

MARCH 13, 1965

Commitment



CALL FOR
HONESTY AND COURAGE
FROM
DR. HUGH GOUGH

THE AUSTRALIAN CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST
Registered in Australia for transmission by post as a Newspaper.

THE POST-CHRISTIAN ERA

This is the frightening phrase of the month. Its implication is that Christianity has had its day and is moving to its place in history with the glory that was Greece and the grandeur that was Rome.

Dr. Hugh Gough, the Anglican Archbishop of Sydney, who is so often in the news, reached the headlines again when he said in an address at Wollongong that Christianity is now a minority group. He said that the phrase "post-Christian era" was a common term and was often seen in the literature of other lands. He had felt indignant when he had seen it and had tried to assure himself that the words were not true. Now he is forced to admit that they probably are true.

In addition to the population explosion, there was a vast number of people who believed that Christianity has been tried and found wanting.

It is this latter view that is more frightening than the mere numbers of non-Christians. If the world does think that Christianity has been tried and found wanting it is the fault of the Christians themselves. They should be proving the opposite to be true every day of their lives. It is not enough for them to be counted as Christians, they must be showing the life of Christ in all they are and do.

Christianity is concerned with numbers, because God cares for each of his children. We would much rather be in a majority than in the minority. There is no virtue simply in being small. But there is something much more important than numbers. It is not the first time that Christianity has been in a minority. It was in a minority of one when its Master made the Cross the symbol of its mission. It was a minority of 120 when the Holy Spirit was given to the church. It was in a minority in the gloom of the Dark Ages and it was a minority in the radiance of the great days of missions in Africa and Asia.

Christianity is not worried about mere numbers. It is not the quantity of the majority that should disturb us, it is the quality of the minority.

TIME AND CONCERN

There is much to be said against TV, and it gets said plenty of times. It is anti-social. People do not visit one another as much as they used to. It hinders conversation. We soon get shushed up if we speak while the dictator is on. It pressures people to buy cigarettes, detergent, fly-spray, and beer. It presents bad shows especially made for television, and it re-presents bad films that were bad when they were made and even worse twenty years later.

But TV is still good. It gives us an armchair view of Vietnam, Harlem, the United Nations, and Test cricket. It takes us to St. Paul's Cathedral for the funeral of a great statesman, and to the Congo to show us the ugliness of the beginnings of freedom.

The other night our TV brought us David Sheppard, and it deserves a pat on its laminated top. The ex-Test cricketer and present Anglican minister was interviewed. It was a probing interview and the church he represents was accused of hypocrisy, irrelevancy, of being old-fashioned and tight-laced, of being a bad landlord and a worse witness, and so on. With unconscious humility and with Christian grace, David Sheppard made us feel the relevancy of the church and the way it can become alive in a place where it was dying.

With his wife and daughter, Sheppard is living and serving in Canning Town, a part of Cockney London where only two per cent. of the people go to church. There is no doubt that the Sheppards could live and serve somewhere else, see more for their effort, and get more for their trouble. They feel, however, a call for service in Canning Town as strong as any missionary felt for Africa or Asia or a new respectable suburb.

It must be pretty hard going in Canning Town, in between the two extremes of the apathy of the nominal Christians and the cynicism of the rest. But Sheppard said something that is being said more and more by those who work in such areas, but which is applicable to every place and every people. "When you really care about people and are prepared to give time," an impact can be made.

Time and Concern: these are the two great resources which we have for investment. They are the essential ingredients of the Christian mission.

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★

COVER:

From the Creative Activity Group at the Young Adult Summer Conference this modelling study is the work of Sandra Coghlan, a Primary teacher, of Sunshine, Vic.

CALL FOR HONESTY AND COURAGE

BY DR. H. R. GOUGH, Anglican Archbishop of Sydney.

Australian churches should have the courage and honesty to face up to the problems of doctrines or practices which divided them, Dr. H. R. Gough said recently.

Each church, through its leaders, should submit itself to self-examination, he said.

Dr. Gough, the Anglican Archbishop of Sydney, was speaking at the conference service of the Australian Council of Churches.

About 150 church leaders and representatives attended the service, held in St. Andrew's College Chapel.

Dr. Gough said division and disunity among Christians was not the ultimate sin.

The ultimate sin was the obscuring of God's truth by the accumulation of man-made traditions and its distortion by human opinions.

"The real cause of divisions in the Church of Christ lies in the variety of human interpretation of his teaching," Dr. Gough said.

"The way to reunion and true unity lies in a return to the purity of that teaching.

Mysteries

"I confess that, to me, one of the great mysteries of the Christian religion is why God should not have made the revelation of himself so clear that it would be impossible of misunderstanding or misinterpretation.

"Or why our Lord did so often — instead of giving detailed rules — content himself with laying down fundamental principles of conduct which have been open to variety of application."

Dr. Gough said these questions could not be answered, but showed the way the Church had become divided by traditions handed down by the over-emphasis of one truth or the ignoring of another.

"I believe that it is for each church, through its leaders, to submit itself to self-examination," he said.

"During the last 10 years, conference between the churches has been most valuable.

"But I suggest that the time for dialogue is now over and the time for judgment by the Holy Spirit has arrived.

"Each church should have the courage and honesty to face up to the problem of those particular doctrines or practices which are a source of particular division from other churches."

R.C. Church

Dr. Gough said the Anglican Church should re-examine its doctrine of the Episcopacy and its interpretation of apostolic succession.

"The Roman Catholic Church might examine its traditional teaching concerning the Blessed Virgin Mary," he said.

"If each church would really do this kind of thing and subject its particular doctrines to searching scrutiny under the light of the Word of God, then remarkable things might happen.

"Let us be frank and admit that most of us are Anglicans, Presbyterians, Methodists, or whatever it may be, largely by accident of birth.

"Ever since we can remember, we have had hammered into our brains the particular tenets of our Church, so effectively that we have come to regard all others as heretical in some degree.

"But have most of our church members ever — seriously, with an open mind — studied these doctrines for themselves, or even given serious thought to those of other churches?"

Dr. Gough said these tenets were very often not truths at all, but traditions, which were causing people to reject the command to unity.

They were customs imposed by men but were taught as divine commands.

"I believe the path to reunion of the Churches lies not so much in endless conference and voluminous literature," Dr. Gough said.

Rather the leaders of the Churches should get away in their own church groups and examine their church's teachings and rules, asking God to show them if they were correct and in accordance with the Divine Will.

"These tenets are very often not truths at all but traditions which are causing us to reject the command to unity. They are traditions of men but are taught as doctrines. They are customs imposed by men but are taught as divine commands. They are habits inherited from past generations but are regarded as sacred.

Such assertion of divine origin in some cases is little short of blasphemy and to claim divine inspiration for conduct which breaks God's Law of Love may well be an unforgivable sin against the Holy Spirit.

"And yet how hard it is for us to recognise such traditions as man-made and not divine, and to discard, as Peter puts it 'the vain conversation received by tradition from your fathers' (1 Peter 1: 18). How hard it was for the Apostles to discard many of the Jewish traditions which they had inherited and which nearly wrecked the early Church. In particular, how hard they found it to welcome Gentiles into the Church without first submitting them to circumcision and other demands of Jewish Law which they themselves, as Jews, had thought essential to salvation.

"Although I profoundly disagree with much that has been said by the Bishop of Woolwich, and others associated with him in the 'New Morality School,' yet I believe that these men are sincere in their desire to get rid of the accumulation of human traditions that have for so long hidden the pure truth of God as revealed in Christ Jesus, the Incarnate Son of God. The mistake they have made is that they appear, in getting rid of the debris, to have discarded also some of the fundamental truths which are inherent in the person and teaching of Christ.

"Let us be clear about this. There are foundation truths which are truths and not traditions and which must never be abandoned. Remove the foundation truths of the Incarnation, the full Deity of Christ, the Atonement and the Resurrection and the whole edifice of the Church will collapse in ruins.

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CALL FOR HONESTY AND COURAGE

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"I am not for one moment suggesting that we should 'water down' the Christian religion and make it easy. Far from it! The closer we get to the pure Word of God the more searching it is. The nearer we get to Christ the clearer are the tones of his voice bidding us take up the cross and follow him. The more we capture the vision which the first disciples had the louder will be the challenge to sacrificial service.

"Looking ahead into the future, I believe the path to reunion of the Churches lies not so much in endless conference and voluminous literature, but in the leaders of the Churches getting away in their own Church groups for examination of their Church's teachings and rules, and in the spirit of honest enquiry asking God to show them 'are these teachings correct? are these rules and customs in accordance with the Divine Will?'

"Is this too much to expect? Surely not. May the winds of change blowing so vigorously through the Churches today, blow away the chaff of human traditions and prove to be the Spirit, the Breath of God, reviving and uniting his one Church. No longer may we be under condemnation for rejecting the commandments of God in order to keep our own traditions. May there be a mighty Spirit-inspired and Spirit-controlled revolution in all the Churches. May the Church henceforth be the Church, the Body of Christ."

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IT MAKES ALL THE DIFFERENCE

When One Discerns the Making of a Fool.

A well-worn proverb says, "There is no fool like the old fool." Do we infer from this that there are young fools and middle-aged fools?

Jesus had very clear ideas of what goes into the making of a fool. He told the story of a man who so confused his life that Jesus addressed him as "Thou fool" (Luke 12: 20). The story carries the implication that man qualifies as a fool when life gets out of focus by over-spending, over-indulging, misplacing enthusiasm, and inflating the ego.

The Young Fool unintentionally gets life out of focus; his enthusiasm causes him to leap before he looks, to act before he gathers all the relevant facts, engages in emotional drives to assert his right to adult experiences, risks moral structures on sand foundations, despises the counsel of seniors and builds without counting the cost. My youth-directing ministry covered many years and afforded association with many young fools. In recalling those years, I am ready to confess that they tutored me in patience and in understanding young fools in the world's family of fools. Youth is a defect, but it is a defect we can grow out of.

Young fools spend their junior years loving their parents, the adolescent years in criticising them, the remaining years in forgiving them, especially as they in turn become parents. Young fools err in scrapping the good with the bad; they excel as iconoclasts, smashing conventional idols and allying themselves with social nonconformists. During this mental upheaval somewhat of the prophet dwells within them, not that they foretell the future, but fear what will happen if the world does not discover and recover the Creator's design. They tend to over-simplify world problems. Problems, like oysters, need to be split open to find the pearl. Such simplicity and sincerity makes the young fool attractive.

The Old Fool has difficulty in realising the extent to which the world has changed since he was young. When serving as a committee-man he is liable to arrive at deductions by re-enacting the situation in the world as he experienced it. He delights in rebuilding the world by rehearsing his experiences, by relating the controversies of his day, rejuvenating himself by retelling jokes. A slowing down of reflexes accounts for a conscious striving to appear at home in the contemporary situation. What can he do about it? There are a number of things he can do: see the world through the eyes of younger men; discern new values; refuse

to stop growing mentally and spiritually; maintain childhood wonderment toward nature; recognise the goodwill extended by the incoming generation and safeguard oneself against abusing it. If things need saying, have one's say with as few words as possible; quit dwelling in the past; remember that the future is in the now of the living present. This being so, redeem an old fool's folly by projecting oneself into the present generation by encouraging and fortifying those carrying responsibility.

