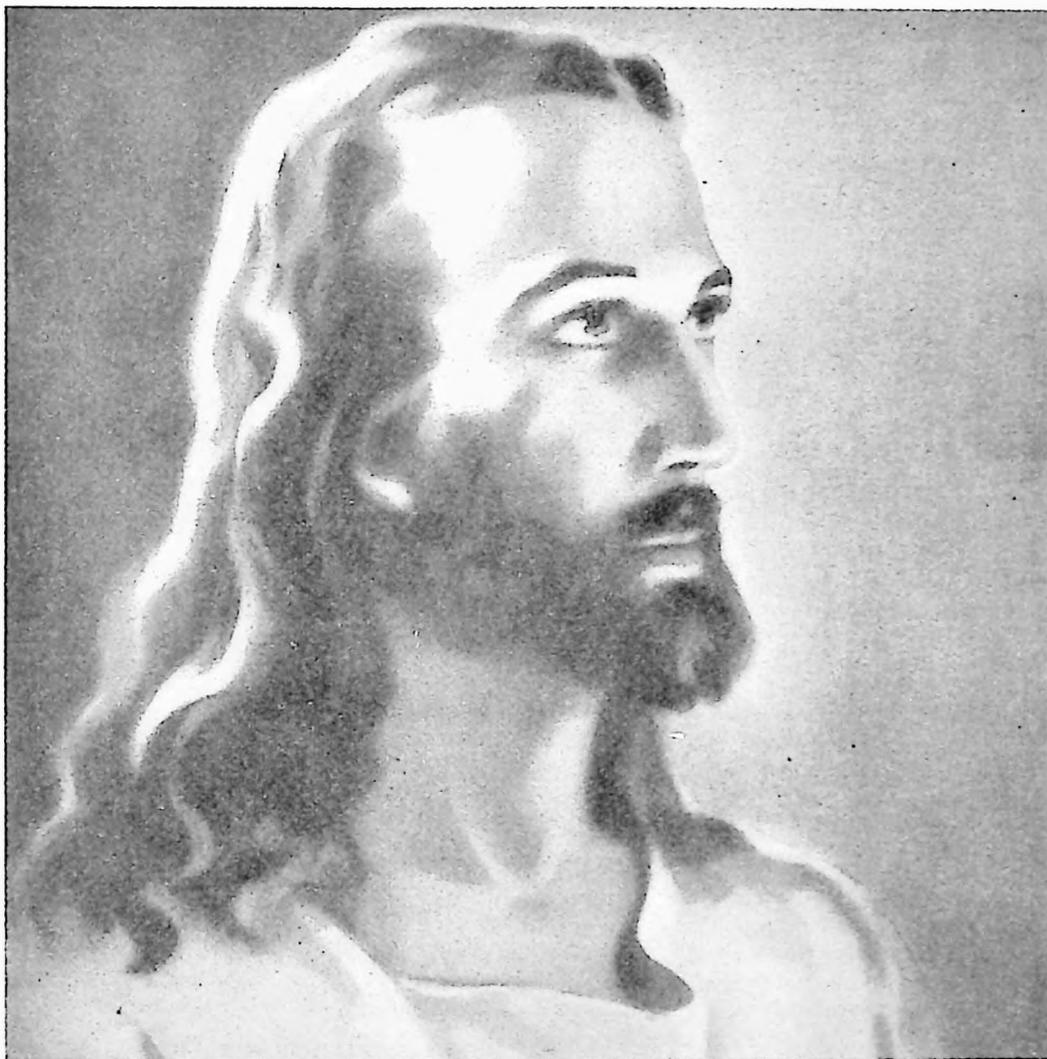


July 16, 1966

CHURCHES OF CHRIST IN AUSTRALIA

## 31st Federal Conference

Melbourne, 12th - 18th October, 1966



Conference Theme:

*"Our Redeeming Lord"*

REGISTER  
NOW FOR  
FEDERAL  
CONFERENCE  
(See Page 12)

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## TAXING PRUDENCE AND VIRTUE

Down here in Victoria we could hardly believe our eyes. The Acting-Premier, Mr. Arthur Rylah, came up with some new tax ideas. At first we thought that it was the kind of cheap joke indulged in by live television shows before we switched over to non-stop football. But it turns out that Mr. Rylah is serious.

It seems that the State's income is inadequate for its needs. Apparently it would be politically unpopular to increase general taxation, so Mr. Rylah is devising ways and means of catching up with those who have been escaping from certain taxes.

The word "escaping" is Mr. Rylah's. For example, he says that the non-smoker is escaping the tax on tobacco. The non-bettor is escaping the betting tax. The non-drinker is escaping excise duty. The man who pays rent escapes rates and land taxes. Such people pay far less toward State and Commonwealth revenue than the rest of the community. It was necessary, therefore, to devise some form of taxation to ensure that non-gamblers, non-smokers and non-drinkers no longer escaped their lawful obligations!

Mr. Rylah conveniently forgets that his new targets for taxation are already making a contribution in the very areas he singles out. They already pay heavily for the devastation that alcohol brings to homes and lives. If they do not contribute to the tobacco tax, neither do they add to the ravages of tobacco on the community. Although almost every country is trying to educate people concerning the dangers of tobacco, Mr. Rylah's tax on non-smokers could actually increase the number of smokers. Gambling is already a drain on time, effort and efficiency, and Mr. Rylah would serve his generation better by seeking to diminish it instead of penalising the prudent who abstain. To conjure up an additional tax on rent-payers ignores the fact that the high rents already include rates and land taxes.

If Mr. Rylah is to gather in all who are escaping taxes and duties, here are a few more suggestions: He should get after the man who stays home with his family and escapes theatre entertainment tax; the man who remains faithful to his wife and escapes stamp duty on divorce documents; the man who insists on saving before buying and escapes hire purchase fees; and the man who places the education of his children above the pleasures of motoring and escapes sales tax.

Because these suggestions are no sillier than Mr. Rylah's, perhaps he was joking after all. If not, his is the most stupid and irresponsible revenue suggestion since Britain put a tax on windows and extended the dark ages.

## GUIDELINES (7)

## Repentance

We talk about faith, repentance, confession and baptism as steps in the plan of salvation, but they are not mutually exclusive or separate steps.

Faith is the basis of each step. Faith turning to God is repentance. Faith declaring itself is confession. Faith in obedience is baptism. Therefore, we do not need to look for a description of repentance which excludes our description of faith. Repentance is turning to God, but it is faith that makes the turn possible.

There is a danger of confusing repentance with remorse or regret. Some people who talk about repentance are not really sorry for their errors; they are simply sorry that they have been found out, or they rue the consequences of their actions.

We escape most of this confusion when we remember that repentance is directed toward God. When we do wrong to others or hurt them, we do well to feel sorry about it, but almost always we do the wrong or cause the hurt because we have left God out of our lives.

True repentance recognises that we have lived with our backs toward God either through ignorance or intent. When faith brings us to an awareness of God we turn to him with the deliberate intention of living our lives consciously in his presence.

"To repent" in the Bible means a change of mind. When we change our minds about God and turn to him, he gives a new direction to the whole of life.

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Editor: A. E. WHITE, B.A.

Associate-Editors:

- W.A. — J. K. Robinson,  
11 Almondbury Rd., Mt. Lawley.
- S.A. — E. P. C. Hollard, J.P.,  
159 Gawler Pl., Adelaide.
- Tas. — R. J. Boxhall,  
3 Whelan Cres., West Hobart.
- Vic. — W. W. Saunders,  
217 Lonsdale St., Melbourne.
- A.C.T. — G. R. Stirling, B.A.,  
88 Limestone Ave., Canberra.
- N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.),  
B.Sc., Dip.Ed.,  
41 The Point Rd., Woolwich.
- Qld. — Allan C. Male, Dip.R.E.,  
428 Ann St., Brisbane.

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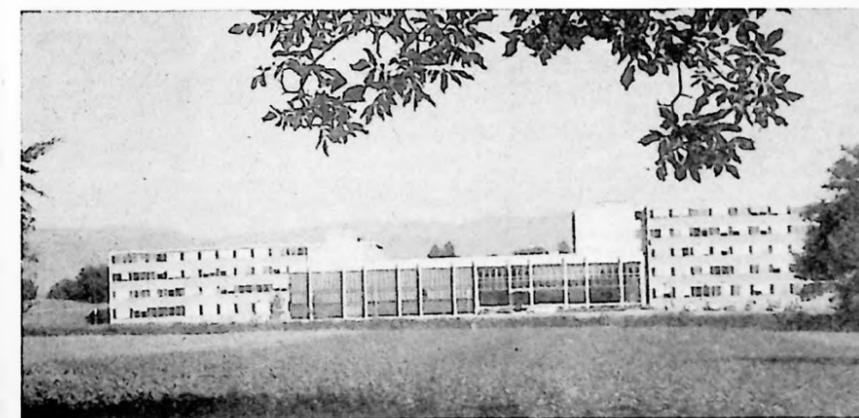
BY STANTON H. WILSON

I have only just arrived back in England in time to make this heading strictly correct. A few hours ago I was in Switzerland, where I attended a Theological Course for two weeks. It was held at Bossey.

### Bossey

— or to give it its full title, "Chateau de Bossey," is a charming old castle in the village of Celigny, on the shores of Lac Lemman, 13 miles from Geneva. It was originally given by a Bishop of Geneva to the Convent of Bonmont in the eleventh century. At the Reformation the property fell into private hands, including those of the famous Turretini family of Swiss Reformed Church theologians. After the French Revolution it was in the hands of Madame de Stael, the great figure of French literature.

In 1946, the World Council of Churches established the Ecumenical Institute there. With the nearby mansion, called "Petit-Bossey," it stands in 70 acres of its own farmland — a place of rural peace and tranquility. But it is also a place of ecumenical encounter, bringing together people of different race, colour, language and Christian confession.



W.C.C. HEADQUARTERS IN GENEVA.



Dr. Visser 't' Hooft, Retiring Secretary of W.C.C., talking with Dr. Eugene Carson Blake, Secretary-Elect.

### The Course

The Study was on "Conversion — from the World — to the World." There were present 65 ministers and missionaries from 20 different countries, representing 18 different denominations. I was the only Australian.

This was the last Course to be presided over by Dr. H. H. Wolf, Director of the Ecumenical Institute for 12 years. He will be succeeded by Professor Nokos Nissiotis. Besides these two renowned scholars, our tutors were Professor Christoph Barth (brilliant son of the famous octogenarian Karl Barth), Dr. H. R. Weber and Professor Parmar, of India.

After comprehensive lectures, study groups undertook research and discussion on each of several aspects of the topic, such as: "Conversion — Kingdom — Church," "Conversion and Mission" and "Conversion and Social Responsibility." Group findings were shared in Plenary Sessions.

### Good Measure

Besides the opportunity of intensive theological study, with the aid of an excellent library and the guidance of wise and consecrated Christian theologians, we were able to learn, at first hand, of the church in hostile communities in atheistic societies. We heard of conditions in Czechoslovakia, Bolivia, Indonesia, Turkey, Rwanda, India and Sierra Leone.

For good measure, we were addressed by distinguished Christian leaders resident in Geneva. It was a moving experience to be present when Dr. Wolf delivered his final address at the Institute on "The Ecumenical Perspective of Our Ministry." He leaves Bossey to take a newly created Chair of Ecumenical Studies at a German University.

