

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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ANNUAL OFFERING  
for

Aborigines Missions

Sunday, February 11  
1962

## Official Opening of Balladoran Aboriginal Chapel N.S.W.

Six members of the State Aborigines Committee, together with the Conference President, W. H. B. Palmer, Mrs. Palmer and Mrs. A. Baker, President of the Christian Women's Fellowship, visited Balladoran for the official opening of the new chapel late last year.

Special meetings were arranged to cover five services over the weekend, all of which were very well attended. Interested whites and aborigines came from as far as Gilgandra, Coonamble, Peak Hill, Dubbo, Wellington, Byrock and Brewarrina in response to "smoke signals," and spent a very happy weekend as the guests of our people.

Mr. Palmer spoke briefly in his official opening address then handed the key of the chapel to Mrs. S. Naden the "mother" of the settlement to open the door and allow the folk inside for the first service. 122 adults and youth, in addition to about 60 children, crowded into the chapel, while outside it was possible to count more than twenty people standing at doors and windows to witness the dedication service.

After a most enjoyable fellowship tea provided by the Balladoran people, the chapel was again packed to overflowing, when Duncan Ferguson, generally referred to as "Billy Graham of the Aborigines" presented a fine address. At the invitation, one of the visitors from Gilgandra accepted Christ as Saviour.

Communion was celebrated at the Sunday morning service, when Duncan Butler presided, Messrs. Roose and

Oswald read the Scriptures, and V. Dallinger preached. At least fifty people took communion while thirty-eight non-partakers in the service were very much moved.

During the afternoon a youth rally was arranged, and quite a number remained for this special rally which was entirely in the hands of the youth leaders, and at which D. Ferguson was speaker.

Prior to the gospel service, Geo. Knight showed pictures of our work in Western Australia as well as quite a few of the early days of Balladoran, and so brought the people up to date with the latest pictures, taken no more than three weeks earlier.

A most pleasant weekend was the expression frequently heard, without even solicitation. We know that the Lord was present at all gatherings because his presence was real. Sydney was severely deluged that weekend, having suffered the heaviest rain and largest recorded rainfall in one hundred years (over 17 inches of rain in five days), roads cut to south, west and north, while at Balladoran the whole weekend was spent in golden rich sunshine. Praise the Lord for all his wonderful blessings. —E. E. Oswald, Sec., N.S.W. Aborigines Committee.



N.S.W. Conference President, W. H. B. Palmer, and Mrs. S. Naden, mother of the settlement, at the official opening.



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

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## The World — At a Glance

### CHRISTIAN LEADER ON FAST.

New Delhi. — The All-India Nationalist Christian Association, which claims a membership of 80,000 in different parts of India, in a statement said that its General Secretary, F. P. Fateh Masih, is on a fast, demanding the withdrawal of foreign missionaries from the country. The Association said that its General Secretary had started the fast in front of Vigyan, where the World Council of Churches held its Third International Assembly, but was removed by the police.

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### VIET-NAM GRANTS VISAS TO SOUTHERN BAPTIST MISSION- ARIES.

Saigon, Viet-Nam. — Significant news in missionary circles is the granting of visas to two Southern Baptist missionary couples, Mr. and Mrs. Bob Davis, and Mr. and Mrs. Longbottom. The Southern Baptist Mission had been requesting these visas, and others, over a long period of time. The two couples have now arrived in Viet-Nam.

The South Viet-Nam Government has not been granting visas for returning Christian and Missionary Alliance missionaries, nor for any new missionaries who desire to serve in Viet-Nam under the Christian and Missionary Alliance. Other groups who have had difficulty in obtaining visas for their missionaries are the Mennonites and the Wycliffe Bible Translators.

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### U.S. ENGINEER ORDAINED A BUDDHIST MONK.

Taipei, Formosa. — A 51-year-old American engineer from San Francisco, California, was ordained a Buddhist monk in a Chinese temple here. The ordination ceremony of Iru Susidobi Price, son of the minister of a Christian church in the United States, was witnessed by more than 300 people, including officials from the U.S. Embassy.

Mr. Price told newsmen that he decided to become a monk because "I could not understand why a God who was infinitely wise and was the personification of love, as taught by the churches, should be so unfair to so many people," he said. "The teachings of the Orthodox Churches just did not make sense to me." — Far Eastern News Service.



# GOD WILLING . . .

At the beginning of a new year it is only natural that we shall be full of plans for what we are to do with our lives in the coming days. We look ahead and plan to make this year a successful one. It is as though we have been given one more opportunity and we are determined that this time we will not miss it.

Let us think of some of the plans we are making for the New Year. We want to make progress in our work and look for promotion — nothing but the top place will do for us. All our endeavours will be used to see that our work is recognised and we will seize every opportunity of advancing ourselves that presents itself.

## PLANNING AHEAD

Also this year we plan to get new things. A lot of things we have been wanting for the home, a new car, T.V. set, or whatever in our case it may be. Or we are determined that this year we shall enjoy ourselves and take that expensive holiday. We probably have our eyes on a new house in a better district or perhaps we look for new importance in our community.

For some perhaps romance is to be sought. This is to be the important year when our life's partner will be chosen.

And so in our planning we have built castles in the air, indulged in lovely dreams of what might be. Of course all this is legitimate. If we don't have ambitions, if we don't set targets before us, we shall never get anywhere. It is our right to plan and hope.

The Apostle James, however, in his short epistle puts a damper on all these things and seems to despise our planning. He writes: "A word to you who say, 'Today or tomorrow we will go off to such and such a town and spend a year there trading and making money.' Yet you have no idea what tomorrow will bring. Your life, what is it? You are no more than a mist, seen for a little while and then dispersing." James is certainly not very encouraging!

He wants us to ask ourselves in the midst of our planning for the New Year how we know we can do any of the things we have in mind. Life is so uncertain, "the best laid schemes o' mice and men, gang aft agley." There is perhaps something wrong in our planning — something that we have missed out?

Perhaps we can get a clue as to what we have missed out if we consider the parable which Jesus told about the man who had such a good harvest

that he built new barns and prepared to make himself happy and comfortable for many years on what he had gained. But God said unto him, "Thou fool, this night shall thy soul be required of thee." He had forgotten the uncertainty of life — prosperity had dimmed his feelings — and that he might not live to enjoy all that he had accumulated. "Man proposes, God disposes."

Before we consider whether there is any hope in our situation, we had better face the problem squarely. Where are we in this shifting and unstable world? How can we guarantee that we shall be able to do anything? The problems of existence are so immense and the danger of catastrophe so imminent that we do well to pause and think about these things.

Fortunately the Apostle James doesn't leave us in despair. He shows us where we have gone wrong, that it is not a mistake to plan but what matters is how we plan. He continues: "What you ought to say is this, 'If it be the Lord's will, we shall live to do this and that.' But instead, you boast and brag and all such boasting is wrong."

## THE MASTER PLANNER

You see, it is the different emphasis he puts on planning that is so important. We should make all our plans but say, "If it is God's will . . ." remembering that we are His children and He is in charge of the world. He wants us to plan but he wants us to plan with Him. Our forefathers in the faith knew this and when they made an announcement about some plan for a future meeting or occasion often added the letters "D.V." These are the initial letters of the Latin words "Deo Volente" which means "God willing."

Jesus in different words said what James is trying to show when he commanded "Seek ye first the Kingdom of God and all these things shall be added unto you." God knows what you need, he understands your legitimate ambitions, and He alone is able to grant them to you.

Therefore make your plans, but plan with God. Ask yourself, would God approve of what I want to do? Are my ambitions in accord with His will or am I being merely selfish? If you can feel this and have asked His guidance in prayer, go ahead and with His help you will be able to achieve what would have been impossible alone.

God willing, this can be a good year for you and one of progress. Put yourself close enough to God to know His will and plan accordingly.