The Middle-Aged Fool may be recognised by his cock-sureness. He has cast off the follies of youth, lost the zest of younger days and satisfies himself with the comfortable world he has made for himself. Of the three fools, he is most unattractive. His years and experience represent accumulated capital. He should be investing himself in causes that lack assistance and wrongs that need resistance. He befools himself in expecting a new day to arrive without his co-operation with the younger and older generations. The impatience of the young fool in bringing in the Kingdom of God may be forgiven, but not the aloofness of the middle-aged fool. Surely this is the implication of the parable of the Rich Fool, whose folly in the sight of God was that he was wrapped up in himself and had narrowed the world to self-interests.

The source of A Prayer for the Middle-Aged is unknown, but it can rescue life from futility.

"O Lord, thou knowest that I am growing older. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all, but thou knowest, Lord, that I want a few friends at the end. Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. The love of rehearsing them is becoming sweeter as the years go by. Give me a growing humility... teach me... that occasionally I may be mistaken. Keep me reasonably sweet; I am not sure that I want to be a saint — some of them are so hard to live with — but a sour old person is a crowning work of the devil. Give me the ability to see good in unexpected places and people, and give me, O Lord, the grace to tell them so. Amen."

—W. R. H.

—Occasional Scribe.

WHEN IS A CAMP NOT A CAMP?

— When It Is Y.A.S.C. —

(Young Adults' Summer Conference)

BY

DAVID FOPP and IAN HOCKING

Worship

Creativity — the ability to express oneself logically and interestingly — was not just reserved for the arts. We were encouraged to use it in our worship programmes, and the results were one of the highlights of the Conference.

A group of three or four were put in charge of each worship session (10-15 minutes) and with the advice and encouragement from two of the Conference staff they produced (as opposed to reproduced) a worship service.

After the service the group would meet again for a short discussion on the service: What parts were most effective? What parts could have been made more meaningful? Could the "atmosphere" have been further improved in any way? As the week advanced our worship, in both content and presentation, seemed to become even more worthwhile — the result of the stimulus of working together and learning from each other.

But one part of the Conference was intensely individual and personal — the Silence Period. Every evening at dusk for half-an-hour life quietened down and each of us alone thought, meditated and prayed. As the summer day grew darker each Conference member in his favorite spot found an oasis of calm in the brisk activity of the Conference day.

Contributors

A significant aspect of working together came from the fact that there were not only just members of our churches at the Conference. Two of the staff: Anne Macrae (leader for Interpretative Movement) and Kevin Sercombe (Bible Research and Discussion),

are members of other communions — Anne, Presbyterian, and Kevin, Methodist. Their leadership in their respective fields was greatly appreciated — as was their participation in the extra-curricular activities — and together with their abilities and personalities they brought points of view that were interestingly familiar.

Two others who helped (in a part-time capacity) were Ian Buckingham and Rod Power. Ian, an art teacher, gave us a basic outline of the history of early civilisation and how it affected the outlook and artforms of the times. This was the basis of many subsequent discussions on early Old Testament history. Rod, from the State Film Centre, gave us an introduction to film appreciation.

In school we have all been taught to appreciate good books and plays (how much we learnt may be another matter), but nothing was ever done to teach us how to appreciate good films. Yet, nowadays, every child sees far more films than he reads books. So Rod's talks became a chance for us to learn the grammar of film making. After hearing Rod we saw some excerpts from selected films, and heard them discussed by experts. Later during the week we saw more films and were able to discuss them (perhaps not so expertly but at least intelligently) ourselves.

But perhaps the thing that symbolised Conference most to us was not actually an integral part. It was the giant wedgetail eagle that floated, soared and glided above us day after day — a living reminder of that passage of Isaiah which finishes with "but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles . . ."



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Further information from the Secretary, Elm-rd., Glen Iris, Vic.



SOUTH AUSTRALIA

S.A. YOUTH MEET

The second Saturday night of February was the opening night of the B.Y.F. (Baptist) and A.C.Y.F. (Churches of Christ) monthly youth meetings. The new year's programme got away to a splendid start with 900 Y.P. attending the united rally in Flinders St. Baptist Church. The music was provided in real teen style by the Rhythm Four, gospel singer Margaret Anson, the Forestville Male Quartet and the Baptist Youth Choir. The compere was Barry Lines, song leader Peter Johnson, and the Rev. Arthur Preston was the guest speaker.

In every way this was a splendid youth rally, and the general feeling was that we must do this together again. Among the three young people who made decisions was a young Indian student from Singapore who had been just three weeks in Australia.

YOUTH ACTIVE

(Mt. Gambier, S.A.) This week has been a busy one for youth. S.S. picnic was held at the Woolwash in perfect weather on Feb. 27. On Feb. 28, the C.Y.F. held a youth tea at which the speaker was T. O. Velvik, Fulbright exchange teacher from Minneapolis, U.S.A. . . . The Life Boys, G.L.B. and Boys' Brigade begin their activities after difficulties in leadership brought about by membership transfer . . . C.Y.F. numbers have been increased by three young men from Portland, Warrnambool and New Zealand who are working in the district, and this group has commenced the year with good spirit.

YOUTH LEADER AT PT. LINCOLN

(S.A.). K. D. Horne, Director of Christian Education, was the guest speaker at a big day for youth at Port Lincoln. Prizes were presented to Bible School scholars, a youth tea was held, and Mr. Horne preached at the gospel service.

MUSIC

No family can afford to be without MUSIC, it is a luxury and an economy; an alleviation of sorrow, and a spring of enjoyment. A protection against vice, and an incitement to virtue. When rightly used, its effects — physical, intellectual and moral, are only good.

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GEPPS CROSS TO CLOSE . . .

Twelve years ago, the Department of Christian Education in S.A. commenced a Sunday School in the temporary housing settlement of Gepps Cross. This was not easy work for any of the people who have voluntarily taken on this school.

In spite of all the difficulties and disappointments, there are numbers of our people associated with our churches in this State who were first contacted in the time of their temporary residence at Gepps Cross. In the past three years Mrs. Pitt, Barry Pitt, Mr. Clough and a team of helpers from the Nailsworth

church have been responsible for conducting this school on behalf of the Department, and never has the school had finer leadership.

Now Gepps Cross is to close. The S.A. Government has decreed the nissen buildings will go and a fine new housing area will take their place. The Department of Christian Education expresses its sincere appreciation to the many people who have conducted a splendid ministry to the children in a very needy area over the last twelve years.

"UNDER THE BIG TOP"

cnr. South-rd., Daws-rd.,

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Co-Leader — BILL BOWDEN,

— Commencing MARCH 14 —

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Tuesdays to Saturdays, 7.45 p.m.

ATTEND WHEN YOU CAN.

PRAY WITHOUT CEASING.

Sponsored by Church of Christ, Clovelly Park, S.A.

FAREWELL

(Ascot Park, S.A.). A "get-together" was arranged to say farewell to Mr. and Mrs. Stan Bull, who have moved to Christies Beach. Mrs. Outlaw spoke of Mrs. Bull's work in the church and presented flowers on behalf of the ladies. Mr. Sercombe spoke also on the work of both and presented a set of books to each. They were both foundation members. . . . The church received with regret the resignation of Mrs. Pillar as organist. . . . Mrs. Joan Phillips has been baptized and a young man re-dedicated his life.

HYMN SERVICES

(Flinders Park, S.A.). The gospel meeting for the last Sunday in each month is now a "Hymns to Modern Music" service. These have induced a truly worshipful atmosphere. Maxine and Terry Pomeroy were guest singers, and the minister, P. R. Whitmore, gave two very challenging 10-minute talks. A man and his two children made their decisions. 55 young people enjoyed a discussion led by Fred Russell at the after-church coffee hour.

Les Lawlor Says . . .

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CHRISTIAN FAMILY WEEK IN S.A.

MAY 1-8, 1965.

The theme chosen this year is
THE MISSION OF THE CHRISTIAN FAMILY TO THE NEIGHBOURHOOD, COMMUNITY, WORLD.

Churches should commence planning immediately to ensure the success of the Week in your Church.

Use the Week to reach families in the area in an effort to stress the importance of the Christian family.

Plan special family services for Sunday, family outings or family social.

Discussion groups on family responsibility.

Mother and daughter and father and son banquets.

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1970 UNION — WITHOUT ANGLICANS

A Sydney minister predicted that the Uniting Church of Australia would be established "about 1970."

"But the Anglican Church was unlikely to be included in the union," he said.

The clergyman is the Rev. John Garrett, Principal of the Congregational Theological College at Camden, and a former Secretary of the Australian Council of the World Council of Churches.

Mr. Garrett said the death of his own denomination could only result in resurrection in a wider union.

"I believe the Congregationalists, Methodists and Presbyterians will accept the revised draft basis for church union," he said.

"I believe that shortly before or after 1970, the Uniting Church of Australia will come into being.

"It seems to me that whatever shape it takes, it will be an anachronism in com-

parison with the Church of South India and the future Church of Nigeria.

"Because the church in this country that includes most people, and in my judgment has most to give in the long run — the Anglican Church — will probably not be included in the union."

[The Anglican Church is associated with both the Church of South India and the future Church of Nigeria.]

"A true national Christian strategy in Australia demands the entry of a full panel of Anglican representatives into our conversations about union," Mr. Garret said.

"I wish the Anglicans would jolt and embarrass all the rest of us by asking for a part in the joint commission on Church union, and the sooner the better."

Commenting on union among other churches, Mr. Garrett said he dared to hope that the Churches of Christ and the Baptists would compose their differences and find the right form of union under the gospel.

BIBLE NEWS

Austria.

Last winter, nearly all railway stations exhibited a poster prepared by the Bible Apostolate of the monastery of Klosterneuburg, near Vienna: "Your Signpost — the Bible."

Burma.

The statutes of the Bible Society of Burma have been submitted for approval to the Ministry of Trade and Development. Most of the churches are represented on the Board of the Society. Scriptures are being circulated in 23 languages of the country, and translation work goes on in some 10 hill tribe languages.

Canada.

The Canadian Bible Society continues to present Scriptures to new citizens through Citizenship Courts and 25,586 Bibles or Testaments were presented in 1963. The total distribution in Canada of 409,453 volumes of Scripture in 78 languages was achieved through the efforts of 14 District Secretaries, 14 Bookstore Managers and over 40 full-time and voluntary colporteurs.

Cameroun.

Five new translations or revisions of the New Testament in Cameroun languages are nearing completion: Bamileke, Bamum, Baya, Matakam, Mbum. A Protestant-Roman Catholic committee is now at work on the Old Testament in Ewondo (Beti).

