

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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

*V. C. Stafford for
Belfast*

In June and July next, the World Council of Christian Education will hold a series of world level conferences in Belfast on the educational mission of the Church, at which 300 delegates from 60 countries will be present. V. C. Stafford, Director of the Federal Board of Christian Education, is among the seven Australian delegates accredited by the Australian Council of Christian Education to attend the Belfast meetings.

Tasmania Prepares —

Activity is increasing in Tasmania as the Federal Conference approaches. About 250 registrations have been lodged so far.

The Committee would appreciate early registration from all those who intend to go to Conference. Closing date is June 30, 1962. Church secretaries desiring further Registration Forms are asked to make their requests to Secretary, Reuben Boxhall, 3 Whelan-cres., West Hobart, Tasmania, NOT to the Federal Executive Secretary, Stanton Wilson.

Some folk have been disappointed in their endeavors to make direct bookings for accommodation in Hobart

Guest Houses. This is because the Committee has "block-booked" all available Guest House accommodation for the Conference period. Those proposing to attend Conference will find it easier to let the Conference Committee handle the accommodation arrangements. The Committee is confident that accommodation will be found for all visitors.

Volunteers are still sought for the Conference Choir from choir members of mainland churches. Copies of the anthems will be forwarded on receipt of name, address and advice whether soprano, contralto, tenor or bass. Please write to R. Boxhall at the address shown above. REMEMBER THE DATES — OCTOBER 9 to 16, 1962.

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HOBART CELEBRATES

On the "Here and There" page of this issue will be found details of the ninetieth anniversary of the Church of Christ, Hobart. K. A. Macnaughtan (Swanston-st., Melb.) was the much appreciated guest speaker.

At the morning service, Josiah Park made a brief statement on the history of the church, and showed that the congregation, over the years, had met for worship in five separate buildings, two belonging to the church. The present building is 76 years' old.



V. C. Stafford.

Our churches have been honored in the appointment of Mr. Stafford by the World Council of Christian Education and Sunday School Association as recording secretary of the World Assembly. The W.C.C.E.S.S.A. will meet half his travel and accommodation costs, Mr. Stafford being personally responsible for the balance. The funds of the Federal Board of Christian Education are not available for this purpose.

Some persons have expressed a desire to assist with contributions — there may be others willing to help to enable Mr. Stafford to accept this invitation. Gifts for this purpose may be forwarded to the Treasurer, R. E. Gumley, 2 Roosevelt Court, Brighton, Vic.

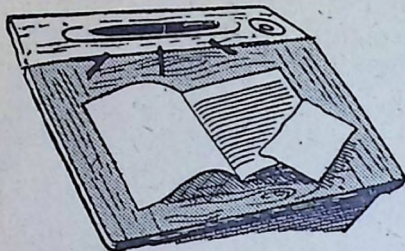


Mrs. C. B. Holt,
Federal Women's President.

REGISTERED AT THE G.P.O. MELBOURNE FOR TRANSMISSION BY POST AS A NEWSPAPER

Vol. 65, No. 9. Tues., Mar. 6, 1962

OPEN FORUM



(Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.).

NEW ZEALAND CHURCHES AND UNION.

The statement made at recent Belgrave Heights Convention and quoted by C. W. Jackel (A.C., 20/2/62) that "the Churches of Christ have lost their distinctive plea in the Dominion" is described as "... not an unloving word, but rather a facing up to the situation as it really is."

As a New Zealander, and a former member of the Joint Standing Committee on Union, I am in a position to refute both the quotation and the comment on it.

With regard to the latter; far from being "a facing up to the situation as it is," in reality it is no more than one person's private opinion and expressed in opposition to the declared 94 per cent vote of the membership of the New Zealand Churches of Christ in favor of union conversations.

With reference to the claim that the Churches of Christ in New Zealand have lost their distinctive plea, nothing could be further from the truth. In all the union negotiations in which our churches across the Tasman have been engaged, and in the Basis of Union now before the congregations there for consideration, the position or plea of the Churches of Christ has been fully and fairly represented. As such it has been received by the other three negotiating communions (Presbyterian, Methodist and Congregationalist) with every courtesy, respect and careful consideration.

Whether the Churches of Christ in the Dominion will ultimately consummate a union in the coming United Church of New Zealand, or whether after prayer, study and re-examination of the Word of God on this matter it will reluctantly have to remain outside such a union remains to be seen. Whatever happens, however, the members of our sister churches will have the satisfaction of loyally and faithfully having attempted to implement their Master's

prayer, "That they all may be one." —Murray J. Savage, Perth, W.A.

WORLD COUNCIL OF CHURCHES.

There is opportunity for anyone in the World Council of Churches to express his convictions and the particular point of view of the communion he represents. When matters have been discussed on which Churches of Christ have a particular point of view, representatives have spoken. This happened at New Delhi.

Other people have convictions about the truth as they see it, and are not more easily convinced than we are. Progress is slow, but there is progress in growing edges of agreement and emphases that we welcome. However, any fullness of union is not something we can envisage at this stage.

There are large areas of thought and practice which are discussed in the W.C.C. on which Churches of Christ share the common witness.

Our membership in the W.C.C. does not put us into union with anyone. It puts us into fellowship with others. We express the unity we have through worshipping together on occasions, conferring concerning common problems, speaking together in one voice on great issues, and working together as in Inter-Church Aid and Service to Refugees.

Any union with others is something we must negotiate ourselves. If we unite with the Pentecostians or the Russian Orthodox Church, who were received into membership at New Delhi, it will be by our own negotiation.

Representatives of Australian Churches of Christ have neither the inclination nor the power to put us into a union in which proved and essential truth is sacrificed. They are well rooted among those who believe that there is given truth through the revelation of Jesus Christ. There may be growth in our understanding and application of this truth, but it will not be superseded.

