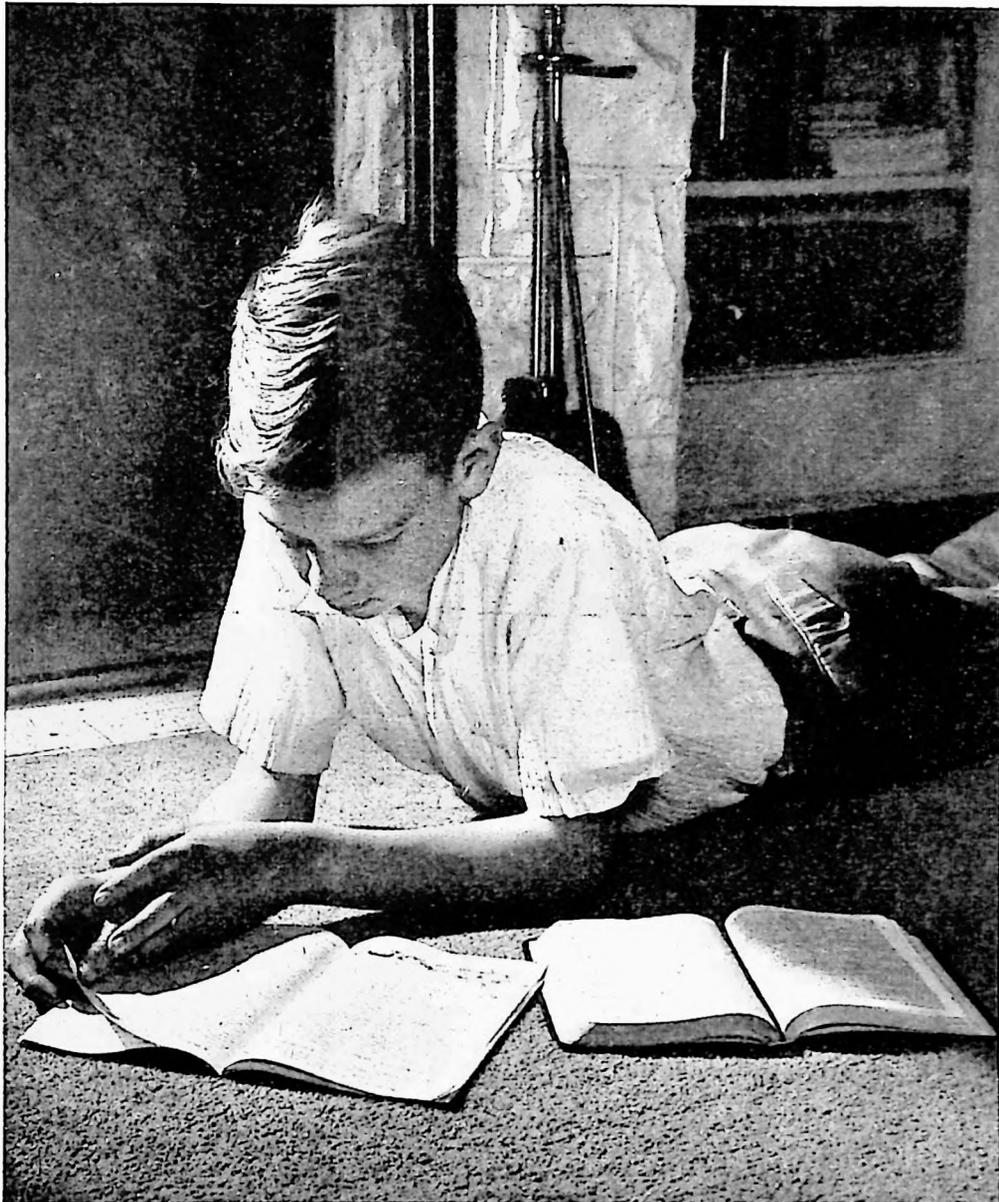


March 19, 1966

THE BOY AND THE BOOK



SERVING
THE
BROTHERHOOD

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

THE LOCAL CHURCH : TO STAND OR FALL?

As the rain falls, the floods come, and the winds of change blow strongly against the traditional local church, there have been many to predict for it a great fall. Some of those who live in it want to move out into the storm. The local church is being written off by some as being an exclusive club with a help each other membership and with a growth that is mainly inward, seldom upward, and never outward.

Some ministers protest against this ingrown nature of the church and complain that they cannot move out into the mission fields of the cities and suburbs because all of their time is taken up with feeding sheep who ought to be shepherds and dispensing comfort to those who ought to be making the world around them uncomfortable by living the gospel.

The local church is seen as an institution expressing itself in meaningless meetings and outmoded forms and an obstacle in the way of getting Christ to the people. Some Christian leaders talk quite seriously about the need for the church to die in order to find new life through a resurrection. They do not know how the dead church will be raised or with what body it will come, but it must be ready to die.

Well, some of us have misgivings about the death of the church. We could not agree more about the state of the church. It is weak, it is largely irrelevant, it does have more form than life, and the Spirit has been restricted. We need to be more self-critical rather than less, and in penitence we may have to give up some things we desire in order to hold fast to what is essential. If this is what is meant by the church dying, dying to itself in order that the living Christ may serve men and women and children with compassion, then we are only arguing about words. But to despise the local church and write it off as finished is both dangerous and unnecessary.

There have been other ages when the church has been out of touch with the people it should have been serving and the Holy Spirit partly changed the course of the church through reformation and restoration. Maybe something will happen in the way of re-structure, renewal, or even reconversion in our day. Perhaps the church does not need to die but only wake up.

An article in "Time" magazine for March 11 tells of some experiments in local churches. An Anglican church serving a slum area in Washington, D.C., replaced all of the traditional auxiliaries that looked in at the congregation with new societies that aimed at the neighbourhood's needs outside: pre-school nursery, emergency food bank and clothing centre, a men's club that works for better relations with the police, an after-school tutoring programme, a young adults' coffee house.

That this is not only for the slums is evidenced by the Woodland Hills Methodist church, Los Angeles. This congregation of professional men, business executives and aerospace technicians and their families has been encouraged by its minister to make a Christian response to "the challenge of the real."

When riots broke out last August in Watts district, the Woodlands Hills church was the first to organise a food drive for riot victims and, later, in co-operation with the Fundamentalist Negro Bible Church, it set up a Job Corporation which found jobs for 177 unemployed. There is now an effective channel of communication between the two churches. One Woodlands Hills man said that their minister "showed us that the church is only a place where we go for an hour to rehearse for a meeting with God in the world the other 167 hours of the week."

The day of the local church is not done. It was the local church that produced scholars to give us new insights into God's word, missionaries to open up new lands for Christ and money to send them, and provided the leadership and spiritual drive for every great revival. It may well be that the Spirit is already at work in the local church to meet the new storms of our day.

It is certain that the local church meeting will be regarded more and more as means to an end and less and less as an end in itself. This will not be a discovery of something new, but a rediscovery of something that is plainly set out in the New Testament.

We shall need to be daring and willing to see some of our ventures fail, but we cannot by-pass the church in a Christian impact upon the world. The local church is still the church and it can still be the way to the world for which Christ died.

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COVER:

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BLAME

In a recent issue of our State papers a lecturer in one of our colleges saw as a sign of weakness among us, that there was not one Church of Christ member of the Committee of 55 arranging the World Congress of Evangelism in Berlin in 1966.

Sixty years ago this would have been considered by our fathers as a sign of our strength and unwillingness to compromise with the "denominations."

Sixty years ago "our position" as Churches of Christ was quite clear and uncomplicated. The immersed were saved. The unimmersed were simply not saved. A few more generous souls among us put it a little more mildly. They said, "What God does with men is to be left to him; but we cannot declare any man a Christian who is unimmersed." We knew where we stood. There were no greys; only black and white, out and in, unimmersed and immersed.

We sang hymns written by the unimmersed and used Bibles published by the unimmersed, and indeed translated by the unimmersed. We refused the offerings of the unimmersed adults, but cheerfully took them from their children in Sunday School. But apart from these minor inconsistencies there was no compromise. We were not concerned to have fellowship with the "denominations."

We preached the simple gospel of salvation, which included, underlined because others neglected it, immersion. When we gave the invitation, whatever may have been said, we meant that we wanted people to come forward for confession as a pre-requisite to immersion, in order to secure their salvation and become Christians. It was all so delightfully straightforward and uncomplicated.

But then Christian Endeavour, invented in America, was imported into Australia. Our Jubilee Book, issued at the turn of the century, indicated that many of our churches were using this method and had active societies. For a long time Christian Endeavour was simply a method of Christian youth work within the local congregation. It did not imply crossing denominational borders. Indeed, it distinctly pledged its members to be loyal to the work and worship of their own church in every possible way.

The fact that Christian Endeavour was derived from the unimmersed and was being used amongst the unimmersed did not seem to disturb us. But it was "the thin edge of the wedge."

Inevitably there were informal sessions for C.E. leaders to share ideas. This led to C.E. Unions, in which our societies came to be represented. With the advent

of District and State Unions our churches and conferences were represented. This in itself was innocuous enough. No one expected us to compromise our position on immersion; and by gentleman's agreement we did not raise the matter at Union meetings, which were really convened for organisational purposes.

But with C.E. Unions there came inevitably C.E. Rallies, C.E. Camps, C.E. Conventions, and the like. These brought together en masse the rank and file of C.E. members. Our children, young people and older folk, began to attend these. They sat with the unimmersed, they sang with the unimmersed, they prayed with them, and they listened to their preachers in halls and church buildings of the unimmersed.

Gradually we began to make a most uncomfortable discovery. As we got to know some of these unimmersed people we discovered that they were obviously Christians. It was impossible to deny that many of them knew God at first hand, were filled with his Spirit, and showed the fruits. They knew and loved their Bibles, they were praying people, they experienced and loved the Master.

At first we saw no inconsistency in attending C.E. rallies with the unimmersed on Saturday night, and then preaching on Sunday night that there was no Christianity and no salvation without immersion. But young people began to ask awkward questions, and older people had misgivings. Slowly we were moving from the simple black and white position to our present complex one of varying shades of grey.

The whole matter became more complex still when we started attending Keswick style conventions at Upwey and other places. Involvement in the C.E. Movement often meant close fellowship with the "Evangelical Movement" existing alongside it. We became interested in evangelical non-denominational missions whose speakers were on the programmes of conventions; and some of our young people, and our money, found their way into these missions, which, while often practising immersion, were certainly strongly opposed to our position of "no immersion, no salvation."

It was also during these years that we began to join the unimmersed in temperance societies, councils of churches, ministers' fraternals and sports activities.

The more we met these people from the "denominations" the more we knew that they were Christians, and the more we felt the inconsistency of preaching the lost and unchristian condition of the unimmersed. The thin edge of the wedge had been inserted and from then on almost every encounter with folk from the "denominations" hit it further into the solid stump that we had called "our position on baptism." We came inevitably to the

C. E.

position where we are not sure about the relationship of immersion to salvation, and frequently cloud our uncertainty with vague verbiage.

All this happened before the commencement of the World Council of Churches, which has often been blamed for our position of compromise concerning baptism and the plea. Whatever we may think of the ecumenical movement, it was not this, but rather the C.E. Movement and the "evangelical movements" that weakened the link between immersion and salvation in our thinking.

The majority of us endorsed the ecumenical movement and joined the World Council of Churches. We had been conditioned to such co-operation by our upbringing in the C.E. Movement and other combined activities that our fathers would have thought of as being dangerous innovations.

A minority of us felt unable to accept the ecumenical movement, not because we believed that the unimmersed are unsaved, but because we saw that some of those who initially supported the movement were "modernists." Those of us who felt this way were happy enough to co-operate with those unimmersed who, in theology were conservative, and in temperament were "evangelical."

A smaller minority of us opposed the ecumenical movement because we still clung to the old paths of the fathers in our conviction that the unimmersed were not Christians, and "what fellowship hath light with darkness?"

It all started with Christian Endeavour. Life in our churches was so uncomplicated before then, when the issues were black and white. But now we know that millions of the unimmersed are Christians. We cannot go back on that. But what a crop of problems this discovery has left us!

Already we have compromised to the extent of praying and working and worshipping with the unimmersed, and serving with them on committees and councils of one sort or another. We have compromised to the extent of welcoming them to our communion tables and taking their offerings. But where do we draw the line?

If they are committed, Spirit-filled Christians, how far can we go with them? Should they be permitted to teach in our Sunday Schools? Should they be allowed to help in our auxiliaries? Should they be admitted to guest membership if they prefer to work and worship in one of our own congregations, but do not wish to sever the tie with their own "denominations?"

