

JANUARY 30, 1965

2nd National C.Y.F. Convention



REPORT FROM
ROME
BY
DR. W. B. BLAKEMORE

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YOUTH MEET IN SYDNEY

Featured on the cover and reported in this issue is the Second National C.Y.F. Convention, held in Sydney. This type of youth programme is new for our churches, but it is already pointing in significant directions.

It was different from camping. It was bigger — there were nearly four hundred delegates. It was not under one roof — many of the delegates stayed in the homes of church members and they all attended Sydney churches for at least one Sunday service. It was more responsive than directed — the young people were not counted and there was no roll call.

As expected, the Convention was strong in talent. If any have wondered if there is consecrated leadership potential among the youth of our churches, they can stop worrying. It was there in abundance. There was honesty and depth in thinking, there was speaking and musical ability, and there was plenty of evidence of commitment.

One of the most impressive features, however, was the growing feeling of oneness on a national scale.

The National Youth Conventions are providing our young people with a national brotherhood meeting place, and nothing but good can come to the churches. The Conventions will justify the support and encouragement that we can give at local church and State Conference levels.

The Sydney churches and the Federal Board of Christian Education are to be commended for No. 2.

THE TROUBLED PATH

When there is mention of the Vatican Council in a church magazine we can be sure of strong reaction. Some will find their passions rising at the mere thought of having anything at all to do with the Roman Catholic Church. Others will act as though the walls of division are ready to fall.

It is just as foolish to think that union is just around the corner as it is to believe that the Council is Rome's new face of charm to hide the traditional sinister intention to enslave us all.

The vast majority of our people will, of course, hold to neither extreme. They will rejoice in the clear evidence of genuine concern on the part of many Roman Catholics for the oneness of the church, and a new willingness to examine the causes of division. They will also note that what we have at this stage is not a path to union but a desire to find one. The statement by the Department for the Promotion of Christian Union in "A.C." Jan. 9, p. 4, is well worth re-reading.

In this issue Dr. Blakemore, in "Report from Rome," and a Pentecostal observer, are both convinced that Rome is genuine in her efforts, but Dr. Blakemore is quite sure that Rome is not coming "our way" and that Protestants cannot return to Rome. He says, however, "I am convinced that by the Holy Spirit God is leading all men who will listen to each other in Christian respect in His way."

Professor Schlink, of Germany's Evangelical Church, has been to all three sessions of the Council and is critical of the lack of progress made. He said that the Roman Catholic Church still identifies itself "with Christ and His own church in a way that is unacceptable to other churches." He claims that none of the resolutions of the Council "have revoked, modified, or even satisfactorily re-interpreted, any of the dogmas which divide Christendom."

We need to be reminded that the great reasons for division still remain. What is also required is a state of readiness to be led by God into that oneness which alone can save the world. Can we be sure that it is not the Holy Spirit who is bringing Protestants, Catholics and Orthodox into conversation in spite of their disagreements? If the Holy Spirit is in this movement, to quote Dr. Blakemore again, "Those who refuse to enter into discussions must either have nothing to say or care to defy the Holy Spirit."

The path to union will be hard to find, and it may be a disturbing and troubled path when it is found, but if we hold fast to God and His word, we shall not lose our way.

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COVER PHOTO:

By David Crawford,
N.S.W.

IT MAKES ALL THE DIFFERENCE

If one realises that the medicine that heals
the world's maladies does not come in bottles.

"Do it yourself" is the current slogan of advertising specialists. Fitness for living fits into this pattern. The panaceas on the market encourage one to by-pass the doctor by being one's own doctor. To whatever extent the advertising expert affects our thinking, fitness of living will demand frequent consultations with Dr. Diet, Dr. Quiet and Dr. Merryman.

Doctor Diet favors the "Do it yourself" technique, only he does not confine dieting to food. He reasons that there is a wholeness about life. Body, soul and spirit need a balancing diet. A system of dieting which provides a remedy for one without concern for the others is defective. Dr. Diet insists that a clean mental stress is as important as a clean blood stream. Mental diet consists of whatsoever things are true and pure and of good report. Attention to worship and wholesome literature are amongst the essentials. The "Do it yourself" procedures involve one in discipline, restraint and spiritual exertion.

Doctor Quiet is a specialist. He specialises in indispensable tranquillisers for deep-seated tension. In consultation, he advises: "Man know thyself, Man control thyself," "Be still and know that I am God," "Fret not thyself because of evildoers," keep a rendezvous with flowers, shrubs and trees in your garden. One touch of nature makes the whole world kin and causes an inflow of virtue into one's being, as it did with the woman when, in faith, she touched the hem of Christ's garment. Health is habit, and good health comes in packages of relaxation and tablets of detachment. Experience is not just what happens to us; it is what we do with what happens to us. It is outward events passed through the crucible of our mind and heart. Guard with utmost care the sanctity of the quiet time of remembrance, gratitude and prayer.

Doctor Merryman is impatient with patients who do not subscribe to the "Do it yourself" technique. He reasons that the merry heart is good medicine, that the merry heart maketh a cheerful countenance, that heaviness of the heart maketh it stoop: but a good word maketh it glad. With many other proverbs he seasons his advice.

He persuades his patients to keep company with Jesus, who had the most joyous idea of God that was ever thought of. He diagnoses a deficiency in the Christian who lacks a gaiety of heart and a serenity of spirit. He commends to patients the prayer,

God, give me sympathy and sense,
And help me keep my courage high;
God, give me calm, and confidence,
And please — a twinkle in my eye.

— W. R. H.
— Occasional Scribe.

RARE ALEXANDER CAMPBELL MATERIALS EXAMINED

Two reels of microfilm of a diary and other rare materials in the handwriting of Alexander Campbell, one of the nineteenth century "founding fathers" of the Disciples of Christ, have been given to the Disciples of Christ Historical Society.

Presumed burned years ago, the materials recently were found in an old trunk in an Australian farm house by a great-grand-daughter of Campbell.

The film was delivered to the D.C.H.S. at Detroit during the International Convention Assembly by Laurence V. Kirkpatrick, of New York City, acting general secretary of the World Convention of Churches of Christ (Disciples), who brought it to the United States from Australia in September.

According to Claude E. Spencer, curator of the Historical Society, the most important historical items on the film

are Campbell's "Journal of a Voyage from Ireland Toward America, 1808," and "A List of All Sermons Preached in 1811" by Campbell, as he began his ministry.

"This is the greatest find of primary source material since the Disciples of Christ Historical Society was founded in 1941," Dr. Spencer said.

Mrs. A. A. Andrews, the Campbell descendant who found the old materials, went to Australia from the United States with her father, Julian Barclay, in 1919. Just before their departure, his mother, Mrs. Decima Campbell Barclay, daughter of Alexander Campbell, died. So Barclay, with travel plans already made, packed the trunk of Campbellian materials and took them to Australia. It is expected that the original materials eventually will be given to the Historical Society.—"World Call."

PENTECOSTALIST OBSERVER AT ROME

(Rome). Present at the last session of Vatican II was the American Pentecostal pastor, David J. du Plessis. He was there not as an observer for his church but at the personal invitation of the Vatican Secretariat for Christian Unity.

When interviewed on behalf of the Bulletin of the Federal Council of Protestant Churches in Italy, Mr. du Plessis said, among other things: "I was astonished at the extent of the work of the Spirit, and at the humility of the 'fathers' in response to His call for renewal, a renewal so extensive that I would never have imagined it possible in any Protestant or Pentecostal council, far less in this one. I was struck by the courage with which cardinals, archbishops and bishops stuck to their positions, which often seemed to me in complete opposition to what is commonly accepted as the traditional doctrine of the Church. My amazement knew no bounds when the Council accepted the admission that the Catholic Church is also at fault in the field of Christian disunity. As far as I can see, no-one asked the Catholic Church to admit guilt in this field. That is why I am forced to conclude that it is the Holy Spirit, who convicts us of sin, that has led our brothers to make this confession."

On the negative side, Mr. du Plessis commented: "In Catholicism, they are trying to give Mary the titles and prerogatives which belong to the Holy Spirit. This is very serious." —E.P.S.

MISSIONS CHALLENGED TO REFUSE SUPPORT FROM SEGREGATED CHURCHES

(Champaign, Illinois). Missionary agencies were challenged to refuse financial support from segregated churches. The policy suggestion arose in a panel discussion at the Seventh Inter-Varsity Missionary Convention, held on the campus of the University of Illinois.

"It would be a tremendous assistance to missionaries," said the Rev. Warren Webster, who serves in West Pakistan under the Conservative Baptist Foreign Missionary Society. "We would like to tell those to whom we preach that there is no racial discrimination practiced in the churches which support us. It would carry a great deal of force."

In an earlier address to some 7,000 students attending the five-day interdenominational conference, Mr. Webster affirmed "Racial prejudice and Christian missions are mutually exclusive, and one of them will have to go." —E.P.S.

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REPORT FROM ROME

BY DR. W. B. BLAKEMORE



As a Protestant observer at the third session of the Second Vatican Council, one of my early discoveries was the extent to which the Roman Catholic Church wants to be understood for what she is today. The hospitality with which we were received was not only warm and sincere, but open. Roman Catholics are the first to admit that they have often misunderstood Protestantism, and are seeking to be properly acquainted with us. They hope that we shall no longer misunderstand them in terms of what they may have been three hundred years ago, but know them for what they are now. Protestant observers in Rome have received every document received by the bishops themselves; we were indeed given "the freedom of Vatican City" and full access to the Council's proceedings.

Another early discovery was the great variety that exists within the Roman Catholic Church. Like many Protestants I had believed that the Catholic Church was characterised by rigid conformity. Certainly there are dogmatic points upon which all Catholics do, and must, agree—and with some of these dogmas I certainly do not agree. But beyond that there is much variety: different forms of the Mass, different attitudes towards the veneration of relics, different degrees of devotion to the Virgin Mary. Furthermore, I learned to treat each Roman Catholic individually and personally. No longer do I think of them as being all one kind. There is far more variety in the ideas held by Catholics than I had realised. Never again will I assume that there is only one Catholic position on many of the important topics of our day. Indeed, the Council is, in part, an exploration to discover what the many bishops from different parts of the world believe in order that they may better understand each other.

