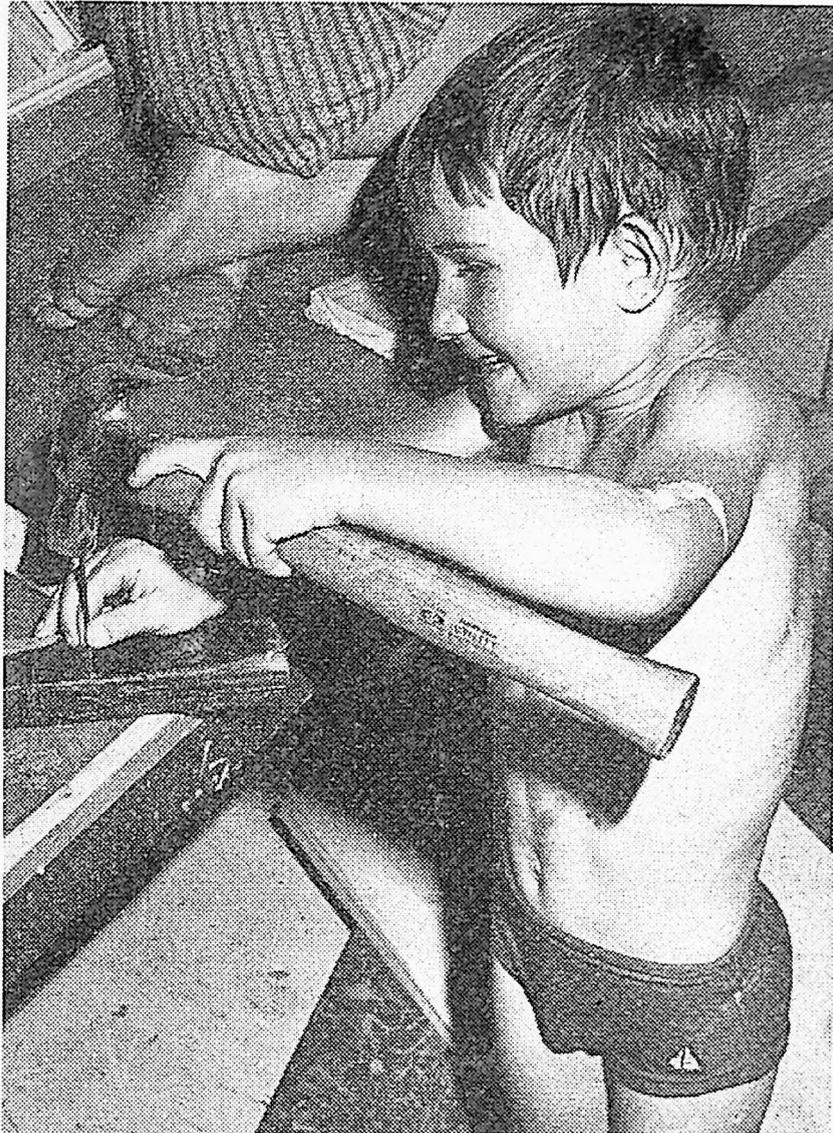


January 29, 1966

"Apprentice for Living"



AN ALCOHOLIC

•
E. P. C. HOLLARD
A. R. JONES

•
LETTER FROM
GARFIELD TODD

THE AUSTRALIAN

CHRISTIAN

NATIONAL WEEKLY OF CHURCHES OF CHRIST

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THE CAPTAIN DEPARTS

When Robert Gordon Menzies once returned to his old University as a distinguished visitor I was among the undergraduates in the old Wilson Hall. The professors and Mr. (as he then was) Menzies entered in solemn gowned procession with hoods of many colours representing awesome learning. There was the usual early tension and the usual gulf between the rostrum and the students until Mr. Menzies began to speak.

He said that, as a student, he had appeared in a representative capacity before the Professorial Board of his day. "They were, as I recall, a singularly depressing lot." The tension disappeared, the gulf was bridged, and a responsive audience was ready for the Menzies treatment.

This may be a trivial example, but it indicates the Menzies touch in preparing the way for communication. Many preachers could learn from him the great lesson that it is of no significance that your message is important if you cannot communicate it.

Sir Robert is, without question, the most accomplished orator Australia has known in this century. In fact, apart from Winston Churchill, Menzies was the most significant spokesman of the British Commonwealth. Sir Winston was on a bigger stage and appeared in an even greater drama, but Sir Robert played his own role with consummate ease and efficiency.

As a brilliant scholar, barrister, orator, administrator and leader of men, he could have been famous in almost any field. He chose politics, and no other man dominated his profession so completely and for so long.

Big and solid like Australia itself, he was a romantic with a love of history and a respect for tradition. He was wholly acceptable in Britain when he was made a member of the Order of the Thistle, and elevated to the position of Lord Warden of the Cinque Ports — honours not easily gained by anyone, but truly earned by this Commonwealth elder statesman. But he was also in touch with the new world represented by the U.S.A. There he established close personal friendships with a succession of leaders and there was invited to give the Jefferson Oration, a significant honour for the Victorian country boy who achieved international standing.

If he is proud — and some say that he is proud to the point of arrogance — he can be justly proud of his contribution to Australia in its period of greatest expansions. He gave stability and confidence to a young country and helped her to achieve a position of respect and influence among the nations of the world out of all proportion to her size.

Although I have greatly admired Sir Robert, it is easy to point to some faults. He did a great disservice to Australia in opening the door to Government aid for independent schools. He lost some of his stature when he made a brilliant, devastating and completely ruthless speech to annihilate Dr. Evatt at a time when that leader's powers were spent and his authority in his own party was failing . . . it seemed such an unnecessary demonstration of power. Then, too, in his last international gesture it was a bad mistake to rebuff not only African Commonwealth leaders but Britain herself in refusing to take part in the consultation on Rhodesia. The reasons he gave for his absence were probably worse than the absence itself.

But even in his mistakes — and Sir Robert would be formidable in his defence of his actions — it is not questioned that he acted in any way but for the best interests of Australia as he saw them at home and abroad. His honesty of thought and action was a splendid example in the Parliament he dominated. His integrity is praised by his opponents and acknowledged by the nation. In his eighteen years of office there was no stain on him or on those he chose to be his fellow ministers of State. We can praise this famous and honourable man and wish him well in his retirement. Life may be less exciting for him, but so it will be for us all now that he has left Canberra.

If life, liberty and the pursuit of happiness is the object of good government, then Sir Robert has led us to a most favoured position among the nations. If we have failed to become also a land giving moral and spiritual leadership in a desperate world, this may not be Sir Robert's fault, but ours.

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We are indebted to the "Herald and
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A CHAPTER IN THE LIFE OF AN ALCOHOLIC

BY A CHURCH MEMBER

Not having had a "drink" for some three-and-a-half years, a build-up of a personal ego in this new-found approach to living resulted in some strange thoughts, reactions and happenings taking place in my life. A realisation of the true nature of some of these things is beginning to make itself known.

I am, at last, learning to accept these happenings as part of a rich experience, therefore I try not to justify or condemn. I have come to believe that God in his wisdom and grace is unfolding the truth so that I may be strengthened and aided in my search for a more lasting and better quality of "sobriety" than has been my good fortune to acquire.

What Is This Sobriety?

Prior to seeking the help of a fellow-ship of ex-drunks ("Alcoholics Anonymous") I understood "Sobriety" to be that period of time that one abstained from alcohol. I subscribed to the fact that if I didn't have a "drink" for three days, then I had been sober for that length of time.

In my new-found surroundings I came to learn that this was not the case — but, to get started on the road to "Sobriety" it was imperative that I put down the glass — I could not have one "drink" — don't pick up the first drink — one is too many, and a 1,000 is not enough.

A simple statement, yet very true. It was suggested that I need only practise total abstinence a day at a time, in fact five minutes at a time if found necessary. These short periods were certainly much easier to cope with than a whole "life-time." They had "been through the mill" and each had found the answer to a serious "drinking" problem.

Like myself, all had been compulsive drinkers; yet not only had they lost the physical compulsion and the mental obsession for alcohol, but they had lost all desire to "drink" — they were contentedly sober. Their happy demeanour, their actions, their sense of humour, and above all the personal concern for my welfare and recovery was very pronounced. Each possessed an individual brand of Sobriety, but it all spelt "Good." (N.B. — Now I come to think of it, we each had our particular brand of "poison".)

I voiced my desire for some of this "Sobriety" that they were handing out to one another. "Stick around," they suggested. Do just this, and think along the lines you are now thinking, and, well: "You're Home on the Pig's Back", "You're half-way there, son!", "You'll make it!", etc., were some of the remarks reiterated.

I think back now. What assurance! What encouragement and even more, the time, understanding, tolerance, patience, and their keen desire to see me on my way to Sobriety. I had arrived at the starting point and for once I really began to believe that I would make it this time.

Here were ex-drunks helping other drunks along the road to sobriety. Physical, mental and spiritual wrecks were slowly but surely recovering from their malady. I witnessed the changes that were taking place in the outlook and appearance of many of the people I fellowshipped with at various A.A. meetings, without realising that to some degree the same sort of thing was happening to me.

Many explanations were given at my request; many suggestions were offered, but perhaps the most important advice I received was this: That I use the simple prayer they themselves had adopted and relied on to tide them over difficult periods in the early stages of recovery. This still holds good in my case:

"God grant me the serenity to
accept the things I cannot change;
Courage to change the things I can;
And wisdom to know the difference."

I had admitted that I was powerless over alcohol, and once again my friends insisted that if I wanted something they had been able to acquire, then it would be necessary for me to "Come to believe" in another Power greater than myself — One who could restore me to sanity.

Months went by before I came to realise that in that time I hadn't had a "drink" (nothing short of miraculous for me!) No, I didn't pick up the first drink. At times I used all the fervour that I could muster and recited the "Serenity Prayer" — and it worked. What else could I do, but hand my will and my life over to a Power greater than myself, God as I understood him!

Some of the Thoughts, Reactions and Happenings

The spiritual aspect of the programme of recovery wouldn't do me much good in my efforts to get sober and stay sober. Hadn't I already tried along religious lines and failed? I spent two years attending a church, and what a failure! It might be necessary for these other people to obtain some deeper understanding of the spiritual aspect, but not me. Fortunately, their continued example and bearing "hit home" and I "followed suit."

Didn't they say, "Don't pick up the first drink!" — that's the answer to a serious "drinking" problem. When I look back I knew the first drink was only the start of a real "bender" and yet I never knew the answer to "that one," otherwise I wouldn't be seeking help now. How many times had I said, "Never again"? But I always did.

Yet, here now, I am relying on a single prayer, "The Serenity Prayer," and strangely enough, I'm not "drinking"! There must be something in this spiritual aspect, particularly when coupled with the therapy obtainable from people travelling along the same road as myself.

I've come to believe that I don't have to "drink" if I call on this help when I'm really up against it — when the physical compulsion and the mental obsession is making its presence felt. My belief is well-founded because it works for me.

Having come to believe in this source of Power that enables me to stay sober, I begin to think of some of the many problems that are beginning to show their ugly heads — the backwash of my compulsive drinking and its accompanying moral degradation and shame. I once again use "The Serenity Prayer" and again it works. It's beginning to add up — there is a source of real power to be tapped. I'm catching on and it's working for me. Once again I find that somewhere along the line part of my life has been handed over to this Power and he is certainly making a better "fist" of handling things than I was ever able to do.