(continued on page 5)

By
G. R. STIRLING



SOUTH AUSTRALIA

ABORIGINES AT BARMERA

(S.A.). About 25 Ernabella Mission Aborigines working in the area are attending morning services. As they do not speak or understand English, the native men are taking turns during the service to read the New Testament and to pray in their own language . . . 22 campers and 3 leaders shared "Camp Under Canvas" at North Lake. At last meeting the C.Y.F. group spring-cleaned the church, ate water melon and spotlighted rabbits and kangaroos. The tennis court is completed and young people are enjoying its use . . . Men's Fellowship recently visited Anson's Carton Factory at Berri . . . Harvest Thanksgiving services were held on March 6 . . . Mr. and Mrs. T. Finn are both in Adelaide undergoing operations.

TWO DECISIONS

(Goolwa, S.A.). At a recent gospel service the church was greatly encouraged when two decisions were received, Brian Slade and Peter Bowey . . . Junior and Intermediate C.E. are both very active under the capable leadership of Frank Tuckwell, John McKinlay and Mrs. Brian Skewes . . . B.S. supt., Gerald Burgar, reports work encouraging . . . Church and Life Movement delegates were R. W. Saunders, minister, and W. J. Burgar at meeting held March 3 at Church of Christ Hall, Goolwa.

SURGERY FOR MINISTER

(Forestville, S.A.). The church appreciates A. E. Brown's willingness to do four-week interim ministry, while the minister, N. Gavros, has surgery . . . The Aborigines Missions offering for year was \$312 . . . Mrs. E. P. C. Holland was guest speaker when ladies conducted Women's World Day of Prayer at Black Forest Christian Rest Home . . . Letter of appreciation received from Miss Vawser (India) for food parcels sent by church members . . . C.E. graduation service, on Feb. 27, welcomed 11 juniors to Intermediate Society . . . Two boys have been baptized and received into church membership, and two teenage girls made decisions . . . C.W.F. had an interesting meeting, when Mr. Bray, a butcher gave a talk.

OBITUARY

William Thomas Trickey.

The chapel at Balwyn, Vic., was crowded to capacity for the funeral service of William Trickey, aged 48 years. This was indicative of the esteem in which he was held by business acquaintances, neighbours, friends of long standing, church members, in fact, all who knew him. His quiet and gracious manner stemmed from his deep love of the Saviour. Before moving to Balwyn in 1960, Mr. Trickey served as elder and B.S. supt. at the church in Maryborough. At Balwyn he served as a B.S. teacher and was a faithful deacon until called to higher service. His untimely death was the result on an accident at his saw-mill. Mr. Trickey had worked hard all his life. He was rich in those things which matter most. He found pleasure in the simple things of life. His home was a happy place, where genuine affection and mutual faith was shared by all. The whole family loved to do things together. In Christian sympathy, we commend to God's care his gracious wife and family, and give thanks to God for the life of William Trickey.—L. F. Barker.

Lilly Voletta Rebecca Addicott.

On Feb. 13, Mrs. Addicott passed away in the Royal Melb. Hospital, after a short period there. As a girl, in her teens, Mrs. Addicott was baptized at the Church of Christ, South Richmond. In 1927, she took up active association with the Richmond church. This became her second "home." She suffered for many years, though it was not apparent to many people, few realising

HARVEST THANKSGIVING

(Ascot Park, S.A.). The first Harvest service report comes from S.A. The goods on display on March 6 were sent to Morialta Prot. Children's Home . . . The Elizabeth Revue Co. presented a concert on behalf of the Women's Christian Fellowship. Mrs. Outlaw, W.C.F. Pres., welcomed the visitors, and the minister, C. G. Dredge, led with prayer. Cool drinks and sweets were sold at interval to augment funds.

GAWLER IN MOVEMENT

(S.A.). The church is participating in the Church and Life Movement. The minister, G. Setsman, has been appointed chairman of the Regional Committee of this Movement . . . The combined Good Friday meetings of Kersbrook, Williamstown and Gawler churches

just how much she did suffer. But through it all she remained positive and cheerful in her attitude to life. The source of her courage and strength was her Christian faith and the fellowship of the Richmond church provided added inspiration, which she gladly received and gave back. She was a good mother and her five children and their families are living testimonies of this. Mrs. Addicott was a woman of warm hospitality, as many over the years found. Many will remember her with love and continuing respect. We commend her loved ones to the care and comfort of God.—D.J.A., R.McK.

Robert Morris.

An old and faithful follower of the Lord, died on Jan. 9, 1966, at the age of 91 years. Mr. Morris was blessed with a particularly healthy life. Born in Wales, he migrated to Australia about 55 years ago. For most of his life he lived in the Gilgandra and Balladran districts as a farmer. His first connection with the Church of Christ was when services were held at Balladran, and he became a member there about 40 years ago. The late Mr. Morris was of a quiet disposition, faithful in his attendance at the Lord's Table, and at the morning and evening services. He helped in the work when he was able, sharing in the preaching of the Word of God when the necessity arose, and for a number of years was an officer of the church. His passing has left the church the poorer. We offer love and sympathy to his wife and family, but do not sorrow as those who have no hope. The funeral service was conducted by N. Flint, minister.—M. F. Quayle.

will be held this year at Gawler . . . The C.W.F.'s special aim for 1966 is to support the Mentally Retarded Children's Society . . . The men have carried out repairs and laid Vinyl tiles in the hall, kitchen and adjoining room.

VICTOR HARBOUR. Excellent and very well attended meetings have been enjoyed over the holiday period. The choir, under the leadership of Miss Helen Sinkinson, has been a great asset to the evening services. Special services were conducted last Sunday by the minister, Graham Lord, celebrating our Harvest Festival.

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OVERSEAS MISSIONS

BY RAY VEAL

FOOD CRISIS IN INDIA

(The Committee of Management of our Conference in Western India has advised that the most practical way the Australian Churches of Christ can assist in the food crisis is to send wheat. The Federal Overseas Mission Board intends sending 80 tons (960 bags) of wheat, which landed in Bombay will cost \$6400.00. The Australian Wheat Board has agreed to release wheat for this purpose, and Ray Veal expects to receive an import permit during the next three weeks. By the end of February, \$1228.91 had been contributed. Kindly forward donations marked "Wheat for India" to Federal Secretary, Overseas Mission Board, 53 Tarragon Street, Mile End, South Australia.)

As I have been sitting wondering what to write in this article on India's food crisis, it has struck me how quiet it is here at Shrigonda. I can hear the "caw caw" of the crows as they fly in search of food. This year crows have attacked and eaten the crops as their normal diet has not been available. I can hear the dreary whine on the water wheels as anxious farmers draw up every last drop that seeps into their wells. The wind seems so disappointed that there is no grain to winnow this year, and is taking out its wrath by whipping up the dirt and dust from the barren roads and fields, and whirling it high into the air.

But apart from the innocent gurgle of our own son, as he plays in his cot, there are no other sounds reaching my ears. These are the "Sounds of Music" that are the accompaniment of India's famine drama. The "show" is expected to last until September or October of this year. Even then the curtain will only ring down if the thirsty land can drink its fill of liquid gold.

It would be difficult to exaggerate the gravity of the food crisis in India at this time. The nation is in the grip of one of the worst famines for a very long time. Nearly every State is affected. Reports on the findings of the Department of Agriculture team indicate that the worst crisis will come in September.

Even if the U.S. and other countries are able to ship 12 million tons of wheat, the people will not be as well off as last year. In the Poona area alone there are some 4 million people badly hit by the famine. Rationing has begun in most big cities, while it continues as before in all the villages. In our Shrigonda area, which is the worst hit, it is stated that there has been a 25 per cent crop. Local bodies are frantic in their efforts to introduce various forms of famine relief. At the best they will be able to provide relief work. This will give a little money into the hands of the people, but what is there to buy with the money?

In the last month I have travelled over 2,000 miles in Central and South India, and even though I had money in my pocket, I was not able to buy even a loaf of bread on some days. Cafe after cafe could only offer tea and biscuits. Many cafes are completely closed on some days of the week, others open with a very limited menu.

The President of India, in a Republic Day message, called the nation to an "all out food drive." He said, "In order

to realise the supreme ends of life, to produce free creative personalities, we have to put an end to starvation, malnutrition, epidemics, illiteracy, social inequalities and industrial backwardness."

The willingness of our Australian brotherhood to send grain to India is very much appreciated. Every grain that is sent will be a grain of life to some child or some hungry soul. Various work projects will be introduced and grain will be distributed as full or part wage. In some areas a common kitchen will be established, and one meal per day will be given to school children.

In some areas the situation is aggravated by the religious prejudice of the people. Last evening we took our preaching team to a village some miles from here, and had the unique opportunity of preaching Christ to a group who had never before heard the gospel message. Though the listeners were not more than 40, the attention was rapt. Hardly a person moved as they heard for the first time that "God so loved the world that he sent his only begotten Son . . ."

The men listened in wonderment as they heard that Christ rose again from the grave. The women gasped in horror as a Bible woman told the story of Solomon and the dispute over a child when Solomon called for a sword to cut the child in two. Then they clasped their hands together in joyful relief as they heard the climax of the story.

But not one person was willing to accept Christ. At the close of this meeting one Christian teacher prepared tea and offered it to all the people. But not one person was willing to accept a cup of tea from a Christian! Will they then accept the food we offer? They will. But it will be necessary to employ Hindu women to prepare and cook the food. Any uncooked food they will accept without question. Fortunately this attitude is not often found in cities or larger villages.

We must do all that we can to relieve the pitiful state of the people in this critical time. Where we set up a common kitchen we will employ Hindu women to cook the food. Having passed through the refining fire it will be acceptable. Others will receive grain as full or part wages. And as the food is distributed in the name of Christ it will be our hope and our prayer that some will show a desire to partake not only of that food which perishes, but of that food which perishes not — Christ the Living Bread.

BLAME C.E.

(continued from page 3)

In new areas where our own congregations are often the only ones within miles (by our own preference), are we to welcome to the full life of the church those who are too far from their own churches to be effective? What is to happen when immersed Miss Brown marries unimmersed Mr. Jones, who believes that he has fulfilled the scriptural requirement by his infant baptism and subsequent confirmation? Are they to go to his church where they will both be received as members, or are they to go to her church where membership will be denied him, although he is accepted as a Christian and has not been denied Christian marriage.

All of these unanswered questions and unresolved problems have risen amongst us because of the C.E. Movement. It was so easy and uncomplicated when we knew that the immersed were Christians and the unimmersed were not. C.E. brought to us the most uncomfortable, irritating and problem-creating discovery that we have ever made in our history; that large numbers of the unimmersed are Christians.

So we are left sitting squarely on the horns of a dilemma. Either C.E. was a bad thing, and we ought to return to pre-C.E. days; or C.E. was one of the means used by the Holy Spirit to bring us to look again at the oft-quoted Bible passages on baptism, in relation to the New Testament as a whole, to see if these passages really mean what we had always thought them to mean.

If there is any way to get off the uncomfortable horns of this dilemma and it is known to any "Australian Christian" readers, I trust that they will enlighten it in the Open Forum columns so generously provided for one and all.

KENYA STARVATION THREAT

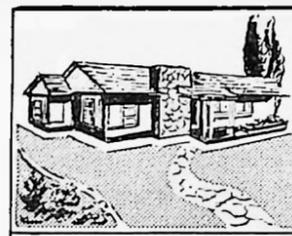
(Nairobi). An official of the Christian Council of Kenya has reported that the threat of starvation is very real to many of the nation's peoples.

Timothy Wamunyokole reported to C.C.K. officials that visits in distressed areas had convinced him additional help is urgently required.

The C.C.K. now operates famine relief programmes in six districts. The World Council of Churches has issued an appeal for \$50,000 for Southern, Central and East Africa.—E.P.S.

RECONVERSION

A world conference of Hindu religious leaders in Allahabad, India, has concluded that the most urgent need of the modern day is to re-convert persons who have joined other religions, notably Christianity and Islam. About 25,000 delegates from a dozen nations attended the three-day conference and heard Christianity denounced as a "credal religion" offering a "quack's panacea" in contrast to Hinduism, which, it said, "provides each individual with a path of spiritual life suited to his individual needs."—E.P.S.



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Have We Undervalued Tradition?

No. 9

BY DR. A. G. ELLIOTT, N.S.W.

Undoubtedly New Testament evidence about the Church is limited. Yet, nothing can truly take the place of Scriptural authority. Churches of Christ rightly claim the final authority of the New Testament. Nevertheless, secondary extra-biblical sources may be valuable in confirming Scripture.

