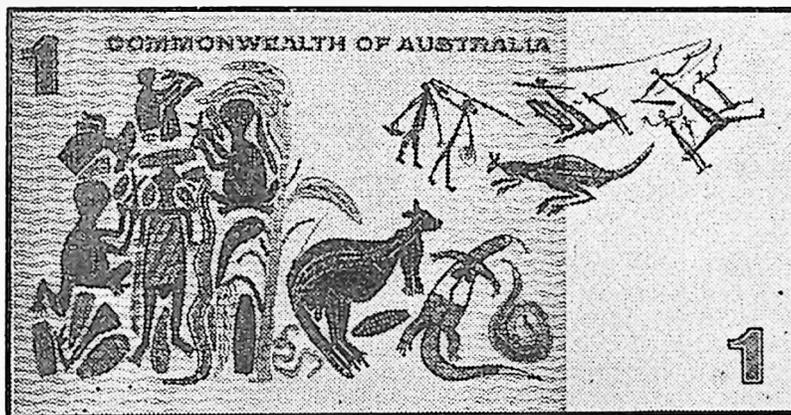
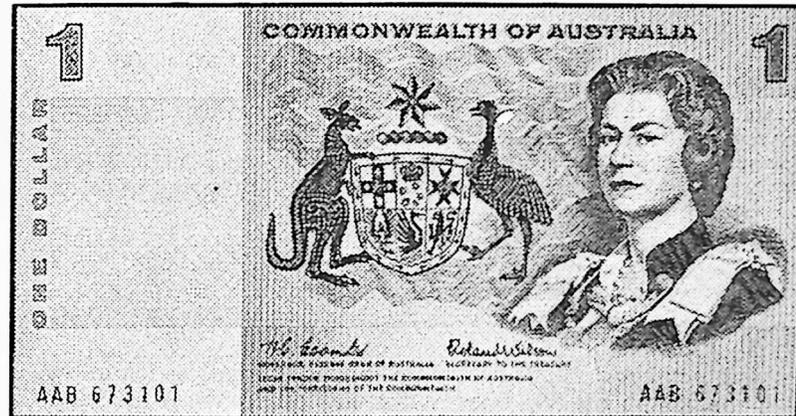


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NATIONAL WEEKLY OF CHURCHES OF CHRIST

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DOLLAR "CHRISTIANS"

From now on the sinews of war, peace, education, entertainment and day-to-day living will be in dollars and cents. The new currency will also be the means of expression of Christian stewardship.

Some confusion is expected, but the dollar currency will be so new and strange that this very fact will induce the care that will avoid most pitfalls. One day, when speaking to a traffic policeman about an obviously dangerous road corner, he said: "We've never had an accident here. It is so dangerous that all drivers take extra care and avoid trouble!"

Those who have most difficulty with the new will probably be the same folk who have trouble with the present. The other day I bought two bread rolls at 4½d. each. The shop-girl took a pencil and wrote down "4½d." twice. She laboriously added it up and, after checking her arithmetic carefully, she came up with the right answer. But that's one shop I'll avoid for the next few weeks.

Here, at the "Australian Christian" office, we have made our own contribution to the simple use of the new currency. From the beginning of 1966 your brotherhood paper has cost 10/- per quarter or £2 per year. This converts to \$1 per quarter or \$4 per year.

This may sound like a small increase, but it is the same quarterly rate that has been operating for some time. An important change, however, is that there will no longer be a concession for ministers.

Of this you can be sure, whether your subscription is paid in shillings or dollars, the "Australian Christian" is still excellent value and is your very good servant for the sake of Christ and the church.

EMPTY PEWS

A recent newspaper article by Cecil Northcott draws attention to the disturbing fact that in England church attendances are seriously declining.

Each year the Church of England loses seven out of every ten of the young people it "confirms" in membership. The attendance of members at Easter communion, a key point for statistics, has dropped to an alarmingly low 2,300,000.

The Methodist Church is also finding life difficult, said Mr. Northcott. This was England's fastest growing church in the 19th century, but it now faces a loss of 10,000 members a year. There were 856,000 Methodists in 1933; there are 700,000 now.

One prime reason for the losses is attributed to the lack of adequate leadership. In ten years the number of Anglican ministers has dropped from 15,000 to 11,000. The average age of the ministers has risen to over 50, and this is thought to weaken the hold on youth.

Local preachers, who have been such a source of strength for Methodists in rural and outer suburban districts, now number 21,000 compared with 35,000 thirty years ago.

These items suggest that it is likely to be harder than ever to win new members to the Christian church and even harder to hold them in the years to come. Among other causes for the losses, the drift from rural areas to the cities is cited as an important factor. In the case of Methodists, the improved economic position of the working classes has apparently had a big influence. In the 19th century this church had an extraordinary appeal to the workers.

It is easier to quote statistics than it is to find causes, and it is easier to suggest causes than it is to find remedies.

There will be some who will argue that a decline in church-going does not necessarily mean a decline in Christian living, but from some standpoints church attendance is almost directly related to Christian witness and service. Christians need "the assembling of themselves together" for education, fellowship, inspiration and for Christian outreach. It was the coming together of the Christians, sometimes in secret, that enabled God's people to survive the worst years of persecution.

It is still the local congregation that is the strength behind all that is worthwhile in the church — evangelistic activities, the missionary programme, the Good Samaritanism would come to a standstill overnight if Christians did not develop and share their compassion in the chapels week by week.

The Victorian-Tasmanian Conference is currently conducting its own enquiry into the problems of loss of membership.

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DECIMAL CURRENCY AND CHURCH FINANCES

BY B. WARD POWERS

How should church officers deal with the recording and banking of funds after the introduction of decimal currency? Should the congregation be asked not to give pounds, shillings and pence after C-day, or does it not matter? What should be done about the church financial accounts — should they all be changed from pounds to dollars on C-day, or at some other time?

What will happen in paying the church accounts? Ministers, treasurers and church officers — especially those who are not directly and personally involved in the details of the change-over in their places of business — will be asking questions like these, and seeking how to apply what they read of decimal currency to the handling of church finances. Here are answers to some of the more important questions being asked.

Change-Over Date for Churches

After C-day there will be a "conversion period" of up to two years when the two currencies, the new and the old, will operate side by side. At first sight this might appear to mean that an organisation (including a church) can decide to make the change at any time during this period that it finds convenient.

Up to a point this is so, but two changes will take place from C-day which will have to be taken into account — decimal coins and notes will be circulating and will therefore appear in church offertories, and banking will be conducted exclusively in decimal currency. Then the church will be immediately involved in handling decimal money and in preparing deposits and drawing cheques in the new currency.

Even though a church will be making deposits and drawing cheques in decimal currency from C-day, it is simpler and wiser for it to make the change-over in its accounts (as explained below) on the most convenient financial date, which will almost certainly not be Feb. 14.

The best date on which to make the change-over in church accounts is the end of the financial year for the church. This is important, as it means that all financial transactions for the full year will be in the one currency from the beginning, allowing easy handling and eliminating the bother and the possibility of clerical errors occurring through adding figures in pounds, shillings and

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pence in one part of the financial year to those in dollars and cents later on.

Keeping the entire financial year in the one currency will also dodge the small but potentially bothersome problem of dealing with those amounts which do not convert exactly from one currency to the other — otherwise, if the final figures for the year do not balance completely it could be difficult to be sure whether the discrepancy was the accumulation of the fractional differences on conversion of currencies, or was an indication of errors in the accounts.

The financial year for church accounts may close (depending on the denomination and the local church itself) at the end of any quarter.

If your church financial year ends on March 31 or June 30, keep all records in £/s/d to that date in 1966. Continue to record offertories as usual and on the butt of cheques drawn write the amount in the old currency. All entries in the Cash Book and totalling and adding and calculating of final accounts will be in £/s/d, and these accounts, made up to March 31 or June 30, as the case may be, will be issued with figures shown in both pounds, shillings and pence, and dollars and cents.

Those few bodies whose year closes on September 30 are recommended to make up their accounts for six months to March 31, 1966, rule off, convert final figures to decimal currency, and use these figures to open the accounts for the second six-month period. They should then follow the suggestions given here for bodies whose financial year closes on March 31.

If your church financial year ends on Dec. 31, you have a three-fold choice: continue recording in £/s/d for the first quarter (to March 31, 1966) or for six months (to June 30, 1966), and then rule off and change over; continue till Dec. 31, 1966 in £/s/d; or commence to keep all church records in dollars and cents from Jan. 1, 1966.

Of these possibilities, the last is recommended as far preferable. It will mean that the church's books of accounts are to be kept on a decimal currency basis from the beginning of the current year, and therefore the offertories received and cheques drawn during the first weeks of 1966 up to C-day will be converted to dollars and cents and re-entered in the accounts at those values. If your church is one of those with this balancing day, you will have been recording receipts and payments in the present currency — it is not too late nor too difficult to make the change now and re-write the past few weeks so that all figures for the year will be in the new currency.

Whatever policy in regard to change-over date is adopted for the main congregational accounts of the church should also be followed by the other organisations of the church, so that all are using the same currency in the financial accounts at any given time.

Remember that although your church may choose its own date for currency change-over, the banks will change on Feb. 14, so the implications of this fact must be considered.

Recording and Banking

Offertories

Prior to Feb. 13, your offerings will be recorded and banked in the accustomed way. (If your church financial year ends on Dec. 31 and you adopt the suggestion of keeping your records in decimal currency from Jan. 1, 1966, you will still make up your bank deposit in the old currency until C-day, and will record this amount in your books in its decimal equivalent.)

Your offerings of Feb. 13 and each Sunday thereafter will need to be recorded for banking in decimal currency, and the bank deposit made out accordingly. If you have commenced keeping your records in decimal currency from Jan. 1, then from Feb. 13 both records and banking are in decimals and you continue entirely in the new currency.

