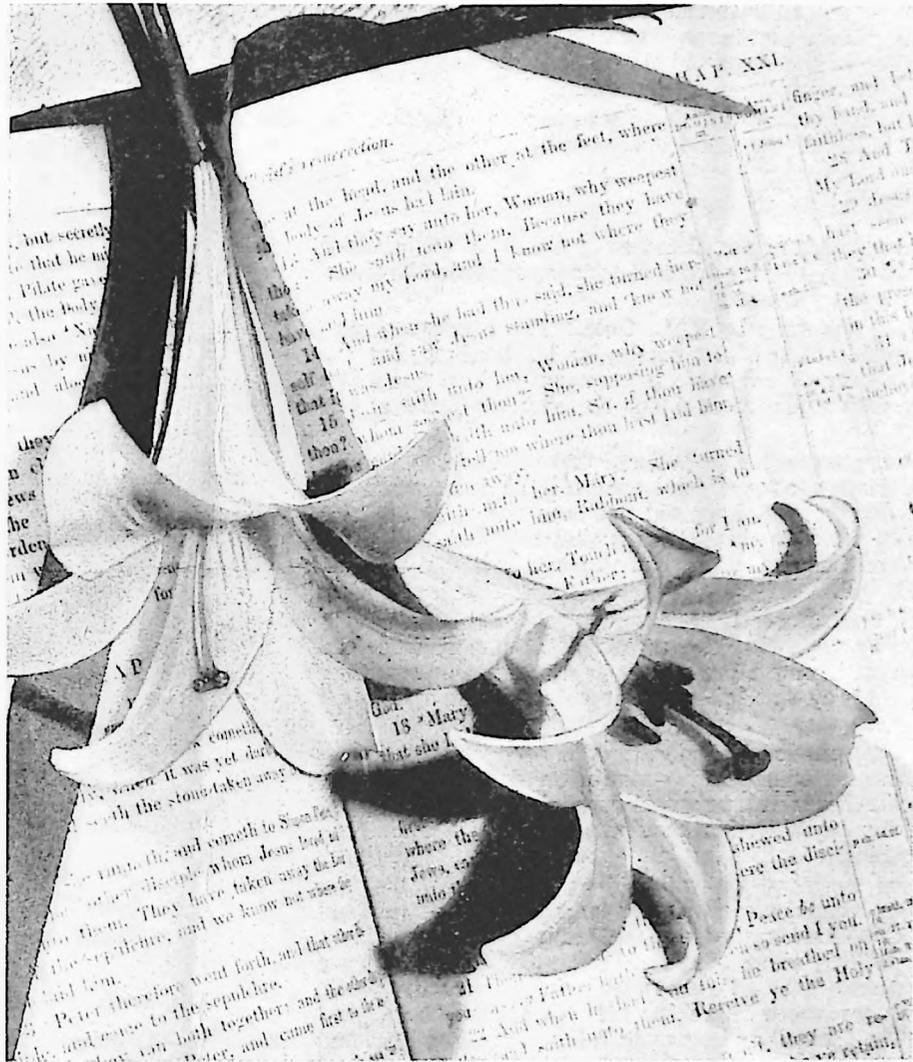


Defeat Into Victory



VIC. - TAS.
CENTENARY
CONFERENCE

THE AUSTRALIAN CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

THE EVIDENCE FOR THE RESURRECTION

Many books have been written to marshal the evidence for the resurrection of Jesus. They are very convincing for the testimony is formidable. All of the theories adverse to the Gospel record have been considered, sincerely and exhaustively, and they all fail until we are left with fact or fraud. Fraud can be ruled out because those responsible for the death of Jesus would have made fraud impossible.

Jesus rose from the dead!

To have this demonstrated by evidence and logic is not enough. The resurrection is not simply an historical fact. To have any real meaning it must become a present experience. The life of the church is the most important evidence of the resurrection. Unless Christ lives in the Church it is useless to prove that He left the tomb.

The proof that Jesus lives is with those who are His disciples. It will be our fault and failure if the world does not believe.

UNITY INSIDE

The Centenary Conference of the Churches of Christ in Victoria and Tasmania was well and truly told off when the recommendation concerning Unified Promotion was presented.

Some of the telling was done by V. L. Gole. This gracious gentleman is probably incapable of speaking harshly to his brethren, but the message got through all right. He made it abundantly clear that many churches were trifling with a matter on which the effective future of our life depends.

When churches were requested to indicate their attitude to Unified Promotion, some said they were for it, some against it, some were neutral, and many were so indifferent that they did not even reply. All of this added up to a committee feeling that it was useless to proceed. To the obvious consternation of Conference, the committee moved that we take no further action with U.P.

In the discussion, Fred. Barnett very properly said that we all ought to be ashamed of ourselves. No one spoke against the plan for co-operation. Those against it were either absent or would not present their reasons. Eventually the way was left open for a further attempt to get started.

Many delegates were puzzled by the committee's recommendation of surrender to the indifferent churches. A motion to commence Unified Promotion with the churches in favour would certainly have been carried. It is useless to wait for anything like unanimity. We have never been unanimous about anything.

One strong reason suggested for withholding support was the fear that Unified Promotion would take away the independence of the local congregation. Dr. G. Whiting spelled out the faulty thinking and dangerous consequences of that view. Some churches feel that they have to express their independence by refusing support for co-operative work. This, said Dr. Whiting, was more in keeping with the ancient Greek ideal than the Christian. The Greeks' desire was to follow their own likes and dislikes. They wanted to do as they pleased when they pleased and how they pleased. The Christian view is that the church is the body of Christ, not figuratively, but literally. Each member belongs to that body and is required to serve the whole. We apply this without ceasing to the local church, but it applies also to the whole church — the local churches in partnership. The will of the church is the will of Christ.

There is all the difference in the world between a dictated authority and a yielded authority. Christ rules us, not because He forces His will upon us, but because we yield ourselves to Him. If there were a dictatorship operating in our churches the churches would receive instructions, and nobody in his wildest dreams would imagine that he could order our churches around! Where there is yielded authority the position is quite different. The churches come together in Conference, recognise their interdependence, commit themselves to the Church's mission, and pledge their support for it. Unified Promotion is designed to be an instrument for co-operation in that mission. As Mr. Gole said, "Unified Promotion will certainly come some day." And so it will. It will be better for the churches if it comes sooner rather than later.

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★

Victoria-Tasmania Centenary Conference

The significance of the one hundredth Conference of Churches of Christ held in Victoria is to be found not only in the resolutions that were passed. The departmental records of achievements and the challenging programmes presented would have seemed like wild dreams to the few churches who met in the 1866 Conference. Full recognition was given to the increase in membership which was so small that it almost counted as loss. The decline in numbers in our Sunday Schools occasioned great concern. But our resources are still adequate for the targets which were set before us. Highlights of Conference and of the addresses will be published later. Here are some of the resolutions that were passed:

UNIFIED PROMOTION STILL ALIVE

Executive recommended to Conference that, because of the substantial minority opposed to it and the indifference of a large number of churches, the introduction of Unified Promotion be not proceeded with.

This recommendation was not adopted and the following was carried:—

"Resolved that this Conference urges the Brotherhood Finance Sub-Committee to continue to explore an acceptable form of co-ordinating the finances of the Departmental work of this Conference."

CONFERENCE URGES REFERENDUM ON LIQUOR HOURS

Sociological Consequences of Liquor Consumption and Referendum on Bar Trading Hours.

"Conference reaffirms its conviction that great harm is done to the social welfare of the community by the use of alcoholic beverages. Statistics submitted to the Royal Commission on liquor indicate that the incidence of such problems as alcoholism, road accidents, juvenile delinquency, crime and marital disharmony, bears a direct relationship to the consumption of alcohol. We therefore strongly urge the Government to take, without delay, the action recommended by the Royal Commission for the lessening of the sociological problems resulting from alcoholic consumption. Whilst respecting the views of the Commission

NO SOLUTION IN WAR

"This Conference of Churches of Christ reaffirms its belief that war is contrary to the mind, Spirit and teaching of Jesus Christ.

"Believing this, Conference must oppose war as a means of settling international disputes and urges the Federal Government to seek alternative means to that end."

"Conference also expresses its deep concern that the Australian Prime Minister has rejected an appeal by a group of bishops of the Church of England in Australia that the Australian Government should give a lead in seeking negotiations to end the war in Vietnam."

that hotel bar closing hours may not affect the consumption of alcohol, Conference unanimously urges the Government not to make any change in the present hotel bar trading hours without first granting the electors the right to express their opinion by way of Referendum."

Political Parties' Policy on Referendum re Change of Hotel Bar Trading Hours.

"This Conference of Churches of Christ expresses its appreciation to the Country Party for its reaffirmation of policy not to make any change in hotel bar trading hours without first granting a referendum of the people, and urges other political Parties to maintain or return to the same policy."



GLEN S. BROWN, Retiring President.

MINISTERS' SALARIES LIFTED

"That the 'Recommendation on Salaries,' prepared by the Ministers' Salaries and Allowances Sub-Committee and forwarded by Conference Executive to church secretaries and Conference delegates, be adopted as the Conference recommendations on the salaries to be paid to ministers by churches."

The recommendation on Salaries follows:—

1. A proper level of salary after an initial service period should be £28 per week plus free manse in lieu of present £21/18/- (after third year out of College).
2. Where such a large upward step is not immediately possible a progressive plan to achieve this new level should be adopted.
3. The principle of service-qualification-period before full salary should be retained but shortened by one year.
4. The plan to reach the desired level should be made in three stages:—

- (a) An increase of £2/2/- per week to be effective from the first pay period in May, 1965. This first stage increase should be apportioned between the services categories by lifting the present base rate by £1/2/- per week and then two annual increments of £1/5/- each.

(continued on page 7)

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VIETNAM—

Another Side of the Picture

BY W. S. LOWE

No-one in his right senses would want to defend all that the U.S.A. has done in Vietnam, or elsewhere in Asia, but much recent criticism smacks of the privileges of Her Majesty's Opposition, which can always criticise without the discomfort of having to find an alternative policy. This is certainly what the Anglican Bishops did, and they ought to have known better when dealing with a seasoned campaigner like the Prime Minister.

The views of D. T. Niles, published recently, do less than justice to the complexity of the problems in Vietnam and do not really touch on the basic policies behind U.S. involvement there.

He argues that the people of both North and South Vietnam wish to unite their country as one political unit. This surely is almost a guess — most of the Vietnamese do not know what all the trouble is about; and there is certainly a vocal and powerful section in the South that wants no such thing. He argues that Vietnam is a different situation from other partitioned countries — Korea and Germany. This is a very doubtful assertion and there is certainly a considerably stronger positive desire for the re-unification of Germany by German people in both camps than can be discerned in Vietnam. Korea is almost an exact parallel politically to Vietnam and the final settlement arrived at there (at great cost) is a politically viable compromise which is working.

