

W. Trass THE AUSTRALIAN Christian NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Land Rover Arrives, New Guinea

The Land Rover, which is being supplied mainly by funds raised by the Church Men's Societies, has arrived in New Guinea. Purchase price of the Land Rover was £1,641. This money has been advanced by the Federal Board from capital funds, thus enabling the vehicle to be purchased without delay. Its use is limited at present, as the road only goes as far as Makarup. A message of appreciation has come from our missionaries.

"From New Guinea we would like to thank all those who have made

it possible for the Mission to have a Land Rover. The Land Rover is a diesel utility type and came by small coastal ship from Madang to Bogia. The officials at the Government station took delivery, and Mr. Beale came down from Tung after word came by radio that it had arrived. It was used immediately. The Government launch was going up the Ramu in a couple of days and was willing to take our goods that had accumulated at Awar. With the Mission launch out of action we have had to depend on infrequent ships going

into the mouth of the Ramu. It is somewhere about 18 or 20 miles from Awar plantation where our supplies are usually off-loaded to Bogia, where the Government station is. All our Christmas supplies and Mission boxes were piled up, also building materials for the hospital at Asau. It meant sleeping overnight at Awar, but three trips ferried a lot of goods through to Bogia before Mr. Beale drove the Land Rover back to Nubia, and then walked in to Tung.

"A week or so later the Land Rover was again used to visit Hatzfelt, which is the T.B. and Leper hospital about 30 miles south of Bogia. The Government has shifted some of the tuberculosis cases that were at Tung to this central hospital. The patients do not like it there as they are a long way from home and friends and miss their traditional foods. Mr. Beale took some relatives with a load of native sago to the patients that came from the villages near Tung, and was able to hold a service. They were so overjoyed that one man cried when they left.

"There are two possible roads to Tung. One goes in from Nubia and crosses a lot of swampy ground, but has only one mountain several hundred feet high. This is impassable when wet, and this year has been a very wet year. The other road goes in half way between Awar and Bogia and swings south through Makarup and then east to the Ramu. This is almost all hills, some up to 1,000 feet high. Work has been going on slowly for years now.

"However, this year work has speeded up and the road was opened as far as the Catholic Mission at Makarup, which is 2½ to 3 hours' walk from Tung. More supplies had been off-loaded at Awar, so again Mr. Beale went down and loaded up, and this time tackled the Makarup road. The very first hill nearly stopped the Land Rover. There was a seepage right in the middle of the track half way up the hill. However, a shovel had been brought for this sort of thing, and by digging and driving right over on the edge in the lowest gear it got through. After that it was gears all the way. In one place where the road was cut in the side of the hill, the bend was so sharp that the Land Rover had to be manoeuvred backwards and forwards several times in order to get around. Some creeks had rough log bridges, but some had to be forded. The supplies were unloaded at the Catholic Mission, and men carried them from there to Tung.

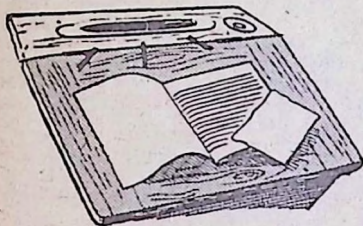
"The road is 20 miles over the hills and it took two hours. It gives plenty of experience at changing gears. It needed the 4-wheel drive and the low ratio to get through.

(cont. it. col. 1, p. 82)



REGISTERED AT THE G.P.O. MELBOURNE FOR TRANSMISSION BY POST AS A NEWSPAPER

OPEN FORUM



((Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.).

WHAT MUST GO?

Surely E. S. Sanders (Open Forum, 16/1/62) is not telling you we will in effect have to give up the whole of the New Testament, so dear to us as "a people" over the years? We were once proud to plead for a movement, a restoration of the faith and practice of the early Church, and we have sought to hold it fast; now we are told that "God has spoken to us today to go from the place where we are to a land which he will show us. Dare we disobey God, etc."

We will, he says, be asked to give up things which are held dear, for we are all going to this New Land. Some seem to be seeking it in the W.C.C.; with its basis that appears to do some of the things he has suggested will have to go. Independence; baptism by immersion of believers; Lord's Supper, celebrated weekly and conducted by laymen, will all be in jeopardy, he avers. What a strange conclusion this dear brother arrives at.

On the way back a couple of days later it was tougher, as the road was wet and greasy. In places it had rained heavily, in others light rain had fallen. The Land Rover slid and slipped, and the natives who were riding in the back were scared they were going over the edge. So was the driver at times! In two places it had to be pushed to get out of creeks, but after 2 hours 25 minutes the Rover arrived back on the coastal road. Average speed was about 8 m.p.h.

"The arrival of the Rover has stimulated the people's road building efforts, and there is only a couple of miles between the road worked to the Catholic Mission and that being worked by the people from Tung.

"But what if God says they must go?" He shows no appreciation of dispensational teaching. He speaks of the change made from the inclusive temple worship, but fails to see that God said the latter worship "of spirit and in truth" was set forth in the gospel that Peter said abideth forever. No, brother, the "old is better." —T. J. Johnston, Launceston, Tas.

THE WHOLE BODY OF CHRIST.

Truly Christ prayed "That they all may be one"; he also prayed, "Sanctify them in thy truth, thy word is truth." Also Christ condemned in the very strongest terms, some professed believers in God.

Paul wrote, "One Lord, one faith, one baptism"; he also wrote, "If any man preach unto you any other gospel than ye have received, let him be accursed." Also his writing in 1 Timothy 4 does not seem to suggest we can expect to be united with all professed believers in Christ.

No doubt real Christian union is very highly desirable, something we should continue most earnestly to pray and work for; but a union made on various doubtful compromises might well turn out to be neither real nor Christian.—L. E. Verco, Bordertown, S.A.

COMMUNION IN THE EVENING SERVICE.

We are told that the act of communion in the Lord's Supper is the central and highest act of worship in the morning service.

If this is so, and I believe it is, it seems absurd to me that we deny the importance of the Supper by conducting another Lord's Supper during our evening service — either interrupting the continuity of the service to do this, or tacking it on the end like some unimportant item.

No church would want its members to feel that communion is an unimportant matter; however, we are encouraging this when communion is administered in the evening to those who, for the most part, attend the

The roads are expected to join this coming dry season, and everyone is looking forward to the Land Rover coming all the way to Tung and the end of the supply worries and long walks. In the meantime it has proved its value in enabling us to visit some of our people and bring in our Christmas supplies."

Mr. and Mrs. David Hammer, *inr.*, have arrived safely at Tung. They had quite a good trip in as the roads were still dry. Mr. Hammer will be welcomed as an additional man on the field to help in the building programme and general evangelistic work.

Notes supplied by R. S. A. McLean.

evening service instead of the morning, purely from habit—Miss B. Wilson, South Melbourne, Vic.

Fifty Years Ago

From "The Australian Christian" of Feb. 15, 1912.

Editor: F. G. Dunn.

Teachers' Conference. — The second annual Teachers' Conference, under the auspices of the Victorian Bible School Union of Churches of Christ, was held in the Christian chapel, Brighton, on Foundation Day, Jan. 29. The aggregate attendance at afternoon and evening sessions must have reached close on 700, being a large increase over that of last year. Theo. B. Fischer presided, and the speakers included P. J. Pond, G. B. Moysey, J. C. F. Pittman, H. E. Knott, A. C. Rankine and W. H. Allen. During the evening, the chairman presented the Australasian prizes to the successful competitors in Victoria, and mentioned the fact that never before had Federal prizes been offered.

Wanted! — The New South Wales Home Mission Committee will have a vacancy after Conference for an evangelist; salary, £3 per week; promising field.

Missioner's Wife to Come. — Charles Reign Scoville expects to be accompanied by his wife to Australia, and she will be present at the Federal Conference also. One who knows her writes thus: "She is a wonderful singer, yet a modest woman, but sings sweet gospel songs."

New State Evangelist, N.S.W. — Bro. Coleman, the new State Evangelist, arrived from England during the week, and commenced his labors at the City Temple on the 11th. His wife and three daughters accompanied him. The evening service was the best attended for some time, a number of the fellow passengers from England with Bro. Coleman being present. The mission starts on Tuesday, conducted by Bro. Coleman.

Progress at Bordertown, S.A. — During the last six months, church members at Bordertown have paid off all debts on building, increased their promise to the Home Mission Committee, doubled their offering to Foreign Missions, established a new record for Home Missions with the splendid offering of £20/5/1 on Feb. 4, and are now about to make the evangelist and his household happy by building an up-to-date residence adjoining the church building.

