

February 11, 1967

## CYRIL MINNS and SHAUN IN QUEENSLAND

(see page 7)



Dr. A. G. ELLIOTT  
T. T. ROBINSON  
BISHOP SHEVILL  
STAN. NEIGHBOUR

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## THE LAST SIX DAYS

The notice read: "The Greatest Story Ever Told! Last Six Days."

It meant only that a film was ending a long run in a city theatre, but for those who had eyes to see and ears to hear, it could have had a deeper meaning.

What if it did mean that God was placing a limit on the time available for us to hear the greatest story ever told; if there were only six more days in which to witness the grace and the glory of Christ? We would surely busy ourselves with the evangelistic task we now neglect so easily.

There have been many occasions when the church was convinced that very little time remained. Sometimes it was more specific about dates and times than it had any right to be. But it is the opposite failing that has been our greater vice. We have acted as though we had unending time and unlimited opportunities.

It is well for us to be reminded that there is a note of urgency in the New Testament. Maybe there will be six million years before the climax will come, or perhaps no more than six days. One man heard God say, "This night your soul is required of you."

We do not know what one more day will bring in the way of opportunity for hearing — or telling. The greatest story ever told is being told now; let it be heard!

## DEATH IS IRREVOCABLE

Down in Victoria we have had so much drama that one could easily imagine the whole thing in an old film on the late show. It seemed that at any moment the performance would come to an end and the TV announcer would wish us good night.

The hours moved on toward the execution of a man convicted for a murder during a prison escape. Appeals were made in vain to the Privy Council, the Queen, the Pope, the Governor, and the Premier. Then, incredibly, there was an almost last-minute stay of execution as new evidence was presented that the convicted man could be innocent. A fellow-prisoner at the time of the escape swore that he saw a warder fire what could have been the fatal shot. On investigation, it was discovered that the "eye witness" was not even in Pentridge at the time. But a prisoner who was there made a similar statement and flew from Brisbane to give evidence if required to do so. He wasn't, and a new day and time were set for the execution.

Then was revealed a plot to blow down the prison walls with gelignite and deliver the prisoner from gaol in a well-planned, military-like manoeuvre complete with machine guns. Numerous police cars ringed the prison day and night. Thousands kept vigil outside the main gates. Dozens were arrested for causing disturbances, including one member of Parliament. Radio stations were counting off the hours that remained.

Suddenly, on the Friday morning as this is written, as the hot north wind of reality blew over Melbourne, it was no longer a thing of fantasy. An hour ago Ronald Joseph Ryan was hanged.

Those who insisted upon the hanging did so for two main reasons: that capital punishment is a deterrent to murder and that a murder against authority is worse than any other kind of murder. There is no evidence that hanging does deter men from crime, and there is no evidence that warders and policemen are made safer by the execution of those who kill a man in uniform.

The majority of those who opposed the hanging of Ryan did so because they oppose the useless killing of any person, even a hardened criminal. The protesters were not moved much by the possibility of Ryan's innocence, although it is now certain that many will have lingering doubts that can never be resolved. If it happened in Ryan's case in Victoria, as it happened in McDermott's case in N.S.W., it is impossible to free Ryan as McDermott was freed after being convicted of murder, sentenced to death, his sentence commuted to imprisonment, and later declared not guilty. It was accepted that Ryan was a cruel, callous enemy of society. His youthful troubles and early good qualities did not move many to sentimentality. Nobody wanted Ryan freed. The call for

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## COVER BLOCK

By courtesy of Toowoomba, Qld.  
"Chronicle."

# CHRISTIAN CHASTITY

BY IAN SHEVILL

The 1960's are a period of revolt and confusion in the area of morals.

Those in revolt are the people between puberty and parenthood who are more honestly articulate and more violently opposed to convention than ever before, as they revolt against fixed moral concepts which relate to their sex life.

Those in confusion include their parents, who are often tongue-tied because they fear to seem old-fashioned.

Many young people find themselves living in two worlds — the world of their parents, where moral sanctions still appear to hold, and at least lip service is given to the idea that traditional patterns of behaviour still make sense — and their own new, exciting world, where, free from all control, pleasures of every kind are calling, including relations with the opposite sex, which are the most readily available and least expensive form of entertainment.

## The Magnitude of the Problem

Lest it be thought that I have in any way exaggerated the situation, it is wise to turn to the statistics.

In Australia, the illegitimate rate is now higher than it has been since statistics have been kept, standing at 6.5 per cent of all births registered in 1964. In Queensland, during 1964, 27 per cent of the mothers under the age of 20 were unmarried. (An increase of 10 per cent over the past 10 years.)

It is estimated that almost 90,000 illegal abortions are performed in Australia every year, and a recent World Health Organisation survey of twelve countries records that Australia has the highest death rate due to abortion.

The English picture, as given in a 1964 B.M.A. report on social disease, shows an increase over four years of 78 per cent for girls, and 62 per cent for boys under the age of 24 years. This report also indicates that two out of every three babies born to girls under 20 are conceived out of wedlock.

The picture in America is equally depressing, for here one out of five brides is pregnant at her wedding, and the abortion estimates range from 200,000 to one million every year.

When we ask why this has happened, a number of reasons will come quickly to all our minds.

## The Climate of Our Civilisation

There is a sexual fermentation working through society today which the clever brains of the advertising world have been quick to capitalise. They know enough psychology to arouse people's half-conscious desires by suggestive words and pictures, and the sale of any product often involves the use of erotic stimuli in posters, in radio commercials, television and newspaper advertising.

The continual stimulation is increased by the contribution of some magazines, films, plays, pulp literature and pop songs.

"The Lancet," of April 29, 1961, commenting on some newspapers, sums up much modern journalism by saying, "They condemn unchastity with every possible cliché, while carefully titillating the appetite for it."

## A Desire for Normality

A noticeable feature of a generation which is conditioned

This is portion of a Presidential Charge to Synod by the Rt. Rev. Ian Shevill, Bishop of North Queensland in the Church of England.

by mass media is the desire to be "with it," which means a desire to conform to the custom of the group.

This is also a generation which devoutly believes in science and therefore, when a scientist says that the majority behave in a certain manner, the individual wishes to conform.

No discussion of this subject is possible without reference to Dr. Kinsey, whose reports on "Sexual Behaviour in the Human Male" (and Female) confirm the widespread nature of sexual experiment and make youth feel that to be with it, they must be in it.

The late Dr. Kinsey was a zoologist who applied to human beings the statistical methods which he had used successfully in the study of gall wasps. In his reports, he equates what is "average" with what is "normal," and implies that what is "normal" is what is "right." This is a dangerous assumption, for when this same rule is applied to cheating, lying or stealing, it simply means that if you know enough people who do it, then this is the right thing to do.

In an analysis of these reports which seek to evaluate the findings, Millicent McIntosh points out:—

"All boys and girls are pathetically anxious to be 'normal' . . . They are especially vulnerable in the whole area of boy-girl relationships. Whatever is done by the crowd is what they must do, lest they risk being peculiar . . . So if the Kinsey report announces that 91 per cent of females have gone petting by the age of 25 . . . the girl who is being pressed by a boy to go further than she thinks proper feels herself trapped by the statistics."

## The Abolition of Old Fears

Past generations were controlled and inhibited by three fears which have now largely vanished.

They were the fears of detection, infection and conception.

Today, these have to a large degree been banished by the motor car, the antibiotic and the pill.

The newly affluent youth have cars to make love in, whilst their parents, who were passing through the period of the depression, had to make do at home or in the back seat of the cinema stalls.

New antibiotics have done much to wipe out fear of infection, although no drug can wipe out humiliation and memories, and the pill has made conception control relatively sure, although it can only be legally obtained with a medical prescription and is limited in the length of its continuous use.

## The Church and Chastity

The clear evidence that promiscuity is fast increasing, particularly amongst the younger sections of the population is not surprising. Sex is one of the strongest instincts given by God to man, and the suggestion that it be controlled makes little appeal because the social pressures are all the other way. Scholars, both sacred and secular seem to suggest that control is irrelevant and so many of the older fears have now been removed by the progress of medical science.

In spite of all this, the Church of God has not changed its point of view for it has always believed three things:—

1. That any sexual relationship between two people outside marriage is sinful.

2. That sins of unchastity are not the greatest of all sins.

3. That the church does not exist to condemn the sinner but rather to reconcile him to the God who made him and loves him.

(continued on next page)

## CHRISTIAN CHASTITY — continued from page 3

For the Christian, promiscuity in any form is a degradation of love because it divorces a physical act from the context of love in which it also finds sanctity and meaning. To use one person simply for the purpose of selfish gratification of another is to desecrate sex.

For all young people, the demands of sex are urgent and imperious, but the words of scripture are unambiguous when they say, "Keep thyself pure," and "Flee fornication."

One of the best ways to overcome urgent temptation is given to us in the Old Testament story of Joseph who, when assailed by the passionate demands of an eager, imperious woman, neither argued nor delayed — he fled, saying, "How can I do this great wickedness and sin against God."

Another way of overcoming temptation is to have the right view of sex. It is not a sordid secret between two shamed human beings, but rather the vital and joyous gift of God the creator, who delegates to us the task of being pro-creators with him. It is something worth saving up, to do well.

"We are made in the image of God; God is love . . . The Incarnation reveals the possibility for every man. We are not meant to regard ourselves as miserable sinners crawling and supplicating at the feet of a capricious God . . . We are meant to regard ourselves as sons of God, as men to whom is given a tremendous responsibility and a tremendous potentiality."

There is nothing funny about sex, and it was William Temple who said that Christians do not joke about it for the same reason they do not joke about the Holy Communion.

Marriage is a sacred temple created by God so that within it man may carry out his highest act of self-giving. This is an act which can only take place successfully in that order of life which marriage makes possible, with all its economic and social implications.

You cannot have part of marriage without having the whole of it. Any attempt to do so is always followed by that dissatisfaction, frustration and recrimination which follow pure selfishness.

The ideal marriage in which the church believes is a life-long union between a man and a woman who have kept themselves for each other.

Outside marriage, a mutually agreed upon self-denial between lovers can even be fun in its frustration, and the strength obtained by self-denial will stand them in good stead later when, perhaps for reasons of illness, war or occupation, they find themselves separated from each other for long periods.

It is time we gave the lie to the suggestion that sex within marriage is dull and dutiful, and only illicit experiences are rich, adventurous and exciting. It is time that we admitted that illicit experiences are third rate impostors, mostly disappointing and generally frustrating and stunting.