Results of Withdrawal

There is little doubt that the withdrawal of U.S. forces and influence from Vietnam would result in a very short time in a Communist government in Saigon and shortly thereafter in a unified North and South, with the Northern influence predominant. Any serious student of modern Chinese history will agree that the odds on Chinese dominance in the united Vietnam are overwhelming.

This prophecy may be wrong; it is a responsible decision to say that we cannot afford to take the risk. It is equally a responsible decision — if we have the power to do it — to take the risk; but to criticise without offering a realistic alternative is not responsible. The agonising decision in the situation is that no-one can tell what will happen and therefore is not firmly able to take a

decision of which the consequences are clear.

What has been clear for a long time is that the U.S. has two courses open — to withdraw and take the risks, or to take a much stronger line, including attacks on the military installations in the North, and endeavour eventually to settle for a sort of Korean formula.

There would seem to be no other alternatives open. Before we reject the second alternative, which the U.S.A. decided to follow after a great deal of hesitation, we should examine realistically the effects of following the first, that is withdrawal.

The immediate result would be a sense of bitterness and betrayal in all the neighbouring countries, especially Thailand and Malaya. Neither could long resist encroachment by foreign-sponsored guerillas and finally collapse. Laos and Cambodia, with Thailand, would come under Chinese domination and Malaysia must collapse between the pressures of China and Indonesia. If there were a predominant local dissatisfaction with the present governments of these countries, there would indeed be a strong reason to let these countries rule themselves as they choose; but this is not the case. Outside infiltration by arms, men and money is the clear pattern.

At a time when U.S. future action was uncertain, the ruler of Cambodia decided that his country would not run the risk of the U.S. pulling out the rug — he turned Leftwards and became much more friendly to China.

If the U.S. were to pull out from South East Asia after giving such clear-cut assurances to the other neighbouring countries, this would be the final demonstration to their leaders that the U.S.A. did, in fact, act purely from its own interests. One cannot help but wonder what D. T. Niles means when he suggests that the U.S.A. is protecting her "own immediate interests" in the area. The U.S.A. has no interests, colonial or trade, of any consequence to protect in Asia. Her only interest is the openly expressed one, to "contain" China. A return to pre-war isolationism would be more in her own selfish interest.

The policy of "containment" of Communism was formulated years ago and, with modifications, it has been accepted in all theatres by the U.S.A. and her allies. This is the key to her actions in Vietnam — to give way here is to back

down on the "containment" policy. What ever else may be said of the policy, it has at least kept the world out of major war. Students of past wars of recent times will agree that one of the main causes of the conflicts was the conviction of one of the major parties that the other would not fight when the gauntlet was thrown down. It is clear that China is in no way able at this time to launch a full-scale war but, the U.S. policy runs, a show of weakness by the U.S.A. will sooner or later lead her to a bold attack in the belief that there will be another backdown.

This policy is, of course, open to criticism and to disagreement, but in Vietnam this is the issue. It is not U.S. "own immediate interests," but a long-term calculated policy designed to forestall something worse.

Historical Parallels?

Historical parallels are always dangerous, but D. T. Niles' comparison of current happenings in Asia with Henry VIII in England, plainly mis-reads the facts. If he had compared the deeds of the Peking or Hanoi rulers with those of the French Revolutionary leaders he would have been nearer the mark. But the Napoleon of China has yet to appear to take over the course of the Revolution; it is the possibility that he may appear and attempt for a revived China what Napoleon attempted for France that creates the need for effective "containment" by building strong self-based countries on the Chinese flanks. The hope is that they can then be buffers between the Powers.

I have argued here the policy behind U.S. actions in Vietnam. I do not necessarily agree with it, and I certainly disagree with many aspects of the way it has been carried out. It is important, however, that responsible students of the situation should recognise the clear objectives of the present policy.

It may be criticised, of course, but the cold realities in Asia must not be swamped either in sentiment or wishful thinking. While it remains even a possibility that U.S. anticipations are well-based, and there are many experts who think they are, the U.S. leaders — and our own — are faced with an agonising choice on which the future of hundreds of millions of people will depend. Before we dismiss the policy, we should think of the possible alternatives and only if we are prepared to accept whatever may happen, join the chorus, "Yankee! Go home."

Democracy will come slowly in Asia, if it comes at all. Eventually, the fires of the Chinese-type Communism may be damped down and its aggressive evangelism turned to practical tasks at home. If the U.S. policy of "containment" can keep the ring till that day comes, it will be a major achievement of history. American leaders think the chances are worth taking. They may expect disagreement, but they also deserve respect for their sense of world responsibility. In their view the choice is this, or something worse.

Vietnam is one of those situations in which it is hard enough to do the right thing, but still harder to find what is the right thing to do.

The Australian Christian.

April 17

THE "CHRISTIAN" GOES TO

The Federal Reception to the Archbishop of Canterbury



The Archbishop of Canterbury, Arthur Michael Ramsay, had breakfast in Townsville, Qld. That afternoon, at 5.45 p.m., he was attending a reception in his honour at the Capitol Theatre in Canberra. The theatre was packed with the representatives of 49 of the 50 parishes in the Diocese of Canberra and Goulburn, some travelling over 200 miles each way to be present. Representatives of other churches were invited to attend and, characteristic of the spirit of Bishop Kenneth Clements, they were given the best seats in the theatre. Your correspondent and his wife were only about ten feet from the Archbishop throughout the programme.

The Archbishop entered the theatre smiling and greeting the standing assembly. He is a very big man, and in his younger days would have been a welcome rugby forward. He was dressed simply in a long white cassock. Hairless on top, his side hair grew in a long white confusion of flying wisps. One could not help having the impression that he looked rather like Simon Peter the big fisherman.

It was from Peter that he took his text, after a short service of hymns and prayers. Speaking from 1 Peter 2: 1-5, he fastened onto the fact that Christians are here called "living stones" of God's spiritual house. One would not have been surprised if this erudite man had given a profound theological utterance to befit the occasion. However, he knew that the theatre was full of ordinary Christian worshippers, and he spoke to them in utter simplicity. That he was capable of far more scholarly utterance was revealed when he spoke to university students early the next morning, before catching his plane for Melbourne.

He spoke to the "living stones" of God's building who were present that afternoon, and told them what manner of stones they ought to be.

1. A Stone Must Be Firm.

It was no good for it to be slipping about. Christians must avoid slackness, first in worship. They must be reliable in giving it priority. A firm faith means witnessing. Christians must talk their

faith as well as demonstrating it, until at last others are infected by it.

2. A Stone Must Be Knit Together Closely with the Other Stones.

In the breaking of bread the Christian community shows forth the Lord's death. It is the spirit of the united symbolic family meal in memory of the cross of love, that, taken out into the world, will witness to the world that Christ died for every man. It is a matter for rejoicing that the dominant forces in Christendom today are towards unity.

3. The Temple of God is a Thing of Beauty, and Each Stone Must Be a Reflection of the Beauty of the Whole.

Each Christian must show the beauty of the graces of Christian character, as filled with the Spirit, he reveals the fruits of the Spirit in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. In order to do this the Christian must willingly face and accept his shortcomings, as in 1 John 1: 10. "If we say that we have not sinned . . . His word is not in us." Then the Christian can fully accept the word in verse 9, "If we confess our sins, he is faithful to forgive us our sins and to cleanse us from all unrighteousness." There is no beauty quite like the beauty of the forgiven life.

The Archbishop closed by reminding us that such a life knows true humility, and "coming to Jesus as a Living Stone," will find itself with him, out in the world tackling all the problems of race, and hunger, and industrial relations, and others.

One could not help feeling that the Archbishop practised what he preached, and truly a living stone, was a humble man, in spite of his exalted office.

Canberra had several distinguished guests that week, including the Duke of Edinburgh, the Duke and Duchess of Gloucester, and the Archbishop of Canterbury. But none graced the city more graciously than "His Grace of Canterbury."

G. R. S.

• OVERSEAS MISSIONS

WITNESSING AT FRIENDSHIP CENTRES

By Miss H. Skuce.

For the last couple of months, during the Tuesday evening's programme at the Friendship Centre, we have been showing slides and film-strips. We begin with slides of Australia, and when we run out of these we start on our Indian slides — then we follow with film-strips. We have been through the Life of Christ and also the Life of Paul.

We have had a crowded room each evening, with people standing at the doors and windows. We have kept their interest right up to the end. Last week we had the final film-strip in the Life of Christ series. After we had finished, a blind man, who had been sitting listening, asked if he might sing a hymn. The one he sang was of Mary enquiring where the body of her Lord had been laid. He sang it right through, and he really had a nice voice. I asked who had taught him the hymn, and he said he knew a lot more. As a lad he used to live at the Bighwan Railway Station, and that Mr. Escott had taught him, and his next words were, "and I still remember the things that he taught me."

How many hundreds of people there are like this blind man, not only blind physically, but spiritually also, even though they have heard the message of redeeming grace. Pray that the Lord will draw his own from out amongst them.

PREACHING TOURS — BANMATMAT

By D. Eagling.

On Sundays we try to visit the local villages. We visited the other side of the island about three weeks ago, having a service at Ranwash, and also visited the heathen village called Bunlap, and had a talk with the Chief about the way of our Lord. We hope to return again in the near future. Many of the students are showing a concern for these people who don't know Christ.

We tried to visit North Pentecost two weeks back, but I turned around at Ranmawt and came home as the seas were getting rough.

We had a very good day of fellowship last Sunday, when we invited all the local villages to Banmatmat for worship and praise. They shared with us in the Remembrance time and stayed right through the day till our special evening service, when I showed the dramatic and powerful film-strip, "The Raising of Lazarus." The people were very impressed and were given much to think about as they looked at the picture of the resurrected body of Lazarus still bound with "grave clothes," which, of course, was a marvellous opportunity for teaching some very important truths.

LYLE WILLIAMS

:: FLORIST ::

37 Toorak-rd., South Yarra, Vic.
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164 TOORAK-RD., SOUTH YARRA

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1965

The Australian Christian.

5



SOUTH AUSTRALIA

WHERE WERE YOU MARRIED?

Nailsworth Church is desiring to contact all those married in the Nailsworth Chapel (cnr. Ellen-st. and Derlanger-ave.).

PURPOSE: The Church is planning a Marriage Renewal Service on May 2, 1965, to open Home and Family Week.

If you would like to spend the day with us we would be happy to arrange hospitality.

For hospitality, ring 61-2364 or 65-5464 (Adelaide).

BROKEN HILL PLANS FIRST MISSIONARY CONVENTION

Anticipation is rising in Broken Hill as the date for the first ever local Missionary Convention approaches.

The Queen's Birthday weekend in June will see representatives of Missionary Societies, both denominational and inter-denominational, visiting the Silver City from Sydney, Ballarat, Adelaide and elsewhere.

Central feature of the Convention will be a Missionary Rally at the aerodrome and "flips" by one of the Missionary Aviation Fellowship's veteran planes from Ballarat.

