

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## EXTENSION at IVANHOE, Vic.

The official opening on Saturday afternoon, Feb. 18, of the new church hall at Ivanhoe, Vic., completed an excellent set of buildings for the church there. As the accompanying photograph shows, with the chapel on the left, the manse on the right, and the newly-opened hall in the centre, all available use has been made of the property, which is in a commanding position above the junction of Upper and Lower Heidelberg-rds., Ivanhoe.

Foundation stone of the church building was laid in late Dec., 1923, and the official opening took place on May 3, 1924. Prior to that, services had been held for six years, from Aug. 26, 1917, in the Rechabite Hall, and some of the 26 foundation members are still in membership. The manse was officially opened on Feb.

2, 1952, after being mainly erected by voluntary labor. Total costs of erecting chapel and manse were less than £5,000.

Contract price for the new church hall was £8,600, plus furnishings, renovations of chapel and grounds, making a total of £9,700. It is estimated that the renovation of the chapel, etc. involved 800 hours of voluntary labor. The chapel has been extended to the rear to permit use of two large rooms for kindergarten and primary work. A rock fence (60 tons of rock) has been erected around the property. Members have been invited to face the extra financial costs by the signing of committal forms, involving budgeting for the whole work of the church.

It is estimated that about 250 were present at the official opening

of the hall. Two of the foundation members, Mrs. A. Lloyd and Mrs. A. Pettigrove, were associated in the ceremony of the key and the opening of the door. First secretary of the church, J. McG. Abercrombie, was present, representing the Properties Corporation, which assisted in financing the building.

"It's a wonderful thing," said Mr. Abercrombie, "when other people make your dreams come true, and demonstrate that faith is not dying, but expanding." Another Conference representative with an Ivanhoe background was Mrs. A. Ross Lloyd, Women's President, who expressed joy in coming back to the church where she had been baptised and married, and where her husband had been B.S. sec. at the age of 14.

Other brotherhood visitors included B. F. Huntsman (Vic.-Tas. Conf. Pres.), who spoke of a year of advance in the erection of many buildings, and Principal E. L. Williams. Stan Davey (minister) especially welcomed the Mayor and Mayoress of Heidelberg (Cr. and Mrs. Seddon), Alan Bird, M.H.R., and V. Christie, M.L.A. The Mayor expressed pleasure at the fine property.

Mr. Davey paid a warm tribute to all who had helped, especially to Norm. Fisher (church sec.), the "driving force" behind voluntary efforts. Mr. Hooper represented the builders.



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# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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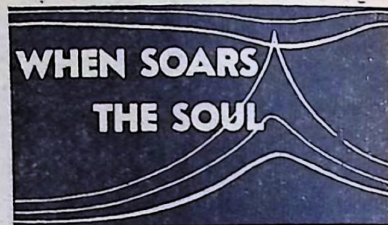
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When soars the soul earth's  
clamoring voices cease,  
Stilled in the wonder of God's  
power and peace.



And Asa had an army of three  
hundred thousand from Judah . . .  
and two hundred and eighty thousand  
men from Benjamin . . . Zerah the  
Ethiopian came out against them  
with an army of a million men and  
three hundred chariots . . . And Asa  
cried to the Lord his God, "O Lord,  
there is none like thee to help, be-  
tween the mighty and the weak. Help  
us, O Lord our God, for we rely on  
thee, and in thy name we have come  
against this multitude. O Lord, thou  
art our God; let not man prevail  
against thee."—2 Chron. 14: 8-11  
(R.S.V.).

The sense of God's presence and  
help has that peculiar effect on  
people. It delivers them at once from  
the thralldom of quantity, of numbers.  
The New Testament Church was  
pitted against hostile forces that  
made the position look quite absurd.  
What did they say? The odd thing  
is that the vastness of the power  
arrayed against them did not seem  
to impress them at all. They retorted  
quite blandly, "Greater is he that is  
in us than he that is in the world."  
. . . With her small membership and  
negligible material resources, there is  
only one explanation of her triumph.  
It was her realisation of the presence  
of God by his Spirit with her. "God  
is in the midst of her, she shall not  
be moved. God shall help her, and  
that right early." You small bands  
of Christians in our factories and  
business houses, I know how the  
situation appears to you. You are  
as a drop in the bucket. And the  
drop doesn't seem to fall from a  
sufficient height to cause the faintest  
ripple. But that is not the true as-  
sessment of the situation. Any number  
plus God is always a majority.—J. I.  
Jones.

O Lord, arise thou within us as  
strength and healing and victory,  
overcoming all confusion of purpose,  
all haunting failure, all self-love that  
keeps us from the best life to which  
thou callest us. Amen.

Come ye yourselves apart and rest  
awhile . . .

And in his quiet strength again be  
strong.—E. H. Bickersteth.

THE AUSTRALIAN CHRISTIAN

## LET'S SHARE THIS RESOLUTION

Much as we dislike religious controversy, it sometimes becomes necessary, and we would be shirking our plain duty if we shrank from it. In recent months our columns have featured a number of controversial matters, and it is certain that at the coming Easter State Conferences some issues will be raised on which brethren will express sharply conflicting viewpoints. That, in itself, is not to be deplored. We need more evidences of strong convictions and fearless thinking in our Australian brotherhood.

But let it be *Christian* discussion. Let love of our Lord and his Church be the moving spirit behind what we may say or write. We would all do well to ponder and share this "New Year's Resolution" of Dr. Lin D. Cartwright, editor of *The Christian-Evangelist* (28/12/55).

□

*Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind one to another, tender-hearted, forgiving one another, as God in Christ forgave you.—Eph. 4: 31, 32.*

One of the saddest letters that came to our desk in 1955 was from a layman, who had come from a meeting where he was compelled to sit and listen to a "vicious diatribe" against some of his most beloved friends in the brotherhood, men in whom he had utmost confidence in their Christian integrity and leadership.

When the layman returned home, disturbed, hurt and alarmed, he wrote the speaker, urgently pleading with him and all other ministers not to continue to release such a bitter spirit of contention abroad among his Christian brethren. There was room for difference of opinion and always will be, and there was no room for such a contentious spirit as was manifested in this meeting of Christian people.

We know all the Scripture about coming out from among them and being separate; about contending earnestly for the faith, but there are other Scriptures which, with equal insistence, demand grave concern for the unity of the Church and peace among brethren in Christ.

In a day when the early Church was threatened with division, Paul's concern knew no bounds. He urgently counselled Titus:

But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice have nothing more to do with him, know-

ing that such a person is perverse and sinful; he is self-condemned.—*Titus* 3: 9-11.

There came a time of crisis in the Corinthian church when it was threatened with the tragedy of division. Paul, in anguish of spirit, hurried to write them, pleading with the leaders of the church:

I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same judgment. For it has been reported . . . that there is quarrelling among you, my brethren.—*1 Cor.* 1: 10, 11.

Disciples, above all others, surely need no admonition as to the havoc which the spirit of division plays with the Church of Christ. From the early days of Barton Stone and Thomas Campbell division in the Church has been branded as a dreadful and horrid evil. What has come upon us that we have forgotten the pit from which we were digged, the passionate appeal for unity which gave us our reason for existence and still remains potentially the most powerful single plea of any communion in Christendom?

There is a vast difference between contending earnestly for the faith and doing it in a bitter and contentious spirit. There is no place for "vicious diatribes" among Christian people, which become a "leaven of malice" spreading until it brings disaster to the peace and unity of the brotherhood.

One strange characteristic of contentiousness is that it cannot be restricted to certain selected targets only. It is like a bomb planted at the heart of the church which explodes in every direction. Ultimately, it will also destroy the unity of the local congregation as well. Churches everywhere are finding this out to their sorrow.

This is why wise leadership in our local churches today is inquiring whether the applicant for the pulpit is a contentious minister, one who will soon be sowing distrust and suspicion at the heart of the congregation, setting members against each other in malice and hate, and ultimately wrecking the church and destroying its usefulness.

We suggest that Disciples of all shades of opinion and zeal make a New Year's resolution to drop all bitterness and malice and, in the words of the Apostle, "be kind one to another, tender-hearted, forgiving one another" so that we may leave a blessing behind us; even a happy and united Church.

First of our PANEL OF NEW WRITERS is ERIC GOUGH, W.A. We present the first part of a thoughtful study on . . . .

# The New Testament Ministry

The importance of the Christian ministry does not need arguing. Whether you are concerned with the effective functioning of the local church, or whether you are interested in ecumenical conversations, the question of the ministry is still of basic importance. In the first place, we need to examine the New Testament doctrine of the ministry, and, secondly, to observe how our own practice is related to that doctrine. In attempting to do this I shall summarise the New Testament orders of the ministry, attempt some kind of analysis of the New Testament ministry, and then ask several leading questions as to our practices in regard to the ministry.

## Nature of the Church

The Church is a fellowship or community of men and women "in Christ." It is not an institution. It is not an organisation. It has no existence apart from the people who make up the community. When the New Testament speaks of the body of Christ this is what it means. As such, the Church can have no head save Christ, and its only authority "lies in the Word and Spirit of God indwelling the Christian community as a whole."

