

"THE CROSS
... AND ME!"

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

NOT SPIRITUAL ENOUGH

A correspondent wrote to take this editorial page to task because, he says, not enough of the topics deal with spiritual things. On looking back, it is noted that some of the topics considered recently have been bush fires, the liquor inquiry in Victoria, the South Vietnam war, the U.S. racial problem, and the Mt. Isa strike.

After giving the matter some thought, I have to say that I am quite unrepentant. I am more inclined to be apologetic because of the many other demanding themes that were crowded out because of time and space. Still more am I inclined to apologise because I have not more firmly and directly related Christ to these events in our world.

It would be possible, of course, to write and talk about such spiritual topics as prayer, baptism and evangelism, without reference to the current scene, but I doubt if it would be Christian. It would be most unlike "The Australian Christian," anyway. This journal has always had its heavenly vision focused on earth and has tried to make Christ relevant to the here and now.

Jesus was concerned about people and He was moved with compassion by their distresses. He could not have been unconscious of the social, economic and political problems which produced many of those distresses. Jesus was a victim of religious persecution, but there were social, economic and political forces which helped to fashion His cross.

Indeed, we must be careful not to divide life into separate areas. We cannot separate a man's family from his community, nor suggest that he can eke out his economic existence without reference to politics. Still less can he make a special box in which he can keep his religion.

Religion is not a separate department of life. It is a part of the whole of life. Our religion not only affects, it determines our place in society, our wants and their fulfilment, our voice and vote for the leaders of our land.

The liquor problem is a religious problem because it concerns the health and happiness of mankind. The South Vietnam war is a spiritual problem because it could engulf the whole world in conflict. The Mt. Isa dispute caused division among men who had been friends and filled a Queensland town with bitterness and resentment. Divisions, anger and spite are spiritual issues. Bush fires are fanned by hot winds into holocausts which destroy life and property. Surely this is a Christian concern.

The racial problem is the greatest moral and, therefore, religious problem confronting the world today. A journal that is printed in the south of the U.S.A. confines its editorials to what are supposedly spiritual matters. Not one word has been said in the past few months when the for and againsts of racism were on everybody's lips, and nowhere more than in the south. Could it possibly be imagined that Jesus would have practised such neutrality or indifference? Racial oppression and discrimination are affronts to the spirit of man and a denial of the freedom which is the heritage of Christ for everybody.

If we exclude from our interest those very things that most concern the rest of mankind, shall we not lend weight to the charge that the gospel is irrelevant? Evangelism, prayer and baptism are all concerned with eternal things. They do relate to the next world, but they concern this world first. It is in this world we face their challenge, and in this world seek to express their meaning. It is here that we hear the gospel, and seek to live by it. It is here that we pray for God's power to be His faithful witnesses. It is here that we are baptised into Christ: the Christ who left that world to share man's pilgrimage in this one.

Our judgment may sometimes be faulty, but at least let us try to find the mind of Christ for the day in which we live.

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"The Cross and Me!"

BY GORDON MOYES



Before the epic voyage of Columbus, the men who drew the maps of the world had the notion that the world was flat and that it spun like a plate round a centre post — the Cross of Calvary. Geographically they were wrong, but their insight was correct. For nothing else has captured the centre of man's thought like the Cross of Calvary.

What was a symbol of death, defeat and disgrace became the symbol of an unconquerable faith with a limitless hope. Yet as men have tried to explain the cross, only a succession of theories, each with its strengths and weaknesses, have risen to confront each other. Most of us, like Calvin in his Institutes (11, xii 4-6) prefer to speak the facts of the cross rather than to stress the theories. "We know that Christ did actually come in order to redeem us from sin, and that is enough." But it is not enough. We want to know "How?" and "Why?" and "In what way?"

Speaking with an intelligent young person I stressed the great facts of our redemption, and he replied, "So what? What does it do for me?" . . . "What does it do for me?" This would be one of the most important questions we could ask of the Cross. It is no use knowing the facts of the Cross or all the theories about the Cross, if you do not know what it does for you personally. We know the dangers of extreme emotional subjectivism, yet the Cross can only be understood subjectively. It is only relevant when it is subjective, when it means something to me.

Karl Barth, in his "Credo," makes much of the statement that concludes the Heidelberg Confession, "But what doth it help thee now that thou believest all this?" The Cross must not only be a matter of intellectual understanding, but also of personal experience.

Probably no-one at Calvary on that crucifixion day understood better how Christ's death on the Cross was affecting them, than Barabbas, whose place Christ had taken. One poet had Barabbas saying much later:—

G. K. Moyes is minister of the Ararat church, and minister-elect for Cheltenham, Vic.

1965

"I heard a man explaining
(They say his name was Paul)
How Jesus, on that fateful day,
had died to save us all.
I found it hard to follow
his fine-spun theory,
but I am very, very sure
He died that day for me!"

"For me." Paul knew that too — "He loved me and gave himself for me." There was a personal, subjective experience and understanding of the Cross. The Disciples were not dependent upon understanding such scriptural explanations as "Expiation," "propitiation," "redemption," "reconciliation," "justification" or "mediation." Theologically they may not have understood what the Cross effected, but personally they knew. From one of Paul's richest passages (2 Cor. 5: 17-20) I am able to see what the Cross effects . . . to me!

1. The Cross Does Something To Me

"God was in Christ reconciling the world to himself" . . . this is the fact of the incarnation and this, when I ponder it and think of God in Christ reconciling the world on the Cross, does something to me. It evokes an emotional and intellectual response to such love.

"Died he for me, who caused his pain?
For me, who him to death pursued?
Amazing love! How can it be
That thou, my God, should'st die
for me!"

The gospel writers spend most of their time on the death of Christ. Why? Because it did something to them! Call this a moral influence theory if you like, but when I think of God in Christ, the Cross does something to me.

For one thing, it encourages my Christian life. It was Peter who said that "Christ also suffered for you, leaving you an example that you should follow in his steps" (1 Peter 2: 21).

As H. E. W. Turner writes: "No doctrine of the Cross . . . which does not

explain how the world is made better by it, can claim to represent the fulness of Christian tradition. Again, any theory which separates the obligation of leading a better life from the redemption brought by Christ has small claim for acceptance."

Another thing the Cross does to me, is to undergird my Christian understanding of suffering. There was no doubt in the minds of the disciples that the suffering of the Cross, while in the foreknowledge of God, was the result of the sinfulness of men. Peter, on the day of Pentecost said, "This Jesus . . . you crucified and killed by the hands of lawless men." The passion of our Lord shows how God will accept any Cross offered to him and through it achieve his own purposes. Supremely in the Cross we see how "in everything God works for good with those who love him" (Rom. 8: 28).

"We may not know, we cannot tell,
What pains he had to bear,
But we believe it was for us,
He hung and suffered there!"
And when I think of that, the Cross does something to me!

2. The Cross Does Something For Me

"God was in Christ reconciling the world to himself, not counting their trespasses against them." This was something done for me that I could not do

(continued on p. 4)

NEWS AND REPORTS

IN THIS ISSUE

A.C.T.	- - - - -	11
S.A.	- - - - - 6, 7, 9, 10	
VIC.	- - - - - 4, 10, 11, 12, 15	
N.S.W.	- - - - - - - - - 10, 11	
QLD.	- - - - - 4, 5, 10, 18	
MISSIONS	- - - - - - - - -	12
GENERAL	- - - - - 8, 10, 17	
DAILY DEVOTIONAL	- - - - -	19

The Australian Christian.

'THE CROSS . . . AND ME!'

(continued from p. 3)

for myself. God refused to let my sin stand between him and me, and because of the sacrifice of Christ, he did not count the trespasses.

"Bearing shame and scoffing rude,
In my place condemned he stood;
Sealed my pardon with his blood!
Hallelujah! What a Saviour!"

What happened there for me may be described as "atonement," "reconciliation" or "redemption," but far more simply it did two things for me.

It saved me from my sins. We might ask why atonement was needed anyway? Why was forgiveness not enough by itself? Men have tried to explain the difference between Holy love and Divine indulgence by theories that centre round such words as "ransom," "sacrifice," "substitution," and "satisfaction," and there are elements of truth in each of these theories. But as Nels Fere has pointed out in his book, "Know Your Faith," where he has taken every traditional theory and demonstrated its shortcomings, each of these vital elements of truth are essential for a complete understanding of what the Cross does for me in saving me from my sins.

It also saved me from my self. It is my self which lies at the centre of my sins, and it is my sins that make my self what I am. But Christ has saved me not only from my sins, but also from my self. In Paul's words, "if anyone is in Christ, he is a new creation; the old has passed away, behold the new has come" (v. 17).

Saved from my sins . . . and from my self; that's what the Cross does for me.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood."

3. The Cross Does Something Through Me

"God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." Jesus had said that when "I be lifted up, I will draw all men unto myself." But having drawn, he sends us forth with the message of reconciliation. The

dynamic of the Cross thrusts us into the world with this message, "We beseech you, on behalf of Christ, be reconciled to God" (v. 20).

The acceptance of this ministry of proclamation carries with it a position of privilege and responsibility. For through the Cross I am given the message of reconciliation and the ambassadorship of heaven. "So we are ambassadors for Christ, God making his appeal through us" (v. 20). This is a privilege for we have become representatives of the Most High, speaking on behalf of God, urging all men to accept God's offered pardon. But there is responsibility here also, for this has been laid upon my heart, and like every candidate for baptism in the Church of South India, I must place my hand upon my head and say, "Woe to me if I preach not the gospel."

"O dearly, dearly has he loved!
And we must love him too;
And trust in his redeeming blood,
And try his works to do."

* * *

There were many people who saw clearly what happened on Calvary because they were at the foot of the Cross, "and sitting down they watched him there." But it is not enough to just see what happens at Calvary. We have to become involved. Personal involvement will cost, but that cost is the cross we must bear if we dare to follow the Master.

"Whenever there is silence around me
By day or by night —
I am startled by a cry.
It came down from the Cross —
The first time I heard it.
I went out and searched —
And found a man in the throes of crucifixion,
And I said, 'I will take you down,'
And I tried to take the nails out of his feet.

But he said, 'Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take me down.'
And I said, 'But I cannot hear you cry.

What can I do?
And he said, 'Go about the world —
Tell everyone that you meet —
There is a man on the Cross!'

—(Elizabeth Cheney).

COLLEGE OF THE BIBLE NOTES

1. The students are most grateful for the gifts which have come from Harvest Thanksgiving services in the churches. Already goods from Nth. Williamstown, Springvale, Ormond, Mt. Evelyn, Coburg, Fawkner, Bet Bet, Box Hill, Ashburton and Doncaster have been received.

2. The Extension Lectures at the College on Friday evenings have made a good beginning for this year, and it is not too late to share in these if it is possible for you to attend.

3. Dr. Leon Morris, Principal of Ridley College (Anglican), graciously invited faculties and students of other theological colleges to join in a Garden Party at Ridley in order to meet and hear the Archbishop of Canterbury. This occasion was much appreciated.

4. Through the recent establishment of a Bursary Fund we have been able to assist financially several students again this year. We are gratified that a number of brethren in the churches have been concerned to help with this Fund. The Campbell Edwards Trust recently made a generous gift and will continue contributing over a period of years.

