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THE AUSTRALIAN

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TILL TEN

New liquor laws begin operating in Victoria as from February 1. Hotel bars will be open until 10 p.m.; liquor will be available at live theatres; and restaurants and cabarets will be able to sell liquor later.

Even those who have the severest misgivings about the effects of the new laws should allow them a fair trial. A lot of fair-minded people think that the change will be helpful rather than harmful. It has been strongly argued that there will be no significant increase in the amount of alcohol consumed, and that there will be no addition to the harmful sociological consequences.

There will doubtless be extremists on both sides who will not be reasonable. Those who regard the whole liquor business as balefully wicked will see any increase in its availability through extended hours or new outlets an inevitable increase in its capacity for evil.

There will also be those on "the other side," like Mr. Frank Dennis, who "cannot see why Victoria has followed this stupid hour of 10 p.m." He thinks the closing hour should be much later. He is also "very hostile about this .05 limit" of alcohol in the blood, and complained that this aspect of the reforms would oblige the hotelier to keep people sober. Mr. Dennis is managing director of five Melbourne hotels with plans to introduce air-hostess type barmaids (whatever that may mean!) and talent quests with prizes totalling thousands of dollars. Presumably the resources for these amenities will come from additional drinking or by taking business away from his competitors.

In view of the hard economic facts of life it is to be expected that hotelkeepers will press to the limit any opportunities for increased business in the new situation and will be motivated primarily by profit-seeking. Other motives, such as genuine concern for the customer's comfort and his well-being, may not be beyond the realm of possibility, but they are not very likely.

When such motives were suggested by a hotel representative on a TV panel just prior to "Ten-Day," Mr. P. D. Phillips, Q.C., was also on the panel. He is the Royal Commissioner who, rightly or wrongly, will be saddled with praise or blame for the new laws for the rest of his life. In the very long enquiry he conducted, Mr. Phillips learned a great deal about hotel men and their motives, and he looked very quizzical when hotel owners' altruism was the subject.

No one can look more quizzically quizzical than Mr. Phillips when confronted with a piece of hocus-pocus, and it is hocus-pocus to look beyond the dollars for the hotel man's interest in his trade. It may be argued that the local chemist and the local butcher may have a similar motive, but this is not quite the same thing. It is beyond argument that alcohol is a dangerous business. It is a major factor in mental illness, road accidents, divorce and family problems, and reduced capacities for work and service. It is because a profit motive is associated with these dangers that causes the Christian sociologist so much concern.

The Government of Victoria has been persuaded that the admitted dangers will not be increased with the new liquor laws. We repeat that these laws should be given a fair trial. There may be early excesses because of a restraint removed, or there may even be a decrease in alcohol consumption because of the fear of the operation of the .05% blood alcohol limit. It may be some time before a true assessment of the effect of the new laws can be made.

It is certain, however, that a careful watch will be kept and that careful records will set down the story of Victoria's new social experiment with the lives and well-being of its citizens.

P.S.—Mr. Phillips has been guilty of some hocus-pocus himself. At the Summer School of Alcohol Studies he said that he drinks the equivalent of 12 to 14 7-oz. glasses of beer a day and that he considers himself a moderate drinker. This is at least twice the amount the average drinker has, and would cost about £280 (\$560) a year. Last year Mr. Phillips announced that he was a moderate drinker, but despite the pleasure alcohol has given him, if he had his life over he would not start drinking. Now, one of the most disturbing notes struck on the eve of the new laws is the apparent concept Mr. Phillips has of moderate drinking.

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"THAT THEY ALL MAY BE ONE"

BY KEITH SKILLICORN
(Missionary to India).



PART I.

Those who have followed with interest, recent ecumenical trends within the Australian churches, surely must be provoked and challenged, if not shocked, by some of the courageous statements made. For example, Dr. H. R. Gough, Anglican Archbishop of Sydney, followed the Archbishop of Canterbury, by daring to suggest that perhaps we are now living in the "Post-Christian Era," the implication being that Christianity has had its day!

Can we accept such statements as truly prophetic when, throughout the world, denominational barriers are tumbling down to the point where even Catholic and Protestant factions who once burned each other at the stake in the name of religion, are now entering into dialogue in what we hope is a genuine spirit of tolerance, free of the suspicion and mistrust that has so characterised the history of the visible church?

United Church before 2,000 A.D.?

If present trends continue, it seems inevitable that a United Church will evolve before the end of the century, and if we are true to our Plea we must support every Christ-centred movement that promotes more friendly understanding, better relationships and practical co-operation between those who claim Christ as Lord.

Dr. Gough, at the Annual Conference of the A.C.C., in 1965, made suggestions which, if accepted would lead to a restoration of New Testament Christianity with the Biblical simplicity for which our pioneers yearned.

It is feared by some that, while we are sometimes guilty of soft-peddling what Disciples once regarded as essentials of the Faith, other communions, launching out where we left off, are taking the doctrinal ground from under our feet. This, however, need not give us cause for alarm, but rather rejoicing! Our Plea, given new connotation, could have a far greater relevance in this Ecumenical Age than ever it did in the hey-day of our Movement!

UNITY or Mere Unity

Just what is meant by John 17: 21? Is it not a spiritual Oneness in Will and Purpose for which our Lord prayed—"That they may be One as thou, Father, art in me and I in thee — One in us."

As a Restoration Movement, we failed because we were so keen to conform, often legalistically and mechanically, to the "principles and practices" of primitive Christianity, that we overlooked the LIFE of the early Church — his life, in all its moral and spiritual content.

1966

As participants in the Ecumenical Movement, some of us seem to be so impressed by the quest for mere unity, that we face a similar failure unless we keep our Plea in its true perspective, for there is only one lasting unity — UNITY in Christ.

This is what we mean by "in essentials Unity," and this is also what Dr. Gough means when he says, "I believe that the path to reunion of the churches, lies not so much in endless conferences and voluminous literature, but in self-criticism — the time for dialogue is now over, and the time for the judgment by the Holy Spirit has arrived." This, too, is what Dr. William Temple meant when he once said, "God is not interested in religion" — and, may I add, — the Christian religion? The world, be it in Pre- or Post-Christian times, is fed-up with religion, and I don't blame it!

The Church — Organisation or Organism?

One fact is becoming increasingly clear and that is that the church is not an organisation that can be fashioned by man into a super-ecclesiastical colossus, but rather a living, vibrant organism — his life, lived in and through us defies complete doctrinal definition, and it cannot be understood merely in a theological sense.

The biologist may carry out intensive research into the chemical analysis of the human body, but just what makes it tick is beyond his comprehension. Likewise, there are certain mental and spiritual ailments which cannot be diagnosed pathologically.

Our Faith is an intensely emotional experience, so much so that the translators of the King James version of the Bible used what, to us in our day, is a rather unsavoury word — "bowels," in describing the effect that the Christian experience has on our insides! "For God is my witness," wrote Paul, in Phil. 1: 8, "how greatly I long after you in the 'bowels' of Christ." The N.E.B. renders the verse, "I long after you with all the deep yearning of Christ" — a yearning that stirs the heart — an experience that reaches deep down into our beings and cannot be described as the mere emotionalism of which most of us have seen something — those religious emotional excesses that make us wary of any Hallelujah-praise-the-Lord sort of "revivalism."

William Sargent, in his book, "Battle for the Mind" (Panther Series) has done considerable research into such pseudo-Pentecostal experiences which may be nothing more than soulful or "natural" if not diabolical, and yet, when Christ really takes possession of us in the way

of his appointment — oh, the ecstasy — Hallelujah!

Some of our greatest decisions in life are made under intense emotional strain. I well remember the night I popped the question to my sweetheart, "Darling," I spluttered, "one of these days I'll ask you to marry me." Wow, what an experience! I went hot and cold all over, and trembled like a leaf, and yet the proposal was quite pre-meditated and went deep down into my rational being.

Translate such an experience into the spiritual realms and there you have it! After all, aren't we "married" to Christ — aren't we wedded to suffering, the groom being the Lamb, the symbol of God's poured-out love (Rev. 21:9)?

Is it not out of "travail" that spiritual children (converts) are born of this union (Gal. 4: 19)? William Sargent, while admitting that much of what has gone on in the name of revival has been no more than psychological effervescence, claims that real conversion, be it to Christianity, Communism or a cult, must be accompanied by some measure of emotion, but the formal, stiff and starchy order of some of our religious services seems to kill the warm fellowship — that participation in a Living Organism, that so spontaneously takes possession of us when, with mutual and gracious concern one for the other, we gather together — in his name.

Evangelistic or Evangelical?

At one stage in my Christian life, I was nearly caught up in that brother-are-you-saved sort of "evangelicalism" and noticed that many of those so involved had more concern for the "souls of the masses" than for people as persons — individuals in need of the touch of Christ. Generally speaking, those categorised as "evangelistic" had a genuine interest in the welfare of others, but were often void of deep emotion. "Evangelicals" sometimes had the emotion without that vital concern for people as "embodied souls."

May I dare to say that in spite of all our ecclesiastical progress towards unity, we have lost sight of our First Love. We are developing nice denominational relationships and, mind you, I'm not against this, but where is that Life that stirs our beings to the marrow? Where is that evangelistic outreach that will save the Church from being rele-

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"ACCUSING MEN OF VIRTUE"

BY J. E. BROOKE

One of the great characteristics of the Spirit of our Lord, and of the example he has set for his followers, is his faith in and hope for people — all sorts of people. He saw the hidden goodness which lay in those whom others despised, and he addressed men in terms of this secret better self.

Take his attitude towards the chief tax-collector in Jericho, Zacchaeus. What could men do with such a person but despise him? Had he not allied himself with the hated occupying power? Had he not virtually sold his birthright and proved himself false to his fellow-countrymen? Men felt that they were warranted in saying the very worst about him. Had he not taken advantage of his position, and become a rapacious extortionist, wringing from innocent people much more than was their legal due to pay? So he was shunned, cold-shouldered, ostracised from respectable society.

But the wonderful thing is that Jesus saw that Zacchaeus had still some nobility and dignity left. This man, who belonged to such a contemptible class, and who was himself scorned and despised, he hailed before his very enemies with the glowing title, 'He also is a son of Abraham!' It was one of the most honourable titles a Jew could receive. The man who had made himself the enemy of all was a son of 'the Friend of God!' He who was disloyal to the best traditions of his race is acclaimed as a son of 'the Father of the faithful!'

How those Jericho folk must have been shocked! But however much they might have been shocked, Zacchaeus himself was staggered even more! Was anything more calculated to shame and surprise him into goodness than this? Not all the preaching in the world could have had as much effect upon him as this stupendous assertion that he — he — was a "son of Abraham!"