The Lord's Supper

Only a very tenuous thread of New Testament evidence supports the weekly observance of the Lord's Supper. Acts 20: 7 clearly states what happened at Troas. It also tells what Paul did. By inference we assume that Christians at Troas broke bread every "first day of the week." We also infer that this was Paul's practice. There is further confirmatory support in 1 Cor. 16: 2, that since these Corinthians were enjoined to "lay by in store" the collection for the saints on "the first day of the week" that they too met regularly to break bread on this day.

But there is no Scriptural evidence that every New Testament congregation did so. Neither is there definite support for supposing that disciples other than Paul and his immediate followers broke bread each Lord's Day. However, we read in "The Didache" (Teaching), chap. 14, in Justin Martyr's "Apology" 1: 67, and in the "Apostolic Constitutions" 2: 59, 60, that this was the general practice.

Consequently we have corroborative evidence from the First and Second centuries to place beside the New Testament. Furthermore, Churches of Christ have inclined toward the view of Dr. William Ramsay, and more recently that of Prof. Donald Guthrie, that each local congregation cited in the New Testament (e.g., the church in Corinth, in Philippi, in Colossae) is a complete and total expression of the Church universal.

Church Government

Some among us have assumed that the only form of government in the New Testament Church was "congregational." Yet there is evidence of both "presbyterial" (Acts 20: 17) and "episcopal" (Tit. 1: 5) expressions of leadership. In some spheres of our Home Mission activity, in establishing embryo churches, "episcopal" oversight has quite naturally become part of our practice, whereas in larger churches the "presbyterial" pattern, including a plurality of elders, has been a feature of our governmental organisation. And while there is no word in the New Testament about "circuits," we have readily adopted the Methodist "circuit" unit of

organisation where it has suited the needs of the district.

Where the Scriptures have been silent, we have rightly ventured, under the guidance of the Spirit, in the realm of expediency. Hence our Sunday Schools, C.E. Societies, Clubs and Brigades, our Chapels, Halls, Hymn Books, and all manner of equipment — which have no direct mention in Scripture.

Tradition

Perhaps it is true we have undervalued tradition, yet because so often in the history of the Church, tradition has masqueraded as truth, and prejudice has paraded so confidently as proof, we are right to be cautious. The New Testament is the norm, the final standard. But concerning issues on which the New Testament does not lay down guiding principles, we must resort to God-given and sanctified common sense and be ready to make decisions, which, to the best of our understanding, are in general accord with the known will of God.

Not all tradition is bad or necessarily contrary to Scripture. Nevertheless, tradition should always be tested by Scripture, so that it may be seen to be in harmony with truth in so far as it is

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known. This is all the more important when we realise the inconsistencies involved in the inadmissible claims of "Mormonism" and "Eddyism" to additional revelations since the close of the Biblical Canon (Matt. 15: 6; Jude 3).

In all approaches to Unity through Restoration we are in constant need of the guidance of the Spirit in prayer, so that in areas in which Scripture is not specific we may rightly interpret and clearly discern the mind of Christ. This is no easy task. Yet, surely no directive of the Spirit to the Church of today will be contrary to his known revelation of truth to the Apostolic Church as recorded in the New Testament.

In contradistinction to those who have raised the claims, either of the hierarchical Church, or of human reason, Churches of Christ have ever contended for the final authority of Scripture. Therefore, it would appear that even in our assessment of seemingly valid and helpful aspects of tradition, we require, as the indispensable background of all our living and thinking, the consciousness of the criterion of the Word of God.

STOP PRESS! . . .

VIC.-TAS. 1966 CONFERENCE ALTERATION

It has been necessary to change the location of some Conference meetings. Prelude to Conference (Sunday afternoon, March 27), and the Business Sessions of Monday, Tuesday, Thursday and Friday evenings will now be held at SWANSTON STREET instead of Lygon Street. The Ministers' and Secretaries' Monday evening tea will be held in the Reception Room, Brotherhood Centre.

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NEW SOUTH WALES

DECISIONS AT LOFTUS PARK

(N.S.W.). Loftus Park church continues to flourish under the leadership of E. J. Plenderleith, B.D. The congregation has been greatly heartened by the fact that in recent weeks 17 decisions were registered, with baptisms regularly taking place on a number of Sundays. A church bus has been purchased and is now in operation, with excellent results. Plans are also in hand for the erection of a new manse.

APPEAL FOR INDIA

(Narraweena, N.S.W.). A bowl has been made available for members to give money to buy milk for India. The appeal will continue for four weeks. . . . Kevin Crawford, H.M. Director, was speaker on Feb. 27. After evening service we had fellowship with Belrose-Nth. Baggowla friends at the Belrose manse, where R. Foletta is minister. A time of song was followed by supper. . . . The Boys' Brigade meets on Mondays. . . . D. Foletta is minister.

NEW STUDENTS AT WOOLWICH

(N.S.W.). Among the new students who have recently been welcomed into the life of the College at Woolwich are Barry Brown (North Sydney), Ken. Chumbley (Telopea), Colin Crago (Belmore), George Elliott (Burwood), Garry Towle (Wagga), and Garry Walker (Bexley North). It is also anticipated that Neville Farmer, of Vic., will join the ranks of the new students in the near future.

SUTHERLAND SHIRE CRUSADE

(N.S.W.). The combined Evangelistic Crusade conducted in the Sutherland Shire, Sydney, N.S.W., with Brian Willersdorf, made a splendid impact upon the community during the first week, March 6 to 11. At the opening service, on March 6, 96 inquirers responded to the invitation for full committal, and each night since there has been a steady stream of decisions, making approximately 140 to date.

INTERIM MINISTRY

(Taree, N.S.W.). The church has announced that P. E. Thomas, B.A., who has had former happy associations with the work in the Manning River district, accepted an invitation to conduct an interim ministry. The congregation has recently enjoyed fellowship with visiting preachers, including Dr. A. G. Elliott and Charles Cole (Social Service Dept.). Mr. Thomas took up his ministry on March 13.

N.S.W. PRAYER LIST

Continued prayer support is urged for the over-all development of the brotherhood work throughout the State, in particular, for:

1. The Director of Home Missions and Evangelism, K. E. Crawford, in his task of planning in conjunction with the Committee for further advances in Counseling and Personal Evangelism.

OFFICIAL BIBLE COLLEGE OPENING IN N.S.W.

While the College opens in Mid-February for students, the official College opening is held on the first Saturday in March. The afternoon of March 5 was cool and sunny. The view of the Lane Cove River and the Sydney Harbour was at its best. The students had worked well in helping to prepare the grounds, which were in excellent order.

There were visitors from Victoria and Queensland, and also from the country areas of the State. The metropolitan churches were very well represented.

The Principal called on Mrs. J. P. Henderson, the President of the C.W.F., to bring a greeting. Mrs. Henderson announced that the women of the churches had agreed to purchase a modern gas stove for the kitchen.

The Conference President, C. E. Bowser, reminded the gathering that this opening was the twenty-fifth. He brought to our attention how much the College had contributed to church work in Australia and overseas.

Ira Torode, the Chairman of the College Board, thanked the churches for their support of the College. The Stud-

ent President, G. Warne, thanked those responsible for the provision of the College in N.S.W.

Mrs. Corlett and the women of the churches provided afternoon tea in the beautiful garden setting of the College grounds.

Dr. A. G. Elliott directed the visitors to the various programmes which the students had arranged for the visitors. The gallery of photographs of former students who are now serving in India, New Hebrides, New Guinea, and also among the Australian Aborigines, attracted much favorable comment.

Twenty-four students are appointed to provide ministerial and other help to churches in the Sydney and surrounding areas. This ministry of the College is of vital importance to the churches of N.S.W. It stresses the importance of such a College for the on-going programme of the churches.

We were delighted to have a visit, in February, from the President of the Federal Conference, S. R. Baker, who spoke to the students of his trip to Sth. America.—A. W. Stephenson, Principal.

2. Mr. and Mrs. David Eagling, on leave from the New Hebridean mission field, as they move among the churches to tell the story of the growth of the training programme at the Banmatmat Bible College.

3. For the members of the N.S.W. Building Advisory Committee, as they are called upon to use their specialised ability in assisting local churches and committees in the erection of buildings.

4. Isolated members, who faithfully set up the Lord's Table and follow with interest the activities of the brotherhood in the distant parts of the State.

5. God's blessing upon the Sutherland Shire Crusade, and on the specific participation of our own local churches in this united effort in the presentation of the gospel.

6. The forthcoming 81st Annual Conference of Churches of Christ in N.S.W. — that in these gatherings future plans may receive the benediction of Christ — and that spiritual power may be generated in the hearts of all who shall share in the meetings.

BIBLE SOCIETY WORK

(N.S.W.). Rev. Alan Scott, B.E.M., secretary of the N.S.W. Auxiliary of the British and Foreign Bible Society, Sydney, commented very favourably on the visit of S. Russell Baker (Victorian Bible Society Secretary) to Sydney, where he not only paid many visits to our own churches in his capacity as President of the Federal Conference, but also stirred the interest and imagination of large gatherings at the various Bible Society rallies.

PILLS FOR INDIA

(Copenhagen). Eleven million vitamin pills and three tons of powdered milk sent by Danish Inter-Church Aid to famine victims in India left here Monday (Feb. 28) via chartered plane in

response to an appeal made by the World Council of Churches.

The vitamin pill cargo, which weighed seven tons, was assembled in a frantic last-minute change of plans after Danish I.C.A. officials on Sunday received word from Indian church officials that vitamin pills were more helpful in meeting needs than powdered milk. Originally it had been planned to send only three and a half million vitamin pills, and make up the remainder of the cargo with the milk powder.

Danish I.C.A. officials immediately got in touch with the three major Danish pharmaceutical firms who worked round-the-clock to provide the extra vitamin pills required to complete the cargo of the DC-6B.—E.P.S.

VISA GRANTED

Pastor Martin Niemoller has finally been granted a visa to visit South Africa this year. The World Council of Churches' co-president and former head of the Evangelical Church of Hesse-Nassau applied for the visa early in November. South Africa's Department of the Interior claimed that the long delay was "customary" rather than exceptional. Pastor Niemoller is scheduled to visit church leaders and communities in cities throughout the country.—E.P.S.

RURAL CHURCH DEVELOPMENT PROGRAMME

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HOME MISSIONS

Victoria - Tasmania.

Word Studies in the New Testament

No. 29 - IMMORTALITY :: RANDALL T. PITTMAN

Deathlessness, incorruption. From Latin *im* (in), not; *mortalis*, from *mors*, death.

In the Authorised Version translation of (1) *athanasia* in 1 Cor. 15: 53, 54; 1 Tim. 6: 16. The word is found only in these passages in the New Testament. In the Classics it is used by Plato and others, and it appears in the Septuagint in the Apocrypha (Wisdom 3: 4; 4: 1; 8: 13, 17; 15: 3; 4 Macc. 14: 5; 16: 13).

(2) *aphtharsia* in Rom. 2: 7; 2 Tim. 1: 10. This word is also translated "incorruption" (1 Cor. 15: 42, 50, 53, 54); "sincerity" (Eph. 6: 24; Titus 2: 7). In Titus 2: 7, Revised Texts read *aphthoria*, uncorruptness. The English Revised Version gives "incorruption" in Rom. 2: 7; 2 Tim. 1: 10, but the Revised Standard Version and the New English Bible retain "immortality." This word is also found in Classical Greek, and in the Septuagint (Wisdom 2: 23; 6: 19; 4 Macc. 9: 22; 17: 12).

The related adjective *aphthartos* is translated "immortal" in 1 Tim. 1: 17; "incorruptible" in 1 Cor. 9: 25; 15: 52; 1 Pet. 1: 4, 23; "not corruptible" in 1 Pet. 3: 4; "uncorruptible" in Rom. 1: 23. The English Revised Version gives "incorruptible" in 1 Tim. 1: 17, but again the Revised Standard Version and the New English Bible support the Authorised Version. The words *aphtharsia*, *aphthoria* and *aphthartos* are from *phtherio*, I destroy, corrupt, spoil, negated by the prefix *a-*.

It is very important to distinguish between the philosophical

and popular usage of the word "immortality" and the New Testament usage. The former is varied and vague, frequently denoting merely the survival of the soul after the death of the body. The New Testament never uses the phrase "immortality of the soul"; rather it is the whole person who may have this experience. Note that God alone has *athanasia*, "deathlessness" (1 Tim. 6: 16). God is also said to be *aphthartos*, "immortal." Christ is the Lord of life. "I am the resurrection and the life," said he (John 11: 25). The believer may enter into this eternal life through him who brought life and immortality to light through the gospel (2 Tim. 1: 10). "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you" (1 Pet. 1: 3, 4, R.S.V.). Eternal life includes the survival of the soul and the resurrection of the body, the never-ending blessedness of the redeemed. There will also be a resurrection of the unjust (John 5: 29), but it is to judgment.

