

R. T. PITTMAN on
"Christian Men."

W. R. HIBBURT on
"A Great Task."

F. B. BURTT on
"Power of Prayer."

THE AUSTRALIAN
CHRISTIAN

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

THE COVER PICTURE

With this first issue of the new "CHRISTIAN" we begin a series of cover pictures of the "TWELVE DISCIPLES." We gratefully acknowledge our debt to "The Christian", the weekly journal of our churches in the U.S.A. Not only was permission given for the use of the pictures, but transparent positives were supplied to assist in reproduction.

The "TWELVE" were portrayed by members of the First Christian Church, Santa Monica, California. This church presents a communion drama every year just before Good Friday. The role of "Simon, who was called Peter" was played by Robert Burk, director of production control, Douglas Aircraft Co.

THE LONG AND THE SHORT

How long is a long ministry? For those accustomed to shift every three or four years, thirteen years is a long time. For those who have ministered to the same church and congregation for twenty years or more, thirteen years would seem like getting into one's stride.

For one who has just completed a ministry of thirteen years it seems long enough and far too short.

Long enough to become a part of a congregation's life. Long enough to learn hundreds of names and to share the hopes and fears, joys and sorrows, of many families. Long enough to watch schoolgirls grow into brides, and brides into mothers. Long enough to watch boys grow into workers, and workers into taxpayers. Long enough to watch boys and girls grow into discipleship and into mature Christian church membership. Long enough to see what God can do with time.

But far too short for all the things that should be done. Too short for all the plans that God showed to a minister and a congregation. Too short to see more than the end of a beginning. Too short to see the fulness of the harvest.

Long enough, but far too short.

Last Sunday, your editor said "Goodbye" to his pulpit. Usually, this means another pulpit and another people. But this preacher has exchanged the pulpit for the pen. The new task is accepted gladly, but this does not mean that the old one is gladly surrendered. But the new task is welcomed. The more so because of the help and encouragement given by the congregation who made the old task a privilege of Christian worship and service. The same kind of people in every church throughout Australia will help to make this new task just as worthwhile. They must be the same kind of people, for they have the same Lord.

Long or short, the ministry of the pulpit is reluctantly surrendered. Long or short, the ministry of the pen is gratefully accepted as a means of serving Christ and the Church.

THIS UNCERTAIN WORLD

The change of venue of the Asian Churches Assembly from Burma to Thailand is a reminder of the uncertainties and hazards of our life. Because of unrest in Burma, this alteration was necessary, despite the vast amount of preparation that had been done for the original meeting place.

The very change and its reasons will give added significance to the Assembly as its delegates grapple with ways of unifying our witness and speaking with one voice for our one Lord.

R. S. A. McLean is our delegate to the Assembly which begins on February 25.

— CIRCULATION CORNER IS ON PAGE 11 —

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West Melbourne, C.3.
Phone 30 - 1848.

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Editor: A. E. White, B.A.

Associate-Editors:

- W.A. — J. K. Robinson,
11 Aldmondbury Rd., Mt. Lawley.
- S.A. — E. P. C. Hollard, J.P.,
189 Gawler Pl., Adelaide.
- Tas. — R. J. Boxhall,
3 Whelan Cresc., West Hobart.
- Vic. — W. W. Saunders,
217 Lonsdale St., Melbourne.
- A.C.T. — G. R. Stirling, B.A.,
88 Limestone Ave., Canberra.
- N.S.W. — C. E. Bowser, B.A., Dip.Ed.,
53 The Point Rd., Woolwich.
- Qld. — H. Sargent,
67 Bower St., Annerley.



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**In the Christian
NEXT WEEK**

SERMON OF THE MONTH
by C. G. Flood

**AIR HOSTESS
IN NEW GUINEA**

**C. E. BOWSER on
"EVANGELISM"**

**LISTENING POST
of Quotable Quotes**



YOUNG AUSTRALIANS FOR ASIAN ASSEMBLY
Fifty young Australians can meet with young Christians from all parts of Asia at the end of this year.

The Asian Youth Assembly will meet near Manila, in the Philippines, from Dec. 28, 1964 to Jan. 8, 1965. It is expected that air travel concession fares will be about £200 per person return from Sydney. In addition, there will be a cost of £14/6/- for accommodation food, etc.

Applications for inclusion in the Australian delegation close on March 16. Those interested should make contact with their State Youth Directors before

that time. The delegates selected will be announced on April 1.

This youth assembly offers to young people a rare opportunity to learn about churches in the lands to our north, to make vital friendships, and receive new understanding across racial and national barriers. Delegates will attend from New Zealand, South Pacific, Japan, Okinawa, Korea, Hong Kong, Taiwan, Malaya, Thailand, Burma, Indonesia, Vietnam, Sarawak, North Borneo, India, Pakistan and Ceylon. (A.C.C.).

**AUSTRALIAN COUNCIL OF
CHURCHES ANNUAL MEETING,
FEB. 6 to 11**

Two hundred delegates, observers, consultants and staff from all Australian States will attend the annual meeting of the A.C.C. at Ormond College this month. Member churches include Anglican, Methodist, Presbyterian, Congregational, Greek Orthodox, Churches of Christ, the Salvation Army and the Society of Friends (Quakers).

Subjects for discussion include the role of the Christian layman and woman in daily life, inter-church programmes, and Christian service projects at home and abroad.

Principal E. L. Williams will be a member of the Churches of Christ delegation.

There will be a public meeting at St. Paul's Cathedral on Feb. 6, at 8 p.m., where the preacher will be the Rev. Professor J. D. McCaughey, of the Presbyterian Church.

**BRITISH MISSIONARY
IN THE U.S.A.**

Ed. Terry, on furlough from the British churches mission in Nyasaland, has been touring the churches in the United Kingdom telling the story of African missions. He has now left for the U.S., where he will spend three months in a study of missions at the Disciples' Seminary at Indianapolis. This will strengthen the links between the U.C.M.S. and the missionary work being done by the British churches.

stantly reaffirmed, "but we cannot conceal our sorry failure in practice behind the smoke-screen of our theory." (E.P.S.).

**WORLD CONVENTION
PUERTO RICO, 1965**

Reports from a number of countries indicate great interest on the part of our churches in the forthcoming Seventh Assembly of the World Convention, to be held in San Juan, Puerto Rico, August 9-15, 1965. It is clear that there will be delegations present from almost all of the 36 countries where Churches of Christ are at work. More than 20 local committees have been appointed by the Planning Committee in Puerto Rico, and are already starting to work on plans to make the Puerto Rico World Convention a tremendous success. Information about the Convention, and travel plans to and from Puerto Rico, can be secured now by writing to I. J. Chivell, 189 Gawler Place, Adelaide, S.A. (Aust.).

**PAPUA — NEW GUINEA
STAMPEDED INTO
INDEPENDENCE?**

Canon Chisholm, an Anglican leader in New Guinea, said that many people thought that Australia had been "stampeded" into holding Papua—New Guinea's first general election next month. He said that many native voters would be bewildered.

"It is better to stress self-determination than self-government for Papua—New Guinea," he said. "Some people have the idea that when self-government comes all the Europeans will pack up and go home. But in self-determination the people of New Guinea will decide for themselves what form of government they are going to have and what affiliation they will have with Australia."

**CHURCH CENTRE AT UNITED
NATIONS IN NEW YORK**

A new twelve-story Church Centre for the United Nations was opened with a ceremony which included Roman Catholic and Jewish, as well as Protestant participation. U.N. Sec-Gen. U Thant, U.S. Ambassador to the U.N. Adlai E. Stevenson, and Dean Rusk, U.S. Sec. of State, were among the speakers. The centre, built by the Methodist Church, and administered by the Nat. Council of Churches, includes a chapel, offices of church organisations, conference rooms, lounge and library. (R.N.S.).

**BISHOP DEPLORES ANGLICAN
"FAILURE" OVER APARTHEID**

(Pretoria). The Anglican Bishop of Pretoria (Rt. Rev. E. Knapp-Fisher), has condemned apartheid in church life, and has declared that Anglicans in South Africa could not conceal their "sorry failure" to practise racial non-discrimination.

The Bishop said that his church's official attitude on race has been con-

BAPTIST MISSIONARY KILLED IN CONGO

An American Baptist missionary, Miss Irene Ferrel, has been hit by a poisoned arrow and killed by a guerrilla in the Congo. A wave of violence has broken out against mission stations in the Kwilu province, says a news report.

Miss Ferrel was sheltering village girls as looting and violence spread. Soldiers had arrested some rioters, but

the soldiers themselves engaged in looting and added to the disorder.

Missionaries and other Europeans have been fleeing to Idiofa, in Kwilu province, but this town has now been captured by the terrorists, and latest reports indicate further killing there.

The United Nations is providing armed helicopter assistance for all who desire to leave the province.

A NEW VENTURE CALLS FOR
THE COMMISSIONING OF
THE ADVENTURERS.

"Lord, Thrust Me Into A Great Task!"

W. R. HIBURT

By request, this article is akin to an induction service, when minister and congregation are commissioned in the discharge of their mutual ministry. Because of the Federal scope of the re-patterned "Australian Christian," the journal is dependent for its success on a large company of co-partners. An appropriate enquiry for each partner is: Can the Lord depend upon me? Serious attention to the question will construct it into the affirmation, "Lord, thrust me into a great task!"

God is speaking to this generation through the Christian press. Religious journals win for themselves individuality and personality. This is evident when one recalls the character of such journals as "The British Weekly," "The Christian Century," and "The Christian-Evangelist." "The Australian Christian" has not been devoid of personality. For more than sixty-six years it has exercised a wholesome influence in the church life of Australia and New Zealand. Many homes have welcomed it as a family visitor, bringing news of friends and news of kingdom progress. It has alerted the mind to the things that matter most, with clarion calls for causes that lacked assistance and wrongs that needed resistance.

MR. EDITOR! . . .

Mr. Editor! You are God's penman. God will use you to mould lives, transform them and empower them. Much wisdom will be required of you if the journal is to fulfil its Federal intentions. You will need to live on the frontiers of overseas mission fields, listen in to the deliberations of Federal Committees, State Conferences, local congregations and maintain a lively fellowship with adults and young adults.