I'm still not "drinking" and somehow things in general are looking much better — particularly on the home-front, at work, and the fellow up the road from me is not such a bad sort of an individual, really. At least, he's beginning to say "Good-day" now and produces a smile occasionally.

I had quite a number of outstanding financial commitments when I joined this fellowship of ex-drunks, and for some time past I had received all sorts of nasty notes and threats of legal action to repossess or sue for payments, etc. Somehow I seem to have got around to these people and either finalised payment or made some sort of arrangement with them. I think about some of these things and I come to realise that, in fact, they are really decent firms to be so considerate and understanding. (I even received a letter from one firm advising me that I was now one of their accredited customers, and as such I could have £1,000 worth of goods immediately (without security) on a nominal monthly repayment plan!)

(continued on p. 4)

IT MAKES ALL THE DIFFERENCE

BY W. R. HIBBURT

IF WEAR-WELL QUALITIES ARE WOVEN INTO THE TEXTURE OF LIFE

Those whose years go back half a century compare present-day texture of material with those of previous days. They claim that they lack the wear-well qualities that characterised the garments of their parents' day. Cheap garments turn out to be dear garments if they prove inferior in texture. Experience teaches the housewife skill in judging texture. Manufacturers endeavour to make up for texture deficiencies by employing attractive dyes and pattern designs. The final test, however, is the wear-well qualities.

A business man who frequently was called upon to testify to an employee's character and ability would include in his reference, "He wears well." Experience had taught him that certain men wear well, while others wear out, despite early impressions. Life's test is the wear-well qualities. The way of least resistance that besets so many lives is not fibre making, nor is the yielding to discouragement or depression moods. To drift down stream in the social currents may be very pleasant, but it is not until circumstances cause one to pull upstream that one begins to make mental, moral and spiritual fibre.

Benjamin Franklin, in his frank biography, relates an episode that belongs to pioneering days when toolmaking was one of the blacksmith's tasks. A farmer, receiving the axehead that he had ordered, revealed disappointment because it lacked the polished finish of those from the distant city store. Whereupon the smith promised to brighten it if the farmer turned the handle of the grindstone. He responded by turning the handle vigorously, but slowed down as the smith put more pressure on the axehead. The more the farmer tired, the more the smith encouraged him to continue. Finally the farmer confessed that after all he liked a speckled axehead. His idealism wore thin and eventually wore out, as it does with many when encouraging adversity. Tenacity of purpose weaves into the texture of character the wear-well qualities.

Deficiencies in life-texture accounts for the appearance of delinquency in middle-age and the aged — the querulous temper, the bitter remarks, the growing dislike of the active, the envy that turns to bitterness and depression to utter futility.

Maturity is the effective result of experience. It can be reinforced by observation. A belated maturity is obvious in many aging people. Processes that aid maturity should not be delayed. To cultivate an ongoing maturity was the concern of Paul and his fellow-labourers. Recent translations of the New Testament (Moffatt, Phillips, Revised Standard Version and the New English Bible) favour the use of the word mature in many instances, and interpret Paul as aiming to bring "every man to his full maturity in Christ" (Col. 1: 28).

Church buildings "mellowed with the passage of time" are attractive and impressive. There is a spiritual winsomeness about the aged disciple mellowing with the passage of time.

A CHAPTER IN THE LIFE OF AN ALCOHOLIC (continued from p. 3)

Three publicans who knew me well in my "drinking hey-day" have intimated how happy and pleased they are to see me "on the straight and narrow" — and I know they are sincere in this respect.

Yes, I think maybe I'm regaining some of my self-respect and perhaps even the respect of others. (A degree, anyhow!)

Becoming aware of these happenings I do find it particularly necessary to try through prayer and meditation to improve my conscious contact with God, and seek the knowledge of his will for me.

I am still somewhat of an infant in this fellowship I refer to, and I am aware that the quality or brand of "Sobriety" that I possess today is very elastic. Much depends on the regularity and sincerity of purpose in my attending to the things of a spiritual nature. Furthermore, it is important that I be about the place to offer help and friendship to some other "drunk" who is seeking this something — Sobriety. I must try at all times not to fall down on my responsibility in this regard. If ever I lose the "Gratitude Attitude" — that is to God and the fellowship of A.A. — then I too shall be bereft of the things that I value so much: Contented Sobriety plus a degree of Serenity.

What Does the Future Hold for Me?

I don't really know. My hope and prayer (God willing) — a lifetime of trying to understand and putting into practice the principles that enabled these "others" to be used to guide me to the source of Sobriety — God as I understand him.

SINGLE WORLD BIBLE SOCIETY RECOMMENDED

(London). Formation of a single World Bible Society was urged here by the Rev. James Roe, Asia secretary of the British and Foreign Bible Society.

Mr. Roe claimed that the day of the independent status of national Bible societies was as dead as the day of imperialism, adding that it would strengthen individual bodies now if they worked through one central organisation.

"The only kind of dependence today is interdependence," Mr. Roe said. "Even 'United Bible Societies' is, to my mind, an obsolescent phrase. The plural form is on the way out. The world, the Book, the intention, the method — all are in the singular.—E.P.S.

CHRISTIANS IN JAPAN

Japan's Christian population now exceeds 794,586 according to figures just released by the authoritative Kirisutokyo Nenkan (Japan Christian Yearbook). The Christian community is just over eight-tenths of one per cent of the general population, divided among Catholic churches (333,265) and Protestant churches and groups (461,321). The 194,826-member United Church of Christ is the largest of the Protestant churches, followed by the "Spirit of Jesus" group, with 51,042. Japan has 5,967 Protestant and 993 Roman Catholic Churches.—E.P.S.

END OF A JOURNEY

REFLECTIONS BY E. P. C. HOLLARD

The magic carpet touched down at Sydney Airport and the journey was over. Within the gold mine of memory is now stored the wonders of many things, places and peoples. Some say, "What was the most wonderful place?" And the word Switzerland frames up in the mind. They ask, "Wherein did you see the worst?" And the word India springs forward. And again, "Which people impressed you most?" The mental symbol Israel came without trouble. So questions and answers are all ready to be supplied.

The value of a journey is in the items which keep knocking at the mind. I cannot get it out of my mind that a man in Hong Kong said to me, "The best thing ever to happen in Australia would be 1,000 Buddhist monks moving in and getting among the people. The churches would soon find out what they have in mind."

Horried, I pondered, and then realised how right he is. The point being that in places where Buddhism and Hinduism are virile the competition of these religions brings the best out of the Christian church.

In a place like Hong Kong the Christians live as though only a thin thread separates them from oblivion. They are active, earnest and enthusiastic. No demand is too great, no sacrifice worth another thought. This is life! People do "odd" things, like giving up a job and taking a room among people in the New Territories and teaching children; like picking up deformed children in the streets and caring for them and preparing them for death; like the fellow who was baptized on Sunday morning and on Tuesday night had gathered up 60 relatives and witnessed to them.

The advent of 1,000 Buddhist priests would present to Australians the picture of their accepted "Christian nation" concept facing a threat. Many would say, "What cheek! Coming here to convert us Christians to heathenism." To which one might well ask, "What Christians to what heathenism?" If worshipping Christians is the indication of the spiritual strength of our nation, then statistics suggest that the Buddhists would soon have a field day!

One thing becomes abundantly clear as the church is seen in some of the "younger" and emerging nations, and that is that in Australia we need a Biblical doctrine of the church. The church is strictly institutional and organised. It has its patterns and programmes, its ministries and methods, and from these it is not always prepared to deviate. Things have always been "done," and the Scripture often twisted to prove the point.

Is it not true that Australia has been evangelised? Pulpits and radio, magazines and television, church accommo-

dations and ministers are in abundance from one end of this country to the other. As far as primary evangelism is concerned Australia has had a complete dose of the medicine.

What then is needed? A revival within the church! The church needs to come alive, in fact, it needs a sense of the Holy Spirit within it, in order that the church might become a centre of life and witness in communities where they have been set. Whilst our spiritual apathy continues, whilst we are not really concerned for the conversion of people, whilst we are not willing to venture too far from sheltered shores, then evangelism will slowly become a dead word, and the church may follow it.

Is it not time that Churches of Christ began to seek revival within themselves before they become too involved in new evangelistic thrusts and programmes? If this is true, then it reveals that something drastic has happened to them. And only something drastic can help them. The Great Commission has never been withdrawn. Every neighbourhood fence creates an arena in which the Commission can be put to the test. If Churches of Christ have any meaning or mission then they need to re-discover the power which can push frontiers aside.

The world is reeling before the speed of human progress. The rising of new nations, the social upheavals all around the earth are having amazing effects. Racial disturbances in one white nation cause raised eyebrows in a colored nation. Eastern areas are still being affected by the fact that so-called Christian nations have twice battered one another to death with shocking methods and results. In some parts of Europe desertions from the church are reaching desperate proportions, and this has discredited the whole church. Out of Europe came the Reformation, and yet it is estimated that 250,000 cities, towns and villages in Free Europe have not a place of Protestant worship. The United States of America is seeing something of a decline in the boom

which hit the churches a decade ago. The grim story builds up around the world.

But all is not lost. It is only a cliché to thunder out that God is still on his throne and he has the last word. None would deny this truth, but to shout it out in defiance and wait for him to pull the sword from the sheath is a sign of a faith that is unsure. God has done what he could in Jesus Christ. Redemption is a completed fact divine-wise. "It's over to you" is not a statement from Deity in so many words, but it still has the ring of authority in it.

Up and down among the nations are those who will not bend the knee; there are those whose prayer is for revival within the church; some are disturbed enough to throw down the gauntlet in the name of Christ and jump the fence into any coliseum.

For sure, it is a great time to be alive — but alive to what! Alive to need or to enjoy the latest gimmick? Alive to serve or to rest close to the land? Alive to God, or dead to man and his sin? Thank God, young men are still preparing to become ministers of the gospel, old people are still praying after years of active prayer. These can yet hold the walls and damn up the trickles, but more is needed.

It isn't enough to hold what we have, it is vital to get out and attack. But getting out can only be attempted with confidence if the spirit within is pulsating and ready to burst into expression. Again, I say, the church needs to be revived through the Holy Spirit before she can attempt to handle the twentieth century.

This is a "great big wonderful world," with some wonderful people in it, and some wonderful opportunities shouting to be seized. To see it is a privilege not accorded to all, but all can catch a vision from another, every man has a torch of some kind he can pass on. In this spirit we come to the end of a journey and ask fellow Christians to commence with us in the beginnings of another journey.

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THE AUSTRALIAN CHRISTIAN

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THE AUSTRALIAN CHRISTIAN

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CHRISTMAS CHEER IN S.A.

(Adelaide). The Social Service Dept. in S.A. expresses sincerest appreciation to all those who helped with the recent Christmas Cheer appeal. Churches sent in cakes, groceries, toys, gifts and finance so that the Church could share Christmas with the less fortunate. Dozens of food parcels and Christmas stockings were packed by our ladies for distribution through the Churches. Many homes and families knew something of the joy of Christmas because Christian people cared enough to share their Christmas with others. A prisoner being released on Christmas Eve was going home to seven children without a gift for them. We were able to give him toys and stockings and a cake so that he would be able to give something from Dad. He was glad and grateful and knew in his own heart the real meaning of Christmas. To all who helped we would say a sincere "thank you."