### W.C.C. Headquarters

One of the highlights of the fortnight was to meet that great Christian statesman of our time, Dr. Visser 't' Hooft, and to have him talk with us for forty minutes. This appointment afforded us the opportunity to see over the new \$3,000,000 Headquarters of the World Council of Churches, situated in the suburb of Grand-Saconnex, which is known as "the international area" of Geneva. This imposing building is on a beautiful elevated 8 acres site facing the snow-capped heights of Mont Blanc. In addition to the main structure, which houses offices, an entrance hall, chapel, conference hall, small cinema, exhibition hall and bookshop, a separate library has been constructed.

Most of the money for this building came from America, but churches from around the world have given either in kind or money. Britain collected £10,000. Ghana sent a ship load of mahogany. Norway sent teak parquet for flooring.

(continued on p. 8)

# CHILDREN AND GOD?

BY R. V. HOLMES

Churches of Christ have a particular responsibility to know what they believe in relation to children and God, because they differ from most other branches of the church on this subject.

Most churches practise "infant baptism," which involves the child as virtually "a member of the church" from infancy. Parents of such children feel that they have made them "safe" should they die, and that they have given God his due place in the new life entrusted to their keeping.

We need to think carefully about our theology of the child because: (A) With a growing movement towards unity we must discuss this matter intelligently with other Christians, and (B) unless we have clear concepts of the position of a child in relation to God we will be floundering in all our Church School work.

## In the Gospels

The main passage to be drawn from the life and teaching of Jesus is the record of a day when the disciples were concerned that children were being brought to Christ, and wasting his time when adults were needing his ministry.

The most complete account is Mark 10: 13-16.

In his booklet, "Children Belong to God," Harold Gross asks, "What did Jesus mean when he said, 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven?'"

Perhaps a salutary correction to some of us who try to find obscure depths of meaning in every text would be the reply of a housewife who was asked the above question, "Well, there were some children wanting to see Jesus, and he said to let them come through the crowd and see him because he wanted them in his Kingdom too."

To say that this text justifies "infant baptism" is certainly saying too much. For one thing, baptism is not even under discussion in the context. For another, there is no definite proof that the children to whom Jesus referred were passive newly-born infants.

From this text, however, we can gain some idea of the attitude of Jesus to children, and the attitude of children to Jesus. We can surely say that Jesus recognised the reality of a child's "trust" in him and was prepared to respond to that "trust," even if it was not a "grown-up" faith. We must remember that these were children who actually saw Jesus — touched him — heard his voice. He was a reality to them and it was only so that they could love and trust him.

Mr. Holmes is minister of the Unley church in S.A.



This suggests that one of the primary aims of our Church School activity should be to make Jesus a reality to children today. Perhaps Romans 10: 14 is to the point here. "How are they to believe in him of whom they have never heard . . ."

A further passage which deserves attention is Matthew 18: 1-6, 10-14. Here Christ calls a child to him, tells adults they must emulate the attitude of such a child, and warns them of the seriousness of leading astray "one of these little ones who believe in me." Verse 10 should also be noted. Without entering into discussion on "guardian angels" we can at least say that Jesus refers to God's consciousness of children and provision for them in the heavenly realm.

Again, the children under discussion are old enough to respond to a call and to "believe" in him. Still keeping in mind the fact that Jesus was a living reality to these children, would we say that they were old enough for baptism? If trust, love and commitment are the personal attitudes toward Christ publicly expressed in baptism, it would seem that these are evident in the children to whom this passage refers.

The most valid argument against infant baptism is that it makes Christianity something other than a personal relationship with God through Christ. The gospel records suggest that Jesus was prepared to have quite young children enter into a personal relationship with him. At what age could a child today be expected to have a consciousness of the reality of Christ enabling him to enter into a personal relationship of trust, love and commitment?

## In the Book of Acts

The references in Acts to children are few. Acts 2: 39 — "For the promise is to you and your children . . .," which follows the well known Acts 2: 38, surely refers to succeeding generations rather than to unconscious infants. In any case the text specifically refers to those "whom the Lord our God calls to him," thus disqualifying infants.

Acts 21: 21 speaks of a criticism of Paul by Jewish Christians. Their complaint was that he was telling Jewish Christians to cease the practice of circumcising their children. Perhaps this indicates that in Christianity there was a new approach to the theology of the child, i.e., that in Christianity the relationship with God was personal and had to be entered into personally. It was no longer national and ceremonial as reflected in circumcision.

## In the Letters

1 Corinthians 7: 14 follows Paul's advice regarding the marriage situation,

where one partner is Christian and the other heathen. It says that the believing partner in some sense "sanctifies" the unbelieving partner, "otherwise your children would be unclean, but as it is they are holy."

Some have claimed that this justifies infant baptism on the grounds that a child born of Christian parents is virtually born into the church, assuming this to be the meaning of the above text. However, it could just as logically be used as an argument against infant baptism, on the grounds that if a child of Christian parents is born "holy" it does not need baptism to make it "holy" or acceptable to God.

Further, when the preceding statement about the believing partner "sanctifying" the unbelieving is taken into account we find that the same basic Greek word is used for "sanctifying" the unbelieving partner and making "holy" the child. Since it is clear that sanctifying in the first instance does not mean "making Christian" the other partner, we may assume that it does not mean "making Christian" the child. Just what it does mean in this context we would need to ask Paul. Possibly it has some kind of legal idea behind it approximating the modern concept of "legitimate."

Undoubtedly there is a real sense in which the child of Christian parents is "closer to the Kingdom" than the child of a non-Christian home. But this is a result of the influence of the parents and still ultimately requires the child's adoption of the faith for himself if he is to be Christian.

Part of the task of the Church School in making Jesus real to children would necessarily be to teach them his way of life, for the simple reason that this is part of him. When they come to commit themselves to him they then know that they are also committing themselves to his way of living.

Perhaps the most helpful passage in the Letters, and possibly in the N.T., is 2 Timothy 3: 15.

Timothy, as a child, was instructed and influenced by a Christian mother and grandmother, as well as by Paul himself, with the Scriptures as his textbook. All of this instructed him for salvation, but salvation itself depended on faith in Jesus Christ. Such a faith, which dwelt first in the grandmother, and then in the mother, eventually became Timothy's experience also.

## Summing Up

It is clear from the whole N.T. that Christian salvation is an experience of relationship with God through Christ,

(continued on p. 5)

# THE GOSPEL SERVICE AND ITS FUTURE

BY R. B. ELBOURNE

## The Problem

It is Sunday evening. The service is over, the congregation has dispersed and the minister makes his way home to talk over the service with his most valued critic, his wife. The conversation could go something like this: "I found that I had to reshape part of the sermon tonight. I had planned a message which would challenge people to a commitment of life to Christ as Saviour and Lord." "Then why did you alter the sermon?" The minister replies, "Because all of the congregation tonight are already members of the church. There was no one present to whom a 'gospel' message could really apply."

This is an experience which could be multiplied in many manses on any Sunday night. It highlights, from the minister's point of view, one of the difficulties which confronts us with the traditional "Gospel Service."

Other factors which cause grave concern in relation to the Sunday evening service in many churches are the declining attendances, the lack of interest and support by church members in some cases (sometimes the attendance at the evening service is less than half that of the morning service), the different "religious climate" in which we now live, and the counter "attractions" on Sunday evening. These latter include television, clubs and other social amenities.

As a result, the gospel service in its traditional form has been a failure in some places. In some churches in America barely a handful of the "old faithful" regularly attend the evening service. In other churches there is no longer any evening service.

In Australia, although we have not yet reached this point of entirely conceding defeat, there is a growing awareness that, generally speaking, the gospel service is not meeting the need for which it was designed. There is an increasing realisation that if we are going to lead men and women to the Lord Jesus Christ in the evening service, then this service must be attractive, meaningful and helpful.

## Experiment

There is a need for God-guided experiment in this service in a number of churches. If the old form of service is not meeting the need, then we must try to discover the best way to use the evening meeting in our locality. What is successful in one area is not necessarily effective in another. There must be an earnest seeking of God's will and

Mr. Elbourne is the minister of the church at Lane Cove, N.S.W.

pel service on the basis of this dialogue. Christian people were able to "bridge the gap" and share their experiences of the Saviour.

Where this kind of rapport is achieved, then God is able to speak to men and women and the gospel service can become effective.

## Mutual Ministry

This was part of the pattern of evangelism revealed in the Book of Acts. It is obvious that personal evangelism is stressed in Acts, and this is the responsibility of us all. However, in Acts 2, embodied in the experience of Pentecost with the gift of the Holy Spirit, there is a spiritual principle which has been largely overlooked. It could be the means of establishing a fruitful and effective gospel service.

In Acts 2: 4, 6, 11b, we note the obvious fact that the early disciples witnessed to their community of their experiences of God. Then in Acts 2: 14, Peter stands before this "congregation" and in the power of the Spirit preaches the first gospel sermon. The result is that some 3,000 people were converted.

Is this the mutual ministry in which we need to involve ourselves? The members of the church all witnessing, all engaged in dialogue, all bringing people to the gospel service to hear the preaching of the gospel, and supporting that preaching with prayer.

## The Future

There are difficulties to be overcome in our gospel services, but the gospel service is far from finished and has a definite future. In all of our experimentation we need to bear in mind this guiding principle. The content of our message will always remain the same, but the form of it must, of necessity, vary. The message is changeless, but the method of presenting it must be ever changing if it is to be relevant to a particular situation at a particular time.

Wherever the gospel message is preached, however it is preached, when it is presented faithfully in the power of the Spirit and on the basis of witnessing and dialogue, God will bless it. He declared, "My Word — shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

On this foundation the gospel service has a bright and God-blessed future, for the church which will respond to the challenge of God in these great days of opportunity.

his guidance, a sense of partnership with him in all of our experimentation.

It is certain that if our gospel services are to become more meaningful, if we are to witness people publicly confessing Jesus Christ as Saviour and Lord, then there must be more conversation and contact between the Christian and non-Christian community. We must recognise the fact that in this new age there has developed a wide gulf between the church and non-Christian people. For our evangelism to be effective in any shape or form the church must establish bridges across this gulf.

## Dialogue

This calls for dialogue. Now this dialogue does not necessarily have to take place at the gospel meeting. It can take place at some other time, either on the Sunday or during the week. It may take the form of visitation evangelism, friendship evangelism, or an All-Age Christian Education Programme. This latter method is one of the best adjuncts a church can have for its gospel service and evangelistic outreach.

I have known non-Christians to attend such a programme readily, especially if it is held during the week. (At Lane Cove it functions on Wednesday night.) In this informal, friendly environment the non-Christian can engage the Christian in dialogue. The Christian's faith and experience of Christ can be shared. His faith and experience can be also reasoned out, questioned, tested, argued and discussed. This is more than can happen with the minister on Sunday night with his privileged position in the pulpit!

I have seen a middle-aged couple, with their two grown-up children won to Christ because this dialogue took place. I have also seen a widowed mother and her two teenage children brought to a saving knowledge of Christ because they were able to hold discussion with Christian people.

In these two instances (and others could be cited) these folk made their commitment of life to Christ at a gos-

## CHILDREN AND GOD?

(continued from p. 4)

entered into by faith, love and commitment. The Church School is therefore not a place where children are "taught to be good." Rather, the school, to quote Viney Longthorp — creates a climate in which faith is enabled to grow."

