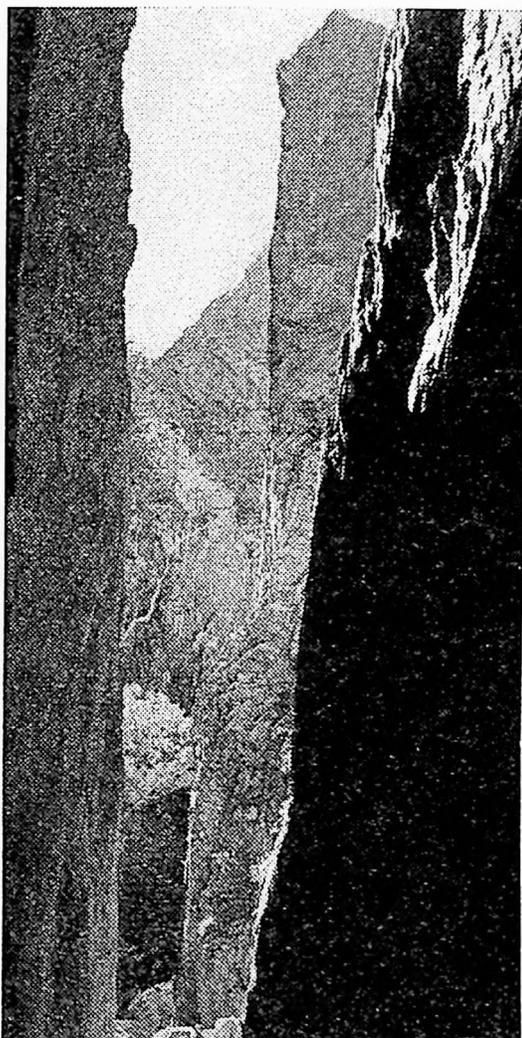


October 29, 1966

# STANDLEY CHASM



KNOW THE  
BROTHERHOOD  
READ  
ITS JOURNAL

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## ALWAYS IN THE NEWS

Christ is always in the news these days, and this indicates how significant Christianity really is. Just now there is emphasis upon the resurrection, but it is not at all certain that the publicity will be helpful.

The doctrine became front page news last week when Professor Birch of N.S.W. told 700 students at Hobart High School that he did not believe in the physical resurrection of Christ. In making his point, the professor misquoted an archbishop and, most of us think, did less than justice to the scriptures. The students reacted by badge warfare, with those for and against wearing rival buttons.

Across the Tasman, a N.Z. Presbyterian church leader aroused much controversy inside and outside his church when he said, "... We must guard against speaking of the resurrection of Jesus as an historical event."

Further afield, Bishop James A. Pike, of the U.S.A., An Episcopalian, is being threatened with a heresy trial because of his unorthodox views, including denial of the physical resurrection of Christ.

We cannot be unmoved when this central doctrine of Christianity is denied or attacked, and we cannot see how the weight and significance given to the doctrine by Paul in 1 Corinthians 15 can be overcome. The physical resurrection is the essential bridge between the historical Jesus and the Lord of the Church.

It may well be argued, however, that a demonstration of the power of the risen Christ will be much more powerful than a rash of buttons saying "Jesus lives," or denouncement of those who differ, or even public heresy trial. Church history does not suggest that these are the best means of preserving spiritual truths.

## THE RIGHT HAND

### Guidelines (11)

One of our practices is to give a formal welcome into the membership of the church. The new disciple makes his declaration of faith, is obedient in baptism, and before sharing in his first communion service he stands before the congregation and the minister or elder gives him "the right hand of fellowship."

The Bible reference behind this action is Galatians 2:9 where Paul tells of the way he was received in Jerusalem fourteen years earlier (see Acts 15). He had been called before the leaders of the church to explain why he did not ask Christian converts to follow the customs of Moses.

Paul defended himself so effectively that his message of Christ was fully endorsed by the Jerusalem leaders. The hand-clasp is not mentioned in Acts 15, and it is not certain whether Paul is using the phrase literally or figuratively when he tells the Galatians that James, Peter and John gave to him and Barnabas "the right hands of fellowship."

Although the restoration pioneers made it abundantly clear that it is the Christ who adds to the church, it seemed appropriate for some kind of formal recognition of church membership to be made. And it was in keeping with their biblical emphasis that they found a New Testament way of doing it.

However, there is always the danger that the symbol may become more important than the experience for which it stands. As "going forward" is something much more than the walk down the aisle, as baptism is far more than the water that is used, and as communion with Christ is more than the wafer biscuit and grape-juice, so the right hand of Christian fellowship is much more than shaking hands.

The welcome into church membership represents the reception into our hearts and lives of a new brother or sister in Christ. We must beware of thinking that this formal welcome fulfils and completes our obligation. Sometimes we give the impression that it does, for too often it marks the end of our active interest in a person. We shake his hand and forget him.

The right hand of fellowship is not the end of anything. It means that the member is beginning a new and enduring phase of his life with Christ and the church. If we lived out the meaning of this symbol, we would not have so many losses from our congregations. The formal welcome and the handshake are not unimportant, but the acceptance they stand for is essential.

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

Associate-Editors:

W.A. — J. K. Robinson,  
11 Almondbury Rd., Mt. Lawley.

S.A. — E. P. C. Hollard, J.P.  
189 Gawler Pl., Adelaide.

Tas. — R. J. Boxhall,  
3 Whelan Cres., West Hobart.

Vic. — W. W. Saunders,  
217 Lonsdale St., Melbourne.

A.C.T. — G. R. Stirling, B.A.,  
88 Limestone Ave., Canberra.

N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.),  
B.Sc., Dip.Ed.,  
41 The Point Rd., Woolwich.

Qld. — Allan C. Male, Dip.R.E.,  
428 Ann St., Brisbane.

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tract: 80c (8/-).

## COVER PICTURE:

### THE STANDLEY CHASM.

One of the memorable ruggedly beauti-  
ful areas of the heart of Australia. It  
was named after Mrs. Standley (or  
Standly), a schoolmistress of Alice  
Springs, who taught white and brown  
children.

It reminds some of nature's grandeur.  
It reminds some of toothache. To oth-  
ers it is a reminder of the great chasm  
between the "A.C." income and expendi-  
ture.

The block is used by courtesy of The  
"Herald and Weekly Times Ltd."

# THE PRESIDENT GREETES HIS AUSTRALIAN BRETHREN

It was Saturday morning. A dose of hay fever had earned me the luxury of breakfast in bed. I had risen about 8.15 a.m. and washed, and was about to shave, when the telephone rang. The secretary to President Lyndon Johnson was on the line with a request from the President to see me in his suite at the Canberra-Rex. The appointment was in ten minutes.

Fortunately the razor was keen, I had a clean shirt, and the Rex was just down the road. A policeman friend took my keys and parked the car. The balance of the ten minutes was taken up negotiating security and the press, and getting a lift to the fourth floor.

As I progressed through the hotel I also seemed to progress in academic status. On the ground floor I was simply Gordon to the Chief of Commonwealth Police, the manager of the Rex, and some of my TV friends. Further up I was being paged as "The Reverend Gardner Stirling." On the President's floor I was Doctor Stirling.

After a brief wait I was ushered into the President's suite. He had deliberately arranged his programme in order to receive a representative of his church before the official calls that preceded his 10 a.m. departure for Sydney. He conveyed personal greetings from his minister in Washington, Dr. Geo. Davis.

He wanted to know about our churches in Australia. He expressed regret at not being able to worship with us on the Sunday. He wanted his greetings and good wishes conveyed to the Canberra church and the Churches of Christ in Australia. He was obviously a great admirer of Dr. Davis, and a warm and loyal supporter of the Disciples in the U.S.A. I assured him of the prayers of the brotherhood for the guidance of God in these difficult days.

It is not easy to sum up a man in a ten minute talk, but one could not help getting an impression of warmth, tinged with a certain shyness. There was a great deal of genuine humility. Refreshingly, there was no "swank." He finished his dressing to shake my hand. He motioned me to sit beside him on the settee and we chatted. It did not

feel any different from any other pas-  
toral call I might make.

Whatever verdict history may give to his policies, I feel sure that it will agree that he is genuine, without shallow pretence, honest, and great-hearted. Before I left I had already formed the impression that I would have liked to have met him in other circumstances on his Texas ranch to yarn, man to man. I am sure that he feels and looks more at home on the ranch. Yet destiny has chosen him for a high office and world leadership. I believe that his idealism led him to accept the more exacting role.

At the end of my visit he presented me with a color photo of himself, which he autographed, together with a copy of his latest book, "This America." He was obviously pleased with the book, which is a collection of some of his speeches on "The Great Society." It is profusely illustrated with graphic photographs by Ken Heyman.

The book reveals a side to President Johnson that has become eclipsed by the world's pre-occupation with his foreign policy. Had the distraction of Vietnam not come, we might have seen in the United States, and beyond, large scale experiments in social and economic justice, with the President as their architect. His speeches, as recorded in the book, reveal a warm hearted humanitarian, who will not rest until the evils of poverty, race discrimination, illiteracy, social and physical disease, and injustice, have been done away, from his nation and the world.

His book concludes, "Half a century ago, William James declared that mankind must seek a 'moral equivalent of war.' Today the search continues, more urgent than ever before in history. Ours is the great opportunity to challenge all nations, friend and foe alike, to join this battle. We can generate growing light in our universe, or we can allow the darkness to gather. To spread the light, to enlarge man's inner and outer liberty, to promote the peace and well being of our people and all people — these are the ambitions of my years in office."

It was good to meet a brother Dis-  
ciple!

By

G. R. STIRLING



—"Herald" Block.

# CHRIST THE LORD

BY HAYDN SARGENT

I have never had much time for "themes" for anniversaries and conventions. Perhaps I was put off them by one church's special theme for a month of evangelism, which they entitled, "Here we go gathering souls in May . . ." Or a Christian Endeavour Convention where, high up on the wall, they had the first line of the pledge, "Trusting in the Lord Jesus Christ." Unfortunately, the "I" had dropped off and so the theme became "Rusting in the Lord Jesus Christ."

