

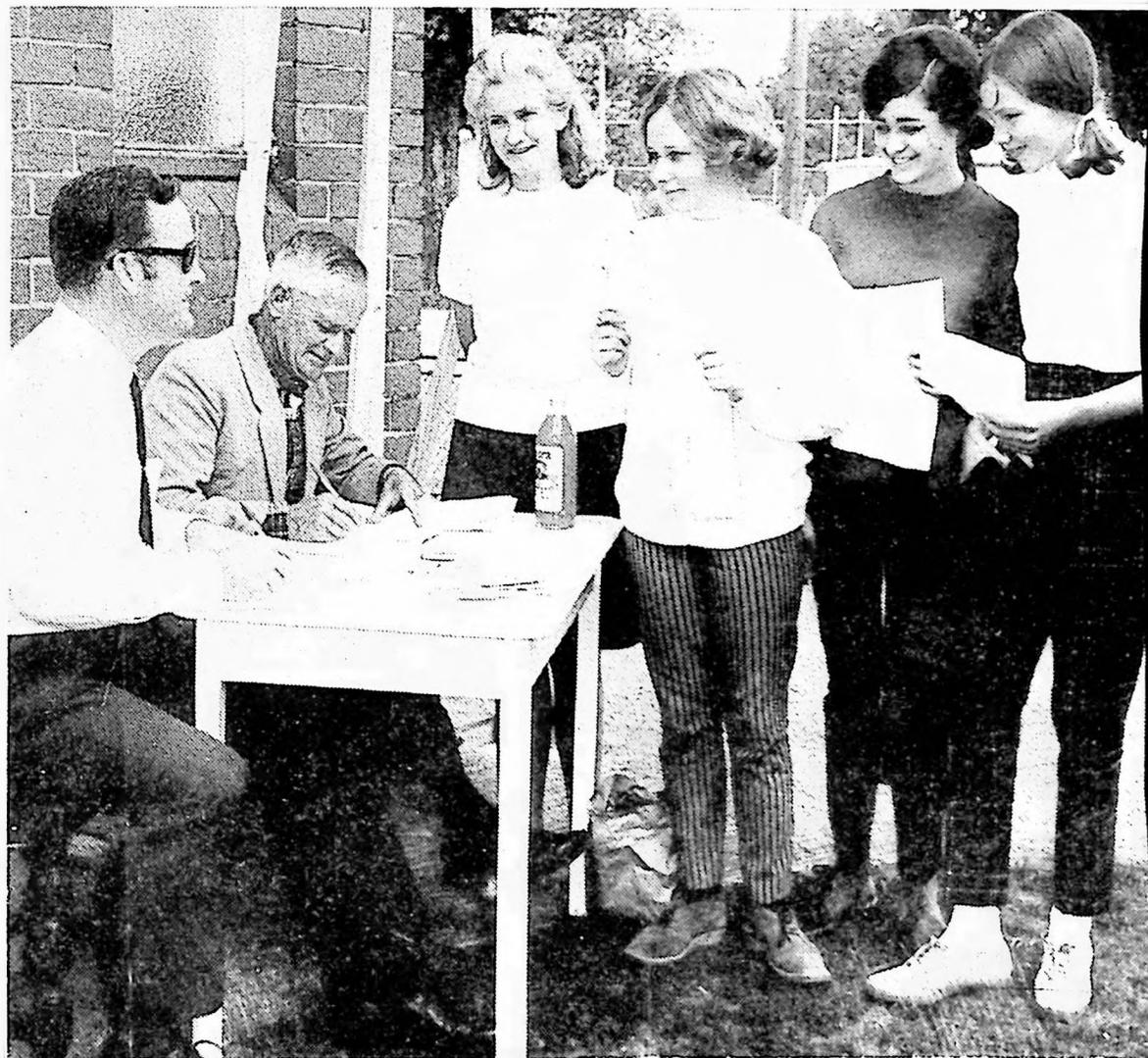
THE AUSTRALIAN CHRISTIAN

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Walkathon for Youth Hall

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D. T. NILES TO GIVE FIRST BADER LECTURES



NILES ON CONTEMPORARY EVANGELISM

Dr. D. T. Niles, of Ceylon, will inaugurate an annual lectureship established by the World Convention of Churches of Christ at its Eighth Assembly in Adelaide, South Australia, October 20-25, 1970. The Jesse M. Bader Lectureship on Contemporary Evangelism will honour the memory of the late Jesse M. Bader who was for 33 years the General Secretary of the World Convention. Dr. Niles, the Chairman of the East Asia Christian Conference and a President of the World Council of Churches, will deliver three lectures during the Assembly in Adelaide. The lectures will be presented at noon-time on three successive days in the Adelaide Town Hall in the centre of the city. Business people will be invited to join persons from around the world attending the Assembly to hear Dr. Niles. It is hoped that this procedure will help relate the Assembly to the community as a whole.

In addition to the three lectures, Dr. Niles will also deliver a major address at the Wednesday night session of the Assembly. The Convention will open on Tuesday night, Oct. 20, 1970, with the traditional Pageant of the Flags of the more than 30 countries where there are Churches of Christ and Christian Churches. Dr. Raymond F. McCallister, Sr., of St. Louis, Missouri, First Vice-President of the World Convention, will deliver the opening address on the Assembly theme, "One Gospel—One World." Dr. McCallister is minister of the Webster Groves Christian Church. The Assembly will close on Sunday, October 25, with a Communion Service.

Following the Adelaide World Convention, the Bader Lectureship will be given annually. The World Convention will offer the endowed Lectureship to seminaries and Bible colleges around the world. A special committee appointed by the Executive Committee of the World Convention will receive applications for the Lectureship and will determine where it is to be held in a given year. Mrs. Jesse M. Bader, of New York City, has presented a trust fund to the World Convention which will make possible the endowment of the annual Lectureship in perpetuity.

Members of the Lectureship Committee are: Harold Glen Brown, Kansas, City, Mo., Chairman; J. Daniel Joyce, Enid, Oklahoma; Russell F. Blowers, Indianapolis, Ind.; Ralph Holdeman, New York, N.Y.; Loyal S. Northcott, Indianapolis, Ind.; J. A. Schiffman, Jr., St. Louis, Mo.; and Dr. Laurence V. Kirkpatrick, New York, N.Y., ex officio.

Jesse M. Bader was a recognized American leader in the field of evangelism. He served as the national director of evangelism of the Disciples of Christ prior to becoming Executive Secretary of the Department of Evangelism of the Federal Council of Churches and later the National Council of Churches in the U.S.A. He has written numerous articles and books on evangelism.

Dr. Niles served as the Secretary of the Department of Studies in Evangelism of the World Council of Churches until 1961. Prior to that he was chairman of the World Student Christian Federation. One of the most distinguished of contemporary Christian thinkers from Asia, D. T. Niles was the preacher at the opening service of the Amsterdam Assembly when the World Council of Churches was established in 1948. He was in the United States to attend the Second Assembly of the World Council of Churches at Evanston, Illinois, in 1954. He was a speaker at the Third Assembly of the World Council of Churches in New Delhi, in 1961. At the Fourth Assembly in Uppsala, Sweden, in 1968, Dr. Niles again delivered the opening sermon. In addition to his ecumenical involvement he is also an active Christian leader in his own country. He is serving at the present time as the president of the Methodist Church in Ceylon.

This is the third in a series dealing with international personalities of the World Convention, Adelaide, 1970.

• PRIZE ESSAY •

BUILDING BRIDGES BETWEEN GENERATIONS

By VERONIKA KISSEL

"LIKE, man, you're nowhere! You're just not with it, y'know?" says the 15-year-old to his own father. "Look, forget it Mum—will ya? Just forget it, you just don't understand, you really don't—you're just nowhere!" says the high school girl to her mother.

Suddenly, it's the generation gap. Parents don't understand their children's talk, children don't understand their parents at all. Suddenly, university and college students rock the world with the violence of their rebellion. They riot, scream obscenities, defy police, occupy university buildings, join extremist groups, and defy the "establishment." Teenagers run away from home and become aimless hippies, indulging in premarital sex, drugs and crime. Never in all history has youth emerged as such a distinct entity in society; never has the generation gap been so wide.

But why? Why aren't young people quietly studying their books and accepting society as their parents did? The most important cause of worldwide youthful unrest is the simple fact of "today."

Youth today face a world divided against itself. They see distrust and tension between nuclear nations possessing enough nuclear capacity to destroy more than 44 worlds. They face violations of basic human rights in today's world; raging wars; race riots; rising crime; senseless assassinations; increasing violence; vice; sickness and mental breakdowns; mounting promiscuity; dope-addiction; sky-rocketing venereal disease; overcrowding, and river and air pollution. Youth today protest about the social and political disorders of our time, and most of all, they protest about the blatant "double-standard" in society.

They realise that the world they have ventured upon is a dishonest one, where most people, from businessmen to political leaders, pretend to be one thing—and are usually another. The older generation preach morality but practise deceit in government, business and finance. Youth hears the growing promises of the government, but sees the numberless violations of human rights in the world: racial discrimination, religious and cultural intolerance, and most of the world's people living in inhuman conditions of poverty and injustice. Today's youth see their government using them to fight wars not of their own making, yet are excluded from the decision-making process.

An unknown frustration, bordering on despair, is in the hearts of today's youth, and many are going their own ways, resenting, abandoning and scorning the older generation for creating this mess. Questions like sex, honesty, and social behaviour, exist in direct relationship with those of race, war and international economic and political justice. Young people long for more adequate structures of society; they look for authentic leadership and an open future, but see no vision or leader worth following. So they resent the world. Some demonstrate and riot because they think they can change it, others become so resigned to the helpless situation that they give up, drop out, and live for the moment in a morass of drugs, sex, crime and hopelessness.

How can these situations be remedied? An extremely important consideration is the honesty and openness of the older generation. The double-standard, that veil of "honest

(This essay won first prize in a competition sponsored on behalf of the National Marriage and Family Week, 1969. Veronika Kissel is 17 and a student at Dandenong Girls' High School).

lying," must be removed, and the older generation willing to acknowledge its mistakes and limitations. The idealism of youth, which comes to the fore in the protest marches and demonstrations, should be understood. Their idealism maintains that it is unthinkable that, in this time of unprecedented affluence and knowledge and so-called tolerance, many peoples of the world should be living in poverty and squalor, and that certain groups are being denied their inalienable human rights. Youth has legitimate reasons for protesting against the double-standard and should be gladly invited to play its role in society—not lumped together as "radicals" and good-for-nothings and condemned and sneered at by the older generation. If the right attitudes and actions were taken by those older people, then youth would have a vision, a leader, and a hope.

But are these the only reasons and answers for a generation gap which has alienated parents from children? No, they are not. Let us look at the other reasons why youth feels cut off from the older generation and why it rebels especially against the home, the educational establishment, and the church—the three most important aspects of society—and those by which youth feels most betrayed.

The older generation preach morality but practise deceit in government business and finance. Youth hears the growing promises of the government, but sees the numberless violations of human rights in the world: racial discrimination, religious and cultural intolerance, and most of the world's people living in inhuman conditions of poverty and injustice.

The home, the child's first protection and security, is fast disappearing as the traditional bulwark for standards of conduct. Many homes are ripped asunder by divorce, with the accompanying parental fights, courtroom scenes, economic chaos and embittering heartbreak, and many a study is available directly linking juvenile delinquency with broken homes. In many homes, the television set has become a substitute for discussion, teaching of morals and instilling of social values and spiritual precepts. Today's teenager lives increasingly in a home where communication has all but disappeared, where understanding of his own problems is rare, and where any semblance of orderly family-life has all but vanished.

Many of today's young people have been brought up according to the new standards of child-rearing—"permissive" upbringing—from which has sprung the "new morality," a questionable morality offered to youth by the "image-setters," along with the other teenage trends of fashion and pop. At this point the double-standards of society become evident again as young people hear the older generation condemning youth's behaviour and high-handedly citing morals, yet can see all around them examples of adult aberrations: crime, violence, perverted sex, the casual affairs of the glamorised "life-over-forty," and the glorification of war, plus the fact that it is the older generation who offer the "new morality" and it is they who reap the profits from teenage "trends." Boggled down by material wealth and self-seeking, pleasure-filled living, many older people are assuming a moral authority not based on performances. Youth's incipient ideals are ruthlessly crushed by the example of the older generation, and the result is the widening of the generation gap.

BUILDING BRIDGES — continued

What this youth, embittered and made resentful in their own homes need, is not censure and reproach, nor sentimentality or demonstrations of understanding. They need a direct example from their elders; an example which will inspire them, give them something to live up to, something to cling to. The personal and communal morality of youth can only become meaningful when the double-standards are. Let the older generation take away the "new" morality they gave to youth. It is only old-time "immorality." Let them take away the movie-shows, encouraging and upholding the new morality, from which they reap so many profits, as also from other "trends." (Then let them stop condemning those attitudes which they themselves have created in youth). Let them stop living lives that they blame the younger generation for living, and let them return to the home—to the important social values of the home: a sound marriage, love, honour, respect, obedience, and right and true morals.

Now let us turn to the educational establishment and its relationship to the generation gap. A bewildered college dean has said: "Today's youth don't seem to know who they are, where they're going, or why." This is amazing, for presumably, that's what they go to university and college to find out. Yet students are not finding their identities; and it is not surprising, for the advocates of child psychology proclaim no punishment, no discipline and no absolutes. These teachings have gained acceptance at the highest educational levels.

The schools have failed to let young people find the answers they want. Oh, yes, the various universities produce numerous professional graduates, but they also produce protesters, rioters and disenchanting students who take little interest in anything more than sex and drugs, and are bored, apathetic, defeated, unhappy, and "turned off" to the older generation. No, the schools have failed to truly educate. They have failed to challenge, stimulate and to produce stable minds and mature outlooks. They have left youth caught between conflicting opinions, and done nothing to give them direction or absolute values.

It is thus not surprising that many young people basically distrust all the educational establishment. Teaching students only facts and figures will not give them high cultural aspirations, moral standards or answers to life. Youth today do not sing the praises of the educational system. They need more than just facts which will get them through some examination. They need an education which will give them values, ideals and insight. In fact, there needs to be a general re-education in our society, of young and old alike, to accept ideals of behaviour and social responsibility, and correct attitudes to one another in daily life. Older people would then perhaps realise their great responsibility to the younger generation and to the rest of mankind in general. Perhaps then they would realise that all men are equals, not "some more equal than others"; that war is futile; that mere profit-making does not lead to a happy life; that the loose living by some of the "over forties" does not lead to happiness or respect from the younger generation; that the "double-standard" is not worthwhile. If the older generation accepted this "re-education" youth would perhaps learn to respect

their elders and see some good in them. Youth need, and should be given, something solid to work with, something to spiritually build upon—not just empty facts; that will lead to hopelessness and an ever-widening generation gap.

Now let us turn to another of the targets of youthful resentment: the church. The churches are the traditional guardians of moral conduct and social values. May it be concluded, then, that they are the ones who are helping the desperate younger generation longing for values to base their lives on? Then why are so many so completely disillusioned and disgusted with today's Christian churches, and are turning to the Eastern religions and L.S.D. for religious fulfilment? Yes, the Christian churches have failed the youthful generation, too. Youth has been given the double-standard in religion too long—the clergy judge a younger generation without blaming adults for creating the environment in which they live. The churches pronounce moral absolutes on private matters and yet are silent on issues like war, exploitation, and poor in our own society, the inherent evils in the industrial world of today. The churches require from the young what the adults do not practise, and have done so for too long. Yes, the churches have miserably failed. What can they do about it? What does the younger generation expect of them?

There is much they could do. The generation gap will not be bridged by the unworthy "do as I say but don't do as I do" formula. The churches should set a definite example for youth to follow; the example which they profess to show now—Christ's example. The clergy should take a definite stand on social issues, and speak out unafraid on national ones. This would win them the admiration and trust of the younger generation. Action, not mere words though, is the key. The churches have definite political power, so let them intervene to stop the war between nations. The churches have riches, so let them help reduce poverty on the face of the earth. And when these things have been done, then perhaps, they will have the right to educate the young in morals and values; for then, beyond doubt, the generation gap would be almost non-existent.

Young and old must both, in this our modern world, accept the challenge of a common future. The younger and older generation cannot live in permanent conflict and tension. There must be understanding on both sides, concern on both sides. It is not just the older generation who are at fault. Certainly, they are a major factor in the generation gap, but youth must realise that they themselves can contribute to the building of bridges between the generations, and that it is no good saying "you're all wrong—we've got reasons for protesting and we will." Youth must see that an unprejudiced outlook is very important and that wrongs will be righted not by the senseless violence of riots and by the shouted slogan of protest but by sane logical action and direct support with the older generation. This is where the re-education of both "youth" and "age" in learning to understand each other could be of such importance.

Above all, youth must be taken seriously by the older generation, and the older generation itself must undergo a deep soul-searching, and seriously ask itself: "Why is there a generation gap? What can we do about it?"—and then act!

WOMEN OF THE WEST

The President, Mrs. A. H. Walkington, welcomed 60 ladies from 24 C.W.F.'s to the August Auxiliary meeting. The influenza epidemic was the main reason for about 20 apologies. It was with a note of sadness that we said farewell to Mrs. Whitfield, convener of the Sir Charles Gardner Hospital visitation, and Mrs. J. A. Holloway, past Social Service Supt. S.A. will gain Mrs. Whitfield, and Mrs. Holloway goes to Vic. We pray God's richest blessing upon them and their families as they leave.