The translation of *aphtharsia* by "sincerity" in the Authorised Version of Eph. 6: 24, though supported by some modern versions, does not seem adequate. The English Revised Version gives "uncorruptness." The word suggests a "condition over which death has no more "dominion." The Revised Standard Version and others prefer the rendering "with love undying."

RELIGIOUS LIBERTY AND CATHOLICS

(Geneva). Hope that the Roman Catholic Church will now be able to join with all other churches in a united front "for the full application of the principle of religious liberty in all parts of the world," was expressed by the Central Committee of the World Council of Churches in annual session here.

In a series of resolutions passed following a review of the reports of the World Council's delegate observers to the Second Vatican Council, the Committee declared:

"1. We welcome with satisfaction the Vatican Council's Declaration on Religious Liberty, with its clear statements proclaiming full civil religious freedom, both individual and collective, for everybody, everywhere.

"2. We are encouraged by the fact that there is now a large measure of agreement among all the churches in

these matters. There are certain aspects of the Vatican Council's declaration with which we cannot fully agree . . . We hope that these will be further and fruitfully discussed by the appropriate consultative bodies.

"3. We believe that, on the basis of the Vatican Council's declaration and of the statements which have been made by the World Council of Churches, it should be possible through brotherly consultation to overcome the practical difficulties which still exist between Christians in the implementation of religious liberty.

"4. We hope that, on the basis of their statements on religious liberty from now on all the churches will be able to take a common stand for the full application of the principle of religious liberty in all parts of the world and to take all possible action to ensure the observance of this principle."—E.P.S.



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A second bookmobile has been added by Liproka (the interdenominational Protestant bookstall of Kasai) to serve the capital city of Luluabourg and the Central Congo region. Liproka bookmobiles distribute Bibles, hymnals, commentaries and Scripture portions in 40 population centres scattered over 1,600 miles of road. Sales have totalled \$54,000 since 1962, with 10,000 to 20,000 pieces sold each month, and thousands of Scriptures distributed free.—E.P.S.

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QUESTING

WITH

A. E. WHITE



I have not been long in my first church and find it very hard to organise my time. How long should I give to study, sermon preparation and visiting?

I guess it would be possible to spend all of your time in visiting and still find visiting to do. You could spend, alternatively, all of your time in sermon preparation without your sermons being perfect. Then, if you spend all of your time in study you will not learn everything.

But there are demanding calls upon your time apart from the things you mention: devotional times, Christian teaching in schools, administration, committees, brotherhood tasks, auxiliary involvement, other meetings, and the manse garden. You will also need to see that your wife is not neglected. However, as you are newly married, this relationship is the least likely to be in danger of neglect!

You will need to organise your time and exercise a strict discipline. You will recognise that you cannot do all that you would like to do, so make sure that the important things receive appropriate

priorities. These are some suggestions that may help you in the beginning, but every man has to work out his own plan:

Visiting. This is first because it comes first. You start with people, and neither your sermons nor your study can justify the neglect of pastoral ministry. Whatever you do for Christ will be done with people. Plan to visit every home in your congregation at least three times a year — an unhurried pastoral call that may sometimes be to a portion of the family during the day, but should sometimes involve all of the family.

In addition, you should plan to pay at least three calls a week on fringe and contact families with a view to evangelism or building into the life of the church. This could add up to 150 significant calls a year apart from your crisis and congregational visitation.

Sermons. Work early in the week on both your Sunday sermons, but this work should be upon foundations laid weeks or months earlier. Plan a series of messages three months ahead and gradually build them up — the more preparation the better the sermon, and the briefer!

Study. One danger about study is that a busy programme can sometimes be permitted to restrict a minister's study to the sermons, messages, and lessons, he has on his schedule for any particular week. In doing this, you may survive, but it will not be enough for growth. Study at least one book of the Bible a year for your own pleasure and interest, and read good books that will deepen your devotion, increase your understanding, widen your interests, and stretch your mind. If you read only ten pages a day you will read at least fifteen good books a year. This may not sound much, but it is more than many ministers read.

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SECTIONAL SESSIONS

1. Ministers' and Secretaries' Tea
Monday, March 28, 5.45 p.m. —
Lygon-st. Hall.

Address: M. J. Hurren,
"The Church Secretary."

2. Ministers' Conference
Tuesday, March 29, 9.45 a.m. & 1.45 p.m.,
Reception Room, Brotherhood Centre.

Discussion: "The ministry - Enlistment, Conservation, Specialisation." Address: "Assisting National Service Trainees," Miss V. Fowler. Guest Speaker: Rev. Arthur Preston. Association Business.

3. C.O.B. Old Boys' Club Tea
Tuesday, March 29, 5.30 p.m. —
Lygon-st. Hall.

Annual Get-Together. Fellowship. Business.

4. WOMEN'S 80th CONFERENCE
Wednesday, March 30, 10.15 a.m., 1.45 and 7.15 p.m., St. Kilda Town Hall.

Organ Recitals. Devotions. Reports. Business. Items. "Golden Bags" for Home Missions. Campbell Singers. Speakers: Afternoon — Missionaries on Furlough.

Evening — Principal John Morley, M.A., Dip.Ed., "What Are You Advertising?"

ALL SESSIONS OPEN to ALL MEMBERS. PLAN TO PARTICIPATE.

Churches of Christ in Victoria and Tasmania

ANNUAL CONFERENCE

Marking 101 Years of United Enterprise.

MARCH 27 to APRIL 3

INSPIRATIONAL SESSIONS

1. Devotional Prelude
Sunday, March 27, 2.45 p.m. —
Lygon-st. Chapel.

Presidential Address: Frank J. Funston.

"The Church, Yesterday, Today and Tomorrow." Choral Items by

Doncaster Choir. Offering.

2. Reception and Garden Party
Saturday, April 2, 2.45 p.m. —
College of the Bible.

Singing, Music, Items. President's Greeting. Fellowship. Afternoon Tea.

3. Family and Youth Night
Saturday, April 2, 8 p.m. —
South Melbourne Town Hall.

Good Companions' Choir. Explorers' Gymnastic Display. Play Reading.

The Campbell Singers. Family Worship. Vocal Items. Offering.

Address: G. K. Moyes, B.A.,
"Who's Got the Key?"

4. Conference Sermon Session
Sunday, April 3, 2.30 p.m. —
Melbourne Town Hall.

Organ Recital. Praise and Worship. The Campbell Singers. Offering for

Costs and Preachers' Provident

Fund. Induction of New President.

Conference Sermon: R. N. Gilmore,

B.A., B.D. — "The Old Faith

In a New Day."

BUSINESS SESSIONS

LYGON-ST. CHAPEL

1. MONDAY, MARCH 28, 7.15 p.m. —

Conference Executive Report. Co-

ordinating Committee. Modified Uni-

fied Promotion. Commission on Mem-

bership. Motion re Change of Depart-

ment Title. C.O.B. Focus. Voting.

2. TUESDAY, MARCH 29, 7.15 p.m. —

Aborigines' Mission Dept. Report.

Motions re College of the Bible. Focus.

Overseas Mission Dept. and Christian

Men's Fellowship. Motion from Dan-

dengong Church. Voting.

3. THURSDAY, MARCH 31, 7.15 p.m. —

Reports of Literature Dept. and Dept.

of Social Service. Dept. of Christian

Education Focus. Motions re National

Service and Liquor Research and

Education. Motion from Ormond

Church. Voting.

4. FRIDAY, APRIL 1, 7.15 p.m. —

Motions from T. O. Turriff. Dept. for

Promotion of Christian Union Report.

Focus, Dept. of H.M. and Evangelism.

Poll Results. Reports of Properties

Dept. and Christian Women's Fel-

lowship. Unfinished Business.



SPOTLIGHT ON TAS. . . .

District Conference

MARCH 5 to 7, 1966

Representatives from our Tasmanian churches gathered together in Hobart in beautiful warm weather for the above Conference. The theme was: "The Church - Where in the World?"

Conference President, Les. Moore, ably presided over the General Conference, and Mrs. M. G. Davis capably led the Women's Conference. (A report of Women's Conference will appear in a later issue.)

Tasmanian brethren were very happy to have fellowship with a number of our Victorian members, who all assisted in some way over the Conference period. The contingent included Keith Jones (College of the Bible), W. W. Saunders (Sec., Vic.-Tas. Conf.), F. J. Funston (Pres., Vic.-Tas. Conf.), Viney Longthorp (Director, Dept. Christian Educ.), D. H. Smith (Org. Sec., Dept. Home Missions and Evangelism), and especially for Women's Conference, Mrs. H. Dickson (pres., Vic.-Tas. Conf.).

Following the usual pattern, the Saturday "day" session was devoted to business, reports and elections, etc. An invitation to hold the 1967 District Conference in Launceston was accepted, and A. W. Gilbertson, of Launceston, was elected incoming President. An unusual, if not unique event, transpired when Mrs. A. W. Gilbertson was elected Women's Conference President, thus making a husband and wife team for this year.

Despite our Year of Evangelism, the "statistical" results showed a net loss in membership of 34 (from 909 to 875), but it is felt that the Year of Evangelism produced gains which, though intangible, are nevertheless very real.

Conference was informed of the excellent progress made during 1965 at the Bicheno Camp Site, enabling the first ever Youth Camp to be held at Bicheno last Christmas.

The Dept. of Home Missions and Evangelism reported that, following some setbacks at Ulverstone—mainly due to the unfortunate loss by resignation of K. C. J. Mason (minister), because of ill-health—it was hoped

to consolidate and advance the work in the area through the offer of his services by C. J. Robinson (at present serving Margaret-st., Launceston) for Home Mission Work in Tasmania. Ulverstone has called Mr. Robinson, and he is expected to commence his ministry about January, 1967.

A Notice of Motion, "That this Executive recommends that we apply for affiliation with the Tasmanian Council of Churches," was the subject of considerable debate. The motion was lost.

The Saturday evening session took the form of a Brotherhood Rally, incorporating some excellent items. An audio-visual on the Puerto Rico World Convention, prepared by Mrs. N. Holland, who attended the Convention, was a highlight. W. W. Saunders spoke on the forthcoming Federal Conference in Melbourne, and local guest speaker, Rev. Brian Walsh, spoke on "The Church in the World." This was an excellent programme.

Sunday services were addressed by Victorian guest speakers, F. J. Funston, V. Longthorp and D. H. Smith.

On Monday, 70 persons travelled to "Mountain Lodge," on Hobart's Mt. Wellington, for morning tea. A. W. Gilbertson was introduced as the incoming President, and those present enjoyed informal fellowship together before returning to their respective districts.

All over Tasmania on this concluding Conference day there was a heavy pall of bush fire smoke and haze. The sun was a crimson red ball. Perhaps this was a parable. The cynic may think Conferences are merely times of words without action or results, but "Where there's smoke there is fire!" Acres of blackened areas in this State are bearing mute testimony to this truth. We trust that out of the smoke (words) of Conference there will be ample evidence in 1966 of the fiery power of the Gospel of Christ in this State. —R.J.B.

morning services in the local school prior to the new building being erected. This ministry was without remuneration of any kind. A sheaf of flowers was presented to Mrs. Small by Mrs. Dudley Simper, and Dr. Caldicott presented Mr. Small with a voucher to select books of his own choice. Mr. and Mrs. R. A. Banks were welcomed with much thanksgiving and rejoicing. Mrs. Readhead presented Mrs. Banks with a sheaf of flowers, and commented she had done

the same when Mrs. Banks was a young bride and had first come to Drumcondra. Mr. Banks stated, that although on a part-time basis, he regarded Thomson as a tremendous challenge, abounding with opportunities for expansion. The Home Missions Dept. is graciously subsidising the Thomson work in conjunction with Terrace contributions. On March 6, Kevin Harvey, Field Officer of the Home Missions Dept., inducted Mr. Banks. There are now five churches in Geelong district.

NEW MINISTER WELCOMED

(Tumby Bay, S.A.). Mr. and Mrs. B. Ricketts, and Jennifer, were welcomed at a large circuit meeting on Feb. 18. The Methodist Church and Church of England were represented. Red Cliffs Youth Camp in session under leadership of Mr. Horne and Mr. Wright (Adelaide), Mr. Storay (Pt. Lincoln) and Mr. Ricketts. Successful Junior Camp held in January. C.W.F. have donated and made new curtains for manse sun-room. Guild ladies are busy sewing for Morialta.