The theme of this Conference didn't excite me either, until just last week. While at a Conference in Sydney I had a discussion with three men about some of the exciting things that are being said today in the area of theology. We stayed on till the early hours of the morning. Two were university boys and one was a minister's son. Our conversation covered all sorts of subjects, the Bible, Jesus Christ, Honest to God, Bonhoeffer, sin, guilt, forgiveness, sex, and so on. About midnight it dawned on one of the lads that he didn't have a New Theology as he thought, he had a New Nothing.

The next day the relevance of this theme dawned on me, and particularly the importance of the subject, "Christ, the Lord."

That's a daring and demanding theme! The whole idea behind the word "Lord" is simply that of Master, and for a man to be Master means that he must have the loyalty of his people in the face of all other opposition. A man cannot be master and share the allegiance of his people with others. As the Bible says: "You cannot serve two masters."

What competition is he facing as he makes this claim on the life of young people to follow him to the ends of the earth?

## 1. The Opposition

Would it be fair to say that the last place you would expect to find resistance is with the religious? Yet history records that from the beginning our Lord encountered hostility and hypocrisy with the religious of his day. We might shudder at the thought that we

Mr. Sargent is minister at Annerley, Queensland.

might be in that class, but no honest person will deny that what was intended to be a way of life and freedom has been reduced by many to a cold, lifeless "religion." We find the disciples today, as they did in his day, fighting and arguing among themselves. They claim that Christ is Lord, and if you subscribe to their particular views then you are allowed to worship their Christ, too. But Christ is not confined by his disciples — he is Lord of all.

But many people are finding it hard to grasp the significance of his Lordship in the face of this confusion. Some say they are the right church, others say "we are." Some say, you must believe the Bible, others say, you're unsophisticated if you do. Some say, war is disgusting, others say we need to support our government, and so our potential is reduced. Instead of coming to grips with the big issues of life with which our Lord wrestled, we expend our energies on trifles, as did the leaders of the Russian Orthodox Church during the Bolshevik Revolution. For while the streets ran with blood they held conference on the monumental issues of vestments. As Peter Marshall so aptly expressed it:

"Church members in too many cases are like deep sea divers, encased in the suits designed for many fathoms deep, marching bravely to pull out plugs in bath tubs."

It reminds me of an experience I had just two years ago, when the Federal Conference was held in Brisbane. I was admitted to hospital for delicate surgery to the spine. After the operation a whole stack of friends used to come to visit. It was terrifying. They all looked so terribly tall as they stood around the bed, glaring down. And after they had said "good day," they began to talk among themselves and laugh and argue, and in about ten minutes' time I was only the excuse for the gathering.

We have to look at our own relationships with this man we call "Lord." We need to examine our motives, our attitudes and our concern, so that there is no opposition to his claim to be Master of our lives. God forbid that he should be simply an excuse for the exercise of our ambition or our power.

Another thing that stands in the way of his claim to be Master of our lives



is the materialistic age in which we live. We cannot deny that this materialism has become a philosophy, a way of life. We have come to worship "things" and for many people the acquisition of "things" has become the main purpose of life. And the result is that everything is measured and thought of in terms of "things" to such a degree that people themselves have become things.

This seems to be the trend in industry and commerce, and maybe even in church statistics. Instead of loving people and using things for their benefit, we love things and use people to achieve our materialistic ends.

Where does Jesus Christ fit in this jungle pattern of survival? I can't see him fitting in at all, because he's not the sort of person to take second place to things.

What is this materialism that threatens his claim to be Master of men? It is the worship of things. And his people are guilty of it. It breeds envy and cultivates pride. It causes war and bloodshed. And some of his people have the blood of war on their hands, including the banner carrying, pamphlet pushing pacifists. Why? Because peace is made, just as war is made by men. Peace is not the absence of war. Peace is created, built by people who don't believe and who won't conform to the materialistic philosophy of our age.

Materialism is probably the most insidious enemy of the Man who lays claim to our loyalty and allegiance. It is insidious because it is so easy for the church collectively and ourselves individually to fall prey to its promises.

Never before has the claim of Jesus Christ been more relevant. And his claim is not one of escapism, calling on the cowardly to find shelter so that he can transport them to his Father's world where quiet waters flow and the angels sing and the Beatles are not! The challenge of Jesus Christ is a demanding call to share in his ministry. His ministry was to the world, his death was for the world.

But what right has he got to make these claims for our allegiance, loyalty, and obedience?

## CHRIST, THE LORD (continued)

### 2. His Right to Our Allegiance

Well, his life demands a hearing. I talked with a young university student who explained his attitude to Jesus Christ as being "just a good man." As I examine my own life and the lives around me, I have to say that he was not "just a good man," he was the good man. As one admirer said, "Never man spoke like this one," and on another occasion, witnessing his death, "Truly this was the Son of God."

There was a nobility and a dignity and a vital mastery about his life. Of him the writer to the Hebrews said, "For we have no superhuman High Priest to whom our weaknesses are unintelligible — he himself has shared fully in all our experience of temptation — except that he never sinned." He has been there and come back triumphant. He would be worth following if this was his only ground for claiming our allegiance.

One of the reasons why many people, particularly young people, resent his claim on their lives is because they fear the loss of their freedom. But the testimony of so many is that in him they have found freedom. That is, of course, what he has promised. Jesus said, "If the Son sets you free, you are really free!" and again, "You shall know the truth and the truth will set you free."

So often we confuse the life that Jesus Christ offers with the institutional life that men create and call "religion." The great problem of our age is freeing the magnificent life of Christ from the traditionalism, the ritual and the lifeless piety man broadly terms "Christianity."

If you want freedom, and if you want the truth, look again at this man Jesus Christ. Look at him for yourself. If he is to be Master, it has to be a personal relationship. So much of what we call religion today shrouds the real truth, the simple dignity of this life.

But it is in his death that he makes the greatest claim upon us. To his disciples he says, "This is my body, given for you."

The giving of himself on the cross proclaims the greatest word of assurance known to man — that he is accepted by God. And if he is acceptable to God, then he can live with himself.

To a great number of people the cross of Christ speaks of God's sacrificial love and forgiveness. But their hands are paralysed by fear of themselves and their own ugly natures and so they can never reach out in faith. But the cross speaks to us of God's choice of us, so that we can choose him.

We talk so much of the part faith plays in our approach to God. But have you ever stopped to think of how much faith God has demonstrated in us, through the giving of his Son?

And in exchange?

He claims nothing less than our lives — but that's the very thing we want

him to have, because that's the thing that needs his creative touch. Nothing speaks so loudly of his transforming friendship as does one dedicated life. And when you're feeling confused about all the talk that God is dead, look around you and see what he's been doing.

I do. I look out from my pulpit and see a man who hasn't been to church for twenty-five years, finding forgiveness and a whole new life in Christ. I see a tough, hard working foreman from a timber yard, mellowed into sainthood by the presence of Christ — I see a young High School teacher, a bunch of High School kids whose lives have suddenly found meaning in Christ.

But he not only claims our lives, he claims the world in which we live.

There's a big job to do for those who dare to tackle it. World powers are contending for the loyalty of the uncommitted neutral nations of the earth. Asia is on the march as never before; nations previously held in captivity are struggling to gain their independence; the working man has discovered a new strength and is determined to live respectably.

If the message of the gospel is to be relevant, he needs not only ministers and missionaries, he needs teachers and economists, diplomats and members of parliament. I get sick and tired of people who talk about this wicked old world, as though God had made a mess out of it. The Bible says, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." That's right, it's his world and it's ours. This world is in a mess and it's not your fault, but if it's in the same mess

in twenty years time, it will be your fault.

That means all the poverty, the hunger, the class and racial hatred, the illiteracy, the disease — these all form part of our world. And this is the world that he calls us to serve him in.

But the age old problem of inadequacy and unworthiness raises its head.

Recall to mind his encounter with his disciples. He came to them as they were, and wherever they were, and simply said, "Follow me." There were no promises taken about good behaviour, no standards to reach before admission to this select company of men; no necessity to conform to or rebel against a particular set of beliefs. And on his part there was no promise of Utopia, no guarantees, only the reassurance, "I will make you fishers of men . . ." I will make you.

A young High School student confided in me recently, "I want to give up the Christian life, because I cannot control my own emotions, my inner feelings. I feel unworthy." There is no harm in feeling unworthy, that's honest enough, but to run away from the one person who can help, that's disastrous.

Maybe we ministers are to blame. The church has described the Christian way of life as something so elevated, so lofty and so noble that it has passed out of sight of the average man. But it was to the average man that Jesus came, and particularly to young men, to young people.

Jesus Christ is Lord. In spite of the confusion, in spite of those who say that God is dead, in spite of those who say we are doomed, in spite of those who say nothing matters any more except a good time — He is Lord, and he will be Lord of every life that will let him.

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President, 1966-1968.

# 31st FEDERAL CONFERENCE



S. Russell Baker,  
President, 1964-1966.

Occasionally there is a Federal Conference which earns its place in history by doing something new or especially significant. 1906 was such a year, when the Federal College of the Bible was established, 1944 was another, when an advance in Aborigines Missions was marked. The beginning of the New Guinea Mission Field and the setting up of the Federal Board of Christian Education were other Conference peaks.

Melbourne, 1966, will not be recognised as such a milestone. But history may come to see this year's Conference as significant in a different way.

We would be less than honest with ourselves if we did not admit that there have been tensions and misunderstandings within our brotherhood, especially in the areas of ministerial training, Christian unity, and Christian Education.

The difficulties have not all been resolved, but there was real evidence of a new understanding and a growing goodwill. The sectional conferences overwhelmingly proved their value. Points of view can be shared and more easily reconciled in such conversation than in the formal debates on the floor of Conference. This meant that some of the obstacles to agreement were removed before Conference formally began.

The pressures that brought our churches together in the first Federal Conference are exerting more pressure than ever

today. Unresolved differences could so easily lead to disintegration, and we would be apathetically weak people if we became fragmented into State Conferences of churches without the binding that our Federal brotherhood concept brings. We did find ourselves united strongly on the essentials of our faith and our co-operative church programmes, and if we retain this major oneness, the lesser things will never divide us.

This is not to congratulate ourselves. There is too much left undone, and we did not even convince ourselves that we have a common mind about the great issues in the world around us, or that we are prepared to move effectively against threat of war, poverty, sickness, hunger and distress.

