOCK:

Doug. Nicholls, O.B.E., cheerful and popular among a group of school children.

With grateful acknowledgment to "The Age" Newspaper, Melbourne.

• THE RESTORATION MOVEMENT (No. 2)

ALEXANDER CAMPBELL

THE MAN AND HIS MESSAGE

By Principal E. L. WILLIAMS



Alexander Campbell

THE MAN

Tributes

"He was a man in whom were illustriously combined all the qualities which could adorn or elevate the nature to which he belonged; knowledge the most varied and extended, virtue that never loitered in her career nor deviated from her course. A man who, if he had been delegated as a representative of his species to one of the many superior worlds would have suggested a grand idea of the human race." These words spoken about Milton were used by General Robert E. Lee in reference to Alexander Campbell.

Barton Warren Stone, the leader of a kindred movement, paid this tribute: "I will not say there are no faults in Brother Campbell; but there are fewer, perhaps, in him than any man I know on earth; and over those few my love would throw a veil, and hide them from view forever. I am constrained, and willingly constrained, to acknowledge him the greatest promoter of this Reformation of any man living. The Lord reward him."

Sporting, Studious, Original

In early life Campbell was fonder of sports than studies, and even when he developed a taste for reading and study his physique enabled him to outdo others in selected sports and manual activities. Wide reading and disciplined study equipped him for leadership.

He was only nineteen years of age when his father, Thomas, sailed for America in 1807, and left him in charge of the family in Northern Ireland. In the next two years, before sailing with the family for America, Alexander developed that independence of thought which characterised him to the end.

A refusal to partake of the Lord's Supper in the Seceder Presbyterian Church, of which he was a member, marked an inner break with the communion of his family tradition. When, a little later, father and son were reunited, they discovered that by inde-

E. L. Williams, M.A., is Principal of the Federal College of the Bible, Glen Iris, Vic.

pendent thought they had reached similar conclusions.

His emphasis on originality is seen in the following comment: "I have endeavoured to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them today through the medium of my own views of yesterday, or a week ago, as I am against being influenced by any foreign name, authority or systems whatsoever."

Enterprising

By his energy, ability and originality he became the outstanding leader in America of a virile group known as the Reformers. But this was not his only enterprise. A start was given to him when his parents-in-law sought to anchor him and his wife in West Virginia by giving them a farm. Alexander did not look back, but added lands to lands, stock to stock, and reputation to reputation in his farming enterprise. He also established his own printing works to aid in his publications.

A Voluminous Writer

As editor of the "Christian Baptist" from 1823 to 1830, bound in seven volumes, and of the "Millennial Harbinger" from 1830 to 1863, bound in thirty-four volumes; as a debater whose six debates were published; as an editor of a new translation of the New Testament (The Living Oracles); as a producer of a hymn book; as a commentator; as a biographer, an author, a lecturer whose lectures were published, Campbell was responsible for fifty-six volumes, to which may be added manuscript records of sermons.

A Preacher

His sermons were of not less than two hours' duration, and often longer. When preaching from his favourite chapter, 1 Corinthians 13, he spent an hour on each of the great trio of faith, hope and love. But he held his audience. In Kentucky, "Raccoon" John Smith came to hear this man whose writings had interested him. He was enthralled, but when Campbell finished, Smith complained to a neighbour, "Isn't it a hard thing, Brother Vaughan, for a man to

ride twenty miles on horseback, as I have done, just to hear a man talk thirty minutes?" "Look at your watch, Brother Smith," was the reply. The watch showed that Campbell had spoken two hours and thirty minutes.

A Debater

In the debate with Robert Owen, the atheistic socialist, Campbell stood forth as the champion of the Christian faith. It spread his fame abroad and produced headlines in leading journals in Edinburgh and London. One of Campbell's speeches lasted twelve hours. On the Sunday he preached in the local Methodist Church where Owen listened to him and commented: "Never did I see as much fine talent so miserably misdirected."

A Man of Affairs

As a man of affairs Campbell was chosen to represent the people of western Virginia in the convention to consider the Constitution of Virginia. Among the celebrities present there were two former Presidents and a future President of the U.S.A., as well as other notable people. Alexander entered prominently into the debate and crossed swords with the best of them in defending principles of democracy and liberty.

HIS MESSAGE

New Testament Christianity

Campbell stood at the centre of a movement which sought to present a simple rational Christianity which, to him and his associates, was the gospel in its biblical purity.

"Faith" is "belief in the testimony of credible witnesses." The Bible as the source of the preacher's message, is the credible witness to the gospel. It alone has the answer to life's fundamental questions.

The simplicity of the gospel is summed up in facts to be believed, commandments to be obeyed, and promises to be enjoyed. There is no waiting for some special feeling or experience to give assurance that one is among the elect and has received "saving faith." Believe, obey and enjoy now.

(continued on page 12)

SEMINAR ON ALCOHOLISM

BY MERVYN J. BEDWELL

"Alcohol can meet the normal personality needs of ordinary people, such as easing of tension and overcoming feelings of bashfulness or inadequacy." This was stated by Herbert Hill, Associate Director of the International Commission for the Prevention of Alcoholism.

"People drink because they are getting something out of it they wanted." There are many people in the community, including some seeking to help drinkers, who are dedicated to the belief that there are no benefits to be gained from drinking. It is important that we understand this if there is to be any communication between those wanting to help and the drinkers themselves.

"Drinking is, in fact, one of the most rewarding social experiences broadly indulged by modern society," continued Mr. Hill.

Initially, a person drinks because it gives him something he wants. But later many continue to drink despite the fact that they are getting something out of it they do not want.

We can only really understand alcohol when we realise that it serves as a solution to problems for individuals. Nevertheless, too much emphasis is placed on escapism as a reason for alcoholism.

Alcoholism is not primarily a problem for the medical profession, but rather a moral one for the church.

As a disease, it also is a significant medical problem, but if the church is not prepared to bring out the moral issues involved it can not expect the medical profession to undertake a crusade on their behalf.

Alcoholism Is a Disease,

but one which is disbelieved. It is openly acknowledged as a threat to the continuance of civilisation, but at the same time is openly encouraged.

The fact that this is done is not because of any lack of basic knowledge, but because of people's attitudes.

The Executive Secretary of the National Committee for Prevention of Alcoholism, E. H. J. Steed, said that for every 1 dollar income received by the Government from alcohol duties, at least another 4 dollars had to be paid by the public to mop up the results of alcoholism. There are more than 300,000 con-

Mervyn J. Bedwell is minister at Murrumbidgee Church of Christ, N.S.W. He represented the N.S.W. Social Service Dept. at the 4th Institute of Scientific Studies for the Prevention of Alcoholism at the Qld. University.

firmed alcoholics in Australia. 30 per cent of the road deaths are attributed to alcohol. Dr. S. A. Kotz said that up to 40 per cent of admissions to the mental asylums were due to alcoholism.

It should be pointed out that 60 per cent of the people who become alcoholic come to alcoholism from entirely normal origin and simply become alcoholic in the course of using alcohol.

The First Effect of Alcohol

upon the functioning of the mind is right at the highest powers of the mind, having to do with reason, with discretion. Alcohol is a depressant, not a stimulant. Its effect is to impair the judgment, the conscience, the powers of learning and self-control.

The first effect of alcohol is to destroy the capacity to discern between good and evil. The very first effect of alcohol is to make a man less a man, less in the image of God, and to move him in the direction of a lower form of life than God intended for him. There was in this Seminar no conflict between the teachings of Scripture and that of medical and scientific research.

The Bible is not a mathematical textbook with separate answers to each problem neatly arranged on its back pages. It does not set out to answer every specific question, but it does reveal Jesus Christ as the Way, the Truth and the Life, and that he gives us the power to live on a plane above the standards of the "natural man."

Social pressures are great, but there is also a great deal of social cowardice. Paul says, in Romans 12: 2, "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves towards the goal of true maturity." (Phillips).

Christian Temperance

refers to the noble and balanced personality which Paul describes in 2 Tim. 1: 7, "God has given us the spirit of power and of love and of a sound mind."

When will the problems of drunkenness, of alcoholism, or demoralization of home relationships, the prostitution of the lives of young people — when will all this come to an end?

Just as soon as those of us who are not injured in our personal life, become as concerned as those who suffer this injury.

OBITUARY

Samuel Lewis McDowell.

On June 9, our brother was called to be with his Lord. On the previous Sunday, Mr. McDowell worshipped with the church, but on Thursday, June 9, he collapsed in his garden and died, at the age of 81 years. As a lad of 14 years, he gave his heart to the Lord Jesus, and until the end of his life faithfully served his Saviour. He was associated with the churches at Lygon St., Doncaster, Dandenong and Oakleigh. He was in Education Dept. for 50 years, rising to the position of Headmaster. Forty-seven years ago he married Miss Ivy Beard who, with their four children, Angus, Mora, Alsa and Lionel, mourn the departure of their loved one. He was laid to rest in the Springvale Lawn Cemetery, many relatives and friends being present. Deepest sympathy is extended to his widow and family.—E.J.M.

KIWIS FOR INDIA

Two New Zealand missionaries passed through Australia recently on their way to India to join in a joint missionary venture between the United Christian Missionary Society (U.S.A.) and the Baptist Missionary Society (England). They are Keith and Lynette Ogier, who spent some time in the U.S. completing their studies.

Orissa is a State in central east India and was once a stronghold of Buddhism. However, Hinduism, from which Buddhism came, has reasserted itself.

In recent years the State of Orissa has made a great step out of primitive village life into an industrial and social revolution. Factories, roads and cities are being built. The modernising revolution has given the Christian church a strategic opportunity. There are 157 churches organised by the joint U.C.M.S.-Baptist Missions.

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CHRISTIAN WOMEN SERVING

"AT BETHANY"

BY GWEN MORFFEY

When my husband and I asked the Lord what we could do for him, he challenged us to think of Children's Homes. We felt very inadequate and untrained, and many times still do. But the Lord has a way of preparing his workers, and looking back on our lives we can see many ways in which he had been preparing us for the task.

We rarely think of our work as being ours alone. Without the co-operation of the church folk, the encouragement of other Christians, and the 101 practical tasks that others do to help us and the children, we feel the task would be impossible, "the burden too great."

Fostering.

Some children who have to be taken from their parents by the Children's Courts, or are placed in the care of the Welfare by a parent or relative, can "foster" with a normal size family with only a reasonable amount of difficulty (if sufficient foster families can be found). There are over 200 children in Tasmania placed in this way. Others are unfortunate enough in not finding the tolerance and understanding that they need, or their emotions may be so damaged by the upheaval in their life that they need trained care.

Australia is slowly following other countries in the realisation that a child's emotional difficulties, if not lightened, can lead to his adult "nervous breakdown." Classes are being formed by concerned and informed people to train those engaged in Child Care — that is — care of children whose home life has broken down.

We at "Bethany" have been blessed in the last two years by having two girls "live-in" to act as "Aunties," who have been prepared to do the Training Course in Social Welfare at Night School, as well as the ordinary domestic chores about the house that is a necessary part of caring for these children.

