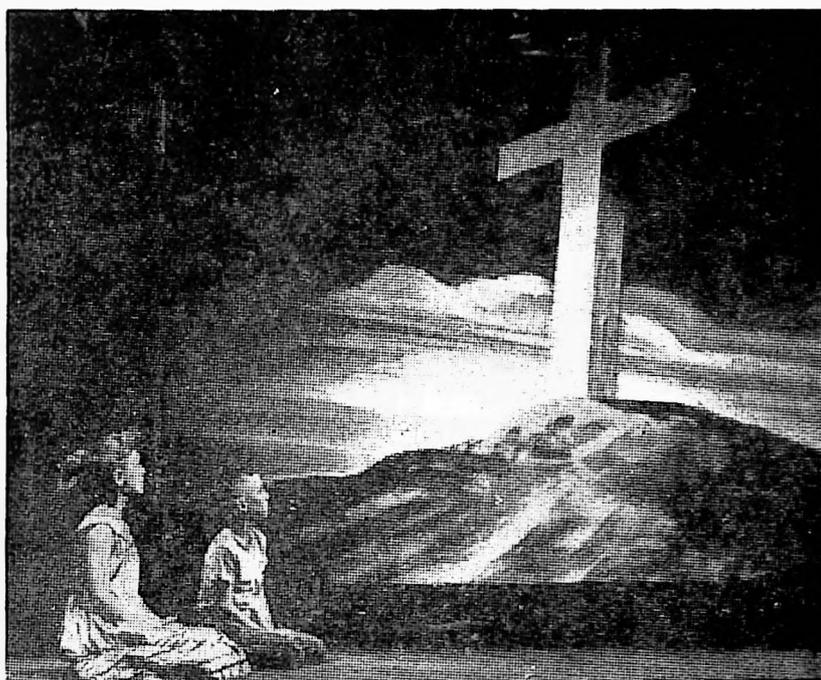


April 2, 1966

# LOOKING TO THE CROSS



THE  
CALVARY  
DRAMA  
BY  
KEITH ROBINSON

THE AUSTRALIAN

# CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

Registered in Australia for transmission by post as a Newspaper.

## DIVORCE IS NOT THE ANSWER

Christopher died as a martyr for Christ about 250 A.D. The story goes that he felt inadequate for the formal tasks of the church and decided to use his great strength to carry travellers across a river. One day, according to legend, he carried a child who was really the Christ. The child's weight grew heavier and heavier and it was almost more than Christopher could manage. Then Christ said, "Marvel not, for with me thou hast borne the sins of the world."

Eventually the R.C. Church made a traveller's saint with a capital "S" out of Christopher. But the strange doctrines of the R.C. Church should not be permitted to rob us of whatever may be good from an era which produced Christians like Origen, Justin, Irenaeus, and Athenagoras, who belong to us all. Christopher appeared in picture and story on the front and back cover of the 1966 Vic.-Tas Churches of Christ Handbook, and this called forth several protests.

Now, everyone is entitled to his own opinion as to what is right and proper on the official year book of our churches, and no one should do, say, or use anything that is unnecessarily offensive to his brethren. But to read into the picture and story of Christopher a betrayal of our Protestant principles, a denial of our Restoration heritage and "a rebuke to the all-sufficiency of our Saviour's sacrifice on the Cross of Calvary" is to read into the legend something that was certainly not intended in the Handbook.

Incidentally, Christopher is not called "St." in the Handbook. He is called "a saint" in exactly the same way that the letter from the Clayton church calls all Christians "saints" in the letter to Open Forum (p. 18).

It should surely be obvious to anyone knowing the men charged with the responsibility of producing the Handbook that they would be incapable of denying that Christ, and Christ alone, bore the sins of the whole world. These men are evangelical in spirit and practice and they have enjoyed the confidence of the brotherhood for many years. They were elected to their posts by the churches coming together in conference. If there were any members who did not accept as obvious the sincerity and integrity of the Conference Executive, it was open to those members to enquire what the purpose was in using the Christopher story.

Instead of making such an enquiry in the spirit of brotherliness, the first notice of the objection was a letter from the officers of Lygon Street church saying, that because of the offensive character of the legend, permission for the use of the Lygon Street church, already granted, was withdrawn. The letter indicated that there was to be no appeal, "The decision was irrevocable and no discussion or correspondence would be entered into on the matter." This action, notice of which was received only twelve days before Conference was due to start, was apparently taken without reference to the membership (see p. 18), and despite the fact that Lygon Street has been the home of Conference almost since its inception.

Our local churches are fully autonomous and none can deny the constitutional right of the Lygon Street church to determine how its buildings will be used and for what purposes, but surely the local church has some responsibility to the rest of the brotherhood.

It is reasonable to assume that as the Lygon Street officers feel justified in denying the churches the privilege of conferring in their chapel, they would approve such a denial by other churches. Where, then, shall we hold our conferences? To be rejected by one church could easily embarrass another. In fact, the trustees of the Swanston Street church, which is the alternative site for Conference this year, strongly urged that the very matter which offended Lygon Street should not be discussed at the business sessions held this year in their chapel. What if Swanston Street church is not available in 1967? Should we ask permission of some Presbyterian, Methodist, Baptist or Congregational church to hold our meetings in their building because none of our own churches will let their own brethren in? It is no wonder that there was some reluctance to give publicity to our shame and our quandary.

And all this because a legend was used to illustrate the committal of the church to the ministry of reconciliation! Of course, it is true that only Christ did or could die to carry the sins of the world, but the church is the body of Christ. When Jesus told us to take up our cross and follow him, does not this mean sharing his redemptive concern and sharing his redemptive burden? Do we not lay upon our hearts the lost condition of those without Christ? This is a burden that weighs heavily upon us. Christ cannot bear the sins of the world unless the church bears the burden of Christ's sacrificial love and witness to it.

This is the very heart of the gospel message, and I know none of the leaders or preachers in our movement who is not conscious of a call to identify himself with Christ. This is surely what Paul meant when he said that he was crucified with Christ. He even said that "in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, the church." No one would charge Paul with denying the all-sufficiency of Christ. It was Paul who gave us the inspired statement of the doctrine of the all-sufficiency of Christ, and his meaning in Col. 1: 24 is to show how much we all must be dedicated to the saving mission of Christ.

It is to be hoped that those who have made objection so strongly will have another look at the whole question. Christopher should not be allowed to drive asunder those who have been joined together in Christ. As it happened, the story gave offence where no offence was meant and, since every brother's viewpoint has a right to respect, regret has been expressed. But there is a scriptural way of talking over our differences within the fellowship of Christ and when difficulties come — divorce is not the answer!

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## 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, para-  
graphed — For 24 words: 60c (6/-).  
For five or more consecutive issues:  
50c (5/-).

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

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tive issues: \$1.00. For quarterly con-  
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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.

# DRAMA IN EXCELSIS

Prologue: Judas Iscariot and the Jewish Priests  
plotting to arrest Jesus.

## Act 1 — The Arrest of Jesus

SCENE 1 — Among the olive trees in the Garden of Gethsemane. Midnight. Patches of bright moonlight and deep shadow. Jesus and disciples enter Gethsemane, Jesus talking to them about the burden that is in his heart. He asks them to wait and watch while he goes on a little further and prays. But they go to sleep.

"All thy waves and thy billows are gone over me" — Jesus in a horror of great darkness — spiritual agony so great that blood oozes through his skin.

"I looked for some to have pity on me, but there was no man, neither found I any to comfort me" — Jesus finds disciples asleep again, overcome with emotional strain and physical weariness.

"Not my will, but thine, be done." Victory. Disciples asleep again. Jesus, in tones of deep understanding. "Sleep on now," but suddenly, "No, rise up, my betrayer approaches."

SCENE 2 — "With swords and staves." Torches and tramping feet of a large number of men. Men looking in all directions. Cries of "Here they are." The traitor's kiss. Jesus to Judas, "So you betray me with a kiss!"

Malchus rushes forward to be the first to take hold of Jesus. Peter's senseless sword flashes in the half-light, Malchus dodges, has his ear cut off. Jesus heals Malchus.

Jesus, to soldiers, "Who are you looking for?" Reply, "Jesus of Nazareth." His would-be captors became frightened. Jesus repeats question, offers himself to them, protects disciples. Frightened captors, willing prisoner, panic-stricken disciples (who all run away).

## Act 2 — The Trial of Jesus Before the Ecclesiastical Authorities

SCENE 1 — Before Annas in the High Priest's Palace. Annas an old man of 70, had been High Priest 20 years before — deposed by Romans, but still retains title and influence among the Jews. His son-in-law, Caiaphas, is High Priest in Roman recognition. Jesus led through the streets of the sleeping city to the quarters in the palace occupied by Annas. Peter and John gain entrance to the courtyard.

Annas tries to entangle Jesus with insidious questions about what he has been doing and teaching, and who his disciples are.

Jesus replies that he had acted and taught in public. Obviously, the people who heard him are the ones to ask about these matters.

An officer slaps Jesus with open hand — "Is that the way for you to answer the High Priest?" Jesus: "If I have said anything wrong, you must give evidence about it, but if what I said was true, why do you strike me?"

SCENE 2 — Before Caiaphas and a committee of the Sanhedrin (the ruling court of the Jews). Caiaphas' quarters on the opposite side of the courtyard to those of Annas. Jesus, hands bound, led across the courtyard. Legal meeting of Sanhedrin not allowed before sunrise. This meeting therefore a private and completely irregular one.

Trying to find some charge against Jesus, false witnesses are brought, but their contradictory evidence defeats itself.

This is a synopsis of the Arrest and Trial episode of the greatest drama ever played. It was performed once by dramatis personae playing their own roles on the stage of life, and cannot be repeated. These notes towards an understanding of the drama are supplied by

J. KEITH ROBINSON.

At length two men say they had heard Jesus threaten to destroy the Temple. This is a deliberate twisting of Jesus' words, because he had not said that. No answer from Jesus to the charge.

The case against Jesus is completely breaking down. The majestic silence of Jesus thwarts, confounds and maddens his accusers. Caiaphas leaves seat, rushes over to Jesus, and in a screaming rage says, "Have you no answer to make? What about all this evidence against you?" Still no reply from Jesus. Caiaphas, reduced to utter despair and fury: "Are you the Christ, the Son of God? Answer on oath." Jesus: "I am! Yes, you will all see the Son of Man sitting at the right hand of power, coming in the clouds of heaven."

Caiaphas, tearing his robes in his passion: "Why do we still need witnesses? You heard the blasphemy; what is your opinion now?"

The verdict is that Jesus must die — they tear their robes — spit on Jesus — yell and mill around him and strike him in their jealous rage. But they have to wait till sunrise for a full and legal meeting of the Sanhedrin — about two hours to wait, during which Jesus is treated to continual indignity.

## Interlude — Peter's Denials

Fire in the courtyard, Temple guards, a few soldiers, and others, warming themselves.

A serving-maid to Peter: "You were with the Nazarene too — with Jesus!"

Peter: "I don't understand. I don't know what you're talking about."

Peter withdraws from the fire, stands in archway — a cock crows.

Another maid: "This man is one of them." Peter denies it, this time with an oath.

About an hour later a man looks closely at Peter, then calls to the others, "I am convinced this fellow was with him. Why, he is a Galilean!"