But if the 31st Federal Conference has given us a new appreciation of true brotherhood in worship, witness and service, it could well find an enduring place in our history as a great Conference.

We reviewed our work, expressed appreciation for sacrificial service, did some charting for future courses, comforted each other in some of our distresses, and renewed our loyalty to our redeeming Lord.

We must stay together, work together, and grow together in Christ.

## Federal Conference, 1968, will be held in Sydney, N.S.W.

Principal A. W. STEPHENSON, M.A., President.

Mrs. O. BLOORE, President, C.W.F.

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FURTHER REPORTS FROM FEDERAL CONFERENCE WILL APPEAR NEXT WEEK

## NEW SOUTH WALES

### AIRING ROCKDALE

(N.S.W.). The 11 a.m. service at Rockdale, on Nov. 27, will be broadcast on A.B.C. Stations, originating with 2BL.

### JOURNEY OF DISTINCTION

(Chatswood, N.S.W.). Among those attending Fed. Conf. were the minister, C. G. Taylor and Mrs. O. Bloore. During Conference, Mrs. Bloore was elected President of the C.W.F. . . . Stan Lawson has been appointed to succeed Y. Middleton as church treas. . . . Dorcas Fellowship enjoyed luncheon at home of Mrs. F. Stephenson, to mark year's end of sewing for Overseas and Aborigine Mission boxes . . . 57 ladies saw a demonstration given by Davis Gelatine, at the Oct. meeting of Evening Fellowship . . . Wonderful evening of fun and fellowship was had by C.Y.F. members at recent table tennis tournament and barbecue held at Mr. and Mrs. D. Vercoe's home.

### Miss DE RUSSETT AT EPPING

(N.S.W.). Many were challenged by the testimony and the message by Miss Elaine de Russett, of W.E.C., Congo, at a gospel service. She also attended C.E. fellowship tea and showed slides of the work of Congo . . . "God's Promises" were brought to our notice very graphically at the B.S. anniversary . . . Local Fraternal arranged pulpit exchange between Dr. W. S. McPheat, Presbyterian minister, and H. M. Long . . . Miss Agnes Bakewell gave her testimony at a gospel service prior to departure for service with Aborigines Mission, W.A. . . . About 30 men of C.M.S. heard Dr. A. Pennington, of Thailand, missionary doctor for 10 years, speak of work in Thailand . . . 50 ladies, half of whom were new contacts from nearby Home Units, gathered for a demonstration from Arnotts, the biscuit manufacturers . . . B.S. held demonstration, when individual and class items were presented before 150 parents and friends.

### KINGSFORD AT CONFERENCE

(N.S.W.). Display boards and photographs prepared by our members for our own recent Missionary Exhibition were sent to Melbourne for use at Fed. Conf. . . . Ken Mason conducted recent services . . . Prompted by the success of the P.S.A. held last May for aged members of the community, and for "shut-ins," another afternoon was held on Oct. 9. Many enjoyed programme and afternoon tea . . . Film, "The Family That Changed the World," was screened at youth service on Oct. 9.

## LETTERS FROM TERTIUS . . .

### "THE SPECIALIST"

TO THE EDITOR.

Allan next door has been home from his theological college for "swot vac." We yarned in the sun over the back fence. I asked him how he felt about going to his first church next year. He told me that he hoped to be a specialist rather than an ordinary "G.P." He explained that a "G.P." was a term borrowed from the medical fraternity to describe an ordinary "hack" parish parson. He said that nearly all the fellows in his theological hall wanted to be specialists — social workers, evangelists, counsellors, educationists, industrial life workers, theologians and "all that jazz," as he put it. I said, "That seems all right to me, as long as they are not a lot of gutless wonders looking for something easy because they haven't got what it takes to make a decent parish parson!" He looked a little hurt.

I suppose that in this sort of world we'll have to have a lot more specialists in every field, including the church. But I still think there will be a need for a great number of right sort of fellows to "specialise" in being first rate "G.P.'s." My family puts its faith in our medical G.P. who is friend and counsellor as well as healer. We know that if it is necessary he'll call a specialist between nine and five. But I hope that there will always be G.P.s like him. And as long as I am in the church (and that could be for ever), I hope to have a good "G.P." as pastor, friend, counsellor, teacher, jack of all trades, and stimulator to my thinking. All this and specialists, too, perhaps!

Sorry, Mr. Editor, I forgot that you are a specialist.

TERTIUS.

### BEXLEY NORTH MINISTRY

(N.S.W.). David Hammer, jr., will commence a full-time ministry early in 1967. Mr. and Mrs. Hammer are at present missionaries in New Guinea . . . Early in Nov., the B.S. supt., W. Green, is being transferred to Melbourne in his employment. He is succeeded by Stan Craven . . . Youth camp was held at "Namaroo" on Oct. 7-9, in conjunction with Beverley Hills young people. Barry McMurtrie, student minister, is giving good youth leadership. The young people have been taking a leading part in gospel services . . . Midweek prayer and Bible study evenings have been well attended.

### SWEDEN'S BAPTISTS AND W.C.C.

(Vallersvik, Sweden). The Swedish Baptist Union should seek membership in the World Council of Churches, but not if this action endangers the unity of the churches within the Swedish Union.

David Lagergre, director of the Baptist seminary at Bromma, proposed the step to 100 denominational leaders.

He also said the Union, which numbers about 30,000 members, should continue to find ways to co-operate with the Orebro Mission, another Baptist group with about 20,000 members. He felt co-operation should extend to the free church groups sharing common interests with Baptists.—E.P.S.

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# "LOOK AT ALL THOSE MEN!"

BY L. L. SMITH,

B.A., B.Sc., Dip.Ed. Chief Explorer, Vic.-Tas. D.C.E.

Men at worship; many men leading in worship: a preacher, a president, two readers, two or maybe four helpers, a doorkeeper, several ushers and maybe a parking attendant. All men! Men serving in the church, involved in the Lord's work.

This is one of the characteristics of our brotherhood — the mutual ministry; and we rejoice to see men enjoying the life and service of the church.

But every Paul needs a Timothy — a son to carry on the work; a son in the faith, a son to be nurtured to grow in grace as he grows in years.

This is the purpose of BOYS' SUNDAY; it is the one day of the year in which the boys and young men of the church are given special encouragement to carry on the good work so that "the faith of our fathers" can become the "faith of our sons."

Boys' Sunday is planned as a day of evangelistic outreach to the men and boys who have fringe-interests in the life of the church — the cricketers, the members of the church football team, the tennis players, the boys' club. These boys, these men and their friends are all involved.

We have suggested that BOYS' SUNDAY be the first Sunday in November every year, in every church in our brotherhood. Mothers do deserve the remembering on Mothers' Day and fathers on Fathers' Day — and every mother and father would know how deeply the men of tomorrow need encouragement and guidance today. There's an impact to be made by uniting our focus on the one day; that's why November 6, 1966, has been sponsored as Boys' Sunday by the Victorian Department of Christian Education.

"Boy! This is The Life" is the theme suggested as the uniting thought for Boys' Sunday this year. The Christian life is the only life worth living. It is a way of life, and a boy must choose one way or the other. These days there are so many ways a boy can choose to live — there's the "Sharpies" way, there's the "Mods," and there are still a few "Squares" and "Hoods," and "Rockers" around. But we believe that the most wonderful way to live is the way of the Cross, the way of the Healer, the way of the One who said, "I am come that you might have life and have it more abundantly!"

This is what we believe. This is what we want our boys to hear in words that they can understand.

The Explorer Boys' Clubs of the Victorian D.C.E. have recently concluded their "Worship Month" in preparation for Boys' Sunday. Throughout the 90 or so Explorer Clubs, mailings have gone out to nearly 200 leaders and nearly 2,000 Explorer boys, encouraging them to share their thoughts on this topic: "Boy! This is The Life!"

Leaders and boys in clubs have talked it over, discussed their viewpoints and worked on a worship programme. This consisted of the training of boys in Bible Reading, Public Prayer, Devotional Talks, Illustrative Poster Work, the construction of a Worship Order of Service, and the design of a suitable setting for it. The theme for it all was "Boy! This is The Life!" based on John 10: 1-10.

And now, on Boys' Sunday, the churches are invited to utilise this potential; to encourage the boys in their worship training.

Experience has proved that in most churches, the most effective impact and



Lindsay Smith.

outreach is made to men and boys when a Boys' Sunday programme consists of a Men's and Boys' Tea at 5 p.m., followed by a guest speaker of "name" value; prominent Christian athletes, footballers, cricketers, doctors, missionaries — men who can personally say that their life is completely satisfying because it is lived with Christ.

The establishment of communication prepares the way for the gospel message through film, or sermon and close affinity can be achieved in the service by utilising the "Worship Programme" prepared by the boys for their club work.

Over the years, Boys' Sunday has continued to bring blessings to men and boys and their churches. It never fails to bring in reports of decisions made for Christ, of thrilling experiences where God magnified the efforts and brought a surge of new life to churches.



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# DON'T JUST TALK DO SOMETHING . . .

BY R. V. LONGTHORP

When we think of Christian Education for Adults, most people imagine a small group of adults hard at work talking. The image is fairly accurate, because the mainstay of worthwhile adult work is the discussion group process. And we must all be encouraged by the increasing number of adult groups now at work throughout the brotherhood.

I once asked a very keen member of an adult group how the programme was coming along. "Not so good," she said, "it was alright for a start, but lately we have talked ourselves out."

Here is a common heresy about adult discussion groups — that it is nothing but talking. And if an adult programme allows for nothing but talking, then it will strike trouble sooner or later. For any adult programme to be of greatest help to its members, and in order to possess an inner health and vitality, it must possess a balance between talking and doing.

In this respect the education of adults is not so different from that of children. Every teacher of children knows that the Sunday School lessons must include activities alongside any talking. The ancient Sunday-School teaching maxim of "story" followed by "expression work" was basically sound. In adult learning, the thinking aloud which is talking, must be related to experience. Learning takes place when we reflect upon experience.

If adult groups are to be a real expression of the church in mission, then action is a necessity. The churches have been forcibly reminded in recent days that, in order to be obedient to Christ in the world, they should be "at the point of action" — be where things are going on in the world.

One very real purpose of an adult group is to plan for action. The subject of many of their discussions should be action centred. "What needs are there in this community?" "How can we find out?" "How can adults best serve youth?" "What can we Christians do to influence government policy in Vietnam?"

