

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



Woolwich Principal Returns

Principal and Mrs. A. W. Stephenson, after their visit to U.S.A., Canada and Great Britain, resume duties this week at the N.S.W. Bible College, Woolwich. A welcome home is being tendered them on Sat., Feb. 18.

This fine picture of Mr. and Mrs. Stephenson was taken by Wm. Vivrett, minister of the East End Christian Church in Pittsburgh, following a Sunday morning service at which Principal Stephenson spoke.

The photograph was forwarded to us by Dr. Jesse M. Bader, World Convention Secretary.

OPEN FORUM

"WORLD COUNCIL LEADERS MEET."

Your editorial (A.C., 31/1/56), is worthy of a forthright answer, especially in regard to the comments concerning the International Council of Christian Churches. I for one, thank God that there are men courageous enough to stand against what many believe to be "Satan's red herring" in the Church today, namely, the World Council of Churches. True, they have their individual faults, our common failing, but there comes a time when even grace must be sacrificed to maintain truth. Was Elijah gracious in his denunciations, was John the Baptist gracious when thundering out the message of repentance, was our Lord himself gracious as he cleansed the temple? I believe that the "irritation" tactics you refer to may be likened, in some measure, to the "tactics" of the prophets of old, or of Luther, Wesley and Campbell, and may I say, with Christian love, that the need is just as urgent today as it was in their day?

Although it may not be obvious, a division already exists in Churches of Christ as a result of this vexing question of whether or not we should have, or remain in fellowship with, the World Council, a sure sign that the movement is Satan-inspired. There can never be true fellowship with those who are prepared to "add to" or "take away from" the Word of God . . . As a youth I was introduced to, and impressed by, the great message of Churches of Christ, and left a denominational church to come into new fellowship and sound doctrine, but alas! in the space of fifteen years or so I have witnessed a dramatic decline in both! I say without hesitation that this is largely due to the entrance of the "modern school of thought," and this is intimately associated with the World Council of Churches . . .

If we, as a brotherhood, were to renounce the modernistic doctrines in our midst and withdraw from the weakening activities of the world, we would see, I believe, more souls won to Christ in 12 months than the World Council of Churches would win in its lifetime. In God's Name, let's try it!—C. LeCouteur, Seaford, Vic. (Portions of this letter have been deleted, to keep it somewhere near our limit of 300 words.—Ed.)

You suggest in your references to the W.C.C. and I.C.C.C. (A.C., Jan. 31, '56) that the I.C.C.C. do not want "these leaders, (of the W.C.C.) to be heard." On the contrary, the I.C.C.C. representatives have deliberately avoided, where possible, arrang-

ing meetings (except, of course, in reference to Sunday services) which will clash with meetings held by the W.C.C. Their policy is the one you approve: let the people hear the World Council men that they may "judge at first hand"! But it surely is only fair that people should hear both sides; I wish you had advised your readers to do that, too.

Those who are informed will regret your reference to what you term the "irritation" tactics of the I.C.C.C. The purpose of these men is to join issues with the W.C.C. because they believe the Ecumenical Movement is destructive of the Biblical and Protestant faith. How are they to fulfil this duty without going where the W.C.C. enters, and without exposing what they believe are serious shortcomings in the W.C.C.? Nehemiah commanded his workers to hurry to that part of the wall which the enemy threatened. Their defence of Jerusalem would hardly have been effective if they had gallantly rushed to the opposite side lest they should be accused of "irritation tactics"! If the W.C.C. is the expression of forces which undermine the true Christian faith, it is hard to see what different course of action the I.C.C.C. could take to defend that faith.

I wish you had not charged the I.C.C.C. men with a "Jesuit-like spirit which justified any means to accomplish its ends." I can assure your readers such innuendoes are entirely unwarranted, and they are unworthy of yourself. To quote your own words, "We look for more grace, less gall!"—K. A. Macnaughtan, Melb., Vic.

"A MAN CALLED PETER"

I noticed with astonishment and also a deal of concern a short article in the A.C. of 24/1/56, urging people to see the film *A Man Called Peter*.

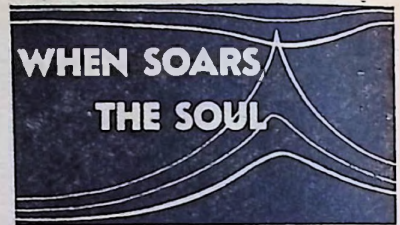
This film is described as outstanding, and as surpassing many of the earlier religious films.

While it is obvious that this is so, it seems foreign to me that Born Again Christians, walking separate from the world, should have any desire to go to a movie theatre and see a film, no matter how outstanding it may be, as they will prefer to have their times of enjoyment in fellowship with the Lord's people, and would not wish to be found in theatres, no matter how spiritual the programme.

I feel that no preacher is wise to urge his people to attend a theatre on any occasion.

I know that I will be branded as old-fashioned and narrow-minded, but that does not perturb me in the least; I know there are others that share the same viewpoint.—F. W. Reynolds, Woolwich, N.S.W.

*When soars the soul earth's clamoring voices cease,
Stilled in the wonder of God's power and peace.*



Jesus chose Peter, James and his brother John, to accompany him up a high mountain, where they were quite alone. There his whole appearance changed before their eyes, his face shining like the sun and his clothes as white as light. Then Moses and Elijah were seen talking to Jesus. "Lord," exclaimed Peter, "it is wonderful for us to be here! If you like, I could make three shelters, one each for you and Moses and Elijah—" But while he was still talking, a bright cloud overshadowed them all, and a Voice came out of the cloud: "This is my dearly loved Son, in whom I am well pleased. Hear his words!" When they heard this Voice, the disciples fell on their faces, overcome with fear. Then Jesus came up to them and touched them.—Matt. 17: 1-7 (Phillips).

When George Adam Smith was young, he once made a steep, hazardous ascent in the Alps. He felt secure, for he was in the hands of two stalwart guides. One of them climbed up just ahead, and the other followed closely after. At last, breathless after seven hours of toiling upward, they came near to the summit. It consisted of "splintered rocks protruding from the snow." Wishing to let the young stranger catch the first vista of earth and heaven, the guide in front asked him to go ahead. Forgetful of the gale that was blowing in from the other side of the rocks, the young man leaped to his feet. But the chief guide dragged him down, exclaiming, "On your knees, sir! You are never safe here except on your knees!"—A. W. Blackwood.

O thou whose secret is with the reverent and humble soul, save us from intellectual pride and the weakness of a selfish judgment. Help us to see things steadily and as a whole, with thy light shining upon them.—J. Hunter.

Let knowledge grow from more to more,

But more of reverence in us dwell.
—Alfred, Lord Tennyson.

THE AUSTRALIAN CHRISTIAN

CONSERVATIVE AND LIBERAL

Frankly, we are wearied at the ease with which these titles of "conservative" and "liberal" are still bandied about. Among a people as conservative theologically as Australian Churches of Christ the quickest way to undermine the influence of a man or an institution is to spread the whisper that he or it is "liberal." Let that be repeated sufficiently often, and the question of supporting evidence becomes un-important—the damage is done.

Let it be said at once that this writer remains, as he always has been, unashamedly conservative in theology. But it is not, we hope, the conservatism of the closed mind or the illiberal spirit. Conservatism, if it is to be true to truth itself, must never be afraid of the enquiring mind, nor of the conclusions which that enquiring mind may reach. It does not entrench itself behind man-made formulae of faith. Its place is not in the dug-out, but in the front-line, facing the issues of the day. It is neither appalled by, nor afraid of, Biblical criticism; it examines and evaluates it in the light of what have been tested and proved as basic convictions of the faith, and humbly accepts the revealed truth of God as the "rule of faith and conduct." Conservatism ought never to be a synonym for ignorance; hence it is important that our preachers, and those in training for the ministry, should be able to know and face what is being said about matters of the faith today. But knowledge of these things, and sometimes immature comment on them, is no justification for the glib, condemnatory use of the word "liberal."

Thirty-two years ago, the late A. R. Main, in an *Australian Christian* editorial, had this to say: "The editor of the *Christian* would, by most people, be regarded as a 'conservative.' He is not particularly interested in theological labels, though he has no objection to being known as a very strict believer in the Word of God, and as an acceptor of those doctrines of the faith which the modernist is most fond of denying. He presumes that, of his brethren even, more would regard him as too conservative than would declare him to be too liberal . . . The 'liberal' must not claim freedom to jettison the essential truths of the New Testament. The 'conservative' must not bind upon the consciences of men that which was not made a test of fellowship or term of communion in apostolic days. We are prepared to 'work and pull together' with any sincere believer who will not put man-made barriers between us to prevent the co-operation. Sometimes these barriers are raised by the ultra-

conservative. There are those who will exalt a matter of opinion to the level of an article of faith. Some substitute theories as to the modes of facts, for belief in the facts themselves. Occasionally, believers err by putting marginal things at the centre . . . More frequently, perhaps, the exaltation of methods of work into principles is the stumbling-block. We are aware of well-meaning, if somewhat domineering Christians who are so sure of their own way of doing things—so wedded to methods which belong neither to the first century nor to the twentieth, but to the early days of their own Christian experience—that they will make acceptance of their views and methods a condition of co-operation in service."