—A. Williamson.



# A Certain Priest — Unto My Own Sister's Son

Greetings,

So you are now Pastor of Pella. You are a young ass. I always thought you would follow in my steps and one of my own kin become High Priest after me; this can never be now. Once you have gone to such a small, out of the way place, no big congregation will ever call you. They say you get a "little congregation mind." You will never be asked to speak at convocation either, simply because they will not believe that the Pastor of Pella could ever rise to convocation heights. You should have realised what my influence could have done for you. Your own cousin owes his position to me. I worked it so that he was asked to speak at convocation when he still had the spiritual milk dribbling off his chin. He knoweth well how to put all that he hath in the shop window. Not that he hath much, either. Few who heard him knew that it was really the sermon of Rabbi Ben Ezra, preached but five years earlier. Even those who knew were glad because it said those things they wanted to hear. Thy cousin learnt well to imitate that great man's rolling voice, and there are those who love to close their eyes and think they hear again the echo of the mighty son of Ezra.

Thy cousin will go far. One has but to see him greeting people — taking a hand in both of his and bowing low over it and asking in deep voice about their welfare. It may well be that thy simple greeting betokens as much concern for their good. But not for thine own. A little flattery worketh wonders. Men will praise thee, even whilst thou doest well for thyself, if thou dost flatter but a little. But without flattery most will forget thee, even though thou dost give up all for them. My sister's son, the sheep are dumb, thy cousin knoweth this. That is why he is now Pastor of a flourishing cause at Caesarea.

In thy rather strange letter thou didst speak of sacrifice and lowly service and seeking no recognition. When I read again thy letter, I was afraid lest thou art being infected by the teaching of him in the parish next to thine: he that claims he fell among thieves on the Jericho road and that I left him there. He never tells that I was expected for the hour of evening sacrifice and could not stay to help. I think his brain was turned from waiting in the sun. Or maybe things

An imaginary letter, written by Frank Griffith (Kalgoorlie, W.A.) — designed to set the reader thinking about the motives and quality of his own Christian service.

look different from the side of the road.

But he talks much of that vague thing called justice and fair wages and the rights of laboring men. What can they do for us? He speaks, too, with dreamy eyes of following truth to its costliest limits. He will find truth costly enough if he is not careful. They will crucify him like they did the Nazarene he secretly follows. I saw him once in the crowd listening to that dangerous man. Between thee and me, I sowed a few thistles in his garden. I trust they spring up and bear for him a crown of thorns.

I said to Rabbi Simeon whilst walking to the meeting place last convocation (thou knowest what a nose he has for heresy) — I simply said I believed thy neighbor favored the Nazarene. Then I dropped a few hints here and there. You know, vague things such as I heard him say — "The temple pass away." "Change the customs of Moses." "God could take away our place and nation." "There could be a new and true Israel." No! No! not heresy hunting. Nothing as vulgar as that. Let others do the dirty work. I only sowed the seed, but if they don't see that it bears fruit I am mistaken.

This that he talks about, "Justice for the laboring man and fair wages" is dangerous stuff. Who gives us our place and all that we have? It is the rich men, never the poor. The poor can do nothing for us. Never risk offending those who can take away our wealth and our position. Anyhow, rich men must be God's favorites or he would not give them wealth and power; and it is because the common people are ignorant and wicked and without the Law that God punishes them with sickness and poverty and even hunger.

This talk of sacrifice and lowly service. What's this? You say that I said it in my inaugural address at Convocation. Of course I said it. But you say those things. You don't do them to extremes. What would the world come to if we did? I guess that no one says them better than I do — and the well chosen story. You

mind that one I told of the widow Rachel and her mites. I guess that was worth a thousand talents to the Temple Treasury. God be praised. That tear that I shed so fittingly at the end returned over and over in talents of gold.

But I take no credit to myself. God has simply gifted me in a special way. But to go off and carry these things to extremes is to become as unbalanced as thy strange neighbor or the Nazarene he so nearly follows.

Of course you talk about lowly service and sacrifice. I mind that story I told of Nathan the shepherd walking the long journey to Convocation, and then giving the pence he saved to Temple funds. One of the best I ever told. But it is right that Israel's first and honored priest should ride with comfort and speed fitting to his station. I remember how I passed thy neighbor on the way to last Convocation. He walked the dusty way and the hill was steep. He limped as he walked in peasant's dress. I was riding my roan ambling palfrey that I love. The one we call Zephyr — she is so gentle and tireless and easy on the rider. As we passed him toiling up that hill and limping as he walked, the dust from our company blew over him in a way that made us laugh. I could not hold my peace but said, "Is God with him that walks or him that rides?" He lifted up a face all gaunt with pain and tired, scars upon his brow and hands and feet. He simply said without a smile, "God will answer you." I wonder what he meant!

My sister's son — learn that what you say is so important. Use much phrases like — "The Lord knows," "The Lord leads," "The will of the Lord," and "The Lord will provide." If thou canst say them with a low and pious voice they will think thee the more spiritual. Do you know, they think I am more a man of God than thy neighbor, though he has given up his father's large estates to care for his little flock and he serves them for nearly nought. But he scorns to seem other than he is and will not let his left hand know what his right hand doeth. Dear me, how we are all becoming infected. I believe I have quoted the Nazarene. But a little wise use of words has given me credit for being more spiritual than he. So good God is. I get the best in this life and in that which is to come.



Do you actually think you are well repaid if you speak to scarce a score and make them sure of God? But you have not known the thrill of speaking to the thousands of Israel. You never will, either — not as Pastor of a tiny place like Pella. Anyhow, thou art too near thy dangerous neighbor. And who wants the truth only, and this talk of help for the poor and hope for the sinful? As if that isn't enough, this offensive stuff about repentance! You should have heard them cheer when I spoke to them of the certainty of Israel's hopes and the sure fate of our enemies. Not too dangerously specific, of course. Then my moving variation of the return of Ruth and Naomi to close with. Why not tickle their ears if it pleases them. You have another think coming. They will not listen to you, and if they do, you will get more bricks than cheers.

You say that you feel called to make ready a refuge for God's people — a hiding place for the oppressed where even sinners can flee. You may be

successful. It is certainly lonely enough. But you will not be preparing much of a refuge for thyself. Look at me. I retire in five years and, between you and me, I will be worth a round million. You will be lucky if you get bread and butter.

But it may not be too late even now. Could you not contrive to hear thy neighbor say some blasphemous thing? Come as a reluctant informer and I will introduce thee to Rabbi Simeon. He is thirsting to get his hands on a heretic. There is nothing like a zeal for orthodoxy to gain favor with the crowds and Pharisees anyhow. Forget all this talk about truth, and don't even mention the case of the poor. God knows it is bad enough, but to talk about the poor won't help you any. Say nothing about repentance, for rumor has it that even Rabbi Simeon is not too fussy himself, and he can help you a lot. And for heaven's sake, be blind to the Temple traffic.

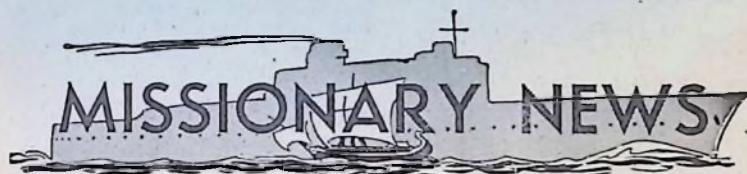
You can soon learn the things it pays to say. One of the best lines with

the people is to say that Messiah is nearly here and he will drive the hated -----, our enemies into the sea. If you are willing to be sensible, come quickly, and I will give you a few lessons and put in a word for you where I can.

