

July 23, 1966

PARTNERS

(see page 19)



SERVING THE
BROTHERHOOD
IN EVERY CHURCH
IN EVERY STATE

THE AUSTRALIAN CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST
Registered in Australia for transmission by post as a Newspaper.

UNION AND/OR EVANGELISM

During the past week three separate journals arrived at the editor's desk and each of them asserted (or suggested) that the churches in general and, specifically, some of our churches, are more interested in union than they are in evangelism.

On turning to other journals, I discover that many writers keep insisting that the primary call for unity is made on the ground that a united church will be better able to declare that Jesus is both Lord and Saviour.

This has been a recurring theme in "The Australian Christian," as these writers in Pentecost issues show. David Verco (28/5/66): "The world needs more than ever the testimony of a united church 'that the world may believe.'" Stan Neighbour (29/5/65): "... a world torn asunder by racial violence, resurgent nationalism, and clashing ideologies, needs the vision of Christians united in one body of Christ as a worshipping, ministering and dedicated community." E. L. Williams (21/5/63): "There is diversity which is not sinful but good, because it reflects both the diversities of gifts of the Spirit in the one Body and diversities of creation by one Creator. But when diversity disrupts the manifest unity of the Body, then it changes its quality and becomes sinful division. It is sinful because it obscures from men the sufficiency of Christ's atonement, inasmuch as the Gospel of Reconciliation is denied in the very lives of those who proclaim it." Quotations like these could be continued almost endlessly.

One of the few letters received but not printed this year for Open Forum dogmatically asserted that our lack of success in evangelism could be directly traced to our association with the World Council of Churches. The letter was not rejected, but returned to the writer with the assurance that it would be printed if some evidence could be given to support the statement.

In returning the letter I pointed out that the brotherhood was concerned about its failing membership long before the W.C.C. was formed. By a strange coincidence (it is certainly nothing more than a coincidence) the Membership Commission Report to the Vic.-Tas. Conf., 1966, shows that the slight recovery in the strength of our churches followed almost immediately our joining with the World Council.

No evidence has been presented that the moves for unity have had any adverse effect upon our evangelistic preaching and witness. On the other hand there is plenty of evidence of our divisions having weakened our capacity to point to the Christ as the Redeemer of the world. In one city, an evangelistic project had to be scrapped because the churches couldn't agree on the manner in which the gospel was to be presented and on who was to declare it.

The word "union" is not a cure for all the ills of the churches. It is even conceivable that union would exaggerate the weakness that presently mars each church. On the other hand, union could, and should, increase the desire for and strength of evangelism.

Any search for union as an end in itself will end in failure. The only valid motive for union is that the church may be one for a purpose. That purpose is: that the world may believe that God sent Jesus into the world, and that God loves the world even as he loves the Son. (John 17: 20-23.)

"SEX IN SIXTY-SIX"

Following some references on this page, and in response to requests for a helpful statement on the so-called "sexual revolution," we reprint on page 5 of this issue an article by Professor Carey of the University of New South Wales. The article was written for "Inter-Varsity," and acknowledgment is made to that journal.

It is a positive word from one well qualified to give it, and it is recommended for teenagers and their parents, especially for students in universities and technical colleges, who will find it a corrective for much of the material that has appeared this year in student magazines.

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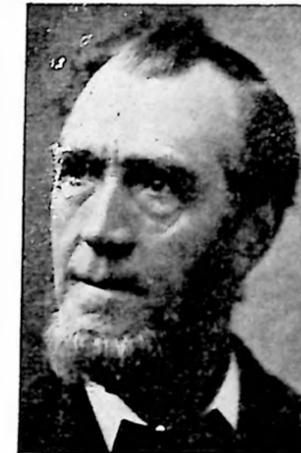
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COVER:

Acknowledgment is made to the Toowoomba, Qld. "Chronicle," for the use of the cover picture.

BEGINNINGS IN AUSTRALIA

BY H. R. TAYLOR, E.D., B.A.



Henry S. Earl.

SOUTH AUSTRALIA

Seeds of the Restoration Movement in Australia were first sown in Adelaide by a gifted young Irish business man, Thomas Magarey. He came from Nelson, New Zealand, where he had committed himself to the Movement under the guidance of Thomas Jackson, who had arrived in the colony in 1843 from the "old country" and brought with him the ideas which were being promulgated by reformers in England and Scotland.

Thomas Magarey reached Adelaide in September, 1845, and worshipped with a people known as the Scotch Baptists, whose religious views were akin to his own. How far Magarey, who was familiar with the writings of Alexander Campbell and the British brethren, was able to direct the thought of the religious group, is not known. Suffice it to say that when a little chapel was built in Franklin Street the congregation bore the name "Church of Christ."

At this time Magarey had not been admitted to its membership, but he must have been a thorn in the flesh of the Baptist leader. His coming to Adelaide had evidently strengthened the hands of some of the younger members of the congregation who had become dissatisfied with the rigid views of Captain Scott, their leader. Among the dissidents were Philip Santo, Jas. C. Verco and Thomas Neill. Thomas Jackson, the ardent and aggressive advocate of New Testament principles, came from New Zealand in 1847 and spent a short time with the church, resulting in the removal of the Scotch Baptist element elsewhere.

The principles of the Restoration Movement now completely dominated the little church. In August, 1847, Magarey wrote to James Wallis, editor of the "British Millennial Harbinger": "I am in connection with a congregation professing New Testament principles, discarding sectarian names, taking the New Testament alone as their standard and guide"

South of Adelaide a small group of Scottish brethren, migrants from New Mills, including John Aird, Robert and John Lawrie, formed a church near Willunga. The last-named later exercised a powerful influence in the northern part of the colony.

H. R. Taylor, E.D., B.A., one-time Union Secretary in S.A. Author of "History of Churches of Christ in S.A."

Other early causes were established at Point Sturt, on the shore of Lake Alexandra, in 1855, and at Hindmarsh, Adelaide, in 1856. The mother church removed to a new and larger building in 1856. The Restoration Movement grew slowly during the first 20 years. In the late sixties rapid progress marked the evangelistic work of Henry S. Earl, an Englishman trained in America. T. J. Gore, from America, became associated with him and remained in the colony, becoming the "Grand Old Man" of the South Australian brotherhood.

NEW SOUTH WALES

Albert Griffin pioneered the Restoration Movement in New South Wales. In a letter to the editor of the "British Millennial Harbinger," he gave details of his experiences in his search for truth when he was in danger of falling into the "unfathomable abyss of infidelity," from which he was delivered by books sent by his brother, Eleazar, a member of the Church of Christ in St. Pancras Road, London. The books



M. Wood Green.

included the "Bible Advocate" and copies of the "British Millennial Harbinger."

After his baptism, in November, 1851, he came into contact with Henry and Mrs. Mitchell, and the little group met for the breaking of bread. Soon after, others were persuaded to join them, in-

cluding Joseph Kingsbury, John Standing, Edward and David Lewis, and George Taylor (of New Zealand). When Albert Griffin wrote his letter the disciples numbered 16. At the time regular meetings were being held in Newtown in the homes of John Standing and Joseph Kingsbury. Open-air meetings were conducted by some of the young men in Eyde Park, Sydney, with encouraging success.

Eventually a church was organised in the city in a hall, and later in a school-room in Pitt Street in 1864. A few brethren began to meet in the home of Edward Lewis in Fairfield (then known as Bethany) in 1856; then in the home of William Stimson. Here John Bardsley came into the Movement. The two first evangelists were George Day, sent from Newtown to labour in the Manning River district in 1864, and Edward Lewis, in 1865, to serve at Sydney, Newtown, South Creek, and Fairfield.

M. Wood Green, British evangelist, came from New Zealand, to concentrate his efforts at Newtown and Sydney. His ministry was a tremendous success and led to the purchase of a building in Campbell Street. This building was previously owned by the Secularists, who had imported a lecturer to speak on anti-Christian subjects. He failed to hold his audience owing to effective counter lecturing by H. G. Picton, of Melbourne.

The Campbell Street building, being vacated, was bought by the members of the Sydney Church of Christ in 1869. Prior to this the original Enmore (Newtown) chapel had been erected. The cause in this district was destined to become, under the blessing of God and the ministry of able preachers, the largest in the colony. The present chapel, seating 300, was erected in 1886.

VICTORIA

The birth of the Restoration Movement in Victoria is attributed to the enterprise of several British brethren who migrated to Australia in the early fifties. Familiar historical figures appear in the persons of Mr. and Mrs. John Ingram, Mr. and Mrs. H. G. Picton, William Rossell and T. S. Lyle. It is stated that the cause started through an advertisement appearing in the "Argus," of early 1853, to this effect:

(continued on p. 4)

BEGINNINGS IN AUSTRALIA

"All Disciples of Christ are earnestly invited to wait upon Bro. J. Ingram, 20 Queen Street, with a view to remembering the Lord in his own appointed way."

Responses led to a meeting in John Ingram's tent in Chapel Street, Prahran. New arrivals from Great Britain strengthened the infant cause. Among them Robert Service became a leading and inspiring figure. The first meeting in the city itself was held in the Old Mechanical Institute, Collins Street, in May, 1854.

During the first ten years the responsibility for preaching the gospel and caring for the scattered Disciples fell to the British brethren. Owing to a depression, and removals from the district, the little church at Prahran dispersed, but the cause revived in 1855. The progress of three churches justified the erection of buildings in 1860 at Prahran, and also near Cheltenham and in Brighton.

A leader of the Restoration Movement in Great Britain, T. H. Milner, spent four months among the churches in 1862, and gave them a new outlook. His success as a preacher convinced the brethren that trained men were needed to successfully present the message. Henry S. Earl accepted their invitation and reached Melbourne in 1864. His eloquent presentation of the gospel stirred the city and brought hundreds into church membership. His success with the Word also dispelled any doubts that the cause, if ably presented, would ensure ready acceptance. The Lygon Street chapel, built to seat 600 people, displayed their faith in the future. Another evangelist from America, G. L. Surber, continued the strong evangelistic impact upon the community.

