

August 20, 1966

## EVERY CHILD COUNTS



HAVE YOU  
REGISTERED  
FOR  
FEDERAL  
CONFERENCE?

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## SAMARITANS IN OVERALLS

The other day I went to speak at a small Christian Fellowship at a mammoth Melbourne organisation and, as usual, gained more than I gave.

What I received was the knowledge that there is still some compassion left in this old world that editors often see only as ugly and callous.

The story concerns a migrant and his mates. The migrant has no relatives or friends in Australia. He is quite alone. Early one morning he was involved in a road accident in circumstances that made him ineligible for insurance or workers' compensation.

The accident has left him a paraplegic. His working days are finished and his world will be limited to a wheelchair, when he leaves hospital. He is still in hospital, after sixteen months, but he is visited regularly by the secretary of the Christian Fellowship — although the migrant is not a member of that group. Nevertheless, he is made to feel that he genuinely belongs to someone.

Then, too, his mates at work are putting in a couple of bob now and again. The migrant is going to need some help. Although he is a permanent hospital case, there is no provision for hospital care in this great land unless you can pay. If you are under 16 or over 60, there is no problem, but in between those ages there is no service without payment.

Therefore, the migrant will need help, and, as I said, there is a bob in now and again. You would expect a sympathy response to a case like this, but that it would tail off fairly soon. Some did drop out, but many stayed in, and after 16 months the amount held in trust is \$1,200!

It does one good to know that a fellow can be helped — not because he is an Australian in Australia, or a brother in the faith, or because he is popular, or because he is anything except a man left at the side of the road half-dead.

Somehow, I think that the Master will be better pleased with this story than with half-a-dozen editorials.

## THE CHRISTIAN SUNDAY

More and more Sunday is becoming a day for sport and secular interests, and less and less a day for worship and the Kingdom of God.

Over the years the sacredness of Sunday was supported by laws that were designed to discourage severely any pleasure or activity that church people frowned upon, but those laws were not likely to encourage the one thing that really matters — a personal dedication of the day for worship and Christian fellowship. You can legislate for a social environment but not for a Christian response.

As a part of the community, Christians have every right to resist further inroads upon Sunday's desirable quiet restfulness, but that resistance must be in the form of democratic persuasion that the Christian Sunday is a good thing, and not by the attempt to retain laws that were questionable when they were passed and which are quite unrealistic in the present world situation.

Tasmania has announced that it will enquire into the need for revising Sunday observance laws. We may well fear that the result will be a further exposure of young people to strong competition for their Sunday interest. But this danger is preferable to an imposition of restrictions that bring plenty of resentment but little respect for the Christian church.

While the authorities are making their enquiries, it would be well for the church to ask itself a few Sunday questions. Are we using Sundays in the best possible way? Is the emphasis too much upon formal gatherings and not enough upon developing personal relationships? Have we been too agitated about what we shall not do on Sundays? Why is it that what we have done has not commended our Sunday to others? Did we even resent the freedom which the non-church people seem to have? Is it our fault that the Christian Sunday has appeared to be a day without joy?

We may well deplore the transformation of a holy day into a holiday, but holiness will not come through law. The early church had no legal assistance, yet it built a day of beauty and strength out of a day dedicated to a pagan God. Those who are Christ's can still make the first day one for worship and joy in the Spirit.

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## • FIRST OF TWO PARTS

# SIGNIFICANT PREACHERS OF OUR DAY

BY DR. A. G. ELLIOTT

Preaching is characteristic of Christianity. It is the divinely-appointed means of spreading the good tidings of salvation through Christ.

The printed word has been a mighty agency for the presentation of the gospel. Likewise, pastoral oversight has been and must always be of tremendous importance in the spiritual nurture of believers. But neither the printed page nor the pastoral ministry can ever take the place of the preaching of the Word. Paul never uttered a truer word than when he reminded the Corinthians that "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21).

C. H. Dodd (\*1) has stressed the fact that the preaching (kerygma) of the New Testament message of the king's heralds has always been the fundamental, authoritative proclamation on which has been based the teaching (didache) of the New Testament faith. Furthermore, Professor James Stewart, of Edinburgh, suggests that preaching exists "not for propagating views, opinions and ideals; but for the proclamation of the mighty acts of God" (\*2).

This is demonstrated in the New Testament conception of the preacher's task. He raises the gospel trumpet to his lips, and with the breath of the Holy Spirit proclaims the sovereignty, sufficiency and saving power of Christ.

There is a sense in which preaching can never be taught. Men may become versed in homiletical structure, but preaching is much more than this. It may also be said that preaching is an art. Yet, in another sense, it is not so much an art — as a life — the communication of an experience of God in Christ, interpreted by faith and proclaimed by word of mouth.

### Types of Preaching

vary with the abilities of preachers, needs of congregations and the circumstances of the ministry.

As to Method, preaching may be either Topical or, according to the use made of the text of Scripture, Textual or Expository. In this present century there has been a tendency to major on the topical, but textual preaching and exposi-

tion are returning to fashion with definitely beneficial results.

In our own churches, of course, where the morning Communion service is distinct from the evening Gospel service, the preaching is generally differentiated into "Teaching" and "Evangelistic" preaching, the one building-up the congregation, and the other presenting the saving grace of God in Christ.

However, it is always good when the preacher, in his evening service, makes adequate provision, both in worship and in teaching, for believers as well as for those to whom he specifically directs the message of Salvation.

As to Style, preaching may be rhetorical and dramatic, in the manner of a Martyn Lloyd Jones, or it may be conversational and intimate, after the fashion of a Leslie Weatherhead. Preaching in the 19th Century was almost always oratorical. In fact, right down the centuries, Christian preachers have largely moulded their style on the Greek and Latin models of classical antiquity.

Thus the elegant and stately periods of Demosthenes and Cicero appeared early in the Christian pulpit — in Ambrose and Chrysostom, and also in the great medieval preachers whose sermons are still extant — like Bernard of Clairvaux, and the Englishman, Grosseteste (\*3).

It is equally plain, from the study of existing manuscripts, that Wyclif and Luther, spurred on by the zeal of Reform, were powerful in the pulpit. But this was the force of conviction rather than the power of oratory. What they believed, against great odds, made them the preachers they were.

This is partly true also of Wesley, but in the preaching of the Evangelical Revival, the emotional content of the Gospel, and the magnetic personality

and flashing oratory of Whitefield represent something a little different. Here, the Spirit of God undoubtedly employed the extraordinary human qualities of Whitefield. This was also doubtless true in the preaching of Spurgeon, Jowett and Parker — where great gifts, humanly speaking, were handed over to God to be used for his glory.

### Preachers of the Past Twenty Years

in the English-speaking world include many notable names. And in every case, behind the preaching is the study of the Word and the prayer-life of the man.

Dr. W. E. Sangster, the giant of the 20th Century English Methodism, has gone to his great reward. Yet his compelling influence in the pulpit, as a vehicle through whom the Spirit of God lived and spoke, is still strongly felt and appreciated. His name will be remembered when men recall some of the significant preachers of our day. At the great dome-shaped Central Hall, Westminster, just across the road from the Abbey, Sangster brought back to England something of the fire and fervour of the days of the Wesleys and Whitefield. In every word and action Sangster was an evangelist, and the Christ whom he proclaimed was always the Saviour who died to redeem sinful men.

Leslie Weatherhead, a Methodist who had his finest moments at City Temple, High Eoborn, for many years represented the intimate, contemplative, personal style of preaching, but here again, the power behind the man shone through. God, in Christ, healing broken hearts, was his dominant theme, and his practical ministry in the realm of prayer and pastoral counselling gave him a vivid background for the message he presented.

Donald Soper, another Methodist, still dominates the London scene. A brilliant debater and open-air preacher, he will be best remembered for his passion for the social and political implications of the gospel — and for his amazing ministry in the thick of the bustling, swaying crowds, on Tower Hill, and on Sunday afternoons at Hyde Park Corner, London.

\*1 C. H. Dodd: "The Apostolic Preaching and its Developments."

\*2 James Stewart: "Preaching."

\*3 G. R. Owst: "Preaching in Medieval England."

\*4 Edmund P. Clowney: "Preaching and Biblical Theology."

# A MANIFESTO OF THE INNER-SUBURBAN CHURCH



BY DAVID J. ANDREWS,

In his book, "The Suburban Captivity of the Churches," Gibson Winter writes: "The attempt to perpetuate the local parish or congregation as the basic unit of the Christian church is doomed to failure, although such local units will have to be the building blocks of a new and more adequate form of the church in the metropolis."

In no other area of the church's life are we closer to realising the prophetic truth of this statement than in the inner-suburban areas of our Western cities. In the interests of promoting this revolution in our thinking and church life, let us consider the inner-suburban church, the problems, the principles to guide, and the proposals for future action.

## 1. Problems

It would be easy to bog down in this initial point. But I decline to follow the Marxian approach in this manifesto and here decry the woes of the inner-suburban church. Those who live in and know the areas in question are aware of the cruel fact that the organised church is irrelevant to the needs of the (un-churched) world and so to (a very extensive area of) the work of Christ. If you don't accept this as true we have no starting point and you had best move on to read Open Forum or turn back to this week's Editorial.

The problem and truth is simply that the church, as we recognised her organisationally in the inner-suburban areas is stark, startlingly irrelevant to most of the people, and Christ's dynamic work of reconciliation and redemption is not being carried on as it should. The salt has lost its taste, the leaven its punch, and the light has blown a fuse.

But there are principles emerging to guide us in the on-going life of the inner-suburban church.

David Andrews, B.A., LL.B., is minister at Richmond, an inner-city area of Melbourne.

## 2. Principles

Marx's manifesto is based on an inflexible, all-determining, unchangeable pattern of events and principles. The many convictions growing in the hearts and minds of those close to the inner-suburban situation (and only a few of these are recorded here) are of a different nature. When, amidst decay, death, confusion and frustration, we reach convictions that relate to life, resurrection and renewal, these become principles that guide us in the quest for Christian relevance.

Yet they remain flexible and scrapable; being born out of our experience they are likely to die in the light of it also. But in the process, the truth and will of God may well emerge. So the need to experiment is an important principle in itself and a definite way of inspiration.

Further, we must learn to be willing to let go our traditional ways, in so far as they are inadequate or contrary to the church's mission. This principle of letting go is a must, and our only comfort, his love will never let us go. Certainly we must continue in our association with those in Christ, but in the "shake-off-the-congregation-stage," more on the basis of critical participation in the corporate life as it still exists. That is to say, when we see the irrelevance of an act or pattern from within the fellowship, we must scrap it for the gospel's sake.

