

May 15, 1965

Teamwork



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THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

BURMA SURGEON PASSES

In this issue the death is reported of Dr. Gordon Seagrave, the missionary surgeon whose adventures in Burma made such a thrilling story.

Seagrave was born in Burma and his parents were American Baptist missionaries. Although he was taken to the U.S.A. as a lad, his one ambition was to return. On completion of his studies he went back in 1922 with a "waste basket full of surgical instruments."

His mission hospital at Namkham became almost as well-known to the world as Schweitzer's at Lambarene in Africa. The war rudely interrupted Seagrave's work as a medical missionary. The approach of the Japanese armies forced him out of Burma, but within three years he returned. It was at Namkham he died a few weeks ago. He had fulfilled his promise to the Burmese to live in their service and to die in their land.

The story of this modern saint is well worth reading. He was by no means perfect. He was authoritarian and prickly and had many prejudices. But it is hard to find perfection in saints of any age from Peter's to our own. He was, however, God's representative in a difficult and dangerous area, and he served his God well. The world is the poorer for his death, but his life of dedicated service will surely inspire others.

MAVIS EMBARRASSES AMPOL

Every film that comes into this country has to pass the careful eye of the censors. One of these guardians of our vision was asked what he thought of the Mavis Bramston Show. He replied that Australian-made TV programmes were outside his jurisdiction, but he sometimes watched the programme "to see what they were getting away with."

A great number of people — including many in our own churches — felt that Mavis Bramston was getting away with too much. It is probable that no other TV programme has received so much condemnation and, incidentally, publicity, and it is the most-watched, most-talked-about TV session.

In this issue we have taken the unusual course of borrowing from "The Catholic Weekly" a statement made by Bishop Muldoon. It deals with his protests to the sponsors of the show, Ampol Petroleum Pty. Ltd. The article shows that the church can exert a powerful influence if it is prepared to talk straight and act fearlessly. So often we tell each other about the wrongs of the world. Bishop Muldoon believes in telling the world.

Of course, it is not enough for the church to be negative only, but sometimes it must speak out in protest against the decline in social standards. The objection to the M.B. Show is not that it is satirical. To be satirical is to hold up to ridicule the vices and follies of the day. While there is genuine satire in this programme, there is more that simply panders to the vices and follies of our age.

The Bishop suggests that we should judge the show on what happens in the future rather than on the past. Maybe the last programme we saw was completed before the clean-up process had taken effect. If not, then Mavis is still getting away with far too much.

FAMILY FOCUS ON CHILDREN

The fifth observance of National Family Week in Australia will conclude on May 15. The theme for 1965 is "Family Focus on Children," and it is mainly concerned with children up to 12 years of age, and their place in the family.

To a large extent the church separates the children from the parents in its educational programme. To be sure, we say over and over again how important the church is to the home, and the home to the children. But in practice we teach many children for an hour a week and involve a few more for an extra hour without reaching the unchurched parents at all.

It is ironical to reflect that, home influence being what it is, the children of church-committed parents would be won for the church without the help of the Sunday School, and we win very few children of unchurched parents in spite of the Sunday School.

The time has come for a frank look at what we are doing and maybe for a new church focus on parents.

THE AUSTRALIAN CHRISTIAN

119-125 Hawke St.,
West Melbourne, C.3.

Phone 30 - 1848

Vol. 68 No. 19

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

Associate-Editors:

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

★

Published for

The Federal Conference of
Churches of Christ

by

The Australian Christian Ltd.

- L. J. Butler, Chairman.
E. F. Morris, Secretary.
W. W. McDowell, Treasurer.

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• OBITUARY

A MAN OF JUBILANT FAITH

A TRIBUTE TO D. R. STIRLING.

Daniel Robert Stirling died on April 28 at the age of 79. At the request of his mother and members of the family, his son, Gordon, arranged a private funeral at the Crematorium, Springvale, Vic. At 9 a.m. the sun shone brightly through the spacious chapel window, seeming to say, "He is not here." The small company gathered together knew that to be so, for the soul of the one they mourned was already leaping through the gates of the New Jerusalem. His faith made him rapturously happy at all times. "Now sings my soul," was the attitude of his vibrant faith.

He was born to preach. As a boy he attended Free St. George's Presbyterian Church, Glasgow, and sat at the feet of Dr. William Paton, brother of John Paton, pioneer missionary to the New Hebrides. This great man's influence stirred in D. R. Stirling's heart the desire to be a preacher. As a little boy he playfully set up sticks as a "congregation" and preached at them.

At the age of 20 he migrated to Western Australia. In Perth, he became associated with the Methodists, and under the training and influence of a dedicated layman of the name of Schroeder, became himself a lay preacher. During this time he met Alice Smashall and married her in West Leederville Methodist Church in 1911. Soon afterwards he joined the Methodist Home Missionary staff and was appointed to Gin Gin in the Wheat Belt. In his congregation was the late Arthur Lucroft, who had been won to Christ and the mission and message of Churches of Christ some years before.

One day D. R. Stirling was setting out to discuss the christening of a baby, and called at Lucroft's grocery store to leave the weekly order. He mentioned his errand and Arthur Lucroft asked him where was his authority from the New Testament to baptize an infant. This question disturbed the young Methodist minister for some time, until he found he could no longer continue in a ministry that demanded of him the baptism of infants. Resigning from the Method-

ist ministry he returned to Perth, where he was baptized by the late Harry Banks, and joined the Subiaco church.

He grew in spiritual stature. His identification with Western Australian Churches of Christ brought him into contact with such stalwarts as H. J. Banks, C. A. G. Payne, E. R. Berry, Harry Wright, D. M. Wilson, Albany Bell and Arthur Lucroft. With them he became an ardent Restoration Movement advocate. However, he was always insistent throughout his life on the debt he owed to the Methodist Church, and the high quality of the Christianity that influenced him in it.

In 1915, he was invited to the ministry of the Northam Church of Christ. Subsequent ministries in W.A. were Basse-dean, Maylands and Fremantle, and in Queensland at Bundaberg and Albion, and in New South Wales at Wollongong, and in Victoria at Geelong. A natural friendliness and winsomeness, plus spiritual qualities, won for him prestige as an evangelist.

After his retirement from responsible local congregations, God called him to the special ministry of vitalising congregations at Hamilton, Warrnambool, Horsham, Yarrawonga and Ararat in Victoria; Warrawong in N.S.W.; Naracoorte in S.A., and Lake Street, Perth, W.A. He was held in high esteem by the Western Australian brotherhood and they prevailed upon him to serve as Conference President for one year.

Early in 1964, with Mrs. Stirling and Campbell, he moved into a cottage at the Christian Guest Home at Oakleigh, in Melbourne. Here his ministry amongst people, although unofficial, continued, and he was always glad that he was able to be of some small service, almost to the end.

The faith that first dwelt in Daniel Robert Stirling is being imparted through his son Gordon, now ministering at Canberra, A.C.T. A like buoyant faith dwells in his son Campbell, and daughter, Roma. An interstate brotherhood tenders sympathy to his wife in whom dwells a radiant hope.—W. R. Hibburt.



If you have been looking for a religious book with a James Bond flavour, then "We, the Crucifiers" is for you. However, if you have a delicate sense of propriety then this is not your type of reading.

C. W. Target is brutal and emotional in exposing the evil which puts Christ on the Cross. He ruthlessly indicts the whole human race in the "continuous crucifixion" of Christ. No punches are pulled anywhere and there are punches everywhere!

All that the author says needs saying, but one wonders why he needed so many chapters to say it. For those who like to indulge themselves in literature which deals extensively, and almost page by page with violence, sexual aberration and detailed descriptions of injury and death, this book is packed with value.

Quite convincingly the author makes his point, that each time we betray or desert or mock our fellow man, whoever he may be, so we do these things to Christ. Each time we are unjust or brutal toward our fellow man so we are toward Christ. When we hang a man (however legally) we hang Christ. Target is so successful in involving us all, from the church to the crime syndicate, that one is left feeling that it is a sheer waste of time to look for good in anyone.

Perhaps here is a religious paperback which will find more acceptance with the "non-church" reader.

The rationalisations by which we try to cover up our rottenness (the operative word) are dealt with in true "I'm all right, Jack" style.

Perhaps also, in this often-cynical book, something of the desperate cry of modern man's awareness of his own existential hell finds expression. The corrupt writhing mess of humanity (Target would go into more detail) is so strongly emphasised, that the brief epilogue on the resurrection seems barely to light up any hopeful way-out signs.

We need not venture far into "We, the Crucifiers" before pleading guilty.

—P. E. Perry.

Also received for Christian Literature Week — see also "GOD AND HIS PEOPLE," by A. Leonard Griffith, in "A.C." 24/4/65, "GOD'S FROZEN PEOPLE," in "A.C." 1/5/65, "THE PROMISE OF HIS SPIRIT," by William Barclay, in "A.C." 8/5/65.

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IN A MULTI-RACIAL SCHOOL

BY ESTHER M. MESSENT

It is difficult to realise that a school can grow "like Topsy" and that an immense area of service can develop from a small beginning. If anyone had told me in 1946, when I started a College with eight ex-servicemen and four girls, that one day I should be running a multi-racial school of young and older adults, I should have refused to accept the idea.

Yet today, as I look over a sea of brown faces, and include in my survey our own Australian students, mostly of the male persuasion, I am amazed and humbled that God has led me into so unusual a service. Private students from South-East Asia, Colombo Plan students from as far afield as Tanganyika, and the British Solomon Islands in the Pacific, are here seeking to matriculate in a private school in an eighty-year-old building in the City of Adelaide.

What an opportunity! Here are some of the future doctors, scientists, economists and teachers coming to Adelaide for a one-year matriculation course to prepare for entrance to the University. On graduation they will return home to serve in their own countries. I wonder if we, as Australians, realise what a wonderful privilege and opportunity we have been given in having these overseas students come to our land?

There are over 12,000 Asian students in Australia, of whom the great majority are private students. Those who come under the Colombo Plan or the Australian International Scholarships have a Commonwealth Officer in each State in charge of their work and welfare, but the private students are thrown very much more on to their own resources, unless they are at a University College, or at a boarding school. But each Australian has a responsibility here, especially if we are Christians. Most of the South-East Asians who attend my College are Christians, though a few are Buddhists or Mohammedans, but each week they gather with the Australians for family prayers. They also on occasions come to church with me, after having tea with me in my old-fashioned home.

There is a service here which, I think, should commend itself to women. At our church one Sunday evening we opened our homes to Asian boys. I

Mrs Esther M. Messent is the Principal of Saltash College, Adelaide.

and at Christmas, hospitality was offered in homes to these strangers in a strange land. I am sure our own lads benefit immensely from these contacts, for the Asian students often have a sense of dignity and good behaviour which is readily absorbed by the more casual Australians.