FOCUS: Social Services. Mrs. K. Eaton, Supt., prepared a display of new gar-

ments made by ladies from second-hand clothing, and introduced Tom Morrison, Christian Welfare Centre associate director and foster parent at Karingal. He gave a Bible study from Isaiah 58 and challenged us to right relationship with God; then, when our lives are right we can build up broken lives and minister to those in their hour of need, for we are saved to serve.

PRAYER AND PRAISE POINTS:

● That the missionaries and children from our Aborigine Mission Stations will be protected from the current 'flu epidemic.

● For J. K. Bond at Norseman Mission leading Bible studies and anniversary services in Sept.

● For Jack Anderson as he prepares for his ministry to the Carnarvon church.

● For those who are ill on our New Guinea Mission Field.

● For the encouraging report that August Ben has an attendance of 200 at his Sunday services and visits seven villages.

● For Maylene as she remains at home with her new baby while August is away.

—Dora Gordon, Sec.

AMONG THE KIWIS



By KATH. LAWTON

A widely travelled friend recently told me that he considered New Zealand one of the most beautiful countries in the world. I thought this a somewhat sweeping statement, but since our recent visit to that lovely "island of the long white cloud," I realise that in no other small country could there be such lavish contrasts of vivid green pastures, thermal regions, majestic snow-fields and fiords.

However, after travelling extensively through both North and South Islands on my recent deputation visit, my most vivid memory will always be the kindness and hospitality of our church people and the peculiar problems of our churches in that isolated, lovely little country.

NORTH ISLAND

Our first "land-fall" was Auckland. It is always a secure, comforting feeling to be met by welcoming faces, as we were—Mr. and Mrs. Russ, ministering at Onehunga church, Mr. and Mrs. Roberts and Miss Miller—the latter to be the first of our tireless and competent chauffeurs.

On arriving, we were saddened to know of the sudden illness of Mr. Bamford, who was to have been our host, but Mr. and Mrs. Jack Bell "took us in" without turning a hair, in typical New Zealand fashion!

The following morning we travelled up the beautiful north coast to Wellsford, sharing in the C.W.F. fellowship there, and seeing something of Mr. Marshall's pastoral work in that beautiful rural district. He made time to show us a real "little church in the wild wood" at Mt. Albertland, where a keen "revival" seems to be taking place among the young people of the district.

From Auckland we were driven south to Waihan by Mr. and Mrs. Cooper whom we had last met in America on our way to World Convention in Puerto Rico. They gave us another taste of the people's wonderful hospitality, and the following day drove us to see fascinating Rotorua (where I felt I might blow up at any moment!)—then on to speak at the Mata-Mata church—sensing there the commitment of their women's work in that isolated country area.

An early flight the following morning took us to Wanganui. Here it was a thrill to find the church in such good heart, under the ministry of Mr. Benjamin, with

(Mrs. E. V. Lawton, World C.W.F. President, visited New Zealand to tell of the World Convention, Adelaide, 1970).

a good active membership, a really flourishing S.S. and youth group. I was glad to have the opportunity to speak to a "full house" on the Sunday morning, and at night was most interested in the after-church coffee hour, run with excellent supervision, and obviously contributing greatly to the work among the young people.

In Wanganui, I was particularly impressed with the extent and activity of the C.W.F. work—and sensed that as is always the case—it owed its effectiveness largely to the dedication and enthusiasm of its fine leaders. The vitality of the work here could be gauged by the six meetings at which I spoke in 1½ days!

In Wanganui we stayed with Shirley and Eric Davison, on their beautiful dairy property. Eric has the quaint habit of naming many of his cows after women in the church congregation—the one who is always early "at the bails"—the one who always sidles in late, etc. I have a feeling that I may now have a namesake—one who is always "champing!"

From Wanganui, Mrs. Bebarfald, another of our tireless hostess-chauffeurs, drove us all the way to Wellington, "stopping in" half-way at a "Happy Hours Session" in the beautiful little mountain-shadowed church at Levin.

WINDY WELLINGTON

In Wellington a very happy surprise had been arranged for us—"afternoon tea" with all their folk who had travelled with us to Puerto Rico—a wonderful hour of renewing friendships and memories.

Wellington was at its lovely best that day, but a crane protruding from the calm seas marked the site of the wreck of the "Wahini," reminding us of how treacherous those waters can become.

I believe that Gerald Rose, now ministering at Lower Hutt church, was magnificent in helping and comforting the survivors on that tragic day. In fact, Gerald Rose seems to welcome difficulty and challenge, for I can imagine no situation more difficult and challenging than the one in which he is placed.

In the huge basement beneath the Lower Hutt church he has set up his "Kryptos" (Greek for "in secret"), where, on Friday nights, gather over 100 "way out" and "on the fringe" young people, many of them Maoris. In doing this he himself has gained at least one black eye (I admire his courage!), the criticism of the police and some members of his church, and the confidence

of many of these confused, searching young people. His is no enviable task, and he and his wife carry on under tremendous strain and difficulty. It seems to an "onlooker" that the two main problems are lack of committed Christian young people to help with this work, and the problem which besets a number of our N.Z. churches—lack of funds, and the consequent incredibly low salaries of their ministers.

After sharing in the warmth and fellowship of the women of Lower Hutt church, we flew out the following morning to the South Island—and to Nelson.

STEPS OF MAGAREY

This was, for me, almost a pilgrimage, and looking down from the plane as we approached that lovely city, I almost expected to see, on the beach, the foot-steps of Thomas Magarey, my great-grandfather, one of the first converts to our movement in N.Z. before he migrated to Australia and established the church there.

The Nelson folk were thrilled to show me his photo in the church hall, and the monument at the site of the fort which he helped to build after the Maori Massacre.

After meeting with the Nelson C.W.F. Executive at a delightful luncheon, I was driven up the beautiful coast to speak at Motueka, and later in the evening to the Richmond church.

With our host and hostess, Mr. and Mrs. Strawbridge, we left Nelson the following morning at 5 a.m. and drove down to Christchurch, so beautifully "English" in atmosphere, and so like Adelaide in design, having been planned by the same Colonel Light.

Here we stayed with Mr. and Mrs. Blampied and family, and were impressed with the vitality of their church in all departments. I had the opportunity to "talk" World Convention at a crowded C.W.F. luncheon and packed Sunday morning service. It was a holiday on the Monday, and the men were out in full force working on their new hall which is nearing completion. It was good, also, to meet up with Dr. Keith Bowes and Mrs. Avril Chapman, who were speaking on the "new curriculum" at the council meetings.

WAY DOWN SOUTH

From Christchurch we travelled south with Stella Salisbury who was to be our hostess in Oamaru, arriving just in time for the combined service in the Oamaru

(Continued on page 6)

Among the Kiwis (continued)

Methodist Church, at which Stella gave the address, and where even Roman Catholics were represented.

After meeting with the Oamaru women we travelled on still further south to Dunedin. Here I experienced one of the "highlights" of my tour—the three days of the Women's Annual Conference—a really challenging experience as I shared in Bible studies, discussion groups, "talked up" World Convention, and shared in the inspiration, fun and fellowship. It was good to meet for the first time Noeline Knapp, who had planned all this excellent itinerary for us—also some of those I had met during my journeyings—and many new friends among these wonderful women who are, I feel, (forgive me, men!) the backbone of our New Zealand churches! One thing that impressed me here was the number of "young marrieds" who had somehow managed to find a baby-sitter for those three days, and who made a splendid contribution.

One afternoon we were taken to see over the Bible College, a magnificent building, set in beautiful grounds and looking like some Scottish laird's ances-

tral home. It was originally the residence of the first Bishop of Dunedin, and is so impressively ancient (with plumbing to match, I'm sure!)—but oh, so cold!—and only one student! What a conundrum!

The Conference in Dunedin ended my "official" engagements, but still the dear New Zealanders did not seem tired of us!

The following morning Mr. and Mrs. Christie (who, like so many others who had so kindly "hosted" my husband during my involvements) drove us all the way down to Queenstown where we were to stay with Mrs. Wood and her son in their delightful holiday house on the shores of Lake Wakatipu.

Here we crammed into two days all the "musts" for every "tourist" visiting New Zealand—a cruise on the lake, an early morning flight over Milford Sound, and then a trip by bus to spend two luxurious days (who could afford more?) in the shadow of majestic Mount Cook—even taking our old bones right down onto the Tasman Glacier—a thrilling experience, but one from which my ageing muscles have not yet recovered!

Many New Zealanders are hoping to attend World Convention, and everything points to a strong delegation from their churches. I felt a particularly strong tie reaching across the sea, and binding us together as a brotherhood. Everywhere we visited, the folk sent their love and regards to the many who have down the years, shared ministries and experiences with them—George Fitzgerald, Mr. and Mrs. Alf. White, Mr. and Mrs. Stirling, Mr. and Mrs. Holland, Mr. and Mrs. Flood, the Mathieson family, and others.

It seems that some of these have left a little of their heart in New Zealand—as we have also.

Their churches and people need our continued prayers, as they stand at the cross-roads, many wondering what the future holds. Some of the smaller groups see their future in the united church, soon to be formed in that country—our stronger churches are confident and convinced in their desire to still retain their own identity. All are looking to the future—and God's leading—to resolve these difficulties and differences.

Let us undergird these island churches with prayer and concern. They are an integral part of our brotherhood—our near neighbours—our brothers and sisters in Christ.

sacrament to confirmed members of the Church of England and full members of the Methodist Church.

On every Sunday thereafter church services will be held in the Anglican church, and the Methodist Sunday school buildings will be used as a temporary community centre for the children's church, Sunday school and meetings.

—E.P.S.

ANGLICAN/METHODIST PARTNERSHIP

(England). One of the Anglican bishops who voted against the Anglican/Methodist union scheme will help inaugurate a partnership between Anglican and Methodist congregations in Desborough, Northants, of 4,500 inhabitants, on September 7.

The Bishop of Peterborough, the Rt. Rev. Cyril Eastaugh, will celebrate Holy

Communion and the Rev. William Hewitson, chairman of the Oxford and Leicestershire Methodist circuit, will preach at the service. Then both will sign the constitution setting up the "Anglican/Methodist partnership." (Bishop Eastaugh has said he did not oppose unity but only the specific provisions of the plan for union).

Both clergymen will administer the

LUKE'S . . .

(Vic.). What could you hope to do with a basement, the floor of which was covered with 12 inches of water?

The Geelong Youth for Christ committee proposed to make it into a Coffee Club for Evangelism, right in the heart of the city. To Christians it is astounding the number of young people who have not even heard of Christ in this supposedly Christian country. It took 30 young men and women six weeks, working six nights a week and \$150 worth of paint, to make the basement ready for opening night, towards the end of last year. Geoff. Watt was the architect who planned the layout and designed the name "Luke's Basement," or as it is now known, "Luke's."

With a silver ceiling and feature wall, other walls black and hessian covered, shaded red and yellow lights, black and white floor, the decor is of today. Candles in heavy porcelain holders add a distinctive touch. Tables and chairs were bought secondhand, and repaired or painted as needed. John Morrison, Director of Geelong Y.F.C., is adept at buying several chairs at a reasonable price, keeping the best and selling the rest at more than the original figure. Although a considerable amount of money has been spent on this project, the Lord's hand is shown in that many of the requirements were obtained at a fraction of the normal cost, and the credit balance has never been below 43 cents. Ron. Graziules organises the counsellors, who are also waiters and waitresses, there is kitchen staff, and the whole is under the supervision of Harward Mountjoy.

Many and varied are the experiences workers have at Luke's. A man with a camera wanted to take pictures and

By V. HALL

get a story for his magazine. He said he was a Buddhist. Four young people at a table, three ordered coffee, the fourth asked for a "Bible Basher." The coffee was brought and a counsellor came to the table saying, "I am a Bible Basher," and spent 45 minutes talking to all four about Christ. Some would stay there till dawn, as they seem to have nowhere to go, at least they don't want to go home. There have been young church people who didn't know Jesus died for them because he loved them. Others think the gospel is too simple, they must have to do penance somewhere along the line.

There are usually several artists who give the gospel message in song, and sometimes the noise stops and everyone listens. Many decisions for Christ have been made and the seed planted in many more hearts.

A prayer room is in use at the back, and prayer is going on most of the time the club is open. Between serving and counselling, the workers spend time in prayer; a request may be sent out to pray for a counsellor and the one to whom he or she is speaking.

Open only on Saturday nights, there may be up to 500 serves of coffee in a night, the largest crowd coming in after entertainments have closed, almost all of whom would not attend a religious meeting of any sort. John Morrison said, "This is what I like about it, we are able to reach those who never enter a church. Our churches preach to the same people regularly, with scarcely a new face among them."

Those who work in Luke's, whether waiting tables, counselling, or working in the kitchen, are finding their lives enriched by being part of this project to make Christ known.

COLLEGE OF THE BIBLE, GLEN IRIS

VISITORS and EVENTS

A recent fortnight saw a number of guests at the College of the Bible. The first was Gardiner minister, Leslie Dewberry, who led college devotions. He was followed by guest speakers for a forum conducted by the College Ecumenical Affairs Committee. They were Douglas Dargaville, Secretary of the Vic. Council of Churches; Brian Walsh, of Inter-church Aid; Edwin Dickenson, of the Inter-Church Trade and Industry Mission, and Norman Lowe, minister of the Church of All Nations in Carlton. The following day three members of the professorial staff of Ozark Bible College (U.S.A.) and a recent graduate of the College shared worship, morning tea, lectures and lunch with Glen Iris students.

Don DeWalt spoke at devotions and lectured on lay evangelism. Wilbur Fields lectured on archaeology. The other members of the team were Meredith Williams and Tom Tucker. Two days later some 50 young people from Boronia and Wattle Park spent an evening looking over the College and barbecuing chops by the creek. Another greatly appreciated group of visitors was a party of ladies from the North Essendon church who spent a day mending a mountain of torn and worn clothes belonging to the students.

MELB. CITY-WIDE CRUSADE

(Vic.). For the first time in many years, we have shared in a Melbourne City-wide Brotherhood Crusade. Sponsored by the Christian Men's Fellowship, Dr. Don De Welt, and his team of workers from Joplin, Missouri, U.S.A., arrived in Victoria on Aug. 1. Their first meeting was at Latrobe Tee, Geelong, where churches co-operated for a Geelong city-wide meeting. On Aug. 2, at a tea at East Kew, we welcomed the team to our State, and city. On Sunday, team members spoke at Frankston, Gardiner, Collingwood and East Kew. On Sunday afternoon at East Kew, folk from neighbouring churches heard Wilbur Fields talk of his recent archaeological experiences in Israel.

\$350 FOR MISSIONS

(Harvey, W.A., A. W. Ladbrook). Total Overseas offering, augmented with special efforts amounted to \$350.00 . . . A young man confessed Christ and has been baptised . . . Miss Terri Marshall was awarded the Rotary Courtesy Title . . . Christian Friendship Group travelled to Bunbury to play a Bible cricket match. . . Church family tea prior to evening service proved very profitable. The ladies entertained to lunch the Greenford Girls' Brigade Band from England, after which the band played at our local High School.

TRI-A-WALK

(Box Hill, Vic., G. A. Grainger). 35 young people raised \$170 in a "Tri-a-walk" in aid of Community Aid Abroad. . . Junior Good Companions did a mini walk-a-thon of three miles to raise \$25 for the New Guinea Mission . . . Ex-

Other events of note included the presentation of just over 50 certificates to successful students at the recent Winter School. These awards were presented by the Principal, E. L. Williams. Results of correspondence assignments are beginning to come in.

The College football season came to an interesting end with a game between juniors and seniors. The Principal played for the seniors and the Vice-Principal for the juniors. The result, a drawn game.

The new College of the Bible prospectus has just left the press and young men and women interested in training for Christian service are invited to write for it (College of the Bible, 7 Elm Rd., Glen Iris, 3146). So far there are nine applications for the College year commencing Feb., 1970.

College of the Bible Sunday is on Oct. 5 and the annual College Offering will be received on that day. To mark College of the Bible Sunday, church families in the Southern and Western States will receive a broadsheet of College life in word and picture. Also it is expected that the College magazine will soon be in the churches. The magazine, "Footsteps" is entirely the work of the student body.—G. R. Stirling.

The Crusade meetings for Melbourne began that night at Collingwood. The team gave excellent leadership, and their individual contributions were appreciated by all. The highest attendance on any one night was 175. Several responses were made, and there were two baptisms during the meetings.

Crusade meetings concluded on Aug. 8, and early Saturday morning the team were on their way to Newcastle for a further Crusade prior to returning to the U.S.A. The Christian Men's Fellowship is most appreciative of the co-operation given by ministers, congregations, and the College of the Bible, in making this a great venture within the brotherhood of Victoria.—H.K.C.

plorers defeated by one point by Wattle Park in the Inter-Club Worship . . . Mr. and Mrs. Colin Sutherland, on furlough from Thailand, spoke at Y.P. Society . . . Neil Farmer won an Explorer literature competition . . . Young people conducted Hurstbridge worship service. 12 from Box Hill attended, H. Smedley was speaker . . . Elizabeth Hill, a nursing sister, is a patient in Box Hill Hospital as result of serious accident . . . Y.P.S.C.E. visited Oakleigh Guest Home.

EIGHT WELCOMED

(Taree, N.S.W., L. E. Wylie). The church has been encouraged by recent additions. On Aug. 10, eight were welcomed into fellowship, two by letter of transfer and six by faith and baptism. . . On Aug. 12, the Board of Officers and members met David Mansell, of Wollongong, his mission to plan for a mission in Taree in March, 1970.

QUEENSLAND C.W.F.

At the Brotherhood Centre, 49 ladies attended the August meeting of the Queensland C.W.F.