Then we must be prepared to creatively disaffiliate ourselves from the old congregation, allowing ties, associations, friendships and responsibilities to develop around areas of community and human need. There is a real tension here, and this tense but courageous balancing of participation and disaffiliation is likely to continue as a real point of testing as to our faith, conviction and integrity.

Another basic principle is that we must look to people and property to point to creative break-throughs. We need to think and act as trustees of our church properties, trustees for the community and the needs of men. We must

marshall people to the service of Christ in the world, bringing them together into an intimate teamed relationship. Together they must strive, consciously and responsibly to be light, leaven and salt in the community of their concern.

What then, consistent with these principles, can we cite as concrete proposals for action and advancement of the Kingdom of God?

## 3. Proposals

1. The come-back of the inner-suburban church can only proceed on an ecumenical basis along the lines of joint parishes and teamed ministries as already exist in some places. The local congregation must die to self and surrender its privilege of acting independently and denominationally.

2. Efforts must be made to establish a metropolitan approach to the work of the church in a given city, and the inner-suburban work seen in this perspective of the whole. The church must actively participate in planning for the redevelopment of inner areas.

3. Local areas must then be surveyed comprehensively with a view to the rationalisation of church property and personnel. Perhaps such a church commission would (with the co-operation of the churches) plan that the Methodist site be redeveloped as an elderly citizens' housing project; the Presbyterian site as an industrial site as an income earner; the Church of England property as a community centre containing kindergarten, counselling and therapy facilities; and the Churches of Christ property as a youth hostel, worship and nurture centre.

4. Associated with this development must come new forms of ministry for both clergy and laity alike. Community roles such as housing estate managers, social workers, in a wide range of institutions, local Councillors in Municipal Government, district youth workers, etc., are wide open to ambassadors of Christ, those concerned, willing and able to be agents of reconciliation.

# DIVISION AND UNITY

BY DR. JOHN M. STANHOPE

The point of view from which I consider this topic could be summarised as liberal, non-ecumenical and evangelical.

## Church Relations in N.T. Times

The redemptive message of Jesus Christ was both divisive and uniting — dividing men and women from a life committed to self and sin, from an attempt to approach God through strict laws and rites, from a community of kindred and compatriots who would cast them out for being dissenters. The gospel was also uniting — amid fire, persecution and sword, those who were his sought one another out and brought mutual comfort and aid.

In places where the gospel was preached, in the open air, in hired halls and in private houses, believers in Christ met for worship and witness. How were these groups related to each other? Three distinct patterns of inter-church relations can be found.

1. The Jewish Christians of Palestine had a system parallel to that of orthodox Jewry of the day — a council (= sanhedrin) of apostles and elders, one of whose decrees is preserved in Acts 15. Accredited persons were sent out to make and confirm converts. Temple services were still attended and Jewish Christianity was essentially a Jewish sect. The fall of Jerusalem, in 70 A.D., led to the decay and disappearance of this form of Christianity.

2. The great missionary Paul, and his helpers, carried the gospel, first to the Jews of the Dispersion, but more importantly to the Gentile cities of Asia Minor and Greece. The congregations that sprang up received his ordinances as their pastors. He received reports from them, wrote the epistles to them and visited them. The letters of John, and Revelation 1-3, show that Paul was not the only evangelist whose ministry followed this pattern.

3. There were churches whose origins and relations cannot be traced — especially the congregations of Rome, not subject to a founder-evangelist, and too far from Jerusalem to be under the council. Though Romans 16 suggests that there were at least five congregations, Paul addresses no central authority in his letter, but a number of co-operative groups.

We may see then three kinds of inter-church relation in the N.T. — "Presbyterian," "Episcopal" and "Congregational." Separate schools of thought, such as denominations, do not appear as distinct bodies.

## Present Denominational Pattern

In any community in Australia today, we find a number of churches. Those

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who frequent the services of one rarely visit the others; their children are segregated at school for religious teaching; they use different names to describe themselves in census returns; they have a deep sense of belonging to the particular group and of not belonging to the others.

Beyond the community, these congregations align themselves with other particular congregations, and within the alignments, membership and ministry are transferable and the same descriptive names are used. These alignments are what we understand as "denominations." They have identifiable characteristics — missionary societies, social service, publishing houses, ministerial training schools, common recognition of ministers as belonging to the denomination, a doctrinal position (ours is undefined, but nonetheless real). These groupings of local congregations are mutually exclusive — a congregation cannot be in membership with Baptists and Churches of Christ at the same time, for example.

There are probably few Christians who do not regret the hostility and inability to work effectively together of these bodies, but many would debate whether amalgamation of the denominations is the answer. We must not conclude that the issues which led to division are insignificant and that division is sinful of itself. Otherwise we can expect dissentient groups to separate all over again, and the end result of amalgamation will be more denominations than before.

## Crucial Points Towards a Solution

We now live in a pluralistic society. We are offered a wide choice of consumer goods, dwelling places, employment, sport, etc. Christianity was born and developed in a world that offered little choice to the individual. Consequently it is unlikely that one Christian body could satisfy modern man, even if it could be unequivocally shown that such was the nature of the church in apostolic times. Even churches originally functioning along parish lines such as the Anglican, can no longer insist that their members attend the nearest congregation of the body if those members prefer the fellowship at some other place.

One crucial concern is that of doctrine — how the gospel is understood and taught. As an evangelical, I see the essence of the gospel in terms of each man brought into personal relationship with God by direct communion, and church affiliation as a secondary matter. This is obviously a point of divergence with those who see the essence of the

gospel in bringing men into a Christian community. Every believer will have his own idea, based on scripture and experience, of what the irreducible content of the gospel is; true doctrinal fellowship is shared by those for whom this irreducible gospel content is the same.

Another crucial concern is what constitutes good taste in worship. Some groups have obviously incompatible ideas about this, and one type of building furnished in one way would not meet everybody's needs. Apart from the considerations of taste, there is the underlying meaning of parts of the worship, especially communion and baptism. So there is a worship fellowship shared by those for whom one type of meeting is acceptable.

On some matters of social concern, widely divergent Christian groups can act concertedly, even with non-Christian groups. On other social issues (e.g., temperance) it is doubtful whether there is meaningful support in some congregations even for present denominational attitudes.

Increasingly, Christians are meeting on weekdays at industrial and commercial crossroads for fellowship across traditional lines. Are such groups any less valid as congregations than groups meeting on a residential basis?

## How Effective Has the Restoration Movement Been?

The men who came together to form the Restoration Movement did so because they believed that Christian unity required church union, and that church union could be achieved by restoration of the N.T. order in the churches.

At first sight they would seem to have been successful, because so many denominations now accept these principles in theory. But it is probable that Restoration Movement activity has been only a very small part of the change from the narrow denominationalism of the 18th century to the ecumenism of today.

Actually there are good reasons for counting the Restoration Movement to have failed in its principal object. There are many important matters of church doctrine and practice not so explicitly set out in the New Testament as to allow one body to comprehend all scripturally based schools of thought.

Also, while God and human nature have not changed in 1,900 years, human societies have, and broad scriptural principles must be sought in particular N.T. situations, rather than specific directives. Third, divisions have occurred within the Restoration Movement, not only because some have tenaciously held to extreme positions, but also because some "progressives" have pressed on to new ideas with little regard to the scruples of others.

Fourth, the fact that converts have been won from other denominations has antagonised these bodies and made them question our sincerity. Statistics have become important — we have become concerned with holding or improving our position in the community. In particular, new causes have been commenced in places where isolated members were quite happy to work in another denominational fellowship, and the impetus

(continued on p. 16)

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# OUR WORLD PRESIDENT



Sir Philip Messent.

When Will. Hibburt heard that Sir Philip Messent had been elected as World President of Churches of Christ he wrote and assured him that he would be one of a "battalion of prayers" as the new President took office.

The first request that Sir Philip makes of his Australian brethren is that they will join the battalion. This is an indication of the humble spirit with which he has taken the high office to which his brethren around the world have called him. And those who know him realise that this is strictly according to pattern, this is the kind of man whom we enjoy to call "Brother World President."

In the very early days of the Restoration Movement in Australia, when Thomas Magarey was commencing his personal witness for New Testament emphasis, he was joined by Philip Santo and Philip Messent. The two families had come to the colony from England and identified themselves later with the Franklin Street congregation, out of which was to grow the larger work of our churches in South Australia.

The twining of the two families through the years of history now brings Philip Messent's grandson and Philip Santo's great-grandson to a position of world esteem and honour. Both of these great men and their families are honoured in this appointment.

As Dr. Messent, our President built a reputation for himself as a surgeon of considerable ability, and was appointed as a lecturer in, and finally to the position of Director of Surgery at the University of Adelaide. Dr. Messent lectured

for 20 years in his chosen field. In 1951, he was knighted by the Throne and the fitting honour has been dignified by the quality of the man.

An interesting sidelight from lectureships is worthy of note. Lecturing in surgery at the University is no mean assignment. Each year Sir Philip tore up his notes and prepared an entirely new set based on latest discoveries and information. This resulted in a fresh mind and keener insights into the amazing field of surgery. Obviously, there was no place for a "barrel" in the professor's scheme!

Always deeply concerned with ethics and social righteousness, Sir Philip has served for many years as Chairman of the Inter-Church Social Reform Board. He has been President of the I.V.F. in Adelaide, and was a Vice-Chairman of the Billy Graham Crusade which came to S.A. several years ago. And roses are a pet hobby! For a number of years he has been President of the Rose Society.

As a lad of 10 years, he made his decision for Christ under the ministry of the late T. J. Gore, at Park Street, Unley. And a lifetime has been spent serving Christ in that congregation. For many years he has been an elder of the church. A wider ministry has seen him as Chairman of the Overseas Missions Board, which position he has held for over 25 years. He has been Vice-President of State and Federal Conferences, not having ever assumed the higher office of President.

Down at Bordertown lived May Rich, a young woman active in the life of the church. She married the young doctor and through the years has been a faithful and charming wife. The two of them are always seen together, and it's always a case of "Sir Philip and Lady Messent."

The years have brought them a wonderful family of three daughters and a son. The son is also Dr. Philip Messent, and as active as his father in the church. Margaret is the wife of Dr. Allan Jessup, of Glenelg church, an active family in that church. Chatswood church, in Sydney, shares the life and work of Joan and her family. These are better known as Mr. and Mrs. Pentlow. And the remaining daughter is Miss Kath Messent, also at Park Street church. This is a family which must bring satisfaction to its parents. Our President makes the comment, "The support of my wife is a wonderful thing to me."

