

W. Innes

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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

ANNUAL OFFERING

for

Aborigines Missions

Sunday, February 11
1962

CHANNELS AMONG THE ROCKS

The stately cadences and vivid phrases of the passage from the 28th chapter of Job, printed in the centre of this page, tell of the miners' ambitious, courageous and painstaking quest for the treasures of the earth.



YOU BEAUT!

Stephen Harris of Norseman Mission rejoices over a capture. He did NOT swallow it straight down!

1. Surely there is a mine for silver, and a place for gold which they refine.
2. Iron is taken out of the earth, and copper is smelted from the ore.
3. Men put an end to darkness, and search out to the farthest bound the ore in gloom and deep darkness.
4. They open shafts in a valley away from where men live; they are forgotten by travellers, they hang afar from men, they swing to and fro.
5. As for the earth, out of it comes bread; but underneath it is turned up as by fire.
6. Its stones are the place of sapphires, and it has dust of gold.
7. That path no bird of prey knows, and the falcon's eye has not seen it.
8. The proud beasts have not trodden it; the lion has not passed over it.
9. Man puts his hand to the flinty rock, and overturns mountains by the roots.
10. He cuts out channels in the rocks, and his eye sees every precious thing.
11. He binds up the streams so that they do not trickle, and the thing that is hid he brings forth to light.

—Job 28: 1-11 (R.S.V.).

It speaks of the sacrifices men make and the dangers they face as they dig their way into the sub-strata of the earth and spend most of their waking hours in the gloom of the mines, cut off from the world above.

They attack the hard granite in the very roots of the mountains to compel it to yield up its treasures, their eyes feverishly scanning the broken ore to detect the precious stones and metals — even the dust of gold.

There is nothing of the amateur in the writer of the passage. He knows what he is writing about and he knows the poetic form he has chosen to convey his thoughts. How exact and vivid are verses 9, 10 and 11. The miner cuts "channels among the rocks." The A.V. has "rivers", which is a literally correct translation of the Hebrew word, but the revisers have used the word "channels" to convey the evident idea of the miner digging the passages in the rock to make the rivers run where he wants them, so that the water will wash away the unwanted debris to reveal the treasure being sought. In other places he stops the natural streams because he finds the treasure in their rocky beds.

Transfer the whole thought to our Aborigines Mission work. Verse 10 gives us the theme for emphasis as we prepare for this year's Annual Offering. We are miners cutting channels among the rocks, looking for every precious thing. Into the flinty rock

(continued on page 2)

of ignorance, superstitious fear, satanic influences, moral vice, racial prejudice, oppression, exploitation and economic frustration we are digging the channels to release the human treasure embedded in them. Through the channels we are reticulating the grace and love of God, our eyes open for every individual gem. Some are glowing bright, such as the little children, and these are gathered with joy, but even the "dust of gold" — the merest trace of its presence in lives that have almost become part of the rock — is eagerly seized upon.

Mining is costly. Verse 4 tells how the miners cut themselves off from the normal round of life. They endanger their lives on the precarious scaffolding they erect. This is an apt description of our missionaries as they separate themselves from the usual associations and accept far less secure material circumstances to mine for human treasure.

The winning of the precious metal or gems absorbs the miners' whole interest. They do not want to miss the smallest sample. The writer of these lines has seen men gripped by the fever of those to whom prospecting for gold has become an absorbing passion. So it is that the true missionary knows no other interest but the search for human treasure and the winning of it from the rock that encloses it.

Will you share in our mining enterprise? You may not be able to enter the mines, but you can supply the capital to "up-port" those who go. By your prayers you can seek the divine direction that the channels will be dug in the right places, and by your gifts you can make the digging of them possible. Your sacrificial offering for Aborigines Missions will be received on Sunday, February 11, 1962.—*J. K. Robinson.*

**ANNUAL OFFERING,
SUNDAY, FEBRUARY 11**

HERE AND THERE

Special material and blocks used in this annual Aborigines Missions issue were supplied by J. Keith Robinson, Fed. Sec., Aborigines Missions Board.

The Editor is at present on vacation, and material for the next two issues will be finalised by A. R. Haskell (Manager and News Editor), in association with the Austral staff.

R. V. Holmes has accepted a further three-year ministry at Mt. Gambier, S.A.

This issue was printed prior to the Christmas vacation, ready for despatch immediately after the holidays. Any news or advertisements received later than Dec. 20, 1961, will be given priority in our next issue.

Neil Trezise (Surrey Hills, Vic.) and Ronald Parker (Blackburn, Vic.) both received their M.B.B.S. at the conferring of degrees at Melbourne University on Dec. 16.

The Australia Day Council is seeking the churches' co-operation in observing the Sunday nearest to Australia Day (Fri., Jan. 26, 1962) as "Australia Sunday," or, as may be desired, "Commemoration Sunday." This day would be Sun., Jan. 28, and it is requested that the theme be noted both in prayers and messages in church services.

A. M. Surtees, who relinquished the work at Tamworth, N.S.W., on Jan. 7, will be succeeded by D. C. Craig in a ministry to commence on Jan. 21.

The widely praised Lutheran-produced film, *Question Seven*, which tells the story of the Church's witness in East Germany, has received a different reception in East Berlin. Newspapers there have been almost unanimous in condemning the prize-winning film for its "propaganda" content. The *Berliner Zeitung* described it as a "glaring example of the way in which Christianity is used for political propaganda in the imperialist state." It is "an incredible collection of calumnies," it said. *Morgen* described it as a "horror-myth about the Church's struggle with the D.D.R." The film, which recently took the annual grand prize of the International Catholic Office of Cinema, was produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates, both of New York. It also won the highly coveted prize at the recent Berlin Film Festival as the best film for young people.

Peter Hunt, jnr., of Subiaco (W.A.) church, is congratulated on winning an overseas scholarship in Architecture, valued at £800.

Women's Offering Rally, Vic.

DEDICATION OF NEW UNITS

On Dec. 9, several hundred people gathered at Emmaus Rest Home, when the Social Service Women's Annual Rally was held. Mrs. M. Ward presided, and the function was opened with prayer by F. J. Funston, Chairman of the Homes Board.

Greetings from many churches were conveyed by the President, also one from Mrs. E. Gall, recuperating in South Australia after her recent illness.

Mrs. Ward introduced Mrs. R. V. Amos, President of the Vic.-Tas. Christian Women's Fellowship, who invited representatives from the churches to present their gifts. With amounts already received from various churches, these totalled over £2,000; included were amounts from Christian Guest Home (£132), Will H. Clay Nursing Home (£58) and Emmaus Rest Home (£241). Proceeds of this effort will be used to reduce the debt on the Christian Guest Home.

Will H. Clay, M.B.E., the Director of the Department, expressed thanks to all who had so splendidly co-operated.