The Devotional Session was unique in that it was conducted by the C.W.F. Autumn Fellowship of Burdeu House. Mrs. B. Wiltshire led the devotions, ably assisted by each of the six ladies who accompanied her. It was an inspiration and a privilege to witness these elderly sisters taking part in the meeting, some of them over 80 years of age.

Mrs. Peel, Director of the Council on the Ageing Committee, was guest speaker. She gave interesting information on various aspects of work being done to help and encourage elderly citizens.

Miss Dorothy Howden has returned to her work in New Guinea after furlough in Queensland.

The Don De Welt team conducted a special "Mission to Women" in the Ann St. Chapel on July 7. Mr. Peel showed some very interesting slides of excavations in the Holy Land.

—E. L. Robbins, Asst. Sec.

Christian Women's Fellowship Christian Education Committee

PROBLEMS!!

Ladies—Your questions concerning Practical Christianity can be answered by a panel competent in various fields, e.g., a Minister, Psychologist, Social Worker, Housewife and Mother.

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All welcome.

GAWLER (S.A.) CHURCH

will celebrate its

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in

November, 1969

Any past members desiring invitations to these celebrations please give name and address to J. E. Clothier, 12 Edward-cres., Evanston Park, S.A., 5116, as early as possible preferably by Sept. 1 or soon after.

OAKLEIGH (Vic.) CHURCH

Past members and friends are invited to share in the

FIFTY-THIRD
ANNIVERSARY SERVICES

Sunday, September 21, 1969

11 a.m.: G. R. Stirling, B.A., Vice-Principal
College of the Bible. Soloist: Mr.
H. Walpole.

3 p.m.: Pleasant Sunday Afternoon.

4.45 p.m.: Fellowship Tea.

7 p.m.: E. C. Keating, L.Th., Dip. R.E.
Soloist: Mrs. G. Reaby.

For hospitality for the day, contact church secretary, A. A. Brown, 35 Andrew-st., Oakleigh, 3166. Phone: 57 3215.

OPPORTUNITIES IN INDONESIA

By R. S. A. McLEAN

Bruce Coventry and I are in New Delhi (Aug. 6) having completed a survey of missionary activities in Indonesia and travelled extensively throughout our Conference area in Western India. We leave New Delhi on Aug. 8 for Thailand and the Philippines and then move down to New Guinea.

We left Adelaide for Djakarta on June 24, and spent two weeks in Indonesia. During this time we travelled extensively throughout Java and spent several days in Medan in North Sumatra.

We are particularly grateful for the kind advice and assistance given by numerous missions and churches in Indonesia. These included, Indonesian Council of Churches, Leprosy Mission, Overseas Missionary Fellowship, Malaysia Evangelical Fellowship (Dr. G. D. James), South-East Asia Bible College, World Vision, Far East Broadcasting Company (Keith Liddle), Independent Churches of Christ (U.S.A.), Disciples of Christ, Christian Protestant Church of Indonesia, Protestant Church of Western Indonesia, Methodist Church, Medan, and the Karo Batak Church.

We were encouraged by the assistance given by each of these groups. They were most eager to assist us in our enquiries and advise concerning areas where help was urgently needed.

It was made perfectly clear from the survey that it would be extremely difficult for us to establish a work of our own in Indonesia, but the existing churches would welcome any assistance that we could give.

We discovered that some churches need overseas personnel to assist them in pioneering new areas, others need workers to serve amongst youth and students, medical missionaries are required—specialists and general practitioners—lecturers are needed for Bible Colleges and there are opportunities in the radio ministry. The leader of a very large group of churches which at present has no missionary from abroad and no affiliation with a church overseas, was particularly interested in exploring ways that we could work together.

With the swing to Christianity in Indonesia, many newly established churches are without pastors. One church reported having 65 pastors for 326 congregations and 102,000 members. Another church had 60 pastors for 250,000 members. Many newly-established churches have no pastors at all. The great need is for more Indonesian pastors to serve these people.

Everyone told us that missionaries from abroad must be university graduates as well as being theologically trained. The church in Indonesia will always welcome those who seek to build up the spiritual tone of the church, however, it must be

in the capacity of the person to work with an Indonesian in charge.

Despite the need and opportunities it was made quite clear that missionaries must be sponsored by Indonesian churches. Unfortunately there seemed to be some situations where the work of the missionary was not clearly defined by the sponsoring church and this led to a good deal of frustration and disappointment on the part of the missionary.

Regarding the "swing to Christianity," we were advised that some overseas papers and missionary periodicals had distorted the position. The question has been raised in Parliament concerning reports of great numbers turning to Christianity and appeals being made by American missions for large sums of money so that the "fruit might be picked." Since the Communist coup of 1965 and the Government edict that everyone must have a religion, Christianity has gained thousands of new converts, but so has Islam. It is likely, however, that on a percentage basis Christianity has had the greater gain, but care should be taken not to distort the position. At the same time it must be said that the hand of the Lord is on the nation, and the church has unprecedented opportunities to witness and multiply.

Further details will be given after the Overseas Mission Board has had an opportunity to study our report. We do appreciate the encouragement we have received from so many of our brethren at home, and the assurance that churches and individuals are remembering us in prayer.

SOUTH AUSTRALIAN WOMEN

Mrs. G. Simpson presided at the last monthly meeting of the Conference year at Grote Street church on Aug. 7. Mrs. Williams led the obituary observance and ladies from Maylands church led devotional thoughts on "Service," with a challenge to see that service does not end with worship.

General business, departmental reports and comments on our forthcoming Conference were of interest to all. Mrs. Cunningham announced the anonymous gift of \$100 to assist in bringing a woman from New Hebrides for World Convention. Appreciation for this generous gift was expressed. An afternoon programme will be held at Hawthorn church, Sept. 23 at 2 p.m., to welcome Mr. Powell and ladies are urged to attend to hear news of Indian Mission activities. Parcels of clothing and gifts for Aboriginal children were received and keen helpers had a busy time packing these into tea-chests ready for transport to W.A.

Mrs. Ron. Saunders, President-elect, expressed the thanks of S.A. women to Mrs. Simpson for her year of service as our President.—C. E. Bright, Asst. Sec.

HOW IT STARTED . . .

Honeymoon

The romantics think that it is so called because the first month of marriage is all sweetness, especially the part spent away from home. The name actually came from the custom which folk had in Northern Europe of drinking hydromel, or diluted honey (mead), a fermented liquor made from honey, for thirty days (that is a moon, or month) after the marriage feast.

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UNCENSORED

DAVID W. ROBERTS (S.A.): Heavens NO! A church service should never be boring, especially if we're satisfied with Christ. God has given us many wonderful talents and gifts and if we do not use these in service for God then we do not deserve to have them. If the simple act of a church service becomes boring then someone isn't giving 100% to Christ and God's people. To serve the God who gave us our very lives, and the worshipping of his Son who died for all mankind must surely be our most satisfying privilege.

PETER MARTIN (Qld.): Christianity is not merely a form or a ritual. It is the living reality of God's moral laws, the teachings of Jesus and the power of the Holy Spirit, portrayed in the lives of true Christians. If you possess these things, a challenging and victorious life is yours. Jesus said to his disciples, "Ye are the salt of the earth." Christian, has your experience of Christ reached this standard Jesus set for his disciples or has it become insipid? If your experience is alive and vital, your church services will be meaningful and challenging as you communicate with God, the source of your strength and vitality in day-to-day living.

No. "DO CHURCH SERVICES HAVE TO 17 BE BORING?"

S. FURLER (A.C.T.): Any institution which attempts to hold weekly meetings year in year out based on a rigid, utterly unflexible format, consisting of a given number of songs and a 20-30 minute speech, surrounding the essentials of the meeting (e.g., the Lord's Supper) must accept as inevitable that boredom will be prevalent. The Church is no exception.

UNI. STUDENT (S.A.): Boring services emanate from three sources. Firstly, from ministers who fail to recognise the post-war increase in educational qualifications and awareness; that "okay" is now an English word, and that third generations exist who have never had contact with the Church. Secondly, from the minister-church board reaction, where no voice cries out "I disagree" to a proposal. Thirdly, from the statement, "You only get out of a service what you put into it," stems an excuse for the self-centred petty ideas dictating, when a spiritual Biafra exists at our doorstep and our Lord is not pre-eminent. Services do not have to be boring if these factors are considered and minimised.

QUESTING

WITH

A. E. WHITE



Ministers seem to get discounts for goods and free professional services which are denied to others. Should they have a position of economic privilege in the community?

It would be news to some ministers if they were told that they enjoy a favoured economic position. There is no question that their financial situation has improved tremendously in the past, say, 25 years, but many still find it difficult to make ends meet—unless their wives also go out to work.

Many ministers have had reason to be grateful for consideration from all kinds of people and, in such cases, the kindnesses were given and received without questioning motivation and propriety in relation to them. Because ministers were helped in so many ways they were better able to help others, and it is not begging the question or evading it when it is suggested that they may have given more than they received. I don't know of any minister who has asked for concessions because he is a minister and therefore worthy of special treatment.

I remember the glad surprise I experienced when the local self-service grocer instructed his cashier to take 10% off the weekly food bill. He was a good Methodist who gave the same privilege to all ministers, priests, and Salvation Army officers who shopped there—and to his own staff. The dentist did not charge for his services, nor did the doctor. The savings were appreciated but there was also embarrassment because we were put on a level different from that of the rest of the congregation.

The grocer was taken over by a large chain-store and the discount was lost in the change. There also came a day when we thanked the dentist and the doctor for their past kindnesses but that we would prefer to pay the same fees as other patients.

Mind you, this does not mean that ministers do not chase bargains. They do, and some of them are experts! If there is embarrassment in receiving discounts there is no virtue in

paying more than others. There is also no reason why ministers should not receive, as a group, some of the advantages that come to other groups. Professional bodies, trade unions, and even housewives' associations receive some benefits. In such cases the retailers are glad to do business and are even prepared to compete with each other in order to get it. We may not want special privileges for the ministry but we cannot opt out of the economic system.

Having wandered around the topic, it is now time to answer your question. I believe that ministers should not have a position of economic privilege. There is no scriptural basis for the idea that ministers are worthy of benefits which are denied to others. It is the responsibility of the church to see that the minister has a fair return for his labour. Businessmen should not be expected to subsidise the ministry.

As the church, through its minister, serves the whole community without distinction, the professional man, the tradesman, and the businessman should each be encouraged to serve the community in the same way. We must not give to these men the impression that stewardship to God can be discharged by giving discounts to the ministry. Most of us who receive such privileges feel a little guilty about it and this in itself is a warning to have a close look at the practice, which is more likely to hinder than to help a man to fulfil his ministry.

A minister may find it harder to discharge his own stewardship if he receives benefits from others. How can he talk to a man one day about the uncompromising demands of God and on the next day turn up for his usual handout? The practice of concessions for a minister could be a real danger for the church. We must not place in jeopardy our prophetic and evangelistic ministry in order to gain a few dollars.

OPEN FORUM

Letters express the viewpoints of the writers. Acceptance for publication does not necessarily imply endorsement by Churches of Christ or by the Editor. Letters should not exceed 250 words and should bear the name and address of the writer.

UNCENSORED

To the Editor,
Would it be possible to let young people write about the topics which concern them most, by not setting a topic in "Uncensored" but by merely suggesting one? Could other young people apart from those approached also have the opportunity of having their views on the Christian Life published in "Uncensored"?—Name supplied.

OPEN MEMBERSHIP

To the Editor,
It is all very well to be sentimental and look at the stars and feel emotionally that we are all brothers in Christ regardless of any scriptural qualifications that God may require. It is interesting to notice that "Tertius" used Acts 2: 47 regarding the Lord adding to the Church those that were being saved, but earlier in verse 41 we are told "they that gladly received his word were baptized, and the same day there were added unto them about 3,000 souls." One of the issues that divided our American brotherhood earlier this century was the matter of open membership being practised on the mission field. Do we take it that "Tertius" is giving us the seeds in the Australian brotherhood of the suggestion of open membership?

It is not our duty to judge other people as to God's acceptance of them. It is our duty to preach the word of God and to uphold the standards of scripture. If people do not accept God's word and

obey his word, the onus of judgment is upon God and not upon ourselves. However, as for membership in the Church as we see it in the N.T., surely we cannot countenance or consider in any way the matter of open membership.

—David Mansell (N.S.W.).

OPEN MEMBERSHIP

To the Editor,
When I read the two letters in Open Forum (23/8/69) from David Schofield and D. Price my heart sank. I had fondly imagined that we had grown up in our attitude to other Christians, and had matured from a text-waving sect into a people with a deeper understanding of the gospel and the way God is winning people to himself. That a Christian should suggest that the entry of God's Spirit into life is dependent on a formal religious act (baptism) shows a sad lack of understanding of what life is all about.

To bring a formal and legalistic mind to the Bible is to kill its spirit, and makes possible an endless succession of impersonal exclusive doctrines.

May none of us forget that the foundation stone of the gospel is the free, unmerited, unearnable gift of God, as he acts graciously to man—and we can't tie this to any human act!—A. F. Cant (Vic.)

OPEN MEMBERSHIP

To the Editor,
David Schofield is unnecessarily sensitive on the question of open membership ("A.C.," Aug. 23, 1969). Tertius is merely pointing to the paradox of Christian disunity long recognised by us when we speak of being "Christians only but not the only Christians." I think it hardly likely that the Lord will divide Christians into denominational compartments in the life to come.

At the human level, the question of open membership is a difficult one and will not be easily resolved. But Tertius is not necessarily advocating open mem-

bership at St. Campbell's any more than he is at St. Chad's.

The very existence of this problem ought to humble us and spur us on to greater efforts to achieve Christian unity. I'm sure that this was Tertius' intention. He is to be congratulated for prompting us to re-examine the question.

The tragic irony is that Tertius' mates from St. Chad's probably agree with David Schofield on the desirability of "closed" membership.

—H. E. Hayward (N.S.W.).

OPEN MEMBERSHIP

To the Editor,
David J. Schofield and D. B. Price take rather strong exception to some of the wiser words of Tertius. According to the former, he may be guilty of blasphemy and a few other misdemeanours, including daring to suggest that somebody else may just be a Christian. Isn't there a rather authoritative text somewhere which suggests that we do not judge, lest we be judged? Then D. B. Price says "the terms of admission to our own churches are in our own hands." I seem to have heard somewhere that there is only one church. I don't really hope to change the ideas of either of your correspondents, but your readers deserve to know that a lot of your other readers find Tertius' ideas worthy of a good deal of applause. I am tempted to sign this letter "Quartus," but that probably wouldn't please you.—W. S. Lowe (Vic.).

QUEENSTOWN (S.A.)

CHURCH OF CHRIST
100th CHURCH ANNIVERSARY
October 26, 1969

Old members of Queenstown Church of Christ who are interested in sharing with current members of the church in the centenary programme are invited to contact the church Secretary, Mr. S. Quilliam, 42 Alma-tce., Seaton Park, S.A., 5023, for all information.

SITUATION VACANT

From time to time vacancies occur at this Children's Village for ladies to care for groups of school-age children (not delinquents) who for various reasons are compelled to live away from their own homes. If you wish to know more about this satisfying resident vocation please write to the Principal, Box 42, Bacchus Marsh, 3340. Your own school-age child could be accommodated.

PLANNERS' MANUAL

A guide to those responsible for planning Christian Education in local churches using the "Christian Life Curriculum."

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CHURCH OF CHRIST, HARLAXTON 123 Ruthven Street, TOOWOOMBA

SERVICE TIMES: 11 a.m. and 6.45 p.m. Minister: Mr. B. A. Roberts.

Visitors are invited to worship with us.

GARDINER CHURCH (Vic.)

55th ANNIVERSARY

September 28, 1969

11.00 a.m.: Worship. Guest Preacher: Mr. N. S. Moore, B.A., minister Essendon Nth. Dedication of Daff Memorial Stained Glass Window. Past members and friends will be guests in homes of present members for lunch. Please ring 25 5458 or 29 7986 if you want this hospitality.

3.00 p.m.: Pleasant Sunday Afternoon. Guest speaker: Mr. A. E. White, B.A. Guest artists: Mrs. H. Clarke and Mr. Don. Watkins, soloists and duettists from a light opera company. Miss Myrl Peacock and "The Two Elizabeths," T.V. singers with guitars.

4.45 p.m.: Fellowship Tea in church hall.

7.00 p.m.: Worship and Witness. Preacher: L. S. Dewberry.

NORTH FITZROY (Vic.)

96th
BIBLE SCHOOL ANNIVERSARY
October 12 and 19

3 p.m. and 7 p.m.

Re-union Tea, October 12 at 5 p.m.

Renew Fellowships and Join In the Inspiration of these Services.

NEW AND IN PAPERBACK

"Death in the City" (Francis Schaeffer) 75c
"Ezekiel" (Tyndale - Taylor) \$1.90
"Revelation" (Tyndale - Leon Morris) \$1.90
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P.S.A.

2.45 p.m.

Sunday, October 26, 1969

BRIGHT PROGRAMME

Former members particularly welcomed.

NEW BOOKS

The Harvest of a Quiet Eye—Illustrated devotions by Patience Strong \$2.30
Learning to Live from the Gospels by Eugenia Price \$4.40
Great Promises—24 devotional talks by Jean Rees \$1.25
Daily Bible Readings from the Revised Standard Version \$1.50
A Look at the Book—daily devotions and studies in the Bible and what it says about itself. By M. G. Gutzke 85c
On Course to the Stars—The Roger B. Chaffee Story. . . \$4.40
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IS 77 ON SUNDAY, SEPT. 21

11 a.m.: Church and School combine to hear Principal E. L. Williams, M.A.

1 p.m.: Luncheon.