QUEENSLAND

ALL-AGE WOMEN'S CAMP

(Caloundra, Qld.). During the weekend, March 26-28, 58 ladies camped at the Caloundra Youth Centre. This number was increased to 78 for the Saturday! The study material was "A Fellowship of Believers," from the I.C.C. booklet, "Saints Alive," and this was very helpful. The Women's Federal Conference President, Mrs. Doreen Strack, was our guest, and her messages were much appreciated. Mrs. Strack spoke at the Sunday service, and also on the work being done by the Federal Council and the Australian Church Women.

Mrs. Nancy Shepherd, Y.W.F. President was "camp mother," and she also very ably presided over the communion service. Another guest was Miss Jean Delaney, who spoke of her work at the hospital at Ramnawat.

The Saturday evening programme consisted of a film evening, "Places of Worship," presented by Miss H. Trudgian. The slides were cathedrals and churches throughout Europe and the Middle East, taken by her on her tour. This was followed by a concert.

Mrs. Logan, Mrs. Weedon, Mrs. Flett and Mrs. Boettcher led the various devotional sessions. The meals prepared by the men of the kitchen, under Mr. Fraser, were enjoyed very much.

—Mrs Price, sec., Y.W.F., Qld.

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From Mangrove Swamp To A City

A SIGNIFICANT YEAR FOR TOWNSVILLE, QLD.

Townsville — a century has passed since Andrew Ball discovered the site for this northern city and John Melton Black laid its foundations. A century out of mangroves and swamp to a thriving city of 55,000 people and growing every year! 1964 was a significant year for Townsville, but not only in civic affairs and community history. 1964 was a significant year for the Townsville Church of Christ. The church lacks the long history of the town, being in its early thirties, and churchwise the significance of the past year lies not in anniversary but in achievement.

The year opened with the clear realisation that everything pointed to this being a critical stage in the development of the church.

Normal church life went on as usual but there were extras. Frank and Win. Beale and their family shared the last weeks of their furlough with the church and provided a tape of Frank Hunting's Conference Sermon to the Victorian and Tasmanian Conference. This address led to the rededication of life by one man who subsequently became a deacon. This was followed by that of another man, who has recently been asked to join the church board.

1964 saw the commencement of a Girls' Life Brigade (3rd Townsville Company) with an enrolment of 13 girls and three leaders. A Boys' Explorer Club followed — the initial enrolment of four grew to eleven, and three men served as leaders. Twenty-four young people — many of them fresh to the church circle — became involved in the life of the church.

The distribution of weekly Bible Study Notes, with a first issue of fifteen, grew to more than forty each week, and spread. Their use in a weekly meeting for prayer and Bible study by a group of six or seven ladies brought far-reaching results. In one session they faced the question, "What are we doing for those in need in the town beyond our church fellowship? What can we do?" From this there sprang contact with the Geriatrics Ward at the Townsville General Hospital and fortnightly visitation among the elderly inmates began.

Then there was stewardship — Teaching of Giving! The Queensland Home Mission Committee released their Director-Secretary, Alex. Surtees, to head the Townsville Campaign. Offerings of £7 per week at the time of the visit of the then Federal Secretary, Stanton Wilson, in August, 1961, had risen to £13 per week by the commencement of the full-time ministry in April, 1962. Giving continued to increase steadily, but always there was the dream of subsidy reduction.

Then June-July, 1964, saw the "Teaching-of-Giving" campaign. Pledged commitments of £38 per week were returned

1965

and offerings soared above that figure — a budget of £38 per week was settled on and included a subsidy reduction of £10 per week as from Nov. 1st — by coincidence the very day Townsville moved into its second century!

Gordon Stirling, with his humour and "Faith at Work" arrived in September, just prior to Federal Conference. For ten days the pulse of the work quickened — church life was stimulated as people lived together, prayed together, studied together and were challenged together. Fresh vision came, new insights were gained as the old truths were said in startling new ways. And there were additions to the church.

Some gifts of money have been put aside, over the period of a couple of years, as a nest-egg towards a new organ. "Faith at Work" provided the occasion to "hatch the egg" and a new Hammond Spinnet electronic organ was purchased in order to be available for the campaign. Gifts in hand, and subsequent donations, have left but a small debt to be cleared from the full purchase price.

The Federal Conference Tourist invasion hit Townsville: 269 tourists descended on the town in one train load. They were twenty-four hours late, due to a rail strike, but that meant they were Townsville's guests for both services on the Sunday. Over 300 broke bread at the early service on Sunday morning — the multi-purpose hall was never so "multi" as on that morning.

As Townsville moved into its second century in November, not only did the Federal Home Mission subsidy to the church fall by half, at Townsville church's initiative, and the direct subsidy paid by the Queensland Home Mission Committee cease entirely, but the debt of £1,000, incurred to the Campbell Edwards Trust at the time of the erection of the multi-purpose hall in 1962, was eliminated entirely, leaving the church but one outstanding property debt of £500.

This account has said nothing of the normal current of church life — nothing of the growing Sunday School, nothing of Christian Women's Fellowship, and its record year for activity and moneys raised; nothing of the activity of the Magnetic Island Camp site; nothing of the visits by brotherhood representatives and others; nothing of the loyalty and devotion of the membership in witness, prayer and attendance.

Now we are moving deep into a new year. Ahead is the prospect of a new ministry with all that that may mean in fresh vision and emphasis and new levels of life and commitment to which the church may be raised. 1964 was a significant year for Townsville, but the best is yet to be.

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The Australian Christian.

April 10



SOUTH AUSTRALIA

WINDS OF CHANGE

ANNUAL WEEK OF PRAYER FOR UNITY

GOOD NEIGHBOURS

(Goolwa, S.A.). Ladies from the Flinders St. Baptist Church came from Adelaide to hold a concert in the church at Goolwa, to raise funds for the new church building; £23 was received. Their kindly help was appreciated. Mrs. D. Pettit arranged the programme . . . Two sons of our minister, Ronnie and David Saunders, have recently won scholarships at the Victor Harbour High School. . . . Mr. Fred Clarke died suddenly on March 28. He attended communion service in the morning. The church extends Christian sympathy to his wife and family . . . R. W. Saunders is minister.

MISSIONARY PROJECT

(Unley, S.A.). Camp for Intermediate school, with theme, "Into All the World," produced excellent projects on missionary enterprises. Special meeting of Official Board and School Executive discussed means of improving school attendance and efficiency . . . Garden party at home of Mr. and Mrs. E. V. Lawton, arranged by Evening C.W.F., raised £48 for Kitchen Fund . . . Several girls from new Welfare Dept. Home in district have been attending our school and girls' club.

FOLK SINGER

(Ascot Park, S.A.) Folk singer, Mrs. Beryl Hissey gave a bracket of numbers on March 28, and also led the singing at the Teenagers' coffee hour which followed. The minister, R. H. Sercombe, was in the congregation following his recent illness. We are grateful to all who occupied the pulpit during his absence. Recent speakers have been S. E. Riches and K. D. Horne . . . The inaugural meeting of the Men's Fellowship was held on March 25, commencing with a dinner, followed by a talk by M. A. K. Crosby, of the Electricity Trust . . . Our secretary, G. J. Outlaw, is in Daw's Road Hospital.

PASSION PLAY

(Koongarra Park, S.A.). The Bible School prizegiving night included a play by scholars of the passion theme as told by a Roman's soldier's family. The soldier was a member of the guard over Christ's tomb and was there as a witness. The play was well acted and the producer, Tom Teague, is to be congratulated . . . D. R. S. Lewis left for Canberra to attend surveyors' congress.

HOMES BENEFIT

(Beverley, S.A.). At the Harvest Thanksgiving services, special singing was rendered by the choir, and a good response was obtained with gifts, which were distributed to Morialta Children's Home and the Rest Home at Black Forest . . . David Skewes, one of our young members, was farewelled as he entered the College of the Bible, Glen Iris.

It's a very ordinary phrase: "Winds of change." Mr. Macmillan used it in an address in South Africa. It caught on and now it keeps cropping up in all sorts of discussions.

I use it — as others have in recent years — to describe what is happening in the field of Inter-Church relationships. If we know our history (and by "our" I refer to all churches) then we know that often these relationships have been virtually non-existent. Each church has worked in isolation from others, separated from them by a wall into the building of which have gone all sorts of human materials — denominational self-sufficiency, pride in church tradition and many others, both base and great.

But the winds of change are blowing! In the last fifty years in different ways, in different places and to different degrees churches have become aware of their basic unity. They know they all come from Christ and they know that all must express his purpose in the world.

Along with this awareness has come a quest for visible expressions of this basic unity; that is, for a common church life. We may disagree — now,

on what forms this visible unity should take. But, if unity is God's will, then we have to be open to his leading, believing that he will show us in the future his purpose.

That is why every year there is held throughout the world the Week of Prayer for Christian Unity. Unity must start with prayer and be continually nourished by it. In this week Christians in different traditions are invited to pray that God will show his people the unity which he intends for his Church.

Adelaide Arrangements, May 27-June 6—

Lunch-hour services will be held in various churches in the city.

An open meeting of ministers and interested lay people on Tuesday, May 4, at St. Barnabas' College, Belair, at 2.30 p.m.

Some districts will conduct pulpit exchanges between ministers.

The lunch-hour services will be held from Monday, May 31 to Friday, June 4.

Literature and leaflets will be available in the various Church Bookshops.

Mention will be made in broadcasts and telecasts during the period.

SEMINAR ON EVANGELISM

The Home Mission Department of South Australia announces one of their major projects as a "Seminar on Evangelism." The Department has been aware of the need for a trained membership to handle the question of evangelism, as distinct from the specialist field of the preaching ministry. Therefore, to seek to create the specialist ministry of the whole church evangelising, the following programme has been developed.

Working on the basis that evangelism is not confined to preaching, the Department announces its sessions to be held in the Conference Room of the Master Builders' Association, on South Terrace, Adelaide, at 8 p.m., for a series of five lectures. Each lecturer is an expert in his field.

Churches are asked to register as a church, thus allowing all members of the church to be registered and able to attend. Full notes will be supplied, and members of registering churches will receive their notes on application.

The course will be:

Friday, April 30. — Chairman: L. B. Bowes, A.U.A.; Lecturer: W. S. Lowe, M.A., B.Com.; Subject: "Public Relations."

Wednesday, May 5. — Chairman: C. L. Fitzgerald, B. A., Dip.Ed.; Lecturer: Rev. A. E. Preston, O.B.E., L.Th.; Subject: "What Is Evangelism?"

Friday, May 7. — Chairman: M. A. Coombs; Lecturer: Rev. A. Baxter, Th.L.; Subject: "Me — and My Pulpit."

Wednesday, May 12 — Chairman: L. A. Braddock, B.Ec.; Lecturer: E. P. C. Hollard; Subject: "Winning Them Back."

Friday, May 14. — Chairman: G. D. Rose, L.Th.; Lecturer: C. H. J. Wright, B.A.; Subject: "Ministry of Worship."

Information is available for those interested.

—E. P. C. Hollard.