The Church is established by the great saving acts of God in history, which are primarily the incarnation, the atonement, the resurrection, and the outpouring of the Holy Spirit. The Church, therefore, is created by the Spirit, and by the Word which witnesses to these acts of God. That Word is supremely uttered in Jesus Christ.

Because the Church is a real community, it must have leaders. There is no such thing as a community without leadership. In the purpose of God, and by the mandate of Christ himself, there must be those who tell forth the Word by which the Church is constituted, and by the necessity of community life there must be those who regulate and direct the life of that community. With this in mind we are able to make a broad distinction within the New Testament orders of the ministry. There is a ministry of the Word, and a ministry of the local church. For the sake of convenience these are usually referred to as the prophetic ministry and the local ministry.

## The Prophetic Ministry

The prophetic ministry consists of three classes as enumerated by Paul in 1 Cor. 12: 28, namely apostles, prophets and teachers. The apostles were those appointed to preach the gospel to the unconverted. If you like, they were the missionaries of the early Church, and as such the office was not confined to the Twelve (see 1 Thess. 2: 6; Acts 14: 4, 14; Gal. 1: 19). Paul indicates in 2 Cor. 12: 12, that there are recognised "signs of an apostle, miracles, wonders, deeds of power," and the community was at liberty to test apostolic claimants accordingly. It is probable that the factor which led to the pre-

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J. Eric Gough, a West Australian, graduated from the Federal College of the Bible, Glen Iris, Vic., in 1952. After a ministry with the church at Claremont, W.A., Mr. Gough has helped in a part-time ministry with the Midlands Junction church while pursuing a Studies in Education course.

Mr. Gough is author of No. 14 in the series of Provocative Pamphlets, entitled "A New Look," but this is his first Australian Christian article. It was first presented at the Half-Yearly Conference, W.A., last November, and aimed at stimulating discussion. Part Two will appear in next week's issue.

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eminence of the Twelve was their association with the earthly Jesus. This privilege was incommunicable. The apostolic authority was moral, rather than legalistic, in accordance with the injunction of Jesus at the Last Supper, i.e., authority is recognised by service. The chief sign of an apostle was that he had received his commission to preach directly from the risen Lord.

The prophets were those who declared the divine will and illuminated the facts of revelation. They were possessed of deep spiritual insight. Their function was that of inspired preaching, which was intelligible as contrasted with "speaking in tongues." Prophets were also subject to the testing of the Church, and as such their life and teaching must be in harmony with the Lordship of Christ and his spirit. The prophet was regarded with high honor, which led many to covet the gift. Because

of this, Paul warned of the responsibilities involved, but even so still urged everyone to strive to possess it.

The teachers were those who expounded the inspired revelation which had been proclaimed by apostles and prophets. It was a function directed largely toward those within the Church, rather than those without. It appears that teachers were not necessarily appointed to office, but simply assumed it, if they had the required zeal and ability. They, too, were subject to the same testing as prophets and were regarded with the same esteem. Members of the prophetic ministry were free to receive the support of the Church, and, indeed, could lay claim to that support.

## The Local Ministry

The local ministry in the New Testament consists of elders and deacons. The deacon is one who serves, and because the original meaning of the word refers to one who serves at table, the tasks of the deacon are associated with the more material and routine aspects of church life. The function, though not the name, is thought to have originated in Acts 6, when seven men were appointed to superintend the distribution of alms. That they were not restricted to such duties is indicated by the evangelistic activities of both Stephen and Phillip (both of the Seven). The qualifications for a deacon differ little from those required for an elder.

Elders constitute the second order of the local ministry. The name of the office is elder, or presbyter, and the function is that of pastor or bishop, i.e., shepherd or overseer. The New Testament uses the words "bishop" and "elder" interchangeably. Acts 14: 23; Titus 1: 5 and Phil. 1: 1 suggest a plurality of elders. Titus 1 and 1 Tim. 3 list the qualifications for the eldership, which could be fairly summarised as "a good Christian with experience." The duties are suggested in those same passages.

This, I would suggest, is the essential picture presented by the New Testament. On the one hand you have the prophetic ministry—apostles, prophets, teachers—and on the other you have the local ministry—deacons and elders. Both ministries are constituted such by the Spirit of God, and both receive of the gifts of the Spirit. The prophetic ministry was the ministry extraordinary, and when its

(continued at foot of next column.)

E. F. G. McILHAGGER, Inverell, N.S.W., writes concerning those . . . .

# For Whom Faith is But a Memory

Have you ever met the person whose faith is but a memory? The writer to the Hebrews pictures such, in what is easily one of the grimmest passages of Scripture. Here it is: "When you find men who have been enlightened, who have experienced salvation and received the Holy Spirit, who have known the wholesome nourishment of the Word of God and touched the spiritual resources of the eternal world, and who then fall away, it proves impossible to make them repent as they did at first."

There are people teaching the doctrine of "once saved, always saved," who declare that this passage, "presents the case of Jewish believers who halt short of faith in Christ." Where on earth they get that interpretation is a mystery. Everyone will agree, however, that the words do present a picture of people whose best days of spiritual experience lie in the past.

Our claim to have met many people of the kind the writer to the Hebrews has in mind, may be open to question. But it is certain that we do frequently come across those for whom the Christian faith is but a wistful memory. They have no present joy in Christ Jesus, and there is no hope in them for future days. If you manage to get them to talk about spiritual matters at all, they love to linger over the memories of other days.

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work was done it ceased to be. Its functions were then taken over by the local ministry.

In the second century you get two changes. Firstly from a college of elders without a president, there is a change to a college of elders with a president. That is, one of the group assumed a distinctive office within the group. He was still an elder, however, and he was still subject to the group. The second change occurred when the prophetic office fell into disrepute and ceased to be.

The changes in the third century are more numerous, but for our purposes it only needs to be pointed out that in this century the presiding elder became separated from the college of elders, and was, in fact, changed into a bishop, ruling both elders and congregation. Hence there was now a threefold economy—bishops, elders and deacons. In this century Cyprian laid the foundations of episcopacy.

So much then for our summary of the New Testament doctrine.

## Tell Them to Pray

There is something we may say to such people and it can be said in one word—pray. Prayer always works wonders, and not the least wonder is that which is worked in the life of the person who prays. If a man wants to re-capture a faith that he has lost, he will have to make a surrender of life to God. A sure way to guarantee this surrender is to pray, for you can't really pray to God in an un-surrendered state of mind. Take the case of Jacob. Here was a man who, judged by our Christian standards, didn't rise to great levels of character. He was not the kind of person you would be keen to engage in a business transaction. At times, he stooped to do some pretty shabby things. But there were other times when Jacob rose to high levels of spiritual experience. We may recall one notable occasion when Jacob came into close communion with God, and the place where it happened became to him a sacred place which he named Bethel. Years passed, and Jacob became a wealthy man. But over those years it would appear that he lowered his spiritual standards, and the people who looked to him for leadership slipped to the same level. Their tents became cluttered with images, and their lives were all messed up with sin. But there came a day when Jacob recalled again an evening, years before, when he had close communion with God. But this time he made a resolution. He said to his people, "Put away the strange gods that are among you, and be clean and change your garments . . . and let us arise and go to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way that I went."

"Put away the strange gods and go to Bethel!" That is the sequence. First the surrender, and then the fellowship with God. Every Christian has those grand times similar to that which Jacob had at Bethel, and happy is the one who can look forward to more of such experiences. They are really times of prayer when one knows the convincing sense of the presence of God.

## Bid Them Go Back to Bethel

Here then is a piece of good advice to give to the one for whom faith is a mere memory. Tell that person to go back to Bethel. Persuade him to

pray again. It will mean making adjustments in his life, without which true prayer cannot be enjoyed. In Shakespeare's great play about the mad Prince of Denmark, there is a passage where the poet pictures Hamlet's uncle trying to pray. But he had murdered his brother to marry the queen and gain the crown, and he still wanted to retain them. He was trying to pray without making the surrender.

"Forgive me my foul murder," he cries, "that cannot be: since I'm possessed of those affects for which I did the murder . . . My crown, mine own ambition and my queen . . .  
O wretched state, O bosom black as death,  
O limed soul, that, struggling to be free, art more engaged.  
Help angels, make assay . . . bow stubborn knees,  
And heart with strings of steel, be soft as sinews of the newborn babe.  
All may be well . . ."

But it was no use. He was still possessed of the "affects for which he did the murder." He was not willing to surrender. He could not pray. So he gasped out in an anguish of his own making.

" . . . words fly up, my thoughts remain below, words without thoughts never to heaven go."

It is impossible for anyone to pray while still "bowing down to strange gods." But when one is prepared to "put away these strange gods," and to pray, faith will not remain a mere memory, but a day-to-day experience, with promise of greater times yet to be.