### Girls Should Realise That—

- When a man really loves a woman, he wants her for a wife.
- Although men may try to seduce others, they do not wish to seduce the woman they love.
- Whatever may be said, men tend to think of virgins when they think of marriage.
- The result of experiment is often a forced marriage in which the girl feels cheated and the boy trapped.
- Another result may be resorting to abortion through which scores of women lose their lives every year, and for every woman who dies several are disabled or rendered sterile.

(The full text of this address is available in booklet form from Anglican bookrooms).

the psychological effects often being far more drastic than the physical.

● A man wants a wife who will be faithful. Here the Kinsey report, whatever its deficiencies, suggests that girls with premarital experience are twice as likely to be unfaithful to their husbands after marriage. The Chesser report suggests that the women who ultimately make the best marital adjustment are those with no pre-marital experience.

Thus nothing we know gives any justification for saying that pre-marital experience helps either men or women to achieve greater marital happiness.

### Boys Should Realise That—

- Nine-tenths of the exploits recounted in the male group are not exactly as the narrator would suggest.
- If a man makes a girl "second-hand," trust between them begins to erode from that moment.
- A man has just as much to learn about the techniques of refusal as a woman.
- A woman is a person whose integrity or wholeness demands respect. Conscience is a focal point of integrity, and to attack a girl's conscience is unworthy of a man.
- No man ever died of continence. A good deal of nonsense is talked about repression, but if you know what you are doing, this becomes "self-control," which has enabled the race to achieve some of its greatest triumphs.
- The flesh, being the animal part of us, reacts as does a lion to its trainer. It reacts immediately to a stern and determined command, but show a sign of weakness and it will devour you.

Those who do not believe in the truths of Christianity will naturally reject the first commandment about loving God. However, few would wish to reject the second about loving your neighbour as yourself. Even this we fail to do if, because of love for ourselves, we turn our neighbour into a thing rather than a person for the gratification of our own physical needs.

In conclusion, I am convinced that youth does not want unchastity. They may want experiment, they may want experience, they may want to satisfy curiosity, they may want to feel important, they certainly want love and they know that in the end this means fidelity and marriage.

Youth is a generation in search of an ethic, and if the only ethics which gain publicity are those of the pulp magazines, then the church is at fault for deserting a generation.

Christians are challenged to affirm with clarity and conviction that chastity is worth while, for on this is based the whole Christian concept of maturity and wholeness within the life of the family, and it is the health of the family which inevitably determines the health of society and the nation.

Chastity is far more exciting than unchastity, for it has about it the ring of victory rather than defeat.

The victories of chastity can always be looked back on with triumph and a glad heart, whereas the victories of unchastity are disfigured by shame and remorse.

The life of chastity has about it an athletic toughness—the opposite is a flabby, furtive, tarnished affair.

The future of the chaste life is buoyant and hopeful, the future of unchastity is blurred by boredom, disillusionment and cynicism.

Chastity does not mean, "Thou shalt not" . . . It means, "Thou shalt — use God's great gift in God's appointed way."

The Scriptures know what they are doing when they hold before us the challenge — "Keep thyself pure."

## WHAT SHALL WE DO ABOUT IT?

# THE GOSPEL SERVICE

BY TREVOR ROBINSON

This is a short study of our gospel service. It is designed to be of some help to all who are striving to make this time a more effective obedience to the great Commission.

At the beginning two statements may help us.

### Preaching

We are commissioned to preach the gospel, which still remains the best of all good news. Donald Coggan writes, "If it be true, as the Christian revelation undoubtedly asserts, that God has spoken to man and committed to him the word of reconciliation, could there be a theme of greater importance than that of preaching?"

In most of our churches the evening service has the important "theme" of proclaiming Christ as Lord and Saviour, and an invitation given to the hearer to receive him and confess him.

There is the necessity to preach the good news. There are indications that preaching with us as a movement is not so important as it once was. We hear complaints that the sermon is too long and too boring; it is not relevant and it is too difficult to understand. There is a tendency to replace it with discussion, films, modern music, and in our special rallies to so arrange the programme that the people are tired before the preacher stands to deliver the message.

The wholeness to be found in Christ is still the urgent need of the world.

John Baillie, in his book, "The sense of the Presence of God," writes, "Do I now believe, with St. Peter, that this wholeness and well-being and health and salvation, whether individual or social, whether in time or in eternity, is to be found only in Jesus Christ? I am going to say that I do."

We would all say that we do thus believe with Peter. Perhaps when we are filled with the sense of the urgency of the gospel, and the necessity of preaching this good news, we will then have revealed to us new ways of telling the old, old story of Jesus and his love.

### The Will of God

As we think about Jesus' commission to us, and earnestly and prayerfully seek more effective ways of fulfilling our trust, we do well to remember that it is his will that must be fulfilled. It would be a tragedy to work zealously at our bright little schemes only to find that they are "our" schemes, and

T. T. Robinson is minister to the church at East Bentleigh, Vic.

not God's. There must be much waiting upon God for his guidance.

A word from Thomas R. Kelly may help us. "I find he never guides us into an intolerable scramble of panting feverishness. The cosmic patience becomes, in part, our patience, for after all God is at work in the world. It is not we alone who are at work in the world frantically finishing a work to be offered to God. Life from the centre is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time, but it occupies all our time. And it makes our life programmes new and overcoming. We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well."

### The Present Situation

It can be fairly confidently stated that the general situation is not as depressing as the remarks of some would indicate. Whilst there are churches with an evening service that could be depressing, this is probably a reflection of a total difficult situation.

### Attendances

Although there are some exceptions, in looking at the statistics available, the evening attendance is very much lower than the morning attendance. This has been the pattern over many years even since the first world war. It may have worsened in recent years. This is also the pattern in other communions, and in comparison, Churches of Christ come out better than most.

There is a solid nucleus of members who regularly attend the gospel service, although they make a very small fraction of the total membership. Again and again preachers do not deplore the lack of hearers who could make a decision for Christ, but the lack of members to stand with him and channel to him all that it takes to preach the gospel effectively.

It may be surprising to learn that at the majority of gospel services in Victoria at least, there are nearly always some in the congregation who are not members of the church. Whilst this number may be small it is extremely significant.

### Young People

Generally young people make up a large proportion of the evening congregation. The fact is that young people do come to this service. It could be that this service, for them, is primarily a social occasion in an acceptable meeting place. They do, however, hear the gospel preached.

Where do they come from? Some come out of a background of the Bible School and youth auxiliaries, but others come from no such background. In one suburban church there came a sudden influx of teenagers never seen before.

In the churches where there is a large youth group at the evening service, there are activities attractive to this age group, e.g., Sunday Teas, After-Church Fellowships in church and homes, evening coffee and biscuits, bright through-the-week activities.

### Why Do Members Stay Away?

It may be profitable to raise the question of why do members in the main absent themselves from this collective witness to the things we most surely believe? The picture is not clear, and it would be good if some who are regular at the morning service, but do not attend the evening service, could, with courage, set down some reasons for their non-attendance. These could be helpful guide lines.

Some of the suggested reasons are:—

- There are those people with young families who find the evening hour most inconvenient.
- It is suggested that the car and the television are much too attractive to leave.

● The gospel service is not the valued social occasion that it once was.

● The absence of non-members makes their attendance largely useless. Surely it behoves our members to care enough to make the endeavour to bring non-members with them. Our young people very often set the example here. One church, with a zealous group of young people who bring their school friends to the gospel service, has had the joy of seeing some of these friends won for Christ.

● Some see the gospel service as ethically unacceptable. The non-member is made to feel uncomfortable and "got at." This need not be so, and a wise preacher could ensure that if a hearer felt "got at" he was being blessed for the Holy Spirit was reaching his feelings and thoughts. Some of us need to be "got at" a lot more ourselves by the Holy Spirit.

● There is a lack of spontaneity in the invitation to receive Christ. This does not alter the sincerity of the invitation and the feeling of awe in the knowledge that we fish very often in deep waters.

● In this day of high-pressure advertising the invitation has lost its cutting edge. The high business of our Lord, the gift of life, the ministry of the Holy Spirit, makes the invitation unique and momentous. Here an expectant congregation is so helpful.

In reviewing this list there is the uneasy feeling that the main reason for the non-attendance of our membership has not been set down. What is that missing reason?

### Church Membership

A confession of faith, before witnesses, is required from a candidate for church

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**THE SUPERNATURAL**

To the Editor,

The monthly discussion group was at our place the other night, so I couldn't get out of going. But I couldn't sleep all night after it. And it wasn't the wife's oyster savouries that kept me awake. It was the bewilderment that the discussion left in my head.

They were talking about the supernatural and the natural. God is supernatural and man is natural. Miracles are supernatural, healing by surgery is natural. Prayer is getting in touch with the supernatural, and all other conversation is natural. Church has to do with the supernatural. Everything else is secular and natural. I asked, "Where do you draw the line between natural and supernatural?" But everyone was so busy thinking what he was going to say next that no one answered me.

These people know their Bibles well, so I was sure that they must be right. So I got up and looked up my concordance. I couldn't find the word supernatural anywhere in the Bible. I was glad, because I had always thought that God was natural, and not "something out of this world." I had always thought that miracles, although we don't understand much about them, were God's natural way of acting under certain circumstances. I had always thought that talking to God was as natural as talking to my mates. I couldn't bear the thought of an absentee God away up somewhere, popping in with supernatural acts every now and then.

I had always thought that God and his universe were natural and that when we get out of touch with him we are unnatural; and that there is no such thing as the supernatural.

Not even editors are supernatural, although some people expect them to be superhuman.

TERTIUS.

**"WHERE, OH, WHERE?"**

A CONCERNED PASTOR

It was a bitterly cold winter's night. The countryside was passing through some of the bleakest days of the season; wisps of snow had fallen in the hills. The time of the Wednesday night prayer meeting had arrived. Having arranged the room earlier in the day, there was nothing left for me to do but connect the electric radiator to make the room cosy for those who would attend.

Footsteps and the sound of voices heralded the approach of the first arrivals, and into the room stepped two elderly ladies who were constant in their attendance. Both were normally dependent upon transport to the church, yet, in this instance, because of the sickness of the drivers, they had been left to their own resources. What happened? The younger of the two, herself over the age of seventy years, had walked through the wintry night to the home of the other, and together they made their way to the meeting.

Afterwards, in surveying the situation, and assessing the ages of those who were present that night, it was obvious that most of them were at least seventy

years of age. Three of these elderly couples had walked some distance to the meeting that night, when conditions were such that no-one could have denied them the shelter and comfort of their own homes, and the cheery fireside, but they came because they believed in the church at prayer.