Opportunity was taken to thank the members of the T. R. Morris family for a gift of £8,000. W. W. Saunders, president of the Committee, in appropriate words expressed the gratitude of the Department and the members of the churches for their generous assistance. The gift was used to help build four self-contained units to accommodate eight. A tablet on the entrance gate is worded, "These units erected to the glory of God and the service of mankind were made possible by a gift from the members of the family of Emily and Rowland Morris." R. P. Morris, in responding, expressed pleasure that it was possible for him and others to make the gift available which, in turn, provided the units to serve some of our splendid brethren and sisters.

After the singing of the Doxology, F. P. Chipperfield, vice-president of the Committee, led in a prayer of dedication.

The gardens of the Home provided a delightful setting, and stalls conducted by the Women's Committee, and the staff and guests of each Home, were stocked with interesting and useful articles.

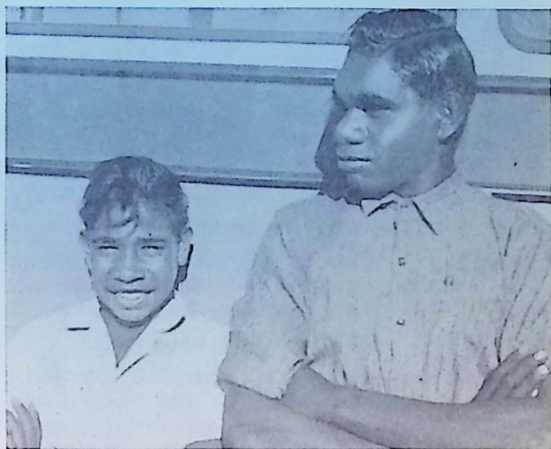
The many present then inspected the main building and other units at the Home, including the ones dedicated that afternoon.—*W. T. Atkin.*

— INTO THE ROCK —

J. K. Robinson.

The writer acknowledges help from a number of sources, particularly the Superintendents of Norseman and Carnarvon Missions, in the preparation of this article.

Forbidding in their hardness, repellent in their appearance, the rocks which imprison the human treasure we seek through our Aborigines Mission enterprise stand before us in bold and challenging outline. Consider some of them:—



CONSIDER THIS POINT!

Alfred Barker and Frank Dick of Carnarvon have something on their minds.

IGNORANCE

Our native people are not educated. Even those who have the bare rudiments of education have no knowledge of the skills necessary to wend their way in contemporary Australian society. While it is true that more and more of our native people are receiving elementary education and a few are going on to more advanced standards, great numbers still have no opportunity for education. Not only do they lack formal education, but they are ignorant of so many things that make life worthwhile, and also ignorant of how to attain or possess them.

Ignorance is mental darkness. Without knowledge there is no progress, and until the door opens for them into a greater awareness of life's richer possibilities our native people will remain in the darkness of ignorance on the fringe of our society.

SUPERSTITIOUS FEAR

Satanic influences hold tremendous sway over our native people. They are frightened of evil spirits. Some few months ago, the Superintendent of our Carnarvon Mission was called to the Junior Girls' Home. The girls were all hysterical and were gathered in little groups, some outside and some inside the building. They had been talking about mudgedies (spirits) and "Feather-foot", who seems to be the chief among them. The Superintendent and the missionaries were able to calm the girls by reminding them of the Lord Jesus and his power, and of putting their trust in him. The Senior boys can tell stories of mudgedies and become afraid of the dark. This fear of spirits runs through the background of native life, even stronger in the adults than in the children. These old tribal beliefs are a barrier to acceptance of Christ because in addition to personal fear of the spirits these people are afraid of their own folk if they yield to Christ.

RACIAL PREJUDICE

This is still extremely strong in Australia from both sides of the color line. Some white people are still quite opposed to any programme of uplift for our native people, others are in favor provided they are not asked to help actively, and others are apathetic to the whole question. Even in our churches there are large numbers of people who do not offer a hand of fellowship to aboriginal people, purely on the grounds of their color.

From the other side there is great bitterness and resentment on the part of the colored people against the white. Honesty demands that we recognise that a great deal of it is justified. Half Australia's aboriginal population are of mixed blood. These people are by no means united among themselves, but one factor can draw them together, namely their common hatred of the white man. Even in our Missions it flares up at times.

MORAL VICE

Vast numbers of our native people are in the grip of low moral standards, the causes of which are very complex. Some of it is the fault of the white man, some the natives' own fault, some comes from their unhappy circumstances. These low moral standards are seen in rampant sexual immorality, gambling (they will gamble clothes and almost anything they own), drinking (one of their greatest problems), and a

lawless attitude to life. A prevalent practice among white people is to treat these things as more or less a joke, with the remark, "They are only natives," and this has hardened them in their evil ways.

SOCIAL INADEQUACY

In every society there are habits of life, unwritten laws of behaviour, accepted axioms expressed in idioms of speech and a great mass of minor detail which, though it cannot be tabulated in books, is in a very real sense the life of the people. All this often confuses the newcomer to that particular community, and as it applies to our white community in Australia it causes our native people to suffer from an inferiority complex. They find assimilation very difficult, because they are not "at home" among us, any more than we are among them.

Furthermore, their own tendency to laziness, their irresponsibility in many aspects of life, including the very important matters of money and family welfare, add to their social inadequacy.

ECONOMIC FRUSTRATION

Returning from a visit to one of our Missions, the writer offered a ride in his car to two middle-aged aboriginal men. Conversation moved along various lines until it came to the matter of employment. In response to a question one of the men said, "But they won't give us work." Whatever may be justifiable reasons for this in individual cases, the bitter cry of that man adequately expresses the truth of the economic frustration that faces our native people. On the one hand is the white race with its economic security, on the other the colored people, so insecure and with seemingly no bridge to cross the gap.

Our fast-moving, highly competitive, aggressive commercial and industrial world is in too much of a hurry to absorb native people who haven't the competitive skills to hold a place in the fierce race. Even though in some places there may be a basic goodwill towards them, only in a small minority of cases can the aboriginal hold his place.

There are still those among us who look upon the aboriginal people as a source of more or less slave labor, to be exploited whenever possible.

STATELESSNESS

Our native people, some 74,000 of them, live in this country, but the argument still goes on as to whether they are citizens of it, and while the wordy battle wages thousands of them wait in a dreary land of "in-between", belonging neither to an old order which is rapidly passing

away nor to a new order into which the door has not opened. To be stateless, to have no community, to be unable to say, "This is my own, my native land," in which I am an accepted citizen, is desperate degradation.



A JOINT EFFORT

Two girls at Carnarvon Mission writing "Thank you" letters for gifts of clothing received.

SO WE MUST DIG THE CHANNELS

Just as the precious treasures of the earth have to be won from the rock that holds them, so must the human treasure be released from the rock in which it is held captive. In digging the channels into the rocks we have mentioned, there is need for the large-scale operation of Government action and community effort, and in our work among the native people we must be concerned with general plans to remove the obstacles preventing their rise to a worthy place in our Australian community.

