

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Yearly 27/6 (A. & N.Z.), 32/6 (For.) Weekly — 5½d. through church agent.

of Churches of Christ in this country is the story of lost members."

Read the following story by E. P. C. Hollard on how it all began; then the comments from representative brethren — then read it for yourselves, talk about it, pray about it, get to work!

★

How It Began

E. P. C. Hollard.

For several years our Australian churches have been working in the Operation Increase campaign. Men moved from State to State to preach, others worked within their State, and altogether 136 mission efforts were held. It is estimated 800 or more were added to the churches. For 136 churches it was a highly successful operation.

WHAT NEXT?

As the Home Mission Secretaries' Conference had inaugurated the first effort, they felt that they must continue to place progressive ideas before the brotherhood.

From their deliberations comes a further suggestion to the brotherhood. Behind this lies much thought. A continual evangelistic season is not always wise, but consolidation of gains and the mobilising of the membership for a church outreach becomes necessary. Thus B. J. Combridge was asked to compile a booklet which would be a guide to ministers, elders and deacons in doing this very thing. That he has done a splendid task is beyond question.

Whilst the publication is designed as a guide to churches to mobilise and develop a programme, it must of necessity be regarded as strategy of attack for the local church.

Several Committees have already moved to place a copy of the book in the hands of every Board in the State. If Boards will take the matter seriously, the Church can become a more effective agent for evangelism in a world situation which demands that God speak through his Church.

STEWARDSHIP.

It is becoming increasingly evident that our churches are developing a stewardship approach which is almost revolutionary. Budgeting (either as submitted by proven schemes, or adjusted to suit local conditions and memberships) is here to stay.

In the programme of Design for Development an attempt has been made to outline a successful method of implementing the church budget.

"Design for Development"

THE EDITOR SAYS . . .

It is a personal pleasure to commend to the brotherhood B. J. Combridge's booklet, *Design for Development*. We have known many much larger books to contain fewer ideas than Mr. Combridge has packed into these twenty-two pages of concentrated wisdom.

The forceful introduction is one of the best things in the booklet. Who could resist the challenge of the blunt statement: "Unless you are prepared for plenty of hard work, don't waste your time reading this brochure?"

Mr. Combridge has been a Home Mission Secretary now for many years, but prior to that he spent much longer as a minister in various pastorates — and that combination of experience saves him from the official's danger of becoming just a peddler of ideas. He knows problems at the local level. He knows how much easier it is to map out a programme than to make it work. He is well aware, too, of the danger of organisation becoming an end in itself, encouraging the comment, "They've organised the Holy Spirit out of the church!"

But none of these things is an excuse for haphazard, slipshod habits in church affairs. Certainly, we must humbly look to the Holy Spirit for guidance. "As we have sought his help in the preparation, you must seek it in the implementation," writes Mr. Combridge, and that emphasis is repeated several times in the booklet. But, as he further says, "We would be limiting the work of the Spirit by failing to plan under his guidance."

He suggests key-words for planning — contact, cultivation, commitment and conservation — but he leaves his readers in no doubt that, far from being magic pass-words to success, all these phases require work and prayer on the part of the whole church. This is the kind of healthy, down-to-earth teaching we need. For too long some of us have been inclined to regard missions as our Aladdin's Lamp, to be rubbed vigorously in time of need, and, dependent on which "genie" we could summon to our aid, we might achieve a certain success, and count ourselves an evangelistic church.

No one would deny that missions and special missionaries have their place. Mr. Combridge and his fellow Home Mission Secretaries have shown their belief in that through the recently completed Operation Increase programme. But such efforts have more meaning and more lasting effect when tied in with the type of continuous, whole-church evangelism outlined in this booklet — "the normal activity for all the church all the time."

If every Church Board in our Australian brotherhood tackled the task of putting at least one phase of this programme into operation in the next six months, there could be the beginning of our biggest advance this century — especially if we kept ever before us the warning realism of the final chapter's comment: "One of the most depressing stories in the history



EVANGELISM.

We are slowly, but surely, reaching a conclusion that a special preaching mission does not solve all of our problems. Too often when a church has been in the doldrums, facing an internal situation, or become plain lazy, some bright soul has said, "Let's have a mission"! Surely this is to deny the real purpose of evangelism!

Too often special men have held missions — now let the church hold a mission! To attempt that, *Design for Development* steps in with a well-ordered approach. It's in the book!

MOBILISATION.

How can we get the whole church working in special tasks, in showing friendship to outsiders, in calling for decisions, in becoming a force? *Design for Development* gives the answer!

Now, be it understood again — this is not only a booklet showing some ideas, it is a programme making ideas live and developing churches.

TIME LIMIT?

Is there a time limit to such a method? Yes, when everything is wound up and there isn't any need for the Church! Till then, development is the design of the brotherhood!

The programme of *Design for Development* is a non-stop one. Use it in the coming year as the overall outreach of a church, and then the following year it can be used again. Or, put one phase into operation one year, and develop another the following year. The possibilities are unlimited.

Let it be written in letters of gold above every Church of Christ in the land — "This church works to a *Design for Development*!"



TRIBUTES TO . . .

"Design for Development"

The importance of a book doesn't depend on the number of pages in it. That is very true of a very challenging little book which I have just finished reading. It is called, *Design for Development*, and is the work of B. J. Combridge, Secretary of the Home Mission and Evangelism Dept. of the Churches of Christ in Victoria and Tasmania.

It is a book about the ministry of the Church, and as such I would like to see it in the hands of all our people. At the very least every deacon and elder, and each auxiliary leader,

ought to be supplied with a copy by the local church. The story this book tells, and the programme it sets out, are vital for the on-going life of our churches. Basically, it is a book about evangelism, and that is a subject which ought to concern every active Christian.

This book of only twenty-two pages is one of the most significant publications to come from the pen of any of our brethren. I can only give it my highest commendation. As I came to the end of reading it, I felt that I had passed through a grand spiritual adventure. — Ralph Amos, Blackburn, Vic.



Here is a book of compacted wisdom on the subject of evangelism. In it, B. J. Combridge gives the harvest of his years of experience as a local church minister and as a State Organiser of a Department of Home Missions and Evangelism.

Mr. Combridge has presented, in telling words, situations that need exposing and circumstances which must be faced. This is a practical "down-to-earth" treatment of a vital subject. As a manual "to assist churches to integrate evangelism into their programme and involve the membership in this fundamental mission of the church," it could scarcely be improved.

It is not a book solely of the "mechanics" of evangelism. There is all through an underlying plea for personal devotion to Christ and an informed commitment to the leadership of the Holy Spirit.

This book will have a wide circulation. It will be read and re-read with increasing appreciation as its ideas are adapted and enlarged upon in each local situation.

The reading of each paragraph — so sane, so helpful — intensified my enthusiasm to commend it to others. — Stanton H. Wilson, Federal Secretary, Brighton, Vic.

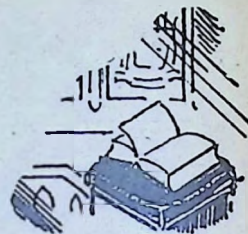


One can scarcely imagine a church which will not profit by a thorough study of the book and a conscious effort to make practical applications of the many principles set forth.

Experience has proved that the section of an Every Member Canvass, if correctly implemented, will deepen the spiritual life and commitment of the members, and as a by-product of this, approximately double existing offerings.

The section devoted to evangelism will help any church to be continuously evangelistic, and make evangelism the normal activity of all members all the time. — K. Crawford, H.M. Secretary-Elect, N.S.W.

NOTES FROM THE READINGS



as suggested for

Sunday, Aug. 6

ISAIAH 33: 13-24.

The preceding verses tell of the nation's dire extremity; these show God himself intervening with the promise of the Messianic King and the peace he will bring.

"sinners in Zion" (v. 14). — "The terror of the Lord will consume not only the external enemy but also the faithless and disloyal among his own people" (Scott).

"that shaketh his hands" (v. 15). — "He who will not clutch at any bribe" (Moffatt).

"the land that is very far off" (v. 17). — "A land that stretches afar" (R.S.V.).

"meditate terror" (v. 18). — "Muse on the terror" (R.S.V.) — remembering "the tyrant's officers who taxed us, charged us, took our tribute" (Moffatt).

"rivers and streams" (v. 21). — "To refresh the land, not serve as a highway for hostile fleets" (Scott).

PHILIPPIANS 4: 1-9.

In warm, intimate words Paul urges the Philippians to stand fast in real unity, with joy and peace, following the example he himself has set.

"true yokefellow" (v. 3). — Many conjectures have been made concerning the identity of this "yokefellow" — Luke, Epaphroditus, etc.

"the book of life" (v. 3). — "This was originally an O.T. expression for the register of the covenant people. To be blotted from that book was to forfeit the privileges of theocracy. But it came to refer to immortality. In Revelation it is constantly so used" (Robertson).

"your moderation" (v. 4). — "Your unselfishness, your considerateness, your forbearing spirit" (Amplified N.T.). "Have a reputation for gentleness" (Phillips).

"Be careful for nothing" (v. 6). — "Never be anxious" (Moffatt) or fretful. "Not careless but carefree."