If you go on you may find the truth and help a few poor. Some may even come to be sure of God and Pella may prove to be a refuge for the erring and oppressed. I don't know. These things are not in my line. But then thou art dangerously like a prophet, and all the prophets got stoned to death — all but the Nazarene and he was crucified. But if the Nazarene be a prophet thou art right. Pella is the place for thee.

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**Author's Note.** Pella is a small hill town to which Christians are believed to have fled before the destruction of Jerusalem in A.D. 70. The letter was imagined as written A.D. 67. It is entirely imaginary. The Priest and the Pharisee invaded the Church from the beginning.



Notes supplied by R. S. A. McLean.

### New Guinea Movements

Mr. and Mrs. Chamberlain, accompanied by Mr. and Mrs. Fletcher, sailed for New Guinea on the Bulolo, January 23. The Fletchers will be our first missionaries for Chungribu.

Miss Dorothy Howden eagerly awaits the return of the Chamberlains, and concerning her work during their absence she writes, "It is now five months since Mr. and Mrs. Chamberlain and family went on furlough. Sister Betty Anderson was staying with me here at Pir, when not away on infant welfare patrols, till October. Then Dr. and Mrs. Stanhope came and spent a few weeks here, living in Chamberlain's house. This enabled Betty to go back to Tung so that she can relieve at the hospital when it is Sister Jan Hunting's turn to do patrols. It was wonderful to have their company for a short time.

At present I am on my own again. I haven't time to be lonely, but I do miss having Christian fellowship, especially on Sunday evenings at the time when we have our prayer meeting and Bible study, and when we gather for the breaking of bread.

The Lord has been very near in these last few months. He is always

near to us, but I've been conscious of his nearness, for I know that many are praying for me daily. When I've been too weary to pray as I ought, he has not forsaken me. While I've been teaching two classes, a total of sixty-one children, he has helped me, and especially so on those days when there were so many interruptions. When I've had to prepare for two church services each week, he has helped me, though I've had less time for sermon preparation than I've ever had in my life before. I can thank him, too, that any local quarrels have been only "fight with mouth" and not "fight with hand." I can really thank him, too, that life hasn't been very newswy, although this makes newsletters difficult to write. I am truly thankful that life has been humdrum, except for Stanhopes' arrival and departure, and for our nurses' short monthly visits when on infant welfare patrols.

I look forward to their visits very much, and I wish the women here would appreciate their visits as much as I do. Only last week a baby died here, when only a few hours old. The mother had been told to go to our labor ward at Tung to have her baby, but she refused. I couldn't but feel very sad when I went to the funeral to pray with the mother, grandmother and the two neighbors who had dug the tiny

grave. The baby looked perfectly normal. It is possible that the death need not have occurred.

However, a Tamnung woman has gone to the labor ward this week to have her baby. She is the first woman from Pir, Tamnung or Minung (the villages the Pir station looks after) who has condescended to accept the help offered. Until a death occurs, it seems difficult for them to understand that we can't help them unless they come to us. Neither do they readily understand that Jesus can't help them and forgive them their sins unless they are willing to come to him. We cannot understand how God's Spirit works in people's hearts convicting them of sin, righteousness and judgment to come.

However, we can be assured that, as surely as God's Spirit showed us our sinfulness and need of a Saviour, he is able and willing to reveal himself to these people. Sometimes they seem to reason so differently from the way we do that by human standards it seems impossible. But "all things are possible with God." God's Word provides an answer to every discouraging thought. "This is the victory that overcomes the world, our faith," for "all things are possible to him who believes." Through faith we have access to the power of Almighty God.

The baby's father had been a long way out bush when the birth and death had occurred. When he returned, quite ignorant of what had happened, everyone blamed him for the death, but not for the reason that we'd expect. It is a common belief here that if the father does anything but sit down doing absolutely nothing while a baby is being



born the baby will die or be disfigured. The father's working is somehow supposed to exert an evil influence on the baby.

On the last day at school we had a picnic and races for the children on the Mission grounds. We went into school first. After greetings, prayer, Christmas hymns and the Christmas story I sent the children to find a large leaf each. We had some races next. Everyone was given a fish sandwich for morning tea. Then we had more races. The winners were given lollies which had been received in Christmas parcels. At dinner-time they all fetched their leaves and lined up. New Guinea leaves are often two feet or more

long and make excellent wrapping paper or dinner plates. Then with Aghani, my houseboy's help, everyone was served with rice, fish sandwiches and biscuits and ate until they couldn't eat any more. I think everyone enjoyed themselves. I am very fortunate, because Aghani is a good cook, as I would not have been able to make all the bread alone.

Last Christmas all the people from the villages assembled at Pir for the Christmas services, and on Boxing Day the people combined to perform a sing-sing for us. This year Christmas celebrations were to be a little different. There would be no singing, as Pir, Tammung and Tung are still mourning for people who died

in the prime of life during the year. This year two separate Christmas services would be held, one at Pir and one at Tung. Afterwards I hope to walk to Tung and have Christmas dinner with my "one talks." (Those who speak the same language as I do.) Miss Draney has kindly offered to come to Pir on Boxing Day and to stay for three weeks so that I can have three weeks' holiday at Tung.

Peter Stanhope, second son of Dr. and Mrs. Stanhope, was born at Madang on Dec. 27. We congratulate his parents and thank God for His love and care.

## THE MINISTRIES OF OUR



### Programme for Feb.

#### Theme:

#### The Parable of the Sower.

Mrs. Leach, N.S.W.

#### MEDITATION.

God who touchest earth with beauty  
make me lovely, too,  
With thy Spirit recreate me, make  
my heart anew,  
Like thy springs of running waters,  
make me crystal pure,  
Like thy rocks of towering grandeur,  
make me strong and sure.  
Like thy dancing waves of sun-  
light, make me glad and free,  
Like the straightness of the pine  
trees, let me upright be.  
Like the arching of the heavens  
lift my thoughts above  
Turn my dreams to noble actions  
— ministries of love.  
God who touchest earth with beauty,  
make me lovely, too;  
Keep me ever by thy Spirit, pure  
and strong and true.

#### HYMN.

No. 602 — "Master, speak; thy  
servant heareth."

#### PRAYER.

Our gracious and loving Heavenly Father. We thank thee for the privilege we have of coming to thee in prayer. We acknowledge our unworthiness and seek thy forgiveness and pray that we may spend our lives in thy service. Help us to understand thy Word more fully so that we can develop our lives and draw closer to thee. Guide us and help us to this end through Jesus Christ, our Lord. Amen.

#### BIBLE READING.

Matt. 13: 1-24.

#### DEVOTIONAL.

Today our thoughts are turned to the Parable of the Sower. Jesus said, "Whatsoever a man soweth that shall he also reap."

Life is to be regarded as a seed time. Everyone has his field to sow to cultivate and finally, to reap. We cannot reap a good harvest unless we have sown good seed, and so we cannot reap eternal life unless we have sown to the Spirit. Weeds are very easy to grow as we all know. They grow without planting and in a similar way sin springs up naturally in human hearts. Therefore the good seed must be planted and cared for often with toil and trouble: but the harvest will be sure.

When we have sown the heavenly seed we should continually pray that God will pour his Spirit like rain and sunshine, upon the heart where it lies to quicken it into life. Then, for ourselves, we should seek always to keep our hearts open to every invigorating influence of the grace of God. We need to pray constantly for the rain to come down, else our hearts will lie bare and sterile, though filled with the Divine seals.

A famous painter was well known for the careful manner in which he went about his work. When someone asked him why he took such pains, he replied: "Because I am painting for eternity." It is a solemn thing to think that the future will be the harvest of the present — that my condition later on may depend upon my actions today. Belief in a future life and in a coming judgment magnifies the importance of

the present as eternal issues depend upon it. The opportunity for sowing will not last forever; it is slipping through our fingers moment by moment and the future can only reveal the harvest of the seed sown now.