Their presence was a rebuke to many of younger years and of stronger physique, who chose the line of least resistance.

Where are the young men who profess devotion to Jesus Christ, and who are beginning to take their place as leaders in the community?

Where are the young women whose calling to potential motherhood thrusts upon them the essential responsibility of moulding their children's lives in the things of God?

Where is the path of sacrifice and discipline which reflects the road Jesus trod so resolutely?

Where is the evidence that the church believes in intercessory prayer?

In this present era, a great deal of concern is expressed because the evils

of the world are spreading like tentacles into every department of life.

Similar concern is voiced because the work seems less effective, and numbers are being lost or never gained.

How can the church be the dynamic power she is intended to be if the spirit of prayer is missing from her fellowship?

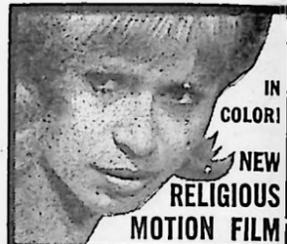
Are the words of Jesus, "for without me you can do nothing," of no consequence?

Does the life of the church depend only upon what men can do through higher education and newer methods, or is the secret of the church's successful witness the position of abiding in Christ and being channels through which he can effectively work?

The call to prayer is the call to arms. It represents the necessary weapons we require in order to fight the toughest and most deadly warfare of all.

Do we stand firm in the spirit of prayer and prevail, or do we apathetically allow the enemy to gain the victory?

The answer lies in the personal commitment and involvement of every believer in the privilege and responsibility of intercessory prayer, both at home and in the corporate fellowship of the church.



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**NEW SOUTH WALES**

**DORSMAN FOR NORSEMAN**

(N.S.W.). C. T. Garrett, Secretary of the N.S.W. Aborigines Committee, reports that Mr. and Mrs. Dorsman, of Campbelltown, N.S.W., left Sydney for Norseman on Jan. 6. In addition, Miss Gail Thornton, who concluded her Missionary Course at Woolwich Bible College last year, took up her new work at Esperance, W.A., at the end of January. Five cartons of goods and six blackboards and easels, made by members of the Epping Boys' Brigade, have been sent to Balladoran Native Centre. Miss Judy Simpson, teacher in the Government School at Balladoran, as well as leader of youth at the Native Mission, has received high praise from the District Inspector of the N.S.W. Educ. Dept. for the work she has done among the native children of the area. It is good to learn also that an anonymous gift of \$128 has been received towards the electric light installation at Balladoran.

Miss Maureen Elsegood, formerly of Norseman and Esperance, has recently been on leave in Sydney.

**AT BOYS' HOME**

(Hornsby, N.S.W.). The minister, D.A. Oldfield, has taken over at the Boys' Home from Mr. Dalton, whilst latter is on long service leave, but will continue as minister at Hornsby on a curtailed basis . . . On Jan. 22, two young men were baptized by Mr. Oldfield . . . The Annual Church Camp was held at Camp Greenhaigh over the Australia Day weekend. Despite the wet weekend, in all it was a rich time of fellowship. Mr. and Mrs. Bell were camp parents, Mrs. Ron Bartholomew was chief cook. Mr. Oldfield and Mr. Fennell led in the camp studies. The communion service was led by Mr. Ellerby, and the gospel service by Ron Bartholomew; song leader was Mr. Barr.

**EDITORIAL (from page 2)**

reprieve came because capital punishment has no justifiable place. It does not make society safer, it does nothing for the victim or his relatives. Other forms of retribution are available that are adequate while still offering opportunities for salvation, rehabilitation, and, where necessary, revocation.

Those who pleaded for Ryan's life were not thereby depreciating the brave warder, who lost his life whilst doing his duty. Those who pitied Ryan's mother and family in their ordeal were not withholding their deep concern for those who mourn for George Hodson.

Ryan was not a good man, and we rightly condemn his violent act which caused another's death.

Now we ourselves stand condemned for the same reason.

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**WOOLWICH COLLEGE SESSION.**

(N.S.W.). The Woolwich Bible College commences the 1967 session on Feb. 23. Young men and women intending to enrol are urged to contact the Principal immediately, and also to note that students are to be in residence at the College, 57 The Point Road, on Tuesday evening, Feb. 22.

The Public Opening Session will be held in the College grounds on March 4, at 3 p.m., and is of particular significance in that it marks the 25th year of the College in its service to the brotherhood.

**WORLD C.W.F. PRESIDENT IN SYDNEY**

Representatives of both the Federal and N.S.W. Executives of Christian Women's Fellowships met at Kingsford Smith Airport, on Jan. 24, to meet with the world C.W.F. President, Mrs. E. Lawton, of Adelaide, prior to her departure for America. While in the U.S.A., Mrs. Lawton will move among the churches publicising Australia and our Australian brotherhood in preparation for the World Convention to be held in Adelaide in 1970. Among the party of ladies at the airport were Mesdames O. Bloore, J. Dickson, A. G. Elliott, F. Elsmore, D. Main, R. B. Millar, H. Taylor and I. J. Torode, and Mrs. Lawton was assured of the prayers of the women of our Australian churches during her very busy itinerary in America.

**PREPARING FOR MISSION**

(Kedron, Qld.). Visitors during the holiday period included J. McCormick, with his wife and family, from Melb., and his parents from Ipswich. Mr. McCormick preached on Jan. 1. Other speakers have been Messrs. Haigh, Thomas and Chesney . . . The church is preparing for Teen Week, March 1-5, when Haydn Sargent will be the missionary . . . The church cricket team suffered its first defeat in their last match . . . Remembrance Bowl Appeal offering was over \$57.00.

**WOOLWICH UNIVERSITY SUCCESSES**

Students of Woolwich College who were successful in recent University Examinations were Keith Farmer (Univ. of N.S.W.); George Elliott (Univ. of Sydney); Dennis Nutt (Univ. of Sydney), and Ron Kallmier (Univ. of Sydney). Among the graduates of the College, congratulations also are expressed to Harold Hayward, L.Th., of Turramurra, who has now completed his B.A. degree at Sydney University, and to Graham Chapman, who passed in subjects at the University of New England, N.S.W. Passes in Melbourne College of Divinity Examinations were also awarded to David Schofield, B.E., Dip.Ed., who has now completed his L.Th., and to Bruce Armstrong, David Surtees, Colin Wheat, Dip.R.E., and Barry Reid.

**"VICTORIA HOUSE"**

(Newcastle, N.S.W.). The N.S.W. Social Service Dept., through the Director, Charles Cole, reports that "Victoria House," a large property in the Newcastle district, has now been acquired by the Dept., and guests will be entering this latest addition to our aged folks' homes in the near future.

In addition, work is proceeding on the buildings at the Samuel and Ann McCauley Home at Thirroul, and it is anticipated that a six-bed "hospital" will be incorporated in these alterations.

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**Aborigines' Sunday Feb. 12**

**PRAY AND GIVE**

# PEACE AND WAR

BY STAN NEIGHBOUR

Because, amongst Christians, there is wide divergence of attitude towards peace and war, we must — whatever our convictions on this matter— exercise brotherly love towards each other.

Leyton Richards reminds us "that splendid virtues flourish amid the operations of war, alongside a whole gamut of vices; war's heroisms, its self-sacrifice, its spirit of service, its camaraderie, and much else beside are evidence of that. But war could not be conducted in terms of its virtues alone or it would cease to be war."

That some have adopted pacifism from ulterior motives cannot be denied; but, neither can it be denied that the sincerity, loyalty and courage of many Christians holding pacifist views is beyond question.

## Christ Is Lord

Reading the Old Testament only, one could enter into war — if not lightly — at least with an untroubled conscience. Believing God's revelation to have reached its highest point in Christ we are forced to take notice both of his attitudes and his teaching. Indeed, Christ expressly claimed "all authority in heaven and on earth." At the Transfiguration, God declared "this is my beloved Son . . . Listen to him."

We are living under the New Covenant (Hebrews 8: 6-13). Jesus proclaimed superior ethics for the Kingdom (Matt. 5). To contrast Deuteronomy 23: 3-6 with Matt. 5: 43-48 is in itself instructive. Jesus' command to love our enemies does not mean that the Christian ceases to oppose evil. The cross is Jesus' supreme example of opposition to evil.

Christians are citizens, and as such are bound to respect the authority of the State (Romans 13: 1-7; Titus 3: 1). But Christians also have their citizenship or commonwealth "in heaven" (Philip. 3: 20). They have been transferred into "the kingdom of his beloved Son" (Colos. 1: 13). If there should be a clash of loyalties the early disciples had no hesitation in saying, "We must obey God rather than men . . ." (Acts 5: 29-32).

The only way a Christian can determine whether he is being asked to do something contrary to his loyalty to Christ is to examine prayerfully the teaching and commands of his Lord. It is true that Christ does not make specific commands either to wage war or refrain from war. A careful examination of his teaching, however, reveals that his attitudes and principles are those which war denies and destroys.

## Difficult Passages Examined

Let us first examine some passages used by some in support of war. "Think not that I came to send peace on

earth; I came not to send peace, but a sword" (Matt. 10: 34). A world opposed to Christ has always sought to use contempt, ridicule, hatred, persecution, imprisonment, and even death to destroy or discourage Christianity. Saul of Tarsus, before his conversion, did this very thing, and was later the victim of it himself. Jesus warned (v. 16), "I am sending you out like sheep among wolves."

An examination of the context clearly shows that Christians can expect the sword of persecution in a hostile world (vv. 16-38). Jesus does not say I am sending you out as warriors; but "like sheep among wolves."

" . . . let him who has no sword sell his mantle and buy one . . . and they said, 'Lord, behold here are two swords'" (Luke 22: 36, 38). If Jesus was seriously urging his disciples to arm themselves, why did he say, "It is enough," when shown their two swords? If Jesus was relying upon arms, then his band was very poorly armed. And why, when a few hours later Peter wanted to use his sword, did Jesus say, "Put your sword back in its place; for all who take the sword will perish by the sword" (Matt. 26: 50-54; John 18: 10, 11). Can the sword whose protection Jesus refused afford adequate protection for "the Church, which is his body"?

"And making a whip of cords, he drove them all, with the sheep and oxen, out of the temple; and he poured out the coins of the money changers and overturned their tables" (John 2: 13-16; Mark 11: 15-17). Is this use of force comparable in any way with war's casualties in killed and wounded? Were there any killed; any casualties requiring hospital, or even first aid treatment?