Any union must be on the basis of truth and love. We are happy to find this emphasis within the W.C.C., whatever individuals may say in their own right.—E. L. Williams.



Mr. and Mrs. A. Mitchell (Ormond, Vic.) have been associated with the Kappa Sigma Pi and Phi Beta Pi Fraternal Orders for many years. Mr. Mitchell joined the Kappas at Malvern church over 43 years ago; his wife first became associated with Phi there, too. They have been co-leaders in the clubs at Ormond for some years and it is with deep regret that their resignations have been accepted. Ormond Kappas plan a special evening on Mon., March 26, with A. Mitchell as guest of honor.

Fifty Years Ago

From "The Australian Christian" of March 7, 1912.

Editor: F. G. Dunn.

Call to A. J. Ingham. — We hear that A. J. Ingham, of the Mile End (S.A.) church, has accepted an invitation to labor for twelve months under the W.A. Conference, commencing at the beginning of April. Bro. Ingham is a young man who has distinguished himself as a student for the past two years in the classes conducted by T. J. Gore and Ira A. Paternoster.

Mission Work in China. — While Mission work has been temporarily disorganised in the interior, the whole of our Shanghai work is going forward with increasing encouragement. In December, we baptised 24 persons, including four scholars — two boys from our Yangtsipoo day school and two girls from the girls' school. The latter is in the charge of Miss R. L. Tonkin, who is doing an admirable work, and the Australian churches can be justly proud of their living link. We have in Shanghai three churches, two schools and one outstation.—J. Ware, Shanghai, China.

Walden Called to Unley. — We hear that G. T. Walden has accepted an engagement with the church at Unley, S.A. We can scarcely think of Enmore being without G. T. Walden. We had come to regard him as one of the institutions of the place. When he leaves, a great number of people inside the church and out of it will miss an adviser and friend. Unley is to be congratulated on securing his services.

Unley farewells Gore. — On Wed., Feb. 28 the Unley building was full, and a splendid send-off was tendered to Bro. and Sister Gore and their daughters. Bro. J. Uncle was chairman, and explained the purpose of calling the members together at the termination of Mr. Gore's 14 years' service as evangelist. All joined in wishing Mr. Gore Godspeed and happiness in his future work. The secretary, on behalf of the donors, asked Mr. Gore's acceptance of a purse (silk bag) of sovereigns as a practical proof of the good wishes of the members of the church. Mr. Gore feelingly responded.

Brief Notes. — The simultaneous Home Mission offering throughout Australasia, judging from reports to hand, has been eminently successful. . . . Bro. Coleman's first tent mission in Australia commenced at Belmore, N.S.W., on March 3. During his mission in City Temple, twenty came forward. . . . The Taree (N.S.W.) church's plan for the future is to work in the Railway towns north to Grafton, and in time to have a chain right up the coast.

THE FRONTIER OF MISTRUST

In summing up the recent New Delhi Assembly, Harvey L. Perkins (*No Night There*, p. 5) says, "Most important, we had crossed the frontier of mistrust." It is a colorful phrase, with an obvious application to an Assembly which brought together people of such widely differing theological and national backgrounds. In such a setting, crossing "the frontier of mistrust" was a major victory for Christian fellowship.

But it is becoming increasingly obvious that world assemblies aren't the only places where Christians encounter such a frontier. It is found within individual communions. It is found within our own ranks. The difference is that at New Delhi Christian love was determined, with God's help, to find the way to cross that frontier, whereas in our own church family we try to pretend it doesn't exist, or else ignore it, or accept it and maybe add our own brick or two to the "Berlin wall" that divides us from our brethren. The time has come to face honestly the lack of love that makes such a situation possible.

Where does all our talk of Christian union on the basis of the New Testament get us if we allow thoughts of "division" and "showdown" to be nurtured amongst us — we a people of only 40,000 in the whole of Australia! To waste time now on internal bickerings when the Christian faith is engaged in a life and death struggle with paganism would be a tragic denial of the greatness of our plea — and, more importantly, of the greatness of our Lord.

When we were in the United States in 1955 and saw at first hand some of the evidences of division in our American brotherhood, we were told more than once, "Don't let this happen to you!" When we came back to Australia, we were determined to do our part to help keep the brotherhood united in the great essentials of Christian faith and love. At Federal Conference in 1956 we pleaded for an atmosphere in which "the whispered slander of malice would be stilled, the spreading of distrust and disaffection halted, the barriers of distance or disposition broken down, and ourselves drawn closer together in Christ than we have ever been — more truly his, in spirit and word." "This is a time," we urged then, "for the closing of our ranks in brotherhood, and for forward thrusts in evangelism. For this, above all else, is our task, and we dare not imperil it — that Christ may be known, loved and obeyed in all the world for which he died."

We hold that same conviction, all the more urgently now. God forgive us if we ever turn aside from the Lord's work long enough to become

peddlers in mistrust and suspicion of a brother in Christ. Surely there can be strong differences of opinion and conviction among those who are one in love of, and loyalty to, the living Christ, without a disruption of fellowship.

We remember sitting in a New South Wales Conference two years ago, and listening to a debate on the question of affiliation with the World Council of Churches. It was conducted in an excellent spirit. At its close, delegates reaffirmed the Conference's previous policy of no affiliation. It was a disappointment to those who had hoped otherwise, but we heard from them later nothing disparaging of those who had voted against them — no talk of disruption or division. On the next day, people of both views were together again in real fellowship in a service at which we had the privilege of speaking to them on *The Name Above Every Name*, the One who unites us all in him.

Are we a people big enough to carry that kind of spirit into *all* our relationships with fellow-Christians whose views on some matters may not coincide with ours? For example, do we pray for them? — not in the spirit which seeks their conversion to *our* ideas, but rather that God may lead both them and us into a clearer understanding of his will. As Editor, we have occasionally been assured by some of our critics that they daily remember us in prayer. We realise that they probably think we are especially "standing in the need of prayer" (and they would not be wrong!), but we value the remembrance, and find help in praying for them, too.