OFFICERS' RETREAT

(Mt. Gambier, S.A.). The officers of the church went into camp at Nelson on Jan. 8-9, to discuss policies and programmes for the church in 1966. Discussions centred round the inner life of the church, and the outreach of the church. This was the first time such a retreat has been held, and it was so successful it is expected to become an annual feature. On Christmas Sunday the Bible School had its Christmas tea. During the gospel service some of the scholars presented a tableau depicting the Christmas story.

WORLD PRES. AT UNLEY

(S.A.). Afternoon and Evening C.W.F. groups were addressed by World C.W.F. President, Mrs. E. V. Lawton. The speaker at Homemakers was Miss McNamane, Matron of Davenport House, a training home for girls. . . . Girls' Club held Christmas Fair in aid of Freedom From Hunger campaign. . . . Officers received with regret resignation of Tom Anderson as leader of Boys' Club. Although removed from district, he has been returning to conduct club for past 18 months and this service has been greatly appreciated. With over 20 boys in regular attendance, club is in best condition for some time. . . . Church choir has been busy making a recording.



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

NINE YEARS OF SINGING

(Adelaide). When the Youth Choir of Churches of Christ in S.A. was first formed, many thought that it would fill a spot in the life of the church and the young people for a brief spell. It was never dreamed that this group would spill out into the years, provide an outlet for almost a decade of young people and become a focal point for the Brotherhood's musical appreciations.

Albert Glastonbury was the first leader and conductor and he passed his mantle to John Hall. Through the years the Choir has presented musical talent from a group of Christian young people whose activity within the church has been unquestioned.

Now, for their 9th appearance, the Choir will stay with those musical experts, Gilbert and Sullivan. Having

built a reputation as among the foremost exponents of G. and S., the Choir is on very safe ground. The Unley Town Hall will again be the scene of "H.M.S. Pinafore" and "Trial by Jury." Feb. 3, 4 and 5 will be the season.

For years Dean Bain has been the producer, and will team again with John Hall as musical director. Leads will be Pamela Millakin, Donald Boyce, Harold Coggins, Terry Pomeroy and Barbara Davey in "Pinafore," whilst Margaret Anson, Robert Angove and Bronte Thomas will head up the "Trial" cast.

One of the encouraging things has been the ready support of the churches as people have "sold out" the Town Hall and turned the opera into something of a social occasion during each year. This year should be no exception.

HARVEST FESTIVALS

(Adelaide). Churches will be planning Harvest Festivals and then planning the distribution of goods. The Harvest Festival is akin to the Jewish Feast of the First Fruits, when the worshipper brought the best of his harvest as a thank offering to the God of the Harvest. We are apt to overlook the fact that it is a time of thanksgiving when we express to God the love and appreciation of a grateful heart for all the wonderful provision He has made. The Social Service Department is inviting Churches to use this special appeal as an opportunity of assisting our Homes, Hostel and relief work. What better way to thank God for his goodness than by making a gift to help others, especially the aged and needy.

BACK IN PULPIT

(Adelaide). Friends of Colin and Vida Curtis, of Glenelg church, will rejoice in restored health. Just before Christmas both of them felt the strain and were sent off for a rest. They are now recovered, and Mr. Curtis is once again in his ministry.

MEN'S COMBINED RALLY

(S.A.). The 24th Annual Combined Rally of the S.A. Churches of Christ Men's Fellowship filled Park-st., Unley, chapel. Rex Hollar presided, and the Unley Corporation was represented. Musical and vocal items were rendered by members of Kilkenny Salvation Army Band and I. J. Chivell brought an in-

spiring message on "The Church as I Saw it Overseas." He stressed the importance of the witness of the layman. This large gathering of men is an inspiration and joy to all who attend each year. The ladies' excellent work in attending to supper was acknowledged in the presentation of a sheaf of flowers to the convener of the catering committee at Unley, Mrs. A. Burdett.

FATHER AND SONS

(Adelaide). When Graham Lawrie is inducted to his first church at Keith-Mundalla in S.A. he will be joining in a unique ministerial set-up among our people. His father, President of the State Conference, is Mervyn T. Lawrie, minister at Beverley church; another son, Trevor, is minister at Barmera-Moorook circuit. A father and his two sons in the ministry in the same State is something new.

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AS1

FIFTH NATIONAL CHRISTIAN YOUTH CONVENTION

PERTH JAN. 9-16, 1966

Over 2,000 young people from across Australia, and including 60 overseas delegates from Asia and the Pacific, invaded Perth to attend this Convention. Principally organised by the Methodist Church, Presbyterian and Congregational people also came from other States, and in W.A. the invitation was extended to include young people from the Church of England, Society of Friends, Salvation Army and Churches of Christ.

The Convention theme, "Come to Life," challenged all to do just that. Every aspect of convention was designed to stress the theme, from the morning worship, through studies and interest groups to the evening rallies.

Perry Lakes Stadium, venue of the British Empire and Commonwealth Games, provided an ideal setting and "home" for the Convention, which was blessed with fine to hot weather every day.

The official opening service was attended by the Governor of W.A., who read the lesson, together with other civic and church leaders.

The Rev. Dr. D. T. Niles addressed a congregation approaching 6,000, as many congregations closed their evening meetings to join in the service. Dr. Niles is one of the "giants" of the ecumenical movement. A Methodist minister from Ceylon, he is Secretary of the East Asia Christian Conference. Apart from being a prolific author and a dynamic speaker, Mr. Niles is regarded as one of the statesmen of the world church.

The weekday programme consisted of morning worship and study groups, and various tours in the afternoon. Interest groups were conducted on such topics as "The Challenge of the Sects," "The Resurgent Faiths of Asia," "The World Wide Quest for Unity," "Revolution in Asia" and "Aborigines." Public rallies at night rounded off the day's programme.

Other speakers at the evening meetings included:

The Rev. Dr. Soritua Nababan. A dynamic young minister of the Batak Church of Sumatra, he is Youth Secretary of the East Asia Christian Conference. It was gratifying to see the way

Dr. Nababan, and indeed all overseas visitors, were so warmly received. His interest group on "Revolution in Asia" was well attended, as was a special form session dealing with current Asian problems.

The Rev. Dr. Alan Brash. A Presbyterian minister from New Zealand, who resides in Singapore, and is Inter-Church Aid Secretary in Asia. There would be very few men who would know Asia and its needs so intimately.

Drama played a part also. On the Monday night, three specially commissioned plays were presented on the topics of vocation, chastity and Australia/Asia relations. These were well presented, driving home their important messages and providing background material for the daily studies.

Drama also played a part in the Convention Study entitled "Come to Life." Each morning the day's topic was introduced by a brief play, followed immediately by discussion groups, and summed up by D. T. Niles. The Rev. Mr. Keith Carter, author of the study, handled the summing up session after the final study.

Saturday morning was the occasion for a service of communion, which was held under the trees by Perry Lakes. This very worshipful service was attended by some 2,500 delegates and others. It was great to share this solemn occasion with members of other denominations.

We cannot overlook the wonderful contributions made by the choir. Ably conducted by Geo. Idle, the choir assisted greatly in all the services of worship.

Churches of Christ young people who shared in the Convention were most grateful for the opportunity. It was not just a Methodist affair. All participating denominations shared — as delegates, or in the choir, or as study leaders, or as hosts and hostesses to interstate delegates. It was truly an occasion without denominational pressures and one to be remembered for many years to come.

—G. E. Black.

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BAPTISM IN BRAZIL

Baptism by immersion, when requested by the convert, has been authorised by the Synod of the Evangelical Reformed Church in Brazil. Traditionally the church, which was brought to the country by Dutch immigrants, baptizes by sprinkling. The problem of baptism arose after some converted by the church's mission went over to Protestant bodies practising immersion when they learned they could not be immersed in the Dutch Church. In approving immersion the Synod stressed the equal status of both modes of baptism.—E.P.S.

COMMUNIST GOVERNMENT PREFERABLE TO LONG WAR

(Sydney, Australia). "Even a Communist government in Vietnam, with a measure of neutrality toward both the West and Communist China, would be better for Vietnamese people than a continuation of the war." This was the opinion expressed by 24 Anglican and Protestant clergymen from all the States of Australia. They said "we are convinced that good diplomacy could achieve such relative neutrality."

Signers included ministers of the Methodist, Congregational and Presbyterian Churches, Churches of Christ, and the Church of England (Anglican). Chairman of the group was the Rev. Alan Walker, a Methodist.—E.P.S.

1965-1966 GOLD COAST CRUSADE

Over 650 teenagers and young people attended the Gold Coast Crusade at the National Fitness Grounds, right in the heart of Queensland's Gold Coast, over this Christmas-New Year period. This was the largest Gold Coast Crusade held thus far.

Speakers at the rallies were Rev. C. H. Nicholls, Rev. Les. Nixon and Evangelist Norman Wyman, of Canada O.A.C. On the final night, the Director of the Gold Coast Crusade, Eric Leach, spoke on the subject, "Is this the last generation, or will there be another?" and about 40 young people made commitments to Christ.

On the final Sunday, over 95 made commitments to Christ

In all, 140 made decisions for Christ and these are being followed up by local rallies and churches.

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LETTER FROM GARFIELD TODD

(The following letter was received by Dr. L. V. Kirkpatrick, General Secretary of the World Convention, from Garfield Todd, former Prime Minister of Southern Rhodesia, and a missionary for the N.Z. Churches of Christ. He was also a First Vice-President of the World Convention. Mr. Todd was in the news headlines of the world when, just prior to the take-over of Rhodesia by Mr. Ian Smith's rebel government, he was placed under arrest.)

Dear Dr. Kirkpatrick,

I was delighted to hear from you, and thank you sincerely for the good wishes you sent and the assurance of the prayers of the brotherhood at this time.

We have been grateful that the British Prime Minister has visited Rhodesia and has seen for himself something of the problems here. He had not been here before, and it was particularly important that he should get some knowledge of the relationships between black and white, and particularly the relationships between the Rhodesian Government and the African people as a whole. Whatever lies ahead, Mr. Wilson is much more knowledgeable and able to sum up the situation than he was before his visit.

I was taken under police escort from the farm to Salisbury, 270 miles away, to spend some time with Mr. Wilson and Mr. Bottomley. There is an air of unreality in this country today, and the things that are happening are beyond our understanding.

I am afraid that there are some difficult times ahead, but I have much to be thankful for in that I am restricted to my own home, with my family. This is a great privilege, when one compares one's lot with that of hundreds of others who are restricted to camps in remote areas of this country, and are separated from their loved ones.

We were delighted to know that the Seventh Assembly of the World Convention was so happy and successful. It must have meant a great deal, not only to the 5,000 people who had registered, but particularly to the work in Puerto Rico. I am glad that Rhodesia was represented. The independent group are doing a very good job of work here, and I am grateful that they are sharing in the World Convention.

I am also glad to know of Kingsley Dube and his wife, and of the good impression that they have made. He was always a very fine person and, of course, we have known him since he was a little boy in one of the village schools, and later at the Dadaya School. I am glad that he has been made a Vice-President, and I will certainly let the news be known here. It will, of course, be disseminated also by those of our number who were able to attend the World Convention.