We talked about the forthcoming World Convention in Adelaide in 1970, and I posed a question or two. "Sir Philip, do you think that Adelaide can handle a task like that?" "Oh, yes," he said, "I'm quite confident. Adelaide is large enough, but not so large that a Convention like ours will get lost in it. More, our facilities are adequate and we are building up some committees to handle every possibility."

"Yes, but what about the Adelaide churches?" He smilingly suggested that I ought to know them well enough! "Our people in this State and City are known for their friendliness and hospitality. However, we must not overlook the important fact that this is Australia's World Convention, and therefore the whole brotherhood throughout the nation is involved. And Australians have a way of getting things done."

We then asked, "Sir Philip, how do you envisage this convention? As a big gathering of conglomerate parts?" "No, we must admit that we do not all agree on everything. How could we? But, if we maintain the feeling that we are a big brotherhood, that understanding and tolerance are essentially Christian, then there are few problems. Christian fellowship can break almost any barrier."

The developing programme through the next few years will become increasingly demanding, and the World President is worthy of our prayers as he and his Committees move into operation. Pray for them all!

—E. P. C. Hollard.

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## S.A. NEWS

### TO THE U.S.A.

(Adelaide). David Pederson, of Edwardstown church, has just completed his doctorate studies in the National University at Canberra, and will leave soon for the U.S.A. He will be undertaking post-doctorate research in genetics at the University of North Carolina in Raleigh. During the last three years he has been active in the church at Canberra, and prior to leaving for the States will be married to Jaqueline Furler, also of Canberra church.

Another to leave for the U.S.A. is John Keen, of the Henley Beach church. He is an exchange student, and will be living in Wisconsin during his time in the States.

### BUSY DAYS AT ALBERT PARK

(S.A.). Auxiliaries have been conducting functions to raise money for good causes. We have had three concerts, one by J.C.E., one by elderly pensioners and one by the Churches of Christ Youth Choir. The mothers of children playing basketball have held a family tea and a luncheon and buy afternoon. G.L.B. held a fancy dress social . . . The men of the church have recently surfaced and polished the floor in the chapel . . . The C.W.F. held a hat parade. C.W.F. are holding their meetings fortnightly, the usual meeting still being in the evening monthly, and the alternate one being in the day, where the women do mending for local charities and also discuss monthly business . . . 30 members attended C. and L. M. meetings, and as a climax on Aug. 7, the minister, R. Brand, asked those who participated in Church and Life to show their hands, and of these he asked five members to spontaneously give their reactions to the subjects discussed at their meetings. This proved an interesting variation to the morning worship and provided a personal challenge to each one present.

### TUMBY BAY GOES MODERN

(S.A.). Young people's evening service on July 31 featured Modern Tunes, with visitors attending from Ungarra and Town Methodist. M. Fatchen was song-leader, with the minister, B. Ricketts, and B. March speaking on "Christianity v. Science." A coffee hour was enjoyed by 50 Y.P. with more singing from the "Modern Hymn Sheets," especially prepared for the occasion . . . C.W.F. 4th birthday was celebrated, with a specially prepared tape recording from Neville Bradley, of Pt. Augusta, relating to his slides taken of "The Holy Land." The church had fellowship with D. G. Hammer, Sonny Graham and Alan Bonney. . . Ladies' Guild have completed sewing for a 10-year-old Carnarvon girl. . . A slide evening, arranged by J.C.E., was held on Aug. 5, when an offering was taken to provide "blackout" curtains for hall. I.C.E. group discussion selected studies from the C. and L. Handbook.

### TO SERVE MISSION

(Gawler, S.A.). Mr. and Mrs. L. Springbett left for Carnarvon, W.A., to assist with the work on our Aborigines Mission Station. The C.W.F. has opened a fund to assist in the purchase of a re-conditioned organ for the C.O.C. "Fairhaven" Girls' Hostel at Esperance, W.A.

## LETTERS FROM TERTIUS . . .

### "FORTY-FIVE WITNESSED"

TO THE EDITOR.

I read in a church report that "150 attended the morning service and forty-five witnessed at night." What did they witness to? That the Gospel Service has had it? That evangelism is dead?

I am sorry for our preacher with his miserable Sunday night congregation. He preaches and appeals his heart out to a lot of church sinners who don't propose to come forward any way. It's not for them, of course. I sometimes feel like "going out to the front" (glorious words) to give him a break. Perhaps we all ought to go out and repent and get away to a fresh start. But it's nice to sit smug and cosy and know that the gospel message is for the "stranger" who never comes. I often wonder if some of us who came up to the front as kids would be game to do it now that we are adults!

No one ever brings "outsiders" (horrible word!) to the gospel service in our church any more. I am ashamed that I don't. But what a fiasco to bring them to. Being the only "outsiders," they would be bound to think they were being "got at."

If other gospel services are like ours, we'll have to find some other way of getting the gospel to people. I'd promise to be there every Sunday night if someone used the time to show me how to reach across to others for Christ.

But, of course, we must keep our gospel services going. After all, they are in the New Testament. I'm not sure where. I'll have to look it up.

It must be nice to be an editor and not have to preach to timber on Sunday nights.

TERTIUS.

### LEADERSHIP COURSE

(Broken Hill, S.A.). A course in Assistant Leadership has concluded, under the guidance of N. Sonsie, assisted by R. Sack, E. Garner and W. Lee . . . Nine Y.M.C.A. leaders attended service on July 17. Mrs. G. White is now asst. G.L.B. leader . . . 8 girls gained their Bible Badge. G.B. is changing to Monday night to allow Friday evening for a newly formed C.Y.F., led by Mr. and Mrs. Sonsie . . . Miss Hazel Skuce was guest speaker at both services on July 24, and also gave an illustrated talk on July 23. She spoke to the young people at a coffee hour. The Overseas offering reached \$78.

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### EVENING EXPERIMENT

(Dulwich, S.A.). A new form of Sunday night service is on three months' trial, the aim being to promote greater interest and cater better for present-day needs. There is a half-hour worship service in chapel from 7 p.m., including Lord's Supper for non-morning attenders. Then adults gather in a home for an hour's discussion and fellowship; young people have 105 minutes' programme in hall or a home. K. Horne, Director of Chris. Educ., led first youth programme, Aug. 7, showing film, "If I Marry Outside My Faith." Adult and Youth Fellowships each attracted 28 folk.

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# CO-OPERATION AT OWEN

(S.A.). Until recently an effective, combined, Methodist, Church of Christ Christian Endeavour Society was the only real area of co-operation between the two churches. But things are different now.

After a religious census of the area, fraternal meetings began regularly, at which it was decided to hold, on an inter-church basis, group discussions then being held with limited success in the Methodist Circuit. Those taking part in the first two group meetings were active members selected by the ministers of the Congregational, Methodist and Churches of Christ.

Topics discussed were: "The Changing Rural World" and "What the Church Should Be."

Two more groups were selected, with some of the original group in each, and these used the same discussion topics. The original discussion material was far too theological, and this was changed in the latter two.

The tragic death of the Methodist minister, the originator of this movement, focused attention upon his work and aims. One of the results in co-operation is at Owen.

Several months later, after much prayer and thought, discussion, and many meetings following regular, combined, activities have resulted between the Methodist and Churches of Christ —

1. A Communion Service held bi-monthly (this also includes Congregationalists).
2. A Prayer and Bible Study meeting held monthly.
3. A Gospel Service, held fortnightly.
4. A Combined Sunday School, held weekly.
5. Intermediate and Junior C.E., held fortnightly.
6. A Church Anniversary.

7. Adelaide Plains Messenger — a combined paper including the Congregationalists.

8. Over 70 registrations in the Church and Life Movement (7 groups).

Contributing factors have been —

1. Communication and co-operation between young ministers.
2. A maturity in facing differences and difficulties together at all levels.

## SUNRAYSIA CAMP CENTRE

Over the past six years, the Sunraysia district Churches of Christ Youth Council, with the backing of the district conference, have been establishing and building what is now the Sunraysia Churches of Christ Camp Centre. It is situated on Deakin Avenue five miles from Mildura city.

Developed from two acres of sand-hill, the centre has now progressed to the stage of providing adequate camping facilities. Practically all of the work at the centre was done by voluntary labor from church members, and this has resulted in great financial savings.

The first building to be erected was an assembly hall and kitchen. Part of this was transported from another property, and the additions made have resulted in a very large hall, which is used as a dining room and for general assembly. The kitchen is well equipped, and is proving quite adequate for our needs.

The sleeping dormitories were next, two disposal buildings being purchased from the Mildura Shire Council. With these buildings, and temporary shower and toilet facilities, the camp was operated for four years, and minor additions and improvements made.

3. A willingness and enthusiasm in attempting something new together.

4. Owen is a small country town with a closely knit community life.

There have been difficulties to face. All in both churches have been concerned (and still are) about losing our particular witness. But almost all of us are persuaded that we have gained a richness of fellowship in Christ. There is also a better understanding of both denominational positions.

The important result is that we are in a better position to confront the world at Owen with the gospel of Jesus Christ. We do not agree on some things, but we are aware of and respect the point of view of others, and we have a oneness in Christ in spite of our differences.

Recently, two very important additions to equipment have been made which have lifted our facilities onto a new level. The first was a caretaker's residence, which was transported from Adelaide. The installing of a full-time caretaker has been the beginning of much better things, and his constant care and attention to the property has given it an entirely new look.

The second was the erection of a brick shower and toilet block, equipped with hot water service. This first class building, costing \$2,000, measures 70 ft. x 14 ft., and incorporates three showers and three toilets in each section.

Plans are in hand for many other improvements. In the near future repairs and renovations to both dormitories will be carried out, and a space heater unit will be installed in the assembly hall. Future plans include lining the assembly hall, building a dining room, landscaping of the grounds, etc.

Much interest is being shown in the centre, and bookings from various groups for its use, are coming in. Two colleges in Melbourne are using it three times each year, as well as other local church and youth groups.

The Easter Camp is a big brotherhood event and is now an important part of the Dept. of Christian Education's camp programme for young people.

The Sunraysia Churches of Christ Conference feels that there is a need for these facilities in this area, and are happy for the opportunity of being able to provide them.—A. MacWilliams.

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## STEP-UP IN AID FOR NEW GUINEA LEPERS

The London Council of The Leprosy Mission (formerly The Mission to Lepers) has announced the appointment of W.R. McKeown, Secretary for Australia, as The Leprosy Mission's representative in Papua-New Guinea.

This appointment is effective immediately, and is in addition to Mr. McKeown's present position as Secretary for Australia. He will be responsible through the Australian Auxiliary for the planning and implementation of The Leprosy Mission's representative in Papua-New Guinea.