However, as Christians we have learned from Christ the worth of the individual, and that man's spiritual need is of prime importance. Therefore, we must drive into the rock to win the individual to Christ. Only thus can our Mission work fulfil its purpose, because education, removal of racial prejudice, social uplift, economic security and such things can become "rocks" in themselves unless men get right with God. We need the right type of miner, namely missionaries of stable spiritual experience, adequate skill and the love of Christ in their hearts, and we also need a great vision on the part of the Lord's people to support them in the work they do. We confidently anticipate that the 1962 offering from our Australian churches will be a clear mandate for an expansion of the "channels among the rocks."

+ MINERS' REWARD +



*Rosalyn Atkinson and Sonny Graham at
Mooroopna (Vic.) B.S. Anniversary.*

A diamond in the rough
Is a diamond, sure enough;
For before it ever sparkles
It is made of diamond stuff.

Of course, someone must find it,
Or it never will be found;
And someone must grind it,
Or it never will be ground.

But when it's found and when it's ground,
And when it's burnished bright,
That diamond everlastingly,
Is flashing out the light.

Our Mission enterprise discovered Sonny Graham, Coral Coomal and Duxie Bateman. Channels were cut into the rock, the treasure brought to the surface and spiritual lapidaries cut and polished the gems.

Sonny Graham has completed a highly satisfactory four-year course in the Federal College of the Bible, has graduated and is now a minister/missionary among his own people, under engagement to the Churches of Christ Federal Aborigines Mission Board. His ministry is a spiritual commitment for our churches, and his salary a financial one. In keeping with his status of a graduate of the College of the Bible serving in the general community outside our Missions, the terms of his engagement are similar to those of any other College graduate. We gladly accept this increased financial responsibility and confidently call for greatly increased offerings from our whole Australian brotherhood.

Miss Duxie Bateman (pictured below), was brought up in our Carnarvon Mission, came to Perth to High School, having the benefit of living in a Christian home. She applied herself to her studies successfully, completed a course in the W.A. Teacher Training College and is now a fully qualified teacher of the Education Department in a "white" primary school in one of the suburbs of Perth.

Miss Coral Coomal is one of our Norseman girls and she, too, has had the benefit of living in a Christian home while attending the Governor Stirling High School at Midland Junction, W.A. After an excellent course at the school, she is about to take up a nursing career.

These three young people, in addition to their educational achievements, are all committed Christians. They are representative of many others, but there are vast numbers still to be won. Your prayer and financial support are needed to enable the cutting of more, deeper and longer channels into the rock, for truly "its stones are the place of sapphires and it has dust of gold."



Misses Coral Coomal and Duxie Bateman.

A Prayer for the New Year

Father—

In whose forgiveness alone we can start clean and
new and holy,
Strengthen and refresh us for a new year.
May thy timelessness give us new serenity and poise.
Help us not to be too busy, too hurried, too fussy,
too important.

Give us—

time for the young and time for the old;
time for laughter and time for tears;
time to learn and time to teach;
time to pray and to read thy Word;
time for worship and time for service.

And may all our time be used as thy gift to us.—Selected.

— VALUABLE TESTIMONY —

The appraisals of Carnarvon and Norseman Missions, given below, are from men well qualified to express an opinion. The two men are the Western Australian Government Native Welfare Officers in the respective areas. They express their own personal opinions, but these are valuable because of the positions the men occupy. Their testimony should be a great encouragement to our churches, and inspire confidence in the work being done in their name by the Federal Board and the staffs of missionaries.

Situated about eight miles from Norseman township, the Churches of Christ Mission is pleasantly sited on high ground against a background of virgin bush covered hills. The entrance to this children's home is off the main Perth-Adelaide Highway.

My first contact with this Mission happened almost two years ago, when I took up my duties in what departmentally is termed the Eastern District, and since that time constant contact has been maintained through visits and communications, one with the other.

As an administrative officer, it is natural that my objective with respect to a native institution should be primarily to see if the administration is satisfactory, for without efficiency in that direction there would be little effectiveness in other forms of welfare work among the inmates. It was, therefore, encouraging to find that this competency existed here, and that the Superintendent and his staff are always keen to improve conditions, already quite satisfactory, and endeavor in every way to conform to the requirements of Departmental policy.



A HAPPY PAIR

Edward Dimer and Cedric Garlett, of Norseman. Edward, has been in the Mission since babyhood. He required a long period of orthopaedic treatment before he could walk. Cedric is a more recent admission.

Norseman Mission, by which name it is generally referred to, is a home for the children, rather than an institution. Every effort appears to be directed to give the inmates this feeling, and in no small way this must have a satisfactory influence in their lives, both at present and in the future.

Perhaps next in importance to the conduct of the Mission, comes the relationship it has with the townspeople. In this case, we find a most satisfactory state of affairs, the children mixing freely at school, sport and other activities, with those resident in Norseman, and the name of the Mission is held in high regard everywhere.

A recent venture by the Federal Aborigines Mission Board in establishing at Norseman a "Friendship Centre" for aborigines deserves special mention and congratulations to those concerned. I have closely watched this scheme with keen interest, as I am certain of its necessity and the important role it will play in this town for those people. I hope it will have the success it deserves.

Norseman Mission is actively engaged in a worthy work. It is alive to the task to be done and is contributing in an important way to the well-being, both mentally and physically, of the aborigines of that area.

(Sgd.) J. S. BEHARELL,
District Welfare Officer-Eastern.

* * * *

I am a Government officer. I render no allegiance to any particular denomination. For almost eleven years I have dedicated the major energies of my life to the improvement of the Government service designed to benefit aborigines, to raise their status and bring them to a comprehension of the standards we whites value and enjoy. There is no need for me to grind my own axe, and no gain to me to grind anyone else's.

In years past it has been my lot to inspect religious institutions which, had the power been mine, would have been closed within the year. My spoken criticisms earned me the reputation of being anti-Mission, and even anti-Christian. I want my readers to understand that I am a



SERVICE WITH A SMILE

In the Kindergarten Dept. kitchen, Norseman Mission.

critical outsider looking in on Mission work, and beholden to no-one.

There are Missions where one must be sympathetic and searching to find the good that may be produced by the effort being made by those responsible for it. One could be even more caustic than this, and be sincere and truthful. If it were possible to transport in an instant those who manage these woe-begone and unhappy places to the small town of Carnarvon on the west coast of Western Australia, and across the broad dry bed of the Gascoyne River to the haven that exists on its northern bank, it would be the greatest favor that one could do to the Christian people of Australia and the aborigines who need the right kind of help so badly. Their minds would be opened.

For a start, Carnarvon Church of Christ Mission runs on oiled wheels. It is one of the most efficient welfare organisations to be found in the State. Efficiency sometimes implies coldness. This efficiency radiates warmth. It radiates the warmth of love and good fellowship that these Mission workers know that the Saviour in whom they have such faith would want to see existing. From the children for whom they work there is an obvious response.