Adult groups will also seek to interpret

what is already going on in the world. One of the church's oldest tasks has been that of interpretation. "What is God doing?" "What do these events mean?" "How can I discern the Spirit of Christ in these events?" In order to interpret, Christian adults must search the Scriptures and become sensitive to God's ways, in life and among men. They must "hold the Bible in one hand and the newspaper in the other."

Adult groups should give help to their members in the making of decisions. Through our day to day decisions we bear witness to Christ. In our everyday decisions we are either obedient or disobedient. Different age groups and vocation groups among adults, face problems in the making of decisions.

Young adults, setting up home, face problems of hire purchase commitments in relation to their stewardship of giving — problems involving the amount of time given to rearing a family, and time given to leadership in church and community. Vocation wise, chemists, engineers, doctors, trade unionists need help in decisions which have social and ethical implications. The talking in many groups should be related to these specific and concrete problems.

If this rhythm between "involvement" and "reflection" is maintained, then the adult groups will be saved from becoming "talked-out," from becoming self-centered and introverted, saved from irrelevance. Fellowship is also thus deepened because people are drawn together as much by common tasks as they are by holding views and ideas in common.

It is therefore important for all leaders and administrators of the adult programme to plan for this balance between study and action. To be sure, members of adult groups will always need training in productive talking, in active listening, in being sensitized to persons' needs and in the art of handling ideas. Leaders must plan for this kind of training. But then, such training must be seen as equipment to action, service and commitment, so that we can go into the world, which God loves.

# QUESTING



WITH

A. E. WHITE

When our minister overstayed his call, the church got rid of him by ignoring him and withholding support and offerings. How do we get rid of the members who got rid of the minister?

This kind of question makes me ill, and were it not for the rest of your letter, which indicates a genuine desire to lift the spiritual tone of your church, I would completely ignore it.

It will make many Christians ill to think that the call of Christ, to both members and minister, can be so profaned as to find expression in such bitter actions. The members who acted in the way you mention are already sick. They have a spiritual cancer which can destroy the cause of Christ in their community.

Our Lord said that not even the gates of hell could prevail against his church — no external enemies could overthrow it — but the enemies inside can cause it to fall.

We have no right to call ourselves a Church of Christ unless we live by the Spirit of Christ. The attitudes of the members of your church are clearly un-Christian.

A minister may be no longer effective, and this could be the case for a number of reasons. Excluding the remote possibility of heresy or immorality, he may lack ability, he may have grown too old to cope with his responsibilities, he may be lazy, he may lack the personal or even the spiritual capacities required for the ministry, or he may simply be in the wrong field.

Whatever the reason for his lack of acceptability, the church is still Christ's church, and every action of the members must be measured against the life and the words of our Lord. To ignore a minister and to withhold support and offerings seems to me to be committing a grave offence against Christ himself.

If a minister does not have the confidence of the church there are ways in which action can be taken. There may be some embarrassment; there often is when something unpleasant has to be done. But the church has authority to act, and it can act with decency, dignity, and within the boundaries of Christian love.

When a church is too timid to speak frankly, firmly, and lovingly, it is tempted to use unworthy and un-Christian means to achieve its ends. The moment it descends to such tactics it no longer has a true witness to give for Christ in the community.

(More next week).

## BOYS' SUNDAY, NOVEMBER 6

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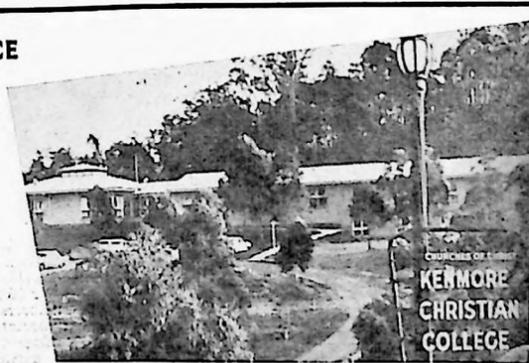


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## SPOTLIGHT ON N.S.W.

# PREACHING THE WORD

There is surely no more timely message for our day than the urgent appeal of the ageing Paul to the youthful Timothy: "Preach the Word" (2 Tim 4: 2).

So many other things, good in themselves, yet marginal and secondary, are apt to divert our attention from the major task of the church today. We must ever be concerned to redouble our energies that we may effectively "preach the word" — that is the Living Word, central in the Written Word, the Written Word ever cumulatively presenting the Living Word.

This is the keynote in N.S.W. as churches and Conference Departments strive to make Christ more widely known. And possibly this emphasis on conservative evangelism derives from the peculiar situation of most of our N.S.W. churches, particularly those located in or near to the city of Sydney.

The modern problem of the pressures of the big city, bringing with it increasing indifference, if not open opposition, to the message of Christ, naturally develops a vigorous evangelism. Nothing is so relevant, nothing matters so much, as preaching the gospel.

This view is shared by other Christian bodies, so that among many communions working in the teeming, sprawling, ever-enlarging city of Sydney, in the shadow of much vice and blatant unbelief — there is this same urgent evangelical concern.

The N.S.W. Department of Home Missions is planning new churches, and seeking to proclaim Christ in untried districts and developing housing areas. Hence the recent advances in places like Engadine and West Liverpool. In personal evangelism, too, many valuable opportunities are constantly being seized, and our recent "Crusade '66," especially directed to youth, highlighted the importance and spiritual impact of this "face-to-face" ministry.

Woolwich Bible College, in its 25th year of training young men and women in service, is also part of this on-going task. A group of final-year students is preparing to launch out from the College to take Christ to the community in its need. Graham Warne goes to North Turramurra, Dennis Nutt to Peshurst, Bill Harrison to Wyoming, and Roger Brown has accepted a call to Barmera, in S.A. Miss Gail Thornton will return to the challenge of the work among the Aborigines at Norseman, W.A.

The Half-Yearly Conference, at Mayfield, and in which the Newcastle churches shared, made it clear that in all our brotherhood advances — a most impressive priority emerges. Whether in Social Service or Christian Education, in the ministry of the Boys' Home, or the Department of Men's Work — the imperative need is to "Preach the Word."

Christian Women's Fellowship activities, at a State-wide level, led by the President, Mrs. C. J. Mackenzie, are motivated by this same outlook, as is made plain by their recent successful "Convention Day" at Wollongong.

Furthermore, the Message of N.T. Christianity, in uplifting the Risen Redeemer and establishing a fellowship in unity with Christ, is more relevant to the needs of men and women today than ever before.

For these reasons, the N.S.W. Christian Unity Committee is deliberately stressing among our people the importance of the New Testament basis of our Movement — and the centrality of the gospel of Christ as a unifying message and the Spirit as a unifying power.

Thus, it is believed, we shall be more purposefully used to restore not merely the teaching of the New Testament, but also its daily life and practical witness. Only in this way can we truly accept the compelling challenge of our day to "Preach the Word." — A.G.E.

## BRILLE BIBLE

(Northam, W.A.). Graham Laycock, of Perth, spoke to youth tea, playing the guitar and demonstrating the Braille Bible . . . Mrs. Ray Vincent, wife of Conf. Pres., addressed the ladies . . . S.S. anniversary services used the theme, "Stories of Jesus." Mrs. Kluge addressed kinders and primaries, and the minister, W. J. Gaunson, spoke to senior groups. The film, "The Silver Shield," was screened . . . Mr. and Mrs. Gaunson took holidays in the Eastern States and attended Fed. Conf.

## AT NEW CAMP SITE

(Fullarton, S.A.). 16 young people, under leadership of Mr. and Mrs. Chigwidden, spent holiday weekend in camp at newly established Point Sturt camp site, enjoyed water ski-ing on Lake Alexandrina, hiking, were led in studies by minister, M. D. Williams, and shared meetings with Pt. Sturt and Milang congregations . . . Mrs. Mau, Mrs. Thomas and Mrs. Chigwidden recovering in hospital after major surgery . . . The church regrets the death of Mrs. R. Shepherd, of the Christian Rest Home, a foundation member of 40 years ago. . . . Mr. and Mrs. Williams, and six other members attended Fed. Conf . . . Speakers on Oct. 16 were F. Green, Henley Beach, and L. Chiswell, Colonel Light Gardens.

## Miss BUTLER AT GILGANDRA

(N.S.W.). Miss Dorothy Butler, missionary from Carnarvon, illustrated her message with slides when she visited C.W.F., Oct. 7, and the church on the 9th . . . Gilgandra B.S. combined with Baladoran and The Pines for a picnic, led by George Bishop . . . On Oct. 11, a very successful tea and rally was held by combined district C.E. . . . Mrs. Benz and Miss Mary Phillips have assisted at gospel services with messages in song.

## NATIONAL DIARY

### NOVEMBER:

#### WESTERN AUSTRALIA

- 19—Children's Eisteddfod, Christian Centre.
- 19—Special Men's and Women's Basketball Exhibition at Perry Lakes to raise funds for Point Peron Camp Site.
- 25—Aborigines' Christmas Tree and presentation of the 1966 Youth Project money.

#### NEW SOUTH WALES

- 4—C.W.F. Monthly Meeting — City Temple.
- 4-6—Home Mission Camp for Men — "Naamaroo" Camp Site, Lane Cove National Park, Sydney.
- 11-13—Home Mission Camp for Men — Newcastle District Churches.
- 5-14—Visit of Mr. and Mrs. Hariba Waghmode to N.S.W. Country Churches.
- 18—Woolwich College Graduation Service — Enmore Tabernacle.
- 26—N.S.W. Youth Conference "Outing."

#### QUEENSLAND

- 5-6—Half-Yearly Conference — Bundaberg.
- 19—"Morning with the Kinders," 9 a.m., Clayfield Demonstration Centre.

#### VICTORIA

- Throughout this month Good Companions conduct thanksgiving parties.
- 1—C.Y.F. Holiday Outing.
- 2—H.M. Quarterly Prayer Rallies.
- 5—Southern Bayside Dist. Con — Chelsea.
- 5-6—TASMANIAN SOUTHERN DISTRICT CONFERENCE.
- 6—Explorers' Boys' Sunday.
- 7—Explorers' Annual Meeting.
- 18—College of the Bible Ordination Service and Final Session for 1966.
- 19—Christian Endeavour — Party Time.

