

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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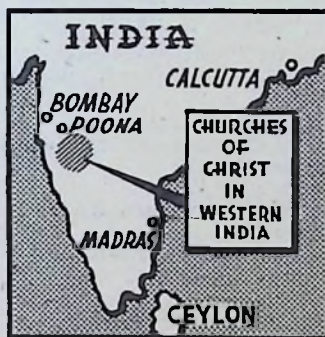
Poona's Tragedy

Part II — B. V. Coventry.

The next great problem the city faced was the water supply. It appears that on Tuesday sometime the authorities became aware that the earthen dam which has been in the course of construction 13 miles upstream from the Khadakwasla Dam, the main supply of Poona's water, was giving way under the strain of recent exceedingly heavy rains. From reports it is said that the Army sent in 500 personnel to try to repair a small breach in the dam wall. They failed despite tremendous effort, and from reports to hand 350 of them have not been traced since the break. This dam wall, 187 ft. high, gave way early Thursday, and then roared down on to the stone masonry wall of the Khadakwasla dam. Apparently the pressure was too great for this wall, and it too gave way. The authorities had opened all sluice gates but the mighty wave that must have come down was far too much for at least 100 ft. of this wall, and it collapsed. Then was let loose a terrific volume of water that descended upon Poona before adequate warning could be given. Some say that the authorities had warned people at 3 a.m. that there might be flood water trouble, and to be ready; then at 8 a.m. they had gone around again in motors using loud speakers, saying that people should be ready to evacuate their houses as an emergency might develop. Before any further warning could be given, the waters were upon the city.

With the loss of the two dams, Poona has had to face an exceedingly critical water shortage. All their main water storage facilities having been destroyed, they have had to

turn elsewhere for alternative supplies. Army engineers worked around the clock for two to three days to dig a canal from one small stream across to the pipeline and this will help the city tremendously for the next few months, but it is possible unless something can be done in a hurry that the city will face a real hardship next summer.



We visited the Church of England Children's Home, and Miss Vawser offered to take children from there, but they said they could manage for the moment; if a desperate need arose they might be glad to send up to 50 children out here. We had at least offered, and they know a place is available here for anyone in real need. All schools have been closed for a month; this applies to Colleges as well, and all outside students have been sent home.

While there we took a little time to have a look around. What a sight we saw — houses flat everywhere, and the stench terrific. We walked along to a street parallel with the river, but back one block of

houses. Except for two three-storey buildings, none was left in this line. It was as if the area had been hit by a bomb. There we talked with some of the residents. A little-more-than-middle-aged couple were sitting upon their rubble heap. Previous to the flood they must have been comfortably situated, but their position now could be desperate. They told us that they had taken shelter on one of the three-storey buildings. They had with them either her father or his. The father had a broken leg, and as the flood rose they carried him up gradually to the second floor. The top floor was so crowded that they could not get him up there. There were 200 people on that floor, and the flood waters reached to within just a foot or so of this third floor. The poor bed-ridden father was washed away off the second floor.

Another lad stood by his father's shop, or the rubble left of it. He had lost his father, mother and brother, and he was the only one left. Somehow he had managed to scramble up another building and on to a roof. Nearby here, 8 people had taken refuge in a tree and fortunately the tree had stood firm. There was no end of such stories of narrow escapes. There was the body of a young woman on the St. Margaret's verandah all the time patients were being evacuated the day after the flood. A young man had gone to a nearby house to rescue two children, and as he walked out with them in his arms, this young woman caught him by the shoulder to steady herself and help her through the rapidly rising waters. She slipped and fell, then a wall crumpled upon her. He had to go on to save the two children. How many have lost their lives no one knows, and possibly no one ever will. The paper gives only about 100, but from independent reports there could be well over 1,000.

St. Margaret's Hospital has been turned into a kitchen for a month. They had hoped to commence with out-patient work from Monday, 24th, and from Aug. 15 they want to start with their in-patient work again. They lost most of their operating room equipment, electrical fittings, linen, medicines, etc. They have estimated the damage to around £15,000 to their property and equipment alone. The total damage will be a colossal figure. A paper report said 20,000 homes will have to be rebuilt, but it could be higher than this. While we were looking around we managed to get into a back lane just as rain came, so we had to wait. We noticed the owner of a small factory sitting under a few sheets of iron. He had his bed there, and was sleeping there night and day to



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watch things. A short distance away was his motor perched up in the air on a wall or something. It had been bodily picked up and stuck up there. Two really good lathes were standing in the rain. He said there was no permission to move a thing nor to put even temporary shelter over it. The municipality wanted to make sure there was no pilfering, though many say it has been carried out extensively already. According to reports, hundreds of shady characters and beggars were picked up soon after the flood and dumped into gaol, to prevent them making capital out of the situation.

When we were in Poona on the day of the floods, naturally we had our thoughts very much on Dhond, but we could not do a lot about it. Then we figured that as the other two rivers which form the Bhima before reaching Dhond were not in flood, there would not be the same danger as if these other rivers were also in flood. We had crossed these rivers just that morning, so knew their state. Our thoughts turned out to be correct, as the water did not rise too high at Dhond at all, and though they had had warnings and were prepared for a flood they were not threatened. There is still another week or two when even more floods could come down that river, but the bad season is almost over. There will still be water over the causeway off and on for the next two months, but the bad flooding period is almost over.

From South India comes constantly these days, accounts of terrible suffering, with floods all through that area. Naturally, the Poona flood also has its repercussions as far away as that. Had no other rivers along the route been in flood, even Poona would not have affected them badly, but others have been in flood and many have lost all they possessed.

In the midst of it the Christian Church is playing her part in relief to the suffering.

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

★

With many a hug and scarcely a whimper, sixteen Tibetan refugee children, aged between three and seven years of age, have found new parents, brothers, and sisters in Switzerland. Every one of them is an orphan or had become separated from their families during the flight from Tibet. Now, with the approval of the Dalai Lama and the Swiss authorities, they are to become members of western families, who will bring them up exactly as though they were their own children. Forty offers of sponsorship could not be met, but it is hoped the scheme will provide for a second party of Tibetan orphans soon.

A Square Look at Round Figures

Statistics have their part to play in assessing any situation. No church report, whether at congregational or Conference level, would be complete without them. Whether they represent decline or advance (and even to stand still in these days of rapid population growth would be decline), statistical records ought to challenge and spur to greater action. But figures alone never tell the whole story.

This writer has never forgotten an incident in his days as a young preacher. He was with an older minister, who was looking at the Conference statistical schedule and pointing out with considerable satisfaction the evidence of progress being made in the church where he was ministering. He compared it with the report of another minister of whose views on certain matters he was highly critical. "Look at how many more converts I've made this year than he has," he said, and the writer turned away, sick at heart. For anyone who knew the real worth of the two men knew that the figures lied. Taken on their own, they did not tell the whole truth.

Sometimes, generalisations are bandied round about statistics in such a way as to use them as a weapon of attack on others rather than as a humbling spur to increased consecration on our own part. For example, one generalisation recently heard in Victoria stated that our church membership was about the same now as it was forty years ago. This writer was asked, "Is that true?", so he went in search of the facts. In 1921, membership of Churches of Christ in Victoria was 10,319, and the Bible School membership, 8,988 scholars, with 1,187 teachers. Those figures showed an increase in church membership of 157 over the previous year, but a decrease of 85 scholars in B.S. figures.

The next thirty years covered both world depression and war, and church activity everywhere became increasingly difficult. At the end of 1951, Victorian Churches of Christ figures showed a total membership of 11,196, a drop of 148 on the previous year's total. There were 10,170 B.S. scholars and 1,628 teachers — an increase of 108 scholars and 55 teachers. Figure-wise, then, we had advanced only 877 in 30 years, so far as church membership was concerned, and 1,182 in the schools, with 441 more teachers. No one would suggest that these figures were, in any sense, satisfactory, or, on the other hand, fairly represented the consecrated activity of men and women on whose work we now look back with gratitude and appreciation.

But let us look at the record of the last ten

years. It is about this period that we hear so many generalisations: "We are declining in membership;" "We are failing in our witness," etc. Some make disparaging comparisons between present-day leaders and some of those who served in the thirty-year period we have just surveyed. The fact that the most recently reported figures (31/12/60) show a decline of 278 in church membership is hailed as further proof that we are on a steep downward path.