Annual business meeting of the church at Cottesloe, W.A., revealed a membership increase of 55 for the year (43 by faith and baptism). Nearly 20 others were brought to Christ, but associated with other communions. Average weekly giving is £42. A prayer group continues to meet every Saturday morning at 5.30 a.m., and an average of 22 attend the mid-week meeting in the manse. The church and its minister (G. Smith) look forward to another fruitful year.

## CHANGE OF ADDRESS

K. E. Crawford (minister, Holroyd church), 12a High-st., Epping, N.S.W.  
S. K. Bannon (minister, North Williamstown church), 41 John-st., North Williamstown, Vic.

# New South Wales Newsletter

## WOOLWICH 1956 OPENING.

On Saturday, Feb. 18, the N.S.W. College, Woolwich, opened for another year's work. A large number of church members and friends attended the opening function in spite of heavy rain. College starts the eleventh year of its history with twenty-two students, the largest number for any one year. Seven new students were enrolled—five men and two ladies. Greetings were extended by Ira A. Paternoster, Mrs. Lyle Wylie, Mr. Yelds, and one of the old boys, and another of the new students. Greetings were extended by Ross Beadle, representing the Old Boys' Club.

Occasion was taken to welcome home Principal A. W. Stephenson and Mrs. Stephenson, after an extended tour of colleges and churches in America and Britain. It is felt that this trip abroad will be of tremendous help to the College and to the churches of N.S.W.

## SCIENTISTS ACCEPT MIRACLES.

In one of the secular papers recently we learned that "Scientists Accept Miracles." "The question as to whether the Bible is a true book or whether it is a collection of fables has often engaged the attention of thinking people." The article continued, "Conscientious Christians have never had any doubt as to the truth of the Bible, but agnostics, particularly amongst scientists, have often vigorously doubted the possibility of miracles as recorded in the Bible."

It is interesting to learn that many "scientists who did not accept, are prepared to accept as facts that the Red Sea parted at the command of Moses, and that Christ raised the dead." A meeting of Canadian and British doctors was told that Biblical miracles are no longer regarded as impossibilities.

But the real significance and value of the above admissions are nullified by the materialistic suggestion that "the factor which accounts for miracles, known as the power of God, is considered by scientists a source of energy unknown to the scientific system. If it were possible for the scientist to reproduce this unknown energy, it was conceivable he could produce a miracle."

## MARATHON BIBLE-READING.

Back a few weeks, people in the vicinity of the Mayfield Baptist church, heard a marathon Bible-reading. The whole of the New Testament was read and amplified in eighteen hours. More than forty readers, from young people to elderly men and women, took turns in reading.

The first reader entered the pulpit at 5 a.m. to begin at the first chapter of Matthew's Gospel. The last reader completed the Book of Revelation at 11 p.m. The preacher of the church, R. F. Pope, said, "We have been surprised and encouraged by the attention we received." The object was to stimulate interest in the reading of the Scriptures.

## MISSION TO THE NATION.

Without in any way attempting to depreciate the Methodist "Mission to the Nation," led by Alan Walker, there are some things which this evangelist said before leaving for Canada to conduct a similar mission, that should cause every Christian deep concern. Mr. Walker said, in an interview, that Australia was far from being a Christian nation; more than half its people rarely, if ever, enter a church. Too many people felt that they were Christians, but could get on without going to their church. He asked, "How can we have education without schools or universities?

How can we have law and order without police and courts? How then, can we have Christianity without churches?"

Asked what lasting effects, if any, the Mission had achieved, Mr. Walker expressed his satisfaction at the large attendances attracted by the Mission's public meetings, but added, "unless however, all this is followed up by local churches trying to capitalise on the goodwill and bringing people into the church, the effects are likely to be transitory rather than permanent."

Questioned whether his Mission differed in appeal and response from the methods of other evangelistic campaigns, he vigorously denied any kinship, saying, "The overseas type of evangelist, such as Billy Graham, almost completely lacks social emphasis. The Mission to the Nation differs, in that it presents a total gospel—a social as well as a personal challenge." It seems to the writer that we could benefit by a study of the points raised by this noted evangelist.—Ethelbert Davis.



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

## A Hindu Honors Christ

Every month in the Shrigonda District, the village teachers have a conference. This is organised by the Ahmednagar District School Board.

A few months ago, Mr. Coventry drove our teachers, with a party including Mr. Anderson, to a tiny village (in fact it is not even called a village, it is so small), where the monthly conference was held. The teachers themselves led in discussion, but difficulties were cleared up by the Deputy Educational Inspector, who had come up from Ahmednagar for this purpose.

In the course of his remarks, he told the teachers how to teach history. The real truth must be told. In the past, each country and each religion had built up fine characters for their leaders, whereas they have taught that the opposing leaders have been bad characters. When he was a child, his teachers taught him that Mohammedan and Christian people were bad, and in this way

he desired to harm both Mohammedans and Christians. At one time the missionaries came to his village, and were living in a tent. Because of the teaching he had received at school, he went to the tent and tried to set it alight. Another time, he smashed down the praying wall of the Mohammedans and threw it into the river. Later, when he had learnt more, he knew that Jesus Christ had suffered on the cross for all sinners, and he had asked from the Highest forgiveness for those who crucified him. What a great and wonderful thing this was for any one to do. In the same way, other great leaders had done good deeds. Unless we teach the truth, children will have wrong impressions, and will learn to hate, instead of love their fellow men.

He followed this with an example of what had happened in his own household. His own small son had started school a few years ago. He himself was too busy to notice much about the child's education. The boy passed from the 1st standard into the 2nd, and then failed the next year. Later he passed into the 3rd. It was at this time that he was transferred

to another place, and the child changed schools. The Christian teacher in this new school spoke to the father and said, "How is it that your son, who will not speak one word, has passed into the 3rd standard?" The father arranged to inspect that class on a certain day. He told the children a story, and every now and then asked the children a question. At last he asked his own son a question. The son began to shake with fear. The father went to him and patted his head, and said, "Do not worry, just answer." The child then showed more fear. It was decided that, for some time, the Christian teacher should help the child at home, and soon the fear complex became less.

The child is now in the 5th standard, and is still shy about speaking in class, but at least he does not tremble and shake when asked a question. The first teacher, a man of his own religion (Hinduism), was a bad teacher, but the Christian lady had done more for his own child than words can tell.

How we long that these same people will realise that Christ's sacrifice was for them personally, and through the blood of Christ they can have eternal life!—Edna Vawser, Shrigonda.

### Island Notes

We had a good but quiet Christmas. At Nasawa we had a united gathering of the folk from the other villages, and spent a very happy day together. Games and races, kai-kai, a large Christmas tree with many presents, sent by members of various churches in Australia, and at night a concert, given by the school and adults. Everyone enjoyed the day together, and we, too, were satisfied with the gathering. We also had Christmas services in each of the churches. Some of the men and women have been around the village at night, singing carols.

We opened a new church building at Longana, Aoba, on Dec. 15, to replace an old one not fit for further use. It is purely of native material, which is really uncommon these days, because most are procuring European types of materials for buildings, such as iron roof and sawn rafters, and fibro-cement sheet walls with cement floor; so to find a native village continuing with purely native material is quite rare on Aoba. One thing I noticed which is peculiar to that area, was that the Church of England natives attended the opening, and each village gathered separately in front of the building and presented an offering to this particular church to help towards the expenses. I suppose our folk do the same to them. All this is a move toward fellowship and unity.—Harold Finger, Maewo.

March 6, 1956

## THE MINISTRIES OF OUR



FEDERAL ACTIVITIES

### Programme for April

Mrs. D. Main, N.S.W.

#### THEME:

God's garden speaks to us through the caper-berry of

VICTORY through CALVARY.

#### HYMN.

No. 629, "Glorious things of thee are spoken."

#### PRAYER.

#### BIBLE READING.

Romans 6.

#### MEDITATION.

If we are acquainted with the caper-berry, we would know it today in its use as a condiment or appetiser. In Solomon's day it was used as a medicine. Its single Scripture occurrence is in the beautiful poetic exhortation to "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, 'I have no pleasure in them.'" The A.V. rendition "Desire shall fail," in the R.V. reads "the caper-berry shall fall." Both give a picture of the inevitable end of man; life losing its lustre, the burden of years hanging heavily, the appetites or desires failing, and even the caper-berry ineffective to revive. "Then shall the dust return to the earth as it was, and the spirit shall return, unto God who gave it."

Beautiful poetry, but without the light and life of our Christian hope. Truly, the dust of man still returns to the earth as it was, but now death is swallowed up in victory through Christ. New life is ours, not only after death—but now.

Surely this has been emphasised over the Easter period. The wonder of his death is that he rose again, the first-fruits of them that sleep; and for us that our "old man" is crucified with him. "Now if we be dead with Christ, we believe that we shall also live with him." How ready we are to accept the doctrine of the gift of eternal life through Christ, but how slow to realise that it is a "new" life that he also offers, for "if any man be in Christ, he is a new creature."

