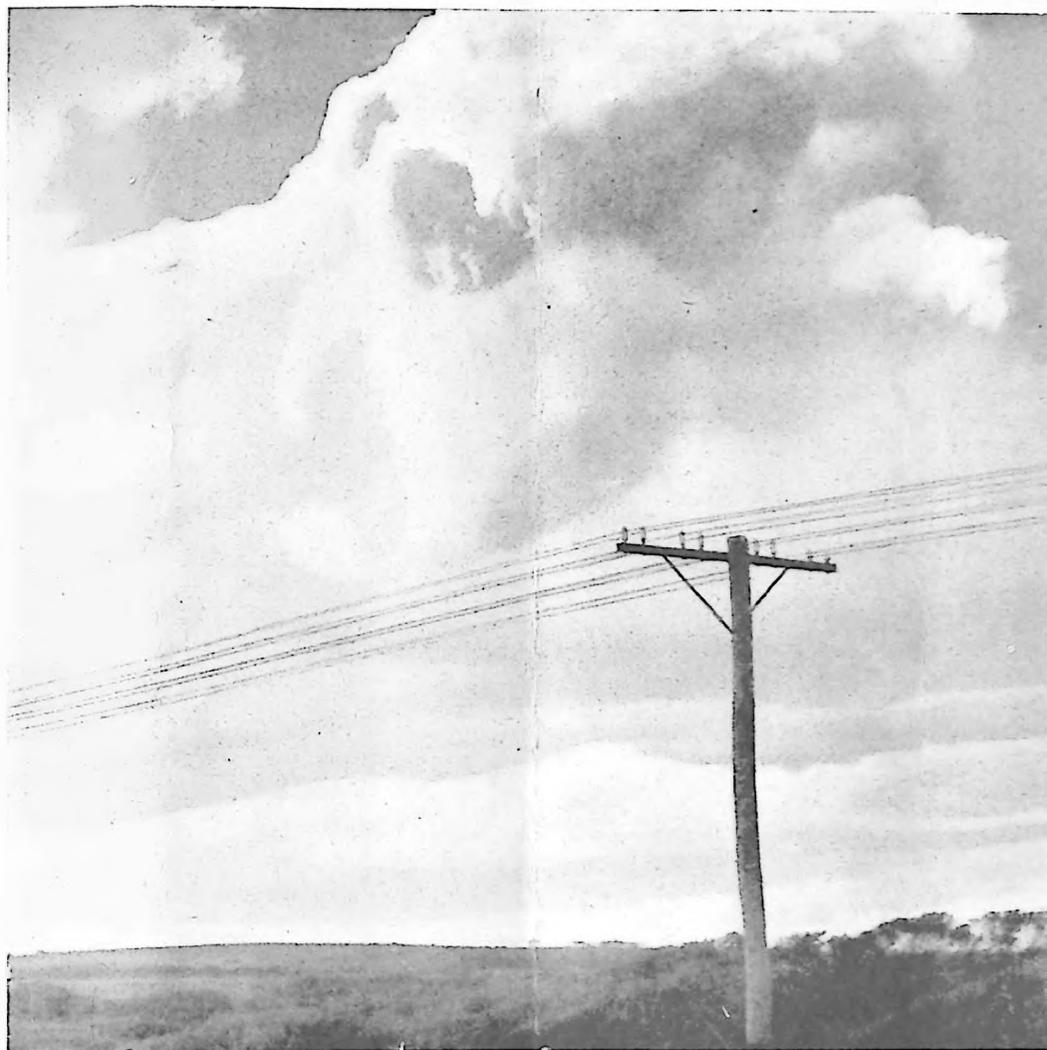


FEBRUARY 27, 1965

Communication



D. and M. EAGLING
H. F. GROSS
W. R. HIBBURT
A. MATHESON
HAYDN SARGENT
JEAN VINCENT

THE AUSTRALIAN CHRISTIAN

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

COMMUNICATION

"First I tells 'em what I'm going to tell 'em. Then I tells 'em. Then I tells 'em what I've told 'em." So said the old-time preacher. It may be a good illustration of the need for driving the message home, but if he were speaking in English to natives knowing only their own dialect, he would still be wasting his time. Even if he were speaking in English to the English he could be unintelligible.

It is not only that we sometimes use a church jargon that succeeds only in irritating our listeners. This is bad enough. It is worse when we act as though Christianity were a matter of sharing words. It is not. It is a question of sharing life. It is questionable if we have the right even to tell people about the gospel if we ignore the opportunity of sharing our lives with them.

The great secret of effective communication is to speak to people who understand us because we belong to them. That is why Jesus came to share our life.

HELP MY UNBELIEF!

Recently on a TV programme the viewers who were religious were shocked to hear an Anglican vicar, the Rev. Peter Thomson, say that he did not believe in God. Since it was assumed that he would lead his people regularly in the recitation of the creeds, and as it was also obvious that the young man was desperately sincere, there was evidently some kind of contradiction somewhere.

After the TV programme there was silence from Mr. Thomson for a while, and then he was persuaded to endure an interview for "The Bulletin." We find now that he does believe in God, but he doesn't believe in the God that he thinks a lot of us worship — the traditional "benevolent old man with a long beard" type of God. Thomson has been very much influenced by the Bishop of Woolwich, whose honesty about God questioned many so-called traditional views of the Deity, and who declared that the Santa Claus concept of God must go.

Much of this false concept, and it is false, has already gone, and has been gone for a long time. Bishop Robinson said that "most of us still retain deep down the mental image of an old man in the sky." But Robinson is surely making fun of a concept which few would hold. The view that he attacks "suggests that Jesus was really God Almighty walking about on earth, dressed up as a man. Jesus was not a man born and bred — He was God for a limited period, taking part in a charade. He looked like a man, but underneath He was God dressed up — like Father Christmas. However guardedly it may be stated, the traditional view leaves the impression that God took a space-trip and arrived on this planet in the form of man" (page 66). But who would accept this kind of view, apart from those whose idea of God is on a par with the cargo cult people of New Guinea?

Surely we need some kind of image to represent God. Some of us can't think without thinking in images. "God is spirit," said Jesus, but how do you draw or describe spirit? Peter Thomson is scathing about the old story: "If oxen had hands to draw, they would draw God in the likeness of an ox." So what! That doesn't make God an ox. And when we speak of God's mind, His heart, His hands, His providence, and other things that belong to human beings — that doesn't make God a human being!

Whether God is up there, out there, or deep down, He is a Person who can be known and who knows us. When God shared our life through the Man, Christ Jesus, He gave us an image that we can use without apology. "If God is like Jesus, then the world has reason to be glad," said someone.

We should be ready to learn from anyone with the capacity to present new truths about God or to underline the implications of old truths. Some of the things that Robinson and others are saying are exciting, some are confused and confusing, some are dangerous, and some are unworthy. It is unworthy to present as a general traditional view of the church the idea of God as a kindly old man on a distant star. We did not need to wait for Bishop Robinson to tell us how wrong it is to think of God as a man in the sky with pie — Jesus did that.

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★

ONE IN CHRIST

By
H. F. GROSS, B.A.

Members of Churches of Christ today find themselves in some confusion when they try to decide what the next steps should be in seeking to realise the unity of the Church of Jesus Christ.

From the days when Thomas Campbell described the church as consisting of "all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct," our tendency has been to think of Christian unity as being a matter of union between persons, centred around the Person of our Lord Jesus Christ.

It is as persons have been prepared to acknowledge Christ as Lord and Saviour and to obey him "in all things according to the Scriptures" that they have been considered to be united to each other within the fellowship of the Church. We have sought to manifest the unity of the Church by calling individual persons into the fellowship of those who have faith and are "obedient."

"Obedience in all things according to the Scriptures" has been equated in practice with baptism. This is not so odd as it first appears. Baptism is a ritual act. It has several significances, one of which is that it is an act of obedience. But, because it is a rite, it has no intrinsic value as an act of obedience unless it stands at the outset of the Christian life as a pledge of life-time obedience. From this point of view baptism may be equated with "obedience in all things," a pledge of that obedience which is to follow.



Harold Gross, B.A., one-time Director for Religious Education in N.Z., and now Associate Editor for the Federal Board of Christian Education, is Secretary for the Federal Department for the Promotion of Christian Union.

Obedience? Yes Immersion? Not Yet

At the same time, after one hundred and fifty years, we realise very clearly that the majority of Christians have not been immersed as believers. Their obedience to Christ and their discipleship is unquestionable. (Churches of Christ have never engaged in moral or theological witch-hunts). Most of these believers feel that it would be mere legalism to be immersed now. For many it would be something worse — a denial of the reality of all their Christian experience so far.

We have also come to see that if Christian reunion is ever to happen it must come through dialogue and negotiation between the appointed representatives of the churches subject, of course, to the acceptance of the terms of union by a large majority of the membership of the negotiating churches.

Thus it was when the followers of Alexander Campbell united with those of Barton Stone. Included in the membership of the latter's group was a number of unimmersed believers. Their obedience to Christ was not in question, however, and it was not a condition of the union that these people should be immersed.

Unity: Personal Characteristics

The basis for Christian union will therefore have to be worked out at the level of inter-church negotiation. But this need not imply that Christian union is a similar matter to the merger of business houses. A union of churches could be an impersonal affair, a marriage of convenience, and fall far short of what is meant by "Christian unity." The basic instinct of our forefathers was sound; Christian unity is a matter of a union of hearts and minds that are knit in love to Christ, and therefore to each other.

It is interesting to observe how extremes meet in bearing witness to this. For instance, conservative evangelicals stress the existence now of a spiritual unity in Christ when persons become aware that they are "All one in Christ Jesus," and which, in their view, does not necessarily need formal, external expression either in organic union or in councils of churches.

From a very different theological stance Emil Brunner has written, "The body of Christ is nothing other than a fellowship of persons. It is the fel-

lowship of Jesus Christ' or 'fellowship of the Holy Ghost' (2 Cor. 13: 13; Phil. 2: 1), where fellowship or 'koinonia' signifies a common participation, a togetherness, a community life. Where the Holy Ghost is there is the Christian communion . . . No true 'Ecclesia' can be made out of twenty ecclesiastical institutions; Christian fellowship can spring only from spiritual knowledge of Christ, which implies the will to brotherhood in Christ. For in Christ recognition of the truth, and the will to fellowship with man are one. Only faith which proves its reality by love is true faith . . . Who thinks, when he hears the word 'Church,' of brotherhood, of a vital, creative togetherness?"

Brunner's line of thinking has not been hailed with much enthusiasm so far in ecumenical circles. Most would fear it is too atomistic to do justice to the New Testament emphasis upon the corporateness of the Church, although it should be noted that Brunner also says, "The principle of congregationalism, according to which the Church is envisaged as the totality of individual congregations, does not correspond to the New Testament 'Ecclesia'; the Apostolic Age simply does not know any such thing as an individual congregation. The Ecclesia in Corinth is not an Ecclesia but a manifestation of the Ecclesia."

Unity and the Nature of God

But recently there has emerged another witness to the essentially personal nature of Christian unity from a most unexpected quarter. Professor Bobrinsky, an Eastern Orthodox lecturer in Paris, in the latest issue of the "Ecumenical Review," grounds the nature of Christian unity in the nature of the blessed Trinity. The unity for which Christ prayed in John 17 was to be a unity akin to

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ONE IN CHRIST

(continued from p. 3)

that which exists between the members of the Trinity. That is, it is a personal unity. He feels that expressions like "organism" and "organic unity" lean heavily on the description of the Church as the "body of Christ," lead to a dangerously impersonal and almost "biological" concept of the Church. He also argues that a unity based on that which exists in the Trinity holds together the principles of authority and freedom in the Church. The Father commands; the Son obeys; but obeys in the spontaneity of filial love, the spontaneity of the Holy Spirit. So in the Church authority is exercised through "love and service" not by "power or constraint," to use Bobrinsky's expressions.

