

FEBRUARY 20, 1965

India's Harvest



A VISIT TO
"OUR INDIA"
BY C. P. HUGHES

THE AUSTRALIAN
CHRISTIAN

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

CHURCH AND LIFE MOVEMENT

It is not too early to be thinking of participation in the Church and Life Movement planned for Australia by the Aust. Council of Churches for June and July, 1966.

The name of the national leader for the Movement has just been announced. He is the Rev. Edwin H. Robertson, a Baptist minister, who is at present the Executive Director of the World Association of Christian Broadcasting. Previously he was minister in a Baptist church in Somerset, and is also well known for his work as study secretary for the United Bible Societies.

The Movement which Mr. Robertson will lead is a programme of lay training aimed at guiding Christians to see the relevance of Christianity in their everyday life. The Australian Council of Churches expects that 100,000 Australians will take part in the programme.

VICTORIA'S LIQUOR

Although the Royal Commissioner, Mr. P. D. Phillips, Q.C., will not give his report for about another month, both the Liberal and Labor parties are anticipating recommendations for the later closing of hotels.

All kinds of suggestions are being made to enable parliament to resolve this matter without going to the people. Moves are being made to change the policy of the Liberal and Country Party, which is at present committed to the holding of a referendum before changing hotel hours.

However, there is still the same need for a referendum as there was in 1956. Although it will be costly in time, money, and effort, a referendum will avoid the resentments that will surely smoulder if the government deliberately ignores the 1956 vote — which was the latest indication of the will of the people. Then they said a strong No! to any change.

THE GHOST TOWN

Australia has known its share of ghost towns. When timber, gold, or other valuable resources are exhausted, the people move away and leave behind them only rotting timbers and old dreams of wealth and activity.

The people are moving out of Mt. Isa, not because its riches are exhausted, but because the men will not mine them. Many of us think that the love of money will find a way out of the present impasse, but as we go to press there is no sign of yielding from either side.

After weeks of negotiation, there was only one obstacle. The men would not go back without their leader, Pat Mackie, and the mine managers would not reinstate him. The absence of Mr. Mackie from Mt. Isa at the time encouraged folk to hope that a solution would be found. Mr. Mackie was confident about one thing. He said, "Unless I go back to work, nobody goes back, that's for sure!" And that was for sure! Mackie didn't go back, and, as of now, nobody has gone back.

When negotiations failed, the Queensland Government said that it had no power to force the men to go back. Mt. Isa Mines Ltd. then decided to suspend its contracted work. The Queensland Government discovered it had the power to stop them doing this. All this proves that things have changed a good deal since the 19th century when the boss was always right. Today, the boss seems always wrong. Mt. Isa Mines can't suspend a man they don't want, they can't get their mines working, and they can't save money by suspending non-productive operations.

While all this was going on, Mr. Mackie was enjoying the hospitality of the city of Melbourne. He was given a very fair hearing on TV, he enjoyed a barbecue supper, he was invited to explain his point of view to a church congregation, he talked with union leaders, and raised hundreds of pounds to assist the Mt. Isa strikers. Lord Melbourne would have been horrified. In 1834 the then British Home Secretary transported to the colonies six Dorset labourers for daring to form a branch of a union to seek to raise their wages from 7/- to 10/- a week. Mr. Mackie would surely be amused.

However, they named a lovely city after Lord Melbourne, one of the great cities of the world. Maybe they will name a ghost town in Northern Queensland after Mr. Mackie.

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A VISIT TO OUR INDIAN MISSION

BY C. P. HUGHES

Thirty years ago we visited this field in the days of Dr. Oldfield, Roy Coventry, Vera Blake, Florence Cameron, and others whose names are in the Book of Life. Now as we once more approached the shores of India we wondered what changes would be revealed and what kind of work was being done today.

Things are different from what they used to be. Then, England ruled the land, now India is a nation in its own right. Standards of living have improved, even though this may be hard to believe when confronted with the great poverty still in existence, and the big difference in general living standards between East and West.

Ray Veal, President of the Indian Church Conference, with Betty, his wife, and their two sons, came to the ship and welcomed us to India. Then under their guidance we left for the mission itself. The quality and standard of all that we saw was so impressive that I feel compelled to send this word to the "Christian" and share my thoughts with members throughout Australia.

The Church in India

I suppose it was natural on arrival to think more particularly of the men and women we know — our Australian missionaries. They are doing a splendid work and fitting in to the overall scheme of things just where the Conference desires. This is the important fact to be noted. As at home, so here, the Church and the Conference of Churches directs the many activities. It is not a dictation by the Mission Board, nor by missionaries. This is wise and very necessary.

It is always possible that Australia's work in India could be brought to a close for one reason or another, and therefore it is essential that the Indian people themselves should be prepared by training and responsibility to take over the official positions of the whole work and continue the gospel message we have had the privilege of commencing.

Bearing this in mind it was with great satisfaction that we met leader after leader among our Indian brethren giving responsible service in Church and Homes and Schools and the community at large.

C. P. Hughes, J.P., is secretary of the Australian Temperance Council and is at present on an overseas tour.

1965

The Secretary of the Conference is Hariba Waghmode, B.A., B.T., M.Ed. Hari is well known to many Australians because part of his education was received at Glen Iris. He is also Head Master of the High School, and an influential citizen who stands high in the estimation of the community. Hari is a good servant of the Lord Jesus Christ and a big brother to every missionary.

As we try to recall the office and place of so many workers we think of the other heads of the schools, the Boys' and Girls' Homes, the Medical men and Nursing Sisters, the teachers — many with University training, evangelists, Bible women, and many others on the Mission compounds and outside, all of them Indian Christians, and many able to stand up and speak for their Master, I wish it was possible to give all their names, but these too are written in the Book of Life.

We do not forget our own brethren. The men and women who are "Our Missionaries" face separation from their children, and all kinds of difficult problems for the gospel's sake. These are our modern heroes and heroines of faith — all of them consecrated and giving good service to guide where necessary and build up the work of the Kingdom of God. We were generously entertained by them and although we missed meeting some by their absence at a Convention, they left word and greetings.

This then is the Church in India. A meeting of about 300 at Baramati on Sunday morning, and others meeting likewise at Dhond and Shrigonda, etc., all around the Lord's Table. Australians first preached, but now the Indian Church carries on.

The Work We Saw

I would like to go into much detail concerning these things, but that is not possible here. I therefore describe briefly some of the more important activities.

The Children's Homes.

Boys at Baramati and girls at Shrigonda each headed by a much respected Master and Mistress.

The children themselves, of all ages, are the same as children everywhere — bright, friendly, and quick to respond. We were impressed by their courteous

manners and the good discipline that prevailed. Almost 300 children are in the two Homes.

The Schools.

At Baramati we attended the opening exercises of the Primary School. Many hundreds of children sitting on the ground listening attentively to the prayer and Bible reading. We also spoke to them and were garlanded — a courtesy which took place on every formal occasion. In this large school the discipline, standard of work and behaviour compares favorably with any of our Australian schools.

At the High School, before a public gathering, we had the privilege of opening a new wing to the school buildings. The High School, with its highly qualified University trained teachers, and 400 students, promises great things in the future.

Hospital and Medical Work.

The centre of this work is Dhond, where Drs. Williams and Thomas are planning a wider work after language studies. They are supported by Sisters Win. Walker and Inez Groves. Dr. Patil also works here. We were also impressed by the work of Betty Veal, a trained Nursing Sister who gives continual nursing service and medical assistance to a constant stream of needy folk at Shrigonda. They come and sit on the ground at the back door of the Mission bungalow and there wait until she is able to attend them.

Village Work.

This is the regular work of the evangelists and Bible women. While the whole work of the Mission is an expression of the love of God, this is a direct speaking of the word of salvation

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The Australian Christian.

A VISIT TO OUR INDIAN MISSION (cont.)

in the homes of the people, on the streets, and in the bazaars.

Correspondence Lessons.

Miss Hazel Skuce is developing these lessons which give Bible teaching to all who apply for the course. There is a growing list of applications and this is a most encouraging and provocative challenge. I see in this work something that could snowball in its development and bring big results — beyond any present conception of its effectiveness. Miss Skuce deserves the highest commendation for her initiative in this regard.

What Is the Need Today?

I speak as an onlooker only, but also as one who has been interested in our

Mission work for nearly 50 years, and given it much thought.

The Need? A Farmer!

A practical farmer who knows soils and how to treat them to get the best results from crops.

We saw in a small way crops of cotton, lucerne, Juwalla, vegetables and the beginning of grape plantings. At the present time very profitable results could be achieved from crops of cotton, grapes and sugar cane if land was secured and expert guidance given. Such a move would help considerably in financing the Mission work and provide much necessary food for the Homes and the staff.

A farmer who would give some years to this work could make a great contribution to the Mission, if the Board and the Mission Conference so agreed.

There is also the need of continued gifts. Good practical things to send are milk, cheese, self-raising flour, dried fruits — especially apples, peaches, and prunes. Dried vegetables, baking powder, toothpaste, instant coffee and Milo. My personal suggestion is also to send a little luxury gift like grape fruit, nuts and chocolate. Tinned fruit is too heavy and awkward compared with the quantity of other goods which can be sent in the same space.

The third need I suggest is prayer. This is something we all can give. Each man and woman has his or her particular place in the field. They are for the most part a group of young men and women — talented, and serving happily as a team. Let us strengthen their bands with our prayers and our gifts. They well deserve it, and we can be proud of the work our Mission is accomplishing.

NIGHT LIFE IN MELBOURNE

BY
BY R. M. O'GRADY

According to legend a certain Bishop arrived in Australia and was greeted by a group of reporters. One of the reporters called out "Hey, Bishop, are you going to do a round of the night-clubs of Melbourne?" The Bishop thought he was equal to the occasion when he replied innocently, "Oh, are there any night-clubs in Melbourne?" but the next morning the newspaper headline read: "Bishop's First Question in Australia — Are There Any Night-Clubs in Melbourne?"

This question was not one I had asked, but just the same, within 48 hours of arriving in Melbourne I found myself doing the rounds of some of the city's off-beat night life. The reason for this was my interest in the work of Rev. David Cox and the European-Australian Christian Fellowship (E.A.C.F.). This is a group whose programme is known overseas and indeed, a part of their budget is supplied by the World Council of Churches. Few church people in the city seem to have heard of E.A.C.F., yet I felt it to be one of the most exciting breakthroughs I've seen for many a year.

