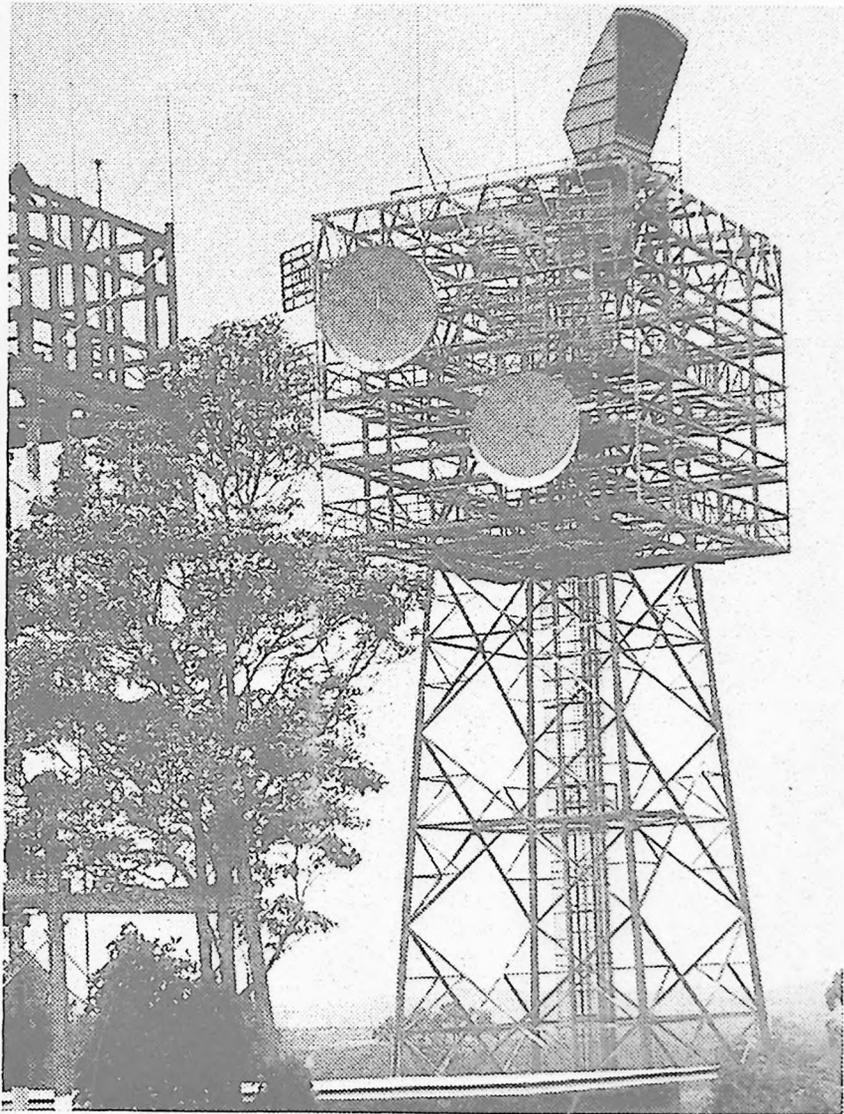


JUNE 10, 1967

COMMUNICATIONS



WHY YOU
SHOULD READ
"THE AUSTRALIAN
CHRISTIAN"

(see page 9)

THE AUSTRALIAN CHRISTIAN

NATIONAL JOURNAL OF CHURCHES OF CHRIST
REGISTERED IN AUSTRALIA FOR TRANSMISSION BY POST AS A NEWSPAPER

COMMUNICATIONS

Sometimes late at night it was fun to switch the radio across to short wave and spend an interesting hour listening to a dozen different programmes in a dozen different languages — only one of which could be understood.

It overwhelmed one to think of all of those words — spoken with conviction, authority, or enthusiasm — pouring out across the world, but no communication, at least in our case. Even the English voice could be speaking of some incomprehensible aspect of classical music, or of some alien sport like soccer or rugby.

Occasionally we would strike a religious programme and the best of these were presented by movements with which we were often quite out of sympathy. (Why is it that all the wrong people have the money to propagate religion?)

Of course, we have religious programmes on radio and TV in our own land. Some of them are pathetic. There are church people who are happy so long as religion is given an airing, but it should be obvious to everyone that it is not what goes into the air that is the measure of communication, but what is received into the heart and mind of the target!

It costs money to talk to people in a million homes. This week, one TV programme, which screens in both Sydney and Melbourne at a peak viewing period, offers advertising time at the "economy" rate of \$814 a minute! The one-minute film will previously have cost the advertiser about \$6,000 to produce. By contrast, the Christian Television Association of Victoria receives only \$28,000 a year for both radio and TV programmes and this means that they can't use script-writers, professional actors, or even buy film. The C.T.A. in N.S.W. receives even less.

We should be doing much more than we are to develop and use existing facilities. Christian men and women with particular gifts should be enabled to master the techniques of a dozen new fields of modern communication. Dedication and hard work will be needed, as well as money. And we should make the best use we can of existing agencies such as the C.T.A. It is unfair to ask the persons concerned to work for us in this demanding field and then deny them the means of doing their job effectively.

Of course, in all of this we have been thinking of the means of communication. What we have to say is even more than important than the way we say it. We can never communicate something effectively unless we strongly believe in it ourselves.

Religious communication in our day depends very much upon technical know-how, but it depends even more upon spiritual awareness and an unswerving loyalty to the Christ of the gospel. If we believe that Christ alone has the answer to man's individual and social needs, we shall surely find the means and make the effort to use intelligently every channel that is open to the heart of man.

FROM YOUR POCKET

The Australian Churches of Christ made a quick and generous response to the call for wheat and milk for India. Some of it was sent to the world's most hungry area, Bihar State, where Keith Skillicorn is an Australian serving with our British missions.

On page 26 of this issue Mr. Skillicorn tells of the arrival of the first consignment of Australian wheat — "grains are full and white" — and boxes of milk.

It must move us to gratitude and humility to know that we have been used by our Lord to feed the hungry in distant places. Maybe we should have done more than we did, perhaps we can yet do more, but we can know that from our hearts and pockets have come the means of saving many lives.

There is a tragic note in Keith's letter of appreciation. Despite the huge mounds of wheat and 157 cases of milk, there is not enough to feed the 60,000 people in the district. Some will die.

Then, inevitably, the food arrived too late for some who had already "reached the point of no return."

The Indian food problem is too vast for us to solve, but we are very much a part of the answer.

THE AUSTRALIAN CHRISTIAN

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

Phone: 30-1848.

Vol. 70

No. 15

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

Associate-Editors:

- W.A. — J. K. Robinson,
11 Almondbury Rd., Mt. Lawley
- S.A. — E. P. C. Holland, J.P.,
31 Tapleys Hill Rd., Glenelg North
- Tas. — R. J. Boxhall,
3 Whelan Cres., West Hobart.
- Vic. — W. W. Saunders,
217 Lonndale 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. — A. C. Male, Dip.R.E.,
428 Ann St., Brisbane.

Overseas Correspondent:

- S. H. Wilson, 18 Stanley Rd., Leicester, England.

COVER:

The cover block features the micro-wave radio trunk system terminal station at Mt. Gravatt, Brisbane, Qld. Block by courtesy of the P.M.G. Dept. and the Melbourne "Age."

LORD, IS IT I?

*Who still may point
A scornful finger
at Iscariot
and recall,
You were the man
who once betrayed our Lord?*

*Is there not
some of Judas
in us all?*

—Katherine L. Ramsdell.

• NEW ZEALAND'S STEP IN FAITH

ACT OF COMMITMENT

BY RON O'GRADY

On the evening of May 10, New Zealand's premier Cathedral at Wellington was packed to the doors. As the TV cameras whirred, the Governor-General and his wife entered and knelt to pray in the front row. Behind them sat the Prime Minister of New Zealand, representatives of the Government, and observers from the Roman Catholic, Baptist and Lutheran churches, the Salvation Army and the Society of Friends.

All was in readiness for an Act of Commitment, the first service of its kind held anywhere in the world.

As the organ played the introit, 150 Christian leaders from all parts of the country filed into their places behind the communion table. From one entrance came the Anglicans, led by seven Bishops, and resplendent in cassocks. By marked contrast they were followed by representatives of the Churches of Christ plainly dressed in dark suits. Then from other entrances came the delegates of the Congregational Union of New Zealand, Methodists and Presbyterians.

Down the long aisle came the heads of each of these five churches to stand with their attendants in front of their own representatives.

"Praise to the Lord," we sang. "Praise him in glad adoration." The singing literally thundered.

One by one the heads of churches moved forward to lead the service from behind the Lord's Table. The purpose of the worship was expressed by the Methodist President of Conference:

"We have come together to worship God, to give thanks for the way in which he has led us, and to express the trust that he, the God of our fathers, has a new purpose for us in this land and in this age.

"The churches to which we owe our allegiance in Christ have been led to the conviction that God's will for them is that they should seek union, for the fulfilment of his mission in the world. Holding this conviction, and in repentance for the sins which divide his church . . . (we) . . . are assembled

Mr. O'Grady is one of our N.Z. ministers. He is Assistant Secretary of the N.Z. Council of Churches.

together to pledge our churches solemnly before God to seek together his further guidance and resolve to follow it, in firm confidence that in doing his will we shall find our peace.

"God helping us we can do no other."

The President of our own churches, Keith Andrews, of Oamaru, read the New Testament lessons from Philippians 2 and John 17. The sermon was an outstanding exposition of Acts 10: 20, from the Archbishop of Melbourne, Rt. Rev. F. Woods.

The climax was reached with the whole 150 representatives repeating together their vow of commitment:

"In our faith in Jesus Christ as our one Lord and Saviour, and in our concern to serve his mission to the world, we now commit ourselves in a common obedience to him, and offer to him our utmost endeavours that by the Holy Spirit we may be brought into one church according to his will, to the glory of God the Father."

As we filed out to the night air we knew we had heard the voice of God in a new way, and were sure the Holy Spirit was moving within the life of our churches.

When His Grace began his message he spoke of his sense of privilege and suggested that this was a privilege shared by the whole church in Australia. He said that throughout his country Christians of all churches would be helped by what was happening in New Zealand, and he was sure they would be prayerfully remembering their brethren across the Tasman.

He then delivered a message from the heads of the churches in Australia to be read at the service. It expressed Christian love and assured us of your prayers for the future. Unfortunately, there was no greeting in the name of the Australian churches.

The Primate of the Anglican church, the Moderator of the Presbyterian church, President-General of the Methodist church, and President of the Congregational Union, all sent messages. There were five churches in the New Zealand negotiations. There were four Australian churches who sent greetings.

There was no greeting from the Australian Churches of Christ.

After visiting Australia four times in the last three years, I am left with the unmistakable impression that there is a great deal of silliness in our attitudes. Exceptions there are in many places, but in general terms we have a long way to go.

Is it not true that many of the Australian brethren think we have become almost heretical by becoming so immersed in union negotiations? There are some in our country who think this too, but the great majority of our people are absolutely committed to seeking more visible union. You must respect our integrity. Whatever your private feelings, you must recognise that we are still part of the same Body of Christ. Were we not baptized with the same baptism as you were? Do we not share in the same loaf, Sunday by Sunday? Have we not a common faith in one Risen Lord?

My own view is that our New Zealand brotherhood has been tremendously strengthened by its participation in negotiations for union. Deep and scholarly study of our traditional beliefs has been forced upon our leaders, and our understanding of baptism, the ministry and the Lord's Supper has greatly increased. What is more, the prophets among us see the eventual union as a God-sent opportunity to proclaim our understanding of the nature of the church to a wider and more sympathetic audience.

We are learning also. Other branches of the One Church have their own treasures which they bring to the discussions. In Newbiggin's illustration we are the merchantmen owning valuable pearls who are prepared to bring our separate pearls and sell them in order that we might together purchase the Pearl of Great Price.

Throughout this search, we need to have the sympathy, the concern and the prayers of the Australian brotherhood. Without these our task becomes burdensome and long.

We believe that in our Act of Commitment we have lit a small candle, and that it is always better to light a candle than curse the darkness.

SEVENTH DAY ADVENTISM

BY A. McK. SURTEES

Official beliefs of Seventh-Day Adventists are stated in one of their publications of 1957, "Seventh-Day Adventists Answer Questions on Doctrine." This 700-page volume lists 36 articles of belief, many common to historic Protestant creeds, others peculiarly Seventh-Day Adventist.

For example, they affirm inspiration of the Scriptures; the Trinity; Christ's pre-existence, Deity, sinless life, atoning death, bodily resurrection and ascension, priestly ministry and mediation, and pre-millennial return; the virgin birth; Deity and personality of the Holy Spirit; depravity of man; salvation by grace alone through faith in Christ; regeneration to new life; justification by faith; sanctification through the Spirit.

Thus, at face value, they are essentially Christian. But certain distinctive doctrines cast some doubt on their orthodoxy.

DISTINCTIVE TEACHINGS

As the name implies, Seventh-Day Adventism has two main aspects — a legal emphasis involving especially the observance of the seventh-day sabbath, and a prophetic emphasis relating particularly to the Second Coming of Christ.

While not pretending to be exhaustive, here is a list of the major distinctive doctrines held, summarised as briefly as possible:

Legal.

1. The Ten Commandments, God's "moral law," is forever binding on all men (as distinct from the "ceremonial law" done away with at the Cross). Mrs. Ellen G. White (self-proclaimed "prophetess" whose writings under "divine inspiration" formed the foundation of the S.D.A. belief in its beginnings) saw in one of her many "visions" (admittedly the result of a head injury in her early years) that the law of keeping the sabbath was "not nailed to the Cross." Obedience to the Decalogue, though not essential to salvation, is the natural by-product of redemption as in Eph. 2: 10.

2. As part of the Decalogue, observance of the seventh-day sabbath is insisted upon. Again, while "sincere Christians who have not yet seen the light . . . are undoubtedly saved" yet sabbath-keeping is the "seal of God" whereas Sunday-keeping is the "mark of the Beast." In view of Rev. 14: 9-11, with eternal doom for those with the Beast's mark, the explanation is given that Sunday-keeping as a test has been deferred for the present "until the decree goes forth causing men to worship this idol sabbath."

3. Certain items of food and drink are forbidden, based largely on prohibitions in the Mosaic Law.

Prophetic.

4. The S.D.A. Church, particularly in Mrs White, has been given a special "Spirit of Prophecy" enabling a distinctive prophetic ministry for the latter days. Added to the Scriptures (though admittedly not ranking equally with them) this means that S.D.A. teachings have a most thorough and detailed coverage of every known prophecy of the Bible.

5. The Second Coming of Christ was first set for October, 1843, and later amended to October, 1844, by William Miller (an avid student of Bible prophecy who formed the Millerite movement from which Mrs. White later emerged as leader of present-day S.D.A. doctrinal teaching). When he proved wrong, he admitted his error and faded from the scene. To salvage matters, there developed the doctrines of the "heavenly sanctuary" and the "investigative judgment." Though somewhat obscure, these teach that Christ did in fact "come" in 1844 — not to earth but to the "second apartment" of

the heavenly sanctuary (which he entered from the "first apartment").

Here, in God's books, the life records of all mankind are written. Thus, in heaven since 1844, Christ has been "investigating" these books and "cleansing the sanctuary" — blotting out the record of sins of those saved by his blood, and determining who are "worthy" of eternal life. The result will be revealed at his actual return to earth. It seems fair to assume that it is within this framework that insistence on keeping of the law and the sabbath are imposed on Christians to ensure their "worthiness."

6. Linked with the work of Christ in the sanctuary is the teaching that Satan is the "scapegoat" referred to in Leviticus 16. Earlier statements that Satan is thus our "sin-bearer" have recently been modified or explained because of the obvious reflection on the atoning work of Christ. Satan is now said only to bear the ultimate penalty of his responsibility for the sins of the whole world. He still remains the "scapegoat" of Leviticus 16.

7. In death, righteous and unrighteous alike are completely unconscious (in "soul sleep") awaiting resurrection. At Christ's pre-millennial return, the righteous dead are raised (and the living translated) and granted immortality. After the millennium, the unrighteous are raised to join with Satan in a final revolt which ends in their annihilation by fire into "non-existence."

SCRIPTURAL ANSWERS

The foregoing S.D.A. teachings conflict with certain clear statements of the Scriptures.

1. Note the conflict in stating that the Decalogue is not kept in order to be saved but as a fruit of regeneration, a "mark of true obedience." This suggests that absence of this obedience indicates a lack of salvation (and this applies equally to sabbath-keeping). The Bible indicates the Decalogue was a covenant peculiar to Israel (Neh. 9: 12-15), neither given to the earlier "fathers" (Deut. 5: 3), nor in force after Christ's death (Heb. 8: 7-13; Gal. 3: 17-25).

2. The sabbath in particular was a special sign to Israel (Ex. 31: 13-17; Deut. 5: 12-15). Significantly, with every other aspect of the Ten Commandments re-introduced (and greatly expanded) into the N.T., sabbath-keeping is not. Similarly, in a vast catalogue of sins specifically referred to in the N.T., sabbath-breaking is never once mentioned. Rather, sabbaths are deplored (Gal. 4: 10-11; Col. 2: 16) and are left to individual conscience (Rom. 14: 5-6).

3. Prohibition of food or drink is definitely ruled out by 1 Tim. 4: 1-5, and cannot be a matter of judgment (Rom. 14: 2-4, 6, 14; Col. 2: 16).

4. The "gift of prophecy" as an added revelation to that of the Scriptures is squarely condemned by Rev. 22: 18-19.

5. The completeness and finished nature of Christ's atoning work is clear from a multitude of Scriptures such as John 5: 24; Heb. 1: 3; Heb. 9: 11-12; Heb. 10: 12-14.