If the change-over date for your church's accounts is March 31 or June 30, however, you will continue to keep your records in pounds, shillings and pence until that date, even though your banking is done in dollars and cents. For checking purposes, write the decimal equivalent of each offertory or each day's offertories against the total in your records, and that figure will, of course, correspond with the amount in the deposit book.

During this time you will find from time to time that the offering contains odd cents and pence. You will be able to bank exact cents, but only pence in multiples of sixpence, as this is the lowest amount with an exact decimal currency equivalent. Thus, if your offering on Feb. 20 was \$35.27 in new currency plus £29/5/10 in the old, you could bank the full \$35.27, and £29/5/6 of the amount received in pounds, shillings and pence. (The odd fourpence would have to be kept on hand until it could be added in with the next week's money in multiples of sixpence.) Your total banking would thus be \$93.82 for that day.

However, it will be noted that this amount does not have an exact equivalent in the two currencies, and if your records are still in the old currency you would be wise to put the odd cents in with the odd fourpence, banking \$93.80 and keeping the odd coins until the following week, when you will add to them or take from them so as to be decimal currency in multiples of five cents and old currency of sixpence. Thus amounts banked will always have exact equivalents in both currencies and you sidestep the approximations and fractional differences on balancing which would result from banking being done in the new currency and records being kept in the old. After the date when

(continued on page 7)

Report From New Zealand

from JUDITH FITZGERALD, B.A. (Hons)

Yesterday we went to an Anglican communion service in Palmerston North, and the Sunday before we attended a specially arranged service taken by a Presbyterian minister, in a Methodist Church in Gisborne, and jokingly we have said to each other, "We are real Ecumenical types now, aren't we?" But does this have anything to do with the Ecumenical Movement, or with the real problem of church unity? Does it have anything to do with the Fourth Ecumenical Youth Conference of the New Zealand National Council of Churches? Probably not very much.

We were among the nineteen Australians, including seven members of Churches of Christ, who attended the above conference in Hamilton, N.Z., Dec. 28 to Jan. 5. It was a most worthwhile and challenging experience, and one which must surely alter our attitude towards Church Unity in our own districts, and towards our responsibilities as members of Churches of Christ in negotiations with other denominations.

It was also tremendous fun, and the hospitality of the New Zealanders, both Pakeha and Maori, and the vitality which the Samoan and Fijian, and other Asian delegates, added to the Conference, was really appreciated by all of us. The Australians made their presence felt too, out of all proportion to their numbers.

But let's not fool ourselves! The Conference did not solve any problems of a practical or organisational nature. It wasn't meant to, and probably such conferences, since they represent such a small section of the church, and a section of the church without much authority at that, cannot solve these problems anyway. But the Conference was not without purpose, and it did solve some problems, and important ones too.

It forced us to set aside our traditional denominational affiliations for one week, and to live together, as far as certain ingrained prejudices allowed, in unity and mutual tolerance. The emphasis was consistently on what we could do together, and although the things which separate us had to be discussed, these certainly did not mar our fellowship during that week.

One of the most significant features of Conference was, in fact, the considerable "feeling" and heart-searching caused by the necessity of having two communion services, one after the Anglican order, and the other after the Methodist order. Here, more than any-

The four girls from our S.A. churches who were delegates, are: Judith Fitzgerald, Jennifer Pitkin, Fay Dinning and Valerie Marr.

where else, was genuine concern and unity of purpose made obvious, and many of us were impressed and humbled by the attitude of those Anglicans who disobeyed their Bishop in order to unite with us in remembering our Lord at his Table. The same largeness of heart and concern was not always shown on the other side, and regrettably so.

Another way in which a considerable amount of intangible, spiritual unity was expressed at Conference, was in the short worship services held each evening in various local churches. All tastes and backgrounds were catered for, and delegates could choose between a liturgical, non-liturgical or modern service incorporating experimentation with beat music and dance. On paper this almost looked as though the organisers were trying to re-inforce old prejudices and differences. In reality it did just the opposite, and served to bring us much closer together, as our understanding of each other and each others' ways grew. It overcame some difficulties which are really not serious difficulties at all, but merely arise from familiarity with and fondness for our particular modes and expressions of worship.

There is one big problem here. Certainly we felt at one with God and with our fellow Christians that week, and our differences seemed to matter little. But will this last, and, in any case, is this what we are trying to achieve? Is this unity simply this cosy feeling of "togetherness"? Surely not. And the chief value of the Conference was that it made it quite clear, again and again, that this is not so.

It made it clear to us through Dr. D. T. Niles' lucid exposition of the Christian Gospel, and its role in our complex society, through Rev. Alan Brash's inspirational and hard-hitting spot-lighting of the responsibilities and inadequacies of the Church in the world and particularly in South-East Asia, and through the pointed and relevant satire of the revue, "For Heaven's Sake," that Church Unity has a very real and urgent purpose. It is not just to make us feel cosy. Unity is for something. In D. T. Niles' idiom, the task of the Ecumenical Movement is not church unity; it is simply to help the people of the world to believe that God loves them, and to make it easier for the world to find Jesus Christ.

In other words, the Church is the Church in mission, and the unity of the church is important only if it is helpful in the furtherance of that mission. Mr. Brash showed us our very considerable achievement, and also our humiliating failures and lethargy in furthering the mission of the church, and inspired us all to service and perhaps even sacrifice.

It was this call to service, not just within our churches, though this is important, but in a wider sphere of communities, activities and projects to which we can apply our talents both overseas and at home, on behalf of a suffering and needy world, which was the most challenging outcome of Conference. In this context, the move towards the unity of the churches becomes intelligible and urgent, though as Niles puts it, there is still room, even need, for differences within the unity of mission.

This problem of urgency is a difficult one. As at most Ecumenical Conferences, there was a tendency to be over-enthusiastic, and to gloss over serious problems as though they were of no account. There was also a tendency to deceive ourselves into believing that we had achieved more unity than was really so. But perhaps this doesn't matter so much.

The Ecumenical Movement meets with so much opposition and apathy, even if it is often inadvertent opposition and apathy, that a little bit of enthusiasm and a desire to push things along more quickly, such as is generated by a Conference like this, may not go astray. Indeed, coupled with a new vision of the needs of Christ's people in his world, it can only be the seed of much good.

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Word Studies in the New Testament

No. 27 — HOPE :: RANDALL T. PITTMAN

Expectations and desire combined; confidence. From Anglo-Saxon *hopa*, hope.

Translation of

elpis in all passages except Heb. 10:23, where it is rendered "faith." Concerning this exception, many commentators have no comment, but Dr. W. F. Moulton, in Ellicott's Commentary wrote: "This rendering, apparently found in no earlier English Version, is supposed to be due to oversight on the part of our translators. The true reading is 'of the hope' (6:11, 18, 19)." Dr. Farrar called the Authorised Version rendering "a very singular oversight," and the recent Tyndale Commentary says the translators were "without warrant." An old commentary by Dr. McKnight stated that the translators followed one manuscript only. It is possible that the translation was deliberate, for in translating the cognate verb *elpizo* the Authorised Version rendered it by "hope" in 13 passages, by "trust" in 18. The Revised Version gives "hope" in all instances of the verb. Dr. Plummer wrote: "The A.V. needlessly wavers between 'hope' and 'trust.'"

In secular Greek *elpis* was used in the sense of "expectancy," usually of something good, but sometimes in the sense of "anxious foreboding." For the contrast between Christian and pagan burial inscriptions, see "The New Archaeological Discoveries" by C. M. Coburn, pp. 393-395.

In the Septuagint *elpis* represents a number of different words in Hebrew, and sometimes appears where the Hebrew gives other words. This fact can be seen in English translations. For example, in Psa. 91:9, where the Septuagint reads "for thou, Lord, art my hope," the English translation of the Hebrew gives "refuge." On the other hand, concerning the "hope of Israel" referred to by Paul (Acts 26:6; 28:20),

where the New Testament has *elpis* the Septuagint has *hupomone*, "patience." But there is no doubt that Paul was referring to the Messianic hope so prominent in the prophetic message of the Old Testament.

Some special features of the doctrine of hope may be mentioned:

(1) Hope rests on God, especially in relation to his promises (Rom. 15:13; 1 Pet. 1:21).

(2) Hope is centred in Christ (Col. 1:23, 27; 1 Thess. 1:3; 1 Tim. 1:1).

(3) The content of hope may be summed up in the word "salvation" (1 Thess. 5:8). This involves (a) new life, present and future (Rom. 5:4; Gal. 5:5; Col. 1:5; 1 John 3:3); (b) resurrection (Acts 23:6; Rom. 8:23, 24); (c) eternal life (Titus 1:2; 3:7); (d) glory (Rom. 5:2; Col. 1:27).

Certain epithets are applied to "hope." It is "blessed" (Titus 2:13) "as containing in itself the fulness of bliss." It is a "better" hope (Heb. 7:19) — of the gospel as contrasted with the law. It is a "living" hope (1 Pet. 1:3) as "full of growth and vitality." "The world is full of dead hopes" (J. M. E. Ross). It is "one" hope (Eph. 4:4), because it has the "unifying power of a common goal" (Dr. Murray).

For Paul's triad — faith, hope, love (1 Cor. 13:13) — compare Col. 1:4; 1 Thess. 1:3; 5:8; 1 Pet. 1:3-9. The writer to the Hebrews shows that faith is the basis of hope (11:1), and hope is an anchor to the soul (6:19). The abiding nature of faith and hope may be better appreciated when we consider how "new objects of trust and desire will come into sight in the widening visions of the life eternal" (G. G. Findlay).