The work of the fellowship is mainly with the migrant youth population, and the staff consists of three full-time workers, two part-timers and about 30 volunteers. Their headquarters is a two-storey building in North Carlton, and in the downstairs espresso bar they cater for a regular clientele of about 300 young people each week. Most who come are Greeks and they happily sit around till

the small hours playing cards, drinking coffee and talking.

A great deal of counselling is carried on in this atmosphere and the staff learn to look for the signs that one of their customers wants to speak with them. Upstairs there are bedrooms for use in emergencies, and they are used to good effect in many cases of hardship. Regular camps are also held at the Fellowship's own campsite.

This is only a part of the work, for it is estimated that E.A.C.F. has contact with about 1,000 young migrants, and the number increases daily.

So it happened that at 9 p.m. one Saturday evening I started off with David Cox to try and catch a glimpse of the picture of E.A.C.F., and as a by-product see something of Melbourne by night.

At the first bar, patronised mostly by Italians, we were too early for the crowds. A girl, with a loud voice, was calling for any boy in the place to buy her a drink; a couple danced vigorously to some loud music; the other twenty or so patrons just sat at the tables waiting for things to liven up.

Next came another Greek espresso bar, and here things were much more lively. Many stood outside in the cool

air and upstairs an undisclosed activity was taking place. Fights are not uncommon here but none took place during our stay.

At about 1 a.m. we arrived at a club where the city's homosexuals gather. To one unaccustomed to such sights en masse this was quite an eye-opener. Probably 100 people were squeezed into a small space, with several dancing to the noise of the ever present juke-box. This is not one of the usual places for the Fellowship to visit, but nevertheless we found the inhabitants very willing to talk to a couple of parsons about the problems of their strange life. One was particularly talkative, and we ended up in his flat talking about his philosophy of life and discussing the meaning of the Christian faith.

I parted company with David Cox feeling that at least someone in the Christian Church was coming to grips with the problems of Australian night-life. The unusual pattern of life for the migrant trying to settle in a strange land brings peculiar tensions which need much patience to resolve.

David still had a couple of calls to make before going home. Personally I had had enough. I fell into bed with the clock showing 3 a.m.

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Ron O'Grady is one of our New Zealand ministers who recently accepted the office of Asst. Sec. to the N.Z. National Council of Churches. His visit to Australia was for purposes of consultation in connection with his new ministry.

WRIGHT THINKING

— BY C. H. J. WRIGHT

JEALOUSY

Many of us have trouble with that green-eyed monster — jealousy. It is that feeling of resentment and coldness that stirred in your heart when you heard somebody else praised, someone with whom you had matched yourself in thought and to whom you fancied yourself superior. It was that dislike which nearly turned to bitterness when they attracted more attention than you attracted, or were more successful than you were, or took a position that you wanted for yourself. These were the stirrings of jealousy. It was jealousy that took the heart out of congratulations you felt obliged to give; that kept you silent when you heard a rival unfairly criticised; that made you secretly glad when they stumbled and fell. Jealousy always embitters personality and brings misery. It can divide families, break up friendship, and hide the face of God.

There is an old fable that the devil once came upon a group of small fiends who were tempting a holy hermit who seemed completely free from sin. They tried all the temptations that had proved effective with other men. They tried the seductions of the flesh; they sought to sow his mind with doubts and fears; told him all his austerities were worth nothing — but all to no avail. The holy man was impeccable. Then the devil stepped forward, and said to the fiends, "Your methods are too crude. Permit me for a moment." Going up to the sinless hermit, he whispered in his ear, "Have you heard the news? Your brother has been made the Bishop of Alexandria." That got him. Here he was, a poor humble hermit, but his brother had position, prestige, wealth. A scowl of malignant jealousy clouded the serene face of the holy man.

One reason why jealousy causes so much pain and misery is because it is usually directed towards those who are closest to us. There is an old Latin proverb which runs: "The potter is envious of the potter; the blacksmith of the blacksmith." It is focused on someone in our immediate circle, and who in point of achievement only just outstrips our best, someone seeking applause from the same company of people. We are jealous of the person in our own professional group or office. We come into envious conflict with someone in our own social and sporting club. It strikes people who spend time together and whose pathways frequently cross — that is why it can do so much injury and damage. Students are jealous of other students who get better passes, or who are made prefects, or achieve recognition. Business men, salesmen, are jealous of other salesmen who are more successful. Professional men's wives are jealous of other men's wives who have more money and

status. Housewives are jealous of the woman over the road who can afford better clothes. One of the things that cause economic, social and personal distress is the jealousy generated by the common practice of "keeping up with the Joneses."

Since this thing is so common and so devastating, we must ask, "What can we do about it? How overcome it? I would suggest three steps.

First: Admit it. As long as you keep fooling yourself by denial, nothing constructive can be done. If it is too severe, it may be well to get someone to help — to talk it out with someone you feel you can trust. It is foolish and unhealthy to pretend we never feel jealous if, in fact, we do. Mental honesty is the first requisite of mental health.

Second: Analyse it. Let's take our jealousy apart and see what makes it tick. How did it start? Is it based on reality? Is it true or just? Much of our jealousy is born in ignorance. If we knew the toll that success requires, and the disappointments of it sometimes, and the hidden sorrows of some we envied we should be ashamed of our jealousy. We judge by the surface of their life; we often do not know what lies beneath.

The conquest of jealousy comes, in part, through recognising it for what

it is. It is a complex feeling. Ambition, desire, fear, even admiration, are all in it. Often jealousy passes unrecognised. Let us suspect ourselves when we begin to sneer at other people's success, when we pass on unjust criticism, or question the motives of one we dislike.

Third: Attack it. Let us use our best judgment, reason and candour to face this thing honestly and come to terms with it so our best self will have a chance to live. For one thing there is the way of prayer. It is hard to hate, or be jealous of, one for whom we genuinely pray, seeking from God his good. And for another thing — stop comparing yourself with other people. This tendency is the root of envy. We watch keenly to see that we are not outshone, that we are not eclipsed by another.

Rather than compare yourself with others, compare yourself with Christ. This is a healthy discipline that humbles the heart, condemns sin in every form, and imparts a desire for goodness. After all, what God thinks of us matters far more than what other people think.

A. J. Cronin, in his autobiography, tells of a district nurse who for many years had served the people with fortitude, patience and cheerfulness — but he felt her salary was most inadequate for the service she rendered. One day, he brought the subject up. "Nurse," he said, "why don't you make them pay you more?" She raised her eyebrows slightly. But she smiled, "I have enough to get along." "Not really," persisted the doctor, "you ought to be paid more. God knows you're worth it." There was a pause. Her smile remained but her gaze held a gravity that startled the doctor. "Doctor," she said, "if God knows I'm worth it, that's all that matters to me."

When we are sure of God's approval, we will never envy the praise of men.

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RAY ROBERTS AT GROTE ST.

(S.A.). Ray Roberts, of Norseman and Esperance Missions, W.A., was guest preacher on Jan. 31. There was a parade of young people's sporting groups on Feb. 7, with after-church fellowship in the lecture hall, conducted by W. Watson. Miss Diana Rawson showed slides and told of her recent visit to the Youth Conference in Manilla. B. Pryor (morning) and Mrs. Walpole (evening) have begun serving as church organists.

CHURCH BUILDERS

(Bordertown, S.A.). A number of men are consistently giving up their spare time to help in the completion of a new church building . . . Australia Day, Feb. 1, again saw a good muster. Tradesmen, many of whom are in fellowship with the church, are also engaged in the task of completing the structure for the opening day.

The main church will seat approximately, 200, with a little extra space in the gallery. The new building is on the site of the first small church; it is linked to the present hall by a foyer. A kitchen, toilet block, study and kinder hall are incorporated in the additions.

On the opening, March 7, Allan Avery will be the guest preacher. He will later lead in a fortnight's special meetings which culminate a comprehensive evangelism scheme launched in Oct. last year.

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S.A. GOVERNMENT TO SUBSIDISE NURSING HOMES FOR AGED SICK PERSONS

The work amongst the Aged has been limited by the Federal Government's Legislation to subsidise only Homes for Aged persons who are ambulatory. While we have appreciated this help we have not been able to enter the field of service for the sick aged. Federal Government's assistance has provided infirmary care for guests in the Homes, but would not permit taking sick people immediately into the infirmary. The ten beds set aside at Black Forest as an infirmary requires that a bed must be kept vacant in the Home when a guest enters the infirmary.

So it is very welcome news to know that now the churches can buy or build their own separate infirmary to receive the sick aged, and for this they will receive a subsidy of £2 for £1 provided by the church.

The greatest need in the community today is the provision of Homes for the Sick Aged, and so it will be our finest achievement when we can enter into this field. Any such plans will be limited to the finances available, but the Social Service Committee assures the brotherhood that serious consideration will be given to such a project as soon as funds are available.

We are refusing admission to many of our members, who are deserving of the very best we can give them at the eventide of life, because they are too sick to enter the present Homes. So we feel sure that the provision of a Home for the Sick Aged will have the sympathetic interest of the whole brotherhood.

WEEK OF PRAYER FOR CHRISTIAN UNITY - 1965

During the week of May 27 - June 6, the S.A. Council of Churches will be organising a Pentecost Convention in City and Country areas based on the theme, "God in the Community." The theme is intentionally a broad one, to cover the whole area of the church's responsibility to the society in which it lives, and including such subjects as Family Life, Industry, Education, Youth, Migrants.

The Convention will be organised in the Metropolitan area by Inter-Church

Councils and Ecumenical Committees and in other regions by Ministers' Fraternal, using a variety of speakers on different aspects of the topic.

The dates will be fixed to suit each area, but the probable dates are Wednesday, June 2 or Friday, June 4.

A background study is being prepared on "The Theological Basis of the Church's Involvement," copies of which will be available from the S.A.C.C. Secretary, 21 Grove-st., Unley Park. (Tel. 71-9613).

MISSION CLOSE

(Clovelly Park, S.A.). The Tent Mission will be held March 14 to April 12. Jack Bond, evangelist from W.A., will be the missionary. God has blessed his ministry in many parts of Australia. Bill Bowden will be song-leader. The Tent Mission will be held on a strategic site . . . The church had the privilege of having Frank Roberts, Aboriginal pastor, at evening service on Feb. 7 . . . During vacation, many young people attended camps and Beach Missions.