2.30 p.m.: Children's session with Roy Sparks' Group (Mr. Sparks is Pantomime Producer at Chadstone); Norm Brown, Versatile Entertainer; Dutch Reformed Choir; Preacher: Allan A. Avery.

IT'S A BIG DAY AT DANDENONG

All invited. Please contact

A. J. Loy, church secretary, phone 795 2367 (11 Pearson-st., Dandenong, 3175) or phone church office, 792 3000.

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CHURCHES OF CHRIST
EVANGELICAL FELLOWSHIP

Annual General Meeting

Monday, September 15, 8 p.m.

LYGON ST. CHURCH OF CHRIST HALL

All welcome.

LETTERS FROM TERTIUS

"PARDON! YOUR THEOLOGY IS SHOWING!"

To the Editor,

You know the crack of Bernard Shaw's that the Irish could live together like Christians if they were atheists? Well, it reminds me of a fellow at work who is an ardent member of St. Balaam's. He gets on very well with all the atheists and agnostics, and they think highly of him. But when he learns that a workmate is a fellow Christian, he holds him at bay until he finds out what his theology is. If he finds that he agrees with him, they become buddies. But if he finds that the other fellow's theology differs from his the situation ices over and stays that way.

I rack my brains wondering about this. Is it that he is so sure of the Christian faith that he doesn't feel threatened by outsiders? But that he does feel threatened by the possibility of other interpretations of the Christian faith? I wonder if he is sure of Christ, but not too sure of his theology!

By the way, guess what his brand of theology is!

The children have got the mumps.

Hoping you are the same,

TERTIUS



Swanston Street Church

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

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

Mr. JOHN TUDOR,
B.COMM., L.TH.

11 a.m.: Worship—Communion—Preaching.

7 p.m.: Evangelistic—Worship.

SOUTH AUSTRALIAN HOME MISSION APPOINTMENTS



REG. BRAND

The South Australian Department announces the appointments of R. R. Brand and T. Meares to new ministries in February, 1970. The churches are completely different types and yet in their own way each is a significant appointment within the ministry of the South Australian brotherhood.

REG. BRAND will enter into a ministry with the church at WINDSOR GARDENS. He will be living at Tea Tree Gully, and his ministry will be to one of Adelaide's extensive and most rapidly developing areas. Many aspects of this ministry will be unique in South Australian history.

The manse will in reality be a "House Church." In the early stages of the ministry it will establish our presence at Tea Tree Gully and be a second meeting place for the church providing facilities for flexible programming the community needs. Later it will become the first unit of the church in this area.

The church at Windsor Gardens has been steadily growing to strength and has a membership of 92. Approx. 80% of these are young couples under 35 years of age. The Home Missions Director, K. D. Horne, is giving oversight in an experimental ministry this year. The Windsor Gardens Board in co-operation with the Home Missions Committee has extensive plans for the development of our witness in this North-Eastern community.

Mr. Brand is at present in a ministry with the church at Albert Park. He has endeared himself to his people in four years of splendid ministry. The Home Missions Committee and the church at Windsor Gardens deeply appreciate the magnificent spirit of the Albert Park church in releasing its minister so graciously to serve in one of the most important developmental ministries we have ever undertaken.

Reg. and Dawn Brand have four children, and previous to the ministry with Albert Park they served for four years in the Bordertown Circuit upon Mr. Brand's graduation from the College of the Bible, Glen Iris. A man with drive and imagination, he brings considerable experience to this appointment.



Mr. and Mrs. TREVOR MEARES and daughter.

TREVOR MEARES will graduate from Kenmore Christian College at the end of this year and, with his wife Jenny and infant daughter, will move to BROKEN HILL, N.S.W. Mr. Meares and his wife were originally North Queenslanders and at present are involved in a student ministry with the church at Redcliffe (Brisbane). Broken Hill is a church with an active membership of 50 (39 communicants). It is a virile group, serving in a city of 28,000 people. The Federal Home Evangelism Committee and N.S.W. Home Missions Committee share the subsidy with the South Australian Home Missions Department and the church comes under the pastoral care and oversight of the South Australian brotherhood. This is one of the important ministries our Federal support makes possible. In a sense every Australian church is a partner in Broken Hill. The influence and significance of the members of the church is far out of proportion to its size. The Christian Church is without a doubt a part of the "regeneration belt" of the Silver City. Real opportunities for ministry and witness exist in Broken Hill.

The church has been vacant since Reg. Sack resigned through ill-health. The South Australian Department flies an Adelaide minister in every three weeks to assist local men in maintaining the work.

Extensive manse renovations are being undertaken in preparation for the coming of Trevor and Jenny Meares.

Support these people in your prayers!

Queensland Field Officer



Rod Feldham, a graduate from Kenmore Christian College this year, will serve as a Field Officer with the Qld. Department of Christian Education next year.

Rod will serve under the "Order of Stephen." This is Acts 8 being worked out in the 20th century in sacrificial life-giving by a dedicated young man. At no salary Rod will serve in this capacity for one year, and possibly two.

Rod comes from the Rosevale, Rosewood, Mt. Walker circuit and hopes that during his ministry with the Department he will be able to complete his University studies. Eventually he plans to work as a Bible Translator with Overseas Missions.

We have some of our young people with Australian Volunteers Abroad serving as ambassadors of goodwill and understanding. Rod will be an Australian Volunteer at home.

HOMES FOR THE AGED

By E. T. HART

An exciting prospect has opened up for us in Queensland in the sphere of Homes for the Aged.

On Oct. 4, 1969, Sir Alan Mansfield, K.C.M.G., Governor of Queensland, has accepted an invitation to open the new Guest Home and eight additional self-contained units at "The Golden Age Retirement Village," 60 Ridgeway Ave., Southport, bringing the population of the "village" to 50 people in what is expected to be an ultimate total of 150 to 200 people. This will be the fifth such home opened in Queensland and will take the total care of aged people to this date to 226 people.

We regard these homes in two ways: first, as an outreach in service to the community and second, an evangelistic opportunity undergirding the work and worship of the Church in the local sphere.

Queensland is proud of the fact that more people are cared for in country centres than in the capital itself and future activity promises to increase this proportion in the years ahead.

Three impressive things are happening:

(1) The effect this work can have on the local church.

(2) The impression it leaves on the community at large.

(3) The reaction at Local Government level where some authorities are seeking ways and means of entering into part-

nership with us in this work by way of actual cash subscription for specified work and realistic help with rating and services.

Queensland is particularly blessed in that the State Government offers practical support by way of substantial subsidy toward the furnishings of the homes to such an extent that this aspect of the cost is completely taken care of.

In addition we have found some of the service organisations giving substantial support for this work. Recently Apex Clubs in Maryborough raised over \$7,000 toward the new infirmary we hope to build in that city alongside the guest home already existing. A similar sum has come from a committee on the Gold Coast whose one aim is to put a roof over the heads of aged people.

Charges for our care are allied to the pension rate. This enables anybody to come. Sometimes we are helped by endowments from folk who are a little better off than this.

We have now entered on to the Village type of complex and the self-contained unit has a great future in this work. We build these as endowments become available and this does not strain the financial resources that are so necessary for the building of guest and nursing care homes.

Award wages are paid in all our homes but administration charges are kept to a minimum by the use of consecrated

regional committees whose members undertake much of the work that would otherwise be a charge on the budget of the homes. This in itself enables a type of Christian service which our people are both competent and willing to carry out.

It is apparent that the help given at State Government level is a large factor in the ongoing of the work in this State and we feel that now is the time for this work to be undertaken. It is confidently anticipated we will go on improving the "Villages" at Southport and Maryborough and enter into similar construction at Boonah and the possibility of a smaller scheme at Marburg.

In addition the Committee undertakes the general run of Social Service work by way of counselling, welfare, prison and hospital chaplaincy as well as maintaining a hostel for girls and plans are before the Children's Services Department for permission to build a home for children.

All this work is undergirded by finance from the homes and financial help is in process of being channelled into other brotherhood departments as well. We feel the "ministry" of our homes is vital to the ongoing of the church and that the blessing of our Heavenly Father will follow these endeavours.

SOUTHPORT GROWS

(Qld., E. Watson). House to house visitation in a new area bore much fruit with the result that a new B.S. is scheduled for Ridgeway Ave., for Sept. 7. The chapel is taxed to the limit with the rapidly growing congregation and a block of land nearer the city has been purchased. Parking problems will be eliminated when the new building is erected. . . . An all-day working bee assisted in landscaping the Golden Age Retirement Village . . . Recent speakers were Ron. Holt, for Social Service Dept., and Pastor Haralan Popov engaged in underground evangelism in Russia.

GATTON IS 14

(Qld., D. Usher). The 14th church anniversary, July 19-20, had Ted Watson, of Southport, as special speaker. 120 attended the fellowship tea on the Sat., which preceded a musical programme and inspirational rally. Miss Lilli Cooper was soloiste . . . Col. Watts, a missionary with U.F.M., spoke and showed slides of his work. Mrs. Watts also spoke . . . A young lad confessed Christ as Saviour and was baptised on Aug. 10.



CHRISTIAN FELLOWSHIP ASSOCIATION

(Inc.) Est. 1935

In All States and Great Britain.

Agents in All Churches.

All for Each and Each for All.
(4,000 members).

Membership open to Christians anywhere, regardless of position or age.

Contributions from 5c upwards per week. Information from Secretary of

Social Service Department,
217 Lonsdale-st., Melbourne, Vic., 3000.
32-2447.

"MAN DOES NOT LIVE BY BREAD ALONE"

Guest Editorial by A. C. Male, Qld., Associate Editor.

THE Brisbane Exhibition, "The Ekka" to the natives, held recently, commenced with all the usual trappings of a State Fair. Huge wheels were spinning skyward; Bird-men were advertised to fly on the main oval; fireworks exploded by night; barkers implored us to see the Bearded Lady and other weird attractions made all the more tempting to the curious-minded by the large folds of the canvas tents that hid these things from view.

The pavilions were crowded with exhibitions ranging from the proudest Arab stallions to the tiniest canine in his pen; from great quantities of gleaming metal harvesters and tractors to the detailed needle work in the handcraft section.

In the middle of all this moved a man known as "Big Bill" Edwards, the ringmaster, a position which he has been carrying out for the past five years. A well-known chemist, internationally known as "Big Bill" for his presidency of two terms on the Australian Tennis Board, the 17-stoner was recently awarded a C.B.E. for his services to the community.

All seemed bright and gay, glorious and prosperous and it would seem that man does live by bread alone.

But on the Sunday afternoon a stark white cross standing centre-field of the main oval brought its balance to the scene of man's ability, capability and dependability.

In the Festival of Thanksgiving ceremony, the Premier of Queensland, The Hon. J. Bjelke-Petersen, M.L.A., a Sunday

School teacher at the Lutheran Church at Kingaroy, spoke on "Man's Dependability Upon God."

The President of the Queensland Council of Churches, the Rev. S. Y. Potter, B.A., in the ceremony of the blessing of the plough, referred to God feeding the multitudes today. "The plough is a symbol of peace, the foundation of the farmer, the symbol of our labour, whether on land for crops or fruit, whether it be in mine or factory, shop or office, for before the soil can be prepared, the seed sown, the corn grown, the grain reaped, the bread baked and the people fed, we must plough the field."

True, "man does not live by bread alone," and all that seems to us to be so permanent, will return to dust. But, lest we run the danger of an "other-wordliness," it must be stated that man does live by bread. It is the "staff of life," the staple food, and the symbol of the absolutely minimum fare is "bread and water."

Although Jesus stated that "he had meat the disciples did not know about," he was always ready to meet the physical needs of people. "Give them to eat," he ordered the disciples. Pausing to rest outside Sychar at the Well, he sent the disciples into the despised Samaritan village to buy food. To capture finally that balance between spiritual possibilities and physical necessity see the Master breaking bread with Peter at the lakeside—after his resurrection.

This world may not be our home, but we do have responsibilities while travelling through it.

OPERATION RELIEF

Guest Editorial by W. W. Saunders, Vic.

STARTLING and moving figures on poverty in the world were presented to the 1969 Vic.-Tas. Conference. "Most Australians will eat 1,098 meals this year. At least one hundred million will eat 366 or less." "Today probably 10,000 children died of hunger." "By the year 2000 the average per capita income of the industrially-developed lands will rise from \$1,675 a year to \$5,775. For the less developed countries the rise is from \$135 to \$325."

Faced with such stark facts it is little wonder that Conference passed a resolution calling on the Federal Government to contribute 1% of the gross national product for overseas relief. That was not all. To show their sincerity and their willingness to "put their money where their mouth is" and to back their motion with practical action, the resolution called

on our congregations in Victoria and Tasmania to contribute, for five years, 1% of local weekly offerings for overseas relief, and on individual members to work for one day each year, for the next five years, for this purpose and contribute that day's pay to helping the desperately needy of other lands. Conference Executive was to set a day for this purpose.

Correspondence has gone to all congregations reminding them of the obligation we imposed upon ourselves in our Conference resolution. Wednesday, Sept. 3, 1969, was named as the first overseas relief work-day and members are requested to place that day's pay, clearly ear-marked, in the offering plates on Sunday, Sept. 7. Church secretaries have been given the names, addresses and phone numbers of overseas relief organisations that they might secure publicity material and offering envelopes from them for distribution to their members to encourage the fullest co-operation. Both members and churches may select the particular cause to whose relief work they would direct their giving.

THINGS TO COME

SEPTEMBER: VICTORIA

- 12-14 Explorers' Hike Camp.
- 12-14 C.W.F. Evening Fellowship Camp—Monbulk.
- 13 B.S. Teacher Training Conference.
- 14 East. Dist. Church Service and Coffee Hour
- 20 B.S. Teacher Training Conference.
- 25 Sthn. Bay-side Dist. C.Y.F. Programme.
- 26-28 C.W.F. Evening Fellowship Camp—Monbulk.
- 27 Boys' Sunday.

NEW SOUTH WALES

SEPTEMBER:

- 5 N.S.W. B.S. Workers' Fraternal "Teach-in."
- 9 Third Term begins — Woolwich Bible College.
- 12 World C.W.F. Anniversary—Caringbah.
- 27 September "Youthquake"—Greenacre. 8 p.m.
- 26-28 Men's Camp. "Naamaroo," Lane Cove National Park.

SEPTEMBER: WEST AUSTRALIA

- 8-9 Ministers' Seminar on Christian Life Curriculum, Dalkeith Rd. church.
- 7-14 "Signpost Sixty-nine" with Rev. Alan Walker in Beatty Park.
- 17 South West Dist. Conf., Collie, 10.30 a.m.

SEPTEMBER: QUEENSLAND

- 6 21st Annual Sports Day.
- 12-14 Men's Camp, Camp Cal.
- 7-12 Dept./Church Relationship Programme. Maryborough-Hervey Bay. A. C. Male.
- 24-28 Teen Week at Camp Hill. Ted Watson. Southport.

A.B.C. DAILY DEVOTIONAL

Lloyd Cooke, minister of our Hobart church, Tas., will conduct the A.B.C. "daily devotional" session on Friday, Sept. 19, 10 a.m., E.T.; 10.15 a.m., W.A.T.; 11.30 a.m., C.A.T.

APPOINTMENT TO ECHUCA

(Vic.) The Echuca church and Vic.-Tas. Dept. of H.M. & Evang., announce that B. W. Brown, an exit student from the Woolwich College, has accepted an invitation to minister with the church from Feb., 1970.

LAWTON FAMILY GIFT

(Unley, S.A., R. V. Holmes). The church accepted with appreciation the gift of a Thomas electronic organ from the Lawton family in memory of their daughter and sister, Tina. . . . Brian Stanford, W. C. Compston and R. V. Holmes were speakers at S.S. anniversary. It was followed by a week of Happy Hours for school children who attended in increasing numbers each day. On the next Sunday a service of dedication of parents and young children was incorporated in the service. The minister spoke on "God and Happy Families."

DONCASTER ON THE AIR

(Vic.) The A.B.C. will broadcast the service from the Doncaster church at 11 a.m., Sunday, Sept. 7. The preacher will be J. G. Shaw and the organist Clive Ward. The broadcast will be heard in Vic., S.A. and W.A.

YOUTH COMBINE

(East Kew, Vic., H. K. Christensen). Teenage youth group joined Lygon St. youth at Lygon St. and a return visit was paid to East Kew. The combined youth activities of North Balwyn, Balwyn and East Kew are progressing well. . . . The Conf. Pres., Dr. E. R. Killmier, spoke recently to the congregation. . . . Members of the Board of Officers have visited members in a stewardship campaign. . . . A mother and her teenage daughter made decisions and a teenage youth went forward at the De Welt Crusade. . . . B.S. anniversary singing was led by Reg. Gore. Musicians were Roger Pope and Mrs. Christensen. Speakers were Mr. Barnes, Melb. City Mission; Brian Tizzard, Youth for Christ; A. E. White, editor "Aust. Christian," and Mr. Christensen. . . . Mrs. Jean Butcher and Miss Marion Meggs are recovering from surgery.

WHITE PAPERS

ON LIFE AND FAITH

COMPASSIONATE SOLUTION

In John Zarb's own words, "For ten months I did not see a sunset or a star." Zarb was found guilty of failing to comply with a National Service call-up notice. Now, he is free, and a good thing, too. He is needed at home. His father, on a war pension, is unable to work. His mother recently had an operation for cancer. There are three young school children to care for and Mr. Zarb's war pension of \$16.00 is pathetically inadequate. So John Zarb was released on compassionate grounds, Australia's conscience was also set free for a time. But this gesture of compassion for the Zarb family does not solve the problem that took away the sun and stars from their boy. Those who have a conscientious objection to all war can receive exemption from National Service, but those who have a conscientious objection to a particular war cannot — even though the latter hold their views as strongly and sincerely as the pacifist. The government argues that an objection to a particular war is on political rather than on conscientious grounds and apparently the law agrees. John had declared his readiness to go to Vietnam in a civilian aid capacity such as with Inter-Church Aid, the Peace Corps, or with International Volunteers Abroad—but the Government said that he must go and fight. The Government, of course, can hardly submit its views to 12 million individual consciences before taking action in international affairs, but it does already make provision for the person who objects to all war. There is a growing conviction that this right should be extended to meet other cases where the conscience of a man is outraged when called upon to fight in a particular war.