When he heard these words he was reminded of his rich religious heritage. He instantly became aware that, in spite of everything, he was a spiritual aristocrat. He knew that he stood in the presence of One who had come to help him to discover a deeper, better self, and restore him to his lost dignity. With new hope he rose to begin a new life in the fellowship and spirit of Jesus.

This is the spirit and attitude of Jesus towards people, and should be the spirit and attitude of all his followers. In his study of Robert Browning, G. K.

Mr. Brooke is the newly-appointed minister at Strathmore, Vic.

Chesterton often refers to a pronounced trait in the poet's character, which made him see the possibility of goodness and nobility in the least likely people. Even his knaves are invested with virtue. "Charity was his basic philosophy," wrote Chesterton, "but it was, as it were, a fierce charity, a charity that went man-hunting." Then follows an unforgettable sentence. "He was a kind of cosmic detective who walked into the foulest of thieves' kitchens and accused men publicly of virtue."

That is a fine expression of Browning's robust hopefulness and his resolute faith in his fellow-man. He was deeply imbued with the Christian spirit which not only sought good in all men, but actually went hunting for it, confident that it was most assuredly there to be discovered.

Have we that spirit, as we meet people, all kinds of people, the most unlikely people? Of that Christ-like minister, Edward Irving, his biographer said, "He had so much celestial light in his eyes that he unconsciously assigned to every one whom he addressed a standing ground in some degree equal to his own. He addressed ordinary individuals as if they were heroes and princes; charged a candidate for the ministry to be at once an apostle, a gentleman and a scholar; made poor astonished women in tiny London apartments feel themselves ladies in the light of his courtesy; and unconsciously elevated every man he talked with into the ideal man he ought to have been."

This is the very spirit which is at the heart of the Christian faith. At the core of the Christian gospel is the doctrine of "justification by faith." Now the word "to justify," as Paul uses it, does not mean to make just or to make good. It means to treat or reckon or account some one good and just, even if he is not. The tremendous truth of the gospel is that God "justifies the ungodly" — God treats the sinner as if he had been a good man. This is how God in Christ treats men — and this is the spirit which we must imitate.

It is never an easy attitude to maintain. When, in Jericho, Jesus saluted the unseen good in Zacchaeus, he was on his way to Jerusalem, to endure the worst evil that man could inflict upon him.

So, Scott Holland wrote of the great-hearted Gladstone: "The everlasting wonder was always how he could ever have passed through his incomparable experience of a world which he fought so hardy, and from which he had so often endured such virulent attack and such unsparring hate, and yet had retained the undying charity which 'hopes all things and believes all things'; and

still looked out upon man with the dauntless faith which is convinced that everybody must be on its side, if only they understood. No suspicions could cloud this faith, no disappointments undermine it. And it was all the more remarkable because of his profound realisation of sin, and the alarming thoroughness of his recognition of the awful conflict between good and evil." That, too, is the Spirit of Christ.

"Man-hunting charity!" "Accusing men of virtue!" It is a splendid spirit and service. Muriel Strode sings: "It is but common to believe in him who believes in himself; but that I may do the uncommon — believe in him who does not believe in himself!" A man who had sunk to the depths of depression about himself, and whom nothing seemed able to quicken into faith, was asked by an artist friend to let him paint his portrait. When it was finished, the man looked at it, amazed. Gone were the shadows from the eyes. A new alertness shone out of the face. "Is that what you think of me?" he asked the artist. "Then I will be that!"

"THAT THEY ALL MAY BE ONE"

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gated to the "glory that was Greece and the grandeur that was Rome"? Where are those who, with the Psalmist (126: 5, 6), know the thrill of reaping souls in joy only because they have sown the Seed in tears and do not consider it old-fashioned to weep over a sinner?

If ever the "gates of Hades," or the powers of death do overcome the organised church, it won't be God's fault, but ours for not submitting to his will and accepting his promises.

The Church has failed miserably to challenge the world, and its youth in particular, and the time has come for self-examination and for the judgment to the Church by the Holy Spirit.

Why do you think the youth of today are going crazy — caught up in the mass hysteria of "Beatlemania," and the like, while "Mods" and "Rockers" assert themselves, even to the point of violent battles? Is it not because there is something inherent in human nature that craves for the security of togetherness, that wants to sacrifice itself, even to death, for a cause that "satisfies"?

The Communist Party of Nigeria issued a call to the youth of that nation, male or female, to enlist for Cadre Training. It was not a wishy-washy appeal, such as is often heard from our pulpits, if there is such an appeal at all, but a challenge only to — "the fit and energetic and those enthusiastically prepared to make sacrifices for the cause of the masses — the cause of the cruelly exploited 'Have-nots,' which is the cause of the Party!"

Can we honestly expect modern youth to be attracted to our antiquated namby-pamby churchianity — coffee-bars and all that, when what their souls cry out for is blood, sweat, toil and tears — a passionate desire that only Christ can meet?

(PART 2 will appear NEXT WEEK.)

LINES FROM LEICESTER

BY STANTON H. WILSON



We have just spent our first Christmas in England. It was not a "white Christmas," but it was a new and exciting experience.

On Dec. 21, we went down to London. It was an unforgettable day. First to the British Museum, where we joined a long queue to see the Dead Sea Scrolls, then on to the Codex Sinaiticus and Codex Alexandrinus, and then, for good measure, the Rosetta Stone.

After lunch, we attended a concert in the Royal Theatre in Drury Lane, sponsored by the congregation of the famous St. Martins-in-the-Fields. The programme lasted two and a half hours and everybody gave their time and talent — actors, singers, programme-sellers (I bought mine from the "Queen of the Pearls"), ushers, cleaners, management and musicians. Here was a working example of the true spirit of Christmas — the spirit of giving! Every penny of the admission money went to the North Euboean Foundation, to help in their wonderful work among the remote villages of Greece. This year's St. Martin's Christmas Matinee raised £3,000 for the eighth successive year. We often fail to appreciate how much "the people of the stage" give of themselves in good causes.

At night, we lingered in Trafalgar Square to listen to church choirs singing carols around the forty-foot illuminated Christmas Tree, which the Government of Norway gives every year. The night was mild; it could have been an Australian summer night — and this was London on the shortest day of the year!

We walked up Piccadilly, where it always looks like Christmas Night, and then along under the illuminations of stately Regent Street, and through the gay cascades of lights in Oxford Street that suggest that Britain is a nation of shopkeepers.

We were a little slow in getting into the Christmas spirit this year, believing that we were going to have a real Christmas when the weather was hot. Then two or three days beforehand, Christmas really descended upon us. The turkey arrived, and the tempo of the shopping spree quickened and we were "with it."

We went around on Christmas Eve, from house to house, singing carols that were wondrously tuneful and quite new to us. It was an occasion of fun and right good fellowship, singing on a winter's night beneath a clear sky studded with stars. At "half-time," twenty-five of us having sung outside the manse, went in for coffee and hot fruit-mince pies; then on again until near midnight, when the finale was coffee and hot potatoes baked "in their jackets."

Christmas Day in Leicester was fine, but overcast with high cloud. We telephoned an aunt in Kent, and a daughter in East Germany celebrating her first Christmas away from home — and that in a Communist country!

On the Monday the fields were white all day with frost. We drove to the village of Great Bowden to see the start of the Fox Hunt. The countryside that has charmed us with its Spring and Summer and Autumn arrays, delighted us with the contrasting austerity of Winter — an entirely different sight, yet equally beautiful. The effect on one of red-coats, barking hounds, and prancing horses, and the crackle of the frost has to be experienced to be appreciated, but all my sympathy is still with the poor fox!

The previous Sunday afternoon, we drove thirteen miles to St. Mary's Church, Lutterworth — the church where John Wycliffe, "The Morning Star of the Reformation" was for ten years the parish priest. Our emotions were deeply

stirred as we stood in the very chancel where he stood when he suffered a stroke on Dec. 28, 1384, occasioning his death three days later. We saw the actual cape he wore when officiating in this church, and we thought with gratitude of its owner, profound scholar, champion of social justice and freedom, whose crowning work was the translation of the Latin Vulgate Bible into the English tongue. The goal of all his work was to lead men back to the simple gospel. Little wonder that Arthur Mee once said: "Lutterworth is one of the immortal places of the world!"

INDIAN CHRISTIANS GIVE THANKS

(Bangalore, India). The Commission on International Affairs of the National Christian Council of India, in a call to thanksgiving and dedication published on Jan. 13, offers its "sincere thanks to God Almighty for the miraculous turn of events resulting in the Tashkent declaration which has laid the foundation for peace between India and Pakistan. We believe "that this is the work of God triumphing over what appeared to be insurmountable. We share fully the joy of the nation and of the world at large at this remarkable achievement towards peace, brought about through statesmanship of a very high order. We also pay our humble tribute to Prime Minister Kosygin and his devoted team, but for whose indefatigable zeal, determination for peace and superb statesmanship, the Tashkent conference would have been not so successful."

The document continues: "The price of the Tashkent agreement our nation has had to pay is greater than anyone had anticipated, namely the life of our beloved Prime Minister, Lal Bahadur Shastri. In his death the nation has suffered the tragic loss of a great champion of peace and justice. We can express our gratitude for his commitment and determined efforts to implement the spirit and the letter of the declaration.—E.P.S."

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THE PLACE OF THE PASTOR IN CHURCH AND LIFE

There is a church in Washington, D.C., which is remarkable by most reckonings. To become a member of this church requires a training period of at least two years.

This period is a time of study and personal preparation. The long, intensive training is not for the purpose of excluding people, but simply to face them with the total demands of a Christian life.

No member must be allowed to take this important decision lightly. This congregation is convinced that no person should be allowed to stand up and pledge himself to participate in the life of a Christian congregation and acknowledge Jesus Christ as Lord without really knowing what this means.

Writing of this congregation in "The Bible in the Local Church," the Rev. Edwin Robertson says, "This congregation is full of vitality. Its members are dedicated people, serving this community and witnessing to their faith in unexpected ways. The church has about 70 members.

"Other churches in Washington have thousands of members and are growing daily. As one observer pointed out, the minister of this remarkable church finds 70 people as many as he can handle, while his colleagues seek larger and larger memberships, successfully.

"Their most acute problems are to increase the size of the car parks. Which is effective — the small, intensely trained group or the every-growing congregation?"

Mr. Robertson goes on to discuss in detail the questions he has raised. As we might expect, it is not possible to give a glib "yes" or "no" answer to the question.

In the Church and Life Movement much emphasis is being placed on the life and action of the Christian laymen and women.

