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## PENTECOST, 1963

Message from the Presidents of the World Council of Churches.

### "CREATOR SPIRIT"

"And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . ." (Luke 4: 17, 18).

"Jesus said, When he, the Spirit of truth is come, he will guide you into all the truth . . . He shall glorify me; for he shall receive of mine and shall show it unto you" (John 16: 13, 14).

So the earthly ministry of Jesus Christ begins and ends with the Holy Spirit, the presence by which he continually lived. He begins with an announcement of great news: today the Old Testament prophecy is fulfilled, and the curtain goes up on the Kingdom of God. He ends with a promise, the assurance of new triumphs of the Spirit. His disciples are not to grieve at his physical departure, for the coming of the Spirit will mean that the knowledge and love of God grow deeper among men year after year and age after age. At Pentecost we remember the first fulfilment of that promise — and we taste "the power of the age to come."

Here is a text for our churches today. Do we begin and end with the Holy Spirit? Christians everywhere are united on this point: to be a Christian is to have received the Spirit; to be the Church is, since the first Pentecost, to be full of the Holy Ghost. It can truly be said that the members of Christ have never ceased "to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives

. . . to proclaim the acceptable year of the Lord." But it cannot be said complacently. What vast opportunities for Christian witness and service still lie before us, untapped not simply from lack of helpers or resources, but fundamentally because we will not "walk by the Spirit" or exercise the gift we have all of us received!



Do we likewise end with the Holy Spirit? That means an openness, a looking forward. There is much hopeful talk at present of Christian unity, and what was once the pursuit of the few has become the search of all. But unity in the Holy Spirit will undoubtedly demand sacrifices, as we venture into new paths chosen, not by us but by him. It is the temptation of our churches (and one to which we often succumb) to become nostalgic: for the first century A.D., or the twelfth, or the sixteenth — or even for the first fifty years of the Ecumenical Movement! Paul warns us to leave the things that are behind, and to press on to the goal of our calling. He does so, perhaps, knowing that even Christians can lose their nerve. But not to press on

is serious, since it is the very negation of faith in the Holy Spirit, who always goes before us, eager to show us afresh the things of Christ.

Today we often tremble for the very foundations of Christian doctrine and Christian behaviour; we tremble for our churches and their place in many different communities. At least we do not need to tremble for the Spirit of God, who never fails or grows old. This Pentecost we call upon you, as we call upon ourselves, not to tremble but to trust in him whom we have together received and through whom we offer worship: love in action, fount of truth, the Lord and Giver of life.

### Churches Combine

Church of Christ, Auburn District.

On May 1 the churches at North Auburn and Auburn, N.S.W., amalgamated to form the Church of Christ Auburn District. This amalgamation is a progressive step in the desire to reach the community more effectively with the gospel of Christ.

The Church of Christ at Auburn commenced in 1908 following talks between a group known as the Auburn Mission, and the New South Wales Home Missionary Committee. Notable names in these discussions were Will Clay, the founder of the Auburn Mission, and Thomas Hagger, a member of the Home Missionary Committee. Thos. Hagger later conducted two missions at Auburn.

The church at North Auburn commenced three years later, growing out of the already expanding Auburn work. On Dec. 9, 1911, the North Auburn chapel was built in a day.

Many years have passed — worthwhile years for both groups, and in 1960 the Boards of both churches started meeting together to discuss the possibility of a united witness. These discussions were climaxed at a church business meeting on May 1, when the Church of Christ, Auburn District, came into being. This was followed by an Inaugural Rally on Saturday, May 4. The speaker was the Conference President-Elect, E. Hart, whose topic was, The Amalgamation and the Churches. On the following day, Colin Saxby (N.S.W. Conf. Pres.) spoke at the communion service, his subject being The Amalgamation and You. The special services of the weekend concluded with the gospel service, led by the minister, J. D. Main, when the message was, Christianly — the Gospel of Amalgamation.

The Church of Christ, Auburn District, looks forward now to a time of blessing as it seeks to make a real impact within the district, with the message of Jesus Christ and him crucified.—J. D. Main.



# Faith and Order Conversations and the Younger Churches

Dr. D. T. Niles, Jaffna, Ceylon,  
General Secretary of the East-Asia Christian Conference.

From the point of view of the Younger Churches and their growing needs, the most decisive contribution of the Faith and Order movement in recent years has been its insistence on the primacy of Christology in the search for the Church's unity. There is always the danger that because of the din created by so many arguments on so many side issues, the churches will forget that the Church is the Body of Christ and that, therefore, the unity of the Church is something given by him, and in him.

This insistence on Christology serves also to warn the Younger Churches against allowing non-theological factors, whether pro or con, from determining the tempo of their search for church union. Besides, it makes clear that church union can never be purely a local or regional concern. There is one Lord and one Church. It is his mission that must be made plain in its unity within the manifold operations of the Church. Also, the unity of the Church which must be made manifest is the unity of the whole Church in time and space, as it finds expression in each place and time.

One result of this perspective is that the Younger Churches have been taught the importance of patience in ecumenical dialogue. Premature solutions, born of impatience, can be a great temptation. Faith and Order conversations have shown that one must take seriously the fact of the Church as constituted by the generations and, therefore, the necessity of working in terms of long perspectives.

Side by side with what the Younger Churches can learn from the Faith and Order discussions must also be mentioned what the Younger Churches can contribute. It is not a pure coincidence that the church unity movement in the lands of the Younger Churches is contemporary with the birth of new nationhood in these lands. The significance of the Christological issue is that it focuses thought on him who is both the Head of the Church and the Lord of the world. It is one of the contributions of the Younger Churches that they have shown that some of the so-called non-theological factors are, in the wider perspective, truly theological. The mission of the Church is to the world, and the tides of world history have theological relevance.

From this situation has arisen a second contribution. Since the unity movement is very much a part of the day-to-day life of the Younger Churches, they have brought into the Faith and Order discussions a sense of urgency. The fact is that things are happening anyhow, and those engaged in the Faith and Order conversations are challenged to keep in step with the actual tempo of events, if they are to guide and shape them.

A third contribution of the Younger Churches is that they call attention to a simple but easily forgotten truth. When the churches of the West came to these lands in mission they reproduced themselves in their denominational and, to a large extent, also in their cultural particularities. This was not the result either of a life-necessity or a theological-necessity. It was simply the result of the fact that they found it practically impossible to do anything else. Had it been possible to allow persons living together as far as their secular life was concerned also to live together when they became Christians they would have, through the guidance of the Spirit, been led into a discovery of the proportions of the Faith as they continued to grow. As it turned out, instead of being allowed to grow together, they found that they had to live in pre-fabricated houses. The movement for church unity in the lands of the Younger Churches is in many ways an attempt to undo this situation, so that they may come together while they are still learning Christ. The theological immaturity in church union schemes in the Younger Churches, about which theologians and churchmen in the West complain, is a true immaturity. It is an immaturity of growing children and, therefore, of children who find that the clothes of their parents do not really fit them.

One last point must be made, and that is concerning the importance for the Younger Churches of conversations with the Roman Catholic Church. This church is very strong in the lands of the Younger Churches, and it is important that in these lands the ecumenical discussions should include the Roman Catholic Church. The Faith and Order movement has helped tremendously in this regard.

The fact that the Roman Catholic Church itself has now decided to make our common baptism the basis both of relationship and conversation is of crucial significance. Here again it is the Christological fact which is decisive.

## Fifty Years Ago

From "The Australian Christian" of May 22, 1913.

H. G. Harward Writes N.S.W. Letter. — This is a great State. All of its citizens emphasise the fact, and even the transient visitor expresses his hearty endorsement. Think of its metropolis with its 750,000 population, and extending so rapidly that a house is no longer classified as a necessity, but as a luxury which consumes a large proportion of the worker's wages and of the preacher's salary . . . We are numerically a feeble folk in N.S.W. — 4,000 members! What are they in the midst of a big population and in the presence of so much need? . . . A series of "Six Day Revival Services" is to be held in some of the Sydney churches during the winter months.

Gordon To Leave College. — After two-and-a-half years' work in connection with the College of the Bible, C. M. Gordon has intimated to the Board of Management that, at the close of the present College year, his services will not be available as teacher and organising secretary . . . It is his intention to pursue for some years a course of study at Harvard, and take his degree in one of the world's great Universities. Then, thus equipped, he hopes to place his services again at our disposal.

Combined Meeting Planned With Baptists. — The new and magnificent Melbourne Auditorium, just opened in Collins-st., has been secured for a united public questions demonstration by the Churches of Christ and the Baptist Churches. The meeting will be held on Thurs., July 3. H. Kingsbury will be in the chair, and the speakers for the occasion are F. C. Spurr, W. H. Allen and J. C. Martin, discussing the subjects of social purity, drink and gambling.

Items of Interest. — E. G. Warren, who is now serving his seventh year with the Kadina (S.A.) church, has accepted a three years' engagement with the church in Fremantle, W.A. . . . Twenty confessions up to Sunday night last in the Mildura (Vic.) tent mission. Seven of these were received into fellowship at the morning service, together with the three baptised believers . . . On Tues., May 13, at the City Temple, Sydney, a meeting was held for the purpose of officially welcoming the recently appointed Bible Schools' Organiser for the State, William Gale . . . W. B. Blakemore reports that during the past four years the church at Lake-st., Perth, and its B.S. had shown increases in membership of 67 and 81 per cent respectively . . . At Windsor, Vic., the Adult Bible Class has removed to the Albert Hall, and the improved attendance shows the wisdom of the step. Randall Pittman devotes much study to make this class instructive.