We need to beware of teaching salvation by works — i.e., the idea that if we are good God will take us to heaven when we die. At the same time we need to make it clear that,

believing in Jesus involves us in living his way of life.

Above all, we need to make Christ "real" to children so that they can in some sense share the experience of children who actually met him and responded to his call with love and trust.

In short, the School is a place where children learn to "know about God" so that a day can come when, in an act of faith, love and commitment (i.e., baptism) they make a responsible decision to "walk with God."

**SIX DECISIONS**

(Naracoorte, S.A.). On June 26, we witnessed six people making the good confession. After fellowship meeting followed, where Miss Esma Harris gave illustrated message of her work in Japan . . . At annual business meeting, D. Rackett was appointed church secretary. It was resolved to purchase new Hammond Organ. Announcement was made of an anonymous gift of a piano for new buildings . . . Overall giving has substantially increased over previous year. The new church buildings in Jenkins Terrace, will be opened on Sat., Aug. 6, 3.30 p.m. Principal A. W. Stephenson will give the opening message and conduct a week of special meetings. A. G. Leane is minister. Mrs. A. G. Leane and children have been visiting her parents in Sydney.

**FAVORITE HYMNS**

(Murray Bridge, S.A.). Favorite hymns were featured on June 26. These were selected by members. A choir and two soloists also sang favorite well-known hymns. Stories behind the hymns added to the interest . . . Mr. and Mrs. W. Carpenter have left for an overseas visit. . . . The C.W.F. organised a "Mystery Programme" with many surprises. Mrs. Ian Schultz gave a lively talk about her training and experiences as a theatre sister. Mrs. Tuckwell gave a humorous recitation and some advice on stage deportment. A nonsense-style "pick-a-box" was well done. Mrs. Watts closed with thoughtful devotions on "Smiles" . . . The basketball parade service broke records for team attendance. A "Squash 'n Sing" was held at the manse . . . C.Y.F. appreciated the fine film, "Verdict at 1.35," show by Mr. Paddick of Temperance Alliance . . . E. P. C. Hollard's visit, with story and slides of his overseas tour, was much enjoyed.

**OPENING DAY SET**

(Brighton Gardens, S.A.). The New Church and Service Rooms will be opened and dedicated on Sunday, August 14. . . . On June 19, at the Youth Service there were five decisions. Twelve have been received into membership in the last three weeks . . . Mrs. Theo. Edwards is in the Royal Adelaide Hospital . . . Fortnightly after-church Youth Bible Studies are well attended . . . At basketball parade on July 3, Barbara Clayton ("A" Grade Captain) and Scott Davie (International player), led the service. The preacher was the minister, C. H. J. Wright.

**FAR WEST IN S.A.**

(Wudinna). The most westward Church of Christ in S.A. continues to meet — average attendance: 8 adults, 15 juniors. We break bread weekly, then disperse into appropriate age groups, using the lessons prepared by the Christian Board of Educa. The adults including two 16-year-old lads, use "Youth." . . . On July 3, C. Henderson, local Methodist minister, was absent due to sickness, so the Methodist congregation joined us. 32 shared in communion . . . D. Hammer, Sonny Graham and Alan Bonney will be here on July 22 on their tour of the Eastern States.

**BEING VERY HUMAN**

TO THE EDITOR.

*I get very upset about letters to "Open Forum" that I disagree with, and elated by those that express my views. I like people who think just as I do, and I cannot trust those who differ. I am certain that the reason for our churches slipping back is that so many have departed from what I believe our fathers preached and taught.*

*I am likewise certain that my position is the New Testament position. I am irritated by the apparent dishonesty of those who use the New Testament to back up views that differ from mine. I am sure that those who differ from me are giving a wrong image of the church to the world and destroying the witness of the church.*

*Everyone who disagrees with me on matters of belief is a potential threat to my own system of beliefs which I have worked hard to establish. I don't want to be disturbed at this stage of my life. Too much thinking unsettles one.*

*The only problem I have is that many who differ from me are honest. I have to admit it, rather reluctantly. So I find myself asking the question, "Would I sooner a person be dishonest and agree with me, or have him honest and disagree with me?"*

*Being very human, my answer is that I would sooner think that all those who disagree with me are fools and heretics and back-stabbers, and not very nice people to know.*

*Are editors human, too?*

TERTIUS.

**OVERSEAS MISSIONS INTEREST**

(Grote-st., Adelaide, S.A.) A missions' meeting, in the Lecture Hall, heard Len. Dennis, with the help of slides, tell of the work in New Guinea. 60 attended and \$47 was raised for Overseas Missions. \$1483 has been raised this year for this, with more to come . . . After-church fellowship, on July 2, provided an interesting programme for the many who attended. . . . W. Watson, choirmaster, is still indisposed following surgery. . . . Church sympathy is extended to Mr. and Mrs. Len. Hearnden in the death of Mrs. Hearnden's mother, Mrs. Benz . . . The

minister, R. Greenhalgh, has been active in church mission work, with families receiving practical and financial help.

**ACTIVE IN C. and L. M.**

(Cowandilla, S.A.). The church is involved with the Church and Life Movement. In our area nine groups have been formed. Twenty-five of our members are active in four of the groups with our Methodist friends. The initial leadership training courses were held at Cowandilla. We felt that we are getting to know one another better, and learning to correlate God to every day life.

NARACOORTE CHURCH, S.A. - Jenkins Terrace

**Official Opening of New Chapel and Buildings**

SATURDAY, AUGUST 6, 3.30 p.m.

FELLOWSHIP TEA, 5.30 p.m., for All Visitors and Friends.

\*INSPIRATIONAL RALLY, 7.45 p.m. — commencing a WEEK OF CRUSADING, with Principal A. W. Stephenson, M.A.

\*(Preceded by an Hour of Selected Films). For Hospitality ring Manse, 21147.



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**NEW SOUTH WALES**

**CONCERN AT GILGANDRA**

(N.S.W.). The church extends sympathy to their minister, B. Benz, in the death of his mother . . . K. Crawford and R. Ewers, from the H.M. Com., visited Gilgandra, July 2-3, and conducted special meetings. Miss Mary Phillips was soloist at the gospel service . . . The Youth Rally was well attended . . . J. Morris has been taken to Sydney for hospital treatment.

**MINISTER AWAITED**

(Beverly Hills, N.S.W.). The church is anticipating the ministry, in 1967, of G. Hopson, now of Boonah, Qld. A manse in a strategic position has been purchased. . . . The ladies have raised the cost of furnishing the new church kitchen, now under construction. \$180 were given to Indian Wheat Appeal, besides donations to milk and food parcels . . . Men's Society organised very successful service of song to follow its fellowship tea, when Mr. Usher spoke on "The Sydney Opera House" . . . All auxiliaries are contributing to a missionary display for July 31 . . . Men's bowling team again won the State premiership . . . An outreach campaign is being planned . . . Jay Bacik is student minister.

**PENSIONERS REMEMBERED**

(Marrickville, N.S.W.). As part of the work of our churches, Social Welfare Committee parcels of groceries have been delivered to needy pensioners in the district . . . Dr. A. Elliott and E. T. Hart will take the majority of services during the absence of the minister, M. J. Bedwell, who will examine the work of the Industrial Chaplaincy Missions in England and return as a Chaplain for migrants on the "Fairsky" . . . Miss Jamieson, of Indonesia, was the speaker at the missionary rally, and slides of Indonesia and Bali were shown . . . A car trial held by the youth group (T. Long, leader) was followed by a barbecue tea and a film. Caringbah and Rockdale youth groups have been visited, and a recent gospel film service led by young people. Rick Main, from Warrawong, a guest at the Young Men's Hostel, is taking active part in the church.

**MUSIC**

No family can afford to be without MUSIC, it is a luxury and an economy; an alleviation of sorrow, and a spring of enjoyment. A protection against vice, and an incentive to virtue. When rightly used, its effects — physical, intellectual and moral, are only good.

Do not neglect to see the LISZT PIANO, THE KINSMAN and YAMAHA ELECTRONIC ORGANS before you make your choice from CHENEY'S 808 South-rd., Clovelly Park S.A. Phone 76 - 2880.



**STRONG TEMPERANCE ADVOCATE**

C. P. Hughes trained for the ministry at Glen Iris from 1918 to 1921. He had pastorates in W.A.: Northam and Bas-sendean; S.A.: Pt. Pirie and Hawthorn; Vic.: Swan Hill and Camberwell; and at Hobart in Tasmania.

In January, 1947, he commenced full-time activity as General Secretary of the Temperance Alliance of S.A., and for the next 18 years was active in this sphere. A strong temperance cause is the result.

He organised many campaigns against increased licences and facilities for drinking.

Developed a wide educational programme.

Gave leadership to interstate referenda in N.S.W., Vic., and the Australian Capital Territory.

Retired from the S.A. work 18 months ago on medical advice in order to escape some of the tension of public life.

During the above period he was also a member of the Churches of Christ Social Service Dept. for 18 years, and was Chairman for three years. He was Vice-President of S.A. National Safety Council.

**MONTH OF THE GOSPEL**

(Narraweena, N.S.W.). Students from Emmaus Bible College visited the church each Sunday last month. There had been a great deal of visitation and preparation. The minister, D. Foletta, some of our members, folk from the local Baptist church, and members of the Pocket Testament League took part. House to house visitation was made over a large area and many tracts were distributed. During July, musical talent from people often heard on T.V. and radio shared in our gospel services.

**At Present:**

He is an Advisory Director of Ansvan Insurance Co., for Australia. Is one of five National Directors of the Total Abstinence Crusade to commence this year.

He represents our S.A. churches on the United Churches Social Reform Board.

He still sits as an Executive member of the S.A. Temperance Alliance.

**In 1949**

He was elected Secretary of the Australian Temperance Council and still continues actively in this field.

In March, this year, he left to attend a World Conference in Geneva between the World Council of Churches and the World Christian Temperance Federation. He represented Australia as one of 15 who will represent the Temperance organisations of the world in discussion with 15 representatives of the World Council of Churches.

It is significant that the subjects not merely relate to Temperance, but give thought to plans for future co-operation and thinking between the two bodies.

**C.W.F. ANNIVERSARY**

(Belrose - North Balgowlah, N.S.W.). C.W.F. anniversary service, held recently, was a great success. Mrs. Chambers gave a challenging address. After-church fellowship in the manse was well attended . . . Noel Springer, who was recently baptized, has been received into fellowship of Nth. Balgowlah church. . . . C.W.F. saw the work of training dogs for the Blind through film-strip. . . . Men's meeting had a visit from the Road Safety Council. . . . B.S. preparing for State Examination.

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## LINES FROM LEICESTER

the chapel was designed by a Danish architect and the great tapestry in the conference hall is to come from Sweden.

In the building are other offices — for Inter-Church Aid, the international offices of The United Bible Societies, Church Education organisations and the office of the Moscow Patriarchate of the Orthodox Church.

When 5 o'clock struck that afternoon, a staff of 200 people filed out of the building. One of them, Miss Lucy Griffiths (formerly of Cheltenham, Vic.) met a fellow disciple and me and took us to dinner in her modern flat, pleasantly situated in Meyrin, from where we looked eastward across Lake Geneva to the rose-tinted snows of the Bernese Alps; southward down the Rhone Valley, and westward to the towering Jura Mountains of France. As we talked at table of people and places time sped by, and distance dissolved as we recalled many who labour for Christ beneath the Southern Cross.