Peter: "Man, I don't know what you're talking about." A cock crows. Peter sees Jesus looking at him. Rushes out into the night.

SCENE 3 — Before the Full Sanhedrin. They are bent on Jesus' death, but the Romans had taken the right of execution from them. They want a charge on which they can base a sentence of death. Scene is now the meeting hall of the Sanhedrin.

First question: "If you really are Christ, tell us."

Jesus: "If I tell you, you will never believe me, and if I ask you a question you will not answer me. But from now on the Son of Man will take his seat at the right hand of Almighty God."

Next question, almost in unison by many: "So you are the Son of God, then?"

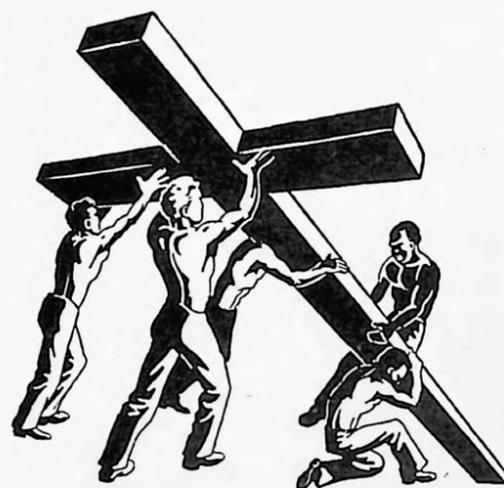
Jesus: "You are right; I am."

In Jewish law this is blasphemy, punishable by death. But the sentence of death must be confirmed by the Roman Governor. So off to Pilate they go, about 7 a.m.

## Interlude — The Remorse of Judas

The cry of a lost soul — "I have betrayed innocent blood." Heartless response to his agony: "What has that got to do with us? That is your affair." Suicide.

(continued on page 12)



**Thus He Spake . . .**

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and unto the scribes; and they shall condemn him to death and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day He shall rise again.—Mark 10: 33-34.

My soul is exceedingly sorrowful even unto death; tarry ye here and watch with me.—Matthew 20: 38.

Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done.—Luke 22: 42.

O my Father, if this cup may not pass away from me except I drink it, thy will be done.—Matthew 26: 42.

Judas, betrayest thou the Son of man with a kiss?—Luke 22: 48.

I was daily with you in the temple teaching and ye took me not; but the scripture must be fulfilled.—Mark 14: 49.

If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?—John 18: 23.

Thou sayest I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth.—John 18: 37.

Daughters of Jerusalem, weep not for me but weep for yourselves and for your children . . . for if they do these things in a green tree, what shall be done in the dry?—Luke 23: 28, 31.

Father, forgive them; for they know not what they do.—Luke 23: 34.

Woman, behold thy son. Behold thy mother.—John 19: 26, 27.

I thirst.—John 19: 28.

My God, My God, why hast thou forsaken me?—Matthew 27: 46.

Father, into thy hands I commend my spirit.—Luke 23: 46.

**Were You There?**

They were all there that day. The friends of Jesus and his enemies. The church people as well as those who never went to church.

The priests, the scribes, the greedy Sadducees, the hypocrites, and the proud Pharisees — they were all there.

The people who were always talking about the church and praying in public — they were there.

The unbelievers, the gamblers, the harlots and their customers — they were there.

Simon of Cyrene and the soldiers. Peter and John and Andrew and the other disciples — they were all there.

*“Were you there when they crucified my Lord?  
Were you there when they crucified my Lord?  
Oh! Sometimes it causes me to tremble, tremble,  
tremble,  
Were you there when they crucified my Lord?”*

When we consider who were there and when we are honest with ourselves, we know that we were there and that we helped to put Jesus on His cross!

Every attitude present on that hilltop that day is present in our midst now. Every emotion that tugged at human hearts then tugs at human hearts now.

Every face that was there is here, too. Every voice that shouted then is shouting still. Every human being was represented on Calvary.

Every sin was in a nail or a spear or a thorn, and pardon for them all in the blood that was shed!

More than 1900 years have passed. The cross itself has long since crumbled into dust. Yet it stands again when we choose our own Calvary and crucify Him all over again, with every sin of commission and omission, every wrong attitude, every bad disposition, every unkind word, every impure imagination, every ignoble desire, every unworthy ambition.

Yes, Calvary still stands, and the crowd at the top of the hill.

Were you there when they crucified my Lord?  
*I was . . . were you?*

—PETER MARSHALL.

**Atonement . . .**

Dummelow says that the meaning of this word becomes plain when divided into syllables — at-one-ment. It signifies the setting at one of estranged persons — bringing reconciliation between them. The word “atonement” is taken from the Old Testament, where it occurs some 50 times, generally in a passage as “to make an atonement for your souls.” The Hebrew word literally means “to cover” and describes the effect of the Jewish sacrifices in covering and removing sin and uncleanness, and so restoring communion between God and man. So used of the death of Christ, the word implies that it was sacrificial and that its effect is to do away with the separation between God and man brought about by sin. Many passages reveal clearly that this is so.

While the connection between Christ's death and man's salvation is clearly stated in scripture, when

we ask *how* Christ's dying saves us no precise answer is given. The answer to this question has puzzled men down the centuries. But it is not necessary to have a theory which fully and satisfactorily explains how Christ's death saves before we can have an assurance of salvation from sin and its consequences. By accepting in faith what the scripture affirms in this regard, we appropriate salvation.

But be sure that no theory of the atonement is acceptable which denies or blurs the supreme truth of God's love for man and sets forth God as some fearsome, malevolent and angry creature who needs appeasing. He is love! We rightly sing of the cross as “the trysting place where heaven's love and heaven's justice meet.” The cross is greater than any theory about it. Indeed, our theories are only broken lights and the Man of the Cross is greater than they. He will still be abiding when our theories have been swept away.

**Thus Spake The Scripture . . .**

He was wounded for our transgressions, He was bruised for our iniquity, the chastisement of our peace was upon Him and by His stripes we are healed.—Isaiah 53: 5.

For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—John 3: 16, 17.

For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.—Romans 3: 23-25.

But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. . . . If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement.—Romans 5: 8-11.

**Down From The Hill . . .**

*I heard two soldiers talking  
As they came down the hill—  
The sombre hill of Calvary,  
Bleak and black and still.  
And one said, “The night is late;  
These thieves take long to die.”  
And one said, “I am sore afraid,  
And yet I know not why.”*

*I heard two women weeping  
As down the hill they came,  
And one was like a broken rose,  
And one was like a flame.  
One said, “Men shall rue  
This deed their hands have done,”  
And one said through her tears,  
“My Son! My Son! My Son!”*  
—Theodosia Garrison.

## INTERSTATE NEWS

### BRUCE ROCK ACTIVITIES

(W.A.). The World Day of Prayer was observed by four churches. 40 women attended. Mrs. Giles and Mrs. Watkins, C. of E., spoke on their version of the text, "Ye are my witnesses." This was the first time our local church had held this function . . . Mr. Thomas, of W.E.C., gave a worthwhile talk and showed slides of India . . . On March 7, training classes were held, with speakers from Perth. There was a rich time of fellowship and learning . . . C.W.F. received £100 as their share from an Opportunity Shop run by the four churches for Home Missions . . . Officers elected were Mrs. Strange, pres.; Mrs. P. Butler, past pres.; Mrs. L. Button, sec.

### CIRCUIT FUNCTIONS

(Mt. Gambier - Tarpeena, S.A.). Quarterly Circuit Officers' meetings have recommenced, and this has led to increased combined activities. In Feb., a circuit picnic was held at Carpenter's Rocks. On March 6, a combined gospel service was preceded by a tea. Representatives from Tarpeena, Millicent and Mt. Gambier all shared in the service . . . Miss D. Howden spoke to the Sunday School, C.Y.F. and church on March 20. The church is actively supporting the Church and Life Movement, with the minister as chairman of Regional Committee . . . Girls have entered two basketball teams in the Town Association for the coming season . . . The Woolford family, from Townsville, have moved into the district and are having fellowship with the Mt. Gambier church. . . . C.W.F. recently gave \$260 to the church manse fund.

### MINISTRY AT KALAMUNDA

(W.A.). The church is delighted that the new minister, F. Griffiths, has accepted a full-term ministry . . . A centrally situated manse has been purchased, and renovations were completed just in time for occupation by Mr. and Mrs. Griffiths . . . The S.S. has a record enrolment and the Young People's Fellowship reports keen interest . . . The S.S. picnic at Coogee Beach on March 12 was a great success . . . Apples and pears surrounded the happy group at the church picnic and barbecue at Illawarra orchard on March 19.

### LEADERSHIP CHANGES

(Merredin, W.A.). The C.E. is now led by Dawn Mielens. Judy Stevenson has taken over the work of the Girls' Club from Win Bateman, who has done an excellent job of leading the girls over the past two years . . . Twelve leaders from here journeyed to Corrigin for a thoroughly enjoyable and spiritual uplifting Women's Conference on March 19 . . . We welcomed Mrs. Hoffman, wife of our new minister, on March 10, from Eastern States, to join her husband. We trust that her stay here will be happy as she joins her family . . . The annual meeting elected one new officer, Sid Mielens. We now have seven deacons.

### FUND FOR INDIA

(Northam, W.A.). Donations so far for the Hunger Appeal for India have reached \$151 . . . The church ladies hosted the first "Over 60" gathering for the year. It has been pleasing to welcome a number of the younger ladies to the C.W.F. Fellowship. They have accepted positions in the group . . . Some members attended the Wheat-belt Conference at Dalwallinu . . . W. S. Gaunson is minister.



## NEW SOUTH WALES

### YOUTH MINISTRY COUNCIL

(N.S.W.). Following the recent National Youth Consultation, in Melbourne, the N.S.W. representatives have met to reassess some of the findings. Under the guidance of the Director of Christian Educ., Bruce Armstrong, the delegation has agreed to stay together as a Youth Ministry Council, meeting bi-monthly. The personnel of the group is John Morris (Youth Conf.), Keith Farmer, Jay Bacik, Ian Titterton, J. Dickens, and Misses M. Stephenson, J. Holt and Pat. James, the latter acting as secretary.

### B.S. WORKERS' FRATERNAL — WYOMING WORKSHOP

(N.S.W.). Bible School Workers' Fraternal conducted a Teachers' Workshop at Wyoming on Saturday, March 19. The afternoon session began at 2.30. The guest lecturer was Clifford Warne, well-known child-evangelist and television personality. Teaching methods in our Bible Schools were discussed, and Lesson Demonstrations, for various Bible School grades were effectively presented by John Morris jnr. (Earlwood), Ken Small (Earlwood) and Miss Dawn Fishburn (Wiley Park). Approximately 150 teachers and workers enjoyed fellowship of the tea-table.

### "EASTER CAMPS"

(N.S.W.). Dept. of Christian Education announces that the annual Easter Camps will be held this year from April 7 to 11. "Camp Greenhalgh," Lake Illawarra, and Lake Macquarie Camp Site will both be used, and it is suggested that young people make their bookings with the D.C.E. office as promptly as possible to avoid disappointment.