DECIMAL CURRENCY AT CHURCH SERVICES (continued from page 3)

your church's financial year ends and records are converted to decimal currency, then you would no longer keep out odd cents, but bank exact amounts. However, it will always be necessary for you to do this with pence, as banks will only accept them in multiples of sixpence.

lent of the cheque in your Cash Book during the interval after Feb. 14. If, on the other hand, you back-date your change-over to Jan. 1, 1966, all cheques drawn after that date will be entered in your Cash Book at decimal currency values, even though until C-day they will be drawn in old currency figures.

Drawing Cheques and Making

Payments

All cheques drawn after Feb. 9 must be written in decimal currency. (Note the date — cheques drawn after Feb. 9 cannot come to the bank until after C-day because of the bank closure period.) When accounts are in the old currency, the cheque will be drawn for the decimal currency equivalent. Most accounts will themselves state what this is.

If the date of currency conversion for your church is March 31 or June 30, you will record the old currency equivalent

Financial Accounts

Whenever your church's financial year ends, it would be wise to express your 1966 Statement of Income and Expenditure and other accounts in both currencies. If you follow the prudent practice of showing last year's figures in the accounts for comparison, it would suffice for these to be in pounds, shillings and pence; there would be no real need to express these in the two currencies.

In 1967, however, show the former year and the current year in dollars and cents only; your readers will be sufficiently familiar with the new currency by then.

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The committee is vigilant in regard to public morals, and have protested to Government and Members of Parliament against the increase of facilities for liquor consumption and gambling, and to Broadcasting and Television companies against the use of questionable films and dialogue on television and broadcasting programmes. Most churches have been visited to tell the members of the urgency of the church's responsibility as leaders in the fight against the forces of evil.

Highlights from the past year's activities were:

C.F.A. — £389 received from members' regular subscription; 17 interest free loans involving an amount of £1,592 granted to assist members in time of emergency.

Hospital Chaplaincy. — 248 visits made to various hospitals, where 66 members, plus special requests from hospital authorities, were contacted and assisted by prayer, communion, advice, and personal shopping. Relatives were provided with accommodation and travel, and progress reports forwarded to relatives and Church Boards.

Prison Chaplaincy. — This work has been enlarged to cover Wacol, Numenbah and Palen Creek prison farms. This chaplaincy includes visitation and counsel to prisoners, arranging rehabilitation on discharge, and the families assisted in obtaining relief pensions and accommodation.

Girls' Hostel. — The Hostel continues to provide a service for 22 girls coming from the country for education and employment. The cottage is at present let on a rental basis waiting plans for future Hostel extension.

Burdeu House. — Home at maximum capacity, plans to build a new administration office and convert present office into accommodation for two additional residents.

Mylo House. — Grenfell Wing opened, together with Sun Room and Memorial Chapel. Provision made for 13 patients in infirmary section, and plans ready for an additional 8 rooms.

Hillcrest. — The W. F. Biggs Wing opened and capacity of Home increased to 28 patients receiving 24-hour day medical care.

"Fairhaven" — The first phase of this project should be completed by the end of June. This will accommodate 25 residents, staff and amenities.

Southport. — An area of 8 acres, situated 1 mile from Southport Post Office, has been purchased and plans are being drawn up by the Architect ready for submission to the Southport Council immediately Conference approves.

Boonah. — The local church is negotiating the purchase of land suitable for the provision of an Aged People's Home.



S. Chalmers,
Social Service Superintendent.

Capalaba. — The Capalaba property consisting of 19 acres freehold, provided as a gift to Social Service by W. F. Biggs, is being held for future development.

Marburg. — Consideration is being given by the State Government of transferring the property previously used as a Home for Inebriates, to the Churches of Christ, on very attractive terms, provided the buildings are used as an Aged People's Home.

ANSVAR. — The principles embodied in the work of ANSVAR have now been successfully tested in Queensland for five years. Insuring through this Company is not only good business, but is a continuing witness to our opposition to the liquor traffic.—S. Chalmers, Superintendent.

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"That They All May Be One"

(continued from page 5)

and propagate her species in the environment for which it was ordained, through unswerving allegiance to his way, via Calvary.

In these dark days, as we race madly towards the point of no return, there seems to be so much to create a spirit of pessimism — so much to indicate that the Church has had its day, but the blood of the martyrs is still the Seed of the ongoing Kingdom.

Let us not forget that if the Tares are maturing, so too is the Wheat, for along with all the imperfections of which the Church can be accused, there is a corresponding hopefulness — a de-churching of the Faith as stuffy clericalism, irrelevant theological concepts and out-worn denominational traditions, with all their ecclesiastical paraphernalia and sacramental trimmings and trappings being questioned, not out of a spirit of doubt and defeatism, but because the faithful really want to enter into the living experience of the New Testament Church.

We as a people with a Plea have yearned for such a day as this — let us rejoice and be glad in it.

OBITUARY

Captain Kenneth Wilfred Bade.

Captain Kenneth Wilfred Bade, aged 27, son of Mr. and Mrs. A. W. Bade, of the Toowoomba Church of Christ, Qld., was killed in action in Vietnam, on Jan. 8, 1966. Ken, as he was known locally, yielded his life to Christ when aged thirteen. He was educated at the Toowoomba Grammar School, and was a graduate of Duntroon Military College. He took his Bachelor of Science degree, and after special army training he was posted to Vietnam. During his years of training at College and University, he frequently returned to his home and to the church. The funeral service was held at the St. Lucia Presbyterian Church, where Kenneth was married only fifteen months previously. He was accorded full military honours at the funeral and cremation service. We commend all the bereaved to our Heavenly Father.—A.C.T.



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QUESTING

WITH
A. E. WHITE



Our minister said that we should check up on our investments, and he meant, among other things, the Sunday School. So I went and had a look at a teenage class. A non-teacher has little right to criticise, but, frankly, I was disappointed. The teacher had prepared his lesson well and was wonderfully patient, but there was practically no response by the class. They were just not interested. Even when the teacher asked direct questions to promote discussion, all he received were two and three word answers. What can be done to make such classes more effective?

The teenage group is the front of the church's education programme. If we win here, we consolidate all of the work of the church which has brought them to this point — still a part of the life of the church. If we lose here, we probably lose the young people from the church for ever.

There is no easy answer. It is not a question of a few gimmicks. We need the most dedicated and the best equipped of our leaders for this task. Even then the going is hard and the losses are great. But anything less than our best will be disastrous.

There is not enough information given about this teacher and his group to allow me to answer the question specifically, but I hope that your question indicates more than passing interest. Even non-teachers may be constructively critical, and the church should be concerned if the teenage classes are weak.

Your interest may even lead you into becoming a teacher — in any case your concern and support could be helpful.

The most successful workers with teenagers I have known have been ready to spend a great deal more time than the Sunday School hour. They shared with the same group in all kinds of other activities. The result was that, when they met for study, the leader was well acquainted with the background, families, language, interests and capacities of the youngsters, and was better able to communicate with them.

In addition to knowing the young people, the leaders saw that the studies were relevant. The counsellors spoke to them from within their environment, about their concerns, and they brought the wisdom of God's Word and the challenge of an up-to-date Christ.

The leaders also introduced variety and special activities to capture the interest of the group — I am resisting calling them scholars, because they themselves don't like the word.

Youngsters are sometimes criticised because they are not interested in a lesson and "they ought to be." Why ought they be interested? If the session is neither interest-arresting, nor relevant, we cannot argue that the teenagers should be interested. They are there — that is a vital and a wonderful thing, it is up to us to hold and maintain their interest.

It is good that the teacher prepared his lesson, but we have seen that he must also prepare himself within the group. It is also good that the teacher had patience, but patience is never an isolated virtue. I know one man who patiently lost two generations of young people from the church. He prepared his lessons and he had loads of patience, but he never understood his young people, and he was therefore unable to give them anything.

The teacher you mention should undertake a serious evaluation of what is happening in his youth group. Assuming that he is willing and dedicated, he can find many helpful resources available through State and Federal education departments.

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THIS IS OUR JUBILEE YEAR

C.O.B. NOTES

With the opening of the College, on Feb. 16, we enter upon our Diamond Jubilee Year. At a Federal Conference in 1906 the important decision was made to establish the College of the Bible, and activities began the next year with twenty-one students enrolling. Many hundreds of other young men and women have followed them during these sixty years.

We regret that, due to illness, A. L. Cutt, of W.A., has been compelled to discontinue his studies.

Among recent special gifts we have been pleased to receive £100 from Miss P. Ludbrook to augment the F. M. Ludbrook Scholarship. The Gardiner C.W.F. Evening Group had a project during 1965 in which they donated £105 towards furnishing for the rooms of lady students.

In recent years the College has held its Public Inaugural Session in the College grounds, and this has proved to be very popular. In other columns in this issue, it is indicated that this gathering

will take place on Saturday, Feb. 19, at 2.30 p.m., and we will be very happy to welcome friends.

In the L.Th. examination the students gained a very good result. The following credits were received:—

Passed seven subjects: I. G. Gates, W. J. Gaunson, E. G. Kernick, R. W. Lawton.

Passed six subjects: I. E. Allsop, C. G. Dredge, E. C. Keating, K. R. Maddern, G. A. Smith.

Passed five subjects: A. H. Coleman, B. J. Jenkins.

Passed four subjects: A. M. Arnot, C. A. Bray, A. L. Cutt, A. S. Fletcher, W. A. van Leen, D. W. Nancarrow, R. E. Pfeifer, W. F. Thornton.

Passed three subjects: W. C. Compston, R. T. Cook.

Passed one subject: M. J. Drake, B. F. Duff, D. R. Olafsen.