### Leisure

From Geneva, opportunity was taken to see something of Switzerland and France. Bossey is only five miles from the French border. In ideal weather, I visited Montreaux — "the Swiss Riviera" and included a two-hour visit to the Castle of Chillon, subject of Lord Byron's poem, "The Prisoner of Chillon." Not only did I write about the castle with considerable poetic licence, but he also took the liberty of carving his name on the dungeon wall in 1816, a bad example, which I noticed, subsequent tourists had followed now for exactly 150 years!

It was a far cry from the dungeons of Chillon to Charlie Chaplin's gleaming white villa high on the mountain-side overlooking those same placid blue waters of Lake Geneva.

We visited Berne, the capital of Switzerland and, in tradition, fed the famous bears, symbol of the city — Berne means "bear." We crossed Gruyere, noted for its cheese and where the guide said that the cows graze so high on the mountain-side that they give ice cream! Over the Jaunpass we crossed the Swiss Alps and descending into the glorious Valley of Simmel, came to Interlaken. I will always remember Interlaken for the staggering heights of Jungfrau towering 13,642 feet above the city. Memorable for me it will be for a cup of tea for which I gladly paid 2/-, but then it was the best cup of tea I had bought since leaving Australia.

### High and "Dry"

I made several excursions into France, the most interesting of which was to Chamonix from where, on a cloudless day, we ascended Mont Blanc to "the roof of Europe," travelling 12,700 feet in the highest chair-lift in the world! My companions were two business men from the Republic of Ireland, who seemed to want to impress upon me that they were total abstainers and that, as they put it, "drinking is a mug's game." Well, I know — but why pick on me as the object of their propaganda? Was my nose red in the keen alpine air? Or did they notice me stagger with the diz-

(continued from p. 3)

ziness engendered by the rarified air deficient in oxygen? I thought I behaved at all times with becoming sobriety. However mistaken they were about me, in this they were absolutely right — drinking is a mug's game.

That reminds me, I saw many large, impressive posters throughout Switzerland depicting an open hand signalling "stop" and a goblet of wine as a background for the words: "Have a drink?" "No thank you, I'm driving."

### High and Wet

Switzerland has 50 large and 150 small natural lakes and, in addition, 500 artificial lakes. One of the most beautiful is Lac Lemman (Lake Geneva) which has in it the largest fountain in the world. It is at Geneva, end of a pier, several hundred yards off shore. The jet is 500 feet high. It projects 150 gallons of water every minute at a speed of 125 miles per hour at the outlet. It is so regulated that when the wind exceeds a certain velocity the water is shut off. This fountain may be seen for many miles distant. It is a remarkable landmark — or is it a water-mark?

## Explorers' Service Project

(Vic.). These happy boys are members of the Explorer Club at Burwood, photographed during a "break" when doing some gardening for one of the brotherhood's renowned "elderly citizens" — W. H. Clay. Fixing up Mrs. Clay's garden was one project, among many others, which this club did as part of their Explorer Service Project. They put in over 150 "boy-hours" in all their tasks.

Hundreds of other boys, in many other clubs, were similarly hard at work on jobs just like this one.

These sample extracts from leaders' reports tell something of a mighty effort. "Cleaned grounds of Caulfield Elderly Citizens' Club" (Carnegie). A 75-year-old widow said to the leader of the Oakleigh Club, after her garden had been weeded, "I cannot find words to express my appreciation in thinking about those of us who have grown old." The boys from Chadstone joined in the Freedom from Hunger Campaign "Doorknock," as well as chopping wood for elderly

## Names

I had difficulty in pronouncing and remembering names on the Continent, but I made my worst "faux pas" back here in Leicester. My neighbouring Anglican minister is the Rev. Joseph Josephs. At a combined churches' meeting I innocently referred to my friend "the Reverend Jacob Jacobs." But really could you blame me?

A man in Leicester rejoices in the name of Mr. Zaphnath-Paaneah Morley, and being proud of his name, challenged anyone with the same Christian (?) name to meet him. Now he has met his match; Mr. Zaphnath-Paaneah Beardsley, of Nottingham, has announced himself. The two men have something else in common. They both have the same great-grandfather, and he was Zaphnath-Paaneah too!

More happily chosen are the names of the two men on the B.B.C. who conduct the weekly Motoring Session. They are John Miles and Geoffrey Wheeler. They are second in appropriateness only to my Bank Manager, whose name is Mr. Purse!

On this reassuring note I will conclude, wishing you all a happy Federal Conference.



citizens in "Operation Warm Hands." From Chelsea, the leader was able to report about a small boy who ran the vacuum cleaner through the home for his mum; another boy repaired neighbour's front steps; another cleaned a car.

The Service Project was another part of the overall Explorer programme which is helping the boys of our churches in their Christian growth and development. In this wonderful effort they left behind them many grateful people whom they had helped, but the really important thing was, they themselves learned the meaning of serving and the neighbourly ways of the Master.

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



## OVERSEAS MISSIONS

# ARRIVAL OF WHEAT AT BARAMATI

Half the Baramati quota of grain has arrived. We have 292 bags in this first lot and the men are unloading the last now. Yesterday, as it started to arrive, we opened ten bags at once and paid for work done last week (½ pay in wheat, ½ pay in cash), that would be the average. There were over 100 famine relief workers to pay. Grain was arriving all day yesterday, and this morning again the motor took 24 trips to the station and back.

One man said to me this morning

that his children ate until they were really satisfied last night, the first time in months. Everyone was happy. This morning we had a small riot, so many people turned up for work that we couldn't cope with them. People wanted work where they could get food as part payment.

Let the brotherhood know that before the railway wagon was unloaded I was using it for famine relief workers.—Miss E. Vawser.

## GIRLS' BRIGADE CAMP, AOA

In the first weekend of the holidays, Ann Coulter, her two children, 27 girls in the Girls' Brigade Company here, and I set off for a weekend camp at Devil Rock. We left early on Friday afternoon, and on arrival pitched tents, two-man tents for Ann and children, myself and stores, and the girls proceeded to build themselves a house. A man gave them some corrugated iron to use for the roof in case it rained, and in less than an hour they had quite a presentable sleeping place ready. The walls were of coconut leaf, and the house was about 20 feet long. The younger girls slept inside, but the older ones preferred to sleep outside. They just rolled out their mats at bedtime, rolled themselves in blankets, and proceeded to sleep, or rather some of them did. I'm not sure about the others. Every time I woke up and looked out of the tent there were girls standing near the fire, or just talking. As a result many of them were rather sleepy the next morning, but this is typical of camp anywhere. Ann and I both had trouble during the night with leaky il-los, having to blow them up three or four times during the night because they had leaks in them.

Apart from the troubles of sleeping, we had a very worthwhile weekend. The girls were very interested during the devotional periods, which were on "I would see Jesus" and "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any should boast."

We played many new games at camp, had some swimming, although it was almost too cold for that, as quite a strong wind was blowing off the sea, did some Brigade work, and some caught up on sleep that they missed during the night.

On Sunday we had Sunday School

and then a communion service led by our Chaplain, Keith Ludgater, who came down on his motor bike to lead us. The girls prepared all our meals and cooked them over an open fire, and we managed to survive on bread and jam for breakfast, yam, rice, native cabbage and a little bit of tinned meat for lunch, and the same again for tea, plus more bread and jam, if there were any spaces to be filled.

This is the typical diet of the folk here, sometimes with beans instead of cabbage and sweet potato, or taro instead of yam, but I'm afraid I would find it a bit monotonous if I had to eat the same thing every day. I suppose if I had to, I'd get used to it, and the people around here are certainly healthy enough on this diet.

There was very little that we could teach the girls about camping, even though this is the first time they have been to a camp. It comes naturally to them, and they could teach us many things, about setting up house with nothing but a bush knife to do it with.

We took only half of the Company to camp, as we weren't sure of where we'd be camping, or how we would manage, so now everything has to be repeated for the other half. The next camp will be on the first weekend in July. We do ask for your prayers for this camp, as it is a wonderful opportunity to teach the children more of our precious Lord and Saviour.—Miss K. Williams.

## BABY GIRL - NEW GUINEA

We extend heartiest congratulations and best wishes to Alan and Margaret Fletcher, who serve with our mission at Asau in New Guinea, on the birth of Judith Kaye, on June 26, at Madang. Both mother and daughter are well.

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# QUESTING



WITH

A. E. WHITE

Should Churches of Christ ministers conduct services for atheists or non-believers omitting all religious and scriptural references?

Accompanying this question was a reference to a newspaper item about one of our ministers who conducted a wedding service for non-believers. I am not aware of the circumstances surrounding the incident, and I am therefore unable to make specific comments. I neither approve nor disapprove. All that I can do is to consider my own attitude if I were requested to conduct such a service.

I could easily imagine a situation where I would conduct a wedding service for declared non-believers. My conscience tells me that I have already done this for pretending believers. There are folk who make a convenience of the church and have a church wedding, plus religious and scriptural references, all for the sake of appearances.

It is at least refreshing to find some people honestly declaring themselves and seeking a service based on truth, the whole truth, and nothing but the truth. In conducting such a ceremony the minister would not be surrendering his own beliefs but accepting the honest absence of belief in the bridal partners.

If I conducted such a service there would be much sorrow in my heart because they did not also share my truth about our Lord. It would be the same kind of sorrow that ministers feel when they conduct a funeral service, with all kinds of religious and spiritual references, for someone who has not shown any evidence of belief. That same sorrow is present when we seek to minister to folk in hospital who are outside the church. For them we may also leave out religion and scripture, but we regard ourselves as representing God's concern even if we do not verbalise it. All that we do for others is a service for God, even if the men and women we serve do not see it that way.

Prayerful thought would precede any decision about conducting a wedding service for non-believers. Then, if I did conduct it, I would hope that my genuine concern for the couple would come to be known by them as God's concern. I would hope that my words, even if they lacked scriptural references, would still have the Galilean accent of our Lord's love for all.

There is no doubt that Jesus loves those outside the church as much as those inside it.

## RESIGNATION OF SECRETARY

1. Owing to health reasons, the Secretary-Housemaster, K. A. Jones, has tendered his resignation as from March 31, 1967. An arrangement has been made, however, for him to continue on a part-time basis for an interim period.

2. We have been happy to welcome home our Board Chairman, F. P. Chipperfield, after a four months' business trip overseas. We take pleasure in his promotion to the responsible task as Secretary of the State Electricity Commission.

3. After almost a year in U.S.A., during which he undertook special studies at Yale University, K. J. Clinton has returned to his teaching post at the College. He qualified for the degree of S.T.M. (Master of Sacred Theology) from Yale. On the homeward journey he visited Great Britain, The Holy Land and our Indian Mission Fields.

4. In recent weeks our buildings have received a much-needed coat of paint. The class-rooms have been refurnished and tables and chairs have replaced the desks which served generations of stud-

ents for more than 50 years. Some former students will regret the passing of the old desks, for many have "left their mark" upon them.

5. We greatly appreciate the fact that the C.W.Fellowships of the Victorian-Tasmanian Conference selected the College as their special "Golden Bags" project for this Conference year. It is particularly appropriate that a one-time student of the College, Mrs. Dorothy Heard, is their President this year. For many years the women of the churches have maintained a keen, practical interest in the life of the College.