I would have liked very much to have been present at the World Convention, but perhaps we might be able to go to Adelaide in 1970. I would like to think that our problems will have been solved by that time, and that we will have set out upon a road of hope and opportunity for the people as a whole.

With Christian greetings,

Sincerely,

Garfield Todd.

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NEW SOUTH WALES

EXAM. HONOURS

(Kingsford, N.S.W.). Miss Darian Hare and Robert Love achieved brilliant results in Vet. Science, and Miss Heather Bourne was successful in Teachers' College finals . . . Ken. Mason has been taking the services in the absence of Mr. Wilson, who attended camp and then took his annual holiday . . . This year part of our special missionary effort will be directed towards helping Miss Hazel Skuce, of the Indian missionary staff, with her Bible Correspondence Course . . . The Evening and Day Women's Fellowships have decided to combine for this year . . . The minister's son, Max Wilson, is now living in Sydney, and we enjoy his fellowship . . . One of our elderly members, Mrs. Maguire, is living in the Salvation Army Home, Booth Home, at Dulwich Hill.

BIG GIFT FOR CENTRE

(Hornsby, N.S.W.). At the Christmas Day service conducted by Ron Bartholomew, Mr. and Mrs. T. Smith assisted in song. "My Christmas Gift Offering to the Lord" was received and set aside for the Carnarvon Christian Centre. The offering was £85. . . . At the church Christmas Party presentations were made to Mr. and Mrs. Glazier on leaving for Bega. . . . Boys' Brigade gave a company display at which a number received certificates and badges. The Girls' Brigade also had a break-up social. . . . Other Christmas features were: presentation of the cantata, "Born a King," by a local combined choir, 150 attended; the church shared in combined churches' Carols Festival in Hornsby Park; Christmas tree for S.S. Kinders and a social for juniors and seniors.

IN TRANSIT

(Inverell, N.S.W.). A delegation of 12 young people from Telopea, Sydney, arrived at Inverell on Jan. 1, and a youth meeting was arranged. With 24 from Inverell, a most successful night was held. The visitors were billeted over night and worshipped at the Sunday morning broadcast service . . . 35 attended the first Christmas Day service held here for many years . . . A feature of the gospel meetings over the Christmas period was the playing of excerpts from Handel's "Messiah."

ROCKDALE. The C.W.F. finished last year's activities with a Christmas outing to Grace Bros. new Roselands Shopping Centre, where 70 ladies enjoyed a lecture on Interior Decoration by Jim Swartzman . . . The Bible School and Teen Club combined for their break-up party. 100 young people attended, and two parties were run simultaneously — one for those under 12, organised by Noel Lewis, and one for the Teens, run by the Youth For Christ team . . . The church has enjoyed renewing fellowship with many visitors over the holiday period, including Mr. and Mrs. G. J. Andrews, who ministered here previously, and some of the Clark family, from Malvern, Vic.

PARABLE OF THE BLACK-FACED BIBLE

Years ago I clipped a story of a clever Bible salesman. It has taken all the years since for the real meaning of the story to sink in. And believe me, now that the light has dawned I find it full of meaning.

Reported by the Columbia University Press, the story began with a publishing house overstocked with sheets of a Bible edition printed up in an old-fashioned format and no longer in demand. As the publisher was about to destroy the antiquated Bibles, an energetic book salesman bought them at a low price.

A year later the publisher met the salesman and slyly inquired how he made out with all those Bibles, fully expecting the salesman would admit to having taken a great loss. "Sold them all in six months at \$8.00 a copy, 50 cents down, balance a quarter a week," replied the salesman. "Had a special set of illustrations made with all the characters in black face. They were a riot in the black belt."

When I first read this story I thought to myself "What a charlatan that salesman was! Imagine duping innocent people like that." It just seemed a bit unethical — oh, more than a bit. Positively dishonest.

Several times since I first clipped the story I have come across it and read it over — always with the same reaction. The salesman was a gyp artist. Nothing good to be said for him.

And then, the other day, as I looked at one of the conventional, rather insipid portrayals of the Christ, suddenly a flash of insight came! Some salesman has done to us exactly what the salesman did to the black belt years ago. We have been sold a white Christ!

Before you read any further, let that sink in a minute.

Now say it to yourself: We have been sold a white Christ, fair-skinned, blue-eyed, and the Son of a white God! For aren't all our childish imaginings centred around a grand old white man as "Our Father who art in heaven"? Clear back to Adam and Eve, the whole family line was white. Ask Hollywood.

Or look at the press releases from Hollywood portrayals of "The Garden of Eden," or "The Ten Commandments," or "Samson and Delilah." If we did not believe in a white God and white Biblical characters Hollywood wouldn't dare to portray them that way. I do not expect to attend any showing of Hollywood's latest Bible salesmanship — "King of Kings" — but I am certain it will present a close-up of a fair-haired, blue-eyed Christ.

By what right have we usurped our scriptural ancestors and the Creator in person for our small minority of white-skinned peoples in this world? The majority of the children of our common God have well-tinted skins. So did the prophets, no doubt, and little Isaac as he lay bound on the altar on Mt. Moriah.

All color is a relative matter, of course, but we may be very sure that one of our parlor-bleached skins from this northern clime would be glaringly out of place in those ancient days of sub-tropical sun, outdoor living, desert winds, and the mixed bloods of a little land that was a bridge between three continents.

Shall we look for a new artist of a new generation, who understands the new day?—Franklin D. Elmer in "The Pulpit."

QUESTING

WITH

A. E. WHITE



Jesus said that "None shall pluck them out of my hand." Does this mean once having been in fellowship with God that nothing can break that bond?

My answer is Yes — but! Nothing can break the bond we have with God, but as fellowship with God depends on personal faith, no one person can know how another stands before God.

There is sometimes evidence to be seen, one way or the other. By this person's "fruits of the spirit" we find assurance of his place with God, and in that person's wrong-doing we can see so much that is contrary to all that Jesus showed us of life with God, we are justified in believing that he is not in fellowship with God. We simply could not use the powers of observation and evaluation given to us if we are not permitted to make such judgments.

However, we must stop short of absolute judgment because we cannot know anyone's true nature or his place with his God. Only too well we have seen men of good reputation, and even high standing in the church, suddenly revealed as evil hypocrites. Then, too, there have been many men and women condemned as evil by their fellows, including good and responsible persons, subsequently shown to be innocent. Men who have been executed have been proved guiltless. Simple folk have been put to death as witches. Good men have been killed for a blasphemy which was later shown to be devotion to truth.

Therefore, if only God knows who are bound to him, then only God knows if this bond is broken.

We can argue, if we like, that those who leave the fellowship of the church have never really known the fellowship of Christ, but this is only playing with words.

My view of your question is that no-one can come between another and God. Fellowship with God is through faith in Jesus, his Son. That bond is so strong that neither death, nor life, nor angels, nor principalities, or things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Not even God can break this bond.

But I can break it. I can be with Jesus for three years, or twenty, or fifty years, and then betray, deny, forsake, or reject Christ.

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Welfare Officer for Aborigines at Mooroopna

Miss Leonie Woodman, of the Hartwell church (Vic.), has recently been appointed as Welfare Officer to the Aboriginal population at Mooroopna (near Shepparton, Vic.). She will become friend, counsellor and guide to many Aboriginal families in the district, and will have a special concern for the welfare of the young people.

Leonie is well qualified for the concern and guidance of young persons. She has successfully completed two years as "cottage mother" to 14 children in one of the cottages of the Mission of St. James and St. John, at Blackburn. Through Victorian C.Y.F., too, Leonie has served young people. She has held the office of State C.Y.F. Secretary, and is currently active in membership of the C.Y.F. Service Agency, and in counselling at "Teens" camps.

ROSS GRAHAM IS ILL

(Adelaide). Many of our older members will recall with pleasure the ministries of Ross and Nell Graham through many years. They were both recently inmates of the Stirling Hospital. Mrs. Graham is at home, but Mr. Graham is still laid aside. His personal attitude to his sickness is an object lesson.

ON THE OVAL

(Croydon, S.A.). The choir shared with many other church choirs in leading "Carols by Candlelight" in the Woodville Oval. Fifty young people toured local streets singing carols on Christmas Eve. Christmas services were held on Dec. 19 and 26.

PRE-MARRIAGE COURSES

(Adelaide). Four Courses are planned for 1966 — in March, June and October, which are the usual Courses, and an additional Course planned for members of the Northern churches, to be held at the Balaklava Camp over the weekend of March 5 and 6. Rod. Tippett, minister of the Kadina church, is organising this Course, and young people interested are asked to write to him at the Kadina manse. The same team of lecturers who help with the city Courses will be available for this Course.

Applications are available now for the March Course and should be made as soon as possible. Will church papers please copy this information? Ministers should urge their young people intending to marry, to enrol.

VISITING PREACHERS

(Bassendean, W.A.). While the minister, J. Sewell, was leading at Waterman Youth New Year camp, visiting speakers were R. Taylor, of Woolwich Bible College, N.S.W., and Des. Nelson, minister of Maryborough, Qld. . . . Shortly before Christmas the Girls' and Boys' Brigades gave an impressive display. . . . The C.E. organised a Christmas service at which the film, "The Greatest Gift," was screened. . . . On Christmas Eve, the young people visited three local aged peoples' homes for carol singing. . . . Many members working in the country or interstate were able to meet for fellowship during holidays.

The Welfare Officer at Mooroopna is an appointment by the Save the Children Fund, and involves service through a pre-school centre each morning for some 20 children, as well as counselling and friendship to all of the families. Leonie will bring to this office the aspect of Christian love and service — she will contact and befriend the Aborigines both through the formal opportunities for guidance and advice, and through the opportunities to worship together with the families at the Mooroopna Church of Christ.

All members of Churches of Christ rejoice with Leonie as she enters this sphere of Christian service. We wish her well as she works together with Jesus Christ at the meeting point of human needs.

PULPIT EXCHANGE

(Busselton, W.A.). The churches of the south-west held their quarterly exchange of ministers on Jan. 9. Our minister, M. Hodgson, was at Collie, and P. Saxby, from Harvey, preached here. . . . A special service was held on Christmas Day. . . . Mr. Hodgson was a leader at the Christmas-New Year Camp. . . . K. J. Paterson was a recent speaker.

VISITING N.G. BOYS

(Morawa, W.A.). Geoff. Fewster, returned home recently from his position as schoolteacher in the New Guinea Education Dept, and brought back two New Guinea boys for a visit to Australia. Mr. Fewster gave two challenging addresses. Both boys gave their personal testimony of their faith in Jesus Christ, at the evening meeting.

B. V. COVENTRY AT ASCOT PARK

(S.A.). B. V. Coventry, late of India, was speaker at both services on Jan. 9. . . . Mrs. Pillar came back to meet an emergency at the organ. Among the visitors was Miss Glenis Fordham, from Melbourne, who sang two solos at night. . . . Other recent speakers have been Don Stroud, of Gideons International, and Doug. Fitzgerald.

TV STAR

(Adelaide). Viewers of TV throughout Australia have become familiar with the face and music of Teena Lawton, the folk singer. It may not be known that she is the daughter of Mrs. E. V. Lawton, the World President of C.W.F. Teena has recently produced her first 12-inch album of folk songs. Her multitude of "fans" will wish her well.