Improvements at Lygon-st., Carlton, Vic. — We are making some improvements in the chapel building; the front is being retuckpointed, and a new iron fence is to be erected. The offering for Home Missions has reached £82.

WHAT MADE US A PEOPLE?

Last October, the Editor was asked to visit South Australia and speak on the above theme. It was part of what we regard as a healthy concern to know the origins of the Restoration Movement, and to evaluate their significance for us today. Recent reading of W. E. Garrison's provocative book on our American churches (*Heritage and Destiny*, reviewed elsewhere in this issue) has further convinced us that we in Australia need to give serious thought to such a question as, "What made us a people?"

Here, in brief, are some suggested answers. Readers might well add to the list. All would agree, we feel sure, that loyalty to great

PRINCIPLES

was one of the strong forces behind the emergence of the Restoration Movement. Thomas Campbell said more than even he himself realised at the time in some of the revolutionary principles he included in his famous *Declaration and Address* in 1809. He helped to set the course which led our forefathers to great convictions concerning the twin ideals of restoration and union, the New Testament Church, the authority of the Scriptures, the meaning and practice of Christian baptism and the Lord's Supper, the Church's ministry, service and evangelistic outreach.

On the meaning of convictions like these we shall have more to say in later articles, but for the moment let it be emphasised that these men knew what they believed, and why. There was a temptation to stop at a certain point, solidify a body of principles, and stoutly defend it at all costs, but at their best our fathers remained seekers of truth in the Book which was to them the "only rule of faith and practice." Louis Cochran, author of *Fool of God* (a brilliant novel on the life of Alexander Campbell) has said, "Campbell never held that a return to New Testament Christianity, and an acceptance of all that he thought constituted that return, were identical. To the end of his days he was an unceasing seeker after revealed truth."

Another vital factor in our emergence as a people was the religious

PREJUDICE

of the day. On the one hand, our pioneers had no wish to become a separated people; on the other hand, they were the convinced foes of intolerance and prejudice. Against the background of the multiplicity of sects that divided even some of the large Christian bodies at the beginning of the Nineteenth Century, what happened was perhaps inevitable.

Alexander Campbell summed it up this way in 1834, after he and his followers had been rejected by both Presbyterians and Baptists: "We have been forced into a separate communion. We were driven out of doors because we preferred the approbation of our Lord to the approbation of any sect in Christendom. If this be our weakness, we ought not to be despised; if this be our wisdom, we ought not to be condemned."

Our own early history in Australia has its colorful passages, such as the threat of a Queensland Anglican to horsewhip Stephen Cheek, one of our well known evangelists. While the expression of it might have changed with the years, religious intolerance is by no means dead today — not even, we must humbly confess, within our own ranks.

A more positive factor in making us a people was the

PIONEERING

spirit which sparked off the greatest advances in our history as a Movement. Our American origins are intimately linked with the expanding western frontier; here in Australia many were confronted with the message of Churches of Christ in tents on gold-diggings, and in other pioneering situations.

But, more importantly, our forefathers brought the questing minds of pioneers to the discovery of those principles, and the fight against that prejudice, of which we have already written. They challenged conventions which had outgrown their usefulness, and built up a comradeship centred around their discoveries in the Word of God, read and studied in many homes where the Lord's Table was set up. Some of our strongest churches began in such humble ways.

Moreover, they pioneered for Christian unity, with their emphasis on the

PRE-EMINENCE OF CHRIST

A. R. Main once wrote of them, "They found Christ, not at the centre of the religious life and thought of their day, but away out on the circumference, classified with dogmas and opinions of men, and they sought to bring him to his rightful place at the centre, making faith in, and loyalty to, him the test of fellowship and the bond of union."

Only as our Lord is given that "rightful place at the centre" of convictions which deepen with our knowledge of him, sweeping aside our crippling prejudices and leading us out to pioneer for him in the ways this century needs, and faith in him demands, will we be worthy of being called a people of God.

Dr. C. T. COOK answers the question, "Are there any contemporary records to the fact that Christ was an historical person?"

Ancient Historians and Christ

A strange question was put to me some years ago. It was: "Are there any contemporary records to the fact that Christ was a historical person?" As some of our readers may be asked a similar question, a partial answer in these columns may be useful. I say "partial," because a really adequate discussion would occupy much more space than is at my disposal.

First of all, what is meant by "contemporary"? Surely the questioner would mean documents embodying the testimony of eye-witnesses, the evidence of men and women who had contact with Jesus Christ, whether they were friends or foes. We have such documents in the twenty-seven writings which comprise our New Testament.

I have no hesitation in giving the New Testament first place as a collection of completely trustworthy contemporary records of our Lord's life and teaching. I base that claim upon the findings of many of the ablest scholars of our own day, as well as those of past generations. No ancient writings have ever been subjected to such thorough and minute scrutiny, by both friendly and unfriendly critics. Leaving on one side the belief in their divine inspiration, it is possible to say that their authenticity as historical records is fully established.

The question as put to me, however, had reference to the writings of non-Christian historians of the first century, or thereabouts. Do any of these mention Christ as a fact? The answer is that several do so. First, there is Josephus, the Jewish historian, who was born in A.D. 37, and died about the end of the first century. In his *Antiquities of the Jews*, he writes: "And there ariseth at this time Jesus, a wise man, since it is befitting to call him a man, for he was a doer of no common works, a teacher of men who received true words with pleasure; and many Jews and many, too, of the Greeks, he won to himself. This was Christ; and when Pilate, on the information of the chief men amongst us, had condemned him to the cross, those who loved him at the first did not cease being attached to him, for he appeared to them the third day living again, the Divine prophets having spoken both these things and ten thousand other marvels concerning him. And even until now (i.e., about A.D. 93, when Josephus wrote), the tribe of the Christians named

after this man has not become extinct."



There are scholars who have suggested that some of the clauses in the above statement are interpolations by Christians at a later date; but other scholars, such as Dr. William Emery Barnes, of Cambridge University, have shown that the genuineness of these passages has been denied on insufficient grounds. Josephus was no Christian, and although he writes respectfully of our Lord, and calmly about his followers, his terminology is certainly not that of a disciple. Elsewhere, in his history, he mentions John the Baptist and James, the Lord's brother.

The most famous secular reference to the first Christians is made by the Roman historian Tacitus, in his account of their persecution by the Emperor Nero. Tacitus lived from A.D. 55 to A.D. 120. A great fire laid much of Rome waste, in A.D. 64, and men guessed that Nero had caused it. Tacitus writes: "Neither human aid, nor imperial bounty, nor offerings to the gods, could remove the sinister suspicion that the fire had been started by Nero's orders. So, to stifle the report, Nero put in

his own place as culprits, and punished with every refinement of cruelty, the men whom the common people hated for their secret crimes. They called them Christians. Christ, from whom the name was given, had been put to death in the reign of Tiberius by the procurator Pontius Pilate, and the pestilent superstition was checked for a while. Afterwards it began to break out afresh, not only in Judaea, where the mischief first arose, but also in Rome, where all sorts of murder and filthy shame meet together and become fashionable."

No Sympathy

Tacitus adds, however, that Nero's cruelties went too far and aroused a certain pity for his victims, though he thinks they richly deserved their fate, which, he says, for many of them meant being nailed to crosses and set on fire "to serve as a nightly illumination when daylight had expired." His whole tone shows that he had no sympathy with Christians whatsoever, which is a proof that the authenticity of his words cannot be challenged. It is clear that he was quoting authorities who were contemporary with the events he describes.

Another witness is Pliny, the Younger, who was a friend of Tacitus. About the year A.D. 106 he was appointed Governor of Bithynia, by the Emperor Trajan. Arriving in Bithynia he was confronted with the rising tide of Christianity, which was sweeping away all forms of pagan worship. Pliny tried to stem the flood by systematic persecution. In a letter to Trajan, which has since become a valuable piece of Christian evidence, he describes the results of his efforts to stamp out the Church, in the course of which he pays an unbiased tribute to the unflinching character of the believers under suffering.

He writes of these Christians: "They affirmed this to have been the whole of their guilt, or their error, that they were accustomed to meet, on a stated day, before it was light, and to sing a song responsively among themselves to Christ, as to God; binding themselves also, by a solemn oath, not to do any wickedness, but that they would not commit any fraud, theft, or adultery, would not falsify their word, nor deny a trust when they should be called to account for it; after which it was their custom to separate, and then to

reassemble to eat a common harmless meal."