But the potential for lay action will be realised only to the extent that the spiritual life, the teaching and the preaching of the congregation makes possible.

One of the prime reasons the minister of that church in Washington found

his hands full with a small congregation was that their commitment required that they find great spiritual and intellectual resources. They are not pretending to be Christians. They are striving with all their might, and they drew on the full resources of their pastor, on the knowledge his theological education has given him, on the special understanding of the Bible he could share, on the spiritual resources evident in the commitment of his own life to the special call of God.

BY VAUGHAN HINTON,
Australian Council of Churches.

So, too, Church and Life is already making great demands on ministers, for it is from them that the laity must receive the teaching and preaching that will support them in their increasing involvement with the uncommitted and the doubting of this world.

If the visible emphasis in Church and Life is on the layman in the world, the heart of the movement is in the gathered life of the local church, in the hearing of God's Word on the meeting with God that takes place in worship.

There are now available two special Church and Life publications to help in the development of a strong heart for the movement in local areas.

The first of these is a book, "Light on Life," containing ten weeks of daily Bible readings and prayer suggestions which, it is hoped, will be widely used in all parishes and congregations.

The second is a larger book of sermon suggestions which may assist pastors both before and during the Church and Life study programme from June 19 to August 6.

In several local areas ministers are already meeting for joint preparation of sermons and to consider together the ways they can assist the members of their congregation who will be in study groups.

"There is a need for pastor and people to undergo a spiritual renewal, and to reassess their priorities," Edwin Rob-

ertson writes in "The Bible in the British Scene" (SCM Press). "Renewal rather than evangelism is the need of the churches today.

"An instrument needs to be cleaned before God can use it. The means of cleaning are in prayer, study of God's will and submission to his will in obedience.

"Although there have been many lay movements, they have only been sustained when the pastor has been behind them. 'Nothing can happen without the minister' is the terse way that many a group put it."

In the Church and Life movement the Australian churches have a means to demonstrate to thousands that the Bible is relevant to life today, that the gathered life of the congregation is a source of very real strength and that Christ presents a way that reveals life in all its fullness and glory.

It will depend, not on the enthusiasm of the laity, nor on the diligence of the pastors, but on the extent to which both pastors and laity work together at the special tasks God calls them to do. —A.C.C.

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RELUCTANT ATHEISTS

The main Soviet atheist journals are now emphasising the need for an "understanding approach to believers," and for serious study of why religious belief persists. But the iron hand of ideology is still inside the velvet glove of expediency.

"Nauka i Religiya" (Science and Religion) said, in its December issue, that atheist work was carried out so as "not to wound believers' religious feelings in the slightest degree or violate freedom of conscience." Yet the same article noted with approval that atheist propagandists in Latvia had organised sports competitions and entertainments "during religious holidays."

A month earlier the journal stressed that "outraging the feelings of believers" only strengthened their faith. In Stoln district, near Brest, in Byelorussia, for example, the law on freedom of conscience was frequently violated, yet the number of christenings, church weddings and funerals was the highest in the republic. One collective farm cut off the electricity to the local church "without the slightest justification."

According to the journal, an atheist propagandist contrasted the disadvantages of the dirty, noisy village club with the ordered beauty of church ceremonies. "In church, on the other hand, there is solemnity; there is no fuss, no tobacco smoke, no squeals from the girls or oaths from the boys. The choir sings . . ." There was the same contrast between ceremonies. It was no secret, he said, that young people still got married in church — "people are married in church beautifully and solemnly, with hymns and chanting. But in the village Soviet? They register, shake hands, express good wishes and so on in a dark office crammed with papers."

A writer in the December issue showed himself aware that atheist propagandists are up against more than the appeal of a magnificent liturgy. In the battle with the church, he said, atheists could win conclusively "only if we show ourselves the inheritors of the whole of Russian culture of the past — and as more careful protectors of it than the church."

Asked why the Soviet State did not simply prohibit religious observance, a speaker on Moscow Radio admitted on Dec. 12 that this would simply "set believers against atheism and Communism." But there was a great need for anti-religious propaganda, for profound scientific and even religious knowledge, especially of contemporary religion, he said, because the clergy had adapted themselves to modern conditions. He cited a priest who, in his sermon, "stressed the importance of Soviet progress in education and attributed it to the will of God." Another stressed the importance of books, music and painting in providing pleasure in earthly life, which should not however stifle the soul's striving for spiritual things. —"Religious Digest."

QUESTING

WITH
A. E. WHITE



Where do Churches of Christ stand as to the reality of Satan? I am amazed at the different teachings of our ministers. Surely we should have a definite stand on such an important subject.

None of our ministers would have much difference of opinion regarding the reality of evil. Its ugliness and consequences are seen everywhere. The place of Satan as the chief minister of evil and the greatest enemy of God and man is much more a subject for debate.

It wouldn't be possible to give anything like an adequate treatment of the doctrine of the devil in one column. It would take a giant-size book to do that and some other writer much better equipped for the task.

There is no official Churches of Christ doctrine about Satan, and it doesn't surprise me that you have heard different views from different ministers. Some will have a view of Satan that owes as much to Milton's "Paradise Lost" as to the Bible. Others may see the references in the Bible to Satan and the Devil as mere personifications of the principle of evil.

Still others will have a rather vague concept of a Personal Force of Evil as opposed to God who is the Personal

Force for Good. Satan, on this view, is by no means equal with God, but is permitted a certain freedom of action against God's people. He is part of the "powers of darkness" against which all men have to strive.

Some ministers manage to preach many sermons without mentioning Satan at all. Since man is responsible for the evil that he does, it is considered sufficient to offer the resources of Christ to meet the guilt, the power, and the stain of sin, without introducing the difficult concept of the devil and certainly without seeking to use Satan as an excuse for man's sin.

None of the passages which refer to Satan is without difficulty. The Temptations of Jesus give the clearest reference to an evil personality, yet it, too, presents problems. The incident could only have been reported by Jesus himself, so there is little doubt that Jesus spoke of the Devil as a real person here as he did on other occasions.

The temptations took place in the wilderness and, therefore, Jesus could not have gone to the top of the Temple, nor is there any mountain from which Jesus would be able to see "all the kingdoms of the earth and the glory of them." It is quite evident that the temptations of Jesus were temptations of the mind and spirit. This is the way temptation comes to us, and there is no need for us to think of the devil as appearing in physical form.

The reasons I have for accepting the fact of a personal Satan force of evil are: (a) there are too many passages in the Bible to be explained away if Satan is simply a literary device; (b) the idea that Jesus was accommodating his teaching to the erroneous ideas of the disciples and others creates more obstacles than it removes; and (c) the reasons we would use to reject the idea of the existence of Satan would probably cause us to reject the idea of angels or any other form of spiritual creation by God.

Jesus Knew Cities

Jesus knew the open spaces.
He knew the open spaces on mountain heights,
By the water's edge,
In desert solitariness.
But Jesus also knew cities.
He knew Capernaum;
He knew Tiberius;
He knew the cities of Decapolis.
The city of Sepphoris was a few miles from Nazareth,
Although never mentioned in the Bible.
Jesus knew Jerusalem.
Jesus not only knew cities, he saw cities.
He really saw cities.

Seeing Jerusalem he lamented:
"O Jerusalem, Jerusalem, killing the prophets and
stoning those who are sent to you!
How often would I have gathered your children together
As a hen gathers her brood under her wings,
And you would not!
Behold, your house is forsaken and desolate!"
God in Jesus came from his happy, healthy heaven
To walk in cities,
He walks in cities today.
He is walking there now.

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THE AWAKENING

BY PETER A. PITTS

He was only 17.
A young, intelligent-looking youth.
He was conducting the church service for the very first time. He did so with sincerity and dignity. How thankful he must be for his training in Christian Endeavour. Is this your story?
It is the story of so many evangelists, ministers, lay preachers, church leaders and workers. Those who have taken the first step of a hesitant prayer, a Bible reading, or a "talk" in a Junior or an Intermediate grade of Christian Endeavour.
Those who have been trained over the years in this way, working, doing something personally, so that eventually they are able, confidently and reverently, to do a real work in Jesus' name.

This was the vision of Rev. Francis E. Clark, of the Williston Congregational Church, Portland, Maine, U.S.A., on Feb. 2, 1881. Eighty-five years ago this week. He wanted an organisation that would help his young people, as well as train them to serve, and also increase their love and devotion to their Saviour, Jesus Christ.

There was a spiritual awakening in the Williston church because of the commencement of the first Christian Endeavour Society. As there was also in the Church of Christ, Hope Street, Geelong, Vic., when the first Australian Y.P. Society was formed in June, 1863.

There are now 3,000,000 Endeavourers in 63 countries from 83 denominations, in the world. There are 50,000 Endeavourers in Australia, in approximately 100 District Unions, 6 State Unions and the National Union.

The purpose of Christian Endeavour is:—

- To lead the members to accept Jesus Christ as Saviour and Lord.
- To assist them in the developing and understanding of a life based on Christian principles.
- To train them for church membership and to bring them into the life of the church.
- To train them for Christian service and Christian leadership.
- To provide meaningful Christian fellowship and wholesome recreation.

Through these things the ultimate aim is the Evangelisation of the World.

In Churches of Christ we have been instrumental in the strong growth of Christian Endeavour in Australia. Ministers and members have continually served as Presidents and Secretaries and workers ever since C.E. came to Australia.

Christian Endeavour — as the third largest Youth Organisation, and the largest Interdenominational, Inter-racial, and International Christian Youth movement

P. A. Pitts, a member of our church, is a radio announcer in Launceston, Tas., and is Convention City organising secretary.

in Australia, owes a great deal of its growth in the last few years to its full-time National Directors. The Rev. H. Norman Pell was the first, and since he resigned to go to America to work with the Billy Graham Organisation, the Rev. Fred J. Nile has worked unceasingly.

Conventions have been one of the great things in strengthening Christian Endeavour too. Each State has an annual Convention, and every two years the National Union conducts a Convention.

LAUNCESTON in MAY this year is the next National Convention, and the organisers need the prayer of all Christians.

It will be the 31st National C.E. Convention, and the Mayor of Launceston is the Convention City Committee Chairman. The Rev. J. Graham Miller, formerly of New Zealand, now Principal of the Melbourne Bible College, is to be the main speaker.

The Margaret Street Church of Christ, Launceston, is very largely represented in all departments of the Convention City Committee, as it is, on the Northern Tasmanian District Union. In Launceston it is quite a regular occurrence to see 300-400 at the bi-monthly Christian Endeavour Rallies, but with only approximately 200 active Endeavourers in the District Union, there is a lot of work to be done by comparatively few, in planning the Convention.