The ramifications of editing a Christian journal will cause you at intervals to experience bankrupt moments in spiritual output. Occasions will arise when you are misunderstood and even rebuked because you cannot get excited about the theological hobbies of some people, or consort with those who practise spiritual snobbery. You will

After pastoral ministries, service as Director of Religious Education in N.Z. and Vic., and a host of other jobs which included Christian Journalism and management, W. R. Hiburt is now in active retirement ministering to the whole brotherhood.

encounter undeserved criticism because you appear to soft pedal on doctrinal and social issues. You will survive if you follow the advice of the Apostle James, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

MR. ASSOCIATE-EDITOR! . . .

Banish the thought that you are merely the Editor's prop! You are the very "sap" that will cause the journal to flourish. The texture of future brotherhood relationships will be determined by the warp and woof you weave as Associate-Editor when you present with continuity of purpose an adequate coverage of State facts and features.

"Man's spirit is the
fuel to be set alight
by God's Spirit."

This competency will be seen in a national paper reflecting State views and promoting State enterprise. School yourself in techniques that cause the States to envisage the total brotherhood programme, and hear the message in their own tongue. As a State Editor you are commissioned to speak with a frequency in the local dialect of the far north and the far south and the far west.

MR. and MRS. SUBSCRIBER! . . .

What size do you take in religion? Is it local? Is it State? Is it Federal? Is it global? If the latter, you will become a constant subscriber to "The Australian Christian" with its new Federal and global dimensions. The ongoing of the brotherhood has sometimes been slowed down by individuals and congregations who lacked a total outlook of brotherhood aims and enterprises. The sponsoring of a Federal journal is the statesmanlike corrective.

"The Australian Christian"

Indeed, it is the result of the constant urge of the Holy Spirit. This being so, the Spirit provokes ministers, official boards, reporters, and agents to play their part with purpose of heart.

No chain is stronger than its weakest link. Lack of initiative and action by any one of these constituent participants threatens the success of the venture. The entire brotherhood is a committed prayer partner. For too long, Christian journalism has been a forgotten petition in the prayer life of congregations. Christian literature in the hands of disciples is operational Christianity.

The project of bringing "The Australian Christian" into alignment with the needs of today must not be brushed aside as of secondary importance. It is a project of primary importance. Literature is a medium of communication. The mission of the church is an involvement in communication. Man's spirit is the fuel to be set alight by God's Spirit.

It has pleased God to use Christian literature to achieve this end. "The Australian Christian" is a medium of creative discipleship.

MR. MANAGEMENT! . . .

Christian journals do not manage or finance themselves. Subscribers have the right to expect such oversight from members of the Board of Management that wins for a journal a status worthy of a great Federal brotherhood.

A Christian journal is not something that directors set in motion and then retire and expect the editor to pilot the paper through the many ramifications. Continuing oversight is worthy of a dedicated team of Christian business men.

While the popular press grows in size, quality, and outreach, and brings every possible technical improvement to ensure that it gets its readers, the church is inclined to play at religious journalism. The efforts of the religious press will remain pathetic pinpricks in the world of men until it is given "massive investment" in proportion to the priority it deserves. The church paper should be able to use the full resources of modern printing skill and experience as well as the basic attitudes of determination and vision.

February 4

"And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and spoke the Word of God with boldness."—Acts 4: 31.

Prayer is always the most vital factor in any church's programme. The success or failure of the church's work and witness in any community will always depend on the extent to which the members of the local congregation are committed to God in prayer. When it comes to winning souls for Jesus Christ, prayer is always the most vital factor in the programme, no matter what method, or methods, of evangelism may be used. God gives Himself and the prevailing power of the Holy Spirit to those who are much in prayer — and to them alone! Salvation never comes to a prayerless heart; souls can never be reached for the Saviour by a prayerless congregation!

PAUL AND PRAYER

Consider the place which prayer occupied in the life and ministry of the apostle Paul. If ever a man might have been expected to extend the Kingdom of God and win souls for Jesus Christ, by reason of sheer intellectual power, by personal ability, by education and culture, that man was the apostle Paul. But that none of these things amount to anything, or count for anything in soul-winning, without prevailing prayer, is clearly demonstrated in the ministry of Paul. Never did a man engaged in the ministry of the gospel beseech others to pray for him as much, or as often, as Paul did. Never did a man's power in soul-winning depend so utterly upon the prayers of his brethren in Christ as Paul's did! In almost every letter he wrote to his Christian friends and converts, scattered throughout the various churches, the burden of Paul's request was for PRAYER — "Strive together with me in prayer," he urged the Christians in Rome. "Praying always, with prayer and supplication in the Spirit, that utterance may be given me," he requested the Ephesian Church. "Withal praying also for us, that God would open to us a door of utterance, to speak the mystery of Christ," is his plea to the Colossian Christians. "Brethren, PRAY for us!" he exhorts the Thessalonians.

Again and again Paul's letters stress the need for unfailing and unceasing support in prayer for the preaching of the gospel.

PRAYER PRIORITIES

Read through the Book of Acts, and you will see that the aim and emphasis of the apostles was to get the young Church to engage in prevailing prayer. Those first Christians did not ignore the grace of cheerful giving; they gave a very high priority to the needs of widows and orphans; they did not neglect the poor and destitute — but not one, or even all of those very commendable, and even necessary things together — in the estimate of the apostles, could even compare with the place and

F. B. Burt, who trained at Glen Iris, is now ministering to the church at Blackwood in South Australia.

1964

THE POWER OF PRAYER

BY

F. B. BURTT



importance of prevailing prayer in the life of the young Church!

"Put the saints everywhere to prayer!" is the burden of apostolic concern, and the secret of apostolic success. When the leaders of the early Church in Jerusalem were in danger of being caught up with the social service work of the local church, deacons were appointed for the oversight of this work, thus allowing the Twelve more time for prayer and the ministry of the Word. "It is not right," they said, "that we should give up preaching the Word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the Word."

Let us not fool ourselves in this matter. The reason why there is not a continual ingathering of souls into the Kingdom of God today, the reason behind the Church's lack of power and progress today, the reason why men and women are not being attracted to Jesus Christ, the reason why we are no longer "turning the world upside down" as did the first Christians, is because we do not pray enough! We are not often enough "with one accord in one place," waiting upon God in prayer for the outpouring of His invincible Spirit! We have nothing like the power of the early Church today, because we do not give prayer the place in evangelism which the early Church gave it!

"THE NUN OF LYONS"

In his book on Prayer, George Buttrick quotes the case of "the Nun of Lyons." She was dancing at a fashionable hall. None was gayer or lovelier

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than she; her marriage was only a week away. Suddenly, in the midst of a dance, she saw the vision of the world dying — for lack of prayer. On the instant she vowed that she would spend her life in ceaseless intercession. She founded a contemplative order of prayer — lest the world should perish. Was she wrong? Or is our world saved by those who keep the soul's window open on another world? Those who pray are the real light-bearers in every age.

The greatest benefactor of our day and generation will be the man who can bring the people of God — the Church of Jesus Christ — back to prayer — true prayer, effective prayer, prevailing prayer — prayer that reaches up and takes hold upon God, prayer that bends all the divine energies of heaven to the task of bringing lost men and women — and a lost and perishing world — back to the foot of the Cross.

Prayer has been defined as "the appeal of the soul to God." If prayer finds little, or no place, in our crowded lives, we are guilty of the incredible folly of ignoring the possibility of adding God to our resources!

"And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and spoke the Word of God with boldness."

Those people went out from that place to turn souls to Jesus Christ in their tens and in their hundreds, and to turn that ancient world upside down. The same results will attend our work and witness for Jesus Christ — when we fulfil the same conditions. Pentecostal power, and Pentecostal blessing will attend our work for Christ, when we "with one accord come together in one place" for Pentecostal prayer!



D. E. Pittman.

"CHRISTIAN" MEN

By R. T. PITTMAN

In the issue of "The Australian Christian" for November 12, 1963, the leader and other articles presented an interesting account of the paper from its inception on January 6, 1898, to "the end of an era," when "a new beginning" was about to be made. As one who served his apprenticeship at the Austral in the days of A. B. Maston, I have been asked to write in a somewhat intimate way about the men who contributed so much to the success of "The Australian Christian" in its earlier days.

Aaron Burr Maston was born in Ohio, U.S.A., in 1853. He became a school teacher, but viewed this calling as preliminary to the preaching ministry which he regarded as his life work. Through the influence of the American preacher, O. A. Carr, A. B. Maston was invited to become minister for the church at Wellington, New Zealand. There he began work in 1880. In 1884, he accepted an engagement with the church at Hobart, and a year later began a ministry at North Melbourne, Victoria.

A. B. Maston was much interested in publishing. Much has been written concerning his work in this field, which resulted in the establishment of the Austral Publishing Co. in 1891.

What sort of person was he? Physically he was tall and spare; he had the build and accent which many associate with the typical American. His later photographs always show the right side of his face, for he contracted a disease of the left eye which necessitated many painful operations and ultimately brought about his death at the age of fifty-four. He endured his affliction with amazing courage. He had a powerful voice. When preaching he would often begin in a subdued tone because of his pain, but as he entered upon his theme all restraint was cast aside, and his voice would ring out loud and clear. He was a man of strong

Randall Thomas Pittman was born in London, 1882, and is a member of a family that has been prominent in our Australian churches throughout this century. He retired from a teaching ministry at the College of the Bible last year.



F. C. Dunn.

convictions. His great concern was for the cause of Christ, especially for the restoration plea. He held respect for liberty of opinion, but in matters of principle he would state strongly what he believed to be right. His sense of humor was keen, and I recall several occasions when his remarks put his audience into a good mood. This stalwart of the faith was the man who was the first manager and editor of "The Australian Christian."