In these days of seeking reasons for our failure as a people to make the impact we desire, may I suggest that here is one big reason. Do we not rest in doctrinal security, forgetting that the changed life, the

new life, is the witness that wins. We look for new methods, instead of new men and women.

"Be not conformed to this world," wrote Paul, "but be ye transformed by the renewing of your minds." We who plead for a conformity to Scripture practices and teaching, do we not conform in our everyday living to the practices of the world? In our fashions, in our pleasures, in our ambitions for ourselves and our children, in our measure of service and giving?

The resurrection life is surely the greatest gift we have through our Lord Jesus Christ, salvation right here and now. When Thomas saw the risen Christ, he believed; when the world sees new lives, resurrected lives, they, too, will believe.

The miracle of being born again is ours, but the new life still lives in a fleshly body. So there must be a continual putting off of the old, and a putting on of the new. What diligence both Peter and Paul give to emphasise the soul-surgery that was necessary for those who had put on Christ. Let us look within and see if we have laid aside all malice, all guile and hypocrisies and envies and all evil speaking, and, having consciously put off the old, let us deliberately put on the new man, which after God is created in righteousness and true holiness.

While accepting the new life that is ours in Christ, let us not overlook or minimise what we must do "to dress it and to keep it."

Lord, make of this our pleasant field  
A garden cool and shadowy,  
A spring shut up, a fountain sealed  
For thee, Lord Jesus, only thee.

And fill it full of singing birds,  
On every bough of every tree,  
And give the music and the words  
That will, Lord Jesus, pleasure thee.

And as from far untrodden snow  
Of Lebanon, the streams run free,  
Dear Lord, command our streams  
to flow,

That thirsty men may drink of thee.

#### HYMN.

No. 148, "See how he loved."

#### MINUTES.

#### BUSINESS.

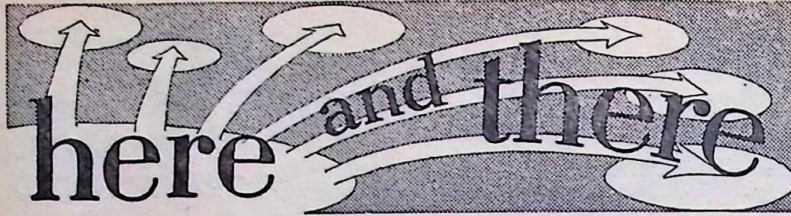
#### MISSIONARY LETTERS.

#### MESSAGE.

#### HYMN.

No. 585, "Soldiers of Christ, arise."

#### BENEDICTION.



W. F. Nankivell, B.A., B.D., preacher at Ringwood, Vic., has accepted the unanimous request of the Board and church members to continue his ministry there for a further period of three years.

Owing to the Labor Day holiday in Victoria on Monday, March 12, advertisers and reporters are asked to note that copy for our next issue must be in our office no later than first mail Thurs., March 8.

The foundation stone of new chapel at Enfield Heights, S.A., was unveiled on Feb. 4, at a service presided over by the S.A. Conference President-Elect, A. Glastonbury. Representatives from local churches who helped establish the cause, and also from the Home Mission Dept. and Building Extension Committee, took part in the service. The unveiling was performed by Mr. and Mrs. A. E. Mauger, both of whom are foundation members of the church. An offering was taken to help towards cost of the building, the amount given being £47.

Cr. H. Easton, J.P., secretary of Footscray church, has been re-elected a Commissioner of the Melb. Metropolitan Board of Works for a further three-year term.

Despite the efforts of a local police official, who is bitterly hostile to Christianity, the suggested new charge of murder against Keith Skillicorn, Australian member of our British Mission in India, has not yet been made. Mr. Skillicorn, and the Indian Christians linked with him in the original charges, have had to report to the court each week while on bail. He writes of continuing opportunities of Christian witness among those whom he influenced while in gaol.

All youth auxiliaries at the North Richmond church, Vic., with the exception of Good Companions, are still in recess due to their B.S. hall being painted. On Jan. 31, Mr. and Mrs. R. C. McKenzie were farewelled, and a welcome was extended to Mr. and Mrs. Dow and family. Speakers included B. F. Huntsman (Conf. Pres.) and Neil Glover (Ministers' Fraternal). J. Armstrong, representing church, made a presentation to Mr. and Mrs. McKenzie. C. Dow commenced his ministry on Feb. 5, and at the morning service the secretary welcomed him and Mrs. Dow into the fellowship of the church.

Mr. and Mrs. H. Earle have commenced their ninth year of service with the church at Surrey Hills, Vic., following a holiday period in Feb.

A farewell social was held in honor of Mr. and Mrs. C. H. Hunt, who terminated their ministry with the church at North Perth, W.A., on the last Sunday in January. Mr. Hunt has been forced by ill-health to give up the ministry after forty years of faithful witness. Mr. Bown, chairman of the Board of Deacons, made a suitable presentation on behalf of the church, and Mr. Stephenson spoke on behalf of the brotherhood.

Paul Gerrand, one of the Bible Class leaders at Hartwell, Vic., recently completed the course for Mechanical Engineering at Melb. Univ., with great distinction. He secured First Class Honors, and was equal top. He shared two Exhibitions and obtained the Rolls Royce Scholarship. In this he is the chosen Australian representative, and will study in England for two years. He left for England on Feb. 13. He was given a farewell at the church the day preceding, and presented with a wallet of notes.

Executive members of the Victorian Churches of Christ C.E. Committee journeyed to Ararat on Feb. 18 to meet Endeavorers in that district. A large attendance at the Saturday evening rally enjoyed a bright programme and an address given by K. J. Clinton, B.A. (Hampton). Hospitality was provided for some members who stayed overnight, and A. L. Finger and L. J. Stewart addressed the services in Ararat church on the Sunday. The executive has planned to visit other country centres during the year, and hopes, through personal contact, to stimulate interest in C.E. work throughout the State.

We learn from M. F. Murray, sec. Combined Officers of Churches of Christ, Ballarat, Vic., that "final arrangements and the necessary approvals have been received for the new church building we are planning for Mt. Clear. Preliminary work is to be carried out immediately, and the two days planned for the erection are March 17 and 24. If this news reaches some former old members, they may feel moved to assist us financially, which assistance is greatly needed, of course. The other major venture is

that we are planning to form a trust to aid our own students, and prospective students, at the Glen Iris College. Any ideas or suggestions for the operation of this trust would be greatly appreciated."

The church at Beverly Hills, N.S.W., which has been without a regular preacher for some months, announces that G. Benjamin (Earlwood) has accepted an invitation to minister with the church till at least December next, after the termination of his present ministry in May.

## Southern Districts Conference, S.A.

What was considered to be one of the best Conferences yet held, was conducted at Strathalbyn, S.A., on Tuesday, Feb. 21.

Churches from Goolwa, Victor Harbour, Mount Compass, Aldgate Valley, Stirling, Murray Bridge, Strathalbyn, Milang and Point Sturt were represented, and also a number of visitors from the city.

Attendances throughout all sessions were excellent, with approximately 170 at the evening meeting.

The President, P. R. Whitmore (Murray Bridge), presided over the meetings, and extended a welcome to all present.

State Conference committee reports were informative, and showed progress in all departments. A highlight of Conference was the raising of over £200 towards erecting a temporary building at the new town of Elizabeth, where a church is being formed.

Church reports were interesting and encouraging.

Addresses were given by Lloyd Jones (Mile End) and H. G. Norris (Kilburn), who spoke on Visitation Evangelism.

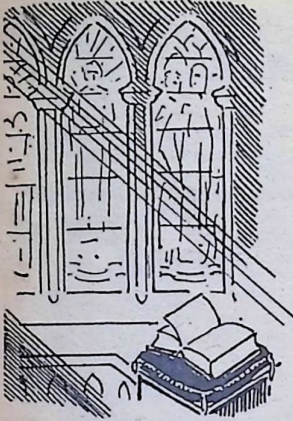
Mr. Whitmore and Mr. Oke led devotional exercises.

Milang choir assisted with special singing at the evening meeting, and the Murray Bridge young people with a short three-act play.

Others who assisted were Miss Pam Thorpe (solo), Mrs. Aklin (solo), Mr. and Mrs. Aklin (duet), and Messrs. Burns, Thorpe, Wilson and Yelland (quartet), while C. Thorpe conducted the song service.

The catering for the luncheon and public tea was in the capable hands of the Strathalbyn ladies.

The following officers were elected for the coming year: pres., A. Neighbour; vice-pres., Ross Graham; sec., J. Yelland; treas., C. Grundy; committee: A. Coote, P. Shipway, L. Jacobs, R. Long, E. Golding, Mr. Roberts, T. Butler, C. Thorpe, Ross Graham, A. E. Cremin, R. Oke, and S. L. Patching; H.M. representative, P. R. Whitmore.



# THE LIVING WORD

## Studies on the planned Sunday morning readings

Sunday, March 18

### OLD TESTAMENT

Deuteronomy 6: 1-9.