Another young man of 18, and a young lady of 16 are helping in the service too. What a good job they are doing! Their abilities are natural, but would not have been brought out without training and an opportunity to use them.

The young lady is saying how she was asked by a girl at work what the C.E. pin, she was wearing, stood for. It was thrilling and challenging to hear her reply. She said she was able to say that it stood for Christian Endeavour. That the C.E. motto was — "For Christ and the Church." And that it depicted an "E," for her — the Endeavourer — in a big "C" for Christ. Also that the four points of the "E" were in contact

with the "C," signifying the four basic principles of:—

- Confession of Christ.
- Service for Christ.
- Loyalty to Christ's Church.
- Fellowship with Christ's people.

This made me decide to get my Christian Endeavour badge out again, and to wear it at all times, and to pray that I, too, may be given the opportunity to witness to my faith, and that I may be given the courage to do so.

The young people taking the service this evening have certainly brought back memories to me. I took the C.E. pledge. I promised to pray and read the Bible every day. How glad I am that I took the pledge, for as I studied the Word of God each day I can look back now and see my gradual growth as a Christian, maturing as I increased my knowledge of the Scriptures. I don't think I would have done this if I hadn't made that promise to God in the C.E. pledge.

Since the inception of Christian Endeavour over 20,000,000 young people have taken that pledge. In 85 years C.E. has certainly made an impression on the world, but more important, it has strengthened the local church and, more important still, it has dedicated countless numbers of young people to Christ. We have benefited greatly in our Churches of Christ.

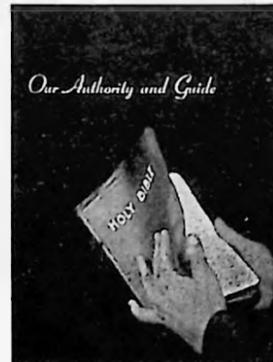
The young people of my church have been taking the service tonight. Young people of the three grades of Endeavour in our church Society — Junior, Intermediate and young people. It has been a very helpful service in every respect.

Christian Endeavour was not the subject of the service, but anyone could see that, without C.E., it wouldn't have been possible for it to have taken place. These young people were brought into the Church — led into Christ and trained in his service by C.E.

I think they all ought to be given the opportunity to go to the National Convention in Launceston, Tasmania, in May. I think I will see if I can organise some way of us older ones sponsoring the whole Y.P. grade to go, and some Intermediates too, if possible.

I am going to pray that God will richly bless the 31st National C.E. Convention, and all who are concerned in organising it.

You know I have been sitting back a bit in my church — I am still useful to the Lord. I think — I'll go — to the Convention. May 13-21, 1966.
Mizpah.



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MINISTRY TO YOUTH

BY V. C. STAFFORD

Over forty workers among young people in our churches came from all States and Canberra to the Consultation held at Waterman Memorial Centre, at Monbulk, Vic., in January.

Addresses were given by E. S. Sanders (The Pressures of Today's World Upon Young People), John Way (How to Communicate the Gospel to Young People), Dr. K. R. Bowes (The Role of the Church), K. D. Horne (Leadership of Youth). A statistical survey, "An Overview of Australian Youth," documents on "The World of the Adolescent," "A Code for Adult Leaders," "The Dimension of Our Task," also assisted delegates in discussions as they worked in small groups on the many aspects of this ministry.

C. H. Dow, minister at Coburg church, Vic., led the Consultation as chairman. Worship sessions were conducted by Haydn Sargent, Qld. The five-day Consultation was arranged and financed by our Federal Board of Christian Education.

Leadership

The church plays its young people short when it establishes a programme and makes no serious attempt to provide and train leaders and support them in their task.

Do we leave decisions about youth work to youth? Many of the problems we face today have arisen because young people have been left to their own resources, to virtually go it alone. Young people do not have the basic experience, the maturity, to promulgate a successful continuing programme, but they can co-operate with leaders and share responsibility.

The minister must stand with the young people of his congregation as resource person, co-ordinator, friend and counsellor. If he is not interested and fails to support his youth fellowship, the outlook for that group is bleak.

The Whole Church Speaks

Youth work is not a cause in itself, but the realisation of the living fellowship of the church in such a way that youth, as well as others, experience the reality of it.

The church is to be not a society of good people or a fellowship of active people, but rather a community which is faithful and obedient to the will of God, the community in which God dwells and becomes accessible, the community at work.

God's work is not talk, it is action. He does something. In the final analysis God's Word for man is Jesus of Nazareth. Whatever Jesus says is a doing and whatever he does is a speaking. His actions speak and his words act.

The work among young people is the responsibility of the whole congregation.

Ours to Share

A congregation fully aware of God's presence, adult leaders equipped for their task among young people, young people committed to Christ will be concerned about non-church young people.

In addition to competent leadership, the Consultation agreed that personal contact, genuine interest in a person's real needs, the witness of Christian living, were prime factors in fulfilling the church's mission.

Work groups gave much time to listing ways in which youth can share its faith — there seemed to be no shortage of ideas, which included, but went beyond, the "coffee bar," and "sugar shack."

Getting in Deep

These counsellors recognised that catering simply by entertaining, foredoomed the youth ministry to failure. Yet no one wished to ignore any programme elements (in formal groups) or material concerns (in personal contact) which provided for whole personalities. The church must re-appraise the leisure time pursuits it offers and should challenge youth to responsible living. But this must never be taken to mean that the church is interested only in activities that are "spiritual," whatever that is! The church must see that the "physical, social and recreational aspects are but an expression of the spiritual."

Again and again the Consultation pointed up that being a Christian in-

volves a person in the task of listening to the gospel, learning what the gospel is, discovering the implications of the gospel for himself and others, and assuming personal and social responsibility in the light of the gospel. This thrusts young people into a disciplined effort to know the Bible. They can be helped to move from a knowledge of the Bible gained in elementary years to a disciplined Bible study, approaching the Bible from the standpoints of history and theology.

This study and training the church offers its young people (or should offer them) has as a major purpose the preparing and equipping of the people of God for their servant role in the world. "Too often study groups when they are merely 'study' groups, have become an unrecognised excuse for not doing God's will."

Worship must never degenerate into a ritual expression divorced from the reality of "divine service." The sacrificial self-offering of Christ, culminating on the cross, was his act of worship. His life was his liturgy. And when we worship — corporately or privately — we must avoid the suggestion that there is a more or less stereotyped pattern for this. Young people have a right to expect that the worship idiom which meant most to them should, at times, be used in the corporate worship of the church.

One would not wish to leave the impression that the Consultation was a package deal, that there are no more questions to be answered and no answers to be questioned. It is hoped that again and again youth workers who shared in it will react to its stimulus and become persons to stimulate others.

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FEDERAL SPOTLIGHT . . .

31st FEDERAL CONFERENCE



If Federal Conference is a part of your life, you will already be planning to be in Melbourne from October 12-18 this year. Your secretary has registration forms.

If you are not one of the hundreds of regulars, then this is what you do. Register now at a cost of \$2. You will then receive helpful information about some of the additional and optional activities planned in conjunction with Conference and a synopsis of the programme.

You will be helped in your travel arrangements with concession fares by rail, or, if in groups of 15, by air. You are assisted with accommodation arrangements in private homes, guest houses, hotels, motels or caravan parks. Tours are outlined, including an 8-day coach tour around Victoria following Conference.

Suppose you are uncertain about attending. Why not register? At worst you have spent \$2, but on the other hand you have contributed to the federal work of the churches. In addition, you will have some sense of belonging to an inspiring time, and during August you will receive the Federal Conference report book, which is the basis of the business sessions of Conference, statistics and other information.

Certainly every minister should have a copy of this handbook. Churches might register their ministers as attending or as non-attending dele-

gates. It is known that increasing numbers of churches are either sending their ministers, or partly assisting them to travel to Conference.

Certainly, it seems to me, that a church board which did not encourage, or at least approve a minister's request to be free to attend Federal or State Conference would be expressing a very limited view of its part in brotherhood life. There is real inspirational value, as well as the responsible decisions of business sessions.

Matters of business to come before Conference are just beginning to reach the Federal Executive. There is an increasing significance in our coming together. State Conference decisions which reflect local customs, insights and philosophies need to be shared and understood on the open floor of Conference, and in the sectional meetings of boards, departments and committees. Matters of concern and policy in missions, evangelism, Christian education, our national journal, Christian Union, etc., are reflecting today — more than ever before — the value of planning and working on a federal level. Thus are we all enriched.

As a whole Australian Churches of Christ are able to speak together only through Federal Conference, or, if it feels confident it has the mind of the brotherhood on a particular issue, the Federal Executive.

—E. W. Roffey.

SERVICE BROADCAST

(Grote St., S.A.). The morning service on Jan. 23 was broadcast. W. Watson led the choir. Mr. Mead and Mrs. Carne were soloists . . . L. Hughes has succeeded Mrs. Walpole as evening organist . . . The church offers sympathy to church families in the deaths of Mrs. E. F. Haynes and F. W. Spry . . . The minister, R. Greenhalgh, and Mrs. Greenhalgh, gave leadership in a Girls' Brigade camp at Victor Harbour. Mr. Greenhalgh was chaplain.

THEY GO NORTH

(Southport, Qld.). The holiday season brings many visitors, and the peak was reached on the first Sunday in the New Year. Ninety visitors from five States were present . . . Mr. Taber has installed louver windows throughout the church building . . . There have been many appreciative comments of the service given by Mrs. Green at the electronic organ.

CHANGE AT MOOROOPNA

(Shepparton, Vic.). The church congratulated John Wise, student minister at Mooroopna for two years, on his graduation and ordination, and made a presentation to him as he left to take up his new ministry at Queenstown, S.A. R. A. Clydesdale, elder at Shepparton, commenced as minister at Mooroopna on Jan. 23 . . . The brethren at Numurkah will meet once a week instead of once a fortnight, as previously. They will have the help of speakers from Shepparton . . . Mr. and Mrs. D. Holloway, formerly of Shepparton, spent a short period here prior to taking up the ministry at Newcastle, N.S.W. . . . Our minister, D. B. McIntosh, accepted an invitation to address the Christian Fellowship at Dookie College. Some of the students attend services here . . . Visitors, including whole families here from Queensland for the fruit picking, have been attending meetings. Children from orphanages and institutions have been welcomed into church homes.