But look also at these other significant facts. Following the figure mentioned above for the end of 1951, every other year in the fifties showed an advance; *for eight consecutive years we registered growth*. Moreover, in the nine years from the end of 1951 to Dec. 31, 1960 (including the losses of the last year), Victorian Churches of Christ membership rose to 13,131, an advance of 1,935 in the period — as against 877 in the previous 30 years. Meanwhile, the B.S. total has advanced to 14,126 (increase of 3,956) and the number of teachers to 2,201 (increase of 573).

These facts need to be remembered by those who have slipped into the dangerous habit of making loose generalisations to support their arguments. But at the same time, let it be readily admitted that such growth as we can report is not nearly good enough in the face of rapid population advance. It is small consolation that other Churches are also having serious heart-searchings as they confront the challenge of vital statistics. It is futile to "pass the buck" and blame Conference or other leadership; in the long run it comes back to the quality of the witness of *each one of us* in the local work.

William S. Boice says with refreshing bluntness (*Christian Standard*, 24/6/61): "The Church has been trying to convert the world since the Day of Pentecost. We have not done it, in this or any other generation. We play at Missions, and half support the missionaries we have. We build our churches and leave the souls empty. We take pot-shots at every fellow Christian who disagrees with us, while the world is watching Christian influence recede."

The only way to see our churches grow, in spiritual power as well as in numbers, is to put more of ourselves into the job of helping God to do it. We must really pray and work at the task of evangelism, and allow nothing to sidetrack us. That begins with personal witness; it leads out into the kind of programme so well outlined by B. J. Combridge in *Design for Development*. If we believe we have a Saviour, a passion and a plea worth sharing, then let us be at the job, with everything we are and have!

Principal JOHN GARRETT (Camden Congregational Theological College, Sydney), writes provocatively . . .

THE LIGHT GETS THROUGH

There was a church in Corinth in the middle of the First Century where people met for worship, became inspired, and indulged in excited noise. Paul, who was troubled about them, told them that their scat singing and nonsense syllables obscured the Light of the world from other people.

"If I don't know the meaning of the sound the speaker makes," he wrote to them, "his words will be gibberish to me, and mine to him." He made the same point about their prayers: "Your prayer of thanksgiving may be all that could be desired, but it is no help to the other man."

One of the acute problems before the Assembly of the World Council of Churches at New Delhi in late 1961 must be the failure of many churches to make sounds that have meaning for outsiders. Many of us are carrying on earnest conversations in pulpit and committee language. We all believe in translating the Scriptures into Urdu and Hottentot. But we ourselves need to be translated into the languages of Main Street, sports page and village water pump.

It is very close to what Paul deplored when he said, "I don't know the meaning of the sound the speaker makes." No wonder the newspaper man says, "I ask myself what all this is going to mean to the Kansas City milkman."

The jargon of theologians and committees is out of tune with the tastes, interests and daily life of the majority of the world's population. Most people are simply not interested. They are not abstract thinkers. They work with their hands, operate machines and ply tools. They prefer pictures and stories to general ideas. They feel intimidated by words like "confrontation" and totally mystified (except in financial deals) by words like "redemption."

Pictures, speech and stories mean more to most of the world's population than print. When we go into print it should more often be in story form, evocative, simple. The parables of Jesus are an object lesson in what could be done in new ways today if we were trying to communicate. The message remains the same; it is no myth. But it must be told, this story of God's deed, with imagination. The dull, self-absorbed talk of scribes and temple secretaries is far removed from the vivid realities of the Bible. The trouble with many

The former Director of the Information Department of the World Council of Churches writes of the responsibility of the churches to use mass media in evangelisation. This is one of a series of articles issued in connection with the Council's Third Assembly Nov. 18-Dec. 6, in New Delhi, India.

Christians is that they want, in their hearts, to be like the scribes, when Jesus told them to be like little children.

At New Delhi there should be a disturbing question hanging over the whole work of the Church when we look at it in this way. Why are we pouring so many thousands of dollars into schools and hospitals in the non-western world? Most of them will almost certainly be taken over by governments. In others it will become impossible any longer to put the Christian faith at the centre. Large institutions run by Western missionaries look suspiciously like packaging for western civilisation and for Christianity. The tendency of the local population is to accept the packaging and to reject the contents once the container has been thoroughly unwrapped and laid aside for the future use of the consumer.

In the modern world many of the institutions should be sold to governments and welfare groups as time goes by. A great part of this money could then be re-directed to such new kinds of projects as television, film, radio and illustrated magazines. The aim should be to devise a united Christian strategy in all parts of the world to reach city and country publications.

Moving pictures should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both East and West, should advance with radio. The churches should acquire and operate more transmitters. They should be investing huge sums in the training of local production teams to take drama, interview, news and documentary programmes to broadcasters who want high quality material for vacant spaces in their schedules.

For this work, and for Christian journalism, there should be centrally-placed training facilities in each continent. From the centres, ideas for

stories, promotion, pictures, layout, design and financing should go to editorial teams at work in the field. Papers should be independent, professionally cut away from church apron strings, but run by people who are loyal members of the church. They will shock both church and general public by the bold way they put the Christian case about politics, sex, other religions, sport, race and trade. That will be their function. The element of shock belongs to the liberty of the Christian message. It has the great secondary advantage of keeping up circulation and demand.

People engaged in jobs like these will often popularise and be "unpopular" with church officials. They will be kept steady by their fellowship of prayer and worship. They will be aided to get on their feet financially by Christians who have money and vision, and who love risks.

The effect of the new approach will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our day. It is fatal to underestimate the life-transforming power of the mass media. They have come to stay. It is nonsense to say that they are impersonal and must inevitably manipulate people. Only those who are afraid of them and do not know them say so. Radio and television, particularly, are intensely individual media. Here one man speaks to one man. And the recipient can always switch off; which is more than one can easily do when being manipulated by somebody who is preaching a sermon in church. Naturally, those who work with these media for the churches get dirty hands. That is true of all the laity. But many work there already as lonely pioneers — and bring with them integrity and faith.

The churches have another ally to enlist in the press, in film, radio, television and in the ruthless circus of modern publicity. He is the artist. Many writers, painters, theatrical producers, many film and television directors are hungry for opportunities to get rid of the sentimentalism and moralising that often pass for the Christian message. These people are not unemployed; they are simply unemployed by the churches. Their imaginations have never been fired by church leaders who say: "Sit down with us for a few months, and

E. S. SANDERS (Murray Bridge, S.A.) reports on an experience of . . .

Christian Unity In Worship

The Protestant Churches of Murray Bridge, South Australia, recently conducted an interesting experiment in the field of Christian unity, sponsored by the local Ministers' Fraternal. This was a week of Witness and Prayer for Christian Unity Through Worship.

A crowd of more than 300 people assembled in the Lutheran Hall for the opening meeting on the Friday night. This united rally was addressed by Prof. S. B. Hebart, of Immanuel Seminary, North Adelaide. The music was supplied by the local Salvation Army Band, and after a session of hymn singing, a film of the 2nd Assembly of the World Council of Churches at Evanston, U.S.A., was shown. The Mayor of Murray Bridge, E. W. Doeke, who was chairman for the evening, then welcomed the speaker, and Pastor Stiller of the Evangelical Lutheran Church, a former co-student and old acquaintance, introduced him to the gathering.

Dr. Hebart said that the Christian Church was one body, traceable from New Testament times, despite its many divisions. Unfortunately, many of these divisions had been hostile to one another. However, the drift of modern history was toward mutual understanding, and the overall unity of Christendom was becoming more apparent. Organic unity would need a sound doctrinal basis on the agreed essentials of the Faith, that all Christians must present to a hostile world. The best way of achieving this unity was not by forced organic union on the basis of the "lowest common denominator," but by making each denomination function at its best and show its own Christian emphasis to the best advantage. Given this denominational vitality, together with the presence of love for one another and co-operation with one another, the best possible union was assured.

At the conclusion of the address the chairman asked the combined

ministers to come to the platform and form a panel to answer questions from the audience. The writer felt rather at a disadvantage in this with two Methodists and two Lutherans, all possessing high scholastic ability, on the platform. However, with the spirit of unity strong in the meeting and our witness presented unpromisingly, it was soon apparent to the audience that Churches of Christ had a strong contribution to make in this field. Throughout the week, and afterwards, many appreciations of our position were received.

On the Sunday morning, an exchange of pulpits was arranged between the Methodist and Church of Christ. The rest of the week was then given to worship services in the various churches of the town, according to the traditions of the host church. Each evening the host church printed an order of service which welcomed the visitors and explained the service.