#### Summary.

The first three verses indicate the purpose of the Law, and the benefits of obedience to it—"that thy days may be prolonged," etc. The section, vv. 4-9, is "the Jewish Shema, so called from the first word in the Hebrew—Hear. With 11: 13-21 and Numbers 15: 37-41, it is the first Scripture taught to Jewish children, and has for centuries been the confession of faith among Jews. Later law demanded its recital every day, morning and evening" (Scott).

#### Explanatory Notes.

"commandments" (v. 1). — Should be singular — "commandment." The word means a "charge" (Meek), or "code" (Moffatt).

"The Lord our God is one Lord" (v. 4). — The R.S.V. and its marginal notes indicate four possible translations here, because the Hebrew is so terse and enigmatic. But Scott rightly indicates that these can be resolved into two: "(1) Jehovah our God is one and indivisible—there are not many Jehovahs, with different characteristics and localities; and (2) Jehovah is Israel's only God" — a striking declaration of faith.

"thou shalt love" (v. 5). — "It is in Deuteronomy that the word 'love' is first employed extensively for the primary attitude which man should have toward God . . . avoiding a legalism of obedience based on necessity and duty" (Wright).

"thou shalt bind" (v. 8). — The Jews interpreted these injunctions literally, and inscribed Ex. 13: 1-10, 11-16 and Deut. 6: 4-9; 11: 13-21 on small scrolls of parchment. These were placed in two small boxes, one of which was fastened inside the left forearm, and the other on the forehead, to be worn at prayer when the Shema was recited.

"upon the posts" (v. 9). — A small oblong box, called the "mezuzah," contained Deut. 6: 4-9 and "was affixed to the right-hand door-post of the house, and of each inhabited room . . . It had a beautiful significance as a reminder of the presence of God in the house, and the obligation of all the inmates to keep his holy Law, but has also been degraded into a mere charm, to keep off evil spirits during the night" (Dummelow).

More to come

#### Suggested Theme.

### "REAL RELIGION."

**Introduction.**—What a travesty men made of these great words when they took them literally, instead of living them! How easily we can accommodate even the words of Scripture to our own ideas of religion! But real religion is a matter of

**I. HEEDING.** — That involves hearing (vv. 3 and 4) and acting — "do them in the land whither ye go over to possess it" (vv. 1, 3).

**II. HEART.** — Revealed in love (v. 5), reverence (v. 2) and dedication — the whole personality, heart, soul and might (v. 5).

**III. HOME.** — In Teaching (v. 7), conversation (v. 7), life (v. 7). How urgently we need a revival of home religion!

**Conclusion.**—Deuteronomy promises long life and the land of milk and honey, but how much more is the reward of true Christian living!

### NEW TESTAMENT

Mark 12: 28-44.

#### Summary.

The unknown scribe's query, "Which is the first commandment of all?", is answered by Jesus in a way that wins the scribe's admiration and silences his enemies. Then Jesus himself attacks their teaching and conduct, and the section closes with the delightful story of the widow's offering.

#### Explanatory Notes.

"Thou shalt love thy neighbor" (v. 31). — Jesus couples with the oft-repeated Shema the little-known words of Lev. 19: 18, and this startling selection of these two as a summary of the 613 commandments which the rabbis calculated as being in the Law, is generally regarded as original with Jesus. These two interact, as Luccock has well shown: "When there is the love of God, as here portrayed by Jesus, love of neighbor has deepened and intensified. So, also, by the same token, when love of neighbor has become a real experience, the love

of God has been lifted up from confining walls, and filled with ethical and spiritual content."

"David himself said" (v. 36).—Here, quoting a recognised Messianic Psalm, and pointing out the Jews' wrong conception of the Messiah, Jesus claims "that his Messiahship is based, not merely upon his Davidic descent, but upon his absolute supremacy and Lordship" (Morgan).

"the common people heard him gladly" (v. 37). — Note R.S.V.—"the great throng heard him gladly;" and Phillips, "The vast crowd heard this with great delight." How skilfully he could hold a crowd!

"long clothing" (v. 38). — Better, "long robes" (R.S.V.), the mark of the well-to-do and the learned.

"salutations in the market-places" (v. 38). — Note how Knox puts it: "having their hands kissed in the market-place."

"uppermost rooms at feasts" (v. 39).—"The places of honor" (R.S.V.).

"devour widows' houses" (v. 40).— They "live on widows' property, and then put up a screen of lengthy prayers" (Phillips). Wealthy widows would be especially susceptible to the dunning of "scheming ecclesiastics."

"sat over against the treasury" (v. 41). — As a teacher, Jesus sat. In the Court of the Women were 13 chests for offerings, known as "Trumpets" because they were shaped like ear-trumpets.

"two mites" (v. 42). — Two of the smallest copper coins in circulation.

#### Suggested Theme.

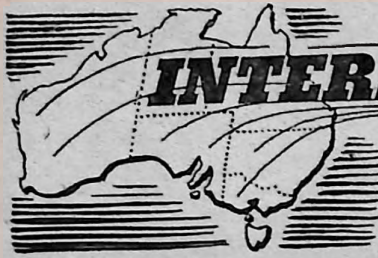
### "A STUDY IN CONTRASTS"

**Introduction.** — Jesus drew, and was himself attracted by, strangely contrasting personalities. Look at these two in this passage.

**I. THE GENUINE SEEKER.** — We need men with minds like this scribe — appreciative of the way Jesus has silenced criticism (v. 28), prepared to make a personal test (vv. 28-31), and honest in assessment (vv. 32, 33). Surely, "not far from the Kingdom." But

**II. THE GENEROUS GIVER** was right in the spirit of the Kingdom. She recognised something bigger than her own need (v. 44); she did not despise as too little what she had (v. 42); she gave God "all that she had" — and so gave "more than they all."

**Conclusion.** — Happy the church that can win both the genuine seeker and the generous giver.



# INTERSTATE CHURCH NEWS

## Discipleship

Lyll Hamilton, Kilburn, S.A.  
Shirley Stewart, Murwillumbah, N.S.W.  
Diana Tusk, Mosman, N.S.W.  
Anne Dressler, Beverley Brant, Wendy Yates, Douglas Forbes, Unley, S.A.  
Estelle Hock, Maryborough, Qld.  
June Holmes, North Perth, W.A.  
Miss C. Tierney, Beverly Hills, N.S.W.  
R. Bilson, R. Bates, D. Campbell, D. Cameron, F. Fedby, P. Draper, Miss Gunnerson, F. Kennear, D. Kirk, N. Seewood, H. White, Mr. Eames, Prahran, Vic.

## Membership

Mrs. and Miss B. Bremner, from Maylands to South Perth, W.A.  
Mr. and Mrs. J. Woods, from Victoria Park to South Perth, W.A.  
Mr. and Mrs. D. Fenn, from Semaphore, S.A., to Warnambool, Vic.  
Miss Beckett, from Horsham to Hamilton, Vic.  
Mrs. Fry, Mrs. Moore, to Coleraine, Vic.  
Mr. and Mrs. Conry and David, from South Richmond to Prahran, Vic.  
Mrs. Eames, from South Richmond to Prahran, Vic.  
Miss Cousens, from North Richmond to Prahran, Vic.  
Miss G. Frencham, from Northcote to Prahran, Vic.  
Mr. and Mrs. H. Robbins, to Prahran, Vic.  
Mr. and Miss Marjory Skuse, from Camberwell to Hartwell, Vic.  
Mr. and Mrs. A. Brown, from Dawson-st., Ballarat, to Latrobe-terr., Geelong, Vic.  
Keith McGregor, from Canberra, A.C.T., to Latrobe-terr., Geelong, Vic.  
Mrs. Whitworth, to Latrobe-terr., Geelong, Vic.

## Marriage

Rae Ritchie to Keith Bowes, Unley, S.A.  
Colleen Squires to Max Smith, Inverell, N.S.W.  
Joan Squires to John Stone, Inverell, N.S.W.  
Isobel Nelson to Frank Wise, Latrobe-terr., Geelong, Vic.

## Fallen Asleep

Miss E. E. Meek, Horsham, Vic.  
Mrs. E. Butler, Horsham, Vic.  
Mrs. W. J. Campbell, Wynnum, Qld.  
Miss Kathleen Hayes, Cottesloe, W.A.  
Mrs. Alice Jeffery, Cottesloe, W.A.

## Tasmania

Devonport (D. G. Holloway). — Sixty-one were present on morning of Feb. 19. F. T. Burt spoke in absence of preacher at Ulverstone. Miss Higgs addressed gospel meeting. B.S. picnic was held on 25th, when good number enjoyed a day at Turner's Beach. G. Robertson (Melbourne) was visitor on 26th. Sis. B. Anderson was farewelled, and a presentation made prior to her return to Dandenong, and approaching marriage.