Through the Vatican Council the Catholic Church is seeking to rediscover

Dr. W. B. Blakemore, Chicago, Illinois, U.S.A., Delegate Observer to the 3rd session of Vatican Council II for the World Convention of Churches of Christ. Dean of Disciples Divinity House of the University of Chicago; Associate Dean of Rockefeller Memorial Chapel of the University of Chicago.

its nature. It is ninety years since the last Council was held. The Catholic Church has undergone much development since that time. The Council is in the process of studying what has happened—in the life of congregations, in the preparation of the ministry, in ways of worship, and in doctrine. The Council is reviewing and evaluating these developments in order to correct what is ineffective and strengthen what is truly Christian and effective.

It is obvious that the Roman Catholic Church, through the Council, is going to encourage Catholic lay people to become far more active than they have been. Bible reading in every home is being urged. There is in the Roman Catholic Church a new surge of interest in foreign missions and lay people are organising themselves for new levels of both men and women's work.

When the third session of Vatican II closed on Saturday, November 21, three decrees were promulgated. One deals with the "Eastern Churches," very ancient churches around the eastern end of the Mediterranean Sea. Their forms of government and worship differ from those which developed in Rome, but the Roman Catholic Church has always included many of these Eastern Churches. By affirming their existence in the Catholic Church, this Council confirms the variety which they bring into the Catholic family.

So far as the government of the Roman Catholic Church itself is concerned, the most important of the three decrees is the one on "The Nature of the Church." This decree acknowledges that all the bishops, together with the Pope, share a responsibility and concern for the church as a whole. In recent centuries the government of the Catholic Church has been centralised in Rome. This new decree will allow the Catholic Church to take advantage also of features of decentralised government. It is not yet clear how this new dimension of guidance will be included within the structure of the Catholic church. But the Catholic church does look forward to the formation of a senate of bishops under the presidency of the Pope.

The third decree to be promulgated is of great importance for all Christians. This decree, on "Ecumenism," provides principles in terms of which Catholics may share with other Christians in prayer, in study and discussion, and in the promotion of practical activities which will express Christian concern for the world and its problems. This co-operation will undoubtedly grow at different rates in different parts of the world, but even five years ago we could have had no expectation that there could be such a decree as has now been promulgated.

Discussed, but not yet promulgated by the council, is a decree on the Place of the Church in the Modern World. Discussion on this topic will continue until the council of bishops believes that it has achieved an adequate understanding of the great world problems of poverty, over-population, nuclear weapons and atheistic materialism. Protestants already have a great statement dealing with these issues, a statement worked out at New Delhi during the Third Assembly of the World Council of Churches in 1961. The New Delhi statements and the decree which will come from the Vatican Council are both humble acknowledgments that the problems of this world are too vast for a divided Christendom. Both of them call for co-operative action on the part of all men of goodwill.

There are many points at which both Catholics and Protestants are still vague and many points on which they certainly do not agree. But we now have the possibility of a fast development of new opportunities for positive joint Christian action against this world's great enemies. I am convinced that it is by God's providence that these new opportunities come. Let us beware lest any obsolete or self-righteous attitudes lead us to scorn God's providence. Certainly, anyone who ignores or belittles the serious efforts of Protestants and Catholics through their great councils, to understand our world is damaging our world. Now, when the Holy Spirit has done a work which has brought Catholics, Pro-

(continued on p. 5)

REPORT FROM ROME

(continued from p. 4)

testants and Orthodox into understanding of each other, even though they still disagree, those who refuse to enter the discussions must either have nothing to say or care to defy the Holy Spirit. Instead, let us all together humbly move forward in our understanding of what Christians must do together if this world is to be saved from the destruction with which, apart from Christian faith and hope, it seems threatened.

After ten weeks at the Vatican Council I am sure that the Catholic Church is not coming "our way." I am equally sure that Protestants are not going Rome's way. I am convinced that, by the Holy Spirit, God is leading all men who will listen to each other in Christian respect in His way, and that as He wills we shall be drawn into more and more unity in devotion, thought, and action, and if He wills into a great new expression of the Oneness of the Church far beyond anything we know or imagine now.

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1965

NOTABLE WEEK IN SYDNEY

Four Hundred Delegates at Youth Convention

Under sunny skies, our second National Christian Youth Fellowship Convention met in Sydney from January 5-12, 1965. Nearly 400 young people were registered, and many others, with adult members of our Sydney churches, attended evening sessions. State representation was: S.A., 115; N.S.W., 100; Qld., 65; Vic., 51; W.A., 51; N.Z., 4; A.C.T., 3; Norseman Mission, 1. Miss Rosalie Rofe, on furlough from New Guinea, was a special guest of the Convention.

The Convention theme, "I Believe God," was developed by A. E. White in his daily expositions of the Epistle to the Colossians. These stimulating and practical Bible studies were followed by discussions between young people in 31 groups.

In the evenings, and on Sunday afternoon, guest speakers were Rev. David Hodges, of Adelaide; H. Sargent (Brisbane); D. W. Hibbert (Melbourne), Dr. K. R. Bowes (Melbourne). On one evening the film, "The Uncommitted," was screened, followed by a panel discussion led by John Morris (N.S.W.), when John Mathieson (S.A.), Pam Coulton (N.S.W.) and Graeme Williams (Vic.) discussed the implications of Christian discipleship in this modern world.

Four hundred attended the Convention communion service at Enmore Tabernacle on Sunday, Jan. 10, broadcast by 2CH. D. J. A. Verco presided, K. D. Horne gave the address, and the South Australian youth choir sang.

Young people took a full part in all aspects of the Convention. They shared in evening sessions, led morning worship, led study groups, sang—the excellent choir was drawn from Sydney churches and led by Laurie Thomas—acted as ushers, produced the daily Convention newspaper and helped in many other ways. Peter Johnson, of Adelaide, chaired the C.Y.F. commission as national president. The incoming president is Graeme Black, of Perth, where the next Convention will be held in 1967.

The Federal Board of Christian Education, which sponsored the Convention, was assisted by the N.S.W. Department of Christian Education. The Sydney

arrangements committee was led by John Hunter, who did a great amount of work in preparation for and during the Convention.



V. C. Stafford,
Director, Fed. Board of Christian Education.

The recreational side of the Convention was centred around organised tours, an evening harbour cruise, and an excellent concert, "Your Kind of Music," presented by the South Australian youth choir under the leadership of John Hall.

The call to discipleship and to dedicated living and service came through strongly to the delegates. The need to carry the gospel beyond the cosy confines of our church fellowships, and to bear our witness with a loving concern for those to whom we bring the gospel, were also emphasised in discussion and the Convention speakers.

Delegates made new friends all over the Commonwealth and the ties of brotherhood are strengthened. We trust that God will use all that took place to strengthen the faith and witness of all who attended.

—H. F. Gross.

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6

INVESTMENT FOR GOD

BY I. J. CHIVELL

In South Australia we have a Fund which is different.

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It was born in the minds of some men whose lives are lived in financial circles. They were aware that the churches needed money to build new places of worship, and to improve existing properties. They knew there was a lot of money in our brotherhood, deposited in Savings Bank accounts by individual church members, and held in various accounts by churches. They were convinced that people could be persuaded to deposit these Savings and Funds with the brotherhood for use in their building programme.

After careful investigation, they came to Conference in 1954 with this Notice of Motion, which was accepted: "That a Mutual Fund in the name of the Building Extension Committee be implemented immediately . . ."

The Fund got under way forthwith, and by Conference 1955 it was reported that "already large amounts are being placed in it." At the next Conference the figure of £10,000 was given as the total of the deposits, and it was stated that the ultimate aim was deposits to the amount of £100,000. Now, in 1965, we can say the deposits have gone beyond that early aim to reach the total of £170,000, and we have as our present target the figure of £500,000.

Let me anticipate some of your questions, and endeavour to give the answer.

1. How do I become a member of the Fund?

In much the same way as you open up a Savings Bank account. You tender any sum of money, provide a specimen signature on an authority form and receive a pass-book produced by the Fund.

I. J. Chivell is Secretary to the Conference of our South Australian Churches and is also Secretary of the Building Extension Mutual Fund, Inc.

2. Do I receive interest on my money?

Yes, at the ruling rate of the State Savings Bank of South Australia. It is calculated on a monthly basis and added to your account on May 31 each year. Your pass-book will be called in for this purpose.

3. Where may I open up an account?

At the Brotherhood Centre, 189 Gawler Place, Adelaide, or with an agent who can be found in many of our churches.

4. Can I get my money back at any time?

Yes. If you are in the country, you fill in a withdrawal form and post it, together with your pass-book, to the Secretary, and a cheque is forwarded by return mail. If you are in the city, by attendance at the Centre you can withdraw any, or all, of your credit balance immediately. Up to £50 is paid in cash, and over that amount payment is made by cheque on the State Savings Bank of South Australia.

5. How is the money used?

25 per cent is retained to meet withdrawals made. The remaining 75 per cent is for loan to churches for erecting Chapels, Halls, Manses; for altering existing buildings; for the purchase of existing buildings; for the acquisition of a motor vehicle, or vehicles, by churches, or ministers, or Departments of Conference.

6. How much money is at present on loan?

£113,000, with a further £40,000 allocated to churches which will require this money in near future.

7. How much interest is charged on loans made?

We charge churches 4½ per cent, and for the purchase of motor vehicles, 5 per cent. The per centage margin between interest on deposits and loans is to meet operational costs.

8. On what security are loans made?

The deeds of the property must be vested in the name of the Conference. The borrower must have as a deposit of 20 per cent of the amount to be expended.

The loan is generally on 2nd mortgage. The repayment of principal for

The Australian Christian.

churches is normally over 30 years, interest and principal repayments calculated quarterly.

9. How many depositors are there in the Fund?

The total number of depositors is a fluent figure as some accounts are closed, and new ones are opened. At the moment the number is 560. The number of current loans to churches is 39, and for motor vehicles, 18. Since the inception of the Fund a total of 68 loans have been made.