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FOOD FOR INDIA

(Forestville, S.A.). Grain for India appeal reached £72. This is to be used by Miss Vawser to relieve needy widows and children. Dorcas ladies had a surprise visit from Miss Vawser, with ladies of Overseas Missionary Committee . . . E.C.W.F. went to Seaforth Home for Girls, to celebrate their birthday meeting . . . Building Extension Fund offering was £39 . . . An excellent response of goods was brought for the Harvest Thanksgiving on March 28. Goods were distributed to Morialta . . . Youth Club, which has membership of approx. 50 between teens and twenties, held 1st birthday recently . . . Teen section of Bible School had film, "The City of the Bees" on April 4.

TENDER ACCEPTED

(Whyalla, S.A.). A tender has been accepted for commencement of new church building . . . D. Holloway, Eyre Peninsula Conference President, spoke on March 21 . . . Excellent display of goods at Harvest Thanksgiving services. Goods distributed to needy families in the district . . . Mrs. Hobbs, full-time worker for Good Neighbour Council, spoke to C.W.F. meeting on work amongst migrants . . . R. Cheney demonstrated Yamaha electronic organ at both services on March 28, evening service taking the form of Festival of Song and Music.

BRUCE COVENTRY AT STRATHALBYN

(S.A.). Following the church Temple Day, on March 20, the Harvest Thanksgiving services were held on March 21, with Bruce Coventry, returned missionary from India, as guest speaker . . . Mrs. D. Hammer was speaker at the Ladies' Auxiliary. She was formerly at Carnarvon mission, W.A. . . . Officers of Men's Fellowship are: pres., B. Stanford; sec., R. W. Bell . . . The China Inland Mission Centennial Rally was held at our chapel . . . A Youth for Christ team spoke at a fellowship tea and gospel service on March 28 . . . Members have been supporting Clovelly Park tent mission.

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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1965

OPEN FORUM

CHILDREN OF GOD

To the Editor,

I don't want to join in the Sir Winston debate from the point of view of "vice or virtue in a man of stature", but I am alarmed at an impression found in the letter of David McCrone, "A.C.", 27/3/65.

I don't know whether he intended the emphasis or if the printer made a "bold" stab, but he says "we are ALL his children"!

There is no doubt or question in my mind that at the outset — before the fall — as God's creation, we were in a unique relationship with him. This was sadly interrupted.

The reason Christ came was to bring us a saving relationship with God which action brings us into his Family. Paul refers to the "children of disobedience", Eph. 2: 2, those who walk after the way of the world and after the evil one. In contrast to the children of disobedience we have the expression constantly used in the New Testament of those who are "in Christ" as being the "children of God", Rom. 8: 1-17. Note also the contrast of Gal. 4: 1-7 "no longer servants, but sons."

That there is a time or a moment of transition there can be no doubt. John 1: 12-13. All were created by God, but only the man led of the Holy Spirit can call God "Father", because he is in God's family.

Unless we see that Christ came to save man first and then to fit them to live in harmony with God's will our Christian Education will be of a sub-standard nature. We will simply be building a crust over decaying foundations — not only deceiving ourselves but, perhaps, sealing that mistakenly thought "child of God" for Hell.

—Bruce Armstrong, N.S.W.

BAPTISM.

To the Editor,

C. R. Johnson wishes to "re-examine our dogmatism" ("A.C." 13/3/65) as to the symbolic act of baptism. But the question posed is, does moral and ethical Christianity require the ritual part? Society uses methods of contract to ensure the intentions of parties involved. A breach of contract does not refrain us from making such.

Although baptism is not a contract it has some real value. Baptism is symbolic, ritualistic, even to some legalistic — but without it, how may we know the person who wishes to obey God in "the true Christian baptism, "with the Holy Spirit" as Mr. Johnson says? There are two extreme dogmas: one insisting that the rite saves, and the other insisting upon the "spiritual rebirth" without any rite. Karl Barth says, "Baptism is holy and hallowing, though we have yet to see why and how far. But it is neither God, nor Jesus Christ, nor the covenant, nor grace, nor faith, nor the Church. It bears witness to all these as the event in which God in Christ makes a man his child and a member of his covenant . . ."

—G. Setsman, S.A.

STRAIGHT TALK ON SMOKING.

To the Editor,

It is a little over twelve months since Dr. Terry, U.S. Surgeon General, published his report re the relation of cigarette smoking to lung cancer. A committee of ten foremost American scientists found unanimously that cigarette smoking was a cause of lung cancer and contributed substantially to mortality from certain specific diseases, and to the overall death rate. A recent survey showed that 45 per cent of premature births was due to cigarette smoking.

When one sees the type of cigarette advertising on T.V., depicting young lads and girls going into ecstasies over certain brands of cigarettes, one realises the callous indifference the manufacturers show regarding the health of our young people. It is obvious that they are out to induce them to contract the habit, for their own financial gain.

E. Foote, chairman of the U.S. National Inter-Agency on "Smoking and Health," said, "It may be said with sureness that cigarette smoking is today responsible for at least 125,000 deaths yearly in the United States. Knowing this state of things, one wonders what the churches are doing about it, and it seems to me that the time has come for some straight speaking on the subject. I have written the Federal Minister for Health re T.V. advertising, and he assured me he would look into the matter and study the points I raised, and that I could expect to hear from him again later on. Seems to me that when 125,000 people die every year in one country from cigarette smoking, Christian men and women of the churches should do something about it. Something would be done if many members wrote the Federal Minister for Health, R. W. Swartz, re T.V. advertising." —W. J. E. Lewis.



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7

6

IT MAKES ALL THE DIFFERENCE

When Honesty to God Leads to the Confession
That Our God Is Too Small.

We are familiar with the size we take in headwear, footwear and garments. Ill-fitting footwear causes pain, ill-fitting headwear and garments mar our appearance and make us objects of pity and ridicule. Ill-fitting and crude theology distorts personality. What size do you take in religion is a pertinent question. Honest to God demands a conscientious answer. A wrong size in religion cramps one's style and stunts Christian growth.

If angels dwelling in heavenly places were asked to criticise our twentieth century relationships with God, it would not be surprising for them to broadcast back, "Your God is too small." One of the most observant Christian leaders of our day has alerted us to this fact in his book, "Your God is Too Small." Two friends had listened to a sermon that had a distinct Calvinistic flavour. One inquired of the other, "What did you think of the sermon?" The friend replied, "I think that God is better than most people know."

Jesus has given the human heart a capacity for God. "God speaks to one man in color, to another in sound, to another in the beauty of children, to another in the need of the world. Jesus all through the centuries has been making the human heart larger and more human and more apt to get hold of God and then to want more of him. He has been, of all beings, the most intelligent of God, and most sympathetic with all God's creatures; the greater interpreter, not only for God, but of everything in which God is interested, the bird on the wing, the flower in the field." This

is the reasoning of T. R. Glover, in "Jesus, in the experience of men."

"You think as man thinks, not as God thinks," was Jesus' rebuke to Peter on one occasion when he disclosed his undersize appreciation of God's character. Like Peter, our concepts of God need constant checking, lest we prove ourselves too little to be worthy "stewards of the manifold grace of God." Jesus encountered persecution when he told the religious leaders of his day that their ideas of God were too small and they were misrepresenting God. The beginning and end of all Jesus had to say is God. He brought a new revelation. He needed a new name for God and gave us the name of "Father."

Because our concepts of God are small, our age has invented new faiths, new deities and a new doxology, "Praise science from whom all blessings flow." With these undersize gods we are losing the assurances and poise of the Christian faith. We live in an age when the world is expanding. God is not less essential but more essential in a space age. A knowledge of the magnificent spaciousness of the outer world requires a capacity for God as Jesus revealed him, and a recognition of the spaciousness of the human spirit with qualities that are eternal.

"How great thou art," the favorite hymn in the Billy Graham mission campaigns contains the upreach of the soul necessary for true worship. Hymns of this nature with objective theology put a content into worship that changes the size of the worshipper.

—W. R. H.
—Occasional Scribe.

World News

U.S. CHURCHES BACK VOTING RIGHTS CAMPAIGN

(New York). Reports and official church statements make it clear that the churches of the U.S.A. are solidly behind the voting rights campaign now centred on events in Alabama.

An official statement by the National Council of Churches' Commission on Religion and Race says that "the spirit of Selma" will endure only if churchmen across the United States continue to press for both federal and local action in support of civil rights, in the North as well as in the South.

While expressing gratitude for the widespread response made by churchmen to the Alabama crisis, the statement described Selma as "only a skirmish in a larger struggle going on in the streets of our cities and in our suburban backyards against the degradation of any man in our society." The statement called for "the swift passage of the strongest possible voting legislation" and "federal procedures guaranteeing all citizens the opportunity to exercise their constitutional rights."

Opposition from Methodist leaders in Alabama to the participation of clergy and others from outside the State in the demonstrations has been expressed in a recent statement issued by Bishop Kenneth Goodson, of Birmingham, and district superintendents of the Methodist Church in Alabama. They regretted this intervention by outside clergy "whose concerns we do not impugn, but whose strategy we seriously question, as we feel that many ameliorating efforts of native churchmen, both lay and clergy, will be readily handicapped by this tactic."—E.P.S.

BLIND JAPANESE

A blind pastor of the United Church of Christ in Japan (Kyodan) is to visit Korea at the end of March to study social work there and to take part in evangelism. The Rev. Yoshinaga Omura is secretary of the non-denominational Japan Council on Christian Evangelism for the Blind, which sponsors the production of tape recordings and Braille publications, provides scholarships for blind students, and tries to develop friendly relations with Christians abroad. The Women's Department of the Council last year sent Braille boards to Korea. It is estimated that there are 220,000 blind persons in Japan, of whom about 3,000 are Christians.—E.P.S.

BIBLE IN BURMA

Burmese Bible Society officials report a total distribution of 153,180 Scriptures during 1964 — almost double the figure for the preceding year. Most of the Scriptures and portions of Scripture were printed locally by the Society because of a government ban prohibiting the import of materials from abroad. The salesman in the Society's Bible Van, which goes all over the country, reported "an extraordinary response from the people and a hunger for the Word of God."—E.P.S.

• SOUTH AUSTRALIA . . .

Ministers In Dialogue

BAPTIST — CHURCHES OF CHRIST MINISTERS CONFER

(Adelaide). The second get-together of ministers of the Baptist Church and Churches of Christ has just been held. Over 50 from the two communions gathered for a two-day Conference at the Baptist Camp at Mylor in the Adelaide Hills.

The first camp several years ago was more of a "skirmish" to get to know one another. Since then casual contact has been maintained, with a joint committee continuing. The present camp was the outcome of their work.

Three chosen topics were "Church Government," presented by Dr. C. Gibson, the Baptist College Vice-Principal, and S. Neighbour, our people. "Baptism" was presented by K. Green, of the Baptists, and G. D. Rose, from Churches of Christ. Then "The Lord's Supper," by G. M. McAdam, Baptist, and D. G. Hammer, of Churches of Christ. The closing session involved a panel of L. G. Gomm and C. F. Aldis, of the Baptists, and I. J. Chivell and E. P. C. Hollard, of Churches of Christ.

The papers presented were simply a statement of the present attitudes of the two groups on the matters concerned. In each paper there was no intent towards provocation, but a simple, and in all cases, scholarly statement. Discussion periods afterwards were animated and forceful.