## Churches Move Towards Union

Looking back on events in the Christian world during 1962, Dr. Roswell P. Barnes (W.C.C. Sec., U.S.A.) wrote: "Interest in unity became pervasive among Christians in 1962. It had already been steadily spreading among Protestant leaders in America and Western Europe, in the Younger Churches of Asia and Africa, and in Eastern Orthodoxy, until it had involved most of the Protestant and Orthodox churches." The climate of co-operation influenced curiously different groups; on the American scene the Protestant Episcopal Church even held informal conferences with the Assemblies of God, the largest Pentecostal body in America.

Here in Australia, the focus of attention has been on discussions between the Congregational Churches of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia. These discussions have a long history. As far back as 1924, the Presbyterian General Assembly of Australia affirmed that "so far as revealed in the course of these negotiations there is no bar in principle to union between the three negotiating Churches." But there came the kind of hitches and halts with which Christian unity advocates are all too familiar (take the curiously repetitive nature of our own relationships with the Baptists, for example). Renewed activity in the 1950's led first to an abortive draft basis of union in 1957, and then, in the same year, to the setting up of a Joint Commission on Church Union, with its 21 members representing the three communions.

After two years, the Commission presented its First Report, in a 44-page booklet, entitled *The Faith of the Church*. In that period, the full Commission had met on three occasions, each time for a period of at least three days — with many sub-committee meetings in between. This Report was submitted to appropriate authorities in the three communions, and many comments were forwarded to the Commission, which proceeded to its next major task — the preparation of a report on *The Church — Its Nature, Function and Ordering*, together with *The Proposed Basis of Union*. This Second Report was published this year after intensive labor that included eight meetings of the full Commission (for varying periods of 3 to 5 days) and continuing work by a Drafting Committee. Obviously, here were men who knew that there were no short cuts towards the kind of union they wanted.

Something of the kind of spirit that guided them is indicated in some recent comments by Prof. J. D. McCaughey (Presbyterian Convener on the Commission): "The basic presupposition of the proposal now to go before the Churches," he writes,

"is that reunion is an aspect of the renewal of the Church's life. Unless the reunion of separated parts of the Christian Church is marked by a renewed grasp of the Church's faith, a deeper awareness of her life of worship, a more vigorous commitment to her mission and a greater concern for the world for which Christ died, then reunion in itself is a very unimportant thing . . . Our little union in Australia must be seen as a part of a renewed commitment by the whole Church throughout the world to its stupendous privilege of worship and its task of evangelism and service. Otherwise, I doubt if it is worth bothering about . . . None of our Churches has expressed the Church's faith or reproduced its life in its fulness. The Churches in this country have failed — not simply as men judge failure, but measured against the revealed will of God for his Church. If we cannot come together as penitent sinners, we had better not come together at all. A union of self-satisfied Pharisees will do nobody any good."

Statements like these help us to understand why the Commission's emphasis has been on joint exploration rather than negotiation. The proposed Basis of Union has only been put forward after intense consideration of the Church's faith, life and worship, and then only with the prayer "that God will not withhold from us his Holy Spirit, but (that) in the important discussions which will now take place, and in the decisions which our Churches must take, it will be given to us in his light to see light, and in his straight paths to walk and not stumble."

The proposed Basis will go before the Methodist General Conference this month in Adelaide and before the Congregational Assembly later this year; it must wait until Sept., 1964 before being officially considered by the Presbyterian Church. Meanwhile, on all levels of church life, the widest possible study and discussion of both Reports and Basis is being urged. This is true of other communions besides the three most vitally concerned. *The Anglican* (18/4/63) has hailed it as "the most important single document of any kind to have come forth from any Christian group in Australia this century," and adds, "The sooner, and harder, every committed Anglican starts reading every word of this Report, the better we believe God's will shall be manifest." Our own Federal Committee for the Promotion of Christian Union urges the same kind of study in our own churches. Copies of the Report and Basis are available in church bookshops at 6/-.

It contains some startling features which we hope to look at in some detail a little later. The whole Report is something to be read and studied by all with a real concern for Christian union.



# A Christian Unity Focus . . .

E. L. Williams, M.A.

At the recent Victorian-Tasmanian Conference, the writer acted for the Department for the Promotion of Christian Union in presenting a Christian Unity Focus. It is upon the request of the Department that this Focus is embodied in an article.

## 1. Why a Christian Union Committee?

If it be asked, Why a Christian Union Committee?, the simple answer is, To keep alive our vision.

The Victorian-Tasmanian Department for the Promotion of Christian Union acts also as a Federal Committee. When it was first instituted in the Victorian Conference in 1936, the late Principal A. R. Main spoke of it as a Committee born out of due time. Unity had always been our plea; a committee to promote it was late appearing.

We have Departments of Home Missions and Evangelism, Overseas Missions, Christian Education, Social Service, etc., because we believe evangelism, Missions, Christian Education and Social Service are our business. In the same way we have a Department for the Promotion of Christian Union because we believe Christian unity is our business. It is our business because the New Testament makes it clear that

## 2. Mission and Unity Are Inseparable

Our Lord prayed, "That they all may be one, that the world may believe that thou hast sent me." If mission is our business, unity is also our business.

Nine years ago I sat in an assembly and voted with others who accepted a report which included the following: "There is diversity which is not sinful but good, because it reflects both the diversities of gifts of the Spirit in the one Body and diversities of creation by one Creator. But when diversity disrupts the manifest unity of the Body, then it changes its quality and becomes sinful division. It is sinful because it obscures from men the sufficiency of Christ's atonement, inasmuch as the Gospel of Reconciliation is denied in the very lives of those who proclaim it."

A Committee exists because we agree with Thomas Campbell who, one hundred and fifty-four years ago, wrote: "His dying commands, his last ardent prayers for the visible unity of his professing people, will not suffer you to be indifferent in this matter."

## 3. Unity and Truth Are Inseparable

Our Committee does not believe in union at any price. At its deepest level, the plea for unity through the restoration of simple, essential Christianity, as approved in the New Testament, is the advocacy of unity on the foundation of divinely given truth. No unity has any hope of



During a long period of service as Chairman of the Federal Committee for the Promotion of Christian Union, Principal E. L. Williams has given outstanding leadership. His fellow Committee members pay tribute to the fact that no man has worked harder on the Committee's work, or inspired others more generously with his convictions and insights.

satisfying and abiding unless it be rooted in truth. We urge all to join us in constant prayer for unity in truth and love.

In New South Wales, South Australia and Victoria conversations are taking place with our brethren of Baptist Churches. A study group with representatives from both communions has been established in Victoria. Three papers are being prepared on *The Biblical Doctrine of the Church, The Ministry and The Ordinances*. Care has been taken to avoid the presentation of the Baptist or Churches of Christ doctrines as such. In this way we seek to underline given truth as a basis for any unity. The emphasis on Biblical theology which is evident in wider circles today is a pointer in the same direction.

## 4. Conference is Possible and Necessary

Our agreement as Christians makes conference possible; our divisions make it necessary.

New Testament Christianity commits us to a ministry of reconciliation. In any field of differences and division, this ministry commits us to meet with people with whom we disagree. A passion for truth drives us to search and share.

At the first Faith and Order Conference at Lausanne in 1927, Australian Churches of Christ were represented by the late Reg. Enniss. At the succeeding Conferences at Oxford, 1937, and Lund, 1952, we had no Australian representative. The historic position of Churches of Christ was faithfully presented by representative statements published on points at issue. In July this year, the fourth Conference on Faith and Order will be held in Montreal, Canada. The main theme will be: *The Redemptive Work of Christ and the Ministry of His Church*. The Committee has asked Dr. Keith R. Bowes, who is now at Yale University in the U.S.A., to represent Churches of Christ in Australia.

Thomas Campbell gave us a wise lead when he said: "Till you associate, consult, and advise together; and in a friendly and Christian manner explore the subject, nothing can be done." His son, Alexander, struck a similar note in 1839 when he wrote: "I propose that a congress of all Protestant parties (and if any choose to add the Greek and Roman sects, I will vote for it) be convened in some central place, to be composed of delegates from each Protestant party, chosen in ratio to their entire population . . . . When convened according to appointment, the rule of union shall be that, whatever in faith, piety, and morality is catholic, or universally admitted by all parties, shall be adopted as the basis of union; and whatever is not by all parties admitted as of divine authority, shall be rejected as schismatical and human."

Time and space do not admit the development of the thought that our Committee exists because we believe that co-operation also is possible and necessary as an expression of the unity we already have in Christ and as a way to the fullness of unity which God wills for his people.

We accept it as a responsibility and a privilege to keep alive the vision that made us a people, for "where there is no vision, the people perish."