Secondly, it is inevitable that when a hundred or more colored children, or for that matter any children, are brought to live together away from their parents, problems, some of a serious nature, will arise. At this Mission these problems are faced, not hidden. They are tackled, not left. Mostly the fight is won, not lost. The Mission has a future — a great future; the missionaries working there have a future — a bright future; but this does not in itself matter so very much to me. What does matter is that through this very wonderful place the natives of our State's

central-west can find a future. At present those who are past childhood have very little.

Thirdly, and finally, although one could go on more or less indefinitely, the Mission represents a home. Not a home in the sense of an institution, but a home in the real sense of the word. A clean home where the floor shines and the flies are fought. Where children can play on the floors despite the shine; where food tastes like mother cooked it and there is lots of it; where the laughter rings at the birthday parties; where children can love living.

I will support Carnarvon Church of Christ Mission with my influence and my donations. I will support it because it is a mighty place, working for a mighty cause.

(Sgd.) ADRIAN DAY,
District Welfare Officer-North-West.

Annual Offering — *Sunday, February 11*



LIFE'S LOVELY EXPERIENCE

Douglas McArthur was brought up in Carnarvon Mission. Now aged 21 he lives with Mr. and Mrs. S. Reeson and works on their banana and bean plantation. He is active in the Church of Christ in Carnarvon town (as distinct from the Mission Church), and on Sept. 25, 1961, presided at the Lord's Table for the first time.

Peggy Williams, aged 16, has been at the Mission for 11 years, and wants to stay on longer. She assists Mrs. Bovell in the Junior Girls' Home, and her general attitude is very good.

A very happy friendship has grown up between Douglas and Peggy.

FAMILY STORY

On Sept. 23, 1959, twin boys were born to Mitchell and Peggy Dooler, but as they were suffering from malnutrition they were placed in Carnarvon Hospital, where their lives hung by a slender thread. The Hospital won through, and the babies were committed by the Child Welfare authorities to the care of our Carnarvon Mission on Jan. 8, 1960. They were then 3½ months old.

Please now refer to the strip of pictures, left to right. The first shows the twins on admission at 3½ months; Rex (left) weighed 9 lbs. and Michael 10½ lbs. They were given skilled and loving care day and night. The second picture shows Rex at 10 months; pictures 3 and 4 show first Rex, then Michael at 13 months. They are together in No. 5 (sitting a wheel barrow) at 17 months, Michael on the left. In No. 6 they are being visited by their parents.



These children would have literally perished had it not been that our Mission was there and able to receive them. All due credit must be given to the W.A. Native Welfare Dept. and the Carnarvon Hospital, but it does not need much imagination to conjecture what would have happened to them had they been returned to their parents from hospital, instead of to the Mission. Now they are saved and their parents are happy. They will also be nurtured in the Christian faith. Pray that their parents, too, will come to know and trust the Saviour.



AN ANCIENT CUSTOM



But still necessary — before going to bed, anyway. These three girls at Norseman Mission seem to be enjoying their foot washing.

"THE OPENING OF THY WORD GIVETH LIGHT"



Bed-time devotions at Carnarvon Mission

Mooroopna (Vic.) B.S. Anniversary

The photo of the anniversary group on the platform at Mooroopna shows the kind of children among whom Sonny Graham will be working in his first full-time ministry with his own people.



At the 1960 anniversary, there were 37 children (including two white children, who attend

regularly) on the platform in the afternoon, and 26 at night. The supt., Mr. Fitzsimmons, is assisted by Mrs. Doyle and Miss Trotter (Shepparton) and Mrs. J. Atkinson (Mooroopna), with Mrs. Higgins (Mooroopna) as pianist.

Visitation by Mrs. Doyle and Miss Trotter at the Rumbalara settlement resulted in increased attendances.

Urgent school needs exist for the provision of a separate kindergarten room, and in the provision of transport to and from Rumbalara for both school and church services.

Several baptisms have taken place. There have been re-consecrations and increased interest is evident in the life of some young people. These facts hint at what can be done by having Sonny Graham living and working in the area on a full-time basis.

Such a full time ministry would be a big drain on Aborigines Mission funds. In faith the Board is prepared to make a full-time appointment for a 12-monthly period, believing that the members of the church will endorse their action by stepping up their offerings.

THE GRAND INQUISITOR

In that wonderful novel of Dostoevsky occurs the fable of the Grand Inquisitor. In the days of the Inquisition, the fable runs, our Lord returned to earth and visited a city where it was at work. As he moved about, men forgot their cares and sorrows, and all was joy and happiness. He healed the sick folk as of old, and, meeting with a funeral procession, where a widow was mourning for her only son, he stopped the procession and restored the dead boy to life and to his mother. That was in the Cathedral square; and at that moment, through the great doors of the cathedral, came out the Grand Inquisitor, an old man, ninety years of age, clad, not in the gorgeous cardinal's robe (in which on the previous day he had condemned a score of heretics to the stake), but in a plain cassock, with two guards in attendance. Turning to the guards, he said, "Arrest him."

That night the Grand Inquisitor visited his Prisoner, and to all he said the Prisoner made no reply. "I know why thou art come," said the Inquisitor; "Thou art come to repeat thy great mistake in the wilderness and to spoil our work. What did the great and wise Spirit offer thee there? Just the three things by which man may be controlled: Bread and Authority and Mystery. He bade thee take bread as the instrument of

thy work; men will follow one who gives them bread. But thou wouldst not; men were to follow thee out of love and devotion, or not at all. We have had to correct thy work or there would be few to follow thee. He bade thee assume authority; men will obey one who rewards the obedient and punishes the disobedient. But thou wouldst not; men were to obey thee out of love and devotion, or not at all. We have had to correct thy work, or there would be few to obey thee. He bade thee show some marvel that men might be astounded and believe; they will believe in one who is wrapped in mystery. But thou wouldst not; men were to believe in thee out of love and devotion, or not at all. We have had to correct thy work, or there would be few to believe on thee. And now thou art come to repeat thy great mistake and spoil our work. It shall not be, for tomorrow I shall burn thee."

The Inquisitor ceased; and still the Prisoner made no reply, but rose from where he sat, and crossed the cell, and kissed the old man on his bloodless lips. Then the Inquisitor opened the door. "Go," he said. The Prisoner passed out into the night, and was not seen again.

And the old man? That kiss burned in his heart, but he did not alter his opinion or practice.—William Temple.

R. V. LONGTHORP, Associate Director, Vic.-Tas. Department of Christian Education, writes on . . .

Using Lesson Materials Creatively

As the many thousands of teachers in our brotherhood Bible Schools resume their work this year, they will be using for the first time new and revised lesson materials, as published by the Federal Board of Christian Education. These lesson materials are the end result of years of planning and preparation. Judged by any standard, they must be regarded as being first class. Our teachers will, therefore, have much to look forward to in this new year as they shake the sand and the surf out of their hair, and face the responsibilities of the class again.