6. Satan could hardly be our "sin-bearer" (Lev. 16: 21) in the light of such passages as Isa. 53: 6; John 1: 29.

A GROWING CHALLENGE

The S.D.A. movement has shown phenomenal growth. Some statistics in 1960 recorded 12,500 churches with 1,155,000 members; 1,500,000 Sabbath-school members; 6,000 ordained ministers; 1,400 missionary workers; 44 publishing houses producing literature in over 200 languages, 385 periodicals, over 60 new books a year; 3,000,000 enrolled students in free Bible courses; in U.S.A. alone, radio programmes on 860 stations and TV programmes on 153 stations.

This is undoubtedly due to undeniable dedication, evangelistic zeal and rigid adherence to rules for a clean, "separated" life. With basic affirmation of major Christian truths, acceptable forms of worship and thorough Bible-knowledge from consistent teaching and study programmes, Seventh-Day Adventism is making real inroads into established Christian churches with their peculiar emphases. Even former reluctance to reveal their identity is being abandoned.

As a Restoration Movement, we must take note of such a body, the more so as a threat to our plea for unity on the basis of the N.T. in such divisive doctrines as that relating to the sabbath.

To meet the challenge, we must match their zeal, standards of life, evangelistic drive and thorough knowledge of the Scriptures.

UNITY IN OUR TIME

BY FRANK MORGAN

"Although difficult to attain, church unity is most desirable. Unity is the will of God; discord among those who believe in Christ; is a scandal to those who do not yet believe in him. Every Christian can make a contribution towards reunion, and he should make it. He can help the cause of unity by desiring unity, by prayer, by good example, by opposition to evil — over all of which should be abiding charity."

These words, typical of any one of the founders of the Restoration Movement, are not quoted from the Campbells or Barton Stone. Nor are they from Harwood or Hagger, Scambler or Main. They were spoken by the Roman Catholic Primate of Australia, Cardinal Gilroy, on his return from the Second Vatican Council.

"All talk and no action" is a common attitude toward the cause of unifying the church. But there is evidence of some movement, actually under way, towards Unity In Our Time.

The quotation above is one piece of evidence; a recent sociological survey provided another.

Dr. J. J. Mol, Fellow in Sociology at A.N.U., Canberra, was commissioned by the Australian churches "to examine the forces which fashion the attitudes of members of our churches to: (a) members of other churches; (b) participation in common action with members of other churches."

On the point of group loyalties, he found that members of the Christian denominations were "not only loyal to the faith, but to the facets of the faith — organisations, vestments, buildings; even furniture (pulpits, communion tables)."

Conservatism — unqualified opposition to unity — is greater among people in rural N.S.W. and Victoria than in the capital cities; and bears little relation to the age of the person. And, contrary to his expectation, Dr. Mol found that church-goers were generally less opposed to unity than non-church-goers. He spoke of a "groundswell" of ecumenical concern within the churches, and though declining to make predictions, suggested that, if the rate of the past five years was sustained, the unexpected or "miraculous" may well happen within 20

Mr. Morgan is on the staff of the Christian Television Assoc., Melb.

years in the relation between Catholics and Protestants.

Was the visit of the Archbishop of Canterbury to Rome just a P.R. stunt? Or the prelude to deep and harmonious relations? Geoffrey Sambell, Co-adjutor Bishop of Melbourne, doubts the church's ability to pull off the first, and believes firmly in the second. He cites as evidence the Commission of 18 theologians to investigate the common ground and separation of the Anglican and Roman churches.

He also sees dangers though: What is to be the form of union? Organic or federal or more loosely spiritual?

"We can do away with bishops," he says, "but there must be order — some order of the ministry." Relating to forms of worship he said, "Many present Presbyterians would be as horrified as my Presbyterian forebears if I appeared in one of their churches in a cape and mitre." These are real differences, but we cannot have unity without the common experience of worship."

As a step to unity he, Bishop Sambell, sees the need for local church councils to let the rank-and-file Christians get to know each other, worship and study together, and seek forms of joint action to express the church's mission.

Father John Cowburn is a Jesuit — Professor of Philosophy at Loyola College, Watsonia. He sees the events following Vatican II. as a new chapter in the ancient history of the Roman church. "Catholicism is suddenly aware of changes everywhere," he says. "Change has been accepted, and there is a recognition abroad of the need for adaptation."

He went on to say that Catholicism now saw itself differently — "The structure is still there, but the old monarchical view has given way to that of a community of believers — there is a completely new emphasis." And as for unity in our time, John Cowburn believes that history has its own pace, but he sees a convergence under way — in the liturgy, in the attitude to scripture, and in the joint service of mankind.

"Christian unity is primarily about people who are not alike. "God's purpose in Christ is to unite all mankind." "We are accepted, not because we are acceptable, but because Jesus Christ has said 'Yes' to us . . . consequently we

have to say 'Yes' to one another . . . (yet) we live as though we are a set of separate clubs, not one family . . ."

These are the words of George Yule, Professor of Theology at Ormond College, a Presbyterian.

"A divided church cannot hope to preach reconciliation to a divided world."

He too sees the way to unity through "a joint seeking of the fulness of the Faith of the Church" — and locally this means the denominations worshipping, studying and serving mankind together.

Is there a groundswell towards unity? "Yes," says George Yule, "the vast majority of Christian people are wanting to come together, perhaps not all for the right reasons, but nevertheless all feeling towards this right reason of reconciliation."

These interviews with Dr. Mol, Bishop Sambell, Father Cowburn and Professor Yule were made by Douglas Tasker in the Christian Television Association programme, "Unity In Our Time" — a programme which in itself is perhaps evidence that the tide is running. This programme was shown first on GTV9, Melbourne, and later in other cities.

EXHIBIT AT GHANA FAIR

(Accra). An estimated 35,000 Christian books and booklets were sold during the 19 days of the International Trade Fair held here recently.

In addition, more than 1,000 Bibles and portions of Scripture were given away as prizes to those who correctly answered questions about what they had seen at the exhibit sponsored by the Christian Council of Ghana.

"Christian Witness in Ghana" was the title of the ecumenical display in the Africa Pavilion, the most impressive building at the fair.

More than three-quarters of the £2,000 needed to pay for the churches' exhibit was raised in Ghana and the remainder in Britain.—E.P.S.

QUAKER SHIP AT HAIPHONG

(Philadelphia). A Quaker group's effort to carry medicine and medical supplies to the North Vietnamese has been successfully carried out.

The 50-foot ketch, "Phoenix," arrived in Haiphong on March 29, carrying \$10,000 worth of medical materials contributed by Japanese physicians in Hiroshima.

The "Phoenix" crew was headed by Dr. Earle Reynolds, American owner and captain, who lives in Yokohama.—E.P.S.

TO CANBERRA AND SNOWY MOUNTAINS

Following the successful Victorian Tours following last Federal Conference, a 7-Day Tour to Canberra and the Snowy Mountains has been arranged for August 12 to 18, 1967.

Applications have been received for almost two coach loads, but there are still a few vacancies for the second coach. Cost, \$71.

Those still hesitating could contact A. H. Fergus, phone 29-7540 (Melb.).

THE LARGEST FAMILY IN THE WORLD

The family that started in 1866 with 25 lads — Dr. Thomas John Barnardo called them his "street urchins" — in a disused donkey stable in Hope Place, Stepney, has now increased to over 9,000 girls and boys. Since that memorable date just over 100 years ago, more than 169,000 children have been admitted. Dr. Barnardo was himself personally responsible for rescuing from want and distress over 60,000 children before he died in 1905 at the age of sixty.

Thomas Barnardo was born in 1845 in Dublin. Not far away the family's lucrative business of furriers was well established and stands to this day.

At 21, Barnardo volunteered for work with the China Inland Mission. To prepare for this post he was sent to the Whitechapel Hospital in the Mile End Road, right in the heart of the pest-ridden slums of the East End of London. He soon realised that his work lay, not in China, but right in this squalid area where children and adults, irrespective of age, lived and died in conditions in which "you would not house a dog."

With the voluntary support of thousands of fellow-helpers, the Dr. Barnardo Homes flourished. Today there are well over a

hundred branch homes, hospitals, schools, convalescent homes and hostels. In the United Kingdom children in care can be taken from babyhood and include spastics, invalids, chronically sick, educationally retarded, mentally sub-normal in hostels and approved schools, but the greater majority are normal healthy children.

The Barnardo Organisation receives children irrespective of race, color or creed under its Charter, "No destitute child ever refused admission." All children are brought up in the Protestant faith. There is an agreement with both Jewish and Roman Catholic churches to bring to their notice children of these faiths who need help. Barnardo's will, of course, receive them if no other arrangement can be made.

Dr. Barnardo did much to stimulate, encourage and effect the migration policy of the British Government. Barnardo girls and boys whom Barnardo thought would have greater opportunities away from Britain were offered the chance of migration. Under the Barnardo Scheme over 32,000 were first sent to Canada.

Migration to Australia began at a later date. The first party arrived in

1921, and the first girls in 1923. Since that date over 3,500 girls and boys have come to Australia under the Scheme, proving first class citizens in the ever-expanding Australian community.

In Australia the work in our Homes is mainly associated with normal children from broken homes, usually over three years of age. They all remain under the care and supervision of the Organisation up to the age of 21 years, or until restored to their own families or adopted.

Some of the children are orphans, but a greater number are from unhappy homes, cruelly ill-treated, neglected or abandoned. Many of the children, on admission, have personality problems which frequently occur in the sort of background which first brings them to the notice of Barnardo's. The stable influence of our Family Group Homes and professional and medical care soon works wonders.

In N.S.W. alone there are now some 10,000 children living away from their homes for a variety of reasons. The State cares for about half of this number, but the remainder look to the voluntary agencies.

In 1960, Barnardo's decided to open the Homes to Australian born children in need of love and affection which, in turn, brings security. There are now over 300 children in their care, the majority of whom are Australian born. Children are still continuing to arrive from England.

The time has come for us to extend the Child Caring Services if Youth is to be saved from the results of parents living in an affluent society. To extend these services Barnardo's invites everyone to provide a little for "The Largest Family in the World."

Requests for speakers and film should be made to The Manager, Dr. Barnardo's in Australia, 1 Jamison-st., Sydney, N.S.W. (Tel.: 29-1107 and 29-1841).



ANNUAL OFFERING,
OVERSEAS MISSIONS,



SUNDAY, JULY 2

REGGIE THOMAS

EVANGELISTIC TOUR, EASTERN STATES

Former Vice-President of the North American Christian Convention, and voted one of the ten outstanding young Americans of 1965, Reggie Thomas, and his Team, will commence an evangelistic tour, commencing June 7, in Brisbane, and concluding August 14, at Geelong, Victoria.

The Team comprises Mr. and Mrs. Thomas, their four sons and daughter, Jerry Taylor, song leader, and Paulette Pitman, secretary. Their Pacific tour includes Vietnam and Hawaii, where preaching appointments have been arranged. In Vietnam, Reggie Thomas will be preaching to the American troops, among them being his brother, Lieut. Thomas.

Mr. Thomas, 38, comes to our Australian churches steeped in the evangelistic fervour of the Restoration Movement. He trained for the ministry at The Cincinnati Bible College, graduating in 1951 with his B.A.

He toured the nation as a full-time evangelist for four years. More than 100 campaigns were held, resulting in more than 4,000 souls won to Christ. In 1955, Mr. Thomas became minister of the Catlin Church of Christ, Illinois. He remained there for seven years, and although the population was only 950, more than 1,000 members were added to the congregation, and a new quarter of a million dollar building built and paid for; also a new 25,000 dollar parsonage built.

REGGIE THOMAS AUSTRALIAN ITINERARY

- Queensland—
June 7-21—Campaign, Annerley Church of Christ.
June 10-11—Youth Camp (State), Caloundra.
June 23—S.Q.C.C. Meeting at Ipswich.
June 24-July 9—Campaign at Margaret Street, Toowoomba.
- New South Wales—
July 10-26—Campaign at Wollongong.
July 24—N.S.W. Ministers' Session at Wollongong.
- Canberra—
July 28—Canberra Church of Christ.
- Victoria—
July 29-Aug. 13—Combined Churches' Campaign, Geelong, at Latrobe Terr. Church of Christ.
August 12—Victorian C.M.F., with Thomas Team, at Swanston Street Church of Christ.

Thomas Team will leave on August 14 for Vietnam.

Note: Above itinerary does not include numerous appointments for Team members during day, but will be announced at each campaign.

From Catlin, Mr. Thomas went to East Point Christian Church, Georgia. During five years at East Point, more than 1,171 were added to the congregation. In 1964, he served as President of the Southern Christian Convention, two terms as Chairman of the Board of Trustees at Atlanta Christian College, and is trustee of many institutions. He has served as lecturer on Personal Evangelism at Atlanta Christian College.

Mr. Thomas resigned his Atlanta ministry to undertake once again full-time evangelistic crusades. His efforts have resulted in hundreds of conversions, the latest figures being at Indianapolis, where 179 decided for Christ, with 109 baptisms.

The Thomas Team are raising their own funds in America for their Pacific tour, and will receive only accommodation and a thankoffering where campaigns are held on Australian soil. Mrs. Thomas is an accomplished musician, and the four sons share in gospel singing. Mrs. Thomas also is talented as a chalk artist, and will be addressing women's groups in each State. Jerry Taylor, 37, song leader, has five children, and comes originally from St. Petersburg, Florida, but is at present at Atlanta Bible College. Paulette Pitman is from Ozark Bible College.

News of the Churches

VISIT OF ABORIGINE LEADERS

(Hopeland, Qld.). A visit from David Hammer, Sonny Graham and Jim Ranger was enjoyed . . . S.S. pupils presented the Mother's Day programme . . . Several members journeyed to Brisbane for State Conference . . . Bill Flett, from Woolwich, spoke on May 21 . . . Young people journeyed to Roma for combined meeting . . . Ladies enjoyed a day with the Dalby ladies at Ducklo.

MINISTER GOES WEST

(Tootgarook, Vic.). The minister, Douglas Good, was in W.A. for regional meetings for C.O.B. . . . Recent speakers were F. M. Combridge (Social Service) and R. V. Longthorp (D.C.E.) . . . H. Finger has left to reside in S.A. . . . Mrs. Jean Sime (a pioneer member) has had a successful eye operation. R. J. Wilkie also recovering well after surgery.

CAR WASH FOR MISSION

(Croydon, Vic.). C.Y.F. washed cars of church members to raise money for hospital unit in New Guinea . . . A Good Companions' Club has been formed. Activities included a Mother and Daughter evening . . . The Explorers attended a weekend camp . . . The B.S. anniversary was held on April 30 and May 7 . . . C.W.F. held a musical evening at home of Mrs. Galletly . . . On May 13, ladies visited "Sunset" Rest Home, providing afternoon tea for patients and presenting flowers . . . Among the sick are Henry Cotton, Mrs. Robinson and Mrs. Elliott, sen.

MORE CONFESSIONS

(Malvern, Vic.). As a backlash of the Evangelistic Effort there have been four confessions this month. Greater interest is being shown by the young folk . . . Two basketball teams have been formed by the girls of the S.S., with average success . . . The C.M.F. have re-formed, with Eric Smith as pres. . . . On Mother's Day, the ladies conducted the evening service, with Mrs. Robottom, of Nth. Essendon, as speaker.

CAMP AT COWES

(Springvale, Vic.). 50 Y.P. were in camp at Cowes, May 5-7. Back for evening service, one youth made his decision. There was another on May 28 . . . C.W.F. and C.M.F. conducted successive Sunday night services. Mrs. R. V. Amos and Bob Deane were speakers . . . There was a baptismal service on May 28 . . . Men's work nights are keeping buildings and property in order . . . Good Companions' "cafe night" raised \$10 for New Guinea work party . . . On May 29, C.W.F. entertained 90 ladies at their 7th birthday . . . Mr. and Mrs. Allan Daff and Dorothy have been farewelled to Frankston.

52nd BIRTHDAY

(Maryborough, Vic.). Guests came from many places, including Ballarat and Dunolly, to help the Ladies' Aid celebrate its 52nd birthday. The Rev. Alan Mee, from the Mission to Seamen, was speaker. The hall was decorated by Mrs. Chamberlain. The cake, made by Mrs. S. Lunn, was decorated by Mrs. A. Kennedy. Items were given by the Church of Christ Choristers . . . The first of this year's United Services was held on May 14. The Methodist, Presbyterian and Congregational churches and the Salvation Army joined with us . . . The Evening Fellowship and Mission Band street stall raised \$105.

"MINI MARKET"

(Balwyn, Vic.). C.W.F. combined to raise extra funds for Social Services with a successful Mannequin Parade and "Mini Market" of articles useful in home and garden . . . A youth tea preceded thought-provoking Fact and Faith film, "Dust or Destiny," at evening service. An after-church combined District Youth Fellowship of nearly 200 enjoyed special items from the Brown Family Singers. . . . May's shoppers' service had Mr. Hughes, of Balwyn Baptist, as guest speaker . . . C.W.F. and E.F. are clothing a 14-year-old Aborigine girl . . . Several members of Kaniva church are now living in our district.

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Rick Galletly, Manager.

IMPACT AND ALAN WALKER

Six hundred teenagers were present at the IMPACT Programme conducted by the Churches of Christ Dept. of Christian Education, at Nicholas Hall, on May 13. The meeting titled "Morality for Moderns," combined pop music, live and recorded, discussions and an address from the Rev. Alan Walker, flown to Melbourne especially for the programme.

Alan Walker clearly stated for teenagers the case for chastity before marriage. He made five points in his case:

1. Chastity rests on the Christian belief that personality is sacred. Immorality is colossal selfishness. It means using another's life, another's body for self-gratification.

2. Chastity is the expression of loving, of loving deeply. If a boy only loves a girl casually, then to take her physically is immoral, it is an offence against true love. If he does love her deeply, enduringly, he will respect her too much to impose anxiety and guilt on her. Chastity is the expression of caring — of caring enough.

