

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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be, "I beseech you in Christ's stead, be ye reconciled to God."

Greetings were brought on behalf of the Conference by the President-Elect, C. G. Taylor, and Mrs. R. Amos represented the C.W.F. Mrs. C. G. Taylor sang four delightfully appropriate songs in her usual splendid fashion. After the benediction by the chairman, a light supper was served.

EDITORIAL

Youth At The Helm

We have previously expressed our delight at the fact that young men have been called to some very responsible posts in our brotherhood in recent months. As we said at the induction service for Mr. Smith, it seems to us that, in this way, we are recapturing one of the most challenging aspects of our own earlier history in Australia.

Some of us might have the idea that youth was at a discount among those bearded leaders of our past. We recall how, when the famous Baptist preacher, Charles Haddon Spurgeon, began his ministry in London at an early age he was somewhat testily told, "Tarry in Jericho until your beard is grown!" But that spirit was certainly not the dominant factor among our own Australian pioneers. Fifty years ago, the Federal Conference of our churches was held in Melbourne under the Presidency of a young man of 33, who had been elected a Vice-President two years before that. His name was James E. Thomas, and what a rich harvest the brotherhood reaped in later years from its confidence in that young man! We wonder whether any Federal Presidents since have been as young.

Even more surprising, in its way, is the fact that, as far back as 1897, the A. B. Maston publication, *Pure Gold*, re-printing selections from the *Australian Christian Standard* and the *Christian Pioneer*, included a full-page photograph and "life story" of a 23-year-old, already making his mark after only two years as a Home Missionary. That young man was Thomas Hagger, destined to give over 50 years' magnificent service to the brotherhood. B. J. Combridge, in his welcome to Mr. Smith, referred to the fact that it was at about the same age that Mr. Hagger had become a Home Mission State Secretary for the first time.

Who knows what dividends will result from the brotherhood's confidence in young men today — young men who have shown themselves eager to learn, as well as humbly ready to lead.

LEADER INDUCTED

D. H. SMITH becomes Vic.-Tas. H.M. Secretary-Elect.

D. H. Smith, Secretary-Elect to the Vic.-Tas. Dept. of Home Missions and Evangelism, was welcomed at the Churches of Christ Centre on Wed., Feb. 7. Mr. and Mrs. Smith were entertained at a tea attended by members of the Department, Conference Officers, and those who will be associated with Mr. Smith at the Centre.

The formal welcome and induction service which followed was attended also by representatives of the churches. W. A. Thompson (Vic.-Tas. Conf. Pres. and Chairman of the Dept.) presided and welcomed those present. He said that the coming of two men, Mr. Avery and Mr. Smith, into active Home Mission work in one year was somewhat unique, but explained that Mr. Avery was appointed to a special work, involving programmes not previously attempted, which, it was hoped, would eventually be self-supporting. The present three-man team was a temporary arrangement, which would cease at the end of the year when the Secretary (B. J. Combridge) retired.

The induction was led by B. J. Combridge. He requested those present to give Mr. Smith a place in their prayers, and to encourage the churches to do likewise. He urged them to let all their influence be on the side of positive good-will. Although our brother would be serving the Department, he would also be a servant of the brotherhood at large, and especially of the churches. He was charged to give himself to this work with all diligence, and to serve the Lord and his brethren with all his heart. Following the induction, prayer was offered by R. Amos and R. C. Bolduan.



D. H. Smith, Dip.R.E.

In responding, Mr. Smith said he was deeply conscious of his dependence upon God and his brethren. His home church, the influence of youth camps, the College of the Bible and the churches he had served had all been instruments of God in his life. As well as dependence upon God we needed a sense of direction, and the truth of the gospel had authenticated itself to us. We were here because of conviction and we reaffirmed the fundamental principles of the gospel. Left to himself, man had no prospect. Our message must



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

A. R. Haskell, Manager.

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Fifty Years Ago

From "The Australian Christian,"
Feb. 22, 1912.

Editor: F. G. Dunn.

Adelaide Training Class. — The 1912 session of the Adelaide Bible Students' Training Class opens on Tues., Feb. 27, in the Grote-st. Church of Christ lecture hall. All young men are cordially invited to avail themselves of the splendid opportunities this class offers them . . . There are no fees; students provide themselves with notebook and pencil. Bren, Gore and Paternoster do the rest.—A. J. Ingham, Hon. Sec.

Fruit for the College. — About this time many fruit-growers will begin picking apples for market. The students of the College of the Bible would be glad if any who have large orchards would send along some cases to Glen Iris . . . even windfalls would be appreciated.

Church Bazaars. — The London Standard says: "There is a growing feeling against church bazaars," and gives the opinion of leading preachers about them. The Dean of Bristol, for example, says: "The whole system and method is rotten at the core, as well as unscriptural . . . Think of its baits and lures, some more than legally doubtful, the advertised attractions — waxworks, Punch and Judy, tableaux vivants, raffles, comic songs and the presence of professional beauties — for the erection or enlargement of a church!"

Woman Suffrage in Australia.—Dr. Bevan, who is now on a visit to England, alluding in one of his speeches there to the adoption of woman suffrage in the Commonwealth, said that Mrs. Bevan had voted two or three times. "Our voting places," he told his English audience, "are as dull as your prayer meetings, and quite as safe. There is no more danger in going to vote than in going to a Monday evening prayer meeting."

District Conference. — The sixth Conference of the Churches of Christ in the Shepparton (Vic.) district was held on the afternoon and evening of Feb. 14. Church reports were very encouraging. The Conference Essay, The Beloved of Christ, written by Bro. R. T. Pittman, was read and much appreciated. Bro. Rankine, of Hawthorn, delivered the Conference Address, taking as his subject, Evangelisation, the Supreme Mission of the Church.

Large School at Enmore, N.S.W. — The annual report showed a Sunday School membership of 490, including 170 in the Kindergarten . . . The teaching staff and officers of the school number 52. 2,000 invitation cards were distributed to houses in 43 streets of our neighborhood. Dr. C. A. Verco is supt.

THE GREAT DIVIDE

It should be possible to state without rancor or intolerance where and why Protestants have parted company with Roman Catholics. It cannot be done without argument or without criticism. The tolerance that says you shouldn't criticise another person's religion is a false tolerance. It is silent when it ought to speak. To keep peace it sacrifices truth and lets error grow. It forgets that religion profoundly affects every region of man's life — his ethics, his economics, his politics. Silence about another person's religion may mean acquiescence in second-rate medicine, inferior education, anti-democratic government.

Some of my friends point to Roman Catholicism as a powerful bulwark in eastern Europe against Communism, and ask whether, with the issue between atheism and Christianity so nakedly drawn, Protestants and Roman Catholics ought not to be sinking their differences and presenting a combined front. Certainly, wherever possible they should present to the world a united front; the accent and emphasis should be on the things we hold in common rather than those about which we are at variance. There are matters, however, over which Protestant and Roman Catholics are deeply divided, and some of them go to the heart of the contemporary situation.

Rome the Antithesis of Democracy

Communism is a case in point. For Protestants Roman Catholicism is not the answer to Communism. What makes Catholicism's opposition to Communism such a tragic irony is that in one respect the two systems are alike — they are both authoritarian and totalitarian. Here, in the conception held of the nature of the Church, is one of the most marked differences between Protestants and Roman Catholics. The Reformation was a protest against hierarchical rule in the Church, a rule which is still the essential, unvarying characteristic of the Papacy. The clergy, their authority descending from the Pope to the lowest order of priesthood, govern the Church. They are self-perpetuating and autonomous. There are no elections or referendums permitting of lay participation in Church administration. In matters religious, ethical, economic, political, they have the last word. This is the antithesis of the democratic principle and is incompatible not only with democratic procedures but with the presuppositions of religious and civil liberty.

Consider by contrast the Protestant conception of the nature of the

Where Protestants Differ from Roman Catholics — and Why

Robert James McCracken,
Minister of Riverside Church,
New York.

Church. It is a fellowship of men and women who are conscious of being united to Christ by faith. The fellowships are organised, but the organisation is of a simple and essentially representative character. There is no diverse difference between clergy and laity. The only distinctions are distinctions of function, and what they emphasise is neither rank nor rule but service. The Church's one Foundation and only Head is Jesus Christ her Lord.