TASMANIA

The beginning in Tasmania may be traced to a meeting for the Lord's Supper held by Mr. and Mrs. R. C. Fairlam, immediately on their arrival from Melbourne in 1865 at Northdown, on the north coast (the church moved to Latrobe in 1872). Their action is also significant in that they were soon joined by Stephen Piper, the first convert in Tasmania. George Smith, also from Victoria, moved to Hobart in 1871. O. A. Carr, American evangelist, transferred his activities from Collingwood, Melbourne, to Hobart, at the invitation of Smith in 1872. After a brief period preaching for the Baptists he, and sixteen other of like views, began to meet in the Oddfellows' Hall, and transferred to a building in Collins Street, where the membership soon increased to over a hundred persons.

After twelve months Carr was succeeded by G. B. Moysey, a young evangelist from the mainland. As a result of a correspondence in a local religious paper with a Church of England clergyman on the subject of baptism, Moysey convinced Stephen Cheek of the New Testament teaching on the subject. For several years Cheek preached for the Brethren. Finally, after a prolonged and careful study of the Scripture, he and those he had influenced in Victoria and Tasmania, linked themselves with the Disciples.

(continued from p. 3)

QUEENSLAND

As far back as 1871 there was a meeting of four or five brethren at Albion, Brisbane, whose names are not available, but the real history of the Restoration Movement in Queensland was launched with the organisation of a church at Zillmere, a few miles from Brisbane, on August 23, 1882. Prior to this J. H. Johnson, the originator, had come from Victoria and led a Baptist local preacher, F. W. Troy, to accept his views. Seeing that the situation demanded the services of a full-time preacher, Troy was sent to Melbourne to secure the needed help and returned with Stephen Cheek.

After ministering at Zillmere, this redoubtable controversialist succeeded in organising churches at Rosewood, Toowoomba and Warwick. Evangelistic efforts in Brisbane at that time were not successful. Stephen Cheek died of typhus at Warwick at the age of 31 years. D. A. Ewers, then in Victoria, was speedily brought to the north to continue the work so well begun. With his associates, D. A. Ewers, during his four years' stay in Queensland, founded no less than eleven churches, one of them in Brisbane.

WESTERN AUSTRALIA

In 1889 a resolution was passed at the South Australian Conference, "That the advisability of establishing a mission in Western Australia be brought before the first Intercolonial Conference." This was held in Melbourne on October 21 of the same year. It was there decided that the time had arrived to plant the church in Western Australia, and that John Verco, T. J. Gore and A. T. Magarey (all of South Australia) should be a committee to raise funds and secure a suitable man to undertake the work.

Two years later, T. H. Bates went to Perth and was welcomed by Henry Wright and his wife and a few others. The first gospel service was held in the Temperance Hall on October 26, 1891. On the following Lord's Day eleven immersed believers met for the breaking of bread. Albany Bell was the first convert under the preaching of T. E. Bates.



T. J. Gore.

The following year a church was formed at Fremantle, and in 1894 the Perth church, uniting two congregations which had been worshipping in the city, came into existence. The chapel was erected in 1897. H. J. Banks, the first Home Mission preacher, pioneered fields at Coolgardie and Kalgoorlie, and then, beginning in 1903, did a remarkable work at Subiaco.

We acclaim the men who, devoted to Jesus Christ and his church began, under varied and difficult conditions, the Restoration Movement in Australia. They had faith, vision, and strong convictions, with courage to present them. We are deep in their debt, and our gratitude can only be adequately expressed as we, in Walt Witman's words, "Take up the task eternal and the burden and the lesson, conquering, holding, daring, venturing, so we go the unknown ways."

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SEX AND THE STUDENT IN SIXTY

SIX

By H. M. CAREY

Professor of Obstetrics and Gynaecology, University of N.S.W.

Some psychologists in our Universities are teaching that basic instinctive drives should not be suppressed and frustrated, and some imply that sexual relationships before marriage are merely the normal expression of a natural instinctive drive dissipating emotional tension. They argue that the prohibitions society imposes on such activity were built up in the past because of the need to avoid unwanted and ex-nuptial pregnancies and to prevent the spread of venereal disease.

In Old Testament and early Christian times heathen temples and idols were frequently associated with fertility worship and many of the temple virgins were sources of gonorrhoeal infection. Although all the medical features were not recognised, some aspects of heathen worship became associated with uncleanness and ill health. Thus, those who consistently heeded the injunctions of the prophets and preachers escaped such infections.

Christian traditions and Western culture have thus inherited a legacy of thought and outlook which was vital to the preservation and welfare of older generations, but which has been rendered archaic by modern scientific medicine. Modern contraceptive methods have removed the risk of unwanted pregnancies and penicillin has cured and controlled both gonorrhoea and syphilis.

Thus a fresh appraisal of the situation must be made. One free of the inhibitions of tradition; one based on modern science and its findings and accomplishments. Modern Psychology has discovered that emotional and instinctive drives, if frustrated and suppressed, will break out in other directions with distortion and disintegration of the personality.

And so the rationalisation for the relaxation of restraints on University students and others of the same age group continues. The stage was reached in 1966 when such views were publicly propagated in the University during Orientation week.

Nothing was said, however, about the psychology of rationalisation and how the mind has the capacity to suppress and distort those facts which are unacceptable to it, nor how it can invent facile explanations and justify questionable actions.

But what are the facts of modern medical science?

In 1964, in N.S.W., 18 per cent of all first births were born out of wedlock, and 28 per cent of brides were already pregnant at the time of their marriage. Thus only 54 per cent of mothers are married when they conceive their first-born child. These official birth rate figures ignore the number of miscarriages induced to deal with unwanted pregnancies.

So much for the reliability of modern contraceptive methods. These contraceptive techniques function efficiently only within the security of marriage when they are practised in a premeditated and consistent manner. The casual use of contraceptives is frequently associated with "accidents."

In spite of the cheapness and availability of penicillin, the last two to three years have witnessed a minor epidemic of gonorrhoea. The more acute and florid cases are reporting for treatment, but many of the minor and less specific manifestations are now commonplace, as evidenced by the fact that a routine bacteriological survey of apparently symptomless women in a public postnatal ward returned five per cent of swabs positive for gonorrhoea.

Official notifications of venereal disease represent a very small percentage of the total incidence, but they may indicate a trend. In 1964, 382 new cases of syphilis were reported in N.S.W., but in 1965 the number had risen to over 600. The small doses of penicillin used to treat gonorrhoea will produce only a temporary suppression of the manifestations of syphilis, and although the usual tests may become negative, the late manifestations which are the dreaded ones are not prevented.

But leaving aside the risk of pregnancy and venereal disease, there are even more important considerations.

Next to turning round and altering our attitude (conversion) to Christ from one of indifference to one of allegiance, the most important decision to be made in life is the choice of a life partner. This situation embraces the potential for much happiness and the fulfilment and last enrichment of life or chronic disappointment and frustration.

The foundations in which a satisfying and emotionally secure marriage relationship are built are respect and concern for

the welfare and feelings of the other partner, i.e., true love. These very foundations are destroyed by the attitude and philosophy that condones liberal and indiscriminate premarital relationships.

Lack of self-discipline is especially likely to wreck a marriage during the occasional periods of stress through which most marriages pass; during the times when consideration for the welfare of other members of the family is paramount. If an attitude of indulgence has been practised premaritally, it is rare for a sudden change of attitude to occur in times of marital stress.

The more intelligent and emotionally mature personalities recognise these facts, and are less likely to accept, as a life partner, one who practises such philosophies, as, inherent in them is a threat to the security of the marriage relationship. Thus, those that practise these liberal tendencies are less likely to marry the more desirable personality, and this defect will extend to the children, both environmentally and genetically.

The Hollywood philosophy, as portrayed on the modern TV screen is that it is a basic human right to enjoy emotional and sexual satisfaction, and one is free to seek fulfilment elsewhere if one's own partner fails to supply these essentials. But the Hollywood actor and actress who personify this philosophy, in spite of their multiple divorces and marriages, appear to be chasing a mirage, and never experiencing this satisfaction. The truth is that full satisfaction comes only with mutual co-operation and respect, and concern for the welfare and security of the other.

Modern clinical psychology stresses that one basic instinct must not be allowed to express itself at the expense of other basic needs. It is not the maximum expression of an isolated instinct that is important, but the maximum expression of a balanced and harmonised constellation of instincts.

This is the basis of the Christian philosophy, a philosophy that is superior to modern clinical psychology in that not only does it diagnose the cause of human failure and imperfection, but it supplies the basis of forgiveness for failures, and dynamic as well as direction for forward living. It not only teaches the principles on which sound and satisfying marriages are built, but it supplies the power to live this type of life.



SOUTH AUSTRALIA

C.W.F. BIRTHDAY

(Ascot Park, S.A.). The C.W.F. held its sixth birthday meeting recently, about 100 women attending from various churches. Mrs. Ellis, with her vocal group, provided a good programme. The President, Mrs. Outlaw, welcomed the group. A birthday cake was donated to the Black Forest Homes. . . . On Overseas Missions Day, Dr. K. Crowley was the speaker in the interests of the Missions, his interesting and informative address was much appreciated. Overseas offering to date \$50. . . . On July 10, at the gospel service, three young men, Dennis Clark, Mark Simon and Daryl Harris were baptized into Christ, having recently made their confession of faith. . . . Mrs. K. Crowley was soloist and C. G. Dredge preached.

MEDICARE and HOSPICARE

These are new words in America where Health benefits are being "taken up" by tens of thousands of wise guys.

Here in Australia, we have the National Health Scheme, introduced in 1952, and based on Friendly Society benefits introduced over 100 years ago.

Medicare is, so far as Australia is concerned, a worthwhile Medical Benefits plan paying prompt cash refunds on doctor's accounts — whether it be a G.P. visit, a common appendectomy or X-ray, or a complicated course of specialist treatment which is really expensive.