## FRONTIER FRIENDS

(Vic.). A public meeting of Friends of Australian Frontier will be held on Wednesday, Nov. 2, at 8 p.m., in Adamson Hall, Wesley College, Prahran (near the Mowbray-st. entrance).

Speakers will be Dr. J. R. Darling (Federal Chairman of Frontier), Peter Mathews (Director), who will outline the role and future development plans of Frontier, R. P. Morris and Brian Jones.

There will be opportunity for discussion of these topics, and others, including the technique of Community Consultations, responsibilities of the professions in community life and the changing structure of local church congregations in serving the community.

Australian Frontier is an organisation set up to assist responsible authorities to find solutions to urgent moral, civic and community problems. Its object is to promote effective contact, communication and relationships among people, so that they and the churches may better undertake their responsibility in society.

Dr. Darling, Federal Chairman of Frontier, says, "Australian Frontier does not suggest that it has the answers. Its job will be to provide the opportunity for people to meet around matters of common concern where they will themselves make their own decisions. Its primary function will be that of a catalyst."

## TO CLEAR THE ROAD

(North Balwyn, Vic.). Recent church anniversary and Temple Day services were preceded by a Saturday evening tea and fellowship. Addresses were given by A. E. White and W. W. Saunders. The offering of \$570 considerably reduced road-making debt . . . The B.S. anniversary services on Oct. 2 and 9, and picnic at Belgrave Heights Convention Grounds were successful. Appreciation was expressed to newly appointed B.S. supt. and anniversary leader, Max Drummy, and to Allan Waters, who recently retired after 10 years' service. . . . S.A. Fed. Conf. representative, A. R. Jones, spoke on Oct. 16. Two were welcomed into fellowship by transfer. . . . Church welcomes return of elder, T. O. Turriff, and his wife, after eight weeks' trip to W.A., which included visits to our Aboriginal Mission stations. . . . Evening services have reverted to 7 for summer months.

## CHURCH ANNIVERSARY

(Preston, Vic.). 64th church anniversary was held Oct. 2. Many visitors were entertained at members' homes. Guest speaker was A. R. Lloyd, Conf. Pres., and the soloist, Mrs. B. Qualie. Recognition of officers and deaconesses was included in morning service. At 4 p.m., the choir from Oakover Road, West Preston, rendered a delightful missionary cantata to a good gathering, followed by a tea. Presence of G. Crossman, incoming minister, was appreciated. Church appreciated assistance at organ of Ken Fisher and Mrs. Jenkins (local member) in absence of our organist through illness . . . Large numbers attended Fed. Conf.

## TO COMMENCE INTERIM

(East Kew, Vic.). A. W. Candy gave final message of S.S. anniversary and three scholars made decisions, and have since been baptized. The church mourns the death of Lorraine Vellenoweth, who died at Austin Hospital after a long illness . . . Mr. Candy's ministry concluded on Oct. 16. He will move to Reservoir. Basil Goldstein will conduct an interim ministry until the arrival of Mr. and Mrs. K. Christensen next year . . . Visiting speakers were appreciated and Reg Gore led impressive singing by the school. The concert was also a great success.

## SINCERE SYMPATHY . . .

On behalf of the Australian brotherhood, the Overseas Missions Board extends sincere sympathy to Mr. and Mrs. A. Fletcher, from our New Guinea Field, in the loss of their baby daughter, Judith, on October 20. Judith was born in Madang on June 26, but on medical advice was brought to Adelaide on September 13, and was admitted to the Children's Hospital, where every effort was made to build up her strength so that tests could be made to see whether an operation on the heart could be performed.

We wish to assure Margaret and Alan that we are remembering them in prayer at this time.

The Fletchers will not return immediately to New Guinea, but will spend some time in Western Australia.

## INTERSTATE SPEAKERS

(Bentleigh, Vic.). When the church celebrated its 37th anniversary on Oct. 2, Frank Ewers, of Burwood, N.S.W., was speaker at three services. Miss Jean Milne and Val Woff gave items . . . At the S.S. anniversary on Oct. 9, guest speakers were R. McKenzie, T. Robinson, and C. Stebbins of Youth for Christ. . . . Dr. A. G. Elliott, Vice-Principal of Woolwich Bible College, was speaker at 11 a.m. on Oct. 16 . . . Two scholars made decisions . . . At a tea for officers and auxiliary leaders, A. A. Avery discussed Programme of Evangelism.

## NEW HYMN

(Subiaco, W.A.). S.S. anniversary, Oct. 2 and 9, featured special services and display by pupils. A new hymn, written for the children by Miss Barbara Johnstone, and set to music from "Dr. Zhivago." The minister, A. W. Morris, spoke at two of the services. Ian Allsop was guest speaker for final service. Mr. and Mrs. M. Shepard trained and led the special choir.

## MIDLANDS CONFERENCE

The Midlands District Conference, held at Dunolly Vic. on Oct. 22, was attended by 50 people. Chairman of Conference, R. E. Pfeifer, welcomed visitors from Bet, Bet, Maryborough, St. Arnaud and Wedderburn. Special guests representing the B. and F. Bible Society were: S. Russell Baker, General Sec. of Vic., F. R. Levett, Public Relations Officer and J. Giles, Youth Director.

The work of the Society and the opportunities that exist throughout the world today for the spreading of the gospel, were shown. The speakers were

## ADDITIONS AT MITCHAM

(Mitcham, Vic.). Seven adults and four young people were welcomed into membership on Oct. 16, following their baptisms. Ron Holmes, of Unley, S.A., preached . . . 30 are studying "Steps in Discipleship." Since the visitation programme began in February, 52 have responded. Clarrie Lang has retired to Nunawading, and was among the nine who have recently transferred membership here. Reg. Goodes, a convert of the Billy Graham Crusade, formerly of Cheltenham, is capably heading up programme of care of new members. The church has enrolled new converts as subscribers to "Australian Christian" . . . Indian visitors, Mr. and Mrs. Hariba Waghmode, were appreciated. Mrs. Waghmode spoke at Women's Fellowship and Mr. Waghmode spoke to the church and B.S. Son Dinesh, won hearts at school anniversary, when Mrs. L. Clency was speaker. Scholars presented "The Life of Lives." Three girls were baptized.

supported by tape recordings, an excellent exhibition, and two vivid films, "Another Beatitude" and "Indonesia Today." Bright singing, thought-provoking devotions, tea supplied by Dunolly C.W.F., and fine fellowship, were other features of this wonderful Conference.

R. E. Pritchard is moving out of the conference area, and G. Jackel has been appointed Conf. Sec. in his stead. Conference continues to support the Wedderburn-St. Arnaud Circuit through the H.M. Dept. A donation was made to the C.O.B. The next half-yearly Conference will be held on March 19, at St. Arnaud.

## DHOND HELPED

(North Perth, W.A.). A cheque for over 90 dollars was presented to the Overseas Mission Committee for Dhond Hospital . . . Pam Chatfield is new Kinder. supt., as Ann Povey is joining the City church . . . A number of members attended Fed. Conf. . . . The ladies held a successful social, with Des. Gregory as compere . . . Ken Henderson showed films on Vietnam at an after-church fellowship . . . The B.S. anniversary, on Oct. 9, saw the Kinders, under the leadership of Mrs. G. Povey, The Senior school demonstration, on Oct. 14, had an interesting programme presented by the school.

## SPECIAL SERVICES

(Kalgoorlie, W.A.). The S.S. anniversary was held over two Sundays. Visiting speakers were Mrs. M. Maley and P. McSkimming, from Meckering. Cradle Roll, Kinder. prizegiving, and puppet show were featured. Singing was led by O. Favas . . . The C.W.F. held a stall to raise monies. A floral art demonstration was given one afternoon . . . Two girls have made decisions for Christ. . . . The minister, G. B. Carslake, attended Fed. Conf. Recent speakers have been J. Tinetti, W. Lydon and J. Lydon . . . Three teams have been entered in this year's basketball competitions, senior men, women's and a junior girls' team.



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## SOUTH AUSTRALIA

### MEN'S SPECIAL

(Wampony, S.A.). Men from all circuit churches joined in a special men's tea and evening service at Wampony on Oct. 16. A. Anderson, headmaster of Bordertown High School, spoke on "Education Today" during the tea. At evening service, Mr. Anderson again addressed congregation on "Keeping Alive All Your Life." Music was a feature of the service, with guest organist, R. Nightingale, and singers Barry Wills and Bob Webb.

### BROTHERHOOD SUPPORT

(Lenswood, S.A.). The Overseas offering was \$261.89, and for Social Service, \$36 . . . Mr. and Mrs. A. J. Ingham, Mr. and Mrs. C. Norton, Mr. and Mrs. L. Stafford and Mrs. W. Prosser attended Fed. Conf. . . . Mr. Brown, from Koon-garra Park, was speaker on Oct. 16 . . . The C.Y.F. group attended Oakbank School Exhibition.

### PREPARATIONS AT KILBURN

(S.A.). Builders are active at the church demolishing and re-building to provide a minister's study. The manse has now been vacated and the work of general repairs and painting will soon be commenced on a voluntary basis, to be ready for Mr. and Mrs. W. Compston in the new year.

## LEADERSHIP CHANGES

(Glenelg, S.A.). After serving as treas., and later, as assist. treas., E. C. Mauger has resigned. Ray Aird is now asst.-treas. P. Bennett, now a church officer, is our representative on Glenelg Council of Churches. Other officers are: T. Lockett, Chairman of Board; G. Anson, S.S. supt.; M. Roberts, sec.; E. H. Wilson, youth adviser . . . The church will assist in collecting for International Refugee Campaign . . . Det.-Sgt. Cox addressed the Women's Fellowship . . . Newly married couples are presented with a year's subscription to the "Australian Christian" . . . C.W.F. (Day) raised \$32 for Chaplaincy Fund, and \$17 for Everard Park Rest Home. C.W.F. (night) celebrated birthday by entertaining guests at Everard Park. They also provided box of groceries . . . Four teams have entered tennis competition.