"thanksgiving" (v. 6). — "A rare word in classical Greek, but used 12 times by Paul" (Robertson).

"keep your hearts and minds" (v. 7). — The figure of speech is of "an armed escort, protecting the traveller from all possible danger. With the peace of God encompassing us we have nothing to fear" (Scott).

J. E. BROOKE (Balwyn, Vic.) sees the need for a true balance in the Christian life between . . .

Separation and Identification

It has always been emphasised that religious people should regard themselves as separated from the world. This has been interpreted in various ways, and some have carried the doctrine to great extremes.

But at the same time there is an equal insistence that religious people should identify themselves with their fellow beings in kindly understanding, loving sympathy, and helpful service.

Different theologies and traditions have inclined people towards one or other of these attitudes. Psychological differences also have tended to make people's religion either inwardly withdrawn or socially out-reaching. The two types have sometimes been critical, each of the other. The one who separates himself has thought that a too-friendly religion is in danger of carelessly conforming to the world's evil. On the other hand, the lever of his fellows has regarded the separatist as far too selfish, cautious, and ineffective. Can we find a true balance between these two concepts of separation and identification, which undoubtedly both have their proper place in the religious life?

To begin with, let us note

Where the Separatist Is Right.

To be separate is certainly the call of God, according to the Scriptures. When the people of Israel were brought out of Egypt, God proclaimed through Moses that he had chosen them as his "peculiar people," his "peculiar treasure," peculiar in the original sense of the word as belonging only to him. They were "an holy nation," that is, set apart to God.

Then, after the captivity in Babylon, the great call came through Isaiah, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."

This was taken over by Paul, in his call to the Christians at Corinth, who were in grave danger through all sorts of evil associations. Paul thinks of all Christians as priests to God, and he spiritualises the prophet's word to mean, not merely ceremonial, but moral uncleanness: "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Such separation is governed by reverence for God. The great im-

perative of both Old and New Testaments is: "'Be ye holy, for I am holy,' saith the Lord." God is certainly set apart from all else in his infinite majesty and perfection of character; therefore those who belong to him must be set apart from all that is unworthy of him.

The true separatist feels a rightful horror of sin. The Psalmist put it well: "Ye that love the Lord, hate evil." Confucius said: "A gentleman is one who finds something scalding in the touch of evil." How much more should that be true of a Christian!

But right and necessary as this emphasis is, history and experience show that there is great danger of imbalance here. It is important to note

Where the Separatist May Go Wrong.

In his separation he may be motivated chiefly, or even entirely, by self-interest. It is not desire for God's glory, but personal fastidiousness. The really devoted soul will feel the scalding touch of evil most painfully in his own soul, but he will not make a fussy display of his feelings.

A. C. Benson very truly observes: "It is a misfortune that many people think it is a mark of saintliness to be easily shocked; whereas the greatest saints are the people who are never shocked. They may be distressed; they may wish things different; but to be shocked is often nothing but a mark of vanity, a desire that others should know how high one's standard, how sensitive one's conscience is."

Separation from the world may become merely a negative and defensive thing. Its mainspring may be fear, fear of personal loss and defeat. For fear of doing something wrong it may never do anything right, or do anything at all. The Christian has a great positive mission to fulfil; in the "good fight of faith" his strategy is that of attack. Essential carefulness must not slip into excessive caution or even cowardice.

Separatism is often wrong, too, in that it too easily contracts out of responsibility for the situation that causes evil. None of us lives to himself. Our thoughts, words and actions intertwine with those of others to make a complex network in which every person influences every other

person. It is only our insensitiveness and lack of vision which makes us think that we can step right out of any involvement with others' wrongs.

From separation from others the thorough-going separatist is led on to an attitude of contempt for them. Instead of "hating the sin but loving the sinner," he identifies the sin with the sinner and hates him. This was the great sin of the Pharisee which Jesus so strongly exposed. "Pharisee" means "Separatist," but the name became a synonym for pride and the despising of others. Thus, unloving religion is often shown up in ugly contrast to friendly irreligion. Our Lord noted that, and our Australian poet, Lex Banning, echoes him:

"My brother preaches the gospel,
My sister lives in sin.

My sister's lips are warm and sweet,

My brother's are cold and grim.

"My sister's devils are friendly folk,

And tip you a friendly grin;

But my brother's angels are distant and cold,

Don't care if you sink or swim."

And, of course, such separatism creates an impassable barrier to evangelism. The curious thing is that the separatist is often very evangelical. He "preaches the gospel," but he fails to see that he himself, his very spirit, is his own disqualification for the task. Another couplet of Banning's sums up the situation exactly:

"My brother disapproves of my sister,

And she is amused by him."

The rightness of separation can be preserved and its wrongness avoided by

A True Balance Between Separation and Identification.

If we rightly view it, that balance is maintained all through the Bible. The great thought of both Testaments is that separation is not an end in itself, but is in order to service.

The people of Israel were God's peculiar people that they might be his missionaries to the nations. This is the great vision of the latter part of Isaiah: "And he said, It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

This was Christ's emphasis, again and again. "Ye are the salt of the earth," "Ye are the light of the world," he told his disciples. Both salt and light must be pure if they are to be useful — there is the truth of separation. But both salt and light are useless apart from what they are to preserve and illumine — there is the necessity of identification.

Again, in his prayer in the Upper Room, ere he went to the Cross, our Lord prayed for his disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." There the true separation stands out clearly from the false one. They were to be kept in the world for the sake of "those who shall believe on Me through their word."

And so we could go on finding these two notes in all the words of Jesus, always in perfect balance. "Come unto Me", "Abide in Me" — there is separation. "Go ye into all the world and preach the gospel to every creature" — there is identification.

It is notable that the Apostle Paul, who had been a "Pharisee of the Pharisees," not only insists to the Corinthians on the right kind of separation from evil, but in the opening words of his Epistle to the Romans, uses the word "separated" in a way that embraces at the same time the thought of identification. He introduces himself as "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1: 1).

Paul is still separated, but not now from his fellow-men. He is now set apart to the gospel, the great good

news of God's salvation wrought in Jesus Christ. And this great gospel will not only keep him separate from sin, as nothing else could ever do; at the same time it identifies him with his sinful fellow-men as nothing else could ever do. Set apart to the gospel, which has at its heart the Cross of Christ, he feels more than ever a horror of sin which did that to God and a reverence for God who bore it in redeeming love; but at the same time, he feels more than ever the passion of God to save all men, and the joy of having the good news of salvation to share with all men.

So, he goes on immediately to stress the identification with men which this separation to the gospel involves. Separated to the gospel, he feels himself a "debtor to the Greeks and to the barbarians, to the wise and to the unwise"; he is ready to preach that gospel "to them that are in Rome also" (Rom. 1: 14-15).

So deep is his spirit of identification that when we reach the ninth chapter of Romans he speaks of having "great heaviness and continual sorrow" in his heart, and declares, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," if only they might be saved.

We are not surprised, when we come to the 9th chapter of his First Letter to the Corinthians, that again speaking of "the gospel committed unto him," he stresses the completeness of his self-identification with those with whom he sought to share it. He had made himself "servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the

law, that I might gain them that are under the law; to them that are without law, as without law... that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

So with all true Christians, "separated to the gospel," by the same act they have been identified with their fellow-men. John Woolman, in his concern for the slaves, had his vision of the great mass of human beings "in as great misery as they could be and live" and was informed that "I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being."

"Separated to the gospel" — that is the key to the true balance between separation and identification. The full appropriation of the gospel ourselves will separate us from all evil; and the passion to share it with others will identify us with all those who, like ourselves, need God's mercy and grace.

In such humble love we may effectively appeal to them:

"So let me draw you to the great Forgiveness,
Not as one above who stoops to save you;
Not as one who stands aside with counsel,
Nay! as he who says, 'I, too, was poisoned
With the flowers that sting; but now, arisen,
I am struggling up the path beside you;
Rise, and let us face these heights together.'"

HANDS ACROSS THE TASMAN

INTERCHURCH ITEMS.

A united service was held in St. David's Church (Presbyterian), Auckland, on the eve of Pentecost Sunday, under auspices of the local National Council of Churches. The new Bishop of Auckland gave the address.

Another successful Mission to the Auckland Prison was recently conducted, in which both Protestants and Roman Catholics shared. An undoubted impact is being made for good through these missions.

Throughout New Zealand, the public is being asked to raise funds for the erection of chapels in connection with the various mental institutions. The response in most areas has been most gratifying.

1200 models, posters and art exhibits were included in the Auckland Sunday School Union's annual exhibition, involving nearly 100 schools. Our Orehunga Bible School won the prize for the best display.

New Zealand Newsletter.

DOMINION DOINGS

A recent visit to Invercargill showed that good progress was being made with the erection of their new building at East Invercargill, to be known in future as Glengarry. Part of this was already being used for kindergarten and B.S. purposes, prior to the official opening. Some £(N.Z.) 13,000 is involved in the project.