Although larger Children's Institutions are still a necessary part of Western civilisation, more and more the need is for smaller, home-like units, where the child can receive a feeling of "belonging" and being part of a family unit.

One of our nine-year-olds was in a class that was asked to write a composition on "Our Mothers." His mother had walked out and left four children — he was six, and the eldest. She started visiting two years later, but the damage was done — the hurt was in his eyes and heart.

Mrs. Morffey is the Matron of "Bethany" Children's Home, Tasmania.

His composition? "Our mother always has a lovely tea waiting for us when we get home." Can you imagine our thoughts, and theirs, on "Mother's" Day and "Father's" Day as these are eulogised?

Frequent and major changes of those caring for these children cause damage to their emotional development, and subsequently to their mental and physical growth as well. Perhaps the child comes from a very large family, where the burden of care has become too much for one or both parents and they have had a breakdown or become alcoholic.

It is important to keep the child in touch with his brothers and sisters, or parents, if this is at all possible (unless the influence would be extremely bad).

Sometimes the parents are rehabilitating, and a sympathetic ear, a friendly chat, can often encourage the parent to better efforts, guide them in their responsibilities.

It is important for the child to be able to talk to you about his family — often he depends on you to help him sort out his situation and understand it.

Address Unknown.

Perhaps the child was unsuitable for adoption. This means he has no family, no brother or sisters. There are those whose parents have "disappeared" or don't wish to be found by the Welfare Dept., so stay away from their children. One doubts often whether they care much at all about their children.

Our report book reads like a TV serial with "address unknown." These children are much more dependent on us for a feeling of belonging — they need a "Nana" or "Auntie" who will write to them, remember their birthday, perhaps have them for regular holidays.

Twice now we have been told that these lads would have had to go to the Mental Institute if we hadn't taken them when we did.

A. is now 10, achieving 50 per cent in normal school grades, lovable and popular with others. B. At 5, the doctors were querying brain damage as the behaviour pattern was so abnormal. At 6, his behaviour is almost normal, he is keeping pace with the rest of his class in his learning, fitting in happily and learning how to cope at school and home.

We have had many fears and doubts. Have our own three boys been endangered by their close association with these disturbed lads? We have prayed to the Lord to guide us and we feel sure he has and will. He truly undertakes. We have felt acute failure when an older lad has chosen the wrong way — we search our hearts for the answer — "This cometh not out but by prayer and fasting."

Most of our older boys come back to visit us from time to time. They still need love and guidance, but, of course, must move out into the adult world the same as other young people. Some have been 18 before they are ready. A Hostel for these lads is badly needed.

MISSIONS STILL NEEDED IN INDIA

(New York). The Rev. Telfer Mook, Southern Asia secretary of the United Church of Christ, said that while major changes are in order in mission work the Indian government would welcome missionaries if they worked in co-operation with the government's programme.

He noted, for instance, that the government is increasingly taking responsibility for the elementary, and to some extent, the secondary school programmes maintained by Christian mission groups, but that an essential mission responsibility continues in the field of higher education.

In addition, he said that the Indian government is counting on Christian missions to pioneer in meeting some of the peripheral needs. Some of the ventures which brought enthusiastic response from Indian government leaders were rehabilitation projects for blind adults, special schools for the handicapped, and nurseries for working mothers.

Both Roman Catholic and Protestant groups have had difficulty in recent years in getting foreign missionary personnel into India. Visas for new missionaries were exceedingly difficult to procure, and sometimes missionaries of long standing had trouble re-entering the country after furloughs at home.—E.P.S.

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SOUTH AUSTRALIA

GROTE ST. RESPONSE

(S.A.). The church is enjoying a revival, with eight baptisms and six other decisions in the last month. On June 5, an after-church fellowship saw film, "Freedom In Their Souls," shown by B. Pearce, of B. and F. B. S., followed by supper . . . Missionary fellowship meeting at the home of Ross Manning, with B. Coventry as guest speaker, resulted in \$21.37 for Overseas Missions. . . Sympathy is extended to Mr. and Mrs. Paddick in recent bereavement in family . . . Bible School's new teachers are Miss Ann Wishart and Miss Helen Goedecke, with Ian Hughes as pianist. . . Recent Dept. Christian Education offering was \$91.01.

HAWTHORN'S BAPTISMS

(S.A.). On June 19, five young people, who had previously accepted the Lord as Saviour, were baptized. The untiring and dedicated efforts of the minister, R. C. Dixon, are appreciated. . . Geoff. Rogers has been appointed student minister at South Sylvan in the Dandenong Ranges, Vic., and David Morphet has entered the W.E.C. College in Tasmania . . . Mrs. R. Wheeler, Mrs. L. Coventry and Mrs. W. Berry are all ill.

DECISION AT LENSWOOD

(S.A.). A young lady made her decision on June 19 . . . Miss Esma Harris, a missionary, showed slides of the work being done in her mission in Japan . . . The Church Extension offering was \$32. . . The minister, A. Ingham, is giving a series of addresses on "Revelation" . . . A recent visitor was Athol Bloomfield, from Tasmania.

200 YOUTH

(Loxton, S.A.). 200 young people from many youth groups in the Upper Murray, S.A., attended a rally in the Loxton Institute on June 17. A talk on "Young People" was given by the Headmaster of Berri Primary School. The film, "Teenage Concern," was shown . . . Our prayers are offered for a speedy recovery go to our minister, H. Cave, who recently underwent an operation in Adelaide.

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S.A. WOMEN'S CONFERENCE

One hundred and sixty, including 132 delegates, attended the June meeting, with Mrs. Watson presiding. Obituary report was presented by Mrs. O. Wright, followed by prayer by Mrs. Pederson.

Nominations for Conference are now open, and close at 1.30 p.m. on July 7, re-opening at August meeting until 1.30 p.m. Fellowship Day, arranged by Women's United Church Association, will be held on July 22, in Scots Church Hall, North Terrace. Devotions, 10.30 a.m., followed by study and discussion, concluding at 2 p.m. Churches of Christ

FAMILY CAMP

(Maylands, S.A.). Fifty members attended an enjoyable family camp in June holiday weekend. Sunday services at Barmera church were conducted by the campers. J. W. Lewis spoke at both services . . . 70 members have registered for participation in the Church and Life Movement . . . The church has been saddened by the death of two who were loved and respected by all — G. T. Fitzgerald, who was a former minister, and Mrs. Mary Graham, who had been an active worker in the Women's Fellowship on local and State levels, and was vice-pres. of the C.W.F. day group at the time of her death . . . The boys' club maintains an average attendance of 35. Miss Glenys Heath recently became leader of the girls' club.

DECISION AT ASCOT PARK

(S.A.). On the June holiday a church picnic was held in the National Park, Belair . . . Mr. and Mrs. West and family from Knoxfield, Vic., have been welcome visitors . . . Mr. Dredge preached at both services, and it was a joy to see Daryl Harris come forward to confess his Lord at the gospel service.

40 IN C. and L. M.

(Flinders Park, S.A.). Forty members are taking part in the Church and Life Movement . . . On June 19, the Ladies' Fellowship conducted the evening service. A choir of 20 took part. Mrs. Lawton was guest speaker. At the close of the service a young man made his decision for Christ . . . Sympathy is extended to Mrs. Lawrance in the death of her father . . . P. R. Whitmore, after four years of ministry with the church, will terminate his engagement at the end of January, 1967. A committee has been formed to secure a new minister.

are responsible for cake stall at the Temperance Alliance Fair on July 29.

Home Missions Rally followed business session, and in absence of Mrs. Bull, leader of Dept., Mrs. Kruger presided. Devotions were led by Alan Norris, Windsor Gardens; scripture was read by Mrs. Squire; and the theme was "Hands." Soloist was Mrs. John Curtis. Guest speaker was Arthur Griffiths, Christies Beach, who emphasised the importance of Home Missions, and challenged the women to greater efforts.—M. Wright, Asst. Sec.

OFFERING FOR INDIA

(Strathalbyn, S.A.). Ron McLean spoke to the church on the need for Wheat for India, and a recent offering was very encouraging . . . A presentation was made to Mrs. Verco (Mrs. Doris Cross) following her marriage to E. P. Verco, of Bordertown . . . Students from the A.B.I. took the gospel service recently, and the church is grateful for the service they give.

MISS SKUCE AT UNGARRA

(S.A.). Miss H. Skuce was speaker on June 19, when three B.S. scholars were baptized . . . The church had fellowship with M. T. Lawrie, Conf. Pres., at Eyres Peninsula Conference at Red Cliffs Youth Camp site. Pt. Lincoln church was host. J. Luff was guest speaker . . . The Ladies' Guild arranged an afternoon to meet Miss Skuce on June 20, and she showed slides on the 22nd. She visited Ungarra and Mt. Hill schools for religious instruction . . . Farmers are rejoicing in the good rains and busy seeding . . . Church is also participating in Church and Life Movement in conjunction with Methodists.

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NEW SOUTH WALES

N.S.W. WOMEN

The theme of the C.W.F. June meeting was "I Can Share Through Christ." The Beverly Hills C.W.F. developed this theme in the devotional session, bringing out the thought that "we can share —

1. Our Possessions,
2. Our Experience of Grace,
3. One Another's Burdens,

— through Christ."

The fellowship formed a choir and closed the devotional with the challenging message, "Go Home and Tell."

The topic was "Ministry to Aborigines." Mrs. McLean, a member of the State Aborigine Committee, who had visited Norseman, gave interesting information concerning the difficulties and delights of the work in that centre. Mrs. Flint, who, with her husband had served at our Gilgandra church, gave interesting facts concerning the work at Balladoran, a Native Reserve 10 miles from Gilgandra, where we are trying to "share" the gospel with the Aborigine folk.

Our C.W.F. Workshop is now in progress and proving helpful to those who attend each Tuesday at Rockdale.—D. A. Elliott.

CAR OUTING

(Hornsby, N.S.W.). Under the auspices of the C.W.F., a mystery car outing was held on June 13, the ultimate destination was Havilah Park, Warragamba Dam . . . Feature of midweek prayer meeting on June 15 was a visit from the Mission to Lepers. Members from Asquith also shared in the evening . . . Special feature on June 19 was the enrolment service of the 115th Life Boys Brigade. The minister, D. A. Oldfield, conducted the service, which was also the occasion of the monthly Brigade parade.

"NEW LIFE" CRUSADE

(Macksville, N.S.W.). Kevin Crawford and Max Harrison led the "New Life" Crusade. Kevin Crawford spoke at all four meetings with messages of assurance and challenge. Max Harrison was songleader and his messages in song were appreciated. The church at Macksville is thankful that these two brethren could come for these special meetings, which have caused much discussion in the district.

TOOL OFFERING

(Hurstville, N.S.W.). A tool offering for New Guinea and New Hebrides has been very successful . . . Our Harvest Festival was held, when boys from Dunmore Boys' Home were guests for afternoon and evening service . . . There have been three baptisms recently . . . The first meeting of Young Marrieds provided fellowship for 17 who attended. . . Young people sat for examination on Book of Acts — Lyn. Goldbent, 1st; Janette Clunes, 2nd; Greg. Clarke, 3rd.

IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF ONE GROWS OLD UNAFRAID

A gallant encounter with untoward circumstances merits praise. The apostle Paul, writing to the Church at Philippi, outlines his unafraid encounters.

"Not that I complain of want, for I have learned how to be content wherever I am. I know how to live humbly; I also know how to live in prosperity. I have been initiated into the secret for all sorts and conditions of life, for plenty and for hunger, for prosperity and for privations: in him who strengthens me, I am able for anything."

—(Moffatt, Phil. 4: 11-13).

The circumstance of old age permits an unafraid gallantry akin to the apostle's testimony. The eye may be dim, the ear dull, the breath short, the heart faint, the hand unsteady, the feet dragging, the golden bowl of life almost broken, the elasticity of the mind unequal to the demands of the hour. A mature Christian faith gallantly accepts these limitations. Fretful impatience vanishes in the knowledge that Christ can undertake as he did in the circumstances peculiar to the apostle.

It is a fortifying experience for the aged to exercise the mind in marshalling their faculties and resources to outwit the limitations that cramp one's style. It proves fortifying to conduct a dialogue with one's soul, as did the Psalmist.

"Why art thou cast down, O my soul, and why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance and my God."

Those westward of 60 years are encouraged to examine the dialogue of an unafraid ageing disciple and observe any omissions.

I can love God.
I can love God merrily.
I can live hopefully.
I can grow old gracefully.

I can suffer.
I can be patient.
I can forgive.
I can be useful.
I can exercise sweet reasonableness.
I can deem the higher will the best.
I can be contented, since it is God's hand that leadeth.
I can look up and laugh and love and lift.

The measure in which the aged do these things is the measure of Christian nobility. Since one has not been as old before he is in unknown territory and it is sensible to confess that he is in need of wisdom. To those who so confess, the Apostle James gives the heartening assurance that "If any of you lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

Old age is beset by an inner consciousness of limitations which cause the spirit to sag for some, and produce a chronic despair. The application of the unafraid gallantry of the apostle's testimony will outwit limitations. Robert Browning's assurance that the "Best is yet to be" is a classic statement in growing old unafraid.

Grow old along with me,
The best is yet to be —
The last of life, for which the first is made.
Our times are in his hand
Who saith, "A whole I planned";
Youth shows but half; trust God; see all, nor be afraid!

THREEFOLD PROGRAMME

(Epping, N.S.W.). A special business meeting planned a threefold programme of Evangelism and Stewardship: (1) re-siting of hall and new extensions; (2) need for lift in finance; (3) programme of visitation to recent flat and unit dwellers . . . At the annual meeting of C.W.F., over 100 ladies attended to hear guest speaker, S. W. Winsome . . . Bible School held picnic at Lane Cove National Park, C.M.S. providing barbecue lunch . . . Several of our members are involved in the Church and Life Movement . . . The girls of Telopea Girls' Brigade gave an entertaining display at Epping.

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

CONVENTION AT ASAU

BY ALAN FLETCHER

Last month, at Asau, we had the privilege and pleasure of welcoming visitors from all the churches and mission stations at the fourth gathering of Native Christians.

Church members (8 only) and their relatives and friends spent weeks preparing. They went hunting, worked sak-sak (sago), collected firewood and prepared housing for the villagers. Even outside villages were called on to repay old debts with fresh food for the gathering. A desire to express the hospitality for which Asau has long been known, in a new and challenging way created just the right atmosphere for a gathering of this nature.

The first canoe arrived before midday, the others later in the afternoon, yet there was cook food prepared in the village ready for all on their arrival. Each canoe was welcomed by Vankari, ex-headman of the village, and one of the newly elected deacons of the church.

Friday night was the first meeting of the Conference. It was the first open evening meeting held in the village, and visitors and interested villagers completely filled the church. Asau Christians, still shy and unsure of leading meetings, shared in the opening rally, giving the welcome and leading in prayer. Frank Beale gave his first message on the theme, "Asdo, Tude, Tumora" ("Yesterday, Today and Forever").

The whole aim of the gathering was to encourage and foster the fellowship of Native Christians from different tribes. The emphasis was through devotional meetings and Bible studies on our continuing responsibilities to Christ and to each other.

Saturday meetings included an early morning prayer meeting led by two visiting indigenous Christians. Bible studies and discussions were held both morning and afternoon. John Bolton led the adult group and Rosalie Rofe the children. A short business meeting was held to consider when and where the next gathering would take place. The

evening rally climaxed the day's devotions.

Probably the most unusual aspects of the gathering were the two feasts given on Saturday for the visitors. A long table was built near the church, and after the business meeting the village women began loading it with hot cooked food. Sak-sak, meats of all kinds and shapes, and large quantities of native vegetables were heaped on the table. Grace was said and the feast was then distributed to the visiting Christians to eat in their own quarters. Following this a second feast was brought out, of smaller quantities, but considerably wider variety. Nearly every kind of beetle, grub and insect, vegetable and meat imaginable had been traditionally prepared for the missionaries to try (Ugh!!). Most bravely attempted a bite or two. Out of respect, however, for our civilised tastes, fish, chicken, meat and rice, and a loaf made of sago and grated coconut steamed in banana leaves were also prepared. All appreciated this opportunity to share with the people something of their traditions and background.

Sunday was the highlight of fellowship in worship. Morning devotions, then later morning worship and communion, at which Rex Chamberlain spoke, was led by visiting Christians. In the afternoon the children from Chungribu put on a puppet show depicting David and Goliath. Although supposedly Sunday School, this delighted quite a number of adults as well as children. In the evening the devotional meetings closed with the third and final address by Frank Beale.

We hope that the fellowship and bonds fostered here in this way will help to break down the traditional antagonisms between the various tribes and will glorify our Lord's name and make easier the task of spreading the gospel along the Ramu.

RETURNED FROM FURLOUGH.

Mr. and Mrs. J. Smith are now back on Pentecost Island in the New Hebrides after six months' furlough in Australia.

"PASTOR DOUG"

By LESLEY STIRLING.

(Lines written after reading the book of this title by Mavis Thorpe Clark).

A black nugget of solid gold,
True native of Australia
Dug from the earth with painful toil,
Purified of dross
By fires of prejudice and suppression
By white men.
By black men — ingratitude.
See-sawing between races
Because he was unique.

He was not without love
And security in family bond.
A likeable lad
He won his way.
The fight was hard
But there were those that cared.

Laurels were his
Because he could
Run like a deer,
Kick like a mule,
Speed like lightning,
Jump like a kangaroo,
And smile like the sun.

In all he did in work or play
He gave his best.
God accepted his best;
Now he lives and fights for others.
It is he now who digs
To find more nuggets from the Aboriginal mine.
By gospel of song and word
His brothers are lifted
To higher ground of self respect.

He fears not black nor white
As he seeks a better deal;
He knows God is on his side,
God who made all men equal.

As the Sun of Righteousness shines
On the black nugget,
The gold reflects back
In shining gratitude
To him who loves all men.



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32-2447.

A MAN FOR THE MOMENT

BY D. B. McINTOSH

On June 9, Edwin Robertson, National Leader of the Church and Life Movement, visited Shepparton, Vic. His visit was arranged by D. Bruce McIntosh, minister at Shepparton, and the Goulburn Valley regional secretary for the Church and Life Movement.

Edwin Robertson was given a full programme. He arrived at 4 p.m., and after coffee at the manse, he went to 3SR to tape an interview for "Radio Roundman." From there to a civic reception at the Civic Centre, extended to him by the Mayor, and attended by councillors and leading citizens of Shepparton.

After the reception he addressed a Rotary meeting in the nearby town of Mooroopna, returning to Shepparton for a public meeting at 8 p.m. He and Ron Sunderland, the secretary of the Victorian Council of Churches, were guests of the manse for the night. The following morning, at 9, Mr. Robertson taped an interview for G.M.V.6 before leaving for a mid-day meeting at Albury, and later the same day another meeting in Sydney.

Edwin Robertson is a dynamic personality, and when one lists his many achievements and his varied services to the church, one wonders how he could have done so much in one lifetime.

As a lad he studied mechanical engineering; he had his first degree in physics at the age of 20; he then worked as a research chemist, studying medicine in his spare time. He wanted to be a medical missionary, so he trained at Oxford for the Baptist ministry, but his life's work went in a different direction with the advent of the second world war.



E. W. Robertson.

After several pastorates, he became a services chaplain, and from there became a member of the Control Commission in occupied Germany. Following his time in Germany, he was appointed to the position of assistant head of religious broadcasting in the B.B.C. and, after some years, accepted the position as study secretary with the United Bible Societies, with headquarters in Geneva. He is now the Executive Director of the World Association of Christian Broad-

casting, with headquarters at the B.B.C., London.

In the midst of his busy activities he has managed to write at least ten books (I have several of them, thanks to the S.C.M. Religious Book Club — Robertson is a member of the R.B.C. Advisory Committee — he autographed my copies of his books!). A number of his books were written about the use of the Bible in contemporary society — he has a deep concern that the church is not making the best use of the Scriptures in its battle to present the claims of Christ to modern man.

During his time in Germany he came in touch with some of the German pastors, like Martin Niemöller, who witnessed the tyranny of Hitler. Robertson has played a valuable role in translating into English the writings of two of these pastors, who lost their lives at the hands of the Nazi's, Paul Schneider and Deitrich Bonhoeffer.

Robertson has been deeply influenced by the witness of these two modern martyrs, and it is some of their deep insights into the strengths and weaknesses of the contemporary church, that he is attempting to convey to us in his radio introductions to the Church and Life Movement. He is the right man for the task of leading the Church and Life Movement.

QUESTING



WITH

A. E. WHITE

How can I get a competent teaching staff?

(Part 2).

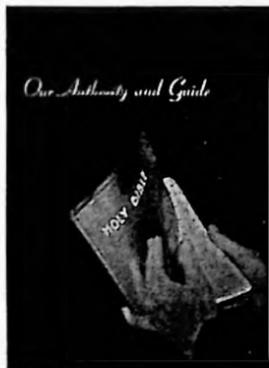
2. Although some teachers have fine records of service for 30 years or more, the average life of a teacher in a S.S. is not long. There are no available statistics, but it is probable that many teachers stop teaching in their early twenties when they marry. They may resume teaching in a new area. Others drop out for other reasons. In any case the church will regularly have vacancies to be filled. Since many teachers teach only for a short time, it may help to gain recruits if they were told that they would be expected to serve for only two, three or five years, or whatever period seems suitable. At the end of that period some teachers would be ready to carry on, but an announced limit of expected service might help to overcome a reluctance to accept a job that could look endless.

3. Although an indefinite period of commitment might deter some from teaching, there is no doubt that the main reasons for shortages of teachers is much more likely to be the regular Sunday demand for time, effort and preparation. Teaching is a genuine commitment to Christian service, and it will involve time and effort in fair weather or foul. But superintendents must not reduce demands or lower standards. To accept persistent irregularity, unpunctuality, or lack of preparation could impair the work of the whole school in an attempt to keep one poor teacher on the staff. These issues must be talked about frankly at staff meetings, but it could well be that some who offend in these ways do so because they have been given an unfair multiplicity of church jobs.