There is therefore nothing inconsistent in negotiating with other Christian communions looking toward Christian unity while at the same time bearing witness to a conception of Christian union as being basically a union of persons with a Person.

The inconsistency would only come if we denied the essential "Christianity" of the majority of persons within these churches. (We do not have to look for one hundred per cent purity in the Church, as the Parable of the Wheat and the Tares suggests, or as the actual condition of the Corinthian congregation confirms.)

Perhaps we hesitate because we are not sure if the majority of those in other communions really are Christians. The only way to find out is to avail ourselves of every opportunity we can to meet with them, listen to them, question them, worship with them, and work with them, at all levels of church life.

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WOMEN'S DEVOTIONAL PROGRAMME FOR MARCH . . .

THE MIND OF CHRIST

(THE STORY OF ELIZABETH FRY)

By MRS. JEAN VINCENT, W.A.

MEDITATION.

O Fire of our renewing, Light
Which and by which we only see,
Let us not flee thy burning, nor
Drop lids to shut out thee.

—S. L. Bethell.

Hymn 198.

PRAYER.

Almighty God, let us this day feel thy Presence, and know thy love, and being stirred and moved above ourselves, thus be lifted into the knowledge of thee and the deep understanding of thy holy way. Help us to worship thee in spirit and in truth, and may the mind that was in Christ be found in us; through Jesus Christ our Lord. Amen.

BIBLE READING.

1 Cor. 2: 9-16.

DEVOTIONAL: The mind of Christ.

Paul makes a bold claim in his Corinthian letter. He says clearly, simply and directly, "We, however, possess the mind of Christ." He implies that the Christian, in considering any problem, has an added sensitivity, a deeper insight, a keener perception of spiritual values than the one who is unaffected by the teachings of Christ. This is a startling and challenging thought. God surely intends that the Christian shall out-think the pagan. He expects him to live at greater depth in all areas of his life. The tremendous task of "interpreting spiritual truths" to his own generation is laid upon him.

It is only by the illumination of the mind of Christ that a Christian can approach such a gigantic task. If he attempts it in his own strength, such an interpretation will be a reflection of his own prejudices, an exposition of his own pet theories, and a reflection of the attitudes into which he has been conditioned by his environment and upbringing.

Christ amazed his listeners by his extraordinary ability to see clearly the basic issues in a problem. Status trappings and symbols that have become almost gods in the twentieth century, and were a problem even in Christ's day, were brushed aside as Christ searched for motives and attitudes that he knew would be pleasing to God. In Christ we have "the authentic yard-stick of values."

Through the ages many different aspects of the teachings of Christ have been emphasised. What is the urgent message for our day and generation? How can the Christian church today combat the widespread ideas that God and Christ are no longer relevant to modern living?

The Australian Christian.

There is a considerable vocal body of Christians in this present day who feel that the Christ who must be preached today was defined by Bonhoeffer, the martyr of Nazi Germany, as "the man existing for others," the Son of Man, who came not to be served, but to serve.

This facet of Christ's nature, his selflessness, his compassion and concern for others, has stirred the imagination of Christians ever since our Master walked this earth. We are reminded of the experience in the 19th Century of Elizabeth Fry, a devout Quaker. In 1813, she first contacted the incredibly sub-human conditions under which prisoners were confined in jail in those days.

She was not the first person to look upon the old dungeons, below the earth, slimy and swarming with rats, into which the prisoners were locked. She was not the first to see hundreds of women sleeping half-naked on the floor of the over-crowded cells. They had no personal dignity, and lived in want, filth, noise and disorder.

But Elizabeth Fry, whose mind was illumined and sensitive because of her devotion to Christ, felt his love for others flood through her, and from her first sight of the jails pledged herself to work for the alleviation of the terrible soul-destroying conditions of the prisoners.

When she died in 1845, the cruel old prison system of England had died before her. The "Mind of Christ," working through Elizabeth Fry, had broken down strong fortresses of evil and helped to banish despair.

If the Christian church in this our twentieth century wishes to be a "Serving Church," there are still ugly fortresses of evil for it to tackle. Racial discrimination, class barriers, starving millions in under-developed countries, are just a few of the problems facing the world.

Let us not callous our minds and spirits over with hard skins of indifference, but ever remain alert, sensitive and understanding, compassionate and caring, truly possessing the mind of Christ.

Hymn 517.

MISSIONARY NEWS.

PRAYER.

BUSINESS.

ADDRESS.

Hymn 602.

BENEDICTION.

DAILY DEVOTIONAL CORNER

JOURNEY THROUGH LUKE

Monday, March 1. Luke 9: 57-62. No man who puts his hand to the plough and looks back is fit for the Kingdom of God (v. 62).

On the face of it it looked as though Jesus was a bit hard on those men he met on the road to Jerusalem. Jesus, however, would not have spoken to them like that if it was not necessary. The first may not have realised what discipleship means. The other two were postponing their response to him. The story remains unfinished and, although these men failed in this test they may later have responded to the challenge of the Master. After all the best of the disciples were yet to fail and then succeed.

Dear Master as we journey with you to whatever Cross may lie before us help us to be realistic and ready. Amen.

Tuesday March 2. Luke 10: 1-16. After this the Lord appointed seventy others and sent them on ahead of him (v. 1).

Jesus sent out seventy disciples. His movement was growing. We don't know who they were but it is possible that this group included some whose names we do know — Matthias for example — were among them. Perhaps the three who yesterday appeared to have failed were also in the seventy. There are many great names associated with the beginning and growth of the church but there were many hundreds of others whose names we do not know. Without them the kingdom would have been impossible. They may have been Christians Anonymous but they were not secret disciples!

O Christ we many not be named today but today we expect to be counted as a part of your mission. Amen.

Wednesday March 3. Luke 10: 17-24. In that same hour he rejoiced in the Holy Spirit (v. 21).

Verse seventeen gives the report of the seventy who had a successful mission in a difficult field. It is significant to notice that Jesus rejoiced. He was thrilled and excited over these adventures of his disciples. We may feel weak and unworthy many times but Jesus can use us as he used the seventy. If Christ is still moved with compassion for the bewildered, troubled, suffering world, as indeed he is, then he will be thrilled today when his disciples use his resources to help the helpless.

Lord, our place of witness and service seems often hard and unrewarding, but we believe that we can be used to speak and act for you. Amen.

Thursday, March 4. Luke 10: 25-37. Go and do likewise (v. 37).

It is a matter for unending surprise that some of the most dramatic incidents in the life of Jesus happened almost by accident. Here is the familiar story of the Good Samaritan, probably the best-known short story in the world. Yet it

was given apparently spontaneously in answer to a question by a lawyer. The question was the same as that asked by the rich young ruler, but according to Luke it was asked here to "put Jesus thoroughly to the test," as one translator puts it. He may have been genuinely seeking to learn more about the things that Jesus was teaching. Whatever the motive of the lawyer, the story answer was more effective than any argument could have been.

Lord Jesus, we are grateful today for the help that comes to us from unusual and even unlikely people. Amen.

Friday, March 5. Luke 10: 2, 38-42. Martha was preoccupied with her many duties (v. 40, Schonfield).

Martha had good reason for being upset if Mary left her to do the work while Mary sat listening to their special Friend. In this case Martha had every right to be with Jesus also. But someone had to do the work. But we don't think that this is the way it happened. We think that Mary did her share of the work before she went to Jesus. Martha was over-anxious to please the Lord with the meal and its setting. Hospitality can be overdone. Jesus appreciated all that the sisters were doing, but Jesus would have been content with the normal things of the table and home. The essential thing was fellowship with him.

Dear Lord, we know that we can serve you in the kitchen as well as in the chapel, but we shall try not to let the daily tasks crowd out the precious moments of your close friendship. Amen.

Saturday, March 6. Luke 11: 1-13. Ask and it will be given you, seek and you will find, knock and it will be opened to you (v. 9).

It is always good to be examined by a specialist and taught by an expert. Jesus is the expert specialist in prayer. There was such a gap between the prayer life of the disciples and that of Jesus that they begged for lessons. Jesus responded by giving them a pattern for

prayer. It should be called "The Disciples' Prayer" rather than "The Lords' Prayer." But the point of the lesson is lost if we think only of the form of the words. To know God as Father, to know that all we have comes from him, to know that we are forgiven as we ourselves forgive, and to know that we are partners with him in building his kingdom — this is to pray no matter what words we use.

O Master, we want to find the right words, but more than this we need to find our true place as your loyal disciples. Amen.

Sunday, March 7. Luke 11: 14-28. The people marvelled, but some of them said, "He casts out demons by the Prince of demons" (vv. 14, 15).

It seemed that when Jesus was on earth, there was no middle course or position of neutrality. You were either with Jesus or against him. This crowd was wonderfully impressed by the healing powers of our Lord, but the Pharisees, who hated him, saw with distorted vision everything he did. Today, however, there seems to be a third section, more in number than those who love him or hate him. These are the uncommitted, the spectators, the neutral masses. But perhaps they only appear neutral. Those who stand aside and withhold their support are really opposed to Jesus.

O God, in these dangerous days we pray that we shall not only marvel at your love and power but that we shall receive them. Amen.



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SOUTH AUSTRALIA

MRS. E. V. LAWTON ON A.B.C.

(Adelaide). Mrs. Edgar Lawton will appear on the A.B.C., conducting the daily devotional on March 22, at 9.30 a.m. Eastern listeners are invited to be listening. Mrs. Lawton was featured recently in connection with the Campbell documents discovered in Adelaide.

It is interesting to note that the local press, as well as American brotherhood and American Baptist papers, all gave space to the story of these documents. The National Library in Canberra has secured a photostat copy of them for their archives.

FINAL SERVICES

(Hawthorn, S.A.). Final services were held in the church on Feb. 14 prior to demolition. The church will be rebuilt. 255 attended the morning service. L. G. Curtis presided. Other visitors who took part were R. J. Beaumont, R. W. Knight, G. S. Outlaw and F. E. Pocock. Mrs. Foxford was soloist. At the evening service, Bart Manning, who was minister when the chapel was built in 1916, was guest speaker, and the attendance of 321 was a fine tribute. . . Miss Marlene Brand was farewelled at this service as she left to enter the College of the Bible. Presentations were also made to Gwynneth Eagle and Helen Robertson, who have taken up teaching appointments.

WANTED - ISOLATED MEMBERS

The church at Mt. Gambier is interested in fostering meetings at Millicent (S.A.) as several Church of Christ families have recently moved there. We would like the names of members who are known to be living in the Millicent-Tantanoola area. Church secretaries, have a browse through your Isolated Roll and see if there are any folk we can help. Please communicate with the secretary, J. Pederson, Box 251, P.O., Mt. Gambier, S.A.

BUILDING STILL GOING ON

(Adelaide). The Building Extension Dept. of the S.A. churches reports that a full programme of building operations is in hand among the churches. These are:

- Colonel Light Gardens — buildings going up.
- Henley Beach — a new youth hall is going up.
- Hampstead Gardens — foyer and toilet blocks almost completed.
- Edwardstown — hall under construction and a new manse envisaged.
- Whyalla — tenders called for revised church plan.
- Enfield Heights — first of two sections costing £11,000 to be erected.
- Cheltenham — new chapel going up.
- Borderstown — new chapel ready for opening.

SIXTY-FIRST SOUTHERN CONFERENCE

Mt. Compass, S.A., was the venue of the Conference, on Feb. 16, and as usual people came from the southern churches for their day of fellowship and discussion and preaching. Noel Jacobs, an elder at Mt. Compass, chaired the meetings, ably assisted by his successor, R. W. Saunders, of Goolwa-Mt. Compass.