An average of 250 people worshipped each evening; many were at every service for the Week, with 300 on the Monday at the Lutheran Church. This was a beautiful service in the biggest church in the town, and Pastor H. Stiller set the standard high as he led us in worship. Speaking from the Letter to the Romans he showed that there is a unity already in the Church, but that all of Christendom must look forward to the greater day of unity. This is the hope of the Christian. The most unusual feature of this service to the guests was that we sat to sing the hymns and stood for Scripture reading and prayers.

150 people worshipped on the Tuesday at the Church of Christ. Several other important functions in the town on this night took many away and made this the smallest meeting. However, the congregation was a very representative one. This proved an excellent opportunity for our witness in worship, as a normal Sunday morning communion service was conducted. Lutherans and Anglicans did not partake of the communion officially, although many individuals were observed to join in, and the following statement was printed in the order of service, which was published in an attractive, colored, bulletin folder. "The belief and practice of the Churches of Christ is such that the worship service of the Church will always centre around the act of the communion of the Lord's Supper. Whenever more than one service is held

on a Sunday, the second service will be in the form of an evangelistic rally. The presiding brother will give the invitation to all who believe in the Lord Jesus Christ, and live in obedience to that belief, to partake of the communion. We realise, however, that some will be precluded from doing so by the law and doctrine of their own particular Church. There is no embarrassment in this, either to you or to us. When the helpers offer the elements of the communion to you, would you please just pass them on and remain in an attitude of reverence and meditation. This is quite a normal thing, and happens in almost every worship service which we conduct."

In preaching on the subject, **A People With a Passion**, the writer laid down the Churches of Christ plan for Christian Unity, on the basis of Restoration. Creeds and confessions had been tried in the past, and had proved futile and divisive. It was pointed out that our plan first calls for spiritual maturity among Christians. We must heal our divisions, not for our own sake, but for Christ's sake. We must all become a people with a passion to bring Christ to bear upon all the life of all the people of the world. To achieve this we must first become a people with a passion to bring Christ to bear upon our own individual life, and then the corporate life of the community. We must go further than that ghostly, mystical, spiritual unity, which already blinds us together, for our Lord's prayer clearly implies that the ideal unity is a manifest oneness. Spiritual maturity must always be the basis of any unity, for it is the basis of understanding, and only as we understand the other fellow, sit where he sits, see things through his eyes, shall we be able to achieve the goal of unity.

On Wednesday evening the crowd was too large to be contained in the smaller Anglican Church, but such was the interest in the Week by this stage that those who could not get inside stood outside in the cold for two hours. Father Gough-Sherwin conducted Evensong, then challenged us all in his sermon to stronger Christian living and a personal spirit of unity, while waiting on the Holy Spirit of God to bring the unity for which Christ had prayed.

The Methodist Church was packed out on the Thursday when E. N. Broomhead, M.A., B.D., and R. D.

(contd. from p. 532.)

let's find out together how the terror and beauty, the depths and the splendors of the Bible can be given new life in the modern world through sound, image, dance, drama, song, mime, color sequence, and spaces of silence . . ."

These people are waiting to work. They need Christian friends who understand creative freedom, who know that in spite of us scribes the Light of the world gets through.

Harris, L.Th., conducted the service. The singing by the choir of "How Great Thou Art" was an outstanding feature of the service. In preaching the sermon, Mr. Broomhead pointed out, through illustrations from the history of the Church, that at those moments when the Church seemed defeated she had always been at her strongest, and came back with great revivals of spiritual power. He said this might well be one of those days, and the awakening toward unity would make the Church stronger than she had ever been.

The closing night of the week, the second Friday, heightened the place at which we were most strongly divided, when all the Churches met for communion simultaneously, in their own chapels, then afterwards assembled for united fellowship and supper in the Methodist Hall. We had been drawn together greatly because we had been big enough to worship together, in spite of our differences and divisions. This was a great experiment in understanding, and all who took part feel that it was wonderfully blessed of God.

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

VICTORIA-TASMANIA.

The President, Mrs. Amos, opened the August Council meeting in prayer. A welcome was extended to all and a number of apologies received.

We were delighted to have Sonny Graham, who inspired all with his message and singing.

The roll call revealed 142 ladies present, representing 57 churches. The distribution of printed material to delegates was made during the roll call; this informative missionary booklet has been prepared by Mrs. F. Manning.

We paused for prayer after the singing of a hymn, Mrs. Thoday leading us, and especially remembering the family of the late Mrs. Clark (Essendon), also Mrs. Weir in Heidelberg Hospital and Mrs. Ray Patterson, who was to enter hospital for minor surgery.

Mrs. Amos then presented a lead-up explanation regarding the emphasis we are soon hoping to make on evangelism amongst our women.

Reports of Committees included a request for an organ stool for use at Emmaus Guest Home, also that there was material made available by the Christian Education Dept. of S.A. Women's Conference — several copies have been ordered.

Homes Visitation: A suggestion was made by Matron Gall that afternoon tea supplied by visiting groups be saved for the evening meal, and that tea and biscuits be served for afternoon tea — this would save extra work for the staff.

Hospital: Mrs. Manning expressed thanks for the 100 pairs of bed socks, 35 pairs coming from Swan Hill, and advised that she had been asked for knee caps. A volunteer from Strathmore is to undertake the new work at Greenvale (village for the aged).

Aborigine Committee: Mrs. Steele brought a request for second-hand tennis racquets and shoes in good condition. Mrs. McIvor suggested a retiring offering to help purchase these articles; this was done and amount received will be announced. All clothing is to be in by the end of August — please leave parcels at Swanston-st. chapel.

Missionary Committee: Mrs. Lloyd announced the Missionary Rally for Sept. 27, at 10.30 a.m.; cup of tea available. 11 o'clock meeting to begin programme with a difference. 1.30 speaker, Mrs. Frank Manning, on Situation in the Congo.

Meeting closed with the singing of the C.W.F. hymn and prayer. —N. Newham, Sec.

THE MINISTRIES OF OUR



WORLD CHRISTIAN WOMEN'S FELLOWSHIP.

Mrs. B. Wylie.

Greetings to you sisters at this special time of the year!

During August-September, the 6th Anniversary of our W.C.W.F. will be held in many countries around the world.

The Special Birthday Service this year has been prepared by Miss Itoko Maeda, of Okinawa.

For your benefit and my own information I wrote Miss Maeda for items of interest concerning the work of the church in Okinawa. I trust her reply will be of help to you.

She writes, "The island of Okinawa is such a small dot on the map, 65 miles long and 10 miles wide, but a large Christian work is maintained. Under the United Church we have 20 churches, one Junior School (which is my great responsibility), one Children's Home, Christian Student Centre for College students, medical work, youth camp, kindergartens and established women's work.

"Okinawans and Japanese women are similar, but their cultural background is more close to China than Japan. The Japanese language, however, is the standard language, because for a period of about 100 years Okinawa was a part of Japan. The island, incidentally, is situated below Japan, off the coast of China. Racially, the Okinawans are a mixture (Chinese, Japanese, Philippino, Indonesian, etc.). The typical flowers and plants of Okinawa are hibiscus, papaya, pineapple, banana and pine trees. Like many other countries, Okinawa is faced with a number of difficulties. She is lacking in natural resources. The unemployment problem and overpopulation hamper progress.

"The people are eager to learn the Bible, though Christian numbers are but 0.5% of population. Still, the Christians are rather optimistic, and the women especially are hard workers. We have organised 13 C.W.F. groups in the United Church of Okinawa, with a membership of about 600. Most of the women are housewives, or widows; very few are working women. We do have two women ministers."

INTERSTATE NEWS.

WESTERN AUSTRALIA.

Devotions for August were prepared by the Cottesloe Fellowship, led by Mrs. Russell. Mesd. Cousens, Fallon and Ellement also took part.

Roll call of churches showed that 96 sisters were present — apologies, 3. Mrs. Calladine (Asst. Treas.) read the financial statement, which showed a balance in hand of £964/14/5. Mrs. Reid led in thanks for the collection.

The prayer for Missions and missionaries was then offered by Mrs. Gordon.

Reports: Overseas: Mrs. Gordon thanked the Catering Committee for the help given at the morning tea for Miss Skuce. She gave news from New Hebrides and New Guinea, and advised that R. McLean would pass through on his way to India.

Social Service: Mrs. J. Holloway thanked all sisters for splendid help given in every way.