Are we ready to seek fellowship and to cooperate with those with whom we disagree, or do we first demand submission to *our* terms? John William Wade, one of our American conservative brethren, said something through the *Christian Standard* (18/1/61) which we would do well to heed: "We must create the spiritual and intellectual atmosphere where we can have free inquiry and free opportunity to engage both denominationalists and secularists in vital dialogue . . . This means less witch-hunting and more soul-searching, less suspicion and more contrition, fewer fights and more insights, less ego and more go. We must be able to explore new areas and new means of proclaiming the message of salvation without half the brotherhood sitting in judgment on our motives. And unless we can create this atmosphere of freedom and mutual trust, we are doomed to become a quarrelling, bickering sect." Surely the time has come for us all to cross the frontier of mistrust!

Dept. of Church Extension in Victoria

1910 - 1962

(The Properties Corporation of Churches of Christ)

OVER 50 YEARS OF SERVICE AND PROGRESS

£2,500 NEEDED - MARCH 18

There has been unprecedented activity among the churches in Victoria in connection with the erection and alteration of church buildings, halls and manse. Continued support from depositors and a substantial offering should enable this Department to continue providing reasonable loans to churches planning forward moves, and so continue the great work of Church Extension so faithfully carried out down the years.

LOANS TO CHURCHES

There has been tremendous growth over the past 5 years.

Dec. 31 (1951) £52,500.

(1956) £125,000.

(1961) £269,000, involving 4 Departments and 72 churches. Half of our Victorian churches are being assisted.

NEW LOANS GRANTED DURING 1961: £73,175.

BUILDING OPERATIONS AND PROPERTY TRANSACTIONS.

The following churches have been rendered assistance during the year:

Ascot Vale - Newmarket (circuit) — Purchase of new manse.

Balwyn North — Extensions to hall.

Blackburn — Erection of chapel — new site.

Caulfield (Bambra-rd.) — Erection of hall (now in progress).

Christian Education Dept. — Additions Camp Site, Hall's Gap.

Devonport - Tasmania — Chapel extensions.

Glen Waverley — Erection manse.

Hartwell — Extensions and alterations chapel.

Highbury-rd., East Burwood — Land purchased for development — alterations to chapel.

Mildura — Removal old hall and erection new.

Mitcham — Purchase manse.

Malvern - Caulfield — Sale of old manse and new purchase.

Mt. Evelyn — Additions to hall.

Oakleigh — Alterations and extension to chapel and hall.

Parkdale — Sale old manse and erection new.

Preston East — Sale old manse, purchase new.

Red Hill — Extension to manse.

Springvale — Additions to hall.

Sunraysia District Youth Camp — Additions to camp buildings.

Swan Hill — Completion of chapel.

Warragul — Erection manse.

DEFERRED APPLICATIONS FOR LOANS:

For the first time for many years, the Trustees regret they were unable to grant all applications for financial assistance, and it was necessary for some churches to defer projects or arrange temporary short term loans from Trading Banks.

CHURCH EXTENSION WORK IS VITAL:

We cannot move forward without the support of the whole brotherhood.

£2,500 NEEDED MARCH 18.

Your Contribution is Used to Grant Low Interest Rates to Churches.

WORTH REMEMBERING!

1. Deposits and donations are loaned to churches — repaid — re-loaned at favorable rates and conditions.

2. Administration costs are low.

3. Smaller churches have insufficient resources to approach other financial institutions.

4. Churches when forced to borrow from banks and institutions must provide personal guarantors from within their membership. This often creates problems, both immediate and

future. This Department relieves Officers' Boards and individual members from this anxiety and responsibility.

WAYS YOU CAN HELP!

1. A "BANK NOTE" offering from every family in Victoria on March 18.

2. If your church is budgeting, make an "EXTRA" this year in the special envelope available from your church secretary.

3. Make the Corporation your SAVINGS BANK.

Interest Rates on Deposits:

Repayable on demand	4%
1 to 5 year deposits	4½%
5 year debentures	5½%
8 year debentures	5¾%
10 year debentures	6%

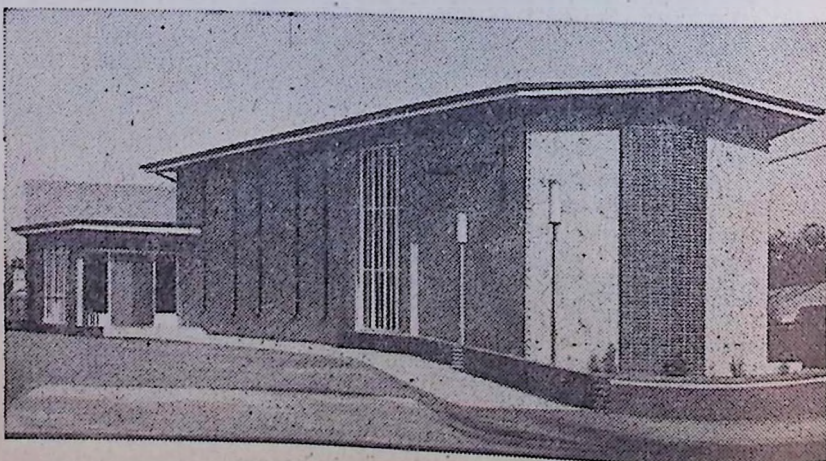
A safe investment backed by:—
Corporation Funds;
Church buildings, halls and manse;
Conference of Churches of Christ.

4. Make provision for the Corporation to share your estate on death.

APPRECIATION:

Thanks is expressed to all who have shared and contributed to the work of church extension through this Department. Your contribution, whether through our Annual Offering or by investment of your savings, has enabled further progress in the work of CHURCH EXTENSION. We seek your continued support and help as we serve the churches.