The first leader-writer and a subsequent editor of the new paper was F. G. Dunn. He brought to his task the benefit of considerable experience in literary work and in the work of the brotherhood. He was baptized at the age of eighteen in the chapel at Barkly Street, Carlton, by C. G. Lawson, and became a foundation member of the church at Swanston Street. He gave



D. A. Ewers.
"Chips from a Wheelwright's Block."

"The Australian Christian"

much time to youth and temperance work. He became editor of "The Australian Christian Watchman" and of "The Australian Christian Standard."

As leader-writer, F. G. Dunn excelled in his gift of expression. He possessed a clear mind, and had the power to perceive the broader aspects of any given subject. He used his pen in the advocacy of many good causes, especially in the areas of evangelism and the training of preachers. He died in September, 1914.

A regular contributor to "The Australian Christian" in its early days was D. A. Ewers. He had been editor of "The Christian Pioneer" since 1890, and had much to do with the promotion, of the restoration movement in various States. D. A. Ewers was born in Adelaide in 1853. He was baptized at the age of eighteen by H. S. Earle. In 1879 he went to Murtoa, Victoria, where he plied his trade as a wheelwright. There he began writing for our church publications, "Chips from a Wheelwright's Block."

As a writer, D. A. Ewers directed his attention to editorial notes on current topics. These were always bright, sometimes whimsical. His kindly disposition communicated itself to the printed page. His death, much lamented, was in 1915.

Reference has been made to the fact that, following the death of A. B. Maston, managerial and editorial work was carried on by G. P. Pittman, an elder brother of mine. He resigned from this work in September, 1909, to enter upon missionary work in India under a committee appointed by our British brethren. During his term at the Austral he wrote a "Life of A. B. Maston." He also published poems, "In the Days of Jesus" and "Palm Fronds," and a book on "Village India."

Before the time of my apprenticeship, and for long after, another brother, D. E. Pittman, was on the staff of the Austral. He became foreman, and in 1914 manager, in the same year as that in which his friend, A. R. Maim (who in earlier years had been a compositor at the Austral) began his long term as editor.

"The Christian" Goes to ... A LEPER COLONY

You will probably think that a journey to some other continent is necessary to visit a leper colony. I visited one right here in Melbourne! It was not called a leper colony, of course. It is the "Exotic Diseases Hospital," and is somewhat loosely attached to Fairfield Hospital.

There are only eight leper patients at present, and they either brought the disease with them when they came as migrants or, as Australians, they went overseas and caught the disease in leper lands. The disease can come in with migrants because it is so hard to detect. Its symptoms are similar to other skin diseases and muscular complaints and even competent diagnosticians are deceived.

The disease germ is called Hansen's Bacillus, after G. Armauer Hansen, who isolated it. In fact, "Hansen's Disease" is now often used as an alternative name for leprosy. The germ is very slow acting. One patient told me that it is believed that he contracted the disease through a war wound at El Alamein. Sixteen years later, in 1956, he developed symptoms which were ultimately diagnosed as leprosy.

The disease is not easily transmitted. Prolonged contact is usually required before one can become a victim. Some races and some families within those races are more susceptible than others. Two brothers from an inner suburb of Melbourne have both been patients. One is still in hospital, the other has been discharged. They came from Europe originally and brought the disease with them. Incidentally, the patients are encouraged to further their education or to develop trade and technical skills while in hospital. The brother in hospital has just gained his intermediate certificate, and the discharged brother matriculated last year.

There is leprosy among the Aborigines in the north of Australia, but it is most unlikely that people could become victims in the southern States. However, there is one remarkable story that is now written up in the standard textbooks. Two Americans contracted leprosy. They did not know each other and they lived far apart. But they both had arm tattoos and the disease apparently erupted at these points. On checking back it was discovered that they had

both been marines during the war and their tattoos were done on the same day in a shop in Flinders Street, Melbourne! Apparently a leper victim had also been tattooed and the unhygienic artist had transmitted the disease through dirty instruments.

Most of the eight patients will be able to return to their homes after eight years. In the treatment of leprosy the sulfones drugs have revolutionised recovery. Some of the "before and after" pictures have to be seen to be believed.

There is still a social stigma that belongs to leprosy. From Bible days until now the victims are regarded by many as unclean. Even recovered lepers in European and Eastern lands may not be permitted by their families to return home. Society draws away in fear. Our Lord scorned the social taboos. He first accepted the lepers as they were and then he healed them. This understanding and acceptance were very evident in the small leper colony I visited. The patients were just patients, like those in any other hospital, and for most of them there was the promise of return to home and work and happiness.

But leprosy is a major problem still in other parts of the world. In some tropical areas a leper colony must represent the ultimate in human misery and loneliness. Your prayers and practical support for these outcasts of the world is still a means of sharing with the Christ who said, "I will, be thou clean!" (A.E.W.).

By Mrs. G. W. Ruston,
Director of the Citizens' Advice
Bureau of Western Australia, member
of North Perth (W.A.) Church
of Christ.

LIFE IS LIVEABLE

Christ said, "Love thy neighbor as thyself" a simple direction but often difficult to follow. When confronted by the hopeless alcoholic (trying to put over what a leading churchman calls "the great Australian Bite") or the dishonest, unwashed, underprivileged, it is easy to feel discouraged, but the question, "What would Jesus do?" leaves us no alternative.

A very timid woman sought our help in finding accommodation. Her husband had been in a mental hospital and could not hold down a job. There were four children, only one of which was normal. The overburdened mother was an epileptic, but had to work to supplement her husband's unemployment relief. They had been evicted from a State Housing Commission house for not paying the rent. This family simply could not cope with life. They had no religious background and temporary charitable help had not solved their permanent problems. We were able to secure the invalid pension for the father, and an unfurnished house. One daughter has found employment. Above all, the family has found some stability and is beginning to live as normal a life as possible.

A migrant family had been persuaded into a business venture which failed. Because the man had been self-employed he could not claim unemployment relief

and had broken down under the strain of his business insolvency. One of his daughters was seriously ill. What does one do to help such a case? A moment's thought, perhaps a brief prayer, and the answer comes. A doctor's help was sought, the father and daughter were placed in hospital and financial help obtained until the father is able to work. A food parcel, provided at Christmas time, was accepted reluctantly, because these are proud people, but now faith has been reborn in the hearts of this man and woman, and they see some purpose in living.

"FAITH FOR LIVING"

A woman, obviously suffering from some form of mental illness, had been deserted by her husband because he could no longer put up with what he thought were her "tantrums." Treatment in a mental hospital brought some measure of control of the effects of what was diagnosed as an incurable hereditary mental illness. On her discharge from hospital we were asked to find a suit-

able institution where she could be cared for. Although unable to express her wishes at all clearly, she objected to any kind of "Home" and demanded that we find her a job. One of the churches co-operated and agreed to allow this poor woman to enter one of its Homes and assist with light duties around the place. She was perfectly happy when told she had a "job." The church concerned is giving this service without payment until such time as the husband can be made to support his wife, or, failing that, an invalid pension can be secured for her. Perhaps the greatest tragedy of all is that this woman has two daughters, one of whom has recently married, who may be the victims of their mother's fate in years to come. Should such be the case, may there be on hand some agency of help which will have enough faith for living to help them.

There are great rewards in seeking to meet human need, for Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Life is a crushing burden for countless numbers, but there awaits the One who can help them if his people will reflect his mind and spirit in their practical actions, proving that for every man and woman life is liveable.

International Scene . . .

ONE PER CENT

By Dr. D. W. CROWLEY.

The Federal election held recently in this country was supposed to be on the issue of foreign policy. It is surprising, to say the least, that virtually nothing was said on what should surely be one of the main questions of our relations with the rest of the world at the present time — the question of aid to the developing countries.

All around us in the present world are peoples struggling to rise from cruel depths of poverty — how much are we in Australia doing to help them?

The average newspaper reader can be excused for believing that we are giving generous assistance. The figures he sees quoted from time to time seem quite impressive. They are much less impressive, however, when compared with the needs and what we could be giving.

A group of Melbourne economists, prompted by Community Aid Abroad — an Anglican organisation — has recently produced a short book entitled "One Per Cent" (Melb. Univ. Press, 6/-), which brings all the figures together very conveniently, and should be read by every minister and church member who cares about this question. They calculate that at present Australia is giving 0.56 per cent of its national income in overseas aid, and that it could easily, and should be, giving very much more. They suggest one per cent (2½d of each £1 we earn) as a minimum target.

As a so-called Christian country, this is the very least we should be contributing. Since it is less than the annual rate of expansion of our economy, we

should not even notice it. It is the merest fraction of what the Government collects from us in taxation.

It is probably significant that it is only the delvings of Christian economists that have enabled us to find out just what Australia is giving. We compare reasonably well with other countries — fifth in the world in our standard of living, we are sixth in the amount per head of population we are donating. Only France, a poorer country than ours, is giving as much as 1 per cent — which is also the target that has been set by the British Labor Party.

But comparison with other countries is not really the point. Why shouldn't we set an example? (There are indications that other countries would be ready to follow a strong lead.)

The question will be raised at the Australian Council of Churches' Annual Meeting in Melbourne, early in February. I believe the great majority of Christian people in this country, if faced with the issue, would want the Churches to press the Government into making our overseas aid much more adequate — at the very least one per cent.

[Dr. Desmond W. Crowley is Assistant Director of Adult Education in the University of Adelaide, and the author of "Background to Current Affairs." He deals regularly, on radio and TV with national and international matters of significance, and we welcome him as a regular contributor to "The Australian Christian."—Ed.]

NO STEALING ON SUNDAY

Some time ago, William E. Stanburgh, of Calverton, New York, appeared before Judge Dominick Gabrielli on a charge of "drinking in violation of probation resulting from an assault charge." The judge gave him a suspended two-year sentence on condition that Stanburgh, 19 years old, stop drinking and attend church every Sunday. The lad agreed.

However, Stanburgh was soon back in jail, this time charged with burglarizing seven unoccupied homes. He readily admitted the burglaries, but assured the judge that he did it on week-days only — on Sundays he faithfully attended church. He had fulfilled the letter of the judge's instruction, but he had certainly missed the spirit of it!

Many good, moral, Christian people are honest six days of the week, then do all their stealing on Sunday. Not only so, but they practise their dishonesty against the God who redeemed them. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3: 8).—(Borrowed).