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February 20

S.A. WOMEN'S CONFERENCE

The February meeting was held on Feb. 4. Devotions were capably led by Blackwood ladies, and in her meditation, Miss A. E. Riches spoke of "Concentration on the lovely things God has created." Soloiste was Mrs. P. Johnson. A letter was received from Mrs. B. Coventry, thanking the S.A. women for their support of her as their Living Link for the past twenty years.

Mrs. Fax, leader of Prayer Meeting Department, reported on the distribution of Christmas gifts to elderly ladies, many of whom are confined to their homes. Mrs. M. Lawrie thanked all who helped with gifts and money for Christmas cheer in hospitals. Over one thousand gifts were distributed.

The meeting on March 4 will be the Missionary Rally at which the guest speaker will be Miss Edna Vawser. Miss Rosalie Rofe (New Guinea) and Miss Helen Maiden (New Hebrides) will also be present. — M. Wright, Asst. Sec.

CHRISTIAN REST HOME BLACK FOREST, S.A.

Interest is being shown in the progress at Black Forest, S.A., as the buildings near completion. The light bed/sitting rooms will be completed in February, and the single rooms in March. The Home will then have accommodation for 74 guests and staff.

The Board is seeking the services of a trained nurse, who will have a flat provided — and a resident handyman, who will be required to care for the gardens and general maintenance. The handyman need not be of pensionable age. A cottage will be provided. Applications should be made to the Secretary, 189 Gawler Place, Adelaide.

FIFTH YEAR OF MINISTRY

(Ascot Park, S.A.). R. H. Sercombe commences his fifth year of ministry with the church. Services returned to normal after holiday period, with over 100 in attendance at morning worship on Feb. 14. There were about 50 present at the gospel meeting, and Margaret Chinnick sang very acceptably.

NOTE.

South Australian Diary items are now included in "National Diary" on page 10, together with news items relating to changes of ministry.

Les Lawlor Says . . .

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THE "CHRISTIAN" GOES TO

An Unusual Opening



"Unique" might well have been the adjective used. Of opening ceremonies for chapels, halls and manses there seems, fortunately, to be no end. This scribe knows of no other opening of a local church administration centre.

It happened at Thornbury (Vic.). Our congregation there is vitally alive and alert to its privileges and responsibilities as Christ's representative in the community. Members seek to take Christ with them in service in Scouts and Guides, Elderly Citizens' Clubs, Association for the Blind, Police Citizen, Youth Clubs, Brotherhood of St. Laurence, State School Committees, Country Women's Association, Red Cross.

It was believed that community service and outreach could be furthered if an unused brick store room situated in front of the manse block were altered in accord with a new concept in administration.

Consultation with a brotherhood architect produced a fine plan which led to the transformation of the store into an administration centre, of which the church and brotherhood may justifiably be proud. It comprises an office, board room and minister's study. There are facilities for keeping church records, for typing and duplicating, for meetings of small groups, for rest and the refreshment of a cup of tea, and even for the conduct of quiet weddings.

It is believed that the establishment of this centre, which will be constantly open to the public, will enable the minister to devote more of his time to preaching responsibilities and to pastoral care. His study can be in a true sense a counselling clinic, where perplexed and weary folk may discuss all kinds of problems and receive a kindly word of encouragement.

A typing and duplicating pool for Churches of Christ in Northcote and Preston districts is planned, with a paid secretary to attend to routine office work and thus free the minister for the more important tasks of his calling.

It is the hope of the church that the provision of the administration centre will greatly increase the efficiency of the local work and lead to a more worthy expression of service to the community.

Elder and chairman of the Church Board, Stan. Allison, presided at the opening function. He welcomed representatives of the City Council, brotherhood Departments, district churches and the many Thornbury members who were present. A representative of the Council, in the unavoidable absence of the Mayor, brought greetings, congratulations and good wishes from civic authorities.

The Conference secretary, representing the Conference president, spoke on behalf of the brotherhood. He paid tribute to the Thornbury church for its progressive outlook, its desire to serve the community more effectively, and its consideration for its minister. He then turned the key of the door and opened the centre, and an inspection was made by those present.

Also inspected was the manse, which had been newly decorated. All were impressed with the tasteful furnishings and furniture, the carpeted floors, the color scheme, the arrangement of the rooms and the facilities provided in the centre.

There was a time amongst our people when anything was good enough for the church work. That attitude is disappearing. Our congregations desire the best possible chapels, halls and manses. Provided that expenditure on these buildings is not extravagant, but is commensurate with good stewardship, this new attitude is to be commended.

Not many will be able to provide an administrative centre like Thornbury, who were fortunate in having an unused and adaptable building included in their property. But their spirit of service, their desire for outreach to the community, and their helpfulness toward their minister and his ministry, could well be emulated by all.

W. W. Saunders.

"CHRIST IN CONFLICT"

By HAROLD J. WHITNEY.

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

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

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WHAT'S HIS MOTIVE?

BY AUDREY WINDAM

"But what's his motive?" This is a question I've been asked lately of various people in various circumstances.

I find I could answer more readily, "What is the reason for his action?"

The reason is where the present deed originates — motive is only the hoped-for journey's end of it.

If a man is currying favor, maybe he's doing it for money.

If a man is spending more money than he should, maybe he's doing it to impress.

If a man is being ruthless, success at all costs may be his motive.

Christ, I am sure, was a psychologist before he was an economist. When he told us how to handle our worldly chattels he was more concerned with our mental state than our financial success.

He healed the hurt in people (or cast out their sins, if you will), not by understanding their pie-in-the-sky motives but by loving the small child in them whose hurt was hidden by bluster or greed or ambition. He had occasionally to find that the small boy was lost beyond redemption and then his sadness was profound.

The motive is often for money, or recognition, or respect, or love.

Monetary success is looked on as a symbol of one's worth. Some need more than others to be convinced and to convince about their worth.

The "rags to riches" story must be more common than is publicised, because rags that humiliate, naturally induce

the ambition to leave hurt and humiliation far, far behind. The successful ones do this legitimately; the unsuccessful by devious means from petty crimes to revolutions of the downtrodden. Often the rags to riches tale takes more than one generation to unfold.

No one wants to recognise in the efforts of the other class the same longing, motivating them towards respect and love. But in the most dejectedly ragged urchin — once his belly is filled, and the most pompous millionaire, the need is there. Once the need is filled, the dejection will become joy and the pompousness humility, if love and respect having entered, then forge outward.

I sound as if I am chasing rainbows, if I believe in such a possibility. Humanity is a big thing and no mere word will reach it all. But a person is one small creature and one can reach another easily. Rivalry has become almost synonymous with success. It has become a virtue in modern society.

I am not modern enough to see it as a virtue. Rivalry may prove to be the spur to demonstrate one's ability to its fullest extent, but that is all it can do. It cannot manufacture non-existent ability. The defenders of rivalry will tell me it doesn't have to; if it brings forth latent ability it is more than justified. I would argue that it brings forth only the latent ability that is in the market. Unsaleable ability, or virtue, or gentle artistic longings are denied or devoured by the cultivation of the practical talent. I think perhaps the deep, unfulfilled, inexplicable longings that then remain, make the yearning, groping urge that makes people ask, "Yeah — but what's his motive?"

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OVERSEAS MISSIONS

SUNDAY AT PIR

BY MISS D. CATTS

Occasionally on Sunday morning the staff of Pir station have to take a service at two villages — Minung as well as Tamnung, where we usually conduct the Sunday morning service. As there is only Dorothy Howden and myself stationed here, and my Pidgin English is not very good, we usually try to arrange to do this when somebody is visiting us, and we let our visitor have the privilege of taking one of the services. However, a few weeks ago, we had no one visiting, so I volunteered to take the Minung service and then preach in English if I could get someone to translate for me.

Ginu, one of the older schoolboys was chosen as translator. On the Saturday night before, we discussed the sermon, so that he could understand the points he was to make, and what they were leading up to. I then went through the sermon sentence by sentence with him, listening to his translation. I hope the sermon was good enough to be of value to him, because he would have known it well by the time he had gone through it a few times like this. It certainly was helpful for me to hear a translation of my English.

After Ginu had gone home I set about writing down all the Pidgin I would use in the service before the sermon. All the prayers and comments were written down in my note book for orders of services, and I practised saying these, and the readings so that I would be able to read them as naturally as possible.

The next morning, Ginu came for me, wearing a new pair of long white socks, sandals, clean shorts and shirt. I had a change of clothes in my billum (a string bag the women here carry things in, the handle of which rests on the forehead), so we were both ready to set off on our walk of several miles.

First we went down a hill from the Pir station to the creek, and then climbed the mountain on the top of which Tamnung village is situated. As we went through Tamnung, Ginu explained in talk-pace that Miss Howden would be there later to take their service and that we were going to Minung.

On leaving Tamnung, we walked through a cleared area on the other side of their mountain, which was their garden of coconut and mango trees. Then the track led back into the jungle, which is very much like rain forest at home. Where the track crossed a creek bridges were constructed by a

log being placed across the gully. Sometimes we could see the bright red flowers of one plant that is in flower now.

The track was quite wet and muddy, but as Ginu had pointed out some black clouds in the direction of Minung, we were trying to hurry. It wasn't long before my feet and much of my legs were covered in mud, but I don't think Ginu got any mud on his new white socks.



Miss Diana Catts.

Just as we were climbing the hill into Minung village it started to rain, so we hurried into the village and into the church, made of bamboo, with a roof of sago palm leaf thatch. Ginu got me a length of bamboo, about three feet long, filled with water, for me to wash some of the mud off, and a small boy brought me three bananas, which tasted good.

The people started to file into the chapel and soon the women's side of the church was filled, but there were only about three boys on the men's side. Then one man, who has one foot missing, explained that all the boys were hunting in the bush.

As the service started the rain seemed to fall down much more heavily trying, it seemed, to drown the words.

The people of Minung need much prayer. Some of their children come to school at Pir, but it is a long way for them to walk each day, especially the very young ones. There is only one boy in the other half of the school, so that while a new building was being erected for the lower school he did not come to school because he didn't like walking through the bush by himself. One man here has said that Minung people just don't seem to care for their children. Often they are sent to school with no food and there does not seem to be any signs of the parents disciplining their children.

The Australian Christian.

QUESTING



WITH

A. E. WHITE

What really happened at Pentecost? How would you explain it to a non-Christian?