Another Roman historian, Suetonius, writing about A.D. 120, in his *Lives of the Caesars*, states that "punishment was inflicted on the Christians, a class of men given to new and mischievous superstitions"; and he probably refers to our Lord when he says: "Since the Jews constantly made disturbance at the instigation of Chrestus, he (Claudius) expelled them from Rome." At first the Roman authorities regarded Christians as merely a sect of the Jews. The Jews were disliked and, as far as possible, they were ignored. This may explain in part why there are not more references to Christians in first-century pagan records.

It often happens that contemporary historians miss matters of their own day which are destined to be of the utmost interest to posterity; they frequently fail to recognise the forces and factors, and above all the personalities, which are re-shaping the minds of men. How many historians, for instance, gave much thought to

Karl Marx during his lifetime, or even for years afterwards? So was it with the person of our Lord during the first century of the Christian era, at least until the time of Nero.

But from then onwards, as T. R. Glover says, "the greatest rulers of the Empire had to reckon with the believers in Jesus Christ; and at last, the issue had to be faced of peace or war with the Christian Church, and after fruitless war that did the Empire no good, a wiser Emperor (Constantine) made peace, and took for his emblem what was called the *labarum*, the initials of Christ."

Agnostic Scholars

The attempt to explain away our Lord as a myth created by the early Christians, has been exploded by several scholars who have not accepted his Divinity. F. C. Conybeare replied to another rationalist who said Jesus never existed: "With the aid of a good dictionary of antiquity, hundreds of others (i.e., examples) could be adduced of individuals for

whose reality we have not a tithe of the evidence which we have of that of Jesus; yet no one in his senses disputes their having lived." Sir James Frazer who, likewise, would not go beyond calling Christ "a great religious and moral teacher," said that the doubts which had been cast upon his historical reality were "unworthy of serious attention."

J. S. Mill, another agnostic, has paid this tribute to the genuineness of the Gospel portraiture of our Lord's life and character, "Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source."—The Christian (Eng.).

THE MINISTRIES OF OUR



Woman to Woman Evangelism.

Beryl Amos,

President, C.W.F. of Churches of Christ in Victoria and Tasmania.

This is the story of a great spiritual adventure! All the way through we have been very conscious of the leading of God.

1. HOW IT BEGAN.

Some years ago three women from the United Church Women of America made a round-the-world goodwill tour. Everywhere they travelled they held meetings, conducting a Bible study, followed by a "buzz session." This was something new to me, as it also was to representatives of other churches. It set up a train of thought in my mind. I asked myself, "Why do we women hesitate to discuss God's Word in public, or with our friends? Could it be that we are afraid of letting others know what our convictions are — or is it a case of not knowing what we are talking about?" We do not, for a moment, hesitate to talk about other things that interest us!

At the first camp run by the Missionary Committee of the Christian Women's Fellowship of Victoria and Tasmania there was some discussion on the place of women in the programme of evangelism. As a result,

a "mission for women by women" was one of the recommendations made to the Executive. After deliberation it was decided not to do anything positive for the time being, so the idea was put on one side but not forgotten. (Although it was known that this type of programme could be effective, as the church at Georgetown, Newcastle, proved twenty years ago when it successfully conducted such a campaign, it was felt that the time was not quite ready for a large-scale launching of the movement).

After the Billy Graham Crusade in Melbourne many people were aflame with enthusiasm to do more for the Master. Our Executive, under the leadership of Mrs. Doreen Strack, was wide awake to the responsibility which C.W.F. had in the field of evangelism. *Crusading On* was the theme set before a special meeting of all Presidents, Secretaries, and ministers' wives. The following year, Mrs. Dorothy Sterling led us in *Crusading On* in a *Glorious Christian Adventure*. Sixteen women went out, either singly or in pairs, telling about C.W.F. and how it functions. Every church in the State was invited to receive a visitor. Some of the meetings were small, some were large. The smallest attendance was four, the largest seventy-five, and altogether some 2,800 women heard the story.

2. HOW IT CONTINUED

Then came 1961, and the question was, "Where do we go from here?" A special sub-committee was set up by the Executive to work out what is now known as *Woman to Woman Evangelism*.

Saturday, Nov. 11, dawned a glorious day. Over eight hundred women availed themselves of the opportunity to go to Blackburn, where the inaugural ceremony of *Woman to Woman Evangelism* was held. Truly God blessed us with his presence at this gathering. The women came with a spirit of expectation and anticipation, and we are certain they were not disappointed.

The challenge was given to us that through C.W.F. we need to be more positive in our approach to women, in telling them of Jesus Christ. Realising that the Great Commission, as given by Jesus Christ our Lord, — "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15) — has never been altered, amended, or annulled, it was felt that we were being led to do the work of evangelism amongst the women who live round about us.

Remembering, too, that we are first of all "disciples," we do form a very definite part of the "ye" in that Commission. It then became apparent that, as members of C.W.F., we have a ready-made opportunity for evangelism. Here we have the machinery ready, which with prayer and determination, plus a desire to do the Master's will, can quite effectively be used in the winning of souls. Admittedly we have tried to introduce women to the Church through our programmes — but I do not think that, as yet, we have fully

exerted ourselves in a positive, all-out evangelistic campaign. We have rather emphasised the "good works." Now, these are important! We still need to do them. The Lord Jesus Christ never belittled the importance of service. But he did also say, "Mary hath chosen the good part, and it shall not be taken away from her" (Luke 10: 42).

If we women could only realise that people come to church because they expect something more than what they can receive at a club (however philanthropic it may be), it would be a very good thing. We acknowledge gladly that much good is done by these organisations, but the Church has something to offer that no other society has to give.

3. HOW IT WORKS.

Believing that the Church is God's agent for evangelism, we make this suggestion that C.W.F. should look for, and use every opportunity to do something about it. Our prayer is that **Woman to Woman Evangelism** will become an on-going movement.

something which we will be doing all the time. Therefore we make the suggestion that a **Woman to Woman Evangelism** campaign in your own church would help to get things really started.

We would advise the local C.W.F. leaders to talk with their minister, and with his co-operation form a Committee to organise this venture in just the same way as any other evangelistic campaign. Then invite to lead you a team of women whom you feel will be able to meet your local needs. In Victoria, we have already trained twenty-three women who would be most capable to do this. However, it is not essential that you have a visitor, and the campaign may be well conducted by one of your own members. There are, of course, some advantages in having a visitor (or a team of visitors), as you will be well aware.

The job of the "leader" (whoever she may be) would be to conduct the special evangelistic meetings for women and girls (and family groups

if these are desired). The meetings may be held during the day, or evening, or over a weekend. These would be by arrangement, and designed best to suit the needs of the local church. A very special part of her work would be "follow up," which would involve a meeting with a special Executive of C.W.F., or the group as a whole, to tell them how to keep this as an on-going movement.

You will have noticed that no details have been given as to types of meetings. These are many and varied, and would be planned to suit the church concerned. Help is available, however, and if this information is needed, may be had by contacting me.

Woman to Woman Evangelism is simply one woman telling another woman (or a group of women) that God so loved her that he gave his only begotten Son, that if she believes on him she shall have everlasting life.

To this Crusade we believe that God has called us!

In Praise of Austral Graded Lessons

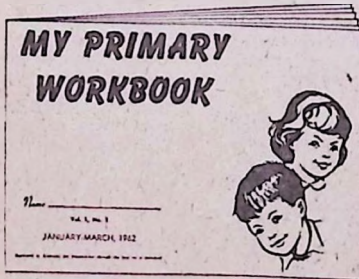
W. R. Hibburt.

What God has wrought by a concerned core of men and women within the life of the brotherhood is a story which has in it the thrill of tenacity of purpose and mental and spiritual toil. There is a splendor about the beginning and the ongoing of Austral Graded Lessons that is unknown by many and lightly regarded by an unconcerned majority.

In 1918, there was a growing discernment that our Sunday Schools needed to pattern their work on the accepted principles of Christian education. This involved a more extensive grading of scholars, curricula corrections, and a presentation of Biblical knowledge to meet the mental development of scholars. This urge to unfold God's Word to unfolding life necessitated an adequate literature for teachers and scholars. To meet this emergency the Austral Graded Lessons came into being through the insight and tireless business and editorial ability of Reg. Enniss and Randall Pittman. During the succeeding years, many under the guidance of the Holy Spirit have contributed to the progressive development of Austral Graded Lessons and the settlement of direction from the Federal Board of Christian Education.

The year 1962 represents a major development in the production of literature adequate to the present-day needs of teachers and scholars. A critical examination of each publication gives proof that they repre-

sent skill in communicating Biblical knowledge and spiritual insights at the varying age levels and interests. As literature they are an amazing achievement, despite the financial production limitations. The credit belongs to the editorial skill and untiring industry of the Editor, V. C.



Stafford, and his assistant, Miss Marjorie Deane.