BLACK POWER

The visit of Roosevelt Brown, M.P., from Bermuda, to talk to the Aborigines' Advancement League about Black Power, has brought some angry reaction. Pastor Doug. Nicholls said that the visit "will only harm our cause." Many Aborigines said that they were in favour of their people expressing themselves in a Black Power movement, but they were unanimous against violence. It is unfortunate that the very name "Black Power" is associated with a great deal of violence. The Aborigines' leaders would be foolish to introduce into their just cause any imported elements which could jeopardise their hopes. The very secrecy which surrounded Mr. Brown's coming invited suspicion. At the same time, we must guard against the fatal complacency that because we have State and Federal Government ministers looking after Aboriginal Affairs all is well. We need to keep on reminding the Ministers and ourselves we have not achieved nearly enough in education, in preparation for employment, in housing, and in social acceptance. The absence of State and Federal Government representatives from the Melbourne meeting of the Aborigines' Advancement League is disquieting. This non-involvement showed either an inexcusable lack of sensitivity or an incredible break-down in communications.

ORANGE AND GREEN

If black power is an unwelcome importation, equally unwelcome are the orange and green varieties, which seek to involve us in the Northern Ireland struggle. In the U.S.A., Bernadette Devlin is raising money for Catholic relief and raising a bit of Irish devil at the same time. She has now been joined (if that's the right word) by a couple of Ulster Protestant M.P.'s who are putting their side of the case. In Australia last weekend there were meetings where interested friends solicited relief for the homeless and destitute and did their bit to add a bit of foreign fuel to the blaze. Not that any more combustible material is needed. The troubles in Ulster have enough local incendiary material. Mr. Callaghan, Britain's Home Secretary (they were lucky to have a British Home Secretary with a name like Callaghan even without an "O"), visited Northern Ireland and proceeded to talk a bit of sense to the opposing factions, and promised to right the wrongs which many Protestants deny exist. He also told the Rev. Ian Paisley to stop making inflammatory speeches. Mr. Paisley replied that he had not made an inflammatory speech in his life! This, from Mr. Paisley, suggested that there might be an unexpected vein of humour in the Protestant leader, but events soon dispelled this hope. He really thinks that he is reasonable and that his cause is just. He threw another verbal "petrol bomb" by challenging the Government to resign and hold an election in which he himself would oppose the Prime Minister. The challenge is not likely to be accepted. Since Mr. Paisley nearly defeated the former P.M., Capt. O'Neil, at the last election, it is possible that he could be carried even higher on the present wave of emotionalism. Politics, especially Irish politics, is not the business of this journal; but those who say that affairs in Northern Ireland could not be worse may be found guilty of the Irish understatement of the year—if Mr. Paisley gets to run the place.

GOOD GRIEF!

Floods, lightning strikes, droughts, etc., are sometimes referred to as "acts of God" for legal purposes and are often not covered by insurance. Well, it seems that Lou Gottlieb has deeded his 31 acre California ranch to God. The county authorities (reluctantly) registered the transfer. A week later a lady's home was destroyed by lightning and she has taken out a civil summons against God charging him with "careless and negligent" operation of the universe, including the weather, and claiming \$100,000. Her solicitor said that if the court action is successful he will seek to collect the cash by taking over Gottlieb's ranch ("property owned by God").

LOSS OF GARDINER'S SECRETARY

(Vic., L. S. Dewberry). A packed congregation gathered at Gardiner on Aug. 19 to pay their tribute of loving respect to the memory of our faithful secretary, Alon H. Fergeus, whose dedicated service in this capacity extended over the past 19 years, and to show their deep sympathy with his wife and daughter in their sad loss of a husband and father. The previous Friday, after typing and posting 40 letters in connection with the half-yearly convention at Ararat, he sat by the fire and "fell asleep in Jesus." In the services conducted by Mr. Dewberry, in the chapel and at the graveside in the Burwood Lawn Cemetery, the note of triumph was predominant over all the sadness of farewell. . . . The "Preaching from the Pews" services closed with the visits of Murray Farmer, an electronics engineer, and Graeme Wigney, a deputy headmaster. . . . Miss W. Enderby, a missionary back from Beirut, is now Supt. of the S.S.

MINISTRY TO CONCLUDE

(Townsville, Qld., B. L. Reid). Mr. Reid will conclude his ministry with the Townsville church at the end of the year. The church is in prayer for a successor. . . . Young people had fellowship with isolated folk at Ayr on Aug. 10. . . . Junior Camp was led by A. G. Risson (minister at Mackay) on Magnetic Island during school holidays. . . . Ladies' Fellowship held their birthday meeting on Aug. 30 with Mrs. Stephens (Presbyterian church) as speaker. . . . Young men from Lavarack Army Barracks are attending our services. Recently two were baptised. Young men from all over Australia are posted to Townsville and the minister welcomes any contact or correspondence that will assist in the spiritual oversight of those who come from interstate churches.

PROPERTY FOR PRIVATE SALE

Area: 2,464 acres freehold.

Situated: 9 miles Balladoran, Railway Siding, N.S.W., and silos, 13 miles from Gilgandra, 39 miles from Dubbo, rural power and telephone. School bus ½ mile to Gilgandra High and Primary Schools.

Country: Level to undulating, ranging from heavy black country to lighter red loam, 130 acres timber, 80 acres pulled down and windrowed, balance cleared, all suitable for cultivation. Originally timbered with Box, Pine, Iron Bark and Kurrajong. At present carrying 1,500 sheep, 600 acres sown to wheat. 250 acres of improved pastures. Subdivided into 18 paddocks. Fencing in fair order. Watered by seven dams and one bore not equipped.

Improvements: A very modern tiled roof home, 9 rooms, septic system, 10,000 gallon rainwater supply, dam water supply for garden. 2 garages, wool shed, 2 stand portable plant, sheep yards, shower dip, 2 x 2,500 bushel silos, machinery shed, old house.

Price: \$46 per acre. After harvest delivery.

For further particulars contact J. D. Morris, "Ferndale," Gilgandra, N.S.W.

850
210
1060

\$5030

Book Reviews

"GOODBYE, JEHOVAH" by William Robert Miller (Hodder & Stoughton), Aust. \$3.55.

The many faces of revolution today have greatly influenced the church. We have faced a barrage of criticism from within the churches that has disturbed and troubled us. Our traditional forms of worship and our accepted methods of evangelism and, indeed, the very heart of the gospel itself—all these have been challenged and often rejected.

It is very difficult to keep up with all of the popular books which pour out from the presses on theology, urbanisation, morality, etc. You no sooner struggle through "Honest to God" than you are asked if you have read "The Secular City" and you soon realise that there is no end of the books dealing with the end of religion. You long for someone to help you find out what the present turmoil is all about.

William Miller in "Goodbye, Jehovah," has done this. He takes a number of these books and summarises and evaluates them. His book is sub-titled "A Survey of the New Directions in Christianity," and he specifically considers "The Comfortable Pew" by Berton; "The Secular City" by Cox; "Situation Ethics" by Fletcher; "Are You Running With Me, Jesus?" by Boyd; "The Gospel of Christian Atheism" by Altizer; Bishop Robinson's "Honest to God" and "The New Reformation." He even takes apart "The Gospel According to Peanuts" by Short. Miller thinks this is a warping of the gentle gospel in Charlie Schultz's cartoons about Charlie Brown, Lucy, etc. Short's book may seem trivial in relation to Fletcher and Cox, but it is a religious best-seller and this justifies its inclusion by Miller.

The author is qualified for this task of review and he does his task effectively. He has written a great deal for the religious press of the U.S.A., and was formerly managing editor of the United Church Herald.

This survey is no substitute for the books themselves, but many who have read the books will find their understanding of them sharpened. The purpose of each of them may be seen as not to destroy but to renew and reform. We may sympathise a little more with their motives and intentions even if we cannot accept as valid all of their proposals. For some, including this reviewer, who cannot find the time to read all of them or who finds the books themselves heavy going, Miller's survey is a great help.

(Especially recommended for ministers and all interested in the church in its confrontation with the new age, and, of course, church libraries should have it).

"CHRISTIANITY TODAY." (Spire Books, U.S.A.) Aust. 85c.

In 1956 a new fortnightly journal, "Christianity Today" was commenced in the U.S.A. to present the conservative position to the Christian world. It rapidly gained support and under Carl F. Henry (editor until recently) it has become an influential and significant platform for the conservative viewpoint. In its first editorial the purpose of the journal was stated: "Christianity Today" has its origin in a deep-felt desire to express historical Christianity to the present generation. Neglected, slighted, misrepresented, evangelical Christianity needs a clear voice to speak with conviction and love, and to state its true position and its relevance to the world crisis.

A generation has grown up unaware of the basic truths of the Christian faith taught in the Scriptures and expressed in the creeds of the historic evangelical churches. Theological liberalism has failed to meet the moral and spiritual needs of the people." Although it is not expressly stated, there is little doubt that "Christianity Today" was conceived as a

needed corrective to the more activist, ecumenical, and socially orientated "Christian Century" and the two journals often face important issues from opposing positions. Some of us, who read and appreciate both, do not see one as true and the other as false, one as conservative and the other as liberal—but as complementary viewpoints, and the consideration of both viewpoints helps the reader to find his own in this complex world.

This paperback (330 pages), edited by Frank C. Gaebelein, is a selection of 90 articles, editorials, news comments, book reviews, poems, etc. from the first 11 years of the journal. In its distinguished list of contributors are the names of Charles H. Malik (former President of the U.N.), Billy Graham, F. F. Bruce and Kenneth Scott Latourette. There are articles on Bishop Robinson, Teilhard de Chardin, Lee Harvey Oswald, the assassin of President Kennedy, and on such diverse subjects as retarded children, worship, the Bible, science, the tongues movement, prayer, preaching, and ecumenism (mainly on the latter's weaknesses).

This is a pocket library of great interest and it will invite repeated reference.

"CHANGE OF ADDRESS" by John V. Taylor. (Hodder & Stoughton), Aust. 90c.

Your reviewer started to read this book as a duty, continued it as a joy, and completed it with gratitude. The author is General Secretary of the Church Missionary Society and the book is a selection from the Monthly Newsletters which the society sends to its supporters and staff. The Newsletters themselves are denied to most of us, but this selection places us deeply in Canon Taylor's debt. A wide range of subjects is covered and there are valuable insights which will provide inspiration for the general reader and will prove a valuable source book and service guide for ministers and church leaders. Among the topics are Christian healing; the use of mass media; the sometimes apparent remoteness of the church from the crowded world ("the great themes of judgment, repentance, reconciliation, and eternal life must be formulated in terms of man's secular experiences and secular relationships"); discussion and debate about the development of mission in the great missionary arenas; the relationship of Christianity to other world faiths ("the Holy Spirit, therefore, is uniquely present in Christ and, by extension in his Church, while universally present through the whole fabric of the universe"); the need to rediscover the evangelical motivation for missions ("our mission has become directed towards the anonymous hungry, the mass illiterates. The sick need 'treatment,' the poor need 'aid,' but the needs of man cannot be met by such abstractions. He doesn't live by bread alone, nor by money alone, nor by 'spiritual experience' alone. The gospel has to do with the whole of him, or it is no gospel at all").

On the subject of training for the ministry today he says, "My fear is that the Church will change too late and too slowly from what has virtually become one sacred ministry to many sacred ministries."

There is a great deal of wisdom in this book, and the calm reflection of the competent observer and scholar is accompanied by the strong call to evangelism. Those who are seeking to communicate the gospel will find it a valuable resource book.

"WHEN DEATH TAKES A FATHER" by Gladys Kooiman (Baker Book House), Aust. \$4.40.

This is the true story of a woman who was suddenly called on to face life without her husband, the father of her eight children. The Kooimans had a dairy farm and when a series of heart attacks first immobilised and then removed the father, the mother began a long, hard, slow battle for her four daughters and four sons. With the help of faith, a few friends, a strong will, and a sense of humour, she won.

South Aust.

DEATH OF CHURCH HISTORIAN

(Forestville, S.A., J. A. Luff). The church is saddened at the death of W. R. C. (Bob) Bell. At the time of his passing he was writing a history of the 50 years of the Forestville church . . . Pauline Thomas and Allison Maxwell have been elected captains of two girls' interstate basketball teams . . . Mrs. Tippett is in hospital . . . The A Grade team were runners-up in men's basketball. In the last 11 years they have won nine premierships and were runners-up twice.

DIET OF LASER BEAMS

(Brooklyn Pk., S.A., W. J. Philp). Following a Friday tea meeting the Men's Fellowship continued with a diet of Laser Beams, Insurance and Wills . . . 90 young people and their leaders camped at Longwood for holiday week-end. The programme of study, recreation and worship climaxed with 12 teen-age decisions . . . A combined after-church fellowship filled Brooklyn Hall . . . Young marrieds held a Sat. night tea and get-together at one of their homes . . . Ladies served a mid-day Sunday meal to men of the church attending a service participation briefing session . . . Four girls' teams and four boys' teams played in basketball finals—but no premier-ships.

CHANGES AT MURRAY BRIDGE

(S.A., A. M. Annot). H. Long has resigned as B.S. Supt. and will be replaced by M. Annot. Mrs. K. Deed is Kinder. Supt. Mrs. V. Hennig is Pres., and Mrs. A. Reu is sec. of the ladies' afternoon group. Ladies journeyed to Adelaide recently to visit the Royal Institution for the Blind. They have contributed a wonderful supply of clothing and toys to the Carnarvon Mission Station . . . The B.S. anniversary had W. Bartlett as guest speaker. Features were kindergarten demonstration and prize-giving, and the B.S. concert and prize-giving . . . Every second Sunday afternoon, a Youth Study Programme is held at the manse . . . Mrs. Haupt is now residing at Resthaven. Mrs. H. Grundy attends services regularly after a long illness.

C.L.C. PROGRAMME

(Goolwa, S.A., H. E. Greenwood). Mrs. Keith Crosby, from Dulwich, met church officers and B.S. teachers and spoke on the Christian Life Curriculum. A C.L.C. Committee has been formed for Goolwa . . . Mrs. Marker confessed her faith and was baptised by Mr. Greenwood . . . Colin and Jean McKinlay are on motor holiday to W.A. to visit the Gerald Burgar family, former Goolwa members.

YOUTH ENTERTAIN

(Berri, S.A., R. L. Baxter). Our young people entertained youth from the other churches of the district and also conducted a special service . . . Family Tea and informal gospel service were well attended . . . C.W.F. held thanksgiving service on Aug. 10. Mrs. L. Baxter gave address . . . B.S. anniversary was held on Aug. 17. Milton Drake, from Dareton, was guest speaker.

MEMBER FOR 49 YEARS

(Mile End, S.A., Neal Hodgekiss). The church was saddened at the death of aged Mrs. Clisby, a member since 1920. She was baptised at Norwood in 1916. She made a wonderful witness . . . A B.S. scholar has been baptised . . . Girls' Club held concert on Aug. 16 . . . The annual meeting appointed R. Hage as treas. Mrs. E. Rogers is deaconess . . . A mission will be conducted by Reggie Thomas, of America, for a fortnight following the World Convention, Oct., 1970 . . . A special fund for a project in New Guinea Mission has commenced.

ON THE "FAIRSKY"

(Nailsworth, S.A., R. Sack, interim). Mr. and Mrs. Whitmore left England on the "FairSky" on Aug. 17. Mr. Whitmore, our minister, is serving as chaplain to migrants . . . On Aug. 3 a young lady made her decision. She was baptised on Aug. 10 when a B.S. boy also went forward . . . Rev. Paul Cheng of Christian Nationals Evang. Commission, and a gifted tenor soloist, sang and spoke . . . On Aug. 24 the C.M.F. provided a quartette and formed a panel to discuss the White Australia Policy.

AUSTRALIAN CHURCHES

THE ABC OF AUSTRALIAN CHURCHES OF CHRIST

m=Minister.
mem.=No. of members.

s=Secretary. (st.)=Student.
"AC"=No. of "Aust. Christian" subscribers on church representative's list.

SOUTH AUSTRALIA

Ungarra: m., B. J. Ricketts; s., R. M. Telfer; mem., 69.
Unley: m., R. V. Holmes; s., C. R. Lomman; mem., 128; "A.C.," 13.
Victor Harbour: m., T. F. Lawrie; s., W. H. Bradley; mem., 63.

QUEENSLAND

Sunnybanks: m., V. T. Parker; s., V. Jones; mem., 104.
Toowoomba (Harlaxton): m., B. A. Roberts; s., H. B. Christensen; mem., 130; "A.C.," 7.

NEW SOUTH WALES

Sydney Chinese: s., E. Packchung; mem., 18.
Sydney Slavic: m., G. Wladysuik; s., G. Wladysuik; mem., 21.

Tamworth: m., R. Foletta; s., K. Harman; mem., 73; "A.C.," 13.
Taree: m., L. E. Wylie; s., D. E. Billingham; mem., 208; "A.C.," 8.