During the past three years the Australian Auxiliary of The Leprosy Mission has played a very prominent part in co-operation with the Administration and Missionary Societies in establishing a reconstructive surgery work for leprosy patients in Papua-New Guinea.

The Leprosy Mission undertook a major part in the planning of this surgical scheme, including, where necessary, the designing of hospitals and other buildings, the supply of necessary equipment, the training of missionary personnel, and the granting of financial assistance to Missionary Societies to enable them to participate.

Today practically all the Societies engaged in leprosy work have the necessary buildings, equipment and trained personnel, and already Dr. J. K. A. Clezy, the Administration surgeon who heads the Administration team in Papua-New Guinea, has performed hundreds of operations on leprosy sufferers.

Mr. McKeown recently had further conferences with the Administration as a result of which the Leprosy Mission was invited to establish a surgical team in Papua-New Guinea to assist the Administration in the great amount of surgical work amongst leprosy sufferers.

Dr. W. Ramsay, F.R.A.C.S., a young surgeon from Melbourne, is to head The Leprosy Mission's team. His wife Mrs. (Dr.) Robyn Ramsay, will also be a member of the team. Both Dr. and Mrs. Ramsay are at present at The Leprosy Mission's Research Centre at Karigiri, South India, where they are undergoing specialised training. Dr. W. Ramsay is studying the techniques of reconstructive surgery on leprosy patients, and his wife

is studying the medical and clinical side of the disease.

Two nurses have been selected for inclusion in the team, and both will go to Karigiri at the beginning of August, 1966, for specialised training in leprosy work. On their return they will be fully equipped to take their place in the Mission's team. They are Sister Valerie Bock, of the Methodist Overseas Mission, who was in charge of the leprosy work of the M.O.M. centre at Tari, Papua, and Miss Margaret McGillivray, a triple-certificated nurse, from Gosford, N.S.W.

Mr. McKeown said present plans are for the four team members to take up their duties in Papua-New Guinea in about the second week in January, 1967.

The base or centre from which The Leprosy Mission's team will work is now in the process of being established at the M.O.M. leprosy centre at Tari, Papua. Already a building programme to accommodate the Mission's team is in progress and plans for the extension of the present leprosy centre, and the equipping of the hospital, are well under way. It is hoped that the whole of the building programme will be completed before the arrival of the Mission's team in January, 1967.

K. Jones, Manager of the Administration's Artificial Limb Factory at Lae, is in charge of the manufacture of protective footwear for leprosy patients. He will commence training indigenous personnel in the very near future in the specialised work of footwear manufacture for leprosy patients. Later the training will be extended so that eventually each centre will carry out their own manufacture of footwear. The cost of training the personnel, and the supply of material for the footwear, will be borne jointly by the Administration and The Leprosy Mission.

With the entry of The Leprosy Mission's team into Papua-New Guinea, this now makes a total of 32 countries where this Mission is co-operating with 88 different Missionary Societies and churches in leprosy work. In addition, they own, manage or substantially aid 188 Leprosy Homes and Hospitals, and the Mission has a widespread co-operative work with many Governments throughout the world.

## QUESTING



WITH

A. E. WHITE

Do you believe that there is a hidden reason for events that take place in our life?

Dear Friend,

There are some who are certain that God causes us to be tested, and that the terrible things that happen to us and our loved ones are his mysterious ways to lead us to a greater dependence upon him.

This I cannot accept. I do not believe that God would hurt you or bring evil into your life and home to teach you a lesson, or in order to reveal some secret grace. Still less can I believe that he would hurt someone whom you love more than your own life in order to fulfil some hidden purpose.

I can, however, give you the assurance that God is available in every bitter experience to bring healing and forgiveness. There is no hidden purpose in the sense that God plans the evil that good may come. There is a hidden answer in that when evil comes through ourselves, or through others, he can give us such resources that we can find a good result through the worst of trials.

You express uncertainty as whether your own attempted answer to the problem was right. You did what seemed to you to be right and best for all concerned. No one can judge you in this but God himself. If you did the right, there will be no obstacle between you and God. If you did wrong, you still need only to go to him in penitence and you will find forgiveness. In either case you will be wholly accepted by him.

When you are not certain of the right course of action your very willingness to find God's will, and do it, will enable you to find the peace of mind you desire so much.

I hope that you will be able to share your need for assurance with someone who will be able to help you find the way back to the happiness and wholeness you had before in Christ and the church. That way will be God's way, but so often God is able to speak through another.

The first suggestion would be your own minister, but if there is any reason why this is undesirable, I am sure that there will be someone to whom you can speak and find understanding and compassion.

The weight of your cross is crushing, but God can take even this load from you. He has had a lot of experience in finding the way to new life through the cross, and this sorrow can yet be the means of making your own family stronger than ever.

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## SPOTLIGHT ON N.S.W. . . .

# The Old Power in New Dimensions

Jesus said, "Ye shall be witnesses unto me" (Acts 1: 8). The apostles were to be witnesses of the power of the Spirit, and all who are called to be his witnesses today, who have received the "indwelling" of his Spirit are likewise partakers of the transforming power of God. And in our generation, in New South Wales, we are seeing the **Old Power** in **New Dimensions**.

In the wider sphere of Christian service, the Christian Broadcasting Association has been stressing the importance of its ever-enlarging field of witness, as the message of the gospel goes out over a network coverage of 111 radio stations.

Furthermore, from the "Hour of Decision" Office, Sydney, the headquarters of the Billy Graham Organisation in Australia, there is going forth a constant stream of information concerning the World Congress on Evangelism, to be held later this year in Berlin.

In these great gatherings, the task of the witnessing church will be discussed in stepping-up the outreach of the Christian community in presenting the relevant message of Christ to our generation. This, it is believed, will be yet another evidence of the **Old Power** in **New Dimensions**.

This, too, is part of the programme of our own churches. In many aspects of brotherhood work in this State there are indications of advance —

in Home Missions, in Training Programmes, in Teaching Missions, in Christian Education, and in Social Service.

Our God is marching on, and this same **Old Power** in **New Dimensions** is seen at Engadine — with the opening of a new all-purpose building, to serve a rapidly expanding community, at West Liverpool; in the opening of a new modern manse which will become the centre of a strategic impact upon this fast-growing housing area; and at North Parramatta, where a delightful new brick facade on the church building, together with the purchase of a manse, tells its own story of sacrifice, service and vision.

Our hopes are high, too, as we look forward, with expectant faith, to the coming events during August:— the Half-Yearly Conference, at Mayfield, Newcastle, Aug. 19-21; our great Youth venture in evangelism, "Crusade '66, with Des. Nelson, Aug. 23-27, and the Ministers' Fraternal "Refresher," with Dr. Lloyd Jones, Aug. 29-Sept. 1. It is our prayer that these too will prove the effectiveness of the **Old Power** in **New Dimensions**.

Although the words of Jesus, in Acts 1: 8, were recorded a long time ago, they are still true for our day. He is still challenging us. He is still saying, "Ye shall be witnesses unto me" — in this year 1966! Let us pray that we may be channels of this **Old Power** in **New Dimensions**.—A.G.E.

ship dinner, on July 11 . . . Two more young people have made their decisions, and two have been baptized . . . On July 31, a young people's service was held, with hymns to modern music, followed by a coffee hour. Slides were shown of the Flinders Ranges, taken at a recent Youth outing.

### BRIAN WHITE FOR TELOPEA

(N.S.W.). The church is looking forward to the commencement of a full-time ministry with B. White, now of Norlane, Vic., in 1967. An effective interim leadership is being given by J. Henderson . . . Fathers' and Sons' tea was attended by 50 members of Boys' Brigade and their fathers. Visitation by junior officers has resulted in many new recruits. The older Y.P. commenced a C.E. Fellowship with a tea on Aug. 7. . . . The monthly Senior Citizens' meetings continue to be well attended, with several of these folk taking an active part in the life of the church . . . Recently a film night was held in aid of the Karonga School for Handicapped Children, with \$60 being raised . . . Our girls' basketball team has come through the season undefeated in the district competition.

### ALAN MATHESON FOR NEW POST

(Ascot Vale - Newmarket, Vic.). The minister of the circuit will conclude his service here to take a position with the united churches in Fitzroy in the area of New Australians . . . Sympathy is offered to Mr. Coe in the death of his wife. Mrs. Coe's grandfather was a foundation member at Newmarket. Mrs. Neil also passed away. Mr. Neil is a patient in Prince Henry's Hospital . . . A representative of the B. and F. B. S. spoke on July 24 . . . The Conf. Pres., A. R. Lloyd, addressed the combined service on Aug. 7 . . . Mr. Jubb is very ill in Heidelberg Hosp., and Mrs. Jubb is ill in Queen Vic. Hosp.

## NATIONAL DIARY

### AUGUST:

#### VICTORIA

- 21 —Annual Offering — Dept. of Social Service.
- 27 —Eastern Suburban District Conference —Quarterly Meeting.
- 29-Sept. 3—Explorers' Senior Camps — Monbulk and Hall's Gap.

#### NEW SOUTH WALES

- 23-27—N.S.W. "CRUSADE '66". Missioner: DES. NELSON. Song Leader: BRUCE ARMSTRONG.
- 28-Sept. 4—BIBLE SOCIETY Week in N.S.W. Churches.
- 29-Sept. 1—N.S.W. Ministers' Fraternal Refresher, at Pendle Hill. Joseph Whelan Memorial Lecturer: Dr. Lloyd Jones, B.A., M.Th.

#### SOUTH AUSTRALIA

- 21 —Blackwood opening new church building.
- 25 —Tennis Association Annual Meeting.

#### QUEENSLAND

### SEPTEMBER:

- 3 —Young Adults/Young Marrieds at Caloundra.
- 4 —Scripture Examination Day. (Y.&C.E. Dept.).
- 5 —Ministers' Fraternal — Brotherhood Centre 1.30 p.m. Study Leader: Rex Ellis, B.A.

### BIBLE SUNDAY - SEPTEMBER 4

September 4 will be observed throughout Australia as Bible Sunday, and ministers in all churches are co-operating with the Bible Society to make known the urgency and importance of Bible Society undertakings.

The day will be the culmination of **National Bible Society Week** — Aug. 28-Sept. 4.

That week will be widely used as a period of special prayer for the Society, and all who find it possible to come to Bible House, Flinders Lane, Melb., would be welcome to join in any part of the prayer session, 12 noon - 2 p.m., on Tues., Wed. and Thurs. of that week.