Doctrines About Mary

Note another difference between Protestants and Roman Catholics, one that deeply affects the life of personal devotion: the attitude adopted towards Mary, the mother of our Lord. What a striking, startling difference it is! The devout Roman Catholic believes not only that Mary, a virgin, gave birth to Jesus, but that she remained a virgin throughout her life, this notwithstanding the references in the Gospels to the brothers and sisters of Jesus and the specific designation of him as Mary's "first-born" Son. He believes also — the belief is a dogma and as such binding on the faithful — that Mary was sinless because she was preserved at her conception from the stain of original sin. Since 1948, when the dogma was promulgated by Pope Pius, it is also binding on Roman Catholics to believe that three days after her death Mary was physically translated to heaven and that her tomb was found empty.

No Mediator But Christ

Though it gives offence to Roman Catholics, thinking as they do with such tenderness of Mary, it must be said that all this is alien to Protestant conviction and practice. Protestants, too, venerate Mary. We are not forgetful that she, of all the women in the world, was chosen to be the mother of the Son of God. We are not forgetful that Scripture says of her, "Hail, thou art highly favored, the Lord is with thee." We recognise that her piety, her purity, her humble yet glad acceptance of the high vocation assigned her in the providence of God, have led to a deepened sense of the dignity of womanhood and of the attractiveness of beauty and goodness. But the dogmas of her immaculate conception, and of her assumption, and the role given her as intercessor, we

cannot accept. In the judgment of Protestants there is simply no valid Biblical evidence for them. It is unwarranted by the facts to raise her above the level of humanity and bring her so close to the line which divides man from God. It not only infringes the unique and solitary prerogative of our Lord as the one Saviour of mankind, it creates confusion regarding the nature of God. Is God in his justice severe and unrelenting, but Mary loving and merciful? A fundamental Protestant principle is that the soul, without the intervention or advocacy of any saint whatsoever, can have immediate access to God, to his love and grace and pardon.

The Mass: the Lord's Supper

Note one more major difference between Protestants and Roman Catholics, namely, the difference between the Mass and the Lord's Supper. The Mass is not so much a sacrament as a sacrifice. It is not, what the Communion is for Protestants, a service of commemoration and self-dedication; it is a repetition and renewal of the sacrifice of Christ on the Cross. The priest, by virtue of his office, and because he has been consecrated by a bishop, performs — so it is believed — through prayer and ritual the miracle of transubstantiation. Having pronounced the words of consecration, it is held that the bread and wine become, not represent but become, the true body and blood of Christ, and the priest offers them up to God as a propitiatory sacrifice for the "sins, punishments, satisfactions and other necessities of the faithful." Catholics are taught that when the priest partakes of the bread and the wine Christ suffers again as he suffered on the Cross. In the service of the Mass they believe they see Calvary re-enacted and Christ crucified in their midst for their sins.

The Fathers of the Reformation rejected this whole approach as superstitious and idolatrous. Protestants look in vain in the New Testament for anything that lends support to the doctrine of the Mass. When we meet to partake of the Lord's Supper we go back in memory and faith to the sacrifice made once for all by Christ on the Cross. We believe that Christ is indeed present, spiritually present with us, but not by virtue of any ritualistic ceremony or by any priestly miracle. It is only to faith that his presence is known, and it is according to the faith of the worshipper that grace is received. The bread and the wine are for us symbols, sacred symbols, but no more than symbols. They appeal to our

(cont. ft. col. 1, p. 100.)

RALPH AMOS, Blackburn, Vic., discusses . . .

THE FORGOTTEN SECRET

Over fifty years ago Dr. W. J. Dawson, who was then at his height as a popular and effective preacher in London, wrote a lovely little book entitled *The Forgotten Secret*. He begins by saying that Sir Oliver Lodge — a keen thinker and an eminent scientist — had just declared in an address that "prayer was the forgotten secret of the Christian Church." Is prayer the forgotten secret today? Is it your forgotten secret — and mine? That is a question we simply must answer. To help us face the matter frankly and honestly, let us look once more at what the Word of God has to say about the matter.

There is no doubt at all that we must constantly keep fresh the secret of prevailing, persevering, pertinent prayer. Do you recall what James said about Elijah: "The effectual fervent prayer of a righteous man availeth much"? If you take a careful look at what James says about this fiery old prophet, you will notice that he gives us a good example to follow, for this man brought definite requests to God, and he prayed about everyday things; also he prayed for others more than he prayed for himself. In the light of this, let us say with James Montgomery:

"O thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod;

Lord, teach me how to pray!"

To begin with, I think that we ought to recognise very clearly that

senses, to sight and touch and taste. They remind us of the love where-with the Saviour loved us and gave himself for us, and as we remember, faith is nourished, hope is kindled, strength is renewed.

Guard the Heritage!

I am convinced that Protestants need to know better how their faith arose and for what it stands. Ours is a great heritage. For it our forebears struggled more tenaciously than for food or gold. For it they endured persecution, imprisonment, torture, death. Let us not hold that heritage cheap, or through ignorance or negligence suffer it to go by default. Are you teaching it to your children? Are you commending it to others? As you prize the spirituality of the gospel, stand fast in the liberty where-with Christ has made you free.—*Christian World*.

We Find a Very Real Power When We Pray Sincerely

As James says: "A good man's prayer is powerful and effective." Dr. Frank Laubach calls prayer "the mightiest force in the world." Let us never forget that! Prayer produces power!

Jesus prayed! Mark says to us that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (1: 35). That is just one verse from amongst many which emphasise the belief our Lord had in the power of prayer. With our Master, prayer was never at the mercy of his moods, because it was the habitual atmosphere of his life.



As you read through the Gospels, you find him praying in all the great crises of his life.

The disciples prayed! In the Book of Acts we have a number of stories which show the intense prayer lives of the disciples. Do you recall the story in Acts 12? Peter was in prison, and we are told that "prayer was made without ceasing of the church unto God, for him" (v. 5). They prayed! The result? Deliverance!

In a way, this is a key verse about prayer. Notice the things which are mentioned:

The fact of prayer — "prayer was made."

The spirit of prayer — "without ceasing."

The practice of prayer — "by the church."

The object of prayer — "unto God."

The subject of prayer — "for him (Peter)."

We need to pray! Why? For we need the power, and purpose, and poise which come as the result of praying. As Dr. Frank Laubach says, "Prayer is the power which turns dead churches alive, and makes small Christians big." John Bunyan once very pointedly said, "Prayer is a

shield for the soul, a sacrifice to God, and a scourge for Satan." Not once, but many times, we have been reminded that when a man is too busy to pray, he is too busy. D. L. Moody firmly believed that "every great movement of God can be traced to a kneeling figure." Yes, we need to pray.

Then, I think, we ought to take a look at something which is a very real difficulty, for

We Find a Very Real Problem When We Pray Selfishly

As James rightly says to us, "A good man's prayer is powerful and effective," but as some of us learned in a childhood rhyme,

"To say your prayers is not to pray,
Unless you mean the words you say."

The problem I have in mind is that of "the unanswered prayer." We pray, and no answer seems to be forthcoming. Why? Well, perhaps the solution has already been stated. The prayer "seems" to be unanswered, but perhaps, in fact, it is answered already. For sometimes God says "Yes" to our prayers, and sometimes he says "No," and now and again he says "Wait and see." Now each of these is an answer. It may not be the one we expected, or wanted, but it is the one he gives us. He has answered the prayer, and his answers are best.

Sometimes folk wonder why our Father must say "No." Well, James, that man of practical faith, says that there may be two reasons for this. Sometimes, he says, we ask for the wrong things, "Ye ask and receive not, because ye ask amiss" (4: 3). Other times, he says, God says "No" because we act in the wrong way, "You ask and do not receive because you ask wrongly, to spend it on your passions" (4: 3, R.S.V.). Let it be said that selfishness and sin hinder prayer. Isaiah made this very clear when he said, "Behold, the Lord's hand is not shortened, that it cannot save: neither is his ear heavy, that it cannot hear: but your iniquities have separated you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 54: 1-2).

Wise is the man who follows the lead of the Psalmist, and lifts up his heart to God, saying sincerely, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139: 23-24).

One further thing needs to be said, and this too is very important for

We Find a Very Real Possibility When We Pray Steadfastly

Yes, it is true, "A good man's prayer is powerful and effective." But when we say that, perhaps we are thinking that whilst it is true for so many, we are not good enough to qualify. But we are! If we have God's pardon, Christ's presence, and the Spirit's promises we are well qualified to pray like that, as we would all agree.

When we do pray like that we get

direction, and strength, and assurance, and these are things which we all need, aren't they? If we pray steadfastly, wonderful things can happen, and do happen.