Chile.

Over 8,700 copies of Scriptures were sold in one month (last June) by the Bible Societies in Chile. This was a record figure, the result, in part, of a previous shortage due to import difficulties.

—Bulletin of the United Bible Societies.

PLANNED GIVING PROGRAMME

(Warracknabeal - Brim - Minyip, Vic.). On Feb. 13, A. Avery visited W'beal to discuss the possibility of conducting a circuit-wide Planned Giving Campaign. It was unanimously decided to go ahead with plans to conduct such a campaign in November. Kevin Harvey will be the director. . . . At Minyip it was reported that over the past six months the average attendance has increased by nearly 50 per cent and an increase of £2 per week has resulted in the offerings. . . . Fourteen people from the circuit attended the Horsham Youth camp held at Hall's Gap on Labor Day weekend.

Interstate News

WORLD DAY OF PRAYER

(Roma, Qld.). Successful Women's World Day of Prayer meetings were held at Roma and Wallumbilla. Our ladies assisted in Roma meeting. . . . C.W.F. elected Mrs. A. Waldron, pres.; Mrs. A. Richardson, vice-pres.; Mrs. R. Kiesecker, sec.; Mrs. W. McDougall, treas.

DECISION AT CROYDON

(S.A.). A young lady made her decision on Feb. 14 and was baptized the following week. . . . Harvest Thanksgiving services on Feb. 28. Speakers have been A. Anderson, A. R. Jones, H. K. Brand P. Johnson. . . . Sympathy is expressed to the Herbert family in the loss of their teenage daughter. . . . At the half-yearly business meeting it was reported that the church is in good heart and finances satisfactory. . . . W.N. Bartlett is minister.

YOUTH AND EVANGELISM

(Hobart, Tas.). Special emphases this year will be evangelism and youth work. The year of evangelism was inaugurated on March 7, and on March 28 there will be a special youth service. During 1965 there will be a concentration upon youth work. . . . On March 3, the ladies held a meeting to hear at first hand from Mrs. Newham concerning the work of C.W.F.

CHURCH OF CHRIST

THE PATCH (Vic.)

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RE-COMMENCE on

FRIDAY, MARCH 19,

at 7.30 p.m.

at the COLLEGE.

SUBJECTS: 1st Term (six evenings)—

1. Jesus, as They Saw Him. Lecturer: Dr. K. R. Bowes, M.A., S.T.M., Ph.D.
2. Highlights in the Life of the Church, Lecturer: E. L. Williams, M.A.

The year's course consists of three terms of six evenings each.

We urge you to join these classes as a means of training for Christian service.

For further information — ask your minister or write to K. J. Clinton at the College.

JESSE M. BADER MEMORIAL FUND

Donations to the appeal now amount to £530.

The appeal will be held open until June 30.

Intending subscribers are directed to use the form below.

Please tear off and post today to:

R. P. Morris
54 Anderson-st., South Yarra,
S.E.1, Vic.

Enclosed is cheque/postal note for £ being my gift to the JESSE M. BADER MEMORIAL FUND.

Name
Address

WHEN REPLYING TO ADVERTISERS . . . SAY THAT YOU SAW IT IN "THE CHRISTIAN"

THE "CHRISTIAN" GOES TO

THE OPERA "IOLANTHE"

"The House of Lords throughout the war
Did nothing in particular,
And did it very well."
—"Iolanthe," Act. 2.

The S.A. Churches of Christ Youth Choir, on the other hand, did something in particular, namely, their traditional, annual Gilbert and Sullivan production. This year it was "Iolanthe." And they did it very well.

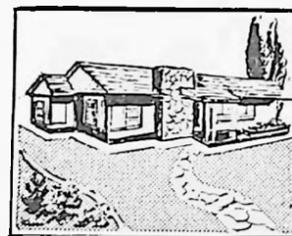
Perhaps that is the thing to be stressed. Here was no second-rate, amateurish presentation. This was the real thing. Scenery and costumes were of the highest quality (even on close-up inspection back-stage). The printed programme in color was and is a delight to read and keep. Chorus and solo parts were enjoyed by both audience and participants in the best G. & S. tradition. Conductor John Hall, with the professional air and the maestro's touch, united his orchestra and caste into a delightful medley of music that delighted the hundreds of people in attendance at the Unley City Hall.

This was the eighth annual Gilbert and Sullivan production of the South Australian Churches of Christ Youth Choir. In that time they have earned the reputation of being one of the best amateur G. and S. groups in Adelaide. The choir, of course, does many things beside this annual feature. It has a wide repertoire, and often renders valuable service to the brotherhood by its presentation of sacred music. As a by-product of the Gilbert and Sullivan season the choir has been able to return something like £200 each year to our S.A. Department of Christian Education.

It would be invidious to name individual celebrities in this year's production, and in any case that is the job of the professional critic, of which I am not one. But for the average music-lover all those who took part provided a real treat. Words could be followed with reasonable ease (no mean tribute in the case of Gilbert and Sullivan). The improbable combination of fairies and peers of the realm became, for a while, the world in which we were really living. And that, after all, is what art sets out to achieve.
—H. F. Gross.

"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

Editorial. Within the last few weeks there have reached Australia copies of the fourth edition of Professor James Moffatt's New Translation of the New Testament. Bible students and readers would frequently find that a familiar passage would appear in a new light, and that Scripture had a freshness and interest often dulled by our habitual conning of the same translation . . . The B. & F. S. announced that in 1915 the total issues reached the wonderful number of 8,958,000 copies of the Scriptures: 1,006,000 Bibles, 1,275,000 New Testaments, 6,667,000 portions. Correspondence. "I notice that some churches are allowing most unnecessary and 'common' names to popularise their Bible Classes, such as 'The We Mean Business Bible Class,' and the 'Catch Your Pal' and 'Drop-In' Bible Classes." Here and There. Will Vic. church secretaries who have not yet sent in their statistics, please do so at once? Prompt action will bring blessings on their heads, while the opposite will bring . . . !—Thos. Hagger.



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Victorian News

BACK TO PENINSULA

(Red Hill, Vic.). Great interest was shown in "Back to Peninsula" Sunday, Feb. 28, sponsored by Red Hill and Tootgarook churches. It was also occasion of Red Hill anniversary. Each church observed its own worship and communion service, with a number of visitors attending at each place. At Red Hill worship was led by M. D. Keatch, with A. Withers bringing the message; N. Westmore contributed a solo. A big number from each church assembled for lunch. A. Withers was again speaker at a P.S.A. gathering which was well attended. At the basket tea, G. Lawrie expressed thanks of visitors for hospitality of Red Hill church. All felt effort worthwhile and that much had been done to cement the fellowship between the two churches . . . Men serving on plan are receiving instruction with view to improvement of worship and communion services . . . Mrs. Littlejohn has returned from visit to son Ian in New Guinea.

CO-OPERATION

(Ascot Vale - Newmarket, Vic.). With assistance from the church at Thornbury, the church's 1965 programme has started well. Essendon and Nth. Essendon are still helpful with presidential assistance . . . Announcement has been made of the engagement of the minister, A. Matheson, with Miss Barbara Williams . . . A number of ladies attended the Mission camp and others travelled to Monbulk for the Thanksgiving service . . . The church closed on Feb. 28 to enable members to hear Dr. Leonard Griffiths at the Independent Church . . . G. Smith has been welcomed as associate minister . . . Four combined communion services have been planned for the year.

TEN DECISIONS

(Norlane, Vic.). A young boy was baptized on Feb. 28, when Life Boys paraded. There were 10 decisions (9 to 15 years) . . . Midweek meetings for three weeks have been conducted by J. McCulloch, who gave valuable instruction on Counselling in preparation for coming Evangelistic Crusade . . . Recent speakers have been J. McCulloch, K. Falcke and N. Boyce . . . Senior G.L.B. girls paraded on Feb. 21.

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(near Tramway Depot.)



SPOTLIGHT ON TAS. . . .

Conference at Devonport

Feb. 27 - March 1, 1965.

Congratulations to the organisers of this Conference! Thanks to the Devonport church for its wonderful hospitality!

The above comments represent the sentiments of most visitors. Glorious summer weather and a very evident spirit of fellowship and goodwill contributed to make this Conference memorable.

Pre-Conference publicity — which was excellent — informed the Tasmanian brethren that this was to be a Conference with a difference and there were many special features which justified the forecast. The hiring of the Methodist Youth Camp Centre at Turner's Beach — nine miles from Devonport — enabled a number of families to attend Conference, and over 30 took advantage of the nominal rates charged to stay at the camp. Camp inhabitants included granddads, grandmas, dads, mums, teenagers and babies — yes, and a honeymoon couple! The latter were given the full treatment and they reciprocated in good measure. The campers had a great time and really got to know each other.

Following the usual custom, Departmental reports were printed in the Conference Handbook, which was circulated before Conference. All reports were taken as read, but time was allowed for questions and the adoption of the reports. Each Department was previously requested to make the maximum use of slides, tapes, films, guest speakers, etc., in the allotted time set down for its report. This proved a most interesting and informative innovation, and removed any dullness often associated with the reception of numerous reports. A number of Departments also responded to an invitation to set up Departmental displays in nearby rooms and these were well received.

The foregoing business sessions occupied from 9.45 a.m. to 5.30 p.m. on the Saturday. Saturday evening highlighted Home Missions. This programme featured slides of new causes in Victoria (and were we envious?), testimonies from L. Park, Aborigine deputationist from W.A., and Sister Delaney, missionary from the New Hebrides, and the screening of the excellent film, "Heritage to Destiny." Following the film, Victorian guest speaker, D. H. Smith, Secretary, Dept. Home Missions and Evangelism, challenged with his address.

On Sunday, Glen S. Brown, Pres., Vic.-Tas. Conference, spoke at both services at Devonport. His morning address will

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be remembered for a long time by those privileged to hear it. At nearby Ulverstone church, Viney Longthorp, Director, Dept. Christian Education, was guest speaker at the morning service, and D. H. Smith spoke at gospel service.

Sunday afternoon was devoted to Women's Conference. A separate report will be provided for this Conference. Mrs. L. G. Cooke presided very capably over a very happy Conference. Her successor this year is Mrs. M. G. Davis. The ladies were very pleased to have, as their guest, Mrs. Newham, Vic.-Tas. Conference President.

Monday morning provided another new feature as Youth Groups from our various churches each gave a demonstration of facets of their youth work. These were extremely well presented and much appreciated. The finale was a short address by the incoming President, Les. Moore, of Hobart, seeking prayerful and practical support for onward advancement in his year of office.

Throughout Conference the outgoing President, E. W. (Bill) Taylor, of Devonport, maintained the very full programme to schedule. His genial manner and unbounded enthusiasm contributed much to the success of Conference and no one worked harder than he did.