Despite a misquoted idea, when Doctor Sir Earle Page introduced the extended Commonwealth scheme in 1952, that refunds are 90 per cent of charges, we find that most refunds are from 60 per cent to 75 per cent of the doctor's accounts. The cheque you receive cuts off the big slice of the account which you cannot afford out of your weekly pay packet, even after the latest Arbitration Court increase.

Hospicare looks after your hospital accounts, and usually provides attractive extras such as ambulance and theatre fee refunds.

Hospital benefits are normally taken up at two important levels — one to cover the cost of public ward treatment, and one to provide most, if not all, of the cost of an intermediate or private ward. Both Medical and Hospital benefits are provided in two sections, one for the individual member, whether unmarried or widowed, and the other for the whole family.

The Independent Order of Rechabites, the largest Temperance Friendly Society in the World with interstate and overseas branches, is best able to help you in time of sickness. "PRACTICAL" and "SYMPATHETIC" consideration is given to members' claims and needs — and they have other attractive benefits besides Medicare and Hospicare, particularly so for young people.

Details of all of them are available at the **INDEPENDENT ORDER OF RECHABITES, 518 Elizabeth-st., Melbourne,** or from 200 branch secretaries throughout Victoria, and also in other States of Australia.

They are their members' friends, in need, indeed!

(P.S.—I think you should contact them this week.—J.W.R.) (Advt.)

SOCIAL SERVICE IN S.A.

ACCOMMODATION

Accommodation is always in urgent demand by young and old. Aged people apply to enter the Homes, but because of the long waiting list, if the need is very urgent, these have to be referred to private nursing homes where fees are so much higher.

Young men and women also enquire. We can accommodate 30 girls at the Hostel, but we turn away more than this number each year and assist them to find a home elsewhere. Families paying very high rent are always seeking something cheaper. The Housing Trust have a long waiting list, but will assist in cases of great urgency.

Migrants are nominated and require homes when they arrive, and here the Department undertakes to secure accommodation as soon as possible after arrival. The Housing Trust will assist these families in certain areas.

Young couples marrying often request

assistance in finding a home. Sometimes a man leaving prison needs a good home to help him live the new life he has found in prison. Support by a Christian home at such a time is most important to him.

And there is the unmarried expectant mother who needs the kindly help and guidance of a home which will accept and not condemn her, and who can show her God's love and forgiveness and the way to a new life.

To meet this need the Social Service office keeps a list of homes available, and so appreciates the offer of homes from church folk. Usually these folk will request only Christians to board with them, or rent their homes, but we appreciate church folk notifying the office, when accommodation is available, so that we can meet the many needs that arise.

REST HOME GUESTS PASS ON

(Fullarton, S.A.). The church regrets the passing of some guests at the Christian Rest Home, St. Georges, including two who were members here, Mrs. Davey and Mrs. McCullack, the only remaining member of the original group to enter the Home when it was opened 14 years ago. We are saddened also by loss of Mrs. Lawrance, associated with church here since it commenced. Both Mr. and Mrs. Craddock now in hospital. . . . B. and F. B. S. representative Mr. Clark, screened film, "Bible to East Africa," on June 26. . . . 18 boys attending Life Boys group. Fullarton and Unley ministers, with elders, conducted communion service at Home for Incurables, for bed-ridden patients. . . . Six infra ray strip wall heaters greatly help in chapel.

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WESTERN AUSTRALIA

YOUTH HALL OPENED

(Nollamara, W.A.). A new youth hall, 72 ft. x 30 ft., was opened on July 2, and completes fine equipment of a lovely chapel and two youth halls. Building operations were supervised by G. Smith, an elder, and much work was done by Sat. working bees. Opening night took the form of a social, with Mr. Patterson leading family worship. . . . Four decisions have been recorded since the tent mission, with baptismal service held on July 17. . . . At the half-yearly business meeting it was confirmed that J. K. Bond is not seeking an extension of present ministry. He desires to be free for tent mission commitments next year. . . . The 1966 missionary giving was \$3,750. In 1965 it was \$3,500. A young man felt led to sell a prized possession and give the proceeds of \$200 for our New Guinea work. It was thrilling to receive a letter from Mr. McLean saying that the gift was the exact sum required for an article greatly requested by the N.G. missionaries. . . . The church is helping the Dianella work.

INTERNATIONAL NIGHT

(Fremantle, W.A.). The Endeavourers' annual feature, "International Night," featured a film, "Inside India Today," and a talk by Miss Chandra Manuels, of Vellore Christian Hospital, gave insights into Indian life and aspects of Christian work. . . . A curry and rice supper was served in the hall, and the several missions which were featured in displays will share in the evening's proceeds. . . . Three girls from Hilton Park B.S. were baptized at Fremantle on July 3. They are the first of the many that will be gathered in that area. . . . The minister, F. Rees, conducted a course of instruction for men willing to share in the church service plan. More men are now actively participating at Fremantle and Hilton Park. . . . The Overseas Missions offering was \$193. . . . Inspirational services marked the joint B.S. anniversary on July 9-10. The supt., Barry Goddard, conducted the ensemble of stringed and brass instruments accompanying the children's songs.

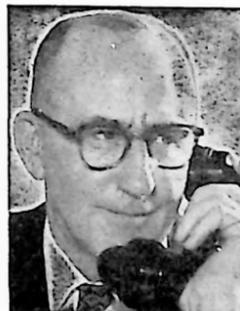
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MISSION RECALLED

(Kalgoorlie, W.A.). The church at Kalgoorlie is to celebrate the 40th anniversary of the Hinrichsen-Brooker mission of 1926, when 297 made decisions for discipleship. C. H. Funt was given the task of caring for the new members. While the church building was being doubled in size, meetings were held for 16 weeks in the Town Hall, during which time a further 50 baptisms were recorded. Today there are many throughout Australia, and overseas, who were influenced for Christ through the mission. The church has decided to hold evangelistic meetings from Aug. 26-Sept. 4, with J. K. Bond as missionary. There will be a church fellowship tea on Aug. 20.

The church would like to have the names and addresses of those who were associated with the mission, so that an enduring record can be made. The church secretary is T. K. Smales, 87 Bourke-st., Kalgoorlie, and he invites those concerned to write to him.

On July 31, the community hymn radio programme of the A.B.C. will be broadcast from the Kalgoorlie Methodist church. This will be a combined church programme, with G. B. Carslake, Church of Christ minister, presiding as chairman of the Goldfields Ministers' Fraternal. Many Church of Christ members will be in the choir and congregation.

MISSION CHILDREN BAPTIZED

(Kalgoorlie, W.A.). 14 children from Norseman Mission baptized recently. Mr. Butler, from the Mission, led the meeting, while Mr. Pallett spoke. . . . Miss Ruth Edgell has been accepted to go, as a teacher, to the New Hebrides Mission field, and leaves in August. . . . The film, "Touch of Brass," has been shown. . . . The minister, G. B. Carslake, attended the Preachers' Conference in Perth. . . . The ladies were "at home" to over 100 women. Mrs. Thorpe, of Norseman Mission, was guest speaker. The hall was much improved by the completion of renovations to the kitchen, and the washing of walls. . . . Les Nixon, Ritchie Gunston and Mel Stevens, of the Nixon "musical" team, conducted a very bright and entertaining evening in the Town Hall. . . . Mr. Rightson, C.E. Pres., broke his journey at Kalgoorlie, and spoke informally at a basket tea with district Endeavour group. . . . A good number are attending the Church and Life Movement study groups.

UNION STUDIED

(Swan Hill, Vic.). During July special emphasis is being placed on the Uniting Church of Australia. Material especially prepared on the subject, is the theme of all morning addresses during the month. At 5.45 each Sunday evening Swan Hill and Woorinen congregations meet for tea, followed by discussion on the morning's material. . . . Officers' Board has elected D. W. Cockroft, sec., and E. J. Hampson, as treas. . . . Young people's activities are maintaining interest, with good attendances at Good Companions and Teeners Club. Student ministry of Deane Olafsen much appreciated in the circuit.

NIXON TEAM AT MORAWA

(W.A.). The Nixon gospel team were able to give a musical evening on July 7, at the midweek meeting. The gospel was presented to many who normally do not hear. All enjoyed the fellowship and music from the team. . . . The minister, Alan Anderson, attended the preachers' camp and the special Conference in Perth on July 8.



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THE "CHRISTIAN" GOES
TO . . .

JUNK ART



There has been something of a "storm in a teacup" — or at least a scrap in a scrap-heap — over the Perth Art Gallery's purchase, for an alleged price of some thousands of dollars, of what has been described by the newspapers as "junk sculpture."

Created — or should one say "perpetrated"? — by Robert Klippel, and now on show in the Gallery, it is a wierd arrangement of scrap iron welded together. It includes a discarded gear wheel, a rear-vision mirror, and various other bits and pieces, including some rods liberally coated with surface rust. Reactions range from incredulity to cautious admiration.

I have long considered myself to be something of an expert on scrap. In the early days of the Islands mission work, I carefully re-gathered the various broken-down launch engines, propeller shafts, brass tubing, etc., which tidier missionaries had thrown into the surrounding bush. Passing boats would stop so that crew members could come up and scratch around my scrap-heap in order to find pieces of material to help in running repairs. These visitors would look at the heap of scrap, and glance over the fence into the garden, and, without looking at the work of the mission at all, would say, "You are doing a wonderful work here!" Naturally, I had to join the crowd and go along to see the exhibit.

The question one is supposed to ask is, "What is its message?" Some of the viewers have an easy answer to this. They volunteer, almost without provocation, and certainly without encouragement, that it is a representation of modernity, that it is form without pattern, that it can be appreciated even if not understood.

One eminent critic says that it encloses space, instead of just filling it, as old-fashioned solid sculpture does. Well, maybe! But so does a Salvation Army drum! We were told that the design led the eyes to focal points of interest. But there wasn't much interest from the scrap point of view. Except for the rear-vision mirror, there wasn't much else that could be used — except, of course, for further junk sculpture. I beg your pardon, the correct name is simple, yet austere: "Metal Sculpture."

CHURCH OF CHRIST

THE PATCH (Vic.)

SERVICE: 11 a.m.