Unless there was some degree of acceptance of the accuracy of the Bible narrative it would be difficult to explain the mighty event of Pentecost to a non-Christian. Before getting down to the answer to the question I would seek to establish confidence in the writer of the Pentecost record. There is a wealth of historical allusion in the gospel of Luke and the Acts of the Apostles, both of which were written by Luke. There are people, places, titles and events referred to and woven into the text of the story.

Ordinary people very often get these things mixed up, as most of us know when our families start debating what happened and when. But Luke was not an ordinary person. He was a doctor with a doctor's passion for accuracy. He was also an historian with the capacity for noting those things that were relevant to his purpose. He was able to see the events he was interested in against the background of his times.

Luke's historical references were not accepted without question. In some cases modern historians declared that some of his statements were completely at variance with known historical facts. But when further evidence came to light it was always Luke who was vindicated. One great scholar who set out to prove that Luke was often in error finished up by writing a book as Luke's champion. The most searching critical examination has served to confirm Luke's writings as historically accurate.

R. B. Rackham, in his commentary on "The Acts of the Apostles," says in his introduction: "We shall be abundantly satisfied as to Luke's historical accuracy, if we reflect on the extraordinary test to which it was put, i.e., the variety of scene and circumstances with which he had to deal. The ground covered reached from Jerusalem to Rome, taking in Syria, Asia Minor, Greece and Italy. In that field were comprised all manner of populations, civilisations, administrations — Jewish and oriental life, western civilisation, great capitals like Antioch and Ephesus, Roman colonies, independent towns, Greek cities, 'barbarian' country districts. The history covers a period of thirty years which witnessed in many parts great political changes. Yet in all this intricacy of political arrangement, Luke is never found tripping."

We can trust the man who said it, next week we shall see what he really said happened at Pentecost.

"THE AUSTRALIAN CHRISTIAN" 50 YEARS AGO 1915

Editorial Page. "As an inevitable consequence of her militarism, Germany has lost the sympathy and support of the nations of Europe, except that of her ally, the dual monarchy of Austria, and her later ally, 'the sick man of Europe'—Turkey...

For five months her armies have been fighting and apparently they have been defeated in their every plan. They did not eat Thanksgiving Dinner in Paris, nor Christmas Dinner in London... That her military spirit may be destroyed and overthrown, all earnest souls will pray." Here and There. The brethren in Kyneton, Vic., circuit appreciate their evangelist, Mr. Shipway, and are not afraid to say so. The Kyneton Dist. Conf. was held in Mr. Gilmore's barn at Drummond... City Temple, Sydney, reports record B.S. picnic, record morning attendance, record H.M. offering... At Taradale, Vic., there is a C.E. Society with a membership as large as the church... Builders in the chapel in a day plan for Subiaco, W.A., included 85-year-old Mr. Hollis. His hammer was heard from 10 a.m. until 10 p.m.

WHEN REPLYING TO ADVERTISERS . . .

SAY THAT YOU SAW IT IN "THE CHRISTIAN"

IMMIGRATION SUNDAY

FEBRUARY 28, 1965

The Minister for Immigration, the Hon. H. Opperman, M.P., sends this message to the churches. He would appreciate a reference on Sunday, Feb. 28, to migrants and the task of integrating them into the community.

From the moment they set foot on Australian soil, men, women and children from many lands find in their religious faith a source of strength and encouragement as they face the problems of adjustment to new surroundings.

Churches of all denominations have extended to the newcomers friendship, guidance and counsel. In an unfamiliar environment, familiar forms of worship and fellowship have provided a comforting link between the old life and the new.

The churches have also helped in meeting the material needs of migrants. There are significant numbers of people in Australia today whose smooth settlement into homes and jobs can be attributed to the sponsorship of members of their faith.

By meeting the basic human needs of the migrant with understanding and sympathy, the churches have had an incalculable influence for good on the immigration programme.

In my capacity as Minister for Immigration, I have cause to be particularly grateful to churchmen of all denominations for their co-operation in ensuring that humanitarian considerations are not overlooked in the pursuit of our immigration aims. Their wide knowledge and experience of human problems have been invaluable to the Government in its conferences and deliberations.

The success achieved by the Australian community in absorbing one and three quarter million people from more than thirty countries has attracted the attention of the world.

However, we cannot rest on past achievements. The task of showing warm friendship is never-ending — the churches particularly can help. By preserving and strengthening the migrants' faith in God they provide the soundest of all foundations on which to build a new life. Let us re-dedicate ourselves to this purpose.

HERE AND THERE

MISSIONARIES ENTERTAINED

(Melb.). The Overseas Committee entertained Mr. and Mrs. Alan Fletcher and Miss Rosalie Rofe, on furlough from Chungribu, New Guinea; Miss Jean Delaney, on furlough from Ranmawat, New Hebrides; Miss Noelle Mobbs, who will be leaving shortly for New Guinea; Geoffrey Peers, who has just returned after three months' service in the electrical installations at Ndui Ndui, New Hebrides, and John Graham, of New Zealand, who is a technician and will go to New Guinea. A happy time of informal fellowship was enjoyed by all who came to meet these representatives of our churches in the work overseas.

DEPARTMENT OF HOME MISSIONS AND EVANGELISM (VIC.-TAS.)

DISTRICT PRAYER RALLIES

FEBRUARY 17 — BRIGHTON.

FEBRUARY 24 — CHELTENHAM
BALWYN NORTH.
MORELAND.
WEST PRESTON.
BORONIA.
GEELOG.
BALLARAT.
WARRAGUL.
RED CLIFFS.
RICHMOND.

FEBRUARY 25 — MAIDSTONE

MEET MISS VAWSER ON FEB. 23

Owing to a mis-print in last week's "Christian," the wrong date was shown for the one opportunity for Victorian church members to hear Miss Edna Vawser, on furlough from our Indian Mission. Miss Vawser will speak at Swanston-st. church on Feb. 23, at 7.45 p.m. All churches are urged to ensure that delegations will attend.

MOVEMENTS

MINISTER RETURNS

(Pyramid Hill, Vic.). The church is pleased to have its minister, Gordon Henderson, back after his illness . . . C.E. and youth club have combined to form the Y.P.C.E., and have planned interesting evenings, to be held every second Thursday night . . . The S.S. commenced its new year of service with a scholars' tea . . . Ron Elbourne, one of our N.S.W. ministers, addressed the church during his holiday stay here.

LOXTON WELCOMES H. CAVE

(S.A.). A social, attended by 50 people, was held on Feb. 5 as a welcome to Mr. and Mrs. H. Cave. A programme of games, hymn-singing, an item from Mrs. M. Swanbury, ice-cream and supper, made the evening very successful . . . R. E. Pittman, S.A. Conference President, inducted Mr. Cave as minister on Feb. 7.

INDUCTION AT WARRAGUL

T. V. Weir was inducted to a ministry at Warragul church (Vic.) on Sunday, February 14, 1965. The service was conducted by the Conference Secretary (W. W. Saunders) who delivered a charge to minister and church. In his first message to the church, Mr. Weir outlined what the church could expect from its minister, what the minister could expect from the church and what God could expect from both church and minister. Excellent attendances marked the opening day of the ministry.

FROM WAGGA TO NAMBOUR

(Qld.). The Nambour church announces that W. J. Orlando Todd, of Wagga Wagga, N.S.W., has accepted an invitation to minister to the church. Mr. and Mrs. Todd will commence on May 2 . . . The church is happy to say that the last payment had just been made on the church building.

MINISTRY BEGINS

(E. Ipswich - Leichhardt, Qld.). Alex. Surtees was the speaker at the welcome and induction service to Mr. and Mrs. B. Roberts on Feb. 5. Mr. Frost, who has been interim minister for two months, was chairman. The Mayor, Alderman J. T. Finnemore, spoke on behalf of the citizens of Ipswich. Mr. Pieper gave a welcome on behalf of the church. The church was again packed on the Sunday when Mr. and Mrs. Roberts were received into fellowship . . . Mrs. E. Smith has suffered a set-back and will again be on crutches for another three months.



Mr. Curtis, the Chairman of the Qld. Social Service Committee, receiving the State Government subsidy cheque from Mr. C. Hughes, M.L.A.

QUEENSLAND SOCIAL SERVICE PROGRESS —

Outstanding progress has been the record of the Queensland Social Service Department for 1964.

During the past year a 10-bed Nursing Home has been completed in Toowoomba. This provides a much needed service for immobile aged people.

Additional Hostel property has been purchased at Kedron next to the already popular Girls' Hostel. This added property will mean that the Hostel can accommodate twenty-seven girls.

Recently, the State Government presented a cheque for almost £10,000 as the State Government's subsidy for the extensions to the Hillcrest Nursing Home at Annerley. This project will be officially opened on Saturday, March 27, by the Hon. T. A. Hiley, M.L.A., Deputy Premier. Total cost of this new wing will be £20,000. The extension will be named after Walter Findlay Biggs, a benefactor and friend of the Social Service work in Queensland. Mr. Biggs made a considerable contribution to the now well known Burdeu House, with the erection of the Maud Biggs Memorial Wing.

In November of 1964 the third stage of the Mylo House (Toowoomba) extension was completed.

The Women's Fellowships of Brisbane have been approached to assist the Department in providing a Home Help Service. This will be a voluntary "good Samaritan service" to those who may be invalids, widows or others needing practical Christian help in their own homes.

The Superintendent, Stan Chalmers, continues to represent the churches in the hospital and prison chaplaincy. During the year he travels some 12,000 miles by car and rail telling churches throughout the State of the work of the Committee. Mr. Chalmers also represents the Committee on Social Welfare Organisations, Temperance League, Good Neighbour Council and associated bodies.

COMMISSIONING A FRATERNAL WORKER

(Melb.). Ian Manning, M.A., a lecturer in Economics at the Melbourne University, and a member of the Canterbury fellowship, is to join the staff of the Madras Christian College as a fraternal worker of the Australian Council of Churches.

A commissioning service for Mr. Manning, on behalf of the Australian Council of Churches, will be held in association with evensong in St. Paul's Cathedral, on Monday, Feb. 22, at 5.10 p.m.

SECRETARY FAREWELLED

(Wattle Park, Vic.). A family night and barbecue was held on Feb. 5 to farewell the retiring secretary, N. Hibbert, and his family . . . Visitors have included the Lance Fisher family from Carnarvon, W.A. . . . The Bowl appeal amounted to £151.