### N.S.W. PRAYER LIST

We invite you to continue in daily prayer on behalf of:

1. The Director of the N.S.W. Dept. of Christian Education, Bruce Armstrong, as he leads in youth activities, and also the work of the Youth Conference.
2. The ministry of Social Service, especially in connection with the Aged Folks' Homes administered by the N.S.W. Dept. — at Pendle Hill, Hornsby and Croydon.
3. The C.W.F. in N.S.W. in their special planning for their Annual Conference and projects among the women in the coming year.
4. All our ministers in N.S.W. — in particular those who are at present engaged in intensive efforts in training in Personal Evangelism.
5. Our Indian Mission Field — at this time of crisis and famine — and especially for Richard Powell and his helpers in their translation work and literature crusade.
6. N.S.W. Annual Conference — that the churches and the members will be encouraged and strengthened — that all may heed Christ's call: "So send I you . . ."

### "BUILD THE CHURCH" DAY

(N.S.W.). The Dept. of Christian Education in N.S.W. has evolved an ingenious plan to help the growth of scholars in the Bible Schools of the State. Saturday, Feb. 26 was set aside as "Build the Church" Day. On this day the teachers and officers of many of our schools, in their various districts, conducted a simultaneous canvass for new scholars — in a drive to "build the church" by beginning with an increase in the school.

A further phase of the plan continues over the next three months, when results will be assessed.

### PENRITH MISSION

(N.S.W.). A short evangelistic mission has just concluded, with 25 decisions for Christ. J. Adams, of Gosford-Wyoming, and his enthusiastic mission party, were greatly used and blessed by God, a notable impact has been made on the district, and the Penrith members, organised in support of the effort by the minister, J. Sedman, have learned to appreciate more than ever the value of prayer in changing lives. Follow-up work is proceeding.

### B.S. CELEBRATES

(Hornsby, N.S.W.). The B.S. anniversary on March 20 had as guest speaker, B. Armstrong (D.C.E. Director), assisted by "Sgt. Leon." The evening service was conducted by the minister, D. A. Oldfield. Mr. Glazier, who recently was the B.S. supt., chaired the 3 p.m. service. The final meeting, on March 23, was a social evening and prizegiving for the Junior and Intermediate Depts.

### GOLDEN WEDDING

(Kingsford, N.S.W.). The church is rejoicing with Mr. and Mrs. Ern. Smith, whose large circle of friends wished them God's blessing and messages of congratulations on the occasion of their golden wedding, on March 18. They are both still active in the work of the church, Mr. Smith having served as secretary at Kingsford for over 40 years.

### STUDENT MINISTER WELCOMED

(Asquith, N.S.W.). Mr. and Mrs. Barry Brown (Woolwich Bible College) have been welcomed. Mr. Brown will be assisting as a student-minister with the church . . . The church annual meeting elected: F. Harris, K. Harris, J. Harvey, J. Melville and B. Van as deacons; and Mesdames Hill, Van, Webb, Whalan as deaconesses . . . On March 6, representatives of N.S.W. Youth Conf. were present and conducted the gospel service . . . A large gathering was present on March 13 to view the screening of the Temperance film, "Verdict at 1-32."

### LEAGUE OF 1,000

(N.S.W.). The "League of 1000," sponsored by the Home Mission Dept., whereby 1,000 people pledge themselves to make a gift of \$2 (£1) or more whenever a new cause erects its building, has been instrumental in assisting many embryo churches. In recent years, Cardiff, Penrith, Campbelltown and Engadine have been helped by this worthy fund. The first effort for 1966 is being directed to the projected work at Orange, in the strategic Western district of N.S.W.

### SQUASH TOURNAMENT

(N.S.W.). Saturdays, April 23 and 30 have been ear-marked for the second annual Squash Tournament, conducted by the N.S.W. Dept. of Christian Educ. John Hunter and Jenny Holt are organisers, and on April 23 concurrent play-offs have been planned to take place in Newcastle, Wollongong and Sydney.

The final eight matches, for both ladies and men, will be played at North Sydney Courts on April 30. This should be an occasion of good sport and helpful fellowship.

### SUGAR SHACK NO. 2

(Bexley North, N.S.W.). The young people conducted Sugar Shack No.2 with great success. 250 attended from churches near and far . . . On March 6, the B.S. presented Harvest Thanksgiving gifts to our Boys' Home at Dunmore House. The boys shared with the school in a fellowship tea, and Mr. Dalton was the speaker at the evening service, which saw decisions from several of the boys and a young lady from the B.S. Guest speaker on March 20 was David Eagling from Banmatmat Bible College in the New Hebrides. His slides of the work over the past six years were an eye-opener and will serve to maintain the church's special interest . . . J.C.E. was re-formed after a break of about a year and attendances have been encouraging . . . A successor to Eric Hart as minister, has not yet been obtained, and the church is continuing in prayer over this very important matter . . . At the church annual business meeting, T. W. Bagley was elected to the Board of Officers. So was W. Green, in his capacity of B.S. supt. J. McNair was thanked for the valuable service he has rendered as a deacon, as he retires from this position . . . Mrs. J. Saville has been very sick in hospital and prayers are voiced for the recovery of this old and loved member . . . Plans are in hand for a night of appreciation for minister and family on April 16.

**YOU OWE IT TO GOD TO PREPARE ADEQUATELY**  
if he has called YOU to specialised service.

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## QUEENSLAND ANNUAL CONFERENCE

**APRIL 28 to MAY 2, 1966**

at ANN-ST. CHURCH (except Saturday Evening and Sunday Services):

Theme: "YE SHALL BE WITNESSES." Guest Speaker: E. T. HART, N.S.W.

**THURSDAY, APRIL 28** — 9.45 a.m., Women's Conference.

7.30 p.m., Rally organised by Aborigine and Overseas Missions Committees.

**FRIDAY, APRIL 29** — 7.30 p.m., Rally organised by Home Missions and Social Service Committees.

**SATURDAY, APRIL 30** — 9 a.m., Business Session. 7.30 p.m., Rally organised by Youth and Christian Education and College Committees.

**SUNDAY, MAY 1** — 11 a.m., United Communion Service in City Hall.

2.30 p.m., Opening College Building Extensions.

**MONDAY, MAY 2** — 9 a.m., Business Session.

## WESTERN AUSTRALIAN CONFERENCE

**MARCH 31 to APRIL 11, 1966**

to be held in the CHRISTIAN CENTRE, 142-146 Beaufort-st., Perth.  
Theme: "AGENTS OF LOVE."

**THURSDAY, MARCH 31** — 7.45 p.m., Opening by Conference President. Social Service Rally. Address: E. L. Williams, M.A., Principal, College of the Bible.

**FRIDAY, APRIL 1** — 7.30 p.m., Opening Business Session.

**SATURDAY, APRIL 2** — 9 a.m., Business (All Day). 7.45 p.m., Missions Night. Address: D. G. Hammer, Secretary, Federal Aborigines Mission Board. Cantata: "Let the Earth hear His Voice" — Choral Society.

**SUNDAY, APRIL 3** — 2.45 p.m., Conference Sermon. Address: E. L. Williams, M.A. Offering for Preachers' Provident Fund.

**MONDAY, APRIL 4** — 3.30 p.m., Ministers' Session. Address: R. Vincent, B.A., Dip.Soc.Scl. 7.45 p.m., Youth Night. Address: K. R. Turner (Inglewood).

**WEDNESDAY, APRIL 6** — 9.55 a.m., Women's Conference Day. 7.20 p.m., Evening Rally. Address: G. Smith (Welfare Director).

**THURSDAY, APRIL 7** — 7.45 p.m., Closing Rally and Home Mission Session. Address: R. Vincent, B.A., Dip.Soc.Scl.

**FRIDAY, APRIL 8** — 10.30 a.m., Easter Devotional Session. Address: D. G. Hammer.

**MONDAY, APRIL 11** — Brotherhood Sports Day at McLean Park.

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April 2

# FROM MISSION SCHOOL TO UNIVERSITY

Michael Toka, from Ndui Ndui, Aoba, has been awarded a Scholarship by the British Administration of the New Hebrides to study at the University of Brisbane. He is studying in the faculty of Arts.

We are proud of Michael's achievement. He commenced school at the age of five at the Churches of Christ Mission School at Ndui Ndui. From there he went to the Senior Primary School at Londua, where he studied for seven years. Samuel and Japheth, well known throughout our Australian brotherhood, were fellow students with Michael.

In 1959, Michael sat for an external examination set by the Education Department in the British Solomon Islands. He passed with credit and was awarded a scholarship in the British Administration in the New Hebrides to study at King George V. School in the Solomon Islands. In 1963, Michael was successful in gaining the Senior Cambridge Certificate.

He was awarded a second scholarship by the British Administration enabling him to study at King's College in Adelaide. Although he arrived at the end of the first term in 1964, he passed in four Leaving Certificate subjects, gaining credits in Modern History and Economics.

He needed a pass in Maths. to obtain matriculation and he was successful in passing this subject as well as four other subjects at the Leaving Honors standard in the 1965 examinations.

During his stay at King's College, Michael was open athletics champion and

a prefect. He is only the second non-Australian to become a prefect at the College.

While studying at the University of Brisbane, Michael is being accommodated at the Kenmore Christian College. Michael would like to become a school teacher among his own people on Aoba Island. He has expressed a desire to translate the Scriptures into the language of his people.

Dr. J. H. Jauncey has advised that Kenmore is delighted to have Michael, and that everything will be done to make the experience profitable. Michael will probably take some Arts subjects being studied by other students at Kenmore, and if this is done the College will be in a position to give him considerable extra help.

Michael is not the only member of his family who has studied overseas. His older brother Willie went to Fiji, at the age of ten and, after several years' study at Lelean School, gained his Senior Cambridge Certificate. His younger sister Masi is a nurse at the Ndui Ndui Hospital, and during 1963 nursed at the Sydney Women's Hospital. We have no missionaries on Maewo at present, and Masi has been serving there as a relieving nurse. Fred, another brother, went to the Solomon Islands in 1964 to study under a British Government Scholarship.

Michael's mother, Isobel, has been a leader of the women's work on Aoba for many years. Please pray for Michael as he studies and for his family back in the New Hebrides. —R. S. A. McLean.

## OBITUARY

Mrs. E. G. Thompson.

Five days after her 80th birthday, Mrs. Amy Ruth Thompson (nee Holmes) entered into rest. The funeral services at the church and at the cemetery brought together many relatives and friends from near and far. Mrs. Thompson was born at Neuarpur, and later, in young womanhood, came to the Kaniva district, where she was baptized by the late A. R. Benn. After her marriage to E. G. Thompson, many happy years were spent in the fellowship at South Lillimur. It was her delight during those years to prepare the Lord's Table and to beautify the hall with flowers for the services on Sunday. In her home, her life, and in all her actions she radiated a confident Christian faith. She found increasing opportunity and activity in the work of the church after coming to live in Kaniva. Not only was she busy in the Women's Missionary group, and other organisations of the church, but she was also involved in many community activities. We gratefully remember, among so many other things, her constant and regular attendance at all church services and meetings, her love of hospitality, her willing and fragrant Christian example. One son, Bert, died during the war. With the surviving sons, Ross, of Carnegie, and Rex, of Kaniva, and with Mr. Thompson, we share treasured memories and an undying hope.—R. C. Bolduan.