Following a survey made by the writer recently, the newly affiliated church at Tawa has proceeded with the purchase of a property, which they will be able to convert for use as a chapel and educational unit. At Fielding, which is an offshoot of the Palmerston North church, the members have been active in converting the property bought late last year for use as a worship centre and school. A crop of mangels sown on

part of the one and a quarter acres acquired with the property will benefit their funds. It is hoped to relocate the Avondale (Auckland) building in order to benefit one of our newest causes. The Wanganui church will soon have a new manse as a result of a large amount of voluntary labor, plus substantial finances being made available by local members for the project. The Naenae congregation looks forward to the completion of its new youth hall. The old "temporary" hall has been condemned for some time. The new hall will be larger than the chapel.

PEOPLE.

Mrs. M. Bell, of Nelson, celebrated her 102nd birthday in late April, and passed away shortly afterwards. G. L. Sweet, minister at Trentham church, has recently been appointed part-time chaplain at Mt. Crawford prison. Nell Guyan (Orehunga) was recently capped

Mus.B., following the completion of his University studies in Auckland. **Russell Dick**, well-known as Surveyor-General of New Zealand, and a member of our Vivian-st., congregation, retires from his official position shortly. Reports indicate his likely acceptance of a United Nations appointment for a term sometime later in the year. He is also Chairman of our Church Extension and Property Trust Board.

LORD COBHAM SPEAKS.

In several recent well-reported speeches, the Governor-General has spoken of the Christian foundations of national life. At Tokoroa School, he told more than 2000 children that they should go on building on the foundations of their forebears — "on the rock of Christian faith." He quoted a maxim, "That which you inherit from your father, earn again for yourself." In Auckland, addressing a meeting of the Salvation Army

social Congress, he said, "Man does not starve for want of bread alone. There is a starvation of the spirit, and this is causing so much misery in the world today." He praised the work of the Army and suggested that it carried on the work of the parable of the Good Samaritan. The point of that parable often overlooked was that the Samaritan did something himself. It was faith and works together.

NEW WORDS IN USE.

A columnist writing from the capital reports on new and ugly words being used in official quarters, despite efforts to increase the use of simple English. Included in the list are "administrating," "dieselisation," "signalling" and "palletised."

Also "Mondaysing" of statutory holidays. Coal is now "solid fuel" and safety belts on Teal airlines are "lap straps." Marker posts along the high-

ways have become "reflectorised road delineators."

RHODESIAN ROUND-UP.

The Foreign Mission Council advises that **Mr. Gumbo**, a qualified school teacher and a consecrated worker at Dadaya, where he teaches a Standard Six class, will be coming to New Zealand in September with returning missionaries on the Southern Cross. It is anticipated he will be spending some time at the Bible College. The **Kirby** family will be on furlough after six years' service. The new Dadaya church building was recently opened with some visitors present, including Bishop Albrektson, representing the Church of Sweden and the Southern Rhodesian Christian Conference; **Mr. Zook**, representing the Brethren in Christ Mission; **Mr. Needham** of the Shabani Mine, and **Mr. Beale**, Native Commissioner from Shabani. **A. W. Ladbroke** gave the dedicatory address.—**W. B. Burn.**

THE MINISTRIES OF OUR



Interstate News

SOUTH AUSTRALIA.

There were 210 present at the monthly Conference meeting in Grote-st. chapel on Thurs., July 6, 1961. **Mrs. Wharton** presided and especially welcomed **Mrs. Sansom** (Enfield Heights), **Mrs. Smith** (Maylands, W.A.), **Mrs. Frost** (N.S.W.) and **Miss Skuce** (India).

The President made a small farewell presentation to **Miss Skuce**, who is returning to the Mission field in India. **Miss Skuce** brought a greeting and expressed her thanks. Many of our women's groups have made clothing for the Indian children, and **Miss Skuce** is taking with her, amongst other things, 3 bales of old linen and 500 baby singlets for use in the hospital at Dhond, and in the village work.

The meeting was then handed over to **Mrs. M. Lewis**, Supt. of the Social Service Dept., for the Social Service Rally. **Mrs. F. Lawrance** led devotions, with **Mrs. Taylor** reading the Scripture lesson, and **Mrs. Camm** (Salvation Army) singing two solos. **J. Baker** spoke of his work as Hospital Chaplain at the Queen Elizabeth Hospital. It was good to know of the co-operation received from the hospital staff, and most interesting to hear of the special course he and other Chaplains had done recently to promote more efficient working of the "medico-clerico" team in the healing of patients. **A. R. Jones**

(Social Service: Dept. Sec.) told of his work among prisoners, and expressed the appreciation of his Dept. of the work done by the women in many phases of social service. The offering was £20/11/—**B. B. Fitzgerald**, Asst. Sec.

WESTERN AUSTRALIA.

Devotions were prepared by **Fremantle Fellowship**, led by **Mrs. Ladner**. **Mrs. Robartson** opened with prayer. A Psalm, David's prayer, was read by **Mrs. Haskell**. The reading, *Serenity of the Soul*, by **Mrs. Ladner**, was helpful. A lovely double duet rendered by **Mesdames Plenty, Henderson, Robartson** and **Saggers** was enjoyed. **Mrs. Ladner** closed with prayer.

Mrs. Stewart welcomed all sisters present, especially **Mrs. Elwyn**, new President of the South West Women's Conference, and **Mrs. Stewart Nelson** (America); both brought greetings. We were pleased to see **Mrs. Digwood**

W.C.W.F. Prayer for July

Let us in humility and thanksgiving pray:

For our President, **Mrs. Esther Casillas Maldonado**, of Puerto Rica. May she be richly blessed as she leads the W.C.W.F. Pray, too, for all women of her Fellowship, that they may be deeply conscious of the bonds of Christian love which unite us.

and **Mrs. Rowe** present after their sojourn in hospital.

The prayer text from Phil. 1: 6 was then shared by **Mrs. Stewart**. Mention was made of the damage done by three lads to our Shenton Park chapel.

Roll call of churches showed that 123 sisters were present—apologies 6. Financial statement as read by **Mrs. Beck** showed a balance in hand of £821/6/3.

We were happy to have received a letter from our Living Link, **Mrs. K. Ludgater**, and to have news of the work in the New Hebrides.

Reports: Guest Home—**Mrs. Cooper** outlined requirements needed for our Jubilee Wing — these to be attended to.

Overseas Mission: **Mrs. Gordon** thanked sisters for their response to the appeal for new children's clothing for India — **Miss Skuce** would be taking a very large parcel back with her.

Aborigines: **Mrs. Pallot** gave news of Mission stations and missionaries. **Mrs. Palmer** then led in prayer for Missions and missionaries.

Social Service: **Mrs. Holloway** reported on the success of the Budget Shop recently opened, and would appreciate saleable goods of all kinds for stock.

Hospital: **Mrs. Wyss** reported on visits and various aspects of work.

Material prepared by **Christian Education Dept. of S.A. Women's Conference** was very favorably received — several Fellowships asked that copies be procured.

Mrs. J. Sewell has consented to be the W.A. women's representative for the College of the Bible.

There being no further business, **Mrs. Manning** closed with prayer.—**P. Reid**, Sec.

VICTORIA - TASMANIA.

The Vic.-Tas. Council Meeting held July 7 in the Reception Room, Churches of Christ Centre, saw a record attendance of 178 ladies (representing 62 churches) filling the room to capacity. The President, Mrs. R. V. Amos, opened the meeting with the thought that we need to pray to "take time to be holy." Mrs. J. Strack led the devotions, her thought centring around "In full and glad surrender, We give ourselves to thee."

A cordial welcome was given to all, especially to the new delegates, Mrs. Driver (Ascot Vale) and Mrs. Leonard (Balwyn). Mrs. Northropp (Yarra-wonga) and Mrs. Avery (Dandenong)

were also included in the welcome.

Guest speaker, B. J. Combridge, was given a warm welcome, and then brought his message on Evangelism. "Now there is a new interest — a practical interest — what can we do about it?"

Farewell and good wishes were expressed to Mrs. P. C. Williams as she leaves for Brisbane; and welcome extended to newcomers to Council, Mrs. Foote and Mrs. Hollis (Mt. Evelyn) and Mrs. Scarcebrook (Frankston).

We paused for prayer and the singing of a hymn as our President told of the sudden Home call of Mrs. L. Treize, also of her father, W.

Bolduan, and Mrs. Judd (Hampton). The members of the Executive visited Hurstbridge during the past month; a new C.W.F. group has now been formed there. The appointments to the Nominating Committee were ratified, these being Mesdames Sterling, Cleland and Strack. To the Social Service, Mrs. Hall (Cheltenham) has been co-opted.

Good wishes were expressed on behalf of all the ladies by Mrs. Haden to Mrs. Pettigrove, as she leaves for overseas.

The meeting closed with the singing of the W.C.W.F. hymn and pronouncement of the benediction.—N. Newham, Sec.



(Notes supplied by R. S. A. McLean).

"HE BRINGETH THEM UNTO THEIR DESIRED HAVEN."

The terror of the sea has no place in the hearts of those who travel in giant planes or ocean liners, but the sea can be cruel to those who, for Christ's sake and the gospel's, must travel in small launches. Mr. Combridge's account of the journey from Santo to Maewo makes this plain.