Reports indicated that 50 were added to the churches through faith and baptism, and a number of transfers. Altogether the churches showed an overall increase. A full complement of ministers reveals an active evangelistic programme.

"Practising the Commission" was the theme this year, and the emphasis was upon Overseas Missions. Opportunity was taken to introduce Miss Noela Mobbs and John Graham, two young people on their way to the great adventure. Two "veterans" of one term each, Misses Jean Delaney and Rosalie Rofe, were featured speakers.

FAREWELLS AND WELCOMES

(Mt. Gambier, S.A.). The church is having a time of "mixed" feelings. Dean and Kathy Sander were farewelled recently as they leave to enter Woolwich College. Both have been very active in church activities. To offset their loss we have welcomed two teachers and a nurse — Misses Marg. Gibson, Kathy Manning and Helen Carter — to the Mount. Several other families have recently moved into the Millicent-Tantanoola area and further contact is sought there.

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.

Goolwa — specifications prepared for a manse.

Salisbury heights — 4 blocks of land being purchased.

Naracoorte — plans prepared for new church and hall.

Hawthorn — old building demolished, new to be erected.

Broken Hill — tenders being called for alterations.

Brighton Gardens — sketches being prepared for third unit of equipment.

Ingle Farm — land being purchased.

Clovercrest — land being purchased.

Reynella — land to be selected.

This full programme suggests that the forthcoming Annual Offering for Building Extension should be the greatest ever given among the S.A. Churches of Christ.

A highlight is the appearance of a panel of representatives from brotherhood Departments, who are quizzed by I. J. Chivell, and then face a barrage from the floor of the house. It always proves stimulating and informative.

One new minister, K. E. Pitt, comes to Murray Bridge, and H. Cave moves to Loxton, and thus out of the Conference. He has been a great asset to the southern work. New buildings have been the opening at Goolwa and at Christies Beach, the excellent Sunday night approach at Victor Harbour, and the going off Home Mission subsidy of the same church. Erection of buildings on the new camp site at Pt. Sturt is going ahead, and a new hall at Milang.

The southern churches are an active group and have accepted several projects for their new year.

N.B. for other States — make sure you use those two young ladies, Jean Delaney and Rosalie Rofe. They are splendid ambassadors for our Overseas work. You'll like them!

CHORAL VISIT

(Adelaide). Visits between the Choral Associations of our churches in Victoria and South Australia are becoming a regular feature of the musical life of the brotherhood.

The cantata, "The Word Became Flesh," composed by Valentine Woff of Melbourne, will be presented at the Unley Town Hall on Saturday, March 6. The Choral Associations of both States will combine, with a fine array of assisting artists. B. Winifred Lee, Mus. Bac., Jean Milne and Beryl Gillies will share, with conductors Valentine and McAlister Woff and Will Watson.

The S.A. Conference Executive is the sponsoring body for the visit.

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THE "CHRISTIAN" GOES TO

Sydney or Bust

(TO BUST WOULD BE EASIER)

BY HAYDN SARGENT

I was exploding verbally about the disgusting nature of King's Cross entertainment when one quick-witted teenager said, in startled tone (false of course): "What are looking at Reverend?"

About two thousand eyes turned and stared. Well, nearly two thousand, anyway.

I threatened to thump the offender with my souvenir of Sydney (made in Hong Kong) and we all set sail for the nearest "Pure Orange Bar."

While in hospital last November, recovering from an operation, some of my young people had come to visit. One of them remarked, rather dejectedly: "Well, your falling apart cancels our trip to Convention in Sydney."

I tried to explain that it is possible to live in that city of confusion for even longer than ten days and still find your way out. No one would believe me. So, remembering what the Youth Leader's Handbook said in appendix 2B, I took a deep breath (painful at the time) and in true motherly spirit said: "Come, come now, I'll be with you for sure."

I lived to regret that thoughtless outburst!

Actually Sydney presented both a challenge and a threat. Many of our group had never been out of Queensland. The thought of going to Sydney was both exciting and foreboding. Nevertheless, after a lot of advertising, tub thumping and associated propaganda methods, we finally registered twenty-four

young people for the Second Youth Convention. This was a national record and so put our group at least in an enthusiastic frame of mind.

With twenty other young people, the trip was made to Sydney in a chartered coach. That trip in itself is legend. For instance, our youngsters are keen on music and singing. So we had about six guitars, a piano accordion, mouth organs and so on. It was a fascinating study to see the faces of nice, placid, country folks transformed into sheer bewilderment as cacophony roared by at fifty miles an hour accompanied by waves, cheers and other modes of teenage greeting.

The youngsters were billeted in the homes of members of the churches at Telopea and Epping. Brave souls. Yet, in all seriousness, they will probably never realise what a wonderful thing they did. Not simply in providing accommodation, but in showing friendship, interest and the extreme kindness that makes you realise again the dynamic significance of that simple phrase "Christian Fellowship."

Because it was the first time in Sydney for most of our group, we made use of every spare moment. I really mean every spare moment. As a classic example — for the first week, after tea at Coles' Cafeteria, a horde will descend into the nether regions for the sheer kick of riding the Underground.

I hope every minister really loves his youth group. I do, and this trip served

to strengthen that spirit of comradeship that had already existed. I learned to appreciate our kids even more for their openness and honesty. Sometimes young people can be horrible bores when they pretend to be so sophisticated and so suave. I love natural young people. Example? How do you feel, self-conscious enough with about thirty-five youngsters around you, standing rather conspicuously in the middle of Elizabeth Street in the peak hour, when one yells out: "We've never been on a double decker. Can we get on the double decker, Daddy?"

Or when you're prancing down George street on the way to the Quay waving your arms in the air, pointing out places of interest, reciting historical irrelevancies only to find that you're all alone. You turn round cautiously to find thirty young people in fits of laughter twenty yards away.

Every afternoon there was some place or places of interest to see. I must admit that I had seen all the places before. But I must also admit that I had never seen them all in ten days! Nor did I think it possible.

The amusing things that happened are numerous — like the boy who fell asleep on the train and ended up at the terminus, the girl who got cornered into singing to a drunk on the Manly Ferry, the lad who tried on a coat in a shop only to find it belonged to the manager's wife, and so on. We're still laughing about these.

As well as the interesting and the funny things, Sydney also taught some youngsters the meaning of sharing, co-operation, concern for others, and a new concept of responsibility. You cannot live and play and study in a group that size, brushing up against the problems of weariness, tension, moods, homesickness and selfishness, without making changes, not only in your thinking but in your living also.

It was a great experience that did us all (minister included) a lot of good.

OTHER S.A. CHURCH NEWS

UNGARRA. Three of our young people were able to join the South Australian group who were at the National C.Y.F. Convention at Sydney.

INTERIM PREACHING

(Murray Bridge, S.A.). The church appreciates the interim preaching of J. Baker, Chaplain to R. Adelaide Hospital, and R. E. Pittman, S.A. Conf. Pres. . . . C.W.A.F. have had first meeting, with new officers at work. Mrs. Bywaters is pres., and Mrs. Thompson, sec. . . . A good delegation attended Southern District Conference.

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OBITUARY

Ellen Adelaide King.

Mrs. Ellen Adelaide King, of Vale Park, S.A., died on Feb. 5. After suffering a stroke at Kyandra Hospital she was transferred to Botanic Private Hospital, where she stayed until her death. Mrs. King was born at Dandenong, Vic., in 1885. After moving to Adelaide for a while, she, her husband and family moved to Moorook. It was during a mission conducted by E. P. C. Hollard at Moorook in 1940, that the King family

decided for Christ and were baptized into the church. After transferring to Maylands in 1953, Mr. and Mrs. King went to live in Barmera in 1955, but on the death of her husband, Mrs. King returned to Adelaide. Although not a prominent worker in the church, she was a faithful member and a good Christian. She is fondly remembered by her son and two daughters, Len King (Moorook), Mrs. Enid Elliot (Adelaide), and Mrs. Mary Albrecht (Loxton). Burial took place at the Barmera Cemetery where the late Mr. King is buried.

—T.F.L.

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IT MAKES ALL THE DIFFERENCE

If You Are Younger Than You Think

Time, or the neurotic fear of the effects of time, may well be the cause of definitely premature ageing. The neurotic fear of time accounts for some women endeavouring to appear as a member of the younger generation by a skilful use of cosmetics, and for some men who refuse to abandon the quarrelsome status of a schoolboy and to continue bluffing their way through life.

The problem of ageing should be divorced from fear complex. The problems of ageing are simply the problems of living. Ageing is a natural process characterised not by an overall decline but by changes in abilities and interests.

In 1956, the American Medical Association set up a committee on Geriatrics to investigate the particular illnesses of old age. In the course of its work, the Committee came to the startling conclusion that the problem that it sought to investigate did not really exist. The Committee thereupon changed its purpose and direction, and made discoveries that are important to all people, whatever their age.

"The Reader's Digest," August, 1963, reported the question and answers of the Committee on Ageing at a clinical meeting of the American Medical Association in Los Angeles. It will suffice for the purpose of this article to summarise their findings:

- (1) There are no diseases that occur because of the passage of a certain number of years.
- (2) There are no problems of people over 65, except those imposed by retirement, that are not also the problems of all other age groups.

(3) Most illness and deterioration depend on environment, and therefore can be modified by changing and controlling the environment.

(4) The term "problems of ageing" is outmoded, fallacious and without much meaning. A better term would be the "opportunities of ageing."

(5) Finally, the key to successful ageing is successful living.

Men of wisdom, who have left their testimony on the pages of the Old Testament, were confident that they had the key to successful living, and they handed on the key to oncoming generations in the words, "Trust in the Lord."

In the School of Jesus we learn that our years are governed by Christian concepts. We are younger than we think because the Christian outlook means a predominance of courage over timidity, unflinching childlike wonderment of God's goodness and a zest for doing things that cancels out the love of ease.

"I revel in my years," testified a man of 70 years. "If God should say to me, 'I will let you begin over again, and you may have your years over again, and you may have your youth back once more,' I should say: 'Oh, dear Lord, if thou dost not mind I prefer to go on growing old.'"

There is a special grace for those who have a simple trust in God as their Heavenly Father. His goodness in the past is a sufficient guarantee for the future. Such confidence caused the Psalmist to say, "Surely goodness and mercy shall follow me all the days of my life."

— W. R. H.
— Occasional Scribe.

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WESTERN WOMEN

Devotions for February auxiliary meeting were led by Mrs. F. Rees, of Fremantle, W.A. Mrs. Wyss welcomed all sisters present, especially Mrs. Rees, Miss Maurine Elsegood, en route to "Fairhaven," Esperance; Mrs. Harris, Mrs. Potter and Mrs. Newham, of Vic., Mrs. Turner, Mrs. Croote and Mrs. Caddick.

Prayer was offered by Mrs. Russell for those who had been bereaved since we last met together.

The roll call was answered by 87 sisters representing 20 fellowships; apologies were 12.

Financial statement, as read by Mrs. Beck, showed a balance in hand of £429/13/9. We rejoiced that the Budget had reached £1,224/1/7, and the special aim for the Infirmary, £429/13/-. Both aims for the year had been met.

Mrs. Roger Ryall, a nursing sister and outgoing missionary to India, was in the meeting and was given an opportunity of telling of her hopes and plans for the future. Greetings were brought from the Victorian Conference, and she was asked to convey our greetings to the Australian missionaries on the Indian field.

Reports. Aborigine. Mrs. Pallot advised that clothing lists for 1965 were available; prayer was asked for Mr. and Mrs. H. Fitch, new workers to Carnarvon, and the annual offering. Miss Maurine Elsegood was then given an opportunity to tell of the hopes and aims for "Fairhaven." She expressed appreciation for the invitation to the Women's Missionary House Party — a time of fellowship very much valued. Thanks were also expressed to all the fellowships for their prayers and the quality of the practical help given. Social Service. Mrs. W. Lake advised that 52 boxes of Christmas cheer had been distributed. — P. Reid, Secretary.