### TEENAGER JOINS

(Forestville, S.A.). Teenager boy welcomed into church after being baptized. . . . Men of church continue to take early morning communion service each week at Everard Park Christian Rest Home . . . Several rooms at the manse have been painted . . . B.S. picnic held at McLaren Flat Oval on Labor Day holiday. School held Promotion Day, Oct. 1. Youth club attended Unley "pancake" kitchen night, also Y.P. attended after-church fellowship at Adelaide Town Hall. . . . C.W.F. had Matron of the Salvation Army, Adelaide Girls' Refuge Home, as guest speaker . . . Three members attended Fed. Conf. in Melb. . . . Y.P. have entered six teams in Churches of Christ Tennis Assoc.

## OBITUARY

Mrs. Fanny Cox.

When the death of Mrs. Fanny Cox, beloved wife of Bert Cox, was announced in Sydney on Sept. 4, a wave of deep sadness swept over many churches in N.S.W., especially those wherein she had held membership and worked so tirelessly and ably for the Kingdom of God. Because she was always so radiant, so sincere, so humble, and so self-forgetful, she became one of the most loved in our N.S.W. brotherhood. No one ever came into her presence without feeling the better for it, such was the warmth and goodness of her personality. Like her Master, she went about doing good, and was one who truly "walked with God." She joined the church in her early teens at Dumbleton (now Beverly Hills). She later transferred to the Belmore church, and gave outstanding service as B.S. teacher, choir member and leader of P.B.B. Club. In 1936, she married Bert Cox, and out of this union came one of the loveliest and most fruitful partnerships in Christian service one could ever wish to see. They came to be known amongst the churches as "Bert and Fannie." In 1951, they moved to Taree, and were quickly at the forefront of the work on the Manning. Mrs. Cox taught in the B.S. and was Pres. of the Women's Fellowship. Her home in Taree, as in other places, was always an open house for hospitality, and many shared in its blessing. In 1963, they moved back to Sydney, and although other churches were nearer they chose to serve at West Liverpool because "the field was needy." The funeral, both at Belmore chapel and at Woronora Cemetery, was conducted by Don Norling, assisted by N.S.W. Conf. Pres., C. Cole, and R. B. Ewers, in the presence of a large company of people. To Mr. Cox and Ken we extend sincere Christian sympathy and love in their time of great loss.—P. E. Thomas.

### CHURCH OF CHRIST

THE PATCH (Vic.)

SERVICE: 11 a.m.  
SUNDAY SCHOOL: 9:30 a.m.  
GOSPEL SERVICE, 7 p.m.  
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## VICTORIA

### DISCIPLESHIP INSTRUCTION

(Shepparton, Vic.). Young people from Mooropna, Numurkah and Shepparton are receiving instruction for baptism . . . Visiting speakers have been Principal E. L. Williams, on Christian Union; Miss Hazel Skuce, on India, and D. G. Hammer, on Aborigine Missions. On a day of pulpit exchange, Lt. Phillipot spoke here, and Mr. McIntosh preached at Wesley . . . C.W.A.F. is conducting second Opportunity Shop to bring in balance of money required to carpet platform, aisles, etc. of renovated chapel. . . . Our builders are to be congratulated on their patience and forbearance as we have continued to hold meetings and services in the buildings being renovated . . . The church offers sincere sympathy in the death of Mrs. Roberts, the mother of the minister's wife, Mrs. D. B. McIntosh.

### REBUILDING CONSIDERED

(Footscray, Vic.). The church has embarked on a "Venture in Faith," a programme arranged to make possible a rebuilding on property in Barkly Street. Members met for discussion and a Commitment Service was held, when support was pledged for an increase of 50 per cent in weekly offerings . . . On Homecoming Day, Oct. 9, A. E. Hurren presided and 147 broke bread. C. Cordy, North Balwyn, and N. Livett, Belmont, read Scripture readings and the minister, E. Kernick, gave a challenging address. The church was full at P.S.A. when Hariba Waghmode spoke of the Church in India. Musical items were provided by Fred Strong and the M.B.I. quartette party. More than 250 had tea and stayed for the evening service, when Miss Jacqueline Robertson was soloist. . . . F. B. Alcorn will conduct an interim ministry, commencing on Dec. 12 . . . The minister's wife, Mrs. Kernick, is back in fellowship after several months of convalescence in Qld.

### FROM BROKEN HILL PULPIT

(Hartwell, Vic.). Church welcomed Mr. and Mrs. R. Sack, and son, from Broken Hill, on Oct. 16. Mr. Sack gave the address. He had assisted church and B.S. during College days. Many memories were revived. A number of members attended Fed. Conf., and six participated in 8-day tour . . . Junior and senior cricket teams won first matches of season.



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## WHAT'S NEW IN CAMPING

(From Victoria).

### Hall's Gap:

Earlier this year there was an enthusiastic response by churches in Western Victoria to a request by the Dept. of Christian Educ., to consider some urgent renovations at the Hall's Gap Camp. The main building is showing its age after 22 years of hard wear and tear. All agreed upon a plan drawn up by Max Murray (York-st., Ballarat) to rebuild the centre section of the main building.

The churches in the area are now raising finance to cover the cost of materials; all work will be done by working bees during the week of Nov. 11 to 20. When this work is completed

### YOUTH SHARING

(East. Dist. C.Y.F., Vic.). "Kirk and Koffee's" have been held every two months at the various churches. Features included a film, a debate, folk singing, and even a pop concert. One concert entitled "Zest" was well received and will be repeated next year. There was a Labor Day weekend camp at Frankston, and 90 went over to Mt. Buller for a snow jaunt.

### CHURCH STUDIES UNITY

(Boronia, Vic.). For four Sundays the church met after evening service to study material about the Uniting Church of Australia . . . Many members attended Fed. Conf. . . . The "C" grade tennis team won the State Grand final . . . In early Oct., Boronia was host to 70 young people who shared in a service, and afterwards enjoyed folk singing and coffee . . . C.W.F. shared in an East. Dist. C.W.F. spiritual rally at Ringwood, when Dr. A. H. Wood gave address . . . K. A. Jones was a recent speaker.

### LOSS AT ST. ARNAUD

(St. Arnaud - Wedderburn, Vic.). One of our members, Mrs. Edna Bromly, died after a long illness . . . A church paper is printed fortnightly by the minister, G. Jackel . . . A J.C.E. at Wedderburn has 24 on the roll . . . An Interdenominational Fellowship group meets fortnightly . . . Young People's Bible Study group meets fortnightly at the manse. . . . The Wedderburn church has been taking part in combined services . . . The use of envelopes has raised circuit giving, particularly at St. Arnaud.

the Hall's Gap Camp will be splendidly equipped to cope with an ever mounting volume of camp life.

### Eppalock Family Camp:

During the Christmas holiday week, the Eppalock Camp Site will be host to the first "Family Camp" conducted by the brotherhood. All church families (and friends) who are contemplating going under canvas, or in caravans for the holiday season, are invited to steer towards Eppalock. Full camping amenities are offered with the all important additive of Christian friendship. Several families will be there to help folk settle in and feel at home.

For full details, contact Dept. of Christian Educ.

### "FOYA"

A Fellowship of Young Adults.

The next meeting of "FOYA" is to be held on Sat., Nov. 19, at Camberwell Church of Christ Hall. The programme will include:

- Songs by the "Part-Time" Singers.
- Film on the "Population Explosion."
- The Rev. Bruce Silverwood, of the Methodist Dept. of Citizenship, who will speak about the Christian and Political Life.

"FOYA" is open to all young adults, 19 years (give or take a little!) and over. Those interested in coming should phone the Dept. of Christian Educ.

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# PERSONAL

## DISCIPLESHIP

Lynette Kingshott, Susan Woodroffe, North Balwyn, Vic.

Sandra Wing Young, Judy Wing Young, Julia Louey, Dianne Chong, Martin Fong, Michael Chong, Ian Chong, Noel Chong, Queensberry-st., Carlton, Vic.

E. Sampson, Mrs. R. Goodes, Mrs. F. Stubbs, Mrs. J. Cracknell, Mr. and Mrs. P. C. Berick, Wendy Curley, Paul Curley, Michael Harbisher, Wayne Farrell, Mrs. N. Staley, Mitcham, Vic.

John and Trevor Roberts, Shirley Beeson, Geoffrey Armstrong, Subiaco, W.A.

Leon Stewart, Wampony, S.A.

Kathleen Robinson, Bexley North, N.S.W.

## MEMBERSHIP

James Fletcher, Dulwich to Glenelg, S.A.

Mr. and Mrs. Kennedy, Hartwell to North Balwyn, Vic.

John and Val Elsbury, Inglewood to Kalgoorlie, W.A.

## CHANGE OF ADDRESS

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Mr. and Mrs. I. Schultz, Murray Bridge; Keryl Brighton, Richard Davey, Brighton Gardens, to Forestville, S.A.

## MARRIAGES

Rosemary Francis to John Schmerl, Forestville, S.A.

Beverly Quigley to Murray Bawden; Lorraine Minney to Robert Wight, Glenelg, S.A.

Leonie Wells to Ray Carson, Bentleigh Vic.

## DEATHS

T. E. Langley Glenelg S.A.

Mrs. Joy Wright Forestville, S.A.

Mrs. Edna Bromly, St. Arnaud, Vic.

Mrs. M. Roberts, Hurstbridge, Vic.

Miss Gilmour, Boronia, Vic.

Mrs. Ruby Shepherd, Fullarton, S.A.

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## BIRTHS

JOHNSON (Giles) — I arrived at 1.5 a.m. on Oct. 12, at R.W.H., Vic., a daughter to Bev. and Roy, a sister to Pamela Joy. My name is Michelle Ann. Hello.

GRAHAM (Farish). — Of Blackburn, Vic. Beryl and Bruce welcome, with love, Janine Maree. Sister for Kevin, Ross and Lynece, Oct. 21.

GOSS (Buckley). — On Oct. 22, to Pat and John a son — Darren John.

MILNE. — To Laurel and Keith, a chosen son — Peter Rodney.

## ENGAGEMENT

GAULT-VAN LEEN. — The engagement is announced of Lorraine Kaye, daughter of Mr. and Mrs. C. Gault, Bassendean, W.A., to Walter Adrian, son of Mr. and Mrs. J. van Leen, Midvale, W.A.