3. Personal freedom demands chastity. In 1965, 15,531 unmarried mothers in Australia lost their freedom through unchastity. Many thousands more young people were forced to marry before they were ready. Freedom in choosing a career, when to marry, when to have a family is a precious freedom. Sexual licence before marriage often means sacrificing these freedoms.

4. Unchastity means injuring a child who may be born. There is no certain way of preventing conception. It is no act of love to a child to deny it a stable home in which it should be born, to make it illegitimate.

5. Love is more than sex. Sex within marriage is one of God's wonderful gifts, expressing and strengthening love. Sexual fulfilment comes as part of the range and depth of love found in the permanent relationships of marriage and the home.

The IMPACT Programme, which is designed to give honest answers to some of the vexing questions facing teenagers in society is being used by many local groups as a study experience for their members.

On May 19, the same Programme was taken to Echuca, Vic., where about 100 young people from Echuca Church of Christ, and surrounding churches, braved the rain to see the programme. Entertainment was well catered for by the "Idlers Five," and a well informed and interesting talk was given by Neil Gilmore, from Brighton.

In both of these programmes the film, "From Generation to Generation," which is one of the best contemporary sex education films, was shown.

IMPACT is proving to be a very successful joint C.E.-C.Y.F. Programme.



Books for Information Inspiration and Pleasure —

THE JERUSALEM BIBLE

\$11.70 — Darton, Longman and Todd.

I had heard of efforts to produce the Jerusalem Bible when I was in England in 1960. At that time I was surprised to learn of the growing interest Roman Catholic scholars were showing in the Scriptures. I was told of a group of French priests who had undertaken the task of translating the Bible into French from the original languages. These priests had made Jerusalem the main centre for their work, and so the name "Jerusalem Bible" has been given to their volume.

In addition to the very fine translation of the Scriptures, introductory notes were written for each of the books of the Bible. Then a series of comments on various passages of Scripture were added as footnotes. The extensive range of the work undertaken in preparing these notes could not be given in detail for cost reasons, but a summary of such notes now appears in this volume.

The whole volume was produced in French, and was given such a good press report, and was of such value, that an English priest, Alexander Jones, who is well known in Australia, decided to produce an English edition.

Because it was not satisfactory to translate the Bible text into English from the French, it was decided to make a new translation from the original languages into English, but its notes, etc., are translated from the French.

The publishers of the Jerusalem Bible, while partly Catholic, are in the main Protestant.

Although some of the familiar passages may seem strange to ears that have become accustomed to the Authorised Version, nevertheless the Bible as a whole reads very well indeed.

What interests me, however, are the various notes on the great doctrines of the church. What would the writers have to say about "justification by faith"? Well, here we have R.C. scholars setting out in a clear style teachings that have been familiar to Protestants for years. Then the notes on "the kingdom of heaven," "the Holy Spirit," and many other themes are of value to any Bible scholar.

When the writers deal with the subject of church government, then we find a R.C. bias. Peter, and those who follow him, are given the first place in the church. The authoritarian note in church government is made evident. In the passage in Acts 6, where we have the record of the appointment of the Seven, in the accepted text it is made clear that the whole church had the right to make the selection of those who were to serve. The note on this passage claims that other authorities suggest that the Apostles made the

selection and appointment. However, those other authorities for such a variation are not given.

It is interesting to note the comment on Romans 6, where Paul writes of baptism in terms of a death and burial. No follower of the teachings of Alexander Campbell could make a better statement on this theme: "Baptism is not separated from faith but goes with it, and gives it outward expression by the operative symbolism of the baptismal ceremonial. For this reason Paul ascribes to faith and to baptism the same effects. The sinner is immersed in water . . . and thus buried with Christ."

Bible scholars, and the general reader, will find much in this volume to enjoy, provided they keep in mind that it has been produced for R.C. readers in the main. However, it is very clear that the scholars who produced this volume have drawn upon the results of the whole world of biblical scholarship: Roman Catholic and Protestant alike. —A. W. Stephenson.

MAN'S SEARCH FOR MEANING

By Viktor E. Frankl — 65 cents. Washington Square Press.

Often when a man is placed in a position of extreme vulnerability deeper meaning comes to him. Viktor Frankl, a Viennese psychiatrist and neurologist, suffered three grim years at Auschwitz, the infamous prison camp, and other less known but often equally iniquitous goals.

During this time in prison he had an opportunity to observe his fellow prisoners, and the way they reacted under the terrible conditions. They were a "captive audience," and from them he learned much about the way a person acts and reacts under pressure. They raised the question in his mind: Why do some men survive in conditions such as they endured? This became an important question, not only to prison life, but to the whole of human existence.

Frankl came to see that survival depended on a future goal that had meaning. This was the only reason in his assessment that many survived while others were destroyed under the terrible pressure. He saw the truth in Nietzsche's words, "He who has the 'why' to live for, can bear almost any 'how.'" Frankl's philosophy is not sheer escapism, because he says himself, "We refused to minimize or alleviate the camp's tortures by ignoring them or harbouring false illusions and entertaining artificial optimism."

Frankl's "search for meaning" breaks down the self-centredness of the neurotic and gives meaning where the main preoccupation is introspection. His approach is a healthy corrective to some psychological thinking that only looks to the past for meaning.

The sub-title of the book is called "A Study in Logotherapy," a word which is derived from the Greek "logos," which is translated "meaning." The therapy of meaning is the message of our Lord, and while this book is not written with any bias towards any particular historical religion, there can be no doubt that it confirms the truth about Christ, who is the logos.

The book is easy to read and does not require any previous background in psychology. The book clearly underlies the obvious truth about man — that if he is to survive he must have a sense of meaning which is even beyond himself. —Charles Dow.

TWO SONS — SAME FATHER

BY E. P. C. HOLLARD

A young Frenchman left Alsace-Lorraine in 1911 and headed for the island under the Southern Cross. His home village nestled among the mountains. The winters were cold, and the beauty of it all could not fill many empty stomachs. So he made the journey to Australia to find a place for himself.

His start in this country was heart-breaking. Little work offering around Adelaide, he purchased a bicycle and made for the north. He worked on scrub country, ultimately securing land for himself. There he built a humpy of bags and iron, brought his young wife, who cooked in the open, and together they cleared the land and built a better home. Three times the house changed, until they had erected a stone house, which possibly still stands. Jacob Guthleben found blessing through those years, and three times since has returned to his native France.

About five miles from his village in Alsace-Lorraine was the home of another man who was to write his name forever in the annals of music, medicine, theology and letters, named Albert Schweitzer. In this village Jacob Guthleben's brother built a tourist hotel, which has become prominent through the years. In this hotel Schweitzer would stay on those occasions when he visited his home from Africa.

During one of such visits Jacob was home, and the two sons of France, from the ends of the earth, met and talked. The picture shows a scene in the kitchen of the hotel as Dr. Schweitzer, Jacob and his own nephew and wife sat and talked.

Mr. Guthleben tells two little stories of the great missionary which indicate the character and outlook of the man. The Queen of Sweden was visiting the district, and was strolling in the garden talking with a great man. The assembled society ladies were filled with consternation when the pair moved to a gate into another part of the garden, and the Doctor moved through first without giving preference to the Queen.

Challenged by those who thought him boorish and rude, he simply said, "All people are the same to me." Maybe this showed, not his lack of courtesy to royalty and the highborn, but his concept of the human race, and that part of it to which he ministered in Africa.

Jacob tells that a big dinner was given at the hotel one night, and he was one of the guests. Custom required that as each course was completed plates were quickly removed and another one substituted. When the waitress came to change the plate, the Doctor smilingly said to her, "If you were on your own would you use a clean plate for each dish?" "No, Doctor," she replied, to which the old man said, "I don't want one either." Lack of pretension in the face of protocol was never far from the Schweitzer manner.

NEW FILM RELEASE

Of interest to all film-users, is news of the soon-release of "Signposts Aloft," latest "Fact and Faith" Film, produced by the Moody Institute of Science.

The film is described as "the most extensive project ever undertaken by Moody Institute of Science."

It is the thrilling story of instrument flight, and takes its viewers into the realm of a world-wide aviation flight.

In the film is seen the famous World War II U.S. bomber, "Lady Be Good," whose crew faced a desperate situation in relation to their dependence upon the aircraft's instruments.

The world famous US. astronaut, John Glenn, joins Dr. Irwin Moon at the Manned Space Flight Centre to discuss flight and the relevance of faith in an age of science.

The film is to be released early June by "Fact and Faith" Films, 4 Canning-st., Carlton, Vic., with offices in all capital cities; the sole distributors of the full range of well known Moody Sermons from Science.

WHY YOU SHOULD READ YOUR BROTHERHOOD JOURNAL — "THE CHRISTIAN"

- ★ is a Christian journal which puts Christ first . . .
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- ★ prints thought provoking articles . . .
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- ★ presents Biblical messages which challenge and inspire . . .
- ★ promotes brotherhood missionary enterprise at home and abroad . . .
- ★ supports every Federal and State Department . . .
- ★ offers an Open Forum to express the views of readers . . .
- ★ provides a window to display coming events . . .
- ★ tells the story of the churches and of the men and women who serve them . . .

THE AUSTRALIAN CHRISTIAN

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THE AUSTRALIAN CHRISTIAN

June 10

9

OPEN FORUM

FROM "STANDARD."

To the Editor,

As the editor of "Christian Standard" I receive "The Australian Christian" regularly, and read it with interest. Naturally I found a special interest in the "Open Forum" of May 13, with its two letters dealing with the "Standard Question."

We are delighted, of course, that brethren in New South Wales find Standard Lesson materials helpful and should wish to use them. This is the only basis on which these materials are offered — their own merit as being true to the Bible, useful in teaching it, and chosen by brethren who are free to make their own choices. Standard has never laid any claim to preferential treatment or official status.

John R. C. Wise closed his letter with a question as to whether it is "still the case" that the Standard Publishing House is "a staunch supporter of the Christian Churches (Disciples of Christ)." Standard Publishing is still in fact, a staunch supporter of what it has supported since the establishment of "Christian Standard" in 1866 — the "restoration of New Testament Christianity, its doctrines, its ordinances, and its fruits."

Any changes in relationships that have come in the ensuing 101 years have been introduced by others. We do not support negative or doubtful approaches to the Bible, and we do not support open membership.

Except for some minor inaccuracies (for example, Standard Publishing Foundation was chartered as a not-for-profit foundation by the State of Ohio), R. H. Hillier recounted facts as they relate to material ownership of buildings and machinery in our plant. But a ministry is not materially owned, and the preparation of Standard Lesson material is a ministry, conducted by writers and editors who are without exception active, faithful members of Christian churches. Our editors also enjoy the counsel of a publishing committee of fifteen ministers of Christian churches all over the country.

Australian churches might possibly find some advantage in using materials that do not "promote the educational programme of the International Convention of Christian Churches (Disciples of Christ)," as Mr. Hillier says. Bible-centred, rather than American-organisation-centred, study materials could possibly be more useful to brethren on the other side of the world.

I am a bit concerned about Mr. Hillier's statement that "Churches of Christ in Australia (and New Zealand) are affiliated in the World Convention with our American brethren designated 'Christian Churches (Disciples of Christ) in the U.S.A.'"; thus pointedly excluding Standard Publishing and all that might be related to it.

Here at Standard Publishing we have eagerly received and entertained brethren from Australia and New Zealand whom we met through the World Convention of Churches of Christ. Personally, I

was a participant in the programme of the World Convention at San Juan, and Mrs. Hayden and I, along with many other like-minded Americans, are looking forward to being at Adelaide in 1970. If, however, our Australian brethren really desire to limit their fellowship to a particular segment of the American brotherhood, we should not wish to embarrass them by coming.

It seems to me that it would be tragic for Churches of Christ in Australia to be limited and controlled, both in choice of literature, and in acknowledgment of Christian fellowship, by organisational partitions "made in the U.S.A." If you decide to do so, however, we shall respect your decision.

—Edwin, V. Hayden, U.S.A.

[Editor's Note: As a courtesy to the Editor of the "Christian Standard," the above letter is published in full.]

Mr. Hayden is a distinguished editor and writer, and we remember with gratitude his personal word of encouragement when we came to the Editor's desk. We can assure him of a brotherly welcome from Australian members when he shares with us in Adelaide at the World Convention in 1970. We do not, and should not, ask that a man belong to this or that party before we accept him as a brother in Christ.

The question we are facing in Australia is not whether we are more like one group than another. The fact is that we are prepared to have fellowship with all who are truly Christ's.

Mr. Hayden writes: "It seems to me that it would be tragic for Churches of Christ in Australia to be limited or

controlled, both in choice of literature and in acknowledgment of fellowship by organisational partitions 'made in the U.S.A.'"

To which we say a very fervent "Amen!" Therefore, we do not think it is a good thing for our church schools to use any lesson materials but those prepared for Australian Bible Schools, and written by men from our Australian brotherhood, and published by a committee responsible to all our churches.

If those lesson materials do not conform to the needs of the churches in content or format, there is provision through the Federal Board of Christian Education for necessary changes to be effected. The Federal Board of Christian Education represents all States, and each Director of Christian Education has a voice in the curriculum and the form of the lessons.

If some of our churches in Australia use Standard Lessons it will not make much, if any, economic difference to the Standard Publishing Co., but it could mean the difference between life and death for Australian Churches of Christ Graded Lessons.

We are not large enough to endure in competition with Standard, or with any other international publishing company. It would be good if we were left alone to set our own house in order and to find our own way for Christ and the church. We would welcome the goodwill and fellowship of our American brethren, but we do not want their competition.

There is no necessity for Mr. Hayden to affirm Standard's attitude to the Restoration Movement in the context of this discussion. We would not presume to think, say or pen any criticism, or to make any judgment of the American situation. It is simply not our business.

There is need, however, to remind the churches in Australia that this is not a question of each church considering materials from different publishing houses. It is really a question of brotherhood unity and a resolution to make necessary changes within our fellowship, rather than to break away from it.

It is surely reasonable to call upon all churches, and especially those leaders responsible for giving educational guidance to the churches, to support our own lesson materials which are "true to the Bible, useful in teaching it, and chosen by brethren who are free to make their own choices."

—Dr. A. C. Caldicott, Qld.

TIME FOR A CHANGE.

To the Editor,

I suggest one of the reasons our church numbers are down is that most non-churchgoers haven't sung since they left school, and when they do occasionally go to church with a friend they can't join in and only stand up and sit down when we do. This isn't helpful, especially in small church groups. Why do we have four hymns in an hour's service? This is one way of worship, but by no means everyone's way. We should not make ourselves exclusive.

I would like to see churches open for prayer and meditation every afternoon and evening, with a qualified minister available to those who come needing advice with problems, etc. On Sundays there could be three half-hour worship services, with church announcements, but no sermon and no night service (night-driving is a worry for many). There could be offering boxes for different church projects and activities in a suitable place at all times, an occasional very simple baptismal service for those who feel the need to be baptized. This way also, our ministers would have more time to use their talents where they see the need. Do other readers share these views?

—Mrs. Betty Arnott, Vic.

"STANDARD" QUESTION.

To the Editor,

R. H. Hillier, Chairman, Federal Board of Christian Education, takes great pains to air the background of the Standard Publishing Company. He seems to have forgotten that our own Austral Printing and Publishing Company is a private concern. Even as Austral has published our "Australian Christian" over the years, and other publications, so has the Standard Publishing Company published the "Christian Standard," our oldest American brotherhood journal, founded by Isaac Errett, and first printed in 1866, and still proudly propagating the plea of the Restoration Movement.

What nonsense to say Standard doesn't report to the International Convention! Does Austral report to Federal Conference?

Our Queensland Conference recently discussed the problem of many of our churches using other lesson materials — not Standard, but materials far removed from our plea. N.S.W. Conference should be given credit for sticking wholeheartedly to the materials of our own brethren.

Anyone can visit Standard, as many of us have. It is a thrilling experience to pass the many desks of office workers with their Bibles open before them, and to know that these people are heart and soul with us in the Restoration Movement. We at Margaret Street, use Austral Lessons — I have never been in a church where any others have been used, but in all fairness don't disparage a firm such as Standard.

—Dr. A. C. Caldicott, Qld.

[Editor's Note: The Austral Ptg. and Publ. Co. does not publish Churches of Christ Graded Lessons, as they are now called. They are published by the Federal Board of Christian Education. The Federal Board is appointed by Federal Conference, reports regularly to that

COMMITMENT IN N.Z.

To the Editor,

Here in N.Z. we have been one of the parties taking part in an Act of Commitment to find God's will in the matter of Union. For many years we have shared our beliefs with the Congregational, Methodist and Presbyterian churches. Our N.Z. Conference agreed that we should take part in this Act of Commitment, which is not union, but commitment under the Holy Spirit to seek a basis of union within the will of God. This took place a week or so ago.

The service was an occasion of nationwide importance, attended by representatives of all congregations, and included the Governor General and Lady Fergusson, and the Prime Minister. It was televised throughout the Dominion.

The Archbishop of Melbourne had been invited to address the assembled con-

ference, and is wholly answerable to that Conference.

The Austral Ptg. and Publ. Co. does not publish the "Australian Christian." The "Christian" is published by "The Australian Christian" Board of Management. The Board is appointed by Federal Conference, reports to that Conference, and is wholly answerable to that Conference.

The Austral Company simply acts as printer for these two Boards.

There was no need for Dr. Caldicott to defend the Christian witness of any of the executives or employees of the Standard Publishing Company. Neither of the letters in the "A.C." of May 13 disparaged anybody. We accepted them for publication to correct what they alleged to be a misleading statement in the news pages.]

gregation. He began by bringing greetings from the churches of Australia — Anglican, Methodist, Congregational, Presbyterian — but no greeting from the Churches of Christ, and I was stunned. It was a most notable omission, and I wondered why. Surely you do wish us well as we seek God's will?

—Mrs. B. Benjamin, N.Z.