There are warnings here which we shall all do well to heed today. Meanwhile, let us in love be careful about the easy, derogatory "branding" of those with whom we disagree. Let us be at least as ready to trust and love as to condemn. And if there is *evidence* of destructive liberalism in our Australian churches — we repeat, *evidence* — let us have it. In more than twenty years in the ministry we have not personally encountered it—nor do we believe that our churches would tolerate it; no more, we trust, than they would tolerate loveless self-righteousness.



"UNEVANGELISED MONEY"

Ian MacWilliam touches on a sore point in the religious life of more than his native Scotland, when he reports in *The Christian World* (15/12/55) concerning "much talk, but not enough giving." "It was said of the French," he comments, "by one of their own countrymen during the first world war, they were willing to give their lives to save their country, but not their money. This would seem to be true also of the folks within our churches; their hearts may have been touched, but not their purses; they may have been evangelised, but not their money."

In an editorial, *The Christian World* says that the Christian churches possibly have themselves to blame for that. "Too often, when a Christian denomination needs money for a specific cause, it makes its appeal in a sort of half-apologetic way. It appeals for prayer, and then — as if it were an afterthought — it appeals for money as well. Why not be frank about this, and say that, while prayer is indeed welcomed, the immediate appeal to Christian duty is for money?" Worth thinking about — and acting on!

TRAVIS A. WHITE, in this "Christian-Evangelist" article affirms that the evangelistic task is not finished until new members are bound firmly into the fellowship of the church.

Let's Not Lose Our New Members

A pulpit committee, after interviewing a prospective minister, outstanding for his evangelistic success, heard a member of the board say: "Yes, he receives a great many new members. It would be wonderful if he only knew what to do with them after he receives them."

The task of new member conservation is a most difficult one. There are three groups which need special attention. Some come by transfer of membership. They were active in the church from which they came, but if they are allowed to settle in the new church without active enlistment, they will deteriorate spiritually and their services, once valuable to the kingdom, will be lost. Usually a transfer means also a reconsecration of life; if the new member is neglected, his good intentions are lost in inactivity.

There are others who come by confession of faith. Many of these may know little about the meaning of church membership. Beset by timidity and, in many cases, still waging a battle against a past they desire earnestly to conquer, they are ready to "walk in newness of life," but they must be encouraged.

Evangelism has its basic place, but it comes to less than nothing—in fact, may be a hindrance and a burden—unless the new members are thoroughly integrated into the active life of the church.

But what can we do to save these thousands of new members for the future of the church?

The following suggestions have come from the experience of many ministers and lay workers.

1. **Plan special instruction classes on church membership.** Set up a pre-membership class. Many new members are lost for the same reason many marriages culminate in the divorce court — the couples never really understand the nature of the step taken. Classes should be afforded for young people and adults also.

The post-membership class is used by some since it is difficult to enlist youth and adults in the pre-membership instruction.

The sermon series. The season following Easter may well be used for a series on "What It Means to be Christian," "The Marks of a Good Church Member," etc.

2. **Develop a covenant of reception.** Personalising the occasion means much to the newcomer. Some ministers have developed a definite ritual which calls for re-dedication of the congregation in making the good confession when there are converts.

3. **Making them feel at home** the first day, possibly in a fellowship hour following the evening service. This informal period gives organisational groups opportunity to meet them and arrange for their participation. One church escorts the new members to the porch where they stand with the minister and are greeted. These first impressions are of inestimable value.

4. **The new member reception** provides a warm, friendly fellowship. It gives the new member a feeling of significance. One church uses the symbolism of the conference friendship circle, having the new members in the centre and then brought into the full circle of fellowship. The reception should be held at least semi-annually, and in larger churches every time twenty-five new members are received.

5. **Make them guests of honor** at morning worship. The new members are seated in a reserved section and appropriately presented to the congregation just prior to the communion service.

6. **Provide a new member portfolio.** If it is important for a church to spend money on materials concerning "What It Means to Become a Christian," it is equally important to spend funds on "What It Means to Remain a Christian." The contents of the portfolio will vary to meet the particular needs of a family or member. It may contain baptismal or membership certificates, a folder containing a description of the opportunities for each age group in the church, the annual programme guide, a statement of financial policy with pledge card attached, and notice of a complimentary subscription to the church paper, and/or youth paper. Ordinarily it should not be mailed.

Effective presentation of the portfolio to new members is important. It may be presented by the minister or by a member of the membership committee.

7. **Make the ordinances meaningful.** The significance of baptism has suffered at the hands of neglect and poor observance as a stepchild of the

evening service. The new convert more often than not comes to his first participation in the Lord's Supper ignorant of its meaning and purpose. To make the ordinance meaningful, we may hold a conference with the new convert preceding baptism, where instruction on both ordinances may be given in detail. Provide a short concise pamphlet on the ordinances and make his first participation in each of the ordinances an occasion of deep abiding spiritual fellowship. Some ministers plan the first communion in the study with elders and chosen friends immediately after baptism.

8. **Relate the new members to the classes and organisations of the church.** The new members should be informed of such groups and the leaders of the respective groups informed about the new members. Church groups should feel a responsibility for contacting them in the home the first week, assigning an escort to bring them (not just invite them) to the meeting, planning a warm and cordial welcome at these first meetings, encouraging older members to send notes of welcome written personally, and enlisting them as rapidly as possible for some small duty or to participate in the programme and activities.

9. **Enlist the new members for service.** The sense of belonging matures when one feels he is needed and is given a service to perform. Use a talent card to discover where their interests and abilities would best fit them to serve. Of great importance is a definite plan for its use. The pastor is the person best suited to secure this information.

Systematic study of the church programme should be made to determine how the new ability coming into the church life may best be used.

Lin D. Cartwright points out that we "need to be on our guard against a very prevalent idea of American Christianity, that unless we are a member of a committee we therefore have no part in the work." Every member should be challenged to see that he can promote attendance at services, enlist new members for the church school, win members of his own family and friends to Christ, extend a helping hand to those in need, support the church financially, and exert a Christian influence in his com-

munity. "What One Christian Can Do," might well be the subject of a sermon.

10. Plan definite pastoral contacts. The minister should not attempt to do it all, but there are some contacts the minister makes that mean much. First, is his correspondence. A letter of welcome to the new member on Monday morning should be personal, not "canned" or mimeographed. The author uses a correspondence card for such purposes and writes each note in longhand. A minister might arrange a calendar of wedding dates, birth dates of children, dates when loved ones passed and dates when each member joined church.

Second, is the telephone round-up by the minister. This should not replace pastoral visitation, but rather supplement it. Third, is the new member conference in the study. The new member not only comes to know his minister, but learns many valuable things about the working of the church. Fourth, is the minister's visit in the home. No minister should become so involved that his pastoral work with the new members must be delegated to others!

11. Provide a plan for daily devotional living in the home. Such a presentation ordinarily involves explanation of plans of worship or

family altar, and materials which may be used. One church encourages each new family to have a modest home dedication service with the family and selected friends. On this occasion not only is a beautiful framed certificate of dedication presented, but also copies of devotional booklets. Suggest that the family sit together in service on Sunday.

12. Enlist friendly sponsors or fellowship friends. These sponsors, chosen carefully from the membership of the church, are assigned to the new members. Their duties include visiting in the home, escorting the new members to church events, introducing them to other members and assisting them in finding an acceptable service to perform. The success of this programme depends largely upon the selection of sponsors. No sponsor should be chosen in the hope it will revive him spiritually.

It is important to make the right choice of persons for the very important task of membership cultivation.

There are three suggestions. First, enlist able, consecrated workers. Choose only those who you think will lift the church and cause of Christ to its highest in the eyes of the new member. Second, train them for their

task. Third, organise to achieve the task. A department of membership with primary responsibility for the programme is recommended.

Following through. It is a mistake to take this programme any less seriously than the programme of evangelism, or to assume that it can be successfully done with any less vigor and perseverance. The great temptation is to set up a procedure and then fail to go the second mile of careful check-up. This means the preparation of a definite worksheet, outlining the steps in the procedure. It also means assignment of responsibility for definite check-up on those doing the work. The follow-through is likely to be the first thing neglected. The assignment of responsibility for the check-up does not release the minister from encouraging those who falter, and in every way seeing that the maximum result is achieved.

Loyalty is born of a sense of partnership in a task greater than any individual or group of individuals. No programme of conservation is complete until there is this sense of partnership in the cause of Christ, until the programme of the church is the greatest concern, and the new members of the church are among our closest friends.

C. P. HUGHES, S.A. temperance leader, now assisting Victorian "Stick to Six" campaign, discusses the implications of . . .

"Come and Have a Drink!"