A GREAT WORK STARTS

(Maryborough - Baddow - Hervey Bay, Qld.). A working bee at Baddow recently completed the fencing of the property on which the Home for the Aged, "Fairhaven," is to be erected. The builders have placed their huts on site, the surface is graded, and levels taken. The foundations are about to be poured . . . Recent speakers have been L. Van Larr and L. Berthelsen, from Kenmore . . . Haydn Sargent was leader of a C.Y.F. camp on Australia Day weekend. 50 young people were registered . . . Henry Waldock and Selwyn Bryce will represent the local C.Y.F. at a leadership training camp at Caloundra . . . D. C. Nelson is minister.

FOR CHURCH AND LIFE

(Mackay, Qld.). The Mackay Church of Christ was the first to register, in this district, for the Church and Life Movement for June and July. The minister, Kev. Jenner, has been appointed chairman of the Panel responsible for the oversight of the Movement in the Mackay area . . . The Church of the Nazarene conducted a baptismal service in our building last week, with the support of a number of our members. Our secretary, Eric Nielson, was consulted by the Nazarene minister concerning the form of service used . . . Recent speakers have been Ron Watson, Eric Nielson, Brice Nielson and L. Wyeth.

N.S.W. BIBLE COLLEGE

Correction

Basing our remarks on a published statement sent to us we indicated in "A.C." Jan. 22, that Z. Mellens was to serve part-time with the church at Merriden, W.A., we now learn this is not so. We regret if anyone has been upset by our statement.—A. W. Stephenson.

STEADFAST CHURCHGOERS

Despite atheist propaganda in the Soviet Union, church attendance has remained at about the same level for the past 20 years, Metropolitan Nikodim of Leningrad and Ladoga said during a visit to Helsinki.

Metropolitan Nikodim, who is head of the Foreign Relations Dept. of the Russian Orthodox Church, was visiting Finland at the invitation of the Lutheran and Orthodox Churches of Finland. He told a Press conference in mid-September that while the Soviet Government's anti-religious activity influenced the thinking of some Soviet Christians, most of them returned to the church after a time and "church life is fairly stable."—"Religious Digest."

MOVEMENTS

FAREWELL AT ESSENDON

(Vic.) V. Quayle preached farewell messages on Jan. 16. The large congregation at the evening service took part in an after-church fellowship, when gifts were presented to Mr. and Mrs. Quayle and family. The services were a wonderful tribute to one who has given seven years of faithful ministry to the church. B. L. Pryor will be inducted on Feb. 6 . . . A married man was baptized on Jan. 9.

FOOD FOR INDIA

(Kalgoorlie, W.A.). Four food parcels, packed by the young people, have been sent to India . . . 70 people attended the Christmas service. The church combined in Carols by Candlelight, when 1,500 attended in Kingsbury Park . . . During 1965 there were 9 decisions and a slight improvement in average attendances. 75 communicants, 65 at night. . . . Bill Thornton (C.O.B.) preached while home on vacation. G. B. Carslake has completed 3 years' service on the Goldfields . . . The basketball teams are doing well.

FAIR EXCHANGE

(Fullarton, S.A.). The church regrets losing the Wiltshire family to Fairview Park, but welcomes back the Chigwidden family from Bordertown . . . Sister Grace Griswold, on leave from Carnarvon Mission, shared in C.W.F. opening meeting with Aborigines Committee of Women's Conference. She also spoke to the church on Jan. 30, giving informative answers to a number of questions submitted by the minister, M. D. Williams. The C.W.F. made a presentation to her as she returned . . . A young man was baptized at the morning service and received into fellowship prior to communion . . . Pam Williams has commenced nursing training.

DEPARTURES

(Perth, W.A.). Mr. and Mrs. M. J. Savage, and Gavin, returned to N.Z. on Jan. 17, after a visit to Perth for the weddings of their son and daughter, Robert and Anne. This enabled them to renew many friendships, and visit Albany. Mr. Savage was also able to occupy his old pulpit on two occasions . . . Mr. and Mrs. G. A. Evers left on Jan. 10 for an eight months' overseas trip, and were wished bon-voyage at an after-church social hour . . . T. A. Morrison is minister.

G. B. VISITS NEW GUINEA

(Dulwich, S.A.). Vera Harding, one of several S.A. members in a party of Australian and New Zealand N.C.O.'s and officers of the Girls' Brigade who visited New Guinea on a missionary task, told the church on Jan. 30 of experiences at Port Moresby, Rabaul and in the highlands. She stressed the warm welcome received from New Guinea and Papuan personnel of Brigade companies, whose training was assisted by the visitors, and who had urged more visits . . . The minister, S. Neighbour, for the third successive year, has been relieving chaplain at Royal Adelaide Hospital during the absence of Chaplain J. Baker . . . Members contributed £70 to Christmas Bowl of Remembrance; all budget giving averaged £61 week, Dec. 19 to Jan. 16 . . . Brian and Shirley Gunter (nee Grover) were farewelled on leaving for Canada for two years. They will contact Trevor Jones, son of A. R. Jones, who is in same branch of engineering in which Brian will work.

ABORIGINES' SUNDAY — FEBRUARY 13 —

INTERNATIONAL SCENE

Using Force in Rhodesia

BY DR. DESMOND CROWLEY

One reason why this column has appeared so infrequently recently — apart from the fact that the writer has been very busy — is that Vietnam and Rhodesia have continued to head the news; and this writer has commented on them a good deal already.

One of the reasons why he has commented a lot upon Rhodesia is that this seems to be a situation where the application of Christian principles should be fairly straight-forward.

But is it? What of the question of the use of force by Britain? The writer has had some difficulty in making up his mind about this.

The use of force is, of course, always extremely regrettable to a Christian. Nevertheless, apart from those who take the pacifist view, most Christians are agreed that there are occasions when its use is justified. Though there was a storm of protest when the Archbishop of Canterbury declared that force would be justified against Mr. Ian Smith's government, I think the Archbishop was undoubtedly right.

What the Rhodesians are trying to do is to impose their government upon the Africans — for whom Britain has responsibilities of trusteeship — and the use of force to prevent this is surely justifiable.

Whether it would be wise is another question, of equal concern to the Christian.

At times I have had doubts about the resolution of Mr. Harold Wilson in dealing with the situation. Undoubtedly he has at times caused Africans to suspect that the blood ties of the British with the white Rhodesians meant more than the justice of the African cause.

Many commentators have long had misgiving about whether Wilson is not too concerned with popularity compared with principle. And it is true, unfortunately, that public opinion in Britain

W.A. MINISTRIES

T. D. Maiden and G. E. Powell have already begun at Scarborough and Maylands this month.

I. E. Allsop and W. Gaunson, graduates of the Federal College of the Bible, have also commenced at East Victoria Park-Rivervale and Northam respectively. An induction service, led by T. Morrison (of City church) will be held at Northam on evening of Feb. 17.

F. Griffiths commenced at Kalamunda on Feb. 6, R. Vincent attending to the induction. K. J. Patterson inducted A. Gordon, of Qld., a graduate of N.S.W. Bible College, into the ministry at Geraldton on Feb. 5.

Des. Croot commences ministry at Cottesloe Feb. 13, after a welcome service on Feb. 9, with the Conf. Pres., G. Smith, representing the brotherhood.

J. K. Robinson, who has served part-time at North Perth for several years, has commenced full-time service there.

has not been helpful to him — only a minority care much about the position of the Africans.

But he seems now to have convinced the Africans, and other observers, of the depth of his determination to right the situation. One of his main concerns seems to be the situation that would follow the downfall of the Smith regime. He apparently feels it would be disastrous, and ultimately ineffective, if Smith's government were put down by military measures and while white Rhodesians did not accept the necessity for restoring their previous relationship with Britain.

Christians must surely agree. An imposed solution would not be very satisfactory. It is highly preferable for men to accept what is right rather than having it imposed on them. (There are a number of other reasons also, of course, why the use of force could be unwise.)

A doubt remains. Will the situation be much improved if the white Rhodesians are brought to heel by economic pressure, while still refusing to admit that there is anything objectionable in the action they have taken?

One of the tragic ironies of the present situation is the apparent complete lack of understanding between the two parties. Astonished at the nature of the British Government's reaction, the white Rhodesians protest their continued loyalty to the Queen and claim to be surprised that their seizure of complete independence has been so strongly condemned. After all, they argue, we were almost completely self-governing before — has what we have done made so much difference? Does this harsh retaliation match our small offence?

The Rhodesians must not be allowed to parade this protest of innocence. If what they did was so unimportant, why were they so desperately insistent upon doing it?

George Wood has left for a five months' tour overseas, and George Smith is conducting an interim ministry at South Perth.

W. Hoffman commences a ministry with the church at Merredin on Feb. 20.

Plans are being made for the first breaking of bread service on Feb. 13, at 11 a.m., in the Hamilton Hill area. K. J. Patterson will preside, and R. Vincent will be the occasional preacher. Weekly meetings will continue to be held in the Hilton Park progress hall, Paget-rd., Hilton Park. The Fremantle church and Home Missions will be co-operating in mothering this new cause.

Should you have members on your church books, or friends in Hilton Park, Hamilton Hill, Coolbellup, Spearwood south to Safety Bay, please commend these services to them.

It is also hoped to commence a Sunday School. Already about 50 scholars are transported from this area to Fremantle Sunday School.

WRIGHT THINKING

— BY C. H. J. WRIGHT

"I'M TIRED!"

Our communities today are full of tired people. Sometimes from my vantage point in the pulpit, as I look over my congregation I am struck by the weariness on people's faces. Any day you choose to walk down Rundle Street you can see tired people by the score.

Housewives are surrounded by labour-saving devices — dishwashers, polishers, automatic washing machines, steam irons and vacuum cleaners — yet they are tired! Farmers' manufacturers', construction engineers' work has become so mechanised that back-breaking work is practically eliminated, but the men are tired! What is the answer to this fatigue that is so evident everywhere?

The first answer is obvious. Fatigue is overcome by rest. Jesus once said to his disciples, "Come away by yourselves . . . and rest awhile." We all need to rest. A man once said to his minister, "You should not go away for a holiday." The devil never takes a holiday." To which the minister replied, "Just so! That's why he is the devil. I'd be one too, if I didn't take a holiday." God in his wisdom has divided time into night and day — for purposes of rest and activity. All people need a change of pace, a period of rest. There is an old saying, "He who never lets go can't hang on."

But tiredness is not merely a physical thing. The origin of most of our tiredness is in the mind. Here is a young fellow who comes home from the office on a summer evening. After tea, his mother suggests he take his grandmother for a little stroll. The young man complains that he has had a busy day and is very tired. But later in the evening his girl-friend arrives unexpectedly, and they go for a three-mile walk in the mild evening air, and return without sign of fatigue. In the first case you

see, the mind was not stimulated, and so the body was tired. In the second case the mind was alert and interested, and the body knew no fatigue.