"FABULOUSLY RICH"

In an open letter, Robert S. Kreider, chairman of the Mennonite Board of Christian Service, says that to nine-tenths of the earth's people he is "fabulously rich." He gives these reasons:

- I have never been desperately hungry.
- I have never been a refugee.
- I have never been a prisoner.
- The secret police have never knocked on our door at night.
- No lepers roam the streets of our village.
- I have always lived within a few minutes of a doctor's services.
- In our community we have one doctor for every 1,000 people.
- In our town I have never heard the gunfire of approaching armies.
- I have never seen enemy troops occupy our town.
- No one died in our community this year of starvation.
- Our house has many rooms and each member of our family has a bed.

"The Australian Christian"



IN THE NEWS

Canberra employees of the Federal Government had gone on strike.

General Sir Ian Hamilton, Inspector-General of the Overseas Forces, arrived in Fremantle on an official visit to Australia.

Tramps had stolen communion wine at Clunes.

IN THE ADS.

T.S.S. Argyllshire, of 12,500 tons announced voyage to London in 34 days. Saloon: £45. Third Class: £16/16/-.

£1 down would buy a Renard piano. "Overland" motor-car was selling at £395.

IN THE "CHRISTIAN"

The Accuracy of Luke. — Men were still questioning the accuracy of the Bible, but archeology was confirming the testimonies of the Book. Sir William Ramsay, the archeologist, said that only last summer he was able to show by his discoveries at Antioch in Pisidia, that Cyrenius was Governor of Syria, when Jesus was born in Bethlehem, as Luke had said. This proof was upsetting to sceptics who had been denying this. Sir William said that other statements in the first three verses of Luke which used to be sneered at by the critics have all been proved beyond a doubt. He affirmed that the more he investigates the more convinced he is that the Bible is correct in its historical details.

"The Fourth Estate." — Are we using the press as we should? We may reach many thousands from the pulpit and platform, but we can reach tens of thousands more through the press. This is a reading age. Our own paper should be more widely circulated and subscribers may render good service by posting it to friends and neighbors.

Shrigonda Opened. — "We have been successful in securing a piece of land at Shrigonda (India), suitable for a mission station. The area is 26 acres freehold with a never-failing spring on it."

Bits and Pieces. — The church at Grote St., Adelaide, has decided to support its own "living link" on the foreign mission field. This means raising £120 per year. . . . Earl Bulgin, late of Zillmere, Qld., has been engaged as preacher by the church at Wedderburn. . . . H. G. Harward will begin at the City Temple on March 1, and Thos. Bagley at Chatswood on the same day.

February 4

QUESTING

WITH

A. E. WHITE



How should we act, in the church, towards those who have done wrong?

This is not the way the question was asked. To avoid embarrassment, in case the persons involved should read this column, the whole setting of the question is changed.

Suppose, just suppose, that a man stole money from his employer. The man was a member of a church. He was detected, convicted, and sent to prison. After generous remissions for good behaviour he was released, went home, and returned to his church. What should the people do about him?

Well, they needn't go so far as to appoint him church treasurer immediately in order to show how completely he is restored to the fellowship. But, somehow, he must be made to feel that he does belong to the fellowship, and that he can look forward to the gradual strengthening of his place in the church.

The word "gradual" may not appeal to some. The case of Jesus and Zacchaeus

Recipes For Progress . . .

(This column will appear fortnightly. It will record actual programmes that have been used in our churches. They will cover a wide range of activities. They may not all be suited to your church. Even those you can use may have to be adapted. Perhaps they will do no more than stimulate you to think of something quite different. In that case, you will want to share it with others and you are invited to contribute to this column.)

THE DEVIL'S ADVOCATE

The devil came to church! Well, it wasn't really the devil. It was his advocate, but he spoke for the devil and challenged the faith of all.

We have it pretty much our own way in our church services. The minister controls what is said from the pulpit and the congregation controls the minister! The preacher takes good care to have an answer for every question he raises. He confounds the materialist, he converts the doubter, he bends science and philosophy to his will. But suppose — suppose, one day (or night) someone got up in the middle of the sermon and made the minister defend his faith away from his books and preparation. Well, maybe a minister could easily give a reason for his faith.

1964

may be quoted to demonstrate instantaneous and full forgiveness in response to the crooked tax-collector's repentance. We cannot be too certain that Zacchaeus was instantly restored to full friendship with the citizens he had cheated, even if he did make restitution. In any case, restitution is not always possible.

Wrongdoing does leave a stain. Even when forgiveness is granted, the stain of sin can remain.

Let us assume that this man has paid his debt to society and that he enjoys the forgiveness of God. He is still likely to be embarrassed about his place in the church. He is not very likely to desire to rush into any great position of service. He is much more likely to feel that people are thinking about him, wondering about him, and, when away from him, talking about him. It is probable that great care will be needed to keep him in the church at all.

After that, there is no need to talk about it again, not to him, nor to one another.

The next thing is for him to have the general goodwill of the church expressed in personal friendships. It is so easy to have good intentions in cases like this, and usually wordy assurances will be given that the church will do the right thing. But true friendship costs time and effort, and in time and effort the redemptive nature of the church will be shown.

Footnote (for church members who think "What in the world are we coming to, having convicted criminals in the church!"): Some very good Christian people spent some time in prison, e.g., Peter, Paul, James, John and Starr Daily.

What about the men of the congregation, how would they get on if suddenly questioned? This was the germ of the idea used at the North Essendon church in Victoria.

One Sunday evening, at sermon time, four men of the church moved into chairs on the platform. Two were young adults. Two were mature men — that means they were older!

A masked man then rose from his place in the congregation and announced that he was the Devil's Advocate. He even gave a brief historical account of that title.

Then he got down to business. Every time he introduced a topic, he began with, "I accuse . . . !" He accused the four men of superstition, of snobbery, of disunity, of hypocrisy and double talk.

We felt very proud of our men. They did not pretend to know more than they did know, or to be better than they were. They were ordinary Christian men meeting with real problems. They had many losses and few victories. But their faith was genuine and we all felt stronger for the way they met the accusations of the Devil's Advocate. It was much better than a sermon.

(The "Advocate" was a friend borrowed from another church).

"The Australian Christian"

THE INAUGURAL SESSION of the COLLEGE OF THE BIBLE will take the form of a GARDEN PARTY

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TO Engage in a Richly Rewarding Ministry?
TO Strengthen God's Programme in a Society with Inter-Church Associations?
THEN THIS WILL INTEREST YOU.

A Missionary Organisation, with an international outreach, needs a man called of God to undertake deputationist duties — based in Melbourne — involving the screening of films and the presentation of spiritual ministry.

Yes, you will have to travel — have to occupy pulpits of many churches — address all types of Christian gatherings. But it is work which God can use to bless others, and you will find it abundantly worthwhile — pray about it! Then take the next step and arrange for an interview.

Write to "Deputationist" — c/o "The Christian."



SPOTLIGHT ON S.A. . . .

Prolonged Presidents

With Alice I find that "the time has come to speak of many things," and not least among them those prolonged presidential talks. Our style of conducting worship is worthy in almost every point, but when the worship is spoiled for the worshippers it is time to talk about it. Of course, the folks may sit up for three hours at the movies, but they are mentally conditioned for that ordeal before they go . . . and by the same token church people are mentally conditioned before going to worship. So, when the presiding brother discourses (no less) on doctrine, or conducts a travelogue, or meanders around the earth before finding his point of contact, then he's done irreparable damage.

What has he done? Frustrated worship, for people know there is a sermon to follow and worship in-

cludes this message for them. It has cut across the Supper and its meaning by imposing something else of matter; he has unconsciously elevated himself to the place where he is in danger of being resented during those moments when no man should interpose; he has overlooked the sublime fact that he stands where one day Jesus stood! If only some brethren could remember these things they would be well prepared for the most sacred task they'll ever perform; they'll be brief and self-effacing; they'll never accept the idea that this is a religious rite, but a life giving experience to a host of people.

"Doing all things decently and in order" refers not only to presentation but to preparation, to spiritual content, to insight and perception.

—E. P. C. Hollard.

CANBERRA SCATTERS

Station 2CA in the nation's capital is giving in its daily programmes one minute "scatters" to the Christian churches for Christian messages. G. R. Stirling, our minister at Canberra, is one of a panel of five chosen to give these and he has already recorded the first twenty-four.

Mr. Stirling also gave the first seven "Pause-a-Moment" programmes right after the local news on Channel 7, for Canberra Christian Television Association.

ROFE SCHOLARSHIPS AVAILABLE

Graduates of the College of the Bible, Glen Iris, who plan studies this year at an Australian University are advised of the assistance available through the T. E. Rofe Settlement. A statement of proposed course, and work already done, should be sent to the secretary immediately.

NEW DIPLOMATE

S. K. Bannon, minister of Berwick church, Vic., qualified for the Diploma of Religious Education at the recent examinations conducted by the Melbourne College of Divinity.

QUEENSLAND MOVES ON COLLEGE PROPERTY

The Queensland churches voted overwhelmingly to proceed with the purchase of a five-acre property for the proposed Queensland Theological College.

The property, at a cost of £6,000, makes available a campus area comparable to any Theological College in Australia. This attractive, well elevated land is situated on Brookfield Road, in the rapidly expanding select suburb of Kenmore. The College will be only ten minutes in travelling time from the University.

The future construction of the Centenary Freeway will give rapid access to Ipswich and country centres.

R. P. MORRIS STEPS DOWN

Long Record of Service.

The resignation of Rowland P. Morris, M.C.E., from the post of secretary of the Committee for the promotion of Christian Union, was received with great regret at the December meeting of the Committee. He has served as secretary with the Committee since its inception in 1935, when the Victorian Conference elected C. C. Dawson, G. W. Mitchell, H. A. G. Clark, A. W. Stephenson and Mr. Morris to carry this work forward. The Committee was given Federal responsibility in 1944.