CALLED TO TAREE

(N.S.W.). The Taree church announces that P. E. Thomas, B.A., of Marrickville Sydney, has accepted the invitation for a special ministry following upon the resignation of A. G. Leane. Mr. and Mrs. Thomas plan to commence this ministry on Sunday, March 13. The church deeply appreciates the able help given over the past weeks, and the messages of visiting Sydney preachers. They have included Dr. A. G. Elliott, Vice-Principal of Woolwich College, on Feb. 20; R. Ewers, minister of Belmore, on Feb. 27, and Social Service Director Chas. Cole, on March 6.

C.W.F. ANNUAL CONFERENCE

(N.S.W.). The 72nd Annual Conference of the Christian Women's Fellowship in N.S.W. will be held at Enmore on March 29, under the presidency of Mrs. J. P. Henderson. The guest speaker will be a Past-President, and former leader in the N.S.W. women's work, Mrs. L. E. Wylie, of Gardiner, Vic., who has recently returned home from the World Convention of our churches in Puerto Rico.

UNION OBJECTION

English Methodists opposed to the scheme for union with the Church of England have met in Derbyshire and approved a detailed statement of their objections. The first objection listed was that union would "take Methodism out of the Protestant stream and put it into the Catholic."—E.P.S.

NATIONAL DIARY

- MARCH:
- SOUTH AUSTRALIA
 - 25-26—Administration Camp, Longwood.
 - 27—Opening of Moorook Chapel. Mission at Ungarra begins with W. N. Bartlett.
 - NEW SOUTH WALES
 - 26-April 3—State Conference.
 - VICTORIA
 - 26—Explorers' Swim Night. Good Companions' Junior Field Day. Tennis Assoc. Grand Finals.
 - 27-April 3—State Conference.

CHURCH IS DEBT FREE

(Townsville, Qld.). At the annual meeting on Feb. 23, repayment of the £200 on loan from W. Coward was recommended. The church is now free of debt. Federal Home Mission subsidy continues. Work and witness is being maintained while efforts continue to obtain a full-time minister. Several new families have come into fellowship from Mackay, Brisbane and Melbourne. Study programme arranged by Church and Life Movement was recommended to the church on Feb. 27 by a visiting speaker. That night the C.Y.F. conducted "Sugar Shack" after service. Address by Ross Neilson, and items by a magician, clown and instrumentalists were well received by the 60 guests. Sunday School Efficiency Campaign—"Journey Into Space" showing encouraging results. Arrangements for evening session of Women's World Day of Prayer, conducted in our chapel, were in the hands of the C.W.F., who has renewed affiliation with the National Council of Women.

NATIONAL MARRIAGE AND FAMILY WEEK

National Marriage and Family Week will be held this year from May 8 to 14, in all States except Sth. Aust., which will make its own arrangements. For the rest, letters will go to all ministers giving details of the special week and suggestions for its observance.

The theme is "Teenagers in the Family," and the emphasis is upon the need for the teenager to receive his basic training in the family for citizenship, parenthood and maturity.

MISSIONARIES IN TAS.

(Devonport). Missionaries visiting the church recently were: Win. Walker, India; Mr. and Mrs. Jack Smith, New Hebrides, and Mr. and Mrs. Dangerfield G.M.F. These gave illustrated talks on mission work. Slides on Aboriginal work were also shown. A leadership camp was held at Turner's Beach, conducted by C. Nichols, Lifeboy leader from Victoria. The film "Step to Faith" was screened. S.S. picnic was held at Port Sorell on Feb. 19. C.W.F. ladies joined in combined fellowship meeting in Congregational Hall. Speaker was Miss Law, of Y.W.C.A. Sympathy of church is extended to Mr. and Mrs. Kevin Gardam in the tragic death of their baby son. A number of members attended the State Conference in Hobart. The church annual meeting was held on Feb. 23.

FOUR DECISIONS

(Naremben, W.A.). The church rejoices in four decisions this year. Lin. Smith has been added to S.S. teaching staff. Mrs. Dora Smith and family are now residing at Kalamunda. Preacher has introduced Operation Heart-reach to church as challenge to win others to Christ. Misses Wells and Smoker were close runners-up in the Women's B grade Australia Day tennis tournament in Perth. Those who attended training classes at Bruce Rock, conducted by Mrs. Pallot, Messrs. Stephens, Povey and Padget were inspired and helped.

N.Z. CHURCH UNION

(Auckland). The Joint Commission on Church Union, representing five New Zealand churches, has announced agreement on the doctrine of Holy Communion—although there are differences of practice still to be "harmonized" and on proposals to co-ordinate all extension work and to appoint a joint board of theological studies.

Work is already in progress toward preparation of an agreed syllabus, and it is hoped that by 1968 there will be available for college students of the five denominations examinations for the Licentiate in Theology.

Denominations represented on the

STEWARDSHIP CAMPAIGN

(Hopeland, Qld.). The stewardship programme, "Forward in Faith," came to a climax on Feb. 27, with A. McK. Surtees, H.M. Director, as speaker. Visitors have included Mr. and Mrs. R. Sansome and family, en route for Rockhampton ministry, Bill Flett and Ed. Holt, who took services while home from Woolwich Bible College, and Miss Dorothy Howden, from New Guinea. Miss Muriel Holt was farewelled on entering Kenmore Christian College.

MEN MEET DETECTIVE

(Dulwich, S.A.). Det.-Sgt. Barry Cocks, of Mile End church, addressed C.M.S. on police scientific aids, showing many color slides. Recent speakers were: Albert Jones, G.M. Mathieson, K.D. Horne, I.J. Chivell, and Errol Lucas (B. & F.B.S.).

MALE FAR NORTH

(Mackay). Qld's. Youth Director, A.C. Male, spent three days in Mackay as a part of his "getting to know you" tour. He conducted a Leadership Laboratory and Teacher Training session and for the 14 people who attended the three sessions, it was a most profitable experience.

Special emphasis was placed on the critical "Tweenager" group, but the need for directed activities at all age levels was stressed; Bible study and discussions were enjoyed; accommodation for Bible School classes was considered.

At the evening service, which Mr. Male led, assisted by the young people, Freya Grace confessed her faith in Christ.

A dozen young people met at the manse for "thick shakes" after the ser-

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joint commission are the Anglican, Presbyterian, and Methodist Churches, the Congregational Union, and the Associated Churches of Christ.

Anglican Bishop Henry W. Baines, of Wellington, presenting a report from the Committee on the Sacraments, said no insuperable theological barrier to union had been found in the question of Holy Communion.

Barriers of practice were discussed at length in the commission, and will be further discussed in the light of the doctrine of the ministry and the meaning of the Confirmation. The Commission's next session is scheduled in August. —E.P.S.

vice, and some were at the station the next night to farewell "A.C." as he left for the north.

PERTH JOINS "C and L"

(Perth, W.A.). At the annual business meeting held on Feb. 24, the church agreed to some forward moves and participation in the Church and Life Movement. Elected as deacons were J. S. Bridge, J. J. Collingwood, E. L. Berry, D. Lamont, G. Povey and J. T. Holloway. The C.Y.F. annual meeting elected D.A. Cook, pres., and Elisabeth Holloway as sec. Increased membership and interest in club activities was reported.

TRAGIC LOSS

(Balwyn, Vic.). The church is saddened at the sudden, tragic death of W. Trickey, a loved deacon and S.S. teacher. Crowded funeral service, led by minister, paid tribute to a life of happy service and sterling Christian character. Mr. Trickey died as the result of a saw-mill machinery accident on March 3 (See obituary notice on p. 4). . . . Good Companions are adding physical culture classes to their programme. . . . D. H. Smith gave inspiring address on Home Missions, and Mr. Macnaughtan the evening address, whilst minister away at Father and Son camp.

Missionary Conference HAWTHORN, S.A.

Arranged by the S.A. Overseas Missions Department,

Saturday, April 2

Afternoon Sessions, 2 and 3.40 p.m.
Evening Session, 7 p.m.

- Missionary Panel—
- R. Combridge — Supt., New Hebrides.
 - Miss D. Howden — New Guinea.
 - Miss H. Skuce — India.
 - E. Enright — Coonoor, India.
 - Mr. and Mrs. G. Sonsie — New Guinea.
- Missionary Exhibition, Creche, Picnic Tea, Cups of Tea provided.

HOLY LAND STUDY TOUR KENMORE CHRISTIAN COLLEGE, Kenmore, Queensland,

proposes to sponsor same next summer, conducted by Dr. JAUNCEY. Persons interested please write.

MOVEMENTS

THOMSON MINISTER INDUCTED

(Geelong, Vic.). A special gathering at Thomson on March 2, honoured Mr. and Mrs. J. Small for their two-year ministry, and welcomed Mr. and Mrs. R. A. Banks to the oversight. Dr. A. C. Caldicott chaired the meeting. Mr. and Mrs. Small have given untiring service to the infant cause, conducting the first

AIDS TO MISSIONARY OUTREACH

It is extremely interesting to notice how so many interdenominational Christian organisations, with headquarters or official representation in Sydney, have received support and co-operation from the N.S.W. brotherhood. Many of our churches and individual members have been engaged in some of these enterprises.

The N.S.W. Council of Churches, which seeks to concern itself with moral and spiritual issues in the community, and to give a lead in positive Christian citizenship, has the active interest of our churches through representatives appointed by the State Conference. The British and Foreign Bible Society in N.S.W. is featured prominently in our churches. Principal A. W. Stephenson and H. B. Palmer are the current representatives of Churches of Christ. On the executive committee of the Christian Television Association are Mervyn Bedwell, minister of our Marrickville church, and Mrs. June Maxwell, while the State C.E. Union has always had the strong backing of the churches, a recent State President being Roy M. Wilson, of Kingsford.

The Christian Broadcasting Association has also been well supported and has given valuable assistance to the brotherhood. Mrs. Russell Craig was a worker with the Association, while Dr. A. G. Elliott, Ross Beadle and Principal Stephenson have acted as "spokesmen" for Churches of Christ in specially-prepared and serialised programmes. Likewise, the "Hour of Decision" Office in Sydney, headquarters of the Billy Graham Association in Australia, has had the earnest co-operation of the churches in the N.S.W. brotherhood from the days of the "Sydney Crusade" and Leslie Green's ministry at Chatswood. More recently, Miss Helen Verco, Mrs. Fax and Franklyn Elliott have served in this field, while Kevin E. Crawford is the Churches of Christ representative on the Crusade Committee planning to bring Billy Graham to Australia in 1968.

Other fields of inter-communion co-operation include the work of Gospel Recordings, where groups of our Epping Christian Women's Fellowship regularly give of their time and effort, Christian Radio Missionary Fellowship, in which Woolwich College students have shown much interest, and the kindred organisation, Missionary Aviation Fellowship, with its training centre at Bankstown. All of these organisations have claimed the interest of our people.

Further aspects of brotherhood co-operation with others include the personal evangelism of "Navigators," in which R. B. Evers, of Belmore, has taken a leading part, the "Crusade for a Christian Christmas," with the Conference President, C. E. Bowser, serving on our behalf, and the Fellowship for Biblical Studies and Research and Inter-Varsity Fellowship in which we have been represented by Dr. Elliott at the Universities of Sydney and New South Wales. Similarly, through the Social Service Director, C. Cole, the N.S.W. brotherhood has had a voice on the Temperance Alliance and kindred bodies concerned with social welfare in Sydney.

In all these avenues our churches in N.S.W. are seeking to co-operate with other Christians of like faith and evangelical outlook to make the Christian witness more effective and far-reaching in the City of Sydney, and wherever the Gospel of Christ is proclaimed.

In all phases of Christian co-operation, which may ultimately lead to closer bonds of unity, the "youth" of the Christian community are very important. As our young people develop, so will be the development of the future. For this reason it is particularly encouraging and significant that so many of the young folk of our churches are busily engaged in some of these co-operative enterprises with other evangelical Christians.

SOUTH COAST SWINGALONG

The Wollongong Church of Christ, in conjunction with the Sydney Youth for Christ, promoted a new venture in youth evangelism, which was called the "South Coast Swingalong." Meetings were held on Feb. 11 to 13, and 18 to 20, in the new Youth Centre.

For weeks before the Swingalong the local young people held special prayer meetings and training classes. Ten thousand attractive pictorial leaflets were distributed among young people all over the city and through the High Schools. Each evening teams of young people went down the main street of the city inviting local young people to come along with them. The whole venture received tremendous radio, newspaper and T.V. publicity.

T.V. Channel 4 gave six separate coverages, approximating 15 minutes of T.V. time. Regular articles appeared in the "Illawarra Mercury," as well as

many photographs. Spot ads. were placed on the radio and the minister conducted four interviews with different young people.