The whole range of the lesson material has been revised, but teachers will most readily notice the big differences due to the inclusion of entirely new material. The Kindergarten and Primary teachers now have a Teacher's Guide each. The Kindergarten and Primary Workbooks have been vastly improved by increasing the size and format. Big changes are seen in the other end of the school. The old C.Y.F. handbook has been replaced; the 14 and 15 year old scholars now have their own study book — *Teens*, whilst the 16 to 18 year old young people have a separate book — *Youth*. And in both grades the teacher has his own separate Guide. On top of all this, sets of teaching pictures are available for the Kindergarten to Junior grades. These pictures, which are in color and measure 15 ins. x 11 ins., come in sets and are designed to fit particular lessons. For the conscientious teacher who knows the value of visual aids, it means that the often frustrating search for the right picture is over; pictures are now an integral part of the lesson material.

We might well pause to consider the place of the lesson material in the whole teaching ministry of the school. In one sense, lesson materials are like a concert singer, they have to have the right accompaniment before they become fully alive and effective.

To begin — lesson materials must have the setting of a Church life which knows how to worship aright, and places a premium on the values of true worship; a Church wherein the atmosphere is one of love and acceptance and the relationship that of unity and trust.

Lesson materials must be accompanied in the school by a worship which is true, spiritual and possessing beauty. The message of the hymns, which mould the child's idea of God and the Church so decisively, must

be in keeping with the best Biblical concepts as contained in the lessons. No wonder so many young people imagine that Church and God are dreary entities, when as children they were nurtured in worship on such "hymns" as,

"This world is not my home, I'm just a-passing through,
My treasures are laid up somewhere beyond the blue,
The angels beckon me from heaven's open door,
And I can't feel at home in this world anymore."

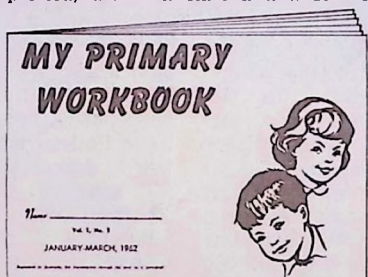
Rather should they be allowed to sing their praises to God in the strong and joyous language of the best hymns of the Church:

"How wonderful this world of thine,
A fragment of a fiery sun,
How lovely and how small!
Where all things serve thy great design,

Where life's adventure is begun
In thee, the life of all."
And lesson materials must be expressed, within a class and a school

able one, the very books would rise up and say, "Surely we deserve better than this." Which they do. And if your score isn't so good, then let it be a challenge to you, to make more effective your teaching ministry. Well, here is the check list; it is suggested by a recent edition of the *Bethany Guide*.

1. Do you prepare your lesson well in advance?
2. Do you know your pupils as individuals, their family backgrounds, their parents?
3. When planning a lesson (we presume you do plan), do you strive to fit the parts of the lesson into the lives of your scholars?
4. Are you teaching pupils or teaching a book?
5. Do you make spiritual preparation along with mental preparation? Do you let God speak to you through planning?
6. Do you arrive before your pupils, or do your pupils always see you in a hurry?
7. Is each lesson a new learning experience for you, or is it just the "same old grind"?
8. Does your class room (or area) reveal a teaching lesson in itself, or is it just "another room"?
9. Do you look your very best and then forget your looks?
10. Do you have variety in your teaching or do you use the same old methods Sunday after Sunday?
11. Do you share fully in the life of the whole Church?
12. Do you help your pupils realise that they are a part of the total Church, including the universal movement of Christianity?
13. Are you happy with the age group you are teaching?
14. Does your teaching reveal enthusiasm for the Christian way of life?
15. Do your attitude and your disposition reflect Christian character and principles?
16. Through your teaching is each pupil gaining confidence and security within himself? Does he have a sense of belonging to the church fellowship? Does he give evidence of a strengthening faith in God and Jesus as Friend and Saviour?
17. Are you helping him to understand the meaning of a life commitment to Jesus Christ — or helping him to maintain his commitment?



atmosphere, where the relationship between the teacher and the scholar is one of respect and affection.

Again, lesson materials come into their own when they are in the hands of teachers who will use them imaginatively and creatively; teachers who know how to alter details of the lesson so as to suit the needs and standpoints of the individual scholar.

Until these conditions prevail, no printed material of any description will be fully effective.

As teachers let us face up to the following list of questions. The kind of answers we give will tell us a great deal about our ability to make the best use of these lesson books. Keep a tally of your score; if it is reasonably high, no doubt the lesson books will applaud you and say, "This is the kind of treatment we like." On the other hand if your score is a miser-



INTERSTATE CHURCH NEWS

Discipleship

Judy Don, Leonie Lyons, Elizabeth Couser, Lynette Tamme, Bayswater, Vic.

P. Bowie, D. Peirce, Mrs. Bumstead, J. and M. Bumstead, A. Gorvan, J. Killick, N. Lipscombe, B. Tolley, Bankstown, N.S.W.

Miss M. Stafford, P. Krone, Brighton, Vic.

N. Morgan, Noble Park, Vic.

Linda Gaye, Burwood, N.S.W.

Cheryl Hewings, Hazel Cooper, Earlwood, N.S.W.

Membership

P. Chusa, Swanston-st., Melbourne, Vic. to Bankstown, N.S.W.

W. Davey, Aldgate Valley to Maylands, S.A.

Mrs. L. Gove, Warracknabeal to Bendigo, Vic.

Mr. and Mrs. L. Simpson, Murray Bridge to Ascot Park, S.A.

Miss J. Cugley, Subiaco, W.A.

Marriage

Beverley Tolley to Peter McNeill; Doreen Peirce to John Bumstead; Marie Morris to Don Drake; Gwen Rogerson to Bob Phyllis, Bankstown, N.S.W.

Gwenyth Mathews to Kevin Bray, Subiaco, W.A.

Valerie Donnelly to Allan Webb, Earlwood, N.S.W.

Fallen Asleep

Mrs. E. Simpson, Kaniva, Vic.

WESTERN AUSTRALIA

Subiaco (G. Smith). — All auxiliaries thankful for successful year. C.W.F. allocated £434 to New Hall Fund and £179 general. Under leadership of Sis. A. Black, ladies have assisted in grand time of fellowship. L. Chia (Overseas Christian Fellowship) guest speaker before leaving for Singapore. Deaconess (Mrs. Robertson) brought message at gospel service, also Miss M. Peacock (Youth

Director). M. Savage took morning service. Thanks extended to visiting speakers. G.L.B. presented pageant depicting significance of G.L.B. Badge, and held breakup party; proceeds £5/10/- towards new hall. I.C.E. held banquet and presented awards. Young in Heart party held to entertain approx. 130 senior citizens of Subiaco. Excellent evening of entertainment. Sis. Lane, Lee and R. Wishart improving in health. A young lady has been welcomed into fellowship.