## Western Australia

North Perth. — Church has enjoyed fellowship with Mrs. Miles and daughters, and ladies tendered a farewell to Mrs. Miles prior to her return home. D. Pallot and family, who have been on holiday from Malaya, have now returned to that country. Miss B. Smith has been appointed sec. of Y.P.C.E. Church extends sympathy to Bro. and Sis. Maloney in loss of their father. B.S. picnic has been cancelled due to polio epidemic. Mrs. J. Stewart has been welcomed to teaching staff. R. Vincent has consented to conduct gospel services whilst church is without a preacher. Chapel has been equipped with fluorescent lighting. B.S. scholar has made her decision and been received into fellowship. Services are well attended.

South Perth (S. H. Wilson). — Church is in good heart as various auxiliaries resume, and committees swing into preparations for tent mission, commencing on Easter Sunday. Recent attendances have been excellent, showing upward trend in Feb. Four have been received in by

transfer. Offering for Aborigines Missions reached £52 (incomplete), largest single brotherhood offering yet made by this church. Visitor on Feb. 19 was Mrs. Jones (Carnarvon Aborigines Mission). At gospel service on 19th, E. Hart (en route to England) was preacher. Mrs. Hart and P. Gerrand (Hartwell) were also present. Mrs. Samuel is seriously ill, whilst Messrs. Huddy and Richards are also laid aside. Sis. Elliott is improving. R. Stevenson addressed C.M.S. on Carnarvon Building Drive. I.C.E. reported 26 at its Feb. consecration meeting. B.S. is commencing new series of teacher training lectures, with Youth Director (R. Hillier). Annexe has been completed by voluntary labor for approx. £100.

Wembley (J. K. Bond). — Record morning attendance of 132 on Feb. 19 welcomed Mr. and Mrs. Bond back after holiday in Vic. Services were well maintained during their absence, local brethren assisting with messages. B.S. is practising for anniversary. C.E. societies held Graduation Day on Feb. 19, and both juniors and intermediates are looking forward to a successful year. Most other auxiliaries have announced their first meetings. Mr. Bond commenced four-week tent mission at Collie on Feb. 26, with 140 present and one confession first night. Plans for prayer support and visitation by Wembley members have been made for duration of the mission. Mr. and Mrs. Bond and family have moved into new manse—a fine seven-roomed brick and tiled building close to chapel, and especially designed for a minister's use. A dedication service was held on 27th.

Cottesloe (G. Smith). — Sudden death of Kathleen Hayes (19) as result of polio, and that of Mrs. Alice Jeffery (foundation member), both on Feb. 20, deeply grieved church. Services were held at Crematorium on 22nd, and at chapel on 26th. Preacher returned from 1956 Citizenship Convention, which he attended as Australian representative of Churches of Christ. Resignation of elder and organist, A. E. Jefferies has been regretfully received. Mr. and Mrs. Thygeson and family were farewelled prior to departure to Morawa-Gutha.

## Queensland

Mackay (D. H. Paddon). — Church is uniting with other Protestant churches in forming Girls' Basket Ball Association. The first meeting, convened by Ministers' Fraternal, was held in chapel on Feb. 14. The

grounds at rear of chapel will be used as one of Association's playing grounds. The 19th saw an increased attendance at gospel service, when two ladies decided for Christ. First of monthly cottage prayer meetings was held in home of the Bartons at North Mackay on 23rd. Mrs. Shaw is now leading Ladies' Fellowship.

**Wynnum** (W. Giezendanner).—Gospel services have been resumed at Murarrie and are being conducted by local brethren. Church has been delighted with news that J. Sherriff has been appointed to field staff of Temperance League. The passing of Mrs. Campbell saddened members. Mr. Campbell is now well enough to attend services.

### New South Wales

**Beverly Hills.** — There were good attendances at morning and evening services on Feb. 19. R. Greenhalgh conducted a baptismal service in the evening, when a B.S. girl was baptised. At close of message two young men made good confession. Annual B.S. picnic was held on 25th, when a large number enjoyed a happy day together, Marrickville B.S. being on the same ground.

**Inverell** (E. F. G. McIlhagger, B.A.). — At well attended annual meeting of church, reports were presented showing full and progressive year. There were seven additions by faith and baptism, average offering increased by £5 weekly, and amount raised for all purposes showed increase of £1,800 on previous year. Deacons elected were: L. Barry, W. Boland, G. Bulmer (sec.), W. Dick, A. Mackie (treas.), S. McFettridge, J. Stone. At annual meeting of Ladies' Guild, officers elected were: Mrs. McIlhagger (pres.), Mrs. E. Mackie (business pres.), Mrs. G. Dick (sec.), Mrs. T. Stone (treas.). Guild reported progressive year, £315 being raised.

**Mosman** (D. W. Tonkin).—Annual business meeting was held on Feb. 15. Deacons elected were: F. Walker (chairman), J. Hunter, L. Hall, R. Stephens, V. Muir, K. Hunter (treas.), C. Murray (sec.). On 19th, tent mission commenced at North Balgowlah with John Blankley as first missionary. There were two decisions at meeting on 25th. Good meetings are being held. Mosman B.S. picnic was held on 18th, but day was marred by intermittent rain. Temple Day was held on 26th, with £38 handed in to date. At gospel service conducted by Y.P.C.E., a girl made the good confession.

### South Australia

**Berri-Winkle** (J. Manallack). — Twelve families visited Longwood for a family camp. Men helped to erect toilet block for ladies' dormitory. All

were impressed by open-air communion service and subsequent study session. Combined Berri-Winkle B.S. picnic was held at Lake Bonney. Members from Loxton, Berri, Barmera and Winkle attended. A farewell singsong and presentation was given to Gay Foley, who is now living in Mildura and planning to enter nursing profession.

**Croydon** (W. N. Bartlett). — Half-yearly business meeting was conducted on Feb. 8. On 10th, A. Griffiths (supt., Norseman Mission), showed films to Endeavorers and friends. About thirty Y.P. from Colebrook Aboriginal Home were entertained at youth tea on 12th, and sang at church service. At after-church fellowship Mr. Samuels (sec., United Aborigines Mission) showed films. On 17th, G. A. Whiting gave Y.P.S.C.E. a lecture, and showed film *The Bible on the Table*. On morning of 19th, B. Wilcocks was speaker.

**Fullarton** (A. W. Morris). — At morning service on Feb. 19, I. J. Chivell (Unley) was speaker. Gospel meeting was held in open air on block adjoining the chapel. A. W. Morris was preacher, and film, *The Great Discovery*, was shown. Mrs. T. Turner sang a solo. Misses Judith and Enid Overland, Jennifer Wright, and Margaret Patrick joined in a quartette. Attendances are being maintained. Offerings are also keeping up. New building now has the roofing timbers in place.

**Kilburn** (H. G. Norris). — Harvest thanksgiving services on Feb. 26 were very well attended and a large quantity of foodstuffs received for Morialta Children's Home. At close of message a young man confessed Christ. Mrs. Kelly was soloiste. Junior C.Y.F. was commenced on 21st, with Mrs. C. Kirby and E. O. Thompson in charge, assisted by committee. 36 attended first night and meetings will be held weekly. P. Moore (C.I.M. Malaya) addressed prayer meeting on 22nd. Work generally is in splendid heart.

**Grote-st., Adelaide** (A. W. C. Candy). — Mr. Candy has commenced his sixth year of ministry, and special mention of this was made with prayers for blessing. Many members are ill, including Messrs. Lewis and G. New, Miss E. West, Mrs. Peet, and Mrs. Cooper.

**Murray Bridge** (P. R. Whitmore). — Deep regret is felt by all members in sudden illness of Mrs. W. Gruhl, and prayers are with her for full recovery. Film evening by Wilf. Gruhl had to be postponed because of this. Church has local interest in State Elections in that church sec., G. Bywaters is an endorsed candidate for Murray District. Members adopted recommendation from officers that preacher be offered further term of

three years at expiration of present term. A good number attended day sessions of inspiring Southern Districts Conference, augmented in evening by further members and Y.P., who presented play, *Michael*, at evening session. Monthly church parades of Junior Life Boys and Girl Cadets are held at morning services, and Boys' and Girls' Brigades at evening services, following monthly youth tea, have stimulated interest and attendances. Recent innovation has been introduction of monthly B.S. paper, with quizzes, puzzles, coloring-in competitions and helpful thoughts. Paper is at present un-named, as a competition is being conducted for submission of name titles. Church members and friends enjoyed holiday picnic outing to Mannum Waterfalls.

**Unley** (I. J. Chivell). — Series of addresses is being given on *What must I do to be saved?*, with increasing evening attendances, five decisions, and baptismal services on three Sundays. Included in decisions was a visiting married woman from Croydon. Well attended business meeting of church referred matter of morning B.S. to teachers. Estimate of cost of repairs and painting of church is being considered by officers. Aborigines Missions offering of about £30 was more than last year. W.M.B. resumed meetings with social afternoon. Work among Y.P. is in good heart. They have completed repairing and painting two classrooms used by Beginners' Dept. Annette Turner received diploma for J.C.E. Question Box series of exams.