SUNDAY SCHOOL: 9.30 a.m.

A Friendly Welcome Assured.

Minister: W. Compston.

One does have a certain feeling when studying it, though perhaps it is a fellow-feeling for the writer of a letter to the editor in today's daily, who plaintively objects to so much scrap iron being shipped to Japan. When it is all gone, what is going to be used, he asks, to fill up our Art Gallery!

But on serious reflection, Klippel's sculpture does seem to have a message, and it is not a pleasant one. Perhaps this form of "art" represents the ultimate bankruptcy of the mechanistic philosophy. It is the logical end of the industrial age. A century ago, men like Paley could glory in machines, and predicate a transcendent God. The watch must have a designer. This marvellous universe, the machine above all machines, must have a Designer also. God was glorified as a Super-Mechanic, the One who built the machine, down to

the last intricate detail, and then set it going and stood back.

Later in the mechanical age, men thought that they could well dispense with such fancies as a Designer-God. Seeing that the machine was self-energising and self-repairing, it had no need of a Mechanic. The emphasis was then placed upon man himself. After all, man was quite a clever little animal, as an examination of his machines would show! Was there anything he could not make? If there was, then it was only a matter of time, with the speed of modern inventions, and then nothing would be impossible to him. The exaltation of God had given place to the exaltation of man.

Klippel's sculpture represents a third stage. The mechanical age which overthrew the notion of God became tired of the worship of man, and turned its jaded attention to the machine itself, the only thing which remained to be worshipped.

The creative expression of this day is mechanical junk — the machine off that surrounds our factory-shrines and obliterates the last remnant of the grass and flowers that speak of a living and vital universe. There is nothing else left!

I wonder whether we have reached the stage when people will be forced to turn back to God to find an answer to the questions the mechanical age is asking? — D.G.H.

WOMEN OF THE WEST

Mrs. C. B. Reid welcomed 98 ladies to the July meeting, and introduced Mrs. F. Cooper, Past Pres., as leader of morning meditations. The theme, "We would walk worthy of God," developed from the Scripture reading, 1 Thess. 2:1-12. The solo, "We must walk together," was brought by Mrs. E. Hogben.

Preparations for the W.A. Women's Evangelistic Campaign, July 19-29, with Mrs. J. Strack, of Melbourne, were finalised.

Mrs Hunt, senr., was congratulated on attaining her 80th birthday.

Financial Statement showed balance in hand of \$1541.97.

Reports.

Aborigine: Mrs. J. L. Pallot. Large attendance at the opening of the Carnarvon Christian Centre Hall in July. Seven adults were baptized. Carnarvon Overseas offering, \$300.

Overseas: Mrs. C. Flood. Dalkeith Rd. C.W.F. had sent seven 22 lb. food parcels to the missionaries on the Indian Mission Field. Replies received stated that all had arrived safely, in good order, and greatly appreciated.

LYLE WILLIAMS.

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FLOWERS FOR ALL OCCASIONS.

THE AUSTRALIAN CHRISTIAN

Social Service: Mrs. J. Holloway. Four contacts through the Welfare Centre have been received into the Christian Fellowship of our churches through faith and baptism. A valuable ministry of stewardship in converting rags to revenue, and revenue to relief. Remember, "Convert your old clothes to cents, and your cents to Christian care."

Prayer Requests.

Aborigine. Thanks and praise for answered prayer that Mr. and Mrs. Stephenson, senr., are now working at Esperance. Pray that the Lord will prepare the paths of David Hammer, Fed. Abo. Sec., Sonny Graham, and Allan Bonney as they go to S.A. for deputation.

Home Missions: Mrs. Sonsee. Pray daily for the missions to be held at Rivervale, Aug. 7-21, with Brice Wells; Applecross, Aug. 21-Sept. 4, with Bruce Clapp; Scarborough, Sept. 11-25, with Tom Morrison.

Social Service. For annual offering, Aug. 21 — \$4,000 needed for 1966-67 Budget.

After lunch adjournment, a prayer meeting was held for Mrs. J. Strack and the Women's Evangelistic Campaign.— Dora Gordon, sec.

When replying to Advertisers
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"THE CHRISTIAN"

July 23

OVERSEAS MISSIONS

EARLY IMPRESSIONS

BY Sister MARGARET LUHRS

As the tiny plane surged forward across the vast expanse of the blue Pacific, my neck craned forward in order to catch my first glimpse of Aoba — and suddenly, there it was! A small island covered with thick tropical growth which seemed to extend right down to the rocky, grey seashore.

My first introduction to "our" people came very quickly, for there at the airstrip were quite a number of chocolate skinned, fuzzy haired, laughing people who shyly came forward to shake hands in greeting. Soon I was to realise that their sunny natures and the strength of their handshakes was to mean much to me — speaking of the fellowship we share in him despite the tremendous differences in our cultural backgrounds.

The warmth of the many welcomes extended along the road, at the hospital, in the church services, and at the women's meetings, was certainly matched by the warmth of the climate, especially as the sun beats down upon the rain-soaked earth. No wonder there is such a profusion of growth and color everywhere. Tropical fruit, flowers and coconut trees seem to cover every available inch of ground. We are not the only ones who delight in God's abundant provision, for the little honey-eaters also revel in it as they fly from bush to bush.

My early impressions of the hospital were, I must confess, rather overwhelming — for suddenly confronting me were patients who spoke in an unknown dialect, who were not quite sure what to think of "Sister Lakua," as they humourously call me (the "Big Sister")! — who seemed to be constantly confronting me with ghastly old molars to be extracted, or horrible abscesses to be incised, etc. —

Early Impressions! As I write, so much more comes crowding into my mind — the harmony of Aoban voices uplifted

in song; the richness of sharing in prayer, especially with our nurses and dressers. And so I could go on, but I find that early impressions are now merging into the pattern of daily living here in this island, which I already love so dearly — this land which the Lord God careth for.

M.A.F. EMERGENCY FLIGHT

Diane Chamberlain was flown out of Chungribu by Max Meyers, of the M.A.F., on June 29, to Wekak, where she was admitted to the Wewak General Hospital for an appendicitis operation. Diane became ill on Monday evening, June 27, and at 3 a.m. the doctor at Lumi was contacted by radio, and he advised that appendicitis could not be omitted as a possibility. Arrangements were made to travel by canoe up river towards Chungribu, and the dinghy to leave Chungribu to come down to meet the canoe.

By this means Chungribu was reached at 5 p.m., and the M.A.F. plane arrived three minutes later. Sufficient time remained for the plane to reach Wewak before dark. The latest report indicates that Diane is progressing favorably.

This incident clearly indicates the need for an alternative air field at Bunapas, so that in times of emergency patients may be flown out without the long trip upstream to Chungribu. Normally this trip takes two days, and we thank God that the dinghy was available and there were no breakdowns with the outboard motors.

It also indicates the need to complete the hospital, and have it equipped so that emergency operations may be performed, either by our own doctor, or one flown in from another hospital.— R. S. A. McLean.

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QUESTING



WITH

A. E. WHITE

At what age should deacons retire? In one church there are three men over 80 on the Officers' Board.

There is certainly no Bible guidance for questions like this. There is no minimum age and there is no maximum age. Sanctified common sense should operate so that the efficiency of service can be maintained.

A deacon is required to serve, and his capacity for service can be the only rule to govern his fitness for office — taking for granted, of course, his Christian character and commitment.

Sometimes a man who is advanced in years has an interest only in the things of the church. He has retired from the responsibilities of daily work and he rejoices in the opportunity to give his time to the church. Men in this situation are giving most effective service despite their age, and some of them are over 80. I know some octogenarians I would be glad to have in a team with me.

On the other hand, I am aware that a man may cling to office long after he is able to fulfil its duties. Unable to give effective service himself, he keeps out another who could. At election time he is nominated because members know that he will feel hurt if he is not, and he is voted back into office for the same reason.

Some men are fit, active, and still able to work well when they are forced to retire on reaching an age that is arbitrarily determined. We have too long neglected this source of manpower for the church.

This is much more likely to happen when a man becomes a part of the living history of the church, and less likely to involve a man who moves to a new church when he is elderly.

Because this problem affects only churches where men have given many long years to the church and have grown old in service, my suggestion is that at the age of 70, and following a long period in elected office (this indicates the confidence of the church), a deacon or an elder could become a life deacon or life elder.

This means that he would no longer be voted into office, and his elective position would be available for a younger man. It also means that he is still available to give whatever service he desires to give within the limits of his physical and mental powers.

In addition, this proposal permits the expression of a worthwhile Christian sentiment in honouring a man who has given long and effective service to his Lord and the church.



KEITH HORNE FOR S.A. HOME MISSIONS

(Adelaide). The S.A. Home Missions Dept. announces that it will be nominating K. D. Horne to replace E. P. C. Hollard as Secretary/Organiser as from February, 1967.

Mr. Horne has been Director of the Dept. of Christian Education for some years, and established himself in the affections of the brethren in S.A. As a leader and organiser he has outstanding qualities which eminently fit him for this new office. Both Departments concerned worked closely in this move, realising that their interests are bound together. Thus Mr. Horne will have a

continuing ministry in leadership among the churches.

As announced, Mr. Hollard is to return to the pastorate after 15 years as Organiser. His assignment is at the Glenelg church.

In S.A., appointments to brotherhood Departments need to be voted upon at Conference in order that the churches might exercise a right in Departmental leadership and policies. Thus the recommendation for a five-year term will be ratified in September at the State Conference.

CANBERRA IS 15

(A.C.T.). The 15th anniversary services of the church were held on July 3. Guest preachers were Rev. Rex Mathias, of the National Memorial Methodist Church, and Canon H. M. Arrowsmith, General Secretary of the B. and F. B. S. . . . The church congratulated their new minister and his wife Mr. and Mrs. Lawton on the birth of a son John Scott. . . . A Sunday School tea was held on July 10 with 150 children attending. The color film "The Fulfilment," was screened at night.

WARNING!

If a man named John Ward, aged about sixty, and a young man named Nick, seek assistance from any church member, please contact your State Social Service Dept. for advice.