10. What is the greatest need?

We desperately need active agents in every church to greatly increase the number of our depositors so that we can be free from all outside lending institutions. This would mean a considerable saving to the churches. Our interest charge is ¾ per cent less than the Savings Bank. If we could take over all the Bank mortgages this saving in interest charges would amount to thousands of pounds.

11. Is this a safe investment?

It is as safe as the brotherhood. If you believe in the future of our brotherhood you won't hesitate to lend your savings to it, and you will have the satisfaction of knowing that those savings are working for the advancement of the cause you love.

12. I don't like people to know about my financial affairs. Is the operation of this Fund confidential?

Every effort is made to protect your confidence. The Conference Secretary handles this Fund in his office and no information is given to unauthorised persons. The accountant engaged to attend to the supervision of the accounts, loans and investments, is the only other person entitled to share your confidence.

Our brotherhood has become aware of the need to build chapels, educational facilities and manses in keeping with other buildings in the community where they are working. It is impossible in South Australia for us to continue our building programme without the assistance of the Mutual Fund. Your savings in this church-building Fund are perfectly secure, and are a further contribution you can make to our on-going programme.

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LISTENING POST . . .

Quotable Quotes from Near and Far for Now and Then.

HONEST TO GOD

That the Bishop of Woolwich conceives his share "in the total apologetic task of the Church" to be "a radical questioning of the established religious frame" is clear from precise statements in the preface to his book, no less than from the whole tenor of his argument. His demand that "the most fundamental categories of theology — of God, of the supernatural, and of religion itself — must go into the melting pot," indicates that he does not shrink from the possible demolition of such established "religious frame."

Our reasons for disagreeing with the overall case presented by the Bishop . . . reduce substantially to two. We believe he has misread both the self-understanding of "man come of age" and of the Gospel designed to convert him. We believe he has so accommodated the Gospel to what he believes to be the needs of the age that he has virtually made it into "another Gospel."

—Harold J. Whitney in "Christ in Conflict," Jordan Books.

THE CHURCH IS STILL THE ANSWER

The first thing to affirm is that we must stick with the church. As someone remarked: "The church is like Noah's Ark; if it weren't for the storm outside, you couldn't stand the smell inside." There is a storm outside, and the church, pervaded as it is with the smell of genial paganism, is still the ark of salvation, and there is no other.

—Robert A. Raines in "New Life in the Church."

MODS AND ROCKERS

Speaking of British teenage youth gangs — the "Mods" and the "Rockers" — the president of the British Methodist Association of Youth Clubs, the Rev. Albert Cornah, stated:

"The affluent society tantalises them with consumer goods piled high . . . The welfare state cossets them from the cradle to the grave, and they have far more money to jingle than their grandparents dreamed of. I'm not decrying these things . . . what I am asking is, 'Where is the challenge in life? Where is its thrill? Where is its kick?'"

"Anyway, what of the Church. What do these youngsters see? Buildings that look old, smell old, and folk that think old. Churches keeping open for the sake of keeping open. Churches telling a tawdry rosary of bourgeois bun-fights, jubilees and jumble sales. Churches claiming to have a ministry of reconciliation, yet entering into talks of reunion with the apprehension and suspicion of a cat required to pass through Battersea Dogs' Home! This may be a caricature . . . but is it that exaggerated?"

THE SERMON

A sermon is not an exquisite bit of literary bric-a-brac, to be chattered over and judged by the technical rules of art. It is not a dumpling into which every self-constituted critic is invited to stick his fork that he may praise or condemn the cook. A sermon is a solemn warning, a burning condemnation, an earnest stroke against a giant wrong, or exhortation to high endeavour, the illumination of a majestic truth.

—Chas. E. Jefferson.

CHURCH MEMBERSHIP EXCEEDS POPULATION RISE

(New York.) In 1963, for the first time in three years church and synagogue membership in the United States grew faster than the population increase — by 1.1 per cent — and increased membership by some 3 million. Total membership is now 120,965,238.

Released by the National Council of Churches, the statistics are based on its 1965 Yearbook of American Churches, published Jan. 15th. They were compiled by the N.C.C.'s Bureau of Research and Survey from reports submitted by 253 religious bodies in the 50 states and the District of Columbia. Membership statistics show that Protestants make up 35.5 per cent of the population and Roman Catholics 23.8 per cent.

Included in the Yearbook is a table tracing church and synagogue membership as a percentage of the population since 1850, when it was 17 per cent. It varied in ensuing years, but the total percentage for 1963 is recorded as 64 per cent, compared with the previous all-time high of 63.6 per cent in 1960.

—E.P.S.

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TRAINS AND SPIRES

BY D. H. SMITH

Boyhood interest in trains usually expresses itself in adulthood, by father taking his son to the end of the platform to see the engine. Or perhaps purchasing a model train set, some years before son is really ready to play effectively with it.

Unrivalled Scenery.

Be that as it may, some time ago I greatly enjoyed a train trip in Tasmania from Ulverstone to Hobart by the "Tasman Limited." Mostly our travel is by car at high speeds. To relax in the train and enjoy the scenery was something quite different. Certainly the service on the train was something Tasmanians can be really proud of. And the scenery! Those who know Tasmania, know just how lovely it can be on a sunny day.

Laurence Kirkpatrick, World Convention Secretary, on his recent tour, thought Tasmanian scenery unrivalled in Australia. Indeed, as he sincerely expressed himself, he thought it equal to much he had seen in his travels.

As we travelled we caught glimpses of Bass Strait, the North West Coast, saw Devonport and the attractive setting of the railway station beside the Mersey River. The ferry, "Princess of Tasmania," was also in view for us. And then out into the country. Deloraine, Westbury and so many lovely little towns and soft rural scenes. The green of Tasmania is something we mainlanders do not know so well. It was a day for reading and meditation and I greatly enjoyed a recent Religious Book Club volume, "The Faith of Robert Brown-ing," by Hugh Martin.

Spire Is Landmark.

As we passed near the district of Hagley the hostess drew our attention to

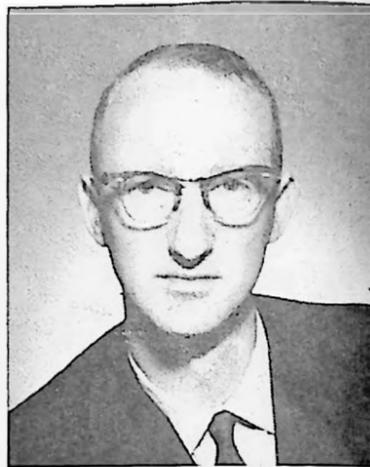
the lovely old church, with its steeple rising up from among the trees. This is, of course, quite a landmark and famous in Tasmania. Built in 1862, the church has numerous historic associations and represents something of the best architecture and craftsmanship of its day. On another occasion I had been inside, but now saw it standing tall among the trees, set upon a hill.

Surely it was fulfilling its architect's wishes and symbolically pointing men to God. Set upon a hill, pointing men to God. This has a familiar ring about it, hasn't it? We immediately think of Matthew 5: 14, and the words of Jesus describing the Christian in the world. We have no means of knowing, but we hope the church at Hagley fulfils its architect's purpose in its local community.

Theology today is giving great attention to the local church. The residential or "parish" church has come in for some fairly strong criticisms. This all springs from the ferment around the world about the nature of the church and her mission today. We see springing up in our midst new approaches to mission. The industrial and school chaplaincies and other experiments are all seeking to meet needs men feel the local church cannot cope with.

Winds of Change.

For most of us the local church is all we know, and the theological storms and breezes blow well clear of us. But Australian society is in the midst of great change. If we think at all I am sure we see that the task of the local church is not growing easier. The winds of change are all around us. Some local churches may be set on a hill, but they can become a voice crying in the wilderness. And if no one hears the message it will be too bad.



Our presentation and approach to people does need adaptation from generation to generation and decade to decade. Time can make ancient good uncouth. How about your local church? Do you think it really relates to people outside? Has it really anything to say to meet their needs? For that matter what are their needs? Does your local church seriously try to contact people and serve them? These could be questions worth discussing in your group. They are important questions as you face a new year of planning. These are the questions troubling the whole church.

How deeply the lovely church at Hagley stirred me that day. Seeing it there, set on a hill, with its spire emerging through the trees and pointing men to God, raised for me once more, the great questions about being Christian in the 1960's.

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OVERSEAS MISSIONS

FIRST CHRISTMAS IN INDIA

BY RICHARD POWELL

Our first Christmas in India has now passed, and a wonderful time of blessing it was, despite being separated by such distance from our families and loved ones. Christmas is really a very busy time here, as no doubt on all the fields. Wednesday night young people from the High School put on a Christmas play in the Boys' Home, for the church. Then Thursday, Christmas Eve, we attended the Christmas "party" (morning tea) with the High School staff. After this it was over to the Primary school for their Christmas service, which included singing of carols in Marathi, Bible readings about the birth of Christ, and then the Christmas Story was told to the children by means of a flannelgraph. As the children were dismissed they were each handed a packet of sweets and biscuits as a Christmas gift.

Over Christmas the High School children have 10 days' holiday, but the Primary school only four days — which is certainly different from Australia, though here, of course, the main holidays are in the hot season in May. On Christmas Eve there was a different play on the Christmas Story presented by the boys of the Home. When all the people had gone home crackers were distributed to the boys and a large bonfire lit in the boarding grounds. For the Hindu people, Divali — i.e., the Festival of Light — is the the great time of rejoicing and time when crackers are lit.

At midnight on Christmas Eve the church bell is rung for five minutes or more to announce the beginning of Christmas Day to the community. When the bell had ceased its pealing we all stood around in a circle for a moment of silence, joined in singing a carol, and before we all said the Lord's Prayer the Boarding master led in a prayer of thanksgiving. Following this we all wished each other a happy Christmas and the junior boys went off to bed, whilst the senior lads went out carol singing. It was certainly a wonderful beginning for Christmas we thought. On Christmas morning the church service was at 9 a.m. Hariba interpreted

for me, since I had been asked to bring the message.



Richard Powell

We then adjourned from the church building to the Boys' Home for the baptismal service, where nine followed their Lord in the waters of baptism. Of these one man was from the "Tukar" colony, there were two girls, and the rest were senior lads in the Home. As we walked from the church to the Boys' Home one pathetic sight was the way both sides of our path were lined by beggars!