This invitation, expressed in various ways, has led many thousands of people to take a drink of alcoholic liquor, and produced in our midst what is today probably the biggest problem facing the community. It is more insidious than other evils, because its consumption helps to make other evils worse.

The production of liquor and facilities for its distribution are still growing. Beer gardens and longer hours are increasing the tempo of drinking, and now we face the fact that last year's consumption was an all-time record — Beer, 228,794,000 gallons; Wine (mod. est.), 12,000,000 gallons; Spirits (mod. est.), 2,000,000 gallons,—making a total estimate of 242,794,000 gallons.

Beer consumption increased last year by 40 million gallons—a 20% increase as against a 2% increase of population.

Consider some of the effects of this drinking on the community.

Effects on Community

During last year road accidents brought injury to 46,000 people, and

death to over 2,000. Dr. H. B. Taylor, who at the time was N.S.W. Government Analyst, said in October 1952 that it was his opinion that 90% of fatal accidents were caused by alcohol. Many magistrates and police officers have expressed the opinion that a few drinks—not drunkenness—make people reckless and careless, and result in accidents. Superintendent Gribble, of the N.S.W. Police Force, stated that "ten o'clock" closing was the specific cause of the sudden increase in road deaths."

POLICE PROSECUTIONS are largely concerned with drink. In fact, in some States the Police Commissioners' reports show over 50% of all prosecutions are directly related to liquor, whilst the lowest figure is 27%.

The annual report of the South Australian Superintendent of Mental Asylums stated that "a large percentage of admittances last year had been drinking." Undoubtedly, other States could report the same.

WELFARE WORK, both by Church and State, finds its task greatly complicated because of the influence of drink in the home. Divorce, im-

morality, and many other problems, are frequently the result of indulging in a few drinks.

The Church, being a body of salvationists, must of necessity face the above situation. It can do so in either or both of two ways: It can simply accept the position, and do its best to help those suffering as a result of drink. However necessary it is to help the needy, this alone is a weak and negative attitude. Unfortunately, it is all too frequently the position adopted by many individuals and churches.

The positive attitude is an attack on the root of the evil. Only by fighting the problem at its source can the liquor situation be finally overcome. The following outline of activity is suggested as a programme that will achieve results.

A Positive Programme

1. Education. This is essential if anything worthwhile is to be ultimately attained. Regular lessons must be given by ministers and youth leaders in both State and church schools, and church clubs. Band of

Hope Societies must be formed, a regular series of articles published in Church papers, and suitable films shown periodically.

2. **Reduce Trading Hours.** In light of the present attempt to secure later closing in all States, this may seem by some to be unrealistic. It is, nevertheless, a very real means of achieving something practical. Late closing is not the ideal which the liquor trade would have us believe. Opposition from the Churches, properly organised, could break down the Australia-wide aim of the trade to extend its facilities further.

3. **Reduce the Alcohol Content of Liquor.** A general statement covering the alcohol content of liquor shows that according to volume, beer has 8%, wine 20%, and spirits 50%. There are, of course, variations to these figures. Many people think that reducing the alcohol content is unwise. The writer however, believes such a move stands on the same basis as six o'clock closing. The fewer hours for trading, the less liquor there is consumed. Likewise, the lower the alcohol content of liquor, the less alcohol there is consumed and, therefore, there is less danger to the drinker. Some contend that the

weaker the alcohol content the more liquor there will be consumed, but this cannot be sustained by proof. Anything that will reduce the influence of alcohol is worth a trial. The all or nothing attitude is not a worthy one.

4. **Chemical tests in road accidents.** These tests have been scientifically accepted, and are in common use in both America and Northern Europe. In the hands of the police they give additional evidence to Courts of Justice. They are also a protection for the innocent and a condemnation of the guilty.

5. **Discussions with responsible persons.** Much good can be achieved by placing our information before responsible Government officials. This is regularly done by the liquor trade in order to attain its own ends. There is much to be gained by Churches doing the same—possibly in union with the State Temperance organisation. Conference with those responsible for the well-being of the State not only adds to the knowledge and understanding of both sides, but gains for the reformer a realistic approach to his problems, and generally secures respect for his contentions in Government circles.

6. **Oppose Increased Drinking Facilities.** There are continual applications being made for additional avenues of liquor distribution. Without opposition, these are almost automatically granted. The local church is the natural antagonist of such facilities and should be alive to its responsibilities.

7. **Total Abstinence.** A pledge for total abstinence strengthens the people making it, and teaches them more than they realise. Both children and adults should be included in a virile programme to achieve the signing of the pledge by every church member and growing Bible school scholar.

Such a programme is the work of the gospel. Not spectacular, and slow in results, but, nevertheless, gradually producing an effect on individual life and community effort.

It is therefore the Church that must stand,

A light upon a Nation's hill,

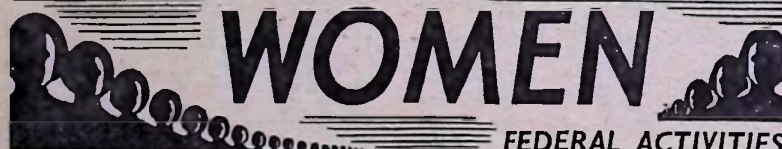
A voice that evil cannot still.

A source of blessing to the land,

Her strength not brick, nor stone,
nor wood,

But Justice, Love and Brotherhood.

THE MINISTRIES OF OUR



Women's World Day of Prayer

Mrs. Alice Hodges, Vic.

As we approach the Women's World Day of Prayer, we urge all women to unite in the service of prayer at this time of industrial and national unrest, that understanding and forbearance may prevail in maintaining peace and goodwill.

As Christian women, we need to be regular and methodical in our prayer life—if we would answer the call to become partners with him, who ever lived to make intercession for us.

Let us adopt the suggestion to lift our hearts in prayer each day at noon.

"It is always noontime somewhere,
And across the awakening continents,

From shore to shore, somewhere,
Our prayers are rising evermore."

Over the years the observance of the Women's World Day of Prayer has grown. In Victoria in 1955 approximately 11,950 women met to pray in 226 centres.

A committee member each year sends proof copies of the programme off quickly to New Guinea, Papua and Samoa, so that they can be translated into the various languages. Very warm appreciation and gratitude is expressed for this.

Each year the numbers of gatherings around the Pacific increase. On one island alone, in Papua, there were gatherings of three hundred, two hundred, and one hundred, and one of three hundred and sixty, as well as in individual villages. One of these Island women said that she felt the challenge and power of God when she thought that not only on Kiribina was this meeting for prayer, but women all over the world were gathered in the same fellowship.

As we think of these women, how appropriate is the theme for 1958: "One Flock, One Shepherd."

As we meet together on Friday, Feb. 17, may we, too, experience the power of God through prayer and fellowship with Christian women the world over.

This year the service comes from

Cook Training School for Indian American Christian Leaders, Phoenix, Arizona, U.S.A.

A word of explanation about Indian Americans.

After many years of working with Indian American people, a Methodist bishop declared, "I have never met an Indian who was not religious!" Indians are naturally mystical, and when they see in Christianity a relevance to their own way of life, they accept it with deep dedication. The wisest missionaries interpret the gospel to Indians in terms of their own culture. For many Indian tribes, this means a culture and a way of life that are primitive and close to nature. Often, even today, it is more like life in early Palestine than twentieth century United States of America.

Indian prayers reflect this; they breathe the poetry of nature and they find kinship in the Psalms of David. In every leaf and rock and sunset they find communication with God.

The service for 1957 will be prepared by women from behind the Iron Curtain.

And in 1958 the women of Australia will prepare the service. (To date, we know that Mrs. Lade of Brisbane and Mrs. R. McCallum of Sydney, two of our own women, have been appointed to this committee—Women's Page Editor.)

A great honor has been conferred on us. Shall we remember in prayer (continued at foot of next column.)

MISSIONARY NEWS

(Notes supplied by A. Anderson, Sec. F.M. Board.)

New Year Baptisms — Baramati

There were scenes of rejoicing in the Baramati church on the first day of 1956, when a large group of young people were baptised. Fifteen boys from the Boys' Home were baptised, together with a woman and her



Fifteen boys from Home baptised.
This article tells more are pending.

daughter. This is the largest group to be immersed at Baramati for some years. There is nothing that more justifies our work in the Boys' Home than to see the boys confessing their allegiance to Christ. The woman baptised was from the Takari settlement, and her conversion had been a matter of prayer for many years. Another girl had been baptised two days previously in the canal near her home, some miles from Baramati.

those who will meet from each State early in May to prepare this service? A great task is theirs and a great responsibility.

Could we all unite daily in this common prayer: "O God, our Heavenly Father, may thy Holy Spirit come as the wind and clean the thoughts of our hearts, and our lives of all selfishness. Direct and guide thy servants, we pray, in this our endeavor, that under thy divine guidance we may be used to praise and magnify thy holy Name, and prepare a Women's World Day of Prayer service pleasing to thee, and acceptable in all the world, through Jesus Christ our Lord and Saviour."