W. J. Gaunson and R. W. Lawton have now completed the prescribed course for the L.Th.

two girls at gospel service. Farewell by church to Hodgekiss family followed. W. Bruce, for church; Mrs. Hosking, ladies; L. Rowe, young people, Rev. Thompson, Ministers' Fraternal, all expressed great appreciation and wishes for ministry at Earlwood, N.S.W. . . . G. Gates (Thornbury) and P. Thickers were speakers on Jan. 23. We also farewelled Mrs. M. Smith, Ann Smith (Swanston-st.), L. Rowe and family (Adelaide) . . . F. Alderson (Eildon) passed away and the sympathy of the church is offered to his family. Mrs. Morton, and elder, R. Cordy, remembered during serious illnesses.

DOUG. HOLLOWAY INDUCTED

(Georgetown, N.S.W.). Mr. and Mrs. D. P. Holloway were welcomed on Jan. 29. At the induction service, R. J. Anderson gave the charge to the church and W. D. Howard the charge to the minister. Representatives of local and district churches expressed their welcomes at supper . . . Australia Day holiday was spent at Caves Beach and inspecting the camp site at South Swansea . . . Max Wright and Rod Beasley from Esperance, spent the weekend with us on their way through to Singleton A.I.M. Bible College.

TWO MINISTERS

(Albury - Wodonga - Lavington, N.S.W.). Russell Craig commenced his ministry with the Albury church on Jan. 30. Mr. Craig recently graduated from Woolwich Bible College, and the church is looking forward to a fruitful ministry with him. Mr. and Mrs. Craig were tendered a welcome by the church on Jan. 29 . . . John Tudor was married to Margaret Hall on Dec. 18 and has resumed his ministry with Lavington and Wodonga . . .

The church enjoyed renewed fellowship with the Kavanagh family, when Mr. Kavanagh took the services on Jan. 23.

B. L. PRYOR AT ESSENDON

(Vic.). On Feb. 6, R. V. Longthorp inducted B. L. Pryor as minister and gave the address . . . A. Ferguson is new S.S. supt. Previous supt., L. Anderson, is leaving the district . . . N. Cheal was speaker on Jan. 30. There was a decision by a S.S. girl.

15th FAMILY CAMP

(Toowoomba, Qld.). The organisation of the 15th annual Family Camp of the churches in Toowoomba was in the hands of Horace Christensen. H. J. Finger was padre, and camp staff was Mrs. H. Large, A. Bernoth, Margaret Grenfell and Mesdames Rogers and Chappell. Musicians were Mrs. H. Christensen, John Finger and Allan Pedler. . . . Study theme was "The Church Visible and Invisible," prepared by Dr. Jauncey. 80 attended the weekend at the Youth Centre at Caloundra, and at the morning service a special offering of over £16 was received towards the Wheat Appeal for India. Visitors along the beach showed interest in the Sand Gardens competition, won by the Finger group, showing the outreach of service from the church.

COTTAGE MEETINGS

(Nambour, Qld.). Cottage Prayer meetings are well attended. Bible study is the Gospel of Mark . . . Eileen Duhs has graduated from Brisbane Teachers' College and is now teaching at The Gap. . . . Some members migrated south for the Victorian fruit picking . . . Recent visitors have been Mr. and Mrs. Ken Ford (Wagga), on honeymoon, R. K. Sansone and family, en route to Rockhampton, and Mrs. Dorothy Bedwell, of Marrickville . . . The minister represented the Ministers' Fraternal at the farewell and welcome of Nambour Salvation Army Officers . . . Church gives love and sympathy to Mr. and Mrs. Bob Bull, in the death of Mrs. Bull's mother, Mrs. Budd, of Carramar, N.S.W. We welcome Mr. Budd into our midst.

BAPTISMS AT BRIDGETOWN

(W.A.). A married couple were baptized on Jan. 23 . . . Joan Shepherd passed her junior examination . . . The church made presentations to Mr. and Mrs. A. Machin, on leaving to reside in Perth, and to Mrs. David Turner, who will live in Sydney.

SUPERINTENDENT DIES

(Whyalla, S.A.). The church was shocked at the very sudden death of Mrs. Stella Hancock, who was Kindergarten supt., Cradle Roll supt., and C.W.F. treas. She was only 37. The sympathy of the church is offered to Mr. Hancock and family . . . Margaret Hammer has been transferred by the Educ. Dept. to W.A. . . . Seven young people attended Longwood Camp at Australia Day weekend . . . Recent speakers have been: W. Berry, W. J. Tregloan, K. Watson, S. Hemmings (Y.M.C.A.), B. Forsyth (Baptist) and T. Tregloan, from Mill-

CHURCH AND LIFE MOVEMENT

(Melb.). One of the most frequent requests concerning the C.L.M. is for a copy of the study book, "Life to Spend," so that local church boards can decide regarding registration and nomination of local leaders on the basis of this material.

The Victorian C.L.M. Panel can now make available a "C.L.M. Kit," containing a sample of each item to be used during the group programme. Each congregation may order one kit, which will consist of:—

- Study Book, "Life to Spend."
- Bible Reading and prayer guide.
- Booklet for clergy and ministers (including sermon guides).
- Sample of individual enrolment form.
- A new, bright C.L.M. poster.
- Guide book for conducting the C.L.M. in local areas.

The Kit (\$1.05 (10/6) including postage) should be ordered from the V.C.C., 6th floor, 37 Swanston-st., Melbourne.

Congregations which have registered with the Church and Life Movement will shortly receive an order form from Sydney for the purpose of ordering bulk supplies of items from the Dollar Kits.

YOUTH FOR CHRIST

Youth for Christ will be conducting the first 1966 Rally in the Melbourne Town Hall, on Sat., Feb. 19, at 7.45 p.m., and it is anticipated that again this year the hall will be packed with teenagers.

The programme will include items from Irish guitarist, David McIlwain, The Gospel Messengers, The Brass Ensemble, and duettists, Elaine Clarke and Geoff. Thomas.

The special speaker will be Victor Manogarom, one of India's leading youth speakers. He was the interpreter for Dr. Billy Graham during his Crusades in South India.

Seat reservation tickets can be obtained without charge for groups of 15 or more, by contacting: Melbourne Youth for Christ, 747 Burke-rd., Camberwell, E.6, Vic. (Phone 82-1528).

• ABORIGINES MISSIONS

Queensland committee reports four baptisms recently at Eldsvold.

Friday, Jan. 28, marked the end of holidays for Carnarvon and Norseman Mission families. Norseman party left in the school bus at 4 a.m., expecting to be home the same evening. The Carnarvon family, after morning tea with Mr. and Mrs. Robinson, set out by school bus and Mission truck, intending to travel all night, arriving for breakfast on Saturday.

BRITISH AND FOREIGN BIBLE SOCIETY DEMONSTRATION

(Melb.). The Kew City Hall, Cotham Road, will be the venue for the 126th Annual Demonstration of the British and Foreign Bible Society on Feb. 22. W. Leon Dale, M.B.E., M.Sc., the Senior Lecturer, Department of Geography, Monash University, and formerly 12 years University Lecturer in Malaysia, will be guest speaker. From his extensive experience, Mr. Dale has already served the Society most acceptably on several occasions, with an outstanding ability to relate Christian work to Asian conditions. Encouraging and complimentary reports have been made of his contributions.

N.S.W. BROADCASTS

Broadcasts by Churches of Christ in N.S.W. over 2CH Sydney network are:

Tuesday, Feb. 15, Daily Devotions, 8.45 am. — F. L. Ewers, B.A., Burwood.

Sunday, Feb. 20, 7.15 p.m. — Church of Christ, Marrickville. Preacher: M. J. Bedwell.

CHURCH CAMP

(Hornsby, N.S.W.). The Sixth Annual Church Camp was held on Australia Day weekend, at Camp Greenhalgh, Oak Flats; 65 attended. Mr. and Mrs. A. E. Morton were the camp parents, chief cook was Mrs. Ron Bartholomew, and Ken Fennell was the study group leader. Highlight of the camp was the 6.30 a.m. communion service, conducted by A. E. Bell. The keynote was the high spiritual tone. E. Newton conducted the 11 a.m. service at Hornsby, and the evening service was combined with Asquith. D. A. Oldfield led the gospel service at the camp.

NEWS AND NOTES

Mrs. L. Fisher has been in the Mount Hospital, Perth, for surgery, and has now returned to Carnarvon, and is doing well.

Miss Peggy Williams has returned from Esperance, and is now working at the Bethesda Hospital.

Tony Hicks, who has been for several years with Mr. and Mrs. R. Manning, of South Australia, has been offered the Aboriginal Scholarship, and hopes to attend Perth University this year.

The choir of the Australian Nurses' Christian Movement will provide special music. Len Wallace will be at the electronic organ.

The Victorian General Secretary, S. Russell Baker, will associate, with his encouraging report, aspects of his recent Bible Society experience in North and South America.

A cordial invitation is extended to all interested friends of this great worldwide inter-church missionary movement to attend this inspirational gathering.

CHURCH IN C. & L. M.

(Chadstone, Vic.). The church has registered with the Church and Life Movement . . . E. Wraight is new B.S. secretary . . . Recent speakers were local men, D. Elliott, J. Brewster and I. Field . . . Concern being expressed over future of evening service and church life generally.

OTHER S.A. CHURCH NEWS

HAMPSTEAD GARDENS. Following the holiday season, church life is returning to normal. Splendid attendances marked last two Sundays in January.

OTHER W.A. CHURCH NEWS

NORTHAM. Two New Guinea students are enjoying their six weeks' holiday in W.A. They were brought here by Geoff. Fewster who, after some years as a teacher in Papua and Rabaul, has returned to a school near Perth . . . Recent speakers have been Messrs. Streetem, Fewster, Roediger, Ripper, Hollet and Timms.