VICTORIA

Stawell: m., K. Caulton; s., D. W. Hillier; mem., 34; "A.C.," 7.
St. Kilda: s., A. S. Crowley; mem., 16.
Strathmore: m., G. L. Marsh (st.); s., R. K. Bucknell; mem., 65; "A.C.," 13.
Sunshine: m., S. H. Wilkinson; s., R. G. Horwood; mem., 61; "A.C.," 7.
Surrey Hills: m., R. V. Amos; s., L. J. Ramsbottom; mem., 70; "A.C.," 15.
Swan Hill: m., G. A. Harrison; s., E. Rogers; mem., 71; "A.C.," 14.
The Patch: m., K. Turtmann (st.); s., H. E. Easton; mem., 39; "A.C.," 12.
Thorbury: m., L. G. Crisp; s., M. G. Robertson; mem., 150; "A.C.," 33.

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FLOWERS FOR ALL OCCASIONS

CRUSADE IN TOWNSVILLE

There was an international flavour about the crusade held in Townsville, July 22-Aug. 3.

Taking part were the Maori evangelist, Bob Kingi, who is presently serving with the A.I.M. on Palm Island; the American team led by Don De Welt, and our own northern missionary, Doug. Willis, preached the final five nights.

We decided to move out from the church building and the crusade was held in the unique "Aerosphere" in a prominent position near our church.

The crusade was well advertised through television, on radio and in the press and almost everyone in Townsville would have known what was going on.

We had conducted a religious survey in a number of suburbs. Members (some with fear and trembling) knocked on doors and with a prepared sheet of

about 12 questions ascertained the response of people to religion. We sought also to discover people who were in need or spiritually seeking. A number of contacts have been gained through this endeavour.

Many non-church folk came to the meetings. The outreach was far greater than the previous two missions conducted in the last three years. Average attendance during the team's visit was 100.

In all, 19 people came forward and 10 others indicated an interest on the friendship circle cards. Baptisms from the crusade now number 14. A discipleship class has commenced for those who are new Christians.

We are rejoicing in the blessings received. Visitation and prayer times continue to undergird the outreach.—B.L.R.

LOSS OF MINISTER'S WIFE

(Stirling, S.A., H. R. Phillips). Only three weeks after our new minister and his wife were welcomed into membership from Brighton Gdns., the church was deeply saddened and shocked to learn of the death of Mrs. Mavis Phillips, on July 31. Mrs. Phillips had had a long association with our churches and had been associated with Brighton Gdns. almost since its foundation. Mrs. Phillips leaves two daughters, Lorraine (Mrs. Woodroffe, of Melb.) and Caroline . . . \$40 was forwarded to Miss Edna Vawser, of India, by the Bible Study Group . . . We are grateful to many who occupied the pulpit until Mr. Phillips commenced his ministry on July 6 . . . Recent offerings resulted in \$41.80 for Foreign Missions and \$26.20 for Mission to Lepers . . . The Blackwood church are providing five presidents per church plan . . . The Youth Club has been re-formed under the leadership of Mr. and Mrs. John Peacock. 42 attended the first of the special monthly youth services followed by a Coffee Hour commencing in Aug.

DEATH OF ELDER

(Hampton, Vic., D. R. Olafsen). The church has been saddened by death of R. Griffiths, who had been assistant secretary for 16 years. Mr. and Mrs. Griffiths had visited Home for the Blind each Sunday evening for about 20 years where they had conducted a service and visited patients in the various wards.

CHURCH LIBRARY OPENED

(North Fitzroy, Vic., J. Searle). A church library has been opened, sponsored by Men's Fellowship and organised by the women and young people . . . The church has lost two of its old and loyal members in J. Hall and Mrs. Davis . . . A baptismal service was held on Aug. 17 . . . At Mission Band, Mrs. Audrey Bruton spoke on Aborigines' Missions and an offering for this work from this and other women's groups amounted to \$54. . . . Men have been visiting Mt. Royal Hospital.

STUDENT UNREST

(Knoxfield, Vic., D. Nancarrow). The church here has been conducting forums for discussion as a community service. The next will consider "Student Unrest" and speakers will be Mr. J. Jess, Liberal Parliamentarian, and prominent student representatives. It will be on Friday, Sept. 12 at 8 p.m.

TEAM RESPONSES

(Bundaberg, Qld., Rob. Holt). The Don De Welt Team was here for a two-night mission. Three people responded to the invitation and one has been baptised. The C.W.F. and Young People's groups had special Crusade meetings . . . J.C.E. is increasingly popular and numbers have grown to 30. They meet each Friday evening prior to the Young People's Group who have been involved in various activities including being host to a group from Camp Hill. During the Exchange Weekend three young folk made decisions . . . The project to provide a chain saw for the New Hebrides has now been completed . . . In the August vacation, Geoff. Vines, from Open Air Campaigners, conducted a daily "Adventure Time" for children. Average attendance was 90.

NEW BUILDING PLANNED

(Murwillumbah-Tweed Heads, N.S.W., E. Holt). Murwillumbah and Tweed Heads officers have met for initial planning for a building at Tweed Heads . . . At annual meeting on July 23, all previous officers were re-elected, with the addition of Don. Way as elder, and two deacons . . . Fred. Brown has returned home after surgery in hospital in Brisbane, and is again at all services . . . The B.S. anniversary on Aug. 3 had R. Graham, Baptist minister, as special guest . . . Two students from Woolwich Bible College preached at both services on July 27 . . . Students from Kenmore Christian College were the special team for the monthly Saturday evening gathering of the various youth groups of this town . . . Our minister, E. Holt, was guest speaker at Lismore anniversary on Aug. 10.

R. PITTMAN LEAVES HIST. SOC.

(Vic.). For some time Randall T. Pittman, B.A., Dip. Ed., had felt he should resign from the committee of the Australian Churches of Christ Historical Society but the committee kept prevailing upon him to remain.

Owing to age and failing eyesight and hearing, he has felt it essential to resign as he is now unable to attend the meetings. A recent minute upon the books regrets this and expresses the great appreciation of his services and his valuable contributions to The Digest of the Australian Churches of Christ Historical Society. He was an initial member of the committee and is held, not only in high esteem, but in honour and the warmth of brotherly love.

L.I.F.E.

(Inverell, N.S.W., Maxwell Hall). Kevin Crawford and Malcolm McCarthur conducted Lay Institute For Evangelism classes on "Home Mission" Deputation, July 26-27. On the 27th, 20 people visited 40 homes presenting the gospel per medium of the "Four Spiritual Laws" booklet . . . Alf. Bourne, of Epping, visited Inverell and gave appreciated assistance in the services . . . C.W.F. have again clothed an Aboriginal girl from the Carnarvon Mission. . . . The organ fund has now reached an amount of \$136.50 . . . Almost half the members at present have the current 'flu epidemic . . . Richard Powell visited on deputation during the month showing slides and telling of the work being carried out in India.

HONORARY PASTOR

(Albury - Wodonga - Lavington - Bright, N.S.W., R. A. Craig). At the annual business meeting R. Isbister was elected as elder, and he was appointed as honorary pastor in the Lavington area of the work. Mr. Isbister, a graduate of Woolwich Bible College, and his family were recently transferred from Charlestown, N.S.W. He is giving the ministry formerly the responsibility of P. Kavanagh (now of Lygon St., Vic.) and J. Tudor (Swanston St. asst. minister). Also welcomed recently were the new Matron and Asst.-Matron of the U.P.A. Girls' Home here. Both Miss B. Winch and Miss G. Grisswood were formerly missionaries in our work at Carnarvon. A feature of the church programme in recent months has been a monthly gospel tea service, when the service is held around the tea tables, commencing at 5.30.

COMFORT FOR SOME

(Devonport, Tas., E. W. Taylor). A number of seats in the chapel have been upholstered to provide comfort for elderly members . . . Sections 2 and 3 of Boys' Brigade paraded on July 13. There were items by boys and a film. Section 1 paraded on Aug. 10 . . . Parcels of sewing and baby clothes have been sent to Norseman and Carnarvon. . . . On Aug. 3, Miss J. Cunningham showed slides of America at an after-church fellowship . . . Messages on "The Holy Spirit" were given by S. Dinnen on Aug. 10 . . . A series of films on "Acts" has been screened . . . The sympathy of the church is offered to H. Byard and Mrs. J. Howard in the death of a sister.



Dr. J. H. JAUNCEY

One of the speakers at the National C.E. Convention, Melbourne, Jan. 9-16, 1970, is Dr. James H. Jauncey, noted scientist, scholar, lecturer, author and minister. Dr. Jauncey, Principal of Kenmore Christian College, Qld., holds high academic degrees in science, psychology, history and divinity from some of the world's greatest universities. For some years he worked on classified projects for the guided missile programme in the United States and has written a number of books in this field.

Other notable speakers at the Convention will be Bishop Clyde W. Meadows,

TO SPEAK AT C.E. CONVENTION

World C.E. President, the Rt. Rev. Solomon Doralsawmy, President of the India C.E. Union, and the Rev. George Lazenby, senior staff lecturer of the Melbourne Bible Institute.

A Convention City Committee, under the chairmanship of John Robinson, is making intensive preparation.

The theme, "Christ and the Youth Revolution" has been chosen.

The headquarters for the 33rd National Convention have been changed to the Melb. Town Hall, Monday, Jan. 5 to Friday, Jan. 9, 1970.

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Dilapidated Hall Causes Concern

(Cover picture by courtesy of the Ballarat "Courier.")

The deteriorating condition of the old Bible School Hall is causing concern to the members of the church at Peel Street, Ballarat, Vic. The roof will not support a man's weight to repair it, and in places, the walls move if leant upon.

Despite this, the building houses an expanding B.S. with Kindergarten to Teens' classes, and provides accommodation for the Good Companions, Boys' Explorers, C.Y.F., badminton, basketball, C.W.F., and Bible Study groups.

Erected in 1873, the building served as a chapel until it was gutted by fire in Jan., 1937. Within 10 weeks, it was remodelled and put back into use. Since the opening of the new chapel, it has been used primarily as a B.S. Hall, but the 96-year-old framework, weakened by fire, is fast losing its strength.

Concern means action and plans have been drawn to erect a new Christian Education Centre on the site of the old hall, at an estimated cost of \$20,000. A fund-raising committee has been most active. Concerts, film nights, a talent-giving scheme, white elephant sale, street stalls, record and cookery book sales, and numerous activities from baby-sitting to cutting timber, have supplemented direct giving.

The largest special effort was a recent walkathon in which more than 70 walkers took part, and \$1021 was raised. The cover photograph shows the minister, J. T. Timms (left) and treasurer, P. Graham, checking the names of walkers, from left, Mrs. Christine Sands, C.Y.F. Pres.; Jani Bridson, Leanne Hamilton and Leanne Scandrett. The walkathon was officially opened by the Mayor of Ballarat, Cr. M. J. Brown, who walked part of the 20-mile course.

WARM WINTER

(Harcourt, Vic., J. Byrnes). C.W.F. have donated strip heaters for chapel . . . Fortnightly cottage prayer meetings have resulted in spiritual growth . . . The Youth Club conducted the morning service on Aug. 17 . . . 80 attended baptismal service on Aug. 10.

LADS MAKE COMMITMENT

(Box Hill, Vic., G. A. Grainger). Two lads made the Good Confession . . . C.W.F. were represented at Aust. Christian Women's Convention . . . 15 C.M.F. members attended the Prayer Breakfast . . . Members here took the American missionaries attending Collingwood Crusade for an outing to the Dandenongs . . . C.M.F. members attended the Collingwood Mission in lieu of usual meeting . . . Explorers had a football win over Doncaster . . . Mrs. Holloway welcomed back after recent illness . . . Sympathy expressed to Mrs. E. Hammond in the death of her sister.

EDUCATION WEEK SPECIALS

(Castlemaine, Vic., J. Byrnes). Special service on Aug. 17 marked end of Education Week. At Harcourt, morning service was conducted by young people. At Castlemaine in the church hall a casserole tea was provided, and a birthday cake was presented to Mrs. Marion Kuhle and Michale Kuhle. Mr. Hock-

ing showed slides of a trip to Central Australia. Ian Potter led evening meeting. Miss Julie Reed, a school teacher, gave her testimony. Two lads read the scripture and the Kuhle family gave a demonstration of "family devotions." . . . On Aug. 24 the congregation farewelled Mr. and Mrs. McDonald on leaving to reside at Barwon Heads. Mrs. McDonald served for many years as evening organist, and was treas. for C.W.F.

THE SOUND OF SINGING

(Vic.). The Missionary Choir of the Melbourne Bible Institute has been circulating the suburban churches of every protestant denomination for the past six years. 45 of the students sing in the choir and the service revolves around a 35-minute cantata.

Many people have expressed their appreciation of our singing in the various churches we have visited this year. Often we find that, after a service, people are "just bubbling over with enthusiasm."

Jeff Myers, a student-tutor, has trained the choir for the past two years and the students have arranged the cantata themselves with the help from local musicians. Next year it is hoped to render John Peterson's newly-released missionary cantata "So Send I You." The choir is also presenting a concert in the New Camberwell City Hall on Saturday, Sept. 20, at 8 p.m. entitled "This Sound."

ACTIVE IN COMMUNITY

(East Preston, Vic., A. V. Page). E. Best and C. Johnson have been re-elected to their positions of leadership with Preston Inter-Church Council. An active interest of the church in existing community services is demonstrated . . . Mr. and Mrs. A. Trengove returned from their overseas tour . . . Our financial position is causing concern and is under constant review . . . Girls' Sunday Tea and special service involved mothers of club members. The offering was for their project of a bungalow for missionaries in New Hebrides . . . The B.S. is preparing for the introduction of the New Curriculum for Christian Education and the extension of this into adult area is being considered . . . Four young people were baptized recently.

INTERIM MINISTRY TO END

(Sunshine, Vic., S. Wilkerson). Mr. Wilkerson will terminate his part-time ministry here in Jan., 1970 . . . Endeavourers were shown slides of a world tour by Mrs. Hocking . . . C.W.F. afternoon group held a textile display and luncheon recently, with proceeds for the Temple Day offering . . . Mrs. Hayden spoke at evening fellowship on the wide range of work carried out by the Dorcas Society . . . A Mission Band parcel of manchester has been dispatched recently. . . . Mr. Moreton is in a convalescent home following a major operation. Mrs. Osterman's mother died after a lengthy illness.

ASIAN STUDENTS AT BENTLEIGH

(Vic., A. R. Pigdon). Asian students from Overseas Christian Fellowship took part in service on Aug. 17 . . . On Girls' Sunday, Good Companions' Club led by Lynette Lee rendered items . . . After-church fellowship for young people is held in members' homes each Sunday evening . . . Church fellowship tea arranged by C.W.F. on July 12 featured varied colour slides belonging to members. G. R. Stirling spoke on Canberra and the College of the Bible.

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CONSCIENTIOUS OBJECTORS

(From the Prime Minister to the Secretary of Conference of Churches of Christ in Vic. and Tas., in response to the forwarding of a State Conference resolution).

Dear Mr. Saunders,

I refer to your letter of May 19 forwarding a resolution on conscientious objection adopted at the Conference of Churches of Christ in Victoria and Tasmania.

The provisions of the National Service Act 1951-1968 relating to conscientious objection are of some standing; they were introduced during the previous national service scheme and were, in turn, based on provisions adopted during World War II. As you are no doubt aware, they were liberalised last year. In brief, they provide that a registrant who claims to hold conscientious beliefs which do not allow him to engage in any form of military service or, alternatively, which permit him to undertake only duties of a non-combatant nature may apply to be registered as a conscientious objector. An applicant has full recourse to the process of law in having his status determined, in the first instance through a hearing by a court of summary jurisdiction and further, if need be, by appeals to higher courts. The court hearings are concerned with whether the applicant holds conscientiously the beliefs which he claims and whether those beliefs qualify him for exemption, either from any form of military service or only from combatant service. The onus to show this must be on the applicant since he is seeking to be released from the liability to render service. It is not sufficient for him merely to take a stand that he is an objector, no country accords the status of conscientious objector simply to those who claim it. In equity to the men who accept and fulfil their obligations to render service, it could not be otherwise.

Neither is it sufficient for a man to object to participation in a particular conflict or service in a particular place. The High Court of Australia has ruled that, to be exempt from the liability to render service on the ground of conscientious beliefs, a person must hold, to use the words of the Chief Justice, Sir Garfield Barwick, a "present conscientious belief which does not allow of participation in military service of any kind at any time." Acceptance of "selective conscientious objection" could mean that if two conflicts were going on at the same time a man would be entitled to say that he had conscientious beliefs which did not allow him to serve in one theatre but did not prevent him from serving in another. The courts have also pointed out that "conscientious connotes rather a moral than an intellectual persuasion." Political opposition to a particular war should surely be expressed through recognised democratic processes and should claim no special right of exemption from democratic decision. I know

of no country which has accepted selective objection. Furthermore, I might add, it is open to any national service registrant, whose objection to military service is of a selective nature in that he holds a belief against participation in a particular conflict, to exercise the option for alternative service in the Citizen Forces at the time when he is required to register.

I would also mention that the treatment of conscientious objectors in Australia is more favourable than in almost any other country. Here, conscientious beliefs do not have to be of a religious character or part of the doctrine of a religion. Some countries give no recognition to conscientious objection. Others recognise only beliefs based on religious grounds. In almost all cases where conscientious objection is recognised the men are required to undertake approved civilian work in the national interest, usually for periods longer than that of military service. Here in Australia, men granted total exemption are not required to perform any service at all; they have no further obligation under the National Service Act.