Sometimes our wives tell us we work too hard, and we need a rest. We should be grateful for their sympathy, but we should not believe them! There are not many people who overwork. Dr. Weatherhead says when our work makes us tired, we are doing one or more of three things. We worry, or we fail to arrange our work, or we do work which is not an expression of our personality. Let us take a quick look at each of these.

First: In many cases a so-called rest cure is no cure at all because the person is worrying. The true cure for tiredness is rarely inaction. Few things in life are more wearing to the nerves than to face life, to face some task in life, feeling hopelessly inadequate. This is what gets people down. "This is the real curse of Adam," wrote C. E. Montague, "not the work in itself, but the worry and doubt of ever getting it done."

How many of us there are who know that feeling! So often worry is caused by the fear of something that may happen, and a restless expenditure of mental energy wondering what we shall do when and if it does happen — the old mistake of trying to cross bridges before we get to them. We use up all our energy feverishly worrying about tomorrow and are, as a result, too weary to do properly the tasks that belong to today.

Second: A busy person should take care to arrange his work. Some people like to work to a time-table. I can't claim to be very good at that but I do try to do one thing at a time. Do one task with all the strength of one's personality and then go on to the next, and do that in the same way, being

content to leave to the morrow the things one cannot do today.

A man was appalled at the number of patients in a doctor's waiting room, and said afterwards to him: "How on earth do you cope with that crowd?" And the doctor replied, "I have only one patient." One at a time, and all the doctor's attention there. Many people are tired because there is no order or method in their lives. Sit down quietly at the beginning of a day and decide which task is going to be done first, and which second. Do one task at a time.

Third: That of doing work which expresses our personality is more difficult because so many people are caught already and must earn their living doing certain things. The person who is doing the work he really loves is not often plagued by that tired feeling, but many people are not in that fortunate situation. They can, however, make the job they have to do sacramental. If they can see their daily work with the light of God upon it, see all service done to man as done to God, that will make all the difference. Listen to this epitaph: "Here lies the body of Andrew Murray, who cobbled shoes to the glory of God in this village for forty years."

If our work is free from worry, if our lives are ordered, if we can see our work as divine service, the mind will be at rest, and if the mind is at rest, physical fatigue will not be that evil thing that makes it hard for us to live with others and with ourselves.

The most important thing is yet to be said. Basically this is a spiritual matter. God is the real source of our strength and renewal. A small boy was straining to carry a large stone across the yard. "Why don't you use all your strength?" his father asked. The little chap felt hurt and said, "Daddy, I am." And his father answered, "You haven't asked me to help you."

So often we struggle and strain, trying to do everything in our own strength, and leave all the resources that are in God untapped. Ask God to help, for "they that wait upon the Lord can renew their strength."

Word Studies in the New Testament

No. 26 - HOLINESS :: RANDALL T. PITTMAN

Sanctity, sacredness. From Old English halignes (hal is allied to "whole" and "heal").

In the Authorised Version a translation of

(1) **hagiasmos** in Rom. 6: 19, 22; 1 Thess. 4: 7; 1 Tim. 2: 15; Heb. 12: 14. Elsewhere translated "sanctification" (1 Cor. 1: 30; 1 Thess. 4: 3, 4; 2 Thess. 2: 13; 1 Pet. 1: 2). It is the only word translated "sanctification" in the Authorised Version. The Revised Version gives "sanctification" in all passages. The Revised Standard Version has "consecration" in 1 Cor. 1: 30; 1 Thess. 4: 3, 4, 7; 2 Thess. 2: 13; Heb. 12: 14; "holiness" in 1 Tim. 2: 15; "sanctification" in Rom. 6: 19, 22; "sanctified" in 1 Pet. 1: 2. If it be asked, Why these variations? the answer is probably to be found in the fact that translators seek to render words in the light of the context, and sometimes there is room for difference of interpretation. In this instance the question is raised, Does **hagiasmos** refer to the process of being made holy, "sanctification," or to the resultant state, "holiness"?

(2) **hagiotes** in Heb. 12: 10. Here only in the Text behind the Authorised Version. Revised Texts have the word in 2 Cor. 1: 12, where the Authorised Text has **haplotes**, "simplicity." In the Septuagint **hagiotes** appears in 2 Macc. 15: 2. The reference in Heb. 12: 10 is to the holiness of God. It is "holiness regarded, properly, as an abstract quality" (Abbott-Smith).

(3) **hagiosune** in Rom. 1: 4; 2 Cor. 7: 1; 1 Thess. 3: 13. Only in these passages in the New Testament. In the Septuagint the word appears in the Psalms and in 2 Macc. 3: 12. In 1 Thess. 3: 13; 2 Cor. 7: 1, the reference is to the holiness of man, to be made manifest in moral conduct (Cremer). Concerning Rom. 1: 4, Cremer writes: "of the holiness of God pervading and moulding the scheme of redemption, and manifested finally in and by Christ." Some commentators refer the phrase directly to the Holy Spirit. Others (cf. Dr. Sanday) take it of "the human spirit, like the human flesh, distinguished however from that of ordinary humanity by

an exceptional and transcendent holiness." Dr. Manson comments, "In the divine spiritual order, he is designated Son of God in power (cf. Luke 1: 35)."

(4) **eusebeia** in Acts 3: 12. Elsewhere in the Authorised Version it is translated "godliness." The Revised Standard Version gives "holiness" in 2 Pet. 3: 11, where the word is in the plural, "godly acts." Other translations have been made of the New Testament references, such as "piety," "religion." The word is common in the Septuagint, and is found in secular Greek. It is related to an adjective **eusebes**, which is derived from **eu**, well; **sebeo**, I show piety, worship.

(5) **hosiotēs** in Luke 1: 75; Eph. 4: 24. The word is found in the New Testament only in these passages. It is in the Septuagint and in secular Greek. It is related to **hosios**, an adjective "devout," "pious." The noun means "piety."

"As becometh holiness" (Titus 2: 3) is the translation of an adjective, **hieroprepes**, befitting a holy person. This word, which is found only here in the New Testament, is in 4 Macc. 9: 25; 11: 20, and is found in secular Greek.

A fuller treatment would include a study of verbs, adjectives and adverbs associated with these words. The larger Greek Lexicons, especially Cremer, should be consulted. Concerning the adjective, **hagios**, "holy," note two facts especially: (1) It is used of God, the Father, of Christ, and very frequently of the Spirit; (2) at times it refers to Christians, its use with the article making it a noun, "saints." In the latter usage it is always in the plural. We do not read in the original Scriptures the title "St. Matthew," but all Christians as persons set apart are called "saints." It will be noted that most modern translations omit "St." from Gospel titles. Dr. Weymouth wrote concerning "The Gospel according to St. Matthew," "a mistranslation of the heading found in the mass of late MSS., which should be rendered 'The Holy Gospel according to Matthew.' And so in the other Gospels." The word "holy" is used of apostles and prophets (Eph. 3: 5), but the reference is not to personal character, but to official call.

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Mr. and Mrs. D. Oldfield, Miss D. Gough, Albury to Hornsby, N.S.W.
Mr. and Mrs. S. Smith, Heathmont Baptist, and Jill Smith, Mt. Evelyn to Ormond, Vic.

CHANGES OF ADDRESS

R. A. Banks (part-time minister, Thomson (Geelong), 88 Vine-rd., North Geelong, Vic. (previous issue showed 83).
Wilkie J. Thomson (unattached minister), 143 Surrey-rd., Blackburn, Vic. 848-1649.
G. K. Moyes (minister, Cheltenham, Vic.), 2 Chesterville-rd., Cheltenham. (Phone 93-2511).
D. A. Oldfield (minister, Hornsby), 15 Albert-st., Hornsby, N.S.W. (Phone 47-3768).

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53 Tarragon Street, Mile End,
South Australia.

MARRIAGES

Annette Harding to Peter Cousins, Maryborough Circuit, Qld.
Rhonda Lyons to Robert McCrystal, Wembley, W.A.
Barbara Bennett to Trevor Gurr; June Vivian to Doug. Clutterbuck, Beulah Rd., S.A.

DEATHS

John Mackay, Beulah Rd., S.A.
Mr. Rowlands, Wembley, W.A.
Mrs. M. Austin, Maryborough Circuit, Qld.
Mrs. E. F. Haynes; F. W. Spry, Groic-st., S.A.
Mrs. Jessie Robinson, Maryborough, Vic.

ENGAGEMENTS

CUTHBERT - BURDEN. — The engagement is announced of Meryl June, youngest daughter of Mr. and Mrs. E. G. Cuthbert, Blackburn, Vic., to Mark Anthony, elder son of Mr. and Mrs. A. R. Burden, Quorn, S.A.

SEMMENS - BOYCE. — It is with much pleasure that the engagement is announced of Julie Eleanor, younger daughter of Mrs. A. G. Semmens, Collinswood, S.A., and the late Mr. D. S. Semmens, to Kevin Gilbert, elder son of Mr. and Mrs. G. V. Boyce, Edwardstown, S.A.

NOTMAN - DOLMAN. — Mr. and Mrs. A. G. Notman, 4 Grampian-st., West Preston, have much pleasure in announcing the engagement of their younger daughter, Marie Elizabeth, to John Gordon, elder son of Mr. and Mrs. E. J. Dolman, 59 Oriel-rd., West Ivanhoe, Vic.

SILVER WEDDING

MOORE - TYLER. — Gladys and Edward have much pleasure in announcing their Silver Wedding, celebrated at the Church of Christ, Hartwell, Vic., on Feb. 8, 1941, by J. E. Webb. Present address: 7 Illova-ave., E. Ringwood, Vic. Pleased to see friends or relatives, afternoon or night, on Sat., Feb. 12, 1966.

DEATHS

ROBINSON, Jessie. — On Jan. 25, 1966, loved and loving mother of Mavis, dear mother-in-law to Fred, adored nana of Allan, Dennis and Barry Davies. "We will remember her with love, but how we will miss her."

SANDERCOCK, Ronald — of 6 Berwen-ave., Chelsea, Vic., on Jan. 19 (suddenly), dearly beloved husband of Rita, loved dad of Pat, Bobbie and Ron (son-in-law), greatly loved pa of Laurie and David. "In God's care."

PERRETT. — On Dec. 31, 1965, at St. Aubyn's Private Hospital, Kingaroy, Qld., after a brief illness, Burnett Dawson Nicol, of Kingaroy, late of Mylo House, Churches of Christ Aged Peoples' Home, Toowoomba, Qld. Age 62 years. "In God's care."