At the conclusion of the New Year's Day service, I again appealed for others to come forward, and six more boys came to make their confession of faith. Since then three more boys from the Home have come out and asked to be baptised, and are attending study class. Several of these boys have come from other places where they were baptised as infants, but have now come to years of understanding and wish to follow our Lord's commandment in immersion. One boy's parents are Moslems and, as he is a Government ward, he cannot be baptised before he is eighteen. He is very eager, and wishes to make his confession of faith before the church, even if he cannot partake in the initiation rites. This boy came to us from a leprosy hospital. Both he and his parents had leprosy, but after treatment in the Miraj Christian Hospital were certified clean. We are praying that the father of the boy may also come forward with the son and be baptised, in which case the boy also could be baptised.—E. W. Heard.

Miriam's First Birthday

It was "our Miriam's" first birthday, and so we celebrated her first birthday party or "kai." Last Wednesday two girls went down to Walli to arrange for supplies of food, and to collect some cooking pots for the occasion.

Very early today, in fact during the night, food was being prepared for this kai, and at about 11 a.m. the guests began to arrive.

Early, I had taken the launch to Ranwadi to bring to Ranmawat Mr. and Mrs. Jones, and their children, to share in the festivities.

Among some of the earliest arrivals were Harry, Miriam's father, together with Gordon and Amy, her brother and sister. These unfortunates are lepers, and it was pathetic to see how they kept to themselves.

By the time we had finished our lunch, all the food for the guests was ready, but before they came to eat, all of them came over to Miriam and gave her a small present; some a shilling, some a handkerchief, and some gave her a dress or two. Then a group of boys gathered around her and sang in harmony, "Gentle Jesus, meek and mild, Look upon this little child, Pity her simplicity, Suffer her to come to thee,"—and so through the

whole hymn in the singular. This was entirely their own thought.

We had a birthday cake with one candle on it, and Morris Jones officiated at the candle-blowing-out part of the ceremony. The children present each received a piece of cake, as well as a few other dainties.

Then followed the kai, everything being shared out equally, and to see the amount on each plate, it looked as if they would all have to go on eating for a week; but it was soon disposed of, and at about 5 o'clock, all went their various ways home. I took the Ranwadi contingent home in the mission launch, while the rest walked.

So ended a very happy day, and Miriam enjoyed it as much as anyone.

I know you will all be pleased to hear that at last we have been able to make arrangements for the treating of Harry and his family for leprosy.

Please pray for them and Miriam.—
Jack Smith.

Federal Board of Christian Education

In view of confusion over payment of accounts, forwarding of offerings and ordering of materials, the Federal Board of Christian Education wishes to make clear to secretaries and treasurers of churches and schools the following:—

1. The Federal Board of Christian Education is a department of Federal Conference separate from the Victorian Young People's Department and the Austral Printing Co. Austral Graded lesson materials are prepared by the Federal Board, printed and despatched by Austral Co.
2. The new address of the Federal Board office is Graham House, 76 Graham-rd., Highett, S.21, Vic.
3. Orders for lesson materials, payment for same, should be forwarded to the Manager, Austral Printing Co., 530 Elizabeth-st., Melbourne, C.1.
4. Orders and payments for Kindergarten Activity Sheets should be forwarded to the Director, Federal Board of Christian Education, 76 Graham-rd., Highett, Vic.
5. Any general correspondence concerning curriculum and particular lessons should be addressed to Director of the Federal Board.
6. Publications of the Federal Board other than lesson materials may be obtained from State Youth Departments or direct from the Board's Office.
7. Contributions from Victorian churches for the Council for Christian Education in State Schools should be sent to the Director, Churches of Christ Y.P.D. in Victoria, 161 Flinders-lane, Melbourne, C.1.

here and there

Tent mission plans for the church at South Perth, W.A., are creating much activity by various committees. The site on Canning Highway has been obtained. The church at Gardiner, Vic., has released F. A. Youens for a six-week effort, when he will be assisted by John Brown (Inglewood) as song-leader.

The church at Marrickville, N.S.W., regrets the resignation of P. E. Thomas, B.A., who, after almost 16 years' faithful ministry, has accepted a call to the church at Lane Cove. Church members feel that the going of Mr. and Mrs. Thomas will be a real loss.

J. E. Searle has commenced his eighth year of service with the church at Preston, Vic., on Feb. 5.

The church at Footscray, Vic., has granted its preacher, A. E. Hurren, leave to journey to England and return as chaplain on a migrant ship.

The editor suggested (24/1/56) that some members might care to pay an extra yearly subscription to enable copies still to be sent to those who, for financial reasons, would have to cancel. Within a few days the first of these special subscriptions had been received. We express thanks and invite others to share in this important "extra." Send such special subscriptions, clearly marked, to the manager.

At Wagga, N.S.W., K. Christensen commenced his ministry on Jan. 22. On 25th, a public welcome was extended to Mr. and Mrs. Christensen. F. Leivesley (Albury) gave the charge to Mr. Christensen and the congregation. Recent visitors have included Mr. and Mrs. Hinde (Frankston, Vic.), Mr. and Mrs. W. Jackel and family (Essendon, Vic.), Mr. and Mrs. J. Learmont (Sydney) and F. Roberts, who was guest speaker on Jan. 15. Fellowship has been enjoyed with Denby Holmes, en route to Woolwich College. Seven Y.P. attended Youth Camp at Cheshunt, Vic. for a week of fellowship with Y.P. from Wangaratta, Albury, Shepparton, Melbourne and Geelong. The church was pleased to welcome Helen Adams back at service on Feb. 5, after a painful accident. Church secretary, W. Snowdon, is convalescing in hospital after operation. Messrs. Rudd

and Maggs are also in hospital. C.Y.F. resumed meetings on 11th at home of Mr. and Mrs. A. Powell.

A Vacation Bible School was conducted again this year by workers at Cowandilla, S.A., under the leadership of T. T. Robinson, minister. From Jan. 16-27, average attendance was 113. Mr. Robinson led the older group; Mrs. Pollard the 5-9 years' group, with K. Dixon assisting as story-teller; and Mrs. P. Schlien the beginners. The children presented a closing demonstration for parents and friends. Thanks is expressed to those who helped with refreshments.

Owing to the Women's World Day of Prayer meeting being held on Friday, February 17, there will be no meeting on that day of the Victorian Ministers' Wives' Association. But will all members please remember the Conference Luncheon, to be held on Wed., March 28?—Ruby Randall.

On Feb. 3, the Hornsby-Asquith Circuit held a farewell social at Asquith on eve of K. R. Fennell leaving the circuit to take up the work at Townsville-Charters Towers, Qld. Messrs. Ellerby (Hornsby), and Middlemass (Asquith) spoke on behalf of their churches, and G. Glazier, circuit sec., presented Mr. Fennell with a wallet of notes. Mr. Beaman was speaker at the morning service on 5th, while Mr. Fennell spoke at Asquith. A combined fellowship tea of circuit was held at Hornsby, Mr. Fennell being speaker. Mrs. C. Bingley was also honored on the occasion of her 76th birthday. She was presented with a devotional book and a birthday cake, made for the event. Mr. Fennell's final gospel service was held at Hornsby, with Asquith combining. A large number were present and he was assisted in song by Mrs. Van Hemelryck (Asquith) G. Glazier (Hornsby) and the Asquith choir.

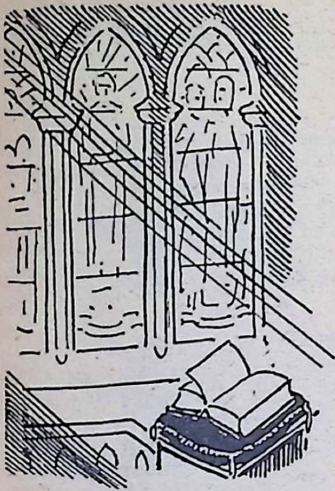
Recent and much appreciated visits have been made to the church at St. Arnaud, Vic., by A. E. Hurren (Footscray) and C. W. Jackel (Ballarat). A school, with a small attendance, meets each Sunday morning. The church has suffered a severe loss in the departure of Mr. and Mrs. Les. Snow to Melbourne. Mr. Snow has rendered excellent service in school, church, town and district over many years. He was fare-

welled by the church and presented with an electric shaver. In appreciation of speaking services to two denominations, and as an esteemed and active citizen, he had separate farewells and presentations given by Methodists and Presbyterians, and by the public, at the St. Arnaud Town Hall. The church expresses its gratitude to Mr. Snow and prays God's blessing upon him. Another loss has been sustained by the church by the Home-call of Mrs. Leila Beatrice Adams, who has been in active and regular service and membership for over 28 years. Although the church is now preacherless, and has but very few to take active part, the faithful few will struggle to keep alive a New Testament witness. Unless a preacher and financial assistance are soon forthcoming it is probable that a £5,000 property in the centre of the town will have to close its doors.