You also mentioned the matter of alternative service. The Government has examined closely a number of proposals relating to alternative civilian service for those who object to military service, and has concluded that it would not be justified in introducing such a provision. The fact is that the overwhelming majority of men liable for call-up are carrying out their obligation of two years' service in the Army or performing alternative service in the Citizen Forces, while, as I have already mentioned those who satisfy the courts that they are conscientious objectors to all forms of military service are not required to undertake any service. There remains only a handful of men who have either not attempted, or have failed, to establish that they are conscientious objectors and have refused, or said they will refuse, to render the military service for which they are liable. Last year, the Government provided for civil imprisonment for such men rather than for their committal to the Army. The introduction of a scheme of alternative civilian service would be essentially to accommodate these men. I might mention that to date, only three out of approximately 8,500 men who have been called up since the passage of the amending legislation last year have actually persisted in their refusal to render military service. Quite aside from the very small numbers involved, however, the plain truth is that a civilian alternative would be acceptable to hardly any of those others who have said they will refuse to serve; they object to all service, whether for civil or military purposes and very few amongst them have actually expressed any interest in civilian service at all.

Yours sincerely,

—B. M. Snedden (for J. G. Gorton).

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KEVIN TURNER

(Vic.). A district Crusade is being organised for September of this year by a group of church laymen who have felt for some time that the Christian church should be moving out amongst the people of the districts of Dandenong, Noble Park, Mulgrave, Springvale, Dingley and Clayton.

These men firmly believe that the Christian message still applies to everyday living, even in these modern and exciting days of 1969. The Committee is aware that Christianity is being shown by the men and women who are actively engaged in the many service organisations throughout the districts. However, the laymen sponsoring this Crusade believe that the message brought to the world by Christ 1,900 years ago can meet and solve people's problems today. Society still struggles, trying to find solutions to the increasing crime rate, broken homes and marriages, and restless youth trying to find a reason for living. The theme chosen for this Crusade is "Christ is the Answer."

SPECIAL SERVICES

(Carnegie, Vic., M. Glezendanner). Guest speaker on July 27 was Rev. Max Brewer of the B. & F.B.S. Miss Pat Thompson was guest soloiste. Good Companions held girls' and mothers' tea and assisted at evening service . . . The B.S. has lost the services of Robt. Taylor who is moving to Burwood. The B.S. and the church made presentations . . . Ormond men were guests of the C.M.F. Speakers were Max Fox and J. Rafferty. . . Junior basketball team won premier-ship; seniors were runners-up . . . Those ill include Mrs. Chambers, Miss Ellis, Mrs. Hill and Mr. Fullerton. Mrs. Samuels (Matron Button) wishes to be remembered to church friends.

MORE MOVES FROM NTH. ESS.

(Vic., N. S. Moore). The Senior Youth Group farewelled three members who are shortly leaving the district—Neil Conning, Janis Conning and Ian Robotom. Mrs. M. Robotom, leader for a number of years, was also farewelled . . . On Aug. 10, 58 took part, after lunch, in a "Sunday" Workshop when the pattern of Sunday services was discussed, together with social changes which were making the church re-think its programme in relation to present needs. Later, groups considered and made specific recommendations about the morning and evening services . . . Interest groups are being formed to promote stronger fellowship amongst members.

SPRINGVALE CRUSADE

The lay people supporting this Crusade come from many of the churches in the area and are wanting to contact those who do not as yet understand the Christian gospel and also the large number of people who have moved into the new homes of our rapidly expanding cities and have lost contact with their churches. Any people being counselled or followed up during the Crusade will be referred to their own denominations.

The evangelist for the Crusade will be Kevin Turner (minister of the Springvale Church of Christ). He had wide experience in Crusade work in W.A. before coming to Springvale. Mr. Turner is deeply concerned for the social problems of our times—he counsels many with marriage and home problems.

The Crusade will be held in the Springvale City Hall, Sept. 14-21, with the exception of Sat. 20 when a dinner will be held. Business people, councillors and service organisations will be invited to attend.

Prayer groups have already been started in many places. The Mayor of Springvale, Cr. Box, attended the launching of the Crusade at the Springvale Church of Christ and added his endorsement to the Crusade.

Anyone interested in supporting this effort should write to the "Springvale Crusade," Box 126, Springvale, Vic., 3171.

PLANNED GIVING

(East Bentleigh, Vic., T. T. Robinson). A planned giving review programme was recently conducted by E. C. Keating and included a young people's tea and stewardship session. Mr. Robinson prepared the congregation with sermons on "The Christian Mastery of Money." There was a resultant 35% increase in pledged giving. Other features were a morning service where the Junior Explorer Team paraded in uniform, 86 at a family tea and service, and an afternoon tea for girls and their mothers. Afterwards Mrs. Helen Hall spoke to 100 at the evening service on "Living is Sharing." . . . A group of men spent a Saturday recently working at the Monbulk Camp . . . Ladies recently sent a parcel of clothing to Carnarvon together with \$28.00.

MANSE PLAN APPROVED

(Briar Hill, Vic., S. K. Bannon). The congregation has approved the plan and tender for manse construction . . . Explorer Club gained equal third in worship competitions. Good Companions are working for New Hebrides project with "Cents for Service." Senior girls conducted concert for this service effort . . . D. McKenzie is to lead re-commenced Youth Club . . . B.S. teachers attended training day conducted by D.C.E. Local Education Committee is being formed. . . . C.W.F. has had talk on native plants and continues community service at "Churinga" and at local home for mentally afflicted elderly ladies.

"TONGUES" DISCUSSION

(Burwood, Vic., G. J. Lord). "Talking in Tongues" was the theme on Aug. 10 when the Rev. Bill Graham, Anglican, and Pastor Fred Buss, Assemblies of God, discussed different sides of the question . . . A series of lectures, "Your Child and You," given by authorities in these fields, on Friday evenings have been very well attended by parents in community . . . Work by scholars and teachers of the S.S. was demonstrated to parents and friends on Educ. Sunday. . . . Early teenagers as a group meet each Sunday morning at the manse because of lack of room in church buildings . . . C.W.F. ladies have been serving at Oakleigh Guest Homes and have also provided clothing for an Aboriginal girl . . . Dr. and Mrs. Robert Booth are being sent overseas by the S.E.C. . . . Gary Parrott, an Explorer leader, was recently called up for National Service and is training at Healesville as hospital orderly. . . . Mrs. Wade, Snr., is at church after illness.

OBITUARY

Albert George Ammon

Albert George Ammon came to Croydon (Vic.) when a youth, and for over 80 years has been associated with the church here. He had always been a very determined man, with very strong convictions. He became a well-known figure on "The Yarra Bank" where on Sunday afternoons he regularly preached, and played his cornet. He continued with this even during last summer. A. G. Ammon did not move up with the times. He lived in the past. He did not enjoy any of the bodily comforts that most of us have; but the rugged independence of his spirit was inspiring. Mr. Ammon passed away in Will H. Clay Nursing Home on June 20, 1969, at the age of 99 years. He was married at the age of 30 in 1900 to Mrs. Sarah Smith, a widow who had six children then living. They had three children. They were Ruth, who died at the age of 12, Herbert, and Joyce (Mrs. Noden). Mr. Ammon left an estate valued at \$17,500 to the Church of Christ, Jackson St., Croydon. The funeral was conducted by the writer in the Croydon church, and moved to the Lilydale Cemetery where he was laid to rest with his daughter, Ruth.—A. B. Clark.

Clarence Rupert Allen Boake

In the calling to higher service of Allen Boake on June 11, 1969, the church at Colac (Vic.) suffered the loss of their beloved elder. The love and sympathy of the church is extended to his wife, Florence, and family, Dorothy (Mrs. Ian Baines) and Lorna (Mrs. Coates). Mr. Boake was baptized at Cheltenham in his youth by P. Baker. He served in various positions in the following churches: Newmarket, Ormond, Dandenong, Springvale and Noble Park, and for the last 15 years has been held in high esteem by the brethren at Colac as he laboured with them. He has for many years represented the Colac church in Inter-Church Council meetings. On the Sunday prior to his passing Mr. Boake presided at the Lord's Table. The service from the Colac chapel was led by Warren Condron.—M.L.S.

Thomas Harold Daniel

On June 28, 1969, T. H. Daniel died at the age of 48 years, the result of an accident at his store one week before. Thus closed a life of singular grace and fruitfulness. One of 12 children of the late Frederick and Jessie Daniel, Tom was early schooled in frugality, patience and co-operation. The home from which he came was a model of order and disciplined faithfulness to the "things most surely believed among us." Yet it was as a grown man that he made his firm decision to follow Christ, a resolve in which he never wavered. With his wife, Thelma, and young family, he upheld the family loyalty to the church at Sandhill, serving it with distinction until it closed. Transferring then to Margaret St. (Tas.), he quickly moved into that leadership for which he was eminently fitted. As S.S. Supt., choir member, morning president, he brought to every service a quality of enthusiasm and graciousness. How we miss him! There was no enterprise of the Kingdom of God that did not find in him an eager and loyal supporter. The funeral service was an amazing tribute to the impact of this Christian life. The chapel was crowded and many stood silently in the rain. More than 100 wreaths and over 500 messages expressed the sympathy of a wide and representative circle. We commend to the loving care of our Heavenly Father, his sorrowing wife, children, Peter, Janet and Jennifer, brothers and sisters, and in-laws, grateful for every remembrance of this good man.—L.G.R.

Arthur Pawson

"Abe" Pawson was a foundation member of the church at Albert Park, S.A., and for many years was Supt. of the S.S., deacon and church Treasurer. The church was filled to capacity for the funeral service and the true stature of the man is only now becoming evident as tributes flow in to his family. "His family and friends had come to say goodbye to him and to quietly express their thanks to their Creator for having known one of His better creations," wrote a friend after the service. "The church has lost a great man," writes another. "His consistency in his service to God and the Church were a real example to us," writes a minister. In the Staff News of Philips Electrical Industries where he had worked for 33 years, it was said: "Over the years he impressed us all with his quietness and patience. His ability to remain calm even under the most trying conditions of stress is a tribute to his deep Christian convictions which he unobtrusively made part of his life." "Abe" was concerned first and foremost with the Kingdom of God, and his witness in the church, as a Lifeline Counsellor, and in the world at large was far greater than many of us realised. Now at the age of 53 he has passed on to higher service; to be with his Lord.—R.R.B.

Ida Evelyn Wingad

Mrs. Ida Evelyn Wingad (nee Holloway) was born in 1892. She was led to give her life to Christ at an early age and was admitted to membership in the church at Malvern. In 1928 she married James Wingad and in the same year transferred her membership to Oakleigh, Vic., where she worshipped and worked for 39 years, until 1927 when she shifted to Mentone. She died on July 22, 1969, and is survived by two sons, Neil and Owen. The Oakleigh chapel was the scene of her funeral service which was attended by many of her relatives and friends. Services at the church and the Springvale Crematorium were conducted by T. V. Weir.—T.V.W.

Mrs. Clara Hilda Pallot

On Sunday, July 6, 1969, at Carinya Village Lodge, W.A., one of the guest homes for aged persons conducted by Churches of Christ, Mrs. Clara Hilda Pallot passed away at the age of 83 years. Mrs. Pallot was born in Victoria but came to Northam soon after leaving school. She was a foundation member of Northam Church of Christ, and was organiste from the opening day for more than 20 years. She was manageress of the largest of the business houses of Northam at that time, Throssell & Sons. At Northam she surrendered her maiden name of Menzies when she married the late Paul Pallot. The marriage service was conducted by the late H. J. Banks, assisted by the late A. T. Eaton. Mrs. Pallot was active in many phases of Christian work in association with the Church of Christ there, and was for many years leader of the girls' Phi. Beta

Phi Club, and in that capacity influenced many girls for Christ and the better way of life. Her husband was a postmaster and as consequence she had to move house many times. From Northam they went to Meekathara, back to Northam, then to Wagin, York and Boulder in succession. While at Boulder she and her husband involved themselves in the life and work of the Kalgoorlie church, and Mrs. Pallot again assumed the leadership of the Girls' Club. The last move was from Kalgoorlie to Subiaco, where she became a B.S. teacher. Advancing years made advisable a removal to the Churches of Christ Guest Home at Joondanna, where ownership of one of the home units was secured. For the past 12 months or so Mrs. Pallot was in residence in the Lodge, where she had a happy association with all residents. Mrs. Pallot is known and remembered for a most gracious Christian life of faithful service. Her's was a happy faith, and her relationships were marked by her cultured and gracious personality. To her sons John and Douglas, and daughter Eva, with their families, the sincere Christian love of a very wide circle of friends is extended. She was a loved grandmother of 11 children and great-grandmother of one. They all, and we, have memories of one whose faith, energy and devotion will be remembered as long as memory lasts.—J.K.R.

Clarence Martin Wheaton

Our friend and brother, C. M. Wheaton, died in the Nhill Hospital (Vic.) on June 27, 1969. The crowded funeral services were conducted by the writer on the following Sunday afternoon. The attendance at the services showed something of the place our brother held in the hearts and lives of so many people in the community who travelled many miles to show their appreciation and respect. He lived a full life. He was born in Adelaide in 1884, was brought as a baby to this area, and spent his whole life here. He was very well-known and respected; his name became a household word in the district. He lived a busy life. His business interests were centred in his well-known store at Miram but were not limited to it. His business was made to reflect his concern for people and no one in need ever came to him without being helped. He lived a good life, dedicated to his Master, a life which showed a rare breadth of churchmanship. For over 60 years he was a member of the Kaniva church, a deacon for over 50 years, an elder for over 30 years. He was the Supt. of the Union Bible School and a preacher, not only in our circuit churches, but wherever there was opportunity. His diary showed that in 50 years of preaching, he had travelled over 20,000 miles, sometimes on foot, on horseback, on cycle, in buggy and motor car. There has passed from our midst a good man whose place cannot be filled. We rejoice with his widow and his seven children in "his good fight fought so well, and crowned with victory."—R.C.B.

COLLEGE OF THE BIBLE ANNUAL OFFERING → **SUNDAY OCTOBER FIFTH**

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BRIGHT BEGINNING

(Vic.). When one of the elders of the church in Albury moved to the North-eastern Vic. tourist town of Bright, he went determined to uphold N.T. church principles, and break bread weekly even if he and his wife were alone in this. But other Church of Christ members joined with him, and a little congregation meets each week in the Delaney Ave. home of Mr. and Mrs. I. Sproule. Isolated members of churches in N.S.W., Vic. and S.A. comprise the congregation,

with holiday visitors always welcome guests. On the first Sunday of each month the Albury minister, R. A. Craig, takes the service and members from Albury drop in for encouragement. Guest speakers at the Albury churches often find themselves invited to take a "Sunday Afternoon Drive" which brings them to have fellowship (and speak) with the little congregation in this beautiful town. About 10 adults and seven children make up the average congregation, though this is often swelled by visitors.

DECISIONS AT CROYDON

(Vic., A. B. Clark). On Aug. 17, two young girls were baptized. Five new members have been welcomed by transfer . . . A Pamphlet Club has been formed . . . A Young Marrieds' tea was held at home of Lyn and Doug. Smith. . . . West Preston ladies conducted evening group meeting on Aug. 5 . . . Speaker at August youth service was Peter Dewitt of the C.O.B. His wife, Hennie, gave her testimony, played the guitar and sang with her husband. After-church fellowship was at home of Julie and Warwick Galletly . . . Ted Rodgers has moved to Cheltenham . . . Mrs. Denise Collyer has had to resign as church paper editress. She is succeeded by Mrs. I. Rackemann . . . Prayer meetings continue in members' homes.

8 DAYS WITH TED KEATING

(Bayswater, Vic. M. D. Keatch). The church had eight days with Ted Keating of the Home Mission Dept. There were early morning prayer meetings, morning coffee sessions, a family prayer breakfast for 64, and a youth night in a packing shed. 116 were at the youth service with the Silvertones and 210 attended the family worship service where there were eight decisions. We express our appreciation to the Dept. of H.M. & Evang. and commend this type of programme to others. The leadership of Ted Keating was outstanding . . . E. Charles, treasurer for the officers' board for 15 years, did not seek re-nomination . . . Special Education Week services were held for primary and high school students. Kevin Turner was guest speaker for latter . . . 13 Explorer boys attended camp at Monbulk during school vacation . . . Three young men were baptized and welcomed into fellowship . . . Graham Murton made his decision at recent morning service.

EVENING STUDY GROUPS

(Balwyn, Vic., L. F. Barker). Much interest is shown by members attending the study groups at the evening service on "The Gospel Today." . . . Thanksgiving Day had G. Grainger as guest speaker . . . C.W.E.F. had B. Nathan of the Westfield Corp. speaking on the new Doncaster Shopping Town to be opened soon . . . C.W.F. held a family social called "Fun Fiesta" with guest compere Alan Rowe, T.V. personality, and raised \$72.00 for manse fund and Social Service . . . The church regrets the death of Carl Hall, a faithful ex-member of Balwyn.

ADDITIONS AT NORLANE

(Vic., J. Edwards). Susan Wesley was baptised and Mr. and Mrs. White transferred to us from the church at Warracknabeal . . . A concert raised \$66 towards the Carpet Fund. The concert party went to Colac church on Aug. 15 . . . Several ladies are active in the monthly visits to Grace McKellar Home . . . Good Companions are increasing steadily in numbers . . . Recently a bus load of church members and friends made a snow trip to Mt. Donna Buang.

YOUTH FOR CHRIST TEAM

(Nth. Williamstown, Vic., K. Pitt). A team from Youth for Christ led a gospel service with a special youth emphasis. . . . C.Y.F. visited the College of the Bible and also held an "Old Fashioned Nite" with Strathmore youth as guests. . . . An excellent response of favourite hymns was received for Top-Ten Hymn service . . . Good Companions paraded and took part in Girls' Sunday service. . . . Bible Sunday and Child Care Week have been observed . . . A young married couple have been transferred into membership and two young people have joined the church through faith and baptism.