The physical force used by one man against a multitude would have been worse than useless had it not been accompanied by superior moral and spiritual power. It was tantamount to condemnation of the temple authorities for denying to Gentiles, as well as Jews, the facilities for worship freed from extortion and distraction. Its result was to increase the determination of the religious authorities to destroy him. When they came against him with swords and clubs in Gethsemane Jesus forbade his disciples to use their swords. So much for this as a justification of war.

## Demands of the Kingdom

Paul reminds us "God was in Christ," that Christ "is the image of the invisible God," that "in him dwelleth all the fulness of the Godhead bodily." Prophets foretold Christ's coming as the "Prince of Peace." His birth was heralded "peace among men in whom he is well pleased."

While Jews generally expected the Messiah to liberate their land from foreign domination and tribute to Caesar; and whilst admitting himself to be the Messiah, Jesus steadfastly refused to set up a military kingdom. He claimed, "My kingship is not of this world; if my kingship were of this world, my servants would fight . . . but my kingship is not of this world" (John 18: 36).

Christ's kingdom in its initiation and development did not depend upon any precise kind of national or world government, nor does it now depend for its continuance upon these. It does demand the total commitment and allegiance of all who name Christ as Lord.

"If you love me, you will keep my commandments," Jesus said. Amongst his commandments is that of love to God, to our brother, our neighbour and even our enemy. We are urged to put on the whole armour of God, told "we are not contending against flesh and blood," we are to be girded with "truth" (one of the first casualties in war) and our offensive weapon is "the sword of the Spirit, which is the Word of God."

## THE GOSPEL SERVICE

(continued from page 5)

membership. It appears that most confessions of faith are made at a gospel service, but some are made at the morning service, immediately prior to baptism, in the Bible School, and at the conclusion of classes in training for church membership?

## What of the Future?

Even where the gospel service is pronounced as dead, it may still be resurrected. Wherever the preacher works hard in prayer and preparation the results are usually rewarding. However, the membership must also work hard in reaching out in friendly concern and bring their friends to the gospel service. Apart from our young people there is much to be desired in this realm.

A change of time may be helpful in some circumstances.

More use could be made of printed material for publicity and in the order of the service. This would enable more direct participation by the congregation. Some churches are already making excellent progress in encouraging congregational participation. A high worship content is to be preserved. The observance of the Lord's Supper does not fit very easily into the gospel service.

## Conclusion.

God in the future may reveal a better method of congregational evangelism, but at the present time the evening service still offers the best opportunity for collective witness and evangelism.

May we encourage each other to make the most of this opportunity, even while we wait for a larger one to be revealed to us.

# ENTRUSTED WITH A GREAT WORK

Since coming to Shrigonda in June we have had very busy, but happy days. When the shipment of Gift Wheat from Australia arrived, I helped in the distribution to the poor and needy here, and from the outlying villages. During the distribution we held a 10-15 minute devotional period, and I had many wonderful opportunities to witness to these folk, both in word and deed.

At times I felt the people were a thankless lot—no matter how much they received, they were never satisfied.

By JAN POWELL, India.

But our God is a merciful God, and during the last two weeks it was for us to be thankful, for while we thought we labored in vain, he did not slumber, but was constantly at work in the hearts of many, who in those last days bought Gospels and are still continuing to read them, ask questions and seek after the way of Christ.

Our prayer is that we will ever be ready and willing to be the "branches" that bear fruit unto the Lord. Much of this contact made continues for me

as I mix and distribute the Gift Milk from Aust. each morning. I mix about 60-80 pints, and the people bring a metal, glass or other vessel (often an old tin) to drink from. They drink it "on the spot," as this prevents them selling the milk in the town on their way home.

I praise God for the ministry he has given me among these needy people, and pray that I shall never become too busy to sit and talk to them about the Lord Jesus Christ.

Believe it or not, this can happen! With so many people at your back door trying to get your attention, when you have so much to do, it gets a little annoying. Then you feel it's almost impossible to speak a kind word at all. You feel like screaming instead. But God gives us patience to deal with these situations, and we are able to talk calmly and help them in their many needs.

The Lord has truly entrusted us with a great work here at Shrigonda. We ask you to continually bring us before the throne of Grace in prayer, that we may be used to bring these seeking souls to the Kingdom.

## 1967 PROGRAMME

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# QUESTING



WITH

A. E. WHITE

Do you think that visiting lay preachers should be offered some remuneration for their services?

This question is taken to refer to an occasional visitor and not to lay people who sometimes conduct interim ministries of either short or long duration. The latter are acting as part-time ministers and are usually treated as such.

The so-called lay preachers (we used to call them "speaking brethren") are valuable partners in the service of the churches, and every week a large number are to be found on duty. We have many competent men, some of them first-rate preachers, who give preaching assistance in weaker churches, in emergencies, and on special occasions.

In this column I once spoke a word for ministers who are sometimes called upon to travel long distances for speaking appointments. They do not, of course, expect to be paid for their services, but it is reasonable to expect that travelling expenses be met generously. Whatever courtesies are offered to ministers in this way should also be extended to lay preachers.

Strangely enough, some churches which are quite generous to visiting ministers, find it easy to neglect the reimbursement of visiting laymen. Perhaps this attitude is a hangover from the days when the minister was justifiably known as the "poor parson."

There may be a few churches left which cannot, or will not, pay a reasonable salary, but there are few ministers today whose salary falls below that of the average church-man. We can no longer assume that every minister is poor. Nor can we assume that every layman is rich. We should lay it upon our conscience to ensure that reasonable out of pocket expenses are met for the laymen who serve Christ and the churches.

If a visiting layman has a car, it will cost him something to serve your church. If he travels by public transport, it will cost him more. If he brings his wife, his expenses will be doubled. I did hear of a man who stopped accepting invitations to speak because he could not afford it!

The best way to handle this matter is to have a resolution passed by the church Board of Officers that any visiting speaker must be adequately recompensed. Such a resolution is quotable and enables even the millionaire layman to receive his bus fare!

It is your business to be no man's debtor. What he does with what you give is his own affair.

## CYRIL MINNS IN QUEENSLAND

The cover photograph shows Cyril Minns, with his guide-dog, "Shaun," during his recent visit to Queensland. Others in the photo are Cecil Dunn, an officer of the Toowoomba church, and A. C. Male, Qld's Youth Director.

When Cyril Minns left Melbourne by air, within one and a half-hours he spoke at Annerley's Pre-Christmas service. On Christmas morning he read from the Braille Bible and spoke at the evening service. A demonstration of "Shaun's" ability was given after the meeting at night. From Boxing Day until Jan. 2, Cyril was a leader at the Caloundra Christian Youth Centre for the Senior Camp.

On Jan. 4 he visited the Space Tracking Station. This blind radio "ham," the only fully licensed blind operator in Victoria, was given V.I.P. treatment by the Space Administration people. Cyril visited Mylo House — home for the aged — addressed the guests, and also met Toowoomba's only guide-dog owner, Mrs. Adams, and her dog, "Tof-fee." On Jan. 5, he attended the local Guide Dog Auxiliary meeting. Cyril is Guide Dog Owners' Representative on

the Melb. Blind Institute Board. On the 6th, he spoke at Y.P.F. at Margaret-st., Toowoomba, and was interviewed on local radio station 4GR.

On Sunday, Jan. 8, Cyril was guest speaker at our Harlaxton church, was guest on "The Mayor Speaks," a TV programme, and met a fellow radio "ham," Cedric Paton. On the 9th, he was guest speaker at Toowoomba Rotary Club dinner, and at the Apex Club. Cyril is a life-member of Mornington (Vic.) Apex Club. On the 10th, he called on Dr. Jauncey at Kenmore College, and was interviewed by Mike Baker, the radio 4BC personality. He returned to Melbourne by Boeing that day.

Whilst in Toowoomba, Cyril and "Shaun" stayed at the Meringandan home of Mr. and Mrs. N. E. S. Grenfell. Cyril's quiet and effective witness was expressed throughout the district. (See also page 19)

### 16th FAMILY CAMP

(Toowoomba, Qld.). The 16th Annual Family Camp of the Toowoomba Churches of Christ was held at the Youth Centre, Caloundra, during Australia Day weekend.

Organised by Horace Christensen, the camp was attended by 97 people, representing 41 families. It was a great success despite the nearness of the cyclone "Dinah."

H. J. Finger was chaplain; Mesdames Dinah, Rogers, Chappell and Dickfos were the hostess cooks. Other leaders and helpers were Mr. and Mrs. H. Large, A. Bernoth, Miss M. Grenfell, Mrs. Christensen, D. Lowe and J. Finger.

A full programme of devotionals, praises, group studies on the theme, "Jesus Christ — the Light of the World," camp social, slide screenings of Federal Conference in Melbourne, and recreational periods, all contributed to a glad and worthwhile experience.

On Sunday night the helpers and

preacher had to use the public address system to get their voices above the noise of the cyclonic wind and rain.

A happy feature was the sharing of a three-tier cake donated to mark the birthdays of H. Christensen, Mrs. Chappell, and one who had often been the camp mother, Mrs. Grenfell.

On behalf of the campers a "Bon Voyage" telegram was despatched to Ray McKenzie, a past minister of the Toowoomba church, sailing through Brisbane on "R.M.S. Patris" for England, via Hong Kong and Greece. Mr. McKenzie will return later as a migrant chaplain. His years of happy service in Toowoomba, and his great help at our family camps were recalled with much appreciation.

It was a privilege to have Mr. and Mrs. Max Whittaker, from Castlemaine, Vic., to share in the camp, and all appreciated his words of thanks as he read from a travel advertisement expounding the warmth of the sun on Queensland's Sunshine Coast.

### N.S.W. CONFERENCE

The Conference Executive has announced that the 1967 Conference, with Chas. Cole as President, will be held from Saturday, March 11 to Sunday, March 19. The C.W.F. Conference Day will be Tuesday, March 14, and the all-day Business Session of General Conference will take place on Sat., March 18.

## MINISTERS

### MINISTER IN ACCIDENT

(Unley, S.A.). On Christmas Day, 8 a.m. service was well attended and proved an inspiration to all present; the choir helped with special Christmas music. Unfortunately, on Christmas Eve, our minister had his only car accident in 24 years of driving, so was excused from preaching, and I. J. Chivell was guest speaker. As the car was extensively damaged, all holiday plans had to be hurriedly altered, and Mr. and Mrs. Holmes and four sons enjoyed a camping holiday at Victor Harbour, instead of in manse at Brighton, Vic. Our hearts are full of gratitude to God that Mr. Holmes suffered from shock only. He has just completed three years of wonderful Christian service to Unley church and district, and we all rejoice that he has agreed to minister to us for a further three years from Feb., 1967. Recent speakers have been H. R. Taylor, Bruce Coventry, Ian Gates and Neil Gilmore.