QUIZ CHALLENGE

(Dalby, Qld.). I.C.E. conducted a social and challenge Bible quiz with the rest of the Church auxiliaries on the Sermon on the Mount. . . . A successful S.S. break-up was held when the younger scholars received a gift and the older ones gave gifts for use by the Brisbane City Mission.

SERVICE TRIBUTE

(Subiaco, W.A.). Miss Barbara Johnstone was elected Youth Leader of the year by the National Fitness Council of W.A. for her services to youth in this State. Barbara is Major in charge of the 1st Subiaco Company of the Girls' Brigade, and is now State Organising Secretary of the Brigade. . . . The Netherlands Ladies' Choir, in full national dress, provided Dutch and English Christmas music at a gospel service, and slides of India were afterwards shown by Miss Gwen Thomas. Frank Norton, of the W.A. Art Gallery, presented the Nativity Scene, in verse and prose, at the following gospel service. . . . Many aged people of the district were entertained at a P.S.A. by young people of the church, who also took Christmas carols to many private hospitals in the district on Christmas Eve. A midnight service was later attended by a large gathering of young and old.

NATIONAL CONVENTION VISITORS

(East Victoria Park, W.A.). Several young people have been attending services as visitors. They were here for the National Convention. The ministry of I. Allsop here and at Rivervale commences on Jan. 30.

UNIQUE BIRTHDAY CELEBRATION

(Port Fairy, Vic.). The 90th birthday of Mrs. E. Sumner had special significance for the church at Port Fairy. At a morning service, her son-in-law, Mr. Witham, of Hamilton, read the Scripture lesson. His son, Glen, played the organ, and another son, Don, preached the sermon. Afterwards, 43 children, grandchildren and great-grandchildren, met with her to offer congratulations. Mrs. Sumner is the oldest resident born in the district, and the Mayor of Port Fairy presented her with flowers. . . . Regular meetings of the Mission Band have been held. Mrs. Groves, from Warrnambool, is pres., and Mrs. E. Houston is sec. . . . The help of W. Crouch and N. Pritchard, from Portland, in conducting services, is much appreciated. Warrnambool brethren also assist. C. F. Houston was a recent speaker.

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GIFTS FOR PRISONERS

(Forestville, S.A.). 180 ladies attended second combined Christmas meeting, when gifts were brought and presented to G. Matheson for the Prisoners' Aid Society. Lutheran and Roman Catholic ladies joined for the first time. . . . At the packed Christmas morning service £108 was received for the Christmas Bowl Appeal. . . . The Y.P. visited hospitals on Christmas Eve to sing carols. The C.W.F. for its final meeting went to the Salvation Army refuge home and brought gifts and sweets for each inmate. . . . Dorcas ladies made gifts for elderly and shut-in members. . . . The yearly offering for Home Missions was £215.

BUILDINGS GOING UP

(Adelaide). Two Adelaide churches have been facing housing problems. Blackwood is finding it difficult to accommodate the congregations which pack into their small building. The new chapel is already being erected to house 250 people. This delightful hills area is receiving a large influx of residents and many young people are building in the district. H. G. Norris' intense pastoral ministry is building the congregation. Brighton Gardens is also finding space problems. The plans for the new building have already been accepted and building operations will commence this month. C. H. J. Wright is the active minister of this rapidly growing church.

FOUR ADDITIONS

(Milang, S.A.). Three young lads have been baptized at Milang and received into membership, and one at Point Sturt. . . . Gifts of money were brought at Christmas time and hung on one tree to be used for less fortunate children. B.S. children received gifts from another tree. . . . J. Baker, Hospital Chaplain, was guest speaker at recent B.S. anniversary. G. Wilson led singing. . . . The oldest member received the home-call at the age of 94.

WORKSHOP IN EVANGELISM

(Wembley, W.A.). R. Eills, interim minister, has commenced a workshop in evangelism to cover about seven weeks. About 50 people have been attending. . . . H. R. Fitch, a past minister of Wembley, and his wife, holidaying from the Carnarvon Mission, worshipped with the church. Mr. Fitch addressed the church one morning, and told of the progress and opportunities among our native people. Two young married couples and two young men have recently been baptized and welcomed into membership.

TASMANIAN BOYS TRAVEL

(Devonport, Tas.). Seven boys from 1st Tasmanian Boys' Brigade, with their chaplain, E. W. Taylor, attended the Pan-Australian camp at Southport, Qld. . . . S.S. scholars, with parents and friends, enjoyed a barbecue in church grounds. . . . The 8 a.m. Christmas service was well attended. . . . Church has commenced a series of studies on soul-winning at midweek meeting. . . . Sympathy of the church is offered to Mrs. Townsend and family, and to Mrs. Plapp and family, in the death of loved ones. . . . Two young married men made decisions at morning meeting on Jan. 23.

MANSE RENOVATIONS

(Georgetown, N.S.W.). Extensive renovations have been carried out by voluntary labour at the manse in preparation for the coming of Mr. and Mrs. D. P. Holloway, on Jan. 29. . . . Recent services have been taken by S. C. Rogers, of Rosewood, Qld., and D. K. Porter, of Orange.

FIVE BAPTISMS AT LOFTUS PARK

(N.S.W.). At the Loftus Park Church Guildford, in the last few weeks of the old year, there were 17 decisions; and on the first Sunday of 1966 five were baptised. The minister is Ernest J. Plenderleith, B.D.

YOUTH IS ASKING!

(Hornsby, N.S.W.). A special feature on Jan. 9 was "Youth is Asking." D. Bentley, one of the young people, conducted the service and those on the panel were Mrs. Ron Bartholomew, Mrs. A. Bell, Mrs. E. R. Bishop, A. L. Morton and E. Newton. All questions were answered well. . . . Miss J. Glazier is a Leader at the D.C.E. Junior Girls' Camp in January. . . . The church looks forward to the coming of Mr. Oldfield as minister on Jan. 23.

CHRISTMAS OUTREACH

(Beverley, S.A.). Kindergarten children brought Christmas gifts for the Aboriginal children at the Warburton Ranges Mission. The B.S. again sponsored the Freedom From Hunger appeal, and Women's Fellowship group brought Christmas gifts for patients at the Northfield Hospital. Despite small numbers, the auxiliaries do fine work. . . . Special services included a tableau on the birth of Christ, staged by S.S. children, and out-of-doors Christmas service. . . . The church is grateful for the young men of our churches who so ably and willingly assist in preaching during the absence of our minister, M. T. Lawrie, who is State President.

FOR CHRISTMAS BOWL

(Beulah Rd., S.A.). The offering for the Christmas Bowl of Remembrance appeal has reached £78. The B.S. took part in an empty Christmas tree appeal. Members distributed 80 gifts from Churches of Christ Women's Hospital Comm. to patients at Adelaide Hospital. C.W.F. entertained inmates of Northfield Mental Hospital. . . . A communion service was held at 8 a.m. on Christmas morning. . . . Recent speakers have been Graham Smith, Mr. Bibby, G. Simpson and Mr. Fisher.

MOVEMENTS

FORTY YEARS IN MINISTRY

(Croydon, Vic.). After serving in the ministry for 40 years, Wilkie J. Thomson has retired. Born in W.A., Mr. Thomson ministered in three States, and for the past six years has been at Croydon. A large gathering of church members and friends gathered for the farewell meetings. The Conference Executive members were present, and Rev. Saynor, of the Methodist Church, spoke of his excellent guidance and leadership. During his ministry at Croydon many new members were added. Frank Sterling, church sec., presented Mr. Thomson with a wallet of notes, and presentations were also received from the Sunday School, Junior C.E., Prayer Group and C.W.F. Tributes were paid to Mrs. Thomson for her fine work and assistance to her husband as they served together.

FIRST FULL MINISTRY

(Manning, W.A.). K. Berston has commenced a three-year full-time ministry, this being the church's first full-time ministry. . . . A daughter has been born to Lyn and Kevin Berston. . . . Church tea, on Jan. 23, had Mr. Ogilvie, missionary from Carnarvon, showing slides. W. H. Nightingale, returned from Qld., is again attending Manning.

MINISTER WELCOMED

(Hornsby, N.S.W.). Church welcomed Mr. and Mrs. D. Oldfield and family on Jan. 22. Ron Bartholomew chaired the welcome meeting, at which 100 attended. Greetings were brought by the Conf. Pres.-Elect, C. Cole, Chairman of the Boys' Home Comm., G. Knight, Pres. of Churches of Christ Ministers' Fraternal, F. Ewers, and Rev. Setchell, representing the local Ministers' Fraternal. The local words of welcome were extended by Mrs. Ron Bartholomew, C.W.F. Pres. H. Bishop represented the young people, and J. V. Ellerby, church sec., spoke on behalf of the church. Mr. and Mrs. Oldfield suitably responded. A duet was given by Mrs. Riggall and Miss M. Riggall, organ solo by I. Bentley, and the soloists were Mrs. C. Cole and G. Glazier. Following the inspiring meeting, supper was served in the hall, where opportunity was taken to meet Mr. and Mrs. Oldfield. Ron Bartholomew, at 11 a.m. service, extended the right hand of Christian fellowship to Mr. and Mrs. Oldfield. Guest soloist at night was Bob Harris, of Asquith.

February 13, 1966

ABORIGINES' SUNDAY

A time for special offerings or for special budget allocation.

STORY OF A YOUTH HOSTEL

BY A. R. JONES, A.U.A.

Someone has said, "There is nothing so powerful as an idea when its time is come." Sometimes this moment is a long time coming, but when it comes nothing can stop the idea from being fulfilled.

The idea of a Youth Hostel in South Australia was first suggested to the Norwood church in 1950, when an 18-roomed house fronting Magill Road, and backing on to the church, came on to the market for £8,000. It was suggested that 20-30 young people living in a hostel nearby could give Norwood a future. But the idea was deemed unworkable and dropped.

In the same year the suggestion was put to Conference, which thought it would be a splendid idea, and agreed that investigations should be made. In 1956 the idea was suggested to Conference again, and it was resolved to approach the Government for assistance — but the Government was not interested.

In the meantime, so many of our young people were migrating to the city for secondary and tertiary education, and so many were being lost to the church that accommodation in a Christian environment was a necessity. Conference seemed apathetic. But there were those parents who had young people and they were concerned for their welfare, and there was a handful of interested folk who were concerned enough to offer help. One city businessman said that he would back this project for £3 a week for three years. He was always interested in the welfare of youth. It gave encouragement and a spark of interest was maintained.

Then in 1960 the Berri church, which had a number of young people in the city at work, or school and were concerned for their welfare, decided to come to Conference with a firm resolution that something be done and that money be raised and a large home purchased. Conference passed the resolution, but resolutions are only a green light that you can do something if and when you have the finance.

The Committee began looking for a suitable home near enough to the city to be suitable. They advertised, but nothing suitable was available except one large home — but the figure of £17,000 was far beyond what the Committee expected to pay. Nothing else became available and it seemed, as Conference time drew near again, that there would be nothing to offer.

It was then decided to ask the owner of the one attractive home to give his lowest figure, and to the surprise of all he offered it for £10,000 — which included a 12-roomed house and an addi-

tional block of land valued today at £4,000. It is situated one mile from the University and city on the main north-east road.