IN MEMORIAM

TREMBATH, Roy Whitfield. — Loving memories of my darling husband and our dear dad, passed away Feb. 4, 1965. "Forever we will remember."
—Sadly missed by Meg and children, Gwenda, Ronice, Harold and Marion.

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JANUARY ACTIVITY

(Swan Hill, Vic.). Training sessions for men assisting on the church plan were held in January, together with training programmes for B.S. teachers. The interior of the church hall has been redecorated by a series of working bees . . . A successful youth weekend was held Jan. 28-31, with visitors from Melbourne . . . B. Jenkins, B.A., concludes his interim ministry on Feb. 6, and Dean Olafsen commences on Feb. 27. Both are students at Glen Iris.

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MINISTER'S RETIREMENT

(Manifold Heights, Vic. - formerly Drumcondra). All seating accommodation fully taxed for farewell messages of Russell Banks, on Jan. 23. Visitors included former minister, C. Jackel, Mrs. Jackel and Mr. and Mrs. G. Jackel. The Mission Band and Ladies' Aid made a presentation to Mrs. Banks of leather-bound writing set and travelling bag. S.S. scholars presented a bouquet to Mrs. Banks, and a wallet with money to Mr. Banks. . . . Three big boxes of gifts were distributed between Reg. Cambridge, for New Hebridean children, and Sonny Graham, for Norseman and Carnarvon.

TWO DECISIONS

(Malvern, Vic.). Two teenagers confessed Christ on Jan. 30. . . . Sunday School has held open school during holidays. . . . Recent soloists have been Margaret Marshall, Mrs. Leembruggen and Mrs. F. Bennett. Recent speakers have been P. Retchford, Mr. Baxter (Blackburn), F. E. Buckingham, G. Bannam, A. H. C. Pfeifer.

LOSS AT STAWELL

(Vic.). The church was saddened by the sudden home call of our beloved Mr. Dart, aged 79. Sympathy is extended to Mrs. Dart and family. Mrs. Blair broke her hip just before Christmas, and has been recuperating in Ballarat and Stawell Hospital. . . . Graeme Marsh, of C.O.B., was welcomed into fellowship as he begins a 12 months' student ministry. We were sorry to lose Malcolm Gray, also of the College.

GOOD COMPANIONS CAMP

(Vic.). One hundred and ten campers and leaders from many Victorian Good Companions' clubs moved out of the Waterman Memorial Centre at Monbulk as a second group of the same number moved in for a week of camping. After study, the campers' girls could choose their own group activity, such as choir, newspaper, P.T., puppets, etc.

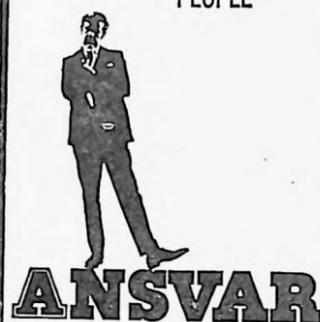
Some splendid creative work was done for the camp newspaper. Poems and prayers were written by the girls. Afternoon programmes included hikes, swimming and sports. Evening activities featured singing, games and films. Sunday was a special day, with emphasis upon an early morning communion service, day visitors, and evening church service.

OBITUARY

Trevor Watson Torney.

The church at Red Hill, Vic., was shocked and saddened to receive the news of the death of Trevor Watson Torney. It seemed impossible that Trevor, who always seemed strong and healthy, and who was only 27, should be called home so suddenly. On Jan. 16, he attended a mission at Rosebud. After the meeting he ran outside to start a small motor, collapsed, and died within a few minutes. The cause of his death is still unknown. The Torney family will be remembered by many who conducted student ministries at Red Hill, as their home was open to students for meals and accommodation. They moved to Flinders 21 years ago, and immediately became active in the life of the Red Hill church. Ten years ago, during the ministry of John Sutton, Trevor gave his heart to Christ. Over these years he felt called to serve Christ, not on the mission field or in the ministry, but within the fellowship of the local congregation. He has served his Master faithfully here as a member of the Board; as a C.Y.F. member, President and Adult Counsellor; as a S.S. teacher; and as a preacher. He was always willing to take more than his share of responsibility in attending to the many details associated with the church. He was, in the truest sense, a friend of the minister. In June, 1963, he married Lexie Andrew, of Red Hill. In every way Lexie has shared Trevor's love for Christ, and joined in service to him. Their daughter, Mandy, is twenty months old. Trevor's death could only be called a victory. The impression made upon the many people who attended his funeral was one of the triumph of his faith. The witness of his wife and parents has been an inspiration and challenge to church members, and a source of wonder to those outside the church. The esteem in which he was held, and the implications of his death, will have far-reaching effects upon the life of this congregation. We share something of the loss felt by his wife, Lexie; his parents, Mr. and Mrs. Wal. Torney; his brother Kevin; his relatives and friends, and we surround them with our sympathy and prayers.—M.D.K.

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PROFILE NO. 53

Last Word on Minyip

The report of the merging of Minyip church with Warracknabeal, Vic., was given in the "A.C." of Jan. 22. The following historical survey is of interest.

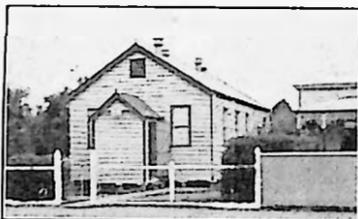
The church at Minyip celebrated its 75th Anniversary on Oct. 24, 1965.

Over these 75 years the members of the Minyip church have faithfully witnessed to the community in which they were situated. In recent years there has been a steady loss of membership, without a corresponding gain to offset the losses. The cause of these losses can be mainly attributed to the changed situation in relation to the size and number of land-holdings.

In the early days there was the boom of new settlements in the area, together with the influx of people who became prospective church members. But then followed the quietening period as land-holdings increased in size and decreased in number, due to the process of higher mechanisation. There was an exodus of people from the area. To a lesser extent the process is still continuing throughout the Wimmera today.

History of Minyip.

In 1886, D. D. Liddle, preacher of the church at Murtoa, went to Laen (13 miles east of Minyip) to preach in the Mechanics Hall. From those who made decisions at this mission, together with other Church of Christ members settled in the district, came the Dunmunkle Church, established in 1890.



Among some of the early pioneers at Dunmunkle were the Leng and Smith families, the Flet, Inglis, Sanderson and Jackson families, and Mrs. Ryland. Later families included the D. G. Smiths, R. J. Newells, Cunninghams and Parsons.

Some of the early preachers at Dunmunkle were T. Ghent, D. Thomlinson, D. Burgess, D. G. Oram, A. R. Benn, E. Griffiths, H. Gray, H. Leng and A. W. Connor.

Some of the preachers who followed A. W. Connor were G. B. Moysey, D. G. Combridge, W. Wakefield, W. A. Eagle, F. Cornelius and H. Jackel.

Early in 1920 several families commenced meetings in the Methodist Church at Minyip. These families comprised the A. V. Parsons, A. F. Newell, S. V. Henderson, J. R. Berry, plus the Burge and Duckett families.

In 1925 the building at Dunmunkle was transported into Minyip, and the Dunmunkle and Minyip members amalgamated to form a church with a membership between 30-40. A Sunday School was commenced, followed by the formation of a C.E. Society and a Women's Mission Band.

Those ministers who served at Minyip after the chapel had been removed from Dunmunkle were G. J. Andrews, J. E. Searle, B. J. Combridge, G. E. C. Hughes, A. Garland, G. T. Black, G. Barnett, W. Wakefield (2nd term as minister), R. H. Patterson, F. Stone, and the present minister, B. C. Snoxall.

The church at Minyip has worked in the circuit with the Brim and Warracknabeal churches for the larger part of its history; the present Brim - War-

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Final Services.

The final service at Minyip was held on Dec. 19, at 3 p.m. Many friends and past members were present to share in this final meeting. B. C. Snoxall led the service, which also included the participation of the Sunday School scholars, who received their awards for the year's work.

The Minyip members were welcomed into the fellowship of the Warracknabeal church at a special Amalgamation Service on Jan. 2, with D. H. Smith, Secretary, Dept. of Home Missions and Evangelism, as guest speaker.

Not without great inner struggle and dogged resistance, has come this decision to join with Warracknabeal, which is rapidly growing into a strong and virile church.

Wherever this kind of never-say-die spirit prevails it will bring its well-deserved reward, and the Minyip members will be very welcome at Warracknabeal.

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50 Years Ago

1916

The Church Paper. The religious newspaper must interpret and make clear the ideas embodied in the cause which it represents. It can do this only by thinking clearly, fairly and honestly itself. Any species of muddy or foggy or adled thought performance will infallibly relegate the paper indulging in it to the ranks of those blind leaders of the blind, whose ultimate destination, according to Holy Writ, is "the ditch." (F. D. Kershner, newly-appointed editor, "Christian-Evangelist.") Booker T. Washington. Dying at the age of 56, he has done more for the true emancipation of the Negro than any one man in America. His sole purpose was to make the Negro a self-respecting, reliable and energetic worker. He did not concern himself much about political questions, but believed that the true solution of the Negro problem was in the making of true manhood among his own beloved people. (J. E. Thomas). Here and There. G. E. Burns as preacher, and J. E. Shipway as singer were planning a mission at Rochester, Vic. Night Attendance. A preacher checked up on the Sunday night attendances in churches in his country town. They were: one man and 19 women; 8 men and 16 women; 6 men and 26 women; and his own church 23 men and 26 women.

Church Chuckles by CARTWRIGHT



"Here's my cheque for ten thousand. See if you can work into your sermon an occasional reference to Perkin's Pure Pickles."

IAN SMITH'S GOVERNMENT DEPORTS AMERICAN MISSIONARY

(New York). Christian churches are playing a key role in opposing Ian Smith's government, an American missionary recently expelled from Rhodesia, has declared.

"There is no question that the most outspoken opposition to the government today comes from the church leaders," the Rev. Donald K. Abbott, missionary of the United Church of Christ, told a press conference in New York. As evidence, he cited the six missionary families expelled by the Rhodesian government since 1962.

Mr. and Mrs. Abbott, and their four children, were declared by the Smith government to be "prohibited immigrants," and were given seven days to leave the country. The couple had served as missionaries in Rhodesia for 15 years, and all their children were born there. At the time of the expulsion he was superintendent of the United Church mission station at Chikore, in a remote

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area some 300 miles south-east of the Rhodesian capital of Salisbury. It is 25 miles from the nearest white settlement at Chippenga.—E.P.S.

BISHOP DIBELIUS TO RETIRE

(Berlin). The Protestant Bishop of Berlin and Brandenburg, Dr. Otto Dibelius, for many years one of the dominant figures of the German Protestant Church, is to retire at the end of March because of ill health. He is 85.