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Response

TO THE REPORT OF THE

Uniting Church of Australia

The Federal Committee for the Promotion of Christian Union, on behalf of Churches of Christ in Australia, expresses its great interest in and sympathy for the Presbyterian, Methodist and Congregational churches in their endeavour to discover a basis for union between them. We pray them God's blessing in this task to which he has directed them.

The Federal Conference of Churches of Christ, out of a deep concern for expressing the unity of Christ's Church, has agreed that Churches of Christ should enter into conversations with the negotiating churches.

Conversation does not commit us to acceptance of the proposed basis as it now stands, but we do accept that basis as a good starting point for discussion. We recognise that before there can be any negotiations for union a vote of our whole membership throughout Australia must be taken in all local churches.

This response has been prepared after careful study and discussion with Christian Union Committees and representative groups in all States.

In presenting these comments we address ourselves both to members of Churches of Christ, and to members of the Uniting Churches. There are some features of the Report which do not find expression in the present practices and emphases of Churches of Christ, but which we believe demand earnest consideration because they witness to important Biblical truths.

These matters need to be discussed within Churches of Christ, and at these points our concern is to state and clarify the issues for our own members. Nevertheless, we think that the Uniting Churches would wish to know of the points under discussion.

There are other aspects about which we are constrained to express disagreement, or to raise questions because of basic convictions which are a part of the heritage of Churches of Christ, and which we are persuaded express important Biblical truths. Such comments and questions are directed primarily to the Uniting Churches for their further consideration. (These are printed below in the smaller type.)

While we cannot escape our conviction that God's will has found expression in our traditional understanding

Because of the great importance of Christian Union, this Response is given in full so that Church Boards and Church Members can give serious consideration to the points raised. The page references in Response are to the Uniting Church of Australia Report.

and practice, we acknowledge that all traditions must be subject to constant testing under God's Word and submission to the will of God must make us ready for new departures in obedience.

Thus we heartily commend the approach of the Commission in resolving that "we are required to place ourselves afresh under God's Word and ask the question: 'What is God's will for us?'" (p. 8).

The following comments then seek only to enlarge the area of discussion, that we all may see the will of God more clearly and be led to further obedience to him.

1. Statement of Faith

When separated brethren seek unity it is necessary that there be the assurance of a basic, common faith. An affirmation of the faith of the Church lays a necessary foundation. We, as members of Churches of Christ, find ourselves in general agreement with the Joint Commission's statement, "the Faith of the Church." We note that Creeds and Confessions are accepted as means of teaching, aids to worship and witnesses to the faith, and not as tests of fellowship.

Statement on behalf of Churches of Christ made by the Federal Committee for the Promotion of Christian Union.

Churches of Christ have avoided the use of creeds and confessions as tests of fellowship, because it has been felt that such a use has tended to divide rather than unite, to foster definition rather than devotion to a person, and to give authority to extrabiblical interpretations.

This traditional attitude may make it difficult for some to accept any use of historical creeds. However, if the use be as suggested above, such a use may be accepted in spite of the danger of their becoming tests of fellowship.

In view of our refusal to make historical Creeds tests of fellowship we have some questions concerning the statement about Creeds as "authoritative statements of the Faith." May we take this to mean that creeds preserve the common understanding of the Faith as given in the Scriptures, and does this mean that they are simply a framework for instruction in the Faith? (Cf. 78b). We also would like to ask, "At 'Confirmation' do the Creeds merely stand as witnesses to the historic faith, or are they, in any sense, tests of fellowship?"

2. The Sacraments (Ordinances)

(a) **Baptism.**
We find ourselves in substantial agreement with the U.C.A. report in statements it makes concerning the doctrine of baptism. Baptism gives "a participation in the benefits of Christ's death,

resurrection and ascension" (p. 21b). "Everyone who is baptized participates in God's commission to witness and serve in the world" (p. 21d). "Baptism is also the incorporation into the unity of the one Body of Christ . . . baptism is the effectual sign of the power given in Christ to participate in this mission (of the Church)" (p. 21f.).

We also agree with such a statement as "Faith is inseparably related to baptism, because the gift of Christ calls forth a response, in which the self is opened to the approach of Jesus Christ so that the believer is incorporated into Christ and grows up into him.

Because the meaning of baptism is not exhausted by the performances of the rite of baptism at a point of time, but stands over the entire life of the believer as the sign and seal of his participation in the whole drama of saving history, faith too must be seen as dynamic and growing" (p. 22c.).

However, there are some matters concerning baptism about which we must ask and comment, especially the way in which the doctrine of baptism is applied to infants. On page 22 it is said that faith is inseparably related to baptism, but some things are said both before and after this statement that suggest that baptism procures things in itself apart from faith. There appears to be, at least, a minimising of the response of faith. It is true that baptism points to the facts of the Gospel — the death, burial and resurrection of Christ — to God's grace and initiative (to what Christ has done), but it also points to man's response. These two emphases should be kept together in the doctrine of baptism. As an incorporation into Christ baptism is an active putting on of Christ, and a rising to walk in newness of life.

We agree that there is a "dynamic and growing faith" which follows baptism, but we believe that this is a growth "from (personal) faith to faith," rather than a growth from no faith to faith. We register our conviction that personal faith should accompany baptism at all times.

We recognise that for those who accept infant baptism "confirmation" must be important, because the act of baptism by the Church can only be completed by the response of faith associated with "confirmation." But we believe that baptism contains in itself all that "confirmation" seeks to express. Thus we would understand that baptism is the effectual sign that God gives the Holy Spirit to each member (p. 23) and not "confirmation" (p. 80).

There is no discussion in the Report on the question of who are the subjects of baptism. If we explain baptism solely in terms of "what Christ has done" for his people, and leave out the element of personal response, the baptism of all infants, not only those of believing parents may be justified. But the element of response in baptism means that something other than baptism should be used to recognise the place of the child in the covenant of grace. Baptism should be reserved for the time when the person, in faith, recognises and appropriates the saving grace of God.

We do recognise, however, the need among Churches of Christ to give attention to the relation of infants to the Church.

While the Proposed Basis of Union endorses baptism by immersion, pouring or sprinkling (p. 79), we affirm our conviction that as baptism is an act of incorporation in which there is a meeting of God's initiative and man's response, the act of immersion alone truly symbolises the inner nature of baptism as death, burial and resurrection. Romans 6 would suggest that this was one real reason why the apostolic and early church practised immersion.

We would ask what is meant by "the gifts of baptism" referred to in the closing sentence of paragraph "b" on page 23.

(b) **The Lord's Supper.**
In Churches of Christ the service of the Lord's Supper is celebrated weekly as the normative act of Christian Worship.
(continued on page 13)

3. Ministry

We welcome the re-iteration of the point that the whole church is a priesthood, and responsible for the total Christian mission and ministry. Within this ministering body there is the gift of an inner ministry to help equip the total body for its ministry (p. 32).

Some among Churches of Christ hold that the practical call of a man to minister in a local congregation is in itself ordination. Others however, regard formal ordination as desirable. In ordination, on this view, the Church recognises God's call to the ministry, confirms the ordained as a representative of the Church, and invokes God's blessing on his ministry.

We recognise the need among Churches of Christ for further study on this question.

We would ask the Commission if they would expand and clarify the significance of the laying on of hands by the bishop and the presbyters at ordination, and what is meant by "the gift of God's Holy Spirit" in this context. Is the gift of the Holy Spirit himself meant, or his gifts for ministry? (Page 82, (a) and (b) at bottom of page).

In Churches of Christ it is common to regard the minister as an elder, and he is said to have the authority of one elder within a plurality of elders in the local congregation.

However, there is considerable feeling that we need to re-examine the relation between the minister and the elders. Indeed, there is wide recognition throughout Churches of Christ in Australia that the whole question of the ministry needs re-examination by us.

We would question why the duty of leading the worship and conducting the Lord's Supper should be confined to Presbyters. Could not ordination for this purpose be extended to others who obviously have the gift to minister in this way, as is suggested in the Proposed Basis of Union in New Zealand? We think this would be a way of giving opportunity for those with particular gifts to exercise a ministry, and would help to avoid clericalism. It would also preserve the idea of the involvement of the whole Church in ministry. We feel that the concept of E. Schweitzer, quoted with approval on page 34, has not been translated fully into the proposed structure of the ministry. Is the conduct of baptism to be confined to Presbyters? If so, we would make the same comment as made concerning the Lord's Supper.

While accepting the special duties of a presbyter, as outlined on pp. 41-42, we would re-emphasise that these should not be exclusive. It is this concern that prompts us to ask for clarification of paragraph c on page 44, which refers to deacons having a "limited but genuine participation in the one order of the ministry of Word and Sacraments." In what sense is it genuine and in what way is it limited?

On page 44 it is stated that those appointed for life in the separate denominations will retain life tenure in the Uniting Church. Will newly appointed deacons in the Uniting Church be appointed for life?

Deacons, as defined by the Report of the Commission, are ordained as a part of the "one order of the ministry." How will their identity with and representation of the congregation be preserved?

The principle of episcopate (oversight) is sanctioned by the New Testament and confirmed by experience. There is no debate about the oversight of presbyters or bishops in the congregation.

Historically, our churches have been congregationally autonomous, and any

association with other congregations has been on a purely voluntary basis. Conferences of Churches of Christ have only an advisory capacity, with no right of authority in the life of local congregations. There are those who would still adhere to this position.

This position is felt, however, to be inadequate by others in Churches of Christ. They hold that there are grounds in New Testament teaching and precedent for episcopate beyond the local congregation. These would claim that the various descriptions of the Church in the New Testament make it plain that it is a universal that finds expression in its parts in particular places.

An oversight of the parts in the interests both of the part and the whole is right and necessary. The early oversight of the Apostles gives a precedent for this. The appointment of Timothy and Titus from without, and their acting in a representative way, is also a New Testament example of episcopate beyond the congregation. The Jerusalem council (Acts 15) was an act of oversight in the interest of both the whole and the parts.