The only thing worse than making a mistake is to discover that you are so unimportant nobody noticed it!

—"The Christian."

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"People Who Need People" QUESTING

BY ALAN MATHESON
Minister, Ascot Vale - Newmarket, Vic.

"People who need people are the luckiest people in the world," so run the words of the latest "pop" songs. So we in the inner city area must consider ourselves the most blessed in all the country. We need people. Let me explain.

Life in the city goes on with monotonous regularity,
the sun comes up,
smoke and fumes cloud the sky,
the air echoes with screechings and wailings
of a score of machines,
homes belch forth their busy workers.

Amid all this:

here in a flat on the fifteenth story,
here in terraced house,
here in a lonely room are the men and women of our
inner city who need Christ.
Here a boy on probation,
here a de facto wife,
here a drunken husband,
there the rocker, the jizzer, the mod.
there the strange smelling foreigner.

Why in the midst of a tremendous population increase within the city area, has the church so little success? A score of answers have been, and are being formulated by sociologists, psychologists, social workers, and theologians.

Perhaps one of the practical problems outlined by Gibson Winter is the fact "that every venture in the inner city involves exorbitant cost in personnel and money, with little hope of return in new members or funds. Every advance toward the satellite areas, on the other hand, promises unlimited return with minimal outlay."

There is no easy solution.

The way of the Christian in the inner city area is the way of the cross, a way of disappointment, heartbreak and frustration. Yet like the cross, never futile. After coming face to face with obstacles, what greater satisfaction can there be than endeavouring to climb over them?

Why in the midst of a rabbit-like population explosion do we need people?

We need a special kind of people. Perhaps we need you.

We have a field of evangelism as great as any overseas mission field. Like the mission field, it is jammed with opportunities, challenges and adventure. The inner city area needs:

1. Dedicated young people with enthusiasm and energy prepared to come and share with us in the work. University and teachers' college students to give leadership.
2. Musicians, vocalists with an appeal to the teenager, who are prepared to visit, work and experiment.
3. Young marrieds prepared to come and live for a year or two years in the area.
4. Business men to invest and buy homes in the area and offer them at nominal rent to young couples.

There are no blueprints, or short cuts,
no six rules of success,
no trite formulae for the church of the inner city.

Time honoured traditions must give way to new attempts and experiments that seek to reach these people. Of course, some of them will be woeful failures, but none should be able to accuse the church of quietly departing from the world of flats, frustrations and faces.

WITH

A. E. WHITE



What really happened at Pentecost? How would you explain it to a non-Christian? (Part 2).

We have shown that because of Luke's established reputation as an historian of accuracy and integrity we can be certain that we have a reliable account of the events of the day of Pentecost, when the church received the spiritual resources it needed for its life.

When Jesus was baptized he received from God that great spiritual power that was seen in his life until he went to the cross. He kept promising his followers that this power would be made available to them also. Now on the day of Pentecost that promise was fulfilled. The disciples were waiting at Jerusalem as Jesus had instructed them. They were all together in worship when the mighty event occurred.

Luke does not say that the Holy Spirit came with a mighty wind, but there was a sound like a violent blast of wind. He does not say that there were tongues of fire, they saw something like flames settling on each other. There is no doubt that the coming of the Holy Spirit had some physical aspects.

The next evidence of the presence of the Spirit was "speaking with tongues." This is a mysterious phenomenon. Some scholars think that the apostles were able to speak in languages that were foreign to them and which they had not learned. By far the weight of scholarship, however, leans to the view that these were ecstatic utterances like those Paul mentions in 1 Cor. 14. Paul did not think much of speaking with tongues. It was too much like pouring words into empty air.

My own view is that the disciples were beside themselves with the excitement of this happening. They surrendered themselves completely to it. Gradually they learned control and as they did so the presence of the Spirit is seen in more purposeful and useful activities.

There is no doubt that speaking with tongues was associated with the gift of the Holy Spirit. Paul said that he practised it. However, it is usually associated with excessive and unwholesome displays of emotionalism. Even the onlookers at the day of Pentecost wondered if the apostles were drunk! Paul said that if a whole church did this kind of thing, outsiders would say that they were mad!

There is a renewal of interest in tongues today and members of many churches are practising it. I believe that this is a bad thing and a distraction from the main task of the church. Two reasons for this view will be given next week.

N.S.W. CHURCH NEWS

PRESIDENT AT INVERELL

(N.S.W.). The church appreciated the visit of the Conf. President, E. T. Hart, on Jan. 30 and 31. He addressed the church on Saturday evening, and also conducted a broadcast service over Station 2NZ . . . The Inverell Town Hall was packed to capacity for the quarterly combined churches' service on Jan. 31. The Billy Graham film, "Lucia," was screened . . . Leaders of boys' and girls' clubs report increased attendances during the New Year.

EARLWOOD BAPTISMS

(N.S.W.). Two young people were baptized at the prayer meeting recently. The church is receiving much help from the ministry of P. E. Thomas . . . Newly formed Y.P.S.C.E., under leadership of D. Oliver, in lieu of C.Y.F., is promising.

MUNICIPAL CHAPLAIN

(Rockdale, N.S.W.). The minister, C. J. Mackenzie, has been made municipal chaplain for 1965 . . . A "Teen Club" was commenced on Feb. 5, and "Youth for Christ" will conduct a four weeks' series in preparation for an outreach programme . . . Miss Jennifer Smith will attend Woolwich Bible College for one year before returning to New Guinea. . . . A teachers' dedication service was conducted on Feb. 7 . . . Mr. Perrett, of The Mission to Lepers, was speaker on Feb. 14.

ADDITIONS AT HURSTVILLE

(N.S.W.). In addition to two lads who were baptized, Warwick Poulton made his decision at boys' camp, and Miss Lorraine Ether at an evening service. . . . Miss Ceri Bolin was farewelled as she left to go to New Zealand to attend Teachers' College there . . . The young people meet each Sunday afternoon for study and discussion. They are also planning to attend a Bible study camp at Camp Greenhalgh.

FORMER MINISTER ASSISTS

(Taree, N.S.W.). Visiting speakers during absence of resident minister, included D. Norling, preacher of Campbelltown, and former minister, M. H. A. Pieper. At an after-church fellowship, Mr. Pieper showed slides of progress work being undertaken at Bible College in Qld. . . . On Feb. 7, opportunity was taken to bid farewell to Miss Noela Mobbs of the Lane Cove church, prior to her departure for New Guinea as a missionary. Her parents reside in the Manning River district.

CHAPEL RENOVATED

(Beverly Hills, N.S.W.). The chapel has been renovated and new lighting and seating installed. The all-age Sunday School commenced Feb. 14 . . . Christmas Day offering of £63 given to Indian Relief . . . Janet Hansen, B.A., has been transferred to Broken Hill High School and is greatly missed from the Sunday School and Women's Evening Fellowship.

National Diary

MARCH

- 26-Mar. 6 S.A. Red Cliffs Camp, 5 V. 11 a.m.; C.W.F. Council.
- 5-7 S.A. Women's Camp at Longwood.
- 5-8 V. C.E. Missionary Camp, Monbulk.
- 6 S.A. Visit of Victorian Choral Association.
- 6 V. Central Northern District Conference, Bendigo.
- 6-8 V. Explorer Adventure Camp.
- 7 S.A. Opening of Bordertown Chapel.
- 7 W.A. Youth Choir practices commence.
- 9-10 S.A. Northern Conference at Balaklava.
- 11 S.A. Superintendents' Conference at Grote-st.
- 14 S.A. K. E. Pitt inducted at Murray Bridge. Bond-Bowden mission commences at Clovelly Park.
- 15 S.A. Ministers' Luncheon at Grote-st.
- 16 S.A. Engaged Couples' course commences.
- 16-17 S.A. Baptist - Church of Christ Ministers' Camp - Longwood.
- 22 * Mrs. Edgar Lawton on Daily Devotional.
- 22 S.A. Beginners' Dept. Conference at Grote-st.
- 25 S.A. Annual meeting, Girls' Basketball Association, Grote-st.
- 26 S.A. Baptist - Church of Christ Administration Camp.

MOVEMENTS

THE WILSONS DEPART MARCH 3

(Melb.). Mr. and Mrs. S. H. Wilson will sail from Melbourne on the "Canberra" at 5 p.m. on March 3. In Perth they will be guests of the South Perth church on Sat., March 6, at an occasion being arranged by that church to enable many Western friends to meet them as they pass through Perth. The address of Mr. and Mrs. Wilson in England is: 18 Stanley-rd., Leicester, England.

SETTLING IN

(Morawa, W.A.). Mr. and Mrs. Anderson have settled in well and we rejoice with them on the arrival of David John on Feb. 11 . . . C.W.F. commenced with "Woman to Woman Evangelism" as topic on Feb. 16 . . . Graham Carslake spoke on Feb. 14 . . . Congratulations to Warren Carslake on obtaining a Public Service Cadetship in the Dept. of Agriculture . . . Two young people returned to their homes recently: Joyce Barnsley to Swan View, and Colin Williams to Cobar, N.S.W. . . . Mr. and Mrs. Aitken visited some members on way to Carnarvon.

WELCOME TO NEW MINISTER

(Taree, N.S.W.). The church welcomed Mr. and Mrs. A. G. Leane to the Manning Valley on Feb. 6. The programme of welcome was under the chairmanship of the secretary, A. W. Billingham, who assured Mr. and Mrs. Leane of the loyal support of the members of the congregation. Other speakers on behalf of the church were C. A. Norling, and Mrs. F. V. Murray on behalf of the women. Greetings were also brought by the Mayor of Taree, Alderman E. O. Martin, the President of Taree Ministers' Fraternal, Major F. Clark, and D. H. Paddon of the Wingham church. Both Mr. and Mrs. Leane replied, and thanked the church for the early kindnesses shown and for making the manse so attractive. Mr. Leane commenced his ministry on Feb. 7.

CONFIDENCE IN E. S. SANDERS

(Melb.). At a recent meeting of the Victorian Temperance Alliance, E. S. Sanders, who had previously resigned as Secretary, was appointed Acting Secretary of the Alliance. In view of the situation that confronts the Temperance forces, and with possible governmental action on liquor facilities, the Alliance was convinced of the need to retain the services of Mr. Sanders, if possible. He has given effective leadership in this vital area of the churches' concern.

LECTURES BY DR. COLIN WILLIAMS

Copies of Dr. Williams' lectures to ministers and laymen in the "Australian Frontier" seminar in Brisbane are now available from "Australian Frontier," 3 Civic Building, Garema Place, Canberra, A.C.T., or from the Victorian Council of Churches, 3rd Floor, 57 Swanston-st., Melbourne. (Cost, 10/- plus 1/4 postage).

FINAL SERVICES

(Wembley, W.A.). H. R. Fitch preached to capacity congregations at his final services. Representatives from the brotherhood and the local church spoke at a combined farewell service. Miss Merle Peacock was soloiste. J. K. Robinson, Secretary of the Federal Aborigines Missions Board, dedicated Mr. and Mrs. Fitch to their new work. They will be serving the Mission at Carnarvon . . . Miss Duxie Bateman is the new Primary supt. of the Bible School . . . Roger Ryall, en route to India with his wife, preached at a gospel service . . . Mr. and Mrs. A. D. Pyne celebrated their silver wedding anniversary . . . On two occasions, Miss Maurine Elsegood spoke and showed slides of the Aborigines Mission. Children and missionaries for Norseman and Carnarvon shared in the church services and in members' homes.