A sculptor once showed a visitor his studio. It was full of statues of gods. One was very curious. The face was concealed by being covered with hair and there were wings on each foot. "What is his name?" said the visitor. "Opportunity" was the reply. "Why is his face hidden?" Because men seldom know him when he comes to them." "Why has he wings on his feet?" Because he is soon gone, and once gone can never be overtaken."

It becomes us then, to make the most of the opportunities God has given us. It depends a good deal on ourselves what our future shall be. We can sow for a good harvest, or we can do like the Sioux Indians, who once, when the United States Commissioner of Indian Affairs sent them a supply of grain for sowing, ate it up. We are constantly sacrificing our eternal future to the passing enjoyment of the present moment; we fail and neglect to recognise the dependence of the future upon the present.

Therefore let us go on day by day dropping seeds into as many hearts as we can and developing those in our own lives so that some day the Master will be pleased to say to us, "What a wonderful harvest came from the field which you were able to sow."

If thou can'st make so wonderful  
This thrilling thing, a tree,  
I wonder, Lord, what thou could'st  
make

If man should yield to thee.

If every tiny earth-born root  
Drank from the wells of God,  
If all day long it's every breath  
Answered thy slightest nod?

(continued col. 1, p. 39)



# — WIDENED HORIZONS —

For more than half a century Churches of Christ have been represented in the district of Claremont. The church is not large, but has always been loyal to its task of preaching the gospel. Throughout Australia there are many who received their grounding in the faith within the fellowship at Claremont. For them, and for those who still serve at Hammond-rd., this year of 1962 spells the end of an era. This is true also of those who have shared in the work at Nedlands in the Merriwa-st. building. Although this cause has had a much shorter life than its sister church at Claremont, there are many who passed the milestones of spiritual development within its ranks. The year 1962 is the end of an era, for on Sunday, January 21, each congregation will conduct its concluding services in these buildings.

Yet if this date marks the end of an era it also marks the beginning of a new life and the birth of a new cause. For, in order that they may serve the cause of Christ more effectively, these two congregations are uniting, widening their horizons, and continuing their work at "Dalkeith Road."

For some it will be a sad moment when the doors of Hammond-rd. and Merriwa-st. close behind them for the last time. Both places will be rich in memories that no new building can possess for them. But just as their love and devotion to Christ made them pillars of the church in

The story of new beginnings in the Claremont-Nedlands district of Western Australia.

those places, so their faith and service will help to build "Dalkeith Road" into a strong and vital Christian community.

The story of the amalgamation will never be told in full, but if it were it could well be called a story of impossibilities. It seemed impossible that the two congregations would ever

unusual. It will take us time to grow into our new surroundings. At the 11 a.m. service, C. G. Flood will be inducted into this inaugural ministry, and Mrs. Flood, Leonie and Ross will be welcomed into the church family.

We, ourselves, will be dedicated afresh to our tasks, for we realise that no building, no matter how extensive or beautiful, and no minister, however experienced or capable, can do for us what we should do ourselves. To the end that Christ's Kingdom may be enlarged and our love for him deepened we will dedicate ourselves on that day.

The church has been thrilled and encouraged to know that Mr. and Mrs. Flood, together with Leonie and Ross, will be coming to share in our work. At the moment they are wending their way westwards and expect to arrive in Perth, January 22. At the time of writing it seems possible that their welcome will be even warmer than they may expect. Our prayers are with them, and we look forward to introducing them to the brotherhood at the Thanksgiving and Dedication service, February 24.

To this service we would welcome all past members of Claremont and Nedlands churches and all our friends in the brotherhood. We would also be pleased to receive greetings from those who cannot be with us at these inaugural services. Such greetings could be sent to J. E. Gough, 102 Archdeacon-st., Nedlands, W.A.



C. G. Flood.

(continued from p. 38)

Oh thou who mad'st so wondrous fair

This thrilling thing, a tree,  
Because its every hour is lived  
An offering to thee,

Oh, take me, root, and branch and all,

The years go on apace;  
Grow up in me that radiant life  
That comes, Lord, from thy face.

## HYMN.

No. 593 — "Bear the cup of loving service."

## MISSIONARY NEWS.

## MISSIONARY PRAYER.

## BUSINESS.

## ADDRESS.

## HYMN.

No. 546 — "God holds the key of all unknown."

## BENEDICTION.

unite. Finding the ideal site, purchasing it, and then securing permission to build on it constituted a whole series of impossibilities. Because of the limited resources of the congregation it did not seem possible that a building could be erected which would draw the attention of the community to the gospel we preach.

Nothing was accomplished easily. A great deal of prayer and effort undergirded every move. As one obstacle after another was encountered and overcome so the conviction grew that our God was a God who dealt with impossibilities. So today we stand on the brink of a larger work with the prayer that we may be found adequate for the task God has called us to do.

Services at "Dalkeith Road" will commence on Sunday, January 28. The building will be finished. There will be much that is different and even some features that are strikingly

Miss Nina Hazel Woodward, Malvern church, Vic., who was assistant secretary of the Royal Melbourne Technical College for many years, received the M.B.E. in the New Year's Honor List for her welfare work among the students. In more recent years she attended to the welfare of the Colombo Plan students and private students from Asian countries attending the College.

How often we find expressed in post-mortems on conferences the opinion that there was too much public speaking, too little time for fellowship. Will we ever learn? These opinions cropped up again in the Central Committee's review of the recent New Delhi Assembly of the W.C.C. It was suggested that a series of meetings spread over 23 days was too long, and towards the end had induced intellectual weariness. There was also a call for more free time, when delegates could meet one another informally, for shorter reports and agendas, and for fewer speakers at public meetings.



# HERE AND THERE

## The European Community Develops

The Victorian Department of Christian Education advises that the Waterman Memorial Youth Camp, at Monbulk, Victoria was destroyed by bush fire on January 16, just 24 hours after the girls attending the Good Companions Camp were returned to Melbourne. Photographs and an article will appear in the next issue. Our Victorian Social Service Dept. solicits the assistance of churches in the State in the appeal it has launched in conjunction with the Lord Mayor's 1962 Bushfire Appeal. Church secretaries have been circularised regarding this urgent matter.

The first meeting of the Vic.-Tas. Ministers' Association for 1962 will be held at the Churches of Christ Centre, 217 Lonsdale-st., Melb., on Monday, Feb. 5, at 2 p.m., lunch at 1 p.m. All ministers will be vitally interested in Reflections on New Delhi, to be presented by Principal E. L. Williams, M.A.

Graduates of the Federal College of the Bible, Glen Iris, Vic., who are planning studies this year at an Australian University, are reminded of the assistance available to them through the T. E. Rofe Settlement. Application should be made immediately with the Secretary, together with a report of progress in studies.

The next Vic.-Tas. Christian Women's Fellowship Council meeting will be held in the Churches of Christ Centre, Friday, February 2, 1962, at 11 a.m. All delegates and friends—plan to be present at our first meeting for the year—and remember also the pre-prayer session in the Board Room at 10.30 a.m.

A. L. Webb, who qualified for his diploma at Woolwich, N.S.W. in 1961, has completed his B.A. Course at the Sydney University. Mr. Webb was student minister at Penrith, and has now accepted the invitation to serve full-time with that church.

The chapel at South Perth, W.A. was packed for the final services of the ministry of H. R. Fitch. Speakers gave high praise of the 5-year ministry of Mr. and Mrs. Fitch, and the fellowship shared with them and their family. Gifts were presented to each and a wallet of notes to Mr. Fitch. Good wishes were expressed for his new ministry at Wembley. The church has a capable group of men who, under the leadership of R. Raymond, will carry on the work until June, when Mr. and Mrs. G. Wood, and family, arrive. Since the opening of the new chapel a large pipe organ

has been purchased and installed in the centre of the balcony.