Where oversight is exercised by Church courts and committees, either within a local congregation or beyond it, we should recognise the need of both personal representation and personal oversight. Relationships within the Church are essentially personal.

We are aware of a prejudice regarding the title, "bishop," but we recognise it as a New Testament title. We believe it was used interchangeably with "presbyter" in Apostolic times, and we recognise that it is an appropriate title to suggest the New Testament principle of personal episcopate.

Those who do not accept any episcopate beyond the congregation do not recognise the role of the bishop as envisaged in the U.C.A. Report. But those who would expect such episcopate would make the following comments:—

1. They would emphasise a conviction, shared by all members of Churches of Christ, that presbyterial or episcopal oversight in Apostolic times was exercised by a plurality of presbyters or bishops. Plurality, then, is a principle within the principle of episcopate, whether within the local congregation or beyond it. This principle may be safeguarded by the emphasis on one order of the ministry, which seems to suggest that there is really a parity within the ordained ministry and that in the exercise of oversight the bishop is acting representatively and is subject to the presbytery which he represents. If this be the meaning and practical outworking of bishops in presbytery their point is met.

2. Episcopate beyond the congregation may provide a safeguard against irresponsible independence. But is there sufficient safeguard in the provision of episcopate in the congregation against an undue over-riding by the episcopate

beyond the congregation? We see the necessity of balance in this relationship and feel there is need for clearer definition of their respective spheres of authority.

3. The matter of a concordat with the Church of South India is a point of difference and discussion in the Uniting Church. Hence we do not regard it as a matter for our judgment at this stage save to say that we think this matter is subsidiary to the major issue of the episcopate.

4. Government of the Church

We wholeheartedly concur with the insistence "that the ultimate authority in the life of the Church belongs to God and has been committed to the risen Lord Jesus Christ (Matt. 28: 18)" (p. 58).

We also agree that Christ's authority is mediated through persons and corporate bodies, and that the will of God is discerned by Christian counsel (p. 59).

We also accept the conclusion that a mediate, practical authority belongs to Church Councils, but that at all times the Word of God provides a criterion for mutual checking as between council and council, and between individuals within the community and councils.

On Page 85 it is stated that General Councils have supreme authority and then that the General Assembly (National Council) shall have ultimate responsibility. We would ask the Commission to elaborate the meanings of "supreme authority" and "ultimate responsibility," for undoubtedly they are not synonymous.

The statement that where Church Meetings exist at the time of union, they may continue to exercise their powers of local government, seems to suggest that Church Meetings are contingent (p. 62). This appears to us to be inconsistent with the statement, with which we agree, that a congregation is in its own particular area the embodiment of the one holy, catholic and apostolic Church (pp. 61 and 86). Moreover we think that the encouragement to congregations to meet frequently should not be conditioned by their being a manageable size (p. 86).

It is provided that Deacons shall be elected by the communicant members of the congregation, "subject to the approval of the Council of the Congregation." "Council of the Congregation" is apparently used here to mean the Parish Council, and if so the nomination and election of Deacons would be subject to an existing group of Deacons and the Presbyter. We question this limitation of the right of the congregation to nominate and elect.

Provision is made for lay membership of the Presbytery (The Diocesan Council). These lay members are appointed by the Council itself (p. 63). This same Council appoints lay members of the Synod (The State or Regional Council) and the Synod appoints laymen to membership in the General Assembly (The National Council) (p. 64). We question this limitation of the congregations in appointing representative laymen to the Councils. We think the congregation should, at least, have the right to elect laymen to the Presbytery. From there on the Councils may have the power to appoint laymen out of those originally elected by the congregations. At all times a balance should be maintained between presbyters and laymen.

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Robert Whalan, Fullarton, S.A.
Kim Corke, Christien Atkinson, Malvern, Vic.
Karen Hawkins, Lynette Luke, Marilyn Dowling, Kaye Miles, Sue Sanders, Gary Ball, Graham Ball, John Caulfield, John Todd, Carnegie, Vic.
Ann Ford, Essendon, Vic.
Eddie Holt, Frances Gaites, Busseton, W.A.
Mr. and Mrs. P. Keilar, Bridgetown, W.A.

DEATHS

Mrs. Stella Hancock, Beulah Rd., S.A.
Mrs. Dominey, Perth, W.A.
J. B. Dart, Stawell, Vic.

CHANGES OF ADDRESS

F. H. Griffiths (minister, Kalamunda church), 15 Railway-rd., Kalamunda, W.A.
R. W. Lawton (minister, A.C.T.), 8 Leake-place, Curtin, A.C.T.
H. Hargreaves (retired minister), 52 Osborne-ave., Glen Iris, Vic.
T. T. Robinson (minister, East Bentleigh church), 7 Tasman-rd., East Bentleigh, Vic. 57-8189.
V. Quayle (minister, Sunshine church), 65 King Edward-ave., Sunshine, Vic. 311-1803.
B. L. Pryor (minister, Essendon church), 46 McPherson-st., Moonee Ponds, Vic. 37-7108.
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Mr. and Mrs. G. Simper, Cheryl Schmidt, Latrobe Terrace to Manifold Heights, Vic.
Mr. and Mrs. Dempster, Miss Howlett, Swanston-st., Melb., to Lygon-st., Carlton, Vic.
Harold Nolan, Dulwich, S.A.
Mr. and Mrs. W. Hextall, Naracoorte, S.A.

MARRIAGES

Margaret Hall to John Tudor, Albury-Wodonga-Lavington, N.S.W.
Sandra Coghlan to Ian Hocking; Gwenda Woodger to Barry Waring, Sunshine, Vic.
Jennifer Middleton to Peter Wyatt, Prospect, S.A.
Glenys Crabtree to Richard Duckett, Lygon-st., Carlton, Vic.
Wendy Smith to Geoffrey Critchley, Manifold Heights, Vic.
June Vivian to Douglas Clutterbuck, Beulah Rd., S.A.

BIRTHS

ARMSTRONG (Flett). — Born January 15, 1966, to Iris and Bruce a daughter—Trudy Ann. Jenny's sister.

EVANS (Westerland). — To Margaret and Reg., Blackheath, via Horsham, Vic., a chosen daughter. Sister for Kenneth.

SAWITZKI (nee Morrison). — To Irma and Gunther, of Toronto, Canada, God's gift of a son — David Gunther, born Feb. 2, 1966.

ENGAGEMENT

DARBY - WOLLMER. — Mr. and Mrs. R. O. Darby, 8 Morang-ave., Lower Templestowe, have much pleasure in announcing the engagement of their eldest daughter, Lorraine, to Barry, second son of Mr. and Mrs. R. W. Wollmer, Scott-st., Seaford, Vic.

DEATHS

ABERNETHY, Frederick (Frank) J. L. — On Jan. 14, 1966, at Horsham, dearly loved husband of Hetty, loved father of Royal and Mavis (dec.), Jean and Evelyn, father-in-law of Maurice, Chris and Roma, loving grandpop of Bill, Bruce, Robert, John, Peter, Janine, Leonie, Deborah and Dale. "For ever with the Lord."

HARGREAVES. — On Dec. 31, Doris Myrtle, loved wife of Herbert, 52 Osborne-ave., Glen Iris (late Boronia), Vic.

IN MEMORIAM

JENKIN. — Treasured memories of Linley, beloved husband of Florence, loving dad of John and Pam, called home Feb. 10, 1950. "Ever remembered."

PARADINE, Annie Augusta. — Treasured memories of our dear mother and grandmother, called home to be with her Lord, Feb. 8, 1965. "There's a place in our hearts called memory lane, And in it there she will ever remain."

—Inserted by her sons, daughters and grandchildren.

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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.

THE CHURCH at THE PATCH (Vic. - In the Dandenongs)

has pleasure in announcing the opening of

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FEBRUARY 26, 2.45 p.m.,

by

Conference President, F. J. FUNSTON.

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A stall will be conducted and afternoon tea available.

The cottages will be open for inspection and the brotherhood is invited. Make it a picnic afternoon.

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ABORIGINES SUNDAY FEBRUARY 13.

VIC.-TAS. MINISTERS' WIVES

(Melb.). The next meeting of the Ministers' Wives' Association will be held at the Brotherhood Centre, on Mon., Feb. 21, at 11.30 a.m. Mrs. Wylie will report on the World Convention at Puerto Rico.

BROADCAST OF COMMUNITY HYMN SINGING

Northcote church (Vic.) will be featured over the A.B.C. (3LO and regional stations) at 6.30 p.m., EST., next Sunday, Feb. 13. The minister, A. B. Withers will introduce the hymns to be sung by the congregation.

OLD FAVOURITES

(Maidstone, Vic.). The church is enjoying old favourite hymns, led by Mr. Geake, as a prelude to Sunday evening services . . . Mrs. Heard has left on a trip to America . . . Ted Westaway has commenced a Friday night sports group for teenagers . . . L. Snow is preaching for the church during the absence of the minister, D. A. V. Thomas, on holidays.

DECISIONS AT CHELTENHAM

(Vic.). Two young men, John Hall and Colin Stafford, made decisions on Jan. 30 and Feb. 6. Although a number of families have moved from the district recently, the church was encouraged by the packed congregation on the first Sunday following holiday period . . . The new minister, G. K. Moyes, has met with many executive groups as they have planned their programmes.

TOWN AND COUNTRY

(Balwyn, Vic.). Balwyn youth entertained Maryborough Y.P. for weekend . . . Visitors billeted with members thoroughly enjoyed organised trips to Arthur's Seat, "Youth For Christ," seeing Melbourne in moonlight from "Top of the Town," and visiting Social Service Homes, etc. Their minister, Mr. Pritchard, gave excellent address on "Going Places in the Christian Life."