The responsibility for the ongoing of the work of the Federal Board of Christian Education is demanding a spiritual strategy and a business acumen that must be shared by an understanding and total brotherhood. Because the nature of the work is not spectacular in character, it fails to sufficiently arrest the attention,

concern and stewardship of the brotherhood.

The writer commends initiative on the part of ministers, superintendents and church officers to inform and interpret the work of the Board. It should not be difficult to fit into a service or a gathering a display of the 23 publications and supporting pictures. The recent brochure, **The Church Must Teach!**, would provide the commentary.

This article is intended to be a clarion call for the recognition of the splendor of the work of the Federal Board of Christian Education and for action to overtake the brotherhood lag in understanding and appreciating the Board's endeavors to keep pace with the needs of 38,102 scholars and 5,674 teachers, who so serve and minister to shape careers, make disciples, recruit missionaries, preachers, teachers, nurses, doctors and Christian craftsmen.

Last Federal Conference, aware of the crucial aspects in the work of the Federal Board of Christian Education, authorised an appeal for £10,000. The appeal was set in motion through the Pounds for Progress appeal.

So far the appeal is again revealing that the nature and dimension of the Board's work is vaguely apprehended. Inaction in this teaching area is a threat to the ongoing of our work. Christian statesmanship recognises that the "centre of gravity" is youth.

NATIONAL CONFERENCE A.S.C.M.

"I have been accused of inciting people to rebellion by having the Magnificat sung. It is true Christianity is indeed an incitement to rebellion."

Dr. Frank Woods, Archbishop of Melbourne, was the speaker. He was summing up the National Conference of the Student Christian Movement at Geelong Grammar School, Corio, Vic.

The Conference was entitled *Man in the Nuclear Age*, and to it came students from every University in Australia and from Malaya, Indonesia, New Guinea, Fiji, N. Rhodesia and Kenya.

Its purpose was to discuss the nature and predicament of man in the particular setting of this age, his relationship to God and to his fellow-men.

How did it try to do this? The basic pattern was to study the Biblical view of man, by means of Bible study, and set alongside it the modern world view, studied by means of seminars on such topics as Marxism, psychology, etc.

The Bible study concentrated on certain words such as man, covenant, sin, redemption, truth and grace. By studying what the Bible really meant when it used them, the Conference attempted to learn the unchanging things about man which are not altered by any external changes.

Professor George Yule, Professor of Church History at Ormond College, led the study. He pointed out that the Biblical understanding of these words is a concrete one.

"Life is not an abstraction," he said. "Psychologists do not theorise about corpses." Although it is hard to know what the will of God is, he told the Conference that they were called to make responses to it every day.

"If we do not respond, we too will become corpses, for we will be choosing to spend most of our lives in prison."

Another Bible exposition was given by Dr. Inn Grimmer, Master of King's College, Brisbane. Talking of other understandings of man, he denied that it was the scientists or the psychologists who were in fact the realists of the modern world, but the Christians.

But he warned that the forgiving grace of the Cross implied an act of obedience — that those who receive it should mediate it to others.

Professor K. C. Westfold, Professor of Mathematics at Monash University, gave a lecture on *The Scientific World View and Man*. Warn-

ing against the exaggerated trust placed in science today, Prof. Westfold also criticised the idea of God as a "God-of-the-gaps" — invoking God in places where, for the time being, science has no explanation. He spoke of the "flash of inspiration" which is central in most significant discoveries, and drew attention to the limitations of "objectivity" and the importance of the personal element in the communication of knowledge.

A controversial testimony from a Christian historian, under the title *God, Man and History*, was given by Professor J. W. McManners, of Sydney. The current vogue of crisis, and, more firmly, the tendency to employ Christianity as a fire brigade to quench communism, was criticised. "It is possible," said Prof. McManners, "to make Christianity too relevant." Speaking as an historian, the Professor made a target of "scientific" history, pointing to the value of sympathy in the reliving of the past.

Two further addresses, which had a considerable impact on the Conference, were given by John Garrett, a Congregationalist from Sydney, and the Archbishop of Melbourne. Mr. Garrett, under the title, *The Christ*, challenged students to obedient discipleship, pointing out that we can never know God by intellectual apprehension alone: "If we could explain Jesus Christ, he would be ours but we would not be his." Stressing the centrality of prayer and Bible reading to the Christian life, Mr. Garrett told students that neither teachings about Jesus nor teachings of Jesus are substitutes for a life lived in Christ.

Archbishop Woods took as his framework four mock trials which had been conducted as part of the Conference programme the evening before his address. Commenting on the trial of himself for propagating the revolutionary Magnificat, he pointed to the dynamic responsibilities of the people of God. On the trial of Didi and Gogo, characters from Samuel Beckett's play, *Waiting For Godot*, he told the Conference that men's appointment with God was the un-failing answer to spiritual poverty. Referring to the trial of a monk for escaping the world, the Archbishop underlined the other-worldly character of Christian discipleship. "Christians are citizens of two worlds," he said. "Today, many of them are too conformed to this world, and not single-minded in their devotion to Christ." The fourth trial was of the A.S.C.M., for being blind to its missionary calling. Students were challenged to more faithful witness, to a realisation of the outward impulse of Christianity. "Amidst the many callings of

Christians," Archbishop Woods said, "everyone has the one calling, to be a witnessing Christian."

Seminars on subjects such as Christianity and Psychology, Professional and Business Ethics, The Authority of the Bible, and The Liturgical Movement, occupied an important part of the Conference. In a notable seminar on Christian Responsibility in the Atomic Age, Dr. John Burton, of the Australian National University, formerly of the Department of External Affairs, stressed the urgency, in the face of the development of nuclear armaments, of extending the area of responsibility in international affairs.

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"Teenweek Planned"

MAIDSTONE, VIC.

The Maidstone (Vic.) Church of Christ, in conjunction with the Vic-Tas. Home Mission Dept., is holding a new type of mission to cater especially for teenagers, aimed at strengthening the faith of the youth associated with the church, and interesting those outside the Church in the gospel of Christ.

We wish to depart from the traditional style of mission and concentrate on bringing together Christian entertainers and personalities who will hold the interest of youth. In this way we seek to establish rapport between Church and youth. The youth of our church have assisted in each phase of our planning.

The missionary will be Allan A. Avery (Vic-Tas. H.M. Field Officer), well known for his successful youth work and evangelism. He will give a short challenge to youth at each meeting.

"Teenweek" will be officially opened on Friday, Feb. 16, at 8 p.m., by W. A. Thompson (Vic-Tas. Conf. Pres). "Teenweek" will continue nightly (except Monday) till Sunday 25th.

Talent and Personalities to be present:

Neil Morrison's Rock Band, the "Breakaways," with Margy Bays of Swallow's Juniors, Ronnie Doig and Peter Jacobs; Frank Kitchen's Jazz Band; Alan Rowe (T.V. entertainer); Doug, Nicholls, M.B.E.; Robert Coles, of G. J. Coles; Peter Pitts, of 3GL; John Birt, Essendon footballer; Doug Beasy, winner of 1961 J. J. Liston Trophy; Margaret Archer (Miss Teenager, 1957); Peter Skillbeck guitarist; Geoff. Royal, trumpeter; Richie Gunston, guitarist; Ron Brooker, magician, and Maryborough Church Girls' Choir. —R. H. Patterson.

HERE AND THERE

L. E. Jones, B.A., B.D., minister at Grote-st., Adelaide, S.A., has commenced a further term with that church after three years' service there.

The next meeting of the Federal Conference Executive will be held at the Churches of Christ Centre, Lonsdale-st., Melb., on Thurs., Feb. 22.

Readers of this journal will be pleased to learn that R. F. Geyer, of the Church of Christ at Nth. Balwyn, Vic., has been appointed as the incoming Chairman of the Commonwealth Council of the British and Foreign Bible Society, in succession to Mr. Justice Richardson, of Sydney. Mr. Geyer (a former Vic.-Tas. Conf. Pres.) serves on the Melbourne Committee of the Society, and also holds the position of Chairman of this Committee as well.

We note with pleasure the fact that the Baptist Men's Society of N.S.W. and our own N.S.W. Church Men's Society combined in a harbor cruise on Sat., Feb. 10. All 343 tickets for the cruise were sold. The evening featured devotional and social activities, and fraternisation between the men of both bodies.