The attractive thing was the keen brotherly spirit evidenced. Baptist ministers learned a lot about Churches of Christ, and we did about the Baptists! Several pointers are worth mention.

1. The area of ignorance about one another was too great. However, this was sorted out in a splendid manner, with the result that areas of agreement were rather speedily found.

2. This writer was impressed with the fact that ministers of Churches of Christ have not departed from their New Tes-

tament position held by our "fathers" through the years. An estimate from participation in discussion indicated that there is a solidity of opinion regarding baptism and the Lord's Supper.

3. Many of the Baptist brethren, particularly younger men, on hearing our statements, found much to attract them. By the same measure, the discussions on "church government" gave food for serious thought from our end.

4. From both sides there was strong evidence that appeals to "founding fathers" and "our traditions" is almost a dead letter. Strong emphasis was "what does the New Testament have to say?" True, Alexander Campbell got some mention, but Paul got a lot more!

5. The Baptists, particularly the S.A. brethren, have their own problems, and discussions at the "Baptism" session, and at the panel level, revealed that the "open membership" question has to be settled by themselves before much more can be done.

It had been arranged that the same papers were to be presented at a Laymen's Camp the week afterwards. However, this had to be deferred owing to lack of response from the men of both groups. The Committee is pushing on and will soon announce several weekend sessions and area sessions so that the impetus will not be lost, and the men who did register will not be disappointed.

All concerned with the Ministers' Camp are very happy with the cordial relationships and possible future. Even so, wise thinking will reveal that haste would be tragic. Years ago haste got in the way of progress. It took hundreds of years to create the disunity, it cannot be undone overnight, or through a few conferences. Much prayer, much honest appraisal and a willingness to see points of view will take time.

—E. P. C. Hollard.

QUESTING

WITH

A. E. WHITE



I would like to have a worthwhile prayer life. I realise that just saying my prayers is not enough. When I try any other kind of praying, my mind wanders. I don't pray for material things because I think it's selfish. I am not sure whether to pray for the safety of my loved ones, because I don't think God stops drunken drivers. In fact, I am sure God knows my needs a lot better than I do, and I am happy for him to direct my life. So what is the point of my praying for things? Yet I know I ought to pray, and I know that prayer changes things, and I believe that prayer should help me in some way. I have tried different methods of praying and have not found them to work very well.

In your question you managed to get rid of most of the obstacles to prayer. You have abandoned the idea that God is to be used to shower us with gifts like a wealthy and indulgent uncle. To know God is not to be in a privileged position to receive but in a privileged position to give.

While it can be selfish and narrowing to pray for material things for yourself, it need not be. It cannot be said that you should never ask for things for yourself. In the example of prayer which Jesus gave his disciples he included the words, "Give us this day our daily bread." He gave it in the plural form, but individuals can use it, and it would not preclude us from asking for other things. We do not live by bread alone. To ask God for our daily needs is to recognise that he is the source of all that comes to us.

It is, however, doubly rewarding when we pray that others may have the material things they desperately need. Doubly rewarding, because God may help you to answer the prayers, and because prayer can change things for others. The answers may not come in pennies from heaven, but in the sacrificial sharing of those who have with those who have not. Prayer is not only communion and communication between a person and his God. Channels of grace can be opened up for others.

It is also in order to pray for our loved ones. Here again there are problems. We shrink from asking protection for our own if this means special privileges which the un-prayed for cannot have. But in the Garden before the Cross, Jesus prayed both for himself and for his closest friends. He went on to his death and his friends to failure, nevertheless, his prayer was answered. (Next week: more about prayer.)



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"SUPPOSE IT WERE MY SOUL!"

Within a few weeks 162 elders and 536 deacons in Churches of Christ in South Australia will be studying a document prepared by the Home Mission Department. Behind this is an interesting story of concern.

Through the years our churches report an alarming set of figures in the Year Books indicating a considerable "inactive roll" and a grim story of "revision of roll." A sub-Committee was set up to investigate the matter, and have now prepared the mentioned document.

It is often said that numbers aren't important. Accepting this as a fallacy, on the grounds that each cipher represents a human soul, and that God at least, is interested in human souls, the Department believes that numbers are important. Important enough for all to ask, "Suppose it were my soul!"

The document with this heading, simply faces elders and deacons with a series of questions, propounds suggestions and includes figures for the last eight years for every church in the Conference. An elder in each church is being asked to head up a special meeting

with his fellow-elders and the deacons, away from the confines of the regular Board meeting and the church building. At this meeting (or any number of meetings which might subsequently be called), careful and prayerful consideration will be given to the document. Assessment sheets will be filled in by each elder and deacon and the complete picture of thinking and concern may become available.

It is not expected that all inactive members will be reclaimed, that revision of rolls will cease, but it is expected that the loopholes through which people "escape from the Kingdom" may be blocked, that it may be made harder for people to leave the church than at present.

Time now will be the determining factor for results. It is believed that every elder and deacon in the S.A. brotherhood will undertake this with extreme urgency, that it will not be shelved or passed to a sub-committee.

After the passage of several months it is hoped to publish further information which may be of use to other churches in the brotherhood.—E. P. C. Hollard.

HERE AND THERE

TWENTY-FIVE ADDITIONS

(Annerley, Qld.). Twenty-five new members have been added through transfer, restoration or baptism since the new year began. The Sunday School continues to grow, due largely to the availability of the new class rooms . . . Minister and family recently moved in to a newly acquired property on Annerley-rd., just one block from the church which, though old, is spacious and in beautiful condition. This is much nearer the church than the old manse and should prove to be a valuable asset in the future. Friends will be happy to hear that a baby daughter was born on March 19 into the family of our minister and his wife, Haydn and Norma Sargent. Baby's name is Cathy Ruth.

ALL-AGE S.S.

(Marrickville, N.S.W.). The church's annual business meeting took the form of a church tea. Officers were elected and plans for an All-Age Sunday School adopted. The latter will commence in August . . . A Lowrey organ has been purchased by the church, and a bequest of £100 given to the Manse Fund . . . M. J. Bedwell, the minister, has been appointed the first brotherhood Industrial Chaplain in N.S.W. He will be working part-time at the Imperial Chemical Industries plant at Botany . . . T. Rugendyke, treas. for past 34 years, has retired from the diaconate. The church appreciates his dedicated work over these years and gives thanks to God for men of his calibre and their effect upon the church . . . The C.W.F. street stall for the Boys' Home raised £61 and the Evening Fellowship cake stall £32.

NORLANE MISSION

(Vic.). Our two weeks' Crusade ended on April 4. Immediate results were 19 decisions. Highlights were inspiring preaching from Dr. Lloyd Jones, much prayer and visitation. Music from the Y.F.C. electronic organ and all messages in song and music were much appreciated. Special features were the Ladies' Luncheon, Men's Breakfast and Youth Tea. Effects of the Crusade are certain to continue . . . 11 young people have registered for the Easter Camp at Hall's Gap.

National Diary

APRIL

- 3-11 N.S.W. General Conference.
- 4-12 V. Centenary Conference.
- 8-16 W.A. General Conference.
- 15-19 V. Easter Camps — Monbulk and Banksia.
- 15-19 V. C.E. Easter "Action" Camp.
- 21 V. Explorer Assistant Leaders' Course (4 weeks).
- 25 V. North-Western District Conference — Ararat.
- 30 V. Good Companions' Worship Service (Senior).

MAY

- 1 V. C.Y.F. Central 217.
- 1-31 V. Explorer Service Project.
- 2 V. Department of Christian Education Off-fering.
- 8 V. Explorer Hike and Barbecue.
- 8-9 V. C.E. Missionary Demonstration and Rally.
- 11 V. C.Y.F. Impact.
- 12 V. Department of Home Missions & Evangelism Quarterly Prayer Rallies.
- 17, 19, 21 V. Explorer Junior Leaders' Course.
- 17-20 V. Good Companions' Camp (11-year-olds), Monbulk.
- 23-30 V. Christian Literature Week — Literature Department.
- 26 V. Leader Training Course Begins — 10 weeks — D.C.E.

The Australian Christian.

STAYPUTS

The 16 missionaries of the Southern Baptists in South Vietnam have decided to continue their work there so long as their presence is "helpful to our Vietnamese friends." The missionaries are located at Saigon, Nha Trang and Dalat, and chose to stay when U.S.A. dependants were ordered out of the country some time ago.—E.P.S.

MOVEMENTS

TO NAMBOUR

(Wagga Wagga, N.S.W.). Large crowd attended farewell evening to Mr. and Mrs. W. J. O. Todd, prior to their removal to Nambour, Qld. Speakers included the Mayor of Wagga (Alderman I. J. Jack), the Baptist minister (Rev. M. Smith), J. C. Rhodes spoke on behalf of the church and presented a wallet of notes. Ladies presented Mrs. Todd with a clock. Concluding weeks of ministry saw good attendances and two baptisms on March 21 . . . The G.L.B. paraded on March 28.

A. E. STEVENS TO DRUMCONDRA

(Vic.). Albert E. Stevens will be terminating his ministry with the church at Wangaratta in January, 1966. He has accepted a call to Drumcondra, Vic. R. A. Banks, present minister at Drumcondra, was due to retire at the end of March, but has consented to remain until Mr. Stevens commences there.

MINISTRY BEGINS

(Brighton, Vic.). Inaugural services of R. N. Gilmore were held on March 21. . . . A welcome social to Mr. and Mrs. Gilmore and family was given in the school hall on March 24 . . . Barry Jenkins, newly appointed student minister, is making fine contribution to the work and leadership of C.S.F. . . . W. S. Lowe conducted short interim preaching ministry prior to arrival of Mr. Gilmore. . . . The 17th annual marriage recognition service has been held . . . The C. R. Davis family returned to the district after a number of years at Yarrawonga. . . . K. T. Sharpe and C. R. Davis elected to diaconate at annual elections . . . Church sustained sad loss in Home calls of Mrs. A. Woodhouse and Mrs. E. Lanaway.

TOWNSVILLE'S FAREWELL

(Qld.). R. N. Gilmore concluded a three-year ministry at Townsville and a presentation was made to him by C. Brumby, representing the Board of Deacons. Mrs. Brumby spoke on behalf of the C.W.F. in presenting a gift to Mrs. Gilmore . . . The church appreciated the visit of R. Acland, State Conference President, and Phil Woolford, Acting State Youth Director, on March 14 . . . Mr. and Mrs. Ron. Rowan have been transferred to Brisbane . . . Ross Nielson and local brethren occupy the pulpit in the absence of a full-time ministry . . . Interest is developing in the Northern Convention for young people, to be conducted at Camp Irwin at Magnetic Island, at Easter, when visitors from Brisbane, Mackay, Ayr, Charters Towers and Townsville will attend.

CRUSADE CLIMAX AT MAIDSTONE

Not even the weather could stem the tide of the last Sunday of the "Live It Out" Crusade at Maidstone. Following another splendid week, 121 were at the morning service on April 4. Those who had made a stand during the Crusade were invited to step forward before the closing hymn. Then the whole Church was challenged to join them in dedication to the task of carrying forward the Crusade in a continuing effort. Altogether 94 were gathered at the front to commit their lives in this way.