ADVANCES AT LOFTUS PARK

(N.S.W.). Six came forward and confessed Christ as Lord on July 10 . . . We have purchased and paid for a second bus to convey adults and young people to the church for the various services.

We are initiating a Personal Evangelism Campaign, under the direction of our Director of Evangelism for N.S.W. — Kevin Crawford. This will entail a four months' personal visitation by members of the church, which we hope will result in at least 20 adults being added to our church. We hope by this means, not only to win souls, but also train our members in personal evangelism.

The seating in the church is gradually being replaced, tip-up seats replacing the old wooden pews. A great work is going on amongst young people, and we are gradually getting near to our goal — 50 members in the Young People's Fellowship.

Just over 12 months ago we purchased a block of land on which to build a manse, at a cost of \$3,300. This has now been fully paid . . . The minister is Ernest J. Plenderleith, B.D.

RESPONSE BY THREE

(Collins-st., Hobart, Tas.). Two addresses on Baptism have been followed by three decisions: Mrs. Ward, and two young men from Huonville. On July 17 the focus was on Aboriginal Clothing, and featured many items made by women throughout the State . . . L. G. Cooke is minister.

IMPORTANT VISITORS

(Hornsby, N.S.W.). C. Stebbins, Director of Youth for Christ, Melb., was guest speaker on July 10. At night, C. Cole, Conf. Pres., was preacher on the occasion of his presidential visit to Hornsby, D. A. Oldfield, the minister conducted both services . . . At the after-church fellowship opportunity was taken to farewell Mr. and Mrs. Simmons, on leaving for Canada for three months . . . The church has regretfully accepted the resignation of Mr. and Mrs. Russ Bartholomew from all positions in the church. They are moving to Campbelltown to live. Mr. Bartholomew was B.S. supt., and his successor is T. Smith.

TEENAGERS ARE NO GOOD!

(Kilburn, S.A.). This is the theme of many news items — but not this one. The only part played by adults in the evening service at Kilburn, on July 10, was as members of the congregation. A thoughtful and thought-provoking sermon on the theme of today's problems, and asking pertinent questions about the attitude of today's Christians, was delivered by John Sutton. He was assisted on the platform by Jeff. Guess, with a meaningful prayer session and a poem relevant to John's subject.

The music was modern and worshipful. Reg. Matthews played the Hammond organ, and Moira Baker, solo guitarist, sang two modern religious folk songs. The hymns were a selection of old and new, all set to modern worship music.

The congregation left the meeting provoked and uplifted, and assured that young people such as these are well qualified to start taking over the reins from those of us who are slowing down.

INTERIM MINISTRIES

(Bexley North, N.S.W.). The church is thankful for the splendid interim ministries being conducted by D. Wakeley and Barry McMurtrie from Woolwich College. Both have settled into their respective tasks in the services and among the youth . . . The B.S. has been preparing for the annual Scripture Examinations. David Forrest was recently appointed asst. supt. The Junior C.E. had a combined tea with old Endeavourers . . . Church attendances are high, especially evening services. Church officers are still seeking a man for the full-time ministry.

MINISTERS

L. E. WYLIE FOR TAREE

(Gardiner, Vic.). The minister, L. E. Wylie, has accepted a call to serve the church at Taree, N.S.W., and expects to commence his ministry there early next year . . . At football club church parade on July 17, the missionary film, "Christmas in Hong Kong," was screened.

DEATH OF MR. LATIMER

It is with regret that we announce that Chas. Latimer died on July 12, at Wentworth Falls Hospital, N.S.W.

JOHN WLADYSUIK

(Geelong, Vic.). The minister of the Slavic Church of Christ, John Wladysuik, died on July 9. An obituary notice will appear in the next issue.

H. PARR ARMSTRONG DIES

It has been announced that H. Parr Armstrong died on July 1. Mr. and Mrs. Armstrong visited Australia two years ago, on their way to visit Mrs. Lew Davies, who is a missionary in India with the Disciples. The Armstrongs toured extensively in Australia, and Mr. Armstrong preached in many of our churches. He was the author of several books.

NATIONAL DIARY

JULY:

VICTORIA

- To July 31—CHURCH AND LIFE MOVEMENT GROUP MEETINGS. Nation-wide weekly broadcast. Associated programmes on Radio and TV.
- 22 —C.Y.F. "Impact." Social Service Women's Com. Luncheon — Lower Melb. Town Hall.
- 24 —Good Companions' Girls' Sunday.
- 25-30—Explorers' Zone Sports.

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

- 24 —Mount Gambier Church Anniversary. President speaking.
- 29-30—Northern Districts Teachers' Conference at Kadina.
- 30 —Fullarton Church 40th Anniversary.

QUEENSLAND

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

YOUNG MAN DIES

(Inverell, N.S.W.). The sympathy of the church is offered to Mr. and Mrs. Burt, whose son died at the age of 19. Leonard Burt contracted tetanus five months ago and, despite a brave fight, at last succumbed. The church also offers condolences to the relatives of Mrs. McCormick and Mrs. Hamilton in the recent loss of loved ones . . . The Conf. Pres., C. Cole, and Mrs. Cole, and E. T. Hart, were welcome visitors on July 3, at a church fellowship tea. Mr. Cole and Mr. Hart gave the morning and evening addresses, and they gave an extensive outline of brotherhood work. Mrs. Cole's solos were greatly appreciated . . . Weekly cottage prayer meetings are continuing in preparation for the Aerosphere Crusade, Aug.-Sept. . . . Slides taken by a recent visitor to the Holy Land were shown at a monthly youth tea. The C.E. also took part in a mystery car trial. Gum Flat was the destination, with a barbecue as a climax. . . . The recently commenced C.W.F. monthly night meetings have proved most successful, several good contacts having been made . . . On July 13, Mrs. L. McGufficke, presented arrangements of "Dried Flowers."

A TON OF MILK!

(Rockdale, N.S.W.). Over one ton of milk was given from Rockdale in response to the appeal for Milk for India from the Overseas Mission Board . . . Teen club has enjoyed a visit from Teen Team of the U.S.A., also a Cooking Competition was held by the Teen Club between boys and girls — boys won. . . . A series of day meetings called "Christian Women's Workshop," were held over a period of six weeks, and these proved instructive and worthwhile to our women, as well as to many others from Sydney churches who attended. Subjects included Prayer and Bible Study, Public Speaking, Business Procedure, Department, Programme Planning, Personal Evangelism . . . The B.S. held a treasure hunt and barbecue for the juniors of the school, a bushwalk and barbecue for the seniors, and organised

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LETTERS FROM TERTIUS . . .

DEATH OF GOD

TO THE EDITOR.

My mate from St. Chad's, whose hobby is reading the latest religious books, tells me that the egg-heads have dreamed up a "Death of God Theology." It sounds like a bit of a contradiction to me. If God is dead what is the point of theology? But apparently the egg-heads say that, in a secular scientific age, if we are going to have God, we will have to have a new one that is acceptable to a character called "man-come-of-age."

So God is dead! The devil died fifty years ago. So that gives us all a free hand to make a hell of a mess of the world without interference from either side.

But I can't help thinking of old Alf. He's a bit of a miracle. A few years ago he was the town no-hoper, a booze artist who beat up his wife, and as nasty a bit of work as you'd find. Today he's a new man. He says God did it.

I can only say, "If God is dead, who is carrying on His business?"

Old Alf is a namesake of yours, isn't he, Mr. Editor?

TERTIUS.

a theatre party for "The Greatest Story Ever Told," to help school funds . . . A series of evening services featured good quality films, and these meetings were publicised as Family and Guest Nights.

CHURCH AND LIFE

(Vic.). Reports to hand about the progress of the Church and Life Movement in Vic. are most encouraging. 650 congregations are sharing in the seven week programme of house meetings. On a very conservative estimate, more than 15,000 people are taking part in the group discussions. Groups average ten in number, and reports indicate that a significant number of non-church persons are involved; in several centres up to half the group do not belong to any church. The leadership of Edwin Robertson is deeply appreciated.

Our brotherhood has 42 metropolitan and 12 country churches enrolled. This is by far the best response by any church, in proportion to membership.

INVITED TO STAY

(Hamilton, Vic.). The church has invited Allan Page to extend his ministry for a further term . . . Our C.Y.F. are showing great interest in the proposed Christian Hostel at Carnarvon, W.A., having \$400 on hand toward this worthy cause . . . The Wimmera and Western Districts Good Companions, under their leader, Miss Rita ("Auntie") Roberts, of Melb., held a very successful rally, attended by 250 young people, on July 2. . . . A sacred programme conducted by combined local churches, was well received on July 3 . . . Edwin Robertson, the National leader of the Church and Life Movement, was guest speaker . . . The church regrets the transfer to Footscray of the church secretary, R. Mott-ram. He has been succeeded by R. J. McPherson.

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

"What New Thing is This?"

BY C. J. MACKENZIE

Strange things are being said about the church lately. I do not know whether people who concern themselves with "Honest to God" talk or "Christian Atheism" or "God is Dead" thinking are trying to be funny or off-beat, or plainly facetious. I do know that there are critics of the church who do speak strongly.

These are churchmen speaking of the church as being "a cultural ghetto echoing the life of its own kind regardless of Christian commitment," or "backward and reactionary," or "irrelevant to the present generation."

Many of these are theologians and Christian orientated sociologists unmerciful in their impatience to see the church claim its place in today's world. I suspect, though, that these people at times are carried away by the "omniscience" of their own judgments.

The church is the only institution on earth for the purpose of ministering to man's deepest needs, and these attacks appear to be made against the very foundations on which the church rests. A mood of theological scepticism has been created by teachers who treat as suspect the basic doctrines of Biblical faith.

This, only too often, results in a spirit of rebellion in the minds of those being trained for the ministry. A demand is being made that the whole church accommodate itself to their ideas which are in conflict with what the Christian church believes.

Why Is It Necessary to Bring the Church Up-to-Date?