In the area of good relations with members of the surrounding countries, these contacts are immensely important. We have had students from Indonesia, Cambodia, Thailand and Laos, as well as from Malaysia, and we are very conscious that they are working here against a background of war and tension at home.

Another aspect of work in such a College as this is the satisfaction of seeing older students do really well as they aim at certificates and matriculation requirements after so many years away from school. One woman last year, with a son doing second year Law, passed in four subjects in the Leaving and hopes to finish her matriculation this year. One man of over forty attending night classes gained four subjects in less than a year, and was certain that "the age of miracles was not past."

Some fine men have given up a year's good salary to come and matriculate, and I admire their courage. There is a stirring everywhere, especially in the later teens and the older group — an awareness of the possibilities of life. I often quote the words from Tennyson's poem, "Ulysses" —

And this grey spirit yearning in desire
To follow knowledge like the falling star
Beyond the utmost bound of human thought.

The winds of change are blowing through the world — sometimes in my work, I feel that it is a real gale, but to know that behind it all is the hand of God, guiding, comforting, making opportunities for service — this is to know life in its fullness.

T.V. RESPONSIBILITY

BY BISHOP MULDOON

"The Catholic Weekly" received the following letter from Bishop Muldoon, Auxiliary Bishop to Cardinal Gilroy:

Sir, — I have received a letter from the Chairman of the Board of Directors of Ampol Petroleum Limited with a request that its contents be put before your readers. I quote the pertinent passages of the letter:

"Ampol undertook, when we entered into the contractual agreement with Channel 7 for the sponsorship of the Mavis Bramston Show, not to interfere in any way with the script or the material content of the programme. In fact, Channel 7 made it a condition of the contract that we had no right to do so.

"Over a period of many years, firstly radio stations and, more latterly, television stations since television was introduced in Australia, have maintained the right to control material transmitted without any interference whatsoever from advertisers.

"Therefore, we took the sponsorship of the Mavis Bramston Show realising that the satirical nature of the show was such that from time to time there could be sections of the community who would be critical of some segments of the programme.

"I want to register with you, again, that at no time in the past, or now, has Ampol had any rights to control or censor the content of the programme.

"Over recent weeks, members of our Senior Management, and our Board, have expressed the view that the show does not require any over-emphasis on matters or subjects which are objectionable to moral or religious sensitivities, to make it successful. This point of view we have registered strongly with the television station in the last few weeks.

"At our Board Meeting last Wednesday (March 24) the question of this over-emphasis was again debated, and it was resolved that we should advise the television station of our views. This was done by our Managing Director on March 24.

"I can appreciate that while legally or technically we do not control in any way the material, as a sponsor of any programme we have a responsibility. It is on this point that we have registered with Channel 7 that while we seek no right of interference, we cannot tolerate the type of over-emphasis to which I have referred above on certain aspects of life which are objectionable to many members of the community.

"Our objective in sponsoring the Mavis Bramston Show was basically to encourage Australian talent . . . our hope is that we may still fulfil the objective..."

In a personal interview I pointed out to the Chairman of Ampol that to me it seemed incredible that he and his fellow-Directors should knowingly and willingly deliver themselves, and the public image of the company they control, into such hands without any say whatsoever in such a programme which has inherent in it the seeds of abuse. He replied that it must not happen again.

Sponsors have a moral responsibility, not only to the shareholders who make their companies possible, but also to the community. There has been little evidence of it in the present case. By sponsoring the programme, thereby making its actual existence possible, and by simultaneously deliberately forgoing all responsibility for it, in the eyes of the public, the sponsoring company is inescapably responsible for the programme as it is. One does not so easily abdicate one's responsibilities.

No company may expect sections of the community to contribute finance, whether by way of shares or of support for its products, if a portion of that finance is to be used wantonly to insult the contributors.

Ampol has made a grave mistake, which it has admitted.

It has been suggested to me by one of the parties involved (not Ampol) that there is such a thing as Christian forgiveness. Of course, all is forgiven, as far as I am concerned. But, if I may use true satire — not the counterfeit type that adopts the word to propagate smut for smut's sake, and blasphemy for the sake of blasphemy — forgiveness essentially involves a firm purpose of amendment.

The Chairman of Ampol kindly showed me the letter his Board wrote to Channel 7. In that letter it was stated that the Bramston Show must be cleaned up, otherwise Ampol would have to seriously consider withdrawing its sponsorship.

I take that as a sincere position. And I ask your readers to judge of this matter not so much by past performances, which could possibly have been due to negligence, rather than to malice, and to judge the sincerity involved by what happens in the future.

As to the meaning of "satire," which few people seem to understand, and least of all those responsible at Channel 7 for the production of the Bramston show, may I respectfully refer all concerned to Fowler's "Modern English Usage," under the word "humour," in the edition I have before me.

God is not an object of satire, unless one is completely godless. And since God's revealed doctrines are God, those doctrines are not an object of satire.

The Mavis Bramston Show, which I hope will continue, has great potentialities if it restricts itself to genuine satire. But to define "satire" as "simply the presentation of another point of view," as the leading personality of the show recently defined it ("Sun," April 5, p 1) is nothing but the statement of an illiterate.

One may fool some of the people some of the time; and one may fool all of the people some of the time (though it is hardly likely), but one cannot fool all of the people all of the time. Someone is bound to call "Halt."

Then it is up to the community to assert the true scale of values. Otherwise we perish; and it is no use to call upon Almighty God for rain, or survival, or any other temporal gift. Do you request beneficence from the next-door neighbour whom you have gravely insulted?

—Thomas Muldoon, Episcopal Chairman of the National Catholic Radio and Television Centre.

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SOUTH AUSTRALIA

NORTHERN DISTRICT CONF.

(Balaklava, S.A.). Northern District Conference was held at Balaklava and seven churches were represented. Reg. Shepherd, sec. of church, presided over all meetings of General Conference. R. Tippett, minister of Kadina, is new President. Mrs. C. Badcock presided over Women's Conference, and Mrs. Green-shields, of Balaklava, is incoming President. . . . Church regrets the loss of three families — the Tuckers to Victor Harbour; Tamblin family to Elizabeth, and Webb family to Keith. . . . A special meeting was held on Good Friday and Easter Sunday. K. Edwards, the minister, preached at all services. . . . A representative from "Guide Dogs for the Blind" addressed a large gathering of ladies. . . . Adult Bible Study Groups are held several times throughout the year. . . . The Northern District Women's Camp has just been held at Balaklava Camp. . . . Men's Fellowship visited a local printing office. . . . Hall kitchen has been renovated.

BUILDING ACTIVITY

(Croydon, S.A.). Each Saturday sees volunteers from our members making alterations to our old church building, levelling the floor and building a stage for Bible School and youth activities. Extra plants and shrubs now almost surround the property. . . . Many of our young people attended Easter camps at Longwood and Barmera. . . . A good delegation attended the first meeting of the Home Mission Seminar. . . . Young people creditably conducted the services on Youth Sunday.

FILM DISCUSSED

(Enfield Heights, S.A.). At Youth Night, of Home and Family Week, the Bible School were presented with certificates for work done throughout the year. . . . Basketball teams paraded with the other clubs of the church. The film, "Something To Die For," was screened. An after-church coffee hour was held at the manse and 26 teenagers discussed the film as it applied to them. . . . The Officers' Board meet the first Thursday morning of the month for prayer and fellowship at 6.15 a.m. . . . C.Y.F. is functioning well and recently organised a car wash in aid of Project '65 for Aborigines Missions. . . . C.W.F. held a sewing day at R.A.H. wards.

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MISSIONARY VOLUNTEERS RETURN HOME . . .

(S.A.). On May 9, Maylands church welcomed home Bill Heath and Ross Atwell, in an informal after-church fellowship. When the two men were asked by the Overseas Board to go to the New Hebrides to do several months' special work, Maylands church immediately accepted the invitation as a "project" and raised £500 above normal commitments in record time.

The major work of the two men was the plumbing installations in the new Hospital being erected at Ndui Ndui, Aoba Island, and the erection of a large building for a Technical School on the nearby Island of Maewo. With the aid of willing Island helpers, the two men were able to erect the building, steel-framed, cement floor, cement-brick walls, iron roof and guttering, in the remarkably

short time of two weeks. They then returned to Ndui Ndui to complete the plumbing work before returning home by plane, via Noumea.

Unfortunately, during the time on Maewo, Mr. Heath had the misfortune to fall from the roof of the new building, and was in the local Mission Hospital under the care of Sister Pauline Jones for some days. Seven stitches over the right eye, and a badly strained back were the main injuries sustained. However, though badly shaken up, he was able to complete the task required.

The Maylands church is planning a fuller opportunity for report, and color slides, a little later on, and will inform the other S.A. churches when this has been arranged.

EIGHT BAPTISMS

(Glenelg, S.A.). Eight people have been baptized recently. . . . Church combined with local Congregational Church for Good Friday service. . . . Mr. and Mrs. E. H. Wilson and family have returned to Glenelg after living in Darwin for a period. . . . Rev. A. Gray, sec., S.A. Council of Churches, and Rev. K. J. Chatfield, Mission to Lepers, addressed the church.

YOUTH ACTIVE

(Beverley, S.A.). Youth Club, in order to raise its quota for the Girls' Hostel at Esperance, W.A., organised a successful barbecue and film night, and also a car trial. . . . To conclude the season, a "tennis club" gospel service was led by several of the young people, followed by a time of fellowship together. The "F" grade were undefeated premiers. . . . A church parade of basketball club members was also held at the opening of the new season, and similarly, the young people conducted the service, the interest in which proved most gratifying. . . . Women's Fellowship activities included participation in the pre-Easter gospel service by providing a choir. At their Easter service, Mr. Farmer showed splendid slides and spoke of the Passion Play at Oberammergau.

MISSIONARY THEME

(Mt. Compass, S.A.). The Junior programme of the B.S. anniversary had the theme, "God's Good Gifts." Mrs. B. Coventry was the speaker. In the evening some "representatives," in their appropriate clothing, were on the platform to tell us something of what missionary work had meant to them in India, New Guinea and New Hebrides. They were ably supported in song by the rest of the school, led by Joan Jacobs. Bruce Coventry gave a missionary address. . . . Next year Mt. Compass hopes to celebrate its Jubilee, and for the occasion a Jubilee Building Fund has been commenced to provide much needed repairs and maintenance to the chapel.