FOUNDATION MEMBER PASSES

(Maidstone, Vic.). One of the first duties of our church in 1965 was to say farewell to foundation member, Robert Sellars. In the absence of our minister, a memorial service was ably conducted by Mr. Hodgekiss, from Sunshine . . . The church presented a New English Bible to Bill Elegatt, son of our organist, on his 21st birthday.

LOOKING TO FULL MINISTRY

(Reservoir, Vic.). The church members are looking forward to and working towards commencement of the full-time ministry with F. B. Alcorn in March. The minister and his family have now moved to Reservoir . . . The annual Bible School meeting was held Feb. 7. The fortnightly fellowship meeting commenced with meeting in Mrs. Grayden's home.

TO UNIVERSITY

(Yarrowonga, Vic.). The Bible School will have to replace the Supt. of the Kindergarten Dept. and Young Worshipers' League when Miss Beryl Northrop leaves. She gained her matriculation and will enter University this year . . . The minister, R. Oke, was leader at the young people's camp at Cheshunt . . . The church mourns the death of Mrs. Jackson, a faithful foundation member.

SCHOLARSHIP

(Lygon-st., Carlton, Vic.). Splendid attendances continue at all services. K. A. Macnaughtan continues as interim minister, and is giving sound Bible teaching . . . Pearson Harrison is conducting midweek Prayer and Bible Study. Opening meeting for 1965 had 52 present . . . Alec Duckett, who received a Commonwealth Government Scholarship, has left to take up further studies at Perth University, W.A.

National Diary

FEBRUARY

- 20 V. College of the Bible Inaugural Meeting and Garden Party at the College, 2.30 p.m.
- 22 W.A. Ministers' Fraternal.
- 23 V. C.Y.F. Impact.
- 23 V. Swanston St. Chapel — meet Miss Edna Vawser.
- 24 V. Department of Home Missions and Evangelism Quarterly Prayer Rallies.
- 26-28 V. C.W.F. Missionary Camp, Monbulk.
- 26-28 V. Camp Waterman, Missionary Camp with Miss E. Vawser.
- 27 V. Bible School Committee All-Day Conference.
- 27 V. Eastern District Conference, Annual Meeting, Boronia, 2 p.m.
- 27 V. C.W.F. Thanksgiving Service, Monbulk, 3 p.m.
- 27 W.A. Youth Department River Trip.
- 27-Mar. 1. T. TASMANIAN DISTRICT CONFERENCE, DEVONPORT.

MARCH

- 5 V. 11 a.m.: C.W.F. Council.
- 5-8 V. C.E. Missionary Camp, Monbulk.
- 6 V. Central Northern District Conference, Bendigo.
- 6-8 V. Explorer Adventure Camp.
- 7 W.A. Youth Choir practices commence.

The Australian Christian.

February 20

IN THE FAR NORTH

BY MARY PERKINS

Those who were privileged to do the Northern Tour after last Federal Conference, and those who have been able to make their own trip north, will know something of the vastness of the State of Queensland, and the long distances to be travelled between our own churches.

During my seven years as a minister's wife, we have served in three Queensland churches and have been up to 130 miles, and never closer than 50 miles, from our nearest Church of Christ. Those who serve at Mackay are 200 miles from their nearest one.

Try to visualise our three northern-most churches forming a triangle, approximately 80 x 60 x 100 miles, Ayr and Townsville on the coastal highway, and Charters Towers inland, situated about a thousand miles north of Brisbane and 200 miles north of Mackay.

AYR.

Ayr Women's Fellowship, one of Queensland's youngest, became affiliated at the 1964 Conference, and has only six members. They meet monthly in the members' homes in rotation. Their meetings are mainly devotional in nature, but are times of real blessing and help. Last year they contributed to the Overseas Mission box and to Mrs. Potter's stall (Brisbane). One of their ladies crochets knee covers for the Mission to Lepers, and another has helped on many occasions with the cooking at Magnetic Island Camps.

Mrs. Perkins is the wife of C. R. Perkins, the minister at Charters Towers, Qld.

Bethany Children's Home, LINDISFARNE, TASMANIA

(formerly Bethany Boys' Home).

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- (2) Subscribing to the £3,000 for 1964 BUILDING DEVELOPMENT and CAR FUND. (Taxation concessions are available on gifts of £1 and over).

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

CHARTERS TOWERS.

Charters Towers Fellowship, which meets every fourth Wednesday, has about ten members. Last year we used our Queensland Handbook for devotions, which included discussions on each topic, some of which proved interesting and thought provoking. A business session, followed by a cup of tea and biscuits completes our meetings.

Once every six weeks our ladies visit "Eventide" with cakes and scones, and one of our ladies visits there regularly. Most of them attend the Quarterly Bible Society Women's Auxiliary meeting and the annual World Day of Prayer.

We contribute new clothing for an Aboriginal child each year and used clothing for the Aboriginal Missions and Brisbane City Mission. At each meeting a box is placed on the table, the contents of which went to Home Missions and the Bible Society last year. During the year we hold a written exchange meeting with the Moorooka Fellowship.

TOWNSVILLE.

Townsville ladies have a monthly meeting, held in the evening. Over a period of twelve months they held a morning prayer meeting, with an average attendance of six. Each year they provide a parcel for Aborigines Missions, and a parcel for Overseas Missions, such as a shift each for New Guinea lady missionaries, and clothing for missionary children, and medical supplies for New Hebrides.

The ladies visit the Geriatric ward of the hospital monthly with cakes and

scones, and entertain senior friends at a Christmas party. They have also held a number of inter-church functions. Another very important contribution some of them make is to cook for Magnetic Island camps, which is much appreciated by the campers.

The above information about our Northern Women's Fellowships is intended to convey some idea of what is done and, of course, does not include all that is done by any means. Among them you will find Bible School teachers, organists, soloists, church cleaners, capable cooks and needlewomen whose talents can be used for the Kingdom of God.

ISOLATION.

The main problem of the women's work in the North is that of isolation. Because of the long distances between churches, very few meetings involving all the Fellowships can be planned. Similarly, because of the great distance from Brisbane, very few of our women have ever been able to attend a State Women's Conference, and it is hard to feel one is part of a group centred a thousand miles away.

The annual visit of the Women's Conference President does help a little, but still that feeling of being away from it all exists. Women's camps, which sound so attractive to me, are out of the question for us. Perhaps at some future time a Northern women's camp or Conference could be considered, but again distance would prevent it from being attended by many outside our Northern groups.

As a minister's wife, in so isolated a spot, I have missed the annual visit to Brisbane to Conference and the fellowship we had there. Had I come here from a suburban church, I would have missed it all much more. However, I was able to attend Federal Conference, and enjoyed the fellowship there, and I was sorry that some of our Northern women were not able to be there to share in it too. However, though our group here is small, we do have real fellowship together as we seek to serve our Lord and Master.

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Word Studies In The New Testament . . .

No. 13. EXPOUND ::: BY RANDALL T. PITTMAN

The verb "expound" means to expose, or lay open the meaning of; to explain; to interpret. From Latin *ex*, out of; *ponere*, to place.

In the Authorised Version "expound" is a translation of (1) *dierneneuo* in Luke 24: 27. Elsewhere this word is rendered "interpret" (1 Cor. 12: 30; 14: 5, 13, 27); "by interpretation" (Acts 9: 36). It is in the Codex Bezae Text of Acts 18: 6 in the passive, in a phrase which means "the scriptures being interpreted." The word is found in late Greek writers in the sense of (1) interpret; (2) translate. "Translate" is the meaning in Acts 9: 36, where the Aramaic name Tabitha is turned into the Greek Dorkas. The verb is an intensive form of *hermeneuo*, "explain," "translate" (cf. John 1: 38, 42; 9: 7; Heb. 9: 2). In Greek Mythology, Hermes was "messenger or herald of the gods." In Biblical studies, Hermeneutics is the art and science of interpretation.

(2) *ekthemi* in Acts 11: 4; 18: 26; 28: 23. In Acts 7: 21 the verb is translated "cast out" (cf. "Wisdom" 18: 5). It means "set out," "expose," and in the metaphorical sense "expound." The Classical uses — "expose an infant" and "issue a public notice" — are supported in the Inscriptions, and also the metaphorical use "expound." It is a compound of *ek*, out of; *tithemi*, I place.

(3) *epiluo* in Mark 4: 34. This word occurs also in Acts

19: 39, where it is rendered "determine." It is from *epi*, upon; *luo*, I loose. The primary meaning is "unloose"; a derived sense "solve," "explain." In Mark 4: 34 the verb is in the imperfect tense, indicating continuous or repeated action. In the Septuagint *epiluo* is used of interpreting dreams (Gen. 40: 8; 41: 8, 12). The meaning in Acts 19: 39 is "decide a question."

The noun *epilusis* is found in 2 Pet. 1: 20. The Revised Standard Version translates, "No prophecy of scripture is a matter of one's own interpretation." Most modern translations agree with this, but there are other possibilities. Weymouth translated, "No prophecy in scripture will be found to have come from the prophet's own prompting," and Rotherham rendered, "No prophecy of scripture becometh self-solving." A discussion of these and other possibilities will be found in the Cambridge Bible commentary by Plumtre, and in the Cambridge Greek Testament, the Expositor's Bible, and others.

The English word "exegesis" is derived from *exegeomai*, "I lead out," but always metaphorically in the New Testament, "unfold," "declare." This verb is found in Luke 24: 35; John 1: 18; Acts 10: 8; 15: 12, 14; 21: 19. Commenting on John 1: 18, C. K. Barrett wrote, "The invisible God has now in Christ been manifested in his glory, grace and truth."

FOLK SINGER AT MOOMBA MUSIC FESTIVAL

At the "Festival of Christian Music" at the Sidney Myer Music Bowl (Vic.) on Sunday, Feb. 28, a special feature of the programme will be the appearance of Brother John Sellers, folk singer with the Alvin Ailey American Dance Theatre. Brother John is America's best known gospel and folk singer, and appeared with the Alvin Ailey Theatre in Melbourne in 1962.

The special nature of this year's programme is the presentation of both traditional music — by the choir of St. Paul's Cathedral, and the Methodist Youth singers — and contemporary music of the gospel and "Protest" type by "The Idlers Five," Carolyn and Lesley Dale.