This report would be incomplete if it failed to record our appreciation to the Devonport folk for their wonderful hospitality in providing accommodation, meals and real friendship to the visitors.

The following appointments were made:

Executive Committee — President, L. C. Moore; Past President, E. W. Taylor; President-Elect, A. W. Gilbertson; Secretary, C. R. Edmunds; Treasurer, Mrs. J. Harrison; Committee members, S. C. Burt, E. W. Knight, C. J. Orr, A. T. Rothwell and H. E. Sulzberger.

Representatives — Vic.-Tas. Executive, A. W. Gilbertson and L. G. Cooke; Home Missions, C. J. Orr; Aborigine Missions, Mrs. S. J. Bruton; Overseas Missions, Mrs. L. Struthers; Dept. Christian Education, M. J. Simfield; Social Services, M. G. Davis; Advisory Board and Brit. and Foreign Bible Society, C. R. Edmunds.

Conference commends to the brotherhood for special prayerful and personal support during this year, our Year of Evangelism, which has just been launched, and the development of the Youth Centre at Bicheno.

—R.J.B.

The Australian Christian.

QUESTING

WITH
A. E. WHITE



What really happened at Pentecost? How would you explain it to a non-Christian? (Part 4).

The real meaning of Pentecost is that in the coming of the Holy Spirit, Jesus was back with his disciples.

One of the most difficult doctrines of the church which we try to explain is the trinity. Sometimes we are accused of having three Gods: God the Father and God the Son and God the Holy Spirit. God is one, but we know him in three ways. We know him as the Father-Creator, the Father of all the children who make up the family of mankind. We also know him as Jesus who came into our lives. This is God made flesh, the Incarnation. Then, finally, we know God as the Holy Spirit.

In a general way we can say that God made himself and his purpose known to us progressively. First he was the creator and author of life who came gradually to be known as our Father. This was the main picture which Jesus himself gave of the God who cares for all of his children.

The second picture which Jesus gave was of God who entered our lives and from within the fellowship of man showed us the true quality of life. Jesus then offered that life for us all in a great act of redeeming love. In his death, there was to be an irresistible attraction. His confidence in the cross was expressed when he said, "And I, when I am lifted up from the earth, will draw all men" (John 12: 32). God was in Christ reconciling the world to himself.

The third picture which Jesus gave was that of the Holy Spirit. The resources of God were frequently promised by him. The Jesus of flesh would leave them, but the Spirit of Jesus would come and make available to them in the church the resources of God.

What happened at Pentecost was the coming of God in this new way. There were strange happenings, great crowds, and an amazing response to the preaching of Peter's sermon, yet these must not be permitted to cloud from us the fact that God was now sharing his life in a new way.

If I were explaining all this to a non-Christian, I would try to emphasise the heart of it all. The one true man this world ever knew was Jesus. All that in him impressed, attracted, encouraged, led, loved, and forgave others was now available to everyone in every age and in every race. It is the Holy Spirit that makes life liveable and gives it purpose. This I would do with confidence and point to the history of the church and to its present influence and mission.

DYNAMIC LEADERSHIP . . .

Human Dynamo.

Recently I worked in a Planned Giving Programme with a young minister who is nothing less than a human dynamo. He is Gordon Moyes, minister at Ararat (Vic.). Many will know something of his ability, but one must work alongside him to really appreciate his drive and resourcefulness.

Used By The Master.

This is the second Planned Giving Programme that I have conducted with Gordon. It is not mere coincidence that the response has been overwhelming in each case. In the first programme, at Ascot Vale-Newmarket, the church registered a 12 per cent increase in giving. At Ararat we set a target of £9,000, an increase of over 50 per cent on previous giving. The amount pledged was approximately £12,500. On the first Sunday after the programme the offering was £87. Only our Lord knows all the

factors involved in this response, but undoubtedly he has worked through the dynamic leadership of the minister.

Church's Response.

Credit must be given to the church for the way it has responded to its minister's leadership. Nothing inspires a leader more than to see men and women rise to the challenge of new ideas.

During my stay in Ararat over two weekends, I saw 70-80 people at four consecutive services. I was present when the Sunday School shattered old records with attendances of over 100 on each Sunday. I saw a boys' club with over forty boys enjoying themselves as only boys can, under competent leadership. Vitality, expectation, progress are keynotes of the work. What is happening is akin to resurrection at Ararat church.

May the Lord bless both the church and its minister.

—Allan Avery.

HERE AND THERE

LAND AT DAPTO

(Warrawong, N.S.W.). In conjunction with Wollongong and the Home Mission Committee, land has been purchased at Dapto for future extension. . . . Helen Medlow, now training in speech therapy in Sydney, and Peter Liakou, returning to Greece, were farewelled. . . . Kevin Crawford, of H.M. Dept., addressed the church during South Coast Fellowship "Contact" weekend. . . . The annual meeting reported increased attendances over previous years. . . . The Men's Society has sponsored a boys' club and 20 attended a weekend camp at Wollondilly River. . . . Two G.L.B. girls were baptized after having made decisions at the girls' camp.

INTER-CHURCH TENNIS

Picked teams representing Melbourne's Church Tennis Associations have again been in competition for the Finchley Shield.

Victorian Baptist and Churches of Christ Association, which won the shield for the first time last year, again reached the final and retained the trophy by defeating the Church of England Association in a very close match on March 3.

The team comprised, ladies: B. Phillips, M. Swayne, L. Dewar; men: I. Gates, L. Smith, K. Dawes.

SPECIAL BIBLE STUDIES

Dr. J. H. Jauncey has begun in the Albion church a Tuesday night Bible Study of the Gospel according to John. Although the studies are required of all students of Kenmore Christian College as part of their course, the subject matter is within the range and interest of everyone. The studies are being put on tape for extended use.

JESSE M. BADER MEMORIAL

Closing Date Announced

Jesse M. Bader considered himself a member of a world brotherhood, and we in Australia accepted him in this role. Largely due to his efforts, vision, energy and enthusiasm, the World Convention came into being.

Like his own service, the Memorial Fund bearing his name will be used to promote brotherhood interests by providing an endowment income for the World Convention of Churches of Christ. The appeal is world-wide and the target is \$250,000. The Australian total now stands at £530, and the closing date in this country is announced for June 30, 1965.

There is still time to have a part in this working memorial which will strengthen our witness through the World Convention. Those who would like to be partners in this investment are invited to use the form on page 7.

MANY ADDITIONS

(Canley Heights, N.S.W.). Possibly the fastest growing church in the State, Canley Vale saw 50 initial decisions in 1964, 26 of them were later baptized and received into the church. . . . The evangelistic target this year is for 100, when the visitation programme climaxes in May. . . . On Feb. 23, the State Men's Dept. held a meeting with the theme, "The Message and the Man God Uses." 56 were present. C. E. Bowser led in devotions and H. M. Long gave the address prior to discussion. . . . Many members took part in the Churchill Fund collections and over £54 was received. . . . D. A. Foletta is minister.

The Australian Christian.

AUSTRAL APPOINTMENT

Dr. W. A. Kemp, O.B.E., Chairman of Directors of The Austral Printing and Publishing Co., announces the appointment of Mr. Alwyn Kilpatrick, as an Associate to the Directors. Mr. Kilpatrick, a banking executive, is a member of Hartwell church, Vic. Present directors of the company are Dr. W. A. Kemp, chairman (Wattle Park church), L. J. Eutler (Hartwell), R. P. Morris (Brighton), C. E. Mott (Surrey Hills), W. A. Thompson (Boronia) and F. H. Simpson, Associate to the Directors (Swanston-st.). All of these brethren serve in an entirely honorary capacity as required by the Company Articles of Association.

National Diary

MARCH

- 13 V. Bible School Committee. All-day planning conference.
- 15 S.A. Ministers' Luncheon at Grote-st.
- 16 S.A. Engaged Couples' course commences.
- 16-17 S.A. Baptist - Church of Christ Ministers' Camp - Longwood.
- 19-21 V. C.W.F. Missionary Camp, Hall's Gap.
- 20 V. Midlands District Conference.
- 20 V. C.E. Visit to Burwood Boys' Home.
- 21 V. Annual Offering, Properties Department.
- 22 * Mrs. Edgar Lawton on Daily Devotional.
- 22 S.A. Beginners' Dept. Conference at Grote-st.
- 25 S.A. Annual meeting. Girls' Basketball Association. Grote-st.
- 26 S.A. Baptist - Church of Christ Administration Camp.
- 26-28 S.A. G.L.B. Pioneers and N.C.O.'s Camp at Mt. Barker.
- 26 S.A. C.F.A. Agents' Tea at Grote-st.
- 27 V. Good Companions' Junior Field Day.

APRIL

- 8-16 W.A. General Conference.
- * All States.

MOVEMENTS

G. J. ANDREWS TO B. & F. B. S.

(Bendigo, Vic.). It has been announced here that G. J. Andrews, the minister of this church, has accepted a position with the British and Foreign Bible Society as its resident representative for Bendigo and district. Mr. and Mrs. Andrews will continue to reside in Bendigo and the new duties will commence on June 1, 1965.

Mr. Andrews has given splendid ministry to the church over a period of forty years, and has served effectively on brotherhood departments. He is well-known to a wider circle of members through his writings in "The Australian Christian."

This is the third Victorian minister to join the Bible Society in the last few months. The others are K. A. Macnaughtan and T. A. Fergusson.

APPOINTMENT AS CHAPLAIN

(Melb.). R. C. Bust, who trained at the College of the Bible, Glen Iris, has been appointed as Chaplain for the Council for Christian Education in Schools, to the Geelong West Technical School. He will succeed the Rev. R. J. Calder, whose sudden death was a great loss to the ministry in schools. . . . Mr. Bust will commence his duties at the beginning of Second Term, May 25 next.

CONFERENCE HOSPITALITY

It is anticipated by the Vic.-Tas. Conference Executive that because Conference 1965 will be the Centenary Conference, and in celebration thereof there will be a Centenary Dinner in St. Kilda Town Hall, on Tuesday, April 6, there may be a greater demand than previously for hospitality from country and Tasmanian members. The CWF has always gladly attended to this phase of Conference fellowship and will be ready to meet any additional demand resulting from the Centenary occasion. Those requiring hospitality any time during the Conference period, April 4-12, are advised to contact the hospitality convener as soon as possible. She is Miss P. Ludbrook, Flat 2, 348 Whitehorse-rd., Balwyn, E.8. Phone 83-8639.

JIM HAINES TO SPEAK

The Victorian Christian Youth Council will hold its Annual Meeting in the Reception Room, Assembly Hall, Collins-st., Melbourne, on Wednesday, March 24, at 8 p.m. Churches of Christ young people will be particularly interested to hear Jim Haines (Surrey Hills, Vic.), who will speak on the theme, "Race Relations," from his recent experiences in Africa. This theme will also be taken by Dr. Barrie Pittock (Society of Friends), who has recently returned from U.S.A., and a first-hand investigation of the Indian/American relationships. A worth-while evening of ecumenical sharing is promised to any young person able to attend.