R. V. LONGTHORP (Vic.) asks some provocative questions about . . .

# THOSE DENOMINATIONS

Anyone who valued life or limb would hesitate before they proclaimed, "Long live Cromwell" in Dublin's fair city. This cry would evoke a sharp response. People are like that. Certain words and expressions have this amazing capacity to produce strong feelings among different communities. Likewise, in our own Movement, a person might have to present his apologies quickly if he said a good word about "those denominations" — after all, haven't we as a people repudiated them? With many of us, it is a point of pride that "we are not like the denominations."

However, it is always important for us all to be constantly examining even our most cherished ideas. Time works subtle changes in both individuals and peoples. Are we really justified today, in this attitude to the denominations? Is it entirely fair? Does it fit the facts?

To be sure, Thomas and Alexander Campbell were justified in their attitude to the denominations as they existed in the early Nineteenth Century. Like true prophets they rightly "forthtold" the judgments of God upon the denominations of their day — upon their bitter sectarian strife and wilful divisions. The Declaration and Address, among other things, exposed the denominations to the shame of their ways; of the sin of using confessional statements as a barrier to fellowship, of the rancor and bitterness which so denied the Spirit of Christ, of the wrong so readily identifying those who did not agree with them with the "Anti-Christ." No wonder the Campbells opposed the denominations. If this represents the ways of the denominations, then we, very properly, want none of it.

## A Changed Situation

But change has overtaken the denominations, especially those of the Reformed tradition. They have grown up and have profoundly altered many of their former attitudes. Today, they are no longer interested in perpetuating division. They have healed most of the divisions within their own ranks and now show a genuine concern for the unity of the whole "Body of Christ." Indeed, it is apparent to all that we as a people are now no longer unique in our passion for unity; in many practical ways so many of the denominations stand foursquare with us in our working towards the day when "they all may be one."

Again, during the last one hundred years at least, the denominations have produced an impressive Biblical scholarship and have allowed

themselves to be judged by many of the conclusions of such disinterested scholarship. Their interest in New Testament Christianity is sincere and abiding. Any of our own ministers who have maintained a reading discipline will readily acknowledge how indebted they are to the writings and Biblical exegeses of these scholars. Many of the insights and ideas which have been responsible for developments within our own world-wide Movement came from the pens and minds of Anglicans and Methodists!



R. V. Longthorp.

Also, to their credit, it must be admitted that the denominations are today deeply aware of the implications of the "Priesthood of all Believers" and the "Mutual Ministry." We as a people are no longer the only ones who take these doctrines seriously. Howard Grimes' latest book, *The Re-Birth of the Laity*, gives many examples of the ways in which whole congregations in many of the denominations are caught up in fulfilling the many-sided activities of the Church's ministry to the world.

The denominations as once known were rightly unacceptable to those who took New Testament Christianity seriously. But what of the same denominations today? Can we accept them now? For we are confronted by a very different group now, with entirely different attitudes. The denominations no longer display rabid denominationalism — and this must make a difference to us. On what basis shall we regard them?

## Growth of An Institution

Surely the fact is that both our Movement and the "new denominations," share, in part at least, common characteristics; we are both institutions. The fact that we hold characteristics in common is the reason why so many of our problems are common to all — there is no specific "Methodist" or "Churches of Christ" problem, say, of "communicating the gospel" — the problem is common to each, and common also to the rest of the Protestant churches. Conversely, the answer to this problem will be shared by all.

The emergence of institutional characteristics among communities is so universal a phenomenon that some would say it is a law of nature — even a "Divine Law." As far as we can tell, every known community has exhibited this tendency. The Israelites, the Greeks, the Romans, the modern Nation States, all display these trends. At first the community is small and close-knit, with well defined ideas and visions held in common. Government is simple and primitive, issues are decided quickly and with a high degree of unanimity. Men organise themselves simply in order to meet only immediate needs. But as the community spreads, it is found necessary to teach its vision, hence it formulates its thought and develops a "theology" and laws; its organisation has to become more complex and rigid to deal with new situations which in the days of its beginnings could not have been anticipated; it therefore becomes necessary to appoint officials and create a legal machinery which can protect the community against human caprice.

The original small community becomes an institution, not because it has failed but because it has succeeded, because it has entered into the wider stream of life and wins others to its ideals — persuading others of the truth of its vision. This is the course of life in communities, which so distinguished a thinker as Arnold Toynbee has described to us.

And isn't this also, in the main, the story of the Church? F. R. Barry writes concerning the Church, "It perpetuates itself in its environment as the manifold elements of the world's life are redeemed from the dominion of worldliness and incorporated into the 'Body' of Christ." Could we, as a people, have reasonably expected to have been exempt from this process? We need not become unduly alarmed about becoming an institution. To quote Barry again, "Spirit must always fashion itself a body" — an institution (continued p. 310)



tion, if you will. Institutions are not necessarily bad. To have become an institution is often real evidence that we have done our work; our Movement, once small, has become large; once a small voice, it has become a significant voice. We have gradually taken our place in the world with responsibility, helping to make known in all the places where men associate, the "unsearchable riches of Christ."

Whilst "in the world," it has not been necessary to have been "of the world," even though, to some, institutional characteristics may be considered to share some of the marks of "the world." Even if this is admitted, may it not be the price which the Church has to pay in order to incarnate herself in the world — the same world which is the object of the love of God? After all, we must remind ourselves here of the enormous price which Jesus paid in his "self limitation" as he "came unto his own."

### A Realistic Basis

There is nothing inevitable about an institution becoming cold and

cankered, hard and heartless. Institutions differ enormously in degree, depending largely on the challenge of their environment. But so long as we recognise what is happening to us there is no need to be fearful. The Spirit of Christ can breathe into an institution, making it warm and responsive and obedient to his will. The institution can still contain the prophet and listen to his words, it can still nurture the saint and be inspired by him. All this can be, so long as we permit the Scriptures to give us "the regulative idea of the Church, at all times and in all places." Our further development as a people, our witness both to the Church and to the world, our plea and our plan for unity can proceed in strength through our being an institution, rather than through our indignant denial of the fact.

All this leads us to the one conclusion that, in our relationships with the denominations, we recognise that we both are institutions, and this fact gives us the realistic basis for our continuing relationships. We must,

of course, repudiate extreme "denominationalism," as did our founders, but we do not have to repudiate the denominations. Rather, we have to work with them on the problems common to all, witnessing and working together through a common faith, towards the winning of the world through the Spirit of him who sent us. For it is given to poor, weak, imperfect institutions to be a part of Christ's redemptive plan.

Perhaps the concern which is expressing itself here can be summed up in some moving lines in one of Bernard Shaw's plays. Andrew Undershaft, the armament magnate, is gently chiding his daughter Barbara, who is a Major in the Salvation Army. Undershaft says, in effect, "I do not question your faith, but I urge you to make your religion fit the facts." There is a glimmering of good advice for us all here; we must, on pain of becoming an anachronism, look at the facts in all the situations in which we find ourselves as a people if we are to live in the realm of reality.



Supplied by R. S. A. McLean.

### Winning the Children

Miss A. Draney.

When I think of New Guinea, I think of many, many things, but particularly of faces. Many faces — dark in color, and dark from fear and superstition. Yes, even in the faces of the children. Even the young girls know that they are only in the world to be the chattels of the men folk. Jealousy and the "don't care," sullen look can be seen on these faces.

Jesus said, "Suffer the little children to come unto me." How do you go about this when they don't know Jesus, and they do not even know what love is?

Many opportunities arise in school and in the outside activities. As we work in the school garden, amongst the things that God created, we can see the wonder of Creation and, talking about this with the children, we all come to realise that there is a Creator. These folk have different superstitions when planting different foods, but as we think about these together we come to understand that we have to depend on Someone to give life to the dead seed, and if God is the Creator, then he will be the life-giver. He gives us so much, and as we think about this we come to see that he must like us, to do this.

As we see all the things that we

have been given we start to think about what can be done for the Giver. So we pray to God and learn to say "thank you" to him, and also "thank you" to others who give us things. There is a hygiene lesson, and the youngsters learn that by putting their fingers or objects into their mouths, they are also adding germs to their bodies. There is a discussion of the effect of germs in the body. In a previous discussion the children heard that the Bible says that for those who follow Jesus, their bodies are the house of the Holy Spirit. One of the ways that we can say "thank you" to God is to give our hearts to Jesus and to follow him.

During a break there is a fight, as someone stole some food and then told lies about it. This has happened before, and the children can now see how unhappy it makes everyone; even the culprit is afraid that teacher will find out, and he will be hit. What a wonderful opportunity to show them that the teacher still loves them, but not the wrong thing they did, and how much more God loves them when he sent his only Son to die for all the wrong things they did. They hear again that everyone can come and be forgiven by Jesus for the wrong things that they have done.

So it is just in the simple things of everyday, and by talking about them and seeing that God is inter-

ested and that he can be a part of each one of the activities. Talking of the way he helped others to be kind, helpful and thoughtful. Hearing again the stories of how he helped others at all times. Learning, too, that Jesus was not able to do this by himself, but that he had to ask God for strength and power. As the children see the things that they talk to God about happening, folk being healed even today, then as they hear of others dying but not being afraid because they love Jesus and know that they are going to be with Jesus — as they see, too, Christ in us — and in you through your interest and help — then we hear, "I love Jesus and want to do what he says" from Kulam, a 12-year-old lass. First it was read by a friend in Australia, and then she told me about it in a composition.