The Centenary of the City of Essendon, Vic., was celebrated during December, 1961. A march was held and a float depicting the church and its varied activities was entered by our Essendon church. This effort created much favorable comment. A special Centenary evening service, held in the chapel, was attended by the Mayor, Mayoress and Councillors of the City.

Mr. and Mrs. Alan Bell (New Zealand missionaries), with their daughter, Raewyn, spent the day in Melbourne, on January 17, on their return journey to Bulawayo, Rhodesia, Africa. Mr. and Mrs. Bell are teachers in schools there; Raewyn is to take up nursing in Cape Town. Visits were paid to the two Social Service Homes and the Hospital, Ludbrook House and the College of the Bible. Mr. and Mrs. A. R. Lloyd, and the writer, joined with the folk at Emmaus to view and hear the story of the work being done in Rhodesia by our New Zealand churches. These visits are all too brief, but they do give us a point of contact and widen our knowledge of fields beyond our own immediate interest and concern.—B. L. Williams.

Victor Ryall (East Malvern church, Vic.) and Donald Graham (Blackburn church, Vic.) each received a Neil Morris Scholarship valued at £100. Both have just completed Third Year Architecture at the Royal Melbourne Technical College. These young men prepared the beautiful scale model of the new Blackburn church building, which was recently opened.

Mrs. R. I. Oliver, 67 Rochester-rd., Balwyn, E.S. Vic., reminds those who are interested in the support of Bible Women in India, that she would be glad to receive donations from regular subscribers, as soon as possible, and that she would be glad to welcome new contributors to this worthy fund. During the past year, some who have been faithful contributors over many years, have been called Home, and the gaps must be filled.

Members of our churches will be pleased to know that L. A. Trezise, Director of the Department of Christian Education, Victoria-Tasmania, has resumed duty after a lengthy and severe illness which kept him out of action for several months. Mr. Trezise appreciates the many expressions of sympathy, good wishes and prayers for recovery during his sickness.

By agreement on agricultural marketing policy the six present members of the European Common Market have paved the way for larger development of the Western Community. It becomes more and more apparent that the end of the negotiations is not merely the creating of economic stability, but the formation of a political union to outlive the United States and Russia. The road blocks to this destination are being removed. Now having a common policy on agricultural matters, the Six are in a strong position to listen to the other applicants for entry, the indications being that the entry fee will be a heavy one. The assurances which the British Prime Minister has given to protect British and Commonwealth interests are no doubt honestly made but, since entry is now regarded as a "must," it may not be possible to avoid a "sell-out," which will be temporarily hurtful to Britain, and permanently so to the younger members of the Commonwealth.

The United States welcomes, at present, these developments, having made reciprocal arrangements to protect its export trade to Europe. It must view with a certain amount of satisfaction the emergence of a large buffer between the Western Hemisphere and its rival to world leadership. Particularly so, when the swing in Europe is to the "right." For it must be recognised that this is distinctly a "rightist," if not a royalist, movement. The Socialist Party in U.K. realises this and sees in it the closure of socialist advances in Britain and Western Europe. Its decision to oppose the British application for membership in the E.C.M. is based on this knowledge.

Greater speed during the next few years is to be expected. World events may hasten it, the rise of a new dictatorship will lead it to its culmination. A further and entirely new stage of world history is in the making. New in experience, but not in revelation.—New Life.

★

"The Old Rugged Cross" won first place in the National Newspapers' Hymn Poll (U.S.A.) by being voted the favorite of 10,482 persons out of some 61,000 readers of 1,000 secular dailies participating in the survey.

A close second was "How Great Thou Art," which received 8,449 votes. Other runners-up were "What a Friend We Have in Jesus," "In the Garden," "Amazing Grace," and "Rock of Ages."





# OUR FAMILY PAGE

## My Own Worst Enemy

I never knew real loneliness until I was thirty. I felt completely abandoned, even by God.

My loneliness came from grief and a complete upheaval of my life. I was in a strange town where I didn't know a soul except my employer. My husband had lost his life in a tragic accident a few months previously, and with my small children I had moved from familiar surroundings to take a new kind of job in a part of the State entirely unknown to me.

For the first time in years I was absolutely "on my own" with nobody to turn to in making important decisions . . . a new job in a new type of work I had never done before . . . and two little children to care for. I don't know whether it was self pity or loneliness but I do know that I have never before (or since) felt so bereft.

The first few weeks weren't too bad for I was busy unpacking, getting settled, and adjusting to my work.

Then, one evening, when all the work was done, and the children were asleep, the pangs of loneliness hit me like the pangs of hunger strike, a person. I actually felt ill. I didn't see how I could possibly face another tomorrow. I had made a few acquaintances at work, but no one was particularly friendly. I had gone to Sunday School a time or two, but had not placed my letter in the Church. Nobody had come to call on me.

I was stricken with a longing for what had been and was past. I cried and cried. I wrote reams of pages in my letters to my family and friends, pouring out my loneliness. They comforted me as best they could.

But nothing helped. Then I thought of a plan. I would ask my mother-in-law, also a widow, to come and live with us. That wise woman did not give up her job and come and live with us. Instead she wrote a comforting letter:

"You know how the Bible says that to have friends a man must show himself friendly. I know that you are ordinarily a friendly person. Perhaps you have drawn within yourself in your grief and you are subconsciously pushing away those who would like to be friends with you. Above all, do not talk of your grief any more than is necessary. People shun

those who talk too much about their own problems. Everybody has a problem of some kind."

Then I asked myself "How can I be friendly? I don't have any money to entertain. I can't go places at night without paying for a babysitter, and besides I don't even know one."

But the more I thought about it, the more I decided that I would make a special effort to consider others. Day after day, I tried to do at least one thing that would "show me friendly." I helped a fellow-worker who was behind with official records. I offered to babysit for a young mother, and did. Most of all, I restrained myself from making doleful remarks.

Within a week I was thinking in terms of hospitality in my own home. Why not have one or two of my new acquaintances over for a Saturday night supper?

The next day I hesitantly asked the two ladies who had been the friendliest if they would come to my home for supper Saturday. They both answered "yes" almost before the invitation was out. I was excited over the prospect of guests, and happy because they seemed happy to accept.

We had a wonderful time getting acquainted. Months later, one of the women confided, "We wanted so much to be friendly with you when you first moved here, but you always seemed so aloof that we hesitated to make the first move. Now we know how wrong we were!"

Then I finally saw myself as others saw me, and realised that I had been my own worst enemy. I discovered another thing about myself. All the tearful prayers I had so feverishly recited, weren't prayers at all . . . they were my personal commands about what I wanted done. When I saw myself in a new light, I realised that the words "not my will, but thine" had a real meaning.

—Annie Lee Williams in the Christian Herald, U.S.A.

## There Fell a Hush

Some may claim this item is not worth recording, since, in the world of headlines, it raised not even a ripple of notice. Yet there may be those others in whom it will kindle a pleasant glow.

Two five-year-olds, Margaret and Ian, were taken by the matron of the Polwarth Home for Children in Edinburgh to the zoo. Their outing was a grand success. To top it off,

their good-hearted guide led them into a snack bar.

Milk for both youngsters was ordered.

As the waitress placed the glasses in front of them, Margaret leaned forward. In a voice that was plainly audible to everyone at the crowded counter, she spoke up, "Remember, Ian, say your grace."

The little boy nodded, and bent his head.

A sudden hush settled throughout the room. Not a cup rattled. Even the waitress stood still as Ian repeated the familiar prayer by Mrs. Edith Rutter Leatham —

"Thank you for the world so sweet,  
Thank you for the food we eat,  
Thank you for the birds that sing,  
Thank you, God, for every thing."

Yes, for a moment the busy world of the snack bar was brought to a standstill. But it was only because a small boy was pouring out his thanks to the Giver of all good! — Vincent Edwards (from The Christian).