Mr. and Mrs. Bill Kerr, who run the Bush Church Aid Boys' Hostel in Lane Street, are expecting a crowd for their house party.

TEACHER TRAINING

(Hampstead Gardens, S.A.) Bible School teachers have attended training sessions on the four Sundays in March, under the guidance of K. D. Horne, Director of Christian Education, and the minister, K. B. Marriott. Splendid attendances mark our morning services but the gospel service is cause for concern.

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 incentive to virtue. When rightly used, its effects — physical, intellectual and moral, are only good.

Do not neglect to see the LISZT PIANO, THE KINSMAN and YAMAHA ELECTRONIC ORGANS before you make your choice from

CHENEY'S

808 South-rd., Clovelly Park, S.A.
Phone 76-2880.

Home Missions Rally

Mrs. Bull, leader of Home Mission's Department of Women's Conference, welcomed all present, including special guests — G. Setsman (minister at Gawler) and E. P. C. Hollard. Soloists were Mrs. P. Johnson. Mr. Setsman led devotions and gave a challenging address on "The Wisdom of Faith." Mr. Hollard then addressed the meeting and aroused our concern for Home Missions. He outlined future plans of his Department. Mrs. Cunningham, Conference President, expressed thanks to Mrs. Bull and members of her Department for their participation in the meeting, also to the visiting speakers "who had made us feel more concerned, more involved, and had given us a deeper faith as we step out into the future."

During the business session prior to

the rally, Mrs. M. A. K. Crosby was nominated as Vice-President of S.A. National Council of Women, and delegates elected to this organisation were Mrs. N. Bright and Mrs. J. Wright, proxy delegates Mrs. J. Baker and Mrs. J. Searle. Mrs. R. Holmes (Unley) was elected to fill the vacancy on Christian Education Department.

On May 6, at Grote-st., following our monthly Conference meeting, the Mid-year Conference is to be held. It will commence at 12.45 p.m., concluding at 3 p.m. Mrs. S. Haynes is the guest speaker.

President's thought for the month: "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John 5:14).

—M. Wright, Asst. Sec.

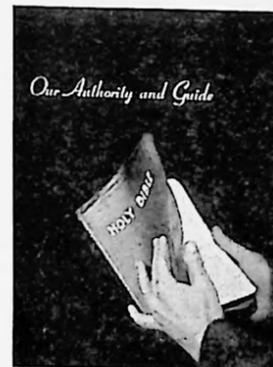
OTHER S.A. CHURCH NEWS

MURRAY BRIDGE. All tennis teams reached the finals, but were defeated. The C.W.E.F. held a social and welcomed new members, especially Mrs. Pitt. Members brought jars of Jam for R.A.H. visitation committee to distribute. The S.S. picnic was held at the Racecourse. Mrs. D. Ikin is commencing a J.C.E., with the help of Tina Phillips. The Bible study group began again this week. Ten ladies attended the Southern Dist. Conference at Strathalbyn.

LOXTON. Church attendance has been quite good. Thanksgiving was held on March 28. The fresh fruit and vegetables were given to the local hospital and packed goods were sent to Rest Homes in Adelaide. Sunday School attendance averages 50 each week. G.L.B. has 33 attending each week. An enrolment service was held on April 4, two girls enrolled, one promoted from Cadets and one promoted to be a Pioneer. Two basketball teams have been entered this year, a "B" grade (senior team) and an "F" grade (junior team).

"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

Here and There. There were 13 confessions of faith at the mission at Warragul. The Council of Churches in Victoria earnestly recommended that unceasing prayer be made to God for rain. Should the rain not be granted prior to the holding of our Conferences, special intercession might there be offered. S.A. Early Closing Campaign. Bishop Thomas, Episcopalian, will long be remembered for his sermon, in which he advocated 9 p.m. closing. If this hour should be carried, that gentleman can lay the flattering unction to his soul that he will be more than directly responsible for the drunkards manufactured during that extra three hours than any other man. Billy Sundayisms. "Any man who thinks he can improve on God is as big a fool as the man who thinks he can make better honey than the bees." "We have listened to fifty years of negative preaching. The world needs the work and words of Jesus Christ and is crying out for him." "I know there are 1,000's of ministers who can preach better than I can, but there's not a minister on God's dirt that preaches a better gospel."



COLLEGE OF THE BIBLE, GLEN IRIS

Principal: E. L. Williams, M.A.

Taking the whole gospel to the whole world is the task of the whole church. The College trains men and women for the service of God at home and overseas.

YOUR PRAYERFUL AND PRACTICAL SUPPORT IS SOLICITED.

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

OBITUARY

Mrs. Margaret Dowde.

On March 3, at a private nursing home in Launceston, Tas., Mrs. M. Dowde died at the age of 84 years. Of a quiet, unassuming nature, Mrs. Dowde nevertheless took an active part in the women's work of the Margaret-st. church until ill-health forced her to relinquish even attendance at worship. She bore her suffering cheerfully through a long period of illness and went quietly Home to be with Christ. A packed mortuary chapel, and an extensive funeral cortege testified to a fine Christian life. Mrs. Dowde left a son, Max, and a daughter, Lorna, to whom the church extends sympathy. The cremation service at Launceston was conducted by the writer.—C. J. Robinson.

OTHER VIC. CHURCH NEWS MILLEARA ADVANCE

(Vic.). The Department of Home Missions and Evangelism—Victoria-Tasmania, in association with the church at North Essendon-Milleara, has announced that it has approved a subsidy grant for a full-time appointment at Milleara in 1966. The new appointee will work in a team ministry in association with the present minister, N. S. Moore.

PRESTON. Five welcomed into fellowship by faith and obedience. Good congregation attended an illustrated lecture by L. Park, on Aborigine Work at Norseman. Vivian and J. Bates (local members) entertained Women's Fellowship with slides on overseas and Queensland trips. Proceeds will assist Conference Centenary tea. **NORTHCOTE.** Recent speakers have been Mr. Fletcher (C.O.B.), W. J. Atkin, W. Gale and John Turner, of North Fitzroy. There was a baptismal service on March 28 and two young people made decisions.

HARCOURT. Reports at annual meeting show that church and all auxiliaries are continuing on a steady basis, all officers being re-elected to previous positions. Members of C.Y.F. attended Youth Rally at Bendigo on April 3.

Department of Social Service

(The Church in Action).

Churches of Christ Centre,
217 Lonsdale-st., Melbourne, C.I.

A church without hands or feet is just as helpless as an individual without them.

SOCIAL SERVICE is the hands and feet of the church, functioning according to the measure of support it receives.

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

• VIC.-TAS. CONFERENCE (continued from page 3)

MINISTERS' SALARIES

- (b) A further £2 per week to be added to the base rate as from first pay period in May, 1966. (c) A further £2 per week to be added to the base rate as from first pay period in May, 1967.

5. If these proposals are adopted the following would be the position at the three stages (in all cases plus free manse):—

	Present	Stage 1 May, 1965	Proposed Increase	Stage 2 May, 1966 £2 increase	Stage 3 May, 1967 £2 increase
1st Year	£20 8 0	21 10 0	1 2 0	£23 10 0	25 10 0
2nd Year	£20 18 0	22 15 0	1 7 0	£24 15 0	26 15 0
3rd Year	£21 8 0	24 0 0	2 12 0	£26 0 0	28 0 0
4th Year	£21 18 0	24 0 0	2 2 0		

(It will be seen that those now in third year appear to get a greater increase than the £2/2/- mentioned. This is because they would get the final 10/- per week present increment a year earlier than otherwise.)

6. Notice should be taken of the possibility that basic wage adjustments could be interposed between the dates of the respective stages. The Sub-Committee considers that any such automatic adjustments, if given in addition to the overall increase now recommended, could be onerous in many instances and therefore the £2 per week increases at Stage 2 (May, 1966) and Stage 3 (May, 1967), should be reduced by the amount, if any, of automatic basic wage increase occurring in the preceding year. Thus the practice now followed of automatic adjustment when adopted on a State level is to be continued but with a corresponding reduction of the Stage 2 and 3 increases. (It is presumed that the

basic wage hearing now being considered will not be finalised before May, 1965. If it is, then some adjustment may be necessary to the proposed base rate adjustment of 1/2/- in 4(a) above. A further assumption is that any automatic increases would not exceed the £2 per week increases proposed.

7. As many churches already pay a margin in excess of the "recommended minimum" the Sub-Committee thinks it wise to indicate that it is entirely up to the local church as to whether the margin is to be preserved. Such churches, by reason of "over-award" payments, may merely be doing already what these new proposals seek to do over a period.

8. The term "recommended minimum" is being treated by some churches as "maximum." Whilst Conference can only "recommend" the salary level it is thought desirable to try to avoid the term now used and state salaries as a definite amount.

DOUG. NICHOLLS

A note of sadness came in a week of preparation for joy when Mrs. Doug. Nicholls had to undergo surgery in St. Vincent's Hospital. She was still there when Pamela Joy, daughter of Pastor and Mrs. Doug. Nicholls was married on April 10, by her father, in our Northcote church to Stephen James Lampton. The all-Aboriginal bridal party visited Mrs. Nicholls in hospital. We are glad to report that Mrs. Nicholls is progressing favorably. On April 8, the following resolution was passed by Conference:

"Resolved that Conference send its warmest felicitations to the Nicholls family, assuring them of our intercession for the restoration to health of Mrs. Nicholls, and for all needed grace, patience and strength for the other members of the family in this anxious time."

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MEN'S WORK

Name of Conference Auxiliary.
"Resolved that the name of the Church Men's Society be changed to Christian Men's Fellowship and that the necessary alterations be made to the Constitution."

TRUSTEES

Vacancies on Board of Trustees of the Christian Building Trust.

"Resolved that J. D. Watt and J. R. Mackay be appointed to the vacancies on the Board of Trustees of the Christian Building Trust caused by the resignations of F. L. Ewers and C. A. Box."

ELECTIONS

Results of Elections for Conference Officers and Departments will be presented at a later date.

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INDONESIAN TEAM EVALUATES VISIT

One of Australia's most remarkable ecumenical ventures, the month-long visit by 24 Indonesian church representatives, ended Wednesday, April 7, when the team left Sydney by air for Djakarta. Within Australia the team members travelled an estimated 35,000 miles by plane, train, bus and car; addressed more than 1,000 meetings in capital cities and country areas and met many thousands of Australian Christians and community leaders.

The visiting team included men and women pastors as well as lay men and women, and represented both the National Council of Churches in Indonesia and the Roman Catholic Church there. It came to Australia as the guests of the Australian Council of Churches and the Roman Catholic Pontifical Mission Aid Societies.

The tour followed goodwill team visits from Australian churches to Indonesia in 1962 and 1964. It was the first time a team of church representatives had visited Australia for such a tour. It was especially noteworthy as it took place at a time of mounting political tensions between Australia and Indonesia.