The Festival will be presented by the Vic. Council of Churches.

CHURCH OF CHRIST THE PATCH (Vic.)

SERVICES: 11 a.m. and 7 p.m.

SUNDAY SCHOOL: 9.30 a.m.

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

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PERSONAL

DISCIPLESHIP

Linda Strachan, Reservoir, Vic.
Mrs. Hill, Grote-st., S.A.
Mr. and Mrs. George Wilson, Kathleen Farrell, John Farrell, Beverley Hills, N.S.W.
Elisabeth Strack, Jennifer Finger, Essendon, Vic.
Ian Matthews, Lynette Dunn, St. Kilda, Vic.
Jeanette Maslen, Shirley Davis, Echuca, Vic.

MEMBERSHIP

Mr. Hooper, Fullarton, to Grote-st., S.A.
Doug Briggs, West Preston, to Reservoir, Vic.
Mrs. Keen, Victor Harbour, to Wattle Park, Vic.
Mr. and Mrs. N. Hibbert, Wattle Park, to North Balwyn, Vic.
Mr. and Mrs. Roberts, Marburg, to E. Ipswich - Leichhardt, Qld.
Mr. and Mrs. L. Ratten, Balwyn to Echuca, Vic.

CHANGES OF ADDRESS

A. Clutterbuck (sec., Wattle Park church, Vic.) 22 Moore-st., Sth. Box Hill, Vic.
Fred. B. Stow (minister, Tamworth church, N.S.W.), 93 Robert-st., South Tamworth, N.S.W.
R. N. Gilmore (minister, Brighton church, Vic., from March 20, 1965), 16 Alverna-gve., Brighton, S5, Vic. Phone 92-1531.
Mr. John Morris (sec., Brougham-st., church, Ballarat, Vic.), c/o P.M.G. School, Gillies-st., Ballarat, Vic.

BIRTH

HARPER. — Don and Aileen, of 17 John-st., Payneham, S.A., are happy to announce the birth of their daughter — Karen Leanne — on Feb. 2, 1965. A sister for Peter.

ENGAGEMENT

SMITH - WILLIAMS. — Mr. and Mrs. V. P. Smith, 143 Highbury-rd., Burwood, take pleasure in announcing the engagement of their daughter Kaye, to Graeme, younger son of Principal and Mrs. E. L. Williams, 1 Elm-rd., Glen Iris, Vic.

APPROACHING MARRIAGE

BROAD - PITT. — The marriage of Frances Elizabeth, eldest daughter of Mrs. W. A. Broad, and the late Mr. W. A. Broad, to Keith Howard Pitt, second son of Mr. and Mrs. K. P. Pitt, Mildura, will take place at Pyramid Hill, Vic., Church of Christ, on Saturday, Feb. 27, at 12.30 p.m.

MARRIAGES

Wendy Ferris to John Morris, Cheltenham, Vic.
Kaye Thompson to Roger Brad-dock; Jennifer Ball to John Spencer, Beulah Road, S.A.
Diane McDonald to Jim Clift, Reservoir, Vic.
Christine Tierney to Warwick Grainer; June Farrell to Arthur Benson, Beverley Hills, N.S.W.
Joy Hammett to Alan Keeble, Ivanhoe, Vic.
Elizabeth K. Wellington to Evan W. John, Clovelly Park, S.A.
Pauline Hocking to Trevor Jury, Ascot Park, S.A.

DEATHS

Mrs. M. Townsend, Beverley Hills, N.S.W.
Mrs. Tunbridge, Ivanhoe, Vic.
Robert Sellars, Maidstone, Vic.
Mrs. Shirley Baker, Canberra, A.C.T.
Roy Trembath, Red Cliffs, Vic.
Mrs. Phoebe Jackson, Yarrowonga, Vic.

DEATHS

BRUTON. — On Jan. 23, 1965, Henry, of Avonsleigh, Vic., loved husband of Olive, father of Thomas, Rosa (Mrs. Rainey), Minnie (Mrs. Mock), Robert, George (dec.), Stanley, Allan, Daisy (Mrs. Shelden), Bern (dec.), Bessie (Mrs. Drummond), Percy and Harold (Dec.). Aged 85 years.
PARADINE, Annie A. — Beloved mother of Dorothy (Mrs. V. Morris, Albury), loved gran. of Alan (A. W. Morris, Subiaco, W.A.), Betty (Mrs. G. Benson, Albury), loved great-grandma of Robert, Christopher and Bronwyn Morris (Subiaco, W.A.), on Feb. 8, 1965, at "Hillcrest" Aged Christian's Home, Brisbane. Aged 89 years. "Resting in the everlasting arms"
PARADINE, Annie A. — Dearly loved mother of Dorothy (Mrs. V. Morris, Albury), Norman Bade (Rosewood, Qld.), Bert (A. W. Bade, Toowoomba, Qld.), Mary (Mrs. H. A. Cox, Morningside, Qld.), Lily (Mrs. B. Stanway, Balmoral, Qld.), and loved gran. to her fourteen grand-children and her thirteen great-grand-children, on Feb. 8, 1965, at "Hillcrest" Aged Christian's Home, Brisbane. Aged 89 years. "The end of a full life of service to her Lord and his Church in Queensland."

IN MEMORIAM

BROAD, William Albert. — In memory of my much loved husband who departed this life Feb. 19, 1963. "Sadly missed." —Beth.
BROAD, William Albert. — In loving memory of our devoted father. "Sweet memories."
—Arthur, Heather, David, Lorraine, Frances and Keith, Trevor, Elsie, Lois and Glenn.

COMING EVENTS

NORTH WILLIAMSTOWN (Vic.) 77th CHURCH ANNIVERSARY, Feb. 28. Speakers: 11 a.m., S. K. Bannon, chaplain, Essendon High School; 7 p.m., K. J. Harvey, Field Officer, Dept. Home Missions.

SOUTH YARRA (Vic.) HOMECOMING SERVICES, Feb. 28. 11 a.m., 3 p.m., 7 p.m. Speakers: E. W. Roffey, P. Hudson, M.L.A., C. Smith, C.O.B. Soloists: Mrs. J. Pope, Mrs. A. Brown, Miss J. Milne. Hospitality provided. All welcome.

INVITING YOUNG PEOPLE to . . .

"IMPACT"

o **TUESDAY, FEB. 23, at 7.30 p.m.** (Buffet Tea at 6.30 p.m.)
● Reception Room, 217 Lonsdale-st., Melbourne.

Hear a report from our Delegates to the

ASIAN CHRISTIAN YOUTH ASSEMBLY (Philippines)

— Jim Haines, Victor Ryall and Lucy Griffiths.

Sponsored by Department of Christian Education, Victoria and Tasmania.

C.W.F. THANKSGIVING SERVICE

at **MONBULK**, on **SAT. FEB. 27**, at 3 p.m. N.B.—Buses will leave from Ball & Welch, Flinders-st., at 1.30 p.m. promptly. Pick-up points en route:—Box Hill P.O. (approx. 1.45), Blackburn State School and Ringwood Clock. Leaving Monbulk at approx. 4.45 p.m. Buses will not wait, so please, be on time.

BORDERTOWN (S.A.) CHURCH

INVITES all Past Members and Interested Friends to

OPENING DAY OF NEW CHURCH BUILDING SUNDAY, MARCH 7.

11 a.m.—Communion.
2.30 p.m.—P.S.A.
7 p.m.—Gospel Service.

Guest Speaker: A. A. Avery.

C. D. Barnett (sec.), Box 205, Bordertown, S.A.

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(coinciding with World Convention).
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Dr. A. C. Caldicott, Geelong, Vic.



VICTORIA

CIVIC SERVICE

(Dandenong, Vic.). On Feb. 7, the Mayor and Councillors and Council Officers of the City of Dandenong, with their wives, attended a Civic Service in our church. The Mayor read the New Testament lesson . . . The church welcomes Mr. and Mrs. K. Heath and family, who have come to us from our North Essendon church. Mr. Heath is about to commence duties as chaplain at Dandenong High School . . . The Officers' Board is buying six extra copies of the "Australian Christian" each week to have them available for sale at 1/- each at the church each Sunday . . . The C.W.F. afternoon group, at their first meeting, featured a guest speaker from the "Mission to Lepers."

COMBINED SERVICES

(Ivanhoe, Vic.) During January, Protestant churches of Ivanhoe held united evening services in various churches. These were well attended and members enjoyed meeting Christians of other faiths . . . On Feb. 9, C.W.F. held luncheon in home of Mrs. F. Chipperfield. Mrs. Weatherhead, supt. of Hospital Visitation Committee, was guest speaker . . . On Feb. 7, E. Roffey commenced series of evening addresses on theme "The Pathway to God." B. Garood was soloist at evening service . . . Mrs. Pettigrove now well again after illness . . . Church enjoyed fellowship with Mr. Pitt and daughter from W.A. and Mr. and Mrs. Buckmaster from N.S.W. . . . Architect has been appointed to supervise Briar Hill project . . . C. Kimber conducted recent service.

JUBILEE PREPARATIONS

(Essendon, Vic.). Plans are well in hand for Jubilee Celebrations to be held March 13 and 14 . . . Mrs. R. Hemsley is the new president for C.W.F.F.; Mrs. F. Strack, sec.; Mrs. A. Ferguson, treas. . . . A Sunday School scholar decided for Christ . . . Restoration Sunday was observed on Feb. 7. A baptismal service in the evening. Miss Vi Barnden, soloiste.

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OBITUARY

Mrs. Shirley Baker.

Just prior to her intended return from holidays, Mrs. Shirley Baker was drowned. Her children began attending the Canberra Sunday School and youth groups soon after the church was opened. Later their mother came seeking the power for life that God freely gives to those who come with all their hearts. She found what she wanted and grew in grace and in the knowledge of Christ. She was so full of the love of God that she loved everybody and never ceased in her practical concern for others. She gave herself specially to the lonely and the unwanted. As a school teacher she achieved great results because she loved. The last time the present writer saw her she had come to his study concerned about the lot of Aborigines, and offered to educate a promising Aboriginal girl. In giving herself, she found life. She was a teacher and pianist in the Sunday School, assistant church organist, and leader of the ladies' choir, as well as being ready to give herself freely for many acts of service in both church and community. After a crowded service in the Canberra church she was buried in the Canberra Cemetery. Her three children, Tony, Judy and Leise, are commended to the love of the Father, as altogether we look forward with confidence to the time when we shall meet again. — G.R.S.