When James spoke about Elijah, saying, "A good man's prayer is powerful and effective," he had in mind an incident in the life of that great man of God. You will read the story in 1 Kings 28, where it is told how the prophet of the Eternal did battle with the priests of Baal. It was a great victory for the faith of God's man. Right at the end of the story three things are mentioned about Elijah —his humility, his expectancy,

and his persistency. (Take a look at verses 42 and 43). These, surely, are qualities which we all need in our praying.

To keep the life of the Church sweet and pure, and to keep our own lives in the will of God, let us see to it that prayer is not our forgotten secret.

Martin Luther, hero of the Reformation, summed it all up most pertinently, "Prayer is the most important thing in my life. If I should neglect to pray for a single day, I should lose a good deal of the fire of faith." That's a wise warning, isn't it?

SOUTH AUST. NEWSLETTER

COMINGS AND GOINGS.

Ministry changes and moves this year have been quite startling. Those who have gone from among us are D. H. Smith, from Cowandilla to the H.M. Secretarial position in Victoria, G. A. Hearn, from Dulwich to Warragul, W. H. Greenwood, from Broken Hill to Shepperton Road, W.A., and E. S. Sanders, from Murray Bridge to the Temperance Alliance in Victoria.

New men in the State are E. C. Ots, from Nth. Perth to Cowandilla, L. B. Austin, from Woolwich to Queenstown-Cheltenham, R. K. Brand to the new work at Keith, K. B. Marriott to the new work at Hampstead Gardens and G. J. Lord to Victor Harbour. These last 3 were from Glen Iris. D. P. Holloway, from Echuca, is now domiciled at The West Coast Circuit, and Daryl Thoday, of Queensland, is at Semaphore.

Changes within the State are H. Cave, from Queenstown to Murray Bridge, H. E. Greenwood, from Hindmarsh to Berri, R. Saunders, from Berri to Goolwa-Mt. Compass. M. D. Williams will come to Fullarton from Naracoorte, S. Neighbour from Prospect to Dulwich, and J. C. Cunningham goes from Fullarton to the new work at Clovelly Park.

One to come is A. J. Griffiths, from Cottesloe, W.A., to Prospect.

We are still hoping for men at Mile End (C. E. Jackel has gone from there to Ballarat), Hindmarsh, Barmra and Broken Hill.

When all this is sorted out, there will be an all-time record of 53 men in full-time service, and 5 part-time ministries.

NEW CHURCH.

A week before Christmas the new church at Windsor Gardens was constituted in the home of Mr. and Mrs. J. Follett, and members have since

E. P. C. Holland.



K. Horne,
S.A. Youth Director.

grown to 27. This newer area offers great opportunity. A master plan is being prepared, and with the Nailsworth church doing a splendid "mothering" ministry, this looks like a fine venture.

ON THE BEACH.

Each year the church at Henley Beach holds an after-church beach film service. Attendances are usually splendid, but one night this year over 1,000 people were estimated as sharing in the service. A film is followed by a word from the minister, S. E. Matthews, and then Christian literature is given out. This is a fine ministry from the Beach church.

BAPTISTS — C. of C. AFFAIRS.

The cordial relationships between the two groups of Christians continue. The ministers of both churches will soon be attending the Magarey Lectureship, at which the Baptist men will be sharing at every level.

At Easter the Adelaide Town Hall has been booked for a United Witness from the two church groups. The City ministers, L. J. Gomm and L. E. Jones, will be featured speakers.

CONSULTATIVE COMMITTEE.

A recent move has been that the Methodists, Baptists, Congregationalists, Presbyterians and Churches of Christ have set up a Committee which works at the site area for new churches. An agreement that no one group will buy land or build closer than half a mile to any of the others has been adopted. Planning and mutual help have been most valuable.

At a recent meeting a strong plea was made for something in the nature of a closer co-operation, insofar that a united witness might be made at some level of evangelism. The five bodies will discuss the matter. The mere fact that evangelism is desired is worthy of our concern.

The writer is the Chairman of this Consultative Committee.

YOUTH HOSTEL.

For years the problem of young people coming from the country to the city has created real concern. Our Social Service Dept. has at last grappled with the situation, and proudly announces the purchase of a Hostel. Just under a mile from the Nailsworth church, it will be a home for young women. It is estimated that about 24 will be in residence. The Matron is Mrs. A. C. Kilmier.

The property was purchased for £10,800 (after considerable reduction) from the owner. Many working hours have put it in good shape, and with

A. R. Jones leading, the residence was opened on Feb. 17.

REST HOME.

The Social Service Dept. also announces the purchase of land in the Black Forest area for a further Rest Home development, only this will be along the cottage line. Already applications and money are in hand for buildings. The initial cost of the land was £20,000, and when completed the undertaking will have involved £125,000. This formidable figure, however, will result in the housing of 92 persons. Twelve cottages are envisaged as the opening target. Measured by the standards of today's

housing for senior citizens, this is no mean task which our Department is facing. Their faith deserves support!

ON CAMPING.

Christmas Camp at Longwood is a highlight in the year for youth. This Christmas 130 young people (average age, 19) gathered with six leaders for their "annual." Every camp is voted the "best yet," which suggests that K. D. Horne keeps the standard maintained. The interesting thing was the sweep of life in which these young people are involved in daily affairs. The church of the future will surely have a commanding group of capable leaders!

ELDERS GET TOGETHER.

Following the highly successful Key Men's Camp of last year, a further venture is planned for next month, when the elders of our churches will come to Longwood for a similar format. This time new voices will be heard, and the place and work of the eldership will be given a complete airing. Already there is a response which suggests that last year something of real worth was commenced. The programme prepared will cover the whole ministry of the eldership, and should result in a better equipped group of men within the brotherhood.



Notes supplied by R. S. A. McLean.

Catering for 200 Children — India

Mrs. Bruce Coventry has accepted an invitation to serve as housekeeper at the Hebron High School for the first term of the school year. When school was about to open, it was found that, owing to ill-health, the housekeeper was unable to cope with the colossal task of catering each day for 200 children. Judith, Margaret, Mary and Susan Coventry who have been attending the school, will be joined this year by Jonathan, the eldest son. We are sure that the children, especially Jonathan, will appreciate having their mother near them for at least a portion of the year.

When the children were home on holidays they accompanied their parents on a very interesting visit to the north of India, and the following informative account has been forwarded by Mr. Coventry: "We had a wonderful trip up to Delhi. Spent time seeing some very fine Christian institutions, and meeting some very fine Christian people. Naturally we also saw a lot of fascinating scenes such as buildings, palaces, forts and tombs. We covered a little over 2,000 miles in 12 days, and never had a single puncture or anything by way of serious motor trouble. Our gear shift lever cracked when near Agra, but apart from having this soldered, we had no motor trouble.

"We worshipped on the first Sunday morning in the church where Sadhu Sundar Singh is known to have preached his last sermon before leav-

ing for Tibet. We walked through the ashram where the famous Brahmin Hindu priest, converted to Christianity, returned to his own city to witness among his fellow priests, and where he watched his enemies burn down his ashram and destroy all his books. We saw the cycle (with a glass case and book rack over the front two wheels) that he used to take Gospels daily into the streets to tell of the Saviour who meant so much to him. We saw the simple grave within the ashram area where he was buried a little over two years ago. It was a privilege to talk with his widow. She did not know Marathi and only a little of English, but through a Bible Woman (Mrs. Chand) from the Methodist Hospital we were able to converse.

"At another place we spent a night with a famous T.B. missionary surgeon, Dr. Sherwood Hall, in Ajmer, Rajasthan. What a story he has, and what a witness. He was condemned to death in Korea in 1940 by the Japanese, but was miraculously released just before Pearl Harbor. Both he and his wife are doctors, and the Japanese could not understand why two such qualified people should be in missionary service, and not earning a fabulous income in private practice. They were considered spies. Dr. Hall's parents were also both medical missionaries, and his mother established the medical school for women in Korea early in the century. In India he has a 300-350 bed T.B. hospital and is in charge of the T.B. seals, etc., that come out each Christmas. He has written a number of small booklets with a very fine message, and has given us permission to undertake the translation and publication in Marathi.

This is a job which we ought to be able to do in the near future.