A. W. Cleland, Chairman and Treas.;
V. L. Gole, Dep. Chairman; L. J. Butler, A. R. Haskell, B. F. Huntsman, R. B. Lee, R. G. Trompf, Trustees; P. A. Williams, Associate; Miss F. Haines, Secretary.



Blackburn chapel, opened 1961

M. D. KEATCH (Red Hill, Vic.) re-tells a well loved story . . .

LEANING OVER THE GATE

There are those who lean over the gate to pass the time of day to any who happen to pass by. There are those who lean over the gate, hoping they may hear some of the local gossip. There are some who lean over the gate, because they have nothing more important to do.

But the story I have heard is of one who leans over his gate, gazing off into the shimmering distance, with a certain look of purpose in his eyes. For he expects that his son will one day come along that road.

For, when was it? Yesterday? Last month? Years ago? Time has been meaningless since, with a swaggering arrogance, his son passed through that gate, and despite his father's entreaty, and without so much as a backward glance, strode down that road, rejoicing in his freedom, and planning his future. What a glorious, wonderful future was opening before him! And each step he took, as he went swinging down the road, seemed to crush completely his father's love and hope.

And the heat of the summer, and the beauty of spring, and the dying of autumn, and the barrenness of winter, all seemed to pass unnoticed, as day after day his father leaned over the gate, and gazed along the road.

In imagination the father shared every experience of the boy. And first thing in the morning, his thoughts would be, "What of my boy this morning? Did he sleep the sound sleep of those whose conscience is untroubled? Or was he restless and awake because of remorse over his actions? Or did he sleep with a numbness to reality that comes when mind and conscience have been rendered incapable of remonstrance, through having been ignored continually until they reach the point of uselessness?"

And all through the day his mind would wander to his son, as he tried to imagine him in some useful occupation, using the talents God had given him to make an honest living. But despite his desire, this picture seemed to fade away, and in its place would come a vision of his son, wasting all his money and ability with the uninhibited licence of one whose sense of responsibility is non-existent.

And at night, as he sought his rest, his mind would wander to his son again. "Where is he now? Is he consorting with his equally infamous friends, planning their escapades for the night? Or worse, is he with her

who will only drag him deeper down into the mire of disrespect?"

So all day his father's thoughts went out to his son. And if perchance one came down that road, bearing all the evidence of a traveller, he would be questioned eagerly by the father, in the hope that he would be able to give some news about his son.



At first his friends would stop and ask for news, and would commiserate with the old man, and talk about the waywardness of modern youth. But always would he defend his son. "He is a good boy. A little headstrong, perhaps, but a good boy. He won't forget me. He'll always remember his early training. He'll come back, you see." But after his friends had gone, the hollow mockery of his words would come echoing back to him, and he would fall on his knees and cry, "O God; no! no!"

As time passed, he noticed that his friends didn't stay as long as they used to stay. Some would scarcely greet him. Others would obviously hurry their steps as they passed. Still others completely avoided him.

So it became a lonely vigil for the man leaning over the gate — each hour seeming like an eternity.

How was he to know that this morning his patience would be rewarded, and all the arguments of friends and family would be silenced for ever?

As he looked up the road, there, emerging from the background of hills and trees, was a figure which was vaguely familiar. Could it be?

Then he found himself sharing the doubts of his friends. But, shading his eyes with his hands, he knew. "He's back. He's back," he shouted. And as he flung open the gate and ran down the road with his robes flapping in the breeze, he kept on calling out, "He's back. He's back." And the servants rushed out to see what it was all about. And the neighbors, thinking that the old man's mind had finally gone, poked their heads out of their doors. Only the older brother, working in the back paddock, was ignorant of what was happening.

As the father reached the son, he flung his arms around his neck and kissed him, saying through his tears of joy, "My son, my son, I knew you would come back. What's that you are saying? You have sinned against heaven and before me, and are no longer worthy to be called my son? Enough of that talk! Here, you servants, quickly, the best robe, a ring, shoes, bring them here — yes, here on the street, hurry. And you, kill the best calf in the herd. For my son was dead, and is alive again. He was lost, and is found."

And many who watched from their doors had tears in their eyes, and a lump in their throat, as they watched the old man, with his arm around the boy's shoulders, lead him towards their home.

Before they reached the gate, the new robes were on the lad, replacing the filthy rags that scarcely hung together; and shoes were on the feet that were bleeding through tramping along the highway; and a ring was on a finger of the hand that only a short while before was feeding the pigs; and gratitude that never could be expressed, except through tears, was in the heart that had been filled with remorse, repentance, apprehension and fear.

And as they passed through the gate, the boy noticed that the top rail had been worn smooth, and he knew it was worn that way by his father's love. And the neighbors heard his father say, "You passed through this gate once, son, and now dressed as you were then, you pass through it again. And as these robes replace the rags you were wearing, so let my love replace all the marks of your experience, however deep they may be, and together, my son, we will work to build anew, so that the past is forgotten, and from it may grow the future that was intended for such a son as you."

Such was the story I heard of the father leaning over the gate.

And I know it was an authentic story, for it was told to me by another Son, sent especially to tell it, and his name is Jesus.

And he explained that the Father in the story is God himself, and the son who left home is you, and me, and all who have made self the centre of life, and have turned from their Father to follow their own pursuits.

What Jesus would have us realise is this — that wherever we go, and whatever we do, God is with us — that he shares our experiences — suffers with each step that takes us further away from him.

But yet he refuses to lose faith in us, believing that in each one of us, there is that part of himself which

will not die.

And he ever waits for us to come to ourselves that we may come to him, recognising that self is a poor master, and that we should seek his forgiveness for our selfishness.

The part of the story which moves me most is that embrace of the Father's. I can see it again, as he flings wide his arms to receive his son. It reminds me of other arms outstretched to embrace all mankind, to gather all into his wonderful love — of arms outstretched on Calvary.