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## VICTORIA

### BIBLE SCHOOL ACTIVE

(Ivanhoe, Vic.). All three branches of the B.S. report encouraging progress — Ivanhoe: attendances have improved following competition. Teachers' luncheon and discussion was led by John Way (Dept. Christian Educ.). At North Ivanhoe (Bellfield) attendances have doubled following drive for new scholars. The Briar Hill school is now functioning, following teachers' training classes conducted by J. Way. Equipment is being sought . . . Adult Christian Educ. programme, embracing fellowship tea and discussion groups, attracting more than 100 weekly . . . Churches of Christ Choral Society presented Stainer's "Crucifixion" on March 19 . . . At the new church at Briar Hill there were 91 present at the morning service on March 13 . . . C.W.F. held enjoyable picnic on March 2 . . . E. W. Roffey is minister, with B. Jenkins as associate.

### CONFESSIONS AT SUNSHINE

(Vic.). Church rejoicing in confessions by two B.S. scholars, baptized by the minister, V. Quayle, on March 20. L. Williams (Mt. Waverley) rendered solos. Jean Milne also recent soloist . . . Presentations made to J. Landos, studying at Canberra University, and to Rae Cordy and R. Haddon, prior to marriage. Rae was a church organist and B.S. teacher and pianist . . . C.E. anniversary celebrated on March 6, with combined tea, and members sharing in gospel service . . . Nine Y.P. enriched by Monbulk C.E. missionary camp . . . B.S. held successful prizegiving and concert night. Many enjoyed Zoo picnic on March 19 . . . Garden party at Mrs. Hocking's home was day of great fellowship and raised \$204 for church maintenance . . . Minister participating in Industrial Chaplaincy Course . . . Sympathy felt for W. Morton on death of sister.

### COMBINED PICNIC

(St. Kilda, Vic.). The S.S. children were invited to join with Balaclava Methodist church S.S. picnic on March 5. The gesture of goodwill was accepted and a very happy time was had by all . . . G. A. Rogers (C.O.B.) has accepted the invitation as minister. A. B. Clark (Malvern) will have oversight . . . B. Hunt (Malvern) is acting as leader of Boys' Club . . . Lack of numbers, lack of an organist, and lack of manpower makes the work difficult — but not impossible. However, help from Malvern with our services overcomes some of the problems.

### GOOD COMPANIONS

(Bayswater, Vic.). 50 girls attended a service, when 15 girls were initiated. Mr. Prime led devotions and the dedication service . . . The first of two Pre-Accreditation Training Sessions for Religious Education at the Church of Christ Worship Centre, were well attended . . . The church is registered with the Church and Life Movement.

### TWO MORNING SERVICES

(Chadstone, Vic.). Total attendances at two morning worship services encouraging. There have been favorable comments from visitors on standard of worship . . . The question of conditions of membership is under consideration . . . E.W.F. elections: pres., Mrs. Patterson; sec., Mrs. Whelan . . . Explorers' Club working in three age groups, with consistent attendances . . . Now toilet block completed. Other improvements include concrete paths, new fencing, interior curtains, blinds and vinyl flooring in kinder hall.

### \$530 FOR MISSIONS

(Lygon-st., Carlton, Vic.). The 1966 missionary appeal opened with \$530 for February . . . Miss Betty Barouch, a converted Jewess for eight years, gave her testimony at the evening service, March 7 . . . All departments of church activities in splendid condition. Attendances at all services are excellent, many visitors present.

# QUESTING

WITH

A. E. WHITE



A friend of mine suffered a bereavement, but she seems unable to stop grieving. I have tried to show her that Christians should set an example, and that she should forget her grief and start living again. But she keeps on talking about her husband and I can't get through to her.

You don't say how long ago the bereavement occurred, or in what way she talks about her husband. For all I know from the information you give, her grief may not be unnatural or excessive or of too long duration.

It is important to realise that grief itself is not unnatural. Even Jesus, for all that he knew of what lies beyond our last doorway, shed tears as he shared in the grief of his friends who were mourning Lazarus. The provision of an ultimate reunion is thrilling and comforting, but the fact remains that a partnership has been broken and there is a loneliness that hurts.

When God made us, he gave us tears to shed in times of distress. Grief itself is his way for us to respond to life's losses. If we fail to take account of this we can do great harm to our friends by suggesting that grief is unnatural and that tears are unchristian. Our very concern for others is deepened by our relationship with Christ. This could even result in a Christian feeling a deeper and longer-lasting grief, but it is not a sorrow without hope.

We sometimes say that time will heal our wounds, and this is true. Time — allied with faith, hope and love — will bring its healing. It will not, however, bring forgetfulness, nor do we want to forget. Memory is another of God's gifts.

Grief must not be thought of as relating only to bereavement. It is the accompaniment of almost every loss, whether through death, divorce, mental illness, loss of health or sight or money, or even the loss of a football match.

As more is learned about the nature of grief it is recognised that it follows a certain pattern and certain things can be predicted as it is worked through. Like other experiences, it has to be worked out in accordance with God's laws. Understood in this way, grief can be a strengthening experience leading us through shock, distress, and even resentment, to a new hope and strength.

If you would like to examine this question more closely with a view to understanding and helping your friend, you may with profit see Granger Westberg's small book: "Good Grief" (Fortress Press). Your own State bookshop will almost certainly be able to obtain it for you.

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## SPOTLIGHT ON A.C.T. . . .

# SOUTH CANBERRA



The building of the manse at Lyons commenced on March 11, and already the walls are taking shape. The contract was let to "Frank Builders." Frank is the Christian name of the builder; his European name is unpronounceable. Architect, Dirk Bolt, has almost completed specifications for the church buildings, and tenders will be called within days. Already houses have surrounded the church block and extended to the next suburb of Chifley.

Richard Lawton, second minister, has been excellently received by the church. The term "second" in relation to him is simply a description of time of appointment. The ministry is a team ministry, and will continue to be so when the new church is established, when the buildings are finished. Both congregations will function as one church for some considerable time, and every effort will be made to avoid unnecessary overlapping of function.

The first meeting of the Church

of Christ in the Lyons suburb was held on March 17, in the home of Mr. and Mrs. Gordon Phillips, who have moved into the district. It took the form of a Bible study and discussion meeting, one of the regular series.

At the time of writing, both ministers are making the effort of visiting every church home, and are about a quarter way through. Much night visitation is involved in order to meet whole families together. The Sunday preaching is shared equally, alternating morning and evening. Attendances are increasing.

Weekly midweek meeting alternates between north and south sides in members' homes. Mr. Lawton is leading discussions on "What We Believe," and Mr. Stirling on "What Makes Us Tick" (why we behave the way we do and what we can do about it).

The church rejoices in a strong spirit of unity and love and eagerly responds to the South Canberra challenge as it unfolds.

## "MARBURG HOME"

(Qld.). As a practical evidence of the recognition to the contribution made by the Social Service Committee for the care of the aged, the Queensland Government has made available the property at Marburg previously used as a Home for Inebriates. The land of approximately 2½ acres, will be a perpetual lease at a rental of \$12 per year provided a Home for the Aged is maintained.

The buildings include superintendent's residence, the main building which was initially a private hospital, accommodating up to 60 men, plus staff and amenities section, and a large hut which accommodated caretaker, gardener, etc. Portion of the grounds are set out in gardens and lawns and a bowling green. The remainder was used to grow vegetables and a poultry run.

The buildings are in a reasonable condition and can be converted to a Home for the Aged with a minimum of structural alterations.

At the initial meeting, 40 members, representing the Social Service Committee, and the Marburg, Ipswich, Lwood, Mt. Walker, Rosevale, Rosewood and Boonah churches appointed the following domestic arrangement committee:

V. G. Boettcher, A. E. Boettcher, D. Risson, D. Woods (Ipswich), F. Smith, A. Baills (Mt. Walker), W. Sleaford (Rs'wood), N. Leitch, H. Christenson, N. E. Vogler, H. Pieper, A. E. Cole, R. Holt, J. Nicholas, Allan Boettcher (Marburg). Ladies' Committee: Mesdames V. G. Boettcher, Berlin and Kickbush, and A. Vogler. V. G. Boettcher was appointed chairman, Don. Risson, sec., and A. E. Boettcher, treas.

V. G. Boettcher represented the Committee throughout the negotiations, and it was through his interest that this magnificent property will be handed over.

Arrangements are in hand to officially receive the property from the Hon. Harold Richter, M.L.A., Minister for Local Government and Conservation, on behalf of the Government, on Sunday, April 17.

## NATIONAL DIARY

### APRIL:

**SOUTH AUSTRALIA**  
8 —Baptist-Church of Christ United Service in Flinders Street Baptist Church.  
8 —Easter Camps commence.  
15 —"G. and S." Story (Concert).  
25 —Youth Workers' Conference.

**NEW SOUTH WALES**  
Mar. 26 - April 3—State Conference.  
8-11—Easter Camps  
14 —Woolwich College Extension Lectures commence — Burwood  
15-17—N.S.W. C.W.F. House Party — Gillbulla.  
16 —N.S.W. Youth Conference "Car Rally."  
17 —Mission commences at Auburn.

**VICTORIA**  
Mar. 27 - April 3—State Conference.  
7-11—Easter Camps — Monbulk, Dromana, Eppalock, Mildura.  
8-11—C.E. Action Camp.  
15 —Good Companions' Swim Night.  
16 —Explorer Leaders' Canvas Camp.  
16 —C.Y.F. Painting Spree — Carlton, Colingwood, Fitzroy.  
19 —Depart of Christian Educ. — Adult Workers' Seminar commences (4 weekly sessions).  
21—Depart. of Christian Educ. Leaders' Course (Basle) commences (4 weekly sessions).

## TO ASSIST ASIA

(Ipswich, Qld.). The Ipswich C.W.F. has donated \$40 to the milk fund for India, and Leichhardt C.W.F., \$20 . . . Christian Men's Fellowship commenced the year with good meetings . . . The combined prayer rally is held in the church the last Tuesday in the month. Zone prayer meetings are still held each week in the different homes . . . Evening Women's Fellowship have a good varied programme for the coming year and meetings have been well attended. . . . "Sound of Music" is the title for the Young People's Fellowship Hour, held the second Sunday in the month after church. Guests at recent meetings have been Sandra Peterson, soloist, and Delwyn, Dawn and Miriam trio.

combined for fellowship at Maryborough on March 21. Sister Win. Walker, on furlough from India, was speaker. Recent speakers at the midweek meeting were Sister Walker and Alan Male, Youth Director . . . The church picnic was held at Teddington Weir on March 6. . . . Tom Willis transfers to Melb. in June as Vic. deputationist for Leprosy Mission.

## EIGHT DECISIONS

(Warwick, Qld.). Eight decisions were made in a week of Crusade meetings conducted by Ted Watson, of Kenmore Christian College. The spiritual tone of the church is very encouraging. We thank all prayer partners for their support.

## MOVEMENTS

### INDUCTION AT STRATHALBYN

(S.A.). The Milang chapel was filled for the induction of R. Oke, by the State Conf. Pres., M. T. Lawrie. Later, after gospel service at Strathalbyn, a combined circuit welcome was given to Mr. and Mrs. Oke. Words of welcome also came from the Methodist and Presbyterian churches and Church of England . . . Recent speakers have been: Mr. and Mrs. Ross Gaslin, missionaries on furlough; E. P. C. Hollard, Home Mission sec.; P. R. Whitmore, at church anniversary; Don Butler, on furlough from Norseman; E. Ots, at Harvest Thanksgiving, and E. P. Verco, of Bordertown.