YOUTH SUNDAY

(Ascot Park, S.A.). Youth Sunday was observed on May 2. About 30 young people gathered for devotions and fellowship at tea. The gospel service featured youth. R. Dufty conducted song service, 79 in attendance. John Edgar, Don Goldsmith and Shirley Peters gave short talks. Rhonda Hagger led in prayer and Avis read the Scripture lesson. . . . R. H. Sercombe is the minister.

COMBINED PICNIC

(Berri, S.A.). The combined Berri and Winkie B.S. picnic was held at Barmera Camp Site on April 4, with an excellent roll-up of scholars and parents. . . . The ladies enjoyed a visit from Mrs. Cunningham, Women's Conf. Pres., and also fellowship of Loxton ladies. . . . 16 of our young folk paid a visit to the tent mission at Clovelly Park, and enjoyed hospitality of Mr. and Mrs. Coventry and Mr. and Mrs. Hunt. . . . May 2 was observed as Family Sunday. Many families sat together. At the evening service an audio-visual was screened, followed by group discussion. . . . The new hall is nearing completion.

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World News . . .

BLACK MUSLIMS IN GAOL

Justice William Lawless, of the New York State Supreme Court, has ruled that Black Muslim prisoners in New York have the same legal right to worship together in gaol as other inmates. The justice ordered prison officials to permit Muslim prisoners to hold religious services in small groups under guard supervision. He said the State must seek to "maintain the delicate balance between prison security and the free exercise of religion." Worship services by Muslim inmates had been banned by State Correction Commissioner Paul McGinnis. He maintained that Black Muslims are members of a group advocating race violence and that Muslim prisoners seek to break down discipline.—E.P.S.

NORTH-EAST INDIA EVANGELIST REPORTS 1,000 BAPTISMS IN 1964

(Garo Hills, North-East India). Longri Ao, the famed Indian Baptist home missionary who has served the Konyak Nagas for 15 years, reported more than 1,000 baptisms in his area in 1964.

Speaking to the annual session of the Council of Baptist Churches in North-East India, he said there were now more than 12,000 Christians among the Konyak Nagas. When he began work as North-East India's first indigenous missionary to other tribes, there were only a handful of Christians in the Konyak community and he was bitterly persecuted.—E.P.S.

SEAGRAVE DEAD

The death is reported of Dr. Gordon S. Seagrave, the famed "Burma Surgeon," who was of the fourth generation in a family of Baptist missionaries, in his Namkham Hospital, located in a mountain village near the Chinese border. He was 68 years old and had suffered a heart attack in February.—E.P.S.

PLAN FOR ABORIGINES

The Anglican Archbishop of Perth, the most Rev. George Appleton, has concluded an eight-day tour of Aboriginal stations to seek co-operation of agriculturists, medical men and government representatives in a new plan of mission training. The aim of the plan is to train Aborigines so they can compete in careers with white workers. The Archbishop said he saw the possibility of seminary-trained Aboriginal clergy within ten years.—E.P.S.

DISCIPLES, PENTECOSTAL CO-OPERATION IS CITED

(Indianapolis). Disciples of Christ missionaries will continue for two more years an experiment, begun two years ago, of co-operation with a group of Pentecostal churches in Venezuela.

Since 1963, Mr. and Mrs. Juan Marcos Rivera, Disciples missionaries from Puerto Rico, have been working with the Pentecostal Venezuelan Union, a loosesly-knit fellowship of 34 organised churches with 36 preaching stations.—E.P.S.

MINISTER SHORTAGE

More than fifty permanent posts for clergymen are at present vacant in the Church of Finland, it is reported from Helsinki. Moreover, a number of new congregations could be organised if sufficient pastors were available. These facts have come to light following an investigation carried out by the Church of Finland newspaper "Kotimaa." The clergy shortage is felt most acutely in the new housing areas of Finland's larger cities.—E.P.S.

BIBLES BARRED

(Colorado). The Pueblo Public Schools' Board of Education voted 4 to 1 against distribution by the Gideons in schools.

The action reversed a stand taken by the Board in 1964 when approval was given for school personnel to distribute New Testaments to children whose parents had submitted written requests for them. It is now argued that this distribution would violate State and Federal laws.—"The Christian."

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LETTER FROM BOMBAY



"Shakuntala," 3rd Floor, Flat 2, opp. Glass-works, Ghatkopar-Mahul Road, Chembur, Bombay, 71.

Dear Mr. McLean,

You will notice from the change of address that I have shifted, and this is my very first letter from the new flat. The opening of the flat and the new place of worship was on April 11, 1965. This was Palm Sunday. There were 53 young and old who had come to worship in the new place.

First we assembled on the terrace and formed rows with the women and children first, and entered into this new place singing the "Hosanna Song" ("When His Salvation Bringing" — a Marathi version). A prayer of dedication followed after reading Solomon's prayer of dedication from 2 Chronicles 6. The prayer of dedication was, "Will God dwell indeed with man on the earth? Behold, heaven and the highest heaven cannot contain thee, how much less this little house which thy people have purchased. But we thank thee, God, that thy living temples — thy children in whose hearts thou dwellest, can gather here for thy praise and worship. And this place will serve as a protection for their worship from the sun and the rain. We dedicate this little house for thy glory and honour. We also pray that many will find their Saviour as the gospel of thy Son, Jesus Christ, will be preached from this place. Through Jesus Christ our Lord. Amen."

There was a short message from Luke 19: 28-40: "Go . . . you will find . . ." Those who were sent away found as he had told them. This is the passage from the Lord's Triumphant Entry. The Lord knows the future and he has a plan and purpose in all that he does.

"Zacchaeus make haste and come down." Jesus knew the tax-collector before he had even seen Jesus. "When you were under the fig tree I saw you." His eyes had seen Nathanael long before Nathanael knew his Saviour. "Come and see the man who told me all that I ever did," said the woman of Samaria.

So even finding this place and this flat must be according to the plan of him who knows the future. There is no eleventh hour preparation with the Lord. In searching for land in Bombay, had I not been wearing shoes or sandals, my feet would have been rubbed off up to my knees by constant wandering, but when his time came we found this place. Hosanna!

The believers of Bombay are very very happy seeing this new place of worship. It is small, but enough for the time being. Although I have shifted from Ambarnath, that does not mean that my running between Ambarnath and Bombay has stopped altogether. We have one very devout family in Ambarnath, and two of our boys have rented homes in the same area. One is Peter Read, and the second is Hiralal Jadhav. These boys are newly married, so we will have three or four families at Ambarnath too — a small church — a "church in a house," like Priscilla and Aquila of Romans 16: 5.

My wife, Kumudine, likes this flat very much. Our neighbours are very wealthy people. Sanjeev, our little son, is always busy in the balcony observing many cars and trucks on the road. He is now four, and next June he will go to Klndergarten to an English medium school.

Yours in the Master's service,
B. C. Bhonsle.

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W.A. CONFERENCE

CONFERENCE OFFICERS AND COMMITTEES - 1965-66

Conference Executive: G. Smith (President), E. C. Smith (Past-Pres.), R. Vincent, B.A., Dip. Soc. Sci. (Pres.-elect), A. D. Pyne (sec.), G. A. Ewers (asst. sec.), F. L. Mogridge, A.A.S.A., A.C.I.S. (treas.), K. J. Patterson, B.A., B.Com. (State Organiser), C. G. Flood (elected member, plus Home Missionary Committee representative to be appointed).

Home Missionary Committee: D. K. Croot, C. G. Flood, J. W. Gordon, T. A. Morrison, K. J. Patterson, J. Riches, H. Seaby, E. C. Smith, J. A. Stewart, A. Walkington, G. Wood, E. A. Wortlecock, plus Conference President, President-elect, Conference Secretary, one representative (to be appointed) from the Home Missionary Committee, one representative from each District Conference, and Sisters Mrs. E. C. Smith and Mrs. W. Cooper (Women's Conference representatives).

Overseas Missions Committee: T. Banks, R. Ellis, G. Hall, W. J. Lake, P. Maiden, R. Marshall, Miss R. Connelly and Sisters Mrs. L. Ladner and Mrs. J. W. Gordon (Women's Conference representatives).

Literature Committee: A. M. Bell, J. Cranwell and R. Nelson.

Social Service Committee: R. Beard, A. Blundell, G. Harrison, S. Constable, C. N. Hogben, J. T. Holloway, W. J. Lake, G. Powell, F. Rees, J. Stewart, G. Smith, Mrs. K. Eaton and Mrs. J. Toms, and Sisters Mrs. J. T. Holloway, Mrs. W. J. Lake and Mrs. J. A. Sonsee (Women's Conference representatives).

Properties Committee: C. Bridge, J. J. Collingwood, R. J. Dewing, K. F. Eaton, L. Ladner, A. C. Olds, L. H. Park, K. J. Patterson, J. M. Rhodes, W. J. Yeomans.

Youth and Christian Education Committee: Miss M. Peacock, D. Parker, L. Donaldson, E. Tinetti, G. Black, B. Kidd, W. Paget, L. H. Park, J. Sewell, I. Stewart, Miss S. Caddy, Miss J. Yeates, Miss B. Johnstone and Mrs. R. Thomson (Women's Conference representative).

Radio and Television Committee: W. Calladine, D. Jackson, R. Preedy, J. Stephens, K. Verge, Mrs. H. Blakemore, plus one to be appointed by Conference Executive.

Training Committee: A. B. Povey, L. H. Park, W. Paget, R. Ellis, D. Beavis, W. J. Lake, G. Wood and Miss A. Anderson.

Aborigines Committee: J. Bear, E. B. Clapp, K. Croot, A. Heyho, Mrs. J. Pallot, and Mrs. D. Manning and Mrs. G. Moignard (Women's Conference representatives).

Christian Union Committee: R. J. Brown, J. J. Collingwood, C. G. Flood, W. Greenwood, A. C. Olds, G. Powell, J. Western and Mrs. K. Eaton.

Advisory Committee: A. M. Bell, W. S. Bown, C. G. Flood, J. W. Gordon, A. W. Morris, J. K. Robinson and K. J. Patterson.

LINES FROM LEICESTER

BY STANTON H. WILSON,
Leicester, England.



Friends in Australia:

Greetings. I have just read last Sunday's "Australian Christian" and this is eight o'clock Tuesday morning. Austral efficiency! There is so much I should like to write about, but time and space are limited, which reminds me of a story. A youth was brought before a magistrate in Glasgow and charged with having written "Down with the Pope" across a church notice board. When the magistrate asked why he wrote such a thing on the board, the youth said: "Because, your honour, there was not enough room to write 'Down with the Moderator General of the Church of Scotland.'" I, too, am short of space.