Mrs. B. L. Williams, sec., Vic.-Tas. Overseas Mission Dept., writes: "With the urgent call for more workers for each of the three fields, and young people ready and willing to go, it is most gratifying to find that there are those among our members who have given generously to support this work. To the many who give regularly we offer sincere thanks; to two in particular just now, we wish to acknowledge our indebtedness: the late Mrs. F. A. Clark, who resided in Moonee Ponds, Vic., remembered us in her will, and the sum of £1,401 has just come to hand; then an anonymous gift of £237/10/- was delivered to the Churches of Christ Centre in notes, to be acknowledged only through 'The Australian Christian'. This we gladly do, and thank God for all his goodness to us."

Mr. and Mrs. A. E. Hurren will be publicly welcomed on Wed., Feb. 14, at 8 p.m., at The Patch (Vic.) Church of Christ. W. A. Thompson (Conf. Pres.) will preside. Mr. Hurren will commence his ministry with the church on Sunday, Feb. 18.

A farewell to G. A. Hearn (moved to Warragul, Vic.) and his wife and family was combined with a welcome social to Stan Neighbour, B.A., Mrs. Neighbour and Graham at Dulwich, S.A. S.A. Conf. Vice-Pres., S. Beck, led in tributes to Mr. Hearn's

work over the past five years, other speakers being H. Harding (church sec.), C. Purdie (youth work), and L. Rooney (sec. district Ministers' Fraternal, of which Mr. Hearn had been president). Mrs. G. Snow (ladies) thanked Mrs. Hearn. W. Allison (Officers' Board chairman) presided. Presentations were made to each member of departing family. Mr. Hearn preached at his farewell services on Jan. 21. C. E. Curtis (Conf. Pres.) inducted Mr. Neighbour into the pastorate on Feb. 4.

Kaniva church, Vic., held a tea and social evening to welcome Mr. and Mrs. J. Way on the commencement of their ministry in the circuit. All local churches, Shire Council and press were represented. An induction service was conducted by A. B. Withers on Jan. 4. A baptismal service was held in evening, at which D. Clarnette (Yanac Methodist) assisted. Three confessions of faith were received at the conclusion of the meeting.

The Home call of E. H. Randall on Jan. 23, 1962, removed from our brotherhood one who had given forty years of devoted ministry to our churches. Until the onset of what proved to be his final illness, Mr. and Mrs. Randall were serving in a helpful interim ministry with the Warracknabeal - Brim - Minyip churches. We extend sympathy to Mrs. Randall, their daughter and other loved ones, and are grateful for every remembrance of his consecrated service.

Vic.-Tas. Churches of Christ and Conference Departments are reminded that, constitutionally, six weeks' notice in writing must be given for: (a) "All proposed motions to be brought before the Annual Conference, such to be signed by the proposer;" (b) Applications for affiliation with Conference. As Conference commences on Thursday, April 12, 1962, this means that the last day on which motions and applications can be submitted to the Conference Secretary is Wednesday, Feb. 28, 1962.

In last week's issue we carried a brief mention of the Home call of Mrs. J. K. Robinson, of Perth. The following tribute by telegram came from Maston Bell, Chairman of the Federal Aborigines Mission Board: "Mrs. J. K. Robinson passed to be with Christ, Friday, 2nd. Through long and trying illness, the radiant and buoyant faith of both her and our brother Keith have borne inspiring testimony to our whole Western brotherhood."

At the conclusion of the gospel service on Sunday, Jan. 28, opportunity was taken by the church at Taree, N.S.W., to express appreciation to M. Hodgson, who was student preacher for the year 1961. Miss Nancy Maiden expressed thanks on behalf of the ladies of the congregation, E. Joyce for the Board of Officers, and H. H. Cox for the B.S. and young people. The chairman, A. W. Billingham, presented Mr. Hodgson with a travel rug and a "Parker" pen, as a mark of appreciation and goodwill. In acknowledging the gifts, Mr. Hodgson thanked all who had assisted him in his ministry throughout the year.

There was a very large gathering in Tumby Bay chapel, S.A., on Jan. 18, to welcome Mr. and Mrs. D. P. Holloway, on the commencement of their ministry in the district. Circuit churches and local churches were well represented. Attendances have been excellent at all meetings. A very successful Junior Camp was held at Redcliffs, 76 children and leaders attending.

Mrs. E. A. Lloyd, supt. Missionary Committee, Vic.-Tas. C.W.F., asks all prospective campers to note that the annual camp will be held at 18 Monaco-st., Parkdale, March 30 - April 1. Further details will be included with March literature.

R. C. McKenzie, B.A., has accepted the invitation of the Vic.-Tas. Conference Executive to serve as its representative on the Vic. Council for Christian Education. He succeeds J. H. Cain, B.D., whose work on the Council was highly valued by all associated with him and earned the appreciation of the Conference Executive.

Morning service from Warrnambool church, Vic., will be broadcast over 3YB at 11 a.m. on March 4.

Feb. 4 marked the close of the ministry of G. S. Brown with the church at Prahran, Vic. There were good attendances at both services, Miss B. W. Lee being the soloist. At the conclusion of the evening service, the members remained behind for a social cup of tea, when presentations were made to Mr. and Mrs. Brown by H. B. Robbins and Mrs. C. Hough. Both suitably responded.

On a visit to Toowoomba, Qld., Sonny Graham (minister, Mooroopna, Vic.) was given a Mayoral reception and presented with a copy of the Toowoomba City Centenary Book. He was also interviewed by the A.B.C.

The church at Red Hill, Vic., held a social evening on Jan. 28 to welcome M. D. Keatch to the local ministry, and Mrs. Keatch and family. The church anniversary was held on the 28th, both meetings being addressed by W. A. Thompson (Vic.-Tas. Conf. Pres.). Many visitors and friends were welcomed during the day.



OUR FAMILY PAGE

Marriage in Danger

Lewis R. Eloë.

Most people never ask themselves about the health of their marriage until it is in serious danger. The danger signs along the way are never seen or quickly dismissed. Then all of a sudden, the marriage comes tumbling down, as if some immediate explosion blew it to bits. Actually, the breakdown has been taking place for years. The explosion was the breaking point and becomes the excuse for the factual separation.

Many people never see the signs because they are too busy. (One wonders at times, if being too busy is not a way of keeping away from facing things.) However, the signs are there, and if the marriage is really wanted, they should be recognised as points of danger.

Some of the more noticeable signs that indicate your marriage may be in danger are given here for your help.

1. Communication begins to break down. There may be many words (often too heated), but there is little understanding or willingness to understand.

2. Common concerns and problems are usually neglected or left to one partner to face. The process of discussing and reaching a joint conclusion begins to break down and arguments tend to ensue.

3. When arguments and irritation become more frequent, accept this as a point of possible difficulty.

4. If each person's interests become too individualised and are focused outside the home, begin to re-evaluate and reconstruct your interests.

5. Is there a reduction of affection? Don't fool yourself by "assuming" or "being adult" about each other. Be in love and show it!

Of course, one does not always feel the same about the other person. Feelings do change from time to time. However, do not allow your feelings to build up or to change in a destructive way. In a secure marriage, the love one has for the other will deepen through the years and continue to grow forever.

"What can I do to strengthen my marriage?" is a question most people can answer before it is asked.

We start with ourselves and check over our attitudes and our actions.

Here are some suggestions which may stimulate your thinking.

1. Give up the hurts and disappointments you may be holding. They are doing you no good!

2. Allow your partner to be close to you. Why hold each other away? Are you afraid of being hurt?

3. Accept your own and other people's liabilities. Don't try to change each other. Marriage is not a reform school.

4. Try to resolve irritations at once and "don't let the sun go down on your anger."

5. Endeavor to succeed in your marriage as you would succeed in anything else.

When danger signs appear along the way, take notice. It doesn't mean your marriage is ending. It is only asking for help. In these times of need, give each other your very best. And resolve to make a possible threat, strengthen and deepen your love and marriage.—View-Point.

Spiritually Exhausted

Continual activity is not merely mentally and physically exhausting, but spiritually exhausting as well. Spiritual exhaustion can drain the soul until it is empty, and consequently has nothing to offer God. There is a real danger in these days of spiritual dissipation. Church activities multiply and the same people are asked to take more and more responsibility.

Deuteronomy 12: 13 may be a good text for today: "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose . . . there thou shalt offer thy burnt offerings." The difficulty was that these old shrines set up a sort of competition with temple worship. It was at Jerusalem that the great festivals were held. The people came from every part of the country to these festivals. But the temptation was to pay homage to every shrine they passed on the way to Jerusalem. The result was that they reached the festival empty-handed and spiritually exhausted. They had dissipated all their material and spiritual resources.

That is a real danger in church life today with its many activities. It is the danger of dissipation with its resultant spiritual exhaustion. One American minister recently confessed that with all the activities of the church, he had not read one decent book in the past twelve months. His

spirit was exhausted and his mind was empty. What chance does the Holy Spirit have in a vacuum?