Even with all this, Christmas was far from over, as "Santa" had to make his traditional visit to the boys, then all the missionaries here at Baramati had lunch with the boys. At four in the afternoon it was the church's Christmas tea party, and then at night John Main screened a number of movies. There was one on the life of Paul (his captivity in Jerusalem and Caesarea), one on the childhood of Jesus, another on "Christ's teaching on forgiveness," a health film on T.B., and a light-hearted one on "Santa's workshop." On Boxing Day, John left for Bombay, where he had quite a few screenings over the weekend.

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QUESTING

WITH

A. E. WHITE



Do you think that people who speak on the Yarra Bank are crackpots?

For the benefit of those unfortunate folk who are unacquainted with the beauties and pleasures of the famous Yarra River, it may be explained that on Sunday afternoons many citizens of Melbourne gather on a part of the river bank to talk, to listen, or just to have fun.

Usually the crowds are small these days, but thousands used to go there on a fine afternoon. The Bank has produced some famous personalities. One of these was "Yarra Bank Joe," a fluent speaker with an attractive personality and a razor-sharp wit. You had to be a quick-witted to survive. Joe rang a thousand changes on his anti-communist theme . . . "they get at you through y'person, y'pocket, and y'pride!"

The two main themes on the Bank are politics and religion. Politics is the more popular subject. Even now, when there is a political or an industrial crisis, large crowds can be attracted.

There are crackpots, of course, both political and religious. It is humiliating for those concerned about the Christian faith to see some of the pathetic displays against ruthless attacks by agnostic opponents. Sometimes, those who speak for Christ have nothing to commend them but a capacity for suffering. Quite often they do our cause more harm than good. There are religionists with quaint obsessions.

There are those who are not crackpots, but who take this and every opportunity to witness to and defend the faith they hold dearly. The Roman Catholics are, I think, the most successful of the religious groups. They often have nationally known and competent speakers and they usually have the support of a large number of attractive and alert young people. These provide the nucleus of an audience, they give the speakers moral and spiritual support, and they are ready to engage in conversation with others in the crowd. They strengthen, confirm and express their own faith. No question is evaded, and there is usually something interesting happening. The Methodist Church also had a fairly good stand for a time, but it was not given much support.

Every State has its equivalent of the Yarra Bank, for every capital city has its place where anyone can speak. Surely there is a need for speaking to the ordinary men and women about faith. Jesus did it in the market place, and Paul did it on Mars' Hill. It is fairly safe to say, however, that if the prophets keep silent, the crackpots will take over.

"THE AUSTRALIAN CHRISTIAN"

50 YEARS AGO

1915

Filmer (Pentecost), reports 35 baptisms; A. B. Chappell (Maewo), 34; A. T. Waters (Maewo), 24; and seven more have confessed Christ . . . Bro. and Sister Whiting, of Cudjee, Vic., are both past 70 years of age, but they drive each Lord's Day to the church at Warrnambool . . . Several brethren in the Essendon district, Vic., met to consider starting a cause there.

Our Soldiers in Egypt. The report of the conduct of some of our troops in Egypt, sent by Capt. Bean, Aust. Press Correspondent, is not pleasant reading . . . The fair name of Australia has been dragged in the mud by the drunken and rowdy behaviour of soldiers . . . It is evident from the report that Australians compare unfavorably with the British and N.Z. forces in this respect, and it is probable that a number will be dismissed in disgrace.

Here and There. The opening services in connection with the new chapel, corner of Rintoul and Colombo Streets, South Wellington, N.Z., will take place on Feb. 14. . . . One hundred decisions on our New Hebrides stations! This is the good news just to hand. F.



SPOTLIGHT ON N.S.W. . . .

CAMP

The spotlight has been on camps from Christmas right through January. One of the most successful was a study camp for the age group 16-25. This was intended simply as a study time for young people, with the aim of increasing their personal commitment and preparing them for a more active witness. Over 70 young people came to Camp Greenhalgh for the week.

Bruce Armstrong was leading a camp for the first time since taking up his position as Director of Christian Education. His direction was much appreciated and he was able to set a high spiritual tone. As is the usual custom, some ministers and College students were present to act as study leaders and assist in the general administration of the camp.

The morning began with a personal quiet study time on the "I ams" of Scripture. These studies had been produced by David Surtees, minister at Bowral, for the campers' personal use. The main study took place in the morning session of camp. Instead of the usual procedure of having some one person expound on a set topic, threequarters of an hour was

devoted to group Bible study. The first 15 minutes was devoted to silent reading of the prescribed passage. Each camper was asked to look for three things in this reading — (1) the key verse; (2) important facts; (3) personal application. The views of each person were then shared with the group. The various groups then came together to discuss prepared studies which sought to point to practical issues in life. There was a strong feeling that our problems are to be answered from the Scriptures. These are God's voice speaking today no less than in any past generation.

Although the camp was specifically a devotional time, there was one primary decision and two others made very real reconsecrations — one of which was a real return to a "first love" for Christ. Very many others were considerably helped in their personal commitment. An interesting fact came to light in the camp. More than thirty of the seventy present indicated that they had either received Christ or come to some deeper experience as a result of past camps. This indeed shows the value of camps that are Christ-centred.

—C. E. Bowser.

HERE AND THERE

MILK FOR INDIA

(Inverell, N.S.W.). The Sunday School again held two Christmas trees, one for presents to children, the other on which children placed their gifts to purchase powdered milk for India . . . Barry Reid, minister of the Chinchilla (Qld.) church, spoke on Jan. 10. Mr. Hall (snr.) of Penrith church, spoke to teens during their fellowship tea that evening. A young married couple reconsecrated their lives at gospel service . . . Bible study meetings have again resumed . . . Maxwell A. G. Hall is minister.

VIC. C.W.F. COUNCIL

"C.W.F. Council Meeting will be held in the Reception Room, Churches of Christ Centre on Friday, Feb. 5, 1965, at 11 a.m. Special speaker, Mrs. J. Strack, State President, Women's World Day of Prayer.

"Thanksgiving Service on Saturday, Feb. 27, at 3 p.m., at Camp Waterman, Monbulk — buses will leave Melbourne and we would like to have your advice if you will be coming please no later than Council day."

—Ethel M. Rankine, Sec.

BIBLE SOCIETY DEMONSTRATION

All readers of this journal are cordially invited to the Annual Public Demonstration of the British and Foreign Bible Society on Tuesday, Feb. 23, 1965, at 7.45 p.m. A new departure is being made by the Society in holding the Annual Public Meeting in the Kew City Hall. This will afford the opportunity to held a Basket Tea at 5.30 p.m. and give the added advantage of adequate parking facilities. The guest speaker

will be the Deputy Commonwealth Secretary of the Bible Society, the Rev. R. A. Hickin, B.A., of Sydney, and the musical programme will be rendered by the Northcote Salvation Army Songster Brigade. Friends will be interested also to learn that the premier showing of the Society's new color sound film, "Oil for Midnight," will take place. An offering will be received for the Campaign to treble world-wide Scripture distribution.

ANNUAL DINNER

(Hamilton, N.S.W.). The annual church dinner was held in Winn's Regency Room, and a feature of the evening was the presentation of an illuminated address to Mr. and Mrs. Norm Fraser in recognition of faithful service and especially Mr. Fraser's 21 years as church secretary. The C.W.F. presented a cheque for £135 as a result of the year's activities . . . Student teachers Bill Pilson and Ken Tregloan have been transferred to Sydney . . . W. J. Crossman, an army chaplain in Vic., was speaker on Jan. 10 . . . Mr. and Mrs. Harold Menson have celebrated their golden wedding anniversary.

National Diary

- JANUARY**
29 V. Explorer Junior Camp, Monbulk.
- FEBRUARY**
1 S.A. A.C.Y.F. Beach Picnic, North Christie's Beach.
3 V. Induction Service, K. J. Harvey, and Farewell to S. H. Wilson.
4 S.A. Women's Conference, Grote St.
8 V. Victorian Ministers' Meeting.
13 S.A. A.C.Y.F. and B.Y.F. Combined Rally, Flinders St. Baptist Church.
14 * Annual Offering, Aborigines' Missions.
17 V. College of the Bible Resumes.
* All States.

MOVEMENTS

L. A. TREZISE TO SCHOOL

(Melb.). L. A. Trezise, retiring Director of the Dept. of Christian Educ. in Vic. and Tas., has accepted a position with the Education Department of Vic. and will commence teaching at the Huntingdale High School on Feb. 2. He will probably teach in the fields of English and History.

NEW MINISTRY

An induction service will be held at Lidcombe, N.S.W., on Saturday, Jan. 30, to A. Rae, who will commence a full-time ministry with the church. He was previously minister with the churches at Gatton and Ma Ma Creek in Queensland. Dr. A. G. Elliott, M.A., Ph.D., will give the charge to the church and preacher.

Tom Beaman concluded a very helpful part-time ministry with the church on Jan. 24.

SUBIACO INDUCTION

(W.A.). A. W. Morris will commence a ministry with the Subiaco church on Jan. 31.

K. TURNER AT INGLEWOOD

(W.A.). Mr. and Mrs. Kevin Turner, and family, have been welcomed into the fellowship and ministry of the church at a dedication service conducted by E. Smith, Conf. Pres. . . . A large number of young people attended camp at Waterman's Bay, and several went to the National C.Y.F. Convention in Sydney . . . Mr. and Mrs. John Brown have left the district and we are sorry to lose them after many years of faithful service . . . Mr. Eaton and Alan Bowler are in hospital.

FORMER MISSIONARY DIES

(Melb.). Mrs. Percy Pittman, a former missionary to India, died here on Jan. 22. She served with the British Churches' mission in Bengal for 30 years. Her husband, a member of the well-known Pittman family, died in 1954. A memorial notice for Mrs. Pittman appears on page 16 of this issue.

DINNER CLUB

(Canberra, A.C.T.). The Young People's Dinner Club met on Jan. 21 to continue discussion on prayer. There were 30 present, including visitors on their way back to Perth from the National Youth Convention. Some of the young people who attended the Convention in Sydney gave a report to the church on Jan. 24. They were Grahame Withers, Phillip White, David Pederson, from Canberra, and Fay and Sue McCulloch, from Perth . . . Jacqueline Furler has returned from London to commence nursing training at the Canberra Community Hospital.