I should love to have written of our voyage, but that is news a month old, Mr. Editor, and I dare not. The Evington Road congregation has given us a wonderful welcome and we have been made to feel quickly and thoroughly "at home."

Our home is a lovely two-storey, seven room house which has been completely renovated and re-decorated inside and out. Central heating has been installed. The study shelves are stocked with complete sets of valuable commentaries, "The Interpreter's Bible" and the latest "Encyclopaedia Britannica."

I took delivery of my new car last week. I don't understand the English number plate system, but my registration is "DRY 8 C," so now we drive through England's "green and pleasant land" with this word "DRY" on our car, before and aft. One member of our family said that this prefix has reference to my sermons and that "8 C" is about my preaching mark.

A. D. Carmichael presided at our public welcome; representatives of the local congregation, the British brotherhood and various denominations greeted us warmly. Principal Brown officiated at the Induction Service. It was carefully arranged and beautifully conducted. W. W. Hendry, his wife and daughter, came across from Birmingham. Robert Skillicorn, formerly of Brighton, Vic., came up from London. It is a real pleasure to have James Gray and Will Mander, with their wide experience and depth of understanding, as members of my congregation.

How glad we were to be here for Easter and to share in a great evening

1965

QUESTING

WITH
A. E. WHITE



We've just had trouble in our church over a special day. As there are so many specials, who has authority in the church to decide what days shall be observed and in what manner?

I agree that there are too many special days in our church programme, but it is easier to say that than to suggest a way of reducing them. Once I even suggested introducing another: a special day on which we do nothing special.

Without looking at the church calendar I can think of a few specials: Christmas Day, as well as "Christmas" Sunday, New Year Sunday, Easter Sunday, Palm Sunday, Pentecost, Mothers' Day, Fathers' Day, Youth Sunday, Boys' Sunday, Industrial Sunday, Harvest Festival, United Nations Sunday, Hospital Sunday, Christian Book Sunday, Home and Family Sunday, World Communion Sunday, Temperance Sunday, Bible Sunday, and Mental Health Sunday.

Then there are the Sundays when we give special emphasis to the work of the various departments: Overseas Missions, Aborigines Missions, Home Missions, Colleges for Minister Training, Christian Education, Church Extension, Christian Union, etc.

We also have local days such as: Church and Bible School Anniversaries, C.E. Anniversary, C.Y.F. Sunday, Stewardship Sunday.

When you look at these special days in a mass, they look frighteningly numerous, but when you look at each one individually, a good case can be made out for each one.

When you ask who has authority to determine which days should be observed, my answer is: the whole church through the Board of Officers, or those to whom the Board has delegated authority. In practice, I believe that the minister should prepare (about October or November each year) a general programme covering whole of the following year. Additional special days could be suggested by almost anyone, but they would require Board approval before they could become a part of the church's programme.

The manner in which the days would be observed, who would speak, etc., would depend largely upon the local custom. For example: the Bible School may choose its own special speakers.

The minister will be the key to this problem. He has been called to the church for the very purpose of leadership, and he will have to carry the main responsibility for special observances. It is a great help to him if a worship committee can be appointed to give assistance.

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World Convention Programme

An outstanding programme and a distinguished list of speakers for the Puerto Rico World Convention of Churches of Christ has been released by the Programme Committee.

The programme, built around the theme, "Jesus Christ Is Lord," is varied, and includes representatives from many parts of the world. Bible study messages, sermons, major addresses and panel presentations are included.

Among those from the United States who will speak are: George R. Davis, Stephen J. England, W. B. Blakemore, Howard E. Short, Robert O. Fife, A. Dale Fiers, Harry B. Adams, Mae Yoho Ward, Carl Ketcherside, Emmett Dickson and Laurence V. Kirkpatrick.

Dr. Martin Niemoeller, of Germany, is among the prominent speakers from overseas who will bring messages. Others are: Florentino Santana, T. J. Liggett, and Carlos Lastra, of Puerto Rico;



Dr. L. V. Kirkpatrick, World Convention Secretary.

Kingsley Dube, of Rhodesia; Basil Holt, of South Africa; Earl Stuckenbruck, of Germany; Phillip Morgan and Charles Green, of Great Britain; Russell Baker, I. J. Chivell and K. J. Clinton, of Australia; Richmond Nelson, of Jamaica; Ray Blampied, of New Zealand; and Jean Bokeleale, of the Congo.

HERE AND THERE

YOUTH MONTH

(Ann-st., Brisbane, Qld.). May is Youth Month here and many young people are taking an active part in the church services. . . . The annual State Conference brought a large attendance of visitors to the morning service on May 2. The guest preacher was G. Hobson, of Boonah. . . . Members are enrolling steadily as regular contributors to the Brotherhood Advancement Fund. . . . Addition to the church P.A. system of two new speakers and microphones has made a big improvement in audibility of readers and preachers. . . . A budget allocation has been made on behalf of Federal Home Missions and will be remitted each quarter; our contribution to the Preachers' Provident Fund has also been increased to £20 p.a. as recommended by the Federal Conference.

A MISSION WITH A DIFFERENCE

(Kalgoorlie, W.A.). The Social Service Director of W.A., and Conference President, Geo. Smith, has planned some special meetings with the Kalgoorlie church. They will be from May 30 to June 6. These meetings will highlight social problems and issues. They will include: a Migrant night; facts and figures concerning Alcoholism, with a supporting film; the road toll of broken homes, disturbed lives; the warped mind formed by the prison system; teenage delinquency, and a marriage renewal service will be held. All meetings will have a strong evangelistic note to present Christ as the source of new life and relevant to daily living. . . . Mr. Smith will also visit Norseman Mission and the Esperance Hostel.

TASMANIAN CHURCH WOMEN

At a meeting of Tasmanian church women held at Campbell Town, Tasmania, on May 1, a Women's Inter-Church Council of Tasmania was formed. It was agreed that this Council should affiliate with the Australian Church Women (A.C.W.). Officers were elected and a Constitution was drawn up.

Mrs. D. Hartam (Hobart), representing Churches of Christ in Tasmania, was elected a Vice-President. Other office-bearers are: Pres., Mrs. G. A. Wood (Presbyterian), vice-pres., Mrs. Kemp (Methodist), sec., Mrs. Clothier (Methodist), treas., Mrs. Downie (Church of England).

(Churches of Christ representation on the Council was authorised at the Women's Conference of the Tasmanian District Conference held at Devonport earlier this year.)

C.Y.F. PRESIDENT

(Boronia, Vic.). The church congratulates Stan McCredden, who has been elected as President of the State C.Y.F. . . . Local combined Good Friday service, held in Methodist Church. The choir presented Stainer's "Crucifixion" at evening service on Easter Sunday. . . . Recent C.W.F. garden party raised £30 towards Social Service work. . . . The C.Y.F. was represented at Dept. of Christian Education Easter Camps at Mildura and Monbulk. . . . A representative from "Alcoholics Anonymous" was the speaker at recent Young Adult Fellowship programme. . . . Averages for last months were: 133 a.m.; 54 p.m., and 119 communicants.

National Diary

MAY

- 17-21 S.A. Junior High School Camp at Longwood.
- 17, 19, 21 V. Explorer Junior Leaders' Course.
- 17-20 V. Good Companions' Camp (11-year-olds), Monbulk.
- 21 S.A. Kinder and Primary Teachers' Conference with Miss Marge Deane — Grote-st.
- 23-30 V. Christian Literature Week — Literature Department.
- 26 V. Leader Training Course Begins — 10 weeks — D.C.E.

MOVEMENTS

J. E. BROOKE TO LEAVE RINGWOOD

(Vic.). The minister, J. E. Brooke, has announced his decision to close his ministry with the church at the end of January, 1966. . . . Youth Sunday and National Marriage and Family Week incorporating Mother's Day, was observed with special Sunday services and by auxiliaries during the week. . . . During May the church is supplying teams to conduct evening communion services at Emmaus Guest Home. . . . Members of the men's group have recently carried out repairs and painting of manse, saving considerable expense to the church.

R. HILFORD CONCLUDES MINISTRY

A full chapel at Hornsby, N.S.W., on April 30, shared in a farewell evening to Mr. and Mrs. R. Hilford and the brotherhood's recognition of Mr. Hilford's 40 years in the ministry. Ron Bartholomew (elder) chaired the meeting, guest artists were I. Bentley, organ recital, Miss J. Borham and G. Glazier, soloist.

Mr. Hilford has ministered in every State, and shared in the work of Overseas Missions, and greetings were received from fields he had served: York (now Beverley), S.A.; North Perth (W.A.); Broken Hill, Paddington and Gilgandra (N.S.W.); Mildura (Vic.), and Ipswich-Leichhardt (Qld.). Greetings were also received from Federal Overseas Mission board, and K. Crawford, N.S.W. H.M. Director. C. E. Bowser, Conference President, brought greetings on behalf of the brotherhood, and E. T. Hart, Conf. Secretary, brought a word of recognition on behalf of his fellow preachers.

Words of appreciation were expressed by the church, first by Mrs. E. R. Bishop, on behalf of the ladies to Mrs. Hilford, who received a basket of fruit. Miss J. Glazier (B.S. sec. and G.L.B. leader) represented the auxiliaries, and Mr. Ellerby (church sec.) spoke on behalf of the church and presented a traymobile and a wallet of notes in recognition of a happy and rich ministry which the church had the honour of sharing in. Mr. and Mrs. Hilford suitably responded. The impressive service was followed by supper.

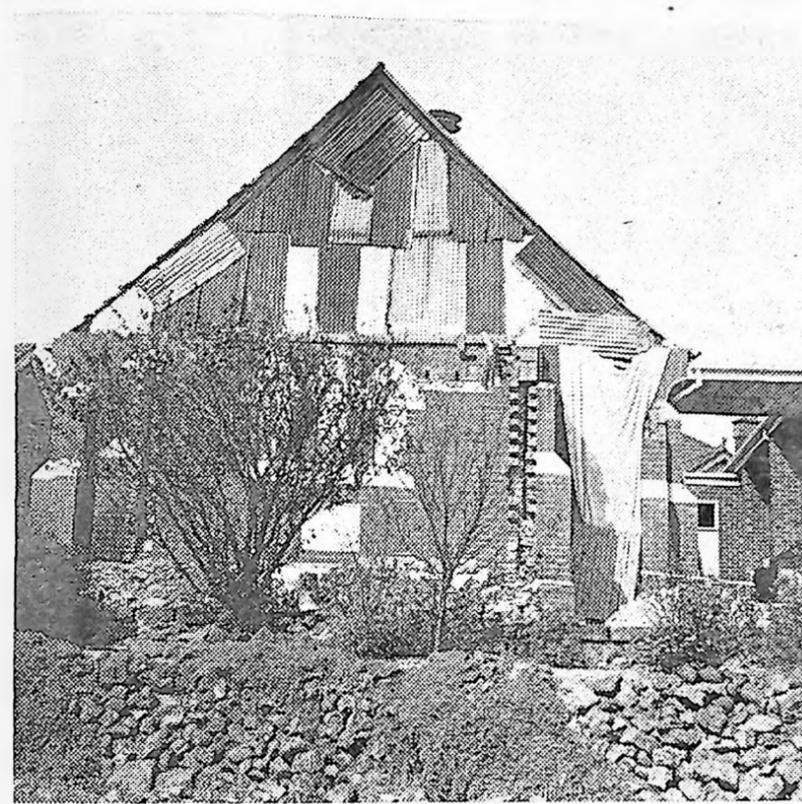
Good attendances marked his final services on May 2. The good wishes and prayers of the church go with Mr. and Mrs. Hilford as they set up their new home at Gilgandra, in retirement from the full-time ministry.