"Operation Evangelism," a three-months' intensive programme at the Brighton church, Vic., had an encouraging beginning on Feb. 5, with very well attended services. Prayer covenant cards were issued and target set for Week of Decision, April 15-22. R. Enniss and C. G. Taylor will lead in a series of four training sessions for visitors. The film, "Workers Together With God," was screened on the evening of 5th, setting the theme for the campaign. An offering of over £64 was received to aid the British Mission in meeting legal costs involved in the Christie and Skillicorn cases.

Dr. Malcolm Mackay, Secretary of the Australian Council for the World Council of Churches, estimates that the Sydney series of meetings, Feb. 1-5, held in connection with the visit of members of the W.C.C. Executive, had a total attendance of 60,000. Reports indicate the high quality of the visitors' addresses and the excellent secular Press coverage, but disappointment has been expressed that the impact on the general public was not greater.

Opening Victorian celebrations in connection with the 75th anniversary of C.E. were held in Latrobe-terrace chapel, Geelong, on Feb. 2. Greetings were received from State and District Unions and past Endeavorers. The speaker was T. A. Ferguson (president, Geelong C.E. Union). C.E. was commenced in Australia at the Hope-st. Church of Christ, Geelong, by Mr. and Mrs. C. L. Thurgood, who were associated with the movement in U.S.A., and the opening anniversary meeting took the form of a commemorative service. The celebrations were continued on the 4th, when over 200 enjoyed a concert and barbecue at Wattle Glen, the speaker being K. J. Clinton, State Union vice-president.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, Feb. 26

OLD TESTAMENT

Zechariah 9: 9-12, 16, 17.

Summary.

These selected verses are full of hope, depicting the coming of the Messianic King, and the saving of his people by the loving care of God.

Explanatory Notes.

"lowly and riding upon an ass" (v. 9). — These verses show "how the ancient idea of kingship, with its military glory, has been transformed. This King is just and the Saviour of the poor: he comes riding, not upon a war-horse but upon an ass, the beast of peace. From end to end of his kingdom, military weapons will disappear. By his word of arbitration he will dispense peace to the nations of the world (cf. Is. 2: 3f), and because his throne is founded on justice, his reign will be universal" (McFadyen).

"turn you to the strong hold" (v. 12). — As other translations indicate, the word "turn" should be "return;" the stronghold being the exiles' own land. Moffatt translates, "Come back to your safe home."

"prisoners of hope" (v. 12). — A striking phrase, the idea being that, though imprisoned and exiled, they had not surrendered hope nor lost expectancy.

"as the flock of his people" (v. 16). — "He shepherds them on his own land, like jewels for a crown" (Moffatt).

"how great is his goodness, etc." (v. 17). — Rather, "how good and how fair it shall be!" (Smith and R.S.V.).

Suggested Theme:

"PRISONERS OF HOPE"

Introduction. — Recall Churchill's words at the fall of France in the Second World War, and the proud "Vive la France!"

I. HOPE SURVIVES DEFEAT. — Physical overthrow or disappointment alone cannot destroy hope.

II. HOPE TRANSFORMS DEFEAT. — How often with the Jews the conquered became the conquerors in matters of faith, and a new sense of nationhood was born.

III. HOPE ENSURES VICTORY. — Not always victory as we would have planned it, but victory that begins with our own soul kept inviolate.

Conclusion.—Christians today in an alien world are still the prisoners of a glorious hope!

NEW TESTAMENT

Mark 11: 1-14.

Summary.

Beginning with the behind-the-scenes preparations, Mark here tells the story of our Lord's triumphal entry into Jerusalem, followed by a searching look around the Temple before he and his disciples return to Bethany. On their way into the city the next morning Jesus curses the fig tree which bore "nothing but leaves."

Explanatory Notes.

"Bethphage" (v. 1).—Interestingly enough, in view of the incident with the fig tree, Bethphage means "house of unripe figs." This seems to have been "the village over against you" (v. 2; Matt. 21: 1, 2) where the disciples were to find the colt.

"if any man" (v. 3). — The language here suggests an earlier arrangement with a friend (probably a disciple), with the words, "The Lord hath need of him," serving as a password. Nowhere else in this Gospel is the title, "the Lord," given to Jesus.

"and straightway he will send him hither" (v. 3). — Note that almost all modern translators agree that the A.V. punctuation in this verse is wrong, and that the password should read, "The Lord has need of it and will send it back here immediately" (R.S.V.).

"in a place where two ways meet" (v. 4). — "On the highway" or "out in the open street" (R.S.V.).

"spread their garments" (v. 8). — They treated him as one of royal dignity (cf. 2 Kings 9: 13).

"Blessed is he" (v. 9). — A direct quotation from the Greek version of Ps. 118: 26, from a section appropriate to the Jewish pilgrim going up to the Holy City for a festival.

"Hosanna" (vv. 9, 10). — Various translated as "God save him!"; "God

bless him!"; "Victory!" Dummelow says, "Probably it had become a mere exclamation of praise, 'a kind of holy hurrah.'" Turner treats the phrase, "Hosanna in the highest!" (v. 10) as equivalent to "Salvation from God!"

"the kingdom of our father David" (v. 10). — These words, showing the popular idea that Jesus would set up an earthly kingdom, are only in Mark.

"looked round about" (v. 11). — "He . . . looked it all over" (Good-speed). "When Jesus made a survey of how God's Church was working—it went deep" (Luccock).

"the time of figs was not yet" (v. 13). — Then why did Jesus act as he did? David Smith comments: "It was not indeed the season for figs, but, as Pliny remarks in his *Natural History*, it is a peculiarity of the fig tree that it forms its fruit before it puts forth its leaves, and it was a natural inference that this tree, growing in the rich soil of the olive-orchards, had matured early." Jesus' action drives home his spiritual message.

Suggested Theme:

"ENTER THE JUDGE"

Introduction.—Jerusalem had seen Jesus before—as the man who would have gathered her children together . . . but they would not. In these last days before the Cross, the Saviour comes inevitably as the Judge — whose "kind but searching glance" still probes deep into our modern city life.

I. HE CHALLENGES OUR STANDARDS.—How little like the pomp of kings is this meek entry of the King of kings (vv. 7-10). Contrast how he and we define greatness. He did not exploit the crowd's adulation, but slipped away to the Temple.

II. HE CHALLENGES OUR WORSHIP.—Could our worship of God, our church services and customs, bear his scrutiny any better than those who misused the Temple? (v. 11). He looked around and then went out, but next day he was back —with judgment. That judgment is inescapable; he still comes back.

III. HE CHALLENGES OUR FAILURE. — No one was tenderer with the self-confessed failure and misfit than he. But for the individual or nation that has only the flourish of leaves and no genuine fruit, he still has only condemnation (vv. 13, 14).

Conclusion.—Who can stand before such a Judge? None, until he remembers that the Judge became the Saviour. There is our hope.



INTERSTATE CHURCH NEWS

Fallen Asleep

Mrs. J. F. Radford, Bendigo, Vic.

Discipleship

Mrs. Wilkinson, John and Lorraine Carman, John Harris, Forestville, S.A.

Mrs. Leith, Colac, Vic.

Elaine Smith, South Melbourne, Vic.

Patricia Whimpress, Pamela Bowers, Mrs. Cheesman, Cowandilla, S.A.

Shirley Blomfield, Carol Wright, Jean Littlejohn, Jean Armstrong, Karl Hilli, Barbara Kerr, Red Hill, Vic.

Mr. and Mrs. S. Smart, Footscray, Vic.

Nancy McGowan, Jim Bates, Preston, Vic.

Membership

Mrs. B. Cutts, from Croydon to Forestville, S.A.

Mrs. J. Orr, Miss E. Orr, from Gourack (Scotland) to Forestville, S.A.

Mr. and Mrs. A. Laird, Lex and Olive, to Colac, Vic.

Mr. and Mrs. A. O. S. Baker, Reg., Barry and Carol, from North Fitzroy to Ringwood, Vic.

Mr. and Mrs. A. Martin, from Bayswater to Ringwood, Vic.

Mr. and Mrs. A. Frost, from South Auburn to Burwood, N.S.W.

Stan Rollason, from Maryborough to Footscray, Vic.

Mrs. M. O'Neill, from Essendon to Pascoe Vale, Vic.

Mrs. McDonald, H. Bishop, to Hornsby, N.S.W.

Mr. and Mrs. Gener, to North Beach, W.A.

Mrs. Finlay, from Thornbury to Preston, Vic.

Mrs. Mitchell, from Enfield to Long Plains, S.A.

Marriage

Elvia Oswald to Arthur Frost, South Auburn, N.S.W.

Judy Thomas to Alan Hurren, Footscray, Vic.

Jean Sewell to Brian Daniell, Preston, Vic.