Mr. Morris has served with great faithfulness, and given unstintingly of time and money to advance a cause

that is very important to him. He has become known at national and international levels for his great assistance in the practical concerns of the ecumenical movement. He is accepting responsibility in "Australian Frontier," which seeks to relate the Church and the Christian Faith more closely to the life of the community. His wide business experience and his faithful churchmanship equip him well for this sphere of service.

Mr. Morris will remain a member of the Committee for the Promotion of Christian Union. The new secretary of the Committee is H. F. Gross, c/o Federal Board of Christian Education, 76 Graham Road, Highett, S.21, Vic.

"The Australian Christian"

February 4

MISSIONARIES SHORTEN FURLOUGH

Mr. and Mrs. Jack Edwards, missionaries to the New Hebrides, will be returning twelve days earlier than expected. They were faced with a difficult decision. They had to choose between returning to the field twelve days earlier than expected, or going twelve days later. They decided to go earlier in order to keep faith with the school-children in the mission.

The Edwards family will sail, therefore, on the "Tahitien," from Sydney on Friday, February 7.

OUR MEN ON T.V.

Adelaide. — The 3 men from Churches of Christ appearing on the nightly epilogue from ADS7 for 1964 will be G. D. Rose, minister at Kilburn; J. B. Baker, Hospital Chaplain, and R. G. Greenhalgh, minister at Grote Street.

M. T. LAWRIE OVERSEAS

The minister of the Beverley, S.A., church is at present in London. After leaving the "Oriana" at Naples, he travelled overland through Italy, Switzerland, Austria and France. He will return to Australia as a chaplain on the migrant ship "Castel Felice," in March.

WANTED

Retired gentleman, with many years' accounts and general experience, seeks full or part-time clerical position. For information, telephone 94-6986 (Melb.).

● PROFILE No. 1

C. A. SAXBY

N.S.W. Conference President

The current Conference year brings to the presidency a name that has long been associated with Churches of Christ in New South Wales. Various branches of the Saxby family have been and are active in many congregations throughout the State. The president's own family have been prominent in the brotherhood for some 80 years. Jacob Saxby, his grandfather, held the office of Conference President, and was a member of Enmore church for almost 50 years before transferring to Lane Cove in 1927. The next in line, George Saxby, maintained an active interest in the work of the churches and was widely known and respected in public life as the Headmaster of Sydney High School.

Though Colin Saxby possesses this distinguished background, he is by no means dependent on it for his claim to fame! In public life he has achieved much. He gained an honours degree in both Science and Engineering from Sydney University, and is also a diplomate of the Sydney Technical College in Electrical Engineering. As these degrees would suggest, he is, by profession, an Electrical Engineer, and in this

capacity occupies a senior position with the N.S.W. Electricity Commission.

The achievements have in no way hindered his contributions to the life of our churches. For over 37 years he has been a member at Lane Cove church and, in fact, has been associated with that church for his entire Christian life. He served it faithfully and efficiently as secretary for approximately 20 years and is now an elder serving that congregation.

Mr. Saxby has been associated with many Conference Committees. He has served at various times on the Bible College Board, Christian Union Committee, Department of Christian Education and Preachers' Provident Fund. Now, while still serving his Conference year, he has undertaken the task of Secretary of the Overseas Missions Committee.

Throughout the year he has shown amazing interest in all aspects of Conference work and has attended the meetings of all Committees regularly. Success in life is not simply gaining public position, but knowing the will of God and doing it. The Conference year has given us a man who has found this success. (C.E.B.).

Brotherhood News Round-Up

CAMP SITE ABLAZE

A group of young people from S.A. churches went to conduct a work camp at the new site at Balaklava, and arrived in time to fight a fire which swept across the property. In a day of century temperatures, the young people, led by Director K. D. Horne, helped to avert a disaster. The three buildings recently erected were saved, but newly planted trees and grassed areas were all destroyed.

The new camp is expected to be ready for Easter camping. The 6 acres of land close to Balaklava town were the gift of one of the Balaklava members and will be the 4th camp controlled by our churches in S.A.

DON SMITH LEAVES FOR U.S.A.

The Victorian Director for Home Missions and Evangelism left by Qantas for Seattle, U.S.A., on Jan. 30. He will spend three months in the U.S. studying the work of the departments and churches before going to the United Kingdom. Mr. Smith's itinerary includes a session at the Ecumenical Institute at Bossey, in Switzerland.

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VICTORIAN MINISTERS MEET — FRANK BEALE TO SPEAK

The Vic. Ministers' Association will meet, Mon., Feb. 10, at the Brotherhood Centre. Fellowship lunch at 1.00 p.m. The Audio Visual on the 30th Federal Conference, Brisbane, will be shown. It was decided to hold this meeting on the second Monday, instead of the first, to enable all to attend after holidays. Frank Beale will speak on the Local Church Minister's Role in Missions.

Church Chuckles



"I finally coaxed him to church! Of course, it helped a bit when our air conditioner broke down . . ."

"The Australian Christian"

Circulation Corner

NUMBER OF SUBSCRIPTIONS

1963—4,800.
No. 1, 1964—4,900. No. 2, 1964—5,000.
No. 3, 1964—4,959.

Target for June, 1964—5,680.

DUPLICATIONS

Our subscriptions appeared to fall away a little for our last issue. This was the result of some persons receiving two copies. Some sent in their own subscriptions and also appeared on the list supplied by the church agent. This is being corrected.

It is possible that a few problems will occur in such a great change-over in the method of distribution.

Write direct to "The Christian" if you have any difficulties.

RECORD CARDS

These will be posted to church agents from "The Christian" office, this week.

BLUE RIBBON CHURCHES (number of subscriptions)

Balaklava, S.A. - 25	Cheltenham, Vic. - 23
Oakleigh, Vic. - 32	Canberra, A.C.T. - 33
Northcote, Vic. - 26	Nth. Essendon, Vic. - 30

PERSONAL

DISCIPLESHIP

Allen Cornish, Mayfield, N.S.W.
Helen Alabaster, Ormond, Vic.
Tom Willis, Mrs. P. Hunt, Maryborough, Qld.
D. Laing, Wodonga-Lavington-Albury, N.S.W.
Rosemary Jarvis, Murray Bridge, S.A.
Lorraine Kay, Oakleigh, Vic.
Peter Galliford, Croydon, S.A.

MEMBERSHIP

Lois Sonsie, Dawson-st., Ballarat, to Carlton, Vic.
Mr. and Mrs. Bradley, from Ascot Vale to Croydon, Vic.

ENGAGEMENT

HODSON - SCOTT. — Mr. and Mrs. E. J. Hodson, 36 Charles-st., Mt. Waverley, Vic., have much pleasure in announcing the engagement of their youngest daughter, Glenys Elizabeth, to Geoffrey Raymond, only son of Mr. and Mrs. C. J. R. Scott, "Long View," Newbridge, Vic.

CHANGES OF ADDRESS

G. K. M. Moyes (interim minister, Ararat church), 90 High-st., Ararat, Vic.
A. Matheson (minister, Ascot Vale-Newmarket churches), 85 Athol-st., Moonee Ponds, Vic.
W. W. Saunders (Vic.-Tas. Conference Secretary), Flat 6, 492 Glenferrie-rd., Hawthorn, E.2. Phone 81-7107 (Melb.).
S. K. Bannon (minister, Berwick, Vic.), Church of Christ manse, High-st., Berwick, Vic.
(Correction):
M. T. Lawrie (minister, Peverley church), 22 Main-st., Beverley, S.A.

IN MEMORIAM

FERGUSON, Jessie. — In loving memory of our dear sister who passed away Feb. 6, 1963. "Deep in our hearts a memory is kept of one we loved and will never forget."
—Inserted by her loving brothers, Jack, Colin, Donald, Alex.
LEE. — Treasured memories of my dear husband, Fred., passed away Jan. 26, 1957. "So sadly missed."
JENKIN. — Cherished memories of Linley, elder son of William and Mary Jenkin, and family, passed into his loving care, Feb. 10, 1950.
JENKIN, Linley. — Loving memories of a dear husband and father, called Home Feb. 10, 1950. "In God's care."
—Florence, John and Pam.
EATON. — In loving memory of our dear father and grandfather, who passed away on Jan. 30, 1959; loving husband of Jessie (dec.), and father of Jessie (dec.), Ern, Joy, Glad; father-in-law of Kit, Keith; grandfather of Peter, Michael, John, James, Susan, Kaye, Andrew. "Always remembered."

MARRIAGES

Pam Price to Ted. Spowart, Mayfield, N.S.W.
Loris Heazlewood to Ian Haigh, Brisbane, Qld.
Judith Ferry to Geoffrey Henning, Murray Bridge, S.A.
Gaynor Lawrance to Brian Stanford, Flinders Park, S.A.

DEATHS

Mrs. V. M. Nesbitt, Ormond, Vic.
Mrs. Lees, Carlton, Vic.
Mrs. Worden, Maylands, S.A.
Mrs. Rosewarne, Maylands, S.A.
Mrs. Foweaker, Grote-st., S.A.

DEATHS

FRASER, Alice Louisa — called Home, Jan. 13, aged 84. A tribute of love to our Auntie Alice who, from our early childhood, showed us an example of Christian love and kindness. "After good night, good morning."
—Inserted on behalf of her nieces and nephews.
ROGERS, Vera Emily. — On Jan. 25, at her home, Cambridge-rd., Kilsyth, Vic., dearly loved wife of the late Frank, much loved mother of Eunice and Gwenda, loved mother-in-law of Jack, devoted grandma of Bruce, Jan and Ian. "Our loved ones re-united in Christ."

CHURCH OF CHRIST THE PATCH (Vic.)

SERVICES: 11 a.m. and 7 p.m.
SUNDAY SCHOOL: 9.30 a.m.
A Friendly Welcome Assured.
Minister: A. E. Hurren.

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Three terms of six Friday nights each.
Write to Secretary for Application Form NOW.

Bethany Children's Home,

LINDISFARNE, TASMANIA (formerly Bethany Boys' Home).

A social service project of Churches of Christ in Tasmania (in conjunction with the Vic.-Tas. Social Service Dept.).