PART-TIME MINISTRY

(Georgetown, N.S.W.). F. D. Craig has been engaged as part-time minister till the end of the year. At an after-church welcome service visitors were present from all district churches. A Lowry organ has been installed. A special service was held to mark the commencement of the year's activities of the auxiliaries. Mr. Craig conducted a service of recognition and dedication for the Bible School staff.

MR. AND MRS. THOMAS WELCOMED

(Port Pirie, S.A.). On Feb. 14, S. Thomas was inducted into the ministry by Mr. Crosby, Chairman of the Home Mission Committee. A social and pantry evening was held on Feb. 17 to welcome Mr. and Mrs. Thomas . . . The closing service of Kelvin Parry's ministry was held on Jan. 31. This was followed by a fellowship hour, at which Mr. and Mrs. Parry were farewelled . . . Miss Cynthia Hawk, of Mt. Herman School, West Bengal, India, recently addressed the C.Y.F. She also spoke at an evening service.

A FIRST LOOK

Former Minister Honored

Ray McKenzie takes his first look at the Ray McKenzie Wing of the Churches of Christ Aged People's Home, Mylo House.

The wing, which was officially opened in November, 1962, was named after him as a tribute to the fine work he did in getting the Home functioning when it was first opened in 1958.

Mr. McKenzie left Toowoomba in 1961 to become minister at Ormond Church of Christ in Victoria. By then, plans were under way for a new wing at the Home.

The Mylo House Committee decided to name the new wing after Mr. McKenzie, but withheld the information from him — to surprise him on the day the wing was opened — by telephoning him in Victoria.

PRAISE FOR THE HOME.

Mr. McKenzie has just paid his first visit to Toowoomba since he left for Victoria. He said that Mylo House was equal to anything he had seen in the capital cities.

Work began recently on another wing at the Home. This wing will complete a rectangle of buildings, leaving a courtyard in the centre, which will probably be developed into a landscaped garden.

The new wing will be joined to the Ray McKenzie Wing by a covered archway.



Mr. McKenzie signs the visitors' book at the Home.

MISSIONARY ENCOUNTER CAMP

(Vic.). A camp with a missionary emphasis will be held at Camp Waterman, Monbulk, from March 5 to 8. Sponsored by the Churches of Christ Christian Endeavour Committee, the camp will include talks by missionaries and church leaders. There will be films and sharing of personal experiences. Overseas and Aborigines missions will be featured together with local church responsibilities. Those interested are invited to see the notice on page 14.

BOYS' LEADERSHIP

(Epping, N.S.W.). The Life Boys continue under the leadership of Ron. Wakeley, Gay Bartrim, Peter Walker jnr., and two leaders in training, Robyn Eggleton and Merrilyn Edwards. Boys' Brigade was commenced, with Col. Bartrim as leader, and Steve Milne and Doug. Edwards assisting . . . The minister, H. M. Long, has been elected secretary of the Ministers' Fraternal.

ABORIGINES DISPLAY

(Hobart, Tas.). L. Park, of Western Australia, was the speaker at the Aborigines Sunday services arranged by J. Heard. Posters were placed on the walls of the chapel and there were display tables with items made by Aborigines. Mr. Park gave details of the history, present development and future plans of the Mission . . . Harvest Thanksgiving services were planned by C. C. Neville, with the minister, L. G. Cooke, as speaker . . . 1965 is being used as a Year of Evangelism.

FEDERAL PRESIDENTS' VISIT

(Chatswood, N.S.W.). Both Federal Presidents of our churches, Mrs. Strack and S. R. Baker, paid official visits to the morning service on Feb. 14, when Mr. Baker gave the address. All meetings have been well attended, with many interstate visitors welcomed. Work on the building for projected new church at North Turramurra is proceeding well, and plans being made for mid-year commencement. The minister, C. G. Taylor, as National Chaplain, Girls' Brigade, conducted early morning communion service for 200 G.B. leaders at training camp, Narrabeen, Feb. 7. F. J. Stephenson spoke on Feb. 14, in minister's absence at A.C.C. annual meeting. Good reports received of church's community hymn singing session over A.B.C., Jan. 31. Church congratulates Mrs. David Verco, elected Vice-President Australian Church Women.

CAMP REVIEW

(Devonport, Tas.). At a gospel service, ex-campers presented a normal camp-day's activities — studies, fellowship hours, singing and open-air services. . . . The sympathy of the church is extended to S. Bruton and relatives in the loss of a father . . . From Jan. 29 to Feb. 1, a leadership conference was held at Turner's Beach. All leaders of B.B., L.B.B. and G.L.B., also S.S. teachers, came together for personal preparation and planning for the 1965 programme, average attendance being about 23 . . . During holiday period, after-church meetings were held at the Bluff Caravan Park, a great interest being shown.

Circulation Corner

IMPORTANT FOR THOSE WITH MONEY!

Agents, church secretaries and church treasurers receiving money for "The Australian Christian" are asked to forward promptly.

Please give names of those from whom the money has been received, to assist in keeping accurate records.

MT. GAMBIER GIVES A HAND

(S.A.). The church at Mt. Gambier has sent a cheque for five annual subscriptions to the "Christian." The copies will be distributed to members and used to encourage subscribers. Last year there was an anonymous donation, also from a Mt. Gambier member to introduce the "Christian" to church homes.

SIX FOR GLENELG

(S.A.). A further boost to our hopes came from Glenelg church which is taking six copies of the "Christian" for a year for use as donated copies within the church. This kind of help will solve all our problems while we are building up subscriptions.

LUCKY THIRTEEN

Last week there were twenty-six new subscriptions and thirteen cancellations. Our position has improved by thirteen.

Opening of Banmatmat Bible College

NEW HEBRIDES

By DAVID and MARCIA EAGLING.



The Bible College is now opened. January 26 was chosen as the opening day. It was on January 26, 1964, that we first gathered at Banmatmat to see the property and to share in a time of prayer for the Lord's blessing.

Over the past year there has been much united effort from our new Hebridean brethren to establish their own Bible College. All of the buildings have been erected and trees and undergrowth removed.

People planned to be present from Aoba and Maewo, but bad seas prevented them from attending this historical occasion. The opening service was held firstly on the beach, where a very good crowd of people gathered in the bright sun to witness a man from North, Middle and South Pentecost, along with a student representative from Aoba and Maewo, altogether break a bamboo stick as a symbolic act of the New Hebridean people in a united effort opening the way into the land here at Banmatmat.

Everyone moved through the bamboo archway on the beach to the site of the classroom, where Mr. Smith (20 years' experience in New Hebrides) opened the way into this new building, which will be used for lectures and study. The people thus opened the land and the missionaries opened the way into the study of God's Word.

One of the special texts used in the meeting, which followed in the classroom, was from Isaiah 42: 12, "Let them give glory unto the Lord, and declare His praise in the islands." The whole theme of the special opening meeting was one of praise to God for this new venture in faith at Banmatmat. It was a thrill to hear the North, South and Middle people of our work here on Pentecost, unite together in singing praise to God.

Following all the opening services a feast was held near to the beach, for which nine special houses were erected during the previous week. Everyone enjoyed themselves and there was a great happiness and praise shown by all for the rebirth of this old mission property.

Towards evening a fitting climax to this great day was the presentation of £162 for the work of the College, from the people of Pentecost. This offering came from the efforts of a faithful few who, nine years ago, commenced to put away a few shillings every so often to be used for a new venture in the future.

Now, with the College officially opened we move towards the day when study will commence, February 9, with this year's first intake of students.

Much prayer support is needed as we go ahead in this new work which is so vital to the future of our work here in the islands.

OBITUARY

Edward Trustrall Rowland.

Edward Trustrall Rowland was born at Yongala, S.A., in 1881. As a young man he worked at Iron Knob and then moved to Williamstown, where he became a member of the Churches of Christ when he was 19. He moved to Kadina and united with the church there during the ministry of E. G. Warren. He was a faithful member there for a number of years, doing local preaching and taking an active part in the services of the churches at Kadina and Wallaroo, where he met and married Agnes Elizabeth Corston. For eleven years he was among the last supporters of the cause at Snowtown. He moved to the city and had fellowship with the Mile End church, then lived eleven years at Mount Compass. He returned to the city and linked with the churches at Nailsworth, Prospect and Unley. His wife passed away in 1963, and he was called Home on Dec. 21, 1964. Mr. Gowan, a retired Baptist minister, and a friend of Mr. Rowland, assisted the writer in the funeral service. We extend our Christian love and sympathy to his daughters — Mrs. H. Jacobs, of Tea Tree Gully, Mrs. Rosenthal, of Glenunga, and Mrs. Sleep, of Ceduna.—A. M. Norris.

COLOR BAR IN SOUTH AFRICAN CHURCH SCHOOL

(Cape Town). The governors of the Anglican St. George's Grammar School here have refused to admit the son of a colored Anglican churchwarden, Mr. J. S. Thomas.

"The custom and practice of the community, together with the trend of legislation, make the immediate admission of these (non-white) boys unacceptable, and it is premature to try an experiment of this nature."

The Dean of Cape Town, who is chairman of the school council, has dissociated himself from the decision on the grounds that church schools should be pioneers and moulders of opinion.

The boy's father announced that he would appeal to the Archbishop of Cape Town, but was told that the primate was powerless to intervene as he is not on the school council. Now Mr. Thomas is seeking to enrol his daughter in an all-white girls' school of which the Archbishop is one of the governors—E.P.S.

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VICTORIA

VICTORIAN MINISTERS' ASSOC.

(Melb.). The next meeting will be at the Brotherhood Centre on Monday, March 1, at 2 p.m., preceded by luncheon fellowship at 1 p.m. The guest speaker will be Father Costigan, the Assistant Editor of the "Advocate." He will speak about the Vatican Ecumenical Council, at which he was present for the Second Session.

GOOD GIVING

(Parkdale, Vic.). The Christmas Bowl Appeal has passed the £95 mark. The New Chapel Building Fund has passed £9,000 mark. The building is progressing and is expected to be finished about the end of April. Bible School's promotion day was held on Feb. 7, and a special party was held at Como Parade on Feb. 13 for children of primary age and over.

MEN NEEDED

(St. Kilda, Vic.). The church membership is at its lowest ever, mainly due to removals. Including the preacher, there are only three men available. The church therefore appreciates the presidents and readers that assist from the Ormond and Gardiner churches. Help has been given by Mrs. Munro, of Malvern, during the vacation of the organist, and A. B. Clark, Malvern's minister, arranged accommodation for Lynette Dunn, aged 13, during illness of her mother. The preacher, student minister, R. L. Baxter, uses his car to the best advantage of the church — his is the only car. The Lord's Table is taken to the homes of Miss E. Crook and Mrs. V. Morton, who were unable to attend services.

BAPTISMS AT ECHUCA

(Vic.). Two Bible School girls were baptized and received into fellowship recently. All auxiliaries have commenced year's work. Bible School had 103 present on Feb. 14. Teachers' dedication was held that day. L. Ratten is new Bible School superintendent.

LYLE WILLIAMS

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THE GOSPEL IN SONG

(Malvern, Vic.) Many singers have rendered fine service with the gospel in song recently, including Macalster and Una Woff, Stuart Lark, the Searle Brothers, and Mrs. Joy Keeple. The average attendance for January was: a.m. 62, p.m. 36. The Sunday School is making progress with 40 scholars on Feb. 14, in addition to 11 in the newly formed "Teens" group, and 15 in Youth Fellowship. The bus is proving a great asset in providing contacts with parents of Sunday School scholars. Friendship visitation is carried out regularly. The film, "Workers Together With God," was screened on Feb. 14. Sympathy is expressed to Mrs. Pfeifer in the death of her mother.