EXTENSIONS AND ALTERATIONS

AT IVANHOE, VIC.

The block prepared by the Heidelberg" (April 21) shows the present appearance at Ivanhoe, Vic.

Extensions and alterations will cost about £6,000. Under contract the cost would have been £8,000, and not as much provided in added features as



now planned. A total of 900 hours, by 56 different men, has been given in the past three months. The ultimate gain cannot be measured unless we attempt to assess the fellowship created and the satisfaction of achievement.

Working bees are held during evenings, as well as on Saturdays. At least one evening a week the women prepare a hot dinner so that men can come straight from their work.

The chapel is being lengthened to provide more seating, and a foyer built to make one building line with the hall. Amplification will incorporate the foyer with its full glass panels as an extension to the chapel. A common lobby will link the foyer and the hall and provide the new main entrance. The lobby and foyer will be carpeted and provide discussion rooms for adult and youth Christian education programmes. Heating is planned through the property. Glass will be used extensively, and the new front wall will feature three long cathedral glass windows.

The worship end will be rebuilt, using natural timbers in mountain ash and black bean, the baptistry tiled and fronted by an indoor garden. A centrally placed, dark timbered cross will be set forward of a plain white wall section above the baptistry and between the vertically timbered front wall sections. Dark stain is being stripped from the pews to be treated in a lighter finish. An electric sign is to be set in the garden section, which will be redesigned and provided with a sprinkler system. A new toilet block and store room are also included in the work.

The architect is Ian J. Smith, of Ringwood, and the supervisory builder is Cr. P. R. Massina, Mayor of Heidelberg. Responsible for liaison, buying, sub-contracting and organising voluntary labour is Norm Fisher. He is giving his time and energies voluntarily and sacrificially.

Apart from the quoted figure, an electronic organ will be installed. Seventy per cent of its cost has already been raised over the past few years.

In the meantime church meetings will continue to be held in the hall until August.

BIBLE QUIZ VICTORY

(Dalby, Qld.). I.C.E. Bible team won Bible Quiz against all comers at the Easter C.E. Convention at Chinchilla. . . . Four of our men attended the men's camp at Caloundra at Anzac Day weekend. The minister, A. Weedon, is helping at Intermediate camp during school holidays. . . . C.Y.F. continue to take gospel service second Sunday in each month, followed by a coffee hour.

EFFICIENCY CAMPAIGN

(Bexley North, N.S.W.). The Church School Efficiency and Increase Campaign is now over, and the gaining of 25 new scholars over the 10 weeks' period has been very encouraging to both children, staff and the church. The children were rewarded with a luxury cruise, and a very pleasant day was spent on Saturday, May 8. A transistor Radio and Bibles were presented to the three most successful scholars in this competition. On Mother's Day special services commenced with the Church School. The church building was packed with parents, scholars and friends. . . . A concert was presented by His Majesty's servants (on the King's business), on May 8. A first class performance was given by very talented artists. Personal

testimonies were given by these fine Christians. Proceeds will be used by the Church Men's Society to supply audio-visual aids for the new Church of Christ Native College at Banmatmat, New Hebrides.

5 P.M. SERVICE

(Moreland, Vic.) The 56th church anniversary services were held on May 2, when 193 were present at morning service. 4 p.m. fellowship hour provided rich friendship opportunities at afternoon tea and the 5 p.m. church service also proved popular. . . . At the annual business meeting the following officers were elected: Mrs. G. Harman, Mrs. H. Dickson, H. Dickson, L. Withers, B. Shea, A. Jenkins; retiring deacon, J. Cook. . . . The church is giving prayer support to Mrs. Dickson during her year as Conference President of the Christian Women's Fellowship of Victoria and Tasmania.

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"YOUTH UNITED"

Means all the young people of our Victorian Churches. Up from the country, or in from the suburbs, all come to ASSEMBLY HALL, JUNE 19!

(Adelaide). On April 27, 1905, a grandfather named James Weeks married his grand-daughter to young James Roberts, in the Hindmarsh chapel. Sixty years later two well loved old people, 84 and 83 years, are still with us and enjoying all the goodness of their Father.

If you go to Conference they are there, if you go shopping you'll probably run into them, and when you call at the St. Georges Rest Home you'll find a winsome welcome from them. When the churches need hymn books rebound or repaired, then Mr. Roberts is called in. He likes to be used! So when they asked him to preside at Fullarton for Mothers' Day he was willing. He says, "We didn't have any children, so this enabled us to serve in many places."

James Roberts was a lad at Balaklava and later set up in business as a printer and photographer on the Port Road. He then moved to Mt. Compass, and with the Jacobs families spent himself in the church. Came the opportunity to swap his farmlet for an apple orchard in the hills at Lenswood, so away

they went. There were some of our people there, and they gathered up the Robertses to go along to the services at Stirling, 12 miles away. "Why don't we set up the Lord's Table in our own district?" said the Robertses, and swift to face this one, the little group commenced the church at Lenswood in 1933. In this early group were the Lawrence, Norton and Bennett families — and even though 32 years isn't a long time — these and other families have been welded together into a fine church. And out of these families have come a number active in other churches.

When our friends came to Adelaide they settled into the church at Croydon for about five years, and then to the Rest Home.

Mrs. Roberts was one of seven in the Weeks family. They are all still living and in several of our churches you will find them active and worshipping.

The legion of friends of Mr. and Mrs. Jim Roberts wish them much blessing as they celebrate their 60th anniversary. —E.P.C.H.

CHURCHES RUSH RELIEF SUPPLIES TO GREEK EARTHQUAKE SURVIVORS

(Athens). Relief supplies were rushed to the Central Peloponnesus from Church World Service supplies here to aid survivors of the earthquake which hit the area early Monday morning, April 5.

The 'quake totally destroyed four villages, killing an estimated 25 persons, injuring 200, and leaving 1,000 families homeless. It was the worst quake in Greece in years.

C.W.S. supplies of food, clothing, bedding, and medicines were rushed to the disaster area after an on-the-spot inspection had been made by Wallace Bell, World Council of Churches' Refugee Service representative in Athens, and the Bishop of Negalopolis, whose diocese is in one of the hardest hit areas. Church World Service is the overseas aid agency of U.S. Protestant and Orthodox churches.—E.P.S.

SALVATION ARMY REPORT

A new Salvation Army study estimates that in England there are 400,000 deprived children, 675,000 housebound old people, and 400,000 "social outcasts." Publication of the study titled "Tragedies of Affluence," marked the launching of a £3 million Army building appeal.—E.P.S.

Conference, Melbourne, October 5-12, 1966. Services to brotherhood increasing.

ADDITIONAL RESOLUTIONS

Pool Fund for Salaries.

"Conference agrees to the Ministers' Salaries and Allowances Sub-Committee exploring the possibility of instituting a fund for paying ministers' salaries."

Ministers' Allowances:

(a) Car Allowance.

"Conference recommends that where it is mutually agreed between church and minister that a car be used by the minister in connection with the church work, a minimum allowance of £5 per week be paid by the church and that this minimum apply also in cases where the car allowance is based on mileage travelled."

(b) Preachers' Provident Fund.

"Conference recommends that all churches be urged to contribute at least £25 per annum to the Preachers' Provident Fund, on behalf of their minister, for superannuation and long service leave benefits."

(c) Telephone Charges.

"Conference recommends that telephone rental and all charges for calls made in connection with church work be paid by the church."

(d) Manse Furnishings.

"Conference recommends that in future churches provide curtains, blinds, light fittings and floor coverings in their manses."

—W. W. Saunders.

Word Studies In The New Testament

No. 18 — FULNESS :: RANDALL T. PITTMAN

The English noun "fulness" denotes the state of being filled so as to leave no part vacant; completeness; moment of fulfilment. In some dictionaries the adjective "full" is related to Anglo-Saxon and European usage, but in etymological dictionaries it is traced further back to an Indo-European root ple-, "fill," which gives Greek pleres and Latin plenus. Words in English such as "plenary," "plenty," "replenish," are from the Latin plenus.

In the Authorised Version "fulness" is a translation of pleroma in John 1: 16; Rom. 11: 12, 25; 15: 29; 1 Cor. 10: 26, 28; Gal. 4: 4; Eph. 1: 10, 23; 3: 19; 4: 13; Col. 1: 19; 2: 9.

This noun is also rendered "full" (Mark 8: 20); "fulfilling" (Rom. 13: 10); "piece that filled up" (Mark 2: 21); "which is put in to fill up" (Matt. 9: 16). Revised Texts give pleromata (plural of pleroma) in Mark 6: 43, but omit the latter part of 1 Cor. 10: 28.

The word is related to the verb pleroo, fill, make full. In a passive sense the noun means "that which has been completed," "complement," "fulness," and was used in Classical writers of a ship with its full complement or cargo. In an active sense it is "that which fills up," "fulfilment." In the Papyri the word is used of a "gang" of workmen, and of a ship's crew. It is still used of a "crew" in Modern Greek.

Special interest centres in this word, because it is used of the Divine purpose, of Christ, and of the church. Gnosticism made use of terms such as pleroma in its claim for special knowledge. Some modern writers have stated that

Paul was influenced by Gnostic teachings, but most would agree with the statement that Paul countered the errors of incipient Gnosticism. The new Peake's Commentary (1962) has the statement: "Paul gave his message clearly for all to understand, though he did not claim eloquence but knowledge, the real knowledge of God seen in Christ, not any knowledge of the incipient Gnostic."

The verb pleroo is used in many passages, especially in the sense of "fulfil." In relation to pleroma, Eph 1: 23 has occasioned much discussion arising from the fact that a participle may be middle voice in the sense of the active or it may be passive. The Authorised Version has taken the active meaning, and is supported by a number of other translators. But the New English Bible has taken the passive meaning — "the fulness of him who himself receives the entire fulness of God."