### AUGUST MISSION

(Applecross, W.A.). We are holding a mission during August, and are praying for good results . . . We have recently welcomed into fellowship with us, Mr. and Mrs. Stevenson, and Mr. and Mrs. Hughes . . . We have an active Girls' Club attended by about 10 each Friday. . . . G. Harrison, and his family, have been ministering to us since Dec., 1963. They are leaving this year to take up the ministry at Swan Hill, Vic. . . . About 25 C.W.F. ladies are enjoying a varied programme each fortnight.

### FIFTEEN DECISIONS

(Wollongong, N.S.W.). There have been 15 primary decisions over the last six weeks, the majority being adults, and include a complete family . . . All Youth Auxiliaries have grown in numbers. A Life Boys Team has commenced, with Rex Coomby as leader. B.S. is constantly breaking records for attendance. Youth Fellowship continues to attract young people who have no church background. . . . There were 180 present at the gospel service on July 31. The Wollongong High School Choir, of 40 voices, sang at the worship service on Education Sunday. The Headmaster read one of the scripture lessons.

### HELP FOR STUDENT

(Mackay, Qld.). It has been decided to commence a "Textbook Fund" on behalf of Trevor Meares, our student at Kenmore Christian College . . . The annual meeting added two new names to the Deacons' Board: Len. Wyeth and Col. Davis. Alec. Boettcher, who has served faithfully for a number of years, has relinquished his position . . . The Young Marrieds' Club is planning to sponsor a weekend camp for the young people by hiring a whole motel for the two days of the camp.

### HAMPTON MINISTRY

(Vic.). Deane Olafsen has accepted a call to the ministry at Hampton, commencing early 1967 . . . A group of young people joined in a "teach-in" at the Congregational Church, held in conjunction with other churches in the area.

### INDOOR CARNIVAL

(Horsham, Vic.). The Junior and Senior Good Companion Clubs took part in an indoor activities carnival at Hamilton. The Seniors won two

### PLANNED DAPTO CHURCH

(N.S.W.). The N.S.W. H.M. Committee, and Warrarong and Wollongong churches purchased, between them, three blocks of land on Kanahooka Road, Dapto. The two churches have undertaken to erect an all-purpose church building, which is planned for early 1967 . . . A B.S. was commenced on July 31, in the home of Mr. and Mrs. Fred Northey, Kanahooka Road Dapto. 14 scholars attended. The proposed church will be in a completely new housing area and already several new houses have been erected in the vicinity.

### MISSION "CHRISTMAS" BOXES

In many N.S.W. churches, sponsored by the local C.W. Fellowships, Mission "gift collection" days and "Displays" have been held. These efforts culminated in a Mission Box Packing Day, at City Temple, on August 5, arranged and organised by the Overseas Mission Committee of the State C.W.F.

### MISSIONS IN OLD.

Southport — commencing Aug. 22, with Rev. Christensen and Rob. Holt.

Teaching Mission at Wynnum, with Alan Webb, B.A., from Aug. 21.

Dalby Mission, with Harry Davies (Auburn, N.S.W.), from Sept. 4.

### RED CROSS

#### Third Sunday in August

For the past 23 years the third Sunday in August — the birthday of the Australian Red Cross — has been observed in churches throughout the Commonwealth as Red Cross Sunday.

On this Sunday congregations have prayerfully remembered the work the Society does on behalf of suffering humanity.

This year Red Cross Societies throughout the World have been asked to give special thought and practical application to the Red Cross principle of Universality.

That is why in the past 12 months Red Cross has increased its efforts in assisting National Societies in the developing countries of Africa, Asia, the Middle East, and Latin America, where the hunger and disease is always present.

Our Australian Red Cross Society has played its part in this Development Programme, and with the help of the community, will continue to do so.

On Red Cross Sunday, Aug. 21, 1966, then let us pause to remember the significance of this work, to offer thanksgiving for all that has been achieved in the past, and to seek future guidance.

### HOW MANY ROADS LEAD TO MELBOURNE?

I suppose the answer to our question could depend on when you want to go there and from where, but judging from the number of Registrations for Federal Conference 1966 the answer could be "not very many."

With just eight weeks before Conference opens, and with registrations "officially" closed, the number received is far short of that needed to make for a successful Conference.

Present registration figures, with numbers in brackets showing totals registered for Brisbane, 1964:

Canberra, 4 (10); New South Wales, 74 (110); Queensland, 74 (440); South Australia, 127 (232); Tasmania, 27 (23); Victoria, 459 (211); Western Australia, 107 (123) — Total 872 (1,049).

If you are not included in this number then you are missing out on something. The fellowship at Conference gives you a sense of belonging. The size of Conference is a demonstration to the world of the strength of the church and the power of the gospel. Victoria is beautiful in Spring and worth a visit from Interstate.

### IT IS NOT TOO LATE!

Yes, we know, "officially" registrations have closed. But we urge you to get in before everybody else realises that. Registrations will still be received, if you hurry.

If you can't come to Melbourne from Interstate, or Victorian country centres, your registrations will still be of great value, both to you and the Federal Conference. It will show that you do belong. You will receive valuable information about Conference and the Federal activities of our churches. And perhaps best of all, you will have the pleasure of making a great witness.

Melbourne suburban church members are especially requested to register. This will help in the planning of facilities and in sharing the witness and fellowship with Interstate and country visitors. Again, even if you think you may not be able to attend it is essential that you register.

Send your name, address and church affiliation to W. W. Saunders, 217 Lonsdale-st., Melbourne.

See you on a registration form. E.S.S., Publicity Convener.

### ASSOCIATE MINISTER SOUGHT

(Hobart, Tas.). At a recent business meeting the church decided to take immediate action to call for an associate minister for outreach effort. Other decisions were: That renovation and development of the church buildings be undertaken to a maximum cost of \$20,000, this to be in conjunction with a master plan, so as to bring up to date the existing facilities and appearances; That the Trustees be asked to suggest a plan to liquidate the manse debt over the next five years . . . Youth led the evening service on July 31, and featured a film, "Son of Man" . . . Mr. and Mrs. George Boxhall came home to celebrate their silver wedding anniversary with their family and friends.

### LAYMEN IN PULPIT

(Perth, W.A.). To coincide with the Church and Life Movement, a series of special sermons was presented at gospel meetings, entitled "A Layman Looks at Life." This series, presented by a number of Christian laymen, aroused considerable interest.

## MINISTERS

### MINISTER AT BERRI

(S.A.). The church announces that L. Baxter has accepted the call to minister at Berri from Jan., 1967 . . . Several members took part in C. and L. M. discussions. One of the member's home was used and there were three leaders: Mr. and Mrs. John Hunt and John Rundle . . . Three area groups will have three weekly Bible study groups on the subject of "Prayer." Speakers are H. Greenwood, John Hunt and Allan Chapple . . . Reports' meeting was held at the beginning of July. C.M.A. held annual meeting on July 31, and then conducted evening service . . . Mr. and Mrs. Les. Haines, and Randford, have left on a trip to England.

### CALLED FROM VICTORIA

(Flinders Park, S.A.). H. Prime, of Bayswater, Vic., has accepted an invitation to minister with us early in 1967. . . 175 at combined Christian Men's Fellow-

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# THE AUTHORITY OF SCRIPTURE

BY REX ELLIS

This is the most important question facing Christianity today. Problems of unity, doctrine, and practice all depend on this basic issue.

## The Concept of Canon in the Ancient World

In treaties made between a conquering empire and a defeated nation, there was always provision made for depositing the treaty document in the temple of the god of the empire. Here was the authoritative document that was to be consulted if any problem arose and that was to guide all the relations of the two nations.

Numbers 10: 1-5 describes Moses depositing the two tablets of stone in the Ark in the tabernacle. This set the pattern for the idea of an authoritative writing that was to be the final court of appeal for all that pertained to the relationship between God and man. The idea is extended in Romans 3: 2, where the Jews are described as the custodians of the oracles of God (compare too, Acts 7: 38). Passages such as Jude 3, 1 Timothy 1: 11, 6: 20, 21, 2 Timothy 1: 14, 2: 2, Titus 1: 3, 1 Corinthians 4: 1, show how today God's Word is still deposited in his Sanctuary, the Church, as the authoritative statement of God's covenant with man.

## The A Priori Argument

For the purpose of this argument, we assume that there is a God, that he is kindly disposed towards us, and that he wants us to know him.

How will he show himself? To each person individually? Then why do so many people have so many different ideas about him.

Did God show himself through a book that needs the work of modern scholarship to delete the mistakes and to give a correct interpretation? This would mean that not only has all of Christendom been in darkness for nearly two thousand years, but that our understanding of God and hence our salvation, depends on scholars who cannot agree among themselves.

The only other alternative is that God has given a statement that the child and the intellectual can both accept, and

Rex Ellis, B.A., a graduate of Woolwich Bible College, N.S.W., has been appointed to the faculty of Kenmore Christian College, Qld.

that is authoritative in itself. This can only be the Bible.

## The Scripture's View of Itself

If we appeal to Scripture for understanding on other matters in relation to Christianity, why should we not appeal to it for understanding about itself?

Scripture claims to be the Word of God. It has been calculated that the phrases, "the Lord said," "the word of the Lord came . . ." and other such phrases occur 3,808 times in the Old Testament. Are these statements true, or are they the most blatant lies in history?

Jesus treated the Old Testament as the Word of God. See, for example, Mark 12: 26-27, John 10: 34, 35. He gave pre-authentication to the New Testament (John 16: 12-14). Jesus himself lived and died in subjection to the Old Testament scriptures. Such passages as Luke 24: 25-27, 44-48 make this clear.

Then there is the statement in 2 Timothy 3: 16, which can be translated as "every passage of Scripture is motivated by God . . ."

The apostolic band recognised that they were speaking God's Word (1 Corinthians 2: 13, 16, Galatians 1: 11, 12, 2 Peter 3: 15, 16).

Scripture claims, then, to be the Word of God. As such it has authority far beyond anything that is of human origin. As one writer said: "When we speak of the authority of Scripture we mean 'that property by which it demands faith and obedience to all its declarations.'"

## Departures from the Authority of Scripture

### (a) The Authority of the Church.

This is the attitude of the Roman Catholics and others. Scripture is God-given but not sufficient. (Contrast this

with 2 Timothy 3: 17, 2 Peter 1: 3, and Hebrews 1: 2). Tradition, and the authoritative pronouncements of the Church are supposed to add what is necessary. An extension of this view is the common idea of "vox populi, vox Dei." That is, the voice of the majority is the voice of God. This often seems to be the attitude of groups ranging from the World Council of Churches to church business meetings.