Aborigines: Mrs. J. Pallot gave items of news of missionaries, and asked for continued prayer for work.

Wooroloo: Mrs. Verge gave news of visits to Wooroloo and Chest Hospital, and asked for continued prayer.

President reported on a very happy trip to Geraldton, and asked for prayer for a mission to be conducted there in September.



Theme for the Week:
"JUSTICE FOR ALL."

Sunday, September 10

Amos 5: 4-14.

Thought Text: "That the Eternal may be with you, as you think he is" (v. 14, Moffatt).

The people of Israel desperately needed a man like Amos to recall them to reality. They were living in a fool's dream world, building houses they would never live in, planting vineyards whose wine they would never drink, making the prescribed sacrifices to a God who never received them, because he wanted righteousness and truth in place of their ruthless, evil disregard of all who stood in their way. And all the time they smugly thought that both God and the future were theirs!

But we are as blind as they if we ever think that going to church and fulfilling religious rites can be a substitute for sacrificial love of others, and complete committal of ourselves to God.

Lord, save us from being satisfied with forms and missing out on the power of our faith. Amen.

Monday, September 11

Amos 5: 15, 21-24.

Thought Text: "No more of your hymns for me!" (v. 23, Moffatt).

We have listened to some hymn-singing which might well justify this kind of vigorous reaction from God! But Amos isn't concerned here with the quality of the singing; it's the absence of quality in the life of the singers which disturbs him. The hymn-singing of men whose life is a denial of their pretensions to faith is a mockery and an insult to God himself.

By contrast, Amos declares, "Let judgment run down as waters, and righteousness as a mighty stream!" Only the praise and prayers of men whose lives back up their professions of faith are acceptable to God.

O God, may there be nothing in the way we earn our living this week which would deny our praise and prayers of yesterday. Amen.

WHEN SOARS the SOUL

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

Tuesday, September 12

Amos 8: 4-10.

Thought Text: "... the needy for a pair of shoes" (v. 6).

An unlovely picture this, of human greed driving real religion out of life — of man "unable to wait with his business till the Sundays and the feast days are over, his work day never ceasing, day or night, year out, year in, buying, selling, offering for sale, cutting down and forcing up and falsifying where it is possible" (Luthi).

It is from such ruthless efficiency that some of the glaring inequalities of our own time have come — and some of the problems of the future, too, as the once exploited Eastern peoples, one by one, come to nationhood. Is our way of life creating problems, or opening doors of opportunity, to those who will follow us?

Lord, we pray for the coming of true brotherhood among men, transforming the legacies of greed and hate by deeds of loving care. Amen.

Wednesday, September 13

Amos 9: 7-15.

Thought Text: "The eyes of the Lord God are upon the sinful kingdom" (v. 8).

God is not blind or asleep, insists the prophet; judgment must come upon the sinful kingdom. But there is love even in such a judgment, and he "will not utterly destroy" — there is hope for the faithful. Those "eyes of the Lord" which are eyes of doom for the sinful are, as the Psalmist sang, "upon the righteous, and his ears open to their cry" (Ps. 34: 15).

When he was a little boy, scared by a sadistic nurse, H. G. Wells learnt to think of God as all baleful Eye, watching his every misdeed. But for those who love and trust him, how precious is the promise, "I will guide thee with mine eye" (Ps. 32: 8).

O God, cleanse us of all sin, and help us to live quietly confident that thine eye is upon us, thy hand guiding us. Amen.

Thursday, September 14

Isaiah 1: 10-18.

Thought Text: "Put right the wrong" (v. 17, Kilpatrick).

The prophet insists that there can be no true worship of God until the worshipper has "ceased to do evil and learnt to do good." Wrongs must be righted.

Our Lord dramatised this teaching very effectively when he taught that if a man, already at the altar with his gift, remembered that his brother

had something against him, he should straightaway seek a reconciliation, and only then return to make his gift (Matt. 5: 23, 24).

What good is all our church-going if we nurse resentment against a fellow-Christian, if pride has too long prevented a reconciliation, if we have failed to give a helping hand in others' needs?

O God, may we live ever as in thy sight, and let nothing destroy our sense of fellowship with thee and love for others. Amen.

Friday, September 15

Micah 4: 1-5.

Thought Text: "... and none shall make them afraid" (v. 4).

"This passage is not an idealist's dream," affirms Prof. McFadyen. "It is full of practical insight, suggesting as it does the way to world peace. To secure this, there must be (1) a hatred and horror of war — the nations recognise that arbitration is 'a more excellent way' than war; (2) a tribunal (here Zion) which nations can trust; (3) nations willing to submit their case to arbitration and to abide by the result; (4) unquenchable hope — 'it shall come to pass.'"

Those who follow the Prince of Peace must never lose heart or hope — nor fail to pray and work for peace and understanding among men.

Give us the courage, O God, to live as those who believe that peace can be won by men who seek thy will above all else. Amen.

Saturday, September 16

Micah 6: 1-8.

Thought Text: "Live in quiet fellowship, with your God" (v. 8, Moffatt).

Even more than in the Psalmist's day, our flurried souls need to "be still and know . . . God," and Moffatt's translation of Micah's words is right in reminding us that only those whose everyday lives are "just" and "kind" can know the secret of living in such "quiet fellowship" with God. As John forcibly reminds his Christian readers (1 Jn. 3: 17), who could ever believe that the love of God lives in the heart of a man who shuts both eyes and heart to others' need?

Yet, living fellowship with God can no more remain "quiet" than the disciples of Jesus found his company soothing. It can be disturbing, challenging. With such a God we need to learn to "walk humbly."

O God, keep ever before us the vision of thee we see in the faces of some we help. Amen.

HERE AND THERE

NOTES FROM THE READINGS

As Suggested for

Sunday, Sept. 10

C. E. Curtis, S.A. Conference President Elect, inducted C. E. Watson to the ministry at Albert Park, S.A., on Aug. 13. At the conclusion of the evening service a fellowship meeting was held to introduce Mr. and Mrs. Watson to the members and friends in the district.

Ministers are reminded that the next meeting of the Vic.-Tas. Ministers' Association will be held at the Churches of Christ Centre on Monday, Sept. 4, at 2 p.m., preceded by lunch at 1 p.m. Chaplain Harvey will be the speaker. Handicraft work by prisoners will be on display, and questions will be welcomed. —Reg. E. Hillbrich, Sec.

At the last monthly meeting of the Melbourne Committee of the British and Foreign Bible Society, on Monday, Aug. 14, R. F. Geyer, a Churches of Christ representative, was appointed Chairman in succession to the late Theo. E. Shepherd, M.B.E. Mr. Geyer is a former Vic.-Tas. Conference President.

The Annual N.S.W. Ministers' Fraternal Refresher Course was held at the Boys' Home, Pendle Hill, from Monday, Aug. 23 to Thursday, Aug. 31. The Joseph Whelan Memorial lectures were delivered by the minister of the Hartwell (Vic.) church, H. J. Patterson, M.A., on the theme, *The Restoration Plea in the Mid-20th Century*. —Eric T. Hart, Sec.

Max Olding, well known for his brilliant piano work during Vic.-Tas. Conference youth rallies of some years ago, will commence an appointment with the Queensland Conservatorium of Music in 1962. Following overseas experience, he has recently been established in Melbourne as a teacher, and has also served as choir-master and organist of the Kew Baptist Church.

From the latest report of the British and Foreign Bible Society released in London the following figures give some impression of the vastness of the work of this Society. From London alone, Scriptures were issued in 325 languages to destinations in 84 different countries. The total output — 1,317 tons despatched in 9,500 packing cases, 12,000 smaller freight packages, 5,700 bulk post packages (mainly for South America), 11,000 book post packets, and 7,000 parcel post packets. In addition, 151 tons of Bible paper manufactured in England were supplied to South America, Hong Kong and Korea. 2,344 volumes in Braille were pub-

lished, 1,310 of them in English, and 1,034 in foreign languages. Production costs alone work out at over £2,500 each working day. From sales of Scriptures, only 7/- in each £1 is received. The difference is covered by contributions.

Miss Pamela Deuter (18), a member of the church at Ringwood, Vic., where her parents are also in membership, left Australia by air on Aug. 24 for the U.S.A. Studying on a scholarship, she will spend twelve months at the American Field Service International School, which has 2,000 students from 53 countries. These



Miss Pamela Deuter.

include 40 from Australia (12 from Victoria). The object of the school is to foster understanding between nations. Miss Deuter will have 12 months in a Senior High School, with graduation year followed by a one-month tour of U.S.A., climaxing in a visit to President Kennedy in Washington, D.C.