And I find myself thinking, over and over again, of these words which one has written —

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath
thy cross

And number drop by drop thy
blood's slow loss

And yet not weep?
Not so those women loved
Who with exceeding grief lamented
thee;

Not so fallen Peter weeping bitterly;

Not so the thief was moved;
Not so the sun and moon
Which hid their faces in a starless sky

A horror of great darkness at
broad noon —

I, only I.

Yet give not o'er
But seek thy sheep, true shepherd
of the flock;

Greater than Moses, turn and look
once more,
And smite this rock.



Notes supplied by R. S. A. McLean.

Reports from All Fields

NEW GUINEA.

Mr. and Mrs. David Hammer, Jr., are settling into the work, and Mr. Hammer writes conveying his first impressions:

The houses here are quite comfortable although we miss the electric lights, baths, carpets and many things which so often we take for granted in Australia. The rest house where Lynne and I are staying is not completed. I have done a little work on the cupboards on Saturdays, but the bedroom floor is rough Limbum; that is a tree split down the centre, and I think the pith is taken out of it. However, we have nothing to complain about. The Beales' house had that for floor until just recently. The windows haven't got flywire on all of them yet, with the result that as I write this letter, we are swamped in hundreds of little insects. We are thankful that the mosquitoes are not too bad at the moment.

For the last few weeks Lynne has been staying at Tung with Win Beale, and Frank and myself have been working down on the hospital site at Bunepas. We stay there from Monday to Friday, and come home on the weekends. I was very surprised to see how little had been done here at Bunepas. I was under the impression that the buildings were well under way; however, I arrived to see only the frame standing for one house of three rooms and a bath room. I was also surprised to hear that the only thing standing at Chungribu is the frame of the build-

ing. Barrie and I are going down in a week or two to do some more building, preparing the house for the Fletchers after their period of learning pidgin and the ways of the natives. Since I have arrived, I have been helping with the building at Bunepas, but work is slow when you have to cut your own timber, then saw it into planks, then cut the flitchers into smaller battens and such like, plane them all up, and then use them for the building. Also added to this is the heat and humidity. The natives can't be put on the saws or the thicknesser by themselves, for they have no idea of listening for the motor that it should not die down and stop. Consequently progress is rather slow, and although there are three at the moment building, Frank has much work in the superintending line which he cannot do because he is building.

The people here are not wild, like most of the books we read on New Guinea suggest. For thirty years or more they have had contact with white people, so this is nothing new to them. In some respects they are quite pleasant people to work among, but they are also disappointing, because after much work and after response from the people, they often fall back into their old ways, and all traces of what they learned seem to disappear. However, we can only watch and pray and work.

NEW HEBRIDES.

A new engine has been ordered for the Sunbeam, the small 16 ft. launch which is used by our missionaries along the coast of Aoba. The Sunbeam has been out of action for

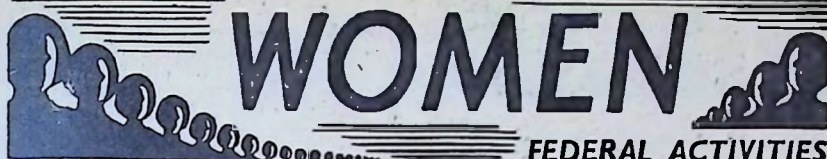
some months now, but from time to time we have borrowed the Garahi, which is a launch having the same dimensions as the Sunbeam, and was the first launch to be built on Aoba. The responsibility of caring for a launch is heavy at any time, but it is increased when the launch is borrowed.

Mr. Eagling reports on a recent trip made in the Garahi: "We arrived back at Aoba in the dark last night and Sam was going to put the Garahi on the rocky headland; there were 13 of us in the boat, and it was low tide. I said we were going to hit the reef, as there was too much draught — sure enough, when we finally made the little entrance, we scraped right over the reef. I haven't seen the boat today. We still haven't received the new engine for the Sunbeam; this is crippling the work a lot. I hope to start a Scout troop at Longana this year, and also at Lombaha. We may be getting an active Scout Commissioner in Vila. The Melanesian Mission at Vureas and North Pentecost have started troops, as well as us. It has really helped these boys here — they are helpful and try to do the right thing. Of course, we have our failures, who are promptly handled by the Patrol Leaders' and Assistant Scout Master, August Ben.

INDIA.

Study Group - World Convention. Mr. Waghmode reports that a Study Group in connection with the World Convention of Churches of Christ has been organised. "After several months' correspondence and definite directions from Dr. Jesse Bader, of the U.S.A., I understand that several Study Groups all over the world are organised to study and work for the World Convention of Churches of Christ. You will be aware of such a one being formed in Australia. On this committee we have included some young people from all our Mission stations. So this is quite a representative one."

THE MINISTRIES OF OUR



WOMEN

FEDERAL ACTIVITIES

Programme for April

Theme:

The King's Son's Marriage

Miss D. A. Allen, Tas.

MEDITATION.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands."

HYMN.

No. 374, "Dear Lord and Father of Mankind."

PRAYER.

Dear Lord and Father of Mankind, forgive the foolish way in which we soil our lives. Thou knowest that there is a constant fight within us — right against wrong; love against hate. Sorrow brought about by our own wrong doing destroys the joy that should be in us. We come to thee now as little children. Dress us again in clean pinafores — make us tidy once more with the tidiness of true remorse and confession. Reclothe us in our rightful mind, that our service to thee shall be more effective. In Jesus' Name we pray. Amen.

BIBLE READING.

Matthew 22: 1-14.

DEVOTIONAL.

What does Christianity mean to you? Something passive? Something slightly boring? So that we could be quite sure of what is expected of us, Jesus told many stories prefaced by the eye-catching phrase, "The Kingdom of Heaven is like . . ." He left us in no doubt whatever that Christianity thrives on

Love — not Hate,

Hope — not Despair,

Moral Courage — not Spinelessness,

Truth — not Lies.