We had a very rough trip across to Aoba. Cheryl Ann cried most of the 7-hour trip, and was white with fear. Beryl and the baby were drenched with salt water. We were worried for a time because we thought Denice Maree might have caught pneumonia. After a couple of days our fears were allayed, but bad weather kept us at Ndai Ndai for a few days.

As soon as the weather cleared somewhat, we went in a little 16-foot open boat down the coast of Aoba to Lolowai. David Eagling and Abel Barney accompanied us. Unfortunately, this trip was rough and troublesome. Firstly, all were unnerved when, while we were attempting to get out over a reef into the open sea, the small boat ran aground and almost tipped over. After we got past the reef and were travelling down the coast, the sea came up until it was very rough. Then the engine cut out and we were adrift on a heavy swell. The sea became so bad that it was impossible, eventually, to carry out repairs, and we had to take to the oars and finally beach the boat at Naruka. Here we enjoyed a cup of tea at a trader's place.

We were able to effect repairs to the launch whilst upon dry land, and Abel and David returned. To Ndai Ndai. From Naruka we went aboard the Patterson and set out for Maewo, the last part of our journey. We were only going a few minutes when we ran into trouble again, and had to make for shelter at Lolowai. As there was no engineer aboard, I was forced into the position where I had to climb down into the dirty oily bilge of this vessel and effect repairs to the gear box drive assembly as the propeller shaft had come adrift. Eventually, at 10 o'clock that night, we set sail for Maewo and arrived there before midnight. Despite the late hour of our arrival, the village people turned out of their beds and came down on to the beach front to meet us. It really was good to be back, and to know that our journey was over. No words we could write could ever describe these experiences, so visibly and indelibly written upon our memory. It was with thanksgiving that we knelt that night and thanked the Lord for his mercy and his presence.

On arriving we discovered that the engine was out of order, the generator had ceased to function, the telephone system was out of order, the pipeline to the Mission house supplying water had been partially washed away by floods, and was not in operation, the tele-radio was not working, and the Mission house roof was leaking everywhere — when it rained the water came in the back door and flowed out the front — and the bridge had been washed away because of heavy flooding in the area. Except for the house, everything was rectified within a few days, and the bridge is rebuilt.

Doctor for the New Hebrides

In 1941, Mrs. Mary Finger, who at that time was Miss Clipstone, was sent to the New Hebrides as our first qualified medical worker. Since then our medical work has steadily developed, and now we have three hospitals staffed by five European nurses, assisted by New Hebridean nurses and dressers.

On more than one occasion our nurses have been called upon to do the work of a doctor, and it is with thanks to God that we announce the appointment of Dr. and Mrs. Coulter, of New Zealand, to the New Hebrides.

Dr. Coulter graduated as a medical practitioner in 1959, and since graduation has been gaining experience in New Zealand hospitals. He is a member of the South Dunedin church, and has served the Lord in youth activities and as church organist.

Mrs. Coulter holds a Homecraft Teacher's Certificate, and has had over three years' teaching experience. As a member of the South Dunedin church, she has served the Lord as Captain of the Girls' Life Brigade Company, and as church organist. Mrs. Coulter is a niece of Dr. Garfield Todd, of missionary fame, and her brother is a missionary in Southern Rhodesia.

Dr. and Mrs. Coulter will in all probability come to Australia before leaving for the New Hebrides in May next year.

Farewell to Miss Skuce

Over sixty people gathered at the wharf at Outer Harbour to farewell Miss Skuce, who left on July 10 for India. Sir Philip Messent gathered the brethren together and, after a word of encouragement, prayed for the Lord's blessing on Hazel as she returns to the field.

In accordance with requests from India, the Federal Secretary will now leave for Bombay on Aug. 12, and not in October, as announced earlier.



Theme for the Week:
"THE LAW OF THE LORD"

Sunday, August 6

Leviticus 19: 9-18.

Thought Text: "Thou shalt not go up and down as a talebearer" (v. 16).

Throughout this passage there is a concern for the well-being of others which anticipates some of the emphases our Lord himself made in his teaching. We know how much the words "Thou shalt love thy neighbor as thyself" (v. 18) meant to him, and what a vital part they play still in true Christian living.

Because of this concern for others, there would be enough left in field and vineyard for the poor to gather, and truth and honesty in all relationships. The slander of talebearers was not to be countenanced. The Sermon on the Mount shows what our Lord thought of malicious judging of others, and Paul bluntly told the Thessalonians (2 Thess. 3: 11) what he felt about those who were "minding everybody's business but their own," "busybodies instead of busy."

But we may all "gossip the gospel"! In fact, we must!

O God, set thou a guard upon our lips, and let all we speak be worthy of thee. Amen.

Monday, August 7

Leviticus 25: 35-43.

Thought Text: "He shall serve thee unto the year of jubilee" (v. 40).

Every fiftieth year the trumpet of the jubilee was sounded, proclaiming liberty to all Israelites in bondage to any of their own people, and the return to their ancestral possessions of any who had been forced by poverty to sell them. Normally a Hebrew who had sold himself into slavery with one of his own race was set free after six years, but in the year of jubilee all were freed, whether they had served six years or not.

The emphasis in this passage is that the man belongs to God, not to any temporary master. This was the

WHEN SOARS the SOUL

**A Week of Daily Devotions, Based on Readings
Suggested by the "Book of Family Worship"**

thought that thrilled Paul so that, great Apostle of liberty though he was, he rejoiced to call himself "bond-slave of Jesus Christ."

Help us, O Lord, to live as those who belong to thee, body and soul.

Tuesday, August 8

Deuteronomy 4: 1, 5-9.

Thought Text: "Take heed to thyself . . . lest thou forget" (v. 9).

The Israelites are warned of the perilous ease of forgetting the law and the grace of God, even though he is "so nigh unto them" (v. 7). Only the soul's stern discipline, and joyous sharing of it all with their children, can ensure that the memory of God's goodness will never fade.

The same solemn note sounds in the New Testament. "Take heed unto thyself, and unto the doctrine," Paul urges Timothy; while the writer to the Hebrews tells his readers, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

O God, may our loyalty to thee grow stronger, and thy Word more precious, as we share thy Good News with others. Amen.

Wednesday, August 9

Deuteronomy 4: 15-24.

Thought Text: "The Lord thy God is a consuming fire" (v. 24).

These words are quoted in Heb. 12: 29, where they come as a shock to those people who have sentimentalised the "Father of our Lord Jesus Christ" into a "benevolent grandfather" type, in whose kind keeping we may rest secure. But Paul writes in the one sentence about "the goodness and severity of God" (Rom. 11: 22) and our Lord leaves us in no doubt that a loving God is, because (and not in spite) of that love, involved in judgment on sin.

As J. H. Cotton has put it, "No human love is worth having unless it burns like a flame of hatred for all that would destroy the one who is loved. If God were not a consuming fire, our salvation would be impossible."

Let thy love burn in us, O God, to destroy the shoddy and to purify the real. Amen.

Thursday, August 10

Deuteronomy 5: 1-15.

Thought Text: "Hear . . . learn . . . keep and do" (v. 1).

Moses looks back on the wonders that God has done for his people — made a covenant (v. 2), talked with them face to face (v. 4), after hav-

ing led them out of bondage "through a mighty hand and by a stretched out arm" (vv. 6, 15). He has made his will clear in his commandments; now the responsibility rests with his people.

The Christian can look back on even greater things God has done through Christ our Saviour. "We have heard the joyful sound;" what difference has it made in our lives? Are we learning, keeping and doing God's will for us?

Lord, keep us ever mindful of thy love, obedient to thy will, responsive to thy Spirit. Amen.

Friday, August 11

Deuteronomy 5: 16-21, 32, 33.

Thought Text: "Honor thy father and thy mother" (v. 16).

This commandment, directed to adults, naturally had its primary application to the care of aged parents — and in this respect the modern West has much to learn from the ancient East. We may think we have advanced a long way from the heathen who abandoned their aged when they became a burden. But some of the lonely old folk in institutions know an abandonment equally as desolate, with no gestures of love or remembrance from those they once called their own.

How have we honored the example of Christian parents? How long is it since we thanked them for what they mean to us — or did something for a lonely old person?

Father, may there ever be such warmth in our love that our aged ones will never feel themselves a burden. Amen.

Saturday, August 12

Deuteronomy 6: 1-15.

Thought Text: "Talk of them when you sit in your house" (v. 7).

What are the things we talk about in the family circle? All the little things that make up our days — meals, weather, clothes, school, work, sport, a T.V. programme?

How often do we talk, as naturally, about the things that really matter? How can we, unless we also heed verse 6, "These words shall be in thine heart"? When we hide God's Word in our hearts, family worship will be richer, family life sweeter. "Go home and tell," said our Master to a healed man; it is how we live and talk in the home that is the real test.

May the joy of our faith find spontaneous expression in all our family living. Be thou, in truth, O Lord, Head of this house. Amen.

HERE AND THERE

We express sympathy to C. F. Adermann, Minister for Primary Industries, and to other members of the family, in the Home call of his mother on July 1. An obituary tribute by J. H. McCormick appears in this issue.