Of the 38 member councils of the International Missionary Council, two (Brazil and Norway) have voted against any relationship with the World Council of Churches after it is integrated with the I.M.C. at New Delhi next November.

R. A. Banks has accepted a further appointment of three years' ministry with the church at Drumcondra, Vic.

An interesting item in a church news report from Ormond, Vic., indicates that three young ladies who are members of that church have recently become engaged to students of the Federal College of the Bible.

HABAKKUK 3.

This chapter is a poem, centring on confidence in Divine intervention to save God's people, and the ultimate triumph of faith. S. R. Driver says of it that "for sublimity of poetic conception and splendor of diction, it ranks with the finest which Hebrew poetry has produced."

"Shigionoth" (v. 1). — "A word of uncertain meaning. LXX reads 'on the stringed instruments'" (McFadyen). Moffatt has "in dithyrambic measure."

"revive thy work" (v. 2). — "A prayer that the ancient work (i.e., deliverance) be repeated, and that Jehovah again make himself known, for the present crisis calls for divine interference" (McFadyen).

"Teman . . . Paran" (v. 3). — Teman was in N.W. Edom, and Paran between Sinai and Edom. "Here was the cradle of Israel's religion" (Taylor).

"horns" (v. 4). — "Rays" (R.S.V.).

"thou didst ride" (v. 8). — "He comes as a warrior, riding his chariot of storm-cloud, with bow and arrows (i.e., the lightning) and spear" (McFadyen).

"the fig-tree shall not blossom" (v. 17). — "In the very midst of his destitution he finds reason to exult and rejoice" (Taylor).

COLOSSIANS 2: 1-12.

After expressing his deep concern for his unknown readers, Paul proceeds to show how a real and growing experience of Christ is proof against the false speculations which are a threat to faith.

"in whom are hid all the treasures" (v. 3). — "The thought is certainly not that these treasures remain hidden in Christ, hidden even for those whom he enlightens. The words suggest rather that in Christ we have access to unlimited stores of truth, which are by their nature 'secret,' not the public property of the human race, but belonging to 'the deep things of God'" (Beare).

"philosophy and vain deceit" (v. 8). — Paul was not hostile to philosophy as such; he often uses its terms himself. Here he opposes unbalanced "thinking," falsely called philosophy.

"a circumcision made without hands" (v. 11). — "That is, an effectual dedication of his whole being to God, carried out in the realm of the spiritual, the ultimately real" (Beare).



The Minister's Call on the Sick

by Charles F. Kemp.

When a minister calls in the hospital, a home or a nursing home, he does so for a variety of reasons. Each call is different as the needs of people are different. People's needs and problems change, so the purposes may vary from time to time with the same individual. There may be a number of purposes present in any one call. The important thing to recognise is that there is a purpose; it is not a social visit, it is a pastoral call.

(1) The minister goes first of all as a friend. He calls for the same reason anyone else does — because he is a friend of the individual and a call is an expression of that friendship and interest. Washington Glad-den used to say that the minister ought to be the one person in the community to whom anyone in need of a friend would feel free to turn.

(2) The minister calls as a representative of the Church. It is a call of friendship but it is more than that; he is a representative of the fellowship of the Church; he is a representative of the whole historic Christian faith.

(3) He calls with a desire to help. This may be any one of an infinite variety of things. It may be to borrow some books for someone who likes to read; it may be to make a phone call or write a letter; it may be almost anything. If he can help he wants to do so.

(4) The minister calls to listen (or should). He may need to talk later, but he should listen first. It may be a person needs to express his feelings, to relieve his anxieties, to make a confession that will free him of a sense of guilt. It may be he just wants to talk to relieve loneliness.

The doctor goes to the hospital to fight bacteria, infection and disease. The minister goes to fight loneliness, discouragement, guilt and despair. He listens and then strives to help.

(5) He goes to offer counsel and guidance if it is desired and needed. It cannot be forced, but oftentimes there are problems, questions, needs on which a person seeks counsel. If

this is the case the minister is there to serve.

(6) He goes to bring the resources of the Christian faith, the traditional resources of Scripture and prayer that have brought men courage and strength through all generations.

He also goes to minister to the families of those who are sick. The doctor and the nurse centre their attention on the patient, as they should. They, too, are conscious of the needs of all the family, but the minister especially is concerned about the total group and each individual in the group.

People should inform their minister if they desire a call. He can't know he is needed if no one informs him. His desire is to serve in any way he can in the name of him who said, "I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me . . . as you did it to one of the least of these my brethren you did it to me." —The Christian.

If Jesus Came to Your House

If Jesus came to your house to spend a day or two,

If he came unexpected, I wonder what you'd do?

Oh, I know you'd give your nicest room to such an honored guest, And all the food you'd serve him would be the very best.

And you would keep assuring him you're glad to have him there, That serving him, in your home, was joy beyond compare.

But when you saw him coming, would you meet him at the door

With your arms outstretched in welcome to your Heavenly Visitor;

Or would you have to change your clothes before you let him in?

Or hide some magazines and put the Bible where they'd been?

Would you turn off the radio and hope he hadn't heard,

And wished you hadn't uttered that last loud hasty word?

Would you hide your worldly music and put some hymn books out?

Would you let Jesus walk right in or would you rush about?

And I wonder—if the Saviour spent a day or two with you,

Would you go right on doing the things you always do?

Would you go right on saying the things you always say?

Would life for you continue as it does from day to day?

Would your family conversation keep its usual pace?

And would you find it hard each meal to say a Table Grace?

Would you sing the songs you always sing? and read the books you read?

And let him know the things on which your mind and spirit feed?

Would you take Jesus everywhere you'd plan to go?

Or maybe, would you change your plans for just a day or so?

Would you be glad to have him meet your very closest friends?

Or hope they would stay away until his visit ends?

Would you be glad to have him stay — forever — on and on?

Or would you sigh with great relief when he at last had gone?

It might be interesting to know the things that you would do,

If Jesus came in Person to spend some time with you.

—Author Unknown.

PLANT A GARDEN

In a church paper, A. Hayman gave the following advice about planting a church garden:

First plant five rows of PEAS

Presence.
Promptness.
Preparation.
Purity.
Perseverance.

Next to these plant three rows of SQUASH

Squash gossip.
Squash unfair criticism.
Squash indifference.

Then plant five rows of LETTUCE

Let us be faithful to duty.
Let us be loyal and unselfish.
Let us be true to our obligations.
Let us obey rules and regulations.
Let us love one another.

No garden is complete without TURNIPS

Turn up for meetings.
Turn up with a smile.
Turn up with new ideas.
Turn up with determination to make everything count for something good and worthwhile.

A woman dashed into the butcher's shop and, regardless of others waiting, demanded, "A shilling's worth of cat's meat, please!" Turning to another customer she said, "I hope you don't mind me being served first." "Oh, not at all," said the other lady sweetly, "Not if you're as hungry as all that, dear!"



INTERSTATE CHURCH NEWS

Grace Paris to Geoff. Hunt, Marrickville, N.S.W.

Fallen Asleep

I. H. Dinning, C. A. Hudd, Bordertown, S.A.

W. Welsford, Reservoir, Vic.

C. Mason, Tootgarook, Vic.

Thanks to Mrs. Martin for assistance at organ and piano. A lady has been welcomed by transfer. At a.m. service, July 23, a lady made her decision, was baptised at C.W.F., Aug. 9, and received into fellowship, 13th.

NEW SOUTH WALES

Inverell (G. H. Earle). — Studies on literature of New Testament held during winter school each Thursday evening; unit of studies being offered in commemoration of 350th anniversary of English Bible. Education week services observed Aug. 6. Social afternoon held by C.W.F. at home of Mr. and Mrs. Winter. Women enjoying studies of Know Your Neighbors. B.S. efficiency campaign successful; keen interest displayed by teachers and scholars.