Queensland

Townsville. — Church has been pleased to have another visit from S. Vanham, and he was present at recent Youth Camp meeting. It has been decided to put electricity on at the Camp, as the whole of Magnetic Island is now being wired. Second-hand refrigerator will be the next need. Family Camp at Easter was planned. Farewell evening and presentation was recently extended to Mr. and Mrs. Ron Shaw, who have been transferred to Malaya. Mrs. A. Cox, one of Townsville's oldest members, passed away in Jan. after a long illness. Her funeral was conducted from church by C. J. Beale, and a solo was rendered by Mrs. Beale. Fellowship is being enjoyed with Miss Spinks from Launceston, Tas.

Western Australia

South Perth (S. H. Wilson). — Preacher has resumed after holidays, and most auxiliaries are re-opening. South Perth fielded a large team at the Australia Day inter-church tournaments, in which Shirley McIntyre and Rosalie Browning captured an excellent victory in "B" grade. Brick annexe for equipment has been added to building by a team of voluntary workers. Choir has been re-formed, and rendered its first contribution on Feb. 5, under Mr. Samuel. Attendances for Jan. 22 and 29 were down a little, due to heat-wave conditions, but over 100 communed each day. Doug. Pallot spoke on Jan. 29.

North Beach (W. H. Nightingale). — Church is encouraged by two more additions to membership and commencement of a B.S., with staff and 18 pupils. Training classes for Christian service are being held.

New South Wales

Marrickville (P. E. Thomas, B.A.). — An evangelistic film is shown at one gospel service each month and increased attendances are experienced. A Boy and his Bible was screened on Jan. 15. B.S. welcomes Mrs. L. E. Thomas and L. Hutchinson to teaching staff and regrets resignation of Miss I. Lelsman, who has served faithfully. Feb. 5 was B.S. Promotion Day, and greetings were received

from Mrs. R. H. Maxwell, representing Women's Fellowship, and P. E. Thomas, from officers of church. Children enjoyed screening of film, The Good Samaritan, in puppetry. After-church fellowship of favorite hymn singing and cup of tea was enjoyed at close of gospel service on 5th.

Mosman (D. W. Tonkin). — Work at Mosman and North Balgowlah is progressing well. Necessary work to launch tent mission at North Balgowlah on Feb. 19 is well in hand. Midweek prayer and fellowship meeting is studying Revelation, average attendance being 10. On morning of Jan. 29, John Hunter spoke, and in the evening the Y.P. conducted the meeting, after gathering together in Bible study class, and then fellowship tea. Jack Blankley (Woolwich) has been looking after work at North Balgowlah.

South Auburn (L. S. Dewberry). — Many visitors were present over holiday period and attendances are now returning to normal. Some sick folk are enjoying better health. Since their recent marriage, Mr. and Mrs. A. Frost have been farewelled. Both have been outstanding workers in C.E. and B.S. and rendered consecrated service for a number of years.

Taree (M. H. A. Pieper). — Church regrets that P. G. Saxby, a member for over fifty years, was knocked down by a car on Jan. 25. An inmate of a local private hospital, he is suffering from broken leg and other injuries, although present condition is satisfactory. Church welcomed minister after holidays. A C.E. member and senior B.S. scholar responded to invitation at gospel service on Jan. 29. Members were happy to greet number of visitors, including preacher of East Kew church, D. Mansell, and his wife, who were on holidays with other members of their family at near seaside resort.

Gilgandra (V. S. Dallinger). — Many members have been away on holidays, including preacher and family. Thanks is extended to brethren who carried on the work. Recent visitors have included Mrs. R. Hilford (East Ipswich, Qld.), D. and Mrs. Maltby (Bexley North), and Miss D. Butler (Carnarvon Mission). Aged W. Butler is seriously ill in Sydney. Sympathy of church has been expressed to Sis. Ball (Dubbo) in death of her husband, who was a foundation member and officer of the church at Dubbo, N.S.W. J.C.E., I.C.E., and Girls' and Boys' Clubs have resumed. B.S. has gained two new scholars recently.

South Australia

Cowandilla (T. Robinson). — Work on new chapel is to commence very shortly. Church was pleased to have fellowship with Mr. and Mrs. Murray Lindsay and baby Margaret (Sunday Island), Mrs. J. Grigg and L. Oliver. Miss Greta Williams has had to relinquish J.C.E. leadership, being transferred to Pine Point, as junior teacher. Church gave kitchen evening for Edna Rushworth and Walter Haines, prior to their marriage. Y.P.C.E. commenced yearly meetings at home of Mr. and Mrs. Bowers. Evening took form of camp-fire meeting. Minister has recently assisted at several Youth Camps. K. Dixon addressed church on morning of 29th, and E. Ots at gospel service.

Hawthorn (A. A. McRoberts, B.A.). — Meetings were well attended over holiday period, many visitors from interstate and country being present. Thanks is expressed to brethren assisting during preacher's absence on holidays. All auxiliaries have resumed meetings. Plans are being completed for 60th church anniversary celebrations. Further progress has been made on new hall, which is expected to be opened shortly, and church looks forward to a happy time of fellowship and reunion of past and present members.

Loxton (J. McCormick). — Services are going along steadily, and members are returning from holidays. There was a very good attendance at evening service on Jan. 29. Church looks forward to increased activity and membership this year.

Semaphore (R. H. Sercombe). — In absence of preacher on holidays, A. Anderson occupied manse, and addressed church. D. Fenn and family have moved to Victoria, and G. Young is now church treas. Morning and evening services have been well attended. Quite a number of visitors were present over holidays. Morning B.S. commenced on Feb. 5.

Victor Harbour (S. L. Patching). — There have been good attendances at all services. Both Inter. and Y.P.C.E. societies commenced weekly gatherings with combined devotional and social evening on Jan. 18. In order to increase strength of interested members in erection of a youth hall to be used for all youth activities, B.S. leaders have combined with Youth Council, and definite plans made for forward movement. Carefully planned party was held at manse on Jan. 12, on occasion of ruby wedding of Mr. and Mrs. Patching. The party came as a complete surprise to the preacher and his wife, who greatly enjoyed the gathering and useful gifts which were presented. More than 40 boys from B.E. Boys' Brigade, accompanied by helpers under Captain N. G. McLean,

made one-day visit to Victor Harbour, and enjoyed evening meal at manse. Ladies from church made full preparation for the visit. Choir members are practising for church anniversary.

Long Plains-Owen, Avon Circuit (M. D. Williams). — During preacher's absence on holidays, addresses were given by visiting brethren from Balaklava and local speakers. Youth activities have resumed after holiday recess. Twelve Y.P., including leaders, attended Northern District Youth Camp, held at Longwood on Jan. 27-30, T. Robinson (Cowandilla) leading studies. Aged Miss Pillar (Owen) is home again and able to move about, after being laid aside with broken leg for several months. Owen church recently renewed fellowship with Mr. and Mrs. K. Starkey, isolated members living at Keith. Circuit contributed £25/10/- to I.C.A. Bowl of Remembrance.

Victoria

Colac (K. Milne). — Meetings have been well attended, and visitors have enjoyed fellowship. On morning of Jan. 22, Keith Milne was welcomed by a good congregation. On 29th, a family was welcomed into membership by transfer, and a lady received right hand of fellowship. Shirley Andrews leaves for Sydney. Mildred Potts will be organiste. Grace Chester, who has been in hospital, has returned home slightly improved.

Bayswater (R. Ryall). — During preacher's vacation, G. Hearn (C.O.B.) took services. Morning offering of £12/15/- on Jan. 29 was given to liquor referendum fund. Evening service was combined one, being held in Methodist church. Mr. Furness (Methodist) was speaker. At conclusion of service a local committee was formed to assist temperance cause in coming referendum. R. Ryall and F. Finger were elected as representatives of our church. Youth tea preceded combined service.

Clayton (J. L. Reid). — Church has adopted missionary project, with £400 as the aim for 1956. A two-night rally was held on Jan. 18 and 19, when Dr. Leland Wang, from the Chinese Foreign Missionary Union, gave the message. Both meetings were well attended. A young girl was baptised on 29th. B. F. Huntsman (Conf. Pres.) addressed morning service on Feb. 5. After evening service, Stewart Jones gave an interesting account of Christianity in Norway and Sweden, together with colored slides.

York-st., Ballarat (C. W. Jackel). — There have been good attendances, including many visitors at services. Local brethren have given acceptable service in pulpit during absence of preacher, firstly conducting Ballarat and District C.E. Union Camp at Daylesford, and then while on holi-

days at Lakes Entrance. All auxiliaries have resumed their meetings, and church is settling down to new year of work and witness. C.E. reunion tea for young and old has been held, and special reference made to C.E. movement during week of celebrating 75th anniversary of C.E. C.E. members led in evening gospel service.

Echuca (C. E. Watson). — Sound film, *Walking with God*, was shown at evening service on Feb. 5. It is planned to have film service every six weeks. Boys' club has been formed and other auxiliaries recommenced. Among recent visitors have been Mr. and Mrs. Hall (Rochester). Youth choir is again assisting at evening services. Cards have been printed as means of interesting people in gospel services.