IPSWICH INTERIM

(Qld.). Increase of attendance at evening services shows growing interest in addresses on the Second Coming of Christ and the Prophetic Scriptures, Ron Stocks, of the Stafford church, was soloist.

EVANGELISM PREPARATION

(Margaret-st., Launceston, Tas.). Plans are well under way for "The Year of Evangelism." J. Harrison has been appointed organising secretary for the campaign, and the church secretarial duties have been taken over by Graeme Street.

C.F.Y. GROWING

(Earlwood, N.S.W.). The C.Y.F. is showing signs of growing enthusiasm, with meetings along the lines of Christian Endeavor . . . Several attended the C.Y.F. National Convention, some being in the choir. A number of young ladies from South Aust. attended the gospel meeting.

VICTORIAN MINISTERS

The Victorian Ministers' meeting, normally held on the first Monday of every month, will be held on Mon., Feb. 8, because Feb. 1 is a holiday — there will be details in next week's "A.C."

ALL THINGS WERE MADE THROUGH HIM . . .

IN HIM WAS LIFE . . .

—John 1: 3, 4.

How were all things made through him? How did chaos become creation? What is the one thing every living being must have for life, for wholeness, for sanity? It must have a centre.

Notice the corolla of a flower, the two transverse triangles forming the throat of an iris. See how a fern grows upward like a crown. Consider the wings of a butterfly, with their parallel markings — the two halves of the creature held together by the hinge of its body. Notice the shifting centre of a dancer's balance. Remember the hub of a hurricane, the axis of the earth.

The brain is the centre of the nervous system, the heart of the circulatory system. When a person is mentally deranged we say he is "off centre."

All things "are made" by being organised around a centre, or thrust outward from a centre. The Logos, the Word, is the principle of centrality that calls creation into being. Nothing can be itself without this principle. A personality cannot be genuine without a centre, for it is the centre that confers integrity.

Christ is the centre of the soul, as he is the centre of the Church. Those who are truly one are one in him.

Christ is the centre of time, as he is the centre of space. He stands between the centrifugal and the centripetal, holding the world in balance. Men flee from him, or come to him. At the centre of this dual movement is the Cross, which is both judgment-seat and throne of grace. Christ is at the centre of God, as he is at the centre of Man. Being both God and Man he reconciles the world unto the Father.

"O Lord, be thou the centre of my life, and of my song. Now and for ever. Amen."

—Edith Lovejoy Pierce in "Bethany Guide."

SERVICE

(Melb.). Some serve in this way and some in that. The Marks family serve with eggs. Mr. and Mrs. Robt. Marks, of Cheltenham, their son, Lester, and his wife, have given practical and valuable service to young people and camp activities at Camp Waterman, Monbulk, for eighteen years. They began by giving five cases of eggs a year (and that is 150 dozen!). Last year they gave 12 cases. Theirs is a remarkably consistent record of generous giving.

VACATION "HAPPY HOUR"

(Gilgandra, N.S.W.). The Balladoran and Gilgandra Sunday Schools are conducting a "Happy Hour" during the school vacation . . . The church farewell Ted Rugendyke, who is going to Cooma . . . Service was held in the park on Christmas Eve, with carol singing and showing of the film, "In His Steps." Graham Bartley, U.F.M. Missionary on furlough from New Guinea, was the speaker. Christmas Day service was held in the church.

BUSY NEW CHURCH

(Croydon, S.A.). Four weddings and three baptisms have been conducted in the new church building . . . Auxiliaries are coming to life after a few weeks' recess. . . . W. N. Bartlett, with 18 years' ministry, commences another 3-year term on Feb. 7 . . . Stan. Bosworth retires after 8 years of faithful service as choir conductor.

Circulation Corner

CHURCH SECRETARIES

At your next Board Meeting will you please ask if there is any Board Member not subscribing to the "Australian Christian." Every member needs the "Christian" to know the brotherhood.

PAPER BOY SCHEME IN QUEENSLAND

(Mackay). The news item under this heading last week had the right paper but the wrong place. It is in Mackay where the weekly "paper-boy" scheme is working well. From six copies of "The Australian Christian" they have increased their order to nine.

DROP "CHUCKLES"

(Vic.). "We think that the space taken up with Chuckles could be put to better use. The one in Dec. 22 issue was the worst of a bad lot."

KEEP "CHUCKLES"

(S.A.). "Enclosed is this year's sub. for the 'A.C.' I sincerely add my word of tribute for the wonderful job being done with the 'A.C.' Keep it up and don't be talked into dropping 'Church Chuckles'."

OBITUARY

Richard J. Duckett.

A fruitful ministry for God was tragically terminated on Dec. 24, 1964 when, after a plane accident six days previously, Mr. Duckett, pastor and preacher of the Lygon-st. church, Carlton (Vic.) passed into the presence of the Lord. He was born on July 31, 1916, at Smith-ton (Tas.), the fourth child in a family of twelve. He was convicted and converted by the open-air preaching of J. Blackwell, in the streets of Burnie (Tas.). God laid his hand on this virile young man and called him to the ministry.

After training in Victoria he went to Western Australia, where further studies were continued. Under the gracious persuasion of the late Jabez Wiltshire he was drawn into the service of Christ and the fellowship of Churches of Christ. In 1949 he returned to Vic. and soon after commenced a ministry with the Ararat church, which prospered greatly under his pastorate. May 5, 1957, saw the commencement of his service with the Lygon-st. church, and here his great expository preaching drew splendid congregations. He knew the Bible, believed its historical and scientific veracity, believed it to be the inspired Word of God, and vigorously taught it with a positive emphasis. His vigorous activity as a pastor, a Bible teacher, editor and lecturer could be matched by few, and many have been blessed by his Christ-centred ministry.

He associated himself with almost every evangelical interest in the city of Melbourne and beyond. He conducted lunch-hour Bible classes in large industrial groups, and evening Bible studies among Christian nurses of Melbourne. He had a particular missionary zeal especially

for "faith" missions, and was very active at various Conferences and Conventions in widespread centres. His was a rich, full, dedicated life, although seemingly cut off at the zenith of its effectiveness. He was only 48 years old, yet we acknowledge the Sovereignty of God to pluck the precious fruit at his behest. We bow in supreme submission to his will and purposes.

The Lygon-st. chapel was crowded for the funeral service on Dec. 28, which was conducted by K. A. Macnaughtan, the dominant note of which was faith and triumph in Christ. The gathering included many representatives of various churches and organisations, a striking tribute to the widespread influence of Mr. Duckett's life and ministry. The service at the graveside at the New Cheltenham Lawn Cemetery was also conducted by Mr. Macnaughtan.

On Jan. 24, the Lygon-st chapel was again crowded for a representative Praise and Thanksgiving Service for the life and work of Mr. Duckett. Our late brother's eschatological teaching of "holy contempt for death and the grave," because of Christ's glorious bodily resurrection and victory over these, was featured in the fine tributes brought by six speakers. The singing of "Jesus Triumphant" climaxed a most impressive service presided over by Mr. Macnaughtan.

The testimony of Mrs. Duckett, her two daughters and three sons is an inspiration to all. We join in affectionate Christian sympathy, which has a practical expression in an "R. J. Duckett Memorial Fund," which has been opened for these dear bereaved ones.

"Safe in the arms of Jesus,
Safe on his gentle breast,
There, by his love o'er-shaded
Sweetly my soul shall rest."

(L. R. E. McC.)

UNIQUE MELBOURNE GROUP

One of Melbourne's least known, yet most altruistic organisations, the League of Friends, is to hold its annual meeting early next month.

The meeting itself will not be marked by any remarkable pronouncements, nor will it offer any guarantee that the problems it dealt with in the past year will be any less likely to occur this year. Rather, it could if it wished claim in all sincerity that the tensions of contemporary life will increase the necessity for the League's ministrations.

For the League of Friends is an unusual subsidiary of a unique organisation — the Cairnmillar Institute — in turn the only one of its kind in Australasia.

At its modern premises in Cromwell-rd., South Yarra, the Institute has dedicated itself to the study and correction of personal problems through the combined resources of highly trained ministers, psychiatrists, psychologists, psychotherapists and social workers.

From this parent body has arisen the League of Friends whose two-fold purpose covers the visiting of lonely and housebound people as well as fund-raising activities to ensure the continued financial security of the Institute itself. Additional assistance is also given by League members to the Community Programme — group activities held as part of a therapy programme — and the Save-A-Life service, a telephone aid for would-be suicides operated by the Institute in conjunction with the Alfred Hospital psychiatrist and his staff.

Interdenominational in their scope of activities, the many agencies of the Institute have the closest of associations with the League, many of whose members have become deeply involved and dedicated in other of the Institute's diverse ministrations.

Possibly the most important discussion point of the League's meeting, which will be held on the evening of Feb. 4, will be just how to interest more members of the community in the work of such Institute service functions as the League and the Community Programme. Many are already involved but as the tensions of contemporary life, and the work of the Institute becomes better known, more are needed.

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• A LETTER OF IMAGINATION

THE MAN WHO WAS CARRIED

BY FRANK H. GRIFFITHS

Seth, to my own wife,

Greeting,

I am coming to have a new name. They call me "the man who was carried by four." And I don't mind, because I have been quite healed and I am a new man now, and it all happened when I was carried by four.

But perhaps I had better tell my story. You deserted me because of my sickness, but now I see that my sickness was made worse by my sin and I can no longer blame you for leaving me. But when you left I got worse and was so helpless that I could only turn my head. It was agony to lie through the endless days and nights.

One day I was lying there, almost wishing to die, when your brother Phineas came in. Of all the people I know I hated that man most. He had enough insight to know about my sin and to see its connection with my sickness. You know how he loved to point this out and the bitterness with which he blamed me for the hurt I had caused you. I hated him and his cruel tongue. He came in and began to call me a drunken waster, as he always did, and to remind me of my unfaithfulness to you. While he was talking to me who should come in but Scriven the scribe!