. . . C.W.F. has now incorporated the auxiliary as a working committee . . . Good Companions re-commenced with new leadership . . . Mrs. Anton making good recovery after surgery . . . Church grateful to Messrs. Sanders, Turnham and Gyer as recent speakers.

MISSIONARY APPEAL

(Lygon-st., Carlton). The 1966 Missionary Appeal was launched on Jan. 20, with Neville Horne as guest speaker . . . Mr. and Mrs. F. Dorsch left Melb. on Feb. 1, for missionary service in Arabia under W.E.C.

OBITUARY

Mrs. Mabel MacGregor.

The church at The Patch, Vic., was saddened by the sudden home call of Mrs. MacGregor, after only one week's illness. She was a wonderful woman, and will be forever remembered by all her church friends, particularly for the smile with which she greeted everyone, and the unselfish life which she lived. In 1927, with her husband and four-year-old son, they bought bush-land 72 miles from Mildura. The two of them built their own home, cleared the land, battled through droughts, dust storms, the depression — good times and bad — until after nine years of very hard work they had 4,000 acres cleared. She started a little Sunday School in their home, and later a church was started in a hall. The minister who preached did a circuit of three churches on the Sunday, and as Mrs. MacGregor was the only one who could play the organ, she used to go along to each service, taking a small organ with her on a utility, usually hearing the same sermon three times. She came to Melbourne about 10 years ago, and has always been very keenly interested, and helped with the work of the Chinese Mission in Carlton. She was a director for "Taingeil," the new cottages built by The Patch church, had just sold her own home and would have moved into one of the cottages within a week.—W. C. Compston.

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7 p.m.—GOSPEL SERVICE.

OVERSEAS MISSIONS

JOHN TABI VISITS TUNG

John Tabi, from Pentecost Island in the New Hebrides, has been studying for the past twelve months at the Government Technical School in Port Moresby on a Government scholarship.

Arrangements were made for him to spend his Christmas vacation with our Mission in New Guinea. He is the first member of our New Hebrides churches to visit the New Guinea mission.

The Administration in New Guinea has given permission for New Hebridean teachers to serve in New Guinea, and John's visit will not only enable our New Hebridean churches to receive a greater understanding of the work, but will help the New Guinea people to become receptive to the idea of New Hebrideans working amongst them.

Miss Aileen Draney has forwarded the following account of John's visit: "We were thrilled to have John Tabi with us here at Tung. He fitted into the home very well and helped in any way possible. Diana Catts took him around the village on Saturday morning, while the deacon's meeting was on, and he was able to meet the folk. Some of them were very surprised that he was just like them. Some had believed that his skin was the same, but were surprised that his hair was just the same as theirs. He also had quite a number of questions about the cargo cult asked of him.

"He is very shocked about the way these people want to get things given to them all the time, and have to be paid for any job that is done for the Mission. He does not like the Government giving them all the things they do get. Saturday afternoon he played soccer with all of them, and I think that they enjoyed this as much as John. At dusk we went down to the village and had a feast with the village folk. This was done in typical New Guinea style, when some got a lot and others did not get anything at all. This was another eye-opener for John, and he was surprised at the little amount of food there was to eat.

"On the Sunday afternoon Roi led the service and John Tabi was the speaker. This was really good, and John did not hesitate to tell that he thought that they should be doing more to help the mission instead of just expecting the mission to help them. On the Saturday night we had our prayer meeting, and here John, with the aid of Jan's guitar, sang a few numbers for everyone. Kate, speaking to Frank Beale, asked if some New Hebrideans could come over and teach them."

CHRISTMAS AT PIR

BY Mrs. ELAINE CHAMBERLAIN.

We would like to share with you our Christmas celebrations, spent here at Pir. A combined service was planned to be held in the Tamnung village church on Christmas morning, for the people of Minung, Pir and Tamnung. However, on Christmas Day when we woke to find it was raining very heavily,

we knew then that the service would not start at 10 a.m. as planned. The rain stopped later on and we eventually reached Tamnung.

We found the folk had decorated the church in native style of palm leaves, coconut fronds and wild fruits — it was very attractive and helped greatly to produce an atmosphere for worship. The Pir and Minung people slowly arrived, and at about 11 a.m. the service commenced. We were thrilled at the way the folk joined in the service, especially with the singing. A representation from the three villages were present, making the church full and overflowing.

We give praise and thanks to God for this response, and pray that this will continue throughout the New Year. After a time of fellowship with the folk we returned to the station to have our Christmas dinner. As we sat down to our special dinner, with fresh vegetables, meat, and so many goodies — and the many Christmas gifts surrounding us — we thought of the many kind people who had helped to make them possible, and were very appreciative, but at the same time we felt grieved at

the situation in India and the other famine stricken parts of the world.

Compared with the other centres of our work, the people are slower in responding to spiritual things. The Pir folk, in particular, are very apathetic, Sunday after Sunday the Pir church has only a few seats filled. However, we are planning to commence Discipleship classes on Feb. 7, in the hope that folk who are interested will come along.

We do know of a few who are interested, but we have a query in our minds whether one or two of these are interested, not for spiritual reasons, but for village prestige. Some of the Pir headmen are ashamed to think that other stations that started after Pir have a Christian church established, while Pir as yet haven't. Another complication is the cargo cult belief, that if all ritual in becoming a Christian and in church attendance after becoming a Christian is followed faithfully, they will automatically receive material goods.

With these things in mind we would ask your support in prayer for these classes. Pray that they will want to come for spiritual reasons, and that we will have the wisdom to know if they have come for any other reason. Pray also that if they come for other reasons the Holy Spirit will touch their lives.

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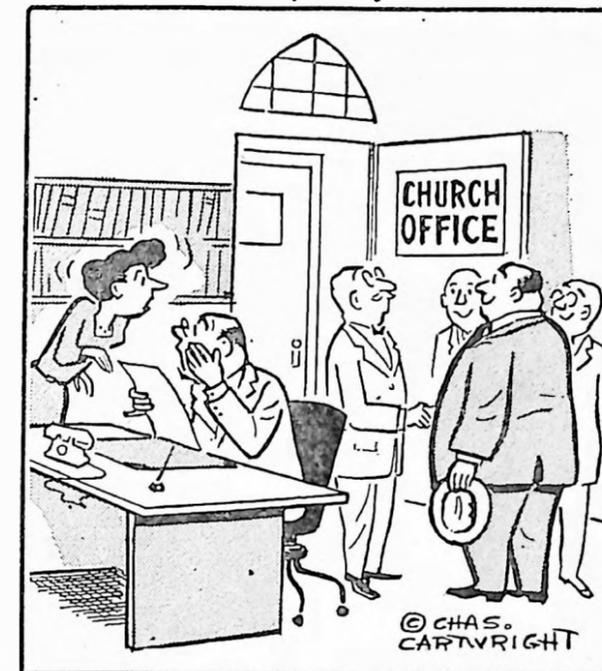
"THE AUSTRALIAN CHRISTIAN"

50 Years Ago

1916

Schoolroom in a Day. In Lower Hutt, N.Z., the minister, H. Grinstead, as organiser, persuaded G. Day, of Vivian Street, to prepare plans and supervise the work of building two new schoolrooms in a day to relieve the space-cramped Bible School. 28 completed the work by 5 p.m., and the rooms were used the next day. Lloyd George. Lloyd George was Minister for Munitions in Britain, and was later to become Prime Minister. He was a member of a Restoration Movement church in Wales, and an article appeared on his religious background. The following story was given also: At one of Mr. Lloyd George's meetings in Flintshire, the chairman, a Welsh deacon with strong convictions but no sense of humour, introduced Mr. George. "I haff to introduce to you tonight the Member for Carnarvon Boroughs. He has come here to reply to what the Bishop of St. Asaph said the other night about Welsh Disestablishment. In my opinion, gentlemen, the Bishop of St. Asaph is one of the biggest liars in creation; but, thank God — yes, thank God — we haff a match for him tonight." Here and There. J. E. Thomas, of Grote St., has accepted a call to Lygon St., Vic. . . . The Vic. Home Mission offering was a record one; almost every church heard from showed an increase over the previous year. The N.S.W. H.M. Treasurer reported a "magnificent response."

Church Chuckles by CARTWRIGHT



"Better change this announcement to read 'eminent lecturer will HONOR our church,' not 'FILL our pulpit'!"

ECUMENICAL GROUP AIDS CHILDREN

(Carcavelos, Portugal). — Under-privileged children in Cascais, a village near this suburb of Lisbon, are learning carpentry, homemaking, singing, creative crafts, and sports through the efforts of a small ecumenical group.

Protestant seminary students, missionaries, and Roman Catholics have pooled their talents to instruct over 100 children in a specially built community for the poor. The seminary students are from the Evangelical Seminary of Theology, the only non-Catholic seminary in the nation.—E.P.S.

HONOUR TO AFRICAN

Sir Francis Ibiam, one of the Presidents of the World Council of Churches, has been chosen to receive the 1966 Upper Room Citation. The first African to be honoured by the internationally-known publication, he was chosen for his "distinguished contribution to world Christian fellowship."—E.P.S.

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OPEN FORUM

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

SIR ROBERT MENZIES.

To the Editor,

In your gracious tribute to Sir Robert Menzies in "A.C." 29/1/66, you mentioned some of his mistakes, among them his opening the door to government aid to church schools. Could I point out, sir, that this was no mistake. It was the one factor that kept him and his government in office so long. It was the clever move of an astute politician to keep the government parties in power by ensuring the second preference vote of the Catholic Centre Party (the D.L.P.). There are only two really important planks in the D.L.P. platform: anti-Communism and State aid to church schools. Whatever we think of State aid to church schools, Sir Robert's token gift of such aid in the A.C.T. was no political mistake.