6. We were deeply touched by a letter, accompanied by a cheque for \$10, which came to hand from a solicitor in a country town. The story behind the letter is of an elderly lady of limited means, who had recently passed away. She had been a friend of the College for a very long time, and each year tried to send a little gift. In her will she directed that her much-used sewing machine be sold and the proceeds sent to the College.

### FOUR RECEIVED

(Northam, W.A.). On July 3, four young people were received into church fellowship following their baptism. After a basket tea the youth of the church presented the gospel under the theme, "I Shall Not Be Moved." Since combining with York Y.P. numbers have greatly increased in both societies. C.E. societies are collecting newspapers, etc., for forwarding to the Slow Learners' Group. . . . A men's meeting was held on June 19, at 4 p.m., followed by a men's tea, and then a men's service. . . . Under the able supervision of Ray Roediger, ploughing is nearly completed in readiness for the church crop.

### JUBILEE YEAR

(Cottesloe, W.A.). The 50th anniversary of the church was celebrated in last weekend in June. Over 100 attended to give a youth emphasis on Friday night, most staying for the coffee club that followed. On Sat. night there was a commemorative dinner, which 170 attended. A number of ministers and their wives, who had served the church, were present. F. Fewster, the first full-time man after the war; J. Sewell, who followed him; G. Smith, who came later, and G. Powell, who preceded our present preacher, Des. Croote. We were also pleased to welcome Mrs. Hunt, wife of the late C. Hunt, who conducted a ministry here about 35 years ago. On Sunday morning, past members led worship in a packed church. The Temple Day offering was \$240, and will be used to reduce church debt.

### MINISTRY EXTENDED

(Wembley, W.A.). At the half-yearly business meeting, D. A. Ladbrook was invited to extend his ministry to three years. The invitation was accepted. . . . Miss Patsy Pyne has entered the work

at "Fairhaven" Girls' Home at Esperance. . . . The church is glad to have its secretary, A. D. Pyne, back again after a period of illness. . . . Eighteen members are participating in the Church and Life Movement. . . . The badminton club has resumed play. . . . The Junior C.E. had a camp fire meeting. At another session, Miss Thea Lake showed slides of New Hebrides. . . . During the cold winter months the young people are holding coffee evenings after the services. . . . The Ladies' Fellowship entertained the Maylands and Wembley Downs ladies at a social evening.

### FOR YOUNG MARRIEDS

(Mackay, Qld.). A Young Marrieds' Club has been formed and is planning monthly meetings in the homes of members. The club has adopted, as its first project, the sending of daily newspapers from each provincial city in Queensland, to servicemen in Vietnam. . . . Some of our members worked hard for the B. and F. B. S., and the Alcohol Problems Association during the three-day Mackay Show. These two committees conducted stalls — one selling Bibles, the other selling fruit drinks. . . . With the Church and Life Movement studies in full swing, our members are taking part in five of the seven groups functioning in the Mackay District.

## MINISTERS

### CHAS. LATIMER'S ILLNESS

(N.S.W.) Charles Latimer is seriously ill. He trained at Woolwich Bible College and had ministries in Queensland, New South Wales and Victoria. He has been receiving letters from friends throughout Australia, but is too weak to answer them. He treasures very deeply

the concern and prayers on his behalf and deeply regrets that he is not able to write. He desires to thank all who have remembered him at this time. Mr. Latimer's address is 13 Rupert-st., Katoomba, N.S.W.

### HOPELAND'S MINISTER

(Qld.). The Hopeland church combined with Chinchilla in a welcome meeting for the new pastor, D. A. Schofield, his wife and child. . . . At recent annual meeting all auxiliaries reported good progress over past 12 months. Church has adopted a Budget System. Cottage prayer meetings have now commenced. . . . Ladies held special missionary night and displayed mission clothes. Money from this night was forwarded to New Hebrides.

### FAREWELL FUNCTION

(Toowoomba, Margaret-st., Qld.). On June 19, Mr. and Mrs. Thurrowgood were farewelled in the Margaret-st. hall. On behalf of the church they were presented with a chiming clock. Sue Proud presented Mrs. Thurrowgood with a bouquet of roses. W. Savill presided, and in addition to Margaret-st. members, Mr. Finger and other Harlaxton representatives also spoke. Major George represented the Ministers' Fraternal. Mrs. Hall, of Harlaxton made a presentation on behalf of the Harlaxton Ladies' Prayer Group. H. Earle closed the meeting with prayer. . . . Y.P.F. spent two recent Sunday afternoons distributing packets of home made biscuits to patients in the Toowoomba General Hospital, guests at Mylo Home, Symes, Thorpe, Brodribb, Salem and the Garden Settlement, and to our own "shut in" church members. . . . Margaret-st. B.S. is engaged in a competition with four groups. Children have written to four overseas mission centres and have received appreciative letters from mission personnel. These, with other material, are linked with "Paul's Four Journeys," to carry points. . . . Sympathy is expressed to relatives and friends of late Mrs. J. Metcalfe, who passed away recently. She was a resident at Mylo Home for some time and was well known in Downs circles.

## NATIONAL DIARY

### JULY:

VICTORIA  
19 - July 31—CHURCH AND LIFE MOVEMENT GROUP MEETINGS. National-wide weekly broadcast. Associated programmes on Radio and TV.

18-22—Good Companions' Indoor Sports and Festival.

NEW SOUTH WALES  
25 —N.S.W. Ministers' Fraternal. City Temple, 10 a.m. Speaker: Rev. Alan Scott, B. & F.B.S.

WESTERN AUSTRALIA  
10, 17, 24 and 31—B.S. Teacher Training. Christian Centre.

19-29—Mrs. J. Strack, Pres. Women's Conf. conducting Women's Evangelistic Campaign in city and country districts.

SOUTH AUSTRALIA  
22-23—B.S. Superintendents' Camp at Bala-klava.

QUEENSLAND  
30 —"Greatest Show on Earth." Rosewood, 7.30 p.m.

### MINISTER RESIGNS

(Gardiner, Vic.). Although urged to accept a further three years' ministry, L. E. Wylie has tendered his resignation, to take effect at end of his present engagement, though it is expected he will remain until the end of January. His selfless labors in the pastoral ministry and in presenting the claims of Christ to those outside, and to those within the fellowship of the church, have earned him widespread gratitude and affection. He has greatly stimulated the church's interest in all brotherhood activities. Mrs. Wylie has ably supported all his efforts, has given capable and consecrated leadership to the women's work, and will be missed for her appreciative and encouraging recognition of the efforts of others.

### HELP FOR HUNGRY

(Nth. Williamstown, Vic.). Voluntary helpers, young and old, shared in the Freedom from Hunger campaign, \$520 being collected. . . . Church members are engaged in the C. and L. M. discussions. . . . The church here is assisting South Yarra church with presidents and readers. . . . Men's Fellowship monthly tea had Barry Westerman, local Baptist minister, as speaker. . . . C.Y.F. joined with Tootgarook youth in night skating at St. Moritz, and in a social evening with Western Suburbs young people at Sunshine. . . . C.W.F. meet for Prayer Luncheon and Bible Study on 2nd and 4th Tuesdays each month. . . . After-church discussions on the ministry and officers of Churches of Christ in relation to the Uniting Church of Australia are held once a month. . . . The film, "Two Sons," was screened on July 3. . . . Christian Fellowship Group meets each week for prayer, Bible study. . . . On July 6, John Condon showed slides and spoke on his world travels, to C.W.F. . . . Minister, J. R. Welden, attended Ministers' Seminar at Monbulk. . . . Mr. and Mrs. Milne have presented an electric clock for the church hall. The gift is much appreciated. . . . Church members, assisted by the young people visit the Altona Migrant Hostel each Sat. night to help entertain teenagers. This is much appreciated by the hostel manager, as well as providing the church with an opportunity to reach the community.

### THE MORNING PATCH

(The Patch, Vic.). Services are being held only in the mornings during the winter months. W. Compston, the student minister, is doing a short series on "God and Suffering". . . . Working bees held by the men of the church have done an immense amount of work towards the new toilets. . . . Mr. Easton has been appointed agent for "The Christian" to try to obtain new subscribers.

### OUTREACH CAMP

(Horsham, Vic.). The Official Board, with the minister, and D. H. Smith and K. Harvey, of the R.M. Dept., were in camp at Hall's Gap on June 17-19, to discuss a programme of outreach for the Horsham church. . . . A speaker system will be installed in the church to amplify the voices of readers and presidents. . . . On July 3, the church enjoyed the visit

1966

## CARNARVON MAKES OVERSEAS OFFERING

In order to have the second unit of the Carnarvon Christian Centre ready for use, the men of the church — both white and native — and also some of the women, combined with the Mission staff in working many nights. Some of the Mission boys added their share by painting panels with an Aboriginal motif.

The visit of the Nixon Mission Team, which is travelling Northern Australia in its own plane, coincided with the completion of the hall, and the party was able to use it for the Carnarvon meetings. The Sunday services were a fit-

ting climax. More than 150 people broke bread in the combined Mission-Reserve-Town Church Communion Service. A thankoffering was received, and as this was Overseas Mission Sunday, the offering (over \$300.00) was set apart for this world-wide witness. Lance Fisher, Field Supt., presided at this service, and the Rev. L. Nixon spoke in the place of David Hammer, who flew from Carnarvon for the occasion, but was ill with flu. Bob Williams was also ill, but was permitted out of hospital for an hour to bring a greeting.

### VICTORIAN ITINERARY FOR MISS SKUCE

The Victorian itinerary for Miss Hazel Skuce, on furlough from INDIA, is as follows:—

#### AUGUST

- 1—North Essendon, 8 p.m., State School Hall.
- 2—Oakleigh, 1.30 p.m.
- 2—Box Hill, 7.45 p.m.
- 3—Gardiner, 2 p.m.
- 4—Ormond, 1.30 p.m.
- 5—Geelong - Combined Meeting.
- 6—Portland, 6.30, tea and evening meeting.
- 7—Warrnambool, 11 a.m.
- 7—Hamilton, 7 p.m.
- 10—C.W.F. Missionary Rally, Brotherhood Centre.
- 12—Noble Park, 8 p.m.

- 15—Glen Waverley, 8 p.m.
- 16—Bentleigh, 8 p.m.
- 17—Northcote, 1.45 p.m.
- 17—Camberwell, 8 p.m. District Rally.
- 17—Doncaster, 2 p.m.
- 19—Pascoe Vale, 7.45 p.m., District Rally.
- 20—Ararat, 8 p.m.
- 21—Kaniva, 7 p.m.
- 23—Briar Hill, 8 p.m.
- 24—Shepparton, 2 p.m.
- 25—Echuca.
- 26—Bendigo, 8 p.m.
- 27—Ballarat, 8 p.m., Dawson St., Combined Meeting.
- 30—Red Hill, 2 p.m.
- 30—Sth. Yarra, 8 p.m., Chris. Endeavour.
- 31—North Williamstown, 8 p.m.

of Ron McLean, from the Fed. Overseas Mission Dept. During the morning service a cheque for \$200 was presented to him by the C.E. Society, to pay for optical equipment at Ndul Ndul mission station. In the evening the young people visited the Ararat Y.P. . . . On June 12, I. Sherriff, F. Mackley and R. Baxter, the minister, travelled to Robinvale on a fellowship visit.