He never lost a chance of telling me that all my suffering was due to my failure to keep the law. Remember the time he caught me working on the Sabbath day? I was trying to finish the stonework on the pool I had built for Simeon the farmer along the Gaza Road. We could see the rain clouds gathering and were hastening to finish. Scriven the scribe caught us and was not content with telling us, in no uncertain terms, that we could expect the judgment of God. He reported us to the Sanhedrin. Within six months Simeon was dead and I was so bad with the palsy that I could no longer work. Like so many of that religious brood, Scriven is more powerful to curse than he is to bless. They were standing there, the two of them, your brother Phineas, the Pharisee, and Scriven, the scribe, taunting me and promising increasing misery for the curse of God upon me.

I was boiling with anger but I could not answer them. The palsy had affected my speech so badly. While they were talking my brother John threw open the door. He came running in, shouting out, "He's back!" "Who is back?" said Scriven. "Jesus!" "You mean the Nazarene?" asked Phineas. "Yes," said John. "And he has done such wonderful things, he heals the sick and casts out demons, and I saw him heal a leper. And he is back. If only we could get him to come to you," he went on, look-

ing at me. John was the one person who had stood by me and I would have starved without him. "But he is so busy and we cannot get him to come here."

Then the strangest thing happened. Your brother Phineas said, "Why could we not take Seth to him? We will soon see if he can work miracles." I looked at him in amazement. I had never before heard him say anything that showed concern for another: "I never thought of that," said simple John eagerly. "Let's get going, each of us can take a corner of the mat and carry him." "There are only three of us," said Scriven slowly. "I will soon get another," said John, and he darted out. In a few minutes he came back with Ziba. You remember him? He married that poor little Hannah you went to school with and he gives her a terrible time. I had often drunk with him and we had sinned together. If there is one man in Capernaum who is more of a waster than I it is Ziba — but he has not suffered for his sin as I have. Each took a corner of the mat and they began to carry me out. What a strange team they were. My own brother, the one man who had stood to me as a friend, and the man with whom I had sinned on one side. If I turned the other way I could see the two men who had condemned me. They had united to carry me to Jesus.

When we got to the house they had to stop because there was such a crowd that they could not even get near the door and Jesus was inside. But my four friends who had been so strangely united in their desire to help me would not be daunted.

It was Ziba who took control. "Here, carry him up this stairway," he said. With a lot of awkward shuffling they carried me slowly up on to the flat roof. Here they put me down and after a few moments silence I heard Ziba say,

"He's teaching just below here." Then followed the strangest noises, bumping, cracking, the noise of falling stones and breaking sticks. In a few moments they came and got me and carried me to where they had been busy. You would not believe what they had done. They had actually broken open the roof. Ziba's skill at housebreaking had been put to remarkable use. Ropes appeared from somewhere and they lowered me down through the roof right in front of the most amazing man I have ever seen.

I knew at once it was the Master. He looked right into my eyes and I had no doubt that he knew my sin better than Phineas and Scriven together. But there was not that bitter condemnation. He stood looking into my eyes and I was filled with shame that he should know all — yet he had such pity that I don't think I would have cared if it had gone on for ever. Then he spoke, "Your sins are forgiven you." That is all, but I knew myself a new man, all the shame and bitterness was gone and I had peace at last. I knew that nothing else — not even my sickness mattered. It seemed an age after that he spoke again, "Now get up and pick up your bed and go home." The great healing in my heart spread through my body and I knew it was done. I jumped up and picked up my bed and rushed home as he said. I am afraid I nearly made an ass of myself shouting out thanks to God. But since those four carried me to Jesus I have been healed and I am called the man carried by four.

Perhaps the strangest thing of all is that the four men are changed. John, even John is different, his gentleness has a new strength. And Phineas and Scriven, I know you will scarce believe me, but the Pharisee has become humble and the scribe has become kindly. Ziba is the most changed of all. I have been working with John again as a stone mason. Last night as we came home from work, Ziba was getting home too. He is working for a farmer down Ephraim Road. Hannah was standing in the door holding their youngest to welcome him home, as we drew near the older children raced down the road, laughing, to meet him. Truly God is good. The four friends who carried me are as changed as I. Of course, it is obvious that you cannot bring anyone to Jesus without coming to the Master yourself.

Now that I am a new man could you come home so that we could go to Jesus together? That would be the crowning blessing.

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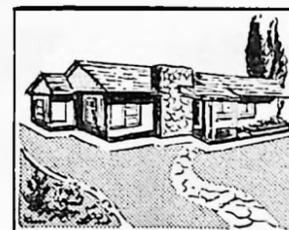
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Mrs. D. Hunt, Gardiner, Vic.
Janis Clinton, Bayswater, Vic.
Elizabeth Piper, Margaret-st., Launceston, Tas.
Mary Alexander, Wayne Alexander, Pam Wellington, Croydon, S.A.

DEATHS

Mrs. Farrell, Hartwell, Vic.

MARRIAGES

Margot Le Lievre to Frank Morgan (at Methodist Church, Canterbury, Vic.).
Mary Green to Graeme Alderton, Margaret-st., Launceston, Tas.
Deanna Alexander to Ernest Allender; Jillian Marcus to Barrie Cocks; Margarette Reeves to David Bastian; Wendy Spooner to Brian Reynolds — Croydon, S.A.
Judith McFettridge to Gordon Salmon, Inverell, N.S.W.

CHANGES OF ADDRESS

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A. W. Morris (minister, Subiaco church), 260 Bagot-rd., Subiaco, W.A. Phone 8-2962.

ENGAGEMENTS

NELSON - OLAFSEN. — Mr. and Mrs. I. A. Nelson, 1 The Grove, Lower Mitcham, S.A., have much pleasure in announcing the engagement of their younger daughter, Julia Margaret, to Deane Roy (C.O.B.), younger son of Mr. and Mrs. J. R. Olafsen, 19 Hill-st., Gawler, S.A.
SNOW - ALDERSLEY. — Mr. and Mrs. L. E. Snow, 136 Cross-st., West Footscray, Vic., have much pleasure in announcing the engagement of their daughter, Rhonda Rose, to Barry, son of Mr. and Mrs. G. Aldersley, 22 Bayview-st., Williamstown, Vic.

DALLINGER - FROST. — The engagement is announced of Nelda Grace, eldest daughter of Mr. and Mrs. V. S. Dallinger, 4 May-st., Hornsby, N.S.W., to Lindsay, third son of Mr. and Mrs. Frost, Railway-st., Mendooran, N.S.W.

JEFFERY - MULLER. — The engagement is announced of Elaine Kay, youngest daughter of Mr. and Mrs. K. Jeffery, 24 Thames-st., Box Hill, to Paul Ronald, elder son of Mr. and Mrs. Ron Muller, 80 Rostrevor-pde., Box Hill, Vic.

MURRAY - KENNEDY. — Mr. and Mrs. Duncan Murray announce with pleasure the engagement of their elder daughter, Helen Margaret, to Robert Bruce, only son of Mr. and Mrs. George Kennedy, both members of Wattle Park church, Vic.

DEATHS

PALMER, Arthur W. Bentley — passed away at Hollywood Hospital, W.A., on Jan. 2, 1965, dearly loved husband of E. H. (Betty), fond step-father of Jewel (Mrs. Tilley), and Bruce Peters. "Asleep."
WESTWOOD. — On Jan. 21, at her home, 30 Hemmings-st., Dandenong, Vic., Jean Miriam, loving wife of Tom, and loving mother of Barbara and Ron.

7th CENTRAL (Sydney) WOMEN'S CHRISTIAN CONVENTION

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Missionary Speakers:

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Mrs. RAYMOND DAVIS.

Chairman: Mrs. E. A. COLLINS.

Brochures and information from Mrs. R. Myers, 37 Bouvardia-st., Punchbowl, N.S.W. (Phon 75-3465).

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Our Authority and Guide



LYGON STREET MEMORIAL SERVICE

TRIBUTE TO R. J. Duckett

During the holiday season we were distressed to learn of the death of Mr. Richard J. Duckett, the minister of the church at Lygon-st., Carlton, Vic. Mr. Duckett was a passenger in a shark-spotting plane which crashed near Dromana on Dec. 18. He received severe injuries and despite major operations in an effort to preserve his life, he passed away on Dec. 24. The funeral service was conducted on Dec. 28, and on Jan. 24, in the church where he had ministered, a service of praise and thanksgiving was held to pay tribute to his memory.

K. A. Macnaughtan presided, and those taking part included S. Russell Baker, W. F. Betts, W. R. McEwen, J. Pearson Harrison, W. Clack, Roger Ratten, Eric Daley and E. McClean.

Mr. Baker, Pres. of Conf. of Churches of Christ, and a former minister of Lygon-st., said that Mr. Duckett came to that church with a deep sense of mission, was upheld by a loyal congregation, and built his ministry upon the great gospel truths.

Roger Ratten, representing the Evangelical Fellowship Assoc., sounded the theme for the service when he said, "We are here to praise God for the life of witness and dedication of R. J. Duckett." Mr. Ratten spoke of Mr. Duckett's work for the Fellowship, its radio programme, and as editor of its paper.

Eric McClean spoke on behalf of the Lygon-st. Board of officers and members. Mr. Duckett had the longest continuous ministry of any in the 105 years of the church's life. Under his guidance £5,000 was raised in 3 years for missionary endeavours. Prayer meetings reached attendances of 40-60, and the gospel meetings 90-100. Due to his influence three were in active service in the mission field and five more were in training. (An obituary notice prepared by Mr. McClean appears in this issue.)

Mr. Duckett had wide interests. In addition to the Lygon-st. pastorate, he lectured at the Melbourne Bible Institute, was closely associated with the Unevangelized Fields Mission.

RETURN TO CHELSEA

(V.). Mr. Williams, of Fullarton, S.A., and former minister at Chelsea, spoke at a recent service; also B. J. Combridge . . . 120 attended 9 a.m. Christmas Day service . . . Debt on the church hall is £1,914 . . . Young Adult Fellowship has elected Margaret Thomas as sec. . . Ten boys and leaders camped at Rubicon River near Thornton.