Marrickville (P. E. Thomas, int.). — During past month three have accepted Jesus Christ as Saviour. Attendances increasing, with membership in good heart. 130 present at second Gospel in Music Bowl youth rally, held Aug. 12, preceded by Y.P. open-air meeting, through which a number of people were contacted and attended the rally. Speaker was Rex Ellis, with music provided by 40-voice Petersham Salvation Army Songsters. G.L.B. held church parade, a.m. 13th. Youth leader, Dennis Folletta, speaker both services 13th; Y.P. participating in gospel service. Sympathy extended to Mrs. G. Lane and family in loss of husband and father. Congratulations to Mr. and Mrs. Curzon who celebrated their golden wedding. A married lady was obedient in baptism, 20th, and at end of service her husband made good confession. Mrs. Myee Stuart has joined B.S. staff, taking over kinder, dept. Church rejoices Mrs. P. E. Thomas back in fellowship. New carpet and fluorescent lighting installed in chapel.

SOUTH AUSTRALIA

Albert Park (C. E. Watson). — Successful interdenominational conference of Women's Guilds of Port Adelaide and Woodville churches held at Albert Park chapel, Aug. 9. Guest speakers were Frank Hansen (Queen Elizabeth Hospital Chaplain) and Matron Tanner, of the same hospital. Albert Park C.W.F. celebrated 8th birthday, 15th, at which there was a large attendance. Mrs. Wharton (State President) gave the devotions;

QUEENSLAND

Mackay (D. K. Thoday). — Anniversary services marked twenty-four years' witness. Mr. and Mrs. Chalmers were present, Mr. Chalmers being guest speaker for both services. Annual meeting revealed work strengthened under leadership of minister. Church has been enjoying fellowship of Mr. and Mrs. Coventry, who have also addressed number of meetings. Mr. and Mrs. Mansell's visit, 5th-6th, was inspiring; messages appreciated. Attendance a.m. 73, p.m. 46, communicants 50. D. K. Thoday concludes his ministry at end of November. Church rejoices in fellowship of visitors from several States. This breaks down isolation, as church is over 200 miles from sister churches.

Kedron (J. McCormick). — During minister's holidays, church appreciated help of M. Woods, C. Williams and R. McDougall. At annual business meeting, G. Haigh and R. Goldsworthy were elected elders. Officers for coming year: J. Stevens, P. Smith, G. Plane, H. Weil, R. Haigh, W. Law, J. Bailey. Visitors welcomed to services. B Grade tennis team won premiership.

Stafford (C. J. Williams). — All auxiliaries functioning well. B.S. supt., together with minister and intermediate girls, took afternoon service at Woolloowin State Children's Home. Weekly offerings show marked increase. Many members have been sick.

WESTERN AUSTRALIA

Manning (W. H. Nightingale). — Attendance and interest well maintained. B.S. and kinder. suffered through measles epidemic. C.E. interest still held and good work being done. C.W.F. working for double glass doors for chapel. A. Johnston preached at gospel services during July. R. Sandells back in fellowship after six months working away.

Discipleship

J. Cini, snr., Ormond, Vic.

Trevor Marshall, Carolyn Verco, Bordertown, S.A.

Wilma Chalk, Patricia Moore, Margaret Ryan, Gaylene Walker, Marie Tipping, North Richmond, Vic.

Mrs. O. Dear, Manning, W.A.

Sharon Wingad, David Wilson, Jordanville, Vic.

Mrs. K. Twyman, Mr. and Mrs. J. Campbell, Marrickville, N.S.W.

R. and G. Beard, Misses A. Phillips, D. Wanganeen, S. Stock, Forestville, S.A.

Mrs. L. Pryor, Berri, S.A.

A. Ratcliffe, M. Jackson, J. Henty, G. Irvine, F. Irvine, P. Smith, M. Jones, Blackwood, S.A.

Margaret Grayden, Reservoir, Vic.

Membership

Mr. and Mrs. K. Watson, from Hobart, Tas.; B. Watkins, from East Kew, Mrs. B. Watkins, Mrs. Moignard, from Wembley, W.A.; Miss E. Mitchell, from Doncaster, Mr. and Mrs. R. C. McKenzie, from Teewoomba, Qld. to Ormond, Vic.

Miss B. Bates, Ivanhoe to North Richmond, Vic.

Mrs. B. Evans, S.D.A., to Manning, W.A.

Mr. and Mrs. Hinton, Daryl Hinton, Mr. and Mrs. Philips, Ray Samels, Mr. and Mrs. Suttle, Mr. and Mrs. P. McIntee, Mr. and Mrs. N. Kingston, to Blackwood, S.A.

Mrs. R. Grayden, Balwyn to Reservoir, Vic.

Mrs. Waite, Wattle Park to Croydon, Vic.

Miss N. Harwood, Hampton to Tootgarook, Vic.

Mr. and Mrs. Montgomery, Blackburn to Jordanville, Vic.

G. Moyle to Forestville, S.A.

Marriage

Yvonne Smith to Ed. Dickinson, Bordertown, S.A.

programme provided by Welland Ladies' Choir.

Bordertown (F. Langford). — Minister in hospital but making progress. Sympathy is extended to families of late I. H. Dinning and C. A. Hudd. Number of members have been in hospital but all recovering. Ladies of circuit met at Bordertown to hear S.A. Women's President (Mrs. Wharton). Men of circuit met at tea, 27th and 29th, to hear I. J. Chivell, who also spoke at gospel service on 30th, at which 2 B.S. scholars accepted Christ. B.&F.B.S. screened film, *Bible to East Africa*, in chapel at combined service, 6th. Annual church business meeting held 11th. L. E. Verco and H. Tilley elected elders; A. Tilley, R. Hudd, C. Barnett, M. Dungey, V. Dungey, D. Verco, deacons.

Nailsworth (A. M. Norris, B.A.). — Nineteen Y.P. joined with others from northern suburbs churches in camp at Longwood. A. Norris was devotional leader. R. Brittain addressed morning meeting, Aug. 20. Neville Coombe appointed church sec., following Mr. Oxenberry's retirement after several years of appreciated service in that office. New carpets in chapel aisles have improved interior furnishings. Offering for Social Services, £57.

Berri (R. W. Saunders). — Over 40 B.S. scholars from Berri and Winkie attended youth camp at Barmera, Aug. 18-20; teachers led studies and devotions. P.S.A. enjoyed by scholars and parents. D. Beiler (S.A. Conf Pres.) was at Upper Murray District social, 26th, and preached at Moorook and Berri, 27th.

Blackwood (F. B. Burt). — First full-time minister, F. B. Burt, with wife and family, settled into new manse close to chapel. Church paper, *Messenger*, introduced. Fellowship tea held prior to introduction of budget scheme, which is working successfully. B.S. conducted house-to-house visitation. 15 new members welcomed into church. Life Boys, B.L.B., G.L.B., cottage prayer meetings are being held, and plans formulated to meet growing attendances in church and auxiliaries.

Forestville (N. Gavros). — Six new members welcomed into fellowship of church. Special meeting decided to make alterations to chapel, including open baptistry. Church delighted to welcome Mr. and Mrs. W. Lovell home from their American travels, also welcome Dr. Hugh Lovell, who has returned from America on holidays. C.M.S. held annual meeting. Mrs. R. McLean spoke at C.W.F. meeting. Y.P.S. C.E. held study on the life of C. T. Studd and also a "blind meeting," at which Mrs. Pearce (Nailsworth) was guest speaker. I.C.E. held "Bar B.Q." evening. Church much in prayer for sick members. All boys' and men's

basketball teams and two of girls teams have reached finals.

Glenelg (C. E. Curtis). — Meetings well attended, with av. of 194 communicants for past month. G. Wood and G. Rose preachers at 79th church anniversary. B.S. anniversary Aug. 13, 20, appreciated visiting speakers and singing of scholars, led by D. Wight. C. Patrick, formerly of Fullarton, now elder at Glenelg. Church shares in local United Churches' Bible Study group each month. C. H. J. Wright (Unley) study leader, 22nd. W. Mc Glasson re-elected chairman Officers' Board. Church considering budget system of giving.

VICTORIA

Collingwood (S. Wilkerson). — Pulpit exchange with North Richmond for one Sunday. C.E. led church in gospel service, Aug. 6. C.W.F. visited South Melbourne and Northcote for birthday nights. Men's Inter-Church group met at Sackville-st. Baptist chapel. C.W.F. regularly visits Singleton Lodge, residence for elderly ladies. Mr. Buckmaster preached at gospel service during preacher's absence in country.