Footscray (A. E. Hurren). — Meetings have now returned to normal following holiday period. 132 broke bread on Feb. 5. A presentation was made to Alan Hurren and Judy Thomas prior to their marriage. Church was overjoyed that choir-master and his wife have been baptised and received into fellowship. Final figure for thankoffering is £312. Auxiliaries have resumed, and are looking forward to a good year. At morning service on Jan. 22 F. T. Morgan gave very helpful experiences of Youth Camp at Monbulk.

Red Cliffs (C. L. Lang). — Women's Fellowship held annual picnic at Red Cliffs Baths on Jan. 26. C.E. held first meeting for year on Feb. 2, when a syllabus was drawn up for coming months. Meetings continue to be well attended, and visitors are present at all services. Mr. and Mrs. L. Chiswell and family have been welcomed back after four years in New Guinea.

Red Hill (J. Sutton). — R. Holmes (Bendigo) was preacher on Jan. 29, on which day church anniversary was held. Attendances were good and many accepted hospitality for lunch. Mrs. B. Prossor was soloiste at evening service. Five Y.P. made their decision during Jan. and were baptised on Feb. 5, when a young lady made her decision. Combined B.S. picnic was held at Dromana on 1st. Several visitors have been present at services. Auxiliaries have recommenced after a brief recess, and members are returning from holidays.

Ringwood (W. F. Nankivell, B.A. B.D.). — Attendances since holidays have steadily increased. Figures for Feb. 5 were 112 (morning), 55 (evening), B.S. (all-time record of 125). Miss I. Rowe (Kaniva) was welcome visitor. Tennis Club is commencing coaching class on Saturday mornings for scholars from 10 years. As Montrose and Mitcham churches have insufficient members to form B.P.P. society, some members from both

churches have accepted invitation to share activities of local society. This co-operation means greater strength.

North Williamstown (H. E. R. Steele). — Services are back to normal after holidays, and auxiliaries have recommenced activities. Successful B.S. picnic was held at Belgrave Heights on Jan. 30. Kitchen tea was given by P.B.P. to Shirley Duffy and Brian Kidd on 31st. Y.W.F. held picnic outing at Fitzroy Gardens. Val Neville and Lois Haskell have been appointed junior teachers in kinder dept. C.E. societies took part in special evening service on Feb. 5, in connection with 75th anniversary of World C.E.

South Melbourne (G. Hearn). — Film service was held on Jan. 22, when *In Face of Jeopardy* was screened. Church was pleased to see a young girl make her decision. K.S.P. and P.B.P. held combined commencement social on 25th, when a water set was presented as a wedding present to S. Bannon, minister-elect to Nth. Williamstown. G. Hearn was welcomed as new K.S.P. chaplain. He commenced his ministry on Feb. 5. All other auxiliaries have commenced year's work. B.S. has life-size drawing of an aborigine to advertise annual offering. Members on sick list are Mrs. Armstrong, Mrs. Livingstone and Mrs. Hank, and church is praying for their recovery. Average attendances are 30 (morning) and 40 (evening).

Swan Hill (A. Avery). — Services on Feb. 5 were conducted by Max Shannon (O.A.C.), and G. Chislett. Attendances were: morning, 64; evening, 68. Geoff Chislett has returned to Woolwich after vacation. B.S. recommenced on Feb. 5 with 69 present.

Warrnambool (K. W. Barton, L.Th., Dip.R.E.). — All auxiliaries have resumed with renewed zeal after holiday break. Visitors have been numerous over past weeks and church has rejoiced in this fellowship. Men's Society commenced year with enjoyable games night. Mr. Griffiths, (supt. Mission work at Norseman) gave enlightening talk, illustrated with slides, on Jan. 31. Plans have been formed for deepening of spiritual life campaign, followed by evangelical drive under title of *Church and Home* campaign. Church is participating in fight against extension of hours in liquor trade with E. Houston as pres., and K. Barton, sec. of recently formed branch of Local Option Alliance; financial assistance is also being supplemented by evening offerings. Mrs. Conlin is convalescing after a major operation, and Mr. Pritchard is also home from hospital. Gospel meeting on Feb. 5 was enhanced by quartet given by visitors from Portland, Mrs. H. Cook

and K. Cook, former members, and J. Cook and L. LeCouteur (W'bool). Monthly after-church fellowship was enjoyed at close of evening service.

Bendigo (R. V. Holmes). — Church appreciated services of A. J. Griffiths (Norseman), E. Duus, F. Mackie and J. Martin as speakers during preacher's absence on vacation. Christian sympathy has been extended to those bereft—H. Langley, in loss of his sister; and J. Radford, in passing of his wife. All auxiliaries have now resumed activity.

North Balwyn (R. Dean). — Annual meeting of church was held on Feb. 8, when cheering reports were received from auxiliaries. Men are building a youth hall by voluntary labor. When the chapel was transferred to the site the district was sparsely populated, but the area is now rapidly being built on and the church is making an effective ministry. Preacher is on vacation, and local brethren have conducted services. Officers elected at annual meeting were: T. Turriff, W. Quirk (elders); E. Collings, R. Johnson, R. Harrison, Mr. Kingshot (deacons); T. Turriff, sec.; C. Mott, treas.; Mesdames Collings and Turriff (deaconesses).

Preston (J. E. Searle). — Since last report there have been two decisions, and one has been received into fellowship by letter. Y.P. invited Dandenong Y.P. to their first social evening for year on Feb. 4. There was a very large attendance. On Feb. 5, S. Davey brought a brief message to church on work among aborigines at morning service. Parade of auxiliaries in the evening was well attended, and great interest was shown. Pages of St. Paul, under leadership of A. Quaipe, held successful camp at Monbulk. K.S.P. has membership of 22, with average attendance of 18. Church has entered enthusiastically into campaign for forthcoming Liquor Poll.

Wedderburn (C. G. Henderson). — G. Henderson (C.O.B.) has been taking services every third Sunday during vacation. He is now student-minister of the church. Church has been saddened by passing of Mrs. Twiddy, senr. B. Twiddy has returned home from hospital after a sudden illness, and is progressing very well. Mrs. Jackson, senr., has been ill for some weeks. Some members have been on holidays. B.S. has re-commenced.

DEATH

GADGE. — On Feb. 8, Elizabeth, beloved wife of Stanley, of Sorrento, and late of Armadale, loved mother of Claude, fond mother-in-law of May, aged 82 years.
"In God's Care."

"My Redeemer Lives"

(A Hymn for February —

No. 552, Feb. 19)

We constantly meet the hymns of Charles Wesley. Two centuries after they were written, so many of them on close analysis reveal superb values. He certainly sang Methodist doctrine into the hearts of believers and, in an even greater sense than brother John, made the world his parish.

The words, "I know that my Redeemer lives," are more familiar to most of us through the singing of them than from their original context in Job 19: 25. We know them not only from Handel's *Messiah*, but also as the opening line of three hymns. Samuel Medley wrote, "I know that my Redeemer lives, what comfort this sweet sentence gives," and went on to open each of the next 28 lines with "He lives!"

Watts is known to have written two hymns with exactly parallel thoughts, simply to make those thoughts available in two metres. Perhaps the passage from Job came so forcibly to Charles Wesley that he reasoned similarly—whether or not, it is certain that he based one of his 2,348(!) "Short hymns on select passages of Holy Scripture" on the passage and, in addition, began two hymns with the well known words.

The hymn, "I know that my Redeemer lives—He lives and on the earth shall stand," is not much used today; neither are 19 of the 23 verses of "I know that my Redeemer lives and ever prays for me." (Our No. 552 prunes the 23 verses down to 4!)

Some "Wesley" thoughts in these discarded verses and hymns are worth rethinking: "In this reanimated clay, I surely shall behold him near"; "Mine own and not another's eyes the King shall in his beauty view"; "Thy love I soon expect to find in all its depth and height"; ". . . raise this individual me, God in the flesh, my God, to see."—F.J.F.

IN MEMORIAM

EAMES, Thomas Henry. — Fond memories of my dear husband and our dear dad, who passed away, Feb. 14, 1954.

—Sadly missed by his wife and family.

NICHOLS. — In loving memory of my dear brother, James William, who departed this life on Feb. 9, 1955. "He giveth his beloved sleep."

—Inserted by his loving sister Rhoda (Mrs. C. Thomas), East Preston.

BIRTH

CROSSFIELD (Small). — On Feb. 8, 1956, at Baxter House, Geelong, to Eileen and Len, a daughter. (Sister for Glenda.)

A. J. FISHER, Perth, W.A., asks

Whither Goest Thou?