KAGAWA RECALLED

Iyesu Dan (Jesus Band), an organisation carrying on the work of famed evangelist Toyohiko Kagawa, has accepted a Japanese government request to build and operate a community centre in a government housing project for 1,500 families in Tokyo. The government offered a plot of land in the centre of the three-year-old housing development and a grant of \$14,000 to any group which would build and administer the centre. Iyesu Dan took on the project and is raising an additional \$42,000 to build and operate the venture. —E.P.S.



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C.W.F. CANTATA

(Balwyn, Vic.). 1964 closed with special services, the C.W.F. presenting a Christmas Cantata and film . . . After-church fellowship did honor to Mr. and Mrs. Ken Sturgess and family who have transferred their membership, and a presentation was given by the church to show the esteem and gratitude for their life-long services.

DECISION AT PRESTON

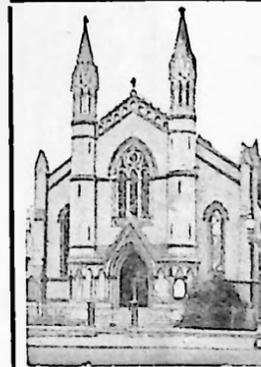
(Vic.). At final gospel service for 1964 a young man made his decision for Christ. Combined service with South Preston Methodists on Christmas Day was well attended, with G. W. Barnett conducting service . . . Services on Jan. 17 addressed by Mr. Gates and L. Stewart, both of Thornbury . . . G. W. Barnett is minister.

AVERY AT SWAN HILL

(Vic.). Chapel filled to capacity and extra seating had to be provided for combined service on Christmas Day. Church has had visitors from many centres. Allan Avery, former minister, now Home Mission Field Officer, was speaker on Jan. 10.

WITH THE C.S.S.M.

(Bayswater, Vic.). Some of our members spent a profitable time with the C.S.S.M. beach team at Dromana . . . "Another look at the Priesthood" was K. J. Clinton's subject at an evening service. This served to introduce a discussion at after-church fellowship.



Swanston Street Church

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

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

7 p.m.—WORSHIP - EVANGELISM.

VISITORS CORDIALLY WELCOME.

WITNESS WITH US AT THE CITY CHURCH.

OBITUARY

Mrs. T. J. Jones.

After a short illness in the Manly District Hospital, Mrs. Ethel Maude Jones died on Dec. 4. She was baptized in the Gympie Church of Christ and spent some years with her husband, Mr. Fulton, in Port Moresby. She then united with Annerley church, Qld., when she also became secretary of the Women's Conference. Both locally, and in the brotherhood work, she took her place with distinction and dedication. After some 17 years of widowhood, she married T. J. Jones, of Manly, N.S.W., becoming church organist and secretary of the Women's Fellowship. She was beloved of all who knew her for her quiet efficiency, her unceasing kindness to others and her evident love to Christ. During her last days her thoughts unceasingly turned toward him whom she had served so well and with whom she is now united. Loving sympathy is expressed by the church and a wide circle of friends to her sorrowing husband. The services at chapel and graveside were conducted by Dr. Lloyd Jones, assisted by Malcolm Leask.

—L.E.J.

Frances Dorothy Rookes.

A most faithful and diligent member of the Dandenong church, Vic., for a third of a century, Mrs. Rookes died on Dec. 18, 1964. She was baptized at Dandenong by W. T. Atkin in 1931. Married about 1925, she was widowed 11 years ago. At the time of her death she was a deaconess and arranged the flowers in the sanctuary for each Sunday, and assisted with the baptism of the women and girls, and was always ready to do visitation work. She was a Sunday School teacher, usually in charge of Sunday School catering as well as its Cradle Roll superintendent. A few weeks before her death she was reappointed treasurer of our C.W.F., and until recently was its catering convener. She gave encouragement to every minister and to the hole church by her regularity at services and meetings of the church official board. The church expresses its loving sympathy to the family, Ron and Betty (Mrs. Max Edwards) and their households. Funeral services were conducted at the Dandenong church and Springvale Crematorium by the writer.

—A. Ross Lloyd.

Clarence Perkins.

"Clarence Perkins was a Christian gentleman." So stated P. E. Thomas when conducting the funeral of Mr. Perkins at Lidcombe church. At the age of 84 he had been called Home after a lifetime of service. Having originally been associated with the Brethren, Mr. Perkins joined the Church of Christ at Petersham and then was associated with both Auburn churches, Belmore and Wiley Park, when that church formed from the Belmore congregation. Finally he was associated with Lidcombe. He was a man who always had a cheery word of encouragement and was greatly respected by all who knew him. He was a very well known employee of Grace Bros., at Broadway, and was held in such high regard that on retirement, they gave him the lift he had driven for many years. He had a particular

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love for children and always sought to give pleasure, encouragement and Christian witness to them. He was always seeking to do the will of Christ in a simple, practical way and his life can best be described in one of the many poems he wrote himself:

"Don't wait until your friends are dead
To show how much you love them,
By placing flowers on their grave
With a headstone up above them:
But speak kind words of love and cheer,
And give them flowers while they are here.

The things you could have done and said
Are useless when your friends are dead."

These things he always endeavored to do as a Christian service. —C.E.B.

Silas C. Jenner.

Silas Christopher Jenner died on Dec. 30, after an illness that began more than 20 years ago and forced his withdrawal all too early from the active Christian service he loved to give. Born in the Mount Walker-Rosewood area of Queensland, 63 years ago, Silas Jenner spent his first years on the farm, and then entered Glen Iris for training for the ministry and served the church at Roma, Inverell, Kurri Kurri and Wagga, before undertaking organisational work with the Sudan United Mission that carried him through the Eastern States and South Australia. All through his long illness he exemplified those gentle, courteous, Christian characteristics that enabled him to meet a trying situation in uncomplaining fashion. The ministry of his wife and family in this period has been grand to see. To Mrs. Jenner, Cynthia (Mrs. Wallace Cooper), his son Mark, and to his own brothers and sisters in Queensland we extend the love and sympathy of the Church. His last years were spent in membership at Kingsford. Dr. A. G. Elliott conducted the private services that were requested.

—E.T.H.

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S.A. TENNIS TOURISTS

Nineteen tennis players, representing the South Australian Churches of Christ Tennis Association, arrived in Melbourne by car, plane and train during Christmas weekend, 1964. Their purpose was to compete against a team representing the Victorian Baptist and Churches of Christ Tennis Association in the bi-annual interstate match.

The visitors were welcomed at a dinner and social evening at Moreland church, on Sat., Dec. 26. Players, officials and friends of both teams attended. The President of the Victorian Association, A. L. Finger, was chairman of the dinner. Robert Pfeifer ably compered the social.

Sunday afternoon was spent showing the party our Oakleigh Guest Home, Will H. Clay Nursing Home and the College of the Bible. A buffet tea was provided at Malvern church, and 65 were in the party attending the evening service at Malvern, in which the team managers L. Finger (Vic.) and T. Bartlett (S.A.) and South Aus. Secretary, D. Lewis, had a part. A. B. Clark, minister of church, was preacher. An after-church fellowship followed.

Monday was planned for social tennis

and a beach picnic at Bon Beach. Melbourne's weather decided it otherwise. Nevertheless, opportunity was there to get to know one another. None present will easily forget how Mr. and Mrs. A. Turnham, of Chelsea, managed to fill their 60 guests at tea-time.

Wednesday was a free day. 57 attended a theatre night at Dendy Theatre, Middle Brighton.

A visit was paid to Camp Waterman at Monbulk, with a barbecue lunch to follow at Silvan Reservoir reserve.

The interstate match, played over two days, Tuesday and Thursday, was at Loyola Courts, Kew, in delightful weather. A and B grade cups are competed for in these contests. Unfortunately, early on the first day, South Australia lost the services of two of their players, D. Plunket, due to a recurrence of an earlier leg injury, and L. Whitehead through illness. The Victorian team proved too strong, winning both cups back from South Aus., the B grade for the first time in eight years. The scores — A Grade, Vic., 28 sets, 273 games; S.A., 12 sets, 197 games. B. Grade: Vic., 27 sets, 263 games; S.A., 13 sets, 179 games.

The farewell social was held at Blackburn church on Jan. 1, when the two cups were presented by the South Aus. manager, T. Bartlett, to the Vic. captains, I. Gates (A. grade) and L. Hook (B. grade).

The visitors were farewelled by many of their hosts at Spencer Street on departure of the "Overland" on Saturday night.

South Australian players, through their manager, would have us express thanks to those who were hosts to the party, to those responsible for organisation, and finally issued a warning that they already have plans for getting the cups back in 1966!—A. L. Finger, Vic. Tour Manager.

LYLE WILLIAMS

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Church Chuckles



"I let th' wife . . . do our church-going . . . Sunday's . . . my only day . . . to relax . . ."

CARTOON COMMENT

Some men complain bitterly if they are asked to attend church. They say that they are so busy during the week that they need Sunday for rest. Very often, their idea of rest is some vigorous golf, fishing, tennis, or, like the chap shown here, some necessary or ornamental additions to the property. They see nothing inconsistent about this. "A change is as good as a rest!" they say. So it is. And it would be a welcome change if they went to church. Maybe not to rest, for a church service can be as demanding as anything else that a man can do on a Sunday. He leaves church-going to "the wife. This man is so used to being cooked-for, washed-for, cared-for and apologised-for, that he thinks that he can be worshipped-for too. He couldn't be more wrong. He has to do his own praying, worshipping, church-going, and his own Christian serving as well.

OPEN FORUM

TITLES.

To the Editor,

On the subject of "Titles for Ministers," I am afraid that I am not very convinced by the arguments of some who assert that "because it's not in the Bible it is, therefore, unscriptural and doesn't belong in the Church of God." Sometimes I wish that this kind of shallow argument did convince me; it would make things easier — I wouldn't have to think.

Surely those who rely on such reasoning must have some doubts about it. If we applied this logic to all phases of our Christian lives we would soon find how unsatisfactory it is. Just because some particular names or practices are not mentioned in the Bible doesn't mean that they are necessarily wrong. Is the Bible the Christian's complete dictionary? Must we only use words that come from it?