"At other places we also met other missionaries engaged in keen missionary posts, such as a young couple deputed by the Canadian Presbyterian Mission to be in charge of their building programme (the man is an engineer), and another couple at the end of their missionary road after long years of service in this land. We spent a few hours with an American, a technical adviser to the Rajasthan Government on soil conservation. Rajasthan is the desert state of India. He travels as many as 4,000 miles per month, all over the state, in an endeavor to help conserve the meagre water that falls, and help the farmer to make the utmost use of the small amount of water available to him. In all we travelled through parts of six States, saw people of varying backgrounds and customs, and were particularly intrigued with Rajasthan, where so much of the transport is by camel. Work done by bullocks in our area is done by camels there. Some pathetic sights were also witnessed, but we won't dwell on them here."

We rejoice in the safe arrival of a son, Andrew, to Mr. and Mrs. David Eagling, Aoba, New Hebrides, on Sunday, Feb. 4.



G. Henderson, now ministering at Portland, Vic., will commence a part-time ministry at Pyramid, Vic., on April 1.

J. W. Lewis has commenced his second term of ministry with the church at Brooklyn Park, S.A.

Mr. and Mrs. K. Christensen and daughter were farewelled by the church at Lidcombe, N.S.W., on Jan. 14, prior to commencing a ministry at Lismore. Presentations and expressions of appreciation were made. Mr. and Mrs. T. J. Beaman were welcomed to the ministry at Lidcombe on Jan. 21.



Champion In A Shabby Suit

J. R. Edwards.

An old friend was looking over my bookshelves. When he came to the third row he said, "These are reserved for salvage, I suppose!"

"You suppose wrong," I replied. "Never judge a book, any more than you judge a man, by its coat. Those shabby looking fellows are real aristocrats, I can tell you. Take that one on the right. If ever you reach his age of 170 you'll be looking more tired than he looks; let's hope you'll be held in as much honour." I then told him the story of how the book came to be written.

George, first Lord Lyttleton, and Gilbert West were disappointed literary men of the 18th century. Both denied the Christian faith. They would bring the truth to light by showing that the Bible was not what was claimed for it and, therefore, that Christianity was false. They saw that if they were to make a good job of it, it would be necessary to prove that Jesus Christ did not rise from the grave, and that Saul of Tarsus was not converted on the road to Damascus. West undertook to deal with the resurrection; Lyttleton with the conversion.

It was agreed that when they had completed their tasks they would meet to arrange for the publication of the treatises that would undo the mischief of centuries and establish the truth for all time.

In due course they did meet; not, as they had planned, to make merry over the exposure of a fraud, but to confess how mistaken they had been in their thought of the Christian religion, and to congratulate each other on having found "the truth, as it is in Jesus."

The book, of 500 pages, with the shabby coat, on the third shelf, contains two masterly defences of the gospel. One is entitled: "Observations on the History and Evidences of the Resurrection of Jesus Christ," by Gilbert West, Esq.; the other — "Observations on the Conversion and Apostleship of St. Paul," by George, first Lord Lyttleton.

OUR FAMILY PAGE

The book is out of print, and rare in more ways than one; you won't wonder, therefore, that I don't propose putting it into the salvage box, but, rather, that I am keeping it on the third shelf, alongside of honored companions.

An old man once told me that when he was a young fellow he collected all the books on Christian Evidence that he could find. They helped to fortify his faith against the attacks of infidelity. "I have little use for such books now," he added. "When a man has known the Saviour, as I have known him, for upwards of fifty years, he has the best evidence in his heart; and that's the best place for it — better than in the head or in a row of clever books."

He pointed to a top shelf. "There they are now," he said. "The dust is gathering on them. But what of that? The old Book itself is always on my desk, when it isn't in my hand, and its truth, as I say, is hid in my heart."

Happy are they who can say: "The Lord is risen indeed, and has appeared unto me."

No, I'll not hand over my old and faded champion to the salvage man; nor will I place it on the top shelf. It shall remain where it has been for years — within easy reach. Should it come to pass that a young man finds his way into my study, and there denies that Jesus lives today, and declares that Paul was an impostor, I shall introduce him to Lyttleton and West; and I'll not fail to call his attention to words that are boldly printed on the title page of their book. "Blame not before thou hast examined the Truth; understand first, and then rebuke." —The Christian (Eng.).

Down, But Not Out!

Dr. Trevor Davies.

Down we may be, a thousand times down, but when we are there and we lift our eyes to the Cross we are lifted by it. There is nothing else in all the world that has the lifting power of that Cross. By its strange alchemy it can transmute the dull lead of our lives into the shining gold of his spirit, and thus enable us to conquer.

Down we are, and we do not deny it, but never out so long as Christ is at hand. Always there is a second chance so long as God lives and rules. Surely that is why the dying thief on the Cross beside Jesus is immortalised in the gospel story. If in the very hour

of death, faith and love conspired to promise him paradise, you and I also, however far down we may be, can hope to be lifted up.

The gospel is a message of undiscourageable faith, and hope, and courage. Cynicism and disillusionment are easy, but they are futile and soul-destroying. Courage and faith are hard, but they are worth to us all that we can put into them.

The Bible never promises that we shall be spared suffering, sorrow, shame; that we shall not fail; but it does promise that God will not fail us, that he will never forsake.

Down are you now? I care not for that. I have been many a time, and I dare say I shall be again, but I have it firm fixed in my heart — on his authority who gave his all for me — that no man need stay down; as I've come up, by his aid, so I believe I shall yet again.

Did you ever read that Jesus turned a man away saying: "I'm sorry, I cannot do anything for you. Your case is quite hopeless. You are beyond my help"? No, you have never read it because it isn't true. "He that cometh unto me," he said, "I will in no wise cast out." However often, however far down, you need never be out, so long as Christ is beside you. And that's where he is now.—The Christian World.

THANKSGIVING

For guidance when the night is long,

For faith that keeps hope burning strong,

And this, our heritage of song,
We thank thee, Lord.

For dreams that lift our hearts on wings,

For peace that understanding brings,
And something in the soul that sings,

We thank thee, Lord.

Mary E. Linton.

Yesterday is but a dream, tomorrow is but a vision. But today well lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope.

Two boy scouts were hiking through the woods. Suddenly one stopped and sighed sadly.

"What's the matter?" asked his friend.

"Nothing," he said — "but I do wish we had Emily Post with us."

The second scout was puzzled. "Why?" he asked.

"Because I think we took the wrong fork."

HERE AND THERE

L. G. Read commenced his ministry at Ann-st., Brisbane, on Feb. 4, 1962. At a welcoming function on the 2nd, Mr. and Mrs. Read and family were welcomed by S. Chalmers (Qld. Conf. Pres.), T. Rees Thomas (minister of the neighboring City Congregational Church), Mrs. McLane (Women's Fellowship pres.) and S. Hoens (chairman of Board of Officers). The church appreciated the assistance given by W. McDowell and other brethren who acted as speakers at services while the church was without a minister.

With next week's issue, we shall apply the closure to Open Forum correspondence concerning the letter of E. S. Sanders, published on Jan. 16, 1962.

J. C. Cunningham concluded his ministry with the church at Fullarton, S.A., on Jan. 21. During a fellowship hour at the conclusion of the evening service, farewell was said to Mr. and Mrs. Cunningham and family, and presentations made on behalf of the church and auxiliaries.

G. S. Brown was inducted into the ministry of the church at Footscray, Vic., by W. A. Thompson (Vic.-Tas. Conf. Pres.) on Feb. 11. Two young women were baptised at the evening service.

L. Austin commenced a ministry with the Queenstown - Chellenham (S.A.) churches on Feb. 4, when E. P. C. Holland conducted an induction service at Queenstown. J. Hall (elder) welcomed Mr. and Mrs. Austin into the fellowship of the church. Mr. Austin spoke at the gospel service. 104 communed for the day and 100 attended the evening service. Mrs. Austin addressed the C.W.F. first meeting for the year.

Mr. and Mrs. F. Stone were welcomed to the ministry of Warracknabeal (Vic.) circuit on Jan. 14. Representatives of circuit churches met following the gospel service, when welcomes were expressed by each church and representatives of Protestant churches in the town.

G. A. Hearn commenced his ministry at Warragul, Vic., on Feb. 4, when an impressive induction service was conducted by R. C. Bolduan. W. W. Saunders presided over the service. E. G. Brough (elder) welcomed Mr. and Mrs. Hearn into fellowship and R. C. Bolduan gave the address. Mrs. Saunders and Mrs. Bolduan were visitors. G. A. Hearn spoke at the gospel service. A well

attended social evening was held on Feb. 7, when speakers representing church, auxiliaries and Ministers' Fraternal brought greetings. The church appreciated the preaching of G. Buntrock, M. Byard, C. Byard, E. Brough and E. J. Austin during the period without a minister.