BUSY LADIES

(Maryborough, Vic.). The Mission Band experienced a rewarding year; two large cartons of clothing were sent to Social Service, a parcel of material and sewing aids to New Guinea, 46 scrap books, 12 doz. hankies and 46 picture books to the Kew Cottages. £30 was given to Social Service and £30 to Missionary Dept. At an after-church fellowship the opportunity was taken to farewell Mr. and Mrs. W. Wyatt, who have transferred to Sale; also presentations and farewells have been made to Mr. and Mrs. J. Foster, to St. Kilda, and the Sing family, to Leongatha. Mrs. Nicholls has recovered from surgery.

GIFT OF ORGAN

(Warrnambool, Vic.). The Sunday School has received a beautiful organ which was bequeathed by the late Mrs. Holland. T. A. Fergusson, now of the British and Foreign Bible Society, spoke at a recent gospel service. John Porter is conducting a song service every Sunday evening. The sympathy of the church is offered to C. Lovell, whose brother died recently. The front of the Port Fairy chapel has been painted by two of the Warrnambool men. Mrs. Conlin and Mrs. F. W. Bradley have represented the church on the Women's World Day of Prayer Comm. The Christian Endeavourers made a presentation to F. W. Bradley in appreciation of the help that he has given to the Society. Mrs. Sumner, of Port Fairy, is very ill.

STUDENT FAREWELLED

(Nth. Fitzroy, Vic.). On Feb. 7 there was a leaders' dedication service, and opportunity was taken to farewell M. Arnot, as he entered the College of the Bible, Glen Iris, for studies. The men of the church were hosts to the ladies at an outing to Monbulk and an inspection of Camp Waterman. There was a combined service with Gore-st. church on Feb. 14, and the speaker was Doug. Nicholls. Miss Roslyn Atkinson was soloiste. J. Turner is minister.

OTHER VIC. CHURCH NEWS

NOBLE PARK. The C.W.E.F. enjoyed a visit from Miss G. Thornton, who gave a most interesting account of the Mission work at Norseman station. **BRUNSWICK.** Graham Marsh has entered College of the Bible. Rose Walker and Mrs. French both quite ill. Mrs. Andrew is back again after her illness. A social evening was tendered to Pam Jenkin and Ian Burns, also to Val Child and Bob Johnstone, on the occasion of their marriages. A presentation was made to both couples.

BALWYN. Church auxiliaries have commenced with renewed vigor. C.W.F. entertained C.W.E.F. first meeting, with speaker on Christian Education in Schools. C.E. is increasing in numbers. "Over 17's" drawing many outside youth. Prizegiving of S.S. pupils and later a dedication service of teachers at morning service of Feb. 14, led by Elder Smith, with teachers taking part in inspiring service.

MORNING BAPTISM

(Croydon, Vic.). A baptismal service was held on Jan. 24, at 11 a.m. Sincere sympathy is expressed to Mrs. Floyd on the passing of her mother, Mrs. Tunbridge, also to R. Prince and family on the sudden passing of his mother. There was a good attendance at the Australia Day service on Jan. 24. Cr. Fallon, J.P., read the lesson, and A. Giarns, sec of the Australia Day Council, spoke on the significance of the day.

STUDENT MINISTRY

(Middle Park, Vic.). The church appreciated the interim ministry of R. Logan, of the College of the Bible. E. G. Kernick commenced a 12 month's ministry on Feb. 13, and the church is looking forward to a fruitful year.



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

PERSONAL

DISCIPLESHIP

John Maydom, Len Kelly, John Kay, Oakleigh, Vic.
Margaret Nancarrow, Doona Vogel, Glenelg, S.A.
Richard and Philip Souness, Hurstville, N.S.W.
Miss M. Hanley, Port Pirie, S.A.
Miss R. Bartlett, Epping, N.S.W.
Robert Chapman, Preston, Vic.
Rosslyn Jauncey, Albion, Qld.
Mrs. Hargreaves, Richard Larcombe, Warrnambool-Port Fairy, Vic.
Mr. Turner, Croydon, Vic.
Peter Hinrichsen, Rosevale, Qld.
Ian Hunter, Robin Bursill, Maryborough, Vic.
Miss Robyn Ludlam, Morton Curran, Earlwood, N.S.W.
D. West, Redcliffe, Qld.
Graham Ross, Bexley North, N.S.W.

MARRIAGES

Meredith Hook to Allan Davies, Port Pirie, S.A.
Noelene McNish, Collie, to Lindsay Carslake, Morawa, W.A.
Judith Phipps to Harry Van-de-velde; Marie Hortle to Peter Wright, Devonport, Tas.

CHANGE OF ADDRESS

S. Thomas (minister, Port Pirie church), 17 Middleton-st., Port Pirie, S.A.

BIRTH

MOYES. — To Beverley and Gordon, in the Ararat Hospital, Vic., a son — Peter John. Brother for Jenny.

ENGAGEMENTS

DENNIS - DAHLITZ. — Mr. and Mrs. E. F. Dennis have much pleasure in announcing the engagement of their third daughter, Dawn, to Leon John, only son of Mr. and Mrs. L. M. Dyer, both of Williamstown, South Aus.

WHITE - ALLSOP. — Mr. and Mrs. C. White, 4 Heliopolis-st., Pascoe Vale, Vic., have much pleasure in announcing the engagement of Janice to Ian Ernest (C.O.B.), eldest son of Mr. and Mrs. E. L. Allsop, 23 Andrews-st., Burwood.

SITUATIONS VACANT

Joiners, Cabinet Makers, Machinist, Leading Hands. For interview phone 53-1155 (Melb.).

NORTHCOTE CHILDREN'S VILLAGE. — Would any lady desirous of being interviewed for future residential employment amongst children kindly write to The Principal, Northcote Children's Village, Box 42, Bacchus Marsh, Vic.

PART-TIME SITUATION

Wanted, woman to cook midday meal for two active adults, weekends free, three hours daily. Hawthorn district. Phone 86-6467 (Melb.).

MEMBERSHIP

Mrs. Klose, Frankston; Mr. and Mrs. H. W. Brown and Ron, West Preston, to Oakleigh, Vic.
Wally Chapman, El Paso, Texas; Phillip Jauncey, El Paso, Texas; Mr. and Mrs. Ed. Watson, Belmont, N.S.W., to Albion, Qld.
David Wylie, Mosman, N.S.W., to Gardiner, Vic.
Mr. and Mrs. Sexton, Brighton; Mr. and Mrs. Mal. Smith, Robinvale, to Ringwood, Vic.
Mrs. L. M. Gething, Miss Carol Gething, Kalgoorlie, W.A., to Gardiner, Vic.

DEATHS

Charles Heasman, Rockdale, N.S.W.
Mrs. C. Carruthers, Epping, N.S.W.
Miss L. Schnoor, Malvern, Vic.
P. E. Blythman, Preston, Vic.
Mrs. Watkinson, Glenelg, S.A.
Robert Hammond, Tumbly Bay, S.A.
Mrs. F. Mitchell, North Williamstown, Vic.
Herbert McDonald, Chelsea, Vic.

DEATHS

HAMMOND. — On Feb. 11, at Tumbly Bay Hospital, S.A., Robert John, beloved husband of the late Jessie, dearly loved uncle of Jessie (Mrs. W. Branford), Vera (Mrs. A. Pugsley) and Hilda (Mrs. H. C. Proude). Aged 83 years 11 months. "In God's care."

MITCHELL (Haskell). — On Feb. 21, at her daughter's residence, 25 Home-rd., Newport, Vic., Fanny Olive, wife of the late Joseph, loved mother of Fanny (Mrs. W. Griffith), Belle (Mrs. S. Hall), Tom, Arthur and Joyce (dec.), loving mother-in-law of Will, Stan, Dorothy and Flora; grandma to 13 grand-children and 11 great grand-children. "Asleep in Jesus."

IN MEMORIAM

ROBBINS, Alice Gertrude. — In fond and loving memory of our darling mother and gran, who was called Home on Feb. 24, 1953. "Loved and remembered every day."

—Stokie family.
WORKMAN. — Treasured memories of my beloved husband and father, James, who was called Home, Feb. 19, 1960, at Coburg, Vic.

Beyond the gate our loved one
Finds happiness and rest,
And there is comfort in the thought
That a loving God knows best.
—Sadly missed. His loving wife, Em. and daughter Gwen.

APPRECIATION

WESTWOOD. — Mr. Tom Westwood and family wish to thank all those who, by many kindnesses shown, made their sorrow a lot more bearable.

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Vic.-Tas. Christian Endeavour
Committee

MISSIONARY ENCOUNTER CAMP - MONBULK,

MARCH 5-8.

Personalities:—

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D. H. SMITH.
Mr. and Mrs. A. FLETCHER.
Miss J. DELANEY.
C. SMITH.
L. PARK.

Register now through N. Hodgekiss, 65 King Edward-ave., Sunshine, Vic. 311-1803.

Announcing the 92nd ANNIVERSARY of NORTH FITZROY CHURCH (Vic.), SUNDAY, MARCH 28. All past members are asked to book this date. For invitation, write to V. Foster, 25 Kendall-st., West Preston (44-1929).

WARRAGUL (Vic.) CHURCH ANNIVERSARY, March 7. Special guest speaker at services, 11 a.m. and 7.30 p.m. P.S.A., with guest artists. All welcome. Meals provided.

ESSENDON CHURCH (Vic.)

GOLDEN JUBILEE SERVICES

Saturday, March 13,
8 p.m., Reunion Fellowship.
Sunday, 14th—
11 a.m.—G. S. Brown, Conf. President.
3 p.m.—Pleasant Sunday Afternoon.
Dr. K. R. Bowes.
7 p.m.—J. E. Brooke.
Soloiste: Miss Heather Bastick.

HOLIDAY HOUSES

DROMANA (Vic.), at Safety Beach, comf. caravan and annexe, accom. 6. Reasonable. Phone 48-4280 (Melb.).

McCRAE (Vic.). — Holiday house, beautiful view, close beach, all conv., accom. 7. Vacant from March 22. Ross Lloyd. Phone 792-3000 (Melb.).

TOOTGAROOK (Vic.). — Four B. caravan, on site, vac. Feb. 27 onwards, sep. kitchen and shower. Phone Rye 5-2177 (Vic.).

ADVERTISING RATES

Births, Deaths, Engagements, Marriages, Memorials, Thanks, etc. — 7/6 per notice.

Coming Events, For Sale, To Let, Wanted, and Similar Advs. — paragraphed items, 6/- for 24 words. (5/- for five or more consecutive issues.)

Coming Events, Displayed, and similar Displayed Items — 7/- for 24 words. (6/- for five or more consecutive issues.)

Accommodation and Travel — 8/- for 24 words. (7/- for five or more consecutive issues.)

General Advertisements, Special Treatment — 9/- per col. inch of 14 ems; 7/6 per col. inch for four or more consecutive issues; 6/- per col. inch for quarterly contract.



QUEENSLAND

INTEREST GROWING

(Albion, Qld.). Although Dr. Jauncey took up his ministry with the church at the beginning of the holiday season, interest has been maintained and increased. Many visitors have attended the meetings and Dr. Jauncey's messages have been widely acclaimed. A library of taped messages is being built up.

A student minister of Kenmore Christian College, Ed. Watson, has recently joined with Dr. Jauncey in the ministry at Albion. His membership was with Belmont, N.S.W., and he has for some years been active in evangelistic work with Open Air Campaigners. Miss Helen Trudgian, hitherto so active in church work has returned from an extended tour abroad. Gary Fletcher, leader of I.C.E., has gone to teach in New Guinea. . . . At annual meeting the following officers were appointed: Elder-emeritus, G. E. Hall; elders, C. R. Burdeu, A. F. Wilson, J. G. Owen; deacon-emeritus, C. J. Connell; deacons, R. E. Burdeu, J. H. Curtis, T. Dack, S. L. Neil, D. B. Price, W. Walsh, F. N. Winter; deaconesses, Mrs. J. H. Jauncey, Mrs. Bird; secretary, J. G. Owen; asst.-sec., A. Dunn; treasurer, H. W. Wiltshire.