The Bible refers to the servants of God by several names, e.g., apostles, prophets, evangelists, pastors and teachers (Eph. 4: 11). Today the minister combines the work of several of these offices. He is a teacher, a pastor, an administrator and an evangelist. Why then should today's minister, while he is performing many of these tasks, be the holder of such a restrictive title as "Pastor"? Why not "Reverend"? Surely, today, the word "Reverend" has a different and deeper meaning when applied to God than when it is used to classify the trained minister of God. Other words are used in this double sense; why not "Reverend"?

Let us be willing, as those who would see all God's Church united, to give a little in seeking to establish closer relations with other Christian churches. Let us not be different just for the sake of it. Let us never surrender our position to anything inferior, but at least let us be sensible in our application of spiritual truth.

—B. C. Snoxall, Vic.

SUGGESTED READINGS.

To the Editor,

We follow the suggested readings each Sunday morning, and many ministers make them the basis of sermons. No doubt we owe a debt of gratitude to those who make these suggestions, and I do not want to appear ungrateful, but I confess that I am often bewil-

dered and not a little irritated by their mental gymnastics. The selections often resemble a game of "O'Grady Says!" During the last half of 1964 we flipped over the pages of ten different books of the New Testament, and during the current quarter, while we remain faithful to Luke, there is a scrambling of chapters that appears capricious.

No doubt those who make these suggestions work to some sort of plan, but I fail completely to recognise it. A method in the mind of someone is of little value when there is no way of guessing what it is. If we read through a book we would follow an obvious sequence; but if we are to be led hither and yon as at present perhaps some notes or reasons for selections could be published.

Allan B. Clark, Vic.

CAN YOU PROVIDE ACCOMMODATION FOR AN ASIAN STUDENT?

To the Editor,

Through my association with the Overseas Christian Fellowship, I have learnt something of the problems which Asian students face in this land — especially in connection with accommodation. Very few are able to live in hostels; many live in flats where they care for themselves, and many board in private homes. The Immigration Department does all it can to make suitable arrangements for housing, but frequent requests come for accommodation in a Christian home: perhaps for students who have been here for some time and have changed their place of study and wish to be nearer to it; perhaps for a friend from home who is arriving in Melbourne to take up a course of study.

I have had at least six such requests in the last few weeks, and expect more as the academic year commences. Because I have a growing family, and have no spare room, I have been unable to help. But I am sure there are many whose families are grown up and married and who are wondering what to do with the spare rooms. Let me urge you to enter into a richly rewarding experience by extending hospitality to Asian students. Was it not in just such a situation that Jesus said, "I was a stranger, and you took me in"?

I will gladly give any further information to enquirers — whether from Victoria or interstate. If you can offer accommodation, will you please send full details to Gordon R. Clark, 8 Jordan Grove, Glen Waverley, Vic. Phone 560-9630.

LANDMARK DECISION CONFIRMS RELIGIOUS LIBERTY IN NIGERIA

(Lagos.) What is described as "likely to be an historic step in the cause of religious freedom in Nigeria," has been taken by the Nigerian Supreme Court.

The Court set aside the conviction of the Rev. Paul Samu, a Baptist pastor in a Moslem village of the Gwari tribe in northern Nigeria, who had been found guilty by a lower court of "insulting and inciting contempt of the Moslem faith" because he had held a Christian service in a home to which he had been invited.

The case arose when Christian parents in the village refused a Moslem naming ceremony for their child and asked for Christian baptism. This was reported to the local court which tried and convicted the pastor.

Mr. Samu's lawyer, who is chief counsel for the largely Moslem political party of northern Nigeria, in an impassioned plea for religious freedom, quoted the Nigerian constitution which guarantees not only "freedom of thought, conscience and religion", but also "the right with others in public or private to manifest and propagate (the individual's) religion or belief in worship, teaching, practice and observance."

European Baptist Press Service reporting the action said it indicates that Christian ministers in Nigeria now have freedom to do pastoral visiting in homes and conduct public worship services.

—E.P.S.

TWO BRITISH CHURCHES AGREE

(Northwood, England.) With what is reported as "complete unanimity", representatives of the Congregational Union and the Presbyterian Church of England have agreed on a statement of principles for a union of their two churches.

Meeting here, delegates agreed — "with warmth" according to the Rev. John Huxtable, of the Congregational group — to recommend the scheme for a united church to their respective assemblies. These meet in the spring, and, if they approve, the statements of principles will be sent to local churches and presbyteries for discussion.

Mr. Huxtable explained that the statement was not a constitution. The two churches, he said, must first explore how generally acceptable it was. After the comments of local churches had been received, work could begin on framing a constitution for the united church. It was impossible to predict how long it would take to achieve full union.

—E.P.S.

DID YOU NOTICE?

Who gave 4,320 eggs? (p. 11).
The "Jesus Band" of Japan? (p. 15).
Missionary service of the G. P. Pittman's? (p. 19).
51 young people came from W.A.? (p. 5).
When they had 100 decisions in New Hebrides? (p. 8).
Where they have four days off for Christmas? (p. 9).
Who has a target of £500,000? (p. 6).

FACES AND PLACES

PROFILE NO. 35

SEAFORD, Vic.

Situated on Melbourne's bayside, the Seaford church is one of Victoria's youngest congregations. It commenced in May, 1959. It is as yet a small cause and, as such, it is probably typical of most of our churches in their early days. Thomas Hagger, one of our former ministers of revered memory, predicted that a work would become necessary in this area. Time has proven him right.

Seaford church grew out of the concern of three resident Churches of Christ families for the spiritual welfare of this rapidly growing area. They commenced a breaking-of-bread service on Lord's Day mornings in the small ante-room of the local picture theatre. The smallest recorded attendance is four! However, the diligent efforts of those early members were used by the Lord of the church and in the ensuing months it was found necessary to use the lounge of a private home. Several have testified that these will remain the happiest gatherings in the life of this church.

In course of time the picture theatre became vacant and was rented at a nominal sum for all services. It provides accommodation for the present membership of approximately 30. Students have been engaged to serve with the congregation. They have given invaluable assistance both in preaching and Sunday School appointments. The school grew quickly to an attendance of 70. Many of the scholars came from outlying areas, which have since been catered for by new churches, and some transfers have been made. However, an enormous potential remains in the district and the greatest need now is for teachers to cope with expansion.

With an eye to future development and needs, the congregation decided to purchase land on which to erect necessary buildings. They were successful in obtaining three blocks in a central position for approximately £700. These have now trebled in value. They have almost been paid for and a chapel is under consideration for 1965.

In the congregation a strong missionary interest has developed. Our own overseas work, and also that of some undenominational missions, is supported. It is believed that where this aspect of the Lord's work is taken care of, he prospers both at home and abroad. Miss Inez Groves, now serving on our Indian field, was in membership at Seaford for about two years and will be partially supported from this congregation whilst serving in that sphere. In November, a missionary convention, which will probably become an annual fixture, was conducted. It resulted in a £400 offering to mission work, and brought much enlightenment and challenge to the members.

Seaford congregation has suffered, in common with most others, from the removal of families from the area. This has left gaps in the ranks, but the Lord has raised up others to take their place and assist in the work. Attendances fluctuate largely at holiday periods when many seaside holiday-makers fellowship with the church. At other times steady attendances are maintained and a steady growth is anticipated as new housing areas are opened and built up nearby.

—Denver H. Woodward.

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OBITUARY

Naomi Pittman (nee Silk).

Mrs. Pittman died Jan. 22, 1965, at the age of 96 years. She was born in London on May 29, 1868, and was baptized at Kentish Town Church of Christ at the age of 13. She came to Australia when 20 years old and three years later married G. Percy Pittman at Armadale, Victoria. Three years later, with her husband, she went to Berwick where they worked with three churches in that district. After three years they returned to London and stayed there for five years while Mr. Pittman studied for further work in the ministry. Returning to Australia in 1900 she helped her husband while he was a minister of the church at North Adelaide. After three years they returned to Victoria and spent more than four years with the Ascot Vale church, and for a short period with the church at Newmarket. At the end of 1909 she left with her husband for India, where they remained for 30 years, serving at Bengal, under the auspices of our British Churches. They returned to Melbourne in 1939 where she helped her husband in several short ministries, and for the last 16 years has been a member of the church at Parkdale. Since August, 1959, she has been in the care of our church Homes, first at Emmaus and then at the Will H. Clay Nursing Home, her husband having predeceased her in 1954. After these long years of faithful service surely she has heard the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." The funeral service was conducted by R. E. Hillbrich, assisted by C. M. Dunse. Sympathy is extended to her remaining relatives.

—W. T. Atkin.

Arthur W. Bentley Palmer.

The church at Bassendean, W.A., was saddened by the Home call of our loved brother on Jan. 2, at the Hollywood (Repatriation) Hospital, where he had received treatment for some six weeks. He had reached the age of 79 years the very day before his decease, and his mind was alert right through to the end. His more than twenty years of membership at Bassendean will be remembered because of his quiet and gentle disposition, unswerving faith and loyalty, and friendly nature. The home that he has left behind at 57 Parker-st. will be known by scores of members and missionaries throughout the brotherhood, because of the warmth of hospitality over many years; and we join with them in expressing sympathy to Mrs. Palmer.

—E. J. Sewell.

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THE LAST WORD

Building.

"I will build myself a great house
with spacious upper rooms, panelling it
with cedar." Do you think you are a
king because you compete in cedar?

—Jer. 22: 14, 15.

Man Making.

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

☆

Yours is a good book, but it disturbs
the spirits of my men.

—A Japanese officer to seller
of Bibles.

☆

This world is not so bad a world
As some would like to make it,
Though whether good or whether bad
Depends on how you take it.

—Michael Beck.

☆

O, wad some power the giftie gie us
To see some folk before they see us.

—Ethel Watts Mumford.

☆

Definition.

Atheist: One who has no invisible
means of support.

☆

A Londoner had to undergo an opera-
tion for a blood transfusion. A strapping
Scot named McTavish offered his blood.
So successful was the transfusion that
in settling the surgeon's fee the English-
man enclosed a cheque for fifty guineas
for McTavish.

Six months later he had another
transfusion, and again McTavish offered
himself. This time he received a five-
pound note.

A year passed, and again the English-
man had to have recourse to the surgeon
and McTavish. This time the Scot re-
ceived nothing.

—"English Digest."