Psychologists tell us that our emotional capacities are fixed. Neither physical nor spiritual resources are unlimited. Our capacity for love, for worship, for God himself is limited and can be dissipated even in much needed church activities. Professor John G. McKenzie writes in *The British Weekly*, "The soul is not fed in church activities; it is spent in them; and unless the soul is being fed by the central acts of worship of our religion, in the quiet and relaxed atmosphere of communion and fellowship with God and with our fellow Christians, the indwelling Spirit, who alone can renew our strength, gets no chance to enter our being. Work must be balanced by worship, activity must be off-set by a wise passiveness."

We have to take in as well as give out; the spirit needs relaxation, it needs to be able to "stand and stare." "Our activities should be a witness to our companionship with Christ, not a substitute for that companionship." Our efforts for Christ can never go farther until they go deeper. Meditation, prayer, quiet times, worship are absolutely necessary if we are to avoid being spiritually exhausted.—Myron Taylor, minister, Central Church of Christ, Portsmouth, Ohio, in *Weekly Visitor*, Oct. 15, 1961.

LOTS OF TIME

Lots of time for lots of things. Though it's said that time has wings. There is always time to find Ways of being sweet and kind; There is always time to share Smiles and goodness everywhere; Time to send the frowns away. Time a gentle word to say, Time for helpfulness, and time To assist the weak to climb; Time to give a little flower, Time for friendship any hour. But — there is no time to spare For unkindness, anywhere.

—Selected.

THE AGE OF CHIVALRY.

The sermon had lasted an hour and a half already — an hour and a quarter to the major prophets — and the preacher had not got a third of the way through the minor ones yet. At last he paused. "And Habakkuk — where shall we put him?"

A man rose in the back row, "He can have my seat."



INTERSTATE CHURCH NEWS

Discipleship

Frank Belmont, Greg. Patrick, Wangaratta, Vic.

Keith Buckley, Mosman, N.S.W.

Terry O'Hara, Richard Pegg, Peter Fishwick, Miss Hoille, Miss J. Clark, Mr. and Mrs. Stevens, Peel-st., Ballarat, Vic.

Marie Riley, Kelleve, Tas.

Lorraine Bunker, Blackburn, Vic.

Alan Plummer, Lynette Hewett, Marilyn Scott, Brighton, Vic.

Membership

Mr. and Mrs. M. L. W. Green and family, from Hindmarsh Place; Geoff. Wright, from Albert Park to Flinders Park, S.A.

Mr. and Mrs. D. Hammer, jnr., to Rockdale, N.S.W.

Mr. and Mrs. Blythe to Red Cliffs, Vic.

Mrs. McLaughlin, from Ringwood; Mr. and Mrs. E. Edwards, from Chelsea to Blackburn, Vic.

Mr. and Mrs. M. Bismire, from Kedron, Qld.; Miss B. Rackemann, from Rockhampton, Qld. to Brighton, Vic.

Mr. and Mrs. A. D. Farrar, Pyramid Hill to Shepparton, Vic.

Fallen Asleep

G. Thompson, Highcroft, Tas.

Mrs. D. S. Maddern, Kaniva, Vic.

TASMANIA

Tasman Peninsula (E. K. Morrison). — Nubeena: B.S. resumed after Christmas break; services well attended. Highcroft: Picnic and concert held 17th, featuring items by C.E. and C.M.S. Kelleve: Business meeting re-elected all office-bearers. B.S. bus encourages regular attendance. Circuit News: Churches pleased to have fellowship with Mr. and Mrs. Ted Heard, home on furlough from India, and Mr. and Mrs. T. Street (U.A.M.). Encouraged by interest shown in Junior-Inter. camp held at Carlton; all leaders, cook and almost half campers came from circuit.

Margaret-st., Launceston (C. J. Robinson). — Jan. averages: a.m., 109; p.m., 95; communion, 124. B. Burn, B. Snoxall, K. Edwards, D. Bowen and N. J. Warmbrunn addressed church in recent weeks. Following evening service, Jan. 14, fellowship hour held in school hall; S. H. Wilson showed slides and told *The Townsville Story*. Presentation made to Mr. and Mrs. Scotland prior to their departure to take up missionary work with W.E.C. Church happy to have fellowship with large number of mainland visitors.

Invermay (K. Mason - interim). — Services well maintained during holidays. Sunday services and studies at prayer meetings, led by K. Mason, greatly enjoyed. Mr. Wilson (N.S.W.) had fellowship with church. After-church fellowship with S. H. Wilson (Vic.) enjoyed. Mr. Potter home from hospital. After-church fellowship held to farewell Mr. and Mrs. Mason and wish them well in their new appointment.

QUEENSLAND

Toowoomba (H. J. Finger - A. C. Male, int.). — 11th annual Family Camp at Caloundra, Australia Day weekend, great success; 85 shared in fellowship and discussions prepared by H. Finger, A. C. Male and H. Christensen, centred on theme, *Towards Christian Unity*. All were glad to have Sonny Graham for weekend, and to hear his story and messages in song. Others to share in camp were Pat. Triplett (Berwick, Vic.), Heather Nash (Oakleigh, Vic.) and C.O.B. student, Col. Smith (Gladstone). Tributes were paid to Mesdames Rogers and Chappel (cooks), H. Christensen (organiser), Albert Bernoth (camp father), Mrs. Grenfell (camp mother). Returning home, fellowship was enjoyed with church at Redcliffe. Offering taken at Sunday evening service at camp to be sent to Dept. Christian Education in Victoria as token gift in loss of Youth Camp at Monbulk. Church appreciated action of Sonny Graham in coming back to Toowoomba for specially organised meeting, at which over 90 present thrilled to message he brought. Working bee held at manse in preparation for coming of A. C. Thurrowgood.

NEW SOUTH WALES

Canley Heights (G. R. Ellis). — Annual meeting held Feb. 3. Good reports received from auxiliaries. Those

elected to office were: deacons, H. Argall, K. Kemple, E. Baker, A. Pallett, D. Shadlow, E. Phillips, sec., Mrs. V. Burling, treas., A. Pallett, B.S. supt.; Mrs. Burling, E. Lewis, organists; G. Stimson, pianist. Resolved to work towards providing transceiver set for Mr. and Mrs. D. Hammer (New Guinea).

Georgetown (R. B. Elbourne). — Christmas Bowl in David-st. decorations totalled £324. £150 goes to refugees and the remainder to various Aborigines Missions. Mrs. Case doing well after surgery, and sec. recovering from injuries sustained in accident. Services well attended since holidays. Teachers undergoing three weeks' training course.

Taree. — Church valued highly services rendered by C. G. Love, B.A., who spoke at services, Jan. 7 and 14, while in district on holidays with wife and family. On evening of 14th, church welcomed D. Nicholls, M.B.E. (Fitzroy, Vic.) as speaker. He was in district with W. Onus, Aboriginal business man from Vic., at invitation of Taree Chamber of Commerce, to help sponsor establishment of Aboriginal curio shop in district.

Belmore (P. E. Thomas, interim). — Church enjoyed renewed fellowship with P. E. Thomas. Three young ladies decided for Christ; two have been baptised and received into fellowship. Australia Day weekend, Y.P.F. went into camp at Corrimal. Church rejoicing over answered prayer, by restoration of folk who were sick or hospitalised. Sympathy extended to families of Peter Donnelly, who lost his life in a strong rip at Ocean Beach, and Les. Christie, who passed quietly to be with his Lord, at his home, while gospel service was in progress. His services as song-leader were valued.

Mosman - North Balgowlah (L. E. Wylie). — J. Boswell, R. Bartholomew, I. Torode, C. S. Cameron (Gideon's), G. Knight (Aborigines Com.) and W. Small preached during minister's holidays. Lad made his decision at boys' camp at Lake Illawarra. Work at North Balgowlah now under complete oversight of Mosman, and it is hoped that biweekly evening services will be possible, with alternate messages from minister, and Woolwich student. Morning services will be held, and folk will combine with Mosman on other evening service.

Rockdale (C. J. Mackenzie). — At farewell at airport, Mr. and Mrs. David Hammer asked to be received into membership of Rockdale church.

Several school teacher members have received transfers. Thanks to brethren who took services in absence of minister on holidays. Many visitors over holidays. Evening service broadcast, Feb. 4.

SOUTH AUSTRALIA

Flinders Park (J. B. Baker). — During minister's vacation speakers have been B. Ricketts and R. Sidler (C.O.B.), F. Russell, J. Halbert. Christmas Bowl offering amounted to £32/5/-. Average communicants, 130.