NEW SOUTH WALES

Bankstown (S. Rogers). — There have been 10 additions by faith and baptism and 1 by transfer; 4 have been transferred to other congregations. Newcastle musicians, singers and instrumentalists provided harmony at church 40th anniversary. New Hall Fund benefited by £180 from sale of work. Y.P. purchased 35 m.m. projector. Construction of 2-storied brick youth hall under way. Minister is building foreman of project, which is being built by voluntary labor.

Burwood (A. G. Elliott, M.A., Ph.D.). — Dec.'s youth service had 10 young men taking part. John Pitt and John Morris gave addresses. Important evening of fellowship and Bible study spent with Burwood Baptist. It is hoped that a reciprocal meeting will be possible early in New Year. Redecoration of kinder hall is proceeding. Other valuable jobs are being done in soundproofing for B.S. classes and wiring building for inter-comm. system. D. Smallbone was speaker, Dec. 10. There has been 1 baptism.

Inverell (G. H. Earle). — C.W.F. held its annual meeting and election of officers, Dec. 6. Extensive programme has been carried out, attendances were good, and income for year realised approx. £250. Boys' and girls' clubs held evening at home of Mr. and Mrs. Boland. C.E. held meeting at home of Mr. and Mrs. Hamilton, Delungra.

Tamworth (A. M. Surtees). — Eighth church anniversary inspiring and challenging time, when E. W. Roffey, B.A. (Lane Cove) was guest speaker at fellowship tea on Saturday night, and at both services on Sunday. Services still continue at Currabubula on last Sunday in each month. Church congratulates R. Belford, who has been elected deputy Mayor of Tamworth.

Earlwood (G. Sloman). — C.W.F. attended Newington Hospital for aged women and distributed Christmas

cheer, Dec. 12. Y.P.F. visited Canterbury Hospital, afternoon 12th. Mr. Stephen presented puppet show at kinder afternoon, 16th. At gospel service, 17th, Y.P. rendered choral items. Misses B. Donnelly and H. Louis (College graduates) are shortly leaving for Ulverstone mission.

Beverly Hills (R. Beadle). — Series of addresses on The Bible Says, created interest; special soloists and testimonies. 2nd anniversary, C.M.S., Nov. 19, when Ron Trow gave address, and testimony; two soloists assisted. B.S. scholar and man recently made good confession. Christmas Fair great success, £130 being raised. Debt on church hall fully repaid. Mrs. Slaughter very ill.

Gilgandra (N. Flint). — Eumungerie B.S. anniversary, Nov. 5. Large number attended opening of new chapel, Balladoran. Series of films screened at Sunday night services. Going Steady screened at Saturday meeting. Eumungerie B.S. Christmas tree, Dec. 9. Local B.S. Christmas evening, 15th. Sympathy to L. R. Mudford and family in sudden Home call of Mrs. Mudford.

SOUTH AUSTRALIA

Ascot Park (R. H. Sercombe). — C.W.F. entertained old folk from Pensioners' Flats, with good programme. Christmas play, The Other Inn, was presented by C.W.F. from Hampstead Gardens. Gifts were distributed among pensioners and supper served. B.S. held graduation day, Dec. 17. Two members welcomed by transfer. All depts. of school held celebrations, 15th and 16th. M. McDonald, who attained top results in examination, has been appointed to Parndana by Education Dept.

Maylands (D. G. Hammer). — Second "guest gospel service" well attended; three decisions. A. Ingham conducted baptism for Lenswood church. C.M.S. Christmas service addressed by Dr. A. D. Hunt (Wesley College) was attended by 130 men from district. Miss Lorna Ford farewelled, proceeding to Sydney for further study before going out to New Guinea with U.F.M. Mr. and Mrs. D. Hammer (jnr.) welcome visitors, prior to joining our Mission in New Guinea. J. Chivell and K. Heath spoke during minister's absence in Sydney.

Mundalla (F. Langford). — Mundalla-Wamboony C.W.F. held Christmas service, Dec. 14. Tape recording made, giving greetings and playing of carols to each greeting for replay to

aged folk in Homes and Cottages for Social Service work in Adelaide. B.S. Christmas party featured placing of envelopes in Christmas Bowl of Remembrance. R. Chamberlain (New Guinea) speaker a.m., 24th.

Prospect (S. Neighbour, B.A.). — Each auxiliary contributed towards Christmas Bowl appeal. Ecumenical tea arranged for Y.P. of neighboring churches was held Dec. 10. Dr. Trevor Turner addressed discussion groups at two Sunday services, his subject being Divine Healing.

VICTORIA

Preston (G. W. Barnett). — Men's service held p.m., Nov. 19. Ken Fraser and John Burt assisting. Ken Fraser giving address. Service preceded by Father and Son tea, arranged by C.M.S. Three B.S. scholars baptised 26th and welcomed into fellowship. Dec. 3. C.W.F. concluded activities for year with outing to Emerald Lake. Church enjoyed fellowship with A. Stora, on holiday from ministry at Hurstbridge. Christmas party arranged by B.S. and kinders, Dec. 9.

Dawson-st., Ballarat (F. C. Hunting). — C. Young speaker on Nov. 19 in interests of Social Service Dept. Successful B.S. anniversary. Nov. 6, 12. Singing ably led by Miss Yoke Eggelaar. Speaker, 6th, D. Holloway (Echuca), and primary and kinder demonstration followed theme, God's Wonderful World. F. Hunting spoke evening, 12th, when married woman made good confession. Mrs. R. Amos addressed combined women's meeting on **Woman to Woman Evangelism**. Y.P. meeting regularly to pray and plan for proposed Teen Crusade in 1962. £150 sent to Overseas Board to purchase outboard motor for New Guinea. Church has adopted its 2nd Living Link in New Guinea. Nine Y.P., who have recently completed studies in Ballarat, were farewelled, Dec. 10. Lois Sonsie has completed studies at M.B.I. Building to be rewired and new lighting installed. Experimental running of bus from Wendouree housing area to bring children to B.S. has commenced — av. of 40 being picked up each week. Church saddened by sudden passing of Mrs. J. A. Wilkie and Mrs. Beaton, and sympathy of all extended to their loved ones.

Belmont (M. D. Hamilton). — W.M.B. meeting held at home of Mrs. Sutherland. Drumcondra C.M.S. held its tea at Belmont, Nov. 26. Two Y.P. made their decisions at Leighton Ford Crusade, and were baptised with 4 others on Dec. 3, following tea attended by Good Companions, Explorers and B.S. scholars. Record attendances both services, Dec. 3. Explorers and Good Companions toured Geelong Advertiser. Kinder Christmas tree held afternoon, 9th, and in even-

ing senior school had pre-Christmas social. R. V. Longthorp (Dept. Christian Education) speaker a.m. service, 10th, when 6 Y.P. were received into membership. Mr. Longthorp addressed teachers at tea in evening. 3 ladies attended Geelong Branch W.C.T.U. breakup, 4th, at home of Mrs. R. Gates (Birregurra).