## The Heavenward Way

I tried, last night, to think how it would be,

Dear Lord! to know this life, and not know thee;

To have no blessed surety in my soul —

"Where're God leads me, God can see the goal." —

No strength, behind my strength, the load to bear,

No help responding instant to my prayer.

Then back from wandering towards that treacherous slope,

Guideless and goal-less, and without a hope,

I blessed the Lord in that I cannot stray

With him to guide me on the heavenward way;

Then, like a child that in contentment deep

Clings to the arm it knows — I fell asleep,

—Author Unknown.

## WHOSE BOOK?

A small boy carried the Bible to his grandmother and asked, "Whose book is this?" Grandmother answered, "Why, that's God's book." Then the little fellow said, "Do you think we ought to give it back to him? Nobody round here seems to be using it."





# INTERSTATE CHURCH NEWS

## Discipleship

Melva Edwards, Red Hill, Vic.  
 Lynette Elston, Christine Pantine,  
 Croydon, Vic.  
 Heather Barton, Camberwell, Vic.  
 Walter Simca, Gilgandra, N.S.W.  
 Mr. and Mrs. E. Littlewood, Wangaratta, Vic.  
 Phillip Stanley, Lenswood, S.A.  
 Miriam, Fred and Lewis Frater,  
 North Perth, W.A.  
 Mr. and Mrs. J. Danker, Miss G.  
 Danker, Miss L. Gates, Miss W.  
 Woodmore, G. Witty, Glenelg, S.A.  
 Ray Davis, Andrew Lord, Mrs. Lord,  
 Yarrowonga, Vic.  
 Bruce Brown, Essendon, Vic.  
 Val and Rae Arthur, Judith, Lorraine  
 and Margaret Bertram, Cheryl Brown,  
 Patrick Casey, Christine and Sandra  
 Setters, Leslie and Wendy Stickland,  
 Kenneth Tyzzer, West Preston, Vic.  
 Margaret Lynch, Beryl Hume, Jeanette  
 Connor, Irene McNab, Sunshine, Vic.

## Membership

Mr. and Mrs. Nancarrow, John and  
 Roger Nancarrow, Mr. and Mrs.  
 J. Feenstra, L. Feenstra, Miss  
 W. Feenstra, to Glenelg, S.A.

## Marriage

Fay Pascoe to Neil Kemp, Glenelg,  
 S.A.  
 Joan Nevi to Max O'Grady, South  
 Perth, W.A.  
 Dorothea Inkster to Robert Lyon,  
 Unley, S.A.  
 Annette Brown to Barry Williams,  
 West Preston, Vic.

## Fallen Asleep

Mrs. E. C. Mauger, Glenelg, S.A.  
 W. Brownbill, Geelong, Vic.

## TASMANIA

Tasman Peninsula Circuit (E. K. Morrison). — Nubeena. Well attended carol service. B.S. concert held Christmas night; play by C.E. Annual picnic, Jan. 1. Highcroft. Mission Band held open night. Combined in carol service at Nubeena, 24th. Kellervic. Business meeting, Dec. 16, Church assumed full responsibility for remainder of H.M. subsidy from Jan. 1, 1962, making circuit self-supporting. Carol service held; play by B.S. Good confession by young man. Circuit News. Local men filled pulpits whilst minister at Caveside anniversary and Devonport. Nubeena and Highcroft C.M.S. discussed Christmas and how to observe it; C.E. held meeting on White Beach, on Noah and the Ark.

## WESTERN AUSTRALIA

North Perth (E. C. L. Ots). — Minister gave address at combined Christmas Day service in Presbyterian chapel. Three have obeyed their Lord in baptism. Mrs. Roberts and Mrs. Gregory ill. Auxiliaries have held functions to farewell Mr. and Mrs. Ots, prior to their leaving for S.A. J. K. Robinson will conduct part-time ministry. Visitors from Eastern States present during holidays. Members accommodating some delegates attending National C.E. Convention.

Maylands (L. G. Cooke). — Special Christmas Day service very well attended. Minister and family enjoyed seven-weeks' holiday in Tasmania. During their absence visiting speakers have been W. Paget, L. Park, A. Cutt, F. Stephenson. Many children brought Christmas gifts for Mission children instead of receiving presents. Sympathy extended to Mrs. Whittington on death of her husband. H. Smetherham and family on six months' holiday. During his absence R. Logan is acting church sec.

South Perth. — Local men are serving church until arrival of new minister in June. Church had fellowship with minister-elect (G. Wood), Jan. 14, he being leader of the S.A. Christian Endeavor delegation to the National C.E. Convention. Chapel was packed to capacity for evening service, many interstate C.E. delegates attending. Sympathy extended to Mr. and Mrs. Birch in bereavement. Jeffrey Early has been accepted for the Naval Officers' College, Jervis Bay. D. Trainor back in fellowship after period in R.P.H.

## NEW SOUTH WALES

Wollongong (R. J. Anderson). — Attendances over holiday period were good. Many visitors welcomed. Challenging message, on Christmas Day, was taped in New Guinea by Sis. Betty Anderson. Native children assisted with messages in song. Auxiliary activities have resumed, also open air street meetings Saturday nights and Sunday afternoons. Mrs. Samuel and Mr. Oxman ill. A. Anderson (Woolwich) home on vacation.

Gilgandra (N. Flint). — Special meeting, Dec. 30, when film, Centreville Awakening, was presented. Pre-Christmas carol service held in park, and film, I Beheld His Glory, screened. Ken Craig, missionary from Ethiopia, was speaker. Picnic held New Year's Day, when number of church folk, and friends from Dubbo Baptist, journeyed to Warrumbungle Mountains. Meeting was held in evening. V. Quayle and family (Essendon, Vic.), N. Hodgekiss and family (Port Lincoln, S.A.), Mrs. Hilford (Mildura) have been visitors.

Hornsby. — V. Dallinger conducted baptismal service, Dec. 24. Mr. Bartholomew conducted Christmas Day service at 8 a.m., at which "My Christmas Gift to the Lord" offering for Manse Fund, amounting to £26, was received. Church picnic held New Year's Day at the "Willows." After-church fellowship held Jan. 14. Speakers have been Messrs. Bartholomew, Cust, Dallinger, Ellerby, Hayward, Henderson, Morton, Oswald, Roberts.

Earlwood (G. Sloman). — Attendances Jan. 14 good. Minister took ill after a.m. service, and Mr. Hewitt (Caringbah) preached at gospel meeting. Also present were Mr. and Mrs. Surtees and family. Misses Donnelly and Louis rendered messages in song. Mrs. Parry and N. Matthews both recovered from surgery. Miss McKie (Canberra) has been in fellowship for time.

## SOUTH AUSTRALIA

Lenswood (A. J. Ingham). — Appreciation expressed for co-operation of Maylands church in making their baptistery available on number of occasions; 1 baptism, Jan. 6. Christmas Bowl appeal, £14/6/- Mrs. Len Pollard in hospital.

Unley (C. H. J. Wright, B.A.). — Church welcomed back minister after



attending 3rd Assembly of World Council of Churches in New Delhi. He was also able to spend a week with our missionaries on Indian fields. Interstate visitors welcomed included Mr. and Mrs. Giltsham and family (Vic.), Mr. and Mrs. Pavy (Tas.), Mrs. Martin (Qld.), Mr. and Mrs. Vin Conigrave and daughter (W.A.).

**Beverley (W. A. Russell).** — Duets and recitations contributed to well attended evening service. V. Fatchen and E. Curle speakers, Dec. 31. Bags distributed to scholars prior to Christmas were hung on tree during school session, resulting in good response to Inter-Church Aid appeal. D. Fatchen, Ungarra, improving after being in hospital for some weeks.