In an attempt to encourage the reading of good Christian literature, a large array of books is on display in the porch of the Albion church.

VOLUNTEER ON FIELD

(Ma Ma Creek, Qld.). Frances Cole, until recently a double certificated Sister on the staff of the Toowoomba General Hospital, arrived in Ndui Ndui, Aoba, New Hebrides, on Jan. 28. She will serve there in a voluntary capacity for six months. Japheth Karai, who studied at Woolwich, is a patient there with tropical ulcers. Samuel Buli was also at Ndui Ndui on holidays from Pentecost. Japheth and Samuel were delighted to meet a friend from Queensland. . . . The C.E. Society enjoyed a barbecue at R. Metcalfe's home on Feb. 12. The young people combined with Lockyer C.E. Union for a rally in Laidley Baptist church.

Department of Social Service

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Three Homes, sheltering over 130 Sick and Aged.

Let us share together our prosperity and adversity.

Remember the Homes in your will.

Information from the Secretary,
32-2447.

HONORED BY QUEEN

C. J. CONNELL, C.B.E.

(Albion, Qld.). The treasurer of the church at Albion, C. J. Connell, was honored by the Queen in the New Year's Honor List for his stirring work in the field of education. He holds the important post of Registrar of the University of Queensland. At its recent annual meeting the Albion church elected him to its first deacon-emeritus in recognition of his excellent work as treasurer and deacon for many years.

EIGHTH YEAR

(Southport, Qld.). Church anniversary services held Feb. 20 and 21. K. Christensen, from Lismore, was guest speaker at all meetings. There were 25 visitors present at the morning service. . . . The Sunday School now has 100 scholars. There have been decisions by two young men since last report. . . . Church begins its eighth year in great heart and expectations.

CHANGE OF SERVICE

(Redcliffe, Qld.). F. Leivesley, minister of Redcliffe church, has joined Ambassadors for Christ at Stanwell Tops, N.S.W. A presentation of a tripod screen was made to Mr. Leivesley by Mr. Plint on behalf of the church. Mr. Leivesley preached farewell and challenging messages on Feb. 14. . . . Mr. Frost spoke on work at Eidsvold among aborigines and brought a former Eidsvold aboriginal family to the service. . . . Three ladies visited Marburg birthday luncheon. Mrs. Gelzendanner, Conf. Pres., spoke at the ladies' fellowship. . . . The Sunday School hall is nearing completion. Mrs. Machin and Mr. Sorenson have been added to the teaching staff. . . . A coffee hour has been commenced for the mothers of Sunday School scholars and as a result of this one lady made her decision. . . . Mr. Plint has consented to lead Bible Study course at prayer meetings, with up to eighteen teenagers attending. . . . At the annual meeting, Mr. Plint was elected elder; A. Machin, chairman; E. Machin, asst.-sec., and Mr. West, treas.

VISIT TO MACKAY

(Q.). S. Chalmers, of the Social Service Dept., visited Mackay on Feb. 7, and addressed the church. . . . In this hot climate, the recent installation of a fan in the chapel has been much appreciated. . . . Church attendances after the holiday period are back to normal. . . . K. Jenner is minister.



NEW SOUTH WALES

IMPRESSIVE INDUCTION SERVICE

(Tamworth, N.S.W.). At a very impressive induction service on Jan. 29, F. B. Stow was inducted to the charge of the church at Tamworth. The service was conducted by E. T. Hart, Conf. Pres., who delivered the charge to the minister. The charge was brought to the church by Doug. Willis, while the special exhortation to the young people was delivered by Max Hall, of Inverell church. C. Love, secretary of the church, accepted the charge and expressed the response of the gathering to the challenges delivered by these brethren. Mr. Stow expressed his personal satisfaction at his call to the ministry and challenged all to a life of service and outright evangelism in the "Onward and Upward" programme of the churches in N.S.W. Present also on this occasion were the civic leaders of the community, the Mayor and Mayoress of the City, the Town Clerk, etc., as well as representatives of local Ministers' Fraternal.

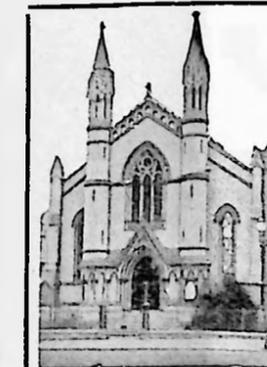
SCHOLAR DRIVE

(Bexley North, N.S.W.). The church school picnic held at Doll's Point provided a fitting prelude to the School Scholar Drive and Efficiency Campaign, and 8 new scholars were introduced at Sunday School the next day. Many need to be thanked for the work and effort in making the 10-week Scholar Drive a success. Graham Bagley and David Cook have planned and built a model ski-run, electrically operated, to be used throughout the campaign. . . . Church is concerned about the illness of Mrs. Bob Wolfenden. . . . A weekly after-church fellowship for young people, held at the manse, is proving very popular.

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

7 p.m.—WORSHIP - EVANGELISM.

Current Series of Sermons:

PLEASE EXPLAIN what you mean by
Feb. 28 — "THE CURSE OF SIN."

Things I'd Like to Change . . .

No. 3 :: GEO. V. HAIGH - OLD.

One sure way to strike trouble is to try to change things. Try it and see for yourself. I now have approximately 250 words in which to put my neck out expecting to get the chop — so here goes.

Conferences. What a lot of time is wasted — same old hobby horses year after year. I would put a ban on such and devise a gadget which could render speakers speechless at the President's discretion.

Reports. I would require that such be condensed, that each contain positive recommendations for the future. Debate to be strictly confined to such recommendations. It would impose hardship on committees in having to come up with constructive propositions and equal hardship on delegates in obliging them to read reports thoroughly before Conferences, and to carefully weigh up the merits or otherwise of each proposition. The effect would be stimulating.

Administration. I would make Placement boards a reality and empower them as such. Allied with this I would establish an "A.C.M." Australian Common Market or pooling scheme. A pool of

willing churches would constitute the "hard core"—all of which would accept common standards on status, salaries, allowances, manses, responsibilities, obligations and accountabilities.

Ministers would participate by conforming to agreed standards and conditions. Ministries of less than seven years would be banned.

Churches would retain their local autonomy outside the "A.C.M." but not inside — this would be the price of membership. The weak church both numerically and financially would fare equally as well as the strong church.

Churches. I would make it an obligation for every member to be a trainee in their particular sphere and to develop talents to effectively carry out the function of the church.

Finally. I would add an eleventh Commandment — "Thou shalt listen understandingly to the other man's point of view and not try to force your opinion down his throat" — which is not a bad thought to finish on. Perhaps I had best start to make changes within myself.

E. ASIA REACHES OUT

(Geneva). The report has now been received here of the meeting of the Working Committee of the East Asia Christian Conference in Manila, in January, which voted to accept two new applicant churches, the Methodist Church in Taiwan, and the Toradja Church in Celebes (Indonesia), bringing the membership up to 77 church bodies in this area. The Toradja Church has a membership of 150,000. The application of another Indonesian church, Huria Kristen Indonesia, with a membership of 250,000 will be decided at the next meeting of the committee in December.

Among other actions, the committee voted to support selected projects of service and evangelism in all continents, including assistance to a home for the blind in Jerusalem and the inter-racial service project in the Mississippi Delta. A total of (U.S.) \$47,500 was allocated for projects in 1965.—E.P.S.

EXPELLED FROM PORTUGAL

The Rev. Floyd Honey, secretary of the Mission Board of the United Church of Canada, was expelled from Portugal, when he arrived in Lisbon from Nigeria, where he had attended meetings of the World Council of Churches. Asked why he might have been expelled, Dr. Honey said he had made statements in the past criticising the Portuguese Government's policy towards Protestant missionaries in Angola.—E.P.S.

Church Chuckles by CARTWRIGHT



"Yes, but AFTER eternity, then what?"

CARTOON COMMENT

One characteristic which distinguishes man from the animals is that he is a chronic worrier. How worthless is worrying. To worry about the past is to concern ourselves with something that cannot be changed. To worry about the present is to waste energy that would be better used in correcting the worrisome situation. And to worry about the future is to show a lack of faith in the Sovereign Lord of the Universe who works all things according to the pattern of his perfect will (Ephes. 1: 11).

"A house is never perfectly furnished for enjoyment unless there is a child in it rising three years old, and a kitten rising three weeks."

—Southey.

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If wanting a CARAVAN HOLIDAY IN ADELAIDE, apply to James E. Webb, 8 Glengowan-ave., Lockleys, S.A. Phone 57-6858 (Adelaide).

SEGREGATED CHURCH BYPASSED

(Atlanta, Ga.). The Moderator of the Presbyterian Church in the U.S. (Southern) announced that the denomination will not hold its annual General Assembly in April, at the Second Presbyterian church in Memphis, Tenn., because of its racial controversies.

Dr. Felix B. Gear, of Decatur, Ga., said an "emergency" has been created in view of the church's position and the denomination's long-standing policy "which affirms that the church is open for worship and membership to all irrespective of race." He said that instead the Assembly will be held in Montreat, N.C., at the denomination's conference grounds where facilities are non-segregated.

The latest in a series of racial disputes at Second Presbyterian church in Memphis took place recently when members of the session (governing body) turned away three or four Negroes who wished

to attend Sunday services even as the pastor, Dr. Henry E. Russell, was in the pulpit pleading for a policy of non-segregation.—E.P.S.

BRAZILIAN BAPTISTS EVANGELIZE

(Rio de Janeiro). One hundred and fifty thousand persons assembled in Maracana Stadium here on Jan. 31, for the launching of a nation-wide Baptist evangelistic crusade.

The service was preceded on Saturday afternoon by a parade which extended over two miles of the main streets of Rio de Janeiro. Approximately 100,000 people gathered in a large plaza and overflowed into surrounding streets as the parade ended.

The evangelistic crusade itself will begin in March in southern Brazil, and continue into June in the north. Baptist leaders from Portugal and Italy will take a prominent part in it.—E.P.S.

ON LONG PASTORATES

A clergyman who spent almost 45 years as pastor of a leading New York church, said in Dallas, he does not believe that the average preacher should say so long at a post.

"I don't think that it's generally good for a congregation or a preacher," said 75-year-old Ralph W. Sockman, famed preacher and pastor emeritus of Christ Church (Methodist).

He retired from the New York pastorate three years ago. Counting the time he had spent as a layman in the congregation, he was associated with the church a full half century.

On the whole, said Dr. Sockman, he feels that a minister ought to stay longer in a city church than in a rural congregation — it takes longer to get acquainted with people and situations of a city.

He speculated that perhaps 15 years would be an ideal tenure for a city preacher. — "The Christian."

"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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OPEN FORUM

BAPTISM.

To the Editor,

I read with great interest the article by Brian H. White on "Baptism" ("A.C." 13/2/65). It is refreshing to see many of our younger ministers expressing a less dogmatic view on this particular subject, although still accepting its rightful place as a singularly important tenet of our faith.

Mr. White bravely records this comment: "As essential it is to Christian growth it is not a prerequisite to salvation. Salvation is possible without baptism." Many of our older members will beat their brows in horror; but is it not possible that we in Churches of Christ can get as dogmatic on the efficacy of the water as we charge the Roman Church with being?

One other point emphasised by Mr. White is the inadvisability of urging the immediate baptism of converts following confession of faith, and before they are adequately instructed. I suppose this is principally the substance of our difference with the Baptist brethren. They tend to defer the confirmation of a believer's confession by baptism for fear that he may be mistaken into the thought of regeneration by the act of immersion.