### WINTER CHANGE

(Mandurah, W.A.). Although several members are in their "eighties," the meetings have been well supported. From June 1, the evening meetings have commenced at 4.30. This arrangement will continue through the winter months. . . . The church has been saddened by the sudden death of Mrs. Jack Edwards, and also of Mrs. Wooder's husband. To the bereaved families the church extends sympathy. . . . B.S. numbers are increasing. Youth meetings are held in C.W.A. hall, under Mrs. Duke and Mrs. Weeks. Mrs. Duke takes scripture at State School. A young mothers' group is being formed to promote interest in their children attending Bible School. . . . W.C. Fellowship were entertained by North Perth W.C.F. and provided the programme.

THE AUSTRALIAN CHRISTIAN

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 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_ (Please cross out inapplicable Titles).  
 ADDRESS \_\_\_\_\_ CHURCH \_\_\_\_\_  
 STATE \_\_\_\_\_  
 AGE GROUP: Teenager , 20 to 30 , 31 to 45 , 46 to 60 , Over 60   
 (Please tick appropriate square. This will assist Accommodation Convener).  
 N.B. — If accompanied by children please indicate number \_\_\_\_\_ Age/s \_\_\_\_\_ Sex \_\_\_\_\_

ACCOMMODATION — NOTE: If (a) does not apply, please indicate preferences by marking  1  2  3 or  4 in the appropriate squares.

(a) I am making my own arrangements — (Please give details re Host, Motel, Hotel, etc.)  
 NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_  
 (b) I desire accommodation at a Motel  at a maximum rate of  Bed and Breakfast.  
 Hotel  " " " "  " " "  
 Guest House  " " " "  " " "  
 Caravan Park  " " " "  per day.  
 (c) I would appreciate hospitality in a church home, if available   
 (d) I would appreciate hospitality in a Private or Church home at a cost of 10/- (\$1) per day   
 (Bed and Breakfast)  
 (e) I will require this accommodation for the period from \_\_\_\_\_ to \_\_\_\_\_  
 (Insert Dates)

REMITTANCES — Please forward the following with this Registration Form:—  
 (a) £1 (\$2) registration fee which entitles applicant to Conference Year Book, Programme, Badge and Tours Information.  
 (b) £2 (\$4) deposit on Accommodation desired under (b) above.  
 Please make cheques payable to "Federal Conference Arrangements Committee" and money orders and postal notes payable at Elizabeth Street Post Office, Melbourne.  
 Signature of Applicant for Registration \_\_\_\_\_  
 Date of Application \_\_\_\_\_

# Word Studies in the New Testament

No. 33 - KNOWLEDGE :: RANDALL T. PITTMAN

The English noun "knowledge" and the verb "know" can be traced ultimately to an Indo-European root *gen, gno*, meaning "know." The Latin *nosco* and the Greek — *gnosko* are from the same root.

In the Authorised Version "knowledge" is a translation of (1) *gnosis*. This word is so translated in all passages except 1 Tim. 6:20, where it is rendered "science," the reference being to heretical knowledge. It is found only twice in the Gospels (Luke 1:77; 11:52). The related verb is common. John frequently has the verb, where is a close relation to the verb "believe." The "key of knowledge" in Luke 11:52 is an allusion to the function of a scribe, whose duty was to open the meaning of the sacred books. In the other New Testament books, *gnosis* is prominent in the Epistles of Paul and Peter, especially in the Letters to the Corinthians.

True knowledge is concerned with God's dealings with men in Christ. It is a gift of the Spirit (1 Cor. 12:8). The knowledge claimed by some of the Corinthians merely inflates with conceit (1 Cor. 8:1, 2), but love edifies. See 1 Cor. 13. The true knowledge consists of a deep comprehensive grasp of Christian principles, and it is inseparable from love.

In the Septuagint, knowledge of God is a mark of the religious man, while there is an emphasis on God's knowledge of man. See especially Psalm 139. Compare Rom. 11:33. Wisdom and knowledge are closely associated.

(2) *epignosis* in sixteen passages, all in the Epistles, mostly in Paul's later Letters. This word is also translated "acknowledging" in 2 Tim. 2:25; Titus 1:1; Philemon 6; and "acknowledgment" in Col. 2:2. In secular Greek, *epignosis* was used in the sense of "recognition," and of "knowledge" in a general sense, but in the New Testament it is used specifically of the knowledge of religious and moral things.

The statement, "In LXX. and the Apocrypha the noun does not occur, but the verb is frequent" (Cambridge Greek Testa-

ment on Phil. 1:9) needs amendment. Several instances of the noun are listed in the Concordance to the Septuagint by Hatch and Redpath (1897), and these can be verified in the Greek Text, the most important instances being references to the knowledge of God (Prov. 2:5; Hosea 4:1).

What is the significance of the compound *epignosis* in comparison with *gnosis*? J. B. Lightfoot, commenting on Col. 1:9, wrote: "The compound *epignosis* is an advance on *gnosis*, denoting a larger and more thorough knowledge." Many agree with this, but Dr. Murray, following J. A. Robinson's discussion of the word in "Ephesians," says that *epignosis* differs from *gnosis* rather in clearness of definition than in fulness or completeness of content. The argument for the latter position is that the prefix *epi-* is directive, so that *epignosis* refers to knowledge directed to a specific object. Perhaps the two statements are best taken as complementary rather than in opposition.

The references in the Second Epistle of Peter (1:2, 3, 8; 2:20) emphasise *epignosis* as a means of salvation and realisation of a full Christian life.

(3) *sunesis* in Eph. 3:4. In the other passages where it occurs, this word is translated "understanding" (Mark 12:33; Luke 2:47; 1 Cor. 1:19; Col. 1:9; 2:2; 2 Tim. 2:7). The Revised Version translates *sunesis* "understanding" in Eph. 3:4. The Revised Standard Version has "insight." In Classical Greek the word was used chiefly of the "faculty of quick comprehension." Its etymology suggests that it is "the faculty of putting together, and reading the significance of, facts and phenomena around" (Beet).

Prof. C. F. D. Moule, of Cambridge, has recently written, in a comment on Col. 1:9, "The whole Christian vocabulary of knowledge is very closely connected with obedience. This is where it differs from 'what is falsely called knowledge' (1 Tim. 6:20)."

## BRITISH GOVERNMENT IN GENERAL ACCORDS WITH W.C.C. STATEMENT ON VIETNAM

(London). British Foreign Secretary, Michael Stewart, told a delegation of the British Council of Churches that British government policy is substantially in agreement with a ten-point statement on Vietnam which represents the official view of the British Council and the World Council of Churches.

The statement calls for cessation of the bombing of North Vietnam, and asks the North Vietnamese government to stop military infiltration of the South. It also proposed a cease-fire to allow for a cooling-off period adequate to test possibilities of negotiation.—E.P.S.

## NEW METHODIST THEATRE

The new Lyceum Theatre, preaching headquarters of the Sydney (Australia) Central Methodist Mission, was officially opened on June 5, at ceremonies attended by 4,000 persons. Sir Roden Cutler, State Governor, performed the opening ceremony. The old theatre, used by the Mission since 1908, was destroyed by fire in 1964. The new building is actually used as a movie theatre as well as for services. Methodist officials said a theatre rather than a church was built, as many persons hesitate to enter a church, but are ready to enter a "secular-type" building with which they are familiar.—E.P.S.

## Report at Eighty-Five

I have work that I like and get paid for,  
 Yet plenty of leisure I find,  
 To use for what leisure is made for,  
 The improvement of heart and of mind.

My banker says, "Decently solvent."  
 My doctor says, "Sound, top to toe."  
 I have friends true and tried,  
 And my foes have all died,  
 So my status is practically quo.

By W. E. Garrison.

("The Christian").

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Bruce Taylor, Harry Montano, Beverly Hills, N.S.W.  
 Christine and Dianne Pomery, Lynette Barnett, Ian Dinning, Mrs. Wanganine, Elaine Wardle, Naracoorte, S.A.  
 Hazel Baguley, Barry Yesberg, Neil Prollocks, Peter Hill, Margaret-st., Toowoomba, Qld.  
 Brian Ivory, Thomson, Vic.  
 Mrs. T. Hubert, Maria (native name, no surname), Mr. and Mrs. G. Chubby, A. Sheckler, S. Dazzler, H. Spratt, Carnarvon, W.A.  
 Marilyn Parker, Beverley Waut, John Roediger, Kevin Hopkins, Northam, W.A.  
 Noel Springer, Nth. Balgowlah, N.S.W.  
 Merle Harper, Narembeen, W.A.  
 Freya Grace, Mackay, Qld.  
 Les. Christensen, Petrina and Kevin Reed, Terry Pearce, Greg. McGrath, Harlaxton, Qld.  
 Jonathan Coventry, Peter Dixon, Dianne Ween, Stephen Ferris and Graham Hook, Hawthorn, S.A.

## MEMBERSHIP

Ron Leys, Belmore to Beverly Hills, N.S.W.  
 Mr. and Mrs. T. Tregloan, Tarpeena to Naracoorte, S.A.  
 Mr. and Mrs. Trudgian, Albion to Margaret-st., Toowoomba, Qld.  
 Mr. and Mrs. Ted Griffiths, Darryl Dwight, Kalgoorlie to Narembeen, W.A.

Wayne Crook, Forestville to Hawthorn, S.A.  
 Bert Lassig, Bundaberg to Mackay, Qld.  
 Jeanette Gason, Ararat to Gardiner, Vic.  
 Sue White, Port Lincoln; Mrs. C. Synnes, Torrensville; Mrs. Deane, Maylands — to Grote-st., Adelaide, S.A.  
 Mr. and Mrs. R. Manning and Mavis, Phillip and Jennifer, Elizabeth; Mrs. Doyle and Kath, Kevin, Leslie and Meredith, Koongarra Park; Mrs. Humble, Ascot Park — to Brighton Gardens, S.A.  
 Mr. and Mrs. Ken. Combridge, Norlane; Mr. and Mrs. D. Anderson, Norlane; Mr. and Mrs. Barker and Miriam, Sunshine; Mr. and Mrs. Cullum, Maryborough — to Thomson, Vic.

## MARRIAGES

Rosemary McKenzie to Neville Peacock, Hawthorn, S.A.  
 Heather Brown to Ron Leys, Beverly Hills, N.S.W.  
 Dorothy Keillor to Kevin Boase, Northam, W.A.  
 Bonnie Hoskin to Brian Milton, Naracoorte, S.A.  
 Julie Greenwood to John Gilmour, Caulfield, Vic.

## DEATHS

A. Dunkley, Beverly Hills, N.S.W.  
 Miss Valerie Chubby, Carnarvon, W.A.  
 Mrs. L. P. Coventry, Hawthorn, S.A.

## RESERVOIR CHURCH (Vic.)

### 32nd CHURCH ANNIVERSARY JULY 24

11 a.m. — Morning Worship. Preacher: L. G. Crisp, L.Th., Dip.R.E.  
 2.45 p.m. — P.S.A. Christian Men's Fellowship Film.  
 5 p.m. — Anniversary Tea.  
 7 p.m. — Evening Service. Preacher: A. Ross. Lloyd, Conf. Pres.  
 Guest Soloist: Miss Jean Milne.

Those desiring hospitality please contact G. Booth, sec., 5 Hillcroft-ave., Reservoir. Phone 47-4412.

## DONCASTER CHURCH, Vic.

Brotherhood Members and Friends are Invited to the

### Opening of the New CHRISTIAN EDUCATION CENTRE,

cnr. Doncaster-rd. and Short-st., Doncaster, by the  
 Conference President, ROSS. LLOYD, on

Sunday, July 24, at 3 p.m.