### (b) The Authority of the Scholar.

Many scholars say that we must apply human reason and conscience to the Bible to separate the good from the bad, the truth from the error, and the relevant from the irrelevant. This puts human reason above God and it becomes a case of every person for himself.

This position usually means that what I do not like, I reject. One scholar frankly confesses "Such criticism has an element of 'subjectivity' which though inevitable is dangerous. We so easily doubt the historicity of that which disturbs us."

### (c) The Authority of Christ.

Do not misunderstand the heading. Some people say, glibly, "Your authority is the word, but my authority is the Word (or Christ) himself." But which Christ? The one they would like to have, and thus a personal idea to which scripture is bent, or is he the One found in Scripture? Perhaps this is why there are so many conflicting ideas of Christ in the world today. Christ's authority is supreme, but where else do we find Christ except in Scripture, and where else do we find his words?

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## VICTORIA

### FAMILIES GIVE LEAD

(Redcliffs, Vic.). Recent family nights have been conducted by the Alan Chiswell, John Milne and Temple Sires families . . . Annual meetings of C.W. Fellowships — officers elected were: C.W.E.F., pres., Mrs. P. Reading; vice-pres., Mrs. M. Milne; sec., Mrs. A. Chiswell; treas., Mrs. W. Chislett. C.W.A.F., pres., Mrs. Marshall; vice-pres., Mrs. Gray and Mrs. Thwaites; sec., Mrs. L. Chislett; treas., Mrs. A. B. West . . . The annual business meeting elected, for next two years: elder, M. Milne; deacons, L. Chislett, V. Marr, I. Milne, T. Sires; sec., L. Chislett; treas., T. Sires; B.S. Supt., I. Milne . . . C.W.E.F. continue to send parcels to India monthly.

### CONCERT IN NEW HALL

(Doncaster, Vic.). 400 crammed into the new hall when the Grand Concert put on by the Church School lived up to its billing. The hall and its facilities are already proving a boon to increased activity and future planned expansion. . . . The Church School welcomed eight young people as they graduated to the teaching staff . . . E. S. Sanders, sec. of Vic. Temperance Alliance, screened a film at Youth Fellowship tea, and answered pertinent questions at a Question and Answer night at the gospel service. . . . Mrs. Haden, supt. of General Dorcas, wrote a letter expressing appreciation to the ladies of Doncaster for their splendid response in assisting with this work.

### NEW YOUTH GROUP

(Frankston, Vic.). A new youth group has been commenced to cater for the 15-20 age range and is known as the "F.T.G.'s" or "Fifteen-Twenty Group." The Young Adult group of 20 has been discussing a variety of subjects at their after-church sessions . . . C.W.F. (day) recently visited and entertained ladies at Cheltenham Home for the Aged. Dr. Stretton, from Dandenong Psychiatric Centre, spoke to the C.W.E.F. on "Bringing Up Parents" . . . Three junior leaders of the Good Companions attended the weekend practical leadership training camp.

### MINISTER RETURNS

(Sunshine, Vic.). Church delighted and thankful for recovery and return home of minister, V. Quayle, after three month's illness. He anticipates resuming preaching on Aug. 21. His weekly messages in church paper were helpful and maintained real link. A. O. S. Baker's interim ministry has been greatly appreciated. Others have shared added re-

sponsibilities in B.S. and weekly activities . . . Sympathy extended to elder, W. Morton, in the death of Mrs. Morton, after long illness; to Mrs. W. Long, who lost her husband and brother-in-law, and W. Easton, whose sister died . . . 40 ladies attended Sunshine Inter-church Fellowship meeting in chapel, July 27, with Mrs. M. Stafford as speaker. Offering of nearly \$10 given for Winifred Klek Scholarship and Food for India . . . C.W.E.F. celebrated birthday with Mr. and Mrs. McClean giving fur display . . . Mrs. J. Wilson was elected pres., Mrs. I. Hocking, sec., Mrs. R. Iliff, treas.

### NEW MANSE OPENED

(Essendon, Vic.). The manse at Essendon was opened by the Pres. of Conf., A. R. Lloyd, with L. G. Crisp sharing in the ceremony. The Strack family offered to exchange a house at 24 Buckley-st. for the existing inadequate manse, and also made a further generous donation of \$3,000 towards the alterations and renovations. It is the minister's home, of which any church would be proud. It is near enough to the church for convenience and far enough away for comfort. The provision of this building, with so little cost to the church, has opened the way to an early start on the proposed new hall.

### VIC. OVERSEAS MISSIONS

(Melb.). Mrs. E. L. Williams, of the Vic.-Tas. Overseas Dept., has resigned after five years as secretary. Members regretfully received her resignation, and the Federal Board also regrets that she had to relinquish this position. The greatly increased demands of the Department's work were fully met by Mrs. Williams, and her efficiency is gratefully acknowledged. An expression of appreciation has been recorded, with special reference to her ability and care.

Mrs. Williams will continue in the distribution of "Missionary News." S. K. Bannon assumes charge of itinerary arrangements, and both will be assistants to A. B. Withers as he resumes as Secretary.

N. R. Gilmore is the newly elected Chairman of the Dept., and E. W. Heard, Deputy Chairman.—A.B.W.

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## OBITUARY

### Mrs. Dowsey.

Mrs. S. Dowsey, of West Preston, Vic., died on July 30. She had been in failing health from soon after her husband's death almost two years ago. She came to Melbourne from Castlemaine, and became a member of the church at Lygon-st., Carlton. Later she transferred to Brunswick, and later again to West Preston, she and Mr. Dowsey being with the church there from its beginning. Classes of the newly formed Church School met in their house, both kindergarten and Bible Class, to the great assistance of the young church. Through the years since, until death, Mr. and Mrs. Dowsey continued in this church. It is indebted to her and her husband for their generous help, and pays tribute to their faithfulness. To her daughter (Mrs. Penny), and son, Ron, and the grandchildren, the church offers sympathy, and with them continues in hope of the resurrection.—A.B.W.

### Ruth Elsie Anetta Feeney.

It is with a profound sense of loss that we record the death of Mrs. Feeney, at the age of 74 years. With old links with the church at Ipswich (links still preserved by members of her family), she was for long years in membership at Anst., Qld., and in her death our city and State work loses the service and devotion of one of our stalwart pioneers. A woman of simple life, she had that strength and ruggedness which years of struggling can impart, and we have seen that look in her eye that would have made or quelled a revolution. She was one of those mothers whose homespun wisdom, love and sacrifice binds a home and family together by ties as strong and enduring as this life can know. She was a woman of great faith. The church was her other home. With wonderful constancy she pointed her children to Christ and helped them to build their lives into the church of God. This was her life's vocation, and God granted her success in it. It was a privilege to have known and ministered to her. We offer this tribute of affection and sympathy to the husband, August Feeney, who shares her wonderful record of loyalty, to daughter Ruth (Mrs. Wilson), and sons Mervyn, Eric, Gordon and Roy, and all near relatives.—L. G. Read.



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# PERSONAL

## DISCIPLESHIP

Mr. and Mrs. Thomas and Michael, Mrs. Baker, Miss M. Fairleigh, Mrs. Healey, Mrs. Morrison, J. Pring, Peter Shipp, Wollongong, N.S.W.

Mrs. Dawn Rollinson, Brighton, Vic. Malcolm Hugo, Ian Richardson, Flinders Park, S.A.

Valerie Beazley, Heather Holloway, Cathy Woolgrove, Helen Lapham, Perth, W.A.

Mrs. Sandra Hocking, Sunshine, Vic. Gary and Wayne Burden, Huonville, Tas.

Miss Fegent, Mr. Hutchison, Norlane, Vic.

Philip Mackley, Horsham, Vic.

## MEMBERSHIP

Mr. and Mrs. Malcolm Thomas, Margaret-st., Launceston, Tas., to Brighton, Vic.

Mr. and Mrs. A. Powell, Boort; Mr. and Mrs. L. Mann, Pyramid Hill; Mr. and Mrs. F. Hill, Echuca — to Bendigo, Vic.

Mr. and Mrs. Geisler, York-st., Ballarat to Ascot Vale, Vic.

B. Williams, Collie, W.A. to Bridgetown, W.A.

## MARRIAGES

Beth Sterling to Leigh Malcom, Ascot Vale, Vic.

Raelene Pearce to Dennis Grubb, Flinders Park, S.A.

Gaye Woolley to Kevin West, Hobart, Tas.

Pauline Michell to Edward Frederick Kidner, Belmore, N.S.W.

## DEATHS

Mrs. Iris Niel, Newmarket, Vic.

Miss Blanche Burns, Ascot Vale, Vic.

Eddie Seigal, R. Colville, Wollongong, N.S.W.

Mrs. W. Morton, W. H. Long, Sunshine, Vic.

Alfred Combridge, Bendigo, Vic.

L. Shurman, Perth, W.A.

F. Heather, F. J. Dunstan, A. Judd, Hampton, Vic.

Mrs. E. Enchelmaier, Kedron, Qld.

## ENGAGEMENTS

KENNEDY - CUTLER. — The engagement is announced of Dorothy, daughter of Mr. and Mrs. George Kennedy, 83 Parer-st., Burwood, Vic., to John, eldest son of Mr. and Mrs. Jos. Cutler, 967 Canterbury-rd., Box Hill, Vic.

## DEATH

MORTLOCK. — On July 28, at his home, 36 Clifton-st., Prahran, Vic., Eil Joseph (suddenly), loving husband of Sylvia. "Cherished memories."

## IN MEMORIAM

ALLAN. — In loving memory of James Ernest, passed away on Aug. 22, 1957. "Treasured memories never fade." —Doreen and Freda.

BAKER. — In loving memory of Colin Clive, died Aug. 17, 1964, aged 18 years; dearly loved son of Dot. and Bill, dear brother of Ralph and Philip. "So dearly loved, so sadly missed."

BARTLETT — Martha and Thomas. In loving memory of our dear mother and father, who passed away at Croydon, S.A., on Aug. 22, 1964, and Sept. 27, 1934. "Forever with the Lord." —Loved and remembered always by their family.

MASTERTON. — Cherished memories of James George, beloved husband of Vida, loving father of Dorothy (Mrs. F. Dunk), David, Ken and John. Called to higher service, Aug. 6, 1958. "Ever in our hearts."

SMITH. — Treasured memories of my dear husband, Oliver, and our loving dad, who passed away suddenly at Croydon, Vic., Aug. 23, 1965.

"Looking back with tenderness  
Along the path he trod,  
We bless the years we called him ours  
And leave the rest to God."  
—His loving wife Irene and family.