The adjective pleres, full, is used eight times in the Gospels, including Mark 6: 43 in the A.V. Text, eight times in "Acts," but only once (2 John 8) elsewhere.

For those who would like to read discussions of the word pleroma, some very thorough treatments can be recommended, including J. B. Lightfoot on "Colossians," J. O. F. Murray on "Ephesians" (Cambridge Greek Testament), J. A. Robinson on "Ephesians." For the views countered by Paul see the Cambridge Greek Testament (A. Lukyn Williams) on "Colossians." For a recent discussion on "The New Testament and Gnosticism," see "Current Issues in New Testament Interpretation" (1962).

Victorian News

SIX BAPTISMS

(Norlane, Vic.). On the last two Sunday nights there have been six baptisms. . . . Two carloads of Y.P. attended Youth Camp at Hall's Gap . . . C.W.E.F. held successful bowls and cake stall night . . . Keen interest is being shown in the visit of Mr. Jenkins, of the Mission to Lepers, with a colour film of the work. Ladies maintain active interest in Mission work . . . B. White is minister.

FAMILY CAMP

(Sunshine, Vic.). Easter family camp at Belgrave Heights proved rich blessing to 24 church friends. L. Rowe and Mrs. M. Smith were camp father and mother; Mrs. Berry and Mrs. Smith were able cooks . . . Evening C.W.F. successful birthday appreciated Mrs. Fletcher (New Guinea) as speaker . . . Mrs. Easton elected pres. C.W.F. Mission

Band, and Mrs. Hodgekiss, pres. of Ladies' Guild. Mrs. Robinson thanked for three years' service . . . At church half-yearly meeting, reports showed B.S. staffing problems greatly helped by teenage response. Revised church constitution adopted. Budget for year anticipated deficit of £343. Temple Day offering, £117, reduced manse debt below £3,000 . . . Church shared in friendship with Home Missions at gospel service, May 2. Don Smith's message and illustrated talk on Department's work most informative . . . K. Petrie, former deacon, won Champion Cricketer Award in Footscray District Protestant Association.

NO ROOM

(Echuca, Vic.). At the recent annual meeting much concern was expressed at the lack of accommodation for the growing Primary dept. of the Bible School. A committee has been set up to look into the requirements . . . A service of installation was held for the officers and leaders of the church. L. Ratten was installed as B.S. supt . . . Twelve have been

added to our rolls in the past twelve months . . . Mr. Pryor has intimated his wish to complete his ministry at the end of the year, after a four-year ministry with the church . . . Our Easter services were attended by many visitors in the area. In the evening our service was led by the film-strip, "Meditations for Holy Week and Easter."

GOOD COMPANIONS HONOR MOTHERS

(Bayswater, Vic.). Special Mothers' Night, when Junior and Senior Good Companions combined. Items were rendered by each group. During singing of one item a beautiful picture of Christ was portrayed, with the aid of a projector, on the panelled wall of the church. The Good Companions are a very important part of our church which is grateful for the time and effort given by the leaders . . . Miss Dorothy Bluhm was farewelled and presented with a gift on the eve of her departure to New Zealand for an extended holiday.

VICTORIA - TASMANIA

Conference Report Highlights

Advisory Department: To increase understanding of its work for both churches and ministers the Department published and distributed a pamphlet, "The Service of the Advisory Department to Ministers and Churches."

Christian Women's Fellowship: £20,074 raised for brotherhood and local work. Thirteen decisions and one reconsecration from Woman to Woman Evangelism.

Christian Men's Fellowship: Purpose, "To help the men to develop their talents and to win new men for Christ."

College of the Bible: Forty-eight full-time students. Bursary Fund, to assist worthy and promising students, inaugurated with gift from Campbell Edwards Trust of £150 per annum for 20 years. Bible Course extended from 3 to 4 years. Now affiliated with Melbourne College of Divinity; students may gain L.Th. degree.

Department of Christian Education: Three-year Plan of Development in action for schools. 2,161 Good Companions; 2,300 Explorers. C.Y.F. has six agencies engaged in effective service and training. 72 leaders qualified for diplomas.

Department of Home Missions: Ten full-time ministries and nine part-time subsidised. Four churches became self-supporting. Eight new full-time minis-

tries planned. Field Officer carried out evangelistic or stewardship programmes in 41 churches — average increase in giving, 83 per cent. Secretary's overseas tour, Feb.-July, 1964, paying dividends.

Overseas Missions Department: Sixty-two missionaries and over 100 national workers on our fields. Nine folk served, or are serving voluntarily, paying own fare, receiving no salary. Flat purchased in Bombay — home for pastor and meeting place for church. Medical and educational work expanding on each field; evangelism maintained. Heavy building programme in New Hebrides.

Preachers' Provident Fund: 316 ministers, missionaries and Departmental workers being served by the Fund. Supplementary Benefits Fund introduced to provide additional death cover and retiring allowance. Long service leave, after 15 years' service, in view.

Conference Executive: Statistics: membership, gain of 4; schools, loss of 548 scholars and 74 teachers. Conference is affiliated with 14 inter-church bodies. Tasmanian work healthy. Half-yearly Convention, 1965, to be at Shepparton, August 28. Brotherhood audio-visual and movie film, "Heritage to Destiny," much used and appreciated. Local Arrangements Committee preparing for Federal

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

PERSONAL

DISCIPLESHIP

Ian Falcke, Christine Abner, Yvonne Close, Norlane, Vic.
Dennis Cheal, Wayne Henry, Boronia, Vic.
Dianne Jennings, Beverley, S.A.
Christine Evans, Gail Stone, Ken Stone, John Dalg, Bill White, Denis Bradley, Eddie Urmston, Bill Urmston, Maidstone, Vic.

MEMBERSHIP

Mrs. Farrell, to Norlane, Vic.
Miss Rae Roberts, Midlands, W.A., to Gardiner, Vic.
Mr. and Mrs. N. Holly, Baptist Union, to Mt. Compass, S.A.
Miss M. Allum, Baptist Church, to Hornsby, N.S.W.
Mrs. E. Cardy, Dandenong; Mrs. Daws, Springvale, to Noble Park, Vic.

CHANGES OF ADDRESS

B. J. Brewster (sec., Chadstone church), 27 Valley-rd., Mount Waverley.

H. C. Wheat (sec., N.S.W. Bible College), Parmal-ave., Padstow, N.S.W. Tel.: 77-4957.

K. J. Harvey (Field Officer, Dept. Home Missions, Vic.-Tas.), 10 Goold-st., Burwood, Vic. Phone 28-6173.

B. F. Huntsman (sec., Vic.-Tas. Advisory Dept.), Flat 3, 7 Struan-st., Toorak, Vic. Phone 24-7263.

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

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

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

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

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

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

MARRIAGES

Aileen Niddrie to Richard Batterhill; Lynette North to Bruce McEwen, Ormond, Vic.
Carol Murray to Peter Bos, Bayswater, Vic.
Gail Chislett to Wesley Davy, Red Cliffs, Vic.
Wendy Ferris to Kevin Marsh, Brunswick, Vic.
Christine Webb to Lyndon Trickey, Balwyn, Vic.
Ellen Chandler to Phillip McPherson, Boronia, Vic.
Joy Robinson to Ray McCoy, Wattle Park, Vic.
Colleen Sampson to Donald Dearing, Pat Herbert to William Govett, Croydon, S.A.
Pamela Thompson to Paul Thomson, Bentleigh, Vic.
Jan Self to John Coxhead, North Williamstown, Vic.

BIRTH

REITHER. — To Chris and Stuart, at Mt. Gambier, S.A., on May 6, twin girls — Gay Lee-Ann and Sonia Jane. "Thanks be to our God."

DEATH

GROSS (Haines). — Called home, May 2, Myrtle Doris, dearly loved only sister of Harry and Stella, loved sister-in-law of Myrtle and Joe, loved aunt of Pam and Don.

"She fell asleep in Jesus, So calm, so free from care, She feared not death's cold river, For Christ, her Lord, was there."

IN MEMORIAM

THORNHILL, Mabel — In loving memory of my dear mother, called home May 17, 1963.
—Sadly missed by daughter, Flo.

APPRECIATION

Pastor Nicholls and family and the church at Gore-st., Fitzroy, wish to thank the many friends for their prayers and good wishes in cards, flowers and visiting for the recovery of Mrs. Nicholls during her recent serious illness in St. Vincent's Hospital. Mrs. Nicholls is now convalescing at home.

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The Australian Christian.

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Col. Smith,
Alan Fletcher (Song Leader),

— All from the College of the Bible.

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PARKDALE, VIC.

NEW CHAPEL

SATURDAY, MAY 22, 3 p.m.—

Opening Ceremony.

SUNDAY, MAY 23,—

11 a.m.—Worship and Dedication,
F. J. Funston, Conf. Pres.

3 p.m.—Featuring Music.

Basket Tea

7 p.m.—Gospel Service.
B. H. Crowden.

CHALLENGE TO YOUTH

MAY 29, 1965, at 8 p.m.

Meet your friends at a challenging and variety packed programme at Box Hill Church of Christ Hall, Court-st.

Artists include:

David Small, Ted Westaway, Jim Vine, and Cyril Minns and his dog, Andy.

CARNEGIE CHURCH (Vic.)

76th ANNIVERSARY SERVICES

SUNDAY, MAY 30—

10.50 a.m.—Worship Service and Temple Day Offering. Guest Speaker: L. E. SNOW.

3.15 p.m.—Opening of Christian Centre and Dedication Service.
Musical Items.

5.00 p.m.—Anniversary Tea.

7.00 p.m.—Gospel Service. Speaker: R. E. HILLBRICH.

All past members and friends cordially invited.

Come and spend the day with us.

SITUATIONS VACANT

Ladies interested in caring for school-age needy children (not delinquents) are invited to apply for permanent resident positions as cottage mothers — one child can be accommodated. For full details please contact The Principal, Northcote Children's Village, Box 42, Bacchus Marsh, Vic.

LAND FOR SALE

Rosebud. — Land 50 ft. by 130 ft. 2 minutes from beach. Off main street. Must sell. £590 cash. Blackley, phone 49-4905 (Melb.).

May 15, 1965



VICTORIA

NORTH WESTERN DISTRICT CONFERENCE

The Conference was held at Ararat, Vic., on Saturday, April 24. President was R. Hovey, from Horsham, and secretary was A. F. Gason, of Ararat.