Speaking for the team the Rev. Simon Marantika, General Secretary of the Indonesian Council of Churches, said that all members had been received with the utmost hospitality wherever they had travelled and appreciated greatly the warmth of their welcome and the keen interest shown in the Indonesian Church.

"We have started along a road of ecumenical partnership which all our churches hope will continue. Both you in Australia, and we in Indonesia know that partnership is not always easy. It requires great reserves of understanding and sympathy. Nonetheless, as Christians we are committed to a common cause and to a common destiny and mission as the Church of Jesus Christ. Together, strengthened by the Holy Spirit our churches have a vital contribution to make to our nations and all peoples on the earth."

In one of the closing meetings of the visit the team was asked by the A.C.C. to make a frank appraisal of Australian church life as they had seen it. The team noted the shortness of the visit as an adequate preparation for any such comment, but agreed to share their impressions in the hope that they might be of some value:—

- Australian churches are sometimes so busy that personal relationships between members and congregations do not develop as much as they should.

- The presence in many areas of congregations of a number of different denominations with little contact between them puzzled and disturbed all members of the team.

- Christians seemed very alert to social weaknesses but sometimes failed to express themselves on national and political matters.

- The Bible did not appear to have as central and important place in family and church life as in Indonesia. Members were surprised that in some churches laymen were not interested in Bible study.

- Financial offerings by Australian churches appeared to be considerably below the level of giving in Indonesian churches in spite of the very much higher standard of living in Australia.

- The standard of theological education in Australia was considerably lower than in Indonesia, where the minimum training for a pastor is a full-time five-year course, covering a much wider range of theological and pastoral training than Australian clergy receive.

- Young people and, especially, women, seem to play a less important role in Australian churches than in Indonesia.

The team was also greatly impressed by many aspects of church life in Australia, particularly in the area of social welfare, the strength of Sunday Schools and the type of training offered in them, the organisation of such matters as Christian education and youth work and the eagerness of Christians here to play a positive role in Asia.

Costs of the Australian visit by the team are being borne jointly by the A.C.C., the R.C. Pontifical Mission Aid Societies, the Indonesian Council of Churches and a number of other churches in Asia through the East Asia Christian Conference.

Contributions are still urgently needed and should be sent to the A.C.C., 511 Kent-st., Sydney, and earmarked "Indonesian Team Visit." Cheques should be made out to the Australian Council of Churches with a similar earmarking.

—A.C.C.

MRS. DOREEN STRACK IN QUEENSLAND

In Queensland we have just had a visit from Mrs. Doreen Strack, our Federal Women's President. On March 25, at 10 a.m., her train arrived at South Brisbane Interstate Station, and Mrs. Potter and myself were there to meet this lovely lady. We then transported her to our Brotherhood Centre, where morning tea was all ready.

Mrs. Strack's first meeting in Queensland was the monthly prayer meeting, being held this month at the City Church, Ann-st. As the Brotherhood Centre is next door, Mrs. Strack was ready and waiting for the meeting commencing at 11 a.m. Mrs. G. Giezendanner, our State President, ably led the meeting. Mrs. P. Payne, our Prayer Superintendent, called the Roll Call.

Mrs. Strack's message to us was taken from Philippians 4: 4-9. After lunch Mrs. Strack reported on the recently held Conference of Australian Church Women in Sydney. Mrs. Chalmers then thanked Mrs. Fox, President of the Ann-st. C.W.F. for the very tastefully decorated lunch table which had been prepared by the Ann-st. sisters.

On the following day, Friday, we left Brisbane at 10.30 a.m. and, heading towards Caloundra, where the Qld. Youth Dept.'s Youth Centre is situated. This was the beginning of the "All-Age Women's Camp" competently arranged by the Young Women's Fellowship.

On Monday, Mrs. Potter made arrangements for Mrs. Strack to see the South Coast, which included a visit to the Bird Sanctuary, at Currumbin, and the Porpoise Pool at Tweed Heads.

Mrs. Strack's last meeting in Queensland was on March 30, at Ipswich, approximately 20 miles from Brisbane. 150 women joined in this Convention Day, coming from our country churches 50 miles away and, in another instance, 80 miles away, as well as two bus loads from our Metropolitan Fellowships, and a number of private cars. Our morning session was led by Mrs. Giezendanner and then the ladies were divided into groups and Study No. 2 in the book, "Saints Alive," "At Work in the World" was discussed.



Mrs. Strack gave a summing up at the end of the discussion and remarked that it was very interesting to note that the ladies here at Ipswich had come to the same conclusions as those reached in other States, and this was that the responsibility comes back to us as individuals, to make our own lives right and more effective for Christ, and one of the most important means was by more private prayer. Lunch followed the morning programme, and Mrs. Strack took the opportunity of meeting and speaking to as many ladies as possible.

The afternoon rally, arranged by the "Woman to Woman" Committee, was indeed an inspiration. Mrs. Strack made us conversant with the way "Woman to Woman" evangelism worked in her State, and suggested ways of making contact, and conducting meetings. Mrs. Plint, in her message, challenged us to go forward, not in our own strength, but in his strength. Fifteen women re-dedicated themselves in service to their Lord, and indicated their willingness to be used as the Lord leads.

Wednesday was the day of departure, and as I stowed away her luggage in the car to go to South Brisbane Station, I felt sad at saying good-bye to this truly friendly and gracious Christian lady.

—Mrs. D. Hovard.

QUESTING



WITH
A. E. WHITE

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.

Methods in prayer can be important. But more important than the method is your conception of the God to whom you pray. Once you know that he can help you develop your own resources for living, and when you realise that he wants you to be his partner in achieving his purpose for the world, then you will find prayer easier and more helpful.

Not all prayers are crisis prayers. There will be times when we cry out to God in the desperate dependence of Jesus in the Garden. But there are also regular disciplined times we set aside for conversation with God. It is the habitual prayer relationship that enables us to face the crisis occasions more effectively.

Jesus had customary times for prayer. "In these days he went out into the hills to pray" (Luke 6: 12). The subjects of his prayer would be the day to day resources for all that he had to do: in healing, teaching, helping, guiding, widening visions and lifting burdens. We need such regular times for prayer, also. It is to be expected that we need them even more than Jesus did. In them we shall talk with God about the ordinary affairs of life: the jobs we have to do, the people with whom we live and work, the frustrations that come in little things, the need for guidance in the big things.

Prayer is not an easy method of avoiding pain, getting advantages over someone else, or reaching objectives without effort. No one worked harder than Paul, his hours were long and hard, his tasks were all-demanding. Paul constantly spoke of the effort that his life required, but he also said, "It is no longer I who live, but Christ who lives in me." Talking about prayer, someone said: You should pray as though it all depends upon God, then work as though it all depends on you.

When you pray each day, use a small book or card to help you keep in touch with your areas of concern. Don't pray all over the place. It is far better to spend time in thinking of one particular task, exploring with God ways in which his purpose can be achieved, or thinking of one particular person, or one particular group of missionaries.

Above all, don't forget to pray in the spirit Jesus showed: not my will, not your will, but God's be done.

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SPOTLIGHT ON W.A. . . .

Statistics and Education

STATISTICS.

The total membership reported by our W.A. churches as at Dec. 31, 1964, was 5,456, an increase of 104 on 1963. Of these 876 are listed as isolated and 1,247 as "inactive," their names being on supplementary rolls. We are then left with 3,333 "active" members.

In the 1961 census, 10,261 claimed Churches of Christ as their religious affiliation, an increase of 31.53 per cent over the 1954 figure of 7,801. The only other defined religious body to show a greater increase was those who described themselves as Catholic, as distinct from Roman Catholic. They increased by 33.63 per cent in the seven years.

Our own Conference statistics show our total membership in 1954 as 3,590 and 5,773 in 1961, an increase of 60.5 per cent for the same seven years as covered by the census. Our own official statistics are more likely to give a correct estimate of our working numerical strength, and if the difference in the two increased percentages means that the annual gains in membership are actually being held we may take some encouragement.

Average weekly attendance at communion in 1964 was 2,605, at Sunday evening services 2,209, and at mid-week prayer meetings 417. Only three churches had an average of over 20 at the latter. In 1964 the churches contributed £77,731 to their local funds and £25,737 to other objectives.

We have 4,064 scholars and 692 teachers in our Bible Schools, 16 Y.P.C.E. Societies (total membership 279), 14 Inter. C.E. (total 232), 19 Junior C.E. (total 510), 12 Boys' Clubs (total 230), 12 Girls' Clubs (total 355), and 18 Youth Fellowships (total 325). There are 55 Women's Fellowships with a total membership of 912, and 4

Men's Fellowships totalling 55 members.

NEW COLLEGE.

A 5-acre site has been set aside by the University of W.A. for the new St. Columba College for men, to be run by the Presbyterian and Congregational Churches. It is the last available site in "College Row," which covers a strip of land extending for over a mile along Mounts Bay Road. With the University itself on the opposite side of the road, this area on the south-western fringe of the city is beautiful in architecture and landscaping, a fitting home for the academic pursuit of learning, culture and religion.

THEOLOGY COURSES.

The Adult Education Board of the University, in consultation with the various Christian churches, has organised a course of Biblical Theology for the benefit of church workers, Scripture teachers and other laymen interested in the problems, principles and practices of the Christian religion. The course is entirely non-sectarian, and the panel of lecturers includes members of the Roman Catholic, Anglican and other Protestant churches. The course consists of three terms each of nine lectures.

Currently the Joint Theological Halsi of Perth (Baptist College, Presbyterian Theological Hall, the Anglican John Wollaston College, and the Methodist Kingswood College) have arranged a series of six lectures, to be followed by discussion, on the subject, "God Meets Man." These are spread fairly evenly through the period March 19 to Oct. 8.

Our Churches of Christ Training Courses continue to operate weekly with good attendances and much profit.

YOUTH RALLY

(Austral, N.S.W.). A youth rally was conducted in the Austral chapel on March 20. 120 attended from Campbelltown and Liverpool West, as well as from Austral. The speaker was H. Davies, and Trevor Long gave an inspiring item. The film, "Something to Die For," was screened. It is proposed to hold these youth rallies monthly, Austral, Campbelltown and Liverpool West each taking their turn. . . . Austral is at present conducting and praying for "50 Praying Christians for Light" to attend regularly their prayer and Bible study meetings on Wednesday nights.

The Australian Christian.

GAINS AND LOSSES

(Launceston, Tas.). During the past six weeks there have been eight primary decisions for Christ — all of them young people from the Church School and, with one exception, children of members. The church regrets the loss to the mainland of Shirley Alderton, who furthers her studies in music at the Adelaide Conservatory; Mr. and Mrs. George Bullock, who transferred to Croydon, Vic., and Mr. and Mrs. R. C. Bust, who leave shortly for Geelong, where Mr. Bust takes up duties as a chaplain in the Geelong West High School. After their marriage on Easter Saturday, Malcolm Thomas and Beverley Gullidge will remove to Burnie. . . . Services maintain a high average attendance at Margaret-st. and the committees are working assiduously for the success of the 1965 Year of Evangelism.