When you think of New Guinea, what do you see? Can you see the need for prayer interest and giving on your part that others, too, will come to say, "I love Jesus and want to do what he says"?

### "Missionary News"

The number of subscribers to our missionary magazine is steadily increasing. The next issue will appear early in June, and will be a special edition in preparation for the Overseas Offering on July 7. A special feature will be photographs of all missionaries appointed since June, 1962.

We regret that some subscriptions came in too late for a number of people to receive the April-May issue. If you have subscribed and do not receive your June-July issue, please do not hesitate to advise your State Overseas Mission Secretary or the Federal Overseas Mission Secretary.

# N.S.W. Women In Conference

The 69th N.S.W. Christian Women's Fellowship Conference was held on Tues., April 2. Mrs. Bell was in the chair and welcomed all the ladies, especially country delegates. Miss Maiden (Taree) responded on behalf of the country visitors.

L. Wylie (Conf. Pres.) brought a greeting from General Conference. Mrs. J. Dickson (Pres-Elect) led the devotions, centred around the theme of Conference, *The Changeless Christ*. Mrs. Cole rendered a solo.

Mrs. Elsmore (Sec.) read the greetings from the various States, and also from individual ladies. 386 sisters responded at the roll call, representing 41 city churches and 12 country churches; there were three interstate visitors and Miss D. Howden (New Guinea) and Mrs. D. Eagling (New Hebrides).

Mrs. Bell welcomed the wives of new ministers in the State, Mesdames Armstrong, Hall, Ford, McKelvie, Follata, Baxter, Wilson and Sedman.

Mrs. Knights presented the obituary report, and led in prayer after a solo by Mrs. McDonald (Caringbah).

The Treasurer, Miss Rofe, brought the Financial Statement, and also the recommendation that the Budget monies be distributed in the same manner as last year.

During the day there were brought into focus four different avenues of the work among women — World, State, Country and Mission. This proved very interesting and informative. The reports were presented during the State focus, by a number of questions and answers regarding the work and the forward moves of the various committees.

During the country focus, Mrs. Webb (Penrith) brought a brief report on the women's work at Penrith, and Mrs. Sedman (Wyoming) brought the Bible reading.

The senior sisters were presented with a small gift. A number who usually attend were unable to be present this year, through indifferent health.

The afternoon session was mainly on the Mission focus. Mrs. Park reported on the Aborigine work, and Mrs. Saxby on Overseas Missions. Mrs. Bell welcomed Miss D. Howden and Nurse Toka. Miss Howden was speaker for the afternoon, and her talk on the work in New Guinea was very interesting and challenging to us all. Miss Howden stressed the need of our prayers in this work, as did all the other ladies who presented the reports of the committees.

Mrs. Bell introduced Mrs. Dickson as President for the year, then Mrs. Dickson thanked Mrs. Bell for her

year of service, and presented her with a lovely Bible. The new office bearers were introduced, and Mrs. Roffey led in the dedicatory prayer. Mrs. Anderson moved a vote of thanks to all who had helped in any way during the day, especially the soloists, the ladies who prepared the flowers, and the catering.

The meeting closed with hymn and benediction at 3.45 p.m.—J. Torode, Asst. Sec.

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## News of British Churches

During the Easter vacation the Alexander Campbell Society held its annual Retreat at the College. The Society links students in universities and colleges.

Scottish members of the Christian Women's Fellowship held their convention at Largs on the Clyde coast.

During Easter-tide, churches in many parts of the country shared in united services and processions of witness, a sign of the growing ecumenical spirit. —G. J. Hammond.

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## World Convention News

### WORLD TOUR.

Mr. and Mrs. H. Parr Armstrong, of Ft. Worth, Texas, are on a world tour. Their visits to Honolulu, New Zealand and Australia were sponsored by the World Convention. After they had completed their visit to New Zealand, Ray Blampied, of Nelson, who is one of the six Vice-Presidents of the World Convention, writes, "During the two weeks they were in this country they conducted World Outreach services at Auckland, Malamata, Nelson, Greymouth and Christchurch. In addition to showing colored slides of Puerto Rico and promoting interest in the 1965 World Convention, these ambassadors from the United States gave us all a grand spiritual uplift. Here in Nelson, they addressed twelve meetings in four days, and assisted in bringing a spiritual renewal to our congregation."

### PRESIDENT WILL SPEAK.

The President of the World Convention is Florentino Santana, of Puerto Rico. He has been invited by the International Convention of Christian Churches (Disciples of Christ) to deliver an address in the city park at Miami, Florida, on Sunday afternoon at 2 o'clock, Oct. 13. A special invitation is being extended to all the Cuban refugees in Miami to hear him. He will speak in Spanish.

QUESTING  
A. E. White.

My husband is not a Christian, and he resents my going to church. He does not object to the children going to Sunday school, he rather encourages them. He makes it obvious that he does not want my church friends to visit our home, and I have nothing in common with his friends. He will not attend church with me, although I offered to go to any church he chose. I try not to make religion an issue between us, and I certainly do not "nag" him about it. I am very unhappy. Can you suggest anything to help me?

There is no easy answer to your very real problem. You will need to have plenty of patience and courage, perhaps for a very long time.

You are wise not to "nag" about religion. The Christian life is a matter of personal contact with Christ and personal fellowship in his church. Such relationships are entered into only through surrender, and argument is hostile to an attitude of surrender. I know that the New Testament says that we should be able to give an answer for the hope we hold, but I am not convinced that the answer must be in words. A life is often most eloquent when it is silent.

In your home situation you are almost certain to suffer a great deal as long as the barrier between you and your husband remains, and as you feel hindered in your church life. But don't look like a martyr even if you feel like one! You must not act as though you are being daily burnt at the stake. The Christian faith does not always resolve our problems, but it will always make them bearable.

Two things you may do. One is to share as fully as you can with your family. When you married you surely had much in common with your husband. Find as many points of sharing as you can. You sound too sensible not to realise your responsibilities in the home. Your home and family are a part of your commitment. Out of your genuine love for them may come a response. Even if there is no such response, however, your love and concern for them will continue.

Another thing you may do is to talk with your minister. He will not take your part against your husband, there can be no such part to take. But he will surely strengthen your spiritual resources and uphold you in prayer. Without judging your husband he will share your acceptance of him, and he will keep you in touch with all of the resources of the church for developing a Christian home.



# HERE AND THERE

Christian union articles in this issue emphasise the approach of Pentecost Sunday, which falls this year on June 2. Our own Federal Committee for the Promotion of Christian Union pioneered the growing worldwide observance of this day, and we urge all our churches to join in using the opportunity for appropriate Christian union emphasis.

The next meeting of the Vic.-Tas. Ministers' Association will be held at the Churches of Christ Centre, on Monday, June 3. The speaker will be Mr. Kenny of the Govt. Statist's office, who will discuss the new Marriage Act, and the new regulations governing marriage procedure.—M. D. Keatch, sec.

The following telegram arrived at this office on May 13, just too late for insertion in last week's issue: "R. Hilford (minister, Hornsby, N.S.W.) collapsed with heart attack Friday last, seriously ill. Improving result special prayers.—J. Ellerby." Further news indicates that Mr. Hilford's condition was at first very critical. The church, immediately called to prayer, believes that the progress he has made to date is the answer to those prayers. He is still, however, very ill in hospital, where it is expected he will remain for at least six weeks.

We regret the passing away of Robert Edgar, Australian Secretary for The Mission to Lepers, in the Alfred Hospital, Melbourne, on May 13. Mr. Edgar had for many years travelled all over Australia in the interests of the Mission, and was greatly used of God in that work. His services as a speaker were always in demand and it was at the conclusion of an address in a St. Kilda church on April 28 that he collapsed. Sympathy is expressed to Mrs. Edgar and members of the family.

The Vic.-Tas. Social Service Dept., 217 Lonsdale-st., Melbourne, commends the Freedom From Hunger Campaign, and will receive any donations from churches in Victoria which will be sent to Inter-Church Aid to meet projects accepted in relation to the campaign.

"Gran" Henderson, who last month celebrated her 100th birthday with an At Home in Mildura (Vic.) church hall, is a much loved member of Dareton church, and has been in membership with Churches of Christ for about 80 years. She has 7 children, 29 grandchildren, 94 great-grandchildren and 8 great-great-grandchildren. Her two daughters (Mrs. Lawson and Mrs. Fechner), with

whom she lives alternately, are Churches of Christ members. Hundreds of relatives and friends "dropped in" during the afternoon of her big day.

We express Christian sympathy with Mr. and Mrs. E. W. Roffey (Lane Cove, N.S.W.) and other loved ones in the passing, within a week, of Mr. Roffey's father (W. C. Roffey) in W.A., and of Mrs. Roffey's mother (Mrs. Medhurst) in Melbourne. Will C. Roffey was a former N.S.W. Social Service Secretary, who retired from the Dept. in 1961, after giving about ten years' devoted leadership to the work.