The morning session was for business and featured reports from all district churches. It was evident that the preceding year had been one of considerable growth throughout the district. G. K. Moyes, the preacher at Ararat, conducted both morning and afternoon devotional sessions, aided in the afternoon by young people from Ararat.

At the afternoon session officers were elected for the following twelve months. B. C. Snoxall (Warracknabeal) was elected President; A. F. Williams (Kaniva), vice-pres., and D. Hillier (Stawell), sec. Next year the Conference will be held at Warracknabeal.

A motion relating to a proposed visit from John Way, of the Dept. for Christian Education, was passed, and he will be invited to conduct Teacher Training Classes in this district once every two years.

Following the business session, the women attended a meeting at which Mrs. Randall was guest speaker; the men heard an address from K. J. Clinton, who was representing the Federal Literature Dept. Both speakers emphasised the great need for Christians to increase their reading of Christian literature.

A conducted tour of Ararat, using young people as guides, was greatly appreciated by all visitors.

The evening session consisted mainly of the introduction of B. C. Snoxall as incoming President, and the address by K. J. Clinton, on the topic, "The Word of God." Supper and fellowship brought an end to a very successful Conference.

The ladies of Ararat are to be commended for their excellent catering, and the thanks of the Conference is also directed to the young people from Horsham, who rendered musical items. — B. C. Snoxall.

ILLNESS AT BENTLEIGH

(Vic.) Owing to A. R. Pigdon's absence through illness the morning service on May 2 was taken by B. J. Combridge. The Christian Endeavour celebrated their anniversary at the gospel service and conducted the meeting. Mrs. S. Ratten is still in hospital very ill.

THREE BAPTISMS

(Peel-st., Ballarat, Vic.). There have been three baptisms recently. The following have been elected to office: elder, R. McLeod (acting along with minister); deacons, W. Quick, A. Graham, L. Murphy (sec.), P. Graham (treas.), L. Fox; deaconesses, Mesdames K. Welsh and M. Hearn. C. Hood, "Christian" reporter. Mrs. Vera Feary led an effort which realised £60 towards ladies' work. The church is being richly blessed in joint participation in the united church Willersdorf-Nixon Youth Crusade at the Civic Hall. During the first week about 100 received Christ as Saviour. Messages and fellowship have been much enjoyed from the following members of the team: John Morey (Director), A. R. Foley (sec.), A. Gardner (asst. minister, Chicago), Les Nixon (song leader). The church farewelled Misses J. and S. Welsh and W. Peterson as they left to undertake nursing training in Melbourne.

TEACHING WORKSHOP

(Wattle Park, Vic.). The Bible School staff spent a whole day in a special Teacher Training Workshop. The Easter story, "Light of the World," was vividly portrayed by children at an evening service. C.Y.F. held a camp at Emerald over Easter. The monthly special guest service is well attended. Friendship visitation is undertaken by officers monthly. Senior cricket team were premiers and the Juniors were runners-up. The church congratulates Mr. and Mrs. Muller on their golden wedding anniversary.

THEOLOGIAN FROM THAILAND

(Gardiner, Vic.). At Easter, parties of young people enjoyed the fellowship and inspiration of camps at Cheshunt and Monbulk. On morning of May 2, many visitors were present, when church was privileged to hear Stanley S. Sewell, missionary-theologian from Thailand, and Principal-Elect of Overdale College, England.

CHANGES AT CHADSTONE

(Vic.). Special Holy Week services concluded with combined worship at the Church of Christ on Good Friday. Secretary and treasurer, Messrs. Field and Staley, did not seek re-election; Messrs. Brewster and Patterson appointed in their stead. Church will shortly celebrate its tenth anniversary.

BAPTISMS

(Maidstone, Vic.). April 25 was an important day for Maidstone. Our minister, D. A. V. Thomas, baptized eight new members into our church. A Bible reading class has commenced for new converts. Our usual youth activities have resumed now the mission is over. L. E. Snow has started a class for training young men in presiding, reading and assisting at services.

1965

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A 40-page booklet of Follow-up Studies for those receiving Jesus as Saviour.

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

Winter Programme of Sermons begins next Sunday.

11 a.m.—SERMON ON THE MOUNT (Second Series).

7 p.m.—PROTESTANT HERITAGE.

The Australian Christian.

15

MEN AT WORK

Have you enough men in your congregation? Are those you have all had at work? Have you a sufficient continuous inflow of new men? Are you constantly and easily interesting the "fringe" men?

If you can answer "yes" to these questions, will you write to the Christian Men's Fellowship in Victoria and disclose your trade secrets. If you answer "no" to just one question the C.M.F. would like to know!

The Fellowship executive and central board is vitally interested in sponsoring more prayer breakfasts, and is keen to have at least one group in every congregation. No church is too small, because the minimum number is two, and about eight is usually sufficient. Two groups of six each are better than one group of twelve — breakfast is easier to arrange and fellowship is more intimate. It is desirable to have every man of the congregation involved in one group or another, meeting at a time and place suitable to each man's responsibilities.

What Is the First Requisite?

Not much, you might think, for it is just one man — keen, energetic and filled with a determination to bring men face to face with Jesus Christ by this medium.

What Is the Second Requisite?

Another man willing to co-operate with the first man. Now there are "men at work" who have taken note of Matthew 18: 20 — "Where two or three are gathered together in my name, there am I in the midst of them." Soon there will be three, and four, and five, and . . .

What is the Third Requisite?

A place to eat. Maybe a home, or a cafe, or a room at a church hall — but some place where it is possible for a few men to eat breakfast without interruption.

When?

Any morning, Monday to Saturday, just so long as it is convenient to the men in that group. Duration is preferably one hour.

What Is the Purpose?

Prayer, Bible study, conservation of the membership and the influencing of men to commit their lives to Christ. One man invites another, and that man who needs a Saviour can come to realise his need because of the prayer, Bible study and fellowship with his friend in the intimacy of a few men at breakfast. As a group grows, so it tends to reach out into other groups each filled with the same purpose.

Results do not appear to be spectacular. Large numbers of men are not brought to the point of commitment each week, but if every man in the church introduced one man to Christ each year the membership of men would be doubled by the end of the year! That would be considered spectacular. It would be possible for each man to invite several men during a year and although they might not all stay, some will.

Men are giving their lives to Christ after such an introduction, and this form of activity is growing in other churches. On Saturday, April 10, six Melbourne men were at Norlane Baptist Church before 7.30 a.m. to meet men from most of Geelong's Baptist Churches, for the purpose of initiating prayer breakfasts in those congregations.

Can we help you to get started? We have men who are ready to go anywhere in Victoria to meet interested men at mutually convenient times. All we need is your name, address and church, so that one of these men may contact you to give you all possible information and assistance.

If you are from another State we may not be able to visit you, but will be glad to help with information.

One weekly prayer breakfast is held each Wednesday in a large cafeteria in Melbourne at 7.15 a.m. Any man who would like to attend one or more breakfasts would be particularly welcome.

Please send your request for information to N. F. White, 1 High Street Road, Ashwood, S.E.11, Victoria.

Church Chuckles by CARTWRIGHT



"Well, this is certainly a great beginning!"

CARTOON COMMENT

Each of us is tempted, at times, through sheer laziness of spirit or just plain laziness, to stay home from church. We tell ourselves that our absence won't be noticed — after all we're only ONE member. But every single member of a congregation plays a vital role in determining whether the church he attends will find increased strength through his loyalty or be weakened by his indifference.

SMOKING.

To the Editor,

W. J. E. Lewis ("A.C." 10/4/65) raises a vital issue when referring to T.V. cigarette advertisements. Our C.W.F. at Glen Waverley had a small campaign against this insidious danger last year. The sad story is that we accomplished very little. Commercial television stations and the Broadcasting Control Board were unable or unwilling to take action, as no advertisement contravenes any of the "standards." We then wrote to the Minister, the Hon. Alan S. Hulme, Post-Master General. I quote from his reply: "The advertising of cigarettes has been closely studied and the Minister for Health recently advised me that, at a conference of the State Ministers of Health this year . . . the conclusion was reached that the Commonwealth would co-operate with the States, within the bounds of constitutional limitations, for a long-term programme designed to educate the public on the risks attendant on smoking, with attention being directed in particular to young people. It was considered that this course of action would be more appropriate than the imposition of restrictive measures, such as the prohibition of advertising"

It is open to grave doubt whether young people will be more influenced by the "education" than the glamour-filled advertisements. Perhaps if our members bore these facts in mind when writing to Mr. Swartz they will have something definite to criticise, and the Minister may be persuaded to change his mind.

—Mrs. Helen M. Davey, Vic.

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OPEN FORUM

BAPTISM.

To the Editor,

I reply to my critics of April 17. Subject was "That baptism is not a prerequisite of salvation, and we can be saved without it." I am aware that Jesus spoke of two baptisms, that of Holy Spirit and of his own suffering, neither of which apply to the discussion.

Mr. Morton says "I should have quoted in full, Mark 16: 16." If so, we find out who is lost or condemned, the first half showing who is saved. I never implied that "baptism alone" was the criterion. Nor did I anywhere use the expression, "Baptism alone," nor do I believe it. Critics, please be fair!

In John 3: 16-18, he says, "No mention made of baptism." O.K. There is no mention made of repentance or confession or newness of life. So you have faith alone left. "Now faith with-

out works is dead, being alone," and a dead faith can't save anyone. You use bad reasoning, for on Pentecost, in answer to "What must we do?" Peter never mentioned faith.

By that type of reasoning you can eliminate everything, which is quite evidently a foolish conclusion. Rom. 10: 9, 10: The Resurrection is already part of the gospel if truly preached (see 1 Cor. 15). With confession demanded by Christ himself we heartily agree. Mr. Morton agrees, "Baptism is the culmination of our Lord's command." Mr. Johnson says it's optional. When Peter finished speaking to Cornelius' household, "He commanded them to be baptized." He could only do this if it was our Lord's command, and it was (see Great Commission both to preacher and believer).

In matters of salvation the Word of God alone is the reliable guide. I would be sorry to disagree with A. Campbell, but if he or anyone else disagrees with the Word of God they are wrong.

—Edwin P. Verco, S.A.



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OPEN FORUM

HOW BIG IS THE CHURCH?

To the Editor,

A well known magazine has recently recalled to our notice the words of Thomas Paine: "If I do not believe as you believe, it proves that you do not believe as I believe, and this is all that it proves."

May I commend this piece of common-sense to A. C. Caldicott, who seems to be making the all too common assumption that the standard of teaching by which he was raised ("A.C." 17/4/65) is identical with truth. It is difficult to imagine the loss to the Christian Church if men like Luther, Knox, Wesley and Campbell had been concerned only to maintain the standard of teaching by which they had been raised. When we dig ourselves in we make progress in only one direction — downwards.