How well Jesus knew human nature when he declared, "The Kingdom of Heaven is like unto a certain king which made a marriage for his son." After absorbing this story, we could quite easily shake our heads and take a defeatist attitude about this whole business of Christianity and belonging to the Kingdom of Heaven.

Our Western minds may refuse to grasp the significance of this Eastern story. If we were invited to a

wedding breakfast, we would be very careful to appear in suitable dress. There was an ancient rule of etiquette that required every person coming into the presence of the king to wear a robe that was in keeping with the king's dignity. Commentators tell us that it was customary for kings to provide suitable robes for all who were to appear before them. The humble folk who came to the marriage of the king's son did not have garments suitable for so grand an occasion. But the king's gracious hospitality provided for their lack. They were ushered into an ante-room, and their poor clothing was covered by the splendid garments of the king's wardrobe. One guest refused to put on the wedding garment which had been provided. He went in unadorned. It was an offence against the wedding party — an insult to the king.

This parable concerning ancient rules of etiquette helps us to think positively and clearly. We know that our lives are soiled by many things — lust and envy; self-love and evil-speaking. We can't fight these things on our own. In coming to this world, Christ's purpose was that he might "save his people from their sins." We speak of Christ making "atonement" for our sins — and often stumble over the word. "Atonement" in Hebrew means "a cover." Christ covers our sins when we accept the gracious invitation extended by the King of kings to receive his Son.

A simple story told by the Teacher of Galilee —

"The Kingdom of Heaven is like

It's like being re-born, with all things new;

It's like wearing a fresh, clean garment;

It's like home after wandering;

It's like a cover thrown over our miserable mistakes;

It's like — light after darkness;

It's like Heaven!

HYMN.

No. 416, "Light after Darkness."

MISSIONARY NEWS.

MISSIONARY PRAYER.

BUSINESS.

ADDRESS.

HYMN.

BENEDICTION.

QUESTING

A. E. White.

This column is called Questing, because the answers given to questions will seek to be a part of the quest for truth, and will not presume to be the end of that quest. Many of us are looking for helpful answers to questions about faith, life, and the Church, and I shall try to point out directions in which we may move towards places of stability in an uncertain world.

Being human, and at times excitable, it may sometimes sound as if I am certain of the way to our destiny and our destination, and that I am competent to carry you there. This will be an illusion of the pen. Every mind must make its own journey to truth and decision. The best that another can do is to suggest ways and means of travel.

We are happy to introduce a new weekly contributor to our columns. A. E. White is lecturer in Practical Church Work at the Federal College of the Bible, Glen Iris, and ministers to the Church of Christ, North Essendon, Vic.

Neither I nor anyone can answer the question "What is truth?" for you. I can say with frankness, and I hope, humility, what seems true or right or best for me.

Some of the answers in Questing will provoke urgent-sounding controversy. Not because I shall be deliberately provocative. On the contrary, I am very peaceable, and would rather stop a fight than start one. No! Some answers will provoke denials because I firmly believe that the only questions worth answering are questions which deal with so-called controversial matters where the response is not only in assent to an idea, but also in a decision requiring action and fulfilment.

It is silly to bother answering questions if the answers are obvious. In most cases the questions that disturb us cannot be answered by reference to a formula or a map. The answers to this kind of question will depend on values we hold and judgments we make. Values and judgments are personal things, and no man can impose these precious things on others.

However, if you disagree with me, and tell me so, all is not lost. I may learn from you! After all, the title of this column suggests a common search. Join me in questing.

Next Week: Using "you" and "your" in public prayers.

HERE AND THERE

The Vic.-Tas. Dept. of Christian Education reports on the progress of the appeal for money to help rebuild the Monbulk Camp. On Feb. 27, the fund stood at £640. Amongst the gifts received is a sum of £25, from the Dept. of Christian Education of the Presbyterian Church of Victoria. Another gift came from a woman who found a copy of the illustrated folder on a seat of a tram. She read the folder and immediately sent a postal note for £1.—L. A. Trezise.

Owing to the Labor Day holiday on March 12, our next issue will be prepared for the press on Thurs., March 8, and all advertisements, etc., must reach us by first mail on that day.

J. E. Brooke closed his nine-year ministry with the church at Balwyn, Vic., with largely attended meetings on Feb. 25. Our Balwyn reporter says, "His leadership and messages throughout the day were like a benediction to a gracious ministry, and the church wishes him well in his new work at Ringwood." About 150 members, past members and friends gathered in the chapel on Wed., the 28th, to farewell Mr. and Mrs. Brooke. Appreciation of their ministry was expressed by C. G. Taylor (Vic.-Tas. Conf. Pres.-Elect), D. Russell (church), F. Evans (B.S. supt.), and Mrs. R. Evans (C.W.F.). H. Turnham presented a cheque to Mr. Brooke, and Mrs. Brooke received a table lamp from the ladies. All joined in supper prepared by the ladies of the church.

The church at Clovelly Park, S.A., is rejoicing at the commencement of its first full-time ministry. Mr. and Mrs. J. C. Cunningham and family were welcomed on Feb. 14 by a large gathering, in which C. Curtis (S.A. Conf. Pres.) and Mr. Lawrie (H.M. Dept.) shared. H.M. Organiser, E. P. C. Hollard, inducted Mr. Cunningham to the ministry on the 18th, when 122 were present in the morning and 104 at the gospel service. High attendances were maintained on the 25th, and the church looks forward to a time of fruitful service.