A home for 12 children is provided.
YOU ARE INVITED TO HELP by—

(1) Registering as a "FRIEND OF BETHANY," by writing to the Secretary.

WANTED: 300-400 "Friends of Bethany" who will give an average of £5 per annum each.

(2) Subscribing to the £3,000 for 1964 BUILDING DEVELOPMENT and CAR FUND.

(Taxation concessions are available on gifts of £1 and over).

Home address: 18 Lowelly-rd., Lindisfarne, Tas.

Secretary: M. Davis, 39 Kaoota-rd., Lindisfarne, Tas.

JOURNEY TO INDIA

"Each day, when we are not in port we have shared in a time of Bible study on board. Yesterday there were about 60 there, and it is a time of real fellowship in study, discussion and prayer. There are quite a number of other missionaries going to India and we have been pleased to share in their experiences and to learn from them. We had a service on Sunday night conducted by the Bible study group, which was a time of real fellowship and inspiration. We have found the ship's officials most helpful in our planning of these meetings.

"We find shipboard life most relaxing — and fattening. We wonder what the contrast will be next Friday when we arrive in Bombay. We crossed the Equator today and had the usual ceremonies. Fortunately, we were not chosen as victims.

"By the time this is printed we shall be well and firmly established. You can contact us at Churches of Christ Mission, Baramati, Poona District, India. We will be there just on a month, then will spend three months in the vital time at language school at Mahableshwar and then back to Baramati. We ask for your prayers, particularly in this matter of language, and in the time of settling in." (John Main).

DEDICATION OF HOSPITAL EQUIPMENT

(Mayfield, N.S.W.). A dedication service was held in the old Merewether building in connection with hospital equipment now being shipped to the mission fields. The Newcastle Conference President, Mr. Aird, thanked all who had shared in the work, especially R. J. Anderson, minister of Mayfield church, for his leadership and organization. . . . Also at Mayfield, one young man was baptized, Dec. 29. Church service was broadcast over Station 2HD on Jan. 5.

A PRAYER

Lord, intervene.
Inject
Thy will between
That which we mean
And do. Slip thy creative hand
Between cause and effect,
So that we do not defect
Thy purpose which we seldom understand.

Save us from danger, sin,
Death and the evil one.
When this is done,
Then save us from ourselves, the harder task!

What we so wrong begin
Make right before the end.
Straighten the rod we bend,
Whether we ask or know not how to ask.

—Edith Lovejoy Pierce in "The Pulpit."



NEW SOUTH WALES

ON WAY TO MISSION FIELD

(Wagga Wagga, N.S.W.) Richard and Jan Powell were given a farewell prior to leaving for overseas missions work in India. They were presented with cheques from the church and C.Y.F. . . . Also at Wagga, a Happy Hour programme, conducted by Woolwich College students, has attracted good attendances. Average daily attendance was eighty.

WINGHAM CHURCH ENTERS CENTENARY FLOAT

(Wingham, N.S.W.). The deacons of the church here have decided to enter a float in the procession for the Wingham Centenary Celebrations in April this year. . . . Also at Wingham, the church roll has been revised showing active membership of 35, supplementary 25, isolated 6. The deacons have prepared a new church constitution. Eleven members have enrolled for a special Bible Study Course beginning February.

EARLWOOD CALLS P. E. THOMAS

(Earlwood, N.S.W.). The church here has invited P. E. Thomas to lead in an interim ministry. The Board of Officers' recommendation was accepted unanimously. F. Elliott is present minister.

CHURCH FAMILY CAMP

(Hornsby, N.S.W.). This church conducted a camp over holiday weekend at Camp Greenhalgh at Lake Illawarra. Mr. and Mrs. A. Bell were camp parents, with Mrs. Bartholomew as chief cook. Other leaders were F. Stephenson and the minister, R. Hilford. In the absence of the minister, the pulpit at Hornsby was filled by Messrs. Glazier and Dallinger. Attendances have been good. Recent soloists have been Sheryn and Glen Risson of Ipswich, Qld., and Miss H. Tewksbury.

DECISIONS AT YOUTH CAMP

(Wodonga - Lavington - Albury). There were several decisions by our young people at the Christmas Camp just completed. . . . Also, the church here has been supplying speakers for meetings at Bright during holiday period. J. Webber, on leave from Woolwich College, has been assisting with the ministry.

ELBOURNES FAREWELLED

(Georgetown, N.S.W.). On Jan. 19, the chapel was filled for farewell service conducted by Ron. Elbourne. Many representatives from district churches were in attendance. Mr. and Mrs. Elbourne received gifts from C.W.F. and the church. . . . Plans are well in hand for carrying on the work pending the call of a new minister.

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SOUTH AUSTRALIA

DIARY

FEBRUARY

- 2—Inductions—
T. R. Mason at Mt. Gambier-Tarpeena.
R. W. Tippet at Kadina.
A. M. Norris, B.A., at Windsor Gardens.
R. V. Holmes at Unley.
- 9—Induction — G. Setsman at Gawler.
- 11—Southern Conference at Strathalbyn.
- 13-15—Youth Opera, "The Yeoman of the Guard," Unley Town Hall.
- 13—Women's Auxiliary at Grote Street.
- 17-18—Ministers' Workshop at Longwood.
- 23—Induction — D. M. Hughes at Whyalla.
- 29—Missionary Conference at Longwood.

MAYLANDS YOUNG PEOPLE GO TO CAMPS

The Youth at Maylands, S.A., attended a variety of camps over the holiday period. At Longwood, the minister, Mr. Hammer, led the daily Bible studies and a series of talks on The Christian and Current Affairs was given by Dr. D. W. Crowley. Other Maylands youth attended the C.E. camp at Mt. Barker and supplied leadership. Several others went to the C.E. National Convention in Brisbane.

A. G. MATHIESON AT GROTE ST.

The Women's Mission Band meeting was addressed by A. G. Mathieson, who also showed slides of the New Hebrides Mission field and told of experiences there. There was a good attendance and a good response for overseas missions. . . . Also at Grote-st., new members in Mrs. Lorna Cox and Miss Killmier, have been added to the choir. A young man made a decision for faith recently.

TWO HUNDRED CHILDREN AT CROYDON PICNIC

Croydon, S.A., B.S. journeyed by bus to National Park on Australia Day for the annual picnic. . . . Also at Croydon, the Christian Women's Fellowship have announced their 1964 project as a communion table for the new church.

HARPER FAMILY LEAVE MURRAY BRIDGE

At an after-church fellowship hour, Mr. and Mrs. Ron. Harper, and their boys, were farewelled as they were leaving for Nuriootpa. . . . Mrs. Fred Mitchell is home from hospital.

COMING EVENTS

The 60th SOUTHERN CONFERENCE will be held at Strathalbyn, S.A., on Tuesday, Feb. 11. Sessions commence 10 a.m., 1.50 p.m., 7.30 p.m. Guest speaker: Dr. A. G. Elliott.

VACATION BIBLE SCHOOL AT FLINDERS PARK

Seventy-six enthusiastic young people attended the first session of a Vacation Bible School at Flinders Park, S.A. The programme is for nine days, from 9.30 a.m. to 12 noon each day, and includes Bible instruction, games, craft-work, etc.

ADELAIDE YOUTH CHOIR SEVENTH OPERA

For the seventh year in succession, the S.A. Churches of Christ Youth Choir is rehearsing for the production of a Gilbert and Sullivan Opera, under the musical direction of John Hall.

This year they will present "The Yeoman of the Guard," which will be running for three nights, February 13, 14 and 15, in the Unley Town Hall. Tickets are out, and bookings open at Allen's on January 30. We advise you to act quickly to procure a seat for this popular annual event.

A group of young people from Melbourne, who saw the show last year, are planning to come to Adelaide for the weekend, where they will be billeted out into church homes.

Each year the proceeds of the opera are presented to the Department of Christian Education, for the Longwood camp site, and the Department is deeply indebted to the young people for this service that they render.

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PROTESTANTS SEND £10,000 TO AID VICTIMS OF BENGAL'S RACE RIOTS

(Geneva). Two international Protestant organizations here cabled £10,000 (\$20,000 U.S.) to Calcutta to underwrite the relief work that the Bengal Refugee Service is carrying out among the thousands of victims of the recent race riots there.

They are the World Council of Churches and the Lutheran World Federation and they were acting on behalf of Church World Service and Lutheran World Relief, who have together made the money available from funds subscribed by congregations in the United States of America.

In a cable received by the World Council of Churches, Geneva, the Rev. Keith Dowding, Director of the Bengal Refugee Service, said that vehicles of this organization were allowed throughout the curfew hours to take food and medicines through burning streets to houses, schools, and parks where people were sheltering, guarded by troops with fixed bayonets and automatic rifles.

"Bengal Refugee Service took the first food for three days to places like the abattoirs, where 5,000 people sheltered," the cable added. "The total helped exceeds 40,000. We have used 10,000 loaves, 6,000 chappaties (Indian bread), 2,500 lbs. of dried milk, and 5,800 lbs. of wheat flour.

"Doctors of the Bengal Refugee Service are carrying out mass immunisations against epidemics."

If further relief is required, the World Council of Churches will appeal to its 209 member churches in 80 countries for the funds needed.

The Bengal Refugee Service is an agency of the National Christian Council of India, and is financed by contributions from member churches of the World Council of Churches in many countries. For nearly three years it has been carrying out a many-sided programme of relief and rehabilitation among the millions of people in Bengal who were uprooted by the partition of India and Pakistan." (W.C.C.)



VICTORIA

DIARY

FEBRUARY

- 9—Aborigines Mission Offering.
10—C.W.E.F. Quarterly Meeting.
10—Vic. Ministers' Assoc. Meeting.
18—"Impact" — C.Y.F. Quarterly Meeting.
19—College of the Bible resumes.
22—C.O.B. Inaugural Meeting and Garden Party at Glen Iris, 2.30 p.m.
26—Home Missions and Evangelism Quarterly Rallies.
28—C.W.F. Missionary Camp commences, Monbulk.
29—Eastern District Conference, Boronia.
29—C.E. Social and Dedication.
29—Bible School Committee Retreat.
29—Tasmanian District Conference commences, Launceston.