THE AUSTRALIAN CHRISTIAN

## N.S.W. APRIL BROADCASTS

Churches of Christ Daily Devotional Broadcasts over 2CH, Sydney, during the month of April have been planned as follows:—

Friday, April 1, 8.45 a.m., H. M. Long, Epping.  
Wed., April 13, 8.45 a.m., R. W. Vautler, Mosman.  
Tues., April 26, 8.45 a.m., H. C. Wheat, Dip.R.E., Padstow.

## EDUCATION DISCUSSED

(Hobart, Tas.). On a recent visit, Viney Longthorp held a discussion on Christian Education with church members, on Sunday evening . . . Mr. Dangerfield spoke, and showed the Overseas Missionary Fellowship Centenary film. Visitors from other churches attended . . . Mr. and Mrs. A. Knight, who are moving to Melbourne, were farewelled and given a presentation from the church and Youth Dept. . . . The B. & F. B. S. annual meeting was held in the church. Mr. Dormer spoke and showed slides on his colportage work in remote areas of the Commonwealth.

## NURSES PARADE

(Grote-st., S.A.). Recently a parade of nurses attended and took part in the service, with Miss Maureen Dobbin as soloist, also at after-church fellowship, with Mr. W. Watson as compere . . . Harvest Festival services on March 13 were well attended, with special singing by the choir, with the goods afterwards going to Tanderra and Morialta Homes. Keith Morgan, of the Aust. Institute of Archaeology, was guest speaker . . . The C.W.F. monthly meeting had Mrs. Eric Hollard as guest speaker, with slides of experiences at World Convention. . . . Satisfaction is expressed with collection of over \$188 for recent Indian Famine Appeal . . . Praise service prior to gospel service each Sunday is meeting with much approval and success.

## DECADES OF SERVICE

(Hobart, Tas.). Mrs. Madge Staples comes of a Christian family; her father, the late J. Glnes, was treasurer of the West Hobart church for over 24 years. She was baptized during Geo. Manifold's ministry and received into membership of Collins St. in 1912. She was secretary of the Girls' Mission Band for some time, and taught in the Bible School at West Hobart till she married in 1922. Teaching also in Collins Street, she acted as treasurer and corresponding secretary to the Conference Executive for ten years.

In 1940, she commenced a wonderful work in connection with our Aborigines Mission, purchased material which she cut out and distributed to be made up. One effort used up more than 200 yards of material. She was an expert cutter and continued this dedicated service for 21 years, until forced by ill-health and arthritic hands to give up. Who knows the number of children thus clothed?

This consecrated, unassuming, talented servant of God deserves the grateful thanks of our brotherhood, and particularly that of the Aborigines Mission Board. Mrs. Staples still attends Collins Street when health permits.—Josiah Park.

1962

## GIFTS FOR AGED

(Berri, S.A.). Harvest Thanksgiving service on March 20, provided a beautiful display of harvest goods, which were afterwards given to the Home for the Aged and the hospital. An item was given by the Male Choir . . . Ladies of the church attended the Women's World Day of Prayer. On the weekend of March 12 and 13, the Girls' Brigade held a camp at Barmera, and on the Sunday afternoon attended a Battalion Church Parade at Renmark . . . Recent speakers have been: G. Sawley (Upper Murray Conf. Pres.), H. Solly, C. Williams, J. Hunt, P. Johnson and L. Stevens.

## PICNIC DAY

(North Perth, W.A.). The B.S. picnic was held on the Labor Day holiday at Mosman. There was a good attendance of scholars and parents . . . The annual business meeting has been held . . . Mrs. Ern. Miles, from the Eastern States, has been meeting with us . . . Mrs. Lavery is again in hospital . . . A church tea was held on March 27 . . . All youth groups have increased their membership . . . The Youth Fellowship is now led by Warren York. Philip Michael is in charge of the Boys' Club, which now has 14 members. Gordon Summers is assisting him.

## CHURCH IN THE WILDWOOD

(Mitcham, Vic.). The Mitcham C.M.F. arranged a gospel service with a difference on March 27. After picnic fellowship and early tea at Micawber Park, 100 people, including B.S. scholars, shared in a service at 5.30 p.m., with Sherbrooke Forest as the cathedral background. The song service was led by Geoff. Ogden, and after the message by the minister, E. W. Heard, three girls responded to the invitation. Soloists were Messrs. Robt. Gray and Richie Gunston, accompanied by their guitars . . . In the morning, there were blind visitors to the Bible School. They gave testimonies and answered questions in place of the normal class time.

## SOUTH EASTERN CONFERENCE

(Bordertown, S.A.). The South Eastern District Conference was held at Bordertown on March 19 and 20. Guest speaker was Eric Hollard. Cliff Manning, Conf. Pres., presided over Sat. meetings attended by representatives from Mt. Gambier, Naracoorte, Tarpeena and Bordertown circuit. Sat. morning meeting consisted mainly of business. Conference decided to actively support the Wheat for India appeal. Afternoon session consisted of five-minute studies on aspects of church life, led by Don Oakes. Ed. Fisher gave an explanation on Church and Life Movement. Eric Hollard then gave an address on World Convention highlights.

At the evening meeting, led by Graham Lawrie, Mr. Hollard again spoke and showed interesting slides, those on the Holy Land being particularly well received. Vocal items were given by Barry Wills (Keith) and Tom Mason (Mt. Gambier). Organists were Wendy Brown, Judy Wills and Marj. Dickinson.

On Sunday evening, Mr. Hollard gave a challenging address, and at a coffee

THE AUSTRALIAN CHRISTIAN

hour, with the young people, he challenged them to a better way of life . . . On March 13, young people of circuit took the service at Bordertown. Speakers were Errol Carson, Frank Riches and Graham Lawrie. Guest artist was Barry Buderick. Barry also ran an after-church coffee hour, when 70 young people met together.

## UNITED EASTER SERVICE

(Adelaide). The Annual United Good Friday service with the Baptist and Churches of Christ, will be held this year in the Flinders Street Baptist church. Speaker for the occasion will be E. P. C. Hollard, whilst the Baptists will supply the choral items. This annual session always results in a large crowd and fine fellowship.

## S.A. MINISTERS

The S.A. Ministers' Fraternal meets at 10.30 a.m. on Monday, April 4, at Gawler Place. Subject, "Churches of Christ in Great Britain and America." Speaker, E. P. C. Hollard.

## MISSIONARY RALLY

(Gympie - Monkland, Qld.). Dr. J. Jauncey was guest speaker at Missionary Rally held on March 18-20. Missionaries attending included Miss Win Walker (India), Miss Irene Neville (O.M.F., Malaya), Gordon Murphy (Philippines), plus many others. Altogether over 20 Mission Societies were represented, and added much by way of news and testimony . . . Visitors attended from Maryborough, Nambour, Eidsvold, Cherbourg and other centres . . . Women's Fellowship travelled to Maryborough by bus for a day of combined fellowship on March 21.

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## DRAMA IN EXCELSIS

(continued from page 3)

### Act 3 — The Trial of Jesus Before the Civil Authorities

**SCENE 1. Before Pontius Pilate, the Governor.** Jesus' accusers will not go into Pilate's Judgment Hall (the Praetorium) for fear of ceremonial defilement. Pilate comes out to them, with bad grace, on a balcony overlooking the approaches to the hall.

**Pilate:** "What is the charge you are bringing against this man?"

Jews, taken by surprise, not expecting Pilate to ask such a question: "If he were not an evil-doer we would not have handed him over to you."

**Pilate (irritated):** "Then take him yourselves and judge him according to your law."

**Jews:** "We are not allowed to put a man to death." They then accuse Jesus of a number of things, but Pilate takes notice of only one, that Jesus claims to be Christ, a king. Calls Jesus into the Judgment Hall.

**Pilate, in pitying wonder,** "Are you the king of the Jews?" ("You poor, lonely, wasted, friendless man, with your torture-stained face — are you the king of the Jews?")

**Jesus:** "Are you asking this of your own accord, or have other people spoken to you about me?"

**Pilate (angrily):** "Do you think I am a Jew?" It's your people and your chief priests who have handed you over to me. What have you done, anyway?"

Jesus tells Pilate that his kingdom is not an earthly one. If it were, his followers would defend it by earthly force.

**Pilate:** "So you are a king, are you?"

**Jesus:** "Indeed I am a king. The reason for my coming into this world is to witness to the truth. Every man who loves truth recognises my voice."

**Pilate (contemptuously):** "What is 'truth'?"

Pilate goes out to Jews, and acquits Jesus for the first time. Jews yell back that Jesus has been a disturbing and upsetting influence throughout the whole country, from Galilee up north to Judea in the south. Upon finding that Jesus is a Galilean, Pilate, with great satisfaction, sends the Jews and their prisoner to Herod, who has jurisdiction over Galilee, but who is in Jerusalem at the time.

**SCENE 2 — Before Herod.** Herod an infamous character. Jesus had previously labelled him "That fox!" Herod hopes Jesus will act like a court magician and do some "acts" to satisfy gaping curiosity — harangues and questions Jesus — complete silence from Jesus — then Herod lets loose his savage vulgarity and treats Jesus with studied insolence and contempt. Sends him back to Pilate without even an opinion, let alone a conviction.

**SCENE 3 — Before Pilate Again.** Pilate perplexed and wavering. Despised these Jewish leaders, yet afraid of them. Comes out once more, seats himself on a stately throne, calls them to him and tells them seriously that neither he nor Herod could find any guilt in Jesus. Message comes from his wife warning him not to harm Jesus. By this time the Jewish leaders have gathered a mob whom they have instructed and influenced to yell for Jesus' crucifixion.

Pilate says he will have Jesus flogged and set him free. This gets through to the mob, who respond with frenzied cries of "Crucify him!"

While the flogging is in progress Pilate proposes to the Jews that the usual annual favour of the Romans in releasing a chosen prisoner at Passover time be taken advantage of to set Jesus free. The mob yells for Barabbas instead, and for Jesus to be crucified.

After the flogging, and in his abject misery and shame, Jesus radiates such

an atmosphere of nobility that Pilate cries involuntarily, "Behold, the Man!" only to be met with more yells of "Crucify! Crucify!"

**Pilate:** "You take him and crucify him. He's no criminal as far as I can see!"

**Jews:** "We have a Law, and according to that Law, he must die, for he made himself out to be the Son of God!"

Pilate is filled with superstitious fears. Is it possible this man really is a visitor from some other world? Goes inside again to Jesus, and asks in awe-struck tones, "Where do you come from?" No reply from Jesus. Pilate, angrily, but with a note of urgent pleading, "Won't you speak to me? Don't you realise that I have the power to set you free, and I have the power to have you crucified?"

**Jesus:** "You have no power at all against me, except what was given you from above." Pilate then tries all he knows how to set Jesus free.

The Jews then play their last card. "If you set this man free, you are no friend to Caesar! Anyone who makes himself out to be a king is anti-Caesar!" Pilate is trapped. The whole thing is too involved. He dare not risk being reported to Caesar, because he has not been over-loyal himself. Overcome with guilt, fear and confusion he releases Barabbas and orders the crucifixion of Jesus. Thinking to impress all present that he still considers Jesus innocent, and that the real responsibility lies with the Jewish authorities, he washes his hands in a bowl of water, in symbol that he considers himself rid of the whole nasty business. It was now nearly mid-day, and the curtain falls on the drama.