Mrs. Florence Irene Prince.

The church at East Kew has been saddened by the sudden and unexpected passing of Mrs. Florence Irene Prince, a loved and respected member of the church for almost 36 years. The end came after a game of Bowls at the East Kew green on Feb. 4.

Mrs. Prince came to East Kew from Moreland, where she had been married to Mr. Charles Prince by the then minister, W. Gale, in 1922, and immediately settled in to serve the Lord in this area. Her association with the women's work presented her with many avenues of service, but her most outstanding service was with the girls. For eleven years she assisted, then led the work with the junior girls and then took over the oversight of the Phi Beta Pi. In this latter capacity she trained many girls in spiritual and temporal matters and her influence extends over a very wide area today.

The funeral service was conducted in the chapel on Feb. 8, when over 200 people from many walks of life assembled to pay tribute to a life well lived. A cremation service was conducted later at the Fawcner Cemetery. Many church members and other associates will remember her with gratitude and love. She has gone to be with the Lord, which is much better.

—A.W.C.O.

Max. Wright.

The church at Red Hill, Vic., was saddened by the unexpected death of our esteemed treasurer, Max. Wright, after a period of sickness. He was born at Poowong 61 years ago, and has been at Red Hill since 1928. Eighteen years ago he joined the church here, during the ministry of Neville Moore. Over the years he showed an increasing desire to learn more of the Master whom he loved most dearly. He was regular in attendance at prayer meetings, presided at the Lord's Table, and faithful in fulfilling the position of treasurer. To Mrs. Wright, Marion, Peter, Carol (Mrs. Erhardt) and Barry we offer our Christian love.

BIBLE TEXTBOOKS

Commentaries: Matthew Henry, 85/3; J. F. & B., 84/-; Wesley, Clarke (N.T.), 62/6; Wycliffe, 130/-; Poole (3 vols.), 65/- and 57/9 each; Gray, 44/6.

Bible Dictionaries: (Pictorial) 91/-, 98/-; (illus.) I.V.F., 70/-; Westminster, 46/-; Peloubet, 44/3, etc.

Handbooks: Manley (I.V.F.), 25/6; Halley, 44/3; Angus, 37/3; Hammond, 14/6.

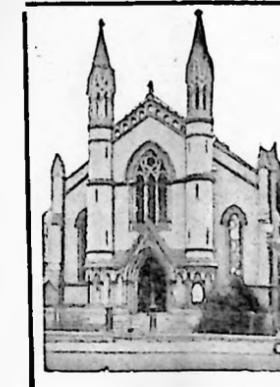
CONCORDANCES: Cruden: 42/6 and 54/6 (thin paper) 58/-; 79/3; £6/11/- (With Apocrypha) 5/-; Young: (With Greek and Hebrew roots) 105/-, (thin paper) 7 Gns., 11 Gns., Strong 206/-.

Topical Textbooks: (Torrey) 24/3; Lutterworth 51/-; Nave 10/-; Miller 10/-; Bible Reader's (illus.) 18/-.

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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.

Current Series of Sermons:

PLEASE EXPLAIN what you mean by
Feb. 21 — "THE BIBLE IS INSPIRED!"

Things I'd Like to Change . . .

No. 2 :: GLEN S. BROWN

I was invited to represent the Churches of Christ at the Memorial Service to Sir Winston Churchill in Melbourne. When I arrived at the Cathedral, I was graciously invited to join the procession of the clergy and the "Heads of Churches." As I did so, I found that I was the only person ordinarily dressed in a lounge suit. Of course, I was present in a representative capacity, and

had I worn an ecclesiastical robe I would not have been representative of our people. I have since thought, that in my being part of this procession without wearing similar attire to other participants, I was doing one of two things:

1. Witnessing to a valid principle, or

2. Simply disregarding the feelings of my hosts for no real reason.

I have not been able to ascertain just why we maintain such an attitude. I have come to the conclusion that our objection must lie either in the realm of theology or that of prejudice. I know of no theological grounds for objection, and therefore feel that our attitude stems from prejudice. I would like to change this attitude.

Of course, the only ecclesiastical gown that I have ever used as a minister of Churches of Christ has been either a white or a black dust coat for baptisms. This too, I would like to change. I believe I will.

Glasgow Scandal

Glasgow is built like a series of concentric circles. The centre is the commercial zone. Closely hugging this is what is called the "inner ring," a densely crowded twilight zone of houses that are mostly over a 100 years old. My neighborhood, Gorbals-Laurieston, is a typical example of the situation you find here. It was built as a fashionable district in the early part of last century. It covers 140 acres, of which about 70 are residential, and has a population of 18,000.

There is one playground to the area, 75 pubs, and God-knows just how many

betting shops. The bulk of the houses are unfit for human habitation. Many of the large flats in the area are sublet, room by room, to needy families by racketeering landlords at exorbitant rents backed up by repressive sanctions.

Let me describe a typical situation. This stair is owned by a member of a slum-owning dynasty which includes a well-known boxer. There are three flats on the stair, one on each landing. On the third floor, in a five-room flat, there are five families with 20 people. On the second floor there are five families with 16 people. On the first floor there are 6 families with 31 people. One tenement close, therefore, representing

3 flats, has 16 families containing 67 people.

In one of these three flats there is a shared gas cooker in the lobby, from the meter of which the landlord pockets a large rebate every quarter. He buys gas from the Gas Board and retails it at twice the price, and there's nothing in the Gas Act to prevent it.

The families in the two bottom flats cook on open fires. Electric wiring is installed and maintained by the tenants, draped over and slid under doors, and joined by anything that comes to hand. (In one room I visited the lights had been repaired with a plastic headsquare.) —"British Weekly."

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The Australian Christian.

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February 20

• MISSIONS

LETTER FROM TUNG TO "FAIRHAVEN"

The newly formed church at Tung, New Guinea, is already seeking to help the Lord's work beyond its local field. Hearing of the new hostel for girls to be opened by the Federal Aborigines Mission Board at Esperance, W.A., the church sent an offering of £5 to help this work. The following is the letter received, written in pidgin English, also one in "straight" English:

c/o Private Bag,
Tung, via Madang, T.N.G.,
19/11/1964.

"Dear Mr. Robinson,

Siots bilong Kraist Tung i laik sallim £5 long yupela long helpim yupela i baiim dispela Hostel bilong Aborigine long Esperance. Dispela em i ruampela hap long o pa bilong mipela na mi laik salim long yu long nem bilong Jisas Kraist. Mi laik selim gude long yupela

long name bilong siots bilong Kraist long Tung, na mi laik God i givim blessing long ol rook bilong Aborigine.

Mi rait long name bilong Jisas,
Mr. Roy Hobe,
Huskus siots bilong Kraist Tung."
c/o Private Bag,
Tung, via Madang, T.N.G.,
22/11/1964.

"Dear Mr. Robinson,

Church of Christ, Tung, would like to send £5 to help buy the Aborigine Hostel at Esperance.

This is part of our offering and we would like to send it in the name of Jesus Christ, and pray God's blessing on the work amongst the Aborigines.

In Jesus' Name,
Mr. Roy Hobe,
Secretary."

YOUTH PROJECT FOR OVERSEAS MISSIONS

In a special effort for the support of the Londua Bible Training School, New Hebrides, the Western Australian young people raised £560, which was handed to the Overseas Missions Committee. The 1965 aim is for £700 to help pay for the chartering of aircraft by our missionaries in New Guinea.

FACTS OF LIFE AND DEATH

• The world produced less food per person in 1963-64 than in 1962-63. Population rose by about 2 per cent and food production per head fell by approximately 1 per cent. But agricultural products of all kinds, it is estimated by world economists, rose by between 1 and 2 per cent, slightly less than the growth in population.

• Food prices to consumers rose because of inflation by more than 100 per cent in Indonesia, 68 per cent in The Republic of the Congo, 67 per cent in Brazil, 49 per cent in Chile, 39 per cent in Colombia, 33 per cent in Korea, and 23 per cent in Argentina.

• World population, approximately 3,000 million in 1960, will rise to between 5,300 and 6,800 million by the year 2,000, says the United Nations in a new report. By the year 2,000, however, the world total could rise to 2½ times the 1960 figure — to 7,410 million — if the 1960 fertility rate were to continue and if mortality were to go on decreasing at the rates prevailing in the 1960's.

• Population experts estimate that in Europe, Russia, North America and the Central and South Pacific, between 30 and 60 per cent would be added to the 1960 population figure in the next 40 years, the most likely increase being 50 per cent. The population estimates for mainland China: 1960 — 648.1 million; 1980 — 916.8 million.

PAID TO IGNORE CHURCH

"Le Monde" states that the Bulgarian journal, "Septemvriska Pobeda," has published an article, saying that rewards are being offered to citizens who refuse to attend church ceremonies. They are as follows:

20 leva (17 U.S. dollars) to parents who do not have their children baptized;

60 leva to couples who do not have their marriage blessed by a priest;

10 leva to the heirs of a deceased person who do not arrange a church funeral. —E.P.S.

Church Chuckles by CARTWRIGHT



"Every church in town sent us congratulatory telegrams—collect!"

CARTOON COMMENT

It is an important day in the life of a church when a new building is dedicated and opened for worship. But there is an ever-present danger that "church" will become identified more with the building and less with the Christians who meet there. The true church is the congregation of Christ's flock, taught in the word of God and obedient to that teaching. The building where they meet, though essential, must not be allowed to occupy too important a place in our thinking, or spending.

If I am too rich, I may forget the Lord and sin. If I am too poor, I may be driven by desperation to crime and sin.

Keep me in the middle of the road, neither too rich

Nor too poor; then I shall probably behave myself.

The Australian Christian.

OPEN FORUM

THE PROVOCATIVE 116th.

To the Editor,

A recent reference in "Open Forum" to Provocative Pamphlet No. 116 on the Bible School, by R. Viney Longthorp, leads me to do something which I should have done earlier — to write this letter.

I wish to express, via this column, my deep appreciation, as a Bible School Superintendent, of the above-mentioned pamphlet. It certainly is provocative — to some clear and constructive thinking and reassessment of the place of the Bible School in the structure of the church. It not only looks at the practical functioning of the School in a positive and constructive way, but strikes deeper into the very heart of the matter when it reminds us of the one mission of the church — and Bible School — the redemptive reconciliation of persons to God.