Conference 1961 decided to purchase the home, but funds had to be raised. A few donations helped funds immediately. One amount of £750, and another of £600, and the eager support of three country churches, one of which raised £365, and another £165, and the other £65, and the State Government's Advances to Student Hostels Act, which had been recently passed — made a loan available, enabling the Committee to raise the required monies.

Three months' work and the expense of £3,000 on repairs, renovations and furnishings, made the home ready for occupancy by February, 1962 — when 20 girls came into residence. By the end of 1962 applications were so heavy that it was deemed necessary to add more rooms. A larger laundry and toilets were required, and so it was decided to build on to the rear of the present building and extend the accommodation to 30 girls.

In April, 1964, the new wing was opened. Mrs. Killmier (Matron) and Mrs. Chamberlain (cook), and Miss M. Lawrie managed the home during the first year and gave excellent service, but it was realised, in addition to a Matron, a manager was urgently required, and so Mr. and Mrs. J. Searle were invited to accept the position.

The present property is valued at £25,000, and the brotherhood has an equity in it of £8,000. Fees are kept to a minimum, but made to meet necessary expenses, including repayment of interest and principal.

The Hostel today is meeting a very real need. Parents are very happy to know that their girls are in a Christian home and under the supervision of a Christian couple who know and understand young people. They are grateful for this service, but we turn away each year more than we accept. What about the others? What about the boys?

The idea has been fulfilled, but only partly, because only part of the need is being met. The Committee would like to see the idea extended, and it could be, if enough people cared.

The gift of a large home would relieve the demand. A fund of £2,000 exists to provide a Boys' Hostel, but it's only a portion of what is required. The Government will assist again with a loan if required — but perhaps this is another idea and maybe its time is not yet come.

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Mr. Jones is Director of our Social Service work in S.A.



VICTORIA

GOODWILL VISIT

(Robinvale, Vic.). G. Chislett, G. Cameron and E. Morrison made a goodwill visit to Horsham-Haven to express appreciation for financial and prayer support. It was a worthwhile visit. . . . Mrs. C. Chislett planned and presented the Bible School scholars in a Christmas service tableau, "The Message of Reconciliation." . . . The United Christmas Day service in the Presbyterian church was led by G. Silverwood, Methodist minister, with E. K. Morrison, our minister, giving the address. . . . The B.S. took part in a tableau at Carols by Candlelight presented by the Benevolent Society. . . . The C.E. shared in a River Cruise with Mildura and Red Cliffs young people. . . . Ken Geyer was presented with a Thompson Bible as he was farewelled preparatory to commencing work with the B. & F.B.S. early in 1966.

FOR OTHERS

(Parkdale, Vic.). Youth Christian Fellowship has recently undertaken a number of activities for others: A concert raising funds for retarded children, a Christmas hamper, a tour, and carol singing to elderly citizens and others. Eleven C.Y.F. members went to Hall's Gap camp and six Good Companions to Monbulk. . . . Christmas Remembrance Bowl Offering amounted to £131.

COLLINGWOOD DECISIONS

(Collingwood, Vic.). Two decisions were recorded during the Open Air Crusade, led by Doug. Willis. Many contacts were made among those "outside" the church, and attendance at the special "Pack-a-Pew" meetings during December was high. Three B.S. scholars were baptised on Dec. 19. The Board has decided to continue the open air meetings on the Housing Commission Estate each Sunday night during the summer months. . . . Members are thrilled with the new Everett electronic organ installed in the chapel. . . . Three of our young folk attended the Youth for Christ Gold Coast Crusade.

MILK FOR INDIA

(Caulfield, Vic.). A considerable number of tins of processed milk were brought by members in a satisfactory response to the "Milk for India" appeal. . . . The church has purchased a new carpet for the chapel, and a new illuminated notice board has been completed. The church joined with the Methodist Church for a combined Christmas Day service, with F. A. Youens, our minister, as speaker.

CHURCH OF CHRIST THE PATCH (Vic.)

SERVICE: 11 a.m.
7 p.m.: GOSPEL SERVICE.
SUNDAY SCHOOL: 9.30 a.m.
A Friendly Welcome Assured.
Minister: W. Compston.

• SOCIAL SERVICE

GARDEN PARTY

(Melb.). Four hundred attended the garden party on Dec. 11. A welcome was extended by Mrs. M. Ward, Supt. of the Social Service Women's Committee, and greetings were brought by Mrs. H. Dickson, Pres. of the C.W.F., who received the gifts from the representatives of the churches.

£1,965 was contributed, including £280 from our three homes. The elderly residents of the Christian Guest Home rendered a number of items, which were greatly appreciated.

F. P. Chipperfield, the Chairman of the Social Service Committee, thanked the women for the good response. He also acknowledged a gift of £5,000, to be paid over five years, toward the cost

of the 6-bed frail elderly section of the new unit.

F. J. Funston, Conference President, led in a prayer of thanksgiving and dedication.

Afternoon tea was served by Mrs. L. L. Lowrey and her helpers.

The new unit, which comprises a section for frail elderly and a 9-bed sick bay, was open for inspection. This unit has helped to make the home more effective in its service to the elderly and is meeting a real need. The unit cost £38,700 to build and equip. After allowing for the gift already mentioned for the frail section and Government grants of £24,850, there is a balance of £8,850 to be raised to cover the total cost.

INDUCTION AT CHELTENHAM

(Vic.). In his induction address at the Cheltenham Church of Christ, on Jan. 16, the Federal President, S. Russell Baker, said Paul's words, in 1 Thessalonians 2: 13, could have been written for an induction service, for they so clearly set out the place and calling of the minister, and the responsibilities and privileges of the church member.

Turning his attention in a charge to the new minister, Gordon Moyes, Mr. Baker said that the opening words of the text provided an almost complete picture of the preacher's task, namely, to hand on God's message: first out of a consecrated life, secondly out of a well-ordered mind, and thirdly, in a manner relevant to his age. In all of this he must never forget that he is "allowed of God to be put in trust with the gospel," and he is there "according as God has chosen him." The charge therefore to the preacher is, "To preach the Word. Be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine."

Turning to the congregation, Mr. Baker said that the people of God are to receive the Word with diligence, and

intelligently, which requires their presence Sunday by Sunday; with action, for the Word is to be "at work in them." Finally, they are true custodians of the faith, for they "hold the faith." The charge is that they should pray continually for their minister, who is chosen for them in the Lord, and help him forward in all the duties of his holy calling.

In closing, Mr. Baker said that the induction service, for minister and people alike, does three things: It makes us think afresh on the grace of God. It provides an opportunity to rededicate our lives, and it provides a new beginning for everybody. An induction day could start every person concerned on a new and exciting path of service and dedication.

LOSS AT RED HILL

(Vic.). The church was shocked at the sudden death of Trevor Torney, deacon, youth counsellor, and B.S. teacher. . . . Several have given assistance with a beach mission at Rosebud.

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 Thelma Prossor, Red Hill, Vic.
 Jan Brooks, Russell Mutzelburg, Le-Anne Haigh, Kedron, Qld.
 Julie Milburn, Caulfield, Vic.
 Mrs. Samson, Mrs. Perriman, Rockdale, N.S.W.
 Barbara Leath, Parkdale, Vic.
 Lynette Fulton, Horsham, Vic.
 Miss J. Hewitt, Hawthorn, S.A.
 David Clark, Box Hill, Vic.
 Allan Brown, Forrestville, S.A.
 Neil Sharpe, Dandenong, Vic.
 Lyle Felton, Warracknabeal, Vic.
 Keith Benning, Lynette Benning, Kaye Forbes, Collingwood, Vic.
 Faye Stroschein, Bassendean, W.A.
 G. Bee, P. Creeper, B. Jones, R. Jones, Strathalbyn, S.A.
 M. Cragg, Maree Bowerman, Copping; Halia Wisby, Nubeena, Tas.
 David Gairns, Croydon, Vic.
 L. Kinnaid, Black Rock, Vic.

MEMBERSHIP

Mr. and Mrs. D. Beanland, Swan Hill to Dandenong, Vic.
 Miss K. Manning, Bordertown; K. Wray, Owen; Mrs. Joan Wray, Kilburn — to Mt. Gambier, S.A.
 Mr. and Mrs. Hirons, Montrose to Box Hill, Vic.
 Mrs. Neiss, Leaderville Baptist to Forrestville, S.A.

CHANGES OF ADDRESS

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Mr. and Mrs. Kevin Raymond, Sth. Yarra; Mrs. Dawn Kelm, Horsham — to Warracknabeal, Vic.
 Mr. and Mrs. Thomas and son, Mark, Subiaco; Mr. and Mrs. Ferguson, Sth. Perth — to Scarborough, W.A.
 Mr. and Mrs. K. Mason, Ulverstone, Tas., to Kingsford, N.S.W.

MARRIAGES

Nola Ellerman to Ray Haigh, Kedron, Qld.
 Miss M. Baker to A. Geering, Hawthorn, S.A.
 Yvonne Thompson to Keith McLeod; Eris Warmbrunn to David Thane, Dandenong, Vic.
 Judith McPhail to Noel Hutchesson, Mt. Gambier, S.A.
 Greta Steel, Collingwood, to Bruce Wellman, Warrnambool, Vic.
 Yvette Joan Lambert to John W. Wells, Mitcham, Vic.
 Nelda Dallinger to Lindsay Frost, Hornsby, N.S.W.
 Heather Tully to John Charlesworth, Doncaster, Vic.
 Lesley Bowman to Kenneth Smith, Subiaco, W.A.
 Nancy Veitch to Brian Sherlock, Busselton, W.A.
 Wendy Cooke to Stewart Percival, Croydon, S.A.

DEATHS

Mrs. Mary Dowle, Beverley, S.A.
 Mrs. C. Howard, Milang, S.A.
 Trevor Torney, Red Hill, Vic.
 J. Y. Buckley, Hampton, Vic.

BIRTH

WILLIAMS (Jenkins). — Dick, Joy and family, of Dhond, India, happily announce the arrival of Annette Cheryl on Jan. 8.

ENGAGEMENTS

ALDER - CLARK. — Mr. and Mrs. J. R. Alder, of 119 Shannon-st., Box Hill North, have much pleasure in announcing the engagement of their daughter, Ruth Dorothy, to David Gordon Newton, elder son of Mr. and Mrs. G. R. Clark, of 8 Jordan-gr., Glen Waverley.

JONES - MORRIS. — With much pleasure Mr. and Mrs. W. R. Jones, 44 Orange-gve., Bayswater, Vic., announce the engagement of their only daughter, Jennifer Kathleen, to Laurence Maxwell, only son of Mrs. B. Morris and the late Mr. Morris, 29 Nicholson-st., Essendon, Vic.

DEATHS

LANGLEY, David Malcolm. — On Dec. 24, at Bendigo (result of accident), beloved youngest son of Irene and Harold, loved brother of John, Fay (Mrs. Hims-worth) and Austin; loved brother-in-law of Lois, George and Elsie; uncle of Phillip and Helen. "Thy Will Be Done."
 MacGREGOR, Mabel Seaton. The Patch, Monbulk. — On Jan. 9, at Prince Henry's hospital, beloved Auntie May of Nell Holland and Jess Moore (Hobart). In her 80th year. "Lovingly remembered."

The Inaugural Session of the COLLEGE OF THE BIBLE

will be held in the form of a **GARDEN PARTY**

in the College Grounds on **SATURDAY, FEBRUARY 19, at 2.30 p.m.**

Everyone cordially invited. Make this an occasion of fellowship and meeting new and returning students.