YOUTH NIGHT FILM

(York-st., Ballarat, Vic.). "The Big Blast" was featured at a special youth night service on March 3. . . . The B.S. continues its quarterly tea and business sessions. The supt. is M. Murray. The Ladies' Guild supplied the tea. . . . G. Feary is home again after surgery. . . . The church is co-operating in the planning for a Youth Crusade in Ballarat in April. . . . The B.S. picnic was held at Lake Burrumbeet.

AUSTRALIAN COUNCIL DELEGATION

(Sydney). The Australian Council of Churches voted at its annual meeting here to send a three-man delegation to Indonesia and Malaysia to discuss with churchmen ways in which they can aid their government in bringing about a peaceful solution of the current dispute.

It also agreed to invite Australian churches to take part in a day of prayer for Indonesia and Malaysia.—E.P.S.

FROM DALBY

(Qld.). Attendances at morning services keeping up to a high average. Evening services are causing concern. C.Y.F. conducted one service and B. Miller gave the message. . . . S.S. attendances good and prayer meetings are showing signs of encouragement. . . . The Brough family have moved to W.A., after illness of Mrs. Brough. . . . Y.P. have commenced construction of tennis court.

1965

TO WEST AFRICA

Professor A. F. Wilson, Head of the Department of Geology at the University of Queensland, and an elder of the church at Albion, Qld., has left for West Africa on a three weeks' U.N.E.S.C.O. assignment. He will visit Ivory Coast, Nigeria and the Cameroons as the only Australian in an international team of nine specialists, who will report on aspects of the mineral resources of these countries. In December, he took part in an International Geological Congress in New Delhi, and during his return from India gave addresses to Christians in Hong Kong, Manila and Singapore.

ALL IN TOGETHER

Campers — leaders and catering staff joined in to listen to the study presented on the subject, "The Holy Spirit," by Harry Davies (Auburn District). The presentations were unique and the teaching profound as we gave attention to this vital doctrine and living person. We considered the Personality, Pentecost, the Gifts and Joy and Grief of the Holy Spirit in four sessions from Saturday morning to Sunday lunch. After each presentation, group discussion carried the theme into helpful personal conclusions. This was the first of what we hope to be a continuing series of Bible Study Camps added to our Camping programme. — B. Armstrong, Director, N.S.W. D.C.E.

WE WERE HOSTS

(Devonport, Tas.). In ideal weather, the Tasmanian District Conference was held in Devonport over long weekend. Many visitors enjoyed fellowship with the church. . . . Ulverstone ladies joined with C.W.F. in a meeting presided over by Miss J. Delaney, from New Hebrides. . . . At week night meeting, Mr. and Mrs. G. Sexton, of U.F.M., gave illustrated talk. . . . The film, "In His Steps," was screened on Feb. 21.

BAPTISMS

(Kalgoorlie, W.A.). There have been five baptisms recently and another decision for Christ. The Organ Fund is now over £400, and negotiations are being made to purchase one. . . . W. Lydon, home on holidays from P.B.I., painted the manse. . . . Our minister, G. Carslake, has accepted a unanimous invitation to extend his ministry for another two years until 1967.

THE BAND AT CHURCH

(Wagga Wagga, N.S.W.). There is a large Army Camp at Wagga, and the R.A.E. Band has shared with the church on occasions. They assisted again with a musical programme. On Feb. 22, following the Harvest Thanksgiving services, goods and the offering of £129 were handed to the Gumleigh Boys' Home. Eggs were donated to the Base Hospital. . . . Several of the men visited Laurel Hill prison farm on Feb. 28. . . . A Christian Workers' Training Course commenced with eleven on Feb. 21. . . . C.Y.F. has also started. Attendances have been 24 and 29.

The Australian Christian.

ANNOUNCING the . . . Centenary Conference

of CHURCHES OF CHRIST IN VICTORIA AND TASMANIA,

APRIL 4 - 12, 1965

First Conference held in 1866.

INSPIRATIONAL SESSIONS

Lygon St., APRIL 4, 2.45 p.m.
M.L.C. Assembly Hall, APRIL 10, 8 p.m.
Melbourne Town Hall, APRIL 11, 2.30 p.m.

BUSINESS SESSIONS

Lygon Street, APRIL 5, 8, 9 and 12, at 7.15 p.m.

CENTENARY CELEBRATION

St. Kilda Town Hall,
Tuesday, APRIL 6, 6.15 p.m.
(By invitation only).

WOMEN'S 79th CONFERENCE

St. Kilda Town Hall,
Wednesday, APRIL 7, 10.15 a.m., 1.45 and 7.15 p.m.

MINISTERS' CONFERENCE

Brotherhood Centre,
Tuesday, APRIL 6, 10 a.m. & 2 p.m.

MINISTERS' & SECRETARIES' TEA

Lygon Street Hall,
Monday, APRIL 12, 5.45 p.m.
See later advertisements for full details of meetings.

CELEBRATE the CENTENARY by CO-OPERATION in CONFERENCE.

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X-RAY OPENING — NDUI NDUI

BY DR. D. COULTER

I had in mind when we were to open the X-Ray Plant to have a short service of thanksgiving before we put it to general use, but when this idea was put to the men it grew somewhat. The x-ray had aroused a considerable amount of interest and the people regarded it as an important contribution to the work of the Hospital, and for this they are extremely thankful.

From the time we began to assemble the machine this interest became very evident. People seemed to appear from nowhere and before very long there was quite a crowd watching us as we put the various parts together. Word spread very quickly and many of the older men were there also. Mrs. Faogali had arrived only three days beforehand and we found there were a number of finishing touches to be done before everything would be ready. (Mrs. Faogali is a member of the Dunedin Church of Christ. She has completed her training as a radiographer and is now studying medicine at the Otago University. She returned to New Zealand from the New Hebrides on Feb. 12.)

Ron Laing had had to return to New Zealand just before this, but Geoff. Peers and the carpenter's apprentices worked very hard to have everything ready and worked through till 1 o'clock in the morning immediately before the day of the opening.

The opening ceremony was due to commence at 2.30 p.m., and when we arrived everything had been cleaned up beautifully and the X-ray room in the corner of the first of the new buildings was decorated with flowers and leaves and colored paper.

A large crowd arrived and expressed their gratitude to God in hymns and praise, in prayers of thanksgiving, and in words spoken by some of the elders. The prayer of dedication was made by Keith Ludgater, and Abel Barni pressed the button for the first X-ray to be taken. Two X-rays were taken, one of one of the old men and another of a woman selected out from amongst the crowd after much talk and persuasion.

The men and women crammed to-

gether in the dark room to watch the process of developing the films, and they were quite intrigued to see the finished product. Everyone then filed through the X-ray room and dark room in groups of about one dozen to look at things and to see the X-rays hanging up on the screen.

The inevitable feast followed this, and to provide for the large crowd, two bullocks had been killed, as well as the other food. In the evening, at the Ndui Ndui church, the day of thanksgiving continued in a service at which more of the men had opportunity to speak and give thanks to God. It was indeed a moving day to see this expression of their gratitude for what has been done.

It was a moving day for me also. It was a tremendous thrill to be able to stand at the screen and look on the X-rays that had been taken. For so long we had been working in the dark and I could have stood and gazed at those X-rays for quite a long time as I thought about it.

Mrs. Faogali has organised things with great efficiency and we are very pleased with the performance of the machine and the results obtained. We were very busy for a number of days catching up on a long waiting list of those requiring X-rays. Three of the indigenous staff have been trained to take films and develop them and they have learnt very well under Mrs. Faogali's instruction.

The X-ray machine will be with us a long time yet, but already I feel that it has been paid for by the great advantages that have already come from it.

We owe a great debt to those who have given for it, and we owe a debt to those who have come to help make it ready for use. Firstly, to Geoff. Peers, who has come and installed the 240 volt power plant and wired up the buildings, and next to Mrs. Faogali, who has come to instruct us in the use of the machine. Our sincere thanks also to the brother who made the initial gift of £500 for the X-ray machine, and to the sister who paid all travel expenses enabling G. Peers to go forward.

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INDIA'S "POPULATION EXPLOSION"

(Bangalore). Widespread famine, starvation and unemployment face India within 25 years unless immediate steps are taken to stop the nation's "population explosion" a consultation on family planning agreed here.

The 40-member group meeting, on the invitation of the Ecumenical Christian Centre, included government leaders and officers of factories and banks, as well as Protestant medical doctors, theologians, and church leaders. Also participating were a representative of the Roman Catholic church and five Hindu doctors representing the Family Planning Bureau of the Mysore government.

The group was in general agreement that family planning represented the best way of preventing a further population explosion. Several also urged concentration on greater food production and industrial expansion as other necessary steps.

Dr. Raja Rao, Family Planning Chief for Mysore State, told the consultation that the State government-sponsored programme is insufficient because of inadequate funds and staff, even though the central government is giving it an increasing amount of aid.

He said the approach to individuals had proved largely unsatisfactory because of prejudices and shyness, but that now contact is made initially through village leaders and this is proving "very effective" despite opposition from Roman Catholic priests and to some extent from Muslims. He said political considerations also militate against family planning in some areas because minorities are fearful that if their numbers decline their political rights will be ignored.

The group agreed that religious groups must take a prominent role in family planning if the population explosion was to be avoided.—E.P.S.

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March 13

FACES AND PLACES

PROFILE NO. 39

ARARAT

VICTORIA

Like the Ark, an early explorer rested on a high mountain in Western Victoria over a century and a quarter ago, and so called the place Ararat. Just over 100 miles from Melbourne, it has become "the Golden Gateway," for it opens into the broad open Western plains from whence comes the State's largest wool yield, and the wide level Wimmera district which is the State's richest land of golden grains.

In February, 1915, six people covenanted together to form the Ararat Church of Christ. They were Mr. and Mrs. E. Dare, Mr. and Mrs. W. Moore, Mr. W. Morgan and Mrs. I. Betts. They wrote: "We, the undersigned immersed believers in Jesus Christ agree to unite to form a Church of Christ in Ararat, and having covenanted with God do hereby covenant with each other to take the New Testament as our sole rule of faith and to practise and faithfully observe the ordinances as therein revealed to us. We pledge ourselves to do all in our power to promote the peace, unity, and prosperity of this church and to advance the Kingdom of Christ in all the world."

Even with such a gracious beginning the church lasted only six months. Then in 1919, in the Lyceum Theatre, the church was re-commenced, one of the six founding members, Mrs. T. Boyle, still being in active membership with the church today. Through their faithful witness the church slowly grew.

Meetings were held in the Mechanics' Institute, the Lyceum Theatre, and the City Baths, where baptismal services were conducted. In 1921, the first tent mission was held, with E. C. Hinrichsen and L. Brooker. At this mission 100 converts were baptized. By February of the next year a large church had been built. B. J. Cambridge came fresh from the College of the Bible to be the first full-time minister. Following Mr. Cambridge to year 1939, Messrs. R. Hilford, C. L. Lang, J. Methven, W. A. Wigney and A. J. Fisher ministered to the church.