4. It is taken for granted that Austral Lessons will be used in your school. These are the only lessons prepared in Australia for Australian conditions and which faithfully reflect our doctrinal position. This means that the teacher-training programme will need to be based on such lessons. Here again, the State Depts. of Christian Educ., in conjunction with the Federal Board of Christian Educ., will be of great practical assistance.

5. The training programme must include actual class work. The trainee should be able to see a competent teacher in action with a class and the trainee, over a period, could give the lesson story, lead discussion, guide the activity session, conduct worship in classes of different ages. The recruits should not only learn about teaching, they should learn by doing. With this kind of programme spread over as long as six months, it is possible to bring in specialists for different age groups and different aspects of class work.

6. Since it is hard to make a commitment to something that is unknown, it is good to invite a relatively large number of potential teachers for training with no obligation on their part to become teachers. When they do make a commitment it will be against the background of successful practical experience, and they will be much more likely to stay in the team.



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• SPOTLIGHT ON N.S.W.

EFFICIENT AND EQUIPPED

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." —2 Tim. 3: 16, 17.

It is good to see this excellent advice of Paul to Timothy being given practical expression. Among our churches in N.S.W. there appears to be at the present time a commendable urge in the direction of training, study, and the effort at greater fitness for service. And this is all the more interesting in view of the N.E.B. rendering of the latter part of Paul's admonition —

"So that the man who belongs to God may be efficient and equipped for good work of every kind."

Quite apart from the Woolwich College Extension Lectures, and also the various local preparation sessions for the "Christian Life Crusade," several other classes and study groups are in operation.

The Department of Christian Education is involved in a very worthwhile series, which includes No. 1 and No. 2 Courses of the recently developed Bible Correspondence School. The D.C.E. is also responsible for Bible School Teachers' Certificate Courses, as well as three projected Bible Study Camps, planned for July, August and September-October.

Further to this, the women of New South Wales have organised a "C.W.F. Workshop," which meets each week at Rockdale, and includes a School of Prayer, training classes in Public Speaking and Business Procedure and studies in Personal Evangelism.

All-Age Christian Education is also another major activity in a number of centres in the State, the most notable programmes in this field being successfully carried out at Lane Cove, Burwood and Doonside.

Renowned preachers recently visiting Sydney have been the well-known Dr. J. Sidlow Baxter and Dr. Alan Cole, of the United Theological College, Singapore. Dr. Baxter drew large gatherings to Scots Church for his series of Bible Studies, while Dr.

Cole was the guest of the N.S.W. Theological Students' Fellowship in a seminar at Leigh College.

The Christian community in Sydney has been stirred to protest in recent weeks as a result of the N.S.W. Government's proposed amendments to the State Liquor Act, which could have the effect of allowing Sunday hotel trading in the city of Sydney. The newly-opened Lyceum Theatre was the venue of a monster protest gathering organised by Rev. Alan Walker, of the Central Methodist Mission, and addressed by Bishop Hulme-Moir, Commissioner Bramwell Cook, of the Salvation Army, and Miss Jean Arnott, President of the National Council of Women.

Churches of Christ in N.S.W., through our representatives on the Council of Churches, continue to support these and all other means of thwarting organised vested interests which undermine the well-being of the community.

In every situation, in personal relationships, in the home, in the local congregation, in the brotherhood outreach, and in the wider community — Paul's timely word to Timothy may well have been a practical application. "All scripture is given by inspiration of God," and members of Churches of Christ, whose very existence as a fellowship of believers is dependent on their view of the authority of Scripture — should ever remember this word.

For only by our continual study and training shall we be efficient and equipped. Such an attitude of mind will make us ready for any eventuality. Or, as Ronald Knox, in translating this same word of the ageing veteran to the younger disciple, has well said:

"Everything in the scripture has been divinely inspired . . . so God's servant will become a master of his craft, and each noble task that comes will find him ready for it."

If we are true "disciples," then we are "learners." Let us be efficient and equipped, and then, whatever the task, we shall be ready for it.

—Dr. A. G. Elliott.

MINISTERS

TOWNSVILLE'S BUSY WEEKEND

(Qld.). On June 11, Mr. and Mrs. Barry Reid, daughter Robyn and baby son David, were welcomed by the Townsville church. Rev. Graham Ross, of the West-End Methodist Circuit, spoke as chairman of the Ministers' Fraternal, and each auxiliary of the church was represented. C. Perkins and E. Wiltshire gave a welcome on behalf of the Charters Towers and Ayr churches. . . . Mr. Perkins, minister at Charters Towers, delivered the charge to Mr. Reid and to the congregation on June 12, when members from Charters Towers and Ayr also joined in the worship service. . . . B.S. picnic was held at Cape Pallarenda on the Monday. . . . Youth Fellowship continues to conduct a monthly Sugar Shack (after-service coffee hour), and Boys' Explorers is functioning again. The Women's Fellowship has plans for an afternoon function, and members have agreed to support the "Cents for the Centre" fund towards the needs of the Brotherhood Centre in Brisbane.

MINISTER FOR KILBURN

(S.A.). The Kilburn church is delighted to announce that Bill Compston, exit student from the College of the Bible Glen Iris, is to commence a ministry in January, 1967.

MINISTER WELCOMED

(Chinchilla, Qld.). Mr. and Mrs. Reid and family were farewelled on May 28. Presentations from the churches, also from different auxiliaries, were made. After nearly four years' ministry with us the Reid's go to Townsville church. The following week the churches welcomed Mr. and Mrs. D. Scofield, and small daughter, from Cardiff, N.S.W., as minister of the circuit. . . . All auxiliaries are progressing favorably. . . . Murial Holt, from Kenmore College, spent vacation with her parents, Mr. and Mrs. Les. Holt, who now reside in Chinchilla.

S.A. MINISTERS' FRATERNAL

Next meeting is at Grote-st., Adelaide, on July 4, at 10.30 a.m. Speaker, J. Luff.

NATIONAL DIARY

JULY:

VICTORIA
19 - July 31—CHURCH AND LIFE MOVEMENT GROUP MEETINGS. Nation-wide weekly broadcast. Associated programmes on Radio and TV.
2 —Explorers' Knowledge Project deadline.

NEW SOUTH WALES
1 —N.S.W. C.W.F. — Monthly meeting. City Temple, Sydney. Speaker: Colonel Allitt (Salvation Army).
2 —N.S.W. CRUSADE '66 Preview — Barbecue, Lane Cove National Park, 6.30 p.m.
3 —"Christian Life Crusade" continues in conjunction with Church and Life Movement.

WESTERN AUSTRALIA
9 —Girls' Basketball Lightning Carnival, Perry Lakes Stadium.
10, 17, 24 and 31—B.S. Teacher Trainings, Christian Centre.

QUEENSLAND
2 —Inaugural Meeting of 19 Plus "Young Adults/Young Marrieds."

BELMONT MINISTRY

(Vic.). The minister, F. Langford, has returned home after major surgery at Heidelberg Hospital. The evening prior to the operation the church was open for prayer from 6-10 p.m. Other communions joined with local members in prayer for Mr. Langford. The church rejoices in Mr. Langford's recovery to date, and continues to pray for complete restoration to health. R. Bust is giving an appreciated interim ministry. Don Thomas, now at Maidstone, has accepted an invitation to minister to the church, commencing Feb., 1967. . . . 110 attended the church dinner for Stewardship Campaign, May 23-June 6. . . . A.R. Lloyd, Conf. Pres., preached on June 5, with A. A. Avery preaching at night and conducting after-church fellowship. . . . Rev. G. Glasscock, of Norlane Church of Eng., spoke to C.W.E.F., and A. E. Stevens, of our Manifold Heights church, was speaker for C.W.F. day group birth-day meeting. Mrs. B. Wilson and Mrs. M. Watt are pres. and sec. of this group. . . . C.Y.F. shared in a second "Shindig" when the film, "Without Onion," was screened. Y.P. are also sharing in Youth for Christ monthly programmes.

MIDLAND'S MINISTER TO GO

(W.A.). After seven years of loving and effectual ministry, and a pressing invitation to remain for a further period, the minister, Bruce Clapp, has accepted a Home Mission call to undertake pioneering work at the beautiful southern port and tourist attraction at Albany. Ours and this district's loss will be Albany's gain of a richly endowed and eminently suited couple in Bruce and Ruth Clapp. Their elder daughter, Bethel, writes from Pentecost Island, New Hebrides, that she is finding blessing in her new teaching appointment. During the recent school holidays she had the privilege of seeing, by launch and on foot, much of the island. . . . Monthly gospel services at Mt. Helena were commenced on June 19. These will be followed on June 26 with similar arrangements at Moorooloo. Hitherto, a monthly Sunday morning service was all that could be undertaken. . . . We have four girls' basketball teams competing this year.

LOSSES AT CROYDON

(Croydon, Vic.). The sympathy of the church is expressed to Mrs. Bryan, on the death of her husband, and to the family of David Marsh, who died after being involved in a car accident. . . . Mr. Brown, of "Alcoholics Anonymous," spoke to C.M.F. at tea, prior to evening service attended by young people from Ormond. Ian Smith, of Ringwood, preached on May 29. . . . C.W.E.F. members visited Box Hill and Ringwood meetings instead of their usual monthly meeting. . . . Mr. Grenness, snr., took Explorer boys on a tour of the City Courts. . . . C.Y.F. attended State-wide programme, "Impact". . . . The tennis club held their monthly church parade.

LYLE WILLIAMS

:: FLORIST ::

37 Toorak-rd., South Yarra, Vic.
26 - 4880; after hours, 27 - 1771.

FLOWERS FOR ALL OCCASIONS.

1966

BACK FROM ENGLAND

(Nailsworth, S.A.). Large congregations welcomed C. E. Watson on June 19, when he resumed his ministry after visiting England. To take up the full-time organising of the Inter-church Trade and Industry Mission (I.T.I.M.) he will terminate his work at Nailsworth at the end of this year. . . . The church is pleased to report that P. R. Whitmore has accepted an invitation to minister for a five-year term from February, 1967. The church has been very happy with Mr. Watson, and wishes him well in his chosen field of labor. . . . There was one decision on June 19.

NOVEL SERVICE AT TUMBY BAY

(S.A.). Four generations of the Young family took part in evening service on May 29 — G. Young, snr. (87), read the lesson; R. W. Young (62), was speaker; J. R. Young (30), presided, and Peter Young (8), also read the Bible. . . . State Conf. Pres., M. T. Lawrie, visited and spoke on June 12. Miss Hazel Skuce addressed church at worship service on June 19 and showed slides at a general meeting the following Friday. . . . The Eyre Pen. Conf. was held at Red Cliffs on June 11. . . . C. and L. Movement commenced weekly meetings on 23rd. Although several have shown interest, the general attitude of district is disappointing. . . . Ladies' Guild have sewn for Morialta Home and have now commenced sewing for Carnarvon. . . . C.W.F. held interesting "magazine" night on June 8.