MANSE RENOVATIONS

(Redcliffs, Vic.). Work is continuing steadily on extensions and alterations to the manse. . . . Keith Pitt concluded an interim ministry on Jan. 26. Other departures have been Beverley Browne, who has commenced nursing at Mildura Base Hospital, and Ruth Bennett, who will study at Emily McPherson College in Melbourne.

DR. STEWARD AT CARLTON

(Lygon St., Carlton). Holiday attendances at services here have been splendid. Dr. Harold Steward, from Clovelly Park, S.A., was the preacher on Jan. 19. . . . Faye Walking is preparing to leave shortly as a missionary to Thailand with the New Tribes Mission. The sympathy of the church is extended to the relatives of Mrs. Lees, who passed away on Jan. 24. Alf. Johnson, Miss Elsie Currie and Miss Val. Andrew have all be hospitalised.

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—Ephesians 2: 8, 9.

C.W.F. RAISES £50

(Hawthorn, Vic.). A sale of work by the C.W.F. here raised £51/11/- for improvements to church buildings. . . . There have been two additions by transfer and six new scholars in the Bible School.

HOLIDAY CHURCH AT BRIGHT, VIC.

Two Church of Christ meetings were held over the Christmas-New Year period. Visiting members contacted local member, Mr. Wal Larsen, and requested a meeting. On Dec. 29, a communion service was held in local R.S.L. Hall, the address being given by A. Bell (Wangaratta). Visitors included the Beach family (Albury), Mrs. C. Larsen (Essendon), and the Davie family (Horsham). On Jan. 5, Mr. Bell again came from Wangaratta, this time accompanied by his family, Mr. Pat Kavanagh and a group from Albury came over. R. Isbister, of Charlestown, N.S.W., was also present.

NORTH WILLIAMSTOWN (Vic.)
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OPENING OF NEW EDUCATIONAL CENTRE and Chapel Renovations, SATURDAY, FEBRUARY 15,

at 2.30 p.m. by
A. R. HASKELL (Conf. President).

•
SUNDAY, FEBRUARY 16
76th CHURCH ANNIVERSARY
11 a.m., Dr. K. R. BOWES (Camberwell).
7 p.m., L. F. BARKER (Balwyn).

COMING EVENT

NEWMARKET (Vic.) 80th ANNIVERSARY. A special invitation is extended to each and everyone to attend the 80th Anniversary and Temple Day of Newmarket Church, on Feb. 23, 1964. Hospitality on request. Speakers: 10.45 a.m., R. C. McKenzie; 3 p.m., Pleasant Sunday Afternoon; 7 p.m., A. Matheson. Further enquiries to Mrs. A. Goss, 8 Eltham-st., Flemington, Vic., phone 33-1745.

plus the Chadds from Shepparton. It is hoped that a fortnightly meeting will be held, and Church of Christ members visiting Bright district are asked to contact Mr. Larsen (phone 61).

MT. EVELYN PREPARES FOR MISSION

The church at Mt. Evelyn, Vic., is preparing for a mission, to be held in March, under leadership of E. J. Miles.

STUDENT MINISTRY AT COLAC

(Colac, Vic.). Ian Allsop, of the College of the Bible, Glen Iris, commenced a ministry here on Jan. 19. . . . A church family picnic was held at Torquay.

GEELONG BROADCAST

(Latrobe-tce., Geelong). — The service at 11 a.m. on Feb. 16 will be broadcast by 3GL. The preacher will be Arnold Caldicott.

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OBITUARY

Mrs. V. M. (Millie) Nesbitt.

On Jan. 17, at Epworth Hospital, Mrs. Nesbitt received the Home call after a long illness. Through her own faith and courage, and the kindness and helpfulness of relatives and friends, she was able to remain home until two days before her death. Millie Young joined the church at Prahran as a girl of 14. In 1926 she was married to Joseph Nesbitt at Malvern Church of Christ. She later transferred to Ormond. She had many friends — through business, through the church and personal contacts. She was a kind, generous and helpful lady. Many joined with her husband and relatives in the service held at their home on Jan. 20, and at Springvale Crematorium. We thank God for every remembrance of this gracious lady. (R. McKenzie).

Walter Voysey Mills.

At the advanced age of 88 years, Walter Mills, one of the grand old men of Ann-st. church, died on Jan. 4. He was in membership when the present buildings were purchased in 1896, and over the years has served as secretary, treasurer and elder. Married to Elsie Clapham, daughter of W. T. Clapham, minister of Ann-st., 1900-1902, he gave himself devotedly to the work, and his enthusiasm and resourcefulness meant much to the church through some of the early lean years. An outstanding sportsman, Mr. Mills was a good cricketer, runner and, to a surprisingly late age, an excellent tennis player. He was alike distinguished in the business world, having been awarded the Empire Medal for long and meritorious service as a senior-executive with the G.P.O. His brotherhood interests reflected the same unselfish enthusiasm for the work of Christ. He served on various Conference Committees, including the Board of Trustees. He was also on the Federal Conference Executive Committee, and as late as the last Federal Conference in Brisbane, organized the Conference Communion Service. Mr. and Mrs. Mills have been living in Toowoomba under the care of Nancy (Mrs. Culliford), the only surviving child. A son, Walter, and a daughter, Elsie, predeceased him. We salute a grand old warrior who touched nothing that he did not adorn, and offer our sincere sympathy to his loving widow, daughter and son-in-law, Mr. and Mrs. Culliford, and all near-relatives. (L. G. Read).

Bernard Clyde Kingston.

The Church of Christ, Copping, Tas., was deeply saddened by the sudden Home call of Bernie, on Jan. 12, 1964. Bernie, the son of Mr. and Mrs. L. Kingston, was a resident of the Copping area all his life; he grew up in the Sunday School and church meetings. He responded to the call of his Saviour at the Billy Graham Crusade in Hobart, March, 1959. Although young, he soon began to take part in the services, both reading the Scriptures and waiting at the Lord's Table; he was planned to preside at the Lord's Table. E. W. Taylor (Devonport) conducted the service in the chapel and at the graveside, with E. K. Morrison assisting. Heartfelt sympathy is expressed to the family in this sad loss, with the encouraging words, "God must have need of him." (E. K. Morrison).

HYMNS WE SING

Prepared by Miss G. Dixon, Tas.

In his "Dictionary of Hymnology," John Julian estimated that there are more than 400,000 Christian hymns in 200 languages of the world. This was at the beginning of the 20th Century. Many more have been written since. To people of every period of history, and in every condition, hymns have been rivers of refreshment and wells of consolation. In Exodus 15, singing is mentioned for the first time in the Bible. We read that Moses and the children of Israel sang unto the Lord, because he had saved them from their pursuers.

The Psalms were the first Hebrew hymnbook, and many make mention of the people making a joyful noise unto the Lord with singing, and musical instruments. Matthew and Mark record that after Christ had eaten of the Passover with his disciples, they sang a hymn before going to the Mount of Olives. How we would like to know what that hymn was! Paul urges the early Christians to teach and admonish one another in psalms and hymns, and spiritual songs, singing with grace in your heart to the Lord. James says, if any is merry, let him sing psalms.

The hymns we sing are listed under several headings, but we could think of them as hymns about God, about Jesus, about Christian living and service, and of life in the Eternal City in the presence of God. Perhaps one of the best about God as Creator is the children's hymn, "All Things Bright and Beautiful," written by Mrs. Cecil Frances Alexander. She wrote these verses to help children in their belief that God created all things. There are many hymns of praise, "Holy, Holy, Holy," by Reginald Heber, and "Praise My Soul, the King of Heaven," by Henry Francis Lyte. One of the best loved is Henry Williams Baker's, "The King of Love My Shepherd Is," based on the 23rd Psalm.

What a wealth of hymns are written about Jesus for the children! We all love those of his birth. Luke tells us there was with the angel a multitude of the heavenly host, praising God, saying, "Glory to God in the highest, and on earth peace, and goodwill toward men." A great hymn of our faith is

John Gurney's "We saw thee not when thou didst come." It refers to Christ's coming, his Crucifixion, Resurrection and Ascension, and to the fact that we did not witness these events, yet we believe they took place and so we are trusting in our Redeeming Lord.

John Oxenham's "In Christ there is no East or West, in him no South or North," encourages us when we think of the church throughout the world, and thrills us when we sing it with Christians from other lands. In Randall Pittman's "O God of Love," our thoughts are turned to this troubled world bearing it up to God in prayer. Then there are those hymns that stir us to action, as "Rise up, O men of God," by William Pierson Merrill, and "Fight the good fight," by John Samuel Bewley Monsell, and C. G. Taylor's challenging, "Now we come, O Heavenly Father," reminding us of Christ's prayer for unity of his people.

Then to take the believer's hope forward to the city "whose maker is God," we have "Jerusalem the Golden," by Bernard of Cluny, and one the children love, "There is a happy land," by Andrew Young.

"Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; but we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting and his truth endureth to all generations."—Psalm 100.

WOMEN'S WORLD DAY OF PRAYER, FEBRUARY 14

In one hundred and forty-six countries, Christian women will be called to prayer on Friday, February 14.

The theme for 1964 is "Let Us Pray," and the special service has been prepared by Dr. Madeline Barot.

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A.C.T.

IRA RAYMOND MOVES TO ADELAIDE

The Canberra church regrets the loss by transfer of Mr. and Mrs. Ira Raymond, to Adelaide. They were foundation members at Canberra, and they have given strong support through the years. Mr. Raymond becomes chief librarian of the University of Adelaide. He is the son of Roy Raymond, a veteran minister in Western Australia.

N.Z. G.L.B. IN CANBERRA

A party of thirty girls from the Girls' Life Brigade in New Zealand visited Canberra recently and were entertained after Sunday evening service at a reception arranged by the church. The Federal Conference President, Geo. V. Haigh, with his family, was also present at this time.



"NEW AREA MISSION" — Trevor Beeson, 14/6.

"ALL THINGS NEW" — Derek Palmer, 9/9.