2,231 attended the 21 evening services. At the closing service there were 130. 46 gathered for prayer at 6.30. There were 34 primary decisions and 13 re-consecrations during the Crusade. Thank offering received on April 4 reached £105. —D. A. V. Thomas.

CIRCUIT TO CONTINUE

(Mosman, N.S.W.). Mr. and Mrs. Vautier have completed their first year of service with the church. The circuit meetings with North Sydney will continue for the present. At the annual meeting those elected were: deacons, R. Aldred, E. Denley, K. Hunter (treas.), D. Hunter, C. Murray (sec.), W. Murray, F. Walker. Mr. Hunter is commencing his 45th year as treasurer at Mosman . . . The B.S. picnic was held on March 20.

BAPTISMS AT GEORGETOWN

(N.S.W.). There were five baptisms on a recent Sunday . . . W. M. Fraser has retired from office as supt. of Sunday School after 26 years. Mrs. Fraser will continue in the Kindergarten dept. . . . A young people's fellowship has been commenced, with Mr. and Mrs. Craig as leaders. Successful Saturday programmes and Sunday teas have been held . . . F. D. Craig is minister . . . Gwen Crawford, of U.F.M., told of her mission work in New Guinea.

SERGEANT ON PARADE

(Hornsby, N.S.W.). The annual Bible School anniversary was held on March 28. Speakers were R. Hilford, R. Foletta and B. Armstrong, the Youth Director, with Sergeant Leon, at 7 p.m. The Kindergarten, led by Mrs. Hilford, was featured in the afternoon and prizes were presented by Mrs. Glazier, wife of the superintendent. The anniversary concluded on March 30, with Junior and Intermediate prizegiving during a social evening . . . Miss Glazier (B.S. sec.) is back again after her accident . . . Mr. Hodge trained the scholars for singing.

AEROSPHERE MISSION

(Carramar, N.S.W.). Services leading up to the Aerospace Crusade on April 18, with Doug. Willis, have been well attended. Many people have attended for the first time . . . On March 21, members of Wycliff Bible Translators took part in the evening service. They screened "2,000 Tongues to Go." . . . On March 28, the Rev. K. Marr, the chaplain of the Metropolitan Prisons, spoke at our family night on "Christ in Prison."

1965

FIRE AT EMMAUS

(Melb.). A fire occurred at Emmaus Rest Home on April 2. It was apparently caused by an electrical fault in a radiogram at 10.30 p.m. The fire was detected by a resident who alerted Matron Head through the inter-communication telephone system. The fire brigade was on the spot within ten minutes and extinguished the blaze by using the Home fire service, which was recently installed at a cost of £875. There was little structural damage, but the lounge room, kitchenette and occupational therapy unit and all furniture were badly affected by

smoke and water. The rooms of the residents were only affected by smoke, but alternative accommodation in other parts of the Home was arranged for the night. Apart from this inconvenience no harm came to any of the ladies. The neighbours readily came to the assistance of Matron and staff as they cared for the residents.

Arrangements were made early on April 5 with Ansvor Insurance Co. to have the loss assessed and action has already been taken to make good the damage to rooms and furniture.

DECISIONS AT WILLIAMSTOWN

(Vic.). The student ministry of J. Welton and R. Cook (assistant) is appreciated at North Williamstown (Vic.) . . . Pre-gospel prayer meetings have been commenced. Harvest Thanksgiving and Auxiliaries' Temple Day was held on March 28. Gifts from auxiliaries totalled £123 . . . C.Y.F. held a tea same day at which the speaker was a member of Youth for Christ. Three teenage girls confessed Christ at the gospel service. Members have supported missions at Maidstone and Norlane . . . Mrs. Sander-son has recovered from surgery.

FULL-TIME NATIONAL C.E. DIRECTOR

On behalf of the National Christian Endeavour Union of Australia, the appointment is announced of Rev. Fred J. Nile, J.P., L.Th., Dip.R.E., as full-time National Christian Endeavour Director for Australia and Papua/New Guinea.

Mr. Nile will be commissioned into the high office of National C.E. Director during a special service to take place in the Pitt Street Congregational Church, Sydney, on Friday, April 9, 1965, at 7.45 p.m.

LONDON VISITOR

(Canberra, A.C.T.). Members of the church attended an Inter-Church reception and heard Dr. Leonard Griffith of City Temple, London . . . Mrs. Morison was guest speaker at the monthly meeting of the C.W.F. She spoke of her experiences in Russia when she was there with her husband, who was attached to the Australian Embassy . . .

Circulation Corner

"THE CHRISTIAN" AND EASTER ARRANGEMENTS

Because of the Easter holidays, "The Australian Christian" for April 17 (No. 15) and for April 24 (No. 16) will close for publication at dates earlier than usual.

Advertisements and late news for April 17 issue will close with the first mail on Monday, April 12.

Advertisements and later news for April 24 issue will close on Thursday afternoon, April 15 (prior to Good Friday).

Advertisers and reporters are urged to supply material as early as possible.

The Australian Christian.

Many young people attended a youth social in the church hall on March 27 . . . Men of the church entertained 48 elderly people from the Goodwin Homes, on a car tour of Canberra, and tea at the church afterwards . . . Extra seating has had to be used for 3 out of the last 4 Sundays at the morning service.

PRAYERS FOR RAIN

(Taree, N.S.W.). At the request of the Taree Ministers' Fraternal, as well as other voices in the community, the church set apart Sunday, March 21 as a day of prayers for rain. At the morning service the usual address was not given, but the minister, A. G. Leane, led the congregation in a time of re-dedication and prayer. A period was also set apart in the evening service on the same day. The district is experiencing the worst drought for possibly 40 years and there appears no sign of relief.

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"I do enjoy reading the paper and am happy that it has a Daily Devotional Corner."

"Thank you for the very helpful reading the paper contains."



First Baptisms at Asau

BY DAVID HAMMER, Jnr.

The baptisms took place on March 7 as anticipated and all went very well. It was quite a sunny day and preparation on the Friday and Saturday were quite extensive. A section of the river bank was cleared of grass and low scrub near the passage where our canoes usually berth. The river has been running fairly high and had deposited a nice sandbar in the small back water and the depth of water was ideal for baptisms. A fence was built around a section of water to deter any stray crocodiles that may be drifting by. A small change room was built and an arch over the entrance into the water.

Christians from Tung and Bunapas were present, as well as village people from Unkanan, a village more than half an hour's walk away, and people from

Abegany, a village from beyond Tung and Pir who had come to buy meat.

The Baptismal and Communion services were conducted by John Bolton, with several other missionaries taking part. The baptisms were conducted by myself, and I also spoke at the Communion service. It was a thrill to see the expression on the faces of the three who were being baptized as they came down into the water and rose again to walk in newness of life.

At the Communion service, the first in the church building at Asau, we had fourteen communicants representing Tung, Bunapas and ourselves. Some read the Scripture lessons and various others of the native Christians took part. In all it was a great witness to the folk who attended.

Paternoster Hospital

BY JOHN BOLTON.

Bunapas is the site chosen for the Paternoster Memorial Hospital which is now under construction. We have experienced many setbacks in its progress. Recently a change in the course of the river upstream has made the current wash away the banks of the original site. This was considered a definite danger to the future of the buildings. The decision was then made to move the site to the position planned for houses and the houses relocated. It was impossible to foresee such a thing happening.

Work has commenced on the new site and a considerable amount of the foundations have been completed, also the

cement floor of one of the ablution blocks has been done. We are now awaiting the arrival of the steel frames which should be very soon now.

Despite this setback in the whole building programme, we do praise the Lord for the way he has undertaken and that we have been able to recommence work without any further delay.

We praise our Master for the arrival of John Graham, from New Zealand, and for Sister Noela Mobbs this month. John will take over the work of the bulk store and motor maintenance. Sister Mobbs will serve at Chungribu.

During the coming weeks John Bolton, together with David Hammer, plan to make an extensive evangelistic patrol up the river. As well as villages previously visited, it is planned to visit an entirely new area above Chungribu. Already we have had invitations from villages in this area.

Will you please pray for the new contacts that will be made? There are many opportunities and open doors here in New Guinea, but without further staff, and all this involves, we are unable to move forward at present.

Victorian News

FIFTY YEARS AT ORGAN

(Nth. Fitzroy, Vic.). This year marked the 50th anniversary of the commencement of A. Morffew at the organ. At the 92nd church anniversary, speakers were Dr. G. Whiting, Rev. David Cox and P. Foster. Items were supplied by Ambassadors Quartette, Mrs. Turner, Mrs. Carpenter and Mrs. Larkins. . . . A married man made confession of faith. . . . The Y.P. held a weekend camp at Marysville, under direction of P. Foster. . . . Eighty women attended Women's Mission Band anniversary meeting. Miss Rosalie Rofe was guest speaker. . . . At the annual meeting deacons elected were: A. Arnot, P. Foster, L. Trotter; deaconesses, Mrs. J. Turner, Mrs. A. Arnot and Mrs. A. Trotter.

DECISIONS FROM CAMP

(Hartwell, Vic.). Two girls were baptized on March 28, having confessed Christ at the Good Companions' camp. . . . "Happy Hours" for children is being conducted in the hall, after school, under the leadership of the minister, Dr. G. A. Whiting, and helpers. A series of adult study groups, held in private homes, is attracting much interest.

EDUCATION CENTRE

(Doncaster, Vic.). At a recent special meeting of the church it was decided to build a Christian Education Centre to cope with the increasing numbers attending Bible School and clubs. . . . D.H. Smith, from the Home Missions Dept., spoke with the Officers and Finance Committee about the mechanics of a Planned Giving programme. . . . The church welcomed Malcolm Gaskin as student minister. . . . J. G. Shaw, the minister, spoke as from the Marriage Guidance Council to the Evening Women's Fellowship. . . . The Men's Society have been spring cleaning the church and its buildings during the autumn as an "odd job night". . . . The church has been welcoming folk from other communions as they come into this area to reside.

"HERITAGE AND DESTINY"

(Croydon, Vic.). The film, "Heritage and Destiny," was screened on March 28. . . . A senior Bible Class has commenced, with E. Keating as leader. . . . The church offers sympathy to Mrs. Raisbeck, whose mother was killed in an accident. . . . The C.W.F. held a "Holiday Picture Night" on March 19, and a young marrieds' "at home" was held at home of Mr. and Mrs. Welsh.

CHURCH OF CHRIST THE PATCH (Vic.)

SERVICES: 11 a.m. and 7 p.m.
SUNDAY SCHOOL: 9.30 a.m.

A Friendly Welcome Assured.

Minister: A. E. Ffurren.

Word Studies In The New Testament

No. 16 — FORBEAR :: RANDALL T. PITTMAN

The Oxford Dictionary defines the verb "forbear": abstain or refrain from; not use or mention; be patient. The prefix "for" is used in various senses, including abstention, and the verb "bear" is the English form of an Indo-European root, which gives phero in Greek and fero in Latin, both with the meaning "I bear" or "I carry."