Surely the statement of that fine Christian, Bishop Lesslie Newbigin, to which one of your readers takes exception, sets forth a truth which is entirely Scriptural. May I humbly request that he read it again, keeping in mind the context in which it is quoted and the spirit in which it is written.

As the pamphlet is not a devotional article in the Bible study sense of the word, quotations from Scripture do not appear therein. Nevertheless it reveals throughout an awareness of the Lordship of Christ in His Body, the Church, and a deep concern that we in our Bible Schools may be effective channels of God's grace, fulfilling our part in the

one mission of the Church. This is enough for me.

May I add that I have purchased copies and distributed them to our teachers and to members of the church officers' board. I sincerely commend this pamphlet to all who are interested in the teaching ministry of the Church, and surely that must be every member.

—K. G. Dawson, S.A.

SUGGESTED READINGS.

To the Editor,

For some years I have found increasing excitement in messages derived from the Bible readings arranged by J. E. Brooke for the Austral Co.'s "Church Calendar." I am highly gratified at the worth of this particular lectionary and with the associated "Hymn Suggestions."

Having read and re-read the passages for a given Sunday, I look for some relevant motif to emerge, usually with remarkable, timely effect. On the occasions when the emergence seems to fail and progress is slow, the end result is usually the more exciting alike to preacher and people.

Of course, I consult critical commentaries and expository aids, as well as local circumstances and my own experience. Frequently the emerging "Word of God" involves counsel, guidance and initiative that are even rather "hot to handle" in the local setting.

So much can be said for the present lectionary!

—G. J. Andrews, Bendigo, Vic.

"GOSPEL BELLS" SERVICE

(Red Cliffs, Vic.). The third monthly "Gospel Bells" service was held on Feb. 7. The sing song, and cup of tea after, was enjoyable. Arthur McWilliams (Mildura) led the singing, and with Doug. Clark, sang a duet . . . A presentation was made to Jennifer Chislett, who has gone to Teachers' College, Adelaide, and Faye Chislett has gone to N.Z. for an extended working tour. Both will be greatly missed in all youth work . . . Sympathy of church is extended to the Trembath and Martin families.

FAMILY CAMP PLANNED

(Boronia, Vic.). Another series of House Fellowships has commenced in preparation for a Family Camp and Mission planned for next month . . . Bible School graduation services held on Feb. 7. Boronia shared with Scoresby Road church to welcome Mrs. Dredge as she joins her husband in the student ministry there . . . Peter Retchford addressed services during Mr. Manallack's absence on holidays . . . Youth attended Sydney C.Y.F. Convention and other brotherhood camps.

DID YOU NOTICE?

The churches run a coffee bar? (p. 4).

How many lepers in New Guinea? (p. 13).

67 people live in three Glasgow flats? (p. 16).

World population in 2,000 A.D.? (p. 17).

Social Service moves? (pps. 6, 11).

Who gave £151 to the Bowl? (p. 11).

We have Miss Vawser right at last? (p. 10).

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DAILY DEVOTIONAL CORNER

JOURNEY THROUGH LUKE

Monday, Feb. 22. Luke 9: 1-6, 10, 11. "On their return, the apostles told him what they had done. And he took them and withdrew apart." (vvs. 10, 11).

There is always a calling before there is a sending. The disciples were called together by Jesus and he sent them out to preach and heal. Apparently they had sufficient success to cause their mission to be talked about. When the disciples came back they reported to Jesus all that had happened and their Master took them with him to a place of quiet. We are called together by Jesus every Lord's Day, he sends us out to witness for him and to serve those whom we can help. Then we come back to him in the church to report to him and strengthen each other. We also find with him a place for quiet worship before we are again sent out into service.

Lord: Help us to remember always that your mission is still the great task of the church. You have called us to yourself and you send us out to do your will. Amen.

Tuesday, Feb. 23. Luke 9: 7-9. "Now Herod, the tetrarch, heard of all that was done, and he was perplexed" (v. 7).

One of those who heard of the mission of the Twelve was Herod, ruler of Galilee by the grace of Rome. Learning that the Twelve were followers of Jesus he made enquiries and what he learned about Jesus reminded him of John the Baptist. The king's conscience was still troubled by the murder of that good man. Whatever our conscience is and does, we are given a chance to reflect upon our deeds and, if necessary, regret them, repent them, and make restitution where possible. Herod did not use this opportunity. Later on, Herod was to face a greater than John the Baptist, become an accessory to an even greater crime — and his conscience would remain silent.

O Christ, when we are troubled by our actions and the consequences of them, help us to seek your word and will. Amen.

Wednesday, Feb. 24. Luke 9: 11-17. "Send the crowd away" (v. 12). "You give them something to eat" (v. 13).

The only miracle recorded in all four gospels is the feeding of the five thousand. There are points to note apart from the actual miracle of the bread and fish.

Jesus had wanted to be alone with his disciples, but the crowd sought him out. Jesus did not resent this intrusion upon his privacy as some of us would, he welcomed the crowd and the chance to tell of the Kingdom of God. Towards the end of the day, the disciples had a solution to the crowd problem — Send them away! Jesus said you feed them. Surely Jesus meant this to be more than a sign that he could multiply food. The people were desperately hungry for spiritual food, and they are today. The disciples tried to send them away, and the church still tries to do this. But Jesus made it clear for then and now that we have a responsibility to meet the needs of the people, and that we have the resources as well.

Lord Jesus, we often feel helpless when facing the crowds in their need and we are conscious that we have so little. Remind us every day that when we give our resources first to you, we shall have enough. Amen.

Thursday, Feb. 25. Luke 9: 18-27. "If any would come after me, let him deny himself and take up his cross daily and follow me" (v. 23).

Knowledge brings responsibility, but knowledge is not just being told. It is understanding. At long last the significance of Jesus reached the understanding of the disciples. He asked them what people were saying about him and they repeated the gossip of the market-place: John the Baptist, Elijah, a prophet! Now came the great question: What do you think? Who am I? Peter answered for them all: The Christ of God! Jesus was moved and pleased to hear that, but the hours left were few and he had to press on with the next lesson. To be the Christ of God meant to carry a cross. To follow the Christ of God meant to walk the way of the Cross. Today we are familiar with the joining of the Christ and the Cross and it is no shock to hear them paired. The disciples did not understand and when the event took place their world was broken and their hope destroyed.

Master, we must not shrink from the path of suffering if this is what is meant by following you. We know now that we cannot have you without the cross, but if we have you the cross will be welcome. Amen.

Friday, Feb. 26. Luke 9 appearance of his face changed, clothes became dazzling white. (N.E.B.).

From the Twelve Jesus chose three, be with him on many special occasions. One was on the Mount of Transfiguration. It was a mysterious incident and included a vision of Moses and Elijah who talked with Jesus about his "exodus" or departure which Jesus was soon to accomplish. Moses had led his people out of Egypt and Jesus was leading his people out of sin. In the moment of sublime ecstasy Peter hardly knew what he was saying, but he was never to forget this moment. Many years later he wrote, "We were eye-witness to his majesty." John was there and in the opening of his gospel he says, "We have beheld his glory." The way of the cross was also the way of radiance and light.

Dear God, We thank you for the occasions we seem so close to you that the light shines through. We cannot have them always but we are grateful that they take place on the way to the cross.

Saturday, Feb. 27. Luke 9: 37-45. "You really are an unbelieving and difficult people," said Jesus. (v. 41, Phillips).

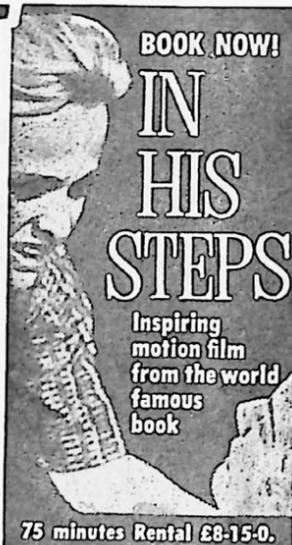
While the three close friends of Jesus were having a vision of glory on the mountain top, the other disciples were having troubles on the plain. Luke's ninth chapter started with the disciples on a successful mission, but now they had an epileptic boy whose condition defied their powers. In a parallel passage, Jesus said that the disciples failed because their faith was too weak. The parents of the world keep bringing their children to the church for help. We fail many, many times. Is it because our faith, too, is weak?

O God, help me to be a channel through which your divine love and concern may reach out to the hearts and lives of those who seek our help. Amen.

Sunday, Feb. 28. Luke 9: 46-55. "He who is least among you all is the one who is great" (v. 48).

This chapter is a record of the kind of discipleship we know so well. Small successes and great failures. Selfish ambition. They were squabbling about who was going to be top man — and Jesus the Messiah had just announced his rendezvous with the Cross. Spiritual pride. John, playing the role of the son of thunder rather than that of the beloved disciple found a man casting out demons in the name of Jesus. And the man wasn't even in the union! John soon put a stop to it and reported it proudly to the Master. One of the worst faults of the church of today is the readiness with which its members think they have a monopoly of Christian grace and privilege. The rebuke to John carries over to us.

Dear Lord, help us to find humility within the church and rejoice when others serve you while they differ from us. Amen.



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THE LAST WORD ..

Friends and Neighbours.
And who is my neighbour?

—Luke 10: 29.

I did not think, I did not strive,
The deep peace burnt by me alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth.

—John Masefield.

☆

He that loves not lives not.

—Raymond Lully.

☆

Am I to thank God for everything —
for pain, poverty, toil? Be still, my soul.
Thou hast misused the message. It is
not to give thanks for everything but
in everything.

☆

Some people don't know they're well
off till they're not.

☆

Do you know you've thirty-three
Spinal knobs or vertebrae?
Mun'st millionaires get sore
To think they can't have thirty-four?

—F. W. Thomas.

☆

Definition.

Slug: Snail in a housing shortage.

☆

A professional strong man appeared
in the offices of a theatrical agent carry-
ing two suitcases, one small and one
very large. As the agent gaped in as-
tonishment, the man opened the small
suitcase and took out a big rock and
a hammer.

"In the climax of my act," he ex-
plained, "my assistant places this stone
on my head and swings the hammer as
hard as he can, smashing the stone into
powder."

"Sounds terrific." said the agent en-
thusiastically. "What do you carry in
the big case?"

"Oh," replied the strong man, "that's
full of aspirin."