From the same press, A. R. Mowbray & Co. Ltd., London, we have two recent paper-backs covering the church in new communities and housing estates in England. Both are written by Anglican ministers who are themselves involved in this outreach in evangelism.

The books are of real interest because they touch on so many issues we face in the establishment of new work in Australian urban areas.

They seek to help us understand the sociological background of the areas, the attitudes and reactions of so many who move into a new community.

Their experience in church organization and auxiliary life is valuable, and their genuine concern for evangelistic outreach leaves a real challenge to all who are faced with similar tasks. Sections on the withdrawal of the church from community life and its encounters in community life are relevant for our situation.

While every situation is different, there is much that could be adapted in our own programmes of evangelism.

Both books could be studied with profit by ministers, church boards and discussion groups who are involved in making the gospel real in a new community. (D. H. Smith).

A LIBERAL REPUTATION

by Peter Preston (in the "London Observer")

President Kennedy's religion was a major election issue and subject to close scrutiny by commentators during his Presidency, but the fact that President Johnson is a member of the Churches of Christ has stirred little immediate interest. It could, however, provide several strong indications of the new President's stand, particularly over civil rights.

The Churches of Christ (in the U.S. they have been called Disciples of Christ) have nearly two million adult communicants, and around eight thousand congregations, have a long history of staunch opposition to racial intolerance.

The group, in the last few months, has taken an active role in the struggle for racial equality, working through a Moral and Civil Rights Co-ordinating Committee and biracial forums. As a foundation, this Committee has been partially using a resolution passed in 1955 by the International Convention of Disciples of Christ. This called on church members living in centres of racial tension to work unstintingly for reconciliation. They were asked specifically to use initiative in forming interracial groups to encourage observance of laws forbidding segregation, to examine real-estate practices in their communities, and to help each other in the fight for "a non-segregated society." Recent conventions have boycotted cities where segregation is practised.

President Johnson's church is thus firmly committed to racial freedom, although its fundamental congregational autonomy sometimes produces variations of stress. But its major driving concern and purpose — over which there is no disagreement — is for religious unity. Its original declaration states that divisions among Christians is a horrid evil, fraught with many evils," and Dr. Hampton Adams, a former President of the International Convention, emphasises in one of his



President Johnson.

text-books: "The Disciples of Christ are unique in that they are a denomination that hopes to die."

The denomination has always had a liberal reputation, which is partly attributed to this concern for unity. It sends observers or representatives to all ecumenical conferences and is therefore especially sensitive to domestic and world trends of opinion. It has consistently advocated the cause of the United Nations, and nearly 50 per cent of the money of the United Christian Missionary Society, through which it works, is spent overseas.

The Disciples, who were formed at the beginning of the nineteenth century by Thomas Campbell, a Scot, his son Alexander, and Barton W. Stone, a former Presbyterian minister, celebrate communion every Sunday as part of the main service. This, they believe, accords with New Testament worship, and the New Testament is emphasised as supplanting the covenants of the Old. It is held that "no human authority can make new laws for the Church where the Scriptures are silent."

is, "acknowledging our failure as churches to bear witness to the Faith and Fellowship in their fullness." However, the Good News continues as we realize "in spite of our sin, God has blessed and preserved his Church by his Word," and "we are being led to undertake together, God helping us, to enter more fully into the Church's faith, life and worship."

This rhythm has pointed men to believe that God is renewing his Church as together it seeks a visible union. Only as we, as individuals, lose ourselves in sharing in the ministry of the Church — "the servant people of the servant Lord" — will it continue to be renewed by God, and union become a reality.

FOUR INTEREST GROUPS

Also related vitally to the Church in the contemporary situation, were four "Interest-groups" of the Inter-Church Conference. These were "Australian Frontier" — showing how the Australian Church is trying to bridge the gap separating it from current problems; "Asian Scene" — showing that appreciation of the unique Asian situation is essential for solution of its problems; "Communications" — showing the relevance to the Church of mass media, such as radio and television, in an age of competition; and "Contemporary Worship" — showing that there is a need for worship to be integrated into the 20th Century situation.

We feel, as representatives to the Wesley Conference, that its thinking and atmosphere has important implications for Churches of Christ attitudes to the "Uniting Church." It seems impossible to stand aloof and ask "Who are You?", when as Christians we are called to discover together who we are. There is need for much personal involvement in ecumenical encounter and, on the official level, for conversations with the "Uniting Church."

Joy Rainey (Blackburn, Vic.).
Victor Ryall (Ashburton, Vic.).



WESTERN AUSTRALIA

L. DONALDSON CONCLUDES MINISTRY

(Fremantle, W.A.). A large gathering paid tribute to the work of L. Donaldson, whose ministry concluded here on Jan. 10. . . . Barry Goddard is the newly appointed Bible School superintendent.

BEGINNING AT ALBANY

(Albany, W.A.). An average of eight members met in the Spencer Park school rooms during the past two months. A notice board has been erected on the church building block and interest is being aroused. The interest and financial assistance of Federal Home Missions is heartening.

OPEN FORUM

AGENT PASTOR

To the Editor,

The "Christian" has done me a very bad turn in arranging to have the weekly church paper posted to each home instead of being delivered by the local church agent.

I have been confined to my home through ill health for many years and, although I was previously a very active worker, the only member of the church who comes near me now is the "Christian" agent.

Under this new system I am afraid that I shall have no contact with the church at all.

(name withheld).

LOVE AND MARRIAGE

To the Editor,

There have been several cases this year where young people have been obliged to get married because of unchastity before marriage.

As the young people were all active church members, and some were even occupying positions of leadership, we are greatly disturbed by the problem.

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We have tried to help our young people and they have had quite a few lectures and discussions on sex. We are wondering how widespread this thing is. In some cases there has not been any expression of regret on the part of those involved.

How can we maintain a high standard of conduct in this area of life? How can we help those who have been guilty of the wrong? Whose duty is it to speak to those who offend? What disciplinary measures should we take against those who have been assisting at the Lord's Table as presidents and readers? How long should the disciplinary period last?

We would appreciate your answer through the "Questing" column.

(name withheld).

(Ed. note:—This letter was addressed to "Questing," and although an answer will later be attempted in that column, it may be helpful if others could write to enable us to have a clearer idea of the scope of this problem. Do other churches find the number of such cases increasing? Are there some in our brotherhood who have done research into ways of helping our young people develop a sane and wholesome approach to youth relationships? Letters are invited.)

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THE LAST WORD

YOU

"Your task to build a better world," God said.
I answered, "How?"
This world is such a large, vast place
So complicated now!
And I so small and useless am.
There's nothing I can do!"
But God in all his wisdom said,
"Just build a better YOU."

Middle age is that period in a man's life when he'd rather not have a good time than have to get over it.

What Position Do You Occupy in the Church?

- An attendant or an absentee?
- A pillar or a sleeper?
- A power or a problem?
- A promoter or a provoker?
- A giver or a getter?
- A worker or a worrier?
- A booster or a boaster?
- A peacemaker or a strife-creator?
- A supporter or a sponger?

—(Vision).

When a man gets rich, God gets a partner or the man loses his soul.

A minister was called upon to substitute for a colleague who had failed to reach the church because of a bush-fire. The speaker began by explaining the meaning of a substitute. "If you break a window," he said, "and then place a piece of cardboard there instead, that is a substitute." After the sermon, a woman, who had listened intently, shook hands with him and thanked him. "You were no substitute," she said, "you were a real pane!"

"He who has a thousand friends has not a friend to spare.
But he who has one enemy will find him everywhere."

DID YOU NOTICE?

- How little Australia is giving in aid to undeveloped countries? (p. 8).
- Why the Edwards family is going earlier to the Islands? (p. 11).
- The beginnings of the Shrigonda mission? (p. 8).
- How long it may take leprosy to develop? (p. 7).
- The name of our New Zealand delegate to the South-East Asian Christian Conference? (p. 10).

Christians In Conversation

A MELBOURNE INTER-CHURCH SUMMER CONFERENCE

"Who am I?", a question asked by one of Dietrich Bonhoeffer's poems, emerged as the question-theme of the Inter-Church Youth Conference, held at Wesley College, Melbourne, from December 26 to January 1. Youth delegates from each of the denominations which are involved in the "Uniting Church in Australia" (Congregational, Methodist and Presbyterian), together with one participant from the Anglican communion and two from Churches of Christ, met for an enriching week of ecumenical encounter. We realized that "Who am I?" or "Who are we?" must be our questions together, rather than apart from each other, asking "Who are You?"

Together we studied important aspects of the two Reports published by

the Joint Commission on Church Union — "The Faith of the Church" and "The Church — its Nature, Function and Ordering"; and these aspects were gathered together in a study entitled "The Family Circle." The effect of these discussions was to renew the life of all who took part in them, by creating a deeper understanding of the nature of the Gospel, the Faith and Purpose of the Church.

The Gospel, as we re-discovered it, truly pulsated with the fourfold rhythm of which the Report speaks. The Gospel is centred in the man Jesus Christ, and it is he who has given man justification, and given the Church a Faith and a Purpose. The second phase of the rhythm occurred as we, with the Report, came confessing to God and one another the partial character of our vision, the poverty of our worship, the weakness of our fellowship," that

"The Australian Christian"

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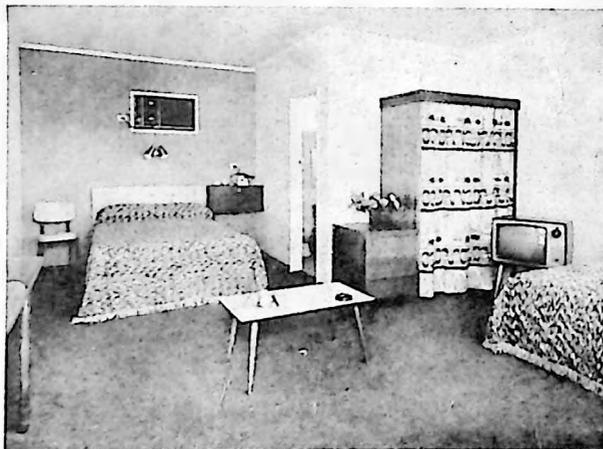
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