The monthly meeting of the Vic.-Tas. Ministers' Association will be held at the Churches of Christ Centre on Aug. 7, at 2 p.m., preceded by lunch at 1 p.m. Installation of office-bearers for 1961-62 will take place, and Allen Avery will be guest speaker. Discussion period will follow. —R. E. Hillbrich, sec.

A large gathering of members and friends shared on Sat., July 15, in the opening and dedication service for the church at Mt. Evelyn, Vic., of the extensions to the present property. W. F. Nankivell and J. Manallack shared in the service. Youth activities will now be held regularly, and with the new facilities it is hoped to reach more teenagers. C.W.F. members donated carpets for the chapel.

Hiroshima Day, Aug. 6, falls this year on a Sunday, and a request has been made to Victorian churches that, on that day, "suitable reference should be made to the tragic dangers involved, and the moral implications inherent in the manufacture, testing and use of nuclear or conventional weapons of war."

The church at Maryborough, Vic. (minister, R. Pritchard) has launched a Stewardship Campaign, under the capable leadership of A. Avery. Following two weeks of intensive visitation, a family dinner was held on July 13, in the Town Hall. 160 present and past members, also 64 children, were present to hear members of the Officers' Board explain the future programme of the church, with their aim as £10,000 — over the period of 3 years of planned giving. F. Robertson is Campaign Chairman, with F. Drake and S. Lunn, Team Manager, Mrs. F. Drake, Hostess Chairman. Of special interest at the dinner were the greetings, received and read, from past ministers who have served during the 99 years of the church's history.

Members of two of our Victorian Bible Schools were among those who received awards at the Tenth Annual Science Talent Search, conducted by the Science Teachers' Association of Victoria. They were Lance Patterson (Maidstone) and Ken. Wake (Don-

caster), both winning a £5 bursary for their respective entries—a radio frequency induction furnace, and the re-constructed skeleton of a dog. Both are regular in their B.S. attendance, and Ken is also a member of the church at Doncaster.

Conference of Home Mission Representatives

It was stimulating and refreshing, as well as a bit tiring, but the sixth Conference of Interstate Home Mission representatives was abundantly worth while. All States were represented. D. W. Mansell came from Queensland, A. D. Pyne from Perth and E. P. C. Hollard from South Australia. New South Wales sent K. Crawford, the Secretary-Elect, to accompany H. M. Long. Mr. Crawford impressed his brethren as a young man of ability and devotion, with the potential to become an effective leader in this sphere. B. J. Combridge represented Victoria-Tasmania, and A. A. Avery, the newly appointed field worker for that Conference, shared in most sessions.

One of the most important discussions concerned the implementation of Design for Development. E. P. C. Hollard told how his State had held a camp at which a programme was successfully introduced. It was emphasised that nothing was really achieved until local congregations applied the constructive ideas presented in the booklet. Each State would need to use its own method of approach.

Emphasis was placed upon the principle around which Design for Development revolved — the integration of evangelism into the programme of local churches, and the involvement of the membership therein. Preaching missions had their greatest value when used within the framework of such a plan, and in this setting churches would find their value greatly enhanced.

Reports from the various States concerning Operation Increase missions showed that at least 136 missions had been held during the period, and there had been approximately 750 decisions. Only four churches sought financial assistance, and total subsidies amounted to £139/10/-. These were paid from a contribution made by the Campbell Edwards Trust, to which sincere thanks is expressed.

The programme included discussions on phases of brotherhood life or work

— Special Missions in the Total Programme of the Local Church was introduced by D. W. Mansell; The Function of the Home Missionary Department in the Life of the Brotherhood by H. M. Long. The Effect on the West Australian Brotherhood of the Christian Centre, although not exclusively of Home Mission interest, was the title of an informative and interesting treatment by A. D. Pyne.

An important statement was approved for submission to the various State Home Missionary Departments, which affirmed the value of these annual Conferences, and procedures were recommended, aiming at "the most effective nation-wide witness of the brotherhood."

The visitors were especially welcomed to Melbourne at an informal dinner in Lygon-st. hall, and at the final session good wishes were expressed to H. M. Long, who relinquishes his post as New South Wales secretary at the end of the year.

The next Conference will be held in Melbourne at the end of June.

Gippsland Dist. Conf.

VIC.

Delegations from Morwell, Newborough, Warragul, Berwick and Dandenong met together at Berwick for their third District Conference on Sat., July 1.

The women's session was addressed by Mrs. V. Morrison (Hartwell), and the following officers were appointed: pres., Mrs. Armstrong (Morwell); sec., Mrs. C. Brough (Dandenong). The men met in a discussion group during the afternoon, and a most helpful discussion was centred on the Church.

The business session found the chapel at Berwick almost full, and in darkness due to a blown fuse — light was restored in more ways than one during the session, and a very fruitful discussion took place. The Conference undertook to engage in a twofold programme in the coming year, with pulpit exchanges between the churches and a half-yearly rally, with a concerted effort to contact isolated members of Churches of Christ throughout Gippsland. It is hoped that the Conference will be much more active in the coming year.

The officers elected were as follows: pres., R. N. Gilmore (Dandenong); vice-pres., Mr. Preston (Morwell); sec., Mr. Schilling (Morwell).

The evening session took the form of an inspirational meeting, with the challenge being given by M. Keatch (Warragul) and Mr. Gilmore. Mrs. Rookes, Mrs. Pearson, and Miss Joyce Brown assisted with musical items during the programme.



OUR FAMILY PAGE

Suggestions on Prayer

Charles F. Kemp.

"Prayer is the heart of religion." At least this is what one religious leader said, but for many people it is not so. If we could divide the population into groups on the basis of prayer we would find some who never pray — they don't believe in prayer. There would be some who seldom pray.

It's not a matter of disbelief but of indifference and neglect. There would be some who occasionally pray, in times of inspiration or need. There would be some who pray regularly and meaningfully. For them it is the heart of religion.

There is another group who wistfully wish this were true for them. They have tried but it doesn't seem to be all they wish. This is the group we have in mind here.

I.

No man can tell another how to pray, but there are some suggestions that can help. First, we would do well to learn more about prayer, its true nature and possibilities. In almost any field the more we know the better we understand. There are some excellent books on the subject written for the modern man in the modern world. There are also some classics of the devotional life that have stood the test of centuries. The Bible is the primary source. Here is a record of men who prayed. They had a sense of dependence upon God, and they received courage and strength. The Book of Psalms is literally a source book of prayer. The life of Jesus is a record of prayer. Behind all his activities, before every crisis, he faced it first in prayer. Anyone who is sincere in his desire to learn to pray must ponder the Scriptural teachings and examples of prayer.

II.

We should also consider the lives of men of prayer, not only preachers and theologians, but scientists, philosophers, physicians and statesmen. There are men who have tested the theories described in the books and the teachings of the Scriptures in actual experience.

Lincoln said, "I have been driven many times to my knees by the over-

whelming conviction I had no where else to go."

Men of prayer had questions, too. They didn't claim to have all the answers. They had periods of doubt and seeming unreality, too. This should encourage us. Nevertheless they prayed, and it became for them a source of guidance, courage and strength. What it has meant to others, it can mean to us.

III.

Ultimately, if one is to learn to pray he must do so in his own experience. He needs to know the principles, he needs to know what it has meant to others — then he must make it his own.

From studying the lives of others we know that in our own experience prayer must fulfil certain conditions.

(1) It takes time and effort. We deceive ourselves if we think this is something we can attain quickly and easily. It is far too valuable for that.

(2) It requires some form of method or plan. Some of the books make much of technique. This can be valuable if we remember that a technique that is meaningful to one may not be for another.

One man prays in a subway. The people around him, he says, remind him of God's love for all people. This is fine, but it is not a natural place for some people to pray. Muriel Lester says she prays while walking down the street. Others seek out a church; the New Testament suggests one's own room.

The method is not as important as to recognise we need some method, and it must be our own.

(3) It must be sincere. It's not the wording of the prayer that is important. It is the sincerity with which it is uttered.

(4) Prayer must be persistent. Even the saints had long periods of "dryness." The reason prayer was so real to Jesus in Gethsemane was the fact that he had prayed so often before.

(5) Prayer must be accompanied by honest thought and effort. Prayer is never a substitute for work. William Booth used to advise, "Work as if everything depended on work, and pray as if everything depended on prayer."

(6) Prayer must be in an attitude of faith. Prayer must be in an attitude of quiet confidence. Such prayer is the heart of religion. — *The Christian*.

Squaring the Account

By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren (1 John 3: 16).

Sidney Flum was severely wounded on the U.S.S. Yorktown in the Battle of the Coral Sea in 1942. He was given a lot of blood transfusions and plasma which saved his life. He never forgot it. He knew his life was not his own, he had been bought with a price.

When he finished donating his forty-fourth pint of blood to the Red Cross, he was well over the five-gallon mark.

He did it, he said, because he thought he ought to square the account.