The fifty-sixth year of the College of the Bible began in fine spirit on Feb. 21 with the informal opening at the College. For over 50 years the Lygon-st. church has provided a tea for the College community, and this year one hundred people shared a delightful meal provided by the ladies of the church on Feb. 26. The public meeting followed with a splendid attendance. With Walter

Brown at the organ, inspiring singing was a feature of the meeting. Ducts by L. Barlow and L. Stewart were enjoyed. An intensely practical and helpful address was delivered by E. W. Heard. Presentation of prizes for meritorious work by students during 1961 was made by Principal Williams. These were awarded to T. R. Mason, G. B. Carslake, T. Lane, D. J. Andrews, A. J. Matheson, Miss I. F. Groves, K. A. Mason, Sonny Graham and A. C. Male.

On Sun., March 11, C. G. V. Thomas will become the first full-time minister of the church at Chelsea, Vic.

The church at Taree, N.S.W., extended a welcome to its new minister, V. T. Parker, Mrs. Parker and their son, Douglas, on Friday evening, Feb. 2. The church secretary, A. W. Billingham, presided over a happy occasion, the guests of the evening being welcomed by the Mayor of Taree, Alderman E. O. Martin, representative of Taree Ministers' Fraternal, C. F. Lockyer, and speakers on behalf of the church auxiliaries. Mrs. H. H. Cox, whilst expressing a welcome on behalf of the ladies of the congregation, presented Mrs. Parker with a basket of fruit tastefully arranged. Mr. and Mrs. Parker made suitable acknowledgments. On Feb. 4, Mr. and Mrs. Parker commenced their ministry with the church. An induction service was held at morning service. Former minister M. A. H. Pieper (on holidays with wife and family from Qld.) presented the charge to preacher and church. His message presented a challenge to all. Mr. Parker made acknowledgment and gave a brief message to the church.

W. A. Thompson (Vic.-Tas. Conf. Pres.) presided over a large and representative gathering at The Patch, Vic., on Feb. 4, when the church welcomed Mr. and Mrs. A. E. Hurren to the ministry. W. W. Saunders (Conf. Sec.) brought brotherhood greetings, and visitors rendered vocal and elocutionary items.

W. N. Bartlett has commenced the 16th year of his ministry with the church at Croydon, S.A.

On Sun., Feb. 25, Hobart church celebrated its ninetieth anniversary, with eloquent messages at both services from K. A. Macnaughtan (guest speaker, Melb.), who also spoke to Endeavorers during the afternoon. The morning service was conducted by Josiah Park, together with his co-elders, A. E. Heard and B. Golder.

A. E. Heard led the evening service, during which K. Mundy (Federal President) read the lesson. There was one reconsecration. After the evening service a social hour was held in the upstairs hall, and a presentation made to the guest speaker by B. Golder. The church commenced on Sun., Feb. 25, 1872 with 15 members; today its membership exceeds 300.

The chapel at Toowoomba, Qld., was crowded on Sat., Feb. 24, when the church extended a welcome to Mr. and Mrs. A. C. Thurrowgood, Ruth and Arthur. The Sunday morning combined service saw approx. 300 pack the Margaret-st. chapel, when H. J. Finger presided, F. J. Winter gave a welcome, and N. E. S. Grenfell offered the dedicatory prayer. Mr. Thurrowgood gave the address. After church hymn-singing was attended by over 50 who enjoyed the hospitality of the manse folks.

The church at Boronia, Vic., recently decided to purchase 1¼ acres of land at Scoresby for the commencement of a cause there in the future. This area, which is not served by any churches at present, has 3,000 building allotments within one mile radius of the land purchased.

D. B. McIntosh has indicated to the church at Chadstone, Vic., that he will not seek re-engagement when his present term concludes in Jan., 1963. Mr. McIntosh will have completed 7½ years, 2½ years as a student, and 5 years full-time. The church has a high regard for Mr. McIntosh and has appreciated his ministry, and hopes to make his final year the highlight of their mutual ministry.—R. I. Field, sec.

Morning service from the Wangaratta (Vic.) Church of Christ will be broadcast over 3NE, at 11 a.m., on March 11.

T. H. Ede was welcomed to the church at Prahran, Vic., at a social evening on Feb. 14, with the ladies providing an enjoyable supper. On Sun. the 18th, the induction of T. H. Ede was performed by R. F. Geyer and H. B. Robbins, Val Woff providing two beautiful solos. Mr. Ede delivered two inspiring addresses during the day.

J. Manallack has commenced a further three-year term with the church at Boronia, Vic.

D. W. Mansell (Qld. H.M. Organiser) plans to launch Stewardship Campaigns in a number of Qld. churches this year. The booklet, "Design for Development," will also be discussed with Church Boards, following its introduction to the Qld. brotherhood at a representative camp at Caloundra, March 31-April 1.



OUR FAMILY PAGE

A "Shut-in's" Prayers

The value of an invalid's prayers was brought forcibly home to me early in my ministry. One Sunday evening I had had great liberty and power in preaching; God's presence was very manifest in our midst, and it was a natural culmination to the service when at its close a number of friends came into the vestry as enquirers and left exulting in the new life that they had found in Jesus Christ. On the Tuesday following I received a brief note written by a semi-invalid, in which she said that on that Sunday evening she had been unable to go out to church, and my ministry had been laid upon her heart to such an extent that she had spent the whole "service time," and more, in prayer to God on my behalf. Then I understood the cause of the blessing on the previous Sunday.

I am not surprised to learn that one of the great revivals of the eighteen hundreds had its origin in the faithful prayer of an almost unknown woman confined to her bed.

Yes, there is a real ministry of the sick room. From that room other ministries can be supported by prayer, and in that room the invalid can preach. His bed or couch can become his pulpit. If there the sufficiency of God's grace can be seen, and the sufferer's gladness in the Lord be evident, and his unquestioning trust a thing beautiful to behold, then those who call in to see him will not go away pitying him, but thinking of the wonderful God that is his, and the blessedness that belongs to those who place their trust in him.