Northcote (A. B. Withers). — Auxiliaries have all had final meetings for year, C.Y.F. having 40 at barbecue at home of Mr. and Mrs. Jerome. 167 present at a baptismal service, Dec. 10, when 4 Y.P. were immersed. H.M. offering £70, and over £100 given to Homes on Women's Temple Day. Mrs. A. Brownrigg back at services after period of ill-health.

Box Hill (K. Clinton, B.A., B.D., Dip.R.E.). — Ladies' groups held thanksgiving day, Nov. 28, and were entertained by Mrs. Pryor and her variety group; £74 was given. On 29th, Mrs. E. L. Williams was speaker at Y.P. meeting. Good Companions had parents as guests on their breakup night, 30th. C.M.S. arranged car outing for men from Eventide Home, afternoon, 10th. At evening service, film, **Mystery of Bethlehem**, was screened. Explorer boys held parents' night, 11th, with presentation of trophies. Girls' Fellowship held beach picnic evening, 12th. Toys and sweets for Box Hill Hospital being brought to put on Christmas tree in chapel foyer. Five decisions made at Leighton Ford Crusade.

Kaniva. — Visiting speakers have been W. A. Thompson (Vic.-Tas. Conf. Pres.), C. Dow, Mrs. Ron McLean, Miss F. Kennedy. Church welcomed home Miss F. Kennedy after 13 years of service in New Hebrides. C.M.S. meeting, Dec. 3, addressed by J. C. Williams, on South African racial problems; H. C. Wheaton elected pres. and L. R. Goldsworthy, sec. for coming year.

Maryborough (R. Pritchard). — Ladies' Aid held their final meeting for the year, Dec. 7. Miss A. Travailre (T.A.A.) was guest speaker, and showed colored slides of New Guinea. Parcel of toys and sweets was sent to "Uncle Charlie" for children in hospitals. Kinder, Primary and Cradle Roll Christmas tree, 9th. Boys' Club held parade and took part in evening service, 10th. Encouraging attendances being maintained following mission

Mildura (R. Hilford). — Speakers at church anniversary services were Mr. Ugalde (Methodist) and S. K. Bannon (Red Cliffs). On preceding Saturday members enjoyed picnic at Apex Park. B.S. completed successful campaign, which featured return trip to moon in Thor and Atlas rockets. C.M.S. organised car trial, Dec. 9, ending up on property of A. R. Mansell. Go-karts provided endless entertainment. Explorer and Good

Companions' clubs completed year with membership doubled. C.W.F. groups wound up successful year at breakup, 11th.

Springvale (J. G. Shaw). — Brother and sister baptised p.m., Nov. 12. R. V. Longthorp spoke at youth tea and p.m. service. C.W.F. regularly visits Talbot Home and Aged Men's Home. Ladies entertained guests at Emmaus Rest Home. Explorers led p.m. service, Nov. 19, when **The Right Start** was screened. Cars provided transport to Family Music Hour for guests of W. H. Clay Nursing Home.

Warragul (M. D. Keatch). — Members were active in Leighton Ford Crusade held in Warragul for three nights. Many visitors present, Dec. 3, at 11 a.m., some from as far away as Tennant Creek. 3 B.S. scholars made decision at Crusade. Good Companions visited Dandenong, 2nd, taking gifts for "Uncle Charlie." 3 B.S. scholars baptised, 10th. Attendances at services being maintained. Work on manse progressing. C.W.E.F. donated £40 to Manse Fund.

Bayswater (H. S. Prime). — Good Companions hosted Christmas party for 140 members, district clubs, when Christmas gifts for hospitals were handed to "Uncle Charlie"; two girls and a man responded to appeals for Christ at Leighton Ford Crusade. Youth club entertained Boronia C.Y.F., Dec. 1. Thanksgiving for childbirth and dedication of parents, included in worship service, 3rd. C.M.S. visited Oronsay on 11th. Good Companions held Christmas party, 13th, with four girls from Kildonan Cottage as guests. C.W.F. held final meeting for year; over 200 articles contributed for Hospital Visitation Committee. Fellowship enjoyed by ladies at Christmas social, 7th. Four girls received into membership by faith and baptism.

Bendigo (G. J. Andrews). — Christmas services at all centres well attended. Features included — at Spring Gully, an open-air carol, film and tableaux service led by R. Lacy; at Kangaroo Flat, a carol and film service led by J. K. Martin; at City, a choral service, **The Nativity** (Slimper), by choir, with conductor K. Lacy, and soloists, Mrs. L. Gillies and K. Smith (painting and erection of 30 ft. x 6 ft. Nativity mural under direction of Marion Houston). Good response to "Empty Christmas Tree" for Aboriginal Mission stations. C.W.F. chartered bus for visit to Harcourt ladies. Weekend visit of Brighton Y.P. enjoyed.

Brighton (S. H. Wilson). — Mrs. Hughes has resigned after 3 years' leadership of J.C.E. Recent visiting speakers have included W. A. Thompson (Conf. Pres.), V. Gole, B. J. Combridge, D. Hibburt. Boys' gymnasium completed successful year. Choir led church in Christmas carol service, Dec.

17. Church School scholars brought toys for distribution by Brotherhood of St. Laurence at Christmas.

Brunswick (R. E. Burns). — Evening meetings well attended, brightened by solos arranged by R. Gray. December month of Christmas meetings; C.W.F. held a social afternoon, when every member brought a gift for someone else. C.M.S. gave ladies of church tea, at which Cr. Wallace gave talk on visit to India. Successful "get together" Christmas social held by all auxiliaries. Carols by Candlelight, Dec. 17.

Dunolly (D. Andrews). — Successful B.S. anniversary held. Mr. Doolan (Bendigo) was guest speaker at the three services. R. Sidler has been farewelled, and David Andrews (C.O.B.) welcomed as new preacher. Midlands Conference meeting held Dec. 2. Ladies' Guild held annual street stall.

Malvern (G. J. Crossman). — Official Board and Finance Committee approved of Budget for coming year. Officers accepted plans of Evangelistic Committee for evangelistic efforts for next 3 years. Mrs. E. Baker has offered to furnish new chairs for platform. Soloists have been Miss B. Woolley and Mrs. I. Beveridge. 16 were present at C.M.S. meeting, when Constitution was drawn up. B.S. held Christmas social, with 45 present, and all brought gifts for Unevangelized Fields Mission. Evening services now commence at 7.30 p.m.

Noble Park (W. P. Payne). — B.S. maintaining full attendances. New hall nearly completed to help overcrowding of school. Parade of local Guides and Brownies, a.m. service, Dec. 3. R. Sheehan speaker at a.m. service, 10th. Man baptised into Christ following this decision.