This insurance of continued office by Sir Robert was not dearly bought. It only cost the Federal Government a few thousand pounds a year, for the aid was only limited aid given only in the A.C.T. Of course the D.L.P. were grateful for a break through of any kind at that time, and they have faithfully and devotedly rewarded their benefactor at the polls ever since.

However, if Sir Robert is to blame for doing something that in the long run will be bad for Australia, let us not blame him alone. The granting of aid to Canberra church schools was endorsed by Cabinet. It was not questioned, and therefore was endorsed by the government parties. It was also endorsed by everyone who has voted for the Menzies government at the polls ever since, and no doubt many pillars of our own churches thus endorsed it. And now this policy is gradually being endorsed by the Labour Party, who will stay out in the political wilderness until they can get back a large slice of the votes of the Catholic Centre Party. State aid to church schools is one way of doing this.

But please do not let us blame Sir Robert. Perhaps we are all to blame.

—G. R. Stirling (Canberra).

FORCE IN RHODESIA.

To the Editor,

Admittedly the Rhodesian situation includes many complex problems from the political and economic angles, but Dr. Crowley ("A.C." Feb. 5) questions whether a decision towards solution is "straight-forward" from the basis of "force." He categorically agrees with the Archbishop of Canterbury's declaration that "force would be justified" and then proceeds to discuss "whether it would be wise." continuing posing a number of questions which require more space to deal with than is possible here. This letter, therefore, will be confined to the one matter of "the use of force" whether "justifiable" or "wise" from the basis of Christian principles.

It must be understood that the "force" claimed as justifiable in this particular connection means military force, and it is from this angle that I write, without any apology, as more than ever a confirmed pacifist. (Incidentally, this is the second occasion that Dr. Crowley has used words tending to denigrate the pacifist position.)

It would be incongruous if such an outright support of military force, even coming from the Archbishop, should go unchallenged in the official publication of a brotherhood which has repeatedly declared that military force "is incompatible with the teaching and spirit of our Lord Jesus Christ," especially so when that brotherhood has stressed for many years the claims of New Testament Christianity.

The application of Christian principles to political affairs obviously requires the fullest and most careful interpretation of such principles in relation to any particular social problem, but, for the Christian, it just as obviously requires that the interpretation must not compromise the basic ethical truths of Christ's teaching.

This matter of the use of military force, particularly from what we now know of its gruesome brutality, its worse potential, its present indiscriminating

use, and its meaninglessness, is certainly one requiring the most earnest and urgent attention of Christian people, in fact, of all people.

Why is it that, as Christians, and even as non-Christian citizens, we accept such a glaring dual pattern of ethics when this matter of war is before us. Murder, stealing, lying, etc., is anathema to us in ordinary social life, but war, which inextricably includes these, and worse, is condoned!

It has been incomprehensible to me for many years how this dual standard can be tolerated by Christian people. "Ye have not so learned Christ" is an appropriate text.

—L. O. Collyer, Vic.

TEN O'CLOCK.

To the Editor,

May I be permitted to comment on a misconception which has crept into your Editorial, "Till Ten" ("A.C." 5/2/66)?

I refer to your P.S. in which you state, "At the Summer School of Alcohol studies he (Mr. Phillips) 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 an accurate repetition of an erroneous report which received wide publicity in the daily press during the course of the School.

What Mr. Phillips, in fact, did say, was that he had always considered himself a moderate drinker until he did an exercise to check on the amount of liquor he in fact consumes. As a result of this he was amazed and somewhat shocked to discover that his consumption was at such a high level.

He went on to point out that there may be many other spirits drinkers like himself who really have no idea as to what their consumption is, and it would be most worthwhile for people to make some kind of a check on this.

Thus the intention of Mr. Phillips to make people aware of how easy it is to unknowingly exceed the bounds of moderation really backfired and left an unfortunate impression in the minds of many. I may add that Mr. Phillips himself was greatly disturbed at the publicity and, although everything possible was done to correct the misconception, newspaper Editors are not so keen to expand themselves in correction.

—E. S. Sanders, Vic.

[Ed. My apologies to Mr. Phillips. Being a newspaper man myself, perhaps I am too easily persuaded to believe the newspapers which, on this occasion, were misleading.]

DID YOU NOTICE?

What to do if your offering is \$93.82 plus fourpence? (p. 3).

Where Martin Luther King is going to live? (p. 19).

Who the girls are? (p. 4).

The Bishop of Asaph is a liar? (p. 17).

The busy S.S. programme in Qld.? (p. 8).

Which missionary has been ill? (p. 11).

That ministers are going places? (p. 10).

THE "CHRISTIAN" GOES TO . . .

A Ministerial Farewell

R. A. BANKS BOWS OUT

On Monday, Jan. 24, 1966, the Manifold Heights (formerly Drumcondra) chapel was crowded for the farewell to Russel A. Banks, as he relinquished the ministry there and retired from the full-time work of our brotherhood. Vocal and instrumental items interspersed the speeches.

R. A. Banks entered the College of the Bible in 1924, and after graduating served at Drumcondra (1927-35) Wangaratta (1935-40), Ringwood (1940-41), Doncaster (1941-48), Castlemaine (1948-51), Swan Hill (1951-56), Manifold Heights (1956-66).

Representing the brotherhood, F. J. Funston (Conference President) stated that Mr. Banks had always proven sound in doctrine, loyal to the brotherhood, and a diligent pastor. He had always built up the churches he served. He had a lovely and loyal helper in his wife.

As a personal friend, and secretary of the College, K. A. Jones said that an outstanding characteristic of Mr. Banks amongst his choice inner qualities of spirit, was his great gift for warm, intimate and loyal friendship, in which he gave himself utterly to others and their needs.

D. H. Smith drew attention to the fact the Mr. Banks worked under the Department of Home Missions at Drumcondra, Wangaratta and Swan Hill, and also as a department member. Outstanding amongst his achievements was his stimulation and sponsorship of Norlane. His tactfulness and personal qualities endeared him to his people everywhere.

Other Geelong churches were represented by J. Small (Belmont), who described Mr. Banks as a good man, a true friend and a faithful witness to and servant of Christ, and stated that Mr. Banks had developed the very best of relations between the churches.

Speaking for the women of the congregation, Mrs. Ross paid tribute to the qualities of Mrs. Banks, for her splendid partnership with her husband, and the fact that she always had a sympathetic ear and an understanding heart. She presented a lovely sheaf of flowers to Mrs. Banks.

Expressing the congregation's feelings, L. H. Mountjoy indicated that under Mr. Banks the church had really thrived. Thirty had been added by faith and baptism in the last year. Mr. Banks' pastoral ministry was outstanding. He loved young people and they loved him. He and Mrs. Banks had always maintained a truly Christian home which was always open to all. The new work at Norlane had prospered in large measure because of their work. As a token of gratitude and thanksgiving a wallet of notes was presented.

Both Mr. and Mrs. Banks responded feelingly and fittingly. Mr. Banks enumerated some highlights of his ministry as seeing the change in membership from an elderly to a youthful congregation, the change of site from Drumcondra to Manifold Heights, the work at Norlane, the excellent leadership in the auxiliaries, the delightful relations with the official Board, and the harmony and fellowship between members of the congregations and the other churches. He assured the church that it still had much to do — if all manifested love, loyalty and consecration, God would lead them on to greater accomplishments in his service.

—W. W. Saunders.

TO THE SLUMS

Dr. Martin Luther King, U.S.A. civil rights leader, has said he plans to live in a slum on the west side of Chicago while conducting a "movement" in the area against racial discrimination in the North.—E.P.S.

F. A. ILLINGWORTH RETIRES

The book trade magazine "Ideas," printed the following tribute to Mr. Illingworth, a member of the church at Malvern, Vic., where his father, A. E. Illingworth was once minister.

The good wishes of all sections of our trades go to F. A. (Fred) Illingworth on his retirement, after many years of very active service for Gordon & Gotch (A'asia) Ltd.

Beginning with the position of accountant with Gordon & Gotch in Sydney, Mr. Illingworth became assistant manager in Sydney, and later moved to Melbourne as secretary, and then Melbourne Manager.

In 1953, he was appointed General Manager. During the last 12 years the profits of the company have risen from 285,000 to £588,000, which speaks volumes for Mr. Illingworth's ability at the head of one of Australia's largest and most successful companies.

In addition to management and organising ability, Mr. Illingworth has demonstrated skills as a negotiator for his company with local and overseas publishers and has been as fair and helpful as possible in dealings with news-agent associations.

He will be missed in the trade, but all agree that he deserves many peaceful and happy years in his retirement.

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THE LAST WORD . .

"Worship the Lord in the beauty of
holiness."

—Psa. 29: 2.

What is worship then?
An instinct in the breast,
A need like thirst
Awaiting Love's behest.

It is a storm-tossed ship
Adrift in space,
Longing for harbour,
For heaven's grace.

It is a certain knowing
You, too, are God's son.
It is humility
And pride in one.

—Carol Myers,
in "The Christian."

☆

Good habits are the soul's muscles.
The more we use them, the stronger
they will grow.

☆

When men speak ill of thee, live so
that nobody will believe them.

—Plato.

☆

Definition.

Righteous Indignation: Your justifi-
able anger contrasted with somebody
else's bad temper.

☆

There are two occasions when it is
not advisable to gamble . . . when you
can't afford it and when you can.

—Mark Twain.

☆

Trapped.

"I can't take it any more," a hus-
band complained to the marriage coun-
sellor. "My mother-in-law runs the
house; she tells us what we'll eat, what
furniture to buy!"

"Assert yourself," advised the coun-
sellor. "Tell her to move out."

"I can't do that," the husband replied,
"It's her house."

—Francis Benson
in "Family Weekly."

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