R. J. Duckett commenced his seventh year of ministry with the church at Carlton Vic., on May 5.

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## Teens and Twenties

The S.A. Department of Christian Education has had two most successful ventures with the age group "teen and 20" during recent weeks. Both of these events are now annuals in the Department Diary.

### University Dinner.

It would seem that something like 150 young people are in the Teachers' College and University from our churches in South Australia. This is according to the returns submitted by our churches to the Department. Recently almost 60 of these young people came together for a buffet dinner in the George Murray Lounge of the University. The purpose was to acquaint young people with other young people of our churches who were in the same College, and yet because of the size of the place were unknown to each other. It was also a meeting designed to enlist the support of our young people in the Christian groups (S.C.M., E.U.) already functioning within the University and the Teachers' College.

C. H. J. Wright is the University Chaplain for our churches in S.A. and he has made himself available to be a Counsellor on call to our young people. Dr. D. Crowley, Sir Philip Messent, Miss E. Messent and C. L. Fitzgerald were guests for the evening and spoke briefly to the students. Representatives of the University Christian Fellowships outlined plans of the mission to be sponsored in the Adelaide University this year, and sought to enlist the support of our young people. A time of informal fellowship brought the programme to a close, and all de-

clared it to be well worthwhile. We are proud of all of our young people and the way they are finding their place as Christians within our community today. It is not the intention of the S.A. Department to establish a clique of our young people within the University, but to enlist their support and interest in the existing groups, and from the reports received of this meeting it achieved this.

### Teen and Twenty Mission.

Almost 1,000 people packed the ground floor of the Adelaide Town Hall for this year's Teen and Twenty Mission. The attendance was truly representative of the group for whom the mission was intended. It was estimated that 95 per cent of them were in this age group. The S.A. Youth Choir and assisting soloists did a magnificent job and the three speakers in the symposium of youth in today's society touched some of the pressure points concerning our young people in this world. Gerald Rose spoke on Citizenship, Maurice Coombs on Sex and James Wright on Vocation. This was direct talking from these speakers, and the frankness and challenge of their addresses registered with the young people assembled. The closing exercise of the service was an act of commitment by the young people, which was climaxed by the closing item of the Youth Choir. We believe that young people were challenged to Go Forth Into the World, determined to take Christ into all of life.—Keith Horne (Director).

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## OPEN FORUM

### "QUESTING."

One dozen roses to A. E. White for his fearless and delightfully stated answer in the *Christian* (7/5/63) regarding the so called lack of spirituality among our youth. For too long this humanly imposed division has been evident in some of the churches, with results disastrous in the heart of a minister and too often the loss of some young people to the Kingdom.

In recent years it has been my privilege to share in the great S.A. Christmas Camp at Longwood, and to see many of our young people "let off steam," yet develop their spiritual life and Christian character in remarkable ways. Many of these "non-spirituals" are now foundation members of new churches. Mr. White places his finger squarely on the seat of these judgments, and points to a better standard of appraisal. We owe him a debt for this article. It is our intention to re-print it in our State paper.—E. P. C. Hoddard, Editor, S.A. Fellowship News.





# INTERSTATE CHURCH NEWS

## Discipleship

Mr. Thatcher, Ian Thatcher, North Williamstown, Vic.

Margaret and Barbara Garner, Broken Hill, N.S.W.

Eric Symes, Harcourt, Vic.

Kathleen Lee, Elaine Hamilton, John Sutton, John Sampson, Marilyn McLaren, Dennis Mitchell, Kilburn, S.A.

Mrs. G. Brown, Graham Chigwid, Robert Rowe, Lyndon Phillips, Paul Haddad, Paul Wellington, Fullarton, S.A.

Miss Iris Sharman, Paul Richardson, Caveside, Tas.

W. Brough, Frances Hill, Judy Woolford, Dalby, Qld.

Mr. and Mrs. A. Conners, Mrs. D. Parnell, Hurstville, N.S.W.

Lee Cleary, Cheryl Walker, Mitcham, Vic.

Graham and Ian Knight, Toowoomba, Qld.

John Noonan, David Canning, Praliran, Vic.

Miss J. Price, Mrs. K. Jacobs, Mt. Compass, S.A.

## Membership

Mr. and Mrs. Dimmerl and family, from Beverly Hills; Mr. and Mrs. King, and Miss King, from Bankstown; Miss K. Morris, from Gilgandra; Rhonda Mudford, from Belmore; Mrs. Parkin, from Gospel Hall, to Padstow, N.S.W.

Mr. and Mrs. M. R. Byard and Miss S. Byard, Warragul, Vic., to Caveside, Tas.

Annette and Peter Trikoris, to Swan Hill, Vic.

Mr. and Mrs. D. H. Smith, Dandenong to Doncaster, Vic.

## Marriage

Helen Lobegeiger to Kelth Cumming, Ann-st., Brisbane, Qld.

Jennifer Brooks to Dean Drilling, Kaniva, Vic.

Dorothy Mayer to Rodney Drake, Maryborough, Vic.

Gillian Beasley to David Lowe, Toowoomba, Qld.

## Fallen Asleep

Mrs. Milligan, Richmond, Vic.

Roy Shepherd, Margaret-st., Launceston, Tas.

Mr. Richardson, snr., Flinders Park, S.A.

Miss M. A. Garland, Fullarton, S.A.

Mrs. I. Davis, Wambo Creek, Qld.

Mr. Rattray, Miss Gwen Wellings, Subiaco, W.A.

W. H. Wissmann, Mrs. Bust, Dalby, Qld.

Dr. Paul Jenner, Brighton, Vic.

Mrs. Maine, Echuca, Vic.

## TASMANIA

Caveside (A. Harvey). — On May 12, right hand of fellowship extended to Mr. and Mrs. M. R. Byard and daughter, from Vic. Party of Y.P. from Devonport took afternoon service at Caveside and Mole Creek meeting at night, screening picture, *As The Twig Is Bent*. There was a good attendance at each meeting.

Margaret-st., Launceston (C. J. Robinson). — C.W.E.F. held special Easter devotional service for ladies and also church social for all members during Apr. Family social was great success, over 100 attending. Mrs. Gilbertson reviewed Vic.-Tas. Women's Conf. to meeting of C.W.F. Collin Cripps has been elected deacon. At church annual business meeting new church budget presented to members. Girl Guide Company raised £23 for Freedom from Hunger appeal, individual members doing work in a "willing shilling" drive. C.W.A.F. entertained City Mission ladies and farewelled City Mission sister. Annual C.W.E.F. mothers' night took form of "lavender and lace" evening, when school hall was transformed into an old-fashioned garden; appropriate items rendered.

## WESTERN AUSTRALIA

North Perth (J. K. Robinson). — On Apr. 28, New Life Gospel Team conducted programme at youth tea and evening service which followed. Midweek prayer meeting now held Thursday night. K. Patterson addressed a m. meeting 21st. Malcolm Goff who injured his knee at basketball practice is now home from hospital. C.M.S. held evening at Mr. Robinson's home. It is pleasing to see new men presiding at the communion services. Inter. Youth Fel-

lowship Group formed and meets on second Friday. H. Edwards is new B.S. supt. Youth Fellowship and C.E. societies held evening in honor of mother. This was the largest attended function of its kind held for many years, 100 people of all ages being present. Special service held on evening of Mother's Day. C.W.F. assisted in the service. R. Roberts has not been well.

Subiaco (G. Smith). — Church addressed by visiting speakers, R. McLean and Mr. Beavis. C.W.E.F. night featured gifts for Social Service; speaker, Mrs. Robertson, also speaker from B. & F. B. S. Choir rendered cantata, *Olivet to Calvary*, Easter Sunday evening. Y.P. donated 18 stackaway chairs for Norseman Centre and visited S. Army for after-church fellowship. Junior choir formed under leadership of Miss Helen Vincent. Weekly Happy Hour ministers to large group of teen girls and boys. Grand banquet held in Fellowship Hall by G.L.B., honoring mothers, large number of parents attending. Many choir members attended "back to choir" gathering of approximately 100. Buffet tea greatly enjoyed. R. Raymond and Mr. Campbell expressed pleasure and conveyed greetings. Mr. Nelson received presentation in appreciation of his contribution to church as choir-master. After-church fellowship enjoyed. Many tributes paid to Thea Lake, our Living Link, at combined service. Church sympathises with relatives of late Miss Gwen Wellings and Mr. Rattray. Geo. Hearn in hospital. Mrs. Wishart recovering from surgery. Mr. and Mrs. David Schwenke farewelled to Eastern States. Mrs. Troubridge welcomed home from overseas trip.

## QUEENSLAND

Ann-st., Brisbane (L. G. Read). — C.W.F., May 8, had illustrated talk by Miss Dorothy Howden on missionary work in New Guinea. C.W.F. now collecting parcels of clothing for Aborigines Missions from church members. On Mother's Day appropriate addresses given at both services. J.C.E. supplied white flowers.

Bundaberg (W. J. Davidson). — Easter services were well attended, including early morning service on Good Friday. Y.P. attended Easter Camp at Caloundra. Church saddened by deaths of W. H. Wissmann and Mrs. Bust. Sympathy expressed to their loved ones. Mrs. Griffin making progress in hospital. C.Y.F. decided to entertain mothers in a different manner this year and staged

enjoyable concert and social evening in Slim's Road Hall. Bouquets of roses were presented to Mrs. Lassig, Mrs. Voss and Mrs. E. M. Clow.