Forestville (N. Gavros). — Church delighted to have visitors share in worship services during month. Average number of communicants, 102. Minister and twelve others attended National C.E. Convention in Perth. Ministry of those who spoke in his absence deeply appreciated. Y.P. attended C.E. senior and junior camps at Mt. Barker.

Grote-st., Adelaide (L. E. Jones, B.A., B.D.). — C.W.F. commenced year's activities with general meeting, Feb. 6. Sympathy extended to relatives in passing of Mrs. Sander. Sick members progressing. Mrs. Brooks in hospital for surgical treatment; Mr. Bruggerman recovering from illness. Miss Leedham has completed 50 years of musical service in the Lord's work, since singing her first solo. C.Y.F. has commenced activities since enforced recess, due to examination periods. Tennis and cricket teams enjoying successful season.

VICTORIA

Boronia (J. Manallack). — During minister's absence on holidays, services conducted by P. Retchford and E. L. Williams, who spoke on experiences at New Delhi. Attendances well maintained during holiday period, with several visitors present. Bowl of Remembrance offering totalled £143, including £26 from B.S. C.Y.F. visited G.T.V.-9. During last week of school holidays successful Vacation Church School held; over 70 children in attendance each of four days. Display of work done was viewed by parents at completion of school. Although several families were threatened by recent bushfires in district, no severe damage was incurred.

Port Fairy. — Large number of visitors present at recent meetings, some taking active part in services. Attendances of 30 and 34 have been great encouragement to local members. Mrs. F. Dumesny recovering from major surgery. Mr. and Mrs. A. B. Clark (Hamilton) and Mrs. J. Webb (former sec.) welcomed at services.

Wangaratta (A. E. Stevens). — Minister journeys to Shepparton regularly to present Epilogue from G.M.V.-6. Two young men made good confession. Ladies' effort at carnival soft drink stall returned £50 for Car Fund. Lindel Benson, recently returned exchange student from U.S.A., presented interesting slides and talk to C.M.S. on her experiences. Lloyd Jackel in hospital for surgery.

East Burwood. — Whilst awaiting commencement of H. Patterson's ministry on Feb. 25, church well served by local brethren, also V. C. Stafford and J. Davis. Members benefited greatly through short ministry of Mr. and Mrs. T. Mason (C.O.B.) after release of G. Carslake. Attendances growing as members and B.S. return. Grounds in readiness for new day kinder. Cricket club holding first position on list in first year. Tennis club re-commenced Feb. 3, with good attendance.

Warnambool (F. W. Bradley). — 39 attended midweek meeting, Jan. 31, at home of Mr. and Mrs. Larcombe (Pannure). C.E. and B.S. recommenced year's work. Good attendances Feb. 4. Church thanks Mrs. Larcombe, Miss Val Pearce and Arthur Fisher for assisting at organ during holidays of organist. G. Dalton home from hospital. Helen Mann very sick in Melb. hospital.

Peel-st., Ballarat (C. W. Jackel). — Three adult decisions. 24 gathering for weekly prayer and Bible study. Av. offerings, Dec., £33; increase from av. of £17 prior to introduction of budget system. Graeme Jackel has taken prayer meetings and some Sunday services. In absence of minister at Horsham, Jan. 28, A. Graham and F. Sherriff gave appreciated services. Church embarking on overall plan for progress, covering three years.

Blackburn (R. V. Amos). — Church picnic held at Edithvale. Fellowship with many visitors over holiday period. Two men from Pakistan, guest speakers at C.M.S. meeting, Jan. 22. One young lady confessed Christ during month. £94 received towards Bushfire Relief Fund. G. Gilmour a.m. speaker, Feb. 4. Midweek prayer meetings and classes held in connection with coming mission.

Shepparton (T. A. Fergusson). — Fellowship with visitors enjoyed over holiday period. Av. of £78/19/2 per month for 1961 has been added to New Building Fund. Other average figures on weekly basis for 1961 are: a.m., 83; communicants, 86; p.m., 59; offering, £39/3/-. Miss Wallace Trotter spent most of her vacation from school teaching, assisting at Norseman Mission Station, W.A. Speakers in minister's absence on holiday, were N. Doyle, N. Read, N. S. Moore, B.A., Dip.Ed. and hospital chaplain.

C. Young. Married couple welcomed into fellowship by transfer, Jan. 21. Color film, I'll Sing, Not Cry, screened p.m., Feb. 4. C.M.S. members assisted on orchard of sick member.

Redcliffs (S. K. Bannon). — During minister's vacation, speakers were L. Chiswell, M. Milne, K. Pitt, B. Snoxall. C.Y.F. had 27 present at first devotional meeting for 1962. C.W.A.F. held first meeting, Jan. 18, when plans were made for fair. Meetings well attended, and many visitors present. C. Lang has improved greatly in health, and is out of hospital. Mrs. Lang is improving slowly.

East Preston (T. V. Weir). — Farewell social honored Miss June Renton, going to Sumatra on missionary work. Attendances during Jan. higher than Jan., 1961. Christmas Bowl offering totalled £32. C.W.F. provided new carpets for church building and church promised new organ by anonymous friend. R. Davies made new contemporary notice board, and presented it to church. Mrs. C. Johnson new C.W.F. pres.

Belmont (M. D. Hamilton). — Visitors during Jan. included guests from Alunja Guest House (Barwon Heads), Mr. and Mrs. H. Norris, A. Norris, Miss L. Norris, Dr. and Mrs. T. Turner, Miss A. Turner, from S.A. During minister's vacation, speakers were Dr. T. Banks, A. Edwards, G. Smith. Voice of the Deep also screened. Services on 28th were presided over by Dr. C. Warmbrunn, Dr. J. York was organist; a.m. speaker, Dr. R. Killmiller, p.m., Dr. T. Banks; a.m. soloist, Mrs. J. York; p.m. soloist, Mrs. R. Killmiller. Dr. R. Killmiller played selection of hymns on piano accordion. 51 adults and children had picnic at Point Road-knight, Australia Day. Miss Joan Barnes ill; Mrs. Sutherland and J. Wilson in hospital. Church represented at Terrace after-fellowship, Feb. 4, where Dr. Hall spoke and showed slides on Aborigines Missions, W.A.

Brighton (S. H. Wilson). — At worship service, Feb. 4, church farewelled Mr. and Mrs. W. S. Lowe (transferred to Canberra) and Beth Krone, Jill Wilson and Beverley Lewis (taking up positions with Education Dept. in country). 120 attended gospel service when 3 Y.P. were baptised. Speaker at C.M.S. meeting, 5th, was H. Walmsley, who showed slides of Mission to Lepers in Korea. J.C.E. has resumed under Mrs. E. R. Price, and Good Companions, under Mrs. S. H. Wilson. 9 new teachers have joined school staff. Primary room being renovated and improved by men of church. Recent visitors have included Mr. and Mrs. Stan Francis (Thursday Island), Mrs. Barbara Passe (London), Mr. and Mrs. Rackemann (Rockhampton), Mr. Tempest (N.S.W.).



HERITAGE AND DESTINY (W. E. Garrison). — Bethany Press. 156 pp. Price 37/3 (37/11 posted).

Dr. Garrison adds to his earlier valuable contributions to the history of Churches of Christ (Disciples) in America by a book which seeks to evaluate their enduring worth. Some of the limitations of the book are suggested by the sub-title, "An American religious movement looks ahead;" it is irritating to find Dr. Garrison here, as previously, writing as though the rest of the world brotherhood of Churches of Christ either doesn't exist or doesn't matter.

But his penetrating study of the situation in America has its values and its warnings for us all. He carefully sets out to show what our fathers in the faith accepted from their own religious heritage; what they rejected and what they added in the process of developing their distinctive message. He urges that we should approach our heritage from them with the same spirit as they faced that of their fathers. "The idea which it is one purpose of this book to emphasise and illustrate (is) that the heir to a spiritual or a cultural heritage may be more true to the spirit of his fathers by examining that heritage critically and rejecting part of it, than by accepting and perpetuating part of it unchanged" (p. 36). Later in the book he writes of the contributions of our fathers in the faith as "resources available to us, not shackles upon our minds" (p. 106).

He looks back on them as "the first to propose the reunification of the Church by rediscovering the original terms upon which persons were admitted to the Church, and making these the terms of admission now," and calls this "the vital core of the movement initiated by our fathers." At the same time, he comes to some challenging and controversial conclusions, which it would be better for the reader to discover for himself — and think furiously upon.