What to do with Jesus, was Pilate's decision. It's yours and mine as well!

[Note: The order of events was decided on after a close study of the four Gospel records side by side. Quotations from the records are from Phillips' translation.]

## • WOMEN AROUND AUSTRALIA

# TASMANIAN CONFERENCE

Conference was held at the Hobart church on March 6, and attended by 55 ladies from Tasmanian Christian Women's Fellowships.

The President, Mrs. M. G. Davis, welcomed visitors from five Tasmanian churches and from interstate churches. Representatives from the mainland were Mesdames Dickson, Funston and Saunders, Vic., and Mrs. Gordon, W.A. Mrs. Dickson responded to the welcome to visiting sisters and, as Vic.-Tas. C.W.F. President, led the devotional session on "The High Calling of God."

Mrs. Davis expressed her appreciation to members of the Executive for their help and assistance during her term of office, and spoke of the wonderful fellowship enjoyed at the State's Second Women's Camp, held at Dodges Ferry last September, and of the splendid assistance given by ladies to the Bicheno Camp project. She commended Bicheno as an ongoing concern for the continued interest and support of the women.

The Secretary, Mrs. J. Lillye, reported an active year of service, including the issue of Quarterly Newsletters containing news of all women's groups. Under the leadership of Mrs. N. Bradshaw, several large parcels of clothing, household linen, and many other items, were forwarded to Carnarvon and Norseman.

The Treasurer, Mrs. J. Boxhall, in her report, revealed that the sum of \$2094 had been raised by Tasmanian women for all purposes during the year.

As a result of a decision made at the previous Conference, the Tasmanian Women's Conference affiliated with the Women's Inter-Church Council. Through this affiliation the women of this State now support the "Fellowship of the Least

Coin," and participated in World Community Day last October.

A highlight of the Conference was the presentation of "Blessing Bags," by which means the ladies have been collecting for the Bicheno Camp project. Whilst a color slide of the Outdoor Chapel, prepared by campers, was shown on the screen, Mrs. Davis told of the very impressive and inspiring Watch-night Service held at the first-ever camp held at Bicheno during the Christmas-New Year period.

L. C. Moore, Conf. Pres., and a representative of the Bicheno Development Committee, received the "blessing bags," which totalled \$66 and brought the year's giving to \$130 from the women towards Bicheno. A further \$100 has since been donated.

Mrs. N. Holland presented an audio-visual focus on The World Christian Women's Fellowship. The film strip showed aspects of work by women in various countries around the world, who are affiliated with the W.C.W.F. The film was prepared for and shown at the 1965 World Convention at Puerto Rico, which Mrs. Holland attended.

Conference was interspersed with items which were well presented and received — The Hobart Junior Choral Group rendered an introit and anthem, and Mrs. J. Cooper a solo.

A comprehensive vote of thanks was passed by Mrs. L. C. Moore to all who had assisted in making the Conference a success.

Office-bearers for 1966-67: Pres., Mrs. A. W. Gilbertson; vice-pres., Mesdames T. Sice and J. Piper; sec., Mrs. G. Cartledge; recording sec., Miss E. Cumming; treas., Mrs. N. Dargon.

—Mrs. Dorothy Hartam, Rec. Sec.

tions concerning famine relief. Mrs. Strack reported on the Australian Church Women Seminar which she attended.

An idea was presented from the Hartwell church, where a group of church women have formed a voluntary home service group, because of concern for the need of those in the community.

Appreciation of the President's leadership during the year was expressed.

Next Council meeting, on May 6, will be the first evening meeting.

### From the West . . .

The Northam ladies travelled 66 miles to conduct the morning meditations, the theme, "His Witnesses, when they received power," also their church in retrospect. The 132 present included country and overseas visitors.

Mrs. J. Holloway, Social Service supt., requested knitting wool for the Joon-danna C.W.F. (Christian Guest Home). The "Home Unit" foster home has been purchased — we give thanks and praise to God for answered prayer for this.

Aborigine clothing lists have been sent out to C.W.F. Pray for Tony Hicks, first year University student.

Ninety-six uniforms will be sent this month to the boys of the Londua Training School.

Miss Bethel Clapp, school teacher, and Miss Jennifer Doye, double-certificated Sister, will leave W.A. this month for missionary service in the New Hebrides.

Mrs. J. L. Pallot attended the opening meetings for this year of the Scarborough and Dianella C.W.F.'s; also, with the Training Committee, visited the Eastern Wheatbelt C.W.F.'s, to address the women on business procedure, the planning of meetings and syllabuses.

### Special Announcements.

W.A. Women's Auxiliary Diamond Jubilee Conference will be held on April 6. The President is Mrs. J. L. Pallot. Mrs. D. G. Hammer is the afternoon guest speaker, and George Smith will address the evening meeting.

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Information from the Secretary,  
32-2447.

### South Australia . . .

The Overseas Rally was held at Grote-st. on March 3. Attendance 211, including 155 delegates, two country visitors and two missionaries — Miss Jan Hunting and Mrs. Graeme Somsie. Mrs. D. Lewis (leader of Overseas Dept.) presided, Mrs. Somsie led devotions.

Miss Jan Hunting spoke of hospital at Bunapas, its location and buildings, and the desperate need it will fulfil. By relating incidents from her personal experience she showed us the darkness and ignorance, fear and superstition of

the people in New Guinea. We can all become personally involved in this work as we pray for the people, that Christ may become a reality in their lives.

Next meeting, March 31. Kindly note date of this meeting has been changed because of Easter.

### Victoria . . .

At the March C.W.F. meeting, devotions were led by Mrs. Prime. The President, Mrs. Dickson, welcomed Miss Hazel Skuce and R. S. A. McLean, who brought greetings from India and answered ques-

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# PERSONAL

## DISCIPLESHIP

Mrs. June Sonsie, Denise Lanyon, Gail Lanyon, Ron Taylor, Mrs. Carol Taylor, Lygon-st., Carlton, Vic.

Mrs. Dixon, Collingwood, Vic.  
John Deighton, Maryborough - Baddow - Hervey Bay, Qld.

Faye Stevenson, Jeanette Stevenson, Rhonda LePage, Wendy Heber, Cheltenham, Vic.

Linda McCormick, Julie Stewart, Mrs. M. Stewart, Leichhardt, Qld.  
Warren Smith, North Perth, W.A.

Joyce Riches, Bordertown, S.A.  
Joan Williams, North Williamstown, Vic.

Mr. and Mrs. Chapple, Reservoir, Vic.

Stephen Pain, Bexley North, N.S.W.  
Peter Dillon, Mrs. H. Wormald, Hawthorn, S.A.

## MEMBERSHIP

Mr. and Mrs. Milton Drake, Harcourt; Margaret Cooper, Hobart, Tas., to Bendigo, Vic.

Mr. and Mrs. Johnson, Nth. Fitzroy to Red Hill, Vic.

Stewart Jackel, Lygon-st., Carlton, Vic.

Mr. and Mrs. B. Mann, Cheltenham, to Hartwell, Vic.

Mrs. Jan Smith, Ann-st. to Kedron, Qld.

Graham Brown, St. Arnaud to Collingwood, Vic.

Mrs. R. H. Smith, Bruce Rock to Kalamunda, W.A.

Mr. and Mrs. R. Haden, D. Kellond, Footscray; Miss Claringbould, Newport Baptist, to North Williamstown, Vic.

## MARRIAGES

Fay Turner to Les. Waldock, Maryborough - Baddow - Hervey Bay, Qld.

Coral Smith to John Paine; Dianne Martin to M. Lack, Cheltenham, Vic.

Miss Esslers to Malcolm Goff, North Perth, W.A.

Barbara Brown to Richard Layton; Beryl Alford to Ralph Baker, Hartwell, Vic.

Veronica Seeley to Edwin Steer, Balwyn, Vic.

Janice Maxwell to Peter Freeman, Rockdale, N.S.W.

## DEATHS

Alfred E. Richardson, Warragul, Vic.

Mrs. W. Mackley, R. Hovey, B. Butler, Horsham, Vic.

Miss Martha Kingston, Gympie - Monkland, Qld.

## BIRTHS

FERGUSON (Wright). — Judy and Ian happily announce the arrival of a daughter — Janine Elizabeth, on March 15, 1966.

HARMER (nee Thorpe). — To Evelyn and Wes., on March 24, a son — Timothy James. Both well. 16 Gould-st., Warracknabeal, Vic.

## RUBY WEDDINGS

BLACK - STEPHENSON. — Ern and Alice thankfully announce the fortieth anniversary of their wedding, solemnised at the Church of Christ, Bagot-rd., Subiaco, W.A., on April 10, 1926, by Mr. Allen Brooke. Present address: 10 Hickey-ave., Daglish, W.A.

HILBIG - FOSTER. — The family of Mr. and Mrs. E. B. Hilbig announce with pleasure the 40th wedding anniversary of their parents' marriage celebrated at Middle Park Church of Christ on April 10, 1926. There will be Open House at the home of their daughter, Mrs. R. H. Price, 22 Gordon-st., Hampton, Vic., on Sunday, April 10, 1966, from 2.15 p.m. onwards.

## DEATHS

MACKLEY. — Passed away, Feb. 12, at W.B.H., Alice Mary Mackley, loved wife of W. Mackley, mother of Ella, Esther, Choral and Clarence. "Forever with the Lord."

KEATS. — On March 8 (result of accident) Albert O., loving father of Doreen and Alan West, dearly loved "Grandy" of Stephen, Paula, Roslyn and Philip, Knoxfield, Vic.

O'SHEA. — Passed peacefully away on March 21, at Mt. Lawley, W.A., Mollie, widow of Con O'Shea, loved sister of Vera (Mrs. W. R. Bennett). In her 92nd year. "At Rest."

## IN MEMORIAM

JENNER. — In loving memory of our beloved parents who were called Home. Mother, Dec. 27, 1932, and father, March 29, 1950. "Lovingly remembered."

— Grace and Stan Jenner, Glenhantly, Vic.

BOAK. — In loving remembrance of our dear son and brother, Russell, called Home April 2, 1965. "Sometime we'll understand."

— Inserted by father, mother, Dorothy and Lorna.

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## GUEST HOME GAINS

(Reservoir, Vic.). Harvest Festival gifts on March 20 were given to the Oakleigh Christian Guest Home. A young B.S. scholar recently made confession of faith. Mr. and Mrs. Chapple received into membership after baptism of Mr. Chapple . . . New grade of C.E. commenced in home of Mr. and Mrs. A. Fowkes (Intermediate). Several Endeavourers attended Govt.

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House garden party on March 19. At recent visit by Y.P. to Y.F.C. rally, four young people made confession of faith. . . . Minister's wife, Mrs. F. B. Alcorn, recovering after surgery. Church showed appreciation of Mr. and Mrs. A. Bagot, and family, who recently moved to Surrey Hills. . . . Church saddened by death of Mrs. Clarke . . . Both S.S. and church cricket teams in finals. Basketballers have commenced training.