"GOD ON THE TELEPHONE"

(Vic.). Just over a year ago the "Dial-a-Bible Reading" telephone service was commenced and sponsored by the British & Foreign Bible Society.

The initial interest in this service was truly phenomenal, in one 24-hour period over 7,000 calls were registered. In the 12-month period over 300,000 calls have been made and the daily average is still little short of 1,000 calls.

This amazing service, coupled with its fellow—the dial-a-prayer—is commended to the prayers of God's people that the "Word may work effectively" in all who hear.

Readers may share in this ministry by dialling 61-021 for a two-minute reading from the Word of God. Country callers dial S.T.D. 03 61-021.

FORMER MINISTER BACK

(Hartwell, Vic., M. J. Savage). C. J. Robinson, of Tasmania, who had two ministries here, was morning guest speaker on Aug. 17. In the evening, Senator Ivor Greenwood spoke on his recent visit to New Guinea . . . G. Lord represented the D.C.E. in speaking to the official board on the Christian Life Curriculum. This will be implemented next year . . . Good Companions visited Oakleigh Guest Home and entertained the residents . . . Dr. Wilbur Curtis, a psychiatrist, spoke to the C.W.E.F. on Aug. 18 on "Teen-age Drug Addiction."



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POLITICAL INTERVENTION IN NIGERIA DENIED

(Geneva). The complete neutrality of the W.C.C. on political issues in the Nigeria/Biafra conflict was re-emphasised by Dr. Eugene Carson Blake, general secretary of the council, in a letter to the secretary of the Lagos-based Christian Council of Nigeria, Canon J. A. I. Falope.

"It is almost impossible to take any public action or private one even with regard to humanitarian relief," said Dr. Blake, "that does not require expressions that are politically unsatisfactory to one side or the other. I personally regret this very much indeed."

The W.C.C. top executive was replying to a strongly worded letter from the Christian Council of Nigeria protesting against alleged political involvement of the W.C.C. in the present Nigerian situation. It referred specifically to an appeal Dr. Blake made June 28 to leaders of the two sides to let relief supplies into Biafra.—E.P.S.

APARTHEID POLICIES HIT

(New York). It is naive to suppose that a fast-expanding economy would eventually make apartheid an unworkable policy for South Africa, says Colin Legum, Commonwealth affairs editor for "The Observer," writing in "South Africa: A Time for Change."

Mr. Legum's article entitled "American Investments Bolster Racism" is one of 22 articles in the 96-page issue on Southern Africa edited by George M. Daniels and published by Friendship Press in New York.

"South Africa's past experience shows," says Mr. Legum, "that it was precisely when Africans began to become an im-

portant factor in cities through the rapid industrial expansion achieved in World War II that the ruling political forces first began to evolve their theories of apartheid to stem 'the advance of black people.'"

Despite shortages of skilled and semi-skilled trained labour, the regime has started a policy that will turn the urban black labour force into a migratory, unskilled working population, according to Mr. Legum. Meanwhile, the policy of decentralising industry through the "border industries" established close to the bantustans (rural reserves) provides a reservoir of cheap labour.

South Africa's policy is to attract highly-paid white immigrants to do the skilled jobs rather than let Africans move up the industrial ladder, he maintains.—E.P.S.

APOLLO FLIGHT SALUTED

(Geneva). The landing of man on the moon was termed a "tremendous technological accomplishment" and "a feat of humanity rather than a feat of one nation" by Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

Dr. Blake noted that two German rocket specialists and scientists from many nations had made the trip possible.

"I would have liked it better if the United Nations flag had been planted on the moon," Dr. Blake said in a mild criticism of the "kind of nationalism which has set the U.S. in competition with the Soviet Union."

Dr. Blake contrasted the "tremendous expenditure" made on the project with "the inadequate expenditure being made

FRENCH STUDENTS PROTEST AGAINST ORDINATION

(Strasbourg). Some 25 French theological students and young Protestant pastors have refused ordination, maintaining it is only an initiation rite and "another baptism but one reserved for the clergy."

They presented their views to the National Council of the French Reformed Church after its Commission on Ministries had granted permission for their ordination.

This is not an act of rebellion, they said, but an attempt "to re-establish some of the Reformation institutions concerning the universal priesthood of all believers."—E.P.S.

by the U.S. for the solution of social and economic problems both at home and abroad."

Asked whether this human achievement would make man less interested in religion, Dr. Blake replied: "If Christians think of God as merely filling in the gaps of human knowledge, then more knowledge will make them less religious. Or if men lose their sense of responsibility to God because they think they can do everything themselves, they of course run the risk of ultimate disaster."

But Dr. Blake saw no reason for man to be intimidated by the size of the universe. "The Psalmist could see only 6,000 stars with his naked eye, yet with spiritual imagination he entered into an understanding of the universe as valid as that of anyone standing on the moon today," he said.—E.P.S.

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

(From "The Australian Christian," September 6, 1919)

Old Warning. A Primitive Methodist Conference was told: This insidious habit is destroying the stamina of our country, stripping youth of its bloom and beauty and manhood of its virility, with a reflex influence on morals which is truly deplorable. Men of God should not smoke."

Here and There . . . There were 146 confessions of faith at the Chandler-Clay Mission at Collingwood . . . Mr. and Mrs. Escott, missionaries to India, were farewelled at Lygon St. on Sept. 3. Their departure had been delayed by the seamen's strike . . . Tuesday's papers contained welcome news of rain. It is noteworthy that in N.S.W., last Lord's Day was observed as a day of prayer for rain, and that almost immediately thereafter beneficial rains occurred . . .

The oldest church. It is difficult to give the exact date for the beginning of the Adelaide church, but in 1846 a small chapel was erected in Franklin St. and has since had a continuous history. As it is now 73 years old, we are right in speaking of the Adelaide church (now known as Grote St.) as the oldest in the Aust. brotherhood.

Church Chuckles by CARTWRIGHT



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BIRTHS

COLLYER (Manalack). — To Denise and John on August 13, 1969, a daughter—Megan Louise.

CLARK (Alder).—Ruth and David welcome God's gift of a daughter—Meredith Anne, born at Box Hill Hospital on August 20, 1969.

ENGAGEMENTS

COLE - BAILLS. — Mr. and Mrs. P. D. Cole, 4 Garden-rd., East Bentleigh, Vic., and Mr. and Mrs. A. E. Baills, Mt. Walker, Qld., announce with pleasure the engagement of Anne and Kevin on Aug. 14, 1969.

KENNEDY - LITTLEJOHN. — The engagement is announced with pleasure of Terrie, eldest daughter of Mr. and Mrs. J. Kennedy, Parkers-rd., Parkdale, to Peter Littlejohn, eldest son of Mr. and Mrs. E. B. Littlejohn, "Burnley Gardens," Swan-st., Richmond, Vic.

APPROACHING MARRIAGE

HETHERTON-ANDERSON.—The marriage of Valerie Claire, fourth daughter of Mr. and Mrs. W. J. Hetherton, Piangil, and Raymond Neil, youngest son of Mr. and Mrs. A. D. Anderson, Tresco, will be celebrated at Swan Hill Church of Christ at 3.30 p.m. on Sept. 6, 1969, and afterwards in the Memorial Hall Supper Room.

SILVER WEDDING

ADKINS (Alway). — Congratulations, Mum and Dad, on the 25th anniversary of your wedding, solemnised at Carnegie Church of Christ, Vic., on Sept. 2, 1944, by Mr. Les Snow. Love from Bev., Pat., and son-in-law Mac.

ADKINS-ALWAY.—Bert and Jean give thanks to God on the occasion of their 25th wedding anniversary, solemnised at Carnegie Church of Christ, Vic., on September 2, 1944 by Mr. Les. Snow.

GOLDEN WEDDING

MOORE-HARRIS.—The family of Mr. and Mrs. Harold A. J. Moore have much pleasure in announcing the 50th wedding anniversary of their parents, solemnised on September 10, 1919, at Brompton Methodist Church, Port-rd., Hindmarsh, S.A.

MILLER - PETTY. — Congratulations, Mum and Dad (Mr. and Mrs. A. F. Miller) on the 50th anniversary of your wedding at the Church of Christ, Doncaster, Vic., August 23, 1919. Love from your family.

Position Vacant

SUPERINTENDENT

for the Launceston City Mission, Tasmania

to take up duties on March 1, 1970. The Committee is seeking a man with a keen evangelical approach and with good administrative ability.

House and car provided.

Write for further particulars giving details of age and experience to

The Secretary, City Mission, 46 Frederick-st., Launceston, Tasmania, Aust., 7250.

DEATHS

HARGREAVES, Herbert.—On August 5, 1969 (in England), loved father of Kathleen, son-in-law David, grandfather of Janice and Bill Salter, Helen and Tony Taylor, Barbara and Norm. Charters; great-grandfather of Julie and Ross Salter, Craig and Paul Taylor, Sean and Tracey Charters. In his 87th year. "A faithful servant at rest."

RACE.—Hannah, of 7 Freeman-st., Balwyn, Vic., on August 25, 1969, beloved wife of the late Alfred, dearly loved mother of Elsie (Mrs. C. H. Stafford), Nancy (Mrs. R. H. Webb) and Alfred. In her 89th year. "Father, in thy gracious keeping, Leave we now our loved one sleeping."

ROGERS.—At Swan Hill, Vic., on August 14, Ivy Annie, beloved wife of Albert Ernest (Ern.), devoted mother of Ern., Bob and Irene; dear mother-in-law of Evelyn and Marje., adored "Ma Ma" of Ian, Neville, Dale, Deanne, Steven, Darren and Hayley. "In God's care."

TAYLOR, Edna May (Bon.).—On July 16, 1969, dearly loved wife of Arnold, mother of Neil and Adrian; mother-in-law of Margot and intended mother-in-law of Rosalie; nana of Cameron and Jacqueline. "Loved and remembered always."

IN MEMORIAM

ANDREWS, Lily.—A tribute of affection to the memory of our dear friend Lil., who passed away suddenly on Sept. 9, 1968. — Lovingly remembered and greatly missed by her friends of the Christian Women's Fellowship of Gardenvale, Vic.

HALL, Colin.—In memory of my dear husband who passed away on September 7, 1968. "Beyond the sunset."—Inserted by his loving wife Jean, daughters Dorothy and Beryl.

MORFFEW.—In loving memory of Leslie William, passed away Sept. 13, 1967, beloved husband of Elvie, dear dad of Beryl, Sylvia and Linda. "A beautiful life of kindly deeds, A helping hand to those in need, Always loving, unselfish and kind, Beautiful memories to leave behind." In God's care.

HOUSE EXCHANGE

Exchange Melbourne home for Gold Coast home fortnight Christmas period. Reply J. Cutler, 49 Finlayson-st., Doncaster, Vic., 3108.

POSITION VACANT

HOUSEKEEPER with some nursing experience, required to live-in with semi-invalid lady; comfortable home in Glen Iris. Reply in first instance to P. D. Hancock, bus.: 29-2371, priv.: 25-4446 (Melb.).

WANTED

COPIES of Stephen Cheek's "Truth in Love" (Publ. 1884). Replies to R. Loveridge, Peace-st., Denmark, W.A., 6333.

TO LET

Home at Gold Coast for two or three months. Apply to 3 Cawthray-st., Labrador, Qld., 4215.

BERWICK (Vic.)

Church Centenary

Theme: "The Next 100 Years."

- Sept. 7 11 a.m., A. A. Avery.
7 a.m., B. F. Goldsteen.
- Sept. 10 8 p.m., Dr. K. R. Bowes, M.A., S.T.M., Ph.D.
- Sept. 14 11 a.m. & 7 p.m., B. F. Goldsteen.
- Sept. 17 8 p.m., T. T. Robinson, B.A.
- Sept. 21 11 a.m., B. F. Goldsteen.
3.30 p.m., S.S. Anniversary.
6.30 p.m., L. Brooker.
(Special singing by children).
- Sept. 24 8 p.m., A. E. White, B.A.
- Sept. 28 11 a.m. & 7 p.m., B. F. Goldsteen.
- October 1 8 p.m., Gordon Moyes, B.A.
- October 3 8 p.m., Young People's Night.
Gordon Moyes, B.A., speaker.
The Silvertones.

October 5—Centenary Anniversary Day

- 11 a.m.: Dr. Killmier (Conf. Pres.) speaker.
A. C. Male, Dip. R.E., Queensland Youth Director (President). G. Ogden (soloist).
- 1 p.m.: Luncheon.
- 3 p.m.: P.S.A. D. H. Smith, Dip. R.E. (Director, Home Missions & Evang.) speaker.
The Campbell Singers.
- 5 p.m.: Tea. Speaker: A. C. Male, Dip. R.E.
- 7-7.15 p.m.: Song Service. A. Haskell.
Gordon Moyes, B.A., speaker.
The Missionaires.

Thank Offering and proceeds of concert towards Centenary Mission target of \$300.

Friends and past members desiring hospitality for Oct. 5 contact by Sept. 14:—

Mr. C. F. R. Cameron, "Cambourne," Toomuc Valley-rd., Pakenham, Vic., 3810. Phone Pakenham East 450.

BERWICK (Vic.)

CHURCH OF CHRIST

BIBLE SCHOOL ANNIVERSARY

(High St.)

Sunday, September 21

3.30 p.m. Service. Speaker: Mr. Les. Brooker.

5 p.m.: Basket Tea in S.S. Hall.

6.30 p.m.: Evening Service. Speaker: Mr. Les. Brooker.
Singing by children.

Please note times of starting.

A cordial welcome is extended to all.

PERSONAL

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- Jeff. King, Bernie Sanders, Paul Hills, Bayswater, Vic.
- Sharyn Hocking, Mile End, S.A.
- Sydney Cornish, Strathmore, Vic.
- Susan O'Farrell, North Fitzroy, Vic.
- Robert Newby, Phillip Ottrey, Harvey, W.A.
- Mrs. Marker, Goolwa, S.A.
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Susan Wesley, Norlane, Vic.

Sue Dowling, Mart. Saarelant, Nth. Williamstown, Vic.

Keith Farmer, Russell Barker, Box Hill, Vic.

Carol Dawson, Grote St., S.A.

Mrs. Jan Mitaxa, Gayle Wood, Lynette Amor, Horsham, Vic.

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Mrs. E. Gayther, from North Fitzroy to Bayswater, Vic.

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Mr. and Mrs. White, from Warracknabeal to Norlane, Vic.

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Mr. and Mrs. B. Smith, from Northcote to Briar Hill, Vic.

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F. Robinson (secretary, Ashburton church), 294 Lawrence-rd., Mt. Waverley, Vic., 3149. Phone: 232-5210.

Miss W. Enderby to Gardiner, Vic.

Mr. and Mrs. N. Charters, from Gardiner to Burwood, Vic.

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Mr. and Mrs. V. Langston, from Kadina to Berri, S.A.

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Mrs. R. Johnson, from Bayswater to Avonsleigh, Vic.

Mrs. H. Manly, from Burwood, to Bentleigh, Vic.

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Mr. and Mrs. Miller and Terry, from Busselton to Bunbury, W.A.

Ron. Hansen, from Southport to Roma, Qld.

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Pauline Thomas to Colin Rawlins, Forestville, S.A.

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Issue:	Deadline:
Sept. 20	Sept. 12
Oct. 4	Sept. 25

THE LAST WORD...

"In our country a young man can gain success with no more than a little industry, before he has had time to learn the humility to handle it with, or even to realise that he will need humility."
—William Faulkner.

Prayers from Prison

Chiefly do I remember all my loved ones,
my fellow-prisoners, and all who
in this house perform their hard service,

Lord have mercy.

Restore me to liberty,
and enable me so to live now,
that I may answer before thee and the
world.

—Dietrich Bonhoeffer.

To reply to a hasty remark by another
hasty remark is like trying to remove
dirt with mud.

At the suggestion box, the boss said, "I
wish employees would be more specific.
What kind of kite? What lake?"

Not everyone with a green thumb is
a good gardener—some are just care-
less painters.

A housewife was told by a repairman
that her washing machine was beyond
help and that the charge for this piece
of information would be \$7.00. When
she said she understood the cost for a
house call was \$3.00 the repairman re-
plied, "True, but it's extra because I
made a diagnosis."

The shell must break before the bird
can fly.

—Tennyson.

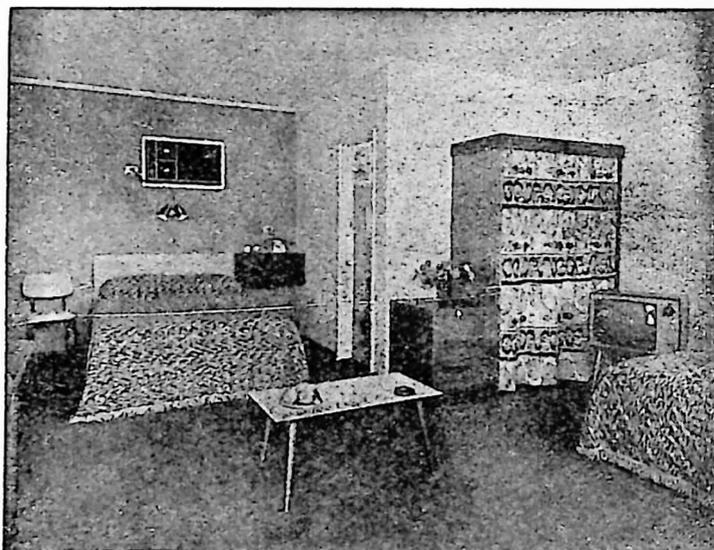
Always forgive your enemies; nothing
annoys them more.



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