In the Authorised Version the verb "forbear" is a translation of

(1) *anekhomai* in Eph. 4: 2; Col. 3: 13. Elsewhere the translations are: "bear with" (Acts 18: 14; 2 Cor. 11: 1, 4); "endure" (2 Thess. 1: 4 in most Texts, but Vaticanus reads *enekhōmai*, I am loaded down with; 2 Tim. 4: 3); "suffer" (Matt. 17: 17; Mark 9: 19; Luke 9: 41; 1 Cor. 4: 12; 2 Cor. 11: 19, 20; Heb. 13: 22).

The Cambridge Greek Testament gives the meaning of Eph. 4: 2, "putting up with one another." Phillips translates, "making allowances for each other."

In Rom. 2: 4; 3: 25, a related noun, *anokhe*, is used of the forbearance of God.

Both *anekhomai* and *anokhe* are compounds of *ana*, up; *ekho*, I hold.

(2) *aniemi* in Eph. 6: 9. In the other instances of the word, the translations are "leave" (Heb. 13: 5); "loose" (Acts 16: 26; 27: 40).

Lexicon meanings of *aniemi* include: (1) loosen; (2) abandon; (3) give up. The last is the meaning of Eph. 6: 9. The New English Bible translates, "Give up using threats." A comment in the Cambridge Greek Testament is: "The tongue is a real source of danger to the master. The servant cannot answer back, and the master may be betrayed into acts of cruelty to save his own consistency."

In the Septuagint, *aniemi* is found in Deut. 31: 6, 8;

1 Chron. 28: 20, passages which are the background of the gracious promise, "I will never leave thee, nor forsake thee" (Heb. 13: 5).

The derivation of *aniemi* is: *ana*, in this usage "back"; *niemi* (found only in compounds in the Greek Bible, but common in the classics, "I send."

(3) *stego* in 1 Thess. 3: 1, 5. Elsewhere translated "bear" (1 Cor. 13: 7); "suffer" (1 Cor. 9: 12). The primary meaning of *stego* is I cover, I protect by covering, especially to keep water in or out. (The cognate noun *stegē* means "roof.") Derived meanings are "ward off," "bear up under," "endure."

The meaning of 1 Thess. 3: 1, 5, is obvious, but much interest centres in 1 Cor. 13: 7. In view of the other word meaning "endure" or "bear" (*hupomēno*) at the end of verse 7, scholars have sought meanings keeping closer to the root. The Revised Version margin gives "cover." The New English Bible renders, "There is nothing love cannot face." Dr. Schonfield translates, "Love is ever protective." Dr. Harnack took the meaning "of love that throws a cloak of silence over what is displeasing in another person." In an article in "The Expositor," Feb., 1921, G. H. Whitaker, under the heading, "Love Springs No Leak," summarised his findings in a concluding sentence: "It is quite possible that *stegē* is comprehensive, telling us that in all three ways, in cherishing all that concerns its objects, in keeping their secrets, and in holding in all words that would do hurt, love is sure never to 'spring a leak'."

(4) *pheldomai* in 2 Cor. 12: 6. In all other instances it is translated "spare." These are: Acts 20: 29; Rom. 8: 32; 11: 21; 1 Cor. 7: 28; 2 Cor. 1: 23; 13: 2; 2 Pet. 2: 4, 5. Both meanings, spare and forbear, are found in Classical Greek.

(5) In 1 Cor. 9: 6, "forbear" is in the Greek simply the negative meaning "not to work."

OBITUARY

Minnie Lucy Dobson.

After ninety-five years of sorrow and hardship, peace and hope, Mrs. Dobson died on March 22 and was buried at St. Kilda. Her faith was nourished in the fellowship and service of Christ at Montrose, Balmain-st., Richmond, and for more than fifty years at Glenferriard, Hawthorn. Though unable to attend worship for some time, she regularly contributed to the work as "God had prospered." She leaves behind a fragrant memory of one who possessed a keen and ready sense of humour and a practical down-to-earth life of service to others. The triumphant hope through Christ was constantly in her mind. On her birthday it was suggested

that she would live to be one hundred years of age and receive a letter from the Queen. Without hesitation she replied, "I have a more important appointment to meet the King of Glory." Her surviving children, Mrs. Hambly, Donald, Mrs. Harris, Mrs. Ferris and Philip, as well as others privileged to know her as friend, must indeed thank God for a life lived in faith and hope.—J. H. McCormick.

Mrs. Eva Lanaway.

On March 23, Mrs. Lanaway died peacefully, in her 91st year. With her husband and family, she moved from England to Brighton, Vic., 44 years ago, and immediately linked up in fellowship with the Brighton church. Her Christian grace and love has enriched the lives of all who have had the privilege of her friendship. For over 50 years she and

her late husband maintained a Christian home in the sure knowledge of their living Lord, their devoted interest in the Word of God, and their radiant faith in the presence of a living Saviour, inspired us all. After the death of her husband five years ago, Mrs. Lanaway continued to attend worship services regularly until prevented by failing health. The funeral service was conducted by R. N. Gilmore, assisted by N. R. Arnott (elder). Our love and sympathy go out to the family Bert, Nellie (Mrs. R. Griffiths) and Vi. in their loss.—R.S.

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

PERSONAL

DISCIPLESHIP

Karen Miller, Doncaster, Vic.
Miriam Haines, Judith Sinclair, Hartwell, Vic.
Gayton Christie, Beverley, S.A.
Natvarlal Patel, Unley, S.A.
Mr. and Mrs. Ralph Young, Boronia, Vic.
Derrick Anderson, Gary Towle, Wagga Wagga, N.S.W.
Mrs. Lamshed, Strathalbyn, S.A.
Pauline Earl, Helen Angelatos, John Syptott, Alan Colville, Preston, Vic.
Denise Pitts, Kevin Pitts, Alan Wilkinson, Colin Briton, Georgetown, N.S.W.
Miss S. Anderson, N. White, Northcote, Vic.
Miss L. Williams, Mrs. M. Stafford, Ann-st., Brisbane, Qld.
Mrs. Forss, Alan Warburton, Robin Lang, East Bentleigh, Vic.
Debbie Parker, Gardiner, Vic.
Kevin Hillier, Stawell, Vic.
Alison Sobey, Mosman, N.S.W.

DEATHS

Mrs. Bryant, Koongarra Park, S.A.
Mrs. A. Woodhouse, Mrs. E. Lanaway, Brighton, Vic.
Miss Myra Batchelor, Unley, S.A.
Mrs. H. J. Horsell, Beverley, S.A.
Mrs. E. Pirani, Gardiner, Vic.
Edgar L. O'Donnell, Shepparton, Vic.
Fred Clarke, Goolwa, S.A.
Alison Davie (3-year-old daughter of Mr. and Mrs. L. N. Davie) Naracoorte, S.A.
Mrs. Margaret Ann Douglas, Drumcondra, Vic.

CHANGE OF ADDRESS

A. E. White, Editor, "The Australian Christian," NOT 58 William-st., Essendon, which is North Essendon manse. Letters to 119-125 Hawke-st., West Melbourne, C.3, get there first.

BIRTH

WITHERS (Vines). — To Jill and John, on April 4, at Preston, a daughter — Rachel.

APPROACHING MARRIAGE

GULLIDGE-THOMAS. — The marriage of Beverley Joy Gullidge to Malcolm Rowland Thomas will take place at Church of Christ, Margaret-st., Launceston, on Saturday, April 17, 1965, at 5 p.m., and afterwards at Abbott Memorial Hall, Park-st., Launceston.

RUBY WEDDING

CARSLAKE-ROBERTS. — The family of Mr. and Mrs. Maurice Carslake, of Avon, S.A., are happy to announce the 40th anniversary of their parents' wedding celebrated at the Balaklava Church of Christ on April 8, 1925, by the late W. L. Ewers.

MEMBERSHIP

Mr. and Mrs. E. J. Fletcher and David, Grote-st., to Maylands, S.A.
Mrs. Trueman, Toowoomba; Mrs. E. R. Stanley, Bundaberg; Miss Diana Rawson, Grote-st., Adelaide, to William-st., Rockhampton, Qld.
Mr. and Mrs. K. Heath, North Essendon; B. Black, Prahran, to Dandenong, Vic.
Mr. and Mrs. Mitchell, Williamstown; Mr. and Mrs. Unwin, Glen, Colleen and John Unwin, Gawler, to Enfield Heights, S.A.
Mrs. Portwine and Jennifer, Harcourt; Mr. and Mrs. M. Whittaker, Glen Waverley; Mr. and Mrs. E. Patterson, Graham, Meryl and Lyndell Patterson, Burwood (Highbury-rd.), to Castlemaine, Vic.
Mr. and Mrs. J. Loy, St. Kilda, to Prahran, Vic.
Mrs. B. Hansen, Southport, to Bundaberg, Qld.
Ted Ralston, Northcote, to Chelsea, Vic.

MARRIAGES

Lynette Westbury to G. H. Chapman, Wagga Wagga, N.S.W.
Shirley Carter to Alan Cameron, Mildura, Vic.
Denise Manallack to John Collyer, Boronia, Vic.
Doreen Horton to Alec. Grierson, Loftus Park, N.S.W.
Rhonda Norris to Robert Markwick, Koongarra Park, S.A.
Heather Blomfield to Robert McDowell, Elsie Williamson to Robert Carter, Doncaster, Vic.
Shirley Aghan to Raymond Jackson, North Fitzroy, Vic.

IN MEMORIAM

BALLOCH. — Treasured memories of our beloved parents — Alexander, who passed away on April 9, 1952, and Florence Eveline, on June 18, 1964; also our loved sister, Jean Scott, who passed away (suddenly) on Oct. 4, 1958. — Inserted by their devoted family.

APPRECIATION

LACY. — The wife and family of the late James G. Lacy, wish to thank those who sent cards and letters of comfort. Please accept this as their personal thanks.

MacDONALD. — Mrs. MacDonald and family wish to thank relations and all friends for kindness and expressions of sympathy in their recent sad bereavement. Will you please accept this as some addresses not known.

LYLE WILLIAMS

:: FLORIST ::

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The Australian Christian.

April 18 - May 16

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Victorian Church News

FIFTEEN YEARS' SERVICE

(Stawell, Vic.). At the annual meeting the retiring elder and church secretary for 15 years, F. M. Mortyn, was thanked for his devoted services. Deacons elected were: L. Warden, D. Hillier, A. Cooper, L. Mason, G. Mason and B. Mason. . . . The Christian Youth Fellowship meets weekly and is growing in numbers.

YOUTH SERVICE

(North Balwyn, Vic.). The minister, M. Giezendanner, gave a challenging address on March 21 at a special youth service, preceded by a tea. Assistance was given by visiting soloists and musicians. . . . Church rejoices in the recent addition of six new members — five by transfer, and one by faith and baptism. . . . At annual business meeting retiring officers were re-elected, together with new deacon, C. D. Thomas. . . . A new electronic organ, purchased recently, has proved most helpful at worship services. . . . Doncaster and North Balwyn exchanged preachers on March 28, a.m. service.

EXTENSION OF MINISTRY

(Chadstone, Vic.). P. Perry has accepted invitation to continue his ministry for a further three years from February, 1966. . . . Miss Bonnie Bates directed recent intensive study weekend. . . . Christmas Bowl appeal totalled £53. . . . Miss M. Coventry re-elected B.S. supt. . . . Sixth House Church series to commence shortly. . . . Second Planned Giving programme now entering final year. H.M. Dept. have been engaged for third programme next year.