Programme — Afternoon Tea.

Note.—Friends will be welcome at the informal opening of College on Wednesday, February 16, at 9.30 a.m., at the College.

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FOR NEW HALL

(Warrnambool, Vic.). The new youth hall has been opened, and W. W. Saunders, Conf. Sec., D. H. Smith, H.M. Sec., and A. R. Haskell, of Properties Corp., represented the brotherhood. Dr. Blanksby, of the Methodist Church, represented the Ministers' Fraternal. The President and Secretary of the Shire of Warrnambool were also present. Ladies of the church organised a fete and raised £60. W. Pearce and R. Brown handed the key to the church sec. E. R. Porter, for the opening ceremony. 26 seats, in good condition, have been purchased for £40 to provide seating in the new hall . . . £20 has been donated to the chaplaincy appeal. . . The memorial service for the former preacher, F. W. Bradley, was conducted by S. R. Baker, Pres. of Federal Conf.

SADNESS AT THE PATCH

(Vic.). The church was saddened by the sudden home-call of our beloved Mrs. MacGregor, at the age of 80 years . . . Morning meetings during the holidays have been an inspiration, with many visitors. "Taingeil" Cottages are practically finished, and four owners have already taken up residence. The official opening will take place on Feb. 26.

HORSHAM. B.S. children enjoyed a Christmas tree, and the "Teens" and "Twenties" a musical break-up social. The church choir, trained by the organist, Mrs. O. Short, presented a cantata entitled "A Song Unending" . . . The church gained eight by faith and baptism or transfer, and one by reconsecration. Six were lost by death and six by transfer. CROYDON. C.W.E.F. held a progressive dinner, and the C.W.F. a picnic at the home of Mrs. Christie, as final sessions for 1965 . . . At the last prayer meeting, at the home of the Misses Ellis, a presentation was made to Mr. Thomson . . . Explorers' Boys' Club held an "open night," when parents were invited . . . The B.S. held a Christmas tree for Kindergarten and Cradle Roll children, and a masquerade party for the older school. A presentation of a Rhododendron was made to Mr. and Mrs. Thomson . . . J.C.E. held a luncheon, when a record was presented to Mr. and Mrs. Thomson.

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FIRST YEAR OF CAMPBELL SINGERS

(Melb.). The Campbell Singers, the Victorian Churches of Christ Youth Choir, climaxed its first year of operations with a Christmas service of music and carols at the recently renovated Swanston Street Church, Melbourne. 230 attended and an offering of £55 was received for the Save the Children fund. Jean Milne and Gary Deering were the guest soloists.

Brotherhood departmental representatives gave the story of Christmas in nine Scripture readings. These included F. J. Funston, W. W. Saunders, Mrs. Strack, Mrs. E. L. Williams, T. Turriff, D. H. Smith, W. T. Atkin, R. V. Long-

thorp and E. L. Williams. Dr. Lloyd Jones introduced the service.

The Choir was formed at the time of the Centenary Conference in April, and has since served on thirty separate occasions. Already the calendar for the Choir's activities in 1966 is well filled. Many important brotherhood functions will occupy much of the Choir's time. Members of the choir are responsible for the purchase of gowns and music, also the ties imported from Scotland, which feature the Campbell tartan. The choir is organised by a committee elected by the members, with Ron Mullen as Musical Director.

CHURCH CALENDARS PRESENTED

(Nth. Fitzroy, Vic.). Each family in the church has been presented with a church calendar . . . S.S. Christmas activities included a Kinder Christmas tree, Junior and Inter. outing to Fern-tree Gully, breakfast and film service for parents and church members. The Bowl of Remembrance response to the Empty Christmas Tree was £7/10/- . . . A church family basket tea in the Botanical Gardens preceded the Christmas service . . . Christmas gifts of soap, tooth paste, etc., were brought for Aboriginal mission homes. On Christmas Day the church combined with the Methodist Church for a service.

MISSIONARIES AT COLAC

(Vic.). Reg. Combridge, from New Hebrides, addressed the church on Jan. 16, and Mr. and Mrs. Jack Smith, also from the New Hebrides, were with us on Jan. 23. Mr. Smith showed slides at the evening service . . . J. Barclay and Lin Firth were also recent speakers . . . Ian Allsop was farewelled after a much appreciated two-year student ministry. He goes to W.A.

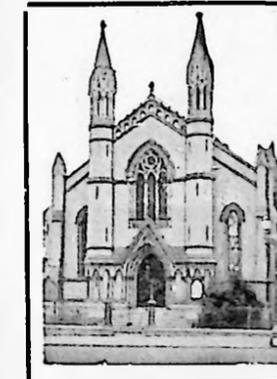
DECISION AT CHELSEA

(Vic.). A young lad made his confession of faith . . . Over 100 attended the 9 a.m. Christmas Day service . . . All recent meetings have had an abundance of visitors . . . B. J. Combridge and B. Gaunson, both of Chelsea, have been recent speakers . . . Our Church News (Editor, L. Smith) has been plugging the "Australian Christian" over the last few weeks . . . The chapel roof has been repaired and painted . . .

GOD'S VOICE

He spoke to me
 When all was still;
 I heard his voice
 Upon the hill
 In music of
 The bending trees
 He spoke, and there
 Were summer leaves.
 When winds were high
 I heard again
 His voice! 'Twas like
 A great "Amen."
 And when I walked
 By ways unknown,
 I felt my hand
 Within his own.

—Julia C. Ardayne,
 in "The Christian."



Swanston Street Church

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

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

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

7 p.m. — GOSPEL SERVICE.

OBITUARY

Len. Beaumont.

Thoroughness, zealotry, forthrightness are but some of the terms used to describe Len's life of service for Christ, his church and the community. He was born in Wanganui, New Zealand, and in the 1920's left a lucrative position to study at the College of the Bible, and later at the Melbourne University, where he gained his B.A. degree. During the 10 years of his stay in Australia, he led ministries at Coburg and Parkdale, where he gained many friends. Upon his return to New Zealand, service at a number of the churches in Auckland and Wanganui areas followed. Study in astronomy developed over the years and he became renowned as a lecturer and writer on the subject. For over 20 years he wrote on this subject under the name of "Sky Pilot." His enthusiasm led to the re-forming of the observatory in Wanganui, and gained for him the Murray Geddes Award from the Royal Astronomical Society. He lectured on the subject at the Auckland University for a number of years. Another love was for his home land, and he was ever willing to share her beauties with those he contacted in church and civic life. He retired from active ministry and public service in April, 1965, but in December was forced into hospital for an eye operation. Complications which developed resulted in his sudden death on Dec. 18, 1965, at the age of 65 years.—A.J.

David Eli Neville.

On Christmas morning, the Mildura brethren were shocked to learn of the sudden death, as result of a car accident, of David, only son of our esteemed Elder, and Mrs. Whit. Neville. David, aged 20, was one of the third generation of Nevilles who have given and are giving sterling service to the church. His grandfather was Eli Neville, an early trainee of the College of the Bible, who came with his family to Merbein in 1916, and served faithfully, teaching and preaching until his death. David's parents, moving to Irymple, transferred membership to Mildura church, where they are active in every avenue of church work, so it is not surprising that David too was connected with all youth groups and church camps. On leaving school he joined the Commonwealth Bank in Maryborough, and later Bendigo, being associated with the work in both centres. He was held in the highest regard by his banking colleagues. He was homeward bound on Christmas Eve, with his friend and guest, David Langley, of Bendigo, when the accident occurred and both lads were killed. The church extends their loving Christian sympathy to Mr. and Mrs. Neville and Glenys (Mrs. Harry Diggle), also to the Langley family of Bendigo, remembering with gratitude the short lives so richly lived in the Master's service. In the absence of Mr. Cant in W.A., the services in the crowded chapel and at the graveside were conducted by Mr. W. Marshall of Red Cliffs.—A.M.

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

Smith Regime Cuts African Teacher Training

(London). Missions working in Rhodesia have received orders from the Smith government to reduce by 25 per cent the intake of Africans into teacher training colleges in January.

This is regarded at mission headquarters in London as "deliberately putting a brake on such development" and a blow at the emergence of an educated younger generation of African leaders.

Over 90 per cent of African education in Rhodesia is managed by British and North American missions, which are being frustrated in every move they make in the fields of higher education. A latest is the subtle administrative decision of the Smith government in connection with the new mission-sponsored, multiracial Bulawayo Training College.

The new order insists that Africans enter the college at the end of their primary course, and not their secondary course, as Europeans do. This kills the proposed plan to offer equality in teacher training.

Only in two government schools are

there sixth forms, and grants to the churches to enable them to expand at this level have been refused. A statement issued by the Conference of British Missionary Societies said church leaders in Rhodesia consistently meet administrative obstacles in their desire to hasten the provision of more places at the higher level of school education, obstacles which in any other African country would be quickly overcome with determination.—E.P.S.

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"THE AUSTRALIAN CHRISTIAN"

50 Years Ago

1916

Dry Canteen. The War Council and Federal Cabinet announced a continuing policy of dry canteens and will impose further restrictions upon hotel trading near military camps. **On Current Topics** by Jas. E. Thomas: "We frequently open our meetings with the balance sheet. We put the financial statement, with its attendant difficulties first. We then seek in a business-like, cold, calculating and most pessimistic way to build up our finances or bemoan the shortcomings of our treasury. We have often lost sight of the fact that the church did not commence with a balance sheet. It commenced with a prayer meeting. After proper prayerful preparation was made, the amazing result of Pentecost came . . ." **Here and There.** W. G. Combridge announced commencement of meetings at Sheep Hills, Vic. . . . F. D. Kershner resigned from Texas Christian University to become Editor of the "Christian-Evangelist" . . . A Church Efficiency Training Class was announced for Melbourne, supervised by H. E. Knott . . . W. J. Way resigned as Organising Secretary and State Evangelist in Qld., and was available for evangelistic work in Vic.

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OPEN FORUM

SATAN LOVES OVERSEAS MISSIONS.

To the Editor,
Referring to "A.C." Jan. 15, I believe Satan hates Overseas Missions, Home Missions and every other avenue of making the gospel known. I do not believe that it is either ethical or spiritual to subtly snipe at one section of the Lord's work and a minority group of the Lord's people in order to boost support for another section.

The article could be summarised as follows: 1. The Lord requires each of us to personally witness and win those around us. (Correct.) 2. Satan is successfully sidetracking us in this work. (Again Correct.) 3. One of his best means of doing this is to get us enthusiastic about Overseas Missions, the result of which will be to "tranquillise" our personal witness. (Grossly incorrect.)

Those who have been sufficiently burdened about their responsibility in the

regions beyond to "send someone else" because they "can't go themselves" would be a minute proportion of the Lord's people, perhaps 1 per cent. It is obvious, then, that it is not a masterpiece of Satan if he can prevent some of these from personally witnessing to their utmost.

Following Mr. Crawford's invitation to "check up on it," I have found that those who are really "sending others" are those most vital in witnessing to and winning the folk round about them.

The real reasons Christians are not winning souls around them is not that these Christians are vitally concerned in Overseas Missions, but that they do not know a separated, Spirit-filled life.

—F. W. Reynolds, Vic.