## SEVERE ACCIDENT

(Warragul, Vic.). H. Simpson is confined to bed at home following severe accident at his work . . . Church and school combined for picnic at Glen Cromie on Feb. 26 . . . Badminton club is functioning, with a record number of players. P. Brough is secretary . . . Neerim South Methodist B.S. staff visited school recently to observe teaching methods . . . Church anniversary on March 6 had A. R. Pigdon as guest speaker. His ministry was much appreciated . . . Intermediate and Senior C.Y.F. are both functioning well . . . Sympathy of church is extended to Mrs. Richardson and M. Byard in the passing of their life partners . . . On March 20, good congregations attended Harvest Festival services . . . Temple Day offering was \$351.56.

## STARVATION TEA

(Essendon, Vic.). On March 20, after weeks of preparation by the Christian Men's Fellowship, a Starvation Tea was held to raise money for the Wheat Appeal for our Indian churches. Those who attended received a small plate of rice and a half a glass of milk for tea to highlight the amount that some people had to eat in one day.

Miss Hazel Skuce gave first-hand information about the drought problem in India. She said that at present many people did not have as much all day as we had for tea. To help the children of homes where there was very little to eat, a central kitchen was being set up at one of the schools to feed some of these children.

Mr. Compton, from the Freedom from Hunger Campaign, spoke of the need for every Christian person to look at the problem of food production in the world. Ever since history began man has not been able to provide enough food to feed everyone. \$300 million was raised in 1963 by the Freedom from Hunger Campaign, but if anything is to be

done this amount will have to be continually raised and spent every three years by the Australian people at least.

At the close of the meal, donations were called for, and the amount of \$104 was raised. This will be given to help the wheat appeal for our Indian churches.

## \$182 FOR WHEAT

(Doncaster, Vic.). The church has sent the Overseas Mission Board \$182 for the Wheat for India Appeal . . . After six years' fruitful service, Ross Miller has resigned as church secretary. Later in the year Ross enters hospital for surgery. . . . The minister, J. G. Shaw, and his wife, shared in an Explorer - Good Companions' Camp at Monbulk, convened by club leaders, Mr. and Mrs. V. Curtis. Joseph Plummer was guest preacher at the morning service. Mr. Shaw preached at night, when a teenage girl made her decision.

## OBITUARY

Charles Alfred Bramstedt.

On Feb. 26, following a heart attack, Charles Bramstedt, at 82 years of age, passed quietly from this life. He was a gracious, patient, friendly man, loved by all who knew him. Born in the Warragul district, he lived there for 46 years. In 1914, he married Maude Pedersen. Their wedding was only the second to be held in the Warragul chapel. For some years he served on the Board of Officers, while employed at the Colonial Gas. Co. After moving to Melbourne, about 36 years ago, he was associated with the Newport, Moreland and North Essendon churches. Recently Mr. and Mrs. Bramstedt had been living in the Princes Hill Village, Parkville. Now he lives in the presence of God, and in the affectionate memory of his wife, their eight children, 18 grandchildren, and two great-grandchildren. North Essendon church will remember him, not only for his gracious friendship, but for the planting of and the care he gave to the trees and shrubs around the church property. His love of beauty in the garden, the greatness of his spirit, his service and the loyalty of his faith were tributes paid to him in the funeral service, which was conducted at the North Essendon church and the Fawcner Crematorium by A. E. White and N. S. Moore. —N.S.M.

## CHANGES OF ADDRESS

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R. Oke (minister, Strathalbyn), 3 Sandergrove-rd., Strathalbyn, S.A.

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## OBITUARY

Miss A. E. Clydesdale.

On March 14, Miss Eva Clydesdale died in Mooropna Base Hospital, at the age of 84 years. She was a gracious Christian lady, who in a quiet unassuming way gave years of constant and loyal service to the church she loved. She joined the Shepparton congregation together with her mother, and brother Roy, at the time of the Hinrichsen mission in 1924. For a period of 13 years she served as treasurer for the Ladies' Guild, and for an equal term as treasurer of the Mission Band, and as agent for the "Goodly Pearls" until the cessation of that publication. Miss Clydesdale was able to recall some of the lean periods in the life of the Shepparton congregation during depression and war years and she rejoiced in the progress of the cause in recent years. She was one of the first persons to sign a pledge in the Planned Giving Programme conducted 15 months ago, and five days before her passing she sent for her minister that she might be able to give him a donation for the "Church Family Centre," now under construction. She was present at the ceremony, a fortnight before her passing, at which her brother Roy had the honor of turning the first sod — such was her enthusiasm for the progress of her congregation. The burial service was conducted by the Shepparton minister, D.B. McIntosh, at the Shepparton chapel and at the family grave at the Shepparton Cemetery. Fitting tribute was paid to the memory of the life and example of the late Eva Clydesdale, and the sympathy of the church extended to the remaining members of her family.

Ruby Myrtle Reid.

Youngest of a family of six girls, Myrtle Bell was born at Birchip, and spent her childhood in Horsham and St. Arnaud. In early teens she came to Melbourne, where she found fellowship with Lygon Street church. Here she met William George Reid, to whom she was married 49 years ago by J. E. Thomas. Four years later the Reids came to live at Brunswick, beginning an association with Moreland church which continued until Mrs. Reid's death on March 10, a total of 45 years. She was always a quiet, dignified and graceful person, consistent in attendance at the Lord's house, and intensely devoted to her family. Moreland members are grateful for having had her fellowship for so long, and extend Christian love to Mr. Reid, his daughter and three sons.—G.A.G.

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John Edward Smith.

John Edward Smith died on March 9, after a courageous battle for five years' duration against threatening ill-health resulting from heart trouble. The writer first contacted him well over 30 years ago, when his home was at Blackburn, and his wife Myrtle and he were in membership with the Blackburn church. His chosen profession, banking, meant that from time to time he was transferred to other locations. The churches at Blackburn, Horsham, Dawson-st., Ballarat, Bambra-rd., Caulfield, and Surrey Hills benefited from his services. His abilities, faithfulness and loyalty to Christ and his church quickly commended him to the congregations with which he fellowshipped, so that he was appointed to office and served as teacher, president at the Lord's Table, preacher, deacon, elder, secretary and treasurer. John Smith was "big" in Christian concept and vision and despised pettiness. He was liberal in spirit and eschewed narrowness. He was placid, peaceable and placatory in nature, and contributed always to congregational forbearance, harmony and unity. Never was this more mani-

festated than when they suffered the loss of the younger of their two daughters, Lynette, in the Boronia level crossing tragedy in 1952. Similarly, during the years of ill-health he was not morbid or depressed, but bright, hopeful and purposeful. In 1961, following the marriage of their elder daughter, Margaret, to Robert Gunner, and the setting up of their home in Camperdown, Mr. and Mrs. Smith moved to that city. There, in the absence of one of our congregations they associated with the Methodist church. The esteem in which they were held, and the appreciation they had won for their consistent living and service, were indicated by the full congregation at John's funeral service held in the Methodist church. Following this service the cortege travelled to the Melbourne Western Suburbs Crematorium, where a large number of Melbourne friends paid their tribute in a service conducted by the writer. To Mrs. Smith, Margaret, and all other sorrowing relatives, we extend sincere condolences and with them rest in the great truths and hope of our Christian faith.—W.W. Saunders.

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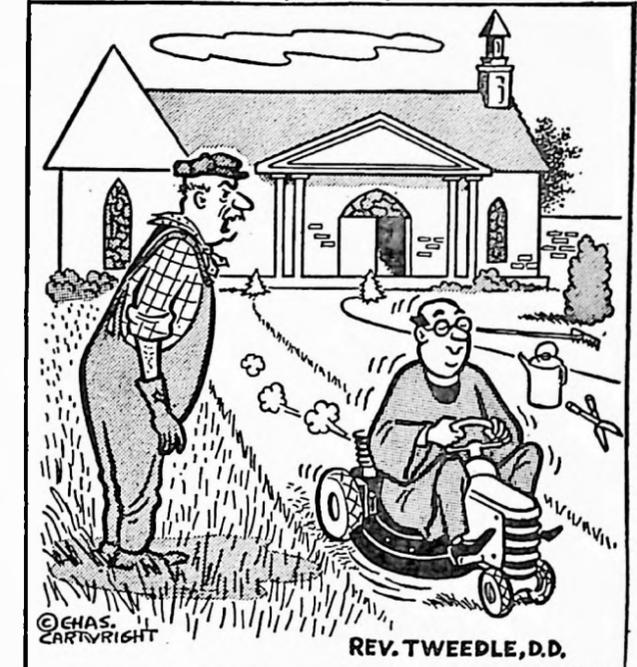
## "THE AUSTRALIAN CHRISTIAN"

### 50 YEARS AGO

1916

**Sunday School Decline.** The Baptist and Congregational Unions reported decreases in Sunday School scholars. Other bodies have suffered also. At the Methodist Conference it was suggested that some causes were: schools closed through lack of workers; schools of other churches opening and pulling scholars away; migrating population; statistical errors in previous years; parents indifferent to religion; weekend holiday habit; senior scholars indifferent; more careful revision of rolls; teachers not alert for absentees; counter Sunday attractions; lack of suitable buildings; military camp visitation. A speaker considered that the true explanation was to be found in the state of religion in our churches. **Victory Delayed.** Admiral G. F. King-Hall said that non-military causes were delaying victory in the war. One was the failure to conquer the drink evil; another was Higher Criticism "which is undermining the faith of the nations." **Singing.** President E. W. Pittman, who is an expert on singing, said that the congregational singing at the Northern Dist. Conf. of South Australia, at Moonta, was the best he had heard, and all other visitors agreed with him . . . **HERE AND THERE.** There were four baptisms at Echuca, where E. R. Killmier is the student minister . . . **Tasmanian Hotel Closing Referendum.** For 6 p.m., 40,491; for 7 p.m., 433; 8 p.m., 1,034; 9 p.m., 1,791; 10 p.m., 24,463; 11 p.m., 547.

## Church Chuckles by CARTWRIGHT



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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).

## CHRISTOPHER.

To the Editor,

The church at Clayton is very concerned indeed to say the least at the Conference Handbook for 1966. We desire that the readers of the "Christian" be informed that the following letter has been sent to the Secretary of Conference:

"We the undersigned, who are in fellowship at the Church of Christ, Clayton, Vic., hereby affirm our loyalty to the Bible as the Word of God, and avow our love for all who believe in the faith once delivered to the saints.

"We solemnly raise our protest against the format of the cover for this year's Conference Handbook as a desecration of the godly heritage entrusted to Churches of Christ by faithful ministers of the Lord from the beginnings of the Restoration Movement to this present time.

"We call for an appropriate apology which we believe is due to so many in our brotherhood churches whose faith and testimony are grossly misrepresented by statements made in comments referring to St. Christopher.

"In a desire to uphold the torch of evangelical faith we append our signatures hereto:— 'whose faith follow.'"

—James L. Reid, Vic.

## STIMULATION.

To the Editor,

So a reader objects to the positive nature of editorial comment. When we see a flood of such complaints our national paper will be serving its rightful purpose of waking up our brotherhood out of its deep sleep.

What do the "Christian" subscribers want of their paper? A smattering of church gossip with occasional thoughts of some writers which often do not even compete with the contents of the Forum column in exciting interest?