Why is it necessary to make her more "vital"; or to make her more "relevant" in this modern world? Are these present day reformers appealing to the principle that the church must always be reforming herself, if she is to be the living body of Christ? If such teachers and theologians are thinking in terms of the Protestant Reformation of the 16th century, it would be well to note that the great Reformers neither wrote out new confessions, nor did they introduce new theologies into the church. Each man sought to call the church back to the historical faith which it had forsaken. Whether we agree or disagree over creedal statements does not matter here. The point is that everyone of the Reformation declarations is a re-statement of that faith founded upon the everlasting Word of God.

With the founding of the early church, the Apostles did not come with a new faith, but rather a gospel which proclaimed the fulfilment of the old faith of the patriarchs and the prophets of the Old Testament. They taught that the gospel was realised in the coming

of the Son of God as the Saviour of the world.

Today a line is being drawn for and against the faith of our fathers, of those who want to keep the old faith, and those who want to replace it with a new one.

At this point it is relevant to enquire what is the church? There are a number of answers to this question. The first answer is that the church of Jesus Christ is the defender of the faith, the guardian of truth, the stronghold of the Word of God. Did not Paul say to Timothy this very thing — "the church of the living God, the pillar and ground of truth"?

In other words, the church serves as a witness to proclaim the truth, and as a fortress to defend against attack. It towers above everything else in the world, for it speaks the Word of God, which is the gospel of salvation in Jesus Christ. So much of the church's present day teaching has little Biblical content. In fact, taking a general survey of church leaders, statesmen and theologians, the church has retreated from society and from the teachings of our Lord.

We Show a Big Change From the Past

Where Christianity influenced, pervaded and often dominated every human calling and every human life, it is not so today. Art, science, philosophy, architecture, music, education, medicine, of 300 years ago, were essentially religious, but today things are different.

We could well ask what noticeable influence the church has had over any major happening of the past 60 years? There has been none. Maybe this is the right time for the Christian church and for us as a "Restoration" people to get back to rethinking and restating the doctrines of historic Biblical Christianity.

If the Reformers, and then the Restoration leaders, were faced with similar problems, we need to consider what they

did. They were living in a church that had lost its relevance, yet the church had great prestige, numbers, wealth and position, without the power of God for the salvation of lost souls in a lost world.

To Make the Church Relevant

They did not seek to make her "up-to-date" with modern false doctrines; nor adjust their creeds or formulas to suit man's mind; nor did they seek to make her acceptable to a secular world, revising and refashioning her faith to fit the findings of skeptical and sophisticated scholars who could no longer embrace the supernatural facts of divine revelation. They made the church "relevant" by calling her back to the inspired Word of God, to the historic gospel of divine grace in Jesus Christ.

What gave impetus to the early church should be hers today, that Christ is alive and Christianity is a vital, vibrant, contagious, living faith. Enemies within and without the church were confronted with this message — the living Word of God for man's deepest need. The church proclaimed the message of "be reconciled to God," and made that great message of redemption priority one. Because this was so, she could speak significantly to the whole context of human problems in which that need comes to expression.

The very treasures of freedom and justice, human dignity and decency, the salvation of men and the shaping of their cultures, come to us from the gospel of the fathers of our faith. To divert here is to betray and destroy our rich heritage.

How can the church ever hope to be relevant if she abandons the very teachings that revealed her strikingly up-to-date and relevant in the times of the Restorationists and, before that, the great Reformers?

When the church no longer preaches the supernatural Word of God, relating it to man's need of eternal salvation, she has become redundant.

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C. J. Mackenzie is the minister of the church at Rockdale, N.S.W.

INDIAN OPPORTUNITIES

The churches and voluntary agencies working to help forward agricultural development in India have joined to form a new organisation — "Action for Food Production" — known as AFFRO.

This body is now seeking, through the World Council of Churches, the Roman Catholic Church, and other related organisations, for three highly qualified men to work with the Executive Director of the programme. They are:

1. An Agricultural Expert, with training and experience in general and tropical agriculture, to screen projects, assist in planning development and training programmes and maintain a close link between Government and AFFRO programmes.

2. A Water Resource Consultant, to develop a broad policy for AFFRO in this field in relation with Government programmes, to plan projects, screen and

advise on existing projects, and evaluate them in process.

3. A Research Liaison Officer with training and experience in agriculture and ability to report on programmes. His task is to maintain contact with other bodies in the field, to gather and disseminate technical information, to maintain lists of available personnel, and to maintain contact between AFFRO, its projects, and supporting agencies.

Further information can be obtained from the Australian Council of Churches, 3rd floor, 511 Kent-st., Sydney, N.S.W.

U THANT VISITS WORLD COUNCIL

(Geneva). U Thant, Secretary-General of the U.N., visited the Headquarters of the World Council of Churches on July 6. He did so as a tribute to the World

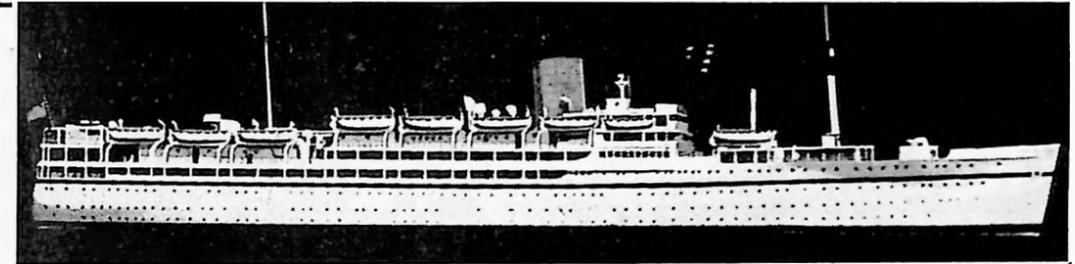
Council and its commission on International Affairs in the search for peace and the paths thereto, and as a gesture of farewell to Dr. W. A. Visser 't Hooft, who is shortly retiring as General Secretary.

U Thant was received by Dr. Visser 't Hooft and Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs.

Among the topics considered were the deep concern for peace in Vietnam and for progress towards general disarmament and The Human Rights Year of 1968.

The General Secretary of the World Council expressed to the Secretary-General of the United Nations appreciation of his significant contribution in meeting the problems of our troubled world, and pledged support for all efforts directed toward the fulfilment of the purposes set forth in the U.N. Charter.—E.P.S.

41
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passengers will have the opportunity to meet with people of the churches and see some significant church programmes in these places, from Mission Stations to the old established churches. This is not just a Cruise — it is a fact-finding journey, which will seek to establish ties between the Australian churches and churches overseas.

There will also nevertheless be opportunities for shopping and general sight-seeing.

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 Robin Greig, Mt. Evelyn, Vic.
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MARRIAGES

Susan Mason to Colin Simpson, Hampstead Gardens, S.A.
 Joan Ellison to Andrew Mozina, North Essendon Vic.
 Margaret Nielsen to Warren Fisher, Bundaberg Qld.

DEATHS

Miss Ada Jarvis, Unley, S.A.
 William H. Linsdell, Bundaberg, Qld.
 Mrs. Davey, Mrs. McCullack, Mrs. Lawrence, Fullarton, S.A.
 Mrs. Curtois, Rockdale, N.S.W.
 Mrs. L. Chapman, Hampton, Vic.
 Mr. Knowles, Mt. Evelyn, Vic.
 Robin Bursill, Maryborough, Vic.
 Leonard William Burt, Inverell, N.S.W.

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Speaker: 11 a.m. and 7 p.m. — A. R. JONES.

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DEATHS

BROUGH. — On July 8, at Dandenong and District Hospital, Vic., George John, beloved husband of Elsie (dec.), loved father of Eric (dec.), Clarrie and Dorothy; loved father-in-law of Edna, Winnie and Ron (dec.); loved grandpa of Graeme and Dorothy, Glenda and Peter, Lois and Les., Phyllis, Sandra and Rhonda; great-grandpa of Rodney, Pamela, Karen, Gary and Leonie. "Forever with the Lord."

CLARK. — On July 3, at Peter McCallum Clinic, Ivy Evelyn, 9 Johnson-st., Northcote, Vic., dearly loved wife of Perc. (Peter), much loved mother of Mary (Mrs. Scriven) and Elizabeth (dec.); fond mother-in-law of Noel, and dear Ma of Ken. "In God's care, and will always be remembered."

CLARK. — On July 3. Ivy, youngest daughter of the late Harry and Rosa Swain, much loved sister of Daisy (dec.), Harry, Rosa (Mrs. Page), Florence (Mrs. Johnson), Lily (Mrs. Watkins), Alec (dec.), and Frank; loved sister-in-law of Annie, Charlie, Cecil (dec.), Alf., Norma and Eve. "Sweet peace after suffering."

ENGAGEMENT

HARRISON - MAHONEY. — Mr. and Mrs. W. J. Harrison, Middle Park, Vic., have pleasure in announcing the engagement of their younger daughter, Beverley Anne, to Kenneth Richard, third son of Mr. and Mrs. J. J. Mahoney, Port Melbourne.

IN MEMORIAM

CARLOS. — In loving memory of Vie, a faithful friend, called home July 19, 1965. "Ever remembered."

—Edith Morfiew.

SELBY. — In loving memory of our dear husband and father, died July 13, 1962.

—Ever remembered by Alice, Mavis and boys.

TRIBUTE

A tribute to ROBIN BURSILL, aged 18 years, one of our young men, friend of God. Your patience inspired us. A worthy son of Ron and Agnes.

—Members of the Church of Christ, C.Y.F. and Cricket Team, Maryborough, Vic.

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VIC. C.W.F. COUNCIL

C.W.F. Council will meet in the Reception Room, Churches of Christ Centre, on Friday, August 5, at 8 p.m. (N.B.: evening meeting). Leader of devotions: Mrs. A. Buckmaster. Focus on Aborigine Missions, Mrs. M. Barnett. Clothing parcels to be received at this meeting.

PLANNED GIVING CELEBRATED

(Hampton, Vic.). A social evening was held to mark the commencement of the third year of the Planned Giving Programme. D. H. Smith was guest speaker . . . The sympathy of the church is extended to Lindsay Chapman and family in the death of his wife . . . There was one decision on June 26.