### Victoria

**Ascot Vale.** — Church thanks Messrs. J. Edwards, J. Warfe, N. Cheal and W. Alves for their services over past five weeks. Arrangements have been made for C. Perkins and F. Morgan to carry on work until end of year. We welcome Miss Mary Creed (C.O.B.) to teaching staff of kinder. B.S. is again in full working order after school holidays. Ladies' Auxiliary spent a happy day with an old B.S. scholar and past member, Mrs. Brook (nee Beryl McCallum) at her home at Syndal. Women's Day of Prayer service was well attended by our ladies. Aged Mrs. Greenwood is not well. Mrs. Patterson is home after holidaying. Miss G. Crawford is serving as organiste. Mrs. Wittick who, with Mrs. Sterling visits patients at Mt. Royal, was unable to attend last week and Mrs. Moncur went in her place.

**Echuca** (C. E. Watson). — B.S. attendance reached 90 on Feb. 26. Challenging addresses are given by preacher. Ladies' Auxiliary took part in recent evening service. Attendances are very encouraging and interest growing in work. Good Companions won banner at swimming sports against other clubs at Bendigo.

**Brunswick (R. W. Vautier).** — Church rejoices that Mrs. Vautier has again been able to attend after her illness. Kitchen tea was given to Joan Wood and Noel Davies prior to their approaching marriage.

**Drumcondra (R. A. Banks).** — On Feb. 24, a fellowship tea preceded yearly business meeting. Those elected for office are: R. E. Tattersall (elder); R. Flitton, H. Douglas, D. Douglas (sec.), M. Douglas (treas.), G. Batty (deacons); Mrs. Russell, Miss Prior (deaconesses); A. Holden (auditor). B.S. scholar and a married woman made their decision on 26th. J.C.E. has started, with 20 attending. B.S. maintains attendance of over 100 each week. Foundations have been poured around chapel in readiness for coning exterior walls.

**Hamilton (R. W. Saunders).** — Church enjoyed visit of Mr. Griffiths (Norseman). Communicants for Feb. have averaged 65. J.C.E., under June Goudie and Amy Burne, made book-marks for missionaries, and visited Old Folks' Home. I.C.E. has increased by three. Y.P.C.E. held consecration meeting at Wannan Falls, visited local hospital, and distributed liquor referendum tracts. Y.W.F. donated £5 to Local Option Alliance. Boys' Club, led by N. Humphreys and R. Snibson, has resumed. W.M.B. has donated £10 to referendum fund, and undertaken catering for Western District Conference. J. Leach was welcomed to B.S. teaching staff. B.S. attendance of 130 on 26th was record. There have been a number of transfers to and from the church.

**Hartwell (H. J. Patterson, M.A.).** — Preacher has returned from holidays, and on Feb. 26 spoke at all services. Over 150 broke bread for the day. B.S. picnic was recently held at Ferny Creek. Dr. and Mrs. Crowley have moved to Moe, where they will be located for a time. Youth of church have initiated programme for raising £500 for East Burwood building project. Women's Fellowships have put down floor covering in primary room and kitchen, at cost of approx. £140. Miss Valda Morrison has passed her final nursing examination. Geof. Tolsher, after doing his training as a teacher, has completed a further course at Dookie College and gained Diploma of Agriculture.

**Parkdale (C. Dunse).** — During preacher's holidays, the following brethren assisted — F. Manning, A. Wilson, A. Thomas, H. Arms, J. Forrest, A. Cooke, E. White, and local members. Several working bees have been held to clear block for new B.S. building at East Parkdale, and stumps have been placed in position. An evening was arranged to honor Ann Roberts on eve of her marriage, and a presentation was made to her.

**Harcourt (G. W. Barnett).** — Business meeting was held on Feb. 15 and changes in position of officers made. H. Rice is now sec., a position which had been held by R. Broad for 18 years; V. Symes, treas., a position held by G. Pellas for 10 years. C. Rice, B.S. supt. Mr. and Mrs. A. Carr are recovering following car accident. At morning meeting on 26th, 53 attended. Mrs. Banks, wife of former preacher, was present. Evening services are held fortnightly now. Working bee has been held around front of building.

**Prahran (P. Retchford).** — On Feb. 15, church held annual business meeting. Reports of auxiliaries showed work to be in good heart. Elders, deacons and deaconesses were elected. An evangelistic campaign is planned, and classes are being arranged for preparation and instruction. Lord's Day services are well attended, and increasing interest is being shown in Wednesday evening Bible study meetings. Church rejoiced to hear a married man make the good confession on 19th. He was baptised on evening of following Sunday, when a woman stepped forward for reconsecration and membership in the church. On morning of 26th, a very impressive service was held, when elders, deacons and deaconesses recently elected were inducted into their respective offices.

**Red Hill (J. Sutton).** — Working bee on chapel grounds was held Feb. 11. Five Y.P. were received into fellowship at largely attended meeting on 12th. Gospel service showed a big increase in attendance, and meetings on 19th increased still further. Half-yearly business meeting was held on 21st, and discussion centred on erection of manse, for which land and timber have been donated. Voluntary workers have cut the timber. W.M.B. held meeting on 23rd. Miss M. Wright has entered Teachers' College at Bendigo.

**Ringwood (W. F. Nankivell, B.A., B.D.).** — Members are continuing to loyally support communion service, and there is a growing interest in the evening meeting—70 and 77 being present last two Sundays. Youth work is developing and expanding, and K.S.P. club is about to commence, with Ron Brooker as leader and W. F. Nankivell chaplain. Youth service on Feb. 26 was conducted by six Y.P. who attended Monbulk Christmas Camp. Phil Williams (Ascot Vale) gave an excellent address.

**Springvale (G. A. Grainger).** — Church welcomed Mr. and Mrs. Smith (Wembley, W.A.), while they were holidaying. B.S. picnic held at Kallista on Feb. 11 was great success. Good Companions and Uncle Charlie conducted evening service on 12th. We also welcomed Aunty Rita to the service. Messrs. Thompson and Collyer

have been speakers at morning services while preacher was on holidays. Y.P. Fellowship joined with Clayton and Red Hill for fellowship meeting on Feb. 18, at Red Hill. Gospel service on 19th was conducted by A. Thomas. The drama, Barabbas, was presented by Box Hill P.B.P. Club at gospel service on 26th. Group of members and friends enjoyed film, A Man Called Peter, on 28th.

**Stawell.** — Local members, Messrs. Levett, Smith and Mortyn, and several Horsham brethren, have conducted services during absence of a regular preacher. A Horsham girl made her decision on Feb. 12. Campers from Hall's Gap conducted evening service on 19th, B. Burt being speaker. Ladies' Guild first meeting for year was held on 23rd. At annual business meeting on 28th retiring deacons and deaconesses were re-elected. Reports showed work in good heart. Mrs. Boag is progressing after operation, and Mr. Boag is in hospital with broken leg. G. Mason is in N.S.T. camp. B. Dart is still in hospital. S. Wrighter and Mrs. Crute have been added to teaching staff. Mr. Levett is B.S. supt., and Miss Hupfield reporter to A.C.

**Surrey Hills (H. Earle).** — During preacher's holidays, much appreciated help was given by visiting and local brethren. On 19th, F. Manning showed film on work of Mission to Lepers. At annual business meeting on 29th, J. Smith was appointed sec., C. E. Mott treas., and Mr. Ramsbottom was added to board of deacons. W. F. Newham has been appointed B.S. supt., and W. Yates B.S. sec. Ladies' Guild held successful picnic to Warrandyte on 23rd. All auxiliaries have begun activities for 1956. Four young men attended recent Y.P. Camp at Hall's Gap. All tennis teams, A, B, and C, are to play in semi-final matches in Baptist and Churches of Christ Association.

**Wangaratta (R. J. Anderson).** — Youth activities have recommenced for year. On Feb. 19, C. P. Hughes (S.A. Temperance Alliance) spoke to after-church meeting on 10 p.m. closing. Preacher is sec. of local committee. A. Campbell is slowly recovering from accident. C.E. visited Benalla on 11th, when speaker was G. P. Moore (C.I.M. Malaya).

**West Preston (A. B. Withers).** — On Feb. 18, a fellowship tea was held when past and present members of church were invited. B. F. Huntsman (Vic.-Tas. Pres.) addressed meeting following tea, which was chaired by H. B. Robbins. Film, Money for the Master, was screened. On 19th, W. T. Atkin (Social Service Dept.) addressed church. Temple Day offering was received, and has reached amount of £317, without auxiliaries' contributions. Minister spoke at gospel ser-

vice, when a young lady made the good confession. On 26th, L. E. Snow (Cheltenham) spoke at both services during preacher's vacation. Young Explorer club is again active under leadership of George Jenkins and helpers.