The lowest attendance was about 300, and the best around about 400. Very few adults attended, as they were told they could come only if they brought a young person. Between 50 to 70 per cent of the young people who came each night were not associated with churches, and many of them had never ever been to church. We had the long-haired mods., the leather jacketed motor cycle riders, the surfies and surfers, as well as regular conservative young people.

The artists were all of very high standard and presented a programme right at the level of youth understanding and ministry. The young people enjoyed singing modern hymns, such as the "Saints Go Marching In," "Rock My Soul in the Bosom of Abraham."

Apart from one or two minor interjections the conduct of these young people would have done credit to any adult meeting of the church. One problem was the amount of teenage drinking, when on a number of occasions 15 and 16-year-old youths came well under the influence of alcohol. This has already been condemned through the local paper.

Following each meeting, which lasted for about 1½ - 1¾ hours, hundreds of teenagers gathered in the coffee lounge and milk bar in our old hall. Here they sat around tables, drinking coffee and talking or singing folk songs. Young people from the church were trained to engage in conversation and counselling in the coffee lounge, and it was here that we made our best contacts.

Often the teenagers would want to sit and talk, and on a number of occasions some of us were there until well after midnight, listening to the problems and sharing the views of off-beat youths who used to think that the church was the place for old women and sissies.

Results

There were a number of primary decisions, and in some cases parents of young people have attended the morning services, a number of young people have attended the morning service through contact at the Swingalong, and there were more at our boys' basketball training night.

A new boys' gymnasium has been formed, with a majority being new young people to the church. Already one young lad of 16 has had his hair cut to a reasonable length, gave himself up to the police (there were two warrants out for his arrest) and is now on 18 months probation.

We have been helping boys and girls find jobs and places to live. A number of these young people used to sleep on the beach, in a cave, until they attended the Swingalong and decided to do something better with their lives. Three "mods." have appeared on a T.V. documentary on teenagers on the coast, and in the 10 to 15 minute interview, two of them made mention of the influence of the Swingalong in their lives, and the fact that they wanted to do better in the future.

Future

The Swingalong will continue after church every Sunday night at 8.30, at which we will present a programme and singing geared for the young people off the street, and this will be followed by the coffee lounge, where the church young people will endeavour to witness for Christ.

Our other youth activities are expanding, and every night in the week there is now healthy activity for young people of all ages. Already some of the young people who used to hang around the streets are coming to the church through the day and evening, wanting to talk and to use the church sporting equipment to fill in their leisure time.

We are trusting with God's help to show these teenagers that there is something worthwhile and a faith that is real, and that they can find the answer to their lives in Christ.

IN EDUCATION

BY HELEN TRUDGIAN

I have always felt very strongly opposed to the idea that women don't need higher education, because so many of them marry. Fortunately this opinion is losing ground, but I heard it expressed quite recently by a group of intelligent men and supported — and this is even more deplorable — by the women in their midst.

It is quite true that women often train for a particular field, then marry and find themselves unable to serve in it, but education is more than training for a job. Real education enables a person to grow and think and to live more fully, and it seems to me that a married woman, often confined to her home for years while she brings up a family of young children, needs these inner resources to a greater extent than most people.

What is more, the woman who has learned to think and has trained herself for something, no matter what, can usually adapt herself, as the need arises, to serve in a quite different capacity.

My adult life has been spent in trying to educate others, and I have never felt that time, money and scholarships lavished on girls have ever been wasted.

The Starting Point

Over 90 per cent of young people who enter the teaching profession come in anxious to serve. In fact, it is significant that it is so often referred to as the "teaching service." There is probably in the mind of every decent-living person, Christian or non-Christian, a desire to make the world a better place to live in. Education in all its various forms is surely a means by which we may do this, and children surely are the starting point.

For the past few years, more young women than young men have entered our Teachers' Colleges, and many of our schools are beginning to show a bigger percentage of women on their staffs. The woman has always been considered the better teacher for very young children, and she is now showing herself equally capable with older age groups.

It is the personality, not the sex, of the teacher that is important, no matter how young or old the pupil.

Training for Living

The girl who trains herself to teach often trains herself for living at the same time. Before long most young

Miss Helen Trudgian, B.A., B.Ed., has been a Queensland school teacher and is now helping to train others at the Teachers' College. She is a member of the church at Albion.

teachers find in themselves strengths and weaknesses which they did not know they possessed, and they learn to capitalise on the one and to cope with the other.

Contrary to popular opinion, few people are "born teachers," any more than they are born doctors or born accountants. They learn to teach, and since good teaching is synonymous with leading and guiding, they become leaders of children.

Provided they retain their humility, they often discover that they have also developed the ability to lead adults, and their training can be put to use outside the classroom as well as within it. Moreover, their entire training course, quite apart from teaching techniques and psychology, is deliberately aimed at personal enrichment. If they will, teachers have a lot to offer.

Inner Suburbs

For the past five years I have been lecturing in a Teachers' College, but prior to that I taught in primary schools for many years. The bulk of my teaching life has been spent in an inner city suburb. Teachers are always reluctant to take up duty in such schools, and strangely enough, even more unwilling to leave them.

The work is hard because children in these areas frequently lack intellectual ability, and obviously there is more social and moral training to be undertaken. However, most of the children respond to their teachers' efforts with a warmth of affection which a child from

a better home, who probably has less need of his teacher, does not so readily display. The goal is always clear, but the path towards it is often tortuous and long.

A Service

Lecturing in a College is considerably different. Anyone who works with people encounters frustration, and the adolescent is especially a problem, for it is almost impossible to predict what will influence him and how he will react. He is often difficult to know and difficult to help, and so one does not see much result for planning and labour.

Who can really know where God would have him serve? After the initial choice of profession is made a teacher working for a Government Department is moved from place to place like a pawn on a board, and God's will does not seem to enter into it at all. We can but do the best we can wherever we find ourselves.

1,250 LANGUAGES

Some part of the Bible has now been translated and published in 1,250 languages and dialects, the United Bible Societies report. Although there are estimated to be over 1,000 distinct languages in which no part of the Bible as yet exists, the total represents languages spoken by some 97 per cent of the world's population. Complete Bibles have been published in 237 major languages spoken by over 90 per cent of the world's population.—E.P.S.

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PERSONAL

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Mr. and Mrs. Whyte, Naremben, W.A.
Bronwyn Chalkien, Ascot Park, S.A.
Ann Armsby, Devonport, Tas.
Bill Barratt, Nth. Essendon and Milleara, Vic.
Cheryl Riley, Robyn Hickey, Patricia Walpole, Oakleigh, Vic.
Lorraine Webb, Nancy Myatt, Richard McKay, Ian Jackson, North Fitzroy, Vic.

Paula Hass, David Hoare, Dulwich, S.A.

DEATHS

Baby Brian Gardam, Devonport, Tas.
Mrs. Dyker, Oakleigh, Vic.
W. Trickey, Balwyn, Vic.

MEMBERSHIP

Mr. and Mrs. Ted Griffiths, Kalamundra, W.A.
Mrs. Dora Smith, Naremben to Kalamundra, W.A.
Mrs. McDonald and Russell and Lesley, Ascot Vale to Nth. Essendon and Milleara, Vic.
Mrs. Olive Hercott, Leeton Baptist, N.S.W. to Swan Hill, Vic.

MARRIAGES

Jennifer Lee to David Burrows, Devonport, Tas.
Valerie Bishop to Andrew Currie, North Essendon, Vic.
Pauline Baxter to John Gray; Lorraine Brandhoff to Lindsay Smith, Blackburn, Vic.

CHANGES OF ADDRESS

G. Powell (minister, Maylands, W.A.), 35 Ninth-ave., Maylands, W.A.
A. J. Griffiths (minister, Christies Beach), 33 Ferris-st., Christies Beach, S.A.

DEATH

WHELAN. — On March 6, at "Ashwood House," Pendle Hill, N.S.W., Florence, loved wife of the late Joseph Whelan, M.A. (minister of Chatswood, N.S.W., Church of Christ for 21 years), and youngest daughter of the late Mr. and Mrs. John Woodhead, "Kirklands," Surrey Hills, Vic.

S.A. YOUTH CHOIR 10th ANNIVERSARY YEAR

We would like to contact ex-members of the Choir, and ask anyone who can assist with names, addresses, etc., to contact the Secretary:

Miss CHRISTINE BUTLER
14 Ey Grove, Gawler Rail, S.A.

NORTH FITZROY (Vic.) 93rd CHURCH ANNIVERSARY, March 20. 11 a.m., 3 p.m., 7 p.m. 5 p.m., Reunion Tea. Be with us in the fellowship and inspiration of these services.

BIRTH

SCHOFIELD (Mealey). — To Elaine and David, of 9 Second-st., Cardiff, N.S.W., a daughter — Esther Elizabeth — born March 10. Both well. "The gifts of God are precious."

ENGAGEMENT

PURDIE - SEAFORTH. — Mr. and Mrs. I. C. Purdie, 81 Balmoral-rd., Port Pirie, S.A., have much pleasure in announcing the engagement of their elder daughter, Glenda, to Harold (Harry), Whyalla, second son of the Mr. and the late Mrs. F. A. Seaforth, Parkholme, S.A.

SILVER WEDDING

STEVENS. — Roger and Meredith are very happy to announce the 25th wedding anniversary of their parents (Flo and Harold), of 9 Waterhouse-rd., South Plympton, S.A., solemnised by Follitt T. Morgan at Church of Christ, Invermay, Launceston, Tas., on March 15, 1941. Congratulations, Mum and Dad.

21st BIRTHDAY

SCHWAB, Charles, Henley Beach, S.A. Congratulations on your 21st birthday, March 22. God's blessing on your future. —Love from Mum, Jim and fiancée, Mavis.

IN MEMORIAM

FINGER. — In loving memory of my parents called home — Grace Evelyn, Jan. 19, 1959, and Alfred Edward, March 16, 1953.
—Laurence Finger, St. Kilda, Vic.

NTH. WILLIAMSTOWN CHURCH (Vic.)

(cnr. Douglas-pde. and John-st.)

You are invited to . . .

A FAMILY RALLY

FRIDAY, MARCH 25, 1966, at 7.45 p.m.

- CHRISTIANITY AT SPORT . . . (John Birt).
- CHRISTIANITY AT WORK . . . (R. N. Gilmore, B.A.).
- CHRISTIANITY AT HOME . . . (G. K. Moyes, B.A.).
- Sing with JEFF. CHEAL and ARTHUR HASKELL.
- ENJOY the HARMONY of ROBERT GRAY, Vocalist and Guitarist.

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HARTWELL (VIC.)

45th Church Anniversary SUNDAY APRIL 17, 1966

11.00 a.m.—Worship and Communion.
Lunch — hospitality in our homes.
4.30 p.m.—Fellowship Tea.
7.00 p.m.—Worship.

You are cordially invited to join with us in this day of celebration. For details please contact secretary, M. J. Hurren, 20 Murray Drive, Burwood (28-4452).

MINISTERS' WIVES' LUNCHEON

WEDNESDAY, MARCH 30, 1966
ST. KILDA TOWN HALL, VIC.

An invitation to all ministers' wives.

ADVERTISING RATES FOR 1966

Births, Deaths, Engagements, Marriages Memorial Notices, Thanks, etc. — per notice: 75c (7/6).

Coming Events, For Sale, To Let, Wanted, and similar advertisements, paragraphed — For 24 words: 60c (6/-). For five or more consecutive issues: 50c (5/-).

Coming Events, Displayed, and similar Displayed Items — for 24 words: 70c (7/-). For five or more consecutive issues: 60c (6/-).

Accommodation and Travel — For 24 words: \$1.00 (10/-). For five or more consecutive issues: 85c (8/6).

General Advertising — per column inch: \$1.20 (12/-). For four or more consecutive issues: \$1.00. For quarterly contract: 80c (8/-).

Full Page — \$25.00 (£12/10/-).

Half-Page — \$13.00 (£6/10/-).

Quarter-Page — \$7.00 (£3/10/-).

One-Third Page, or one column — \$9.00 (£4/10/-).

For one-third page or more, discount at 10 per cent allowed for four or more weeks booked; 20 per cent for 12 or more issues booked.

When replying to Advertisers say that you saw it in
"THE CHRISTIAN"

INTERIM AT BLACKBURN

(Vic.). Dr. K. R. Bowes was welcomed on Feb. 13 as interim minister during next few months, until Alan Cant, now of Mildura, commences his ministry . . . 23 men attended C.M.F. tea on 27th, at which Dr. Bowes was the speaker. The Mayor and Mayoress of Nunawading, Cr. and Mrs. W. G. Terry, were visitors at worship service on March 6.