HERE FROM INDIA

(Melb.). Mr. and Mrs. Daryl Cartmel, and their three children, are staying at Ludbrook House. They are teaching at the Christian Missionary Alliance Seminary at Yeotmal, about 90 miles from the city of Nagpur in Central India. The Cartmels will be in Melbourne until the first week in July and will leave for the U.S.A., from Sydney, about July 17. Mr. Cartmel is a graduate of the Federal College of the Bible, Glen Iris.

THANKS FROM TASMANIA

BUSHFIRE RELIEF.

To the Churches,

On behalf of the Tasmanian District Conference, and especially those affected by the bush fires, I would like to thank all those brethren and sisters in all of the States who have contributed to the Social Service Appeal. The total amount contributed is evidence of deep concern and Christian love. Many have shared in giving of talent and time. All State Social Service Committees should be

recognised for the part they have played, and in particular W. T. Atkin (Vic.-Tas.) who organised the appeal, and L. G. Cooke (Collins-st., minister) who has led the Tasmanian Committee in administration of the relief.

In addition to the Appeal, help has been given to assist in rehabilitation, by working bees, by W. Fielder, who came from Victoria, and by many acts of kindness. Thank you to all who have taken part.

—Collin J. Orr, Pres., Tas. Dist. Conf.

LETTERS FROM TERTIUS . . .

PRAYER CAN BE SINFUL

To the Editor,

One of the Week of Prayer services was at St. Chad's over the road. So I went, feeling self-righteous because it was 6.30 a.m. and I deliberately missed my morning cup of tea! The service didn't do me any good at all. A character in a gown spoilt it by saying, right at the commencement, "To pray is not always a Christian thing!" I sat with my chagrin, largely ignoring the rest of the service, waiting to get home to my concordance so that I could prove that he was wrong.

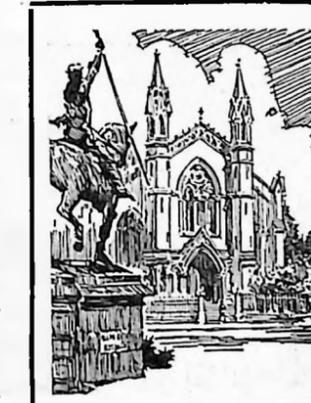
My concordance let me down. It pointed to Bible passages that talked of "praying amiss to consume it on our own lusts," of a man who "prayed with himself" and prayed all wrong, of men who loved to pray so that everyone would think how devout they were, and a whole lot of others who sinned by praying.

I had always thought that to shut the eyes and bend the knees or to bow the head and talk to God was automatically a Christian thing. Although I had heard the story of a woman who wrote to a minister and informed him that she was praying for his death, and that she had been successful in four other cases.

I began to make a list of sinful praying: Praying for missionaries as a substitute for giving a whacking great donation; praying for the church, and staying home on Sunday nights; praying for peace while hating the other side; praying for the sick and leaving the minister to be the only one to visit them; praying for . . . I was too ashamed to write any more.

I can pray sincerely for your work. I paid my subscription the other day.

TERTIUS.



Swanston Street Church

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

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

11 a.m.—WORSHIP - COMMUNION - PREACHING.

Present Series: "IMMORTAL STORIES."

(The Parables of Our Lord).

7 p.m.—PROPHETS ON MAIN STREET.

June 11—"SWALLOWING JONAH" (Jonah).

June 18—"THREE THINGS GOD WANTS" (Micah).

— and as Printed Leaflet.

OLD. C.W.F. CONFERENCE.

"The Living Word," theme of general State Conference, found a particular adaptation in the "Living Words" of Women's Day, not that the ladies were unduly vocal—both morning and afternoon sessions finished well within scheduled time. Over 200 women, representing 30 metropolitan and country groups, shared a day of fellowship, devotion, report and conference discussion experience.

Hymns selected and items given all reflected something of the "Living Words" theme, preparing receptive minds for the address delivered by Mrs. Armstrong, wife of the minister at Ann St.

Introducing her subject, Mrs. Armstrong directed attention to the fact that the Christian heritage down through the centuries has been in "Living Words," even to us today who are, in our turn, "living words" to those about us—a testimony to the measure of Christ within, which finds expression in Friendship, Service and Love.

Her concluding challenge was directed to C.W.F. itself, that its aims and purposes might find fulfilment in the lives of members truly determined to be faithful "Living Words."

Perhaps we could have found no more eloquent tribute to the truth that the sincere Christian is indeed a "living word," than the serene manner and bearing of our President, Mrs. Cassie Baker, whose recent tragic bereavement filled so many hearts with loving sympathy. There are few who have not, at some time, heard or read Paul's directive, "Don't grieve as those who have no hope," but it is quite inspiring to see this being "lived out."

The greeting from General Conf. Pres., H. K. Burkhead, and his prayer of dedication of newly-appointed officers, were included in the morning's inspirational and devotional session. Mrs. Baker, who for some months has filled her office in an "acting" capacity, on her appointment, received the President's Bible from Mrs. Plint, whose ill-health compelled her to withdraw from office last year. Mrs. Potter is secretary, and Mrs. Cobine is treasurer. These ladies, and others appointed to various leadership positions within C.W.F. in Qld., were introduced to Conference prior to the dedicatory prayer.

Luncheon arrangements now present no catering problems—the "cut lunch" has proved a most acceptable solution

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OUT-BACK OUT-REACH

If the active members of our Queensland churches were spread evenly across the State, each would have 200 square miles to himself!

This gives some idea of the problem presented by our vast distances. Some of our members are as far from Brisbane, as the crow flies, as if they were in Adelaide or Launceston!

No wonder we face a magnified problem of isolated brethren far removed from any of the churches of our brotherhood.

BY A. McK. SURTEES. Home Missions Director, Qld.

We are trying, however inadequately, to meet this problem in a number of ways:

1. All churches have been asked for names and (if possible) addresses of those removed into isolation. Where addresses are unknown, we try to locate those concerned through a search of electoral records and by inquiries at post offices and police stations.

2. To all known isolated folk, a newsy paper of facts and devotional items will shortly be sent as a monthly means of contact. Already, a news-sheet, called "The Northern Christian," prepared by Barry Reid (minister, Townsville) goes

and leaves every lady free to share and enjoy conference to the fullest extent.

The afternoon Business Session was streamlined down to the essential but interesting matters, and ensured conclusion in good time for those whose attendance had involved a long-distance trip. Reports were taken as read—printed copies of superintendents' reports appeared in the "Echo," and duplicated copies of local fellowship reports were incorporated in the day's programme cover.

The only comments made on these were provoked by some special circumstance, or by a query from the President as she selected items of special or unusual interest. The present system of raising finance, and its disbursement, reviewed. After discussion there was a vote of satisfaction with the present system, by which a budget allocation from each Fellowship is supplemented

to all isolated contacts in the Far North.

3. Women in far-distant places are kept in touch by correspondence through Mrs. Hubbard, Correspondence Supt. of the Women's Conference. Other willing persons are also writing, and the Gympie C.W.F. recently sent "cheerio packs" to 13 different women.

4. My wife and I travelled 4,000 miles on a trip last year to make contact with lonely brethren. Further contact will be made this month.

5. Where members in a town are willing to set up the Lord's Table, we supply free, a communion tray (made by Mr. Wyeth, carpenter, in the Mackay church), and communion glasses.

All this is little enough to try to meet so great a problem. But there are real dividends. By writing to known families in Mt. Isa (1,200 miles from Brisbane by the shortest route, and 500 miles from the nearest church at Charters Towers), a cause was started there in 1964 that has since continued.

Several weeks ago, two families known to be in Charleville (480 miles west of Brisbane) were put in touch with each other by the committee, and now meet alternately in their homes for the Lord's Supper.

Yes, it's a challenging problem, but is proving a fruitful venture!

by means of special appeals and the fund-raising efforts of various departmental superintendents. The treasurer's books recorded the receipt of over \$3,100 during 1966, of which \$1,000 was contributed through budget allocations.

A most comprehensive vote of thanks expressed by Mrs. Chapman covered the full scope of service which women had rendered in the performance of their special conference assignments. Mention was made of some who, now moving out of office, had made a fine contribution over past years. These included Mrs. Haigh and Mrs. Smith who, while not dissociated from active work, are filling less responsible offices. Special tribute was paid the President's gracious and capable handling of the day's programme, which found so many at its conclusion with a desire to sing, with much fervour, "Praise God from Whom all Blessings Flow."—Cora Connell (news reporter).

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WOMEN OF THE WEST

(W.A.). For the May meeting, the Pres., Mrs. F. Newcombe (South Perth) used the motto she has chosen for this year: "That I may know him and the power of his resurrection" (Phil. 3:10). Mrs. C. R. Johnstone, was soloist. Mrs. W. Robartson is Pres.-Elect.

Mrs. Newcombe announced the Executive's decision to confer the honor of Executive Life Membership upon Mrs. T. Smillie, for her consistent service over a period of 30 years. On a State level, Mrs. Smillie served as a Vice-Pres., Pres., Supt. of Home Missions and Prayer Committees, a representative of the Isolated Comm., and for nine years a member of the Bethesda Board of Management. On a Federal level, she was a member of the Federal Aborigine Board, and twice a member of the Women's Federal Conference Executive when it sat in W.A..

83 ladies were present, including Mrs. E. C. Smith, on holiday from Darwin.

Financial statement showed balance in hand, \$1,232.59.

Mrs. F. Newcombe presented aims for this Conference year. These were discussed and approved. The theme is "Outreach — A Year of New Horizons," and the programme is four-fold — to know and serve the Master through prayer and activity, in inspiration, and

in fellowship. To enable mothers with young children, and business women, to enjoy fellowship with other C.W.F. groups, and become more familiar with the work of Conference — a number of evening meetings will be included in the year's programme.

1967 Women's Auxiliary Conference "Impressions" were presented by Mrs. T. Morrison.

Reports.

Mrs. P. Armstrong, convener Christian Guest Home house committee, requested that cakes and gifts be brought into each Auxiliary meeting for sale on the gift table.

Mrs. Holloway reminded us all that in the Welfare Centre there is always a task for everyone. Food, warm clothing, beds and bedding, as well as women to cut out and sew garments, is their most urgent need.

Joondanna C.W.F., whose members reside at the Christian Guest Home, have made themselves responsible for making text cards for hospital visitors to include in their gift parcels.

Aborigine Prayer Requests: For continued good health of missionaries and the children under their care. For Keith Stevenson at the Norseman Christian Centre.—Dora Gordon, sec.

STUDYING UNITY

(Perth, W.A.). Four special meetings, preceded by tea, are being held to discuss church unity, based on the booklet, "Shall We Unite?" These are proving helpful in understanding the problems of unity. . . . Special speakers on Youth Sunday were D. Bridge and G. Povey. . . . Three basketball teams have entered the competitions. . . . Over 100 attended a slide evening by Mr. and Mrs. G. A. Ewers on their recent overseas tour.

SEMINAR FOR IMPROVEMENT

(Scarborough, W.A.). Informal discussion groups were held in May to consider ways of improving church activities. . . . A social evening was held as prelude to Family Week. Emphasis on home and family was theme of Mother's Day, C.W.F. taking part in service. One lady confessed Christ. . . . Richard Davey has left for National Service. Ruth and Colin Langley have transferred to Fremantle.

ALBANY IN ACTION

(W.A.). The work is on the move. The average morning attendance was 28 for Feb.-April quarter. May promises to be above this. Gospel services in the spacious lounge of Ivan Smith's home have had attendances as high as 28 and 33. Present facilities at Spencer Park School and for evening meetings will not cater for influx of holiday makers in vacation period. We need the provision of our projected "First Stage" of our building programme by the end of the year. A highlight of recent youth meetings was a guided devotional on "A Heavenly Experience," a hike up Mt. Clarence, and then a car journey by the aid of hidden clues to the venue for supper.

FROM EAST TO WEST

(Kalgoorlie, W.A.). Principal Williams and four students from the College of the Bible visited us on Mother's Day. Mr. Williams spoke in the morning, and Bill Thornton at night. . . . A Saturday planning luncheon was held to consider remodelling the front of the church. . . . Members meet in three different homes each week to discuss Bible study notes.

. . . Basketball awards were made to members of the three teams. The men reached the grand final, and the junior girls were in semi-final. . . . The minister, G. B. Carslake, visited several homes in Esperance. He and another member helped in building of Fairhaven Hostel.

SCIENTISTS WARNED

(Fargo, N.D.). A theologian has urged scientists to approach the use of DNA chemistry with a healthy dose of caution and reverence for human life.

DNA, short for deoxyribonucleic acid, is the molecule-gene that contains "the secret of life." Some scientists claim it offers man the key to perfecting the human race, to eliminating hereditary diseases, to changing man's characteristics permanently.

Dr. Roger L. Shinn, Professor of applied Christianity and Dean of instruction at Union Theological Seminary, New York, said, "What social planners can do with recalcitrant people is pretty small stuff compared with what geneticists may be able to do with the germ plasm that cannot shout back and rebel — or that if it does rebel, may do so in unexpected and fateful ways. Most geneticists do not need my warnings.

"If, as is often said, 99 out of 100 mutations are harmful, any humanly sensitive scientists will be cautious about genetic experimentation. In plant breeding we can take 99 failures and 9,900 indifferent results for the sake of one success. But with people we cannot create many monsters for the sake of a few supermen. We cannot even create a few monsters for the sake of many supermen.

"Nothing I have said argues for a prohibition of scientific effort. No biologists that I know anything about intend to engage in indiscriminate experimentation just to see what happens."—E.P.S.

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METHODS OF EVANGELISTIC APPEAL

Recent meetings of the N.S.W. Ministers' Fraternal have suggested that greater attention be given to our methods of communicating the gospel and our historic and traditional ways of appealing for response to the message of Christ. There is presently discussion in Sydney on the effectiveness, or otherwise, of so-called "Child Evangelism" and its attendant dangers, and in view of recent questions that have also been raised by American Baptist leaders on "high pressure methods," and the related problem of how old a child must be in order to make a responsible decision for confession and baptism.

The whole matter of "Baptism" came up for consideration in the April 14 issue of "Christianity Today," in parallel articles by Lutheran Professor David Scaer, and Baptist theologian, Wayne Ward. Ward alludes to Alexander Campbell's influence on the doctrine of Christian Baptism, and its effect upon Kentucky Baptists of the 1830's. His chief concern, however, is that while the weight of scholarly N.T. interpretation, including Barth and Brunner, falls very heavily on the side of Believer's Baptism, a balanced view must always be taken of very young "believers" seeking baptism and responsible church membership.

N.S.W. Fraternal could acquaint themselves with these relevant contributions prior to further discussions.

LINK WITH PIONEERS

(Georgetown, N.S.W.). Mrs. Georgina Wright, whose father, Alexander Fraser, was one of the pioneers of the Restoration cause in Newcastle, died recently. . . . W. D. Howard was speaker at 27th anniversary services. Cardiff Salvation Army provided a musical programme on Saturday evening. . . . There have been two decisions and four re-consecrations in recent weeks. . . . Andrea Collins and Josephine Clancy, of Qld., have been vacationing in Georgetown from the Singleton Bible Training College (A.I.M.).

THINGS TO COME

JUNE: NEW SOUTH WALES
17-24—Operation Enmore — Men's Work Committee "Painting Project," Sat., 8.30 a.m.—4 p.m. Week Nights, 6 p.m.—9.30 p.m.
19-26—Second "Lay" Institute of Evangelism — Studies in Personal Evangelism — Lindfield.
30—July 2—Counselling Training Camp — Preparation for CRUSADE '67. Conducted by Youth Crusade Committee.

JUNE VICTORIA
13—Young Adults: Leaders' Seminar (Dept. of Christian Education).
23-25—Good Companions: Junior Leaders' Camp.
30—Explorers: Deadline for Knowledge Project.

JULY
2—Annual Offering, Overseas Mission Dept.
5—H.M. and Evangelism — Prayer Rallies.

JUNE: SOUTH AUSTRALIA
4—Stewardship Campaign at Mt. Gambier with K. D. Horne.
11—Ascot Park Launching of Planned Evangelism Campaign.
16-18—Church Life Conference at Koongarra Park with K. D. Horne.
23-25—West Coast Conf. at Ungarra. Seminar on Evangelism.

WORLD CONVENTION ADELAIDE — 1970

C. H. J. WRIGHT FOR CANBERRA

C. H. J. Wright, minister of the Brighton Gardens Church in S.A., has notified the Canberra Church of his acceptance of the call made to him to the Canberra ministry by the Canberra Church in consultation with the Federal Executive. Mr. Wright will commence his ministry at the beginning of December, 1968. He will replace G. R. Stirling, who is to take up a position as Vice-Principal of the College of the Bible, Glen Iris. Mr. Wright is a graduate of Glen Iris, having entered College from the church at Bowral in N.S.W. He has had ministries at Perth, North Essendon (Vic.), Albion (Q.), Launceston (Tas.), and Unley and Brighton Gardens in South Australia.

FEDERAL BOARD IN S.A.

(Adelaide). V. C. Stafford, Dr. G. Whiting, and Miss M. Deane, were in Adelaide for the Youth Workers' Conference, sponsored by the S.A. Dept. of Christian Education. Hawthorn church's splendid facilities made an ideal setting for the Conference. The S.A. Dept. records its appreciation of the visit of the Federal Board staff, and their leadership in the Conference Sessions. K. D. Horne chaired the programme, and arrangements were made by Miss Dawn Chivell, of D.C.E.

"TRIP TO PERTH"

(Asquith, N.S.W.). The Y.P.C.E. held a "Trip to Perth" slide night, when four delegates told of their experiences at the National C.Y.F. Convention. An offering of \$20 was made towards a hall stage. . . . The Conf. Pres., P. H. Morton, was guest speaker on May 7. At night the Y.P. choir sang. . . . At a street stall the ladies raised \$55 for kitchen equipment. . . . A B.S. teachers' dedication service was held on May 14. At night one young lady made her decision. . . . Lee Dunmall has been welcomed into fellowship. . . . Young people helped in the Forget-Me-Not door knock for crippled children. . . . Sympathy was expressed to Mrs. Garstang and family at the loss of her brother.