Horsham (Vic.) chapel was packed to capacity for the final services of L. S. Dewberry on Jan. 7, 1962, and at the farewell gathering after the evening service, speakers from all auxiliaries paid glowing tribute to the work of Mr. Dewberry during the four years of his ministry at Horsham. The church made a presentation to Mr. and Mrs. Dewberry, and the B.S. presented Stephen and Lyndsay with books. Presentations were also made to Mrs. Dewberry by the Women's Mission Band and the C.W.F.

Mr. and Mrs. R. W. Saunders have taken up residence in Goolwa, S.A. A large house has been secured for a manse. E. P. C. Holland inducted Mr. Saunders, Sunday morning, Feb. 11. The chapel was nicely filled with members. Mr. Holland's charge to the church and the preacher was an impressive challenge to all. Mr. Saunders' message to the church was received with appreciation. The gospel service was a splendid meeting, and, at the close of a searching gospel message, the twins of the preacher made their committal to Christ. The forward look is most encouraging throughout the church and district. Mt. Compass church is in a circuit with Goolwa, and Mr. Saunders was inducted into that work by I. J. Chivell during a service for which the building was almost full. There was nearly one hundred per cent attendance of members, in addition to others, at the welcome social.

Members of the church at Dandenong, Vic., were very pleased to hear that A. R. Lloyd, at present ministering with the church at Carnegie, where he has been for almost eight years, has accepted their invitation to Dandenong, and that he will commence on June 3. During the period between the departure of Mr. and Mrs. R. N. Gilmore and family and the arrival of Mr. and Mrs. Lloyd, there will be visiting speakers at the services each Sunday.

Mr. and Mrs. D. H. Smith and family were farewelled by Cowandilla (S.A.) church in January. A social evening was held to welcome Mr. and Mrs. E. C. Ots and family. Induction of Mr. Ots to the local

ministry was performed by C. Curtis (S.A. Conf. Pres.). Auxiliary membership is on the increase, Life Boys having an enrolment of 60.

Essendon (Vic.) church recently entered a float in the Essendon City Centenary Celebrations Procession. There was much favorable comment on this venture and the float, with some additions, has now been entered in the Moomba Procession, Melbourne, on Labor Day, March 12.

Swan Hill (Vic.) chapel was filled to capacity on Feb. 11 for the induction of D. G. Beanland as minister. W. W. Saunders (Conf. Sec.) presided over the service and gave the charge to minister and congregation. The church hall was crowded on Feb. 12 for a welcome social and pantry tea. W. Cockroft (sec.) welcomed the minister and his family on behalf of the church. The Ministers' Fraternal was represented by M. McMaster (Presbyterian) and E. Deighton (Salvation Army).

Heirs of the late Thomas W. Phillips have pledged one-third of a million dollars toward a new library building to be erected at Phillips University, Enid, Okla., U.S.A., one of the educational institutions of our American brotherhood. T. W. Phillips, senr., paid the salaries and provided funds and expenses at the beginning of the University, whose name was changed from Oklahoma Christian to its present form after Mr. Phillips' death and the erection by his family of the present library in 1913. The projected new building will be named the Zollars Library, in memory of the University's founding president. It is planned to use the old library as a museum and art gallery.

★

An Outstanding Platform

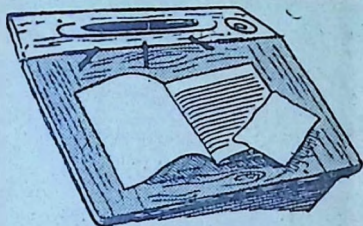
Three distinguished speakers, all recently returned from important overseas Conferences, will be associated with the 122nd Annual Public Meeting of the British and Foreign Bible Society in the Collins-st. Baptist Church, on Tuesday, Feb. 27, at 8 p.m.

The Chief Justice of Victoria, Sir Edmund Herring, recently appointed Vice-President of Parent Association, who attended the London Annual Meeting and Abbey Commemoration Service; The Archbishop of Melbourne, Dr. Frank Woods, recently back from New Delhi; and the Commonwealth Secretary of the Society, Archdeacon H. M. Arrowsmith, just returned from the United Bible Societies' Conference, Bournemouth, England.

A choice musical programme will be provided by combined Church Choirs under the direction of Lawrence E. Warner.

This will be a meeting of information and inspiration.

OPEN FORUM



NO UNION WITH ROME

Our Movement began in the desire to see the unity for which our Lord prayed. But there is something more important than a mere organic unity. It must be a unity of Christians through truth, and not through compromise. That there are beautiful Christ-like people in the Church of Rome we know, and with such we gladly fellowship. But to think of union with the Church of Rome as a Church — a very different matter.

The writer came out of Rome 50 years ago, and during the last three years he has taken the trouble to read carefully the teachings of the Roman Catholic Church as presented by her present leaders, such as Dr. Rumble and Bishop Dwyer, of Leeds, etc., and I have no hesitation in saying there is no hope of a union between Rome and us unless we are prepared to give up many of the fundamental teachings of the New Testament, and accept from Rome many traditions and unscripural and anti-scripural teachings.

Let me state one of Rome's fundamental errors. To become a "Catholic", all that is required is that a priest (or other responsible person) shall sprinkle a drop of water (they call it baptism) on the head of the child or adult in the name of the Father, Son and Holy Spirit. The person so sprinkled may be a protesting baby forced to be "baptised", or he may be a complete pagan. But by that act he is transformed into a member of the "Catholic" Church. As one "Catholic" priest puts it: "There has been placed on that person a mark that will never fade. He may go into sin and vice, but the mark (given in his baptism) is there. He is a 'Catholic.'"

That's the doctrine of baptismal regeneration. How could we think of union with any Church that does not require conversion as the basis of Church membership?—G. T. Fitzgerald, Blackwood, S.A.

(Edited to approx. 300 words.)

COMMUNION IN THE EVENING SERVICE

The problem of evening communion services (raised by Miss B. Wilson, A.C., Feb. 13) is widespread among our churches, which prompts me to

draw attention to the way in which Ringwood (Vic.) church has dealt with the matter.

After having used the various devices that others have tried, it was finally decided to have an early morning communion service at 8.15 a.m., and none at night. This is a complete service modelled upon the 11 a.m. service, with minor modifications and conducted by one leader. Until recently the minister conducted the service, giving the same sermon at both morning services; but at present this does not apply during the interim between ministries.

The present arrangement has been operating approximately 12 months, and is no longer an experiment. It has worked so well that it is generally agreed that it has come to stay. Upwards of 40 have attended at times.

Parents with the problem of young children can each attend a morning service; the crowded conditions at the 11 a.m. service have been eased and, as the B.S. meets in between, B.S. workers can suit their arrangements to either service. It has been noticed also that some elderly folk prefer the early morning service during the summer to avoid the heat of the day. It does not seem to have affected attendances at evening services. —A. O. S. Baker, Ringwood, Vic.

"THE WHOLE BODY OF CHRIST"

It could be lovingly, yet truthfully, stated that the views of E. S. Sanders (A.C., 16/1/6), and relevant statements by others, are indicative of an unfavorable stream of thought and teaching within our brotherhood. I speak from experience of recent glaring examples; but praise God for those who still say in the spirit of the reformer, "Here I stand. I can do none else. God help me. Amen."

Truly we are regarded today as "just another denomination." In support of this, a prominent speaker from New Zealand at the recent Belgrave Heights Convention said (in public), "The Churches of Christ have lost their distinctive plea in the dominion." That was not an unloving word, but rather a facing up to the situation as it really is.

Recently J. Massey, an R.C. rural dean, said, "I'd say that even ten years ago it would have been impossible to hold a service of this nature." He was commenting on the five Anglican clergy and congregations who had attended solemn High Mass at an R.C. church at Slough during Christian Unity week. A spokesman for the Church Times said, "There has never been a service like this before in England."

This is without doubt the fruit of the W.C.C., which regards Rome as a "sister church." It is a sad and costly way of learning that, after all,

majorities, bigness and compromise do not count in the real and final issue of spiritual things.

It is no longer "Where are we going?", but rather, "How far away we have landed." My conviction is the same as that of one of our Executive men, who said, "We need a Restoration Movement within the so-called Restoration Movement." In other words, we need urgently the courage and spirit of a "Restorer." Back to the New Testament and forward with Christ and his saving gospel. Who will lead the way? —C. W. Jackel, Peel-st., Ballarat.

(Edited to approx. 300 words.)