25th YEAR AS SECRETARY

(Brunswick, Vic.). Miss Hansford and Frank Lowery were re-elected to the Board. Also A. Marsh, who is commencing his 25th year as secretary. Report showed a depletion of members owing to deaths and transfers. Although small in numbers, members have a great enthusiasm for the work. . . . Our tennis team won premiership in A3 section. Jeff. Child is continuing with boys' club in the absence of G. Marsh who is in College. The Andrew family, from Morwell, were recent visitors. . . . The church was saddened by the tragic death of Jenny Murphy, a former Sunday School scholar, in the fatal bus crash. . . . R. E. Burns is minister.

TAREE IS 103

(N.S.W.). The 103rd church anniversary services observed at Taree on weekend of June 4-5, was presided over by the minister, P. E. Thomas. A former minister, M. H. A. Pleper, now of Gatton, Qld., brought messages of challenge and inspiration. The Saturday evening celebrations concluded with members and guests being entertained at supper by the ladies. On June 5, Mr. Pleper spoke at both services. The Pleasant Sunday Afternoon programme was a happy occasion. Mrs. Shirley O'Donnell, of Newcastle, was guest soloist. . . . Members of the Ladies' Afternoon Fellowship visited "Karingal" Home for the Aged at Taree, where church has four members as inmates. On afternoon of June 19, Mrs. F. V. Murray arranged a helpful spiritual programme, after which ladies of the church provided afternoon tea for all the guests.

I. J. CHIVELL AT BERRI

(S.A.). Mr. Chivell's visit to Berri on June 11 and 12 was greatly appreciated. He showed slides of his recent world trip. On Sunday morning we had roll-call of members, Mr. Chivell gave an address on Stewardship and also preached at night. . . . Members are taking part in Church and Life Movement. . . . The C.W.F. organised a successful social afternoon. . . . Mrs. June Chapple recovering from surgery, and Bert Solly, chairman of the Officers' Board, is ill. . . . Mr. and Mrs. McGlasson are back in Berri and on the active roll again. Mrs. McGlasson gave items on her xylophone at the ladies' social afternoon.

INDIAN VISITOR

(Harvey, W.A.). On May 27, Miss Hazel Skuce showed slides of the work in India. . . . The Harvey C.W.F. entertained ladies from the other South-west churches, plus some from Mandurah and Perth, at the annual S-W. C.W.F. Conf. on June 8. Mrs. R. Stanford was S-W. Pres. for the past year. . . . Joan Harris was speaker at the missionary rally, on June 18. She is on her way to New Guinea with Wycliffe Bible Translators.

LORD'S TABLE

(Bridgetown, W.A.). On June 12, the first communion service was held at Manjimup, 22 miles south of Bridgetown. Of the 16 present, 8 were from Manjimup. . . . At the C.W.F. annual meeting on 15th, 17 ladies from Bunbury, 3 from Balingup, and 1 from Manjimup, were entertained to luncheon. The Bunbury ladies led devotions. Mrs. L. Jones, pres., spoke on "Trees." The trading table took nearly \$20. Officers elected were pres., Mrs. G. Castle; vice-pres., Mrs. B. Stitt; sec.-treas., Mrs. D. Crisp. . . . On May 29, we were host church to a United Service involving Methodists, Anglicans and our members. . . . Recent missionary speakers have been Miss H. Skuce, India, and Miss Thea Lake, New Hebrides.

SECRETARY MOVES

(Manifold Heights, Vic.). Owing to transfer in employment, Max Douglas (church sec. for 14 years), his wife and family, were farewelled and presented with gifts in appreciation for service and fellowship. . . . On May 8, family night was conducted by C.W.E.F. . . . A young man has been baptized and welcomed into membership. . . . Don Smith (H.M. Dept.), and Conf. Pres., A. Lloyd, and Mrs. Lloyd, have visited the church recently. . . . C.W.E.F. welcomed Mrs. H. Mountjoy as pres., Mrs. Stevens, as sec. . . . Sympathy of church extended to Mrs. Russell in loss of her husband.

DEVELOPMENT SEMINARS

(Collins-st., Hobart, Tas.). A good deal of preparation has been put into a seminar which has been held on the last two Sunday afternoons. Between 30-40 members divided into groups to discuss Finance, Building Development and Outreach. The third and final session will be chaired by the State President, A. Gilbertson. . . . Sympathy is extended to D. Woolley and Mrs. Kingston on the death of their mother.

ABORIGINES MISSIONS NEWS

Mr. and Mrs. E. A. Stevenson are scheduled to arrive in Kalgoorlie on June 30. After taking delivery of their car, they plan to drive to Norseman to share the weekend with their son, Keith, at the Christian Centre, and then drive south to "Fairhaven." With their coming to take charge of this work, Mr. and Mrs. H. R. Fitch will be able to return to Carnarvon, where they are urgently needed, so that Lance Fisher can accompany Bob Williams on itinerant work.

Miss Patsy Pyne, a double certificated nurse, has also gone to Esperance to help in the "Fairhaven" work. She has been appointed on a temporary basis, pending her further study for the third certificate. Upon completion of her nursing training, she is planning to engage in full-time missionary work, possibly with our Overseas Board.

Mrs. S. Ogilvie has had to fly from Carnarvon to Newcastle owing to urgent family illness.

THE AUSTRALIAN CHRISTIAN

10

July 2

THE AUSTRALIAN CHRISTIAN

11

ALEXANDER CAMPBELL — THE MAN AND HIS MESSAGE

(continued from page 3)

God is revealed and the gospel is enshrined in the mighty acts of the life, death, resurrection and ascension of his Son. "The belief of one fact . . . is all that is requisite, as far as faith goes, to salvation . . . The one fact is expressed in a single proposition — that Jesus the Nazarene is the Messiah."

Here is seen a beginning of the watchword well-known among Churches of Christ: "No Creed but Christ." In prescribing "the Christian confession" as "the foundation of Christian union and communion" Campbell underlined his conviction that faith is a personal trust in Jesus Christ as the Son of God. "A clear perception and a cordial belief of these two facts (that Jesus is the Messiah and uniquely the Son of God) will make any man a Christian." The essence of Christianity in the response of persons to a Person.

Faith and Liberty

With this message Campbell cut across all kinds of creeds, written and unwritten, as measures of a Christian and tests of fellowship. At the same time he laid the foundation of the great principle of liberty. Room for this principle was further made in the distinction between faith and opinion. In drawing a line between faith and opinion he said that the faith embraces the well authenticated facts of the gospel, while opinion is probable inference. There may be unity in faith along with diversity of opinions.

Christian Fellowship

He allowed no room for a Pharisaic attitude to other Christians and a non-operative separatism. Writing to an Independent Baptist he said: "Dear Sir, this plan of making our own nest and fluttering over our own brood, and confining all goodness and grace to our noble selves and to the 'elect few' who are like us, is the quintessence of sublimated Pharisaism."

Unity and Restoration

When he read his father's "Declaration and Address" in 1809, with its passionate plea and plain platform for Christian union, he declared that he would give his life to the advocacy of the principles enunciated therein.

He saw unity and mission as inseparable and declared, in the "Christian System," that "Nothing is essential to the conversion of the world but the union and co-operation of all Christians." In the Rice debate he repeated this conviction. "My fellow-citizens, there is one point that cannot be too deeply impressed upon your minds — that the union of Christians is essential to the conversion of the world, both at home and abroad."

For him the plan for unity was the restoration of a consistent original Christianity, as derived from the "Christian Scriptures, the only rule of Christian faith and learning."

When, in 1839, he wrote a series of articles on Christian union, he made a startling proposal for the times. "I propose that a congress of all Protestant

parties (and if any one choose the Greek and Roman sects, I will vote for it) be convened in some central place, to be composed of delegates from each Protestant party, chosen in ratio to their entire population . . . When convened according to appointment, the rule of union shall be, that, whatever in faith, piety, and morality, is catholic, or universally admitted by all parties shall be adopted as the basis of union; whatever is not by all parties admitted as of divine authority, shall be rejected as schismatical and human."

Social Justice and Democracy

During the Virginian convention he made a plea for social justice and criticised any society which tends to make "the rich richer, and the poor poorer." In the Owen debate he championed the democratic conception that the state is made for man and not man for the state, and based his argument upon the doctrine of man as a child of God.

"SCIENCE SHAPES THE WORLD"

Despite the efforts which are made in schools, churches and in many other ways, the impact of science and technology on secondary school students remains both a significant cause of distress and a major factor in achieving adequate understanding of their environment.

The Australian Student Christian Movement is planning another in their series of annual conferences in Victoria on Science and Faith, which are designed to assist students in such areas. This year the conference will be held at the Churches of Christ Conference Centre at Monbulk, over the weekend, July 8-10.

Discussion at the Conference will begin with consideration of the themes of scientific and other knowledge and of scientific and technological progress. Other themes will include the develop-

Christians and War

An "Address on War" was delivered by Campbell in 1848, and just prior to World War II. It was read in the U.S.A. Congress. In the course of this address he said, "War is not now, nor was it ever, a process of justice. It never was a test of truth — a criterion of right . . . Need we any other proof that a Christian people can in no way whatever countenance a war as a proper means of redressing wrongs, of deciding justice, or of settling controversies among nations?" . . . "Why not . . . have a congress of nations and a high court of nations for adjudicating and terminating all inter-national misunderstandings and complaints, redressing and remedying all wrongs and grievances?"

Henry Ward Beecher is alleged to have said that "Alexander Campbell lived one hundred years too soon." He certainly was far ahead of his time. We would do well to catch up with this celebrated pioneer of Churches of Christ.

ment of city life and the impact of technical changes on the persons caught in them. Students will be invited to share in Biblical study and worship which recognises the stresses of the present time.

The aims of the Conference are wide because the organisers are convinced that the need for such a meeting is not only among students who are intent on careers in the sciences and technologies, but also among those who have very different direction.

Many students who concentrate on humanities do so in part because they are in retreat from a technological invasion. Their presence will be welcome, both because of the criticism they imply, and because we may be able to help one another.

For information and application forms, please write to Science Conference Convener, A.S.C.M. in Schools, 57 Swanston-st., Melbourne, C.I.

LETTERS FROM TERTIUS . . .

CHURCH UNION . . . BUT NOT YET!

TO THE EDITOR.

No one preaches on Christian unity better than our preacher does. The other Sunday night he was inspired and eloquent on the subject. I was really enjoying it when he dropped a bombshell. He said that the union of all Christian churches is very close. I couldn't have been more shaken if he had announced the end of the world.

I am all for the union of the churches, but I didn't expect it in my time. If the united church were just like Churches of Christ in Australia I wouldn't mind so much. But I am sure it won't be. It has taken us 100 years to convince 30,000 people that ours is the best church. To convince the other three million churchgoers would take 10,000 years. So it is reasonable to conclude that the united church will be different from what I am used to. I am not happy about worshipping differently from what I'm used to. I have become used to the old familiar hymns and phrases and customs and methods of doing things. I'm not very keen at this stage of my life to get used to a lot of new people round the place. The old traditions die very hard.