SAW FOR MISSION

(Collingwood, Vic.). The Aborigines Mission Board has approved the church's offer to purchase a motorised saw for the Norseman Mission. It is hoped to pass this gift on within three months. . . . After 15 years' service, Miss D. Simons has relinquished the post of Bible School secretary. The church and school is sincerely thankful for her sterling work. Mrs. R. Topham is the newly appointed B.S. sec. . . . The church is planning further outreach as the Housing Commission is intending to build more flats. . . . Prayer meeting attendance is encouraging and the spiritual life of the church continues to deepen. . . . Brethren from North Fitzroy and Gardiner continue to give appreciated assistance. . . . S. H. Wilkerson is the minister.

National Diary

APRIL

- 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 Offering.
- 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.

MOVEMENTS

TREVOR ROBINSON TO BENTLEIGH EAST

The Bentleigh East Church, Vic., in association with the Department of Home Missions and Evangelism, announces that T. T. Robinson, currently minister of West Preston, will commence Bentleigh East's first full-time ministry early in 1966. This is a major development project under the auspices of the Department.

BRIGADES ACTIVE

(Devonport, Tas.). On March 14, personnel of the Lifeboys paraded at the gospel service. T. Brown gave the address. . . . S.S. picnic held at Turner's Beach on March 27. . . . 31 boys, with two leaders, spent the weekend in camp at Palooona. Boys had a great time doing their own cooking. W. Appleby conducted a church service for them, using his guitar. . . . At gospel service on April 4, personnel of G.L.B. paraded. The Captain and Chaplain presented 14 girls with a silver star, attained by over 90 per cent attendance at S.S. and Brigade meetings.

LOYALTY MONTH

(Penshurst, N.S.W.). On March 14, Graeme Brown made the good confession at the gospel service. March has been Loyalty Month, culminating in the church's 34th anniversary on 27th and 28th, when the film, "A Letter to Nancy," was screened on the Saturday night, and special services were held on the Sunday, with K. Crawford, Director of Dept. of Home Missions and Evangelism, as guest preacher. . . . On April 4, the young people combined with those at Beverly Hills for their monthly fellowship tea, when the special speaker was the recently-escaped missionary from the Congo, Miss Elaine de Russett. . . . The Boys' Brigade had their first church parade and enrolment service on Sunday evening, March 21. After the service they were inspected by Frank Harper, in the church grounds. . . . The boys' soccer teams and the girls' basketball team are now in full swing.

SUNDAY SCHOOL TEACHING COURSE AVAILABLE

Kenmore Christian College, Qld., now has available its first Directed Reading Course. It comprises 30 lessons and is a preparation for Sunday School teaching. There are three sections: teaching methods, Christian doctrine, and Bible, and each is included in every assignment. The College sends out the assignments and the answers are returned to it by the student. Allan Webb is the instructor. For further details contact the Principal, Dr. James H. Jauncey.

NEW DISCIPLES

(Footscray, Vic.). Bible School scholars, Pamela Andrew and Dorothy Burgess, were baptized and received into membership of the church after they had completed the discipleship course given by G. S. Brown, the minister. . . . The C.W.A.F. honoured Mrs. Kaye with a special luncheon for her birthday, and to thank her for 32 years as secretary of the group.

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GROWTH . . .

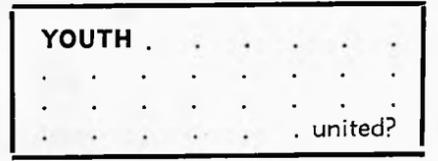
(Ararat, Vic.). The annual business meeting showed a greater year of growth than any in the history of the church. Every aspect of the church's life grew. Membership increased 50 per cent to 62 members; offerings increased 150 per cent to £83 per week; attendances increased 100 per cent a.m. to 82, and 150 per cent p.m. to 81. Sunday School increased 285 per cent to 115 members, with 23 teachers, and all youth work is the best in memory. 35 members in C.Y.F., 51 Explorer boys and 11 leaders, 31 Good Companions with 5 leaders.

Twenty-seven additions during the year was the greatest number in any single year since the Hinrichsen mission of

1921, and the Macnaughtan-Saunders mission of 1946. Giving to others has increased six-fold and the church now gives more to others than the church's total income for any single year up to 1950. Planned Giving Programme target of £9,000 was exceeded when over £13,000 was pledged. 120 attended church dinner in Town Hall. . . . Old wooden building behind the church has been demolished and builders are at present erecting a large new brick hall, spacious kitchen and toilet block. . . . 200 young people attended last Teen-Meet, with six decisions. . . . L. Fleming and H. Coleman have been co-opted onto the Officers' Board. . . . G. K. Moyes, B.A., is minister.

LADIES AND MEN

(Glen Waverley, Vic.). Approx. 130 ladies attended the C.W.F. birthday on March 29. The street stall, held on April 2, raised £15 towards furnishing fund. . . . The C.M.S. has been reformed, with approx. 40 men attending a men's tea. Dr. Warr and Mr. Tres-sider spoke on the needs of our community. . . . A. Fletcher, on furlough from New Guinea, was speaker at morning service on April 4.



WEEK OF MISSIONS

(Bentleigh, Vic.). Commencing on March 21, the church was enriched by a week of missionary endeavour, with representatives who brought messages from the following societies: Mr. Horne, of "Back to the Bible Broadcast," who spoke on "The Colossal Need of Europe." Mr. Searle, from Overseas Missionary Fellowship, who showed "Miracle of Mori," a film on Japan. Mr. Tharrat, from Borneo Evangelical Mission, who showed slides on the work at Sarawak and Sabah. Mr. A. Jenkins, from the Churches of Christ Aborigines Dept., who showed slides and spoke of the work at Carnarvon and Norseman. An offering of £89/17/- was divided between the four societies.

E. POTTER AT HAMILTON

(N.S.W.). The first C.E. anniversary services were held on March 27-28. Rev. Eric Potter, Principal of the Tahlee Bible College, was guest speaker. W. D. Howard, Hamilton's minister, spoke at the evening service. C.E. members read the Scriptures and rendered musical items. The choir sang, under the leadership of Ron Carlin. The Intermediate C.E. were congratulated on winning the "efficiency" trophy for the second year in succession. . . . Mr. and Mrs. Brian Shaw and family, and Mrs. Uhrig, were farewelled prior to taking up residence in Sydney.

A SERVICE SCORE

Harold E. Langley has served the Bendigo (Vic.) church for a score of years as its secretary. It is with regret that his retirement from that office is announced. During his 20 years he has devoted himself to the advancement of every phase of the church life and given fine leadership. He will be missed in the many spheres in which his service was rendered. The name of his successor will be announced shortly.

DUNLOP EXHIBITION

(Melb.). Gordon Lees, the son of G.W. Lees, secretary of the Caulfield church, gained the Dunlop Rubber Company Exhibition for Biochemistry, Part II, at the Melbourne University. Gordon obtained his B.Sc. degree in Dec., 1964. In an exceptionally good year he came first in Chemistry III, with first class honors.

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"I Love To Build"

FRANK HAYCRAFT, Vic.

When Frank Robert Haycraft heard Principal E. L. Williams affirm, "We live to build," he whispered to his friend, "I love to build." This article is the friend's verification of that love.

Frank was born at Canterbury in Victoria. He was the ninth of ten children and was nurtured in a modest home. Early in life he showed initiative, contributing to home finances by delivering newspapers. His boyhood was characterised by healthy sporting interests. He excelled at cricket and, while still in his youth, was selected to play with Canterbury in the Rechabite Association, and continued there for twenty years. In 1938 he married Beryl Harbert, who introduced him to the Hartwell Church of Christ, where he was baptized by F. E. Buckingham.

His career in the building trade commenced in a joinery shop. At twenty-one he proved he had the capacities of a master-builder. He borrowed £600 and built a timber house. The success of this enterprise shaped his future. He has continued throughout his years as a master-builder. His experience has been at the disposal of the Victorian brotherhood as a building advisor, a supervisor of building projects and as a contractor.

Congregations financially baffled with building extensions and projects found in Frank Haycraft a friend, a guide with a plan of action to outwit their dilemma by co-operatively identifying himself with the man-power of the church. Such co-operative service involves one in an expenditure of time, patience and goodwill for which few men are sufficient. That Frank has been remarkably sufficient may be judged by the summary of his involvement in the following projects:—

1. Under the auspices of the Victorian Department of Social Service he entered with F. E. Buckingham in the building of a house in a day at Yarra Junction to solve the problem of a distressed family. The project gained the attention of the Press and "The Herald" pictorially featured the progress stages.

2. The Wattle Park congregation boldly ventured on the building of a chapel with voluntary labour. Under Frank Haycraft's supervision, and with the assistance of W. A. Fordham, the venture was successful. Frank credits the achievement of this project to the wonderful team work of the men.

3. North Richmond members built a timber frame manse under his supervision.

4. At the College of the Bible a block of seven brick-veneer study bedrooms (a memorial to past Principals) was designed and erected with assistance from students, F. Beale, C. Miller, M. Wood and others.

5. A church-in-a-day effort that received great publicity from the Press was at Jordanville, under the auspices of the Campbell Edwards Trust. The success of this venture is credited to the foresight and oversight of Frank Haycraft. There were 200 workers on the site and the ladies served 750 meals. In later developments at Jordanville, Frank directed voluntary labour in the structural work of a kindergarten hall and a baptistery.

6. Rapid growth of Sunday School work at Glen Waverley occasioned an urgent need for an all-purpose building. Again the Campbell Edwards Trust, through financial assistance, made the venture possible and called upon Frank Haycraft to give oversight to the construction work of local man-power.

7. When Balwyn church enterprised an ambitious project to erect a youth hall and kitchen block they persuaded Frank Haycraft to sponsor the venture with promised voluntary assistance.

8. Modernising of the platform and baptistery, and general renovations, at Brunswick, won high commendation for Frank; as did the re-blocking of the kindergarten hall, and the laying of a new floor at South Melbourne; and the organising of a team to journey to Morwell for a one-day effort that put a complete new floor in the hall.

9. Erection of a new youth hall, and

the addition of modern interior and exterior features to the chapel at Oakleigh, are recognised as Frank's major achievement in brotherhood structural work. It involved patient conference with officers, leading to adjustment in design and in meeting the Oakleigh Council's requirements.

10. The writer has first-hand knowledge of Frank Haycraft's partnership in the unfolding work of the Victorian Department of Christian Education. Camping projects became an established feature of youth work; efficiency demanded permanent camp sites. The Department had purchased a nine-acre site at Monbulk in the Dandenong Ranges. World War 2 had just ended, building material was difficult to procure, and it was obvious that any building projects must be by voluntary labour under the direction of a master-builder. Such a one was found in Frank Haycraft. Two sleeping huts were first erected. The Department then outwitted building material difficulties by purchasing the officers' mess quarters at Cressy. This involved the demolition of a building 120 ft. by 30 ft. and transporting it 130 miles to Monbulk and remodelling and re-erecting it. Frank Haycraft proved equal to so gallant an effort despite the limitation of voluntary labour and the consequent disabilities.