DECISIONS AT CRUSADE

(Harlaxton, Qld.). E. T. Hart conducted Crusade meetings, using the theme, "It Is No Secret What God Can Do." Some travelled many miles to share, and to renew fellowship with Mr. Hart. Seven accepted Christ as Saviour. The combined Christian Men's Society was addressed by E. T. Hart. The Society commenced in 1949 during Mr. Hart's ministry. . . . The B.S. shared in combined Teachers' Training Classes at Margaret-st. . . . B.S. scholars and Mr. Hart provided programme for 140 at Mother's Day tea. . . . K. McNaughtan was a recent speaker. . . . Four new members were added to the Intermediate group of successful C.E. Society. . . . The church is saddened by the death of S.S. scholar, four-year-old Susan Pearce, run over while crossing the street.

TEA FOR MOTHERS

(Ma Ma Creek, Qld.). V. G. Boettcher showed slides at a Mother's Day tea prior to special service. Bouquets were presented to the oldest mother, and mother with youngest baby. . . . H. Rosenberg is recovering after surgery at Toowoomba.

ABORIGINES FEATURED

(Epping, N.S.W.). Mrs. Doris Hammer told the midweek meeting of the Aborigines work. . . . C.W.F. took part in the special Mother's Day service. Guest speaker was Miss Poldi Storfer, of the European Christian Mission.

Mr. and Mrs. JENNER FAREWELLED

(Mackay, Qld.). A function was held to farewell our minister and his wife (Mr. and Mrs. Kev. Jenner), on June 2. The Jenners are soon to take up their ministry with the Gladstone church. . . . The church is conducting a Forward in Faith Giving Programme, led by H.M. Organizer, A. McK. Surtees. . . . Recent speakers have included John Sheriff, of the Qld. Temperance League, and Ron Sansome, minister of Rockhampton church. . . . Our minister, K. Jenner, has been assisting Temperance League Regional Officer, Barry Nowitzke, in a series of after-school Happy Hours.

MANSE SOLD

(Dalby, Qld.). The old manse has been sold and the architect is drawing up plans for a new manse on the new church block. A. Weedon has accepted an invitation to serve another term of three years from next January. . . . A delegation attended the mission conducted by E. T. Hart at Harlaxton. . . . The church was visited by R. Veal and H. Waghmode of India.

PLANNED GIVING

(Warrnambool, Vic.). Every phase of the Planned Giving Campaign, including the church dinner, was well received under the direction of Allan Avery. The wholehearted co-operation was borne out by a liberal response to the canvass. . . . A team of four from Youth for Christ assisted at the worship service on May 28. . . . Both groups of the W.C.F. have decided to continue with their financial efforts as part of their monthly meetings.

EVERY FAMILY HELPED

(Harvey, W.A.). One young person from each church family helped conduct gospel service, with 60 attending. . . . Women of the church entertained other churches and parents of S.S. scholars at their "at home." Mrs. Ladbroke was guest speaker and showed slides of Rhodesia. . . . Church enjoyed visit of Principal Williams and four students from Glen Iris, and were interested to hear of the work of the College.

ROTARY YOUTH AWARDS

(Qld.). Four young people were selected by their communities' Rotary Club to share in the R.Y.L.A. Week. R.Y.L.A. is Rotary Youth Leadership Award, and provides a unique opportunity to engage in a social and study programme with youth from differing walks of life and variety of youth activities. . . . Lyn Miller (Annerley), Glenda McAllister (Zillmere), Elaine Thrupp (Roma), and Trevor Monson (Kedron), were the nominees for the Qld. C.Y.F. . . . A three-day Leadership Seminar was conducted at the Y.M.C.A.'s Camp Warrawee, during which many facets of youth work were discussed and evaluated.

H.M. DIRECTOR IN FAR NORTH

(Qld.). Home Mission Director, Alex Surtees, has returned from the Far North and North-West of the State. While visiting Mt. Isa and Charters Towers, he shared with the churches and conducted services. Isolated members were contacted. . . . The Director now becomes the Manager of the Book Depot at the Brotherhood Centre. The Dept. of Christian Educ. has decided to withdraw from the activities of the Bookroom. Conference approved the decision of the H.M. Dept. to conduct the Bookroom.

STUDENT INVOLVED IN SERIOUS ACCIDENT

(Qld.). Louis Van-Laar, a student at Kenmore College, student-minister at Hawthorne, fell from his motor cycle and suffered a broken leg which will confine him in hospital for several months. He is in the Princess Alexandra Hospital and prayers are sought for his complete recovery.

DIRECTOR AT MARYBOROUGH

(Qld.). On May 28, A. C. Male, Director of Christian Educ., spoke at the "Fairhaven" Aged People's Home, and at Maryborough church. En route to Brisbane, he spoke at night at Kingaroy and attended an after-church gathering. John Watson, C.Y.F. Pres., at Ann-st., accompanied the Director.

OFFERING FOR YOUTH AND CHRISTIAN EDUCATION

(Qld.). The theme for the Department's offering this year is "A Day's Wages for the Master Workman of the Race." Offerings can be sent to the office at 426 Ann-st., or to the treasurer, Jack Donaldson, 19 Gardenvale-st., Holland Park, Brisbane.

TO CLOTHE AN ABORIGINE

(Hornsby, N.S.W.). The C.W.F. conducted a Progressive Dinner to assist in clothing an Aborigine boy in W.A. \$37 was raised. . . . The annual meeting, on May 24, elected R. F. Bartholomew and L. Riggall, as elders. J. V. Ellerby is secretary. . . . The 61st anniversary of the church, on May 28, had F. Ewers, of Burwood, as guest preacher. The minister, D. A. Schofield, was evening preacher. Soloists were Mrs. Inglis and A. Currie. The Brigades shared in evening service as their monthly church parade.

SOUTH-EASTERN DISTRICT WOMEN'S CONFERENCE

(S.A.). The 7th Annual S.E. District Women's Conference at Naracoorte, on May 3, was progressive and stimulating. The Project Thanksgiving for the Social Services Hospital Chaplaincy Fund was \$557, a record.

Devotions were led by Mesdames G. L. Brown (the President) and L. Davie. Mrs. E. L. Milne presented the obituary report and prayer, which included the names of Mrs. Duffield and Mrs. L. Fisher, sen.

The 73 ladies represented the churches at Keith, Mundalla, Wampony, Bordertown, Naracoorte, Tarpeena and Mt. Gambier. "Fairhaven," the Aboriginal Girls' Hostel at Esperance, W.A., was the unanimous choice for Conference

CHATSWOOD IS 53

(N.S.W.). Former members returned to share in 53rd church anniversary. Canon Arrowsmith was guest speaker, morning and evening, with choir assisting. Afternoon musical programme was led by Crow's Nest Salvation Army Band, assisted by soloists Lorraine Hensby and Wendy Taylor. Buffet tea served by ladies. . . . Morning service on May 28, conducted by minister, C. G. Taylor, was broadcast by Station 2CH. At night, a young man committed his life to Christ.

ARCHAEOLOGICAL EXHIBITION

(Gardiner, Vic.). An archaeological exhibition was held from May 7-14. There were illustrated lectures each evening. Scholars from local Sunday Schools, and groups of children from local State and R.C. schools, viewed the exhibition. The lecturers were Messrs. K. Macnaughtan, Ashley and C. Wilson. Mr. Macnaughtan spoke also on Sunday. . . . H. J. Squires, after some years of blindness and several months of recent suffering, died in the Heidelberg Repatriation Hospital on May 11. . . . R. O. Minter is in Alfred Hospital after a serious heart attack.

LOSS OF MEMBERS

(Goolwa, S.A.). Aged member, Geo. Williams, is to enter the Home at Magill. Mr. and Mrs. W. R. Bowey and family have moved to Milang and Port Sturt. Mrs. Tuckwell is home from hospital following accident. . . . Mrs. E. V. Lawton, S.A., and World C.W.F. President, was speaker at W.C.F. . . . Mr. Paddick gave a temperance message to church. . . . H. E. Greenwood is minister.

SUPPORT FOR GOOD CAUSES

(Forestville, S.A.). Chaplain J. Baker spoke of hospital work at the annual Dorcas meeting. Ladies helped at Everard Park Christian Rest Homes "at home," when approx. \$300 was raised. . . . Miss E. Taylor told C.W.F. annual meeting of her visit to Norseman. Mrs. Schultz led a Bible study. . . . Offering for D.C.E. was \$136. . . . Y.P. have entered table tennis and several basketball teams in Churches of Christ competition. Younger set held salmagundi night. C.Y.F. raised \$36 at Rosella dinner for B. and F. B. S.

Project, 1967-68. A motion was passed stipulating that in the future each State Conf. Dept. will benefit in turn from the S.E. Conf. Projects.

Aboriginal Arts and Crafts were displayed around the poem "Integration—Yes!" by Aboriginal poetess, Kath. Walker. Mrs. Treagus, an English migrant eight years in Australia, spoke on "Aborigines: their cultural background and situation today." She stirred the conscience and quickened the interest of all.

Conference closed with the introduction of the 1967-68 President, Mrs. T. Mason, of Mt. Gambier. Other inducted officers were Mrs. E. Buckley, Mrs. A. Leane, Mrs. Crafter, Mrs. L. Taylor and Mrs. B. Wills.

CHALLENGE FOR SERVICE

(Fremantle, W.A.). The challenge to train for service was impressively presented by Principal Williams, and four C.O.B. students, at a rally on May 19, and by K. J. Clinton on May 21. At the conclusion of Mr. Clinton's address two young ladies re-dedicated their lives and a brother and sister confessed their faith in Christ. . . . A young lady was baptized on 28th. Another young lady also made her decision. Heartened by these responses to the gospel, the church is preparing for the mission with J. K. Bond in October. . . . In May, the Boys' Brigade shared in the inauguration of the Company at Bridgetown.

\$1,200 FOR MISSION BOAT

(Ivanhoe-Briar Hill, Vic.). Intensive effort at Ivanhoe and Briar Hill raised \$1,200 for 17 ft. 6 ins. aluminium Mission boat for Banmatmat, New Hebrides. Fund raising projects included lamington night, when Y.P. made 160 doz. lamingtons; cricket match against Fairfield church; theatre nights, and sale of newspapers, soft drinks, apples, etc. . . . On May 28, R. S. A. McLean, Aust. Sec. for Overseas Missions, commended church for its work and screened films featuring locality where boat will be used. . . . At men's tea, Harry Hopman recounted his experiences as Australia's Davis Cup coach. . . . Campaigns of Outreach and Development currently being held at Ivanhoe and Briar Hill.

BAPTISM AT DUNOLLY

(Vic.). The church rejoiced at the baptism of a young lady (C.Y.F. sec. and S.S. teacher), by R. Pfelifer, on May 7, following her decision at Y.F.C. Crusade. . . . Annual business meeting elected F. A. Robertson, sec.; M. R. White, treas. Appreciation was extended to retiring officers, Mrs. A. Cole and R. Scott. . . . During the year there were four baptisms, two weddings and two funerals. Five new members were welcomed. . . . C.W.F. conducted service on Mother's day. Many women personally invited. Mrs. F. Robertson spoke on "The Challenge of Motherhood." . . . Guest speaker at youth service on 21st was W. F. White (Chelt.). Artists included Frank and Adrian Clark, guitarists. Mr. White also led discussion, "Why must we suffer?", during C.Y.F. after-church fellowship hour.

ECUMENICAL ENCOUNTER

(S.A.). Led by Dr. K. R. Bowes, M.A., S.T.M., Ph.D., the Maylands church sponsored meetings with the theme, "Unity Is Part of the Gospel." May 14-21. Many aspects of Christian Unity were discussed. Special reference was made to the position of Churches of Christ in future discussions with the Uniting Church of Australia.

Dr. Bowes addressed himself to members of the Maylands Church of Christ in the local situation, then to the brotherhood as a whole in S.A., and finally to the denominations of the district. On the Friday, a buffet tea was provided for 90 young people by ladies of the church.

Questions were solicited through a question box which was in the porch of the chapel for several weeks prior to the week of encounter, through a panel each night, and from the audience at the close of each weeknight address. Several hundreds of people attended and the interest was widespread.

As the week progressed it became obvious that some of the barriers to Unity were being overcome and new insights gained. One visiting minister from another denomination declared that the week had proved to be one of the most significant, in that through the visit and addresses of Dr. Bowes, the community had become enlightened and his own doubts and suspicions about the Churches of Christ had been completely removed.

A young person from our own congregation said that "we young people are just ordinary individuals thinking our way through, and when such a man as

Dr. Bowes, with all his ability comes and says the same things as we think, we are encouraged to go on and we are assured that we are on the right track in our thinking."

Another older member of the church said that previously he had doubts about Christian Unity, but now realised that his doubts were unfounded, and he wants to push ahead with Unity. Another said that he previously thought that Christian Unity meant compromise, but after hearing the week's addresses he realised how wrong he had been in his judgment. One of the oldest members of the congregation further said that "this was the greatest thing that had happened at Maylands in his experience."

The questions submitted proved beyond doubt that people are interested and anxious about the vital matter of Unity, that as a brotherhood we have a lot to contribute to Unity, and at the same time there are many matters which must be cleared up in the minds of our people.

Dr. Bowes was clear, forthright and most convincing in his declarations through his sermons. The church was thrilled to hear his clear cut answers to the many difficult questions, by his obvious sincerity and passion for a united witness, and by his insistence that in all unity discussions the emphasis must be on the "given truth" rather than tradition or compromise. It can be said most definitely that the church at Maylands, as well as the church in the district has benefited by facing up to facts through this Ecumenical Encounter. —Jas. W. Lewis.

FOOTBALLERS AT CHURCH

(Unley, S.A.). Our second Unconventional Service was led by John Halbert, the captain of Sturt Football Club (last year's premiers), assisted by three other Sturt Club players, who told us of the influence of Christ upon their lives. John Halbert grew up in the Unley church and is well liked and respected by all who come under his influence. He is now teaching in our S.S. The C.Y.F. arranged an after-church fellowship hour and served tea and biscuits at conclusion.

On Mother's Day, Mrs. E. V. Lawton gave a vital message for the church. Recent speakers were Ernest Paddick, Youth Work Organiser for Temp. Alliance of S.A., and C. E. Watson, Director of I.T.M. Mrs. W. B. Wharton (wife of our church treasurer) has been appointed Pres. of the Women's Christian Temperance Union, S.A.

SPEECH and DRAMA

THEORY EXAMINATION QUESTIONS SET BY MAIL, and Corrected. Help Given with Sample Answers.

Sister D. Goodin, A.T.C.L., L.T.C.L., F.T.C.L., "The Den," 43 Windsor-ave., McKinnon, Vic.

BORDER GOLDEN WEDDING

(Bordertown, S.A.). Mr. and Mrs. J. Macdonald celebrated their golden wedding anniversary. Two carloads of College students and lecturers stopped for tea on their way to W.A. Junior campers and leaders were in camp at Hall's Gap. Camp studies were led by Don Oakes and Graham Lawrie. I. J. Chivell and Colin Smith, representing Comm. for Christian Union, paid a visit on May 21. Representatives came to an after-meeting from Anglican and Methodist churches for a question and answer session. Dr. Richard Williams visited the church to speak and show slides of work in India to S.S. Mrs. Williams met with the C.W.F. Missionary Group at their monthly meeting. Mrs. Lloyd Brown is home again after a long illness. The minister is D. A. Oakes.

BETHANY CHILDREN'S HOME

is looking for a Christian Young Lady to assist with domestic duties and care of 15 boys.

For further details apply to Mrs. R. Morfiew, 18 Lowelly-rd., Lindsfarne, Hobart, Tas.

RECORD B.S. ATTENDANCE

(Windsor Gardens, S.A.). Record B.S. attendance of 209 was achieved. A B.S. camp was held at Balaklava during May. Miss Dawn Chivell showed slides and told of her trip to India, at a church tea. A senior lad from the B.S. made his decision recently. Recent speakers have been Messrs. Riches, (Conf. Pres.), Horne, Pearce, Adams, Lockwood, Lindsay and Archbold. Senior and Junior boys' basketball teams are playing. Recently many young married couples have moved into the area.

HOME AND FAMILY

(Glenelg, S.A.). Home and Family observances have attracted splendid community interest. Member of Parliament and Mayor attended services. 250 attended a Family Festival on Saturday night. Sunday morning services had 180 present and there were 172 at night. Mother and Daughter session, with Dr. Beryl Bowering, and Father and Son session, with Dr. Alan Gale, were splendidly attended and keen interest was shown. The church is making the "Australian Christian" available to each home for a 4-issue period, and over 100 copies are sent out each fortnight. Morning services now average 180, with average of 100 at night. Several members have been hospitalised recently, including A. Field, W. Choat, Mrs. Beaumont and Mrs. Wight.

MINISTER TO CONCLUDE

(Fullarton, S.A.). The ministry of M. D. Williams will terminate at the end of this year. We regret the departure of the Schroeder family to Blair Athol district, and the pending departure of the Poulsen family to N.S.W. Suitable presentations were made from the church and auxiliaries in which they have been active for many years. Mrs. E. V. Lawton, Pres. of Women's Conf., was guest speaker at C.W.F. birthday. Plans have been made with H.M. Director, K. D. Horne, and first steps taken in Church Life Conference for later in year. Well known musical and singing group, "The Christian Travellers," took the gospel service on May 28. Young people from surrounding churches shared in after-church coffee hour. B. Pearce, from B. and F. B. Soc., spoke to church on May 14, and showed film, "Bible on the Table." Nobel family from Forestville gave singing items.

VICTOR HARBOUR, S.A. — Several car loads attended opening of Point Sturt Camp Site. Contributed \$128.21 from paper drive and concert. Good attendance at family tea and youth service, also Mother's Day service.