Years ago old Brother Farquar used to pray eagerly for the Second Coming. One night he dreamed it had happened. He woke his family by his yelling, "Not yet, Lord; not yet!" I'm afraid I am the same about church unity.

Of course, I am wrong; unlike editors, who can never be wrong!

TERTIUS.



VICTORIA

5 CENTS A WEEK

(Ormond, Vic.). Y.P.S.C.E. members raised \$16.50 for Wheat for India by contributing five cents a member per week . . . The Intermediate C.E. gained \$46 at a street stall for the Christian Educ. Centre fund. The church has \$6595 invested with Properties Corporation for the Centre . . . C.M.S. men have a monthly gardening work-out at homes for widows . . . In preparation for Woman to Woman evangelism, the minister, R. McKenzie, held a session for training in counselling of new converts . . . Mr. Cole and Mr. Knee have trained as leaders for the Church and Life Movement . . . The ladies raised \$77 from a secondhand drive. They continue the monthly prayer fellowship in homes . . . After nearly a year with Planned Giving the response is being maintained . . . The church sent two copies of the Amplified Bible to Jack and Wally Thorpe, our missionaries at Norseman, and paid \$80 towards registration and insurance for their van . . . The "Wanderers Free" were special guests at great youth service on May 19, and entertained at coffee hour . . . H. Steele, of Blackburn, was a recent speaker . . . The minister conducted a youth camp at "Toolangi" on holiday weekend . . . The three girls' basketball teams are doing well.

VIC. C.W.F. COUNCIL

(Melb.). The C.W.F. Council meeting will be held in the Reception Room, Churches of Christ Centre, on Friday, July 1, at 11 a.m. Special "Focus" on Federal Conference, 1966, by members of Federal Women's Council.

HELPING HAND

(Colac, Vic.). The Geelong churches have agreed to help the Colac church with visitation and preaching in conjunction with student minister, A. Van Leen. R. Banks, of Thomson church, Geelong, spent two days in visiting members and made a weeks' recording for quiet time every morning over Radio 3CS, at 8.55 a.m. . . . On June 19, D. Tattersal, of Manifold Heights, preached at both services. Mrs. Pope was soloist. Two B.S. classes had tea together and stayed to p.m. service.

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VIC. C.W.F.

One of the visitors at the June Council meeting of the Women's Christian Fellowship was Bob Kingi, Maori evangelist, who has been working with Mr. Roberts at Norseman. Mr. Kingi sang and played his guitar and brought a brief message.

Miss McArthur Berry, from the Christian Television Association of Vic., spoke of the opportunities for Christian tele-

SOUTH GIPPSLAND CHURCH

(Toora, Vic.). Meetings continue to be held in the Toora Town Hall, on a fortnightly basis. Average attendance since meetings began last Nov. is 14. Visiting speakers have included Don Smith, W. W. Saunders, A. Pigdon (Bentleigh), R. Turtmann (C.O.B.), A. E. Stevens (Manifold Heights). Members are greatly encouraged by the assistance given, in various ways by brethren from Bentleigh, who have assisted in meetings from time to time, and have recorded music which is used in meetings . . . Midweek fellowship meetings to begin shortly . . . Members also appreciate the prayers of other churches for the growth of this new work in the South Gippsland area.

100 AT A.C.E.

(Ivanhoe - Briar Hill, Vic.). 100 members regularly attend Wednesday Adult Christian Education meetings, preceded by family teas . . . Ivanhoe. — Church provided collectors for Freedom from Hunger door-knock campaign . . . At combined service for Y.P. from Ivanhoe district, B. Jenkins led service and E. F. Roffey preached. Church is participating in Church and Life Movement within A.C.E. programme . . . Mr. and Mrs. Chipperfield, Mr. and Mrs. S. Buckmaster and Mrs. Pettigrove, recently returned from overseas visits . . . Y.P. joined with Merlynston Baptist Y.P. for holiday weekend camp at Healesville . . . Mrs. Barnett addressed C.W.F. on work with Aborigines. Parcels being sent regularly to overseas missionaries . . . Five tennis teams having successful season . . .

vision programmes and the high cost of producing them.

Mrs. Withers led in the intercessory prayer, with special remembrance for the family of Mrs. Coe.

Reports were brought from the Hospital Visitation Committee and the Overseas Mission Dept. Mrs. Williams warned delegates that if missionaries received more than one food parcel from the same source they would be liable for payment of duty.—F. Morris, Asst. Sec.

Briar Hill. — Attendances and offerings being maintained . . . Mrs. Ross Lloyd showed slides of work of Dept. of Home Missions and Evangelism to C.W.F.

HIDING FOR DADS!

(Black Rock, Vic.). Dads were sad after being beaten by Lads at football — they were also sore! But all was forgiven after the C.Y.F. group very capably took the Sunday evening service, under leadership of Doug. Smith, of the C.O.B. . . . Two teenage lads have been baptized in recent weeks.

Department of Social Service

(The Church in Action).

Churches of Christ Centre,
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PERSONAL

DISCIPLESHIP

Susan Normandale, Midland, W.A.
Dennis and Graham Pugsley, Alice Gordon, Ungarra, S.A.
Mrs. B. Simmons, Mrs. C. Button, Caulfield, Vic.
Margret Bartsch, Loxton, S.A.
Diane Mascel, Lynda Cropper, Montrose, Vic.

MEMBERSHIP

Mr. and Mrs. William Holmes, and Graham, Maylands to Midland, W.A.
Mrs. Middlemiss, Footscray, Vic.; Mr. and Mrs. Peter Fitzgerald, Koongarra Park and Edwardstown — to Maylands, S.A.
Mr. and Mrs. A. Huntley, to Collins-st., Hobart, Tas.
Ruth Button, Wagga to Hurstville, N.S.W.
Mr. and Mrs. A. Hohnke, to Taree, N.S.W.

CHANGES OF ADDRESS

J. H. Harrison (secretary, Margaret-st. church, Launceston), 9 Granville-st., West Launceston, Tas.
W. G. Ogden (acting-sec., Mitcham church), 5 Ferdinand-st., Donvale, Vic.
H. C. Christensen (secretary, Harlaxton church), 19 Glendower-st Toowoomba, Qld.
V. G. Boettcher (minister at present unattached), 20 Raceview-st., Eastern Heights, Ipswich, Qld. (Phone 81-4947).

ACCOMMODATION AVAILABLE

Girl to flat with 2 others, age 20 to 25. Apply "Armadales," c/o "Australian Christian."

LUDBROOK HOUSE

14 Elm-rd., Glen Iris, Vic., — is vacant until September 28, 1966. Would someone in our brotherhood like a holiday in a lovely home and district. For particulars contact Mrs. M. Morrison, 20 Kalang-rd., Hartwell, Vic. Phone 29 - 3924.

WESTERN AUSTRALIA

EVENING BIBLE STUDIES (8 p.m.).
Tuesday 12th, Wednesday 13th, Thursday 14th. St. Alban's Anglican Church, Highgate.
REGIONAL RALLIES (8 p.m.):
FREMANTLE. Friday 15th. Church of Christ, High Street, Fremantle.
ARMADALE. Friday 15th. Congregational Church, Armadale. (Mr. Michael Lush.)
ADVENTURERS' RALLY FOR BOYS AND GIRLS (3 p.m.):
Saturday 9th, Salvation Army Fortress, Murray St.

Mr. and Mrs. L. Holt, Hopelands to Chinchilla, Qld.
Mrs. T. Hemer, Clovelly Park; Mrs. Garnet, Knightbridge Baptist; Mr. and Mrs. D. Pearce, Flinders Park and Hindmarsh; Mrs. Jeffries, Jillian and Robert, Port Pirie — to Brooklyn Park, S.A.

MARRIAGES

Kath Budge to Harold Evans, Wedderburn - St. Arnaud, Vic.
Loreena Kennedy to Robert White, Harvey, W.A.
Sandra Bates to Graeme Nankivell; Rosalie Branford to Jim Humphris, Tumbly Bay, S.A.
Dale O'Brien to Robert Maley, Midland, W.A.
Win. Walker to Colin Thomas, Launceston, Tas.

DEATHS

Mrs. M. Graham, Maylands, S.A.

NEW MANSE OPENING

24 BUCKLEY-ST., ESSENDON, Vic., at 3 p.m.,
SUNDAY, JULY 3,
by Conference President,
A. R. LLOYD.

Essendon church invites all interested friends to the Ceremony.

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NATIONAL SCRIPTURE UNION WEEK, JULY 10-17, 1966

TEENAGE RALLY (7.30 p.m.):
Saturday 16th. Wesley Church.
FINAL AND THANKSGIVING RALLY (3 p.m.):
Sunday 17th. Wesley Church.

Guest Speaker: Dr. ALAN COLE,
Missionary Teacher from Malaya.

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BIRTHS

BATEMAN (nee Neil). — To Gail and Rod, at Lower Hutt, New Zealand, God's gift of a daughter — Beth Lynette, born June 5. Sister for Gregory.

CHAPMAN (nee Main). — To Helen and Graeme, at Brisbane, a daughter—Rebecca.

HAMILTON (Norris). — To Glenys and Dean, a daughter — Roslyn Glenys, on June 15, at Ashford, S.A. Sister for Annette and Jennifer.

MARRIAGE CELEBRATED

ASTBURY - PATTERSON. — Miss Beverley Anne Astbury, eldest daughter of Mr. W. L. Astbury, and late Mrs. Astbury, Ballarat, Vic., to Robert Burrows Patterson, eldest son of R. B. Patterson, Belfast, Ireland. The marriage was celebrated at St. David's Presbyterian Church, Halifax, Nova Scotia, Canada, on Wednesday, June 1, 1966. Mr. D. McKay officiated.

SILVER WEDDING

NEVILLE (Probert) — Congratulations, Mother and Dad, on your 25th wedding anniversary, celebrated at Church of Christ, Mildura, Vic., on June 25, 1941, by Jas. W. Lewis. Love from Glenys and Harry.

IN MEMORIAM

THOMSEN. — In ever loving memory of my dear husband, Chris, who was called home on June 29, 1954. "Evergreen memories."

—Inserted by E. L. Thomsen, Ascot Vale, Vic.

HILLBRICK. — Cherished memories of my beloved husband and our devoted father Harold, who passed away June 28, 1965. "Always remembered with love."

—Inserted by his loving wife Addie and family.

Applications called for . . .