All Welcome. Afternoon Tea provided.

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NOVEMBER 19 - DECEMBER 21, 1966

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ADVERTISING COPY REQUIRED LAST MAIL EACH MONDAY.

## APPROACHING MARRIAGE

FORDHAM - MACNAB. — Mr. and Mrs. S. Fordham are pleased to announce that the marriage of their daughter Joy, of 83 Belsize Park Gardens, Hampstead, N.W.3, England, and formerly of 3 Bishop-st., Oakleigh, Vic., to Graeme Alexander Macnab, son of Mrs. Macnab, Bradford-on-Avon, England, and the late Mr. Macnab, will be celebrated at St. Peter's Church, Swiss Cottage, England, on Tuesday, August 2, 1966, at 4 p.m.

## DEATHS

CLARK. — On July 3, at Peter McCallum clinic, Melb., Ivy Evelyn, loving Ma and friend to Les, Essie, Judith, John and Geoffry. "We will always remember your kindness."

MARSH. — On June 24, suddenly, at his residence, 16 Basil-st., Fawkner, Vic., George James Samuel (Jim), dearly beloved husband of late Mary, and loved father of Alfred, Olive (Mrs. Cornish, dec.), Elsie, James, Arthur, Myrtle (Mrs. Cornish) and Edith. Mother and father reunited.

## BETHANY CHILDREN'S HOME

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Girl to Flat with two others, age 20 to 25. Apply "Armada," c/o "Australian Christian."

## GIRLS' SUNDAY

JULY 24

### Theme: "GROWING UP IN GOD'S WORLD."

Share in family worship in your church. You will find help and inspiration in the Special Services arranged for this day.

Help make it a Special Day in your Local Church!

Sponsored by the Good Companion Girls' Movement of the Department of Christian Education.

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## PRINCIPAL AT BOX HILL

(Vic.). E. L. Williams, Principal of the College of the Bible, was again our guest speaker at morning services on June 19 and 26. On 19th, four members of the one family were welcomed into Christian fellowship. Mrs. Brown and Mrs. Shaw were welcomed back after long and severe illnesses. . . . Two teenagers have made the good confession at each of the three last Sunday evening services. . . . The Group Fellowship meetings continue in good fellowship and helpful discussions. . . . A large number of teachers attended the recent luncheon, when a film was shown, and they discussed improved teaching aids and methods. . . . C.W.E.F. had a large gathering at their birthday meeting, when Mr. Cann, of the Leprosy Mission, was the speaker. The offering of \$11.20 was donated to the work of Lepers.

## DUNOLLY CHURCH (Vic.) 94th ANNIVERSARY

SUNDAY, JULY 17, 1966.

Services 11 a.m. 3 and 7 p.m.

Speaker: V. C. STAFFORD.

Past Members Especially Welcome.

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Coming Events, For Sale, To Let, Wanted, and similar advertisements, paragraphed — For 24 words: 60c (6/-). For five or more consecutive issues: 50c (5/-).

Coming Events, Displayed, and similar Displayed Items — for 24 words: 70c (7/-). For five or more consecutive issues: 60c (6/-).

Accommodation and Travel — For 24 words: \$1.00 (10/-). For five or more consecutive issues: 85c (8/6).

General Advertising — per column inch: \$1.20 (12/-). For four or more consecutive issues: \$1.00. For quarterly contract: 80c (8/-).

Full Page — \$25.00 (£12/10/-).

Half-Page — \$13.00 (£6/10/-).

Quarter-Page — \$7.00 (£3/10/-).

One-Third Page, or one column — \$9.00 (£4/10/-).

For one-third page or more, discount at 10 per cent allowed for four or more weeks booked; 20 per cent for 12 or more issues booked.

## GOOD COMPANIONS GROWING UP

(Vic.). "Growing Up In God's World" was the theme for July worship services held in seven zones, one at Morwell, and six in Melbourne's suburbs. 700 attended and gave \$97 dollars for Food for India.

Some leaders had a thrilling visit to Hamilton to meet the Wimmera and Western Zone Junior and Senior girls as they competed in the Festival of Indoor Sports, Choral and Dramatic Events, Verse Speaking, and Bible Quiz. Some, travelling hundreds of miles, came from Horsham, Haven, Dimboola, Stawell, Ararat, Warracknabeal, and, of course, Hamilton, who were hosts. Led by Mr.

and Mrs. Page, a hot meal was provided by the ladies of Hamilton for over 250.

Nineteen leaders were present with the girls. Mrs. Hovey is the Zone Leader. Mrs. Parfett, the Secretary, made two lovely standards with the G.C.C. emblem. Both were won by Eorsham, who had the highest average in both junior and senior sections. Warracknabeal stayed one night in the church hall and were given a good breakfast before leaving the next morning.

The Festival commenced at 1.30 p.m. and concluded at 9 p.m., and it was much more than a day of competition. It was a fellowship building day and service among the girls for the Master is most valuable.

## FURTHER TERM ACCEPTED

(Wattle Park, Vic.). The minister has accepted the church's invitation to serve another three year term. . . . The Church and Life discussion groups are functioning so well that an adult programme of Christian Education is a likely result, especially as a series of discussions in homes during February were very rewarding in helping plan the whole church programmes. . . . Adherents comprise over 40 per cent of those present at services. Many are members of other churches, but most are uncommitted. Good contact is thus being maintained with the community, especially youth up to 22 years. A new Teens group has been formed out of 50 who were not moving into the established C.Y.F. Mr. and Mrs. Ray Brough are the leaders. G. Kennedy and D. Denehy lead C.Y.F.

Anti-Cancer Council, spoke to C.W.E.F. on June 28. . . . Harold Simpson attended church on June 26, after 21 weeks' absence after accident. . . . A memorial church school library has been commenced; the first book was in memory of Jill Orchard. . . . Warragul Loyal Orange Lodge paraded on July 3, when members from Gippsland cities and Melbourne attended. . . . Gayle Clarke was presented with a book when she left Warragul on June 19 to commence nursing in Melbourne. . . . Membership of church has been handed money boxes for 1967 Temple Day appeal.

## YOUTHFUL ORGANIST FAREWELLED

(Gardiner, Vic.). At the services on July 3, Douglas Mudie, a young member who is an accomplished student of the organ, about to leave for National Service training, took the place of the usual organists, and at the morning service was presented with a New Testament, with expressions of the church's goodwill and interest in his welfare.

## VISITING SPEAKERS

(Yarrowonga, Vic.). The church is still without a minister, but is grateful for visiting speakers: John Tudor, from Wodonga; Peter Taylor, who is going out to Kimberleys with U.A.M., and Mrs. Roberts, returned missionary from India. . . . Scholars have been enrolled at Sunday School. Christian Endeavour is functioning well under Ken Dane's leadership. . . . The ladies packed large parcel of dried fruits for India.

## Swanston Street Church

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

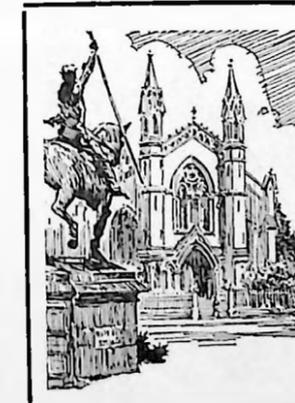
Minister: Dr. LLOYD JONES, B.A., M.TH., PH.D.

11 a.m.—WORSHIP - COMMUNION - PREACHING  
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 "THE FUNDAMENTALS."

7 p.m. — GOSPEL HOUR. "KNOW YOUR BIBLE"  
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July 17—NEHEMIAH — "PRAYERS THAT WORK!"

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**BILLY GRAHAM**

By John Pollock - \$3.85 Aust. - Published by Hodder & Stoughton.

Billy Graham, a very young grandfather, but a very experienced evangelist, belongs to all the churches. His message about Christ has been heard by more people than ever listened to the Apostle Paul, John Wesley, or Billy Sunday. His popularity has continued to confound critics who predicted a bang and whimper career. His London Crusade, just completed, attracted more hearers and more responses than the first London campaign.

This book is the "authorised" biography. This means, I guess, that the author had access to letters and documents not generally available, and it probably means that he had access to the personal recollections of Graham himself.

It is a fascinating story of Graham's background, his conversion, his uncertainty, the gradual unfolding of his call to preach, and the excitement of the Los Angeles campaign in 1949 that opened the way to the thrilling experiences of Europe, Africa, Asia, Sth. America, Australia, and New Zealand.

Graham made it possible for the Christian faith to be talked about without embarrassment in cities that thought themselves too secular to give religion a hearing. He met and talked with men and women of all sorts and conditions. Kings, Queens, and Presidents welcomed him. This biography tells of Graham with Queen Elizabeth II., Winston Churchill, and Presidents Eisenhower, Kennedy and Johnson. It is fair to say, however, that the great of the world heard him only because ordinary people responded so enthusiastically to his message. And it is to the mind and heart of the common man that Graham speaks with such conviction and success.

The book deals frankly about many of the controversies that developed around Graham, and with the criticisms that he is over-emotional, over-simple, and too socially uninvolved.

It is a valuable outline of the life and message of the most significant and most controversial Christian voice of our time.

**THE COMPREHENSIVE BIBLE CONCORDANCE**

Edited by Adam Clark — Kregel Publications.

Once at a youth camp I asked a group: "What is a concordance?" and only two out of twenty knew! It is perhaps not unnecessary to explain that a concordance is an alphabetical list of words in a book, etc., with references to the places where such words are found. If you wanted to find that familiar passage in the Bible about having "fellowship one with another," you look up the word "fellowship" (you usually look for the dominant word) and the concordance tells you that the verse you want is 1 John 1: 7.

In these days of many Bible translations, concordances present something of a problem. When you have half an idea of a verse from Moffatt, Phillips, or the New English Bible, you have a job and a half to find it. Where there are concordances for the new translations, they are too expensive.

The only way to solve this concordance problem satisfactorily is to continue to use the King James version as a basis and to use a concordance for that text. Clark's Concordance is an economical and valuable guide to finding your way around the Bible.

Ministers and students will probably require something more detailed than Clark's, but they will also have to pay a great deal more for a volume that gives the original Greek and Hebrew words, and the additional study helps supplied, say, in Robert Young's Concordance.

For the ordinary reader, for the teacher, and for the church library, Adam Clark's Concordance is a very useful Bible tool. It has many illustrations, definitions and descriptions.

**"MANY WATERS"**

By Marjorie Buckingham - Published by Oliphants - \$1.75 Aust.

This new novel of mystery and romance will add to the popularity of the author, whose previous books have had wide appeal. The villain comes to a bad end and true love is rewarded after many adventures for the heroine. As usual with Miss Buckingham, there is a strong evangelistic thread running through the book. In addition to pleasing readers of her earlier novels, this one will make a good gift for teenage girls.

Miss Buckingham is a member of the Caulfield Church of Christ in Melbourne, and has had wide experience in many areas of Christian service.

Two earlier novels written by Miss Buckingham are available as paper-backs from the same publisher, priced at 80 cents. They are "Broad Is the Way" and "In All These Things."

**CHRISTIAN COUNSELLING AND OCCULTISM**

By Kurt E. Koch — \$4.95 U.S. — Kregel Publications.

The things they write about in books! On learning that this one concerned "satanic warfare" and "demonic powers," we half expected an hysterical search for evil spirits to explain every ailment and every problem.