WORLD COUNCIL OF CHURCHES.

One of the earlier platitudes encouraging support for the W.C.C. was, that, being a member, we could present our case. We acknowledge the sincerity of brethren who believe in the W.C.C. solution. But will our visitors to Third World Assembly tell us—amidst the 23 days of packed programme, overloaded with world dignitary speakers, what specific opportunity did they have to present the Divinely arranged plan for unity according to the clear-cut pattern in the Scriptures, including "as thou, Father, art in me, and I in thee" (John 17: 21). What advantage did they seize to present it; and, if so, did it make any dent on the ecumenical search for the best of the lower common denominators upon which man-organised union may be hopefully tried?

In any case, they will have difficulty to justify statements of denominational heads. Methodist Bishop Oxnham, General Conference Boston, U.S.A., 1948, said, "When full union of Protestantism and Eastern Orthodoxy is accomplished and Christians belong to but two great Churches, the leadership of that day . . . may rise in his Spirit to form the Holy Catholic (Universal) Church, to which all Christians may belong."

Space restriction prevents documenting parallel thinking by Acting Gen. Pres. Meth. Conference, Australasia, reported in Melbourne Age as recently as October, 1961. And others.

Roman Catholic authorities, now being wooed, make no secret of their terms that, when Protestant conviction and conscience are sufficiently brain-washed, they will welcome all into "the one true originally (?) established Holy Catholic Church."

Perhaps we should re-discover together that the Lord of Unity established his immutable terms on "faith and obedience." We should be learning, as Major Thomas recently emphasised, that obedience involves in humility that "total dependence" on the Designer of unity which enables his Spirit to behave in man as God has provided by way of the cross. Then unity is here.—Maston Bell, W.A.

(Edited to conform to word limit).



INTERSTATE CHURCH NEWS

Discipleship

W. Barnsley, C. C. Dickinson, R. Gillett, Misses S. Brewer, D. O'Brien, R. Yardley, Midland, W.A.

Lorraine Smith, Box Hill, Vic.

Shirley Rilsby, Dawn Carpenter, Juellen Lampshire, Wendy Young, Christine Watts, Christine Vivian, Brooklyn Park, S.A.

Glenda Wakefield, Paul Howell, Morwell - Newborough, Vic.

Margaret Williams, Graham Baker, Barry Brooks, Leslie Wheaton, Geoffrey Kennett, Edwin Rowe, Kaniva, Vic.

W. Parker, Carramar, N.S.W.

Carolyn Baglee, Robin Nunn, Maurleen Nunn, Bert Gude, Fairfield, N.S.W.

John Cain, Ormond, Vic.

Mrs. V. Porter, Lola Hayes, Footscray, Vic.

Donald Veitch, Essendon, Vic.

Mr. and Mrs. Mellow, Helen and Peter Mellow, Mrs. Dunstan, Mr. and Mrs. Hayden, Miss D. Cheeseman, Albert Park, S.A.

Marilyn Thorne, Wendy Ennis, Glen Waverley, Vic.

Mr. and Mrs. Duncan, North Essendon, Vic.

Membership

Miss M. Segdwick, to Robinvale, Vic.

Miss H. Yeaman, to Hornsby, N.S.W.
Mr. and Mrs. Beaumont, Croydon to Brooklyn Park, S.A.

Mr. and Mrs. J. Stevenson, Mr. and Mrs. Bibley, to Barmera, S.A.

Mr. and Mrs. J. Hamilton, Lidcombe to Fairfield, N.S.W.

Mr. and Mrs. D. Beanland, Shepperton-rd., W.A., to Swan Hill, Vic.

Mr. and Mrs. L. Austin, Queens-town, S.A.

Mrs. Cheeseman, Mr. Dunstan, Mrs. Carslake, Mrs. Slater, Miss Barton, Mr. and Mrs. Dixon, to Albert Park, S.A.

A. Brereton, G. Sharp, from Gardiner; Mrs. Wickham, from Hartwell; Mr. and Mrs. R. Blackmore,

from Oakleigh; Mr. and Mrs. H. Trembath, from Prahran; Miss D. Webster, from Brighton Gardens, S.A., to Glen Waverley, Vic.

Mr. and Mrs. J. Donaldson, Kedron, Qld., to North Essendon, Vic.

Marriage

Janice Hill to Ron Canole, Horsham, Vic.

Valda Thompson to Terry Lane, Ormond, Vic.

Joan Wakefield to Daryle Tippet, Essendon, Vic.

Elaine Biggs to Richard Lawton, Albert Park, S.A.

Fallen Asleep

A. Crouch, Mrs. D. Sander, Cowandilla, S.A.

Miss N. M. Streader, Fullarton, S.A.

Mrs. Carter, snr., Swan Hill, Vic.

AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — Attendances at services continue to grow: Feb. 4, 193 a.m., 114 p.m., 178 communicants; 11th, 196 a.m., 129 p.m., 179 communicants. Mr. and Mrs. W. S. Lowe and family have been welcomed back from Brighton, Vic., and Ron Harvey from Thornbury, Vic.

QUEENSLAND

Chinchilla (D. Norling). — Two new members welcomed into fellowship of church. Members welcomed A. Male and Sonny Graham at fellowship tea, when they paid short visit to district. S. Graham sang and gave interesting talk on work of Norseman and Carnarvon Missions and part he hopes to play in evangelising his people at Mooroolbarn. Allan Gordon is entering Woolwich College.

Ipswich - Leichhardt (R. Acland). — During minister's holidays, attendances well maintained. D. Stewart (Maryborough), D. Risson, D. McCormick, C. Coward, speakers. On Feb. 4, Sonny Graham was guest speaker. Aged Mrs. Heins again very ill in hospital. A. Pelper also ill. On morning of Feb. 11, Leichhardt church attended E. Ipswich, when B.S. teachers' covenant service was held. Thirty-one teachers pledged themselves to God after inspiring address by minister. C.W.F.

held opening meeting, 7th, when Mrs. Finger (Women's Conf. Pres.) was guest speaker. Fellowship visited Marburg on 8th for their anniversary. C.Y.F. commenced with splendid attendance and is under leadership of Alan Feldmann. H.M. offering over £100. Church Building Fund continues to grow and is now over £3,000.

WESTERN AUSTRALIA

Midland (E. B. Clapp). — During C.O.B. vacation, church had fellowship with Mr. and Mrs. B. Wells. During minister's holidays, Mr. Wells addressed several meetings. On Jan. 21, P. R. Baker addressed church a.m., and two took their stand for Christ. Church has had great spiritual experiences.

NEW SOUTH WALES

Burwood (A. G. Elliott, M.A., Ph.D.). — Midweek meetings alternating between chapel and members' homes; many men of church have had part in leading these. Feb. youth service good start for year; about 10 young men took part, including N. Snow and F. Elliott, who gave addresses. In absence of Dr. Elliott on holidays, N. Snow and R. Bartholomew (Hornsby, N.S.W.) addressed church.

Carramar - Fairfield (E. McIlhagger, B.A.). — Presentation made to Iris Flett and Bruce Armstrong on completion of his asst. ministry in circuit. Both churches planning building extensions, work being in very enthusiastic condition. Six teachers added to B.S. staff at Carramar and four at Fairfield. Record attendances and giving at Fairfield. Circuit picnic at Narrabeen Lakes attracted 70. Life Boy team and Boys' Brigade commenced at Fairfield under leadership of L. Lake, R. Dwyer and officers. Carramar B.B. recommencing under leadership of G. Marley. C.Y.F. divided into Teens (for school teenagers) and Seens (for working teenagers). W. Harrison and J. Clelland lead teens.

Chatswood (L. K. Green, B.A., B.D.). — Members' departmental committees met and planned activities for 1962 under guidance of minister. C.W.E.F. had instructive demonstration arranged by Nestles' on 12th. Boys' club popularity necessitated extension into age groups; consecrated leaders guiding the boys in spiritual and athletic avenues. Choir provided special music at North Sydney, on 4th, for Mr. Davies' mission. Guest preach-

er on 18th was Dr. E. Roberts-Thomson (Principal, N.S.W. Baptist Theological College). One decision on 11th.

Hornsby. — Church camp held Feb. 3-4 at Lake Illawarra. Junior club commenced, 10th, under leadership of Mr. Fennell and Miss Glazier. Monthly after-church fellowship conducted by Mr. Ferry, 11th. Preacher p.m., Mr. Stephenson, assisted by Mr. Delaport (Asquith) in song. Recent speakers have been Messrs Bradshaw, Dalinger, Eicherby, Fennell, Glazier, Roffey, Wakeley. Work on manse complete and church is planning for full-time minister.