Shepparton (T. A. Fergusson). — B.S. anniversary, children under baton of N. S. Moore (supt.). Attendances: 3 p.m., 184; evening, 157. B.S. picnic excellently attended. 92 at p.m. service, Boys' Sunday; one lad acknowledged Christ as Saviour. C.W.A.F. made final visit for year to patients in hospital and distributed Christmas cheer. Four Y.P. baptised Dec. 3, and received into fellowship, 10th. At invitation of Mayor of Shepparton, C.W.F. provided and served supper at naturalisation ceremony at Town Hall. Mr. Fergusson (Ministers' Fraternal pres.) addressed the 17 candidates.

Kangaroo Flat (J. K. Martin). — Friday evening prayer and discussion group held final meeting for year, Dec. 8, when Mrs. A. Ross showed slides of her trip to N.Z. Greeting exchanged afterwards and refreshments served by ladies. Ladies' bowls presented electric clock to church and gift of money. Two louver windows built into kinder room. H. B. Robins a.m. speaker, 10th.

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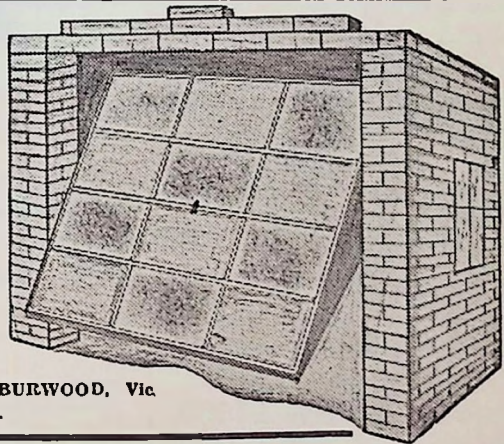
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Sincere thanks to A. E. Hurren (Foot-
scray), Sis. V. Scott (Box Hill), Mrs.
R. Oliver (Preston), Gilmore family
(Kyneton).

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Osborne Park, W.A.

J. H. McNicol (secretary, Port
Pirie church), 141 Balmoral-rd., Port
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W. B. Austin (secretary, Blackwood
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OBITUARY

Mabel Helena Wilkie.

The church at Dawson-st., Ballarat, Vic., was shocked and saddened at the sudden Home call of Mrs. Mabel Wilkie. Although she had battled against, and had been greatly weakened by, a distressing malady for the past two years, she was not confined to bed when she was suddenly called to be with her Saviour. She was born to splendid Christian parents, Walter and Helena Chapman, pioneer members of Gordon church, baptised at the age of fourteen, and then, for the next 57 years, in many gracious ways, served her Lord and Saviour. For years she taught in the B.S. and was an active member of the Mission Band. Until the time of her husband's accident two years ago, it was a rare thing for her not to be with her husband either at the two Lord's day services or the Wednesday prayer meeting. Until ill-health prevented, Mabel Wilkie was an active collector for the British and Foreign Bible Society, taking a keen interest in all the Ballarat Auxiliary's activities. Keenly interested in missionaries and all missionary enterprise, she added to all a gracious hospitality, opening her home for varying periods to preachers conducting missions, and many others, both distinguished and humble as Christians. Mabel Wilkie was greatly loved and honored in her spiritual home, Dawson-st. Two years ago, J. A. Wilkie sustained a broken leg, which was extremely slow in knitting, and despite her own poor health Mrs. Wilkie was most devoted in her nursing attention to her husband during his prolonged incapacitation. A very large and representative gathering from all sections of the community attended the service in the Dawson-st. chapel. The prayers and Christian sympathies of the church are extended to the family, J. A. Wilkie, Rowland Wilkie and Margery (Mrs. Hugh Watson), and to the sisters, Ida (Mrs. Mallin), Maude and Edith Chapman, and brother, Wilton Chapman.—F. C. Hunting.

Annie E. D. Beaton.

After a short illness in the Ballarat Base Hospital, Vic., Mrs. Annie Beaton passed peacefully on Sat., Dec. 9, 1961, to be with her Lord. Mrs. Beaton had just celebrated her 79th birthday and had long association with Dawson-st. church, often speaking of the times when she worshipped in the old building, which was demolished in 1913. Her main church activity was with the Dorcas Society over many years, and until this final illness took her she was a faithful and regular member at the Lord's Table. She was of a quiet disposition, loved by those who knew her, and her children became members of the church she loved so much. To her aged husband, George Beaton, her daughters Mary (Mrs.

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F. Wilton, Epping, N.S.W.) and Annie (Mrs. J. Townsend), we extend our deepest Christian sympathies. Greta (Mrs. V. Oates) predeceased her mother a year or so ago.—F. C. Hunting.

Mrs. Ethel Simpson.

Horsham (Vic.) church's only living link with its distant past was broken with the death on Dec. 2, 1961, of Mrs. Ethel Simpson, at the age of 76. She had been a church member for 63 years. Elected as a deaconess more than 40 years ago, she became a "mother in Israel" who, in this capacity, and as a B.S. teacher, Mission Band worker and assiduous visitor of the sick, gave wise and tactful counsel and kindly help over a wide area of human life. Many people said to the writer during the weeks of her declining health, "I'll never forget what Mrs. Simpson's letters or visits meant to me when I was sick." These good works were the fruitage of the vigorous tree of her sound spiritual life which, in turn, was nourished in the fertile soil of her faith in, and commitment to, Christ. We are thankful that she was in possession of all her faculties until a week before her death, when she fell into unconsciousness from which she did not recover. We express sympathy to Mr. Simpson and members of the family. But we join them in praise to God for their loved one's long life, which was so well invested in the "work of faith and labor of love" as to leave lasting evidences of practical Christianity. Services at chapel and graveside were conducted by the writer.—Leslie S. Dewberry.

Mrs. Pearl Mudford.

Mrs. Pearl Mudford, of the Padstow (N.S.W.) church, suddenly passed away on Dec. 1, 1961, aged 61 years. To the last her life was one of faithfulness. Hers was a home to the homeless, and those searching for friendship and comfort in life. Hers was a home of God's altar, reflected in her faithful prayers. She gave freely of her home and energy to cater for a large young people's camp, which was held at her home this year. She was always earnest in her desire to see others won to Christ, nurturing new Christians — assisting at their baptisms. She gave freely, but often secretly, to the poor and needy. Hers was always a face to be expected at the church prayer meeting. She suffered sickness, but in it all did not spare herself. She was faithful to the end and her works do follow her. She passed to her reward suddenly. Of her life surely God's requirement was fulfilled, "to do justly, to love mercy, and to walk humbly with God."—L. P. Austin.

Wholly set up and printed by The Austral Printing and Publishing Co., 119-125 Hawke-st., West Melb., C.3.

Editor: C. G. Taylor, B.A.

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