During the war, the church having declined from its former strength, a circuit was arranged with Stawell,

some 20 miles away. In this period, A. Thurrowgood, E. H. Randall, W. J. Evans and A. E. Mudford served the church. Following Mr. Mudford's ministry, C. Burt again established a full-time ministry. From the opening of the chapel to this time there had been no additions to the buildings. Now, however, new life came into the church, and during R. J. Duckett's ministry a fine hall was opening free of debt in 1953 and major alterations were made to the chapel. During the following ministries of W. Marshall, S. Pinches and K. Hank, the church purchased their first manse, which was later sold and an adjoining manse and block of land was purchased.

During January of 1964 the present minister, G. K. Moyes, arrived to conduct a five months' interim ministry before leaving for America. By the grace of God this ministry has been extended for two years. Already because of this enthusiastic ministry a new large hall, kitchen and toilet-block are about to be commenced. During his first year there has been a 50 per cent increase in the membership of the church. There are now 60 members, but average attendances are numbering over 80 present at both services, with an average offering of £85. The Sunday School numbers 120 children, with 22 teachers, there are over 50 boys and 11 leaders in the boys' club, with other large attendances to all other youth and adult auxiliaries. With the church at the centre of a combined Churches' Mission to Youth last year, a successful "Teen-Week" was held, with the minister as organiser, which resulted in 270 decisions for Christ. At present the men of the church are training for a visitation evangelism crusade to be held in May.

Ararat now has a population of 9,000 people, and our church stands in high repute in the town. The church is facing the future with confidence, counting its growth not in the quantity of the buildings, or in the largeness of congregations, but in the numbers of souls that are being won into the Kingdom of Christ.

OBITUARY

Lacy, James Gee.

Christian sympathy is extended to Mrs. W. L. Lacy and family in the loss of their husband and father, who passed to be with Christ on Feb. 24, in his 80th year. Mr. Lacy made decision at the Hagger-Clay mission at Castlemaine about 58 years ago. Since then he has been in fellowship at Colac, Ballan, War-racknabeal, and finally at Peel-st., Ballarat. He had always made a fine contribution on Officers' Board as both elder and deacon, and at times acted as church treasurer. During the months of decline two things were outstanding — his love to commune at home in the Lord's Supper, and his persistent desire to depart and be with Christ. His departure severs a link of a long and faithful witness and a constant labour for the Lord Jesus. Albert Graham and Graeme Jackel assisted the writer in a large and representative service at the chapel and the Ballarat Crematorium. The parting of all such Christians is only till Christ shall come. This blessed hope is the comfort and encouragement of the loved ones.

—C. W. Jackel.

WAR CHILDREN

(Tokyo). A Japanese pastor has set up an organisation to provide scholarship aid to youth fathered by Japanese in various South-East Asian countries during World War II.

Ryoichi Kato, pastor of the Tokyo Ikebukuro Church, with the aid of others, has established a South-East Asia Cultural Friendship Society, which is conducting a \$550,000 campaign to finance construction of a six-storey structure on grounds adjacent to the church to accommodate 100 such youths and 40 Japanese, and to pay for their schooling.

Mr. Kato estimates there are about 10,000 such youths in Indonesia alone, where he was a missionary following the war. He said the undertaking is "to atone for Japan's war responsibility and to promote cultural interflow between Japan and South-East Asia."—E.P.S.

KOREAN EVANGELISM

Plans are under way in Korea for a nation-wide Christian evangelistic crusade to be held during 1965, the eightieth anniversary of Protestantism in that country. Protestant churches throughout South Korea are joining in the effort. Their goal: "To deliver the Christian gospel to every person in the nation — to win 30 million Koreans to Christ." Korea already has the highest percentage of Protestant Christians in Asia, an estimated seven per cent.—E.P.S.

KENMORE CHRISTIAN COLLEGE

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W. Gourlay and Bill and Marcene Gourlay; Heather Davy; Janice Brown, Mrs. Vicar, Flinders Park, S.A.

Lynette Evans, Tony Hart, Garry Donnam, Oakleigh, Vic.

Helen Battersby, Croydon, S.A.

Delwyn Crouch, Portland, Vic.

Rebecca Hands, Rhonda Turnbull, Warrawong, N.S.W.

Mrs. Joan Phillips, Ascot Park, S.A.

MEMBERSHIP

Mrs. V. Brown, Miss A. Dall, St. Kilda to Thornbury, Vic.

I. Richter, Westbourne Park Baptist; Mr. and Mrs. Grant, Queens-town, to Flinders Park, S.A.

Miss Picton, Glen Waverley to Hartwell, Vic.

Mrs. Banner, Richmond to Oakleigh, Vic.

MARRIAGES

Valerie Irene Anderson to Heinz Ludwig Bannert; Diane Patricia Yelverton to Ivan Francis Falkenberg; Norma Mary Fennell to William John Spriggs; Barbara Joy Truran to Barton Richard Bailey; Alma Helena Moore to Herbert Stanley Clive Morgan — all of Thornbury, Vic.

Barbara Parker to Alan Bennett, Flinders Park, S.A.

Eilene Martin to William Dempsey, Warracknabeal, Vic.

Joanne Pavel to George Kenzie, Devonport, Tas.

DEATHS

Barbara Herbert, Croydon, S.A.

Alfred James Hammett; Claude Rupert Dounan; Violet Edith Morris; Lillie Jane Bray, Thornbury, Vic.

Mr. McGrath, Dandenong, Vic.

CHANGE OF ADDRESS

E. C. Plenty (secretary, Geraldton Church of Christ, W.A.), 14 Beresford-ave., Geraldton, W.A.

BIRTH

BANKS. — Helen and Trevor give thanks for the birth of a son — Lyle Russel, on Feb. 24, 1965.

ENGAGEMENTS

EARLE - DOW. — Mr. and Mrs. Howard Earle, 14 Underwood-crest, Toowoomba, Qld., have pleasure in announcing the engagement of their younger daughter, Kathleen Jyllian, to James Dow, College of the Bible, Glen Iris, Vic.

STANDLEY - DENTON. — Mr. and Mrs. L. P. Standley, Pinnaroo, S.A., have much pleasure in announcing the engagement of their only daughter, Raelene Joyce, to John Charles, youngest son of Mr. and Mrs. C. T. Denton, Dalmeny, N.S.W.

IN MEMORIAM

FINGER. — Treasured memories of my beloved parents, called to be with the Lord, Grace Evelyn, Jan. 19, 1959, and Alfred Edward, March 16, 1953. — Laurence Finger, St. Kilda, Vic.

DEATH.

LACY. — On Feb. 24 (suddenly), at his home, 124 Grant-st., Ballarat, Vic., James Gee Lacy, beloved husband of Winifred Levina, loved father of Verna (Mrs. N. Floate), Jim, Gwen (Mrs. F. Mason), Fred, Marjorie (Mrs. H. Sharp, dec.), Dulcie (Mrs. A. Floate), Enid (dec.), Norm, Betty (Mrs. E. Jepson), Elsa (Mrs. L. Murphy). Aged 79 years. "He giveth his beloved sleep."

ESSENDON CHURCH (Vic.) GOLDEN JUBILEE SERVICES

Saturday, March 13,
8 p.m., Reunion Fellowship.

Sunday, 14th—
11 a.m.—G. S. Brown, Conf. President.
3 p.m.—Pleasant Sunday Afternoon.
Dr. K. R. Bowes.
7 p.m.—J. E. Brooke.
Soloiste: Miss Heather Bastick.

North Fitzroy (Vic.) 92nd CHURCH ANNIVERSARY, MARCH 28.

11 a.m.—DR. G. WHITTING.
3 p.m.—DAVID SCOTT (Brotherhood of St. Laurence).
Ambassadors Quartette.
5 p.m.—REUNION TEA.
7 p.m.—P. FOSTER.

Soloiste: Mrs. J. Turner.
Duettists: Mrs. Carpenter and Mrs. Larkins.

OPENING OF CHAPEL BANGALOW, N.S.W.

The Newly Erected Chapel in
Campbell-st., Bangalow,
will be opened on

MARCH 20, 2 p.m.
Guest Speaker: D. WILLIS.

— EASTER —

BELGRAVE HEIGHTS CONVENTION

Applications are now being received for
Churches of Christ EVANGELICAL
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Coming Events, For Sale, To Let, Wanted, and Similar Advt. — paragraphed items, 6/- for 24 words. (5/- for five or more consecutive issues.)

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Accommodation and Travel — 8/- for 24 words. (7/- for five or more consecutive issues.)

General Advertisements, Special Treatment — 9/- per col. inch of 14 ems; 7/6 per col. inch for four or more consecutive issues; 6/- per col. inch for quarterly contract.

YOUTH FOR CHRIST MELBOURNE TOWN HALL SATURDAY, MARCH 20, 7.45 p.m.

Programme includes—
Ken Fraser, brilliant League Footballer.
Dawn Smith, talented Guitarist from Sydney.
Kenneth Ouw, from Indonesia, winner of Y.F.C. Talent Quest.
Bruce and David Searle, Guitarists.
Also Special Youth Speaker —
Brian Willersdorf, one of Australia's leading Youth Speakers.

Bring a group of young people from YOUR Church. ADMISSION IS FREE.

For group seat reservations contact: Melbourne Youth for Christ, 747 Burke-rd., Camberwell, (ph. 82-1528), Melb.

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1965

C.W.F. MISSIONARY CAMP MONBULK, FEB., 1965

Under the leadership of Mrs. Candy, Missionary Committee supt., 91 ladies shared in a weekend of study and fellowship. Mr. Candy, who prepared the studies, visited camp and presented them. Titled "The Continuing Presence," the group study sessions produced much discussion, resulting in a deeper understanding of the Scriptures.

Visitors in camp were Miss P. Davis, Matron of Margaret Coles Maternity Hospital, and Miss E. Vawser, missionary on furlough from India. Miss Davis spoke of her recent trip to America, where she shared many worthwhile experiences with Christian friends, and gave personal testimony to the awareness of God's guidance and his provision for her while away from home.

Miss Vawser told of some of her personal experiences among the Christians in India, and during discussion time much concern was shown for the food situation there. Her faith in the Lord was an inspiration to us all.

The communion service, led by Mrs. Candy, and held in the quietness of the early morning, left a deep feeling of spiritual blessing among those present. Many happy moments were spent in song under the leadership of Mrs. Amos, ably assisted at the piano by Mrs. Clency. The "Quiet Times" were prepared by Mrs. Ferguson.

The producer of the Saturday evening programme, Mrs. Monish, discovered much talent among the ladies.