Wagga Wagga (W. J. O. Todd). — Attendances and interest rising following holiday period. Mr. Morton (Burwood) outlined value of Property Trust, 4th. Plans for new church hall at corner of Heath-st. and Fernleigh-rd. drawn up by F. Button. K. Crawford outlined details of Design for Development to Board and addressed large congregation a.m., 11th. Communicants, 104 for day. C.Y.F. recommenced 10th, with K. Crawford as speaker and 26 present. Mrs. Rich celebrated 91st birthday.

Inverell (H. Earle). — On Feb. 4, special Home from Holidays services at Inverell and Delunga. A.m. service broadcast over 2NZ. Boys' and girls' club began year with very large attendance. Delunga B.S. now under leadership of T. Smith, with Miss E. Owens, asst. teacher and organist.

Lidcombe (T. J. Beaman). — In recent weeks 18 have been welcomed into fellowship of church through faith and baptism. Three others have made the good confession. Church held annual picnic, and approx. 100 members and friends combined for time of fellowship at National Park.

Gilgandra (N. Flint). — Miss Kay Morris (now training at Canterbury District Hospital) farewelled and presented with Bible. Film, *In Times Like These*, screened Feb. 3. *Key of Life Crusade* being held Feb. 7-18, with E. T. Hart, missionary, D. Baxter, song leader and Miss R. Baker, pianist. Well attended Happy Hour held after school, conducted by Miss Frances Woods, and helpers. Film, *I Beheld His Glory*, screened 10th, in church grounds, and attended by well over 200 people; many visitors. 3 Y.P. re-consecrated their lives, 11th. Talks on *The Vision That Made a People*, much appreciated. Mrs. A. T. Mudford has been in hospital.

SOUTH AUSTRALIA

Barmera. — Prayer and Bible study meeting now held weekly. Prior to commencement of B.S. year, visitation held in town. Newly formed C.Y.F.

has made good start. Young Marrieds' Fellowship commenced. 14 children and 4 leaders attended Upper Murray Junior Camp, Jan. 30-Feb. 2, Lake Bonney. On Jan. 24, farewell evening held for Mr. and Mrs. R. Saunders and family, who greatly helped in work while at Berri. Over past weeks four have been welcomed into church by transfer. Membership now 53.

Brooklyn Park (J. W. Lewis). — Church work returned to normal after holidays, with attendances at services and auxiliaries being maintained. Church was honored by holding farewell to Mr. and Mrs. Chamberlain and Mr. and Mrs. A. Fletcher, prior to them leaving for New Guinea. Offerings have improved and given Board further encouragement in undertaking proposed building extensions. Men met Feb. 11 to share in discussion of Design for Development, also in tea.

Mt. Compass (Ron Saunders). — Trevor Lawrie (C.O.B.) has completed much appreciated interim ministry. Church is rejoicing in arrival of Mr. and Mrs. R. Saunders and family. Eight Y.P. visited Perth for National C.E. Convention, where one rededicated her life to Christ. Many visitors during last few weeks. Church is indebted to all those who have helped on speaking plan.

Fullarton (J. E. Webb). — Interim ministry being conducted by J. E. Webb until arrival of M. D. Williams (Naracorte) in June. Addresses appreciated from E. Cremin, G. Mathieson, jnr., J. Halbert, J. Pedersen and D. Chigwidden.

Nailsworth (A. M. Norris, B.A.). — Church appreciates assistance of speakers during minister's vacation. Men have assisted at working bees at new Youth Hostel. Girls in residence at hostel welcomed at services. Aborigines Mission offering, £42.

Kilburn (G. Rose, L.Th.). — During minister's holidays speakers were Messrs. Broadbent and Lawton (Queenstown), M. Scudds and D. Lawrence (Kilburn). At social gathering at home of Mrs. Royals, Jan. 24, C.W.F. farewelled Mrs. C. Kirby (en route to Singapore and Malaya). Dorothy Hackett, after completing course at A.B.I., has gone to Melbourne to further her studies in linguistics. Miss Ann Timms, Darryl Norly and Rick Taylor farewelled at evening, Jan. 26, prior to them taking up teaching appointments, also leaving district. Church picnic at Largs South, 29th. 40 C.Y.F. members journeyed to Salisbury, and at home of Mr. and Mrs. Les. Milne enjoyed barbecue evening on Feb. 2. B.S. decided their year will commence with calendar year. Teachers' dedication service held 4th, and in afternoon, Youth Director, K. Horne, addressed teachers' fellowship tea.

VICTORIA

Lygon-st., Carlton (R. J. Duckett). — Val Andrew accepted as student for M.B.I. Joan Andrew appointed night supt. at Ararat District Hospital for 6 months. Members glad to see Mrs. Pang, Mrs. Westcott and aged Mr. and Mrs. Crabtree, snr., at services, Feb. 4. Officers unanimously agreed to make definite drive for general overseas missionary work and have set target of £1,000 for year. Committee is working out plans; L. Buck (U.F.M.) guest preacher for campaign. Midweek prayer and Bible study session re-commenced Feb. 7, with 65 in attendance. 90 present a.m., and 80, p.m., on 11th. Miss Sonsie soloist, p.m.

Carnegie (A. R. Lloyd). — B.S. scholars assisted p.m., Feb. 4. Film on life of Kagawa was screened. B.S. and clubs have increased in numbers. Mrs. Gange, Mrs. Nicholson in hospital; Mrs. Nance-Kivell has resumed duties at Emmaus after illness. Three members welcomed into fellowship; services, 11th, well attended; 2 baptisms p.m. After-church song service led by Ian Ferguson. B.S. annual meeting elected Cliff Meadows (B.S. supt.), G. Galbraith (sec. and treas.); kinder supt., Miss M. Couper; primary, Mrs. A. Mudge. Large delegation went to Clayton for filming of our work in Norseman and Carnarvon by Dr. Hall.

Chelsea (J. Dow - interim). — C.W.F. and C.W.E.F. both met for first 1962 meetings. Numerous visitors welcomed to services. Three boys attended camp at Flinders. Twenty-four C.Y.F. were under canvas at Point Leo, Westernport Bay, with Dr. King as leader. Wonderful time of fellowship and study. Special singing and film strip marked promotion of scholars' graduation and teachers' dedication service, Feb. 11.

Horsham. — Attendances well maintained and increased offering achieved since Budget adoption by church in Dec. Fellowship of visiting speakers, L. Beasy, C. W. Jackel and G. Jackel, appreciated during term without regular minister. C. Jackel (Peel-st., Ballarat) officiated at a wedding.

Maryborough (R. Pritchard). — Church appreciated services of Messrs. P. Drake, Foster and Filby, who conducted services during minister's vacation. Annual meeting of Ladies' Aid, Feb. 1, when minister installed following office-bearers: pres., Mrs. Drake; vice-pres., Mrs. Sewell and Mrs. Sing; sec., Mrs. Nicholls; asst. sec., Mrs. Mathews; treas., Mrs. Chamberlain; group collector, Mrs. F. Davies.

North Williamstown (R. C. Bust). — Largely attended 74th church anniversary.

sary services, Feb. 11. Speakers, W. R. Hibburt and L. E. Snow, B.A., Dip.Ed. Fellowship enjoyed with numerous visitors and former members. Auxiliary offerings received totalled £83. Minister has commenced final year of service with church. Bus load of Y.P. supported opening of Teenweek at Maldstone. Church picnic held at Werribee, Jan. 29. Mrs. Harris home from lengthy stay in hospital.

Box Hill (L. S. Dewberry). — Baptist service held Feb. 4. C.M.S. held first meeting for year on 11th; speaker, Mr. Young (Curriculum and Research Branch, Education Dept.). C.W.F. held election of officers on 13th; pres., Mrs. McIntosh; sec., Mrs. J. Jeffries; treas., Mrs. G. Clare. Recent visitors have been Mr. and Mrs. M. Bradbury (Nullawill).

Malvern (G. J. Crossman). — C.M.S. successful meeting, Feb. 11, with members of Police Dept. giving demonstration of Breathalyzer. Av. breaking bread, Jan., over 70. Offering for Bushfire Relief, £25; Aborigines, £7. J. Holloway spoke 11th. Soloists have been Miss I. Winstone, Pat Towers, T. Willing, V. Woff, C. Heywood. Presentation made to Jeanette Smith at after-church fellowship, 4th. Mrs. Flatman and Doris returned from overseas.