### NEW MINISTERS IN N.S.W.

New ministries are the order of the day in N.S.W. During the next few weeks there will be many changes. Lyall E. Wylie comes from Gardiner, Vic., to minister to the church at Taree, and Brian White, from Norlane, Vic., will be welcomed into the work at Telopea. Geoff. Hopson, from Boonah, Qld., enters into a ministry at Beverly Hills, and David G. Hammer, who formerly served on the New Guinea Mission field, will commence a period of service with Bexley North church. Dennis Nutt, who completed his course at Woolwich College in November, takes up the ministry at Penhurst, and Bill Harrison, who also concluded his studies at Woolwich last year, enters upon the full-time ministry with the church at Wyoming. Another graduate of Woolwich College, Graham Warne, has already been inducted into the ministry at North Turramurra.

## NATIONAL DIARY

### VICTORIA

FEBRUARY:  
12—Annual Offering — Aborigines' Mission Dept.  
12—C.Y.F. "F Day."  
15—College of the Bible resumes.  
18—College of the Bible Inaugural Meeting and Garden Party at the College, 2.30 p.m.  
19—C.Y.F. "F Day."  
22—Dept. of H.M. & Evangelism — Prayer Rallies.  
24-26—C.W.F. Missionary Camp — Monbulk.  
25—Young Adults' "Foya."  
26—C.Y.F. "F Day."

### BOYS' HOME MANAGER ON LEAVE

(N.S.W.). The board of Management of the Boys' Home, "Dunmore House," Pendle Hill, announces that extensive repairs to the plumbing are in process of completion, and plans are now ready for a new "Cottage" for the manager. Meanwhile, the old cottage has been moved nearer the Home, so that it may be used as an office. At present the manager, Mr. Dalton, who has served so faithfully and well over many years, is enjoying a well-earned "long leave." During Mr. Dalton's absence, David Oldfield, minister of the church at Hornsby, is temporarily engaged in managerial services and will continue in this oversight for some four months until Mr. Dalton returns. This is a splendid arrangement in which the Hornsby church and officers are co-operating to the full.

### YOUTH PLANNING

(Devonport, Tas.). On Jan. 21, a conference involved local youth leaders from B.B., G.L.B., L.B.B. and S.S. leaders, in planning the new year's activities. A number of members attended Keswick Convention camp at Port Sorell. Echoes from here and a Bicheno camp, were given by young people at gospel services. . . . Mrs. Gilbertson, of Launceston, was guest speaker at C.W.F. meeting, Jan. 24. . . . At long weekend, a number journeyed to Bicheno to attend a conference and working bee. . . . B.B. boys and leaders held a camp at Ulverstone, Jan. 9-15. . . . At morning service on 18th, a married man was baptized. . . . An after-church sing-song was held as a farewell gesture to Mrs. Charlton, a S.S. teacher, who will reside in Launceston.

### AT BROTHER'S WEDDING

(Gympie - Monkland, Qld.). On Jan. 28, Ean Kernick, of Bundaburg church, officiated at the wedding of his brother, Darryl, who recently graduated from M.B.I. This year Darryl will continue studies for his L.Th., and Del will also be undertaking studies at M.B.I. . . . Speakers on Jan. 29 were Norm Singleton, missionary from Ghana (a.m.) and Bob Harvey, W.E.C. missionary candidate for Brazil.

### HOPELAND DECISIONS

(Qld.). There have been three baptisms and one decision in recent weeks. . . . The minister, D. Schofield, gained the L.Th. degree in recent exams. . . . Over 100 attended when Chinchilla and Hopeland combined for a communion service on Christmas Day. . . . Several young people journeyed to Perth for C.Y.F. Convention.

### MINISTER TO CHAPLAINCY

(Nailsworth, S.A.). Two young C.E. girls have been baptized, and a married couple welcomed back into fellowship on the closing day of Cecil Watson's ministry. Mr. and Mrs. Watson take with them the love and good wishes of the church. Mr. Watson now enters full-

### SOCIAL SERVICE IN S.A.

## INDUSTRIAL CHAPLAINCY

Churches of Christ in S.A., together with other churches, are now moving into the field of Industrial Chaplaincy. A number of ministers have been trained and are now appointed to various factories, which they include in their pastoral ministry.

Management has realised that a happy worker is a good worker, and that a worker with personal and family problems is not a happy worker. A chaplain to minister to these folk, with their many problems, will meet a very great need. So ministers are invited to meet the workers at their benches, or if counselling is required, to meet them privately in the office provided for this purpose.

But the work is wider than the work of a chaplain visiting one factory for a few hours a week. The work includes the training of laymen to take their place as a Christian in the workshop

or factory. I.T.I.M. is the church's outreach to meet the worker and confront him, by word and example, with the claim of Christ and the church. When we believe that "a Christian is one who says by word and life, 'I commend my Saviour to you,'" we will see the importance of I.T.I.M.

The Chaplain has a very real place in this ministry, but he cannot reach all and do all. Only the Christian worker inspired by a living faith, together with the Chaplain, can meet the whole need. When this movement really gets under way, we are going to witness a renewal of life in the churches because we are going to see the church at work.

The Organising Secretary of the Inter-Church Trade and Industrial Mission is Mr. Cecil Watson, who may be contacted at 76-4365.

time work with the Interchurch Trade and Industry Mission. . . . State Overseas Comm. combined with Nailsworth church to farewell Dr. Barry Pitt, who goes to New Hebrides as relief doctor at Ndul Ndul. Church hall filled to capacity. C. Butler presided; Conf. Pres., S. E. Riches, spoke for brotherhood; B. Coventry represented Federal Board; R. E. Pittman spoke on behalf of Nailsworth church. . . . Incoming minister is P. R. Whitmore, formerly of Flinders Park.

of speakers has been drawn up to share the preaching ministry at Mt. Benson, 80 miles from Naracoorte. . . . The new year has brought two more decisions for Christ. Church is on the eve of Bond-Benz Crusade with great expectancy. . . . The Thorpe family have recently transferred to Strathalbyn. . . . A new Gestetner has been purchased to assist in the production of a weekly newsletter, and other printed material.

### WORKERS AT HOME

(Georgetown, N.S.W.). Young people in full-time service have been home on vacation. Ian and Heather Foot and Stuart and Pat Oglvie, from Carnarvon; Kaye and Beth Porter, from Orange, and Steve and Fay Rogers, from Qld. Dawn Wilton gained a diploma from the Tahlee Missionary College, and is doing a two-year nursing course at Wallsend Hospital.

### PREACHERS ON HOLIDAY

(Naracoorte, S.A.). Whilst a number of our members were away on holidays good attendances were maintained at Sunday services. Visitors included Mr. and Mrs. Ray Ewers and family, from Belmore, N.S.W., and Mr. and Mrs. Ern Stevens, our former preacher. A roster

## CRUSADE TO NARACOORTE, S.A.



**J. K. BOND,**  
Evangelist.

"Brethren,  
Pray for Us."



**B. BENZ,**  
Song Leader.

**FEB. 11 - MARCH 13, 1967**

### THE INAUGURAL SESSION of the COLLEGE OF THE BIBLE

will be held in the form of

## A GARDEN PARTY

in the COLLEGE GROUNDS,

on **SATURDAY, FEBRUARY 18,** at 2.30 p.m.

An Interesting Programme.     :::     Afternoon Tea.  
An opportunity for Fellowship.     :::     Everyone Welcome.

**Note:** Visitors will be very welcome when the College resumes, at a service on Wednesday, February 15, at 9.30 a.m.

# IN THE MIDDLE EAST

BY DR. A. G. ELLIOTT

Rear:

Dr. R. L. Green, Mrs. Sheppard, Dr. A. G. Elliott, K. B. Mitchell, Mrs. Pedler, Dr. J. H. Jauncey.

Front:

Mrs. Hansen, Mrs. Green, Miss S. Pedler.



Australians at Jerusalem — Pictured at Gethsemane.

A group of Australians, associated with our churches, left Sydney by KLM Dutch Airlines, early last November, for the Middle East and the Holy Land. Styled a "New Testament Trail," the tour was organised by Dr. James H. Jauncey, of Kenmore Christian College, and covered a period of some five weeks of intensive travel and sight-seeing, as well as study and research in Bible lands. Of special interest were recent archaeological excavations at present being carried out at Ephesus, Jerusalem, the Dead Sea and other places.

Included among those who shared in this exhilarating experience were Dr. Jauncey, Dr. and Mrs. R. L. Green, of Dalby, Qld., K. B. Mitchell, of Brisbane, Mrs. and Miss Pedler, of Toowoomba, Mrs. Hansen, of Sydney, Mrs. Sheppard, of Perth, and the writer.

The party travelled from Sydney via Manila, Bangkok, Karachi and Beirut to Istanbul, ancient city of early Byzantine splendour, capital of the Emperor Constantine, and scene of Moslem conquest and subsequent decline. Here, as in former centuries, so today, in this modern, sprawling Turkish city of changing moods, East meets West.

From Istanbul the tour proceeded south in Asia Minor to Izmir, ancient Smyrna, from which vantage point it was easy to visit the ruins of the once great Graeco-Roman city of Ephesus, much of which is still the scene of extensive excavation and research. Here the early work of American investigators is being continued by scholars under the direction of Turkish authorities.

The next field of interest was Athens, with its magnificent Acropolis and early Pauline overtones, and from this centre excursions were also made to important archaeological areas in the Peloponnese such as Corinth, Mycenae and the Argolis, Nauplion and Epidaurus.

A forty-five minute flight from Athens brought us to Rome, where Paul was imprisoned and finally gave his life for his faith. Here, too, the party was able to explore many evidences of the work and witness of the early Christian congregations in the ancient capital of the Empire.

We then transferred our attention to the small but fascinating island of Cyprus, following Paul and Barnabas, and their young colleague, John Mark, from Salamis on the east, to Paphos on the western coast, the scene of the conversion of the Roman governor, Sergius Paulus. From Cyprus the tour took us on to Beirut, then to Baalbek and Mount Hermon in Lebanon, and at length into Damascus, capital of Syria, and famous as the place near which Paul was confronted by the Risen Christ and committed his life to his service.

Damascus is reputed to be the oldest continuously inhabited city in the world. There are still a number of Christian congregations meeting here, although the greater proportion of the population is Moslem.