## DEATHS

BUCKINGHAM. — On Oct. 19, Lydia, of 5 Mackay-ave., Glenhuntly, Vic., much loved wife of Frederick Ernest Buckingham (minister emeritus); fond mother of Mervyn (dec.), and Enid (Mrs. H. H. Bowden, Canberra). "Asleep in Jesus."

FISHER. — On Oct. 8, Alexander Howard Fisher, 73 Albion-rd., Box Hill, Vic., dearly loved husband of Elsie, loving father of Avice (Mrs. Banks), Donald (dec.), Theo. (U.S.A.), Lance (W.A.), and Cooree. Aged 82 years. "I am the resurrection and the life."

JACKSON, Walter Clement. — On Oct. 17 (suddenly) at his home, 19 Queensville-st., West Footscray, Vic., dearly beloved husband of Miriam, loved father of Miriam (Mrs. Cleaves), Clem, Eric and Allan. "Underneath are the everlasting arms."

ROBERTS (Hodge) Mary Pretoria — of Strathewen, Vic., on Oct. 12, wife of Leonard, mother of Mary (Mrs. McIntosh), Frank (dec.), Harry and John; mother-in-law of Bruce, Marian and Margaret; dearly loved grandmother of Michael, David and Rosemary Roberts, Anne, Stuart and Murray McIntosh.

## IN MEMORIAM

BUCKINGHAM, Alec. — Treasured memories of my loving and devoted husband, called Home (suddenly), Oct. 29, 1957.

"Beyond the sunset, O glad reunion, With our dear loved ones who've gone before."

—So dearly loved, so sadly missed by his loving wife, Florence, 40 Emma-st., Caulfield, Vic.

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## NOTICE

### CHRISTIAN FELLOWSHIP ASSOCIATION (Victoria)

ANNUAL MEETING, Tuesday, November 15, 1966, at 7.30 p.m., in the Churches of Christ Centre, 217 Lonsdale-st., Melbourne.

### MALVERN C.M.F.

will hold a Combined Men's Meeting on Sunday, November 13, at 3 p.m., when A. R. Jones, Chaplain of Yatala Prison, S.A., will speak on his experiences as Chaplain. Men are requested to bring a plate of eatables and remain for tea.



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## BENDIGO - Vic.

### CENTENARY CELEBRATIONS

**OCT. 29 - NOV. 6, 1966**

Saturday, 29th — CENTENARY DINNER and SOCIAL EVENING.

Sunday, 30th — 11 a.m., Worship and Communion.

3 p.m.—P.S.A. and Official Opening of New Minister's Study, Church Office and Foyer.

7 p.m.—Gospel Service.

Guest Speaker: A. Ross. LLOYD (Vic.-Tas. Conf. Pres.).

Guest Soloist: Miss Jean Milne.

During the week there will be a Bus Tour around Bendigo, Church Family Picnic at Ravenswood, C.Y.F. Concert, Prayer Meeting, and concluding with Special Services on Sunday, November 6.

Former members are invited to share in this happy occasion.

For further details contact Mrs. C. F. Houston, 4 Davies Court, Bendigo, Vic.

### BOYS' SUNDAY, NOV. 6.

1966 Theme:

"Boy! THIS is THE Life!"

For further information, write or telephone the Victorian Department of Christian Education, 217 Lonsdale-st., Melbourne, 32-2449, or after hours — Lyndsay Smith, Explorer Chief, 181 Station-st., Ascendale, Vic. Phone 90-2944.

Available free on application:

- Suggested Order of Service (duplicated copies).
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### COMING EVENTS

SUNSHINE (Vic.) FORTIETH CHURCH ANNIVERSARY AND TEMPLE DAY, NOVEMBER 13. 11 a.m., N. S. Moore; 7 p.m., P. Andrews. Former members requiring hospitality please write J. Robinson, 67 Chapman-st., by Nov. 4.

BRUNSWICK (Vic.) 84th CHURCH ANNIVERSARY, NOV. 6. 11 a.m., A. R. Lloyd (Conf. Pres.); 3 p.m., P.S.A., K. J. Clinton, B.D.; soloist, Miss V. Barnden; 7 p.m., R. E. Burns. All are welcome.

EAST BURWOOD (Vic.), Highbury-rd., 8th CHURCH SCHOOL ANNIVERSARY, OCT. 23 and 30. Theme "Christ Is the Answer." Visiting speakers and special singing by scholars.

LYGON-ST. CHURCH, CARLTON (Vic.), 112th ANNIVERSARY and Homecoming Day, Nov. 6, 1966. 11 a.m., Worship, Fellowship, Communion; 3 p.m., P.S.A.; 7 p.m., Bright Gospel Witness. Special guest speaker for three services, Dr. Jas. H. Jauncey. Loving welcome to all. Hospitality provided.

FOOTSCRAY (Vic.) BIBLE SCHOOL ANNIVERSARY, NOVEMBER 6, 3 p.m. T. Ede, 7 p.m. "God Speaks." An original programme by Miss M. McCracken, including choir speaking, drama and song. 5 p.m. Tea for scholars and visitors.

GLEN WAVERLEY (Vic.) CHURCH, Montclair-ave., SUNDAY, DECEMBER 11, at 3 p.m. — OPENING OF NEW EDUCATIONAL UNIT. Former members and interested friends welcome.

### "BACK TO GROTE-ST."

120th CHURCH ANNIVERSARY

"A WITNESSING CHURCH."

SUNDAY OCT. 30, 1966

Guest Speaker: A. W. CLAUDE CANDY.

11 a.m.—BROADCAST 5KA

3 p.m.—"DOWN MEMORY LANE." Reminiscences — Supporting Artists.

7 p.m.—MIGHTY WITNESS SERVICE.

Former members and friends invited, meals provided for those who notify intention to be present to R. L. Packer, 52 St. Andrew-st., Walkerville, S.A.

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### FEDERAL CONFERENCE CHOIR

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Please be in attendance at the Baptist Church, 486 Albert-st., East Melbourne (east of I.C.I. building), on TUESDAY, NOVEMBER 15, at 7.30 p.m. SHARP, for recording and photograph. Wear official choir dress.

A. R. HASKELL.



**BOOKS FOR INFORMATION INSPIRATION AND PLEASURE**

**OUT OF THE JAWS OF THE LION**

By Homer E. Dowdy - \$2.80 Aust. - Hodder and Stoughton.

In his final letter home, Dr. Paul Carlson said that "This is the century of the Christian martyr." This book shows how right he was. In Congo, towards the end of 1964, the list of martyrs included 20 members of the Unevangelized Fields Mission, nine from other Protestant mission societies, and at least 70 from Roman Catholic missions.

The author, Homer E. Dowdy was invited to go to Congo when it was learned that many missionaries were held in hostage by the rebel Simbas. He was the only writer to go on Dr. Carlson's funeral journey to his resting place in the land he loved and served. He was able to interview many of the central characters and has given us an exciting and readable account of the tragic happenings.

There is adventure, narrow escapes from death, and death itself in these pages, but the thing above all that stands out is the continuing Christian concern for those who were killed. Hector McMillan was shot to death, and his son, Kenneth, was wounded. Mrs. McMillan, who now has six sons to care for, was sitting with the wounded Kenneth when he said, "Mother, I think that Jesus someday may call me to be a missionary to Congo. Maybe, I'll get the chance to tell the love of Jesus to the men who shot Daddy."

This is not the emotional reaction of one boy, it is the prevailing attitude of the missionaries as a whole. It was the spirit of Dr. Carlson who, after seeing to the safety of

his family, returned to serve the very men who killed him. The doctor was only one of many in a story which will rightly take its place in the unfolding story of Christian missionary sacrifice, along with the martyrs of Ecuador.

**THE WORD GOD SENT**

By Paul Scherer - \$5.30 Aust. - Hodder and Stoughton.

This book is a most stimulating refresher course for preachers, who all need refreshing now and again. The lectures which form the first part of this book were used at Union Theological Seminary and the Pacific School of Religion, and other Colleges and Universities. They are valuable studies in the art and hard work of communicating the gospel.

Previously I had known Paul Scherer only as the author of an occasional sermon in magazines, but that knowledge was enough to whet the appetite for his scholarship, spiritual insights and literary skill.

In a day when preaching has lost some of its commanding position in the life of the church, Scherer gives it a continuing place by emphasising the relationship of the spoken word to the kerygma, the word of reconciliation and life.

Some of Scherer will undoubtedly creep into our own sermons after we read him. He is very easy to quote: "Jesus' story of the rich man whose name God forgot, and Lazarus, whose name everybody else had forgotten." "He is looking for the scars in your hands and mine, left there because we have tried to take hold of life as he did."

The second part of the book contains sermons which try to put into practice the precepts of the first section. There is an analysis of the place of preaching, an illuminating consideration of the content of preaching, and there is an example of preaching at its best.

This is not a comfortable book. It will greatly disturb the man in the pulpit. This will be a good thing, because it will help him to disturb the man in the pew. The pew should not be a place of ease. It is a book that we shall want to lend, if we own it, because we shall want others to share in its stimulation. But we shall take a very careful note of the name and address of the borrower.

**CHURCHMAN PROTESTS**

(Berlin). In the West Berlin Sunday paper, "Die Kirche," the Rev. D. Otto Dibelius, former Bishop of the Evangelical Church of Berlin-Brandenburg, contends that a "theology of revolution" such as was advocated by the W.C.C. World Conference on Church and Society in July, must be rejected quickly and emphatically.

A revolution cannot be justified on the basis of the nature of the Church, he states, for the Christian ethos is in no way a "revolutionary ethos," but is rather the power of a new mode of life called for by God. This ethos should "stand against all narrow Christian thinking," he said, but it must not be called "revolutionary." The New Testament "very simply but clearly" called it conversion.

"God save us from a 'theology of revolution' such as was called for in Geneva," the former Bishop stated. "The Church's spiritual substance has been sold out in this century to such an extent that this final seal of approval was really not necessary," he said.—E.P.S.

**CHURCH OF AUSTRALIA**

The general Synod of the Church of England in Australia voted to change the church's name to the Anglican Church of Australia. The synod's decision must be endorsed by the 24 Australian dioceses and State parliaments. The general synod has elected Archbishop P. N. W. Strong, of Brisbane, to be Primate of Australia. He had been acting Primate since Dr. H. R. Gough retired.—E.P.S.