MEMBERS LOSE HOME

(Pyramid Hill, Vic.). Quarterly social evening was held and run by Mr. and Mrs. A. H. Broad and Mr. and Mrs. B. Bennett. The evening consisted of games and quizzes, and members took the opportunity of bringing a gift for Mr. and Mrs. D. Broad, whose home was destroyed by fire recently . . . Fellowship Hour is held monthly. This month a discussion was held on a topic from the Church and Life Movement booklet . . . 50 ladies attended 13th C.W.F. birthday, with Mrs. J. Strack as guest speaker. Mrs. C. G. Henderson presided . . . The church was filled for the S.S. anniversary. David Marr, from Echuca, was guest speaker.

ON THE AIR

(Wangaratta, Vic.). Both C.Y.F. and men of the church have taken part in recent broadcasts . . . Mrs. Guley and Mrs. Smith have been welcomed by transfer. Rosemary Zawila and Karen Jackel have been baptized, and Barry Jackel made his decision for Christ . . . C.Y.F. have purchased curtain material for church hall . . . A successful barbecue was held at Warby Range . . . Mrs. Kenny's Intermediate Bible Class made special contribution to Overseas missions through use of talent . . . Dorcas Society are active, under presidency of Mrs. Higgins . . . J.C.E. has been recommended by Misses P. Davenport and Pay McDonough . . . Young people enjoy Happy Hour sings after gospel services. . . Mr. and Mrs. Dagger were recently farewelled and presentations made by the act.-sec., B. Benson. They will be missed greatly . . . W. J. Thomson has been assisting at Wangaratta and concluded there on July 17.

FOOD PARCELS SENT

(Noble Park, Vic.). C.W.F. have sent eight food parcels to missionaries on the Indian field, and have goods in hand for two more . . . C.W.F. enjoyed a visit from Mrs. McGregor, who showed slides of "Fairhaven" Hostel in W.A. . . . The church is anticipating a visit from Miss Hazel Skuce, on Aug. 12, at 8 p.m., to tell C.W.F., and other interested women, of her experiences in India. A warm invitation is extended to all ladies able to attend . . . A. B. Titter concludes his ministry at Noble Park in December, 1966.

CHURCHES IN CO-OPERATION

(Maryborough, Vic.). The second of the planned unity services for 1966 was held in church on July 10, those participating are Church of Christ, Methodist, Presbyterian, Congregational, Salvation Army and Anglican. For several years the people of the local churches have met to share Christian fellowship together . . . Many of our members are attending Church and Life Movement study groups . . . Sincere and heartfelt sympathy is extended to Mr. and Mrs. R. Bursill in the great loss of their loved son, Robin, aged 18 years.

CHELSEA'S FORWARD MOVE

(Vic.). The Forward Move Programme began on June 27 with a Church Officers' meeting, guided by A. A. Avery, of H.M. Dept. On July 4, a family dinner was held in the Masonic Hall, catered for by the ladies of the Church of England. About 170 attended. A Augustine was chairman, and speakers included L. Smith, B. Fielder, H. Barnden, B. Combridge, and the treasurer, T. Parker. The aim of \$26,000 has almost been reached. With non-pledged offerings as well, this will probably mean a doubling of church offerings . . . The C.W.F. birthday luncheon was well attended, with many guests from neighbouring churches. Miss Short showed slides of the Holy Land and Mrs. L. Smith sang appropriate songs during the screening . . . A delightful fellowship hour, after evening service, gave an official welcome to Mrs. C. G. Thomas on her first Sunday in Chelsea . . . A gift of money made possible the purchase of a new typewriter for the church, just in time to be used in the Forward Move programme . . . Teachers came back with glowing reports from Cheltenham after attending the Teacher Training programme, and full of enthusiasm about the ideas they learned there.

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OBITUARY

Mary Baptiste Graham.

After many months of suffering, one of the stalwarts of our brotherhood died on May 18, 1966, at the age of 74. She joined the church at Norwood, during the ministry of the late A. C. Rankine, as a young woman. Mary Mauger immediately commenced an active Christian witness, which was maintained till she died. She had association with two S.A. churches, Norwood and Maylands, serving in B.S., C.E., choir and women's work. The brotherhood was dear to her heart and she was privileged to attend the World Convention in Scotland, the birthplace of her husband. In this wider sphere she served as a member of the Women's Conference Executive as treasurer, and as Federal treasurer of Women's Conference.

At all times she exercised an outstanding influence on people through her gracious nature and her friendliness. A. J. Ingham, who first met Mary Mauger in 1907 in the business world, testifies that her gracious personality in those years made him aware that, as a young dedicated Christian, she had something splendid. This association was a strong factor in leading him finally to make his own decision to accept Christ as Lord. Like many others who knew her so well, he says that fellowship with her was always a rich experience.

Her influence lives on, for all who knew her will forever remember her grace, fortitude and her faith in those trying moments towards the end. The whole church remembers her and commends her husband, brothers and sisters to the love and care of a God whom she loved.—J.W.L.

Ivy Evelyn Clark.

As Ivy Swain, Mrs. Clark was connected with the Fitzroy tabernacle, Vic., where so many notable people of the church received grounding in the faith. She was a daughter of the late Harry Swain, and his wife, Rosa. Following the days at the tabernacle, Mrs. Clark was at North Fitzroy, at Thornbury to assist her father then preaching there, a few years at Margaret St., Launceston, Tas., North Fitzroy again, then for perhaps 20 years at Northcote.

At this church she was a staunch and loved member. She was a member of the Women's Fellowship and helped for many years with the flowers for church

services. In the midst of her last illness, she attended services for a brief time. Mrs. Clark was a courageous and kindly woman, whose happiness and candour were as appreciable as her other qualities. When she died, on July 3, Northcote and the brotherhood suffered loss in her going. A personal connection with the earlier history of Churches of Christ in Melbourne has ended.

Sympathy is felt for Mr. Clark and his daughter Marj. (Mrs. Scriven), and sisters: Mrs. Page, Mrs. Johnson, Mrs. Watkins, the brothers, Harry and Frank, and Mrs. Clark's many friends, but we rejoice in her faith. John Turner, of North Fitzroy, participated in the services at Northcote chapel and Fawkner Cemetery.—A.B.W.

Robert John Anderson.

Robert John Anderson died on June 21, after a brief time in hospital. He was 85 years of age. He belonged formerly to the George St. Baptist Church, Fitzroy (Vic.). His children attended the church at Northcote, and all, Bert, Leslie, Clarice and Wallace, were baptized there. Clarice (Mrs. Carpenter) is in membership at Northcote, and Bert at Ivanhoe.

Mrs. Anderson predeceased her husband several years ago. For a time Mr. Anderson was out of touch with the church, but of later years came into the membership at Northcote, where he was a faithful and beloved member. The church shares the family's loss, but rejoices too in the hope of life eternal.—A.B.W.

Martha Ann Kingston.

The Gympie church, Qld., suffered the loss of one of its most loved and respected members when Miss Martha Kingston died earlier this year. Known as "Aunt Martha" by the members, she had been in fellowship with the church at Gympie for more than 30 years. She joined the church as a young girl and remained loyal to her Lord for over 80 years. Crippled with arthritis, she walked only with great difficulty. Yet she seldom missed a morning service. A. A. Clarke, minister at Gympie said, at her funeral, that she combined the natures of both Martha and Mary of Bethany, both working for and worshipping her Lord. Physically, she was very frail, but spiritually she was a pillar of the church.

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The Untrimmed Christian. Owing to our cutting machine being in the hands of the repairer, we regret that it is necessary to send out this week's issue of the "Christian" with the edges untrimmed.

Mission at Prospect, S.A. The Brooker-Paternoster mission closed with 46 decisions.

Obituary Notices. Writers are asked to send these in promptly. Recently we received notices months after the passing of those written about.

Church Chuckles. by CARTWRIGHT



"Blessed are the meek, for they shall inherit the earth—what's left of it!"

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OPEN FORUM

CURRENT AFFAIRS.

To the Editor,

Dr. Elliott's article on "Current Affairs," "A.C." July 9, contains more than a gentle hint that we ought to view the war in Vietnam as something of a holy crusade — the Christian versus the "militant atheistic communist."

In my preaching I have condemned those attitudes that sent the Christians out against the Infidels in the Holy Wars! Weren't those wars a blot on church history after all? Or is all this Vietnam business different?

Is Dr. Elliott suggesting the killing of atheistic communists is justified? He can't be suggesting (but it looks like it) that when Paul says, "Behave wisely in your relations with the outside world," he is urging us to forgo Christ's ideal, "Love your enemies." To believe that it is a wise thing to shoot the communist, but love him at the same time, is a schizophrenic philosophy.

A first glance at the article leads one to think that Dr. Elliott believes that no country should be allowed to vote in favor of the Communist way of life. And a close study of the article convinces one that this is exactly what Dr. Elliott does think. He suggests that the U.S. presence in Vietnam is fair enough because the U.S.A. didn't agree with the Geneva Accords.

Of course the U.S.A. didn't agree! They were aware that fulfilment of the Accords would have given the majority of Vietnamese people what they wanted (but what the U.S.A. doesn't want them to have), namely, Communism. The article wisely concludes that we should learn to understand the other fellow's approach. In that case, we must learn to understand the wishes of the Vietnamese.

I don't particularly care for the military tactics of Uncle Ho in seeking to overthrow the South Vietnamese Government. But I must say that the arrogant policies and mighty deeds of the U.S.A. have produced the only response that anyone could have reasonably anticipated. Injustice usually evokes violence in this crazy world.

The whole matter revolves around this practical issue of free elections. And because the U.S.A. and Australia do not have the interests of the Vietnamese people at heart, but are only interested in keeping Communism "far, far away, in heathen places dwelling," they will continue to follow their policy of war. And if escalation continues, it is conceivable that eventually there will be no Vietnamese left to whom we can take the Christian message any way. Or doesn't that matter?
—A. J. Lloyd, Vic.