Crossing over into Jordan, we proceeded overland through Jerash (old Gerasa), the Jordanian capital Amman (the old city of Rabbath Ammon and later Philadelphia). This southward journey took us over the Brook Jabbok, through the rolling hills of Gilead and on to Mount Nebo and the Mountains of Moab. From the modern fortified town of Kerak (Kir Moab, the city of Meshah, King of the Moabites) we followed the Desert Highway via Wadi Musa and the Siq into Petra. In Petra, the lost city of the Nabateans and the Edomites, there was much of interest to the Biblical student, as also in Wadi Musa (Valley of Moses), Wadi Rum and Aqaba, on the Red Sea. From Aqaba we returned to the Dead Sea, the area where the famous Scrolls of Qumran were discovered, and then, via Jericho, we entered the city of Jerusalem.

While in Jerusalem some members of the touring team were able to contact Dr. Basil Hennessey, Director of the British School of Archaeology, who, with several of his colleagues, Dr. John Cain, Rev. Bill O'Shea, and Rev. Eugene Stockton, is engaged at the present time in extensive excavation under the ancient city walls, as well as in the area of the Jebusite stronghold, on the site of the old city of David, near to the southern slopes of Mount Zion. This was of particular interest, as were also many points of historic significance in old Jerusalem.

It was evident that many of the traditional sites have been spoilt by mere superstition. Yet, many of the natural scenes on the Mount of Olives, the Kidron Valley, and the roads leading to Emmaus, Bethel and Shiloh to the north, and to Bethlehem and Hebron to the south — still bring vividly to mind the narrative of the gospel record.

It was of particular interest and significance also to be able to visit the little town of Bethlehem, now grown to a substantial modern city, and telling its own story almost on the eve of the Christmas season.

On the Jordanian side of the Mandelbaum Gate the Arab domination of interests and the priority of the Moslem admixture of faith, fanaticism and superstition are all too apparent. By comparison, the Israel territory shows patent evidence of much progress in agricultural and industrial development. In fact, Tel-Aviv, Haifa, and Israeli Jerusalem are modern cities, and leave the comparable Arab communities far behind in every field of endeavour. Yet, there is no more evidence of piety in Israel than in Jordan, and no more indication that the people are spiritually orientated or have any real spiritual inclinations. In fact, the Israeli State, far from being spiritual, is essentially political and "Zionist" in its aspirations.

Possibly the least spoiled or commercialised areas are the sites around Tiberias and the Sea of Galilee, where we felt the very presence of the Master and sensed again the wonder of the fact that we "walked today where Jesus walked."

Each one of us was re-living the scenes of the Gospel record. It was here, too, that we visited the modern town of Tiberias, and the old sites of Migdal (Magdala), Capernaum (Caperanum), Bethsaida, the Mount of Beatitudes (traditional site of the Sermon on the Mount), and Tabghah, the traditional place of the Feeding of the 5,000.

Of course, we cannot be sure of these exact spots, but the whole countryside is rich with Biblical associations and almost any place in the region may have witnessed the ministry of our Lord.

Similarly, to the west of Galilee lies Cana, Nazareth and Mount Tabor — and here too each member of our party felt the compelling fact of the sense that we had been walking in the footsteps of Jesus, so that we could truly say:

"In simple trust like theirs who heard Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word Rise up and follow thee.

"O Sabbath rest by Galilee!  
O calm of hills above,  
Where Jesus knelt to share with thee  
The silence of eternity  
Interpreted by love!"

# Word Studies in the New Testament

No. 39 — MIND :: RANDALL T. PITTMAN

The mind as the seat of consciousness, thought, willing and feeling, has prominence in the New Testament, but it is necessary to observe that the English word is used as a representative of several Greek terms. In the Authorised Version "mind" is a translation of

(1) *gnome* in Philemon 14; Rev. 17: 13. Elsewhere this word is translated "advice" (2 Cor. 8: 10); "judgment" (1 Cor. 1: 10; 7: 25, 40); "purposed," literally, "it was his purpose" (Acts 20: 3); "will" (Rev. 17: 17). This word is related to *ginosko*, I get to know, and in Classical Greek was used of (1) means of knowing; (2) organ by which one perceives or knows; (3) judgment, opinion. Cremer wrote: "It is clear that *gnome* always implies or relates to a judging, deciding discernment." The Revised Standard Version and the New English Bible translate "consent" in Philemon 14. The New English Bible has "purpose" in Rev. 17: 13.

(2) *dianoia* in Matt. 22: 37; Mark 12: 30; Luke 10: 27; Eph. 2: 3; Col. 1: 21; Heb. 8: 10; 10: 16; 1 Pet. 1: 13; 2 Pet. 3: 1. Elsewhere it is rendered "imagination" (Luke 1: 51); "understanding" (Eph. 1: 18; 4: 18; 1 John 5: 20). Revised Texts give "heart" in Eph. 1: 18. The passages in the Gospels and "Hebrews" are in quotations from the Septuagint. In Eph. 2: 3 the word is in the plural, with the meaning "impulses" in a bad sense. Cremer defined *dianoia* "strictly a thinking over, meditation, reflection. . . . The preposition gives emphasis to the act of reflection."

(3) *ennoia* in 1 Pet. 4: 1. In the only other New Testament passage where the word occurs, it is rendered "intents" (Heb. 4: 12). The word expresses that which is in the mind—thought, intention, design. It is used in the Septuagint chiefly in "Proverbs." The writer in the Cambridge Greek Testament renders the phrase in 1 Pet. 4: 1, "Arm yourselves with the same attitude of mind." Cremer wrote concerning the plural form: "ennoiai are the trains of thought spinning themselves out in the self-conscious life." The

Revised Standard Version has "thought" in 1 Pet. 4: 1, "intentions" in Heb. 4: 12. The New English Bible has "temper of mind" in 1 Pet. 4: 1, "thoughts" in Heb. 4: 12.

(4) *noema* in 2 Cor. 3: 14; 4: 4; 11: 3; Phil. 4: 7. This word is also rendered "device" (2 Cor. 2: 11); "thought" (2 Cor. 10: 5). The Greek word is in the plural except in 2 Cor. 10: 5. All New Testament instances of the word are in Second Corinthians, except Phil. 4: 7. In 2 Cor. 2: 11 it is used in a bad sense of Satan's designs. In this passage the Revised Standard Version translates "designs," the New English Bible "wiles."

(5) *nous* in Rom. 1: 28; 7: 23, 25; 11: 34; 12: 2; 14: 5; 1 Cor. 1: 10; 2: 16 (twice); Eph. 4: 17, 23; Col. 2: 18; 2 Thess. 2: 2; 1 Tim. 6: 5; 2 Tim. 3: 8; Titus 1: 15; Rev. 17: 9. Elsewhere the word is rendered "understanding" (Luke 24: 45; 1 Cor. 14: 14, 15, 19; Phil. 4: 7; Rev. 13: 18). Most instances are in the writings of Paul. Arndt and Gingrich give the meanings (1) the understanding, the mind as the faculty of thinking; (2) the mind, intellect as the side of life contrasted with physical existence; (3) mind, attitude, way of thinking as the sum total of the whole mental and moral state of being; (4) the result of thinking, mind, thought, opinion, decree. The *nous* may be either good (Rom. 12: 2; Eph. 4: 23) or bad (Titus 1: 15, where the word is associated with conscience).

(6) *phronema* in Rom. 8: 7, 27. In Rom. 8: 6, the only other reference in the New Testament, the word is translated "minded." It means "that which is in the mind, an object of thought." The Commentary on "Romans" by Sanday and Hedlam gives as the meaning of *phronema* "the general bent and thought and motive." The phrase in Phil. 2: 5, "Let this mind be in you," is from the verb form, *phroneo*.

(7) *psukhe* in Acts 14: 2; Phil. 1: 27; Heb. 12: 3. See LIFE and other translations of this word.

## + RED CROSS NEEDS \$489,000 +

Red Cross in Victoria needs \$489,000 to continue to carry out and expand its wide range of services.

The Appeal will be officially opened by the Governor, Sir Rohan Delacombe, at a Garden Party at Government House on Wednesday, March 1.

More than 20,000 voluntary helpers will take part in "Red Cross Calling"—a State-wide house-to-house collection—on Sunday, March 5, and during the month in the City, suburbs and country areas special events will be held to raise funds.

Here are a few facts which give an indication of the extent of Red Cross services and the financial need:—

• 103,164 donations of blood were collected and distributed for surgical, medical, obstetric and accident cases last year — the Blood Service cost Red Cross \$53,391 in addition to Government grants.

• In hospitals throughout Victoria Red Cross services include 123 libraries with 88,934 books; a special Picture Library of 1,822 prints of all schools of art on loan to long-term patients in 32 hospitals or homes; a "Music in Mental Hospitals" scheme through which 2,530 recorded programmes are sent out during a year. These and other services cost \$91,761.

• Handcrafts were taught to hundreds of disabled ex-service men and

women at the Red Cross Handcraft Centre, Caulfield, at many homes and hospitals in the country. Cost of these services was \$52,109.

• Through the Social Work Service, counselling and practical help was given to 1,692 families or individuals, and Red Cross Housekeepers carried out 117 assignments. These services cost \$65,013.

There are many other ways in which Red Cross is helping people. The organisation must always be ready to give assistance in any emergency such as bush-fires.

Australian Red Cross also plays its part overseas. Members of Field Force are

serving with the Australian Forces in Vietnam and Malaysia, bringing much appreciated services to sick or wounded. A team of three Australians are working with the League of Red Cross Societies' programme for refugees in Vietnam.

Red Cross is able to do all these services because it is predominantly a volunteer movement. Because it can call on so many volunteers for every dollar it receives, Red Cross gives back to the community \$6 worth of service.

By supporting the March Appeal you will ensure that these services will continue and expand.

Donations should be sent to Red Cross Headquarters, 122 Flinders-st., Melbourne. Subscriptions of \$2 or more are an allowable tax deduction.

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# PERSONAL

## DISCIPLESHIP

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Mrs. E. Smith, Hawthorn, S.A.

John Clinton, Bayswater, Vic.

Ann Smedley, Doncaster, Vic.

Robyn Prince, Croydon, Vic.

Jeff Buchanan, Marilyn McLellan, Janet Buchanan, Terelle Baldry, Joanne Baldry, Gympie - Monkland, Qld.

Rex Gray, Georgetown, N.S.W.

Dianne Gaskin, Jan Purdie, Nailsworth, S.A.