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**CONSCRIPTION RERERENDUM.** We have no church courts which may presume to settle the attitude of the churches at large . . . In some of the exemption courts, conscientious objectors are being asked what church they belong to, and occasionally when the answer is given, a rejoinder is made that that church has not ruled that its members must not render military service. Such a retort would have no meaning whatever with reference to Churches of Christ, for in the nature of the case no ecclesiastical authority could say for them that it was a Christian duty either to render military service, or to refrain from so doing. The individual disciple must decide for himself. The right of private judgment and of conscience must be conceded to all. So with the referendum question . . . Brethren equally loyal to our Lord and his Word may be on different sides. (Editorial).

**HERE AND THERE.** G. E. Chandler will enter Broadmeadows Camp as resident chaplain as from Dec. 1, representing the Baptists, Congregationalists and Churches of Christ . . . F. Collins, of Paddington, N.S.W., has accepted an engagement at Maylands, S.A., in succession to H. R. Taylor, who will take up the work at Northcote, Vic. . . . Geelong church reported 71 added to the membership, a clear gain of 51 for year. 55 members are listed on the honor roll. 15 casualties were reported, 4 being killed, 2 missing and 9 wounded.

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# OPEN FORUM

## ATROCITIES.

To the Editor,

As the wife of one of the young ministers involved in selling the controversial "Atrocities" pamphlet, I have been very disappointed in the reaction of our brotherhood, both in the Open Forum column and also an "A.C." editorial.

These men made a stand, at the risk of going to jail, because they believed that the government has no right to hide any facts in this war just because the facts go against the image of our allies.

At the Vic.-Tas. Conf. this year a motion was passed that war is contrary to the mind and spirit of Jesus Christ, and urged the government to do all in its power to bring about a peaceful settlement to the conflict in Vietnam. Surely if we do believe that war is contrary to the mind and spirit of Jesus Christ, then we take a more positive step to oppose our government's policy.

If, on the other hand, we do not believe that war is contrary to the mind and spirit of Christ, then the place to state our views is at the floor of Federal Conference, where both sides of the issue can be stated and the brotherhood can decide in fact whether it is time for our policy to be altered, or whether we make allowances for a "just" war.

—Barbara Andrews, Vic.

(Ed. The whole point about this pointless controversy is that no one has produced the slightest evidence that the government did try to hide any facts in connection with the "Atrocities" pamphlet. This means that there was either no justification for the protest, or that those who protested have evidence which they will not reveal.)

## YOUTH RALLY.

To the Editor,

I wish to register my strongest protests at the programme presented at the Fed. Conf. Youth Rally. Except for the

speaker, it was shameful and completely disappointing — and much too long. Comments from our group of young people were far from complimentary — in fact, one lass said she was so thankful she hadn't taken an unsaved friend.

What is wrong with the organisers? "Our Redeeming Lord" is King of kings, and Lord of lords, Creator and Sustainer of the universe, and yet One who is interested in every human being — not some vague, vapoury influence, such as was inferred. To me, the "Worship Spot" was offensive.

The "concert" was quite out of place, although quite clever. It seems that when the religious and secular are mixed, the result is most unpalatable. The speaker was excellent, but what hope had he of getting attention at 10 o'clock?

If we are a New Testament church, let us at all times sound out the clear, full gospel, and hold up our Lord in all his beauty. Young folk respond to this!

—Mrs. M. Falcke, Vic.

## A SICK FRIEND.

To the Editor,

At a recent Church Officers' meeting a report was received on the present financial status of our national paper, the "Australian Christian." It read almost like the news of a sick friend who was sinking fast, and certainly poignant testimony to the apathetic attitude of so many of our membership.

There are at least three contributory causes for this insolvency.

(1) The Christian "dishonesty" of many members who avoid paying for the paper. Most secretaries and agents will confirm that they have the greatest difficulty in getting money from persons who receive the "A.C." by direct mail. This was also true when bulk supplies were sent to agents for local distribution. What about a defaulters' list being posted on the church notice board?

(2) The practice of members relying on receiving their copy of the "A.C."

secondhand, when they could afford to pay for it. I suggest that copies should only be given to those who cannot afford the cost, or whose commitment to the membership is in some way insecure and who may benefit by the free copy.

(3) Prompt payment by secretaries and agents on a strictly monthly basis.

A recounting with each agent of all persons who receive the "A.C." by direct mail. Would it be too much to ask each agent to check on those for whom he is responsible, and to advise the circulation manager of those with whom he is out of touch and cannot guarantee reimbursement of cost incurred?

Many churches are no doubt bearing the cost of these "bad customers" but this is bad business.

Lastly, I consider our national paper to be worth every bit of the present price; I would gladly pay sixpence more and still consider I had good value. Some of the expository notes represent the experience of many of our best men, and these alone are sufficient to establish its worth.

—M. R. Morton, N.S.W.

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Drowsiness is a common problem in summer driving. It can develop from fatigue, the heated condition of the car, the monotony of a long drive, or from heavy eating. Nobody should drive a car when feeling drowsy. This condition can best be relieved by stopping the car and walking around for a few minutes. Eating sweets will also combat drowsiness by causing a rise in the blood sugar.



There are two well known finishes for motor cars — lacquer and liquor.

—A.R.S.C.

# — WORLD NEWS —

## YOUTH PROGRAMME POSTPONED

The Youth Consultation scheduled by the East Asia Christian Conference has been postponed until 1967, according to Dr. S. Nababan, of Indonesia, Youth Secretary of the E.A.C.C. Date and place of the meeting will be announced later. Planned around the theme, "The Church, Young Churchmen, and the Nation," the consultation will encourage young people 20 to 30 years of age to be concerned about the mission of the Church, the Word of God in the life of youth, and "God, Man and Money." —E.P.S.

## AUSTRALIA'S DRUG ADDICTS

Gifts of a house and cash enabled the Methodist Church in Sydney to set up Australia's first treatment centre for drug addicts. In the past few months, various medical, legal and religious leaders have warned that Australia is experiencing a rapid growth in drug addiction, which is approaching major proportions. Sydney is believed to have

the worst problem, with much of it at King's Cross, centre of the city's night life. The house given to the Methodist Church for a treatment centre is in the heart of King's Cross. It is intended to provide a place where addicts, or people with drug problems, can come anonymously into an unclinical, unregimented and unprofessional atmosphere to be helped in every way possible.—E.P.S.

## NEW PUBLICATION

A group of Anglican, Protestant and Catholic churchmen in Australia plan to launch a new national magazine in November. The magazine would "bring the whole Church to the whole community" and focus attention on the growing ecumenical movement. It would also provide a Christian viewpoint on political, social and economic issues, and be the "mouthpiece of the Christian faith" as represented by the different denominations. It will be called "Together," and its first issue will comment on the forthcoming Federal elections in Australia.—E.P.S.

## FURORE OVER EVANGELISM

(London). The Archbishop of Canterbury has answered criticism of his alleged remarks about Billy Graham's evangelistic methods by writing a personal letter from his Lambeth Palace to "The Times." However, the debate on what type of evangelism is needed in England seems destined to continue for many weeks.

While denying that he had spoken of "emotionalism" in connection with Dr. Graham's Crusade, the Archbishop said that "in reply to questions I acknowledged readily that it had made converts, and I said that it had not greatly altered the religious situation in England.

"I believe this to be true. Then with the long-term needs of this and other countries in view, I added: 'We need an evangelism which gives more space to the social content of Christianity and to the intellectual difficulties of belief.' I believe this to be worth saying lest contentment with old methods should blind us to the imperative need for really new approaches."

The "Church of England Newspaper" comments editorially: "It may be true that Billy Graham has made no great difference to the basic religious habits of Englishmen, but, we must ask, how much difference does the Church of England make?"

"Billy Graham cannot be expected to solve all our evangelistic problems. We ourselves must buckle down to evangelising the heavily populated areas where at present the Church is in retreat, just as we must design our literature and our church services to be meaningful to those who at present ignore them. It is we who must disturb our own complacency about the way we waste our clergy and discourage lay initiative..."

The "Church Times" comments: "Good may come of this incident if it serves to awaken the Church of England and all its bishops to the seriousness of the contemporary neglect of the Church's primary duty of evangelism, in any coherent form, in this country today." —E.P.S.

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## "A LOOK AT EVANGELISM"

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Sponsored by the Department of Home Missions and Evangelism in association with the College of the Bible and the Department of Christian Education.

NOV. 2 — "WHAT DO WE BELIEVE ABOUT EVANGELISM?"

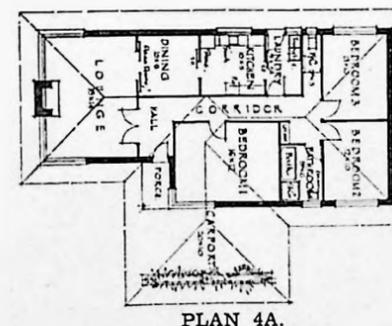
(Restoration concepts — Biblical foundations — our stance today.)

NOV. 9 — "WHAT IS THE FUTURE FOR THE GOSPEL?"

(Secular man and God — current thinking — the church's role.)

SWANSTON STREET, MELBOURNE — CHAPEL — 8 p.m.

Panel participants include E. L. Williams, M.A.; L. E. Jones, B.A., B.D., Ph.D.; K. J. Clinton, B.A., B.D., S.T.M., Dip.R.E.; G. H. Gilmour, B.Com.; K. R. Bowes, M.A., S.T.M., Ph.D.; A. E. White, B.A.



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# THE LAST WORD

If Only.

Lord, if you had been here, my brother would not have died.

—John 11: 21.

And the stately ships go on  
To their haven under the Hill,  
But oh! for the touch of a vanished hand,  
And the sound of a voice that is still.

—Tennyson.



Next to knowing when to seize an opportunity, the most important thing in life is to know when to forgo an advantage.



I owe Smith ten dollars, and God forgive me. But that doesn't pay Smith.

—Ingersoll.



Hard to Understand.

The following is a paradox  
That really takes the cake.  
It is the nights that always fall,  
But the days forever break.

—Emily May Young.



Definitions:

World War I: An historical incident that started with an assassination and ended with communism, facism, inflation and depression.

World War II: The war that made the world unsafe for democracy.

World War III: The war to eliminate the housing problem.



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