North Richmond (R. E. Hillbrich). — Slight increase in attendances, with offerings averaging £28. Form of evening services varied, with members of Life Line participating, also use of audio-visuals and films first Sunday of alternate months. On July 23, John Robinson was speaker, with Dr. Roger and Mrs. Killmier providing musical items. Peter Uren (Methodist) leading service. On Aug. 6, exchange took place with Collingwood preacher, S. Wilkerson, giving address. Church rejoices in 5 recent decisions and 1 re-affirmation. Lady welcomed by transfer. Ladies' groups knitting squares for rugs; been able to provide 16 for Homes. Much illness amongst members; Mrs. McRae underwent surgery and is progressing favorably. Men concreted paths and also re-sheeted section of school hall roof. Midweek Fellowship shares in biographical studies from Acts; recent quarterly H.M. prayer rally, held in chapel, was appreciated by members.

Pascoe Vale North (K. B. Marriott). — Annual church business meeting held. Officers returned, with addition of 2 new deacons. Work progressing satisfactorily; a.m. attendances keeping up av. of 25. Night services on 3rd Sunday of month well attended. 3 Y.P. baptised and received into fellowship. On Aug. 5, stewardship tea held at chapel; A. E. White, (North Essendon) guest speaker, outlined details and meaning of stewardship, and K. B. Marriott gave resume of past 6 years and future plans for area. Roads nearing completion in area.

Morning services still assisted by members of Essendon and Coburg churches. Mrs. Prout and Mrs. Conrau making steady progress after illness.

Red Cliffs (S. K. Bannon). — Church annual business meeting well attended. Elected were: elders: H. J. Cook, A. L. Martin; sec., S. M. Milne; treas., T. J. Sires; deacons: K. Chislett, L. Chislett, L. Chiswell, R. Heazlewood, V. Marr, I. Milne; organists: Miss Shirley Sprigg, Mesd. J. Cunningham, D. McManus; B.S. supt., I. Milne. On July 30, C. Young was a.m. speaker and W. Atkin showed pictures of Social Service work at night. Sunday night mission services continue to create interest, with good attendances. 135 present Aug. 13, when film, *Souls in Conflict*, was screened. Two made their decisions at close of service. C.W.E.F. purchased lino for kitchen.

Swan Hill (G. A. Harrison). — C.Y.F. film night, 18th, had good attendance and £17 raised from white elephant stall. Church sec., B. McFarlane conducted services at Robinvale, Aug. 13. G. Zetsmann (C.O.B.) spoke on 27th, during preacher's absence on vacation.

Maidstone (R. H. Patterson). — During Aug., Y.P. have paraded with various auxiliaries at evening service. Billy Graham film, *Souls in Conflict*, screened, with Miss J. Milne as soloist. Fellowship enjoyed after service. Sympathy of church is extended to Geake family, in loss of Mrs. Geake's mother; also to Mr. and Mrs. A. Pope, in loss of their infant daughter. Mrs. R. H. Patterson much better after surgery. Car tour was arranged by Cricket Club, 12th, well attended by Y.P. Annual church business meeting held on Aug. 9; church asked to raise attendances by end of year. Special singing by guest soloists pleasing feature of evening services. Thanks to Miss Merle Bailey and G. Ogden for their solos. R. C. Bust (North Williamstown) exchanged with minister, morning service 13th. Fellowship for teens held after evening service each Sunday. C.Y.F. now meets on Wed. evening, under leadership of minister.

Ringwood (J. H. Cain, B.D.). — A.m. attendances maintain good average, and number at communion since March Encounter effort has been maintained with av. of 106. several up on last year's average. Introduction of second morning communion service at 8.30 well received and appears to have come to stay. Removal of communion from night service has resulted in shorter, but complete, evangelistic service. 15 baptisms this year to date; two additions by restoration. Christian Education programme meeting with difficulties in maintaining interest. One regular adult class established and two good groups of teenagers engaged in weekly

Bible study. Church engaged in planning for Family Camp, and another Encounter evangelistic effort.

Cheltenham (R. C. Bolduan). — Church anniversary, Aug. 13, had large morning congregation, addressed by A. E. White. Preacher conducted well attended evening service; two C.Y.F. girls made decision. Temple Day on 12th had family tea and evening meeting, at which future building programme was outlined for Youth Centre. C.W.E.F. sent parcels to New Hebrides; ladies also arranged pantomime, Jack and the Beanstalk, by Parkdale Methodist ladies. C.M.S. visited Institute of Archaeology at July meeting. E. J. Miles was guest speaker at Men's Club, 6th, followed by tea; 30 men present. Young Men's Club commenced for training in Christian service.

West Preston (T. T. Robinson). — C.E. effort on behalf of New Guinea Mission Hospital operating theatre appeal raised £17. Under auspices of Y.P.S.C.E., representatives of four other communions attended and gave reasons for belonging to their particular churches. Discussions were profitable. C.W.A.F. contributed parcel of clothes and toys for Aborigines Mission. P.B.P. came first in Arts and Crafts competition and fifth in Home Crafts. K.S.P. came second in Arts and Crafts. Explorers held successful parents' night and are doing well under leadership of Alan Bush.

Morwell - Newborough (L. G. Armstrong). — Services for Newborough 7th church anniversary held Aug. 13 were conducted by M. Keatch (Waragul); 70 friends enjoyed family tea and musical programme led by T. Skerry. Film, *God of the Atom*, screened p.m. Annual business meeting of Morwell church held 16th; those elected were: elder: M. Little; deacons: G. Ratten, W. Lacey, D. Wakefield; deaconesses: Mesd. Read, Preston, Schilling. Sympathy offered to Mrs. Ludbrook and family in passing of husband and father.

Preston (G. W. Barnett). — Morning service, July 30, attended by Preston Girl Guides. Two lads baptised Aug. 6, and two girls made good confession, followed by one further confession, 13th, after screening of film, *Singapore Story*. Other activities included annual meeting of Cricket Club, and film night given by Coca Cola; proceeds donated to Manse Appeal by C.M.S. Sympathy extended to W. Stokes in death of his son, W. Stokes, jnr.

Glen Waverley (R. W. Marshall). — One married couple have made good confession and been baptised. One young lady has made good confession and another has been baptised. B.S. had record attendance of 131 on Aug. 13. P.M. attendances have been in

70's. Mission to Lepers meeting, sponsored by C.Y.F. on 11th, had 100 present. Y.P. hold monthly hymn sessions after gospel service at home of Mr. and Mrs. Humphries. Dr. Brothers spoke to C.M.S. on *Psychiatry and Religion*, 3rd.

Ormond (R. McKenzie, B.A.). — District rally held following evening service, Aug. 13, by B.&F.B.S. and films screened by G. Brown. Basketball teams have done well, with senior team to play grand final. All clubs and auxiliaries healthy. Mr. and Mrs. R. Mitchell moved to Trafalgar. Chapel open morning and evening 3 days a week for prayer, emphasis being on East Bentleigh Crusade.

Balwyn (J. E. Brooke). — Recent business meeting proved work in good heart. Over £1,000 given to "other causes." Explorers and Good Companions increasing in numbers and interest. C.W.F. groups donated large parcel of clothing for Aborigines, and working consistently for new manse. P.B.P. came 3rd in Homecrafts. Full a.m. meetings, and p.m. services increased by 50 per cent with youth participation.

Chelsea (K. Hank - K. Hilli). — Church parade well attended by Explorers, Good Companions, C.E. and C.Y.F., Aug. 6. Many thanks to them for assistance in both morning and evening services. Pleasant tea and evening with films and games enjoyed by J.C.E. at home of Mr. and Mrs. T. Parker, 19th.

Creydon (W. J. Thomson). — All auxiliaries progressing favorably. B.S. scholar made decision, and new member received through transfer. C.W.E.F. catered for fellowship dinner for church members, followed by a color film of Mr. Illingworth's (Malvern) world tour. Midweek prayer group attended Eastern District prayer rally at Bayswater. Church expresses sympathy to Mrs. Smith on passing of sister. Mrs. Baker and family able to attend services again after illness. Eastern District Women's Fellowship held conference meeting, Aug. 17, when speaker was Mr. Parsons (Borneo Evangelical Mission). In absence of minister on holidays, visiting speakers have been H. Steele (Blackburn) and two C.Y.F. Councillors, A. Clarke and F. Sterling, who conducted service on 20th.