Jane and Susan Francis, Heather Barnett, Trevor Pomery, Lynette Simons, Rosemary Martin, Patricia Newness, Naracoorte, S.A.

Colin Blackman, Graham Naylor, Hornsby, N.S.W.

David Burrows, Devonport, Tas.

## MEMBERSHIP

Mrs. A. Kellett, Doncaster, Vic., to West Ulverstone, Tas.

Mrs. Nancy Nelson, Northcote to Bayswater, Vic.

Mr. and Mrs. Hattersley, Lygon-st. to Box Hill, Vic.

Mrs. D. Cartmel and Karen, Tumbay Bay to Hawthorn, S.A.

## MARRIAGES

Lorraine Gruar to Max Sandells, Doncaster, Vic.

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Rosemary Patricia Sandercock to Alexander Bruce Gaunson, Chelsea, Vic.

Eileen Turner to Keith Wallen; Wendy Wallis to Allan Jones; Yvonne Browne to Geoffrey Rogers, Hawthorn, S.A.

## DEATHS

Mrs. R. Peters, Box Hill, Vic.

Jack R. Smith, Doncaster, Vic.

Mrs. B. M. Day, Epping, N.S.W.

## IN MEMORIAM

JENKIN, Linley. — Loving memories of my dear husband and our dad, called home, Feb. 10, 1950. Treasured memories keep you near.

—Florence, John and Pam.

ADDICOTT, Lily. — In loving memory of our mother who was called home, Feb. 13, 1966. "Forever in our hearts." —Inserted by Bob, Alma (Mrs. R. Jermyn) Jean (Mrs. G. Vafiopulous), Albert and Ted.

ADDICOTT. — In loving memory of Lily, loved sister of Ruby and Miriam, who passed away Feb. 13, 1966. "In silence we remember."

—Mrs. Bonnitcha and Miriam Cousins.

## ENGAGEMENT

PIGDON - HUMPHRIES. — Mr. and Mrs. A. R. Pigdon, 23 Cameron-ave., South Oakleigh, Vic., have pleasure in announcing the engagement of their daughter, Elizabeth May, to Malcolm Randell, elder son of Mr. and Mrs. K. A. Humphries, 31 Mill-ave., Forest Hill, Vic.

## DEATHS

PATEMAN. — On Jan. 27, at Alfred Hospital, Bert, 5 Stewart-ave., Parkdale, Vic., dearly loved husband of Dorothy Violet, loving father of Edgar, Len and Laurie; fond father-in-law of Shirley and Elaine; loved pa of Lynette and Geoffrey. Aged 65.

PATEMAN. — On Jan. 27, 1967, at Alfred Hospital, Bert, of Parkdale, Vic., loved brother of Violet Ronaldson (Bunyip); brother-in-law of Bert; loved uncle of Joy, Heather, Douglas and Malcolm.

STRACK, Frederick A. — On Feb. 2, of 5 Flower-st., Essendon, beloved husband of Lois (Barnden), devoted father of Janet and Elisabeth. Aged 52 years.

STRACK, Frederick A. — On Feb. 2, dearly loved brother of George and Jess, Marion and Charlie (Wilson), Jim and Doreen, Stewart and Iris, Audrey and Keith (Roberts).

STRACK. — On Feb. 2, Fred, dearly loved son-in-law of Mrs. E. Barnden, loved brother-in-law of Howard and Elva, Marion (dec.) and Jack, Cliff and Dorothy, Bert and Marjorie, Vi., Eric and Jean, Betty and Bill, Matt and Helen. "In heavenly love abiding."

STRACK. — Our Dear Uncle Fred, Margaret (Lisk), George, Judith (Langley), Kathryn (Anderson), David, Gwenda (Cheal), Alan, Heather, Fred, Colin, John (Wilson), Stewart (Wilson), Peter, Gregory, Julie, Dianne, Marion, Linda, Alison.

STEWART. — Evan Alexander (Alex.), 3 Deauville-st., Beaumaris, Vic., on Dec. 25, at R.M.H., dearly beloved brother of Annie (Mrs. McArthur, dec.), Robert (dec.), Eve (Mrs. Jeffery), Jim (1st A.I.F., dec.), and Jessie (Mrs. Langford); loved uncle of Gwenda (Mrs. Walker), Johnnie and children. "Sweet memories."

FLEET. — On Jan. 31, at his residence, Arthur Gordon, of Whorouly Post Office, dearly loved husband of Olive, loved father of Graeme (Belmont), Ruth (Mrs. F. Belmont, Glenrowan) and Keith; loved father-in-law of Lyn and Frank; loved papa of Carolyn, Susan and Alison. "We bless the years we called him ours."

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## VICTORIAN NEWS

### BIBLE SOCIETY TO CELEBRATE

(Melb.). The celebrations of the 150th Anniversary of the beginning of the British and Foreign Bible Society in Australia will commence in Victoria with a great Thanksgiving Commemoration in the Melbourne Town Hall, on Friday, March 10, 1967, at 7.45 p.m., in the presence of His Excellency, the Governor of Victoria, Sir Rohan Delacombe.

The gathering will be under the chairmanship of the Most Rev. Dr. F. Woods, President of the Victoria Auxiliary of the B. and F. B. S., and the guest speakers will be:—

The World President of the United Bible Societies, the Most Rev. F. Donald Coggan, Archbishop of York, and the Rev. Dr. John T. Watson, London Overseas Secretary of the Bible Society. The Australian Commonwealth Secretary, the Rev. Canon H. M. Arrowsmith, will also participate, and it is happily anticipated that other distinguished guests of both church and civic life will attend.

The choir, of considerable numbers, is being especially prepared under the skilled leadership of Lawrence E. Warner, who will be organist for the occasion.

### SIX DECISIONS

(Hurstbridge, Vic.). Six young people have recently made decisions for Christ. The Kindergarten has 17 on the roll and is increasing each week. The C.W.F. have paid for the electric organ, and the church assisted.

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## OBITUARY

### Eric John Benham.

The sudden death of Eric Benham, aged 72 years, on Dec. 10, shocked and saddened the church at Mildura, Vic. Mr. Benham suffered a heart attack a few years ago, but appeared to be in very good health just prior to his death. Both Mr. and Mrs. Benham, affectionately known to hundreds of Sunraysia church campers as "Bennies," had formed a unique husband and wife team, cooking for many church camps, and latterly for the monthly dinner of the C.M.S., as well as performing weekly hospital visitation. He came into the church at Mildura nearly 50 years ago, and except for a few years when the family moved into N.S.W., has been in active service ever since. He performed many tasks round the church in a reliable and conscientious, but quiet way, and his place will be very hard to fill. M. D. Hamilton conducted the services at the church and the graveside, and the large gathering testified to the esteem in which he was held. To Mrs. Benham and her daughters Nellie (Mrs. Ey, Qld.) and Florrie (Mrs. Ted. Hawtin, Irymple), who mourn the loss of a devoted husband and father, we extend loving Christian sympathy.—A.R.M.

### O. R. Redman.

The church at Unley, S.A., was saddened by the death on Dec. 31 of O. R. Redman, who was transferred here from St. Morris church in 1935, and gave splendid service as a deacon and elder from that time until shortly before his death. Mr. Redman leaves a wife, two daughters, and one son, Alan, who was chairman of our Board of Officers until his transfer to Whyalla in 1961. Robert, the eldest son, made the supreme sacrifice in R.A.A.F. in March, 1943. Hundreds attended the funeral service, conducted by R. V. Holmes. Mr. Redman was Secretary-Supervisor of the S.A. Adult Deaf Society for 47 years, until his retirement in 1961, and was appointed to the Society's Board of Management. Mrs. Redman was a wonderful help to him in all his welfare work.—N.V.W.

### Mrs. B. Day.

Another of Epping stalwarts was lost to us when Mrs. Day died on Friday, Jan. 6. Born Bessie Maud Hodgson, more than 84 years ago, she was related (on her mother's side) to the well-known Kingsbury family and grew up and was baptized in her youth at Enmore Tabernacle. She was married in 1908 by G. T. Walden to one of our pioneer ministers, Arthur Day, who was one of a group of Australians who trained at Lexington, Kentucky, U.S.A. in the days before our Australian brotherhood established their own college. Together they labored in Balaklava (S.A.); Launceston (Tas.); Hawthorn (Vic.); Belmore and Marrickville (N.S.W.). Mr. Day was also State Evangelist for Qld. Finally he came back to Hornsby, in his home State, where he died. His widow was left with a young family of four children, the eldest of which was 6 years old and the youngest three months.

Undaunted by such a burden, during such times, she reared and housed and educated her children in a way that reflects the utmost credit upon her. That each child attained the pinnacle of their chosen career is due in no small measure to their mother. Jefferson, in the teaching profession; Colin as a distinguished architect; Gordon an orchestral conductor and musician of note, and Jean, an accomplished elocutionist.

Over and above family ties she found time to give the Lord's work high priority. She was pres. of Epping's C.W.F., and rose to the distinctive privilege of being State Pres. of the Women's Conf. She was most active in the Overseas Mission Committee, and was engaged for years in organising food parcels to India. From his boyhood in Baramati, she gave direct support to Barnabas Bhonsle, B.A., now our minister in Bombay. It was a reward beyond expectation to meet and fellowship with him during his visit to our country in recent years. She represented our churches on the Women's Inter. Church Council, and was Pres. of the local branch of W.C.T.U. right up to the time of her death. Tribute was paid by the latter-named group during the funeral service in our chapel.

She was a radiant Christian, a devoted mother, a faithful minister's helpmeet, loyal to the bone to her local church (Epping, where she lived and served 38 years) and to the brotherhood.

### Mrs. Harris.

Mrs. Annie Harris, one of the best loved and most faithful members of the church at Asquith, N.S.W., died on Dec. 17. She was baptized by the late Harold Priestly, at Hornsby, nearly 40 years ago, and in spite of many difficulties continued faithful, serving in every way she could, until her long final illness made it impossible to continue. Even in the darkest days she maintained a radiant faith and lived a life that was a fine witness. Her children and grandchildren are active workers in the church, and by their lives bear witness to the influence of a godly mother. During her last long illness she was lovingly cared for by the members of her family, and to them, and to others, she constantly expressed gratitude and remained bright and cheerful to the end. Funeral services in the Asquith chapel and the Northern Suburbs Crematorium were conducted by the writer, and were largely attended by friends and loved ones. We pay our tribute to one who was a wonderful mother, a sincere Christian and a true friend.—D. Wakeley.