**Warrnambool** (K. W. Barton, L.Th., Dip.R.E.). — Three-month Church and Home Campaign opened auspiciously on Feb. 19, with Announcement Day. Good attendances and a splendid spirit created an atmosphere of expectancy for its ultimate fulfilment. Two were received in on transfer from another State. Youth tea, addressed by B. Crowden (Mundalla), and vocal items by Mr. Harmer (Horsham), Judith Harmer and Mrs. Max Crocker were features of the services. Following devotional exercises at last meeting of Men's Society, repairs were done on pews, chairs, tables, etc. At annual business meetings, W.M.B. re-elected Mrs. Barton, pres., and Mrs. N. Loader, sec; B.S. appointed Mr. Barton supt., Miss L. Conlin kinder supt., and A. Cleaves, sec.; C.E. pres. is Mr. Barton, Miss Eileen Owen sec., and Miss Kay Geach treas., while new church appointments were Miss V. Pearce and N. Bradley, assistants to Miss Chipperfield as organiste, and L. LeCouteur, auditor. Mr. and Mrs. Neil Pritchard and their two young children were victims of an unfortunate accident when their truck left the road. Mrs. Pritchard fractured her arm, and all suffered abrasions and shock. Mrs. J. Cook has returned home after operation. F. Petterd, who has left to take a position in Melbourne, was recipient of good wishes and parting gift prior to his departure.

**Latrobe-terr., Geelong** (T. A. Ferguson). — Services on 19th and 26th were all well attended, record number for 1956 of 143 being present on morning of 26th. Barry Russenberg was evening soloist. Ladies' Aid held social afternoon on 22nd, proceeds going to their quota for New Hall Fund. Total fund now stand at £1,838. C.M.S. held first meeting for 1956 on 21st, when men were conducted over Geelong Telephone Exchange. Outing was arranged by their pres., E. Davies.

**Horsham** (H. M. Long). — District meeting of Women's World Day of Prayer was held in chapel. Seven Y.P. attended Youth Dept.'s camp at Hall's Gap, accompanied by preacher. Study of Revelation at mid-week meeting has concluded, Hebrews is now being studied. Review of monthly gospel film services over past six months reveals 40 per cent. increase in evening attendances. Block booking was made of Fact and Faith Sermons in Science series. Building appeal now stands at £3,535, made up of 1/3rd outright giving and 2/3rds

pledges of increased giving. Interest-free loans have also been made available, but are not included in above figure.

I.C.C.C. do not preach the unscriptural doctrine of "faith-alone," or he believes that that doctrine is not unscriptural.

Would both correspondents please give us some assurance on these matters?—E. McIlhagger, Inverell, N.S.W.

## Open Forum

### "WORLD COUNCIL LEADERS MEET"

It would appear that most of our brethren who oppose brotherhood support to the W.C.C. do so on the grounds that some members of that body are unscriptural in some of their beliefs.

In his recent letter, C. LeCouteur states that "there can be no true fellowship with those who are prepared to add to or take away from the Word of God." Assuming that he believes that he can have "true fellowship" with the I.C.C.C., it follows that he believes that this kind of addition and/or subtraction is not practised by members of that body; e.g., none of them indulges in the unscriptural practice of sprinkling water on babies and calling it Christian baptism.

Your other correspondent, K. A. Macnaughtan, sets up the I.C.C.C. as a defender of the Christian faith, thus implying that he would give that committee his support. In view of some of his reasons for his opposition to brotherhood support of W.C.C., either he believes that members of

### BIRTH

**COAD** (Twaits). — On Jan. 29, 1956, at Port Pirie, to Lesla and Tom, a daughter — Anne Marlene.

### IN MEMORIAM

**CLIPSTONE, H. M.** — Called to higher service, Mar. 3, 1946.—A tribute to a loved and faithful pastor, from the Buckingham family, Caulfield, Vic.

**JACOBS, Ernest Edwards.** — Called Home, Mar. 10, 1955. Loving memories linger ever with his wife and family, Mt. Compass, S.A.

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### APPRECIATION

I desire to thank preacher and members of Wynnum church, brotherhood committees, metropolitan preachers, Aged Christians' Home, and all Christian friends who sent floral tributes and messages of sympathy in my recent sad bereavement.

—W. J. Campbell, Manly, Qld.



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K. Christensen (preacher, Wagga church), 28 Norman-st., Wagga Wagga, N.S.W. Phone 9031.

B. W. Manning (preacher, Moonta-Wallaroo churches), 33 Thomas-ave., St. Morris, S.A.

R. W. Vautier (preacher, Brunswick church), 19 Hutton-st., Lower Ferntree Gully, Vic.

H. R. Coventry (unattached preacher), 250 Bayview-rd., Jordanville. BU 1460.

A. A. Avery (preacher, Swan Hill church), 60 Beveridge-st., Swan Hill, Vic.

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March 6, 1956

**OBITUARY**

**F. Kayler-Thomson.**

The church at Latrobe-terr., Geelong, Vic., was saddened by the very sudden passing of F. Kayler-Thomson, at the age of 63, on Monday, Jan. 23, 1956, at his home at Fyansford. The sincere sympathy of the church and his many friends has been extended to Mrs. Thomson, his widow, and to his two sons, William and Fred. They, together with their families, are commended to the God of all comfort. Mr. and Mrs. Fred Thomson have been together members and workers in this church for over 20 years, Mr. Thomson giving his life to Christ during a mission held when Mr. Clipstone was the minister. The very large funeral cortege, at the chapel and Western Cemetery, was composed of relatives, church members, representatives of Fyansford Quarries (of which Mr. Thomson was Managing Director), Rotary Society, Boys' Employment Centre, Kardinia Masonic Lodge, Orange Lodge, Protestant Alliance Friendly Society, Geelong West and Corio Bowling Clubs, and personal friends. A deacon of this church for one term some years ago, a practical worker, a kind and generous employer and friend, he was widely respected. In the absence of T. A. Fergusson (minister) in W.A., R. A. Banks, minister of Drumcondra church, kindly conducted services at chapel and graveside.—T.A.F.

**Mrs. W. J. Campbell.**

At the Brisbane General Hospital, on Jan. 31, Mrs. W. J. Campbell entered into eternal rest. As Miss Elma Barrett she was baptised at Ann-st. by the late A. Rankine, and later transferred her membership to Charters Towers, where she served as B.S. teacher, youth worker and organiste. Her loyalty, efficiency and gracious humility won the hearts of all. Free tuition in music for young people was one of her delights. The writer remembers her affectionately as his first B.S. teacher in Churches of Christ. Miss Barrett left for Tasmania and was married to W. J. Campbell at Hobart, on May 29, 1922. Mr. Campbell was then the preacher at Launceston. With her husband, Mrs. Campbell served also in N.S.W., and for many years in Qld. The presence of a large company at the chapel, many floral tributes and messages of sympathy, testified to the high esteem in which Mrs. Campbell was held. G. J. Andrews led in prayer, and metropolitan preachers attended. The writer officiated in the chapel and at the graveside in the Garden of Rest at Hemmant. It was fitting that final tribute should be paid at Wynnum, where she had labored and worshipped so long. To Mr. Campbell, church and brotherhood extend sincere sympathy. Tributes and messages

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of sympathy have been received from many throughout the Eastern States. —W.G.

Grace Muriel Ingham.

The church at Maryborough, Qld., has been saddened by the loss of a dear sister, Mrs. Grace Ingham, wife of John Ingham. Our sister was 54 years of age. Her father, Mr. Payne, was one of the earliest members of the church, and brought up all his children, including Mrs. Ingham, in "the nurture and admonition of the Lord." Our sister responded later to the call of Christ and followed her Lord in the waters of baptism. Her services for Christ in his Church included B.S. teaching and help in the Ladies' Fellowship. Prior to her death, she was treasurer of the Baddow Ladies' Guild, and helped the struggling cause there in a noteworthy way. She leaves behind her a loving husband, who rendered devotion and help in all ways he could, especially in her times of stress. The church truly thanks God for a willing and faithful servant.—A.D.M.

Alice Heathcote Jeffery.

Born in Hindmarsh, S.A., in Oct. 1881, Alice Coker gave her heart to the Lord at 16. In 1903 she came to W.A. and met Ernest Jeffery. Married by the late D. A. Ewers in the Lake-st. chapel on March 2, 1904, they labored for Christ and his Church, first at Lake-st., and later as foundation members of the Cottesloe church, where they retained membership for 40 years. Their home was a centre of hospitality, where our late sister exemplified the highest ideals of Christian womanhood and motherhood. As an active member of the women's work, and keen supporter of the Prayer Committee, she frequently led her fellow workers in devotional meetings. A gifted letter-writer, she penned her gospel to the sick, bereaved and isolated. On Feb. 20, after two months of sickness, our sister passed from this life. For her it concluded nearly 60 years of witness for her Lord, and nearly 52 years of happy marriage. A large representative group gathered at the Crematorium, Karrakatta, on the 22nd, for a committal service, and the Cottesloe chapel was packed on the morning of the 26th, when appropriate remarks were expressed in affectionate memory of our late sister. To her husband E. Jeffery, her son Len and three daughters, Mrs. Viv. Stafford, Mrs. Doreen Gemmell and Mrs. Tom Russell, our sympathy is extended. —G.S.

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