Dr. Crowley stimulates our minds with his comments on international affairs as they affect the Christian. The intrusion of the Road Safety feature was a mistake — only effective police supervision can alleviate this problem. The "Blame C.E." article was a thought-

## CHRISTOPHER.

To the Editor,

Will someone please tell us, through this open column, just what is happening to the Church of Christ brotherhood and some church Officers' Boards? It is time some windows were opened and some light let in.

On behalf of ten other members and myself will someone please explain this? On March 11, I read in the "Christian" that (as usual) the Conference meetings were to be held at Lygon St. Church, as they have been for over 60 years. At the morning service on March 13, at Lygon St. the preacher announced that the Conference meetings would be held at Swanston St. church, "as the Lygon St. building was not available."

This was the first hint that members had of the change in procedure, especially as all the printing had been done, and distributed through the "Christian."

What is the secret leading up to such a move? Have we all been following the wrong star, or is Christianity changing? Please help us to understand.

—M. Hattersley, Vic.

Ed. These were the only letters received on this subject.

provoker, but it is a pity the letters did not represent complacency erosion, which is our real trouble.

Mr. Editor, my demands are simple, merely a few contributions from our leaders on such movements as Church and Life, as well as some opinions on the radical thoughts of the recent American visitor, Stringfellow.

—P. C. Williams.

## WHOM TO BLAME.

To the Editor,

I have read through the article submitted by G. R. Stirling a number of times. My first impulse was to fly to the defence of Christian Endeavour. But I am now convinced that Mr. Stirling is not contending with this Movement. He knows better than that. However, many of us are a little concerned with

his expression, "... invented in America." This is in the nature of a thrust. We would prefer a more accurate description, such as, "... raised up" or "... inspired."

The issue seems to be that C.E. has allegedly made a definite contribution to confusion within our ranks, or what Mr. Stirling calls "... the uncomfortable hours of a dilemma." The Movement is blamed for the present position of compromise concerning baptism and the Plea we stand for. The accusation is that "... it all started with Christian Endeavour." The inference is — why then blame the World Council of Churches?

Mr. Stirling states a fact that most of us, if not all, accept today, that a large number of unimmersed believers are Christians. We are in no position to deny this, and if C.E. has opened up thinking in this vital and most important subject, then it has done well.

(a) I believe our position on immersion of the believer is sound. It is based on Scriptural authority, and universally practised until the middle of the second century, when unwarranted changes were made.

(b) We notice today the increasing uncertainty and concern in the ranks of those practising other forms of baptism. The unsatisfactory position of infant sprinkling is causing many to question the practice and investigate the immersion of a believer. I have personally immersed many of other communions who still retain the right to remain with their own congregations.

(c) Our position seems quite clear to me. We give nothing away. Let us, "Preach the word, — in season, out of season." Let us enter into fellowship with all who sincerely love our Lord Jesus Christ, so that we may find opportunity for free, careful and productive discussion and leave the rest to the Holy Spirit.

—A. W. C. Candy, East Kew, Vic.

## OVER 300 AT B.S.

(Cheltenham, Vic.). Nine new teachers have been added to the staff of B.S., where attendance has exceeded 300. A teachers' dedication service was held. ... 200 were at B.S. family picnic at Kalorama. ... There have been four baptisms recently. ... The 109th annual meeting elected W. White as Board chairman; G. Hilbig, sec.; C. Ferris, treas.; and G. Daff as B.S. supt. ... Almost a ton of fruit has been preserved by the ladies for the old people's guest home and hospital — 220 large jars of pears and 130 of peaches. ... The minister, adult counsellors, and 25 young people from Ararat were billeted in Cheltenham, March 25-27. A full programme was arranged. 60 met for discussion prior to morning service attended by 165. 40 young people spent Labor Day on Philip Island. ... Four ladies attended C.W.F. camp at Hall's Gap. ... Parcels of medical supplies, toys, clothes, etc., were dispatched in Feb. to mission hospitals in India, New Hebrides and New Guinea. ... Mission Band ladies have undertaken to clothe a 13-year-old Aboriginal boy at Carnarvon. ... Evening service on March 27 was focused on Mothers' Club. Many mothers helped to conduct services. ... G. K. Moyes is minister.

## ☆ EASTER DEVOTIONAL FOR WOMEN . . .

# UNDAUNTED DEVOTION

By BETTY MASON, Mt. Gambler, S.A.

## MEDITATION.

Christ is risen! His victory is our victory! His resurrection is our resurrection! Because he lives, we shall live also.

## PRAYER.

O, God our Father, we give thee thanks for the finished work of our Lord on the cross and the inspiration his life gives us today. Through full committal of our lives in devotion, worship and service may we experience his living presence constantly. In Jesus' name we pray. Amen.

## READING — Mark 16: 1-7.

Who will roll away the stone for us from the door of the tomb? A troubled question, rising from really troubled hearts. In the spirit of Easter, in this day and age, it is difficult for us even to imagine how troubled and distressed were the hearts of these women.

Very early, we are told, they went to the garden to perform this one last uncompleted task, the embalming and preparing for burial the body of One they had loved more than life itself.

How faithful and courageous these women were. They had witnessed the dark and terrible events of that black Friday. They had been last to leave the cross. Now they were first to go to the tomb.

The mists of early morning were rising as they entered the garden. Remembering the stone, they wondered who would move it. Their troubled question was met with a wonderful answer. Looking up they could see that the stone had been rolled away and the tomb stood open — a black rectangle in the rocky hillside.

How many doubts and fears must have assailed them then! Had someone been there before them? Had the body of their Lord been removed or stolen?

Betty Mason is the wife of T. R. Mason, minister of the Mt. Gambler church, S.A.

The women ran forward, through the open door, into the tomb itself. Empty? Yes, except for a young man who stood to greet them. "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he is risen from the dead."

And we read, they departed quickly and ran to tell his disciples.

Busy women? They may well have been, with households and families to attend to.

Tired women? No doubt they were, after experiencing the events of the preceding days.

Undaunted, however, before it was light they had set out to perform this last act of love. But instead they became messengers of the triumphant news of the resurrection.

Here, in this story we have an example of a courage and a devotion to Christ which can make us all bearers of the most wonderful news the world has ever heard. Christ is risen!

Hymn No. 154, "Christ the Lord is Risen today. Hallelujah!"

Benediction.



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## NATIONAL JUNIOR C.E. CONVENTION

Launceston is the venue for the 31st National C.E. Convention, to be held from May 13 to 21 this year, during the school vacation period.

Within this Convention there is a separate Junior Convention, consisting of a week of morning sessions under the topics, "Seeing," "Feeling," "Hearing" and "Doing." In these sessions Biblical parables will be expounded to the 100-150 children who are expected.

A special song book, in which is included a number of hymns and choruses relative to the various topics, has been prepared.

At the close of the week's sessions visits to the Launceston Hospital, and various Homes for the Aged in Launceston, will be made and a brief programme by a group of Junior Endeavourers will be presented. Gifts which the children have made during the week will also be given to the patients in the Homes.

Juniors from all over the Commonwealth will be attending the Convention in family groups, and Society groups, under the leadership of the Superintendent. A Society of 15 will be attending from Victoria, and a group of 11 from South Australia will also be making the trip to Launceston.

An important feature of the whole Convention programme will be the Junior Rally, to be held in the Albert Hall. A play has been written by Miss Doris Allen, Supt. of the Margaret Street (Launceston) Church of Christ Junior Society, which unfolds the Junior Pledge. This will be acted by Launceston Juniors and presented at the rally. A choir of Juniors from Launceston, the North-West Coast and the South of Tasmania, will sing selected items which are incorporated in the play.

The main Convention speaker, the Rev. J. Graham Miller, LL.B., B.D., Principal of The Melbourne Bible Institute, will be the speaker.

## C.E. CONVENTION

The registrations for the 31st National C.E. Convention now numbers over 800, and at last the Tasmanians are starting to register. Four young Baptist Endeavourers from New Guinea are coming, and two registrations have been received from New Zealand to date. Others are:— W.A., 74; S.A., 153; Vic., 166; N.S.W., 127; Qld., 93; Tas., 188.

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NEWS	DID YOU NOTICE?	HELD OVER
W.A. - - - - 6, 11, 13	Reunion at Merredin? (p. 6).	AGENTS
S.A. - - - - 6, 11, 13	What was in the store window? (p. 10).	EVERY
VIC. - 9, 11, 13, 15, 18	Who was secretary for 40 years? (p. 7).	AUXILIARY
TAS. - - - - 11, 13	What happened at Micawber Park? (p. 11).	LEADER SHOULD
N.S.W. - - - 7, 11	Where they had 25 decisions? (p. 7).	SUBSCRIBE TO
A.C.T. - - - - 10		"THE CHRISTIAN"
QLD. - - - - 6, 10		
MISSIONS - - - 8		

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**THE LAST  
WORD**

**Our Cross.**

If any man would come after me,  
let him deny himself and take up his  
cross and follow me.

—Mark 8:34.

I give my body for your sake;  
If needs must be  
Your bodies also you must break  
In memory of me.

I give my blood, in pain and bitter  
loss

You too must spill  
Your life-blood, if I call you from  
the Cross

To do my Father's will.

—Bradley.

☆

First find something that isn't a miracle  
— you'll have cause to wonder then.

—Laurence Housman.

☆

Today I refuse to spend time worry-  
ing about what might happen. I am  
going to spend my time making things  
happen.

☆

Every morning should remind us of  
the Resurrection.

☆

**Definition.**

**Merry-Go-Round.** A vehicle for getting  
nowhere quickly.

☆

Little Mary was much surprised when  
she received a half dollar on her fifth  
birthday. She kept it in her hands  
constantly and finally sat down on a  
stool, looking intently at the coin.

Her mother said, "Mary, what are you  
going to do with your half dollar?"

"I'll take it with me to Sunday School,"  
said Mary promptly.

"I guess you want to show it to your  
teacher," suggested mother.

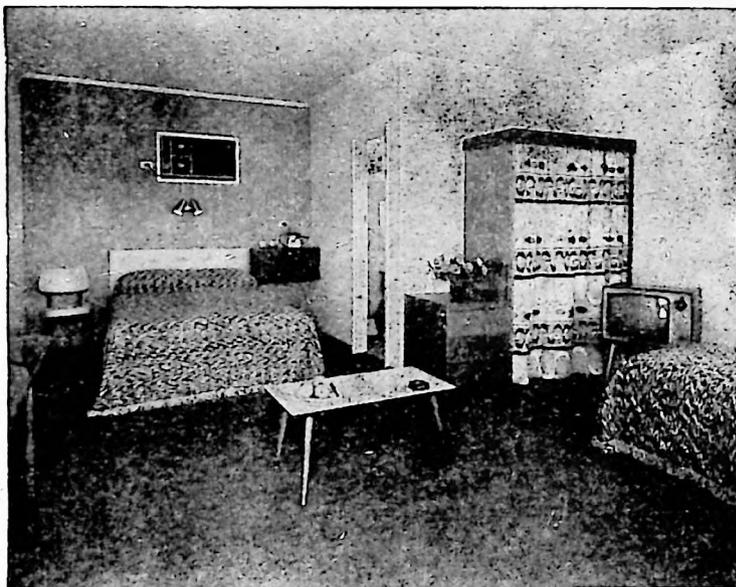
"Oh, no!" declared Mary. "I'm going  
to give it to God. I know he will be as  
surprised as I am to get something  
besides pennies!"

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