## STAWELL, Vic. 60th ANNIVERSARY AND HOMECOMING SERVICES

SEPTEMBER 25, 1966.

11 a.m. Worship and Communion.

Speaker: G. MARSH (C.O.B.).  
2.45 p.m. — Pleasant Sunday Afternoon.

5 p.m. — Fellowship Tea.

7 p.m. — Evening Service. Speaker:  
A. E. MUDFORD (Past Preacher).

Former members and friends are invited to join with us on this occasion.

For details contact B. Mason, 4 D'Alton-st., Stawell, Vic.

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## GIRLS AT CHURCH

(Essendon, Vic.). Girls' Sunday was observed July 24. Officers and their wives had tea with the girls. The evening meeting was led by Good Companion leaders. The girls formed a choir. Miss M. McCrackett was guest speaker. S.S. teachers attended Training Conf. at Nth. Fitzroy on July 31 . . . Men's Sunday, on Aug. 7, had S. Strack a.m. speaker; V. Longthorp at P.S.A.; Jeff. Cheal gave organ recital. Mr. Dench (Salvation Army) was guest soloist. G. Warren was speaker at night.

## FAMILY SERVICE

(Balwyn, Vic.). Education Week opened with parents and scholars attending morning service together. Later all invited to visit the various departments of the B.S. to see the school at work. Cliff Carr, Supt., was welcomed back after three months' business trip in Spain . . . Thanksgiving Service held Aug. 7, with Alan Avery as speaker. Theme was "Live

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## BILLY GRAHAM . . .

### THE PASTOR'S DILEMMA

(Errol Hulse).

It is estimated that Billy Graham has preached the gospel in person to more people than any other preacher in the world's history. Even so, his Crusades present many evangelical ministers with a dilemma. This book explains the dilemma. It examines the effectiveness of the Crusades and the doctrinal content of the preaching, but treats most fully the practice of co-operation with non-evangelicals employed by the Billy Graham Organization.

Erroll Hulse, born in 1931, is a Baptist minister in Sussex. He has an active concern for evangelism, and was formerly an enthusiastic supporter of the Billy Graham Crusades.

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and Give in the Light of the Cross." Offering was \$867. . . Mrs. Cuthbert welcomed back to services after illness from Easter accident . . . Canterbury Elderly Citizens entertained with P.S.A. programme by members.

## KEEN TEEN WEEKEND

(Norlane, Vic.). A successful Keen Teen weekend was held July 29-31. A Melb. Y.F.C. team, with Steve Downie as speaker, came down. 23 were present at the prayer breakfast on Sat. 110 attended the Shindig at night, and at the youth tea on Sunday there were 70. Five decisions were made over the weekend . . . Ladies' Fellowship celebrated their birthday with the North Balwyn Ladies' Fellowship . . . A tennis club was recently formed and is well supported. . . Carloads of church members and young people travelled to Colac on Aug. 13, for a social evening there.

## BENDIGO AT CONFERENCE

(Vic.). 28 Bendigo members attended the Cent. Northern Dist. Conf., including Bendigo, Boort, Castlemaine, Echuca, Harcourt, Kyneton, Pyramid Hill, Rochester, Swan Hill and Woorinen. Dr. K.R. Bowes and J. Shaw were the guest speakers. Study theme: The Uniting Church in Australia. President Eddie Mott was congratulated upon an excellent conference . . . For a trial period of six weeks the church is changing the evening service to 4.30. The first one, a youth service on July 31, was very successful.

## GIRLS LEAD SERVICE

(Bentleigh, Vic.). The Good Companions took part in the Girls' Sunday service on July 31. Christine Morgan read the Bible, other girls, and their leaders, Miss Joy Winstone and Miss Lynette Lee, took part. Miss Alma Yewdell, and the minister, A. Pigdon, spoke . . . The Youth for Christ team took part in the fellowship tea on Aug. 7, and again at the evening service. C. Stebbins spoke and the "Choralaires" rendered items. L. Wallace played the organ. Two responded to the invitation.

## GUEST SERVICE

(North Williamstown, Vic.). The third guest service of Church Friendship Mission, on July 24, had A. A. Avery as guest speaker. He joined in C.Y.F. after-church meeting at Mr. and Mrs. T. Bryant's home. Prayer Fellowship group provided choral items, led by Howard Williams . . . 27 young people held a week-end camp at Maroondah, July 29-31.

Studies prepared in booklet form by the minister, J. R. Welden. Cooking shared by June Bryant, Ruth Welden and Margaret Barnett . . . Men visited Altona Hostel to see if there would be enough interest for commencement of a S.S., under the auspices of the Ministers' Fraternal. Response was immediate. The names of 116 children recorded and two possible teachers. The Fraternal is now considering further action . . . C.Y.F. joined in tea and district Youth Rally at Maidstone. R. Geyer was speaker . . . Many attended C.W.F. Missionary Group luncheon on Aug. 9 to celebrate 38th birthday. Mrs. Wylie told of her Puerto Rico trip. Mrs. Ferguson led devotions and Mrs. Birkett was soloist. Opportunity stall realised \$19. Ladies have provided full set of clothing for Aborigine child at Norseman Mission.

## RESPONSE TO HUNGER

(Brighton, Vic.). Final figure for combined churches Freedom from Hunger campaign in Brighton was \$6,805 . . . Messrs. P. Thickins, V. Longthorp and A. A. Avery conducted recent services. . . Membership rejoiced with Mr. and Mrs. Gilmore in the safe arrival of a baby son — Andrew James . . . Mr. and Mrs. R. P. Morris, and son Rowland, also Mrs. Hemsley, recently returned from overseas tours. . . Wider coverage of weekly church paper now being made by registering the publication with G.P.O. and posting at very nominal bulk rate postal charges . . . Many members attended final dedication service at conclusion of Church and Life programme. 300 met in Presbyterian Church from 16 local congregations in Brighton . . . B. D. Craven, who serves on the Faculty of Melb. Univ., is attending a six-weeks' Mathematics Congress in Moscow . . . Church welcomed Mrs. Dawn Rollinson into membership.

## SOCIAL SERVICE MONTH

August is Social Service month.  
You know the need is great.  
So make your contribution  
To the welfare of this State.  
Just count your blessings, one by one,  
However few they feel,  
Open your hearts and purses too,  
For folks whose need is real.  
To see the poor and homeless fed.  
To see an orphan shod.  
To see new hope emerging  
Is to see the Hand of God.

—Barbara Johnstone, W.A.

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# WITNESS AT INDAPUR

BY JOHN MAIN

Without trying to be too exact, I think that I could say that a witness is one who, having seen, tells. At this rate there are lots of witnesses here in this town. I am one, and now I want to witness to what is going on right outside my door. Today is the festival celebrating the Hindu New Year, and there is dancing, the beating of drums, the crashing of cymbals, and wild crying.

But this alone is not what I am witnessing about, for along with this procession there are gods being carried exuberantly through the town on the shoulders of dancing men. I want to witness that here in this town, today, before my eyes, are men, lost in sin, carried away in the frenzy of human passion, thinking that in this expression of man's very humanity they might find God.

There are some witnesses who live next door to us. They have seen, and it is virtually certain that they tell. These are the people who are likely to be caught gazing through our windows at any time of the day or night. There may be a group of three or four of them observing us, taking in our dress, our customs, our attitudes, our behaviour, asking questions, talking with each other, wanting to know if they can see the baby, or come in, or maybe just looking.

These people are witnesses at Indapur I don't know what sort of witnesses they

are — whether they convey a true picture or not. More important, I don't know whether their witness is for or against the Lord Jesus Christ. It is our prayer that when they look into our home they may see that Jesus lives here, and that they may witness to this fact to others.

Some more witnesses who live at Indapur are the two Indian men who daily witness to the Good News. These two men have the qualities of excellent witnesses. Each of them once knew all about the ways of darkness. Many years ago Buwaji used to sing the sacred chants at Hindu festivals, weddings and other rituals. He knew all about those ways and found no light there. Kulkarni, a young man who found no satisfaction in the ways of the Brahmin, can also testify to having seen the old and experienced the new life in Christ.

Both of these men, having come face to face with the Uplifted Christ, and claimed his forgiveness, have given their lives to the proclamation of the message of Hope and Life and Peace in Christ. Hope for people bound by despair; Life for those who are daily confronted by the constant nearness of death; Peace for those lost in the confusion of their sin.

This is what the witness is about in Indapur.

## DIVISION AND UNITY

(continued from p. 5)

for the new cause appears to have been denominational rather than evangelistic.

### Is There a Need for a Solution?

The unity-division dilemma is a real one. Denominational distinctions do harm the church's work and lead to wasteful competition. But there is a true sense of unity among God's people, which can be felt as one moves about.

Christian unity is essentially a personal matter, of those whose unity with Christ is sufficiently deep and similar to make a full sharing together possible. It is best met at the local level, and it is the local congregation which is the manifestation of the bride of Christ on earth.

For many reasons, the local fellowship may undergo division — most happily, this is when the fellowship grows to such a size that its witness can be more effectively carried out by a regional division into two congregations. But if only rancour and bitterness could be excluded, an equally valid reason for dividing might be a doctrinal matter, or a matter of taste in worship.

Denominations are confederacies of local congregations. For the maintenance of works which a single congregation cannot do, co-operation is necessary, but the co-operative body should never gain authority over the congregations. Full local autonomy is the rational solution to the denominational situation today, and this means that the local congregation handles its own property deeds, distributes its own contributions to co-operative ventures, associates freely with other congregations as it sees fit for various purposes, and has its own standards of membership (in particular, membership of one congregation should not confer automatic membership when the individual moves to a new district).

We could make a start by seeing that conference bodies are advisory and co-operative only, by welcoming fellowship with independent congregations who, for reasons adequate to themselves, do not want to join our associations formally, and by making it possible for those congregations who wish to, to have multiple membership, e.g., with the Baptist Union.

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### 50 YEARS AGO

1916

**Sport and War.** It is a matter of regret that there seems to be such a predominance of horse-racing and prize-fighting in our Commonwealth . . . It is almost a scandal that a "bunch of fighters" from America are allowed to come here and gather in money that is really needed for the public good, and at the same time attract crowds of men, many of whom should be with their brothers at the front.

**Same Old Story.** Those who have paid their "A.C." subscriptions are thanked; all who have not done so are urgently requested to send on their money at once. Agents: We are depending on you to distribute the paper, keep accurate account of income, and send regular remittances to us.

**Happy Thought.** A little girl at Cheltenham B.S. wrote a letter to "A Lonely Soldier, Alexandria Hospital." A few weeks later, a reply came from a wounded soldier, and signed by nine other lonely soldiers who appreciated the simple letter from an unknown child.