Two hundred ladies arrived at the camp in private cars and buses on Saturday afternoon to take part in the C.W.F. thanksgiving and dedication service, led by Mrs. Newham. Mrs. Strack gave the address, and afternoon tea was served by the ladies from The Patch.

Camp came to a close with this message in Scripture from Mrs. Candy,

"Keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life."

—Helen J. Hall, Camp Convener.

Victorian Church News

MISSIONARY LEAVES

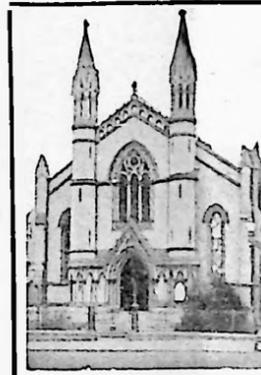
(Dandenong, Vic.). A dedication service was held on Feb. 28 a.m. for Miss Hazel Slocombe, by the Aborigines Mission Committee. T. Turriff (chairman) was preacher, and A. Jenkins (sec.) was also present. Hazel leaves on March 8 for Carnarvon, W.A. K. Heath, Chaplain at Dandenong High School, was preacher at the a.m. service on Feb. 14 . . . A Lay Visitation Programme is being undertaken by the church. L. Armstrong, Springvale minister, will lead briefing sessions for the visitors . . . C.W.F. held a sewing bee, when a large number of dresses and shirts were made for native people at Pentecost Island, where Jack and Barbara Edwards are working . . . At the C.W.F. meeting on Feb. 17, Mrs. Haggerty conducted a period of remembrance in honor of the late Mrs. Rookes and the late Mrs. Westwood, who were both active members of the afternoon group . . . Baby show was held in our hall on Feb. 13; 230 babies were entered, and there were two or three adults with most of the babies. Our group committee made £41 profit.

MISSIONARY TARGET DOUBLED

(Maidstone, Vic.). The missionary target of £250 was doubled. The raising of £500 for missions was a highlight of 1964. Another was the fact that the church became self-supporting. The church is busy planning for a missionary crusade to be held from March 14 . . . The girls' gymnasium has had to be disbanded because of the illness of the leader . . . Bob Geake is in hospital with hepatitis . . . The minister is D. A. V. Thomas.

C.W.F. SEC. HONORED

(Oakleigh, Vic.). A luncheon was given by the ladies to honor Mrs. Hodges, who has completed 20 year's service as C.W.F. secretary, and Mrs. Dyker, who has been an active C.W.F. worker for many years. . . . Adrian Dean, of the College of the Bible, has been appointed assistant minister . . . The cricket team has entered the semi-finals in the district competition . . . The annual meeting heard encouraging reports from all auxiliaries. . . . Recent speakers have been D. H. Smith, of H.M. Dept., D. R. Stirling, Dr. Killmier and J. Sutton . . . The minister is E. J. Miles.



Swanston Street Church

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

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

11 a.m.—WORSHIP - COMMUNION - BIBLE EXPOSITION.

7 p.m.—WORSHIP - EVANGELISM.

Current Series of Sermons:

PLEASE EXPLAIN what you mean by
March 14 — "BEING BORN AGAIN!"

The Australian Christian.

It was hard to come by,
but it was something I had to have . . .

30 Minutes Of My Own

I was so busy I didn't have time to do half the things I ought to do, much less the things I wanted to do. I always seemed to be running and I was tired. Yesterday I made up my mind to take a break. It wasn't easy, but I took thirty minutes out of my day to use as I pleased. How much did I accomplish in thirty minutes? A lot more than I expected!

This is what I did with my thirty minutes yesterday:

One Minute. I read a Psalm, something other than my regular Bible reading, for an extra blessing.

Ten Minutes. I wrote a long past due letter to an old friend. I made sure it was a cheerful letter.

Five Minutes. I made a phone call to a lonely shut-in.

One Minute. I looked out of my window and contemplated what I saw there. Does it need changing or do I?

Five Minutes. I telephoned the grouchiest person I know and told her a funny story. How wonderful to hear her laughing!

Five Minutes. I read some of my favorite poetry. Another day I'll sample some new poetry.

Three Minutes. I counted my blessings.

Today I'll do other things. One day soon I'll use the whole thirty minutes to call on the shut-in. My morning flew and my work was easy because I was planning a week of half hours. Seven times thirty minutes is three and a half hours. What wonders I can accomplish with thirty minutes of my own!

—Edna L. Floyd in "The Christian."

JAPANESE NATIONAL DAY

(Tokyo). Opposition of the National Christian Council of Japan to the revival of February 11 as a national holiday commemorating the founding of Japan in the year 660 B.C. by Emperor Jimmu, was voiced in a telegram sent to Prime Minister Eisaku Sato by the Rev. Chitose Kishi, President, National Christian Council of Japan.

The cable said the designation of the date would "revive old relationships with national Shinto. Therefore we are against it on the basis of freedom of faith."—E.P.S.

CHURCHES DESTROYED IN PHILIPPINES HURRICANES

(Geneva). Of \$76,000 needed to help rebuild 28 churches in the Philippines destroyed in recent hurricanes, \$10,000 has already been received, reports the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service, which is making the appeal on behalf of the National Council of Churches in the Philippines.

Dr. Leslie E. Cooke, director of the Division, issuing the appeal to W.C.C. member churches, said that last year 29 hurricanes — almost twice the "normal" number — devastated the islands. More than 1,000 persons lost their lives and more than \$50,000,000 worth of property was damaged.

"The N.C.C. has made a careful survey," Dr. Cooke writes. "It finds that 26 churches of those destroyed or damaged are in areas where the crop and livelihood loss is so severe that the members cannot be expected on their own resources to rebuild." — E.P.S.

CENSORSHIP

Rome police armed with what they reported were "orders from above" stopped the performance of "The Deputy", by German playwright, Rolf Hochhuth. The play is critical of the late Pope Pius XII for his failure to publicly condemn Nazi treatment of the Jews.

Church Chuckles by CARTWRIGHT



"Beats me how you can look so commanding in the pulpit!"

CARTOON COMMENT

It is doubtful whether even Napoleon looked the world conqueror in hanging braces and a day-old beard. But appearances are a poor guide at any time. A minister is one whom God has chosen and called to give himself to study and ministry of the Word of God, and to be a leader and a pastor to his people. These men are to be counted worthy of double honour (1 Timothy 5: 17) and we should regularly include them in our prayers.

Age of the Specialist

My doctor used to diagnose
What was ailing me;
Now he only helps decide
Which "ologist" to see.

—Paul Armstrong.

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DON'T CONDEMN CHINESE CHRISTIANS, MISSION EXPERT SAYS

(Hofgeismar, West Germany.) Professor George Vicedom, of Neuendettelsau, a church missions expert, here in a speech warned against a too ready condemnation of Christians in the People's Republic of China.

Speaking on "Missions in China," he said that, while admittedly the age of foreign mission work is over, the Christian church in Mainland China is still growing slightly and he thought it unjust to condemn the church because it had "come to an arrangement" with the government.

A representative of the World Alliance of Y.M.C.A.'s reported the Y.M.C.A. still carries on activities in Mainland China. —E.P.S.

PASTORAL SHORTAGES IN SWEDEN, DENMARK

(Copenhagen.) Prospects of severe shortages of pastors are beginning to arouse concern in the national Lutheran Churches of Sweden and Denmark.

In Stockholm new official statistics forecast that 58 per cent of the present clergy of the Church of Sweden will reach retirement age in the next 15 years. In the rapidly growing capital, Bishop Helge Ljungberg said his diocese already needed at least 50 more ministers.

Ways to remedy a similar problem in the Danish Evangelical Lutheran Church are now being studied by its Conference of Bishops. In this country, too, the need is felt most acutely in the urban areas, where large population increases make urgent the expansion of parish work. —E.P.S.

YOUTH FOR CHRIST

(Vic.) On Saturday, March 20, at 7.45 p.m., Youth for Christ will be conducting the first Rally in Melbourne Town Hall this year, and it is anticipated that again the hall will be packed with teenagers.

The programme will include items from talented Sydney vocalist and guitarist, Dawn Smith, Kenneth Ouw, from Indonesia, and winner of the Y.F.C. Talent Quest, also guitarists Bruce and David Searle. Outstanding Essendon footballer, Ken Fraser, will also be participating in the programme. The special speaker will be Mr. Brian Willersdorf, one of Australia's leading youth speakers.

Seat reservation tickets can be obtained without charge for groups of 15 or more, by contacting Melbourne Youth for Christ, 747 Burke-rd., Camberwell, E.6. Vic. (Phone 82-1528).

"CHRIST IN CONFLICT"

By HAROLD J. WHITNEY.

An Evangelist's Contribution to the "Honest to God" Debate.

Harold J. Whitney, B.A., B.D., Dip.Ed., Dip.R.E., is a Presbyterian minister who has had long experience as an evangelist. In this book he brings his insight into the Gospel of Christ and his scholarship to an examination of modern trends in theology, especially with regard to the controversial book by the Right Rev. John Robinson, Bishop of Woolwich.

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OPEN FORUM

BAPTISM

To the Editor,
H. F. Gross' statement ("A.C." 27/2/65) that "baptism is a ritual act" cannot go unchallenged. Baptism was commanded by Christ, yet we know that legalism and ritualism (which invariably led to misdirected authority and became surrounded with an aura of magic and superstition) were high on the list of religious activities which Jesus sought to break down. It seems inconsistent with his attacks on ritual acts to establish one himself.

B. H. White ("A.C." 13/2/65) has rightly drawn attention to the significance and symbolism of baptism. We confuse the matter, however, when we fail to press the point to the logical conclusion of rejecting the symbol (immersion) as the equivalent of and inseparable from the real act of baptism. Surely our real baptism is a spiritual rebirth into the being of our Creator, the life of Christ and his Church; an acknowledgment of Jesus as God's revelation of himself to man; and a proper resolve to follow him so that God's will may determine our lives and through us be proclaimed to the world.

This living experience is, in fact, the true Christian baptism "with the Holy Spirit" and may be experienced with or without any symbolic act associated with water.

Principal Robinson, in "The Sacraments and Life," has described baptism as meaning "total surrender to the will of God," which gives point to what Christ meant when referring to his baptism (Mark 10: 38, 39), and as exemplified in his perfect obedience (Luke 22: 42).

A consideration of the nature of baptism as taught in Scripture, the historical facts as to the membership of Christ's Church, and the liberalism of Thomas Campbell and his contemporaries — suggests that re-examination of our dogmatism with regard to the symbolism of baptism and the insistence on one to the exclusion of all others seems long overdue.

—Colin R. Johnson, East Preston.

OUR HYMN BOOK.

To the Editor,

With many others I am aware of the problems associated with our present hymn book, and appreciate the need for a new one — thus we have a Federal Committee working on the matter. When they decide on all the hymns for inclusion (at the present rate of progress for a voluntary committee it will be some years) how far shall they be able to go? Possible action appears to be:—

1. Complete music and words book.
2. Words book and separate music book.
3. Words book only and a great range of music books, or the same impossible situation as at present.