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ABORIGINES AND CHURCH SEMINAR

(Shepparton, Vic.). T. O. Turriff, chairman of Vic. Dept. of the Aborigines Board, called a meeting of his Board, together with the officers of the Shepparton and Mooroopna churches, and the members of the Church Functional Group of Evangelism and Mission. 22 people attended. Lively, animated and free discussion took place in the three-hour seminar. The outcome was to request the Vic. Housing Commission "that no further money be spent on the present so-called homes at Rumbalara, but instead, that these people be housed in better homes scattered throughout the community". . . Church welcomed to the worship service the Rev. John Bootle, Th.L., an Anglican minister, who has recently been appointed as full-time chaplain to the Shepparton High School . . . Evening services commenced at 5 p.m. on June 5, and a marked increase in attendance has resulted. It is of interest to note whole families attending . . . Several of our members are attending the Church and Life study group meetings, some as leaders . . . The C.W.F. is running an opportunity shop in a small shop in the city. This is proving a huge success financially, at the same time we feel we are doing the poorer people a service by letting them have the goods very cheaply. The proceeds will be used to help equip our new Church Family Centre. We raised \$400 at the Op. Shop in the first two weeks.

FOR SALE

ORGAN — Preston Church of Christ, Vic., has Mannbourg Organ for sale, with electric motor, lights and stool. 19 stops, in good condition. Inspection at chapel, 220 High-st., Preston, arranged by letter to L. W. Morfrew, 261 Tyler-st., Preston, or phone 38-3335.

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Comper: John McDonald.

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316 AT ANNIVERSARY

(Caulfield, Vic.). There were 316 at the Lord's Table for the homecoming service on June 19. C. Clack gave an illustrated talk on "Modern Trends in the East" at the Pleasant Sunday Afternoon. Val Woff, and Mr. and Mrs. M. Woff were guest artists. 195 were present at the evening meal provided by the ladies.

ROBINVALE ACTIVITIES

(Vic.). The church welcomed a visit from B. Baxter, minister, I. Sherriff, chairman, from Horsham, and F. Mackley, from Haven. Opportunity was taken to show them the work here being supported by their churches . . . A Christian Education weekend was conducted by R. V. Longthorp, Director, D.C.E. The film, "Heritage to Destiny" was screened after gospel service . . . B.S. picnic at Lake Powell provided fun and fellowship on Queen's Birthday . . . Family fellowship theme was "Unchanging Bible in a Changing World." Members of long standing were told of conditions around when they first joined church, and changes since. But the Bible remains the same . . . Wheat for India appeal was \$51.10 . . . C.Y.F. highlights: Salmagundi and progressive supper . . . C.E. enjoyed an imaginative tape recording of "National C.E. Convention Review" . . . Sunraysia Conference, with messages by Neville Moore, North Essendon, appreciated by members who attended.

NEW ORGAN

(Preston, Vic.). A new Yamaha Electone Organ was dedicated to memory of late Alf. Quaife, former church secretary, at morning service on June 19. Chapel was filled, many former members and friends associated with our late brother being present . . . Church enjoyed fellowship with visitors from Adelaide at both services on June 12. At evening service the film, "Through Gates of Splendor" was screened.

INTEREST MAINTAINED

(Harcourt, Vic.). Interest and attentances are being well maintained since commencement of C. W. Jackel's ministry in May. 40 attended monthly gospel service in June. Film, "Conversion of Philipian Jailer" was screened. . . Most C.W.F. retiring officers were re-elected at annual meeting . . . Church was represented at working bee at Camp Eppalock during Queen's Birthday holiday.

APPOINTMENT ANNOUNCED

(Melb.). Immediately following the return of Mr. and Mrs. F. P. Chipperfield from a world tour, it was announced that Mr. Chipperfield had been appointed Secretary of the Victorian State Electricity Commission. In membership with the church at Ivanhoe, Mr. Chipperfield is Chairman of the Federal College of the Bible Board of Management, and Chairman of the Dept. of Social Service for Vic. and Tas.

LANGFORDS IN ACCIDENT

(Belmont, Vic.). Mr. and Mrs. F. Langford, and their son Peter, were involved in a car accident last weekend. When their vehicle was struck by another car, Mrs. Langford received a broken kneecap and Mr. Langford suffered shock. Mr. Langford is Belmont's minister.

COMBINED SERVICES

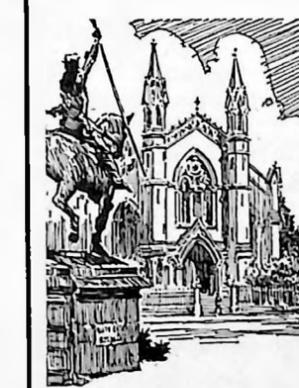
(Wedderburn - St. Arnaud, Vic.). Wedderburn held their first Combined Service, arranged by the Ministers' Fraternal, on June 19, in the Methodist Church. . . June 19 also marked an important event in the life of the St. Arnaud Church of Christ. It was the first time that a Combined Interdenominational meeting has been held in the building; there were 80 present . . . Wendy Ritchie was baptized into Christ on June 12 at Wedderburn.

HOUSE CHURCH

(Glen Waverley, Vic.). 97 members shared in stimulating first sessions of House Church . . . 27 members are now participating in Church and Life Movement . . . The minister, R. Hillier, has accepted invitation to serve for a further three-year term . . . Work has commenced on first stage of the building project . . . J. Alabaster has resigned as secretary after rendering seven years' sterling service in this capacity . . . Mrs. C. Sharp was baptized during recent morning service.

TWO BAPTISMS AT DONCASTER

(Vic.). Norman Cronin and Barbara Berry were baptized recently . . . Congratulations to Mrs. Curtis for being chosen camp leader of Good Companions in Qld. later in the year . . . C.W.F. evening group had David Andrews, minister at Richmond, to speak on "The Church in the Inner Area" . . . There has been a gratifying response to Dorcas Society appeal for help. Many varied parcels have been received.



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11 a.m.—WORSHIP - COMMUNION - PREACHING
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7 p.m. — GOSPEL HOUR. "KNOW YOUR BIBLE"
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July 3 — 2 Chronicles — "FORMALISM WON'T DO!"

Printed study outline each week for worshippers.

GRAHAM'S LONDON CRUSADE GAINS MOMENTUM

(June 20). As the Billy Graham Greater London Crusade gains momentum, Saturday night saw more than 30,000 people converge on Earls Court, and there was no room inside for 5,000 of them.

When Mr. Graham extended the invitation for those present to "commit their lives to Christ," well over 1,000 people walked in silence to the front of this great arena, known for its sporting events and auto shows.

Evangelist Graham continues his newly adopted policy for this Crusade of not having a choir or audience sing during the invitation. Many critics had condemned him for his "emotional hysteria" during the invitation.

Only the shuffle of feet on these cement aisles can be heard during the conclusion of the services, as Mr. Graham stands before the overflow audiences.

In the first 16 services of this Crusade — which passed the halfway mark last Thursday night — more than 325,000 have heard Mr. Graham preach here with 12,500 of them making decisions.

"It's becoming increasingly evident that this is predominantly a youth crusade," said Mr. Graham as the meetings reached the halfway point. He added, "Thousands of youths with little or no church relationships are responding to the call for commitment to Christ."

"Underneath the exhibitionism, rebellion, cynicism and parties lie hearts longing for spiritual reality," Graham continued. "I believe there is a whole generation of young people waiting to be reached with a simple and clear cut gospel proclamation."

And from all indications, he is reaching them. Between 60 and 70 per cent of the nightly audiences are below 25 years of age.

But according to Crusade officials the Greater London Crusade has overflowed Earls Court and is spreading throughout London, even throughout the entire British Isles.

On June 19, Mr. Graham preached to the nation over B.B.C. radio. His message was broadcast from St. Martin's Church, Birmingham. Canon Brian Green welcomed the evangelist to his pulpit.

Earlier in the week Mr. Graham went into teeming Brixton — the residential area of West Indians, Jamaicans and African negroes — which could be described as "the Harlem of London."

After walking the streets, meeting the colored population and seeking to show his concern for all races, he spoke to 2,000 people at a local parish church. Outside were 1,000 more who were unable to get in. One national paper, com-

menting on the service said, "the old time religion was preached as though the first Bible had just been run off the presses."

Crusade officials say they are rejoicing daily that God has chosen to make the Greater London Crusade much bigger in scope than the 1954 Crusade.

A total of 2,483 enquirers were dealt with at the first dozen meetings at Harringay, while 2,499 enquirers were counselled in the four initial services at Earls Court.

The largest number to go forward on any one night in the first fortnight at Harringay was 379. But this time the smallest number to come forward on any one evening so far was 447 at the opening night. The largest number at any one service has been 1,679. The 1,000 mark has been passed on four other occasions thus far. The percentage of enquirers who were seeking salvation, as distinct from those who were Christians seeking assurance or wishing to rededicate their lives to Christ, was slightly higher at Harringay than this time. But the figures for the present Crusade show that well over 50 per cent of enquirers every night are people seeking salvation through first time commitments.

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WORLD NEWS

R.C. NEGRO SUPPORT

The R.C. Church in Michigan has announced it will use its millions of purchasing dollars to try to influence supplier companies to hire more Negroes and members of other minority groups. Four bishops announced that when Catholic institutions spend their money, "those institutions which provide equality in employment opportunity will be favored over those which do not."—E.P.S.

SPAIN AND GIBRALTA

Spain is reported to have promised in negotiations with Great Britain concerning Gibraltar that she will grant full religious liberty to Britons living there if and when Gibraltar becomes a part of Spain.—E.P.S.

JAPAN AIDS INDIA

Japan's National Christian Council has set a goal of two million yen (\$5,530) in a nation-wide campaign to raise funds

for famine relief in India. The Council appeal asked the people of Japan to recall their own condition immediately following the Second World War and not to abandon their fellow-Asians in their hour of need.—E.P.S.

"SEXUAL REVOLUTION" STUDY

(Hamilton, Ont.). Six hundred American and Canadian theologians and family life experts called for Christians in both nations to involve themselves in the issues of the "sexual revolution" with as much vigour as they have given to the fight for racial justice.

Concluding the five-day Second North American Conference on Church and Family, the participants recommended the channelling of funds and personnel for the study of sex problems in Western culture. Especially pressing they said are the problems of "family disintegration, abortion and homosexuality."

The conference expressed concern that "professions, agencies, and concerned individuals working with family members have not been sufficiently heard by theologians, programme planners, and church members at large."—E.P.S.

2850 DECISIONS

A total of 2,850 professions of faith is reported in the Jamaica Baptist evangelistic campaign. The final total is not yet known, because 30 per cent of the participating churches still have to report. 180 of the 265 churches of the Jamaica Baptist Union took part in the campaign, assisted by 105 Southern Baptist Convention (U.S.A.) pastors and laymen.—E.P.S.

BUDDHIST MISSIONARIES

Buddhist leaders from 15 countries, the majority of them in South-east Asia, including South Vietnam, meeting for a world conference in Colombo, Ceylon, have mapped plans for Buddhist missionary work in various areas. A two-year course for Buddhist monk-missionaries for work in Malaysia, India and Great Britain will be established in Bangkok.—E.P.S.