11. At present this wizard of bringing to fruition building projects that must be fitted into the limits of a congregation's finances, has undertaken the erection of a long-desired and much-needed youth hall for Carnegie church.

This profile would not be complete without reference to "loves" other than building operations. For sixteen years he served as an officer and building convener of the Hartwell church. For twenty-five years he has served as the official doorkeeper. He has been prominent in brotherhood activities, not the least of which has been arranging transport facilities for tours of brotherhood institutions by interstate visitors, and for outings for upwards of 100 elderly persons each year.

Frank Robert Haycraft is a testimony to the fact that no man should underestimate himself or his opportunity to be a minister in his own vocation, whatever it may be. His intimate friends know that his sense of stewardship caused him to forfeit the right to profit-making margins. He channelled his love of the brotherhood through the churches in their building projects.

—W. R. Hibburt.

LISTENING POST . . .

Quotable Quotes from Near and Far for Now and Then.

DR. MARTIN LUTHER KING EXPLAINS

"When you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim . . .

"When you have seen hate-filled police curse, kick, brutalise and even kill your black brothers and sisters with impunity; when you have seen the vast majority of your 20 million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society . . .

"When you suddenly find your tongue twisted and your speech stammering as you try to explain to your six-year-old daughter why she can't go to the amusement park that has just been televised on television, and see tears well up in her eyes when she is told Funtown is not for coloured children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her personality by unconsciously developing bitterness toward white people; when you have to concoct an answer for a five-year-old son asking in agonised pathos: 'Daddy, why do white people treat coloured people so mean?' . . .

"When you take a cross-country drive and have to sleep night after night in uncomfortable corners of your car because no hotel will accept you; when you are humiliated day in and day out by nagging signs reading 'White' and 'Coloured,' and when you are harried by day and haunted by night by the fact that you are a Negro — then you will understand why we find it difficult to wait. 'There comes a time when the cup of endurance runs over and men are no longer willing to be plunged in an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.'

—Dr. Martin Luther King.

RACIAL PREJUDICE

"I likewise make bold to caution those who have suffered from racial prejudice not themselves to fall prey to this wicked virus when the tables are turned in the power structure."

"Racial prejudice is fatally erosive in any society, whatever the color of those exercising it and of those against whom it is exercised."

—U Thant, to the Algerian National Assembly.

POLITICAL ISSUES

"The Christian gospel has social as well as personal implications. God's will applies to the large questions of our public life. Clergymen are failing in courage — and in horizon — if they do not attempt the very difficult job of commenting on political issues."

—Dean Francis B. Savre, Jr., of National Cathedral (Episcopal), Washington, D.C.

DOING SOMETHING FOR CHRIST

"Judging by the gimmicks and the stunts we employ, you get the impression that we assume that none of us has ever really heard about Christ at all, that we have to be pressured and coaxed into doing anything for Christ."

—Henry B. Kuizenga, addressing mission Executives.

DISTRIBUTING FRUITS

"We live in such a crazy world that if we released this wheat (that which is stored in United States granaries), country after country would go bankrupt. We have skills to make the earth yield its fruits abundantly, but we have not yet found the skill to distribute them equitably."

—Leslie E. Cooke, speaking to Canadian church leaders.

1965 RELIGIOUS FILM FESTIVAL NEW COLOR FILMS

During May, in four capital cities of Australia — Sydney, Melbourne, Brisbane and Adelaide — The Gospel Film Ministry will present its Religious Film Festival.

Twelve new outstanding films — mostly in color — will be premiered. These include "Billy Sunday" (color), "Face the Music" (80 minutes, color), "The Gospel Billmp" (color), "Love's Revenge" (color), "Dream Island," and seven others.

The Religious Film Festival will occupy five nights in each capital city as under:

Melbourne: Monday to Friday, May 3 to 7, at 8 p.m., Nicholas Hall, 148 Lonsdale-st.

Sydney: Monday to Friday, May 24 to 28, at 8 p.m., Scots Church, Margaret-st.

Brisbane: Tues. and Wed., May 4 and 5, Friday, May 7.
Mon. and Tues., May 10 and 11, at 7.30 p.m., Conference Hall, Wesley House, Ann-st.

Adelaide: Mon. and Tues., May 17 and 18, Thurs. to Sat., May 20 to 22, at 8 p.m., Bible House Auditorium, 2nd Floor, Twin-st.

The Gospel Film Ministry Ltd. is exclusive Australian distributor for several leading American religious film producers currently releasing outstanding evangelistic color films. These include "The Tony Fontane Story," "Red Runs the River," "In His Steps" and "The Grass Gets Hurt." The latest source of exclusive color missionary productions is The Evangelical Alliance Mission, of Chicago, Illinois.

The Film Festival is presented basically for "key" personnel from churches, youth groups, etc., but the "public" will be admitted. Admission is free, but an offering will be received. Enquiries may be directed to the office of The Gospel Film Ministry Ltd. in the capital city concerned.

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 Julie Heckenburg, Pearl White, Pauline Jones, Lyn Weidner, Cheryl Rust, John Jones, Olwen Wether- spoon, Austral, N.S.W.
 Elizabeth Piper, Julie Cleaver, Robert McKenzie, Warwick Gilbertson, Cheryl Bryan, Jennifer Wilson, Elizabeth Wilson, Janet Daniel, Jennifer Younger, Margaret-st., Launceston, Tas.
 John Bennetts, Hamilton, N.S.W.
 Pamela Andrew, Dorothy Burgess, Footscray, Vic.
 Pamela Munro, Albion, Qld.
 Mr. and Mrs. G. Judd, A. McCue, Mrs. Collett, Ararat, Vic.
 Mrs. R. Brandsma, Tootgarook, Vic.
 Graham Ward, Red Hill, Vic.

MARRIAGES

Kaye Cinnamon to Denis Allen Ed-wards; Beverley Smith to Robert Swain; Mary Green to Graeme Alderton; Beverley Gullidge to Malcolm Thomas — Margaret-st., Launceston, Tas.
 Valerie Ducker to Richard Beard, Austral, N.S.W.

ENGAGEMENTS

SHEA - PAYNE. — Mr. and Mrs. B. Shea, 5 Davies-st., Brunswick, Vic., announce with pleasure the engagement of their elder daughter, Jeannette, to Fred., elder son of Mr. and Mrs. A. Payne, Mount Taylor.

LAVERY - POVEY. — The engage-ment is announced, with much pleasure, between Robyn, only daughter of Mrs. J. Lavery, 59 Inverness-cres., Mount Lawley, W.A., and late Mr. James Lavery, to Graham, youngest son of Mr. and Mrs. A. B. Povey, North Perth, W.A.

RENOUF - BERG. — Mr. and Mrs. Neal Renouf, "Island View," Tyabb, Vic., have much pleasure in announcing the en- gagement of their elder daughter, Valerie, to Edwin, twin son of Mrs. N. Berg, Bal- wyn, and the late Mr. F. H. Berg.

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 Mr. and Mrs. Mitchell, Bairnsdale, to Mildura, Vic.
 Mr. and Mrs. C. R. Davis and Ray Davis, Yarrowonga, to Brighton, Vic.
 Mr. and Mrs. E. J. Paynter and John, Gilgandra, to Loftus Park, N.S.W.
 Mr. and Mrs. J. Bird, to Croydon, Vic.
 Mrs. H. M. Mossop, Mr. and Mrs. H. E. Mortimer, Grote-st., Adelaide, to Hawthorn, S.A.
 Mr. and Mrs. M. Vort-Ronald, Chel- tenham, to Whyalla, S.A.
 Barbara Kirk, Wangaratta, Vic. to Margaret-st., Launceston, Tas.
 Mr. and Mrs. David Dickson, Pads- tow to Penshurst, N.S.W.
 Mrs. P. Jerdan, Toowoomba to Kedron, Qld.
 Mrs. M. Drake, Bendigo to Har- court, Vic.

DEATHS

BOAKE. — Members of the Church of Christ, Colac, Vic., regret the passing of Mr. Russell Boake, who for many years served the church faithfully as organist. "In God's care."

JACKEL. — On April 4, Horace James, of Johnson-st., Avonsleigh, Vic., formerly of Cockatoo, loved husband of May, devoted father of Everett, Laurel (Mrs. Knoll), Adrian, Selwyn and Pauline (Mrs. Newnham); fond father-in-law of Joy, Ron, Elsie, Valerie and John; grand- father of 20 grandchildren. "For me to live is Christ and to die is gain" (Phil. 1: 21).

JACKEL. — On April 4, at Austin Hos- pital, Horace James, of Avonsleigh, Vic., formerly of Cockatoo, loved dad of Laurel (Mrs. Knoll), and father- in-law of Ron, Silvan South; dear grandpa of Melvyn, Wayne, Lynette, Daryl, Russell, Leighton and baby Craig. In his 70th year. (2 Corinthians 5: 1).

JACKEL. — On April 4, at Austin Hospital, Horace James, of Avonsleigh, Vic., loved son of the late James and Louisa Jackel, loved brother of George (dec.), Ethel (Mrs. A. Campbell), Aubrey (dec.), Baden, Cecil and Wallace (1 Cor. 15: 53-58).

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54th ANNIVERSARY SERVICES

Sunday, April 25—

11 a.m. and 7 p.m.

Guest Speaker: A. E. White, B.A.

Wednesday, April 28, 7.45 p.m.

Fellowship and Worship Session.

Cantata: "Born To Be King,"

by Baptist Choir.

Guest Speaker: Rev. Norman Wright, Minister, North Blackburn Baptist Church.

Sunday, May 2—

11 a.m., Anniversary Worship Service.

3.30 p.m., P.S.A. Session, with Campbell Singers and other artists.

5 p.m., Anniversary Tea.

7 p.m., Anniversary Witness Service.

Guest speaker at each session: A. E. White.

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Word Studies In The New Testament

No. 17 — **FORGIVE** :: BY RANDALL T. PITTMAN

Remit, let off, pardon. From Anglo-Saxon (forgiefan; for—, away; giefan, give.

In the Authorised Version a translation of

(1) **apoloio** in Luke 6: 37 (twice). Only here so translated in the New Testament.

The compound **apoloio** is from **apo**, from; **luo**, I loose. From the primary meaning "set free" a number of derived meanings can be seen in the New Testament. This is evident from the other translations given: depart, dismiss, divorce, let depart, let go, loose, put away, release, send away, set at liberty.