In one issue of an Australia-wide religious journal, there appeared advertisements and references to a host of independent movements, all holding meetings in one city, and each suggesting that they had the great essentials of the Faith. It certainly is thrilling to see this upsurge of earnest Christian witness. But as one reads these display advertisements, with their urgent appeal in such words as "Come and show your colors," "Central place for Bible believers," "Fundamental, evangelical, undenominational," "Bright, inspiring, faithful lectures," "It will profit you to attend," "Gospel message with mighty Power," etc., a strange impression is left upon one's mind. Nothing so diversified existed in the Church in apostolic days, and all who believed had a common loyalty to the Church, other organisations being either unknown or not needed. To those early Christians the Church was the one great body which claimed their allegiance and received their service.

Over the years I have had contact with many such movements, and though there have been devout earnest souls in them, I have been grieved to note much that tends toward a criticism of others, a spirit of self-righteousness and dogmatic exclusiveness. Even the notices in the journal suggest a display for competitive purposes.

How different this is from the ideals of the Christian faith! Our supreme loyalty to Christ brings us together in the Church, instead of splitting us into isolated and often competitive groups. How little notice the world takes of all these movements, yet Jesus prayed, "that they all may be one, that the world might believe."

Obviously, there always will be differences of opinion on many matters of interpretation, but, surely, there is enough in the gospel story to enable all believers to stand with a united front. The way of salvation is so plain that "the wayfaring man need not err therein."

One feature of the World Council of Churches which appeals to me, is that it seeks to bring together all the varied groups, around a common focal point—faith in the Lord Jesus Christ. Instead of encouraging criticism and rivalry, it seeks to reach out to all professing Christians and to lift them above party lines of division. Recognising obvious differences, it extends the hand of love, and with Christ-like understanding it calls all

to closer fellowship in the Lord. By common loyalty to Christ it exalts the basic facts of our Faith and pushes the hindering divisions and opinions into the background, while yet seeking a solution of the problems they create. It is so eager to reach the unsaved with the gospel and to proclaim the love of Calvary, that it endeavors to show a united front against sin, even while it works out the solution of its internal differences.

Truly this is a better approach to the problem of a divided Christendom than that which says, "We are the ones and wisdom will die with us," and then outcasts all who do not see eye to eye with it. It reminds one of the verse which says,

He drew a circle which shut me out,
Heretic, rebel, a thing to flout.
But love and I had the wit to win.
We drew a circle which took him in.

AN APPRECIATION

Would all kind Christian friends who sent cards, prayed for me, and visited me, during my recent illness, please accept this as my sincere and personal "thank you."

—Mrs. E. M. Milne, Ballarat, Vic.

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preaching the Word
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Luba-Katanga

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Tuesday, February 28, at 8 p.m.

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Salvation Army Commissioner,
Charles Durman
Appropriate musical items
Offering for the Society's funds
S. Russell Baker, Gen. Sec.

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F. G. Banks (preacher, Colonel Light Gardens church), 46 York-terr., Ferryden Park, S.A.

R. H. Patterson (preacher, Warracknabeal church), 60 Jamouneau-st., Warracknabeal, Vic.

W. R. Haywood (secretary, City Temple church, Sydney), 16 Vista-st., Greenwich, N.S.W.



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February 19:

3 p.m., B. McIntosh

7 p.m., L. Brooker

February 26:

3 p.m., Kindergarten Department
special service

7 p.m., Gospel Service
Special singing by scholars
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BOWRAL, N.S.W.

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Saturday, February 25
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Official tea, Bowral School of Arts,
5.30 p.m.

All welcome, admission, 3/-
Make a party from your church to
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South Yarra Church
HOMECOMING SERVICES

Sunday, February 26

11 a.m.,

Speaker: Russell Baker

Soloiste: Mrs. C. G. Taylor

3 p.m.,

P.S.A. Service

Speaker: R. H. Barnes,

Supt. and Sec., Melb. City Mission

Soloist: Lawrence Cowan

(Outright winner, P. and A. Parade,
3KZ, 1945)

7 p.m.,

Speaker: R. V. Longthorp

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GOLDEN JUBILEE CELEBRATIONS

Special Services:

Feb. 26, 28, 29, March 1, 3, 4, 7,
1956

Opening of youth hall:

Saturday, March 3

Past members and friends cordially
invited

Wattle Park
HOMECOMING SERVICES

Sunday, February 19, 1956

11 a.m., C. G. Taylor, B.A.

"Our Continuing Concern for
the Unity of the Church."

1 p.m., Luncheon

3 p.m., R. P. Morris, M.C.E.

"An Aussie's Observations
Overseas."

Hartwell Church of Christ Youth
Choir will entertain.

6.45 p.m.,

H. A. G. Clark, M.A., B.D., Dip.Ed.

"The Church—Its Grandeur
and its Shame."

All past members and friends
welcome.

NEWMARKET CHURCH ANNIVER-
SARY will be held on Sunday,
Feb. 26. Speaker: 11 a.m., E. L.
Williams, M.A. Past members and
friends welcome.

Beginning Our 50th
Year

College of the Bible

INAUGURAL SESSION

will be held in the

Lygon-st. Chapel

on

Monday, February 20, at 8 p.m.

Speaker:

Frank C. Hunting, of Dawson-st.,
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Music by the C.E. Quartet

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Junior Youth Camp

WINGHAM-TAREE, N.S.W.

The picturesque Wingham show-ground, with its splendid facilities, was the site chosen for the Junior Youth Camp of Wingham and Taree, held over Australia Day week-end.

Studies centred around the theme, *Being and Doing*, which was illustrated through the lives of great men of God from both ancient and modern times.

Those who served in splendid fashion throughout the camp were Mr. and Mrs. K. Porter (Georgetown), Mr. and Mrs. A. A. Billingham, Mrs. E. Murray, Gordon Norling (Taree), Miss Doreen Gardiner (Comboyne), and Miss Joyce Bulmer (Wingham).

M. Pieper (minister) also assisted, while A. McAlpin and D. E. Billingham helped greatly with transport of goods.

Climax of the camp came on the Sunday evening, when 10 decisions for Christ were recorded. Another confessed her Lord the following morning, bringing the total to 11.

All are thrilled that God has blessed this venture to win souls into the kingdom of Christ—M. H. A. Pieper.



OBITUARY

Mrs. L. B. Adams.

Mrs. Leila Beatrice Adams, after a brief illness, peacefully fell asleep in Jesus at the St. Arnaud Base Hospital, Vic., on Jan. 28. Mrs. Adams surrendered to Christ at Oakleigh and transferred to Brighton. In 1929 she was received by letter into the St. Arnaud church, where she worked assiduously until the time of her demise. She had been both president and secretary of the W.M. Band, and won the love and admiration of the church for her devotion and willing service. In the home she was a devout wife, a faithful mother, and given to hospitality. In the outer circle, she was a highly respected and active citizen, having membership on the Hospital Auxiliary, the Pioneer Youth Club and the C.W. Association. She has left treasured memories of a beautiful Christian personality, a quiet and noble example, and a loving servant of the Lord Jesus. To Christ is given all the glory for all that she was and all that she did. On Jan. 30, the earthly tabernacle was laid to rest by the writer in St. Arnaud's sacred acre after a large gathering in the home and at the graveside. God's servant is with Christ and there awaits the full manifestation of glory reserved for all the redeemed in Christ. We com-

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mend to the grace of our heavenly Father the sorrowing husband (Jack) and the son (Will). The departure is "only till he come."—C. W. Jackel.

Mrs. H. J. Banks.
 The church at Camberwell, Vic., suffered a great loss late last year when Mrs. H. J. Banks passed away peacefully to be with God, at the age of 88 years. She died as she lived, cheerful and a comfort to her loved ones. She had been a faithful member at Camberwell over many years and her cheery smile and loyal devotion were an encouragement to the whole church. Mrs. Banks was the widow of the late H. J. Banks, who was drowned in a tragic boating accident in W.A., just 39 years ago. H. J. Banks was a much loved preacher, and, at the time of his death, was the Home Mission Organiser for our Western Australian churches. Mrs. Banks reared the family and proved herself a wonderful mother.—J.C.

Mrs. Ann Dalwood.
 On Jan. 7, Mrs. Ann Dalwood passed quietly to be with her Lord at the age of 91 years. Baptised 62 years ago by Andrew Rankin at Chapel-st., Norwood, S.A., she continued in membership with that church for the whole of her Christian experience, with the exception of a brief period when she went with her husband to Port Pirie. Her loyalty to her church was outstanding, and for many years she walked three times a day more than a mile to worship and Bible school, wheeling her little family. Her interest was with every part of the church work, and her activities included the Women's Conference, as well as the local church. She was a great friend of the preacher, as the writer can testify after a friendship of 47 years, during which much personal encouragement was given by Mrs. Dalwood. Even though failing sight limited her recent active participation, she was always at her place for worship. Her life was one long, consistent witness, and memory will be a great comfort to the daughters (Mrs. G. Mauger and Mrs. A. Latta) and their families. A very large gathering at the graveside bore witness to the wide esteem and love in which she was held, as the Norwood minister, P. Woolford, conducted a feeling and sympathetic service.—A. J. Ingham.

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