As he sees it, our destiny is "to become increasingly a strong body of devoted and intelligent Christians, carrying their share of the common responsibility that rests upon all Christians, united by such ties as may hereafter unite all Christians, and, in a future beyond our calcula-

tion but not beyond the reach of our faith and hope, losing their distinctive identity by 'sinking (or I would say, rising) into union with the Body of Christ at large.'"

FRANK BUCHMAN'S SECRET (Peter Howard). — Heinemann. 125 pp. 13/3 (posted 13/11).

Orthodox Christianity has often been critical of certain aspects of Moral Re-Armament, but few readers, we feel, will be able to resist the appeal of this fascinating little book concerning its founder, Frank Buchman, who died last year. Peter Howard is a skilled author who has now given more than 20 years' work to the advancement of Moral Re-Armament, and there are many signs in this book of the intimacy that brought him a real understanding of what he has called Frank Buchman's Secret.

He puts that secret simply in his opening lines — the belief that "every-one he met, rich and poor, black and white, boss and worker, could and should be made new." "I live for one thing only," Dr. Buchman once said, "to make Jesus Christ regnant in the life of every person I meet." Part of the secret, in Howard's opinion, was Buchman's belief that he did nothing; God did everything if you allowed him to do so. He told a Cabinet Minister, "I stopped trying to run things the way I wanted, many years ago. I started listening to God, and letting him have his way in everything." For the last forty years of his life he had no salary and no assured income of any kind. He went in the faith that "Where God guides, he will provide."

How that conviction developed and matured, what it did to him, and through him to others, is told in a way which makes this the kind of book it is difficult to put down.



Here and There

For the first time in Tasmania, a camp for the Junior-Inter. age group was organised in the south (Jan. 21-27); E. W. Taylor has had some successful camps in the north for about three years. The camp was held at Carlton Y.M.C.A. camp site, with 18 campers, four leaders, and a cook. Our Tas. rep. of Dept. of Christian Education and family visited. The studies were based on **Heroes, Every One!** During the camp, the youngsters faced up to what really makes a person a hero, and some showed their acceptance of this by their actions and conversations. One lass made the good confession, others faced personal problems and sought answers. Swimming, team games, flannelgraph stories, slides, a film strip and even that bane of camp life, duties, all helped to de-

velop the moral and spiritual fibre of all at the camp. Quite a number helped to make the camp a success. — E. K. Morrison.

On Sunday, Jan. 28, S. Neighbour, after a six-year term, gave his final address as minister of Prospect church, S.A. At the fellowship hour after service, the church expressed its appreciation to Mr. and Mrs. Neighbour for their fine pastoral work and their interest in the welfare of the members at all times. As a token of appreciation a presentation was made to them, with warm wishes for a successful ministry with the church at Dulwich. The C.W.F. also made a presentation to Mrs. Neighbour at this gathering. J. Chivell has agreed to assist the church with an interim ministry until the arrival of Arthur Griffiths from W.A., towards the end of April.

BIRTHS

MOORE (nee Knight). — On Jan. 18, to Doreen and Noel, Petersham, N.S.W., a son — Phillip Richard.

STEWART (Linard). — On Feb. 8, 1962, at Preston and Northcote Community Hospital, Vic., to Vere and Les, a son — William John. Brother for Elaine, Christine and Rosemary.

WITTICK (Tully). — Wendy and Robert, of Baird-st., Doncaster, Vic., are happy to announce the arrival of a son, Anthony Robert, on Jan. 15, 1962.

DEATH

HUNTER. — On Feb. 5, at Dandenong, Vic., Elsie Muriel, loved wife of Harold, mother of Lois and Valerie, mother-in-law of Don, loved grandmother of Andrew and Craig.

APPRECIATION

Mr. J. A. WILKIE (Ballarat, Vic.) and family, desire to gratefully acknowledge the many kind messages of sympathy with reference to their recent bereavement.

APPROACHING MARRIAGE

MASON - PHILIPS. — Mr. and Mrs. S. M. Mason, 28 William-st., Essendon, Vic., wish to announce the wedding of their daughter, Alison Eva, to Kevin Stanley, eldest son of Mr. and Mrs. H. T. Philips, Strathalbyn, S.A., at the Church of Christ, Berry-st., North Essendon, Vic., on Saturday, Feb. 17, at 3.30 p.m.

GOLDEN WEDDING

ANDREW - HUMPHREY. — The family of Henry and Mabel Andrew have much pleasure in announcing the 50th anniversary of their marriage by J. Way, at Brunswick Church of Christ, Vic., Feb. 14, 1912. Present address: 8 Adam-st., East Preston, Vic.

February 13, 1962

ENGAGEMENTS

MANALLACK - PEACOCK. — The engagement is announced of Wendy, eldest daughter of Mr. and Mrs. J. A. Manallack, Boronia, Vic., to Morris, second son of Mr. and Mrs. R. Peacock, Kilburn, S.A.

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OBITUARY

Annie Elizabeth Gordon.

On Nov. 20, 1961, the small group of Christians at Casterton and Coleraine, Vic., suffered a very grievous loss in the passing of Mrs. L. Gordon at Casterton. Mrs. Gordon was a very dear friend to those who knew her, and a devoted servant of Christ. As Miss Annie Elizabeth Dealy she was received into membership with the church at Kadina, S.A., on March 21, 1909. There she served as a teacher in the kindergarten and also in the B.S. She was a member both of the choir and Mission Band, and for a time leader of the Phi Beta Pi club. Her Christian faith found expression in every avenue of service in the church where it was possible for her to serve. She was a very gracious woman and a true Christian. Mrs. Gordon is survived by her husband, Len Gordon, two sons, Wally and Allan, daughters-in-law Joyce and Gwen, and five grandchildren. We commend all who mourn to the Father of mercies and the God of all comfort.—A. B. Clark.

Myrtle Kennett.

The church at Hamilton, Vic., was saddened by the passing, after a long illness, of Mrs. Kennett, on Tuesday, Jan. 16. Myrtle Thacker was born in 1884, and at the age of 21 was baptised at Milang, S.A. She had fellowship with the Church of Christ there for a short time, afterwards moving to Port Fairy and to Kaniva. In 1913 she was married to Frank Kennett, of Keith, S.A., who was then a Congregationalist, being led into the Church of Christ later by his wife. Mr. and Mrs. Kennett moved to the Hamilton district in 1944. Here they devoted themselves to the service of Christ and their fellowmen. Throughout her life Mrs. Kennett was delighted to serve any one who was in need, and "those who knew her best loved her most." She is survived by her sorrowing husband, two sons Hense and Ben, and by Florence, a niece who has been as a daughter. She will be remembered with love and gratitude.—A. B. Clark.

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An Olney Hymn

(A Hymn for Feb. - No. 275, Feb. 25).

Extremes seem to pervade the story of William Cowper and his hymns. Cowper's own mental and spiritual condition oscillated repeatedly between the heights and the depths. Psychiatrists have still no certain diagnoses of his various mental states and their causes, but in the light of medical knowledge of his day, confinement in various institutions seems to have been warranted. The poet admits passing in a moment, even during schooldays, from "melancholy, almost ready to weep" to "trust, confidence in God, briskness of spirit and cheerfulness." During his years at Olney, his share in John Newton's prayer-meetings drew the comment "of all the men I ever heard pray, none equalled Mr. Cowper," and Newton himself said Cowper "spoke as if he saw the Lord, whom he addressed face to face."

Newton's influence is subject to extremes of opinion. One denounces it as "altogether evil" (by reason of the terrifying effects of Newton's "hell-fire" preaching on a morbidly sensitive nature); others realise that their mutual hymnwriting at Olney was a valuable productive outlet for Cowper's unusual abilities.

The very hymn we note today ("There is a fountain filled with blood") comes under the gravest condemnation, side by side with the highest commendation. It is, says one, "gross and repulsive in perception and language, highly objectionable in point of taste"; others see it as "poetry of intense and impassioned feeling, moving the depths of the soul" or "the wonderful tranced adoration" of the poet's sensitive nature. Our version misses the full weight of the original wording of assurance — "There have I . . . washed all my sins away," weakening the expression to the possibilities implied in "There MAY I . . ."

One extra verse ("Then in a nobler, sweeter song . . .") is well-known to many; two others almost entirely discarded — and perhaps with good reason — read: "Lord, I believe thou hast prepared, unworthy though I be, for me a blood-bought free reward, a golden harp for me. 'Tis strung and tuned for endless years, and formed by power divine, to sound in God the Father's ears no other name but thine."—F.J.F.

COMING EVENTS

NEWMARKET (Vic.) CHURCH OF CHRIST 78th ANNIVERSARY will be held on Feb. 25, 1962, 10.45 a.m., W. A. Thompson (Conference President); 7 p.m., G. Moyes. All welcome.

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