The translation "forgive" in Luke 6: 37 has been chal- lenged. Dean Farrar wrote in the Cambridge Greek Testa- ment: "The verb **apoloio** in the New Testament never means 'to forgive.'" The Revised Version translated, "Release, and ye shall be released." The New English Bible and Dr. Schon- field, "Acquit, and you will be acquitted." Phillips, "Make allowances for others and people will make allowances for you." Goodspeed, "Excuse others and they will excuse you." However, the Authorised Version has support for translating **apoloio** as "forgive." Translations in English made earlier than the Authorised Version have "forgive" in this passage. Several lexicons of the New Testament support "forgive" as a metaphorical use. The verb was used in the sense of "par- don" in the release of a prisoner (cf. Matt. 27: 15-26). In 2 Macc. 12: 45 the verb is used in the sense of "delivered from sin." The Revised Standard Version retains "forgive" in Luke 6: 37, and Weymouth and Moffatt render "pardon."

(2) **aphiemi** in many passages. This word is from **apo**, from; **hiemi**, I send. The chief meanings are: (1) let go, send way; (2) cancel, remit, pardon; (3) leave; (4) tolerate. In the Classics the verb was sometimes used in the sense of a person forgiving another for a fault (cf. Herodotus 6: 30). But it is in the Bible where we find the Divine forgiveness brought into great prominence. Space will not permit a full treatment, but the Authorised Version has these translations

in addition to "forgive": cry, forsake, lay aside, leave, let, let alone, let be, let go, let have, omit, put away, remit, send away, suffer, yield up.

(3) **kharizomai** in Luke 7: 43; 2 Cor. 2: 7, 10 (3 times); 12: 13; Eph. 4: 32; Col. 2: 13; 3: 13 (twice). "Frankly for- give" is the translation in Luke 7: 42. Other renderings are: deliver, freely give, give, grant.

The verb is related to the noun **kharis**, "grace," and has the meaning "show a kindness to," "give freely," "bestow." A later meaning developed, "grant forgiveness." This word con- veys the thought of graciousness on the part of the one who forgives.

The noun "forgiveness" is a translation of **aphesis** in Mark 3: 29; Acts 5: 31; 13: 38; 26: 18; Eph. 1: 7; Col. 1: 14. This is the noun related to **aphiemi**. It is also translated "deliver- ance" (Luke 4: 18); "liberty" (Luke 4: 18); "remission" (Matt. 26: 28; Mark 1: 4; Luke 1: 77; 3: 3; 24: 47; Acts 2: 38; 10: 43; Heb. 9: 22; 10: 18). The English word "remission" is from the Latin **re**, back; **mitto**, I send.

In Rom. 3: 25 "remission" is the translation of **paresis**, which is found only here in the Greek Bible. Greek writers used **paresis** of "passing over, letting go unpunished," and of remitting debts.

Some scholars have argued that no distinction is to be made between **aphesis** and **paresis**, but it seems unlikely that Paul would use the latter word only here, unless he intended a distinction. Dr. Field in his "Notes on Translation of the New Testament" wrote: "May not the distinction lie rather in the use of the words, than in the words themselves? In both cases there is a remission, but **aphesis** is more commonly said of the remission or forgiveness of a sin, **paresis** of a debt." The Revised Version and other translations, however, give the meaning of **paresis** as "passing over." Acts 17: 30 suggests the meaning of Rom. 3: 25. God forgave the penitent and over- looked the sins of ignorance in pre-Christian times, but the ground of forgiveness could be provided only by the atoning death of Jesus Christ.

YOUTH FOR CHRIST 15th BIRTHDAY RALLY,

Saturday, April 24, Melbourne Town Hall, 7.45 p.m.

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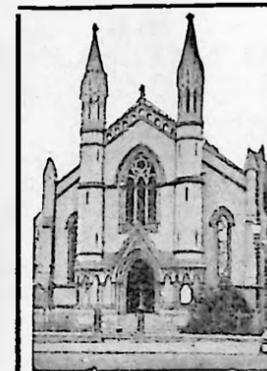
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11 a.m.—WORSHIP - COMMUNION - BIBLE EXPO-
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7 p.m.—WORSHIP - EVANGELISM.

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Easter Sunday Services:

11 a.m.—"BEYOND THE SUNSET."

7 p.m.—"OFFICIALLY DEAD . . . BUT?"

The Australian Christian.

Things I'd Like to Change . . .

No. 6 - By R. G. HARVEY, A.C.T.

To confine myself to one thing to change in the life and faith of the Church in this age of social and moral revolution is a most difficult task. I have confined my thoughts to one aspect of the Church's activity, that being, "The collective contribution of the local church to the surrounding community."

It is hard for some of us to realise that the days of the local church and its minister being an integral part of community life have passed, together with the family doctor and the esteemed postmaster. Today community life has taken upon itself a different character in which the Church is very much on the outer and finding great difficulty in permeating.

The Church's major collective efforts in the field of community outreach, i.e., social services, youth work, Homes for the Aged, etc., are carried out on a State or Federal level. The local church finds itself restricted in these areas to a minimum effort, and endeavours to satisfy its community responsibilities through church services, mission, Bible Schools, youth groups, etc. Not that these do not fulfil a definite need, but over the years they have become restricted to working within the church membership proper.

The local church that is fortunate to have Homes for the Aged or Social Service establishments within its boundaries has an invaluable contact with the community in which it functions. These community "service" centres give an expression of Christian witness that is part of community life and the church becomes reinstated in its efforts to carry out its evangelistic function.

We must give serious thought to changing the local church's method of outreach by providing community "service" projects of some importance and substance to satisfy real community needs. We must not be satisfied with the present situation in regard to our collective Christian contribution to community life.

"STAND ON THE WORD"

"Mikotoba ni tatsu" (Stand on the Word) has been chosen as the general theme of a 1965-1966 nation-wide evangelism programme inaugurated by the Japan Evangelical Lutheran Church. The purpose of this endeavour is "to create deeper spiritual life and awareness of evangelistic responsibility in the Lutheran congregations of Japan; and, through them, confront non-Christian Japan with the message of Jesus Christ."—E.P.S.

POPE'S STATEMENT ON MIXED MARRIAGES DELAYED

(Rome). — The "motu proprio" on mixed marriages, which the Pope was expected to issue earlier this month, has been delayed, according to the Rome correspondent of "The Guardian," on the advice of "certain English-speaking prelates who believe that this is not the moment for another dramatic change in the Roman Catholic Church."

"The Guardian" report says that the Pope was informed by these prelates that the introduction of the vernacular mass would cause dismay and dissension among Catholics in other countries. When the objectors learned that it was planned to issue the "motu proprio" on mixed marriages on March 7, the day when the vernacular was to be used for the first time in Italy, they urged the Pope to postpone his announcement.

"The Guardian's" Rome correspondent saw in the reaction of these prelates an encouraging indication of the probable content of the statement on mixed marriages.—E.P.S.:

NORWAY BEST-SELLER

The book for which there is the greatest demand in Norway is still the Bible. Last year 95,000 copies of the New Testament and 41,000 complete Bibles were sold. The Norwegian Bible Society also plays an active part in sending Bibles to the developing countries.—E.P.S.

Church Chuckles by CARTWRIGHT



"Now then, if I should HAPPEN to oversleep.."

OPEN FORUM

TITLES.

To the Editor,

The letters by F. Norwood and Dr. A. C. Caldicott in "A.C." 27/3/65, deserve the most careful reading and thoughtful consideration. The question, "Can we subscribe to the title of Father for a minister in the Christian Church?" has only one answer, and that is an uncompromising "No" backed by Matt. 23: 9.

Dr. Caldicott mentions a number of things in which changes have been suggested by various writers recently, and asks, "Do we have to bring these trappings into our movement to prove that we love our neighbours?" Surely the answer to this is again "No!" To begin with we should make it clear at all times that we are a movement, not a denomination, that the aim and purpose of the

movement is the restoration of the early church in its form, practices, customs and, above all, its teachings, with the object of uniting all Christians in one church and thereby abolishing divisions among Christians.

Therefore we do not want our presidents specially appalled, either in processions or anywhere else. We must preach what the New Testament says about baptism, however unpopular it may be, and the one man ministry should not even be considered.

Why the old stalwarts are keeping silent I do not know, but surely it is high time we had ample numbers of younger members able to state and support the aims, the position, and the teachings of the Churches of Christ.

—A. Middleton, W.A.

Les Lawlor Says . . .

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The Australian Christian.

SIX OR TEN?

To the Editor,

As a member of the Churches of Christ in N.S.W., I read with concern the attack on the Victorian Temperance Alliance in the columns of our Federal journal. Perhaps you will be so good as to redress the balance on this question by publishing the enclosed, which I received from the N.S.W. Temperance Alliance (see below).

It is obvious that Messrs. Westerman and Sanders know little about the changing pattern of social behaviour which has come with ten years of 10 p.m. hotel closing in this State. If they did, they would not have been such innocents abroad and walked right into the Phillips' trap by relying on statistics which of themselves alone prove nothing conclusive in the drinking situation which we have in our State through late closing hotels and clubs.

Also, your paper should have bothered to get the statistics prepared by K. Richardson, senior lecturer in Economics and Statistics at Monash University, which proved the opposite to the case produced by Messrs. Westerman and Sanders. Although submitted to the Royal Commission, a strange curtain of silence has descended on Mr. Richardson's statistical evidence.

—M. E. Elliott, N.S.W.

EFFECTS OF 10 P.M. CLOSING. PUBLICANS' LICENCES.

"The feature which gave cause for most concern during the year was the large number of prosecutions which came before the Court alleging the presence of persons under the age of 18 years in the bars of hotels, and the supply of liquor to such persons. The supply of liquor to persons under 18 years is prohibited by Section 49 (1) of the Liquor Act, 1912, and Section 51 requires a licensee to forthwith remove any such person from the bar.

"The term bar in the last-mentioned Section has a wider meaning than normally associated with that term, being any portion of licensed premises in which liquor is sold or supplied to persons for consumption on the premises.

"During the year in the Metropolitan District there were 51 convictions for the supply of liquor to persons under 18 and a further 42 convictions for failure to remove them from bars. No doubt 10 o'clock closing and entertainment have contributed to the presence in hotels of these young persons, but some licensees have provided 'stomp' music and similar types of entertainment and it is almost inevitable in these circumstances that persons under age will be attracted to their hotels."

—From the Report of The Licensing Bench and Licenses Reduction Board for the year ended December 31, 1963.

YOUTHS IN HOTELS "SERIOUS PROBLEM."

The increased number of juveniles drinking in hotels was becoming a serious problem, the Crown Prosecutor, L. G. Tanner, said recently. Fines for the offence had risen from £2 to £50, Mr. Tanner told the Quarter Sessions' Appeals' Court.

—Extract from the "Daily Mirror," 25/2/65.

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OPEN FORUM

EASTER AND PAGANISM.

To the Editor,

Mrs. Jessie Cooke's letter ("A.C." 3/4/65), in which she speaks of the pagan significance of Christmas and Easter, provokes me to write further.

Did Mrs. Cooke know that prior to its use in the church, baptism was an ordinance used to make Jewish proselytes? Its significance was certainly not "pagan," but what provokes me to mention it is this continual tendency by some to dwell on what Christmas "used to be," and what Easter "used to be." It is what these set aside periods mean now in the church that is important, not what they "used to be."