Instead, however, the book is a scholarly and restrained account of painstaking scientific research. A great number of case histories of disturbed minds and occult phenomena are given and analysed. It is only when general and psychiatric explanations are found to be inadequate that the author explores the possibility of the dimension of occultism.

There have been plenty of preachers and writers who have too easily and dramatically pointed to some hideous Satan, and his equally loathsome minions, as being the source of every ailment and every problem of man, but this is a serious, scientific effort to find insights into some of the baffling aspects of man's personality.

We are not in a position to evaluate the significance of this book, but it served to arouse a genuine interest in a subject that, despite its scriptural support, is often explained away or ignored altogether.

Dr. Koch has had a great deal of experience in counselling and is also equipped in medicine, psychology, parapsychology and theology. He has also a deep evangelistic concern.

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**"THE AUSTRALIAN CHRISTIAN"  
50 YEARS AGO  
1916**

Here and There. Horace Kingsbury received the degree of Bachelor of Practical Theology at Transylvania College of the Bible . . . The soldier's lounge erected at Broadmeadows Camp by the Churches of Christ Baptist and Congregational churches was opened . . . At the farewell to W. B. Blakemore, in Perth, some humour took the sting out of the sadness of saying good bye. D. M. Wilson said Mr. Blakemore should consider the risks he was running. "In Victoria," he said, "you will be shivering in the cold. You are going to Melbourne, you say; why, that's where we all came from!" To meet the difficulty of selecting a suitable present, one brother suggested a return ticket was a solution. FROM THE FIELD. J. J. Franklyn preached his last sermon at Swanston St., before moving to Grote St., Adelaide . . . Tannymorel, Qld. We are in need of a consecrated young man to tell the story of the cross in this district. Glenelg, S.A. Private M. Bartley was welcomed home by the Young People's Societies. He was severely wounded at Gallipoli . . . City Temple, N.S.W. Dr. Campbell, of America, one of the mission party of the evangelist, Dr. Henry, now visiting Australia, was preacher at City Temple. He is one of our members in America. Church Union in Canada. A cablegram reports that, by a vote of 88 to 46 the Presbyterian Assembly of Canada has agreed to union with the Methodist and Congregational Churches of Canada. H. S. Earl sent a gramophone record from America. He said, "The Lord has dealt very graciously with me. I have passed my 83rd year and still enjoy the right use of all my mental and physical powers."

**Church Chuckles by CARTWRIGHT**



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# OPEN FORUM

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

## AN UNJUST LAW.

To the Editor,

For the sake of those who were offended by the item in Melb. "Sun" on July 2, headed: "N.S. CARD BURNERS PRAISED," an explanation is necessary. This is what was actually said at the "Teach-In" that was reported:—

"Christians must be challenging the very justice of the National Service Act. As laws of segregation are unjust, so conscription laws are unjust.

"A just law is a man-made code which squares with the moral law, or the law of God. Any law that uplifts personality is just. Any law that degrades humanity is unjust. And a law which compels a young man to suspend his humanity and revert to bestiality is unjust. Preparation for war distorts the soul and damages the personality. It makes one man hate and kill, and another cower and fear. It makes one man see another, not as a person, but a thing to be destroyed. Laws which compel a young man to kill are unjust. They must be defied.

"I admire those who challenge this unjust law by breaking it. I admire the courageous young men, who, having thought beforehand of the implications and consequences of their 'crime,' burn their draft cards. This may well be just the beginning of a campaign of civil disobedience directed against this unjust law, the next step of which may be to encourage young men not to register for National Service, and then to conceal them.

"This is not anarchy. This is the proper application of the principles of non-violent resistance to evil. To break an unjust law openly and lovingly with a willingness to accept the penalty of imprisonment in order to arouse the conscience of the community over the injustice of its laws is in reality to express the highest respect for law."

That is what was said. It is entirely in accord with the principle which guided Shadrach and Co. in their opposition to the anti-religion laws of their king; and it guided in turn the apostles in their opposition to anti-preaching laws; Martin Niemoller and Dietrich Bonhoeffer in their opposition to Nazi laws; Polish Catholics in their opposition to anti-assembly laws; American negroes in their opposition to segregation laws. All that was said is well-founded on the

ancient revelation that conscience, enlightened by the Word of God, transcends the laws of man. Let us call to mind the defence of a couple of law-breakers 2,000 years ago: "Is it right in God's eyes for us to obey you rather than God?" Judge for yourselves!

Please do not think me self-righteous. I envy those who find no contradiction between the laws of the State of Australia and the Law of God. Life must be very easy for them. But it is becoming increasingly more difficult for me every day, because I do find a contradiction, and I must obey what I believe to be God's Law and, as one of his servants, I feel compelled to urge others to do the same. —Terry Lane, Vic.

## QLD. SOCIAL SERVICE.

To the Editor,

The advertisement in the "Christian" and State papers for a Director of Queensland Social Services has created a false impression which needs to be cleared up.

I have not retired from the work, the position is that I was engaged initially for a period of five years, which concludes in July, 1967.

—S. Chalmers,  
Supt., Qld. Social Service Com.

## NOT UNION, UNITY.

To the Editor,

In "A.C." July 2, M. F. Murray raises a vital issue. It is suggested that we have another close look at those oft quoted words of Christ, as recorded in John 17: 21: "that they all may be one . . ." If we look for the context we find that Jesus first prayed (v. 17) for those disciples who were with him, that they be "sanctified by the truth" stating "Thy word is truth." Thus a study of the Word becomes essential.

In v. 20, he extends his prayer to include all subsequent believers, after which he prayed, "that they all may be one . . ." The thought and desire expressed in our Lord's prayer was that those subsequent believers might also be sanctified "through thy truth." Thus is portrayed a unity through sanctification of all believers, akin to that existing between the Father and Son, resulting in the world believing, etc.

Link this state of holy living, emanating from "Thy Word," with our Lord's "New Commandment" that we, his brethren,

are to love one another as he loves us, and we have the basis of true unity and witness.

Objectively, we need first to study the Scriptures, and then obey them, without which there is no sound basis for unity in (1) the local church; (2) Churches of Christ generally; and (3) Christianity as a whole. —F. M. Mortyn, Vic.

## APPRECIATION.

To the Editor,

To all who have a part in keeping the "Christian" going, we say a big "Thank you."

I always learn something from the Editorial, Questioning and The Last Word. W. R. Hibbert and C. E. J. Wright are among the older and newer members to whom we owe a great debt. I read some of these articles three times.

The "Christian" is a paper I just can't do without. It keeps me in touch with a brotherhood to which I am proud to belong. —Bob Hall, Vic.

## TERTIUS AND THE REST.

To the Editor,

Dr. Reid, in "A.C." 9/7/66, said that he enjoyed Tertius in "The Christian." I think he could have said he enjoyed "The Christian." A recent letter from him told us that the only church he could go to was the John Flynn Memorial Church in Alice Springs, conducted by the Methodist/Presbyterian/Salvation Army, and they say "all other denominations are welcome."

In Alice Springs, a couple of weeks ago, I attended their service, but I realised how much you would miss our own simple morning service.

To all such people who live in towns where there is no Church of Christ, "The Christian" would mean much to them as a link with our own brotherhood.

We at The Patch church have appointed one of our number to try to enlist new members and hope all the churches will take up your challenge for more subscribers. —Miss E. Pettigrove, Vic.

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TO . . .

## THE CARNIVAL



What Carnival? The Australian National Football Carnival which was held in Hobart from June 9 to 18, 1966. Five thrilling action-packed days with two matches on each day.

Tasmanians had not had the opportunity to see the cream of Australian Rules footballers since 1947, and they made "gluttons" of themselves at this wonderful "feast."

Do I hear you saying, "O.K., where's the message?"

Well, let me think. Oh yes! Some of the matches were held on working days and it was freely reported that many Hobartians took "sickies" to attend these matches. Of course, the Christian workers would not have been among these cads!

On the peak days our North Hobart football ground was packed with about 25,000 people (shades of the M.C.G.). Average attendance over the five days was 15,000. The A.N.F.C. made its first Carnival profit for 15 years. The "big" day attendances represented about one-fifth of the population in the Hobart Metropolitan area, and the Secretary of the A.N.F.C. claimed that a 20 per cent attendance of a metropolitan area was the best figure ever. He even claimed that no sport in the world was likely to equal this percentage.

The message? Oh yes, I was carried away. I am sure all the Christians who attended the matches on Saturdays didn't sleep in on the Sunday mornings, and that they were all at church service. Also, the Victorian Football League team included John Birt, of our

Churches of Christ (Nth. Essendon) and Ken Fraser, an active Presbyterian worker. Both these Christian footballers addressed church meetings in the Hobart area on the Sunday. Perhaps Christians can mix in the world of sport and set an example to young Christians!

I am afraid the Tasmanians were "one-eyed." When Tasmania scored, or had the best of play, the ground echoed with the applause, but only the Christians applauded the efforts of the opposition teams!

Young Barry Cable, of Western Australia, won the coveted "Best and Fairest" medal for the Carnival. He was the smallest man afield. (Moral: David and Goliath).

Max Atwell, of our Hobart church, was a radio-commentator at the Carnival series. This is a part-time job for Max, who is an insurance man by profession.

Perhaps the real point of this article was to bring home to us all the enthusiasm aroused by football; the partisan attitudes of sections of the attenders, and the big business which is associated with football.

How do we capture this enthusiasm in our Christian witness?

How do we stop being partisans, or "one-eyed" and come to recognise that there are many Christians who, though "not of us" are just "as good as us," and that these persons deserve our friendship and co-operation and support?

How do we proclaim to the world that Christ's business is "big business"? Yeah. It's the biggest!—R.J.B.

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NEWS	DID YOU NOTICE?	AGENTS
W.A. - - - - 10, 11	Who sends the news to Vietnam? (p.10)	Have You Supplies of QUARTERLY PAYMENT ADVICE FORMS?
S.A. - - - - - 6		If not, write for them.
VIC. - 8, 10, 11, 15	The elderly citizen in the back-ground? (p.8)	
TAS. - - - - - 19		
N.S.W. - - - - 7, 10	When Naracoorte opens new buildings? (p.6)	
QLD. - - - - 10, 11		
GENERAL - - - 13	Two resignations? (pp.10,11)	
MISS. - - - - 9, 11	Who earned the S.T.M.? (p.10)	

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**THE LAST  
WORD . .**

Revenge Not Sweet.

Vengeance is mine. —Rom. 12: 19.

However much someone hurts me  
I will not seek revenge,  
Tolerance belongs to virtue  
As revenge belongs to sin.  
Forbearance leans against me solely;  
How then could I seek revenge?

—Yi Chong-Chin,  
—Korean Classical Poet.



One small boy came up with this  
defence of his report card: "I was the  
highest of all the kids who failed."



The quickest way to break a bad habit  
is to drop it.



My friend told of an applicant for a  
job in his office who filled out her appli-  
cation form like this:

Date of birth: Jan. 12, 1940.  
Weight: 6 pounds, 10 ounces.  
Height: 20 inches.



Horse sense is what keeps horses from  
betting on men.



At a local celebration at which the  
bishop of the diocese and the leading  
non-conformist minister of the town  
were present, the mayor was so delighted  
with this fusion of the forces that he  
exclaimed: "What I say, gentlemen, is  
this: If a man's heart is in the right  
place, it don't matter what sex he be-  
longs to!"