Drumcondra (R. A. Banks). — Sunday afternoon prayer meetings commenced as part of preparation for crusade, with G. Brown (Pahran). W. R. McKeown (Mission to Lepers) spoke on work and showed film to C.W.E.F. and prayer meeting group, Aug. 1; £21 given toward work. Three basketball teams represented at church parade, 6th, some taking part in service. Half-yearly business meeting preceded by fellowship tea;

increase reported in communicants over last three months; av. 90. All auxiliaries working well, financial position sound. Church regrets departure of Mr. and Mrs. R. Gates and family to Birregurra. Both have been active for many years. Talent money raised by C.W.E.F. over four-month period, £35. Proceeds from street stall, £10, to go to Mrs. Beale, C.W.E.F. Living Link. Three members enjoyed fellowship at Social Service luncheon in Melb. 18 members C.M.S. attended camp at Hall's Gap. W.M.B. engaged on project for Dhond hospital.

East Preston (T. V. Weir). — C. Johnson and R. Fisher appointed first elders of church; inducted on Aug. 6 by minister. J. James and Mrs. T. V. Weir progressing satisfactorily after surgery. Y.P.S.C.E. commenced with monthly meeting in manse; B. Crawford pres. Large group from church visited Melbourne Synagogue, 10th. B.S. working to raise funds for sewing room at Ranwadi. Local council has laid concrete traffic crossing in front of church building. Mr. and Mrs. Eurn have presented piano to kinder. Av. breaking of bread July, 96.

North Balwyn (R. W. Vautier). — During July, evening services took form of "Questions and Answers" on church missionary work, with Messrs. Geyer, Thomas and Turriff assisting. On 23rd, J. Giles (B.&F.B.S. Youth Director) was speaker at a.m. service. In evening, missionary film, *In the Face of Jeopardy*, was screened. Second Coming of Christ theme for Aug. p.m. services. C.M.S. resumed normal meetings on 10th after completion of kinder. hall. At this meeting, J. D. Watt outlined aims and activities of C.M.S.; E. J. Collings showed slides taken on his overseas trip. Visit from Governor Perrin (Fairlea Women's Prison) enjoyed at C.W.E.F. meeting. Senior B.S. scholars and teachers, together with several church members, attended barbecue picnic at Buxton, 19th. B.S. attendances have returned to normal following road construction. Explorers held church parade, 27th.

Hartwell (H. J. Patterson, M.A.). — Over past 4 weeks, 12 have been received through faith and baptism. On Aug. 6, chairs were placed in aisle, when crowded meeting listened to address by G. Carslake (Highbury-rd.) at morning service. C.W.F. had full charge of gospel service, 13th; soloists, Misses E. Rankine and S. Joyce. Good Companions reached first place in inter-zone finals for indoor sports at North Fitzroy. Congratulations to 89-year-old sister, able to meet regularly at Lord's Table. Church appreciated messages of E. L. Williams on 27th, while minister was in Sydney delivering Joseph Whelan Memorial Lectures for 1961.

ENGAGEMENTS

LENNOX - BRAMSTEDT. — Mr. and Mrs. Lennox, St. Neots-ave., Northcote, announce, with pleasure, the engagement of their only daughter June, to Russell Maurice, youngest son of Mr. and Mrs. C. Bramstedt, 20 Argyle-st., Moonee Ponds, Vic.

KNEE - GRIFFITHS. — Mr. and Mrs. A. J. Knee, Ormond, Vic., are happy to announce the engagement of their elder daughter, Julie Anne, to Ian Geoffrey, youngest son of Mr. and Mrs. H. V. Griffiths, Caulfield, Vic.

BIRTH

ANSON (nee Patrick). — To Margaret and Gary, Clarence Gardens, S.A., on August 2, God's gift of a son — Stuart Scott.

DEATHS

MARSHALL. — On Aug. 22, at Ballarat, Martha Jane, loved mother of Ada, loved mother-in-law of Henry, loving grandma of Helen, Robert, Ian, Jeanette, Margaret and Mervyn. "With Christ, which is far better."

COLLINGS. — On August 19, Albert Symes, 99 Kangaroo-rd., Oakleigh, Vic., dearly loved husband of Marjorie, loving father of Elizabeth (dec.), David and Margery (Mrs. Notenboom); loved father-in-law of Joan and Len; dear pa of Leigh, Dale and Glenn. "Our loved one in God's care."

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OBITUARY**Ray Guscott.**

Ray Guscott of Northcote, Vic., died on Aug. 2, a few weeks after his 17th birthday. He died unexpectedly, but after many years of illness. Ray grew up in the church school, and for a short time was a member of the K.S.P. Illness prevented a full participation in these activities and in the church, but he developed some splendid qualities. He was well-mannered, uncomplaining, unselfish. Though not many years were given to him, he had a natural love of life and of living things. His mother and father, and his brother, will happily remember these characteristics, and will be comforted in his release from suffering, as well as in the knowledge of what they did for him, and beyond all, in hope in God. —A. B. Withers.

William Edwin Welsford.

On July 29, at 78 years of age, our brother passed to be with his Lord. Prior to his entering hospital early in April, he suffered the loss of a married daughter. For four months he carried his cross patiently. At the age of fourteen years he was baptised and received into the church at Footscray, Vic. Later he and his wife had fellowship with the church at South Richmond. On moving to Reservoir they met with the church at West Preston until the Reservoir church began in 1934. Our brother was a foundation member. Three generations of his family — his late father, himself and his son, who is still in fellowship — shared in the erection of the present church building. He served his church faithfully as a deacon and C.F.A. agent for many years. His attendance at church every Sunday was an inspiration to the church. Following a service at the chapel, our brother was cremated at the Fawkner Crematorium. We commend his wife and family to the Good Shepherd. —F. B. Alcorn.

Fraser Ludbrook.

Church and friends were saddened to hear of the passing of Fraser Ludbrook, on Aug. 6, at Morwell, Vic. He was the only son of the late Mr. and Mrs. F. M. Ludbrook, highly esteemed for their vital contribution to the brotherhood in earlier days. Fraser Ludbrook joined the church at the age of 13, at Brighton. During First World War service with the R.A.M.C. in France, he contracted rheumatic fever, and was repatriated to Australia, where he entered business life. The effects of the fever were to recur in later life, leaving him with a weakened heart. Business took him into different places, and he

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had association with several churches, amongst which were Brighton, Merbein, Launceston and Morwell. However, Brighton always remained his home church. It was at Brighton he served as an officer, only relinquishing the position owing to his health. On coming to Morwell he showed keen interest in the church, and was considering accepting nomination to the Officers' Board. He did accept nomination as a delegate to the Morwell Council of Churches. Just as he was planning to enter a more active church life, he was confined to bed, where his most faithful wife, Ethel, and son, Campbell, nursed him. The call came at 6.45 a.m. on the Sunday and Fraser Ludbrook departed from our company. He is survived by his wife Ethel, son Campbell, daughter Wyn (Mrs. Kemsley, wife of Dr. Kemsley, at present studying in U.S.A.), and grandchildren, Robyn and Ralph. To these, his family, and to his sisters, Mrs. H. A. G. Clark, and Miss Ludbrook, we offer our sincere Christian sympathy, commending them to the love and care of our gracious Heavenly Father. The funeral services at Brighton and Springvale were conducted by the writer. —L. G. Armstrong.

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Deaths, Memorials (space does not permit verse), Births, Engagements, Marriages, Thanks, 5/- Wanted, For Sale, To Let and similar ads., also paragraphed Coming Events, 24 words, 4/- (every additional word, 1d). Displayed Coming Events and other ads., 5/- inch. All ads. 1/- extra booking fee if invoiced out.

Quarterly Displayed Ads.: 34/6 per inch ad.

Advertisements must be received by 1st mail Friday for succeeding issue, or, if a holiday on Monday, by 1st mail Thursday.

Refrigerators

Leading makes including

KELVINATOR, WESTINGHOUSE,
CROSEY, METTERS and
HALLSTROM

50-3434 (4 lines)

Snellgrove's Electric-Land
(S.B. RADIO)

205 GLENFERRIE-RD., MALVERN,
Vic. (near Tramway Depot).



9.30 p.m.

Presented by the
Churches of Christ

Evangelical Fellowship.

Financial support gratefully acknowledged by L. R. E. McClean, 26 Warra-st., Toorak, S.E.2, Vic.

Will You Be A Prayer Partner?



For the New Life Crusade Southern District East Bentleigh Tent Mission, to be conducted by J. K. Bond for 6 weeks, commencing October 1, 1961.

Please communicate with T. W. Clark, 19 Normdale-rd., East Bentleigh, or telephone LU 1010 for regular prayer circulars.

PAY A VISIT TO

The AUSTRAL BOOKROOM

Churches of Christ Centre,
217 Lonsdale-st., Melbourne.