After all, the same applies to our own souls, if we are Christians now. The fact is that our own souls "used to be" "pagan" outside of Christ.

Let us therefore be encouraged to use these special seasons for the proclamation of the gospel in a positive way, rather than to dwell on negative issues.

—Ron V. Holt, Qld.

BAPTISM.

To the Editor,

Robert Benzie in "A.C.", 3/4/65, appears to have overlooked the origin of my quote on baptism "with the Holy Spirit." These were the words of John the Baptist (John 1: 31-33) as he declared the difference between his baptism and Jesus' baptism. This declaration of John must be taken into account in any explanation as to the nature of baptism.

We must also take into account the evidence of church history and our own common sense that there are Christians amongst the non-immersed. Alexander Campbell made the very point, "There is no occasion for making immersion, on a profession of faith, absolutely essential to a Christian."

Incidentally, E. P. Verco, "A.C." 3/4/65, fails to take these various points into account.

In Mark 10: 38, 39, Luke 12: 50, Jesus refers to his baptism as a future or continuing event and commentators seem agreed that he is looking ahead to the cross. The underlying spirit of his passion is clearly his perfect obedience to God's

will as a living experience (Luke 22: 42, also John 5: 30) and surely it is the adoption of this spirit to which Jesus refers when he asks his disciples if they can partake of his baptism.

If we can see the adoption of this spirit as our true baptism, our rebirth, the renewing of our spirit (with immersion as a valid but optional act of witness) then the anomalies associated with our generally accepted stand on baptism disappear and all Scripture and church history combine to make a clear unity.

Stephen J. English in his notes on Alexander Campbell states, "Campbell was evidently not willing to restrict the religious effectiveness of baptism to the form employed", and quotes Campbell's reference to "the inward baptism which changes his (an individual's) state and has praise of God, though not of all men."

—Colin R. Johnson, Vic.

BAPTISM.

To the Editor,

In his reply to Brian White ("A.C." 3/4/65), E. P. Verco resorts to a verbiage of text throwing in support of baptism as an essential adjunct to justification by faith and confession of mouth.

It has been wisely said that the gospel in its completeness is not contained in any single text. Examining the words of Mark 16: 16, as quoted in support of essential baptism, Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Should not this text have been quoted in full in Mr. Verco's submission; and does not the last half of the sentence give a different emphasis than on baptism alone being the criterion?

May we go further and quote the familiar verses of John 3: 16, also continuing to include verse 18, which again emphasises the essential pre-requisite of believing; and in which no mention is made at all of baptism.

Romans 10: 9 and 10 may also be quoted; but whilst the act of justification and confession may free the believer from judgment of sin, and be complete in itself, it is agreed that the symbol of baptism is the culmination of our Lord's command, and providing a special blessing to those who obey.

—M. R. Morton, N.S.W.

BAPTISM OR ACTIVE COMMITMENT.

To the Editor,

I am in total accord with the teachings of Scripture on the question of Baptism, but I am very much concerned at the apparent attitude of many of our people on this subject, and would like to pose this question—

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Which is the more important — that we fill our churches with those who, having surrendered their lives to Christ and subsequently passed through the waters of baptism, then settle down to a very secure sense of complacency regarding their spiritual welfare, or—

That our churches be filled with those who have fully committed and dedicated themselves in the service of their Lord and Master and are actively engaged in carrying out his will for them in the sacrificial use of their time and abilities?

Having been actively and closely associated with men and women of many denominations during the past ten years, and witnessed first-hand the degree of committal and dedication of many of these folk, I cannot for one minute, go along with the claim that: Salvation can only be ours through baptism, or that we are right and everyone else who doesn't think our way must of necessity be wrong.

The Kingdom of Heaven is at hand. Let us make it the one Kingdom for all.

—Chas. C. Powter, Vic.

TRENDS.

To the Editor,

I appreciate G. R. Stirling's efforts to explain the origins of certain practices within the Anglican Church. My chief concern is to maintain the standard of New Testament teaching by which I was raised — and I must say the ideas under discussion are foreign to that early training.

The protests made spring not only from what has been reported in our brotherhood journal, but from the fact that in very recent times two of our ministerial brethren have transferred their loyalties to the Anglican communion — one ministering just outside Geelong. What confusion and havoc must have followed in their wake among the people they once ministered!

I had the experience of following a similar defection, a ministry in New South Wales — it is not easy to gather the broken pieces together after such a defection. But why such defections — is it because we are so much like the denominations it doesn't matter, and our distinctive witness as the New Testament Church means little or nothing?

Re baptism, I am aware of the Anglican position — my letter mentioned "borrowed plumes of denominationalism"! This objection stemmed from personal knowledge of a preacher taking the recent article on "Baptism," and correcting same step by step at a morning worship service. The article said, "Baptism is not a pre-requisite to salvation"! As the "A.C." goes into numerous libraries such articles can create confusion as to what we believe.

—Arnold C. Caldicott, Vic.

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JOURNEY THROUGH LUKE

Tuesday, April 20. Luke 24: 28-43. Did not our hearts burn within us? (v. 32).

Their hearts were warmed even before they recognised him! There was a growing excitement as the Stranger unfolded the meaning of passage after passage from the Scriptures. Gradually, their hearts caught fire as they realised that the event that distressed them most — the death of Jesus was itself a tremendous proof of his Messiahship. Jesus had called them "slow of heart" and so they were, but once the fire started it blazed brightly enough.

Dear God, as we come to the written Word, we learn about the living Word. Help us to recognise him and be quickened by him. Amen.

Wednesday, April 21. Luke 24: 44-53. They returned to Jerusalem with great joy (v. 52).

The last days of the journey through Luke were spent by Jesus in unfolding to the disciples three great themes: his own Mission, the church's Mission, and the Promised Power. When Jesus went to the Cross and the Tomb, the disciples had been broken-hearted because their journey with Jesus had ended in disaster. Now, Jesus had left them again, but they returned to Jerusalem with great joy — for in one sense Jesus would never leave them again.

Dear Lord, we are grateful that every day is a journey with you. Amen.

THERE IS ONE LORD

DAY BY DAY THROUGH EPHESIANS

Thursday, April 22. Ephesians 1: 1-10. A plan for the fullness of time, to unite all things in him (v. 10).

The letter to the Ephesians has a place of special importance in the life of the church. Both for its theological and devotional content it has exercised a great influence. It was written when Paul was in prison, and was one of his last writings. It is closely connected with the letter to the Colossians. The latter, to a specific church with special problems, deals with the centrality of Christ, his fullness and sufficiency. The theme of Ephesians, a general letter to many churches, deals with other aspects of the same theme. Christ is indeed the centre of all things and all things are gathered together in him. He is the great unifier.

O God, as we read this letter, help us to find a oneness with Christ that will bind us all to him and to all who are his. Amen.

Friday, April 23. Ephesians 1: 11-14. The guarantee of our inheritance until we obtain possession of it (v. 14).

The division between peoples today is our most explosive problem. So it was

in Jesus' day. From the standpoint of the Jews, there was an unbridgeable gulf between them and the rest of the world. They wanted it that way. But Jesus would not accept the gulf. He built a bridge with his own life. Paul says that the Jews' place was made secure by Jesus and that Jesus had enlarged the family of God by opening the door of grace to those who were not Jews. When he states that the Holy Spirit will guarantee the joint inheritance of Jew and Gentile, he means that all can receive the gift of God. There are no longer different races of people. There is only one race: the human race.

Heavenly Father, we thank you that Jesus has broken down every barrier between peoples. Give us the grace to know all men as part of your family. Amen.

Saturday, April 24. Ephesians 1: 15-23 (15-16). Your faith in the Lord Jesus, and your love toward all (v. 15).

In the A.V. and R.S.V., this passage is one long awkward sentence. It is so involved in this form that it is better to try to break it down into smaller phrases.

Discipleship is two-directional — toward Christ and toward mankind. We must love the Lord our God with all we are and our neighbours as ourselves. The and does not mean that these are two different things. I simply cannot be loyal to Christ without loving man, as he did. I cannot truly love man without being loyal to Christ. This two-dimensional discipleship — upward and outward — is the evidence of the true church, the church which is the body of Christ.

Lord Jesus, help me to love you truly and to express that love in my life with others.

Sunday, April 25. Ephesians 1: 15-23 (17-19). The eyes of your hearts (v. 18).

"The eyes of your hearts" is a startling phrase. The heart is the Bible word for the seat of loyalty and love. We are called to love God with all our hearts. But this is not a sentimental affection that robs us of our reasoning powers. Our hearts have eyes to see! Our hope is not a blind trust, but an open hearted, open eyed, open minded recognition of all that Christ has won for us in his death and resurrection.

Dear Lord, when we come to you with reason, our minds support our hearts in yielding as your disciples. Amen.

Monday, April 26. Ephesians 1: 15-23 (20-21). Far above all rule and authority and power and dominion, and above every name (v. 21).

It is not uncommon for one child to boast to another, "My father is bigger than your father," or "my brother is stronger than your brother." These are foolish, childish, and often trouble-making claims! But looking at all of the rival claimants for our allegiance, it would be good worldly wisdom to acknowledge Christ as Lord. Christ's conquest will be complete and it is far better to be on the winning side than on the losing side. This is not in itself a good motive. Even if Jesus were defeated, as at first appeared in the Cross, it would still be better to be with him without winning. Now, our true allegiance brings us both Christ and his victory.

Lord Jesus, the greatest reward that we can know is simply to be with you. Amen.

Tuesday, April 27. Ephesians 1: 15-23 (22-23). The full dimension of him who fills the entire universe (v. 23, Schonfeld).

The world was gradually claimed by this country and that, as nations lifted their flags and annexed new territories. There are no unclaimed lands left. What has been accomplished geographically has yet to be done in a spiritual sense. It is the task of the church to claim new areas for Christ until the whole world is won for him. The church is Christ's instrument for expansion. It is both challenging and humbling to realise that the Christ who is so great as to fill the entire universe, entrusts his realms to us.

O Christ, before I win other new areas for you, I yield the territory of my own heart. Amen.

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My Risen Lord.

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—Luke 24: 34.

My risen Lord, I feel thy strong protection;
I see thee stand among the graves today;
I am the Way, the Life, the Resurrection,
I hear thee say,
And all the burdens I have carried sadly
Grow light as blossoms on an April day,
My cross becomes a staff, I journey gladly
This Easter Day.

—Unknown.



Definition.

Faith is a way of walking, not a way of talking.

—Dean Inge.



It was a book to kill time for those who like it better dead.

—Rose Macaulay.



Doers.

I have never heard anything about the Resolutions of the Apostles, but a great deal about their Acts.

—Horace Mann.



He's so full of himself, he's quite empty.



A little boy, at school for the first time, was sobbing bitterly.

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"I don't like school," wailed the child, "and I have to stay here until I'm eighteen."

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