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WOOLWICH COLLEGE, N.S.W.—

25th ANNIVERSARY APPEAL

BY DR. A. G. ELLIOTT

In 1942, despite the clouds of war that then hung ominously over our land, men of faith and fortitude, with a vision of the victory of the message of the Master, were led to establish the College at Woolwich.

Since that day the brotherhood in N.S.W. has never ceased to look back with gratitude to God for the Bible College that he raised up, for in every department of the State-wide work, the influence of Woolwich has been felt for good; and in the larger sphere, beyond the borders of the State, men and women have carried the love of Christ so dearly learned within the halls of Woolwich.

To mark the 25 years of service of the College in N.S.W., the Board of Management, with the approval and good wishes of the State Conference Executive, has organised an "Appeal" to the brotherhood for further assistance and support, by prayer and by practical effort. This "25th Anniversary Appeal of the College" has as its chief concern the raising of sufficient finance to cover the very necessary and worthy expenditure on the extensions to make provision of suitable accommodation in flats for married students and their wives.

The trend today is for more married men of mature years and outlook to desire to enter the ministry in total commitment of the whole life to Christ. It has been felt to be of great importance that we give these men every opportunity to acquire themselves satisfactorily in their period of training. For this reason, comfortable married quarters, adequate for the needs of these students and their wives, are being made available.

In addition to this structural work, however, there are also many other ways in which the influence of the effectiveness of Woolwich may be extended throughout our brotherhood. The College at Woolwich not only serves the churches in N.S.W., but over the years there has been an increasing demand for Woolwich men in other States — and for workers trained at Woolwich to be used in our Federal Overseas Missions work, and among our Aborigines in the Federal sphere of service.

Woolwich Graduates are serving, then, not only in N.S.W., but in Western Australia, South Australia, Victoria, Tas-

mania and Queensland. In addition, Woolwich men and women are being used increasingly in missionary activity overseas.

Thus, in India, John Main, Richard Powell and Sister Dorothy Holstein are serving faithfully. In New Guinea, Sister Noela Mobbs is a worthy representative. In the New Hebrides, David Eagling is doing a tremendous pioneering work at the Banmatmat Bible College, while Kay Williams is carrying out a commendable task as a teacher.

And, of course, we never forget our two beloved young men, Samuel Bule and Japheth Karae, who spent three happy years at Woolwich to prepare them to return to take up active leadership among their own people.

Among the Aborigines Mission workers also, at the present moment Woolwich College has representatives in Edna Lincoln, of Carnarvon, Garry Croot, of Norseman, and Gail Thornton, who is serving at "Fairhaven," Esperance.

If this work is to continue — there must be development. In every department of our training activity, and at every level there is a pressing need for more folk, fitted effectively for the task, to be thrust forth into the "harvest field." In the academic field, the wherewithal must be provided for more efficient and effective research. In the domestic realm, where the advantages of living and eating together as a college family are so important in developing character and personality, the means must always be provided so that such helpful conditions may prevail to the best possible advantage of all members of the student body.

Above all, in the spiritual sphere, where, through the emphasis on regular prayer and Bible study — and the opportunity for a deepening of spiritual consciousness and devotion to Christ — there must be a growing evidence of brotherhood concern and responsibility. And all this is vitally important for the future of our churches, not only in N.S.W., but throughout the whole of Australia and its outreach.

We believe that there will be many outside of N.S.W. who will have recognised, even in a small way, something

of the work and worth of Woolwich College graduates, and will therefore be delighted to share in this Thankoffering to the Lord for what he has accomplished in the lives of so many over the last 25 years.

This is the time to run faithfully. This is the hour to gain the prize. May we all, in Christ's glad service, encourage one another in the memorable words of Paul to the Corinthians (1 Cor. 9: 24), "So run, that ye may obtain."

Mrs. A. W. STEPHENSON RECOVERING

(N.S.W.). Mrs. Stephenson, wife of the President of Federal Conference, Principal Stephenson, is making a good recovery after a serious operation.

TAREE BUILDING PLAN

(N.S.W.). The church has recently launched a major Building Plan to include a new Fellowship Centre, with a double-storey facade fronting the Pacific Highway. The site is on the area formerly taken up by the manse now being demolished. The new manse will be on the second floor adjacent to the Upper Hall. Work has already begun on the project, at an estimated cost of \$40,000.

ANSVAR FILMS O.T.

(N.S.W.). Several churches in Sydney have screened the splendid film dealing with the background of scenes for the Old Testament. Entitled "Crossroads of History," it was filmed in Israel, Iraq, Syria, Jordan and Lebanon, with an impressive slant on important archaeological discovery. It is a 31-minute, 16 millimetre, color production, made under the direction of the Ansva Insurance Co. This company has given a strong lead in Temperance Education, and has produced this film as an aid to churches in their teaching ministry.

DAVID OLDFIELD AT "DUNMORE"

(N.S.W.). During the period of long-service leave taken by Arthur Dalton, manager of the Boys' Home, "Dunmore" House, Fendle Hill, N.S.W., David Oldfield, minister at Hornsby, has been acting as manager. Mr. Oldfield had already been associated closely with the boys as Chaplain of the Home. In this new role he has served with ability and understanding.

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

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 Mrs. Reid, Gary Davies, Colin Strack, Essendon, Vic.
 Gail Hill, E. Contoulis, Julie Lapham, Janice, Yvonne, Heather and Dianne Heally, Perth, W.A.
 Mrs. Keith Sutton, Lynette Holland, Mrs. Margaret Edney and Karen, Dimboola, Vic.
 Margaret and Robert Schutz, Murray Bridge, S.A.
 Carol Apps, Anne Meehan, Boronia, Vic.
 Gregory Munyard, Springvale, Vic.
 Mrs. J. Fletcher, Glenelg, S.A.
 Wendy Ball, Asquith, N.S.W.
 Jennie Piggott, Ken Shiells, Jennie Heysham, Cindy Stackhouse, Malvern, Vic.
 Mrs. Marshall, Rosalind and Gregory Chappell, Stephen Brinkworth, Harlaxton, Qld.
 Glenda Dallinger, Glenys Zessin, Geoffrey Dallinger, Gregory Zessin, Phillip Roberts, Lorraine Murray, Jennifer Metcalf, William Bullock, Ma Ma Creek, Qld.
 Lesley Berrie, Betty Tonkin, Bentleigh, Vic.
 Mrs. Colleen Fitzroy, Kalgoorlie, W.A.

MEMBERSHIP

Mr. and Mrs. L. Whitmore, Flinders Park; Mrs. J. Carr, Beverley; Mr. and Mrs. D. Lawrence, Whyalla; Mr. and Mrs. R. Gallas, Waikerie; P. Stephens, Maylands; Mrs. P. Stephens, Mt. Compass; Mr. and Mrs. J. Williams, Pt. Pirie; N. Prosser, Lenswood; Mrs. N. Prosser, Aldgate Valley; Mr. and Mrs. K. Hill, Nailsworth — all to Windsor Gardens, S.A.
 Mr. and Mrs. C. Langley, Scarborough to Fremantle, W.A.
 Mr. and Mrs. J. Maxwell, Ballarat to Essendon, Vic.
 P. J. Brough and W. E. Brough, Dalby, Qld., to Perth, W.A.
 Miss E. Holloway, Perth, W.A., to Hobart, Tas.

CHANGES OF ADDRESS

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 Mrs. P. Threadgold, Goolwa; Mr. and Mrs. M. Carslake, Long Plains, to Victor Harbour, S.A.
 Miss F. Dinning, Williamstown; Mr. and Mrs. R. W. Arland, to Glenelg, S.A.

MARRIAGES

Pam Warwick to Murray Sharp; Barbara Stanford to Tony Pallthorpe, Harvey, W.A.
 Shirley Stephens to Barrie Richards, Gardiner, Vic.
 Lorraine Margaret Bishop to Ian Morris Albury; Ruth Cleaver to Norman Wilkinson; Joan Esme Littlejohn to Robert Doyle; Christine Mavis Aldgate to Philip Bojack; Stephanie Frame to Francis Williams; Joan Schumaker to Ronald Herron — Zillmere-Boondall Circuit, Qld.
 Gloria Edney to Trevor Crane, Dimboola, Vic.
 Heather Brown to Robin Wilson; Carolyn Edgar to Lloyd Giles, Springvale, Vic.
 Nola Kellam to Ian Thompson, Ivanhoe-Briar Hill, Vic.
 Sue Wright to Charles Harris; Claire Wade to Garry Tanner, Georgetown, N.S.W.
 Rhonda Francis to Terry Keller, Murray Bridge, S.A.
 Kay Morris to David Lidgard, Gildandra, N.S.W.

DEATHS

Harry Squires, Gardiner, Vic.
 E. K. (Ted.) Potter, Dimboola, Vic.
 Mr. Deeble, Essendon, Vic.
 A. Box, Bentleigh, Vic.
 Georgina (Dod.) Wright, Georgetown, N.S.W.
 Edith Mary McGregor, Harcourt, Vic.
 Edward Westaway, Maldstone, Vic.
 Mrs. Helena Robson, Nth. Williamstown, Vic.

BIRTHS

SYKES (Lee). — To Elizabeth and Trevor, a son — Paul Nathan. Born in Brisbane on May 28, 1967. "A good and perfect gift."

McCREDDEN (Harkensee). — To Stan. and Lorna, at Ferntree Gully Hospital, Vic., on May 24, a son — Phillip.

HARRISON (Brookes). — To Marie and Geoff., on June 2, at Lutheran Mission Hospital, Finschhafen, New Guinea, God's gift of a daughter — Narelle Stacey.

ENGAGEMENT

WOODS - GEAKE. — Mr. and Mrs. J. A. Woods, 43 Khartoum-st., West Footscray, Vic., announce with pleasure, the engagement of their elder daughter, Eleanor, to Robert, elder son of Mr. and Mrs. R. H. Geake, 7 Hanna-court, Braybrook.

APPROACHING MARRIAGE

FLANDERS - FARLEY. — The marriage of Helen Rae, only daughter of Mr. and Mrs. T. H. Flanders, 8 Hall-st., McKinnon, to Keith, second son of Mr. and Mrs. N. T. Farley, "Ellenvale," Cowwarr, at Ormond Church of Christ, Vic., on Sat., June 24, at 4.30 p.m.

IN MEMORIAM

GREEN, Alice Edith. — In loving memory of a dear wife and mother who was called home on June 12, 1964. "For ever with her Lord."

—Reg. Max and Barry.

CHAPMAN. — In loving memory of Ronis, wife of Lindsay, and devoted mother of Graham and Lesley. "Thanks be to God for a life so graciously shared."

CHAPMAN. — In loving memory of our loved one, Ronis, called to higher service on June 16, 1966, only child of Ida and the late Perc. Dinwoodie, and devoted niece of Trix. "Our loved one at rest."

CHAPMAN. — In loving memory of Ronis, dearly loved niece of Margaret and Fred Littlejohn, and loved cousin of Bruce and Nancy. "Sadly missed by us all."

NASH, Frederick Henry. — In loving memory of our dear father and pa, who was called home on May 27, 1965. "Loving memories."

—Son (George), Dorothy and grandchildren.

DEATHS

JENNER. — On May 27, 1967, Percy M., beloved son of the late Roland and Lillias A. Jenner, beloved brother of Bert, Ern., Grace and Stan; late of 137 Grange-rd., Glenhantly, Vic. "Sweet rest."

McGREGOR, Edith Mary — formerly of Essendon and Boronia, Vic., on May 20, at the W. H. Clay Nursing Home, loving wife of Henry (dec.), loved mother of Don (dec.), Jack, Alec and Jessie (Mrs. V. Symes). "Rest after suffering."

RODGERS. — On May 11, at hospital (suddenly), Edward Charles, beloved husband of Edith Myrtle, 11 Short-st., Wayville, S.A., loving father of Mabel (Mrs. Soulsby), Mervyn, Mavis (Mrs. Bull), Isla (dec.), Iris, Ted. (dec.), Violet (Mrs. Aldred), Kelvin. Aged 89 years. (15 grandchildren and 9 great-grandchildren). "Peacefully sleeping."

ANSTEE, Evelyn. — On May 21, 1967, much loved mother of Frances (Mrs. Warmbrunn), mother-in-law of Doug., and dearly loved gran. of Greg, Jenny, Shelley and Louise. "At peace with God."

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SUNDAY, JUNE 18.

11 a.m.—R. V. AMOS.
 3 p.m.—Mr. G. LAYCOCK (controller of Lighthouse Services).
 Soloist: Miss Dulcie Gray.
 5 p.m.—FELLOWSHIP TEA.
 7 p.m.—F. A. YOUENS.

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Special Speaker:—
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This will also be the Jubilee Youth Rally of the British and Foreign Bible Society.

Bring a Group of Young People from Your Church. Admission is Free.

For group seat reservations contact: Melbourne Youth for Christ, 747 Burke-rd., Camberwell. 82-1528 or 82-6971.

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The position provides for live-in conditions, days off and staff assistance.

Contact the Secretary, R. F. Bartholomew, 56 Malsbury-rd., Normanhurst, N.S.W. (48-2551) for further particulars.

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Quite often the telephone will ring in the Home Mission Office with a request to speak to one of our Field Officers, Allan Avery or Kevin Harvey.

Reasons are many, a minister arranging a special service, enquiring about recent evangelistic work or a prayer workshop. Or it might well be a church officer wanting information about planned giving, or an evangelism and membership conservation consultation. Sometimes it will be an adult or youth group wanting a speaker or leader. Often enough it is a call from someone interstate visiting Melbourne, or a country member who met our staff on a programme or a friend from a previous pastorate.

Only occasionally can we connect the caller direct, because our men, as their title implies, are truly "Field Officers." Their task is to be working in the churches and encouraging them to be the church in the place where God has set them.

Reports:

To share in a Department monthly meeting and hear their reports is to catch something of the achievement. A consultation in Tasmania, review planned giving programmes

with increases up to 30 per cent, participation in discussions and lectures and evangelistic programmes being set up.

The next report tells of a country church with a 110 per cent increase for an initial planned giving programme, decisions made and a congregation involved in continuing evangelistic enterprise. Or again, a trip interstate, a round of talks, planning sessions and preaching in the interests of evangelism. A talk with a distinguished church leader of another denomination, who has travelled many miles to share our thinking and experience of stewardship.

It is a hectic life, with great demands upon mental and spiritual energy. But to begin to see the fruit of five years' work is to thrill to the fact that change can come that churches can think big and beyond themselves, and that people are being won to Christ.

This is one part of the Home Mission story. But it is an increasingly important part as local congregations seek to grapple with the challenge of evangelism in their own stark missionary situation. The members around the meeting table listen, discuss and ask their questions. Here is the shaping of strategy for the conflict, and this is a story of the Department in action.

HOME MISSION APPOINTMENTS

(Vic.-Tas.). Following the recent Vic.-Tas. Conference elections, a number of appointments were confirmed for the ensuing two-year term:—

W. A. Thompson was reappointed as chairman, and **C. L. Ward** as treasurer. Co-opted Associate members now include **Dr. C. E. Warmbrunn**, **L. C. Withers**, **M. R. Lee**, **S. R. Baker** and **J. D. Adam**.

H. G. Feary completed a 10-year term as a co-opted member. During this time he regularly attended monthly meetings and ably represented Ballarat and district churches, as well as serving the wider State interests of the Department. On the first meeting after Conference, tribute was paid to his work through these years, and an expression of appreciation forwarded to him for the virile contribution he has made. He continues to act as District Prayer Rally Convener and is, of course, active in local church affairs.

CLOTHES FOR NORSEMAN BOY

(Hamilton, Vic.). The afternoon group has completed a parcel of clothing for an Aboriginal boy at Norseman . . . At evening service on Mother's Day, the ladies featured the play reading of "Coffee Drama," from their C.W.F. Handbook . . . Good Companions' Club was runner's-up in Western-Wimmera Dist. Zone, Choral and Drama Festival . . . Cricket club won "B" grade premiership. . . Christian Educ. seminar was held,

with **V. Longthorp** as leader . . . Evening services for next three months commence at 5 p.m. . . The ladies catered for 210 at Baptist Centenary Dinner, in our hall. Ladies also held successful street stall.

MINISTER RESUMES DUTIES

(Harcourt Vic.). In April, the minister, **C. W. Jackel**, resumed duties on a restricted basis, and is gradually regaining full health . . . Fellowship was enjoyed with Principal and Mrs. E. L. Williams at morning service. An afternoon meeting was held in Castlemaine chapel to discuss the Uniting Church . . . Team from Ballarat churches (with electronic organ) conducted the gospel service on May 14 . . . The C.Y.F. meets alternate Fridays and is eagerly looked forward to by members.

COMBINED CAMP

For the fifth successive year, Explorer Boys and Good Good Companions' Girls from clubs in the Western Suburbs of Melbourne, enjoyed another camp together. The studies ("Who is My Neighbour?") were under the leadership of **Graeme Smith**. Six visitors from Bendigo club lent a "cosmopolitan" air. There were 120 campers.

The work in the Explorers and Good Companions' Western Zone continues to be strengthened because of the influence of this excellent annual camp.

A REAL FAMILY SERVICE

(Nth. Fitzroy, Vic.). On Mother's Day a unique evening service was conducted by ladies of minister's family. **Mrs. Forrest**, sen., presided, **Mrs. Daniliuc** (Margaret) read the scripture, **Mrs. Irvine** (Joy) gave the address, and **Mrs. Turner** played the organ and presented posies to oldest and youngest mothers present . . . At morning worship two Y.P. confessed prior to communion service . . . **J. Turner** is minister.

LYLE WILLIAMS

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SOVIET SPEAKERS FOR CHRISTIAN TEACH-IN

(Melb.). The organisers of the Christian Teach-in, "Faith for Sceptics," to be held at East Preston in June, advise that the session of June 18: "Communism — Red Menace or Mankind's Saviour?" will be addressed by two Russian speakers, in addition to Principal **E. L. Williams**. **Mr. Y. Yasnev**, Canberra correspondent for "Pravda," and **Mr. V. Khnazhenkov**, third secretary to the Embassy, have accepted an invitation to participate in the Teach-In.