"WOMAN TO WOMAN"

(Mildura, Vic.). An inspiring and enthusiastic meeting launched the "Woman to Woman" evangelism programme, which will culminate with special meetings in August. . . . Interest has been stimulated in evening services featuring regular family nights, youth conducted services, panel discussions and addresses on "Problems, and How to Deal With Them". . . . A Boys' Brigade Company has been formed.

Department of Social Service

(The Church in Action).

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Three Homes, sheltering over 130 Sick and Aged.

Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary,
32-2447.

1965

FIVE FINALISTS

(Drumcondra, Vic.). In their first year of competition, using the new courts, the tennis team played in five semi-finals. The juniors won two out of three grand-finals. . . . The Girls' Life Brigade had a weekend camp at Anglesea. Mrs. Archbold is leader. . . . Mrs. Heard was speaker at combined Geelong Mission Band. The C.W.E.F. was addressed by a lawyer, V. Hill. The ladies catered for Norlane ladies during their mission and also for the fellowship tea preceding the annual meeting. . . . The Harvest Festival goods were donated to the Glastonbury Orphanage. . . . The sympathy of the church is offered to the family of Mrs. Douglas, senr., who died suddenly. . . . M.B.I. students conducted a service on March 28.

CIRCUIT RALLY

(Warracknabeal - Brim - Minyip, Vic.). A circuit rally harvest thanksgiving service was held at Warracknabeal on Mar. 28. A tea was held in the church hall, followed by the well attended gospel service. The three churches also held their own harvest thanksgiving displays. Special thank offerings were taken at each service and, at the circuit rally, an offering was taken to defray the costs of the Circuit Planned Giving Campaign for November, 1965. . . . Further renovations carried out on the manse have been: painting of front fence, painting of all roofs and garage. New cement paths will be laid together with new drainage piping. . . . New church signs are being designed for all three churches; cement paths have been placed around Brim's chapel and hall; new modern lighting will be installed at Brim.

FULL MINISTRY ENDORSED

(Sunshine, Vic.). The church unanimously agreed to continue support of full-time ministry in 1966. The offerings average £36. . . . Men have completed tasteful repainting of school hall interior. . . . Explorer club recommenced under leadership of R. Berry. . . . Adult C.E. conducted Y.P.C.E. programme and tendered 21st birthday wishes to John Smith, Junior-Inter, S.S. Supt. Scholars and staff greatly appreciating his leadership. . . . As part of Friendship Weekend, 80 friends and children enjoyed car rally to Jubilee Lake, Daylesford. . . . K. Jones preached at well attended gospel service, and gave illustrated talk on College of the Bible. . . . Church thankful for answered prayers for Leslie Wilson, home after treatment in Royal Children's Hospital.

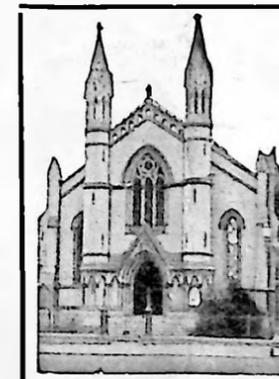
DINGHY FOR NEW HEBRIDES

(Boronia, Vic.). Following damage of the dinghy used by the Mission in the New Hebrides, auxiliaries have recently finalised purchase of a replacement dinghy. . . . Cricket and tennis teams ended season with one of each reaching the grand finals. . . . Parent and child dedication service held on March 28. . . . At the annual meeting, P. A. Jordan, H. G. Finger, W. A. Thompson were re-elected as elders and G. McLeod as secretary. . . . Increased attendances at recent morning services have necessitated extra seating.

FRIENDLY GESTURE

(Shepparton, Vic.). During illness of the minister, D. B. McIntosh, the Rev. Mr. Collard, of the Presbyterian Church, offered to preach the sermon at a gospel service. His ministry was appreciated. . . . Mr. Carr, who has served on the Board for several years, did not stand for re-election and was thanked for his services at the annual meeting. Elected were: elders, R. A. Clydesdale, A. V. Taylor; deacons, L. Croxford, F. Harris (treas.), N. Doyle, R. Jones, I. McArthur (sec.), N. Read, G. Smedley. Several deaconesses were also appointed. All reports were printed and put in book form and handed to members prior to the meeting. The budget was adopted.

It included £20 a week to be set aside for repayments of a proposed loan for the Development Plan. . . . The church is sorry to lose the Walker family. Mr. Walker has been transferred to the bank at Inglewood. . . . Mrs. Weilandt, leader of the Good Companions, was in charge of a contingent of girls from Mooroopna at the Lord Mayor's Camp at Portsea. . . . The fine display of produce at the Harvest Thanksgiving services was sold and the proceeds placed in a Benevolent Fund. . . . The C.Y.F. has chosen two adult counsellors to assist in the organisation of its group. . . . The sympathy of the church is extended to the O'Donnell and Farrar families in the loss of loved ones.



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.

"MEDITATIONS ON THE CROSS"

HOLY WEEK MIDDAY SERVICES—

APRIL 12, 13, 14, 15 — 1.15 p.m. to 1.45 p.m.
Good Friday Service, 10 a.m.

The Australian Christian.

Things I'd Like to Change . . .

No. 5, By LES. C. MOORE,
(President, Tasmanian District Conference)

What a vast field of endeavour is presented when you confront me with this question.

It begins with the inevitable foreground of trivial annoyances and pet aversions that are every man's lot and which so often tend to limit one's field of vision. It includes the shortcomings of those about me, my church, my business and social activities. It looks across the field of sport, politics, alcoholism and materialism until it reaches into the far corners of the world with its problems of international discord, racial prejudice, hatred, ignorance, poverty and hunger. It touches every avenue of one's thought and interest.

In each of these areas there are things I'd like to change; but where shall I start? . . . To concentrate solely on my personal problems would surely show me to be self-centred, while to consider only those things which directly concern me would, with equal certainty, proclaim my insularity of thought and living. On the other hand merely to gaze languidly at those more distant fields of endeavour with neither desire nor intention to help seek their solution would present me as a pious dreamer.

What would I like to change . . . ? My "lot in life"? No, for I am a happy man despite the problems of the day.

What then? . . . I'd like to change the status symbol of the nation from "getting" to "giving" . . . I'd like to change the attitude of mind of those who so emphatically claim to be right in their thinking thereby closing more firmly the door to the hope of mutual understanding and the ultimate goal of Christian unity. . . . I'd like to change the hearts of men and women everywhere to have them accept and practise the teaching of our Lord Jesus to love one another . . . And the only possible way I can contribute towards any of these things is by starting in on the one problem I know best of all, and letting him change me!

OBITUARY

Ernest Francis Smith.

Christian sympathy is extended to Mrs. E. Smith and family in the loss of their husband, father, father-in-law and grandfather, who died on March 13, at the age of 64 years. Mr. Smith came to the Ipswich church by letter of transfer from the church at Bangalow in N.S.W., 39 years of age. During those years he lived a consistent Christian life. He served for a time on the Officers' Board.

He will be missed at the church meetings, working bees, picnics, etc., where he always lent a helping hand. Our brother's death came suddenly after a major operation five weeks earlier. The writer conducted the service at the East Ipswich church and at the Mount Thompson Crematorium in Brisbane.—B. A. Roberts.

Myra Gilmore Batchelor.

Miss Batchelor died on March 3, at the age of 73 years. She had a lifetime association with the church. Her parents were members at Grote-st. until they moved to Melbourne, when her father was Minister for External Affairs in the Federal Parliament. On Mr. Batchelor's sudden death the family returned to S.A., and in 1910 became associated with Park-st., Unley church. As the eldest of the family, Myra accepted the responsibilities which came with her father's passing and became the quiet and unassuming, but nevertheless able and helpful woman so many have known her to be. For many years she held a responsible position at Adelaide School of Mines. Outside her work she willingly assisted various good causes, including service to patients in mental hospitals. In the church she served in the Sunday School, on the Supervisory committee and in other ways. She was one of those most useful people who never sought the limelight but did much behind the scenes. What she did was done for Jesus' sake. Myra Batchelor was a Christian gentlewoman. Her sisters, her brother and many friends who sorrow at her passing will be content to know that she is still with God.—R. V. Holmes.

WHERE TO GO AND WHERE TO STAY

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CONGO WORK CONTINUES DESPITE CHANGING CONDITIONS

(Coquilhatville, Congo). Disciples of Christ missionary work continues in the strife-torn Republic of the Congo. Latest reports indicate that missionaries of The United Christian Missionary Society are continuing work in the Coquilhatville-Bolenge area while others have taken up duties at Leopoldville.

At Bolenge are Robert Tice, Lyle Breneman, Bernard Davis and Donald McMillan. William Reed and Richard Taylor, field secretary, are in Coquilhatville.

The administrative council of the Church in Congo, it was reported, voted to withdraw Dr. Keith Fleschman and Donald Angle from Lotumbe. They are now in Leopoldville, along with Dr. Robert Bowers and Dr. Gene Johnson.

The area served by Disciples of Christ in Congo has been the scene of military struggle in recent months between the central government and the Communist-backed Rebels.—"World Call."

ALICE IN PRISON AFTER RELIGIOUS RIOTING

Alice Lenshina, of the banned Lumpa religious sect, and eight of her followers, were ordered to be detained in gaol by a special tribunal in Lusaka, Zambia. The order followed an appeal made by Miss Lenshina and other Lumpa leaders against their detention since last August when they had surrendered to government forces.—E.P.S.

Where The Blind Receive Their Sight

(Jerusalem, Jordan). In 1960, a bold venture began when four blind girls were received in the Helen Keller Home here which Miss Christine M. Holmes runs for the Bible Lands Society.

The great idea behind the venture was that these girls should be trained to undertake work that would make them self-supporting, and to encourage them in every way to lead active lives as normal as possible. This was an entirely new notion in Arab countries, where the belief prevails that blind persons are necessarily helpless, and so welfare efforts on their behalf have tended to shut them off from the rest of the community.

Dependence was promoted instead of independence. It was this that the new venture set out to correct.

Quite soon the pioneers were joined by four others and presently their numbers had increased to a round dozen. In 1962, the first nine trainees to complete their courses were granted certificates as skilled machine-knitters, brush-makers, basket makers, or as expert in some other form of handicraft, and able to work in a factory or to earn their living at home. They had also learned Arabic Braille, to do all their own household work, and to manage their personal affairs.

A milestone had been passed in the history of welfare work in the Middle

East. Helen Keller, the famous advocate of modern attitudes to the handicapped, visited the Home and consented to be its patron.

The work thus begun has continued to expand. A constant stream of girls have been trained and set out into the world where they are able to stand on their own feet. A sheltered workshop has been opened and this employs some of those who have completed courses. For others, a home industry programme has been developed which provides those who have returned to their families with materials for their crafts and markets their products for them.

Other countries in the Middle East are interested in this experiment and are now looking to the Helen Keller Home for a lead in devising ways of helping the blind.

All this has meant that the centre has outgrown its premises and made necessary a big building programme so that the work can be extended. A site has been acquired about a mile away and on this an up-to-date Home is beginning to be built. This will be carried out in two stages, and as soon as the first phase has been completed the centre will be transferred.