This could well be a parable to throw light upon one phase of the Protestant doctrine of the atonement which emphasises the dynamic power of the cross upon the believer through the principle of gratitude. If Christ laid down his life for the Christian, as John puts it, "we ought to lay down our lives for the brethren." Only thus can the account begin to be "squared."

It is the compulsion of gratitude that has been one of the most powerful motives in the Christian movement. It has sent young missionaries to the ends of the earth, leaving home and friends, leading them to unspeakable hardships, even to death. Christians at home have supported them with gifts and prayers out of gratitude to their crucified Lord as symbolised in the cup and the bread upon the communion table.

It is here that "the still small voice of gratitude speaks" powerfully to the soul and demands that we "square the account" to the limits of our ability.

We love him because he first loved us and gave himself for us. If he gave himself for us we ought also to give ourselves in service to those whom he loves. — *The Christian*.

Swain (in the late hours) — How can I ever leave you?

Tired Father (poking his head around the door) — Bus No. 7, train No. 40, or any taxi-cab.

A woman decidedly on the heavy side got on a crowded bus. With a glare she said, "Isn't some gentleman going to give me a seat?"

At this an exceptionally small man arose and said, "I'm willing to make a contribution." — *Quote*.



INTERSTATE CHURCH NEWS

Discipleship

T. Taylor, Rockdale, N.S.W.
 Mrs. Brown, Miss V. Smythe, Miss
 S. Hammond, Kalgoorlie, W.A.
 John Prideaux, Northcote, Vic.
 Joyce Vass, Box Hill, Vic.
 Mrs. Densley, Hamilton, Vic.
 Graeme Connors, Boronia, Vic.
 Miss K. Lawrence, Cowandilla, S.A.
 Ediom Dell, Kalamunda, W.A.
 Alvin Jenkin, Long Plains, S.A.
 Rita Imprimo, Juliana Imprimo,
 Ayr, Qld.

Membership

Mrs. Bismeyer, Collingwood to North-
 cote, Vic.
 Mr. and Mrs. Taylor, Clovelly Park,
 S.A., to Hamilton, Vic.
 Mrs. Gillham, Blackburn to Boronia,
 Vic.
 Mr. and Mrs. H. Easton, Footscray
 to The Patch, Vic.
 Mrs. E. Tatterson, from Burnley;
 Miss Lore Beyer, from Springvale
 to Dandenong, Vic.

Marriage

Roslyn Lindquist to Graham Har-
 ris, Murray Bridge, S.A.
 Yvonne Freebairn, Owen, S.A., to
 Reuben Webb, Balaklava, S.A.

Fallen Asleep

Mrs. E. Adermann, Kedron, Qld.
 H. Roberts, Murray Bridge, S.A.

WESTERN AUSTRALIA

Cottesloe (A. J. Griffiths). — June 25 was church anniversary and home-coming. Fellowship enjoyed with many past members, some of whom presided and read at morning service. G. Smith (Subiaco) was speaker. Home hospitality extended, also family basket tea at chapel. Several members journeyed to Busselton to participate

in opening of new church building; minister continued on to Bridgetown to speak at Sunday services. C.M.S. conducted over Fremantle Hospital. C.W.F. visited by prayer committee and Fremantle ladies, July 18. Ladies also visited Guest Home with programme and afternoon tea. Y.P.C.E. enjoyed visit from Fremantle Y.P. Parcel of clothing for India prepared by ladies. Church welcomed home Joy Ineson after extended overseas tour.

Kalamunda (A. Hutson). — 8th B.S. anniversary, July 9. M. Savage speaker at afternoon session, and F. Stephenson at night; good attendances. Awards presented by Mr. Stephenson. Annual meeting of school re-elected R. Liddle, supt., C. Beazley, sec., B. Doubikin, treas. School roll showed 81 teachers and pupils. Two teenage girls made good confession. Young man baptised, July 16. Extensions to property practically complete; 350 sq. feet added. School anniversary tea, 11th, followed by programme of films.

Kalgoorlie (F. Griffiths). — Christian Union week observed in Kalgoorlie by exchanges in all Protestant churches. Minister exchanged on two Sunday mornings with Major Ewen (S. Army) and Mr. Maley (Presbyterian). Self-denial yielded £120 for Bombay Appeal; A. D. Pyne showed slides relative to this work. B.S. leading in "A" section of State Campaign. Miss R. Edgell new kinder. supt. C.E. grades held successful social for National Convention funds. Youth have given good help in gospel services. A. Chessell doing good work with Y.P.F. study circle; also commenced Explorers' Club. Cottage prayer meetings being held in preparation for mission in October. M. Flavell (Aviation Missionary Fellowship) gave illustrated address on work. Church farewelled Miss Joyce Mathews (left for Perth). Local men have addressed services. Mrs. Griffiths has been in poor health.

Morawa (G. Powell). — Successful B.S. anniversary held June 25, with theme, *Let Your Light Shine*. D. Oakes (Geraldton) guest speaker; G. Lake presented prizes. Farewell luncheon, July 2, to Lamont family, transferred to Canberra; they will be greatly missed. C.W.F. held enjoyable evening, 4th, with Mrs. Humphries, guest speaker, showing slides of trip to World Convention. Many visiting speakers during month held combined meetings. They were R. Edgar (Mission to Lepers). Messrs. Higgins and Bambak (S.U.M.) Mr.

Higgins also addressed church. Mr. Booth (B. & F. B. S.) held meeting 19th, screening film, *Does Christ Live in Your Home?* K. Wornes elected treas. in place of A. Lamont.

Subiaco (G. Smith). — Three decisions for Christ. Sis. Pallot in fellowship after illness; Mrs. W. Lake home from hospital. Memorial Library formed with Miss K. New, librarian. L. Cooke (W.A. Conf. Pres.) brought message to church. Attendances very good. At C.W.F., Sis. Collins and Isaac brought thoughts on Treasures; av. attendance, 45. G.L.B. held 3rd display; proceeds £14. £30 received from Brigade week appeal. B.S., 186 members; second position in Increase and Attendance competition. Projects, New Guinea Fencing Fund. I.C.E. combining educational and games programme on Saturday evenings. Girls sewing baby garments for King Edward Hospital. J.C.E. supt., Miss G. Mathews, continues to visit Home of Peace. C.E. held social for Asian students in fellowship with church.

QUEENSLAND

Kedron (J. McCormick). — During winter months, evening service commences 7 p.m. C.Y.F. had enjoyable night visiting BTQ-7. Y.W.F. celebrated birthday night with visiting concert party. S.W.F. held street stall, 14th. B.S. anniversary, July 23; guest speaker at prize-giving, K. Harvey (Camp Hill). Series of discussions commenced to assist presidents and readers. Mrs. Adermann, our oldest member (99 years), passed away July 1. Batchelor and Taylor families have suffered bereavement, and sympathy extended to them. Visitors welcomed from several centres.

Ayr. — Church meets in C.S.A. Hall each Sunday at 7.30. Two B.S. scholars baptised recently by R. Veal, at Charters Towers. D. Mansell addressed church at 1st anniversary, June 18. C.W.F. and C.Y.F. have been formed. Mrs. Tucker and Mrs. Williams (Brisbane) visitors on holiday.

NEW SOUTH WALES

Burwood (A. G. Elliott, M.A., Ph.D.). — July has been Missionary Exhibition month for C.W.F., and this year each group of A.C.E. is supplying some part of display. Film, *A Faithful Witness*, screened July 9. Another significant gospel service was combined Brigades' parade, with excellent

attendance. Two lads welcomed by faith and baptism. Boys' Brigade won "Most Efficient Squad" competition held recently.

Hornsby. — Officers conducted well attended barbecue at home of Mr. and Mrs. Ferry, June 24. Monthly after-church fellowship conducted by R. Bartholomew, July 9. Guest speaker, p.m., 16th, was J. Liu, minister Sydney Chinese Church. Recent soloists have been Mrs. Brice (Asquith), Mrs. Dallinger (Hornsby), Mrs. Thurrowgood (Mayfield). Overseas Missions offering stands at £22/4/-. Church extends sympathy to Mr. and Mrs. Bruce Roberts in sudden passing of Mr. Roberts, snr. Recent speakers have been Messrs. Bartholomew, Cole, Ellerby, Fennell, Glazier, McKenzie.

Inverell (G. H. Earle). — B.S. has begun Efficiency Campaign, keen interest being displayed by scholars and teachers. C.W.F. held meeting at manse July 5, when travel-talk on Europe was enjoyed. Midweek service continuing to create interest.

Penrith (A. L. Webb). — Completion of extensions to original church building, doubling seating capacity, was marked by Temple Day, when thankoffering of £184 was received. Attendances have increased steadily; new members added by faith and baptism. Church owes much to inspiring work of B. Benz (interim ministry, Jan.-Feb.) and A. Webb. B.S. enrolment increased. Monthly fellowship teas being held with film screenings. Y.P.C.E. meets weekly. Big advance has been acquisition of large adjoining block, which includes a house, and will give room for further expansion.