Dalby (P. Woolford). — Church rejoices in 3 B.S. scholars making decision in last 3 weeks. Successful B.S. picnic held at Ranges Bridge after postponement due to weather. On Labor day holiday social games of cricket and basketball were played against members of Wambo-Chinchilla church. On 12th, men and sons entertained mothers to fellowship tea and film before gospel service. Mothers' choir and individual mothers took part in service. Christian literature table being conducted by Mr. and Mrs. Deacon.

Toowoomba (A. C. Thurrowgood - H. J. Finger). — Y.P.F. enjoyed recent bus trip to Killarney Falls. Plans for October tent mission being implemented by church — prayer partners being sought. Matron McWhirter has commenced duties at Mylo Home, and is now in charge of all sections. At C.M.S. meeting on Apr. 29, proposed Toowoomba and Darling Downs University was discussed. B.S. picnic postponed on Labor Day holiday because of rain. Vacation B.S., May 7-10, averaged 60 scholars. H. Walmsley showed films on Leper Missions at Mylo Home, and Y.P.F. and Harlaxton evening service; his visit appreciated. Men of church unloaded 11 tons of firewood sent per rail from Chinchilla churches for Mylo Home. Gift much appreciated. Mother's Day services held May 12. Harlaxton B.S. special programme presented at 2.30 p.m. C.M.S. provided Mother's Day tea again for ladies of churches. Two young men baptised, p.m. 12th. Original Mylo Home dismantled and sold by auction on 11th.

## NEW SOUTH WALES

Burwood (A. G. Elliott, M.A., Ph.D., B.Sc., Dip.Ed.). — On Apr. 24, cottage meetings took place in homes of Mr. and Mrs. Long and Mr. and Mrs. Small. Church anniversary May 1, when A.C.E. evening took form of musical programme, artists being Mrs. Leach, Mrs. Wilson, Mr. Ellis and a "panel discussion." Members of panel were Dr. Millar, Messrs. Morris and Morton. On May 5, anniversary services were continued, Principal A. W. Stephenson being morning preacher. At night Dr. Elliott presented a "Picture Address" on The Friend of the Family. Musical items were contributed by Mrs. Leach and Misses E. and D. George. G.L.B. open night, led by Miss Heather Stirling, on 6th, successful. Speakers on 12th were Messrs. Crawford and Hayward.

Mayfield (R. Foletta). — Deacons elected at annual meeting were Sis. Davidson, Messrs. Aird (sec.), Beaven, Chalker, C. McCosker (B.S. supt.), J.

McCosker (treas.), McIver. Mr. Aird re-elected. Builders have completed new manse and internal painting has been commenced by men of church. Architect has completed final plans for new church building. B.S. conducted special Mother's Day service; guest speaker Mr. Walsham (Baptist). Visiting speakers during exchange of pulpit were A. Weedon (Cardiff) and R. Isblister (Merewether). One young man made his decision.

Padstow (A. Surtees). — United Churches Crusade held, conducted by Ambassadors for Christ; over 150 adults and children passed through counselling room. During past month, 5 added to church through faith and baptism and 11 by transfer. At special campaign emphasising loyalty, all asked to pledge their loyalty to all meetings of church. Missionary evening was held, with special speaker from Gospel Recordings. Sympathy to Mr. and Mrs. Fraser on passing of Mrs. Fraser's father. Number of Y.P. attended Easter camps and conventions. Ladies entertained by C.M.S. at social evening for Mother's Day.

Broken Hill (R. Sack). — 28 boys and 5 leaders attended Explorer camp at Pine Creek, Apr. 26. During the month church attendances have been above average. Easter and Good Friday services well attended. Memorial service for late life elder, J. D. Cremer, and Mrs. Cremer, held on May 5. Sympathy extended to W. Harris and family on death of his father. Minister preached Anzac Day Sunday service arranged by Fraternal and R.S.L. At youth tea on 5th, guest speaker was evangelist L. Nixon. Youth work progressing well. Mother's Day services attracted large numbers, especially in evening, when two girls were baptised and a young man accepted Christ.

Earlwood (F. Elliott - R. Craig). — Church has planned long-range programme of special evangelistic services, culminating in New Life Crusade. Attendance good, May 5, and there was one rededication. Mother's Day services were splendid, there being 16 mothers present at kinder, mothers' service in morning, despite indifferent weather. There were two additions to B.S.

Hurstville (D. W. G. Holmes). — Ladies' afternoon and evening Fellowships combined for their anniversary. Mrs. Martha Nixon spoke to large gathering. Y.P. conducted their first youth rally. Bruce Armstrong (Caringbah) was speaker. District has decided to combine for rally every two months. Boys and staff from Pendle Hill Boys' Home were guests for Harvest Thanksgiving services. Clifford Warne, of T.V. fame, with his puppet "Gus," brought challenge at gospel service. Young married couple baptised on May 12 and welcomed into fellowship, with a young

lady, on 19th. Church planning mission week in June.

Hornsby (R. Hilford). — Special prayer meetings were held for Mr. Hilford following heart attack. On 12th, Mr. Fennell was a.m. preacher, and at 7 p.m. Ron Bartholomew conducted Mother's Day service; chapel almost full. Members of C.W.F. (Mesd. Bell, Bishop and Laidlaw) took part. Central theme of "mother" for after-church fellowship, conducted by Mr. Glazier. Mrs. Dallinger, Mrs. Bell, A. L. Morton and J. Bishop spoke briefly on What Mother Means to Me.

## SOUTH AUSTRALIA

Loxton (O. R. Clark). — A. R. Jones (Social Service) conducted services Apr. 28, during minister's holidays. Slides of Social Service work shown after gospel service. B.S. scholars prepared Easter posters, which were hung in building during Easter. B.S. picnic held at Pata on 20th was well attended. G.L.B. Cadets have recommenced under leadership of Misses Merle Higgins and Beverly Woolridge.

Naracorte (E. O. Stevens). — South Eastern District Women's Conference held at Naracorte May 1. Mrs. W. E. Fisher presided and about 80 ladies attended. Group reports show good year's work. Mrs. E. L. Milne (Mundulla) elected pres. Project for Keith chapel furnishing realised £222.

Strathalbyn (W. J. Philp). — Church welcomed Miss D. Hackell (U.A.M.) at prayer meeting, prior to her going out to the Mission fields. Ladies attended Southern District Women's Conference at Milang; S. R. Beck (Conf. Pres.) was speaker at gospel service Apr. 21. Good Friday morning service well attended. C.E. graduation service held p.m. 28th. Church gathered for fellowship tea to mark opening of new buildings on May 4. H. Cave brought greetings from Southern District Conference; guest speaker was A. Anderson. G. Mills was speaker on 5th.

May  
Gungahra (D. P. Holloway). — After many years of faithful service as church sec., A. Pugsley did not seek re-election at annual church business meeting. K. Lawrie is now sec. Y.P. and J.C.E. meeting had Mr. and Mrs. Moan (W.E.C.) screen film, *Jungle Beachhead*. Retiring offering amounted to £62/-. Southern Eyre Peninsula Women's Conference held May 3, and Mrs. Fax gave address. About 50 ladies from church circuit attended.

Ascot Park (R. H. Sercombe). — Walls are up and roof timbers going on new building. H.M. Dept. has had to withdraw its subsidy to church; this is challenge to church to meet extra demands in stewardship. Mother's Day services held May 12; C.W.F.



arranged p.m. service, when women's choir sang well, and Mesd. J. Curtis, Bull, Sercombe, Wilkinson and Outlaw took part in meeting.

**Berri** (H. Greenwood). — Ladies travelled to Moorook to attend Upper Murray C.W.F. annual rally. On Apr. 28, younger members took a prominent part in both services of Youth Sunday. Monthly Sunday night services to be commenced at Winkle in June. First of new pattern of Sunday night services was commenced at Berri, May 5, when John Hunt plied a questionnaire at minister regarding church membership. Plans in hand to make repairs and improvements to camp at Barmera.

**Bordertown** (D. R. Oakes). — Temple Day offering for new chapel, £3,954 in cash and promises. Work on new manse making steady progress. B.S. picnic held at McGrice's sandhills. Ladies travelled to Naracoorte on May 1 to South East Women's Conf. Lord's Day services being well attended. Film, *Missionary to Walker's Garage*, screened at a gospel service.

**Brighton Gardens** (C. H. J. Wright, B.A.). — Av. attendances for Apr. were a.m. 174; p.m. 110. Splendid attendances marked opening Sunday of Loyalty Month on May 5, when 201 were present in morning and 220 attended youth service at night. Theme for month is Stewardship. C.W.F. led well attended Mother's Day service on evening of 12th, and provided a choir. B. Wenham has been appointed elder and B. Docking a deacon. 7 girls' and 4 men's teams playing basketball this year. Women's daytime study group has been formed with minister as study leader.