EVENING SERVICE ENDS

(Chadstone, Vic.). Well attended annual meeting voted strongly to discontinue Sunday evening service, and decided to hold an additional morning service instead . . . Teenage groups will use the now vacant Sunday evenings . . . Official Board will investigate possible all-age Christian education programme for Sunday mornings. . . . A Pre-School Centre will be subsidised by the Vic. Dept. of Health. . . . The minister, P. E. Perry, and I. Field, are involved in local planning for Church and Life Movement.

NEW STUDENT MINISTRY

(Swan Hill, Vic.). Good attendances have marked first weeks of student ministry of D. Olafsen, of the College of the Bible . . . Teens club have begun strongly, and plans are in hand to increase their activities over coming weeks. . . . Church was represented at North Central Conference at Pyramid Hill on 5th . . . Margaret Cockroft farewelled prior to leaving to study at University.

20 YEARS AS TREASURER

(Dawson-st., Ballarat, Vic.). On Feb. 6, Mr. and Mrs. John Byrnes and family from Taree, N.S.W. were welcomed into church. Mr. Byrnes was inducted as asst. minister to the congregations at Dawson-st., Brougham-st. and Mt. Clear . . . S.S. picnic was held at Burrumbeet . . . At church annual business meeting on Feb. 23, E. Patterson was elected as treasurer in place of H. Holmes, who retired after giving 20 years' faithful service as treasurer of the church. K. Price spoke in appreciation and a resolution was passed: "Appreciation of the members is expressed for the devoted services of Mr. Holmes as treasurer for 20 years." . . . Geoff. Reed spoke to a deputation from the B.S. which waited upon the deacons to investigate possibilities of a general purpose hall . . . After a lapse of a few years, the boys'

club has started again, under the leadership of E. Patterson with D. Jones and J. Allen as co-leaders. The girls' club has also started again under the leadership of Mrs. Patterson with P. Allen as co-leader.

EVANGELISM PLANNED

(Warracknabeal - Brim, Vic.). K. J. Harvey visited the circuit recently to make arrangements for a Planned Evangelistic Programme later in the year. A committee of seven was elected to make all arrangements. It is hoped that this programme, following the recent Planned Giving Programme, will lead to a wider interest in the church . . . The Quarterly Circuit Rally, on Feb. 6, in the Warracknabeal church, had a good attendance to watch the screening of the film, "Heritage to Destiny" . . . Explorers' and Good Companions' clubs have increased to the extent that they had to be divided into age groups with additional leaders assisting. There are now both senior and junior groups . . . The S.S. picnic was held at Lake Hindmarsh, with larger attendances than ever. Competitive events and swimming, building sand castles, occupied the attention of all.

HAZEL SKUCE WELCOMED

(Nth. Essendon and Milleara, Vic.). Miss Hazel Skuce was welcomed home on Feb. 28, by a representative gathering. A musical programme and supper was provided . . . Stan. Bannon, Chaplain of Essendon Technical School, has agreed to assist the ministry at Milleara. . . . 108 young people shared in a successful "coffee hour" after church on March 6. Speaker was R. Conning, and comper was John Birt . . . W.E.F. commenced this year with 64 ladies at their first meeting. Mrs. M. Conning is pres., and Mrs. J. Wilson, sec. . . . Jim Alves has resigned from the position of counsellor at Nth. Ess. S.C.Y.F. to take a similar appointment at Milleara. Miss Jill Stewart has joined the leadership panel of Nth. Ess. S.C.Y.F.

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CHRISTIANS of ALL CHURCHES ARE INVITED to the FIFTEENTH

Belgrave Heights Easter Convention

APRIL 8-11, 1966

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Canon L. L. MORRIS, B.D., M.Th., Ph.D., Principal of Ridley College, Melbourne.

JOHN ROBINSON, Organising Secretary of Campaigners for Christ.
Chairman: A. E. Coombe. Vice-Chairman: R. F. Geyer.

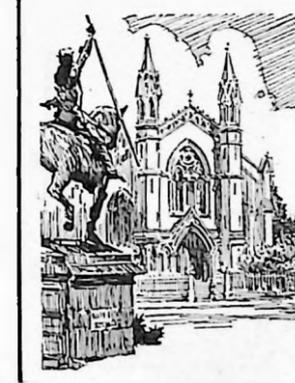
MEETINGS DAILY — 11 a.m., Bible Studies.
3 p.m. and 7 p.m., Convention Messages.
(Note: No afternoon meeting on Saturday).

Missionary Meeting — Monday, 3 p.m.
Children's Meetings in Small Hall, conducted by C.S.S.M. team.

SPECIAL FEATURE — Morning Bible Studies on The Atonement and Risen Life of Christ (John 18-20) conducted by Dr. L. L. Morris.

DAY VISITORS are cordially welcomed. Tea or hot water available on grounds. Light refreshments also obtainable (Sunday excepted). A special PARLOR COACH for day visitors leaves Keswick Book Depot, 317 Collins-st., at 9 a.m., on Good Friday and Easter Monday, and returns direct to City after evening meetings. Early bookings important, at Convention office.

Programme and full information available at Belgrave Heights Convention Office, 317 Collins-st., Melbourne. Phone 62-2777; (or during Convention, 75-2037).



Swanton Street Church

(Right in heart of Melbourne; opp. Public Library)

Minister: Dr. LLOYD JONES, B.A., M.Th., Ph.D.

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

Final series on "Sermon on the Mount."

7 p.m. — GOSPEL HOUR. "KNOW YOUR BIBLE" Course.

March 20 — Genesis, "How It All Began."

Printed study outline each week for each worshipper



VICTORIA

RECORD B.S.

(Springvale, Vic.). The Sunday School reached a record of 207 scholars on Feb. 27. B.S. teachers met John Way at a luncheon to discuss a plan of development for 1966. B.S. picnic was held at Seaford on Feb. 26 . . . Y.P. conducted an after-church coffee hour on March 6. Two young people were baptized on Feb. 20 . . . Two carloads of women attended the Women's Convention at Belgrave Heights on Feb. 22 . . . Painting has been completed on the interior of the church . . . P. Clayton has been elected as new deacon on Officers' Board.

300 CUPPAS!

(Frankston, Vic.). The ladies were hostesses at morning coffee, which was served to 300 ladies of Frankston who attended the Women's World Day of Prayer service held in St. Paul's Parish Centre. Mrs. Muriel Stafford was speaker at the morning service. The evening service, attended by 80 ladies, was addressed by Miss Dawn Martin. Rich fellowship was experienced at these meetings . . . The 33rd annual meeting was held recently. Membership is 160. Offerings over the past year for all purposes was \$7,078. . . . The church picnic on Feb. 26, at Belgrave Heights Convention grounds was attended by approx. 160 adults and children. Organised games were led by Mr. and Mrs. Adams and Mr. Cox.

FOUR ADDITIONS

(North Fitzroy, Vic.). There have been four additions to the church during Feb., from the youth group and Bible School. . . . B.S. had a visit from Pastor Doug. Nicholls, to speak on Aboriginal Work. . . . Women's Day of Prayer rally held in our chapel . . . Women's Fellowship appeal for Food for India parcels realised £50 in goods and cash . . . B.S. held successful picnic at Hume Vale.

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Information from the Secretary,
32 - 2447.

YOUTH COMBINE

(Dandenong, Vic.). The youth of four local churches combined at Dandenong on Feb. 27. One from each church gave a five-minute talk on "My Church's Contribution to the Uniting Church." At an after-church fellowship the group discussed matters arising from the talks. . . . A Scout and Cub church parade was held to commemorate the 50th anniversary of Wolf Cubs . . . Our second migrant family arrived from Egypt and has now settled in. Work has been found for father and son . . . The Conf. Pres., F. J. Funston, spoke on Feb. 6 . . . Combined church and S.S. picnic was held at Ferny Creek on Feb. 12. . . . The youth council organised a camp at Monbulk, Feb. 19-20, and leaders Max Gowty and Ron Edwards had to take time off from work to recover . . . Mr. and Mrs. Reveleigh showed slides of their recent world tour . . . C.W.F. are conducting a remnant appeal for food parcels for missionaries in India. Parcels will be sent regularly. One has just been sent to Jack and Barbara Edwards in New Hebrides . . . Neil Graham, a Glen Iris student, will assist at Dandenong during 1966.

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NEW FLOOR

(Hartwell, Vic.). Men of the church have placed new flooring in school hall. . . . The church welcomed Mr. and Mrs. Blythe Mann, the student minister and wife . . . The choir has resumed under the leadership of Mrs. Willing, and music for Easter and 45th church anniversary services is being prepared . . . Messrs. Sinclair and Petrie have been added to Official Board. Evening services for March having discussion services on subject, "Learning for Living."

YOUTH ACTIVITIES

(Croydon, Vic.). 150 attended the B.S. picnic at Mordialloc . . . G. Lacey is new C.Y.F. pres. . . . A house party was held at home of Owen and Roger Elliott . . . The tennis club held a working bee. A social evening and barbecue was held at home of Mr. and Mrs. S. Lacey . . . Several ladies attended the C.W.F. missionary camp at Monbulk . . . G. Gilmore was a recent speaker . . . Two church seats have been furnished with cushions, in memory of Mrs. Dudley . . . Mrs. Jeeves has undergone surgery, and H. Jeeves has returned home from hospital.

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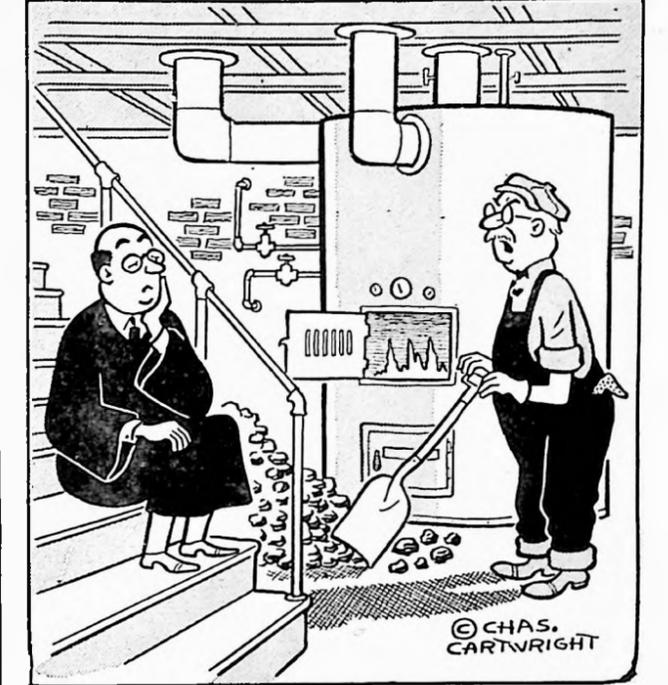
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50 YEARS AGO

1916

German Missions. The war is having a disastrous effect on German missions. In India, 50 European missionaries of a Berlin mission are unable to continue. The Schleswig Holstein Mission, with 40 European workers in the Madras Presidency, has dismissed 275 Indian agents and put more than 150 on half pay. They had to close a theological college with 78 students. The Leipsic Mission in Tanjore and Trichinopoly, with a native educational staff of 580, had been obliged to close its schools and send its children home. The German missions in Africa are suffering in the same way. The awful effect of the war on the work of Christian missions is hard to estimate. FROM THE FIELD. Kadina. Better weather meant a marked improvement in the number meeting at the Lord's Table. Chinese Mission in S.A. The most successful social ever held in connection with the mission involved 350 scholars and friends. CORRESPONDENCE. "Many teachers, as well as scholars, are sadly ignorant of our plea, and this is also true of a large number of our church members." (H. G. Payne). HERE AND THERE. At Haven, near Horsham, Vic., there were 14 decisions with J. R. Cambridge preaching. . . . The D. A. Ewers memorial volume, "Chips," is in the press. The contents are extracts from D. A. Ewers' writings . . . Lance-Corporal F. C. Morton, wounded at Gallipoli, returned to Australia by the hospital ship "Kanowna." He was cordially welcomed by students from the College of the Bible.

Church Chuckles by CARTWRIGHT



"No, I WOULDN'T be interested in trading jobs."

EFFORTS TO END SPLIT IN CHURCH OF SOUTH INDIA

(London). The Church Missionary Society here has issued a statement pointing to dangers facing the stability of the Church of South India, the pioneer venture in Christian reunion formed in 1947 by a union of Anglicans, Methodists, Congregationalists and Presbyterians.

It said that in the church's diocese of Madhya Kerala a "serious danger has arisen of a breakaway of 'backward class' Christians." This group is now reported to be in the process of forming an "Independent Anglican Church."

The C.M.S. statement said the breakaway is being spurred by the International Council of Christian Churches, which, it described as "a body opposed to the World Council of Churches."