Principal Williams and one of the Soviet speakers will give addresses. **Mr. Williams** and the two Russians will then discuss points raised in their addresses. There will then be general discussion involving the audience. If time permits films will be shown illustrating various aspects of life in the Soviet Union.

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1968 VIC.-TAS. CONFERENCE

The Conference Executive has selected April 21 to 28 as most convenient and practicable time for 1968 Conference. This includes Anzac Day, April 25, but it was decided to experiment to ascertain if the holiday would interfere with attendance at an evening session. Church and Departmental secretaries, ministers and leaders of auxiliaries are requested to record this date, so that in their planning for 1968 there will be no clash between local functions and State Conference.—**W. W. Saunders**.

DEATH OF TED WESTAWAY

(Maidstone, Vic.). The church was saddened by the death of **Edward Westaway**. **Ted** was known and loved by all. The funeral was held at Western District Cemetery, after a service at Maidstone, conducted by the minister, **David White**. Warmest sympathy is extended to his family . . . Senior and Junior cricket teams were presented with premiership shields and pennants . . . Three members of the **Pattison** family, father and two sons, were at communion table on Mother's Day.

MORNING BAPTISMS

(Dimboola, Vic.). Five were baptized and received into fellowship a.m., May 7. They included husband and wife, mother and daughter, making a total of 11 baptisms since the baptistry was installed last August. Baptismal gowns donated by C.W.F. were used for the first time. The new fibre-glass drapes completed an attractive setting . . . Weekly gospel services commenced last Christmas well attended. Assistance from **Horsham** church appreciated. Bible Study and Prayer group, with weekly average 12, is meeting in members' homes during winter . . . **S.G.G.C.** reading, in serial form, "In All These Things," by **Marjorie Buckingham**. Club also supporting Mission to Lepers . . . C.W.F., at annual meeting, elected **Mrs. L. Janetzke** as pres.

WEEKEND AT MACEDON

(Essendon, Vic.). 19 members spent the weekend at Macedon discussing future development of the church with **D. H. Smith** and **A. A. Avery** . . . The Mayor of Essendon, **John Williams**, a member at Nth. Essendon, was speaker at C.M.S. tea . . . **Miss Dorothy Geyer**, of India, was guest speaker at 48th birthday of Mission Band . . . C.W.E.F., Good Companions, and Kinders, gave functions to celebrate Mother's Day . . . **Ron** and **Ian Musgrove** have recommenced the Explorer Club.

YOUTH AUXILIARY DECISIONS

(Boronla, Vic.). There were two decisions at the youth auxiliary night on May 7. This was the first of a regular monthly series . . . Y.A.F. invited a Communist as guest speaker . . . Parents, scholars and teachers met in May to consider problems and needs of children and teenagers . . . **Geraldine Plymin** conducted a well-supported book-stall for Literature Week . . . The C.Y.F. used a "car-wash" to raise money to line their club room . . . The Explorers donated a basketful of toys to the kindergarten using our hall . . . The monthly combined service at the Church of England had the **Rev. Dr. Leon Morris**, chairman of the **Graham Crusade Committee**, as speaker.

SUNDAY SPECIALS

(Robinvale, Vic.). Sunday specials have included C.E. leading the service; Mother's Day service chaired by **Mrs. A. Staley**, with selected recitations; panel discussion on "My Belief in the Bible," and a welcome visit from **V. Longthorp**, of D.C.E. . . . The prayer meeting moved into homes for winter term . . . Church is in prayer for 10th anniversary, **Queen's Birthday** . . . **Earle Chislett** leaves for N.G. work camp, July 1. Contents of "Mission Hut" to be handed to **Earle** on June 25 for delivery to organisers, for funds to pay fares of team.

Fathers in the Family

National Marriage and Family Week, 1967, was launched at the Kew Town Hall, Vic., on Wednesday, May 11, in the presence of the **Lady Mayoress** of Melbourne, **Lady Beaurepaire**, and a representative gathering of members of churches and other community organisations. The chairman was **Dr. C. J. Wright**.

Harder to be a Man.

The chief speaker was **Dr. Richard Ball**, a Melbourne University psychiatrist. Declaring that it is more difficult to learn to be a man than to learn to be a woman, **Dr. Ball** pointed to the initiation ceremonies and rites and rituals of all kinds that are common in every culture in connection with the education of boys.

People are more anxious about little boys growing up to be men, than about little girls growing up to be women, he said, and a boy actually has a more difficult task in making his male identification than a girl has in making the female identification. It is a fact that there are far more sex deviations amongst men than amongst women.

All babies begin life in close association with their mothers, their first object of love. Girls can continue this close identification with their mothers and thus slip easily into the feminine role. But a boy must make a transfer to a male object and begin to learn to identify with the male role. How can he do this if there is no loved, respected and well known male available with whom he can identify? Unfortunately, in our society, fathers are frequently away from home, and even when present, often seem uncertain of the role they should be playing.

Both men and women have responsibility to see that father's place in family life is played up in every possible way. When father is unavoidably absent, through illness or death or occupation, a father substitute is essential. Sometimes, as in Norwegian fishing villages, the whole male community accepts this responsibility for the sons of fishermen.

Girls also need their fathers throughout their childhood, for their relationship with him will do much to determine how they are later able to relate to a husband.

Now or Later.

Dr. Wright expressed the hope that all organisations represented on the Council would do their part in helping members think about the place of fathers in the family. Meetings could be arranged, quite apart from the National Week.

For further information, a leaflet is obtainable from National Marriage and Family Week Council, 100 Flinders-st., Melbourne.

"Fathers Are Parents Too," by **Spurgeon English** and **Constance Foster**, is at present unobtainable, but stocks are on the water and the book may be ordered at church book shops.—**June Wright**.

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THE QUEST FOR GOD

It sometimes seems that the whole of nature is on a quest. It may manifest itself in various ways, but there are indications of an urge, a restlessness, a sense of incompleteness. There is a seeming discontent or a reaching forward.

Even in plant life, we can sense it. If you have a climber in your garden and you place a support on a fence or a well, the plant will send out tendrils until it reaches that support. Then it will go on reaching out for something higher up.

The same principle is at work in bird life. A swallow will build her nest in some sheltered spot of some old church in England. When it feels the days are getting colder, it will fly off to the warmer climate of some sunny southern country. At the change of the seasons, it will fly back to the very same nest in England. If the nest has been broken, it will set to work to rebuild it in exactly the same place. It comes straight back to its unfinished task. It feels some kind of urge within.

BY HAROLD GREENWOOD

When we consider mankind, we find that the urge or quest is more compelling and sweeps through every part of his nature. We see it in his physical nature. Should he cut his arm, at once every part of the physical organism seeks to restore the injury and make once more for physical harmony.

The same principle is at work in man's mentality. All instincts demand some kind of expression in which to realise her purpose. The mind of man is on a quest to find an outlet in activity. What an important quest this is, and how much depends on its direction and destiny!

If these instincts are entirely repressed they will make themselves felt in some unpleasant way. He who mishandles his mental life will have a sense of incompleteness as real as a pain or a wound, telling him that something is wrong.

When we come to the deepest part of human nature, man's spiritual impulses and ideals, we are surely getting to the heart of our quest. We find that there is a universal craving for God. Augustine said, "Thou hast made us for thyself and our hearts are restless until they find rest in thee."

Sometimes the quest is not clearly defined, and then, as in the case of the heathen, who bows to his images of wood and stone, it is but crudely expressed. Time and time again, in the Bible, men were led to speak of this search for God. The Psalmist said, "My heart and my flesh crieth out for the living God."

Paul said to unbelievers at Athens that they "Should seek the Lord if haply they might feel after him and find him, though he be not far from everyone of us. Later Paul prayed, "O that I

Mr. Greenwood is minister at Goolwa, S.A.

might know him." Jesus, in his Sermon on the Mount, said, "Blessed are they that hunger and thirst after righteousness."

This is the divine urge. It emanates from the Spirit of God.

But before it can be successful, there must be definite co-operation on the part of man. God seeks us, but we must seek him. The human spirit must be brought into harmony with the divine Spirit. The spirit of man must co-operate with the Spirit of God. We do not go against nature in her healing processes. More than ever today, we are realising the importance of our mental life, realising that the primal urge must be respected and directed into outlets for the good of the community and for the good of the higher self.

Yet in religion, we so often go against our spiritual nature hardly realising that the urge so manifest to body and mind is most urgent of all in the things of the spirit. Here it reaches to its highest and is none other than the quest of the soul for God.

We often pay a closer loyalty to the urge when we call it nature, than when we call it God. Where a man will at once respond on the levels of body and mind to that sense of disharmony that alerts him to his perils, when the soul is sick, he seems so slow to respond, so reluctant to understand that his whole nature is crying out for God.

We yield to the social instinct and seek fellowship, but it seems so much harder sometimes for people to define this restlessness of spirit, this unrest of soul.

If a man's body is out of harmony, we say he is ill. If a man's mind is

out of harmony, we say he is neurotic or even insane. But if a man's soul is out of harmony with God, do we say he is abnormal? Whatever our trouble we fly to the doctor or the specialist, but there are thousands who have not been able to define their trouble, who have found relief in finding God.

Jesus' words are just as apt today in many cases, "Ye will not come to me that ye might have life." No matter from which direction we may discover this quest, it is there in every life. Sometimes in our search for happiness, we may find that really we are hungering for God.

Some who love the beautiful, find that they would see the beauty of the King. The poet, Wordsworth, wrote, "I have felt a presence that disturbs me with the joy of elevated thoughts." Others with widely human sympathies, hear the call of the divine Spirit to their human spirit in "The still sad music of humanity and the needs of the world become to them the challenge of God.

To some the call comes in the fierceness of the struggle, and to others it makes itself felt in the still small voices of nature. To many thousands, the discovery of the truth of these heart yearnings has come in the house of God.

Human love, human suffering, human sorrow, human sympathy in the home, or in work among children, has led many to a sense of direction. In a thousand ways, God is trying to break through to give us true life and true harmony.

The greatest quest of life is the quest of God. He is forever seeking to lead us to himself. Are we not, sometimes, trying to hide from him, instead of trying to hide in him? Only as our life is hid with Christ in God can we find that true peace and perfect satisfaction. God gathers up the highest tendencies of our personalities, that he may glorify them in his service.

OBITUARY

Letitia Bertha Noble.

Without pain or illness, Mrs. Noble suddenly passed from this life at the age of 83 years. In the course of her nursing profession at Wanganui, N.Z., she met and married Norman Noble during his first ministry after leaving the College of the Bible. Following service in N.Z., they ministered in Tas, N.S.W., Qld. and S.A. As lady of the manse she will be remembered with affection and appreciation for she was "given to hospitality" and took a keen interest in all phases of the life of the churches where her husband was the minister. Her home was an ever-open door to all who needed help, and through her skill as a nurse she unselfishly tended, in her home and elsewhere, those overtaken by illness or accident. Although she had no children of her own, she loved young people and went out of her way to encourage and help them in their careers. After the death of her husband, in 1947, she retired to live quietly at Murray Bridge. When ill health and frailty came upon her she entered our Christian Guest Home, Oakleigh, Vic., where for over three years she received the patient and loving care of Matron and staff.—K.J.

Lillian Florence Harris.

With the passing of Lil. Harris, on May 11, the Shepparton church, Vic., lost one of its most loyal and finest members. Six years ago Mrs. Harris won a battle with a severe illness that left her with a severe disability. Her friendliness and cheerfulness impressed the many new members who have transferred to Shepparton during those years, and whom she took to her heart as friends. Only her family and closest friends knew of her disability. Her handicaps did not prevent her from living a full and happy life. She entered fully into the life of the church, and at the time of her death served as Cradle Roll supt., B.S. teacher, deaconess, hospital visitor, and treasurer of the C.W.A.F. Seventeen years ago, as Lil. Chappell, of Yarrowonga, she married Frank Harris, of Shepparton. It is to Frank and his sons, John and Neville, and daughter Julie, that our sympathies are extended, who, we pray, will be sustained by the love and grace of Christ in their sorrow. The funeral service was conducted by D. B. McIntosh, assisted by R. A. Clydesdale, and after fitting tributes were paid to the memory of a gracious Christian lady, the burial service was conducted at the Shepparton Cemetery.

• NEW TESTAMENT TRAIL—IV.

PETRA — THE ROSE RED CITY

BY DR. A. G. ELLIOTT

"Lead me to the Rock that is higher than I."—Psalm 61: 2.

One of our most exciting travel experiences was the journey to the ancient, half-forgotten, rock-city of Petra, hidden away for long centuries in quaint, encircling mountains and craggy pinnacles beyond the Dead Sea in the southern wastes of Jordan.

After a long drive from Amman, the Jordanian capital, passing beyond historic Mount Nebo and Madaba, through the barren, rugged hills of Moab, down the eastern side of the Dead Sea, our party came upon the dry, drear Wadi Musa (Valley of Moses) right at the mouth of the Siq, the narrow, rocky defile which is the only entrance into Petra.

Petra! Why, the very name means "rock." As we entered, on horse-back, through the cavernous cleft, we could not help feeling something of the sense of awe with which the Psalmist must have given expression to those words, "Lead me to the Rock that is higher than I."

It is thought that for possibly more than five hundred years before Christ, the Nabateans, a group of people closely allied with the Arabs, had lived in this mountain fastness and had laboriously carved their gleaming city from the living rock face of the surrounding highlands. Moreover, these same Nabateans, early in their history, and certainly prior to 300 B.C., had become the protectors of caravans travelling north from the Arabian desert to the Mediterranean.

They were clever traders and skilful "agricultural engineers," engaged in sinking wells, building cisterns, and terracing arid areas of the barren wilderness to persuade it to produce crops of grain and vegetables. In addition, they used their strategic position and their caravan wealth to embellish their rock-carved city and make it a thing of beauty and of wonder in the ancient world.

During the first century B.C., when Antipater was governor of Idumea, he induced Hyrcanus to seek refuge in Petra and to secure the aid of the Nabatean prince, Aretas, in regaining the throne of Judea from his brother, Aristobulus. This, however, abruptly terminated the Maccabean era, for these events resulted in the intervention of Rome and the ultimate conquest of Palestine by Pompey in 63 B.C. However, the Nabatean kingdom held out against the Roman Empire for some time, and Petra was not annexed as a Roman province until A.D. 106, during the reign of Trajan.

Many fine buildings were added during the Roman period of occupation, in-

cluding a colonnaded street, a temple, and a rock-carved amphitheatre which can still be seen today.

About the time of the conversion of Saul of Tarsus, at Damascus, and during the period of his sojourn in "Arabia" (2 Cor. 11: 32; Acts 9: 23-35; Gal. 1: 17) the Nabatean kingdom was ruled over by Aretas IV., and stretched from the northernmost extremity of the area of the Decapolis right down to beyond the south of Petra. But the story of ancient Petra goes back even beyond the Nabatean era to the days of the Edomites, the descendants of Esau, and the dwellers in the parched wilderness area of Mount Seir, often also known as Idumea (Gen. 25: 30; 36: 1, 8-9; Ezek. 35: 15). This city had originally been the capital of Edom. Throughout O.T. history the Edomites had been among the bitterest and most fierce enemies of the Israelites. It was the Edomites who first used the High Places in the mountains of Petra for sacrifices, mainly of sheep, but later, the Nabateans employed these same heights to sacrifice human victims.

These southern mountain fastnesses were by no means unknown to the Hebrew people. In fact, many of the great men of the Old Testament, the prophets and seers, especially chosen by the Lord God, learned much about the Deity as they drew near to him in these solitary places. Men of the calibre of Moses, Elijah and Jeremiah, knew full well the experience of being alone with the Lord on the bleak mountain side. The Psalmist, too, was right when he felt overwhelmed by the wonder and majesty of the massive rocky declivity, so that he pleaded:

"Hear my cry, O God; attend unto my prayer. From the end of the earth I will cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I." Psalm 61: 1-2.

Furthermore, the towering immensity of the craggy summits, with their accompanying overhanging brows, gave comfort, strength and security to those ancient men of God. God was ever with them, and for them the very mountain shelters were the Lord's provision of sure safety. Hence the seer could gladly assert that

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God; in him will I trust."—Psalm 91: 1-2.

However, the inevitable changes in the trade routes eventually adversely affected the fortunes of Petra so that

her revenues and her strategic importance gradually declined and her people fell into obscurity. Hence, the site of this ancient city, though it had been well known to the Crusaders of the 12th and 13th centuries, was completely lost to the world until the year 1812, when the Swiss archaeologist, Johann Ludwig Burckhardt, disguised as an Arab, and under the pretence of seeking the tomb of Aaron, was led to the forgotten city by Bedouin tribesmen. This was a city carved out of the living rock, "A rose-red city, half as old as time," as Burgon described it in his familiar sonnet.

Since this time much valuable work has been done in this area. In 1900, the explorer and archaeologist, George L. Robinson, re-discovered the Nabatean High Places in Petra, and Nelson Glueck followed up these investigations in his enlightening expeditions in the late 1930's.

Today, Petra stands as a monument to the tenacity and ingenuity of man. Rock stairways lead up and down to rock-chiselled streets, fronting on palaces, temples, tombs and high places — vast ruins poised perilously on the sheer faces of brilliantly colored mountain sides. Rugged as the everlasting hills, these temples, palaces and awful altars of sacrifice still retain something of their original grandeur, and with the rising of the early morning sun still glow in splendour with Petra's uncanny rose-red tint.

Petra's most beautiful building is probably Il Khazneh, the Treasury. Ornamented with delightfully chiselled columns, figures in niches, and decorative floral pediments, it is finally surmounted by a rock urn. Other fine buildings include Ed-Deir, or Monastery, a gigantic structure carved high over a precipitous cliff, the Palace Tomb, the Urn Tomb, opening into an imposing paved courtyard, and the Roman amphitheatre. Both the Ed-Deir and the Urn Tomb give evidence, by means of crosses and other designs of religious significance, that they were used as Christian churches, presumably between the 3rd and 5th centuries. In fact, a Greek inscription in the Urn Tomb states that it was a place of Christian worship in A.D. 447.