Dr. Dibelius, a former President of the World Council of Churches and of the Council of the Evangelical Church in Germany, has been Bishop of the Evangelical Church of Berlin-Brandenburg since the end of the war. He was a noted opponent of the Hitler regime, and was dismissed in 1933 from his post as general superintendent of the church in Brandenburg after telling pastors that they must be ready to defend their faith against all intolerant ideologies.

The larger part of his diocese lies in East Germany, but for the last 10 years he has been forbidden to cross into it.—E.P.S.

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To the Editor,

It was refreshing to read E. P. C. Hollard's remarks in "A.C." Jan. 22, and I commend him for his frankness and honesty regarding the things we stood for in the Churches of Christ. Must the work of these preachers and teachers who have and are "contending earnestly for the faith," as set out so clearly for us in the Scriptures, be ignored or brushed aside, without justification or divine authority, for after all, the basis for our belief and existence as a brotherhood must be on the written Word of God.

Our witness to others can and will be more effective if our belief in what we have to offer is strong. Too many today are willing to surrender or modify doctrinal truths which, when fully believed in, made us a brotherhood and a New Testament church. Our Lord paid the price of sacrifice on Calvary to open the way for our salvation, and this needs no additions to or subtractions from because his task was completed. We have a heritage we can be proud of; a message that can strengthen us, if we trust in his Word.

—J. D. Watt, Vic.

TRADITION AND COMPROMISE.

To the Editor,

The task of the church in every age is to interpret and present the Gospel of Christ in a manner which is relevant to the time. Of necessity, this must bring under review, by each generation, interpretations and traditions or practices of a previous age.

If our acceptance of the "Priesthood of Believers" is to mean anything it must mean a readiness to listen with gentleness and reverence to our brother in Christ when he presents a reasoned defence to account for the hope that is within him. Certainly there is no place in a thinking community for sug-

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gestions of voluntary ex-communication of the non-conformist.

I'm all for watchdogs, as long as they are discriminatory as to whose ankles they bite, but don't let us deny the right of our members like Messrs. Gough, Eddy, and others, to think for themselves, out of their personal experience and to express their considered opinions. In any company diverse opinions must arise because of differing personal experiences, and a frank discussion of these will benefit all. Perhaps our watchdogs could be fed a copy of Dr. Barclay's "Many Witnesses, One Lord."

—Colin R. Johnson, Vic.

TRADITION AND COMPROMISE.

To the Editor,

It is with some reticence and, I trust, due deference to a respected elder in the faith, that I take issue with the comments of E. P. C. Hollard in "A.C." Jan. 22.

While I for one hold no brief for the respective positions of Messrs. Gough and Eddy, what to me was profoundly disturbing was the harsh spirit of inquisition in evidence. The smell of the witch-hunt was unmistakable. His branding of these men as "anti-Churches of Christ," and his cynical reference to the "wonderful advantages" of democracy did little to commend either Churches of Christ or democracy.

It was, however, in the scarcely-veiled invitation to his chosen adversaries to withdraw from the brotherhood that Mr. Hollard struck his most devastating blow; a thrust aimed against all that is meant by liberty of conscience. Stated shortly, his proposition appeared to be, "Conform or get out."

Surely if in our craving for concord of opinion we become unwilling to remain in fellowship with those whose Christian experience or understanding differs from our own, we will have made the final betrayal of our genius and vision as a people. If we cannot contain honest differences among ourselves in the bonds of fellowship, what word of reconciliation can we possibly have to offer a shattered church or a divided world?

Mr. Hollard implies that other communions would not be as hospitable as we to internal criticism. For my own part, I am not so sure. The present ferment of theological questioning within the Anglican Church, associated notably with the name of the Bishop

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of Woolwich, is well known. Other communions, too, appear to be evidencing a willingness to engage in spirited self-criticism. Even the Roman Catholic Church, for so long regarded as the bastion of traditionalism and conservatism, has in the Vatican Council, and elsewhere, shown an amenability to winds of change that is almost unbelievable.

—G. H. Gilmour, Vic.

FREED MISSIONARY'S STORY

The hollowness of China's claim to allow religious freedom was again emphasised when a British missionary arrived in Hong Kong on Oct. 17, after seven years in a Shanghai gaol.

The missionary, 49-year-old Stanley Jones, who was sentenced for "reactionary activities," said that he had served the full term in solitary confinement. His cell measured 8 ft. x 4 ft, was not heated in winter, and had only hard board for a bed.

Mr. Jones said that he had no access to British consular or legal aid before or during his trial. He had a Chinese lawyer, but was told the lawyer was not allowed to defend him, only to ask for leniency.

Mr. Jones added that he was arrested because of his religious activities and remarks passed in conversation. There had been no previous warning and he was not allowed to speak in his own defence.

During the day in prison he was allowed to use a 10 foot square space to exercise. He had no Bible, but Communist propaganda magazines and copies of the "People's Daily" were left in his cell.

Harold King, a fellow-missionary arrested with him in 1958, and accused of the same "crime," was gaoled for five years. He was released in 1963.

Many Christians, including Chinese, are known to have died in China's prisons, and many more are still detained. —"Religious Digest."

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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.

DID YOU NOTICE?

A world churchman retires? (p. 17).
Who went to a fox hunt? (p. 5).
What foundations are about to be poured? (p. 10).
The girls went to New Guinea? (p. 11).
What to do about members at Coolbellup? (p. 11).

February 5

• OVERSEAS MISSIONS

WEEK-END IN BOMBAY

BY R. S. A. McLEAN

After travelling all night by train from Dhond, Ray Veal and I gratefully accepted the hospitality given to us at the Methodist Hostel at Byculla, about ten miles from the heart of Bombay city. We arrived on Dec. 3, and had a tight schedule before Ray left for Shrigonda the following Monday.

We spent all day Friday visiting government offices making enquiries about the possibility of importing food to relieve the acute food shortage in our mission area, the importation of motor vehicles, and about numerous other matters involving the mission. As advised in a recent edition of the "A.C." we were informed that no objection would be raised to our plea to forward grain from Australia to assist the people in the villages in the area where the mission is working.

Final approval had to be obtained from New Delhi, and a letter from Ray Veal, received today (Jan. 5) advises that his letter seeking a Permit to Import wheat has been received by the Prime Minister, and we are now awaiting his reply.

When we made enquiries about the importation of motor vehicles into India we were told that the import of motor vehicles into India is banned, and it is only in exceptional cases that an Import Permit to import a vehicle is granted. The kind of vehicle we require is not available in India. We are therefore endeavouring to obtain a permit to import, despite the difficulties.

We need a bus-type of vehicle capable of carrying about twelve people, and a four-wheel drive is preferred. Makes such as Landrover, Mercedes Benz, Ford, Willys, are suitable, as spare parts are available for these in India.

The Federal Overseas Mission Board long ago approved of the purchase of new vehicles. Four were requested and two have been supplied. The two landed are the Mobile Dispensary and the Ambulance. The Mobile Dispensary arrived in 1963, and the Ambulance a few weeks ago. While we have financed these vehicles Church World Service

obtained the import permit but this has only been possible because they are essential to our medical work.

The Glenelg church and S.E. Women's Conference in South Australia are endeavouring to raise over £1000 towards the purchase of the third vehicle. While those for medical work have been landed duty free customs and excise duty for other vehicles could be in the vicinity of 96 per cent. The third new vehicle for India will be provided as soon as finance is in hand to cover not only the purchase of the vehicle, but freight, duty and other landing costs, and an import licence obtained.

We commend this vital project and invite you to join with us, praying that difficulties will be overcome and the needed vehicle supplied.

On the Saturday we went to the wharf in the hope of seeing the new Ambulance that had just arrived from America, but after a long wait we were told we would have to return the following Monday.

We went to Chembur to visit our Bombay pastor, Mr. Bhonsle. Chembur is about 15 miles out from the city proper. After a fairly hot train journey, it was a delight to arrive at the flat which we purchased for our Bombay work last year. It is located on the third and top floor in a block of flats. It is self-contained, having kitchen, bathroom, bedroom, a large sitting room and two terraces. In the evening we went to Mahul, about six miles from Chembur. Most of the people in this village are fishermen. The houses are small and overcrowded. We have only a few Christians here, but they are witnessing for Christ. We showed slides of New Guinea in the home of one of the members, as the Sunday School had shown special interest in this work.

On the Sunday morning, H. M. Waghmode joined us, and we went to Ambernath with Mr. Bhonsle. Ambernath is about 35 miles from Bombay. Here we had fellowship with yet another group of people belonging to our churches in Bombay.

Before returning to Chembur, in the afternoon we visited the Anglican Church at Kurla. We had heard that this building was only used on Sunday mornings. During a visit to Nasik, a few days earlier, we had met the Bishop of Bombay and asked if our Bombay brethren could have the use of the building on Sunday evenings. He listened sympathetically to our request, and assured us he would do all he could to assist. We found that the church is only five minutes' walk from the Kurla Railway Station, and if available could be reached without difficulty by our Bombay brethren. It would seat 200 people.

On the Sunday evening we met in the flat for the service. The people crowded into the large sitting-room, then filled up the passageway and overflowed into the terrace. People from other churches having no place of worship were present. It was a delightful experience to meet these sincere people and worship with them. Many in the fellowship in Bombay are well educated people occupying important positions in schools and industry.

During the service a special offering was received for New Guinea. It was inspiring to observe the enthusiastic way the people gave. There is a great work to be done for Christ in Bombay. Please pray earnestly for the Christian witness in this area.

Most of the Monday morning was spent in the Air-India office in Bombay discussing with Mr. Waghmode the work God has committed to us in India. We had spent several weeks together, but there were still many things to consider together. Finally it was announced that the bus was ready for the air-port, and as I said farewell to Mr. Waghmode, I told him that our brethren in Australia were looking forward to meeting him and his wife at Federal Conference in 1966.

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Neither shall they learn war any more.

—Isaiah 2: 4.

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God . .
WAR.

—G. A. Studdert-Kennedy.

☆

He is very wise who is not foolish
long.

—Latin proverb.

☆

The Scriptures teach us the best way
of living, the noblest way of suffering,
and the most comfortable way of dying.

—John Flavel.

☆

I am a great believer in luck, and find
that the more I work harder the more
I have of it.

—Stephen Leacock.

☆

As the fellow said, "When you've got
no education, you've just got to use
your brains."

☆

In Japan, after-dinner speeches are
made before dinner.

☆

Farmer — I hear Joe got three months
for stealing a pig.

Friend — How did they prove it?

Farmer — The pig squealed.