We in our turn urge upon the convert immediate baptism as a necessary seal of his salvation, whether its full implications are understood or not. I suggest that both these concepts are basically right, but we should guard against an extreme interpretation of either.

The closing paragraph of Mr. White's article expresses, in succinct terms, the essence of the whole matter, and illustrates the more enlightened view which should underline our denominational thinking on this question. I quote, "Our people must be led to see baptism as something richer and deeper than a mere guarantee of salvation. It must be a meaningful symbol of a spiritual experience, a gateway to a life of commitment, and for this they must be well prepared."

—M. R. Morton, N.S.W.

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CHRISTMAS TRADITIONS.

To the Editor,

Undoubtedly Mrs. Watson (16/1/65) and Mrs. Cooke (13/2/65) are sincere in their condemnation of Christmas traditions as "lies." But let us consider the matter from the child's point of view. Children have a remarkable facility for believing several apparently conflicting "facts" at the same time. For example, in their play, they can become a tree, a nest in the tree, and a little bird in the nest, almost concurrently. They do not think it odd to be presented with different, and to us, mutually exclusive accounts of the Christmas story. They believe, and not believe, at the same time.

In reality, our children are in the privileged position of having access to the wonderful world of fable, and having Christian parents to tell them the true Christmas story. They grow up believing both accounts, and as maturity teaches them what to discard as fantasy, they have the true stories and attitudes to hold on to. It will not occur to them to think these were lies, any more than any story is a lie if we have presented these stories to them with the right emphasis, in the right context, from the beginning. And their spirits will have been enriched by the lovely traditional stories so dear to every child. What a tragedy to deny them this!

Mrs. Cooke objects to the "lie" of December 25. The true date has certainly been lost amid various versions of our calendar. But the important thing is that we celebrate at all, in holiness and reverence, not the authenticity of the day. The names of our days and months have long lost their villainous pagan connotations; their derivation only remains an interesting school exercise. There are so many broader and more vital issues, instanced every week in the "Christian," upon which to fasten our reforming zeal. Let us concentrate upon them, and keep our sense of proportion intact.

—Mrs. Helen M. Davey, Vic.

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VICTORIAN CENTENARY CONFERENCE SERMON

Churches of Christ meetings were commenced in Melbourne in 1853, when Thomas Ingram inserted an advertisement in the "Argus" calling "Disciples of Christ" to a meeting at 20 Queen-st., Melbourne. By the year 1860 there were meetings at Prahran, Lygon-st., Beaumaris, Brighton, Chesterville (now Cheltenham), Warrnambool and Beechworth.

The first Conference of Victorian Churches was held in Lygon-st chapel on April 2, 1866, when H. G. Picton was chairman and J. W. Webb and Alfred Shaw secretaries. This means that the forthcoming Vic.-Tas. Conference will be the Centenary Conference, celebrating 100 years of united brotherhood co-operation and enterprise in our Lord's cause.

Conference will commence on Sunday, April 4 and conclude on Monday, April 12. The Conference Sermon session will be held in the Melbourne Town Hall on Sunday, April 11, at 2.45 p.m. Conference Executive has pleasure in announcing that Dr. K. R. Bowes has accepted the invitation to preach the sermon on this historic occasion.

STAFF DEDICATION

(Sunshine, Vic.) School staff dedication service was conducted by K. Master-ton, of the B.S. Committee . . . 30 ladies attended successful E.F. Hair Care Demonstration . . . 35 Y.P. enjoyed State C.E. by the sea and rally at Mordialloc . . . 28 shared in teens Sunday afternoon fellowship at Melton . . . A lad confessed Christ at gospel service . . . Bible College student, David Nancarrow, of Pt. Lincoln, S.A., is sharing fellowship with church and Y.P.C.E.

OTHER VIC. CHURCH NEWS

PRESTON. Recent visiting speakers have been C. Johnson, East Preston; H. Hince, Thornbury, and F. T. Morgan. The film, "First Things First," was screened on Feb. 14. A baptismal service was conducted on Feb. 21. The church extends sympathy to the relatives of Mr. Blythman and H. S. MacDonald in their bereavements.

BAYSWATER. 66th church anniversary and Temple Day. Speaker, Don Smith (Dept. H.M.), Steven McLean on vibraphone, and Daniel Hill's singing were much appreciated. C.W.F. choir assisted at evening service . . . Sunday School picnic held at Carrum in perfect weather.

DID YOU NOTICE?

Who are singing in Adelaide? (p. 6).
How long's a long ministry? (p. 17).
What Maryborough ladies did? (p. 13).
The symbol of the broken stick? (p. 12).
The item for money minders? (p. 11).
Who was awarded the C.B.E.? (p. 15).

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FACES AND PLACES

PROFILE NO. 38

G. A. CARSLAKE

Sixty-six years of effective service for Christ is something not many achieve. At 83 years of age, G. A. Carslake is still serving in the Morawa district of W.A. His simple faith and Christlike manner have been the means of introducing many to Christ, and have comforted many Christians in their search for a greater meaning in their Christian experience.

To take a journey into this man's years is to travel in a selfless world, full of wonderful adventure with our Lord. Still in his possession is his first Sunday School prize. At the age of five years he received this book from the Windsor (S.A.) church, and treasures it as the earliest remembrance of his long life. At 14 he started work. His employer was a Christian man and encouraged him to attend church. Convicted of his need of Christ, he took Christ as his Saviour and was baptized same night. Pastor D'Nesi was the speaker, and David Wilson baptized him.

Three years later he went to Long Plains (S.A.) church, and remembers he was thought to be "modern." He supported the use of an organ in the morning services and also the use of the individual cup. Both of these innovations were adopted, but they did have to sit through one or two sermons against modern ideas.

The services in those days were held in Mr. Good's barn. Sacks of wheat were often tipped down to make seats when a crowd turned up. "These were happy days, when one could feel the presence of the Lord; days when men of little education could stand up with a minute's notice and hold the congregation to the last."

As a young man, Mr. Carslake helped "rise stone" for the walls of the Long Plains chapel. Grace Laurie was his favorite young lady. They married, and their married life is described as "living together for 49 years, workers together for God."

In 1911, with Mr. and Mrs. Will May, they made their home in Narrabri, N.S.W. a town of 20 hotels, 4,000 people, and a number of churches. The two young couples attended services of other denominations, but longed for the regular communion services they were used to. They began to hold services on their front verandah. The group increased and a chapel was built. Dr. Oswald Goulter was one brought to Christ at

Narrabri. He later went to America to train, and spent 20 years in China as a missionary. Mr. Carslake himself baptized Neta Scholtz, a gifted young girl, who became Mrs. A. E. Marlor. Mr. Marlor was one of our ministers.

In 1921, Mr. and Mrs. Carslake secured an uncleared block in Loxton, S.A. While they built their permanent home they lived in a small corrugated iron cottage complete with dirt floor.

The nearest Church of Christ was at Berri, 40 miles away. They took nine young people with them on the first trip to church to hear Mr. Wiltshire, who was conducting a mission. Most weeks they went to the Methodist church at Noora, eight miles from home. Mr. Carslake conducted the services whenever the minister could not come.

Drought brought many hardships and cost them nearly all they possessed. Their sons were becoming established on farms in Gutha, W.A., and in 1932 they went to be with them. They renewed acquaintance with Mr. and Mrs. Robert Barr, whom they knew in Narrabri, and helped Mr. Barr conduct services in his home.

The work grew and moved to Morawa, but accommodation had to be found. The Lutheran Church, Church of Christ, Church of England, Boy Scouts and Girl Guides, and later the Junior Farmers, built a hall which all could use.

Rev. Albany, of the Church of England, and Mr. Carslake collected bottles to help the funds for this building. At one farm 2,000 bottles were collected, and at another 1,500. Later Mr. Carslake was asked to canvass the whole district for wheat promises. He gained promises of 1,200 bags delivered to the bin. This was enough to cover the outstanding cost of the Centre. The older folk were beginning to fade into the background, but continued to encourage the younger ones in their desire to build a chapel of their own. We worship in this very lovely building today.

Many of our brotherhood Departments will remember with gratitude the name of G. A. Carslake, because of his timely and practical support. Today, Granpa Carslake, as many fondly call him, is not as active as in past years. God is still using him mightily through his genuine love of life and people, to encourage those who have taken the load.

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OBITUARY

Mrs. C. Carruthers.

The Epping church family has again suffered a loss by the death of Mrs. C. Carruthers, on Jan. 27, in her 84th year. Born in Scotland, she was married young and when still in her early twenties was widowed when her husband, Mr. Ramsay, was killed in a mining accident. She was left with two small sons. Marrying again, she came out to this country, taking up a small business down the coast at Helensburg. Later they came up to Sydney, to live in Balmain. In that inner-suburban area she found Christian service with the City Mission, where she proved a right-hand to R. H. Gordon, helping in distress cases and teaching Sunday School. When she came to Epping our church was in its earliest beginnings. She saw the truth of New Testament baptism and was baptized by Mr. Payne, minister at Hornsby. This began her long association with Epping church. She taught in the Bible School until hindered by advancing years and it would not be at all surprising if her scholars also imbibed her delightful Scottish burr. She was one of those loyal and dependable types who sticks to a work through all ups and downs and keeps on keeping on. Always cheery, always ready to crack a joke, always strong in her faith, always true to the Scriptures. Mr. Carruthers predeceased her in 1943. We lovingly commend her children and their families to the same Lord Jesus in which she rested. John Ramsay; Tom and Charlie Carruthers and Jean (Mrs. Godby).

Frederick William Cameron — Nellie Cameron (nee Tully).

These two lovely Christian folk, husband and wife, were called to higher service within weeks of each other. Mr. Cameron on Nov. 13, and Mrs. Cameron on Dec. 16. God had given them 48 years of a loving and wonderful friendship. Mrs. Cameron spent all of her life, and Mr. Cameron most of his life in Doncaster, Vic., where they were both baptized. The love and respect in which they were held was evident in the large number of people present at the funeral services held in the church. Their loyalty to the church over the years has been a testimony to those who follow. Mrs. Cameron was treasurer of the Women's Fellowship and president of the local W.C.T.U. for many years. They were both foundation members, and the first presidents of the local bowling clubs. In this situation they maintained their Christian witness and set a pattern which has been kept within the club over the years. Mr. Cameron had suffered greatly over past months and God calling him brought him relief from distressing pain. Mrs. Cameron passed away suddenly but quietly. She had been most loving and patient in the care of her husband. The family, Les, a councillor in the Shire Council, Don, Edwin and Marjorie (Mrs. Rogerson), has received great consolation in the number of tributes given and letters of sympathy received. They were both laid to rest in the Box Hill Cemetery, the services being conducted by the writer.—J. G. Shaw.

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THE LAST WORD

Life.

"Let the earth bring forth living creatures according to their kinds."

—Gen. 1: 24.

A fire-mist and a planet
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty
And a face turned from the clod —
Some call it Evolution,
And others call it God.

—W. H. Carruth.

☆

In an argument, the best weapon to hold is the tongue.

—Don Alban.

☆

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When asked the difference between an accident and a catastrophe, Disraeli replied: "If Mr. Gladstone fell in a river, that would be an accident. If somebody fished him out that would be a catastrophe."

☆

Definition.

Neighbour: Somebody who knows more about your affairs than you do.

☆

A man who had been a husband for ten years was consulting a marriage counsellor.

"When I was first married, I was very happy. I'd come home from a hard day down at the shop. My little dog would race around barking and my wife would bring me my slippers. Now, after all these years, everything's changed. When I come home, my dog brings me my slippers, and my wife barks at me!"

"I don't know what you're complaining about," said the counsellor. "You're still getting the same service."

—"English Digest."