If only these rocks could cry out and tell their story! How much of good and how much of ill they must have witnessed. Cruelty, fear, superstition are all graven into the annals of this strange city. But so also are adoration, aspiration, assurance — confidence in God the Rock of Ages. This hidden valley of Petra is indeed, a "Cleft in the Rock" that can never be forgotten by those who have once set eyes upon it. The hymn writer wrote even better than he knew —

"The Lord's our Rock. In him we hide; A shelter in the time of storm!

Secure whatever ill betide: A shelter in the time of storm!"

In such a place had Elijah stood. In a like predicament Jeremiah had learned to trust in God. Had we never really known it before, we knew it now, as the eternal truth. With the massive, cavernous, flinty, vaulting grandeur all about us, we knew that it was true.

"I will say of the Lord, he is my Refuge and my Fortress; my GOD; in him will I trust."

My Neighbour's Pen

WHAT
OTHER
JOURNALS
ARE
SAYING



THE ONION GROWS.

A Catholic priest in Colombia wrote, in 1936, "The Roman Catholic Church is an oak tree seventy-seven metres high, and in the same proportion there is a little onion plant growing by its side six inches high — this is the Protestant Church."

Let us consider the growth of this little "onion plant" in Colombia since then. In 1936, the total Protestant community in Colombia had less than 3,000 members; by 1953, there were 11,958 members; by 1960, there were 33,166; and by 1966 it had 63,810.

—"World Vision."

SUBSTITUTE JOY.

Leave it to the youngsters to come up with new ideas that keep you awake at night. Take the matter of becoming a Christian, for example. Isn't the day of one's confession and baptism the happiest day of his life? At last, he has found what others around him, such as his parents and older parents, have already. The old life of the world is behind, and only the joy of living as a Christian lies ahead.

"It isn't like that at all," said Marsha James as she preached a third of the three part youth sermon on Youth Sunday. In fact, this pretty and perceptive young miss said, "I never knew the joy of finding a faith, for I was raised in it."

Our churches have never completely got over the idea that everybody has to be a little sinner before he can be saved from sin. If he is reared in a Christian home, and in the church and the church school, he must somehow be made aware that he isn't Christian yet, when

• STORY-TIME

FOR THE WANT OF . . .

The French had mountains of modern American equipment to give to the Indo-Chinese who fought on their side in the disastrous war. But the equipment often finished up in Communist hands, and the French soldiers ended face down in the rice paddies and steaming jungles. Why? Because wars aren't won just by superior guns and tanks, planes and bombs. The French soldier wasn't a very good missionary for democracy. He said to the native soldier beside him, "I want you to fight for me, and beat the Communists for me, but I'll die before I'll sit down and eat at the same table with one of you!"

—Roy DeLamotte.

he reaches the "age of accountability." He must confess his sins, be baptized, and experience the joy of his new faith.

This obviously isn't what happens in many instances. For Marsha James it was nothing new, it was another step in the same direction she had always been going.

—"The Christian."

DISSENTERS.

We do not know any critics of American military policy and the attendant warfare against civilians who condone Vietcong brutalities. On the contrary, the dissenters we know condemn atrocities wherever they appear and whoever commits them. The torturing of civilians or of combatants is a crime against humanity whether it is done by Vietnamese or by Americans. The use of terror against civilians is evil whether it is done by the Vietcong on the ground or by the U.S. bombs from the air. These critics despise all atrocities. They hate the war that engenders atrocities; they condemn the spreading and escalating of that war. If they are wasting their breath pleading with their own government, it would be naive indeed to condemn a government in no way responsible to them . . . There is no way these critics can pierce the conscience of Ho Chi Minh. Both sides are guilty of atrocities. There are beams in Vietnamese and in American eyes. Moral bookkeeping requires that Americans remove the beam from their own eye.

—"Christian Century."

NEED FOR TV CENSOR.

"Sir, . . . Your reviewer has commented that by putting on the play, "Up the Junction," the B.B.C. itself has made out a case for television censorship. The majority of ordinary people will over-

whelmingly endorse this view, on the grounds that young people in this country are being corrupted by programmes of this sort.

"It is appalling to think that the thousands of teenagers who saw this play will take it to be an authentic picture of the 'done thing' among their contemporaries. I grant that it was compulsive viewing. Every aspect of smut and sexual promiscuity was dwelt on lovingly and at length with great technical expertise.

"It is noteworthy that these sordid programmes are always heralded as 'true and authentic,' as though there were no truth in such themes as honesty, true love between men and women, and marital fidelity."

—from a letter quoted in
"The British Weekly."

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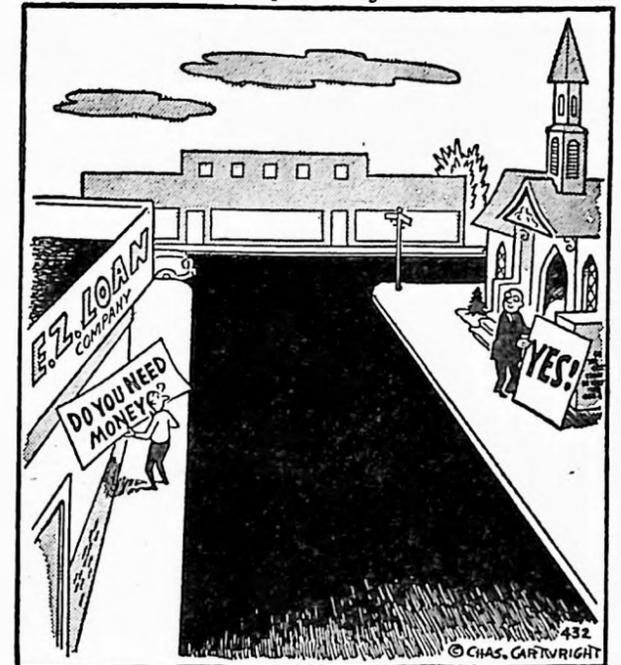
(From "The Australian Christian," May 31 and June 7, 1917).

CAPT. FRANCIS HENRY DUNN, M.C. Son of the late F. G. Dunn, a former editor of "The Australian Christian." He joined the church at Swanston St., Melb. He enlisted in the A.I.F. in 1915 and, during his initial nine weeks' training gained his sergeant's stripes. He sailed from Aust. in May, 1915, and saw four months' service in the Gallipoli campaign, during which he was promoted to Second Lieutenant. After the evacuation he returned to Egypt and was made First Lieutenant on May 1, 1916. He was transferred to the Western Front, and again promoted in Aug., 1916, to the rank of Captain. He subsequently won the Military Cross. He was killed in action on May 3, 1917, aged twenty-four years.

J. T. CLARK. He was a student at the College of the Bible. He enlisted in Aug., 1915, in the A.M.C. Because he felt the need for men was great he transferred to the artillery. He was killed in action at the age of 23.

THE RED PLAGUE. The Presb. Federal Assembly in Sydney reported a great improvement in conditions in that city. There was not nearly so much wickedness and open vice. This was largely attributed to six o'clock closing. It was, however, an established fact that 15 per cent of the people were suffering from venereal disease.

Church Chuckles by CARTWRIGHT



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

WE ARE MOST GRATEFUL

BY KEITH SKILLICORN

The following is a note of appreciation sent by Mr. Keith Skillicorn, after receiving the first consignment of food from the Australian Churches of Christ through the Overseas Mission Board. Mr. Skillicorn is serving with the British churches of Christ at Sarguja, in Bihar, and this has been declared as one of the worst famine areas in India.

"Good news. Your first consignment has come — lovely stuff — the best-looking wheat we have so far seen in the district, and I mean it. By comparison the U.S. wheat looks very poor. The Aust. grains are full and white. I have no chance of counting the bags, but there is a sizeable pile in a huge mound with other consignments. The boxes of Nestles Sunshine Full Cream Milk occupies the full verandah space. This is the real thing, not just skimmed milk! We are most grateful. There are 157 cases of milk.

"Newspaper reporters are at last getting through to our remote Sarguja, and on 18/5/67 we hit the front page headlines of the 'Times of India.' This is the report: 'LAKHS OF TRIBALS (1 lakh = 100,000) on brink of despair in East Madya Pradesh area, Ambikapur (Sarguja). Unkind nature, and a long period of neglect, have helped to push a million tribals to the brink of despair in Sarguja District, in the eastern-most region of Madya Pradesh. Efforts are now afoot to pull them literally out of the jaws of death.'

"I am most grateful to hear that a further 40 tons have been sent, and we praise God for answered prayer. At present I am not able to write more than a very brief note, for I have only just returned home after being on the move since April 16, travelling several thousand miles by jeep, plane, train, bus, car in relation to the critical famine conditions that prevail here in Sarguja, adjacent to Bihar. I have felt all along the Sarguja is worse affected than anything to be seen in Bihar, and others are also expressing the same feeling in the press.

"The Madya Pradesh Govt. has called me in to advise in relation to the Sarguja relief, and I was invited to meetings in Bhopal, the provincial capital, to meet with representatives of UNICEF, G.A.R.E., Red Cross, Catholic Relief, World-Good, AFFRO, U.S.-Aid, etc., to see if some solution can be found. Time has run out, for it takes at least six weeks for supplies to start moving from the docks after they arrive, and the monsoon is five weeks away. In spite of all the relief grain that we are pouring into this place — 500 bags of wheat per week into each of the two districts of Palamau and Sarguja (1,000

bags total through CORAGS in this programme of feeding 60,000 through 'Food for Work' projects), we cannot provide for all, and some I feel will have to die. It is going to be terrible, and we are trying to steel ourselves for the bitter days that lie ahead.

"Some folk just can't take solid food, they have reached the point of no return. I doubt if we can save all of them. Dr. Dungan's consignment of 'Emertone' will be reserved for these. About 15 deaths have been reported from our area near to us. We are on our 102nd relief project, 45 are now completed, and we have 5,000 labourers engaged. Please convey to the churches our deepest appreciation.

WORK TEAM FOR NEW GUINEA

A team of nine men sponsored by the Department of Christian Education, C.Y.F. and C.E. Committees in Victoria, leave for New Guinea on July 1 to erect the Hermann Memorial Hospital at Chungribu. The Queensland churches some years ago provided finance for the erection of this small hospital, which will render a valuable service in the area and provide better working facilities for the nurses. At present they are working in buildings constructed from native material.

The men will work as a team in New Guinea for six weeks, but some members have offered to stay for a longer period.

If the Chungribu project is completed the men will be engaged on other projects, such as the erection of school buildings and completion of the Paternoster Memorial Hospital. All finance given for this project has been spent, but \$1,000 is to be advanced from contingencies so that building materials can be made available while the team is in New Guinea.

This money must be returned to contingencies, and we commend this worthy project to our interested friends. Donations given for New Guinea Hospital Buildings, or School Buildings, may be listed as deductions on Income Tax returns, provided the approved receipt is issued by the Overseas Mission Board, or State Overseas Mission Committee.

Members of the Work Team are: C. Lewis, J. Richards, F. Richards, R. Sutherland, R. Edgar, E. Chislett, N. Wolstencroft, H. Weedon, all of Victoria, and J. Harrison, of Tasmania.

Please remember the team members as they prepare to leave for the field.

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

Full Page — \$25.00 (£12/10/-).

Half-Page — \$13.00 (£6/10/-).

Quarter-Page — \$7.00 (£3/10/-).

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

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

DEADLINE

Issue No. 16, JUNE 24, 1967 —

NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, JUNE 16.**

Only LATE NEWS of special significance and SPECIAL ADVERTISEMENTS will be received in **FIRST MAIL, MONDAY, JUNE 19.**

Issue No. 17, JULY 8, 1967 —

NEWS and ADVERTISEMENTS will be received until **FIRST MAIL, FRIDAY, JUNE 30.**

Only LATE NEWS of special significance and SPECIAL ADVERTISEMENTS will be received in **FIRST MAIL, MONDAY, JULY 3.**

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SAN QUENTIN, CALIFORNIA, U.S.A.

BY A. R. JONES, A.U.A.

There are three famous names in prisons in the U.S.A.—Sing Sing, Alcatraz, and San Quentin. We were invited to visit San Quentin, situated on the outskirts of San Francisco. The first place visited was the gas chamber, which is a huge glass bowl with two chairs in the centre, where the condemned are strapped.

We then moved round the prison to view the landscape gardens, workshops, dining room, large exercising yard under shelter, huge auditorium and classroom. This place seemed to us like a huge industry.

There are 18 vocational training programmes, including cotton and textile mill employing 600, clothing factory and furniture, and the usual run of workshops. For their work the men receive from \$3.25 a month, according to skill. In the dining room the men sit four at a table. The walls are covered with beautiful murals depicting the history of California, work undertaken by the inmates.

Two very beautiful chapels have been built (for Roman Catholic and Protestant) to accommodate 500 each, and are filled on special occasions (such as Easter) when inmates are permitted to invite

relatives to worship with them. Although services are voluntary, 200 inmates attend regularly, with communion services held monthly, and weekly meetings for Bible study and prayer and yoke fellows meetings. The choir wear robes (a gift from Tennessee Ernie Ford, who had the help of the choir in producing a record) and on the occasion of our visit, presented a very fine programme of religious music, including Negro spirituals, to the accompaniment of the electronic organ.

The visiting room consists of benches set in a large room, and visitors and inmates sit on either side as they talk together. A feature of this prison is the beautiful gardens within the walls. We felt that the inmates, who never saw the outside for years, would have a further reminder of the Creator in addition to the blue sky above them.

Here, as in Haney prison, there is a large display of craft work, which is available for purchase to any who visit, proceeds benefit the men who had made the articles in their leisure time.

There are four full-time chaplains to serve this huge population of 3,749. They have the help of ten theological students and visiting ministers who assist

in services, group prayer meetings and counselling — all under the supervision of the senior chaplain.

Public relations tours are conducted every Saturday evening during the summer months, concluding with a concert by the inmates. The programme of the prison is fully explained, and so the public are aware of the work undertaken by the prisons department, and all they are doing to help the men.

San Quentin, commenced in 1852, today is built to accommodate 2,800. With two or more in a cell they have had as many as 6,000 imprisoned there. Today's population was 3,749. Of these 54 per cent are white, 30 per cent Negro, and 17 per cent Mexican. Each day these men will follow a regular routine, designed more or less to help them become law-abiding citizens.

Prisons have a tremendous responsibility to society and to the men they hold. They fulfil their responsibility to both as their programme of training and treatment fit the men to return to take their rightful place in society.

"WE'VE BEEN WAITING YEARS FOR SOMETHING LIKE THIS . . ."

is how someone welcomed the publication

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SOUTH AUSTRALIA'S NEW CAMP

The new "Camp and Conference Centre" was opened at Point Sturt by the Southern Districts Churches Conf. (S.A.). The ceremony, attended by over 300 people, on May 6, was the climax of more than two years of careful planning, giving and voluntary work.

The S.A. brotherhood is indebted to the Southern Districts for the addition of this latest property to the brotherhood's Camping Centres. The S.A. churches now have sufficient properties to meet all the needs of the brotherhood.

The camp is in the grounds of the Point Sturt church, one of the oldest churches of our Australian brotherhood. The pretty little 106-year-old chapel of the church will serve the new camp as a worship centre. Nearby is the fore-shore of Lake Alexandrina.

Les Lawlor Says . . .

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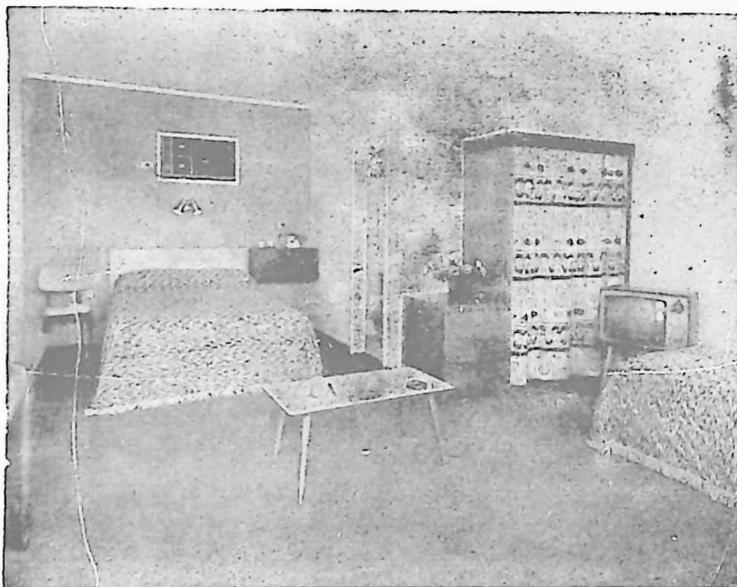
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THE LAST WORD

The Son of Man.

When the son of man comes will he
find faith?

—Luke 18: 8.

○ Son of Man, our hero strong and
tender,

Whose servants are the brave in all
the earth.

Our living sacrifice to thee we render,
Who sharest all our sorrow, all our
mirth.

○ feet so strong to climb the path of
duty,

○ lips divine that taught the words
of truth,

Kind eyes that marked the lilies in
their beauty,

And heart that kindled at the zeal
of youth.



A long life may not be good enough,
but a good life is long enough.

—Benjamin Franklin.



The High School quartette played
Brahms the first week back from holi-
days. Brahms lost.



Every girl likes to be well groomed
at her wedding.

—Dorothy Parker.



The Sunday School teacher was review-
ing the lesson. "Who led the children
of Israel out of Egypt?" she asked.

There was no answer, so she pointed
to a boy at the back of the room and
repeated her question.

"It wasn't me," he said timidly, "we
just moved here from Lismore."