I submit that both 1 and 2 will be far too costly for a communion of our size in Australia. Churches will not be able to afford to change, as costs will be so heavy. With 3 there would be only the improvement of a new selection of hymns.

I believe there are alternatives:

1. I understand our English brethren made an offer some years ago whereby their book could be made available to us on a reasonable cost basis. This book is a good one which I believe overcomes many of the objections to our present one. Could not this be further investigated?

2. The Australian Methodist book, I understand, contains the majority of the hymns we love and sing. What is against our using the book of another communion, surely it would be possible to work out something on these lines?

Could not the Hymn Book Committee look into these ideas and perhaps find an earlier and very satisfactory solution?

—W. A. Thompson, Vic.

PRECEPT OR PRACTICE.

To the Editor,

Our acceptance of permanent division has gone far enough: the cost is too great. Throughout Australia we are erecting expensive and sometimes beautiful churches and projecting the image of the affluent respectable church. We have apparently given no thought to

pooling resources with other churches and erecting buildings for common use. One Melbourne church (not ours) abandoned its building programme and uses the buildings of another denomination: £40,000 was saved.

We plead for unity, but our apathy shows we don't want it. We have sacred vows of principle and compromise. Must we have separate denominations with wasteful duplication of services and equipment in order to make our witness? Is this witness made void if we make it in a united church?

Do our splendid buildings witness to our concern for the world's misery, or to our parochial insistence on urgent local needs: the carpet fund, the organ fund, as an ex-Anglican sarcastically suggested? Our introverted autonomy ensures that local needs get the lion's share of funds irrespective of the importance of carpets compared with hunger.

Do these duplicated buildings witness our concern for the 200,000 unemployed and starving in Naples, depicted in Morris West's "The Children of the Sun"? Or do they show our arrogance and contempt. Two texts seem relevant: "You say, I am rich, I have prospered, not knowing that you are wretched, pitiable, blind and naked." "Inasmuch as ye did it, not to one of the least of these, ye did it not to me . . . Depart."

—Allen Crisp, Vic.

THE NEW AGE.

To the Editor,

In the "Christian" of Oct. 27 (p. 4), W. S. Lowe writes on "Its Preaching," and says, "Mr. Preacher you are a mediator between God and man." This is untrue and anti-Scriptural. For there is only one Mediator between God and man, Jesus Christ. Jesus even said, "No man cometh unto the Father but by me." Page 5, he says, "If you are to be a mediator of God to man." This is wrongly put, because of the meaning of the word. You can't mediate one person to another, but between the parties at variance in order to reconciliation.

We can be ambassadors, but not mediators of that sort. Again, the man in the pew is supposed to say, while in church, "It doesn't really matter what you talk about as long as I can understand it; it must be something carved out of your own experience." I think it does matter what the preacher talks about. A message from God's Word, rather than man's experience, is by far the best thing to talk about and is the best thing to listen to. "For whoever heareth these sayings of mine and doeth them is like unto a wise man," said Jesus. Let the preacher be as wise as the hearer is supposed to be.

—E. P. Verco, S.A.

DID YOU NOTICE?

The eighth G. & S.? (p. 8).
Who is Tas. Dist. Conf. president? (p. 9).
Where they ate two bullocks? (p. 12).
Where they had ten decisions? (p. 8).
Which Sunday School closed down? (p. 6).
Asia's most Protestant country? (p. 13).
How many ministers joined B. & F.B.S. recently? (p. 10).
Who hopes Baptists and Churches of Christ will unite? (p. 7).

DAILY DEVOTIONAL CORNER

JOURNEY THROUGH LUKE

Monday, March 15. Luke 13: 1-9. Do you think that these Galileans were worse sinners than all the other Galileans? (v. 2).

Is trouble the consequence of wrongdoing? The answer, of course, is a very clear No! Nevertheless, many Christians expect God to bless them especially and preserve them from the misfortunes that come to others. These people are likely to think also that the opposite is true. That those who suffer greatly must have sinned greatly. Some men of Galilee had been slaughtered by the Roman governor, some had been killed by a falling tower . . . were they terribly wicked? Not necessarily; indeed they could have been consecrated righteous men. Even if the wicked do suffer greatly, it is still not for us to set out the cause and effect. Sickness, accident and misfortune come to all. We do not expect God to protect us from the hazards of life, but with him we can the better endure them.

O Master, we do not know whether good or ill will be our life today, but we do know that you will be with us. Amen.

Tuesday, March 16. Luke 13: 10-21. But the president of the synagogue was annoyed at Jesus healing on the sabbath (v. 14, Moffatt).

It is hard to be patient with a man who is so one-track-minded as to be annoyed at a healing act of Jesus whenever it occurred. The poor woman had been ill for 18 years, and possibly she had been coming to the synagogue for all of that time. Such people seldom moved far from their place of birth. She had probably heard this same president of the synagogue talk about the reality of God, of his mighty acts, and of his concern for his children. Then something happened in the synagogue — healing came from God. And the president was annoyed! He should have been jumping for joy when it happened. But perhaps the president planned a different kind of service — maybe he even had a long address prepared, and no one was likely to listen to it after the miracle.

O Christ, when things are better than we expect, help us still to rejoice in the good that comes, even when the good comes through others.

Wednesday, March 17. Luke 13: 22-35. Some Pharisees came and said to him, "Get away from here, for Herod wants to kill you" (v. 31).

Unless the Pharisees were wholly incapable of thinking straight, there must have been times when the life of Jesus

earned their respect. Surely they could not be without some human response. At first sight this appears to be such a moment. Herod wanted to see Jesus. Herod had also seen John the Baptist and the wicked apology for a king put the herald of God to death. Are these Pharisees giving Jesus a friendly warning, although they had opposed Jesus so much. Unfortunately, not even this much good can be said for them. They were not doing him a kindness, they were trying to play upon his fears. They were inspired by hatred and were just using another method to drive him away. It was a foolish and vain attempt. The man whose face was set for the suffering of Calvary was most unlikely to be afraid of anything that Herod might do.

Lord Jesus, as you moved along your path to Calvary we marvel at your strength of purpose. May we be equally unafraid of anything that confronts us today. Amen.

Thursday, March 18. Luke 14: 1-11. They watched him closely (v. 1, Moffatt).

Here is Jesus again in the house of a Pharisee, surely an invited guest. When he was sitting at the table, there was in front of him a man with dropsy. It is as clear as can be that this man had been brought there especially to aid in trapping Jesus. The Pharisees had an obsession with the sabbath day (see chap. 13: 10-21). Now we read that they watched him closely. They put this sick man, whom Jesus could not resist, in front of Jesus and watched him. He asked them, "Is it right to heal on the sabbath or not?" They would not discuss it, they simply watched him. So he healed the man. It would be understandable if there was a trace of bitterness in the voice of Jesus as he said, "You will even pull an ass or ox out of a pit on the sabbath, would you deny healing to a man on that day?"

O Lord, we thank you that you made every day for the good of man and that every day is a day for compassion and for deeds of kindness. Amen.

Friday, March 19. Luke 14: 12-24. Do not invite your friends or neighbours (v. 12).

The end of the sabbath was becoming a great social occasion. It was an opportunity for parties and socials — and the same people turned up at one after another. The wealthy were invited, because the wealthy were expected to return the invitation. It would be very easy for a series of social gatherings to develop among a closed circle of the

privileged. This was quite different from the kingdom which Jesus was building. He said, "When you have a dinner, don't call your friends, or brethren, or family — lest they invite you back. Whom are you to invite? Why, of course, those who can't invite you back!" Hospitality doesn't need a reward, it is rewarding in itself. This doesn't mean that you cannot have close friends and entertain them. It does mean that you are expected to show hospitality to more than your close friends.

Dear Lord, help us to plan an evening for a family which has not been before to our home, so that we may be sure that you will be present. Amen.

Saturday, March 20. Luke 14: 25-35. If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple (v. 26).

Jesus, the prince of love, would not preach hatred of anyone, so when he appears to say that we cannot be his disciple unless we hate — we shall surely look for another meaning. The meaning is obvious. Jesus never indicated that it would be easy to be his follower. There would be many difficult choices to make. Discipleship is never easy and if the church preaches a gospel of easy going travel, then it is not the gospel of the New Testament. The Cross is not only the symbol of Christ, it is the symbol of Christianity. If necessary, we must be prepared to renounce even our families for the cause of Christ. It is to be devoutly hoped that those who love each other and share so much of life together, will be able to share Christian discipleship also. But not even family ties must be allowed to be stronger than our link with Christ.

Dear Master, we know that you came to strengthen our homes and that you rejoice in being a part of every family. Amen.

Sunday, March 21. Luke 15: 1-11. So he told them this parable (v. 4).

This chapter is probably read at gospel services as often as any chapter in the Bible, and the parables have been greatly used in pointing the lost to Christ. Strangely enough, Jesus did not tell them to the lost. There may have been sinners and tax-collectors within hearing, but these stories were addressed to the Pharisees who had been loudly complaining that this so-called prophet was welcoming the outcasts. Worse still, he was actually eating with them. So these three parables were told about the lost sheep, the lost silver and the lost son. They were a justification for his actions, a vindication of the grace of God. The seeking grace of God and the waiting father is the theme of all three. We do well to remember that whatever changes we may make in the church — Christianity is still a religion of rescue.

O God, we thank you that Jesus is truly our Saviour. Amen.

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Wrong Ways and Right.

For the way is narrow and the way is hard, that leads to life, and those who find it are few.

—Matt. 7: 14.

"I saw them in my dream, that they went on in their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light their guide could well enough tell how to miss those ways that led wrong, yet in the dark, he was put to a stand. But he had in his pocket a map of all ways leading to and from the Celestial City; wherefore he struck a light . . . and took a view of his map . . . which bids him be careful in that place to turn to the right-hand way."

—"Pilgrim's Progress."



Don't waste your time looking at your hill. Climb it.



To Begin.

Mr. Chairman, accustomed as I am to listening at home, I find it quite exciting having a chance to speak here.



A schools inspector entered a classroom whilst the Scripture lesson was in progress, and to get an idea of the standard of teaching he decided to ask the children some questions. Calling on one small boy, he asked, "Who broke down the walls of Jericho?" The boy answered, "Not me, sir." The inspector turned to the teacher and asked, "Is this the usual standard in this class?" The teacher replied, "The boy is usually quite honest, and I believe him."

Leaving the room in disgust, the inspector sought out the headmaster and explained what had transpired. The headmaster said, "I've known both teacher and boy concerned for several years, and I'm sure that neither of them would do a thing like that."

By this time the inspector was furious and reported the incident to the Director of Education. The Director said, "I feel, y'know, that we are making a mountain out of a molehill in this case. I suggest that we pay the bill and write the sum off."

—Elec. Trust Staff Mag.

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