About one half of the blind girls at the Home are refugees. Many of those who have been trained have become the only working and literate member of their family. Malnutrition is the main cause of blindness in the Middle East, so some of these young people who may have lost their sight through this cause have been enabled to become the breadwinners for their relatives.

After training the girls are encouraged to return home and lead as normal a life as possible. They are regularly visited by members of the Helen Keller Home staff, who bring them whatever materials may be needed for their work and collect their articles for sale.

Currently eight trained girls who were not able to go back to their families are employed in a sheltered workshop. They live at the centre, but in a section of their own, which is quite apart from the rest of the building occupied by those in training.

—Inter-Church Aid Newsletter.

(Note. The appeal for this project is on the Project List of the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service.)

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OPEN FORUM

TRENDS

To the Editor,

My friend, Dr. Caldicott, under your heading "The Bells of Anglicanism" ("A.C.", 27/3/65) makes vigorous protest concerning certain trends as expressed by writers in your columns, and suggests that they are influenced by Anglicans. In fairness to Anglicans, could I comment as follows:

1. Vestments for ministers were standardised in the fourth century and were the normal simple dress of the day, consisting of undergarment, tunic and cloak, and have remained largely unchanged since, mainly because ministers, being conservative, do not initiate fashion changes.

2. Anglicans do not eliminate baptism from the plan of salvation, but believe that it is for regeneration (see "Book of Common Prayer").

3. The doctrine of "the priesthood of all believers" really has nothing to do with presiding at the Lord's Table. If it did, all would have the right to preside, including the unfitted, and women! We have always been selective in choosing presidents. This goes back to the early second century ("Letters of Ignatius of Antioch", 115 A.D.).

4. Liturgy was used in the church from earliest times and was taken over from the synagogue. The Didache (which almost got into the New Testament Canon), written somewhere between 95 and 115 A.D., sets out a commonly used liturgy for the Lord's Supper. Liturgy was almost certainly the church's answer to the disorder mentioned in 1 Corinthians 11.

5. Discipleship classes before baptism are also of early origin, being referred to in the Didache. Catechumens or learners were thoroughly taught before baptism for the first five centuries. One wonders if the slackening up and virtual abandonment of such classes after the fifth century, was in part the cause of the developing practice of infant baptism!

—G. R. Stirling, A.C.T.

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MAVIS BRAMSTON SHOW

To the Editor,

I would like to bring before the notice of my brothers and sisters in Christ, a show that I think is immoral, which belittles womanhood, is cruel, and holds nothing sacred.

On the only occasion I was unfortunate enough to view it, Albert Schweitzer was held up to ridicule. The things that were suggested would have one believe that he had spent his whole life teaching the people of Africa music and that of a very low standard. No mention was made of the very great work he has done.

I have written to the Ampol Co. and told them I intend to refrain from buying any more of their products while they sponsor the Mavis Bramston show.

I would encourage us all to write in similar vein.

—Albert Valladares, S.A.

ON BELLS — AND BATS!

To the Editor,

When a "Dr." begins hearing bells, it could be a symptom. Perhaps the bells are in his own belfry!

Someone expresses an opinion, and before we know it, we have a knight in shining armour ready to deliver us from a "trend." Shades of Don Quixote! I do not think we are on the point of robbing our Presidents for processions, and the suggestion that baptism is being eliminated from the plan of salvation is ridiculous. As for "Discipleship Classes," Arnold could no more trace these to Anglican Confirmation Classes than to a fishing conference in an igloo in Greenland!

"Our practice" of the "common priesthood of all believers" has been subjected to some criticism, and for good reason; there are places where "our practice" has not been scriptural. The basis of the co-operative ministry is not a universal "right" to minister but a "gift" for ministry. To plead for the Scriptures against man-made traditions is not necessarily to argue for a one-man ministry, though this would be preferable to some ministries we have known.

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Of more pressing concern than robes is the need for some brotherhood system of accreditation for the examination of the claims of those who aspire to high academic titles. We should be concerned that our standards comport with the dignity of our ministry. Such a provision would protect the worthy claimant, and would deliver the rest of us from the need to recognise all titles claimed rather than appear jaundiced because we don't.

I recall A. R. Main returning from U.S.A. with a high honorary distinction he had been awarded. He refused to use it on the ground that it had not been earned. This high principle is very much in mind as we join your correspondent in his oh, so emotional call: "Back to the Pioneers."

L. G. Read, Qld.

MENTALLY HANDICAPPED

To the Editor,

I was most impressed to read Gwenda Rogers' article on the education of mentally handicapped children in your issue of April 3. The employment of skill and understanding in such work is realistic Christianity, whether or not the agency bears any direct church affiliation.

Addressing the National Rehabilitation Conference in Melbourne (29th March - 2nd April) the N.S.W. Director-General of Education, Dr. H. S. Wyndham, stressed the need for a realistic approach to the education of handicapped people. The personality is paramount to the handicap, he said, and education and treatment must take care to direct correctly their emphasis. Another point he made was that a realistic approach must recognise that some handicapped people would never achieve a place in society and their education must be directed toward the development of their personal resources. Their contribution was to be made as adjusted people; society already had too many "fit" misfits.

—F. G. Morgan, Vic.

DEATH OF MRS. NIGHTINGALE

(Wellington Point, Qld.). Mrs. Dorothy Nightingale died here on April 2. She was the wife of Will H. Nightingale, one of our best known veteran preachers.

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• DAILY DEVOTIONAL CORNER

JOURNEY THROUGH LUKE

Monday, April 12. Luke 22: 1-13. He went away and conferred with the chief priests and captains (v. 3).

When temptation comes its result will depend a great deal upon where we go. Judas was "of the twelve." But being counted as a disciple does not make one immune from temptation. When the testing time came he could as easily have gone to Jesus. Instead, he went away and conferred with the chief priests. This was to feed his temptation and to make certain his fall. The word "conferred" is the same word we use when we talk of communion.

Dear God, when we are tempted, may we commune with you and not with the agents of evil? Amen.

Tuesday, April 13. Luke 22: 14-23. I have earnestly desired to eat this Passover with you (v. 15).

Jesus was actually present with the disciples when he first introduced the Lord's Supper. He is also actually present when we observe it every Sunday. John Keble wrote that the presence is "in the heart, not in the hands." The emblems do not contain the Christ, they simply point to him. Keble later spoiled this thought when he altered his phrase to "in the heart, as in the hands." We need care to ensure that we do not lose his presence for any reason.

Dear Lord, you are with us all of the time, help us to be aware of this because of the reality of your presence in communion. Amen.

Wednesday, April 14. Luke 22: 24-38. A dispute arose among them (v. 24).

That the disciples should quarrel at all over their ambitions for greatness, seems terrible to us. That they should do it at such a time and in such a setting seems unbelievably insensitive to the unfolding drama of the Cross. Jesus had just told them that one of the twelve was a traitor. They were guessing whom it would be, then they began to argue about the chief places in the kingdom. They still believed that he was to be king. But the kingdom they had been building in their minds was about to crumble.

O Christ, help us to find our place in your kingdom, we care not if our place is high or low, so long as it is our place with you. Amen.

Thursday, April 15. Luke 22: 39-53. And being in agony, he prayed more earnestly (v. 44).

Whenever we try to use words to describe the agony of Jesus in the garden we realise how inadequate words are. This was a real battle which Jesus was fighting, against a real enemy. He was not play-acting. He was taking part in a conflict which he could have lost. He did not lose, because when everything was pressing in upon him seeking his surrender, he surrendered only to the Father. When he rose from prayer he was able to face with calm and courage his betrayal by Judas and his desertion by the rest of his followers.

O Lord, help us to prepare for our cross by prayer and in our surrender to God we, too, may bear it with courage. Amen.

Friday, April 16. Luke 23: 1-38. But they all cried out together, "Away with this man!" (v. 18).

There are so many villains to blame while we are praising Christ. There is Judas, the chief priests, Pilate, Herod — and they are a sorry lot. But let us not overlook the people. The people had heard him gladly, rejoiced in what he did, encouraged him with their enthusiasm, received healing and help from him, and they had welcomed him into Jerusalem as a king. Now the people were calling for his death. Somehow, I can't believe that they had all changed so quickly and completely. I rather think that this crowd in v. 18 was a different set of people. They sound like an organised and trained mob, so well trained that they all cried out together. If this is so, we may still ask: Where were his friends? Why were they not there to vote for him? Maybe Jesus went to the Cross because his friends were just not there.

O Christ, our love for you is strong. May we be there to stand for you, even when crowds reject you? Amen.

Saturday, April 17. Luke 23: 39-56. He was a member of the council, a good and righteous man who had not consented to their purpose and deed (v. 50).

There was one to stand up for Jesus. Not one of the Three, or the Twelve, or the Seventy, not even one of the Palm Sunday crowd. It was a member of the Sanhedrin, the very council which condemned Jesus. He did not consent to their purpose and deed and it would have taken a brave man to oppose these men. His vote was ineffective, because he was alone against their hatred of Jesus. But his stand gave him the right to take in reverence and love the body of Jesus. We read that he was a secret disciple because he feared the Jews, but fear did not stop him in this crisis.

Lord Jesus, we are sometimes afraid, help us to find courage from you. Amen.

Sunday, April 18. Luke 24: 1-12. These words seemed to them an idle tale and they did not believe them (v. 11).

It seemed too good to be true. The preceding days had been so terrible that the worst of news would find acceptance, but they could not believe that the hope they were afraid to mention had been realised. Yet, here was a group of women who declared the tomb to be empty and the Lord risen!

O Christ, by your victory over death, lift us from our grave of moral darkness and unbelief. Amen.

Monday, April 19. Luke 24: 13-27. Are you such an isolated stranger in Jerusalem that you do not know what has been going on there these days? (v. 18, Schonfield).

Cleopas said this to Jesus! Are you so ignorant that you don't know what is going on? They did not recognise this companion of the road. There must have been some changes in the physical appearance of Jesus. Notice, however, that they still believe in him. . . . "Jesus of Nazareth, who was prophet mighty: in word and deed before God and the people." They did not think that Jesus had been an impostor or weak. They thought only that evil had been too strong.

O Lord, if you come to us in the midst of our affairs today, may we recognise you, however you may come. Amen.

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And he came out, and went, as was his custom, to the Mount of Olives.

—Luke 22: 39.

Into the woods my Master went,
Clean for-spent, for-spent.
Into the woods my Master came,
For-spent with love and shame.
But the olives they were not blind
to him;
And the little grey leaves were kind
kind to him;
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo
him last;
From under the trees they drew him—
last!
When out of the woods he came.

—Sydney Lanier.



A loftier Christian faith would bring
a loftier Christian life.

—John Stirling.



Psalm for Today.

Against atomic warfare
And fallout's frightful welter,
The good Lord is my Shepherd,
And peace my only shelter.

—Oscar Williams.



But don't feel bad. They laughed
at Watt, too, until he invented the Watt
Schmacallit.



Why worry because your hair falls out?
Suppose it ached, and you had to have
it pulled, like your teeth!



A city boy spent his first night on a
farm. Much earlier than usual he was
awakened by the activity around him.
He remarked, rather sleepily, "It doesn't
take long to stay here all night, does it?"

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