Rockdale (C. J. Mackenzie). — On July 9, Girls' and Boys' Life Brigades paraded with cadets. B. Maxwell home from hospital; Miss Troy still in hospital; Mrs. Coles and Mrs. Redfern still ill. Missionary support programme has almost reached aim for 1961-62. On 11th, Banksia Free Church shared fellowship at prayer and Bible study service. On 16th, church was host to residents of Boys' Home and staff at tea and at evening service, when one of the older boys spoke of his life in the Home. The matron also spoke of her life with the boys and Mr. Dalton (manager) gave gospel message. Mrs. Caddy (A.I.M.) spoke at C.W.F., 12th.

SOUTH AUSTRALIA

Cowandilla (D. Smith). — G.L.B. held social evening when recognition was made of work done by Mrs. Stenning as past Coy. Captain. At after-church fellowship, various groups made presentations (steel cabinet,

sporting equipment, maps, books, globe) to O.M. Dept. Mr. McLean showed slides of India and New Guinea. C.Y.F. held tea; 4 Malayan students present. Panel formed to question about life in Malaya. Life Boys' tea and parade July 9; on following Tuesday, Decade Display was held and great number of parents and friends packed hall.

Dulwich (G. A. Hearn). — At annual meeting of C.W.F. it was reported that ladies raised £130 for year, plus complete outfit of clothing for Aborigines Mission. Church is sorry to lose Mr. and Mrs. R. Hinton and family by transfer. Thanks were expressed to Mrs. Hinton for service to B.S.

Henley Beach (S. E. Matthews). — Colin Fryer addressed church on A.C.S.M. At special evening services planned for winter months, speakers to date have been Dr. H. Steward and C. Hutchens (Deputy Leader of S.A. Opposition). On July 9, Mayor and Councillors attended, Mayor giving Scripture reading. G.L.B. attended flag dedication service, after which Miss H. Skuce showed slides on Indian work. On July 2, junior and senior B.S. scholars were guests of teachers to tea and returned for evening service. Film service was held and *Souls in Transit* screened to 180. On two occasions during July school had 170 in attendance. Sis. N. Stewart has resigned from captaincy of the G.L.B. after 8½ years' association with the Coy. Thanks expressed at G.L.B. tea and gift in appreciation of service made. Mrs. Redman has now taken over Coy. C. Schwab still confined to home after 6 months' illness.

Mundalla (F. Langford). — Annual church meeting held July 11. Trial of All-Age B.S. progressing well. Mundalla and Wamponny C.W.F. annual meeting, 13th; Mrs. D. Dinning elected pres.; Mrs. D. Konnecke, sec.; Mrs. Pavier, vice-pres. Social held at Mundalla to honor winners of car trial. Prizes presented to five scholars; games and supper enjoyed.

Murray Bridge (E. S. Sanders). — Mrs. Schutz progressing after surgery. Mrs. Bywaters and Mrs. Aworth ill. Mr. and Mrs. D. Beiler paid welcome visit. Training class held for men on church plan. C.W.F. had happy 5th birthday. B.S. annual meeting held and all offices filled except that of supt. Because of pending transfer to Adelaide, Lloyd Simpson has resigned as supt., but will assist until he leaves. Passing of H. Roberts is regretted; loving sympathy to wife and family.

Owen - Long Plains (C. S. Badcock). — Good av. attendances maintained. Quarterly combined circuit service, Owen, June 25; farewell presentation made to Mr. and Mrs. D.

Jarvis and family, moved to Murray Bridge. At fellowship hour, H. Freebairn showed slides of Tasmania. C.E. work maintaining interest in both centres. Painting of exterior of Owen chapel completed. Owen Ladies' Guild host to Northern District Ladies' Conf. for their sectional meeting, July 19; over 100 present. Long Plains church purchased, and is renovating, building for use as B.S. class rooms and youth hall. Young lad recently baptised.

VICTORIA

Boronia (J. A. Manallack). — June averages: a.m., 140; p.m., 77; communicants, 127; B.S., 184. Several Y.P. welcomed into membership following baptisms during recent weeks. Lady welcomed by transfer. During recent months after-church fellowship and discussion hours have been held on Sunday evenings, including discussion on Mormon position, film nights of World Convention and Indian Missions and musical hour. C.Y.F. visited Montrose C.Y.F., over 60 being present for social evening. Senior Good Companions won district indoor sports. At church half-yearly business meeting consideration was given to ways of implementing inter-church activities on local level. C.W.F. held sewing day to make package of clothing for Aborigines Missions Dept., for teenage girls. Extra seating required for morning services.

Box Hill (K. J. Clinton, B.A., B.D., Dip.R.E. - interim). — At C.M.S. meeting, July 9, A. J. Brown spoke, representing Anti-Cancer Council. On same day C.E. tea and rally held at Baptist church; N. Pell, speaker. On 11th, Mrs. Jim Gray spoke at C.W.A.F. and screened films of her daughter's work in India. C.W.F. groups paraded, p.m., 16th, and also took part. Y.P. enjoyed snow trip to Donna Buang, 15th.

Croydon (W. J. Thomson). — Meetings well attended despite much illness. Mrs. Lacey able to attend again after surgery. Church expresses sympathy to Mr. Bryan at passing of his sister, and to Mr. Smith in loss of brother. C.Y.F. entertained over 200 people at Revue C.Y.F., to raise money for tennis club funds. C.M.S. held monthly tea on 15th, followed by musical evening arranged by L. Williams. C.W.E.F. held social evening and apron parade. C.W.A.F. catered for wedding of young Dutch couple married at chapel.

Dandenong (R. N. Gilmore, B.A.). — Good delegations participated in 3rd annual Gippsland Conference at Berwick, July 1. Church happy to welcome Mr. and Mrs. A. Jones and family, having returned to live in Dandenong. 40 ladies present, C.W.F. social evening, June 22. A Dunkling's representative gave talk on

gems and brought fine display. Mrs. Zueschner making good progress after surgery. Sunday evening services at Emmaus for July conducted by C.M.S. Midweek prayer meetings held once a month in home at Doveton. Church sympathises with family of late Mr. Stewart. Overseas offering, £110.

Colac (B. Pryor). — C.Y.F. held camp at Anglesea. P.B.A. from Cressy visited C.Y.F. for enjoyable night. R. Story (U.F.M.) gave illustrated talk on New Guinea. O.M. offering was almost £60. Church preparing for mission with A. Avery.

Drumcondra (R. Banks). — Members pledging themselves as prayer partners for forthcoming mission. Church sympathises with Mrs. Standen and family, and Fraser family, in loss of loved ones; also with Morrison family (Norlane) in recent tragic loss. B.S. donated £12/10/- to support New Hebrides boy and pledged £12/10/- toward support of Betty Coppin (Carnarvon). J.C.E. held church parade and presented missionary pageant, p.m., July 2. W.M.B. prepared parcel of clothing for aborigine teenage girl. 20 scarves knitted and sent to Mission to Lepers. July meeting addressed by Miss Irene Moody (Gospel Recordings). Mrs. D. McKenzie re-elected pres. Mrs. T. Barnes, sec. C.W.E.F. Mrs. E. M. Kershaw, authoress of flower books, addressed members and visitors, 11th. Mr. and Mrs. C. Jackel, visitors 9th. Church grateful to visiting and local speakers for messages during minister's vacation.

Hamilton (A. B. Clark). — July 8 saw enjoyable youth rally, Port Fairy, with 60 present from Hamilton, Warrnambool and Portland churches. Hamilton Y.P. provided music and Portland won quiz. Church has gained 2 by transfer and 1 by faith and baptism. Men have completed wood bees. Junior girls' basketball team operating well, and boys' cricket team planned. Sympathy extended to the many who have been sick. After many years' service, F. Kennett has relinquished B.S. work because of Mrs. Kennett's illness.

Mt. Evelyn (G. Lord). — Work continues in good spirit. Excellent attendance being maintained in B.S. **Around Australia Reliability Trial** fostering interest. Services encouraging. Recently a married woman made decision. C.W.F. donated carpets for chapel.

The Patch (T. Lawrie). — Owing to increased membership and interest, senior youth club meeting weekly. Mrs. Amos (Pres., Vic.-Tas. Women's Conf.) guest speaker at C.W.F., June 28. Colored slides on Carnarvon Mission screened by H. Easton, after evening service, 9th. Song service, vocal items and special features included in evening programme, help-

ing to maintain encouraging attendances.

Northcote (A. B. Withers). — Senior B.S. lad made decision, July 9. Lady

received into fellowship by transfer, 16th. Attendances have been good; much sickness among members. Mrs. M. Gibson still in hospital. Overseas Mission offering, £93.

TEN YEARS IN CANBERRA

G. R. Stirling, B.A.

On Sunday, July 9, the Canberra church celebrated its tenth anniversary. Ten years before, seven charter members and two visitors broke bread for the first time in the Buffinton home in Donaldson-st. Three of these were present at the anniversary communion: C. F. Adermann, M.P., Mrs. J. Dunner, and S. Moignard, present chairman of the Church Board. 170 people broke bread.