CHILDREN IN CHURCH

To the Editor,

May I commend a letter in "A.C." Jan. 15 re children in church. I, too, am sometimes disturbed in my worship by children in church, but how much more important it is to the Kingdom to have them there. Church is the place to train children. For years I attended

church because of habit, instilled over the years by my parents. This "habit" gave the Holy Spirit opportunity to work. Now I attend because in God and His Son, Jesus, I find all that life can offer me, and I worship with love and wonder. I attend so that, learning, I may be better fitted to serve.

I have six children; they are not always well behaved in church, but I thank God that they are always there, and though five are now teenagers we have never had to force them. From the first weeks of babyhood they have all been taken, and I am grateful to all the members who helped me with them, and "put up with children in church" because they were helping win my children to his side.

Also, may I express, as a woman, my appreciation to those who have so valiantly defended women taking part in services. I am not advocating female ministries, but feel women can play an important role in worship. On Mother's Day the evening service at our church is completely taken by the C.W.F.

—D. J. Bedwell, N.S.W.

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OPEN FORUM

NO COMPROMISE.

To the Editor,
I appreciated the letters of J. E. Gough and A. J. Eddy in "Open Forum," "A.C." Dec. 11.

There is an ever-growing spirit of self-righteousness and high-mindedness among the cliques in the Churches of Christ who seem bent on playing party politics with the Gospel of Christ.

A. J. Eddy, in "No Compromise," really gives us an eye-opener why other sincere Christians do not agree with Churches of Christ on the issue of immersion for baptism.

As Paul taught the doctrine of peace and goodwill to all believers, and stressed the importance of not judging other servants of Christ through differences of opinion, surely all churches should form unions to work together without anyone having to compromise on issues of their faith.

—Elizabeth Sellars, Vic.

CHILDREN IN CHURCH.

To the Editor,
An interesting question arises from your correspondent's letter ("A.C." 15/1/66) on children in church. Just what is the place of children in this primarily adult situation, the worship service?

The child, up to the age of six, passes through many different stages, but in any of them he will be curious, restless, uninhibited and vocal, with a short span of concentration, his routine upset on Sundays, and becoming rather tired and hungry towards the latter part of the morning. Not an ideal worship companion!

He cannot worship as we do, lacking as he does language, knowledge and experience. Yet, as your correspondent ably argues, one must not prevent the family from attending merely because one (or two or three) members are likely to disturb other worshippers. So, we take him to church. Now, the most we can expect is that he is learning to regard church attendance as a natural thing, learning the routine of the service, beginning to respect our desire to participate, and gradually applying our explanations of each activity. He is absorbing atmosphere, and this is worship for him.

A rare child may sit quietly all through the service. Most are physically unable to be passive for more than a few minutes. It is here that the "scribbling equipment, biscuits and lollies" condemned by your nameless correspondent are vital equipment. If we expect our child to sit still, doing nothing, for no apparent reason, each Sunday morning, he will regard church as a boring place where parents are always tense, cross, and frustrating his desires in fierce whispers. The worship service will become the occasion for mutual resentment; far better for him to be happily busy. We are not expecting too little; we must retain a balance between his level of maturity and the opportunities of a non-child-centred situation.

If a creche exists, there is a danger that he will begin to suspect that this mysterious place is evidently unsuitable for him. But he need not spend his entire first five years in the kinder hall! Perhaps a baby or toddler is at such a stage of imbalance in his behaviour that the church may perform a Christian service to parents and other worshippers by caring for him for one hour. But he is gradually able to sit with parents for the first part of the service, with his necessary equipment, have his small share of our worship, then retire to the creche.

Regrettably, most creches are short of equipment, ideas and activities. Our church is at present investigating ways of making the time there a more creative experience. Suggestions are (1) Have separate areas for babies, toddlers, and 3-5s. (2) Use more supervisors. (3) Have a semi-kindergarten-type programme, with good materials — clay, paints, blocks, books, sand, toys — and smocks. Perhaps a story, a song or two, quite informal. The supervisors could cope, if we could find play-space and storage-space! A little comment here and there, about sharing, taking turns, thanking God for a flower or a glass of water, putting away toys in co-operation — this is religion in life, and as such meaningful worship at the pre-school level.

The school-age child is less restless and more able to sit in church for the whole period. He will increase in understanding, gradually discarding his props (pencil and book), until he is worshipping with his parents, a joyful experience, as your correspondent suggests.

Until he is mature enough for this we must provide activities suitable for his stage of development, making possible truly worshipful experiences in the whole context of his life, at, not "down to," his own level. The biscuit, pencil and creche are not mere entertainment, but aids by which thoughtful parents lead the child into a rich experience of full and true worship. —Helen M. Davey, Vic.

WOMEN IN CHURCH.

To the Editor,
I have been very interested in the "fors" and "againsts" women taking an active part in the church services, in "Open Forum."

Women may care for children. Women may serve as Sunday School teachers. Women may serve as organists, making a noise. Women may raise finances for the church. Women may serve as cleaners of the church. Women may do all the preparatory work for a meeting.

Some of your contributors evidently appreciated this, and feel that women could also help out in a service. Then again others know what the women do, and want to keep the "superiority" of man in the church. After all, we have women doctors, women lawyers, women chemists, to mention a few spheres that only men once held. I believe they do a good job too. Are the "againsts" afraid that women will prove better preachers?

One religious sect can quote Scripture to prove we shouldn't eat meat, another that we shouldn't have blood transfusions. In fact, you men who love a good steak and kidney pie, what about Leviticus 3: 14-16?

We should read all of the Scriptures and use some of the commonsense that God has given us.

If we haven't enough men to go around, use women, if we aren't big enough to do that we aren't very good Christians.

Jesus was as fond of women as he was of men, so you "againsts" stop splitting straws and spread the gospel instead!

—Mrs. Jean Tye, Vic.

TRADITION AND COMPROMISE.

To the Editor,

Mr. Hollard's letter ("A.C." Jan. 22), does our quest for understanding little service, because it is too sweeping in its generalisations. The trouble with "dogs barking" is that so often they bark at their friends as well as intruders, because they fail to distinguish between the two.

We have failed to understand the import of Mr. Gough's letter. He was not debunking baptism, rather was he attempting to save this important sacrament from being merely equated with a physical act. Alexander Campbell was deeply concerned about this very problem, so much so that he was prepared to go on record with a statement that could be easily misunderstood by a legalistic interpretation. He claimed that he would rather have fellowship with the person who had experienced the inner new life and not had the physical outward act, than this process in reverse. Campbell was not advocating a separation of the act of baptism from the experience that ought to be a part of baptism at its best.

We must never reach the stage when we will become static in our understandings and fail to see the constant need for restatement. When a truth has reached the mere cliché form then it seems obvious that restatement is needed. Christians are learners who are concerned with truth, and the very nature of the Christian pilgrimage necessitates him discarding inadequate understandings if they fail to measure up to the truth in Jesus Christ. Dogmatism of the variety, "If we are to give credence to the Gough-Eddy school of thought, then it is time Churches of Christ got out of business and left the field to others," reflects an attitude which has little to say to our brotherhood and to the Church of our Lord.

Let us disagree, this is important in search for truth, let us bark to indicate our seriousness, but don't let us whine because we will not only alienate, but will never convince anyone, not even our friends. We need the catalyst voices of different opinions.

—Charles Dow, Vic.

DID YOU NOTICE?

Who had 40 years of ministry? (p. 11).
Which church "gave" its members a church calendar? (p. 15).
Emphasis on Asia at the 5N.C.Y.F.C.? (p. 7).
Who has gone to Mooroopna? (p. 10).
Our own T.V. star? (p. 10).

OVERSEAS MISSIONS

Letter From The New Hebrides

BY FRAN. COLE

Sister F. Cole left Australia for the New Hebrides in January, 1965, to serve as a voluntary worker. She served without salary until July, when she was due to return to Australia, but as there was a shortage of nurses, Sister Cole was asked if she would consider extending her stay on the missionary salary basis rather than as a voluntary worker. Sister Cole gladly agreed to do this. She has served at Ndui Ndui on Aoba, and Nassawa on Maewo. Since Mr. and Mrs. Combridge left in November there have been periods when she has been the only missionary on Maewo. Sister Cole returns to Australia in January. We are indebted to her for the valuable service she has given.)

Because most of you will never experience the beauty of the surroundings and atmosphere which is mine at present, I put these thoughts on paper this evening. My seat is a large white rock — the only one on this wide, curved, pebbled beach — and ideally suited to my anatomy. Most afternoons find me here at this time, if at all possible. I come to replace the disappointments, temptations, limitations and frustrations of the day with the peace that only he can give. Others, too, share this time with me, but differently — three small brown boys furiously paddling a canoe trying to race three others swimming, their shouts and laughter blending with the soft lapping of water on pebbles. Another boy, about 12 years old, has just come down to fill two old black kettles with salt water for cooking — singing as he swings along, "My Lord knows the way through the wilderness, all I have to do is follow." Old Isaiah is sitting outside his house — features quite immobile, he looks as if he could have sat thus for a hundred years. He never fails to remind me of one of the prophets — his dear kindly face, white hair and flowing beard. One of his relations from a distant village is staying here awaiting the birth of her baby — she has just waved two huge cooking bananas at me indicating, "These are for you."

If I look behind me a dense semi-circle of green meets the eye, extending

high into the sky, for the mountain rises practically straight up from the coast here. In front, as far as the eye can see, stretches the waters of the Pacific — not blue and sparkling now, not reflecting the gold of a glorious sunset, but lying in shadows echoing the mood of the sky, which is tonight dark and foreboding. I think it will rain soon. Ah, there through a break in the clouds the evening star is clearly visible! Darkness is descending rapidly now, the blurred winging forms of two birds can just be seen against the trees.

How brightly that star shines in solitary splendour — transfixing my gaze — lifting it from the gathering gloom.

I think of that star, nearly two thousand years ago, which led to One who came to dispel the darkness of sin from human hearts. In all this beauty "only man is vile" — pray with me that the Christ of Christmas will shine in all his brilliance into the sin-darkened hearts of our brown-skinned brethren.

On the still night air wafts a hymn from young lips — it could hardly be more fitting —

"Fair is the sunshine, fairer still the moonlight
And all the twinkling starry host:
Jesus shines brighter,
Jesus shines purer than all the angels
heaven can boast."

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Overflowing.

Who crowns you with steadfast love
and mercy.

—Psa. 103: 4.

In God is mercy
Overflowing—
Beyond our sensing
Or our knowing . . .
Even beyond
Our deepest call—
In God is mercy
For us all.

—E. Jay Ritter.

☆

Raise the stone, and there thou shalt
find me; cleave the wood, and there
am I.

—Found on scrap of papyrus. 1897.
Attributed to Jesus.

☆

Who rises from prayer a better man,
his prayer is answered.

—Geo. Meredith.

☆

Knowing how to ride is not enough.
One must know how to fall.

—Mexican proverb.

☆

He knows nothing. He thinks he knows
everything. That points to a political
career.

—G. B. Shaw.

☆

Definition.

Pins: Pins are a means of saving life
by not swallowing them.

☆

An elderly lady zoomed past a traffic
policeman who was cruising along at a
nominal speed. He gave chase, and when
he had brought her to a stop he asked
for her driver's licence.

The woman looked at him sharply.
"Young man," she said, "how can I be
expected to show you my driver's licence
when you people keep taking it away?"