**Glenelg (C. E. Curtis).** — Combined Christmas service with Congregational with 250 present. Life Boys entertained boys from Edwardstown Industrial School. Bible class assisted Christmas service, at which K. Horne spoke a.m., and C. Curtis (Conf. Pres.) p.m. Mrs. Mitchell returned home from hospital.

## VICTORIA

**Sunshine (B. F. Goldsteen).** — Church had fellowship with D. Stewart, M. Carter and P. Andrews, who brought messages while preacher was on holiday. Judith Illef baptised at Eildon. Auxiliaries have resumed.

**Wangaratta (A. E. Stevens).** — Holiday season enjoyed by church, number of visitors adding greatly to well attended meetings. Whilst minister was at Youth Camp, services were conducted by K. Bradbury, M.L.C., and M. McDonough. Senior and Junior Youth Camp well attended, with profitable time of study. New Hebrideans, Samuel and Japeth, made fine contribution to senior camp. Married couple baptised into Christ.

**Camberwell (K. W. Barton, L.Th., Dip.R.E.).** — Visit to Observatory very successful. Mr. and Mrs. Bob Hayes farewelled at church family social evening. Presentations made to John Clark, prior to transfer to Camperdown and marriage. One baptism, Dec. 24.

**Croydon (W. J. Thomson).** — B.S. enjoyed tea and fancy dress parade. Good Companions and Explorers clubs held combined social. C.Y.F. visited local hospitals and rest homes prior to Christmas.

**Hartwell (H. J. Patterson, M.A.).** — At morning service, Jan. 7, minister and his four sons occupied all platform positions. H. J. Patterson presided, K. J. Patterson (Balaklava, S.A.) addressed church, Eric and Ray

read Scripture portions, and David provided music at organ. Church regrets that, while this service was in progress, the aged mother of H. J. Patterson passed away at her home. Though many are away on holidays, good attendances, 14th, listened to a.m. address by J. E. Webb (S.A. visitor, with his wife and family); L. Seath, p.m. preacher, with G. Lamphshire (S.A.) conducting song service.

**Malvern (G. J. Crossman).** — £22 offering for Bowl of Remembrance. Many visitors over holiday period. Soloists, Miss L. Sonsie, Miss H. Cook and Geoff. Ogden, have assisted p.m. services. Average breaking bread, 65.

**Red Hill (L. G. Chapman).** — Many visitors in district for holiday period, with chapel overcrowded. Special welcome to Mr. and Mrs. Bass (U.S.A.). Mr. Bass spoke at morning service, Dec. 17. One young lady made her confession of faith and was baptised, Jan. 7. Film service by U.F.M. most interesting. New room on manse completed in readiness for full-time minister, M. Keatch, commencing Jan. 28.

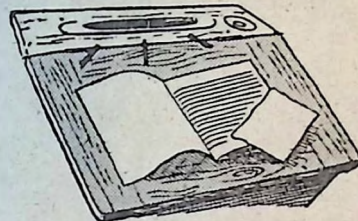
**Balwyn (J. E. Brooke).** — New Year commenced with 7 additions through faith and baptism. Minister on holidays, and E. Berg and Dr. C. Warmbrunn gave addresses on Jan. 14. Joan Turner returned from world tour, Stan Hogan from Japan, also Jean Fowler. Jessie Smith ill; S. Hogan progressing after accident outside chapel.

**Yarrowonga (D. Russell).** — Explorers took part in evening service in Dec. After address a senior boy made his confession; he and a B.S. scholar were baptised, Jan. 7. Both boys and a mother were received into fellowship, 14th. Several visitors attended during holidays, among them being Misses F. Cowper and M. Petersen.

**Essendon (V. Quayle).** — Temple Day offering, £492. Minister addressed combined Christmas Day service at St. John's Church of England. B.S. scholar made his decision, Jan. 14. Church appreciated help of speakers: A. Musgrove, N. Hutton, D. Tippet, R. Baldry, L. Croxford and R. Tippet (Whyalla, S.A.) during minister's vacation.

**Geelong (A. C. Caldicott).** — During minister's absence in Qld., pulpit was occupied by C. Young, R. Tattersall, J. E. Webb, M. Carr, Herbert Bass (Florida, U.S.A.), H. B. Robbins. Plans for extending work at Thomson Estate are progressing. Holidaymakers have maintained good congregations. R. Foletta (Woolwich) has been participating during vacation. Sudden death of W. Brownbill has caused much sorrow.

## OPEN FORUM



### A KINDLY CRITICISM.

My work takes me to our churches in all parts of this State. My impression is that we have hundreds of people who are deeply consecrated to Christ. For the most part, our ministers are devoted and able men who live amongst their people and are aware of the needs of their communities. Our services of public worship are generally simple in nature, dignified and reverent. I am a little disturbed at times when I meet up with some ministers who think the goal of achievement is to introduce some liturgy into their services.

I have never heard one of our members speak favorably of such attempts. One lady did say to me, referring to a service with a dose of liturgy in it, "When I want that kind of service I will go to the church down the road where it is done well." A leader in interdenominational work in our city said he never thought he would see a minister of the Church of Christ conducting devotions from the Church of England Prayer Book. Our people squirm when they hear such expressions as "The Holy Book," "The Holy Table," "The Holy Day," "The Holy Communion." This is only polished religious jargon and not New Testament language.

We should read the prayers which the great souls of the Church have written, and everything else we can read relating to our faith and worship. But surely we are expected to let this pass through our own mind and experience and come to our people using our own language to express the thoughts born in us, allowing our own personality to color those thoughts as we relate them to the situations in which our people live. I am convinced from my observations that where liturgy comes in evangelism goes out. It is ludicrous to pluck a few feathers out of the peacock's tail and pin them to an ordinary barnyard leghorn.—I. J. Chivell, S.A.

\* \* \*

People sometimes say walking is a lost art today. How do they think we get where we want to go after we've parked the car?



AUDREY M. BRUTON, Devonport, Tasmania, reports on . . .

# A History-Making Camp

History was made in Tasmania when thirty-eight members and friends of Devonport church assembled at Port Sorell, on Jan. 7, for the State's first Family Camp. There followed five memorable days of fun and fellowship. Campers included babes of under twelve months, children of all ages, parents and grandparents. There were also two dogs, who appeared to enjoy the family fun as much as their owners.

The National Fitness camp site at Port Sorell, 16 miles from Devonport, was made available to the church at very short notice, through the unexpected cancellation of a booking. The minister, E. W. Taylor, recognised the opportunity thus offered and quickly organised the family camp, with splendid results. The well appointed buildings and convenient kitchen added much to the success of the venture.



Mr. and Mrs. Ray Morfiew, superintendent and matron of Bethany Boys' Home, with their young family, were welcome visitors who added to the depth of the study sessions with their wisdom and counsel. Mr. and Mrs. R. Struthers and family, Hobart, were also present, and gave themselves unstintingly in service to the campers. The enthusiasm and fine leadership of Mr. and Mrs. E. W. Taylor was an inspiration to all.

The camp studies, led by Mr. Taylor, were particularly stimulating on the subject of Family Relationships in the Christian Home. A feature of these studies were the sessions of open discussion, when grandparents, parents and children joined in on equal terms to decide such questions: What are common causes of family troubles and how should Christian families solve them?; What are the special duties of a father?; What may a grandmother contribute to her grand-children? and many other frank and provocative questions, covering all aspects of family life.

Each day began with a half-hour prayer session, and was enjoyably filled till lights out with studies, chores, swimming, fishing (two enthusiasts bringing home a remarkable catch!) and indoor games. There was a slide evening, when campers were invited to contribute 30 color slides each, and, of course, the time-honored concert on the final night.

This camp proved a great experience for all. It was found that playing and praying, working and talking together drew all age groups close in sympathy and understanding. Daughters saw mothers in a new light as they joined in camp fun and games; grandmas were a constant surprise to all; one grandfather showed an unsuspected aptitude in the kitchen; and the minister proved that he can't catch fish!