Further, when Dr. Caldicott refers to ministers transferring their loyalties, does he mean that they have transferred their allegiance from Christ to Anglicanism, or from Churches of Christ to the Anglican Church? If the former, then, of course, he is right to condemn them as traitors; but if the latter, then may I ask in Scriptural language — 1 Cor. 1: 10-13 — were Churches of Christ crucified for you? Were you baptized into the name of Churches of Christ?

When loyalty to Christ is paramount, denominational allegiance must be discarded.

It is a sad commentary on our alleged plea for unity that those who come to us from other denominations are praised for their loyalty to truth, while those who go from us are accused of treachery.

—D. H. Butler, N.S.W.

BAPTISM.

To the Editor,

Colin R. Johnson is of the opinion that seemingly I have failed to take into consideration the contrast between the water baptism of John and the Holy Spirit baptism of Jesus. It should be noticed that during Christ's ministry upon earth there is no case on record in which Jesus baptized by the Holy Spirit. During this period of time water baptism was employed as in John's ministry.

Just previous to Christ's ascension he warned his disciples that unless he ascended into heaven he would be unable to send them the Holy Spirit, but if he ascended he would be enabled to do so, hence the injunction: "But tarry ye in the City of Jerusalem until ye be endued with power from on high."

John's prophetic utterance re baptism of the Holy Spirit was not fulfilled therefore until the Day of Pentecost as far as the Jews were concerned, and it was later still when the Gentiles were ushered into the Kingdom.

—Robert Benzie (sen.), N.S.W.

RESOLUTION ON WAR.

To the Editor,

The pacifist resolution adopted by the Victoria - Tasmanian Conference of Churches of Christ reflects either one of two things — (a) shallow, unrealistic smarmy thinking, or (b) no thinking at all, merely prejudiced emotionalism and sheeplike following of a few agitator-type minds. This resolution dishonored hundreds of men of Churches of Christ in all States who, in sincere Christian faith, fought against evil and for the defence and freedom of their country in one or both of the two world wars. This applies with special force to those who gave their lives in this service. "Greater love hath no man than this, that a man lay down his life for his friends," said Jesus.

He also said: "Think not that I am come to send peace on earth: I came not to send peace but a sword." Yes, a sword against the forces of evil, of utterly godless political systems that seek to enslave the world, of ambitions — whether doctrinaire or simply insane — to extend the rule of tyrants over the face of the globe and stamp out Christianity. Those who disregard these words of Jesus, just because there are words elsewhere that they prefer to quote, are surely showing a completely hypocritical selectivity.

A quiescent consent for the Communists to come south and over-run Australia, such as implied by the Victorian resolution, is the worst possible disservice to the cause of Christ. Or do those who propelled this motion through Conference want us to start fighting

when the enemy, instead of being at our back gates as now, has reached our door and entered our borders? Then the carnage will be far worse than anything occurring now.

It is saddening to see that our churches, which have supplied eminent chaplains and a chaplain-general for the armed forces, are now (in effect) besmirching the Anzacs.

—A. J. Ludbrook, S.A.

BAPTISM.

To the Editor,

Can we hope to make any positive contribution to faith and order discussions when such diversity of teachings exist among ourselves?

The place of baptism in the first stages of man's conversion is surely established by Jesus and his apostles. It is clearly stated in the doctrines of the oldest church groups, and was reaffirmed by those who laboured in the early days of the Restoration Movement.

Because of the exemplary lives of some in bodies who do not practise baptism, there are those who take the role of judge, and place little or no importance in the ordinance.

Men with good qualities are mentioned in the New Testament. Upon their confession of faith they were baptized unto the remission of sin. There were devout men among the 3,000, the Ethiopian had been to Jerusalem to worship, Cornelius was full of good works, Paul could claim a blameless life. Lydia is well spoken of.

Let us be positive in our teaching, and refrain from being charitable with that which does not belong to us. As for those who cannot, do not, or will not see eye to eye with us, these can be safely left to the judgment of him "who alone decidedly can try us."

—T. Orr, Tas.

NO NEUTRALITY.

To the Editor,

What has happened to the moral and spiritual conscience of the brotherhood when publicity is given in the "Australasian Christian" to articles like those of E. S. Sanders on the "Drink Traffic"?

Does he not know that one of the most evil forces of modern times, and regarded by countless numbers of social workers as Public Enemy No. 1 of God and man, is this inhuman trade? What statistics can give a true account of the shambles of broken homes, broken lives, blighted virtue, and the suffering of little children who cannot speak for themselves, all victims of a trade which prospers on human misery.

One most embarrassing situation is that of being asked, "If it is true that Churches of Christ are in favour of later hours for hotel drinking?" because it is assumed that in some way Mr. Sanders is the mouthpiece of the Churches of Christ.

If we can be neutral in any way in our attitude to this degrading traffic, may God, in his mercy, open our eyes.

—H. Hargreaves, Vic.

(Ed. Mr. Sanders is not the mouthpiece of Churches of Christ. He is not neutral about the liquor traffic. He thinks it is evil. He is neutral only about the hours of trading.)

DAILY DEVOTIONAL CORNER

THERE IS ONE LORD

DAY BY DAY THROUGH EPHESIANS

Thursday, May 20. Ephesians 4: 11-13. His gifts were that some should be . . . (v. 11).

When a king of ancient times won a victory he would take all the spoil that he could. Later he would share the spoils with those who had shared his victory. Christ, our King, won a great victory, and, although the spoils he gained could not be measured in property or wealth, he shares his gains with us. Just as he gave a fisherman and a tax collector the gifts which made them apostles, so he gives to us the gifts that equip us for our work as witnesses to him.

Dear Lord, whatever our task is, we know that you will give us what we need. Amen.

Friday, May 21. Ephesians 4: 14-16. No longer children . . . we are to grow up (vv. 14, 15).

When a child grows up he can no longer expect his parents to make decisions for him or protect him. He must take his own place in the world. Christians also have to come to maturity. Too much of the time and energy of the church is spent in nursing people who ought to have progressed from the pram stage to the Cross stage of the Christian life. We are required to take our place as mature Christians. As yesterday's verse said: we are to attain "to mature manhood to the measure of the stature of the fullness of Christ."

O Christ, we need a childlike, but not a childish faith. Amen.

Saturday, May 22. Ephesians 4: 17-19. Aliens to the divine life by their ignorance (v. 18).

In the heathen world Paul saw people committing terrible deeds. It didn't seem to worry them as they gave themselves to very kind of impurity. Paul says it was because they were aliens to the divine life. This was no excuse, for they had no right to be ignorant. God has given everyone enough evidence of himself, so that they should have

known better. They were ignorant because they did not want to know.

Our Father, we know that behaviour is important and that discipleship means discipline. Amen.

Sunday, May 23. Ephesians 4: 20-24. You did not so learn Christ! (v. 20).

The heathen may have been ignorant but the Christians have learned from Christ. The way he learns his lessons will be tested at examination time. For the Christian, this is all the time. His life is always a time of testing and from the way he acts others will know what he has learned of Christ. Paul makes a contrast between those who were living according to the worst in human nature, and those who, in Christ, had seen life at its best.

Lord God, we have seen the truth in Jesus, we shall strive to live this day in his truth. Amen.

Monday, May 24. Ephesians 4: 25-27. Leave no loop-hole for the devil (v. 27).

As the previous verses have contrasted in general terms the men outside of Christ with the Christian men, Paul now sets out in detail the changes that will take place. (1) We shall speak the truth because we belong to each other. (2) There is a place for anger in our lives because we can't escape feeling vexed and frustrated, but we in our anger shall also seek the love of God to help us to forgive and forget. (3) We must not give any additional opportunity for evil to take the chief place in our lives.

Our God, we know that there must be no loop-hole in our lives. It is easier to let evil in than to get it out. Amen.

Tuesday, May 25. Ephesians 4: 28-29. Let the thief no longer steal (v. 28).

The new army of Christ was not enlisted from gentle virtuous folk who were born saints. The recruits came from every stratum of wrong-doing. (4) Some of them had been thieves but they were

to steal no more. Instead, they were to get honest jobs — not just to keep themselves, but to give also to others in need. (5) Speech also was to be converted. Although many translations suggest that this means foul language, it seems that Paul here meant useless or thoughtless speech. A person who may never use a swear word, can do much evil with his tongue.

Master, help us to be honest in our actions and careful in our speech. Amen.

Wednesday, May 26. Ephesians 4: 30-32. Do not grieve the Holy Spirit (v. 30).

When a stranger does something mean or vicious to us, we will feel angry. But when someone we love and trust fails us, the hurt is deeper and more painful. God can be hurt also. His personal relationship with us is expressed through the Holy Spirit. We can hurt God in many ways. We do it by offending others, and we do it by falling below the standard that has been set for us. Whenever we grieve the Holy Spirit, we add to the weight of the Cross. Paul gives us a list of things that will hurt him: bitterness, passion, anger, bad feeling of any kind. Instead, we should be kind to one another, and forgiving, as God in Christ forgave us.

O God, when we feel remorse for offending others, we often forget that we hurt you also. Forgive us. Amen.

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10.55 a.m.—WORSHIP AND COMMUNION. Speaker: G. GRAINGER.

1 p.m. — LUNCH.

3 p.m.—MUSICAL AFTERNOON. Churches of Christ Choral Society.

5 p.m. — TEA.

7 p.m. — GOSPEL SERVICE. Speaker: W. W. SAUNDERS.

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THE LAST WORD

Every Day.

He went up into the hills by himself
to pray.—Matt. 14: 23.

I met God in the morning
When my day was at its best;
And his Presence came like sunrise
With a glory in my breast.

All day long the Presence lingered.
All day long he stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive
them,

Brought to us both peace and rest.

Then I thought of other mornings.
With a keen remorse of mind,
When, I, too, had loosed my moor-
ings,

With the Presence left behind.

So I think I know the secret,
Learned through many a troubled
way;

You must seek him in the morning,
If you want him through the day.

—Ralph S. Cushman.

☆

The position, though desperate, is
causing no anxiety.

—Viennese saying.

☆

Never put all your eggs in one basket.

—English proverb.

Put all your eggs in one basket, and
watch the basket.

—Andrew Carnegie.

☆

It takes me three weeks to prepare a
good impromptu speech.

—Mark Twain.

☆

A mother visiting a psychiatrist was
deeply concerned about her son's be-
haviour.

"I don't think you have to be con-
cerned because he makes mud pies," said
the doctor thoughtfully.

"I don't think so either," said the
mother, "but his wife is starting to fuss
about it."