PRESIDENT'S BOMBHELL.

To the Editor,

I read with a great deal of interest your editorial on July 10, "The President's Bombshell." The part that interested me most was that you had something to say on this most vital of vital issues.

Whether we agree with the bombing of Hanoi and Haiphong, is a matter of individual conscience, but how can our conscience speak to us if we do not show an interest?

One of the great weaknesses of our Movement, and many other churches similar to ourselves, is that we tend to segregate ourselves from the rest of the world and live in a "world of our own."

Our churches become divided on a small text, or worse still, on whether the steps leading to the pulpit should be on the right or left-hand side — but on some issue that may affect the whole of the world we become oblivious. Or, worse still, we sit back and criticise the politicians for not attacking the drink problem.

Let us be realistic. The only way we will ever have a voice in our community is when we start to act like balanced, practical people who can converse on a multitude of subjects which, of course, will include Vietnam!

—Don Jefferies, Qld.

VIETNAM.

To the Editor,

It is right for us to be reminded by your editorial ("A.C." July 9), that "we are not able to endorse Australia's participation in the war," but is it correct to say further that "we are not able to demand complete withdrawal (because) the problems are so complex and we cannot see the way ahead"?

Where is the evidence that we, as a brotherhood, are agonising over this conflict? You presumably had the brotherhood in mind when the words were penned. With the one exception of the Victorian Annual Conference Resolution, advertised by special donation, our official committees, and our literature, are for all practical purposes silent on the matter, and judging from church reports there obviously is little, if any, sign of this agony of mind.

With the exception again of one or two articles some months ago expressing disagreement of our involvement, other articles and comments have rationalised the situation to indicate support of the war, as is the case by the article which followed your editorial.

The positive statement "we are not able to endorse" involvement is welcomed, but followed by "we are not able to demand withdrawal, etc.," appears to

indicate some confusion of thought. If our non-endorsement is because of our repeated declarations that "war is contrary to the teaching of our Lord," then withdrawal and complexity would present no difficulty to Christians.

But obviously this simplification is not intended, and consequently it must be assumed that the political factors propagated by the government are accepted as possible legitimate reasons for we Christians to give precedence to the fear of our national security against alleged inroads of communism.

Here is the tragic compromise the church, officially, is again prepared to adopt. And all the while a brutal evil is being inflicted upon a people whose only offence is to have struggled for many years for the freedom and better life that we ourselves enjoy.

Do we, as Christians, put loyalty to national interests before loyalty to our own solemn declarations? and, in doing so, tolerate the soul-damaging effects of this war to ourselves and others, who in addition suffer the horrible physical conditions of our inhuman technological power. Is Vietnam to be another Korea, of which one U.S. Commander said, "that so much there had been bombed that there was nothing left to attack"?

Of course, the U.S. and all its Allies should not be there.—L. O. Collyer, Vic.

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BEHIND PRISON WALLS

"THANK GOD . . . FOR PRISON"

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



Strange as it may seem, this was the expression of a prisoner in the Yatala Prison. He meant it too, because this prison sentence had meant so much to him. He said it after he had accepted Christ as his Saviour. "God had stopped his headlong rush into ruin."

The months he had spent in prison had given him time for serious thought. One day he asked the chaplain for a good book to read. From this reading, and the evidence of other reformed lives around him, he gathered there was something more in the Christian life than he had ever thought.

He came to the chaplain and asked for help. He could not find any peace in his heart and knew his restless spirit would remain until he found his peace with God. He was led, step by step, into an understanding of salvation through Christ. Each week now, through prayer and Bible study, he is growing in faith. To him now "the Christian life is unfolding like a beautiful flower."

Another prisoner, on being released, sat in the chaplain's car and asked that he might pray — and placing his head in his hands, thanked God for four years of prison life which had meant so much to him.

A prisoner, moved to the minimum security training school, and from there writes of his prison experiences, "I can see only one good reason for a lot that's happened over that time, and I feel sure you know my meaning. In this way I do thank God for being there."

For many men prison has meant only punishment for crimes committed. They could not see how any good could come out of it. Some came out of prison much the worse for their period of detention. It made them more bitter against society or it taught them more skills in the crime trade. The influence of the incorrigible left its mark on their lives.

But for others the time spent in prison

has been redemptive. They have learnt how to love. They have made friends who will help them reform, and more than all else, they have found a Friend who, by his love, has redeemed them and has promised to ever guide and keep and help them. Prison has really been a blessing to them, so that as they leave they can, in all sincerity, thank God for their prison experiences.

QUEENSLAND

PARTNERS

(See Cover Picture).

Saturday, June 25 was a unique occasion for the guests and staff at Mylo Home for the Aged in Toowoomba, Qld.

First. The Flower Memorial Chapel was used for a wedding.

Second. The two to be married were guests of the Home.

Third. The combined ages were 182 years.

Mrs. Margaret Jackson, born in Nth. Ireland 88 years ago, came to Australia in 1928, who was married to Mr. John Budd, born in Devon, and will be 94 in August.

Both had been guests of the Home for a year. Mr. Budd had lived in the Ipswich district and is a brother of Mrs. Lars Larsen. The Chaplain of the Home, Harold Finger, performed the ceremony, and about 25 relatives were present in the chapel. Mrs. Jackson was given away by her son, and Mr. Budd's grandson attended him.

Meanwhile, Matron McCullagh and Housekeeper, Mrs. Prollecks, surrounded by a willing staff, had prepared a delightful wedding breakfast to cater for over 100 guests. Items were rendered by Miss Lois Finger, Greg. and Geof. Deuble.

ALARM AT STEPPED-UP VIETNAM BOMBING

(Geneva). Officials of the World Council of Churches cabled President Johnson that intensification of aerial bombing in North Vietnam has caused serious concern, resentment and alarm among many Christians and W.C.C. member churches.

The cable, signed by Dr. W. A. Visser 't Hooft, W.C.C. General Sec., and Dr. O. Frederick Nolde, Direc. of W.C.C.'s Commission of the Churches on International Affairs, declared that "the United States in fidelity to its own tradition and by virtue of its present position as a dominant power in the world today should intensify its efforts to move without delay from the battlefield to the conference table and explore every means pragmatic and imaginative towards this end, including recourse to the United Nations and response to the initiative of the Secretary General."—E.P.S.

Mrs. West and Ted. Grenfell, and Miss Margaret Grenfell accompanied at the piano by Mrs. Tait, a resident of the Home.

A toast to the happy couple was proposed by the Mylo Chairman, N. E. S. Grenfell, and the treasurer, Rob. Smart, moved a vote of thanks to the staff for all the preparations that had been made for the wedding breakfast. After the breakfast the guests were taken, by means of Bev. Grenfell's slides on a trip overseas, via Colombo, Aden, Gibraltar, to England, Scotland and Ireland and return to Mylo. These were greatly enjoyed by all.

Mrs. Jackson's husband died in 1939. Mr. Budd came to Australia with his parents at the age of 12, and has been married twice before — at Grantham in 1899, and at Laidley in 1953.

"I have been blessed three times," he said, "wonderfully blessed by three lovely women."

His bride said, "Some. I suppose, might think our marriage is silly, but it isn't silly. It is in the twilight of your years that you need company."



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VIC. 10, 11, 15	How many decisions in 1926? (p.7)	Unley, N. Essendon,
TAS. 10	What happens to the surplus milk? (p.11)	Stawell, Croydon, S.
N.S.W. 10, 11	The special article for students? (p.5)	Melb., Warrackna-
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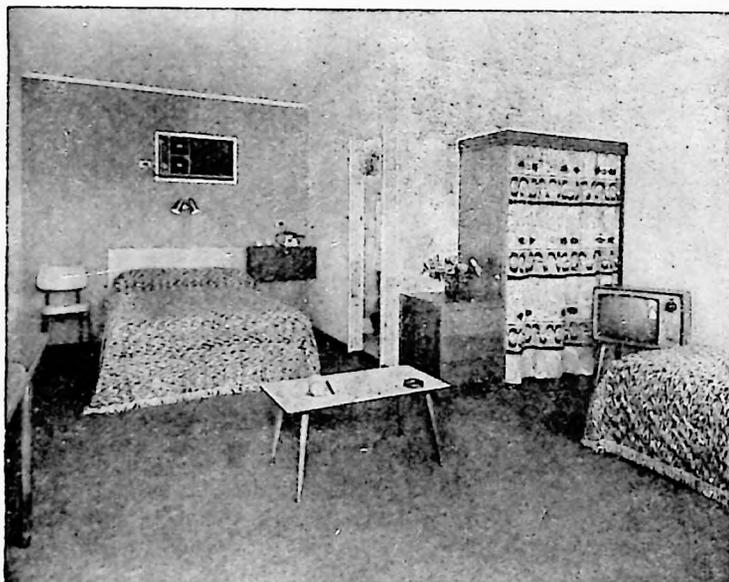
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**THE LAST
WORD**

Born Black

And behold, an Ethiopian!

—Acts 8: 27.

To be a Negro in a day like this
Demands forgiveness. Bruised with
blow on blow,

Betrayed, like him whose woe-dimmed
eyes gave bliss,

Still must one succor those who
brought one low,

To be a Negro in a day like this.

To be a Negro in a day like this
Demands rare patience — patience
that can wait

In utter darkness, 'tis the path to miss,
And knock, unheeded, at an iron
gate,

To be a Negro in a day like this.

—James David Corrothers.



If you want to be original be your-
self. God never made two people
exactly alike.



Definition.

Psychiatrist. Man who, when a pretty
girl enters a room, looks at everybody
else.



The parson's wife must learn to be-
come something midway between an
autocrat and a door-mat — in fact,
an acrobat.

—Margaret Baillie-Saunders.



Little Ann asked if she could say
grace the day the minister came to
dinner. Her parents agreed and heads
bowed, at which point Ann lost confi-
dence, "I don't know what to say," she
whispered to her mother.

"Oh, just say what you've heard me
say lots of times," her mother reassured,
and Ann began:

"It's a mystery to me what becomes
of all the pins."