Devonport's family camp will long be remembered, and all campers hope it will be the forerunner of many more. If your church has never held a family camp we strongly recommend you to start planning one now.



## The Utility of Weakness

There can be a value to weakness. Paul pointed it out clearly. We can equate weakness with faulty judgment. Solomon, when given an opportunity to ask for an important gift, chose wisdom — the capacity, according to the Bible, to select between right and wrong.

Several things can contribute to faulty judgment. One of these is jealousy; another is an unwholesome desire for possessions; another is emotional immaturity. Usefulness or utility occurs in this way — that when our judgment is imperfect we may be driven to greater dependence on God and to living more fully under his guidance.

We can equate weakness also with failure. Yet failure need not be all loss. Bobby Jones, one of the greatest of American golfers, said he never learned anything from the matches he won, only from those he lost. Each one of us has known some failure. When properly evaluated, it may be redeemed and wisely used. It has been said, "Under some circumstances, failure can be a sacrament." The Apostle Paul said, "For the sake of Christ I am content with weakness . . . for when I am weak, then am I strong."—V. Carney Hargroves.



COMPEND OF ALEXANDER CAMPBELL'S THEOLOGY (Royal Humbert). Bethany Press. 295. pp. Price, 42/9 (1/2 postage).

Mr. Humbert has done students of Alexander Campbell a great service by gathering together from numerous articles, essays, debates, letters, etc., examples of his thought on such matters as faith and reason, the Bible, the Church, etc. In all, quotations are grouped under twelve main themes.

But it is Mr. Humbert's critical and historical footnotes which give real help to the reader in assessing the main trends of Mr. Campbell's thought, and how and why certain changes in emphasis occurred.

Mr. Humbert set himself a long and arduous task, and something of what it meant is reflected in his introductory comment concerning Campbell: "He wrote prose all his life, and often ends in being prosaic. A modern reader is amazed that this man's unadorned, often tedious, style commanded a steadily growing audience."

His reward is that he has made Campbell's essential thought much more accessible to the modern student.



## Don't Pull My Leg!

One of Dr. Grenfell's patients in Labrador was a woman with tuberculosis in her ankle, and it was necessary to amputate part of her leg. On one of his lecture tours in America, Dr. Grenfell spoke of this woman and made an appeal for someone to give the price of an artificial leg.

After the service a woman came to see him and said that her late husband, who had been a Presbyterian minister, had left a good wooden leg which might be of some use in this particular case.

The doctor, telling the story afterwards, said: "When I, an Episcopalian, took that Presbyterian wooden leg, given to me by a Methodist in a Congregational Church, it fitted my Roman Catholic friend and she could walk."

It takes the whole Church to meet the needs of the world.—From The Christian Advocate.



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## BIRTHS

**HANDASYDE (Martin)**, — On Janu-  
ary 7, at "The Pines," Ringwood,  
Vic., to Edith and Donald, a son —  
Kevin Lynton. Both well.

**SALMON (Wickham)**, — On Janu-  
ary 17, 1962, to Dot and Ray, Glen  
Waverley, Vic., a brother for Ken-  
neth (Malcolm John).

## RETURN THANKS

**HEATH**, — Mrs. W. Heath and fam-  
ily sincerely thank all relatives and  
friends for floral tributes, letters, tele-  
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of sympathy in the loss of their loved  
one.

## CHANGES OF ADDRESS

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lands, W.A.

**R. R. Brand** (minister, Keith  
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**S. W. Vanham** (minister, Mackay  
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## EPITAPHS

He jumped to conclusions, this poor  
old coot,

He forgot to open his parachute.

\* \*

I loved my wife, though my inferior,  
But what could I do, she got diph-  
theria.

\* \*

Sacred to the memory of poor old  
Mike,

Well, toadstools and mushrooms do  
look alike.

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**Gold Coast Crusade**

Gold Coast, Queensland, is renowned for its fabulous holiday resorts, some Hollywood style, and others typically Australian. Whatever is said of this famous strip of Australian coastline, it is agreed people go there in multitudes, great and poor.

Mrs. Caldicott and I have just returned from the Gold Coast Crusade, conducted under the auspices of Youth for Christ at Burleigh Heads National Fitness Camp, Qld. We were asked to lead the 160 Victorian young people by special train. Being an Australian-wide effort, the full complement was 400, with quite a number of our own Churches of Christ young people as campers. One who topped the popularity poll throughout the camp was our own George Wood, minister at Hawthorn, S.A., guest preacher for the Crusade, along with F. McInnes, R. Werry, E. Leach and C. Stebbins.

A reason for my going, apart from using every opportunity of exerting influence among youth in those crucial years of spiritual growth, was to see what progress these camps had made since the first in 1958, when I had a small part whilst conducting one of our own church camps at Burleigh. Youth for Christ have kept the pattern of the first camp, organised by Les Nixon, roving evangelist, with the exception of the commando tactics of invading different towns with a campaign night after night. The present camps have a dual purpose—intense inspirational Bible and prayer fellowship during the day culminating with soul winning campaigns night after night in Burleigh Park.

George Wood gave some masterly expositions during the day, and at night took his turn and sounded the message of salvation with clarion call to the great concourse of people on the lawns and in parked cars, as did R. Werry, F. McInnes and E. Leach. There was no feeble presentation of the gospel, nothing was spared, brilliant trumpeters, Hammond organ, choir, outstanding soloists, and highlighted with the outstanding song-leader, B. Willersdorf. Many outsiders and campers responded to the call for an open confession of faith. However, we were not alone in this reaching out to drifting multitudes on the Gold Coast—the Methodists organised a Teenage Cabaret, where up to 500 young people gathered on occasions, listening to testimony and hymns played in variations.

It was a most pleasurable and satisfying experience to escort the Victorian group, who held Bible study and prayer sessions en route. Mrs. Caldicott acted as camp nurse, and was busy as such right throughout.

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## One of Our Own

(Hymn suggestion for Jan., No. 880)

Early last year the present writer was invited to conduct an evening service, to be built around questions on our hymns and hymnbook. One question we suspected as "loaded" in the sense of the questioner possibly having the answer already and to be merely testing out the speaker. This, however, we found not to be the case; the question was one of genuine interest: the answer, though at first quite out of our range, admitted of an easy solution. The inquiry was simply whether any particular circumstances surrounded the writing of No. 880 in our hymnal by our esteemed Randall T. Pittman. Plainly the answer, if there was one, lay as near as the nearest phone box.

It required no pressure to draw from Mr. Pittman explanations which may now, seeing that the hymn-writer is so widely known, be of wider interest. The hymn came from the early years of World War II, the initiative for it resting, not with himself, but with his sister, the late beloved Miss M. E. Pittman, so widely remembered as Lygon-st. and Conference organist for such long periods. She had found and loved the Sibelius tune "Finlandia," but was still seeking words which seemed appropriate to the wistful notes of the Finnish patriot-composer. The sought for writer, modestly disclaiming anything beyond a workmanlike approach to his task, appeared in her own family circle! With typical precision, Mr. Pittman admitted that he had watched carefully that his effort met the requirements of metre. (This came as music to the ears of one who had just been examining contributions which accepted no restraints in the matter of metre.) Careful analysis of the present three verses shows how scrupulously all requirements are met, not only in this respect, but also in complete accuracy of rhyme.

The poem bears some imprint, too, of the period in which it was written — humility finds "ill in every nation"; penitence seeks help in "erring ways"; "sin's heavy load" is lifted by a compassionate Father, swift to aid. In the message of the cross is freedom from bondage, banishing of hate, the end of wars, the reign of universal friendship and peace.

In all, "R.T.P." finds a worthy place as a hymnwriter alongside the writer of No. 753 — his father.—F.J.F.

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