**Flinders Park** (P. R. Whitmore). — Prayer and Bible study night has grown from 8 attending at beginning of year to 35. Auxiliaries held well attended concert during Youth Week and Carole Fooks was guest speaker at youth tea. C.M.S. attended several wards and visited patients at Queen Elizabeth Hospital. J.C.E. received award for collecting most money for doctor's home in New Hebrides. C.E. had large meeting for Mother's Day prior to the a.m. service.

**Fullarton** (M. D. Williams). — On Apr. 28 (Youth Sunday), Y.P., capably shared in leadership of both services, Peter Emery presiding. At gospel service R. McLean was guest speaker, and showed slides of Overseas Mission work at after-church fellowship, followed by supper. Y.P. shared C.Y.F. meetings with Unley group, and also bi-monthly after-church fellowships with district churches. Mr. McLean also addressed B.S. on 12th, speaking particularly of children on Indian field who are being supported by the school. Church combined with local Baptist congregation for 9 a.m. service Good Friday,

addressed by Pastor Ellige. Church rejoices in recent addition by faith and obedience of 4 young men from senior class. We regret transfer of McMillan family to Melbourne. T. Christie (elder), D. Chigwidden (asst. B.S. supt.) making good recovery after surgery. Overseas Mission Comm. of Women's Conference recently conducted Guild meeting, highlighting work on all fields.

**Kilburn** (G. Rose, L.Th.). — At church business meeting. B. Barrett, D. Evans, A. Gower, D. Harvey, G. Payne, R. Royals, M. Scudds were elected deacons. Revised constitution submitted and accepted. Church tendered farewell evening to Miss Dorothy Hackett, who goes to Warburton Ranges Mission to Aborigines in W.A. Members of U.A.M. also attended. Cheques on behalf of church and U.A.M. were presented. Social evenings held by auxiliaries as their contribution to Temple Day offering have been original and successful. G.L.B. and B.B. held fancy dress evening which provided much interest. C.W.F. conducted Chantang evening. Basketball teams, both boys and girls, combined in comic basketball match in which fancy dress was used. Stalls and barbeque followed. B.S. anniversary well supported and showed the school vigorous in all depts. Miss Monica Farrell (Protestant Federation) addressed an evening service. At monthly fellowship, which followed, a debate was held on 10 p.m. v. 6 p.m. closing of hotels, which caused much discussion. Men have painted manse exterior and renovated basketball court for coming season. Attendance of R. Arnold as evening organist is much appreciated.

**Maylands** (D. Hammer). — Y.P. attended Leadership Training Course sponsored by Dept. of Christian Education. Youth tea well attended, May 5. Special items by Y.P. at gospel service. A. R. Jones showed slides of overseas trip to C.M.S. Splendid attendances for church anniversary. Choir contribution was much appreciated. L. Winkel (S.U.M.) spoke at morning service. Mother and daughter evening, May 7, proved most enjoyable — music, singing and short plays making up programme. Two Y.P. made their decision. From Carnarvon Mission, Mr. and Mrs. Howard Folland, with John Folland, attended Wed. night Bible study.

**Prospect** (A. J. Griffiths). — Church heartened at progress so far made by Mrs. Griffiths from her illness, and trusts she will soon be able to join in full fellowship again. Minister is on holidays. Nearly 40 Y.P. attended youth tea, and it is encouraging to see increased activity amongst youth auxiliaries. C.W.F. visited Melrose House during month, also conducted profitable afternoon at home of Mrs. MacKenzie. G.L.B. and B.B. held combined church parade on Mother's

Day and Life Boys enjoyed picnic at Long Gully early in May.

**Mt. Compass** (R. W. Saunders). — Opening of classrooms and kitchen by S. R. Beck (Conf. Pres.) was most successful occasion, with visitors present from most Southern Conference churches, who provided much appreciated items for sacred concert. Ladies visited Milang for Southern Women's Conference. Harvest Thanksgiving produce sent to Morialta Children's Home. Young married lady and teenage lass made their confessions of faith, p.m. Apr. 28. B.S. anniversary May 5, W. Philp, guest speaker. Judith Bouny and Glenys Jacobs have begun nursing careers at Royal Adelaide Hospital, Jennifer Turner is nurses' aid at Victor Harbour Hospital.

**Mount Gambler** (R. V. Holmes). — Youth demonstration on May 10, with B.S., Lifeboys, G.L.B. and C.Y.F. taking part, had attendance of over 100. Ross Graham and J. B. Baker have spoken to church. Y.P. took part in Mother's Day services. Manse now complete and minister and family in residence. Dedication of manse, and 5th anniversary celebrations during month.

## VICTORIA

**Berwick** (K. Mason). — 27 Y.P. from Springvale, en route for Waragul, had fellowship with church at a.m. service. P.M. youth service, May 5, conducted by Y.P., B. Mills being speaker. On 12th, a.m. service was set aside as kinder emphasis day, when kinders and primary gave items of reading, praying and singing. K. Mason was speaker at both services. Av. attendances for Apr. were: a.m. 25; p.m. 13.

**Montrase** (J. Paver). — Easter service held Good Friday morning. B.S. anniversary services held 28th. Guest speaker at both services was L. Brooker. Y.P. visited College of the Bible. Youth service held May 5, with Y.P. taking part in evening service. Explorers had barbeque 9th. Girls' clubs had Mothers' Night 10th.

**Morwell - Newborough - Traralgon** (L. G. Armstrong). — On night of 18th, M. Harvey showed slides of Mission work at Carnarvon from which he had recently returned. D. Nicholls, M.B.E., visited church on evening of 23rd, speaking on needs of his people, screening an excellent film. 27th was enjoyed in form of a church picnic held at Apex Park. Day of rich family fellowship was enjoyed by members from Newborough, Traralgon and Morwell.

**Portland** (A. C. Male). — Annual business meeting, Apr. 26, showed church work progressing, with much enthusiasm for future hall building

programme. Elected to office were: sec., I. Atwell; treas., F. Marks; asst. treas., W. Crouch; deacons, A. Butler, A. M. Goldsworthy, D. Langley, L. McKenzie, C. Willis. Appreciation expressed to W. Crouch for 8 years' work as J.C.E. supt.; gift presented to him at J.C.E. meeting, and to minister for work during first year of ministry. C.W.F. annual meeting, May 9, elected pres, Mrs. A. Male; sec., Mrs. A. M. Goldsworthy; treas., J. Couch. Evening group: pres., Mrs. D. Langley; sec., Mrs. Bennett. Tennis team held victory dinner in church hall to celebrate premiership win. Ladies of church conducted morning service on Mother's Day. F. Marks home after surgery.

Redcliffs (S. K. Bannon). — Boys' club held church parade, Apr. 28, after B.S. tea. Murray Valley Youth Camp great experience for 16 of Y.P. C.W.E.F. had happy evening when Mildura C.W.E.F. were guests. A.m. av. for Apr., 115. A. J. Brown still in hospital. Presentation made to Roberta Chislett before her departure to Bendigo. Elvie Milne now nursing at Mildura Base Hospital.

Richmond (N. B. Wells - W. Gaunson). — Combined Easter service held in chapel; speaker, Mr. Uren (Methodist). Mr. and Mrs. J. Smith gave account of their work in New Hebrides at a meeting. Ladies' film night was success. Good attendance and joyous singing, led by G. Bowman, were highlights of school anniversary services. Speakers were Miss M. Rogan, N. B. Wells, F. Ewers, W. Gaunson. Special service, May 12, for induction of elders, F. Barnett and J. Killey (life elder). Preacher was E. L. Williams, M.A. In the evening, 3 Y.P. were baptised. Wednesday evening prayer meetings continue to be "30 mins. of power and prayer." Miss Joan Flashman, Mr. Armstrong, Mr. Fletcher, Mrs. L. Addicott, snr., are ill. Church sympathises with relatives of late Mrs. Milligan.

North Williamstown (T. A. Fergusson). — Auxiliaries' night, held May 5, greatly increased p.m. attendance. There was one baptism. Three young men responded to the gospel invitation. Good Companions, Young Explorers and P.B.P. assisted in the service. Mothers were guests of Good Companions 7th. C.W.E.F. meeting 8th, which featured days of yesterday, was well arranged and attended. Lad welcomed into fellowship a.m. 12th. A father and son responded to the invitation at that service. Large congregation p.m., when five were baptised into Christ. Soloists were Miss J. Milne and Mrs. F. Mitchell. Two hymns on the theme of Mother, composed by the minister, were featured in the service. C.W.F. meeting 14th had demonstration of fruit drinks made by member of W.C.T.U.

Parkdale (B. Crowden). — Youth Sunday observed on May 5 with Ex-

plorers and Good Companions attending and assisting in gospel service. Talent Fund, which had been operating for 3 months to raise funds for new chapel, was very successful. £30 distributed among members returned £210. Building Committee has been appointed and start on project anticipated soon. B.S. auxiliary arranged fancy dress social to raise funds to purchase piano for East Parkdale B.S. hall.

Pascoe Vale (G. Setsman). — Church anniversary speaker was Principal E. L. Williams, M.A. Film at night; av. attendance 100; recorded one good confession. Church officers adopted plan of placing Y.P. on Board.