**Times Have Changed!** The London County Council laid down conditions that for children's films the children must sit together and that no films are to be displayed that are subversive of public morality.

## Church Chuckles by CARTWRIGHT



"You don't have two together, I hope, I hope?"

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## OPEN FORUM

### CHURCHILL.

To the Editor,

As minister of the Morwell-Traralgon-Churchill Circuit (Vic.), and one of the "illogical trained men" referred to, permit me to reply to C. K. Milne's letter of 30/7/66.

First an historical note to set the records straight. "The Co-operating Churches in Churchill" came into being after Morwell ministers discussed amongst themselves what each of our respective communions would do to establish causes in the large, new town of Churchill when it was built.

Realising the futility of separate and late (when it became economically possible) action, we conferred under the guidance of the Holy Spirit as to what God would have us do. The result is that our local Church Board decided to co-operate with the Methodist, Presbyterian and Anglican congregations, in order to minister to God's people in this new town when they arrived — and God's Kingdom is certainly seeing the benefit of this action.

The Vic.-Tas. H.M. Dept. joined in our action, and also supports the venture. We will continue to co-operate, as we decided from the beginning, until we find it possible to come even closer together (it is only as we share truths that we discover Truth) — not as Mr. Milne puts it — "until the town grows sufficiently for each sect to support its own church and minister."

It is true that the minister in charge of the team ministry at Churchill is an Anglican, but he is ministering to our people in the town in the name of Christ — not in the name of his own denomination. It is possible that the second (it was possible that the first) minister of the town could be from the Churches of Christ. He would then be ministering in the name of Christ to Anglicans, Methodists

and Presbyterians. What are Mr. Milne's thoughts on that situation?

I would challenge Mr. Milne's comments that "the Bible takes second place to church traditions and creeds," that "great damage is being done by neglecting to preach the pure gospel," and that "this association of four denominations lacks sincerity." Mr. Milne's sincerity is not to be doubted, and it is not for another Christian to judge his devotion to his Master and to his Master's creation.

Mr. Milne has never been to a Service of Worship, either in our church at Morwell, or at Churchill, during my ministry. He has never met the Churchill minister, Morwell Methodist, Presbyterian or Anglican ministers, or myself. His personal comments and judgments therefore seem to lack the authority of open minded thought, and above all, Christian love.

—Brian Dowsett, Vic.

### VIETNAM

To the Editor,

If the so-called peacemakers of the 1930's had not been so successful in their appeasement, then the loss of life in the 1939-45 war might have been limited to thousands instead of millions.

By advocating withdrawal from Vietnam today the churches are displaying the same sort of naivete and foolishness as displayed by the leaders of democracy 30 years ago.

If the Australians and Americans desert the Vietnamese now, millions will be eliminated as surely and effectively as the Jews were by the Nazis.

Until the church can put forward an alternative to the present effort in South East Asia, she should have the grace to refrain from criticism of those who are concerned enough to do something.

The waste and tragedy of war is to be deplored by all thinking people, but most Christians will admit that they would fight to defend their families. If it is right to defend one's own home and freedom it must also be right to

assist one's neighbour to defend his home and freedom.

Assertions by the church that the Chinese Communists have no territorial ambitions (ignoring Tibet) will win her no respect nor will denouncing American cruelty whilst overlooking Communist barbarity.

If the church is really concerned about the people of Asia, let the Christians march forward to Saigon in order that they may do something to alleviate the suffering of the people there instead of marching in negative protest through the safe streets of our homeland — rendered safe by the sacrifice of our servicemen of past wars.

—A. Rackemann, Vic.

### A STATEMENT QUESTIONED.

To the Editor,

The repeated statement in the "A.C." that "war is contrary to the teaching of our Lord" is questionable.

At an early period the Scriptures record divine judgments and wars. Concerning the deliverance from Egypt, it is written, "I gave Egypt for thy ransom." Spirit power was applied, and reinforced Moses and others in differing circumstances. Roman soldiers who believed on Jesus were accepted — even commended.

Jesus took part in the festivals of his people and related them to his mission. He kept the Passover and his sacrifice is patterned on that deliverance. His exodus was accomplished by the power of his resurrection.

His was a peace mission of reconciliation, rejected by the rulers, but accepted by faithful followers who experienced spirit power.

When, in the power of the Spirit, the apostles spoke of his Kingdom rule, they quoted freely from the Scriptures. We must not cut down Scripture to the size of our own thinking.—P. H. Luke, Vic.

## FACES AND PLACES

### • PROFILE

No. 57

# SWANSTON STREET CHURCH OF CHRIST MELBOURNE

"One of the choicest examples of ecclesiastical Gothic architecture in the city," is how the expert and connoisseur describes the lovely chapel of the Swanston Street church.

Set right in the heart of one of the world's greatest cities, its chaste lines without and its ornate woodwork within, with its famous rose window in the chancel, make it a delight to the eye and an inspiration for worship.

Over 100 years of Christian witness in the centre of the metropolis is the proud record of this church. Names such as Lyall, Kemp, Lawson, Mitchell, Walker and Simpson, interwoven with the life of our brotherhood, are honoured in its history and perpetuated in many of the descendants still active today.

The church majors on the forward look and has endeavoured to minister to each new generation in its changing environment. Today it is touching increasingly the life of Melbourne, especially the city's University, College and Nursing constituency, and rejoices in its growing ministry to Asian people in the community.

The church's strong and positive stand for, and declaration of the absolute authority of the Scriptures, its faithfulness to its heritage of New Testament Christianity, and its expository and evangelistic ministry, commend it to an ever-increasing congregation and membership. On a recent Sunday, fifteen new members were welcomed, including four further Asian folk.

Swanston Street is strongly missionary in emphasis, and this year has a missionary budget of \$4,300. Last year, for all purposes, the church's total giving exceeded \$18,000,

all of which resulted from direct offerings.

Typical of the downtown church in large cities, there are increasing problems of distance, transport, non-residential areas, maintenance of property and competition of suburban churches. Membership requires deeper commitment perhaps to sustain this witness, but it is a necessary one.

Maybe there should be an increasing number of men and women of mature faith and experience whose families are largely off their hands and who could give the next 10 to 20 years of their lives for the sake of the church in the city.

So far the traffic between churches, has been one-way — from city to suburb. The time may well be here when the suburbs will be happy to yield a proportion of worshippers and workers for the ongoing of the churches near and in the city.

The present minister, Dr. Lloyd Jones, is rounding out three years of ministry. With the dedicated Board of Officers, and with a most co-operative membership, many changes and improvements have taken place. Without affecting adversely normal giving, thousands of dollars have been spent in building restoration and furnishing improvements. With a resurgence of life generally, scores of young people in attendance, and an increasing contact with the public, the church holds high hopes for the future.

Our Lord looked over the city and was moved with concern and compassion. The city needs a soul. It is for the church to save and nourish the soul of the modern city, and to that high task Swanston Street is dedicated.

## DESPAIR IN WAKE OF WORLD COURT DECISION

(Geneva, July 20). Tears of despair are welling up around the world because of the shock dealt by the decision of the World Court at The Hague not to deal with the issue of apartheid in South-west Africa, a speaker at the World Conference on Church and Society said here.

The Rev. Adeolu Adegbola, Ibadan, Nigeria, said that such "legal sophistry" could cause a loss of faith and create new communities of despair. "For how long can we rest satisfied with a concept of abstract law not based on deep moral conviction?" the Principal of Immanuel Theological College asked.

After the case had dragged on for six years, he said, the World Court expressed reluctance to "involve the law in what is considered to be an inflammatory social situation."

Mr. Adegbola, a prominent African Christian leader, said the World Court avoidance of the apartheid issue is an illustration of the danger that new communities of "despair, frustration, and desperation," may come into being.

If World War III comes about, it will not necessarily come because of the possession of stores of nuclear weapons, but because "men have lost faith in one another."—E.P.S.

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NEWS	DID YOU NOTICE?	INTERSTATE NEWS
W.A. - - - - 10, 11	Which minister went home? (p. 13)	In the Second Quarter of 1966 the following Local Church NEWS ITEMS were printed—
S.A. - - - - 8, 10	Who has gone to Carnarvon? (p. 7)	W.A., 44; S.A., 73;
VIC. 8, 10, 11, 13, 19	Where the High School Choir sang? (p. 11)	VIC., 147; TAS., 8;
TAS. - - - - 10	Who wants a second minister? (p. 10)	N.S.W. 63; QLD., 29
N.S.W. - - - - 10, 11	Your registration is needed? (p. 11)	
QLD. - - - - 11		
MISSIONS - - 9, 16		

## BIBLE SUNDAY

September 4th



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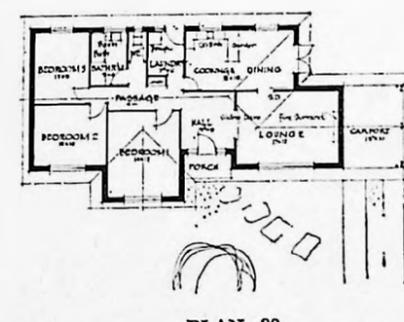
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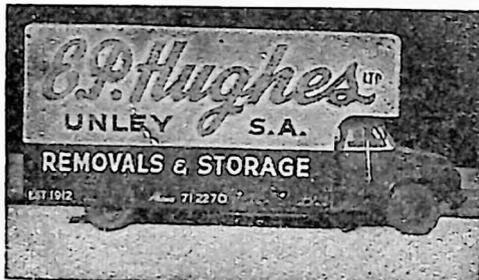
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THE LAST  
WORD . .

Far-Sighted.

I see the heavens opened, and the Son  
of Man.

—Acts 7: 56.

The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky.—  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.  
But East and West will pinch the heart  
That cannot keep them pushed apart:  
And he whose soul is flat — the sky  
Will cave in on him by and by.

—Edna St. Vincent Millay.



The barbarism of our time is the more  
appalling because so many people are  
not really appalled by it.

—Herbert J. Muller.



Nobody is wholly tolerant. The more  
you believe in tolerance, the less you  
can tolerate the intolerant.

—R.Q.



Even cowards can endure hardship,  
only the brave can endure suspense.

—Mignon McLaughlin.



Any man who thinks his wife doesn't  
understand him ought to be congratulated.  
He's married to a woman who  
knows how to keep a secret.



The only exercise some people get is  
jumping to conclusions — it can end  
in concussions.



Millie: "Joe's so romantic. He always  
calls me 'fair lady.'"

Tillie: "That's just force of habit.  
Joe's a bus driver."