Morwell-Newborough (L. G. Armstrong). — During minister's holidays, services conducted by H. Preston, D. Wakefield, Dr. Crowley (Broken Hill) and Mr. Watson (Albert Park, S.A.) who addressed church at both services Jan. 21. Many visitors welcomed throughout holiday season. Two Y.P. baptised after making confession of faith. Minister making regular appearances on Epilogue programmes for GLV-10.

Reservoir (F. B. Alcorn). — B.S. annual meeting held, officers re-elected. Church members had fellowship with L. Raymond and family, on leave from Gospel Recordings (Sydney). Church contributed to Bushfire Relief Fund. Church rejoices to see Mrs. Isles in worship again after illness.

COMING EVENTS

NEWMARKET (Vic.) **CHURCH OF CHRIST 78th ANNIVERSARY** will be held on Feb. 25, 1962, 10.45 a.m., W. A. Thompson (Conference President); 7 p.m., G. Moyes. All welcome.

ESSENDON (Vic.) **47th ANNIVERSARY**, March 4, 11 a.m., J. Turner, B.A.; 7 p.m., C. G. Taylor, B.A (Conf. Pres.-Elect); soloist, Miss Vi Barnden.

BIRTH

ADCOCK (Andrews). — On Feb. 14, to Valda and Trevor, 60 Turner-rd., Highbett, Vic., God's gift of a daughter — Sandra.

DEATHS

ANDREWS (Mudford). — On Feb. 8, 1962, at Castlemaine Hospital, Vic., Margaret Jane, daughter of the late John and Jane Mudford, Drummond, Vic., loved sister of Mary (dec.), Isabella (Mrs. Main), John (dec.), George (dec.), Charles, Ralph, Benjamin, Archie and Gladys (Mrs. Killmister). "Until the day dawns and the shadows flee away."

STREADER, Nellie Maud. — On Feb. 6, at Adelaide, S.A., eldest daughter of the late Mr. and Mrs. A. J. Streader, Bendigo, Vic., loved sister of David and Hilda (Mrs. Briggs, Bendigo), Ida (Mrs. A. J. Ingham, Adelaide, S.A.), Edgar (Boort, Vic.). "Loved with everlasting love."

CROUCH. — On Feb. 12, 1962, Allick, 3 Verran-ave., Hilton, S.A., loved husband of Eva, father of Edna (Mrs. Markham), Betty (Baptist Mission, New Guinea), Linda (Mrs. D. Herna), Valma (Mrs. R. Davis) and Rita (Mrs. M. J. Hill). Aged 79 years. "Forever with the Lord."

IN MEMORIAM

JENKIN. — In loving memory of our elder son, Linley, called Home, Feb. 10, 1950. "Always remembered." — W. and M. Jenkin and families.

MEADOWS. — A token of loving remembrance of my beloved wife, who passed to her reward, Feb. 23, 1961. "We shall meet again on the Resurrection morning." — Sadly missed by her loving husband, Cliff.

MEADOWS. — In loving memory of Olive, passed away, Feb. 23, 1961. "In heavenly love abiding." — Ever remembered by her sister-in-law Hilda (Adelaide).

NICHOLS. — Treasured memories of my dear husband and our darling Pop, James William, who was called Home, Feb. 9, 1955.

— Ever remembered by his loving wife, also Beryl, Charles, Dorothy and Gwenyth, "St. Leonards," Edgar-st., Glen Iris, Vic.

ROBBINS, Alice. — Treasured memories of our loving mother and gran, called Home, Feb. 24, 1954. "Loved and remembered every day." — Stokle family.

WHITING. — In loving memory of our very dear and devoted friend, Esse, called to Higher service, Feb. 17, 1961. "Until he come."

— Always remembered by her sincere friends, Mrs. Burford, Jane Ramsey, Doris Brealey.

GOLDEN WEDDING

SCOTT-BROWN - GREEN. — Mr. and Mrs. Scott-Brown announce with pleasure and gratitude the 50th anniversary of their marriage by late Mr. Philp, at the Patterson-st. Methodist Church, Launceston, Tas., on Feb. 21, 1912. Present address: 107 Rowan-st., Wangaratta, Vic.

RUBY WEDDING

NEWELL (Smith). — Mr. and Mrs. H. J. Newell, Carroll-st., Minyip, Vic., announce with gratitude to God the 40th anniversary of their wedding celebrated at Eulong, Minyip, Feb. 15, 1922. Officiating Church of Christ minister, W. A. Eagle.

ENGAGEMENT

KENNEDY - CHISLETT. — The engagement is announced of Janet Laurel, only daughter of Mr. and Mrs. Jim Kennedy, Robinvale, Vic., to Glen Kingsley, eldest son of Mr. and Mrs. Gordon Chislett, Boundary Bend, Vic.

APPROACHING MARRIAGE

LANGLEY - HIMSWORTH. — The marriage of Fay, only daughter of Mr. and Mrs. H. Langley, 17 Baxter-st., Bendigo, Vic., to George William, eldest son of Mr. and Mrs. G. Himsworth, Blakeley-rd., Castlemaine, Vic. (formerly of Manchester, England), will be celebrated at the Church of Christ, Short-st., Bendigo, on March 3, at 1 p.m.

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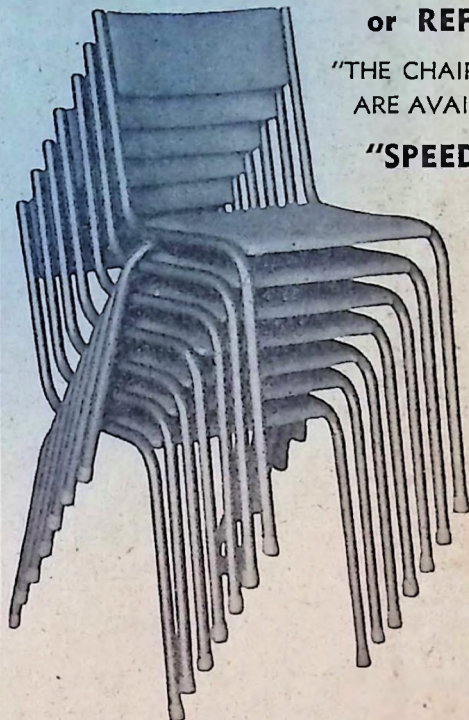
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OBITUARY

Dorina Florence Sander.

The many friends of Dorina Sander, wife of Rex Sander and mother of Leon, Dean and Ian, will be saddened by her sudden death in a motor car accident on Friday, Jan. 26, near Kingston, S.A. Mrs. Sander had been to Mt. Gambier, and was returning home when the accident occurred.

This gracious Christian lady had endeared herself to the many people who knew her. Since her decision for Christ as a girl in the church at Prospect, S.A., her life has been dedicated to the service of her Master. She will be remembered by the Girls' Life Brigade at Cowandilla as their first Captain. In recent years as choir conductor and B.S. teacher, and an active member of the Dorcas Society, she served the church. In the community she was often engaged in visitation of homes connected with the church and was of great help to many. The church at Cowandilla, and indeed the whole brotherhood, has suffered a great loss in the passing of this talented and dedicated lady. The Cowandilla chapel was filled to capacity for the service. The writer conducted the service and was assisted by Lloyd E. Jones and Ron McLean (church elder). To her mother, Mrs. Morphet, her husband, Rex, and her sons Leon, Dean and Ian, the church affectionately extends warm Christian sympathy.—Keith Horne.

Mrs. Muriel Elliott.

The church at Bexley North, N.S.W., has been called upon to part with Mrs. Muriel Elliott, who was called Home on Monday, Jan. 30, 1962, in her 83rd year. Mrs. Elliott was born at Castlemaine, Vic., and spent her early years and the first years of her married life in Western N.S.W. Her association with the church began when her children attended the Kingsford B.S. (then South Kensington). Her decision for Christ was recorded in the Ewers mission in 1933, and since that time her fellowship with the church has been a real thing. Her last years have been spent at Bexley North in the home of her daughter, and it was the privilege of the present minister to renew association with her, having shared some of those early days of her own life and work at Kingsford. The sympathy of the church has been conveyed to her family, Mr. and Mrs. L. Yelds, Mr. and Mrs. Rothen and Mr. and Mrs. C. Portch, and her sons Ted and Jack and their families. The service of farewell was conducted in the Bexley North chapel, and afterwards in the Randwick Cemetery by R. Greenhalgh and E. T. Hart. The special message concern-

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