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OVERSEAS MISSIONS. "The present world-situation, as related to the missionary enterprise, is unprecedented in opportunity, in danger, and in urgency." Dr. J. R. Mott. . . . Jas. E. Thomas was farewelled from Adelaide and welcomed to Lygon St., Carlton, Vic. . . . There were 20 confessions in the first week of the mission at Prospect, S.A., conducted by Messrs. Brooker and Paternoster. . . . Mr. and Mrs. F. M. Ludbrook celebrated their silver wedding anniversary. . . . Thomas Hagger's mission at Ascot Vale was proving a success. . . . Geo. L. Mitchell, foundation member at Lygon St. church, died at the age of 33. . . . Occasionally our reporters notice, with painful feelings, that their contributions are cut down. The great number of reports makes it necessary for each reporter to be brief. We want news, but cannot now increase the number of our pages. . . . Dr. Parkes Cadman was quoted as finding a standing miracle in "the paucity of men who can quote the Bible straight, and the number of men who quote it wrong — and get away with it" . . . A missionary from Africa took charge of a rural church in America and declared, "It is easier to work in Africa among savages than in the United States among reputed Christians."



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OPEN FORUM

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CHRISTIAN UNION.

To the Editor,

It seems to me that lately there is an unbalanced and increasing emphasis on Christian Union; and our Christian weekly could be said to be devoting an undue amount of space to this platform. As well, some of the correspondents are so wordy and technical that one wonders if they really understand what they mean themselves.

Why then waste valuable time and considerable expense on a task that, in the opinion of many Christians, is the prerogative of the Holy Spirit, and insurmountable to any other power or person.

1. Although our Saviour's Prayer was "That they may be one," the Christian's commission is "Preach the gospel."

2. Jesus didn't preach "Compromise." And compromise will be the only terms under which we will ever be able to unite with other fellowships — if our present efforts continue.

3. The Restoration Movement was surely a movement "Back to New Testament Christianity." How can we be excused if we work towards an amalgamation that can only require another restoration immediately thereafter; if unification means "taking on" or "overlooking" the false teachings of others.

4. Is it not true that much of our work among young people is not only hindered, but ruined, by the still potent tradition and liberalism of some other groups?

Has there been any real progress made for the years and money spent in the promotion of Christian Union? Despite newspaper and other optimistic reports, there still remains complete estrangement between denominations when we really get down to business on Christian truth and practice.

On the other hand, are we able to say that Churches of Christ have unity within our ranks? Can we offer a pure example to other denominations? I am sure that our Lord, in that poignant prayer to his Father, was desirous first that the local church members be united in purpose and zeal — and when all the local congregations thus moved — the world would believe.

What is our Department of Christian Union doing to promote unity within our ranks — especially in the matter of the sizeable gulf that already exists within our brotherhood? This question is not intended to have any trace

of criticism or sarcasm, but in the form of a prayerful suggestion that here is where Christian Union must start.
—M. F. Murray, Vic.

WOMEN IN THE CHURCH.

To the Editor,

The article by Betty Doddmeade on "Christian Women Serving as Full-time Church Workers" ("A.C." 11/6/66) ought not to pass without a close look at some of its implications.

As a brotherhood, we have not used our women. It is true that some churches have appointed "deaconesses" — for preparing communion, in some cases with representation on the church Board, or for limited visitation. We use our women to teach in the Sunday School, and some in State Schools. In a few churches women read the Scriptures in the morning service. But that's it!

"Only on the mission field and in one or two Christian Education jobs are there opportunities. If she feels called to work within local church, or if unable to go overseas, for health reasons, she has run out of possibilities — unless she marries a minister and gains the seemingly exalted status of "the minister's wife." What a waste!

There may be three possible objections to women serving in our local churches as deaconesses (or as ministers) — (1) theological, (2) personal prejudice, (3) no one offering anyway.

(1) Theologically, there has been a debate. Paul did counsel silence on the part of women in one of the churches to which he wrote — but we do not therefore shut them out from teaching in most places, and Paul did not distinguish between teaching and leading in worship. What did the prophetesses daughters of Philip do? Much stronger is the thought running through the N.T. that in Christ there is neither male nor female.

Our Methodist, Presbyterian and Anglican brethren have for years had deaconesses. The Church of Scotland has now admitted women into their eldership. The Congregationalists have women ministers. Roman Catholics, of course, have many full-time women church workers, but they certainly don't admit them to the diaconate or the priesthood. Churches of Christ in Australia ordain women, but only to overseas service. It seems that as long as it is done at a distance, no one will mind.

(2) I admit to a personal prejudice against women leading in worship. But what has my personal prejudice got to do with it? I would also have a personal prejudice against a woman doctor — but many people (especially women) prefer women doctors. Women have broken through the barriers into law, medicine and other professions. Is the church again to be the last bastion of conservatism, denying the equality that the N.T. talks about?

(3) Even if our young women momentarily thought of full-time service within the church, they would not think of it for long, simply because the openings are not there. If churches announced that they were willing to employ women full-time (and, after all, there are just not enough men to go round) and if some of our bigger churches which could do with more than one minister announced that they were willing to accept a woman as deaconess, or second minister, I am sure that there would be women willing to train and offer themselves — just as there are in other professions.
—R. W. Lawton, A.C.T.

[Ed. This letter is far too long, but Mr. Lawton is a new writer and probably hasn't read the rules above.]

THE CASE FOR CHASTITY.

To the Editor,

Would it be possible for your last statement in the editorial in "A.C." 11/6/66:—"There is a strong, positive case to be made for chastity, and the church owes it to her own young people in universities and technical colleges, as well as the world at large, to present this case" — to be given some amplification in the very near future?

In speaking with parents of other young people, and university students, etc., we are all agreed that it is well for this matter to be discussed openly, and feel that it can be done in a frank yet reverent manner.

As there are an increasing number of our own church young people now obtaining tertiary education, would it be possible for the "A.C." to have a series of articles written by experienced people in this field? — e.g., Marriage Guidance Council leaders, stating the case for chastity, not only from the Christian point of view, but mainly approaching it from a logical point of view, which usually is the only point of view acceptable to many university students these days.

This is important so that our young people can be helped when discussing such subjects with others who do not accept the Christian moral standard.

As so many publications come into our homes these days, and we see much printed on the one side, it would be good to have the other point of view coming into homes as well, and I am sure parents would welcome some helpful guidance to discussion with their young people.

I hope that it may be possible for something to be done along the lines suggested, as it could be of considerable help to our young people.

—Edith M. Barton, Vic.

[Ed. We shall try to do what you suggest.]

THE "CHRISTIAN" GOES TO . . . AN S.C.M. SEMINAR

Using the theme, "The Christian Presence in the Secondary School," the Seminar arranged by the Australian Student Christian Movement, held at Wesley House, Brisbane, Qld., on June 4, coincided with the visit of the National Secretary, Rev. Michael Brown.

Professor Ian Gillman, of Emmanuel College, acted as chairman. The first address was given by Rev. David Durie, Vice-Principal of St. Francis College, in which he discussed the "Needs of the Teenager." His sparkling personality, incisive perception of the needs of teenagers he has contacted, made this lecture one of real significance. Setting the pattern for later discussion, he said, "Teenagers' needs are similar to that of other ages; except that at this age they are more numerous and dominate his thought and action more than at any other age."

An Inspector of Schools, J. Golding, addressed the large assembly on the subject, "Catering for the Needs of the Teenager Within a Secondary School," in such a sympathetic way that this writer felt for the first time that School Inspectors really are human! Speaking out of his varied experience as Headmaster as well as Inspector, Mr. Golding outlined a splendid critique on the effects of State as well as Independent Schools in the realm of Christian Education within the present systems.

A Panel Discussion after lunch included R. Mackie, Principal of the Salisbury High School, Miss H. Granowski, Principal of St. Hilda's School, Southport, Sister Mary Benedict, of all Hallowes College, and the writer. This discussion was chaired by G. Needham, Lecturer in Education at the Queensland University. The major interest in this session concerned the moves in other States of Australia with regard to Christian Education in Schools, and in particular the work done in Victoria, and

the assistance given by Chaplains in schools to the student's understanding of the message of Christianity.

At the concluding session, Rev. Michael Brown chaired the proceedings, and R. Simson, Mt. Gravatt High School teacher, and Miss Paterson, Principal of the Brisbane Girls' Grammar School, where the recent report of the "Commission on Education" has been introduced, were members of the panel.

The present position in Queensland is that the official term to be used is "Religious Education" instead of the former "R.I." or "Religious Instruction." "Teaching of Religious Education" is carried on by each denomination's representatives taking their own constituents. This results in classrooms being overcrowded, or the other extreme where there are not many children of one denomination, four or five students in a room that caters for 30 in ordinary lesson times, whilst in the next room another minister labors for control with 60 students in a room designed for 30, always aware that before his day in school ends he will have had to adjust his thinking to teach all grades from Kindergarten to Matriculation if he carries out the wishes of his particular denomination.

No State teacher, properly qualified, would claim they were equal to this task. Is it any wonder so many clergy do not attempt this impossible work? If they refuse, the burden is heavier for those who are willing.

What is the answer to this dilemma? The seminar made no grand resolutions. It did emphasize that there is need for further research to be made at the highest level and that there are bodies in existence that should be urged to make the appropriate steps to doing something worthwhile with this valuable opportunity in schools. It is expected this will be done.—A. C. Male.

The Son of Man

The son of man went forth with a rag on his back. His eyes burned from the road winding hot and fragrant before him. His hands touched eyes, limbs, Sores, dreams, So that something went out of him each time, and the loneliness burrowed deeper.

The son of man wandered on at dusk, beyond the towns, the temple, the lighted lamps. He slept in the wilderness, And the dark stalked about him, And its eyes were burning nails.

The son of man awoke on his knees in fear, And lashed himself to drive out the terror, the loneliness. The earth he kissed with his knees, The dry ribs of hills, Gave him their empty promises.

One day the son of man turned toward the towns, And wept for the women stirring their fires and the children piping in the dust—

The foxes laughed in their holes.

—Carol Edwards ("World Call").

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S.A. - - - - 6, 10, 11	Four generations lead worship? (p. 11).	TO COMMEND
VIC. - - - - 11, 13, 15	Young people flock to hear Graham? (p. 16).	"THE CHRISTIAN"
TAS. - - - - 11	Who preached for 2 hours? (p. 3).	FROM
N.S.W. - - - - 7, 10, 11	What "Asdo" means? (p. 8).	THE PULPIT.
QLD. - - - - 10		
GEN. - - - - 4, 16, 17		
MISS. - - - - 5, 8, 10		



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Let everyone speak the truth with his neighbour.

—Ephes. 4: 25.

Truth, be more precious to me than
the eyes
Of happy love; burn hotter in my
throat
Than passion, and possess me like my
pride;
More sweet than freedom, more desired
than joy,
More sacred than the pleasing of a
friend.

—Max Eastman.



I have never been hurt by anything I
didn't say.

—Calvin Coolidge.



Statistics prove that few people die
over the age of 99.



A man may fall often, but he isn't a
failure until he blames somebody else.



There are two literary maladies: writ-
er's cramp and swelled head.

—C. Kernahan.



A dollar may not go very far, but it
is surprising how long it takes for it
to return.

—H.C.B.



Head Cook: Didn't I tell you to notice
when the soup boiled over?

Assistant: I did. It was half-past ten.