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**DR. CAMPBELL MORGAN.** The announcement that Dr. G. Campbell Morgan, the great and popular preacher of Westminster Chapel, London, is coming to the Independent Church, in Collins St., Melb., will be hailed with delight by churches of all beliefs in Australia.

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## OPEN FORUM

GEORGE HUGHES.

To the Editor,

Late last year, in the Corrigin Cemetery, W.A., we laid to rest the body of our brother minister and friend, G. E. C. Hughes. I worked with him under the same Board of Officers at Fremantle nearly 30 years ago, and when it happened that I received no call and faced the unforgettable experience of being out of work for a long period, with two small children, George alone came to me and said, "Frank, are you short?"

For differing reasons for a similar period of over 10 years, and partly during the same time we were both out of the ministry. Thus we each understood what the other suffered.

For my brother I can say this, that I came to believe that during those years he grew up into Jesus Christ. Fremantle officers have told me how his return brought to the church an amazing blessing. I came to know him as a man matured into a greater likeness to Jesus Christ, as it ought to be, God making plain once more that "all things do work together for good to them that love God."

The services were conducted by his young fellow-minister in the wheat-belt, Brice Wells, and fitting words were spoken by a very old friend in J. K. Robinson.

His passing leaves a family bereft of a father. The writer feels that even more he has left the little church at Corrigin without their much-loved pastor. They will miss him greatly.

He was a good man and we will see him in the morning.

—Frank Griffiths, W.A.

### A UNITED CHURCH.

To the Editor,

The Campbells urged unity on the basis of the New Testament. I am asking, do the leaders of Presbyterian, Methodist and Congregational churches really consider the New Testament to be the guide?

Norman Lade, Princ. of Queen's College, Melb., in his pamphlet on Baptism, wrote, "There are two things, one the Scriptures, and a secondary, but not a subordinate basis is the teaching and practice of the historical church, to whom our Lord promised the continual guidance and inspiration of the Holy Spirit." This is still being sold in the Methodist Book Depot as a standard Methodist work.

Truly Jesus prayed for his disciples, "that they all may be one"; he also prayed, "sanctify them through thy truth: thy word is truth."

Is it right to so greatly magnify one part of Christ's prayer and take little notice of the other part? Jesus said, "worship in spirit and in truth"; "I am the truth," and to his disciples, "when he, the Spirit of truth is come, he will guide you into all truth."

And Paul wrote, "love rejoiceth in the truth." And Peter wrote, "the word of the Lord endureth for ever. And this

is the word which by the gospel is preached unto you."

I venture to suggest any union, which is not very solidly based on the New Testament, will not be good for us or anyone else.

—Leslie E. Verco, Sth. Aust.

### 363 MURDERS IN 11 YEARS.

To the Editor,

How self-styled Christians can rise to the defence of a man who has done what Ryan has done passes my comprehension.

Looking on from the comparative peace and quiet of Adelaide, to the cesspools of murder and violence in Melbourne and Sydney, I note within recent weeks alone the following deeds:—

Sydney, Dec. 4 — a 22-year-old man died after being savagely kicked and beaten in front of a news stand at Kings' Cross. Sydney, Dec. 5 — the person who fatally injured a 24-year-old saleswoman in a suburban train used a brass door-handle wrenched from the carriage; she was bashed six times on the head. Melbourne, Dec. 6 — a 4½-year-old girl was battered to death in a ramshackle hut on the outskirts of Stawell; her half-naked body was found.

But, of course, not one hair of the heads of any of the gentlemen who may eventually be found guilty of these crimes must be touched. They must be coddled and pampered and kept as a burden on the State for 15 or 20 years, then released.

I have never heard or read one word of protest raised by the abolitionists against the horrid crimes of this kind which are almost commonplace in the biggest capital cities. Nor have I heard of any organising by such groups to discuss means of checking the ghastly tide of murders, the total of which in Victoria from 1956 to 1966 stands at 363.

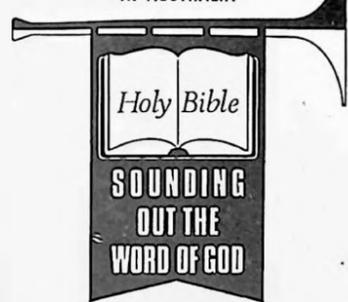
Nor have I heard of the Howard Reform League, or suchlike bodies, attempting to alleviate the poverty and suffering of families of murdered goal warders, policemen or lost breadwinners in any other walk of life in countries where the U.K.-based league operates. I suppose a few of the clergymen who are always vociferous on these anti-execution occasions may have attempted to bring consolation to the bereaved in some of the cases concerned as well as the condemned men.

I have never been able to understand why some of the louder-mouthed clergy of other communions (such as a certain mission gentleman in Sydney — fortunately we don't have this type in Churches of Christ) have been able to arrogate to themselves the apparent right to speak for all Christians on this and on quite a number of other matters on which they pontificate.

Nor have I fathomed how some of the more persuasive tongues in our own communion have gently bulldozed half-sleeping, or even alert conference delegates, into adopting, by open vote, resolutions which I am sure go beyond the real wishes of a majority of our church members who still have a spark of humanitarian regard for those 363 murder victims and their dependants and loved ones.

—A. J. Ludbrook, S.A.

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QUEENSLAND

# CAMPS AND YOUTH WORK

### BOYS' WEEK.

The first ever Boys' Camp was held by the Youth Dept. for lads aged 11 and 12 years. Using the Victorian Explorers' study material, "The Highest and the Best," the whole camp was a grand adventure of growing in understanding and commitment. Work afternoons were part of the programme, and during the camp a great deal of improvements were made to the site.

A feature of Queensland camping for Juniors is the hut competitions for cleanliness, and the decoration of the huts to emphasise the theme of camp. Originality was shown by one group that said, in flowers on the floor, "Our text today is above your head." Upon the rafter had been chalked, "The Highest and the Best." The following day, "Our message today is more down to earth, 'Go into all the world.'" Each camp makes up its own word that describes the total experience for the boys, this term was "Massabulous," which to the initiated means, Massive and fabulous.

### GIRLS' WEEK.

Girls also had a special camp arranged for their age group. Using the Good Companions' study written by Neville Moore, minister at North Essendon, Vic., "His Beauty in Me," the theme of the camp was impressed upon the campers. Special guest from Victoria, "Aunty" Lil. Curtis, of Doncaster and Good Companions' fame, was loved by all for her contribution to camp life. Miss Aldath Miller led the girls in social etiquette and these studies proved very helpful. The phrase "Colosific" was coined to describe Girls' Week. This means colossal and terrific.

### CYRIL MINNS AND "SHAUN" AT CALOUNDRA.

Special guests at Senior Camp this year were Cyril Minns and his Guide Dog, "Shaun." This is the first camp Cyril has attended with a Guide Dog, and such was the success of the experiment that it is anticipated there will be many other opportunities of service akin to this. Cyril, blind from six months of age, is a deacon of the Berwick, Vic., church, and has been teach-

ing S.S. classes for four years. The lessons are read onto a tape, from which he brailles the material each week. This year he hopes to teach Teens after two years of teaching Intermediates. A remarkable witness to a joyous faith overcoming the obstacle of blindness, Cyril and "Shaun" added greatly to the camp programme. A complete list of his Qld. activities appear elsewhere.

### 'TWEENAGERS' CAMP.

Conducted by Haydn Sargent and Maurie Pieper in the absence of the Director, Tweenagers, 13-14 and 15 years, camp was highly successful. During the studies, "Steps in Discipleship," the camp registered 19 decisions and proved worthwhile to all who took part.

### MIDGETS CAMP.

Camp for 9 and 10-year-olds was conducted this year and proved to be as popular as the older age groups, even though in miniature as far as the activities were concerned. A feature was that 8 Tweenagers were present being trained by the Director for active leadership in later years. They were able to gain valuable practical experience as well as assisting the Midgets.

### MARYBOROUGH C.Y.F. WEEKEND

The Youth Dept. sponsored a weekend at Maryborough, during which time was allotted to discuss the future plans of C.Y.F. in Qld. This included programmes and outreach. Much enthusiasm was shown for the present policy of banner and badge identification for local groups, and approval of the Department's calendar providing avenues of service in many fields for youths throughout the State. Echoes of Perth Convention, as well as visions of the 4th National Youth Convention, to be held in Brisbane, January, 1969, were part of the weekend.

### HAVE FAITH, WILL TRAVEL.

Exhausted, but exuberant, 48 representatives from Qld. arrived back home after 18 days' away travelling to and from attending the 3rd National Youth Convention in Perth. Travelling by train, the groups were on separate days on route to and from Perth. Interstate churches, Chatswood and Belmore in Sydney, Mitcham and Blackburn and Gardiner, in Melb., looked after the

travelling parties. During the times in the capital cities, members from local churches provided hospitality and sight-seeing tours of interest, and this was greatly appreciated. Some from far north Qld. left home Christmas Eve to travel across to Perth. The journey from Brisbane by train lasted five days. This, together with the comprehensive programme of Convention, plus the return trip, by "Westland," "Trans-Continental," "Overland," "Spirit of Progress" and "Limited Express" trains, and the rich fellowship of other interstate Conventions, made this time a rare experience in Christian understanding.

### CHURCHWORKERS' CONFERENCE.

Preparations are well in hand for the Christian Education Department's Church Workers' Conference, to be held on the second weekend in February. This is to be a unique experience in that Church Boards and/or Church Schools have agreed to a travelling pool to allow every Church School in Qld. to be represented at Caloundra. This means that, regardless of the distance, our farthest school is 1,500 miles from Brisbane, each church will have a representation at this camp. The Dept. has been greatly encouraged by the ready response of the Boards of local churches to subsidise, and congratulates the officials for their vision in co-operating with their State Dept. in this way.

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Self-Giving.

Bear one another's burdens and so  
fulfil the law of Christ.

—Gal. 6: 2.

"He was one to whom on viewless  
wings  
Come far-off visions of diviner things,  
Who takes upon him silent and alone  
The great world's griefs and makes  
them all his own."



The foolish man wonders at the un-  
usual, the wise man at the usual.

—Emerson.



Alas, she married another. They fre-  
quently do. I hope that she is as happy  
as I am.

—Artemus Ward.



In this hurrying world we need to  
practise the art of being still.



Definition.

Monologuc: conversation between man  
and wife.



Sum folks has to be fust hoss or  
they won't pull.

—Yorkshire saying.



"This is a great day," he exulted. "I  
did something today I've wanted to do  
since 1955."

"What was that?" asked a friend.

"I bought a 1955 Ford," came the  
reply.