It said the "breakaway leaders have issued circulars designed to stir memories of the origins of Christian work in their area through the Church Missionary Society," although C.M.S. has had no connection with the schisms and "deplores its creation."

The Church of South India has set up an independent Commission to inquire into the problem, and the Archbishop of Canterbury, has sent a former missionary, the Rev. Geoffrey Paul, to India in efforts to end the split.

The leaders of the breakaway church have announced that on March 10 there will be an ordination of 20 new presbyters and that the ordination will be held by "an Anglican bishop from America." The C.M.S. said that "it is understood that the ordinations may be performed by someone who claims to be an Anglican bishop, but who is not in fact a bishop whose orders are acknowledged by the Anglican Church." The numbers of supporters of the breakaway church has been estimated at about 1,000.—E.P.S.

SUPPORT FOR WORLD DISARMAMENT CONFERENCE

(Geneva). The World Council of Churches called for full support of the proposed World Disarmament Conference as a possible way of involving the People's Republic of China in disarmament negotiations.

The W.C.C.'s Central Committee in annual session declared that the proposed Conference, which has been endorsed by the United Nations General Assembly, "merits fullest support both in its preparatory stages and when it is actually convened."

The Central Committee statement said it "saw in it a particular advantage in opening a possible way, perhaps initially through preparatory steps, for bringing the People's Republic of China into disarmament negotiations."

All countries are to be invited to participate; it is to be held not later than 1967.—E.P.S.

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OPEN FORUM

We invite correspondence, but ask that letters be brief. If they exceed 250 words, the Editor reserves the right to reduce or reject. "Let thy words be few" (Eccl. 5: 2).

UNIVERSITY CHAPLAINS.

To the Editor,

At the beginning of the new academic year I should like to draw the attention of ministers and parents to the Christian Chaplaincies at the two Victorian Universities.

The work of the chaplains is financed by the Associated Churches of Christ, the Baptist Union, the Church of England, the Congregational Union, the Methodist and Presbyterian Churches, and the Roman Catholic Church, and is co-ordinated by a committee representing these churches.

The chaplains in the University of Melbourne are: the Rev. Fr. J. Golden, S.J. (R.C.), the Rev. Dr. M. M. Thomas (Anglican), and the Rev. D. S. Watson (Presbyterian). Their address is: The Chaplaincy Centre, University of Melbourne, Parkville, Victoria.

The chaplains at Monash University are: The Rev. L. W. Hahn (Anglican), and the Rev. Fr. P. Knowles, O.P. (R.C.). Their address is: The Chaplaincy Centre, Monash University, Clayton, Victoria.

The chaplains would be grateful if ministers and parents would write to them giving the names and addresses of students coming up to the University.

—Frank Woods, Archbishop of Melbourne and Chairman of the Churches' Committee for Tertiary Education.

CHRISTOPHER.

To the Editor,

My congratulations to the Vic. Conference Executive in the use of the earliest existing wood-cut — the saint, Christopher and the infant Christ — on the front cover of this year's handbook. Can we hope that our neglect of Christian art is about to end?

I note with great satisfaction that the report from the Commission on membership recommends the setting up of a standing committee on worship. I hope that this will eventuate.

One of the first things to be examined should be possible improvements in the form of worship (devotions) at Victorian Conference sessions. Sandwiched between debates, our "devotions" are no more than a polite formality for many. I would like to see each Conference session commenced with a short, but

significant act of responsive worship, with the use of the wealth of biblical material we never use in our worship.

A few years back we did have responsive Scripture passages in our handbook, and these were used in the various sessions. Whilst such readings needed to be better arranged for responsive worship, at least they did allow the delegates to express their faith as one, which is far better than having a passive silent body of people simply listening to others exhorting them to good works.

—D. B. McIntosh, Vic.

CHURCH, POLITICS AND EDITORS.

To the Editor,

Your editorial on 5/2/66 refers to the "right decisions" and "wrong decisions" of Sir Robt. Menzies. These statements deal with political issues. By what authority do you make such divisive statements and judgments? How can you claim to speak on political matters on behalf of Churches of Christ if the church has no political platform? Men of all political parties are one in Christ but widely divided on political issues.

Far too many incompetent people in the church want to govern the world without having the responsibility of giving an account of their government. Such people only damage the cause of Christ. It is a full time job to carry out the mission of the church without going outside the perimeter of the purpose of the gospel.

Whilst I am at one with my brethren in Christ, I cannot continue so if the brotherhood is going to put me to the strain of agreeing with them on political issues. I believe this country is not a Christian country and in today's world set-up is unable to do so.

I believe that Sir Robt. Menzies was right in determining to fight for freedom in Vietnam rather than in Australia later. I refuse the right to my brethren to tell me I am "wrong," and I have no right to tell them they are wrong for holding a different view. The pulpit and "The Christian" had better attend to proclaiming the gospel rather than driving a wedge between those holding differing political opinions.

In an attempt to forestall some "trained ministers" untrained in politics jumping into a fight I'm not seeking, I would point out that our present

membership for Vic. and Tas. is now 500 less than the Vic. membership 30 years ago. Why? The church's job, and particularly that of the "trained ministry" is to win men to yield obedience to the Lord Jesus Christ and not attempt to bring into the church "divisive" politics.

—H. G. Rasmussen, Vic.

[Ed. It would be flattering if it were true, but it is not true that the "A.C." editorial column expresses the authoritative political position of Churches of Christ. I don't think so, the church members don't think so, and I am fairly sure that Mr. Rasmussen doesn't think so. If he could see my correspondence and realise just how independent of mind our members are, he would be impressed. The editorials express the views of the editor only. I hope Mr. Rasmussen does not accept the implications of his own statement that politics should be left to politicians, and that Christians should stick to the proclamation of the gospel. There is no area of life beyond the claim of the lordship of Christ. Many areas are denied to Christ, but this may be because we have not preached and lived the gospel in business, trade unions, political parties, sporting groups, homes and schools. If we had anything like Christ's vision of a world wholly controlled by God, we might not be reporting such sad membership figures. Let us use the freedom that is ours to think and to speak. Free speech in Australia is wonderful. Politicians can and do say what they think of the churches, incompetent editors can criticise the highest office in the land, and Mr. Rasmussen can have printed his views on Vietnam which wasn't even mentioned in the editorial in praise of Sir Robert.]

NEW BUILDING

(Shepparton, Vic.). Since the contract for \$39,768 has been signed, and a further estimate of costs for furnishings, etc., brings total cost to \$44,000, a quickening of interest has been noted among the church members, and donations are coming to hand. Also, Debentures are being lodged with the Properties Corporation to cover a further loan needed. Sketches of the plans for the new buildings have been featured in the local press and on the Shepparton T.V. Channel. Also reports have been given in the news sessions over 3SR (Shepp.) and 2CO (Albury). . . . On Feb. 27 it was the Harvest Festival services, when a very well stocked table of goods was on display. The large congregation filled the chapel, and prior to the close of the service all adjourned outside, where the commencement of the new building was marked, and the honor of turning the first sod was given to our esteemed elder, R. A. Clydesdale. . . . Mrs. McIntosh took a leading part in the Women's World Day of Prayer service. This was held in Scot's Church, when a large representative number of women congregated. . . . Mr. and Mrs. Ken Wittick have accepted the responsibility of superintending the Bible School at Mooroopna. Mrs. Bowen, also of Shepparton, is assisting. School meets at 9.30 a.m. This enables the leaders to return to attend the morning worship service. . . . Functional church group meetings have re-commenced.

N.Z. CHURCH NEWS

BY BRUCE BURN

Hands Across the Tasman

HOME AGAIN

This correspondent has now returned to New Zealand, after eight months of overseas travel in the U.S. and Canada. After World Convention in Puerto Rico I was able to visit many States and share in consultations with leaders of our Disciples work. Whilst in Connecticut, I was able to spend a brief time with K. J. Clinton, of the Glen Iris Bible College, Vic., where he is doing post-graduate studies.

THE NEW CHURCH YEAR

The majority of congregations are sharing in the "Advent to Pentecost" programme, arranged by the Home Mission Committee as an encouragement to continuing evangelism. A full day "Prayer Vigil," with churches accepting responsibility for several hours of it, took place on March 5.

PLACES AND FACES

The following ministerial changes have taken place, or are projected: R. D. G. Russ, from Wanganui to Onehunga; C. M. Russ, from St. Albans to Wellington City; Geoff. Benjamin, from Palmerston North circuit to Wanganui; C. A. Grundy, from Motueka to St. Albans, and G. D. Rose, to Lower Hutt City, from Australia. Eric Williams, presently at Gore-Mataura, has accepted a call to serve at Motueka from May 22, and C. A. Brown, recently at Linwood, is presently located in Auckland.

THREE TIMES

The minister of the Naenae church, M. J. Savage, who has recently returned from a visit to Western Australia where, with Mrs. Savage, he attended and officiated at two weddings (one daughter, one son), has been re-elected for his third term of office as Secre-

tary to the N.Z. Inter-Church Council on Public Affairs. The Council, which includes Roman Catholic representation, often refers matters to the Government.

TWO CENTURIES

Both Spring Grove and Mataura churches witness to 100 years of service this Easter, and have planned appropriate celebrations.

NOT DIVIDED

Naenae church and St. David's (Anglican) have been holding united Bible School sessions in our hall whilst the Anglicans rebuild.

CONFERENCE PRESIDENT

H. J. Voice, of Wellington, has been visiting churches and districts to help them look at the union proposals now before congregations.

"A TIME OF DECISION"

A recent issue of the Invercargill "Sentinel" had this extract from a letter received from Garfield Todd late last year: "We have had and are having a fantastic experience in this country. We, the Europeans, have occupied a position of such privilege for so long that it is really impossible for us to give up and co-operate in a just government of the people. The argument as to whether it is to be one-man-one-vote, or simply a wide extension of the franchise, really misses the point. If every African who ought to have the vote on the basis of ability and literacy were given it tomorrow, then the white electorate would be far outnumbered. It would be only one election after that to universal suffrage. The great strain here is the fact that we have come to a time of decision and the European people are not ready to make the right decisions."

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SPECIAL MINISTRIES

Rev. Owen Kitchingman has become Chaplain to the Manapouri Power project at Deep Cove. Mr. Kitchingman has visited the project, met union and management officials, and counselled. The appointment is under the auspices of the National Council of Churches.

In Auckland, as in other centres, a Samaritan Life-Line Centre has opened. Its object is to offer immediate help to people in distress, particularly those who may be thinking of taking their own lives. Counselling is offered by the 24-hour phone service and, where appropriate, referrals can be made to other sources of help. Graeme Benjamin represents the Auckland District Churches on this important ministry as one of the counsellors. It functions largely in association with the Inter-Church Counselling Centre, also sponsored inter-churchwise.

CONGRATULATIONS

Thiers Halliwell, of Gisborne, was awarded a special prize by the Dermatological Society of New Zealand.

MISSIONARIES

Mrs. Isobel Knapp and Mr. and Mrs. Graham Whaley from Rhodesia; and Mr. and Mrs. Keith Ogler, who go to India for our U.S. churches, are at present on furlough in New Zealand and visiting the churches.

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| NEWS | DID YOU NOTICE? | SUGGESTIONS FOR AGENTS |
|----------------------------|---|--|
| W.A. - - - - 11 | Date of Nat. Marriage and Family Week? (p. 11). | CHECK TO SEE THAT ALL AUXILIARY LEADERS SUBSCRIBE TO THE "A.C." |
| S.A. - - - - 4, 10, 11 | Who is in hospital? (p. 4). | |
| VIC., 10, 11, 15, 16, 18 | How many Bible languages? (p. 13). | |
| TAS. - - - - 10, 11 | Attack on Christianity? (p. 5). | |
| N.S.W. - 7, 10, 11, 12 | How many decisions at Loftus Park? (p. 7). | |
| QLD. - - - - 11 | 11,000,000 pills? (p. 11). | |
| GEN., 5, 8, 11, 13, 17, 19 | | |
| MISS. - - - - 5 | | |

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Because they seem so very near to God.

—Maysie T. Klein.

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Deal with the faults of others as
gently as with your own.

—Confucius

☆

Busybody.

I know that when she dies and goes
to heaven,

She'll put an end to frolicking and
fetes;

I see her now, awake at half-past
seven,

And oiling hinges on Celestial Gates!

—Loretta Lee.

☆

Thanking God you're not as bad as
your neighbours doesn't make you good.

☆

Definition.

Convalescent Home: place where people who are run down get wound up.

☆

It's bad enough saying "Goodbye," but
it's worse when you've nobody to say
"Goodbye" to.

—Lonely traveller.

☆

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the house and the pedestrian has the
right of way. Both are fairly safe unless
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