Swan Hill (D. G. Beanland). — Successful Youth Week held May 12-18, with R. V. Longthorp (Dept. Christian Education) as guest speaker. A.M. service, 5th, broadcast over radio 3SH. Two Y.P. baptised during gospel service 12th. Monthly C.W.F. socials continue to prove popular among church members and friends. Well attended Sat. night fellowship on 4th had illustrated talk from a former member of Police Accident Appreciation Squad. Av. attendances Apr., a.m. 71; p.m. 66; comm. 61; offering £57.

East Malvern (P. Andrews). — Church observed Youth Sunday with special services. Youth parade in morning, and family tea and service in afternoon and evening, when 50 parents of teenagers came together for tea, discussion and worship. Good Companions held successful mothers' night. C.Y.F. raised £7/10/- for C.Y.F. Service Appeal, by having gardening and odd job day. Member of Gideon's International spoke a.m. 12th.

Harcourt (M. Drake). — Attendances at all services and auxiliaries well maintained. Annual meeting of C.W.F. revealed that group had successful year. Mrs. Hazel Normington (pres.), Mrs. Lorraine Portwine (sec.), Mrs. Shirley Farrar (treas.), were elected as main office-bearers. Birthday meeting, with delegations from Bendigo and Castlemaine in attendance. Kinder. sponsored successful Mother's Day on May 12, with Miss Moya McCrackett as guest speaker. Good Companions entertained mothers at their meeting, with attendance of 32.

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#### DEATHS

ROFFEY, William Charles — May 12, 1963, of 173 Seventh-ave., Inglewood, W.A. (previously of Sydney). Beloved husband of Lottie Clarice, and loved father of Eddie and Ivy (Mrs. A. W. Morris). Fond father-in-law of Gwen and Alan. Age 71 years.

MEDHURST, Ruby Florence — May 14, 1963, of 372 Pascoe Vale rd., Pascoe Vale South, Vic. Beloved wife of Herbert Leslie, and loved mother of Clarence, Dorothy (Mrs. K. A. White), Gwen (Mrs. E. W. Roffey) and Leslie. Fond mother-in-law of Joyce, Ken, Eddie and Edna. Age 76 years.

#### IN MEMORIAM

KEATS, Pearl. — Treasured memories of our dear mother and much loved "nana," passed away May 20, 1962. —Doreen and Alan, Stephen, Paula and Roslyn.

KEATS. — Treasured memories of our beloved mother and "nan," Pearl Alma, who was called Home, May 20, 1962. We thank God for the years we had her with us. —Myra and Lawrie Ladgrove, Barry, Rodney and Jeffrey.

#### GOLDEN WEDDING

HORNE - AUSTIN. — Mr. and Mrs. E. W. Horne announce, with thankfulness, the 50th anniversary of their marriage celebrated by the late J. E. Allen, at Church of Christ, Swanston-st., Melb., on May 17, 1913. Present address: 42 Haverfield-st., Echuca, Vic.

LANEY - MACINDOE. — Mr. and Mrs. Stan Laney (nee Lily Macindoe) announce with pleasure and thanksgiving, the 50th anniversary of their wedding, which was celebrated at Dorrigo, N.S.W., on May 24, 1913. Present address: 46 McGrath-ave., Five Dock, N.S.W.

#### Coming Events

NEWMARKET (Vic.) BIBLE SCHOOL ANNIVERSARY, June 16. Speakers: 3 p.m., D. A. V. THOMAS; 7 p.m., L. E. BROOKER. All welcome.

NORTHCOTE CHURCH (Vic.) 60th ANNIVERSARY and HOMECOMING, Sunday, June 16, 11 a.m., C. G. Taylor, B.A.; 7 p.m., A. B. Withers. Wednesday, 19th, 8 p.m. Thanksgiving Service and Fellowship. Representative speakers. A welcome to all. Hospitality 44-4205.

CAULFIELD (Bambra-rd.) 43rd HOMECOMING Services, Sunday, June 2, 11 a.m., L. G. Crisp; 3 p.m., K. A. Macnaughtan; 7 p.m., F. A. Youens. Special soloists. Fellowship Tea, 5 p.m. Saturday, 1st, 7.45 p.m., Inspirational Rally. Speakers, John Birt, A. A. Avery.




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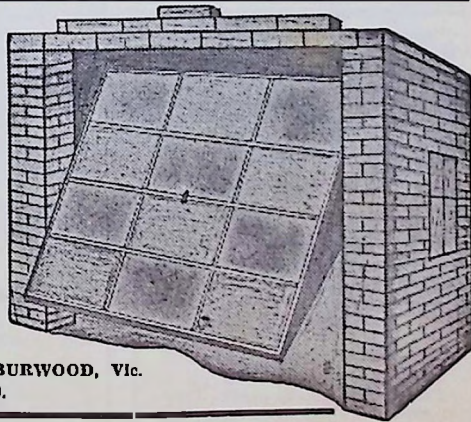
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**OBITUARY**

Mrs. Bessie Olive Hinrichsen.

The death occurred suddenly at her Mt. Walker (Qld.) home on Apr. 25, 1963, of Bessie, wife of Albert Hinrichsen, at the age of almost ninety. One of the oldest remaining residents of the district, she had lived in it all her life. When Churches of Christ commenced home meetings, prior to erecting the chapel in 1909, she was a B.S. scholar, joining the church 71 years ago. She married Albert Hinrichsen on Oct. 23, 1896, sharing with him 66½ years of married life. One infant daughter, Elsie, died when six months, and the eldest daughter, Mrs. Emily Muller, predeceased her by 9½ years. She is survived by her husband, one son, Alfred (elder, Mt. Walker church), Mrs. May Jensen and Mrs. Ivy Jensen (Rosevale), Mrs. Lucy Kruger (Adelaide), Mrs. Jessie Boettcher (Ipswich), Mrs. Ruby Lobegeller (Moorgang), Mrs. Mona Smith (Mt. Walker), seven grandchildren (one deceased) and 3 great-grandchildren. Glowing tributes were paid to this gracious, hospitable woman at a service in the Mt. Walker chapel on Apr. 27, conducted by Messrs. Holt, Mansell and Acland, with Mr. Roberts conducting the service at the Mt. Walker Cemetery. Many floral tributes expressed the esteem in which she was held by all who knew her.—R. H. Holt.

George Russell Durdin.

On March 13, after a very brief illness, Russell Durdin of Strathalbyn, S.A., passed from this earthly scene to be with his Lord. Having celebrated his 74th birthday during the previous month, Mr. Durdin had maintained a very faithful association with the Strathalbyn church since he first came into membership during the ministry of his cousin, Ira Durdin, in 1925. During years of difficulty, when helpers were few in number, our brother continued steadfastly, maintaining a consistent witness to his faith in his Lord and Master. He occupied the position of B.S. supt. for 17 years, and that of church secretary for 27 years. He was most regular at the Lord's Table, being present on the Sunday previous to his death, and was loved for his Christian grace. A service was conducted in the Strathalbyn chapel by the writer, and again later at the graveside. To his wife, and daughter Joyce (Mrs. Boxhall), we commend the comfort of God, and the hope of life eternal in Christ Jesus.—W. J. Philip.

Miss Mary Ann Garland.

After a long life of outstanding Christian witness and service, Miss Garland passed to her eternal reward on Jan. 19, at the age of 89 years. Born at Newcastle, N.S.W., she came

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to S.A. as a young girl. She gave her life to the Lord and was baptised at Grote-st. about 50 years ago. In 1918, she moved to the Dulwich district, where she attended services held in a private home, and became a foundation member when the church building was opened in 1920. She served faithfully as a B.S. teacher, and secretary for 22 years. She transferred to Hawthorn church for a few years while living in that district. For some years she was H.M. Supt. of the Women's Auxiliary Conference. Latterly her membership had been with the Fullarton church, near to the Christian Rest Home, St. Georges, where she spent the last few years of her life as a guest. She was most regular at the services, even during her declining days, and was always ready with a smile and a gracious greeting for young and old. She was greatly loved at the Rest Home, where she kept herself active, tending to the needs of other guests, both in the Home and the cottages. Hers was a life of devotion and discipline for the Lord, in which the care and needs of others came first. She loved the Lord and when the call came she was waiting quietly and confidently to meet him. Thus we share her sure and certain hope.—M. D. Williams.

Mrs. Isabella Davis.

On April 27, after a period of illness, Mrs. Isabella Davis passed away peacefully to be with Christ. Born in May, 1881, at Wentworth, N.S.W., the late Mrs. Davis was married at the Church of Christ, Dunmunkie, Vic., in 1900. In 1915 she moved with her husband (the late Robert Alexander Davis) to Queensland, where she finally settled with her husband and family at Wambo Creek. Mrs. Davis was a foundation member of the church at Wambo Creek, and was highly respected for the pioneering work which she carried out in the early days of our churches in this district. Like many of our pioneers she possessed a strong faith and a fighting spirit, which she maintained even in the face of death. Her loyalty to Christ and the Church shall be long remembered, as also her deeds of kindness, for to many she proved an ever present help in time of trouble. The funeral, which took place Sunday afternoon, was attended by a large number of relatives and friends. The churches at Chinchilla and Wambo share with the family in their sorrow, and rejoice in the hope that to be absent from the body is to be at home with the Lord.—B. L. Reid.

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