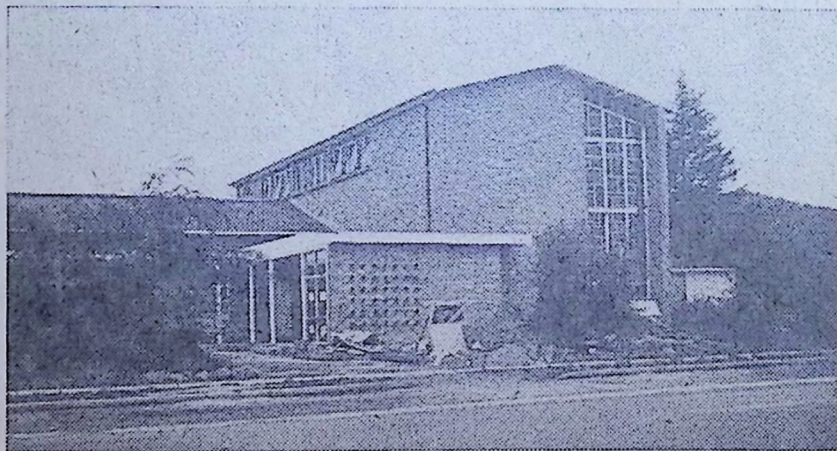
The Anniversary Services.

The guest preacher for the occasion was L. G. Read (Auburn, N.S.W.). The building was packed to capacity for the morning service, with extra chairs in the aisle. Brilliant winter sunshine graced the day, turning at

talks, conveners of church committees outlined their policy. Two momentous announcements, to be mentioned later, were made. And Mr. Read conducted family worship, concluding with the singing of "How Great Thou Art," and the benediction.

The Canberra Church is Self-Supporting.

At the Tenth Anniversary Luncheon, the chairman of the Board, S. Moignard, made the announcement that, from that day, the Canberra church was self-supporting. One may be forgiven for suggesting that when the first few folk gathered for the first service 10 years ago, no one in the Australian brotherhood antici-



dusk to heavy frost. However, a good attendance of people braved the cold for the evening service. Reference was made to the present position of the church. Membership has reached 189. B.S. enrolment is 305. The six youth groups cater for 225 children and young people. The theme of both services was thanksgiving to God for his power and guidance, and infinite love.

The Anniversary Luncheon.

After the morning service 230 people stayed to a buffet lunch in the hall. Some families entertained as their guests newer members of the church. There was a roll call of families, each family making its way to the dais to be presented with a souvenir history telling the story of the first decade of the Canberra church. In one-minute "hotpoint"

pated that within a decade there would be in the Capital a great self-supporting church, one of the largest in Australia, with buildings worth £45,000 that are a credit to Australian Churches of Christ. God has rewarded our small faith beyond what could have been dreamed possible.

A Church of Christ on the South Side of Canberra.

Within two years the population of Canberra will be 70,000, and the present boundaries of the city will be filled. Then the satellite community of Woden will be opened to take the next 70,000. Into this new community will go most of the annual population increase of an estimated 5,000 a year. Woden is planned to take 75,000 people. Already surveyors are out with their theodolites in the paddocks

July 25, 1961

faced by Government House. The first homes will go up in 1962. The northern extremity of Woden is 8 miles from the present Canberra church. The National Capital Development Commission has written to the Canberra church inviting us to select a site for a church building.

As a gesture of faith in the future, at the tenth anniversary luncheon, the Woden Fund was opened, a polished building fund box was presented to the church, and the first gifts were received. We will be proud to show this box to visitors to Canberra.

The Hand of the Lord.

In a private conversation on anniversary day, C. F. Adermann, M.P., said, "If becoming a member of Federal Parliament did nothing else but give me the opportunity to help to bring the Church of Christ into Canberra, it was well worth while." This from a member of the inner Cabinet of the Commonwealth Government! The hand of the Lord was on Mr. Adermann, and indeed is on us all, to see that our witness is maintained at the highest level. If it is, God will give the increase.

BIRTHS

COLEMAN. — On July 12, at Horsham, Vic., to Nancy and Bert, a son — Peter Jeffrey.

CUNNINGHAM (Lee-Archer). — On June 28, to Judith and Bill, a son — David Baden.

DEATH

OLDFIELD, Lillian. — On July 18 (aged 83), at her residence, 32 Teyer-ave., Sans Souci, N.S.W., late of Mosman, daughter of the late Arthur and Eva Oldfield; loved sister of Maisie (dec.), Elsie, William, Frank (dec.), Bert and Eric. "The Lord is her Shepherd."

RUBY WEDDING.

BRYANT - BARDWELL. — The family of Mr. and Mrs. George Bryant have pleasure in announcing the 40th wedding anniversary of their parents, celebrated at the Church of Christ, Balmain-st., South Richmond, Vic., on July 23, 1921. Present address, 16 Ardyne-st., Murrumbidgee, Vic.

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461

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WEDNESDAY, AUGUST 2, 8 p.m.,

at

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Frankston,
Bayswater,
Footscray,
West Preston,
Warrnambool,
Geelong district,
Ballarat district,
and Sunraysia.

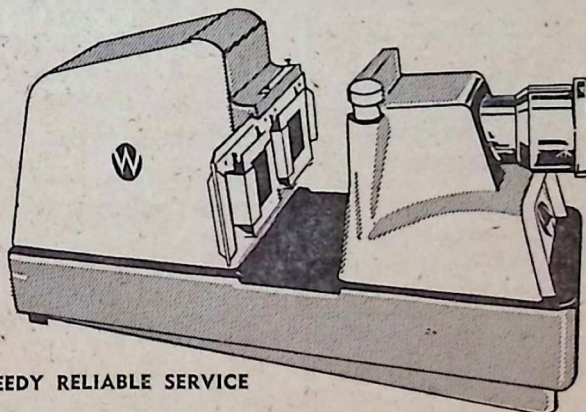
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OBITUARY

Mrs. Emilie Adermann.

On July 1, 1961, one of God's great women, Mrs. Emilie Adermann, quietly and confidently "departed to be with Christ which is far better." A daughter of the manse, she accepted Christ at the age of eleven, and sought to "follow in his steps" for the 87 years that followed. Her association with the Restoration Movement began in 1885 as a foundation member of the church that was established from the German Baptist community at Vernor. Since then, churches at Too-womba, Kingaroy where she and her husband gathered people to "break bread" in their home, Albion and Kedron have all felt the warmth of her enthusiasm for Christ and his church. Passionately fond of 'the Word of God, her faith in Christ was deeply founded on what she read. Believing the promises, she made continual intercession for others, as well as for her family. Serving Christ and the Church, she encouraged everyone else to do the same. Her dedication of material possessions was such that she could not forget the Overseas work of the brotherhood, even in the time of her brief illness. Not only those who fondly remember her as "Mother," but the many friends she made, will often thank God for one whose fragrance will live on in the lives of those whom Christ touched through her—J. H. McCormick.

Mary Elizabeth Morris.

Mrs. Mary Elizabeth Morris (North-cote, Vic.) passed away on June 2. A few days before she appeared to be in excellent health, though she had been seriously ill some months ago. Mrs. Morris was baptised at Mary-borough, Vic., and afterwards, removing to Melbourne, was received into fellowship at Middle Park. Since 1947 she had been a member of Northcote church. Her husband predeceased her in 1937. Mrs. Morris, whose age was 81, remained extremely active, except for the last few months. Living with a daughter at Clifton Hill, she came from there to worship at North-cote. Mrs. Morris was the mother of Lorqa (Mrs. Rowe), Ern, Muriel (Mrs. Gibson), Thelma (Mrs. Barker, Sydney), and Ivan (Canberra). As young people these were associated with the church at Middle Park. Muriel is now in membership at Northcote and Ivan at Canberra. To all these and the grandchildren we offer our sympathy, and as a church assure them with our hope in Christ.—A. B. Withers.

Noela Baxter.

Noela Baxter, of Northcote, Vic., died on June 17, after a few days in hospital, the hospital where she was employed as a radiologist. All that could be done for her was done, but

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unavailingly. Noela was baptised in 1925 during the ministry of Dr. W. H. Hinrichsen, confessing Christ in a mission of his brother, E. C. Hinrichsen. She was a most faithful member of the church, attending its services regularly and with discerning interest. Her interest extended beyond the local congregation, though naturally her greater service was there. Her concern led in no small way to the baptism, less than a year ago, of a young couple at Northcote. Noela was a very dutiful daughter, and an affectionate sister. Her sympathetic disposition made her hospital work a ministry. Her faithfulness in the church, and her appreciativeness, were admirable qualities. The Northcote building was used for the largely attended funeral service. Amongst those present were an Anglican minister who had appreciated Noela's hospital ministry, and members of the medical profession. We sorrow with her sisters Clarice (Mrs. Robertson), Rona (Mrs. Cassidy), and Phyllis (Mrs. Sutherland), and her brothers-in-law, nephews and nieces, at the same time rejoicing in hope of the glory of God.—A. B. Withers.

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Editor: C. G. Taylor, B.A.
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"The Bridegroom Com

Ceylon and India General Mission

No 639

"Pray ye"
"Go ye"

17th May 1961

RECEIVED from Waratah Church of Christ.

the sum of Two Pounds Four Shillings.

towards the Funds of the "Ceylon and India General Mission" for the
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With many thanks

Longpreis.