Thus would I address myself to all sufferers who feel that their sufferings have been added to by the fact that they are cut off from God's house. You have a ministry to perform. God grant that the silent sermon of your life, and any words of witness you may be enabled to speak, may, being backed up by your prayer and the prayers of the fellowship, bring about the response that would gladden any evangelist's heart. If the little sanctuary of your sick room might witness such positive preaching, and have such far-reaching results, don't you think you could come to say with the Apostle: "The things which have happened

unto me have fallen out rather unto the furtherance of the gospel"? Then the mystery of your sufferings would be a mystery no longer; you would know that God was in it, and working through it to the enlightenment and enrichment of others.—C. J. Pike.

First To Go?

Quite frankly — in your life, is prayer one of the first things to go when you find that you are busy? If the alarm clock fails to go off, or if you oversleep, or if something goes wrong right at the beginning of the day and everything after that follows in the same suit — it always seems that if one thing goes wrong everything does — and you are harried from pillar to post the whole day through, is prayer completely absent from your life because you have neither the time nor the inclination to pray? If that is so, and I feel I am not so very far from the mark, then something ought to be done about it.

What ought we to do? First, we must realise that prayer is not that time when we are on our knees, and only then; prayer is that time when we think something about God and enter, even for a second or two, into communion with him. Nehemiah found time for prayer when he came before the king, even though there was but a second or two to spare. "I prayed to the God of heaven and said to the king . . ." Someone has called that an example of the "arrow prayer," a single sentence shot to God because of the urgency of the time.

Second, prayer is not alone our talking to God but also our listening to him; and this listening is best begun by taking some word or promise of God and letting it remain in the mind. We need to do this often, for we are better at the art of forgetting God than remembering him.

Prayer is the soul's sincere desire, Uttered or unexpressed.

So runs the hymn, and it would be better if we took it to heart more often, so that when times become exceptionally busy, and we are "here and there" with all sorts of things, we shall not find gone the very Person we most need to keep in mind.

Do we lose easily the sense of the presence of God? There are thousands of people, both ancient and modern, who have had every reason to doubt that God was with them in the troubles that they have suffered alone. Yet it was only the sense of the presence of God that ever brought

them through alive, or ever kept them faithful to death. It was this amazing and invisible power of the Christian faith that surprised the Roman Pliny, when, in the famous letter to Trajan, he described the Christian prisoner before the furious Roman magistrate.

"I will banish thee," said the magistrate. "Thou canst not," was the reply, "for the whole world is my Father's house." "I will slay thee," said the magistrate. "Thou canst not," was the reply, "for my life is hid with Christ in God." "I will take away thy treasures." "Thou canst not, for my treasure is in heaven." "I will drive thee from man and thou shalt have no friend left." "Thou canst not," said the Christian, "for I have a Friend from whom thou canst not separate me."

There is our faith, there is the place where we stand, that we have that kind of Friend from whom nothing and no one can ever separate us. If we are so busy here and there that we forget him, there is something wrong that we ought to put right as soon as possible.—G. Cullum.

Why Worship?

We eat his food, we breathe his air,
We bask each day in his loving care.
We take his fields to produce our grains

His iron, his coal, to enhance our gains;

His love we take for granted, too;
His death on the cross for me and you;

For all that is to Him we owe
Undying gratitude to show.

And so we go on Sunday morn
Into His presence. There is born
A newness of our hope and love,
Administered from God above.

—J. D. Blake.

The late Alfred E. Smith was a devout Roman Catholic, but he never lacked a sense of humor. One chilly morning, after a late party in a hotel in the Adirondacks, he and several other Catholics rose to attend early mass. All round them they could hear their Protestant friends snoring loudly. Turning to his companions, the governor spoke up: "Wouldn't it be awful if it turned out that these heretics were right after all!" —James Aldredge.

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. —Phillips Brooks.



INTERSTATE CHURCH NEWS

Discipleship

Mrs. V. Knott, Regina Henschke, John Landos, Sunshine, Vic.
Mr. and Mrs. Ashmore, Miss A. Rizzardo, Glenda Rizzardo, Alan Payne, Noble Park, Vic.
Rhonda Forester, Colac, Vic.
Linton Morris, Caulfield, Vic.

Membership

Mr. and Mrs. Reid, Mr. and Mrs. Rees, to Warrawong, N.S.W.
Mrs. Williams, Brighton to Noble Park, Vic.
Mr. and Mrs. Clark, Camberwell to Colac, Vic.
Mr. and Mrs. Hayes, from Camberwell; Mr. and Mrs. B. McFarlane, from Swan Hill; Mr. and Mrs. Williams, Harold Williams, from Croydon; Mr. and Mrs. Taylor from Hamilton, to Box Hill, Vic.
G. Kimpton, Epping, N.S.W. to Canberra, A.C.T.
Mrs. Atkinson, from East Kew to Doncaster, Vic.
D. Ryall, from East Malvern; Mrs. D. Ryall from Maidstone to Chadstone, Vic.
Mr. and Mrs. A. E. Hurren, from Footscray; Mr. and Mrs. Johnston, from Hawthorn; Mr. and Mrs. Pearson, from Baptist to The Patch, Vic.
T. Macauley, from Taree, N.S.W.; Miss M. Campbell, from Wangaratta, Vic.; Mr. and Mrs. Dunphy and Ann, from Gardenvale and Shepparton, to Ormond, Vic.
Mr. and Mrs. Westbury, Belmore to Wagga Wagga, N.S.W.
Mr. and Mrs. L. Johns, Mr. and Mrs. D. Grant, Mr. and Mrs. S. Jackel, to Wangaratta, Vic.
Mr. and Mrs. W. Parratt, John and Jennifer, from Black Rock; Mrs. M. Wells, from Lidcombe, N.S.W., to Frankston, Vic.

Marriage

Nancy Brock to Bevan Bennett; Dawn Prosser to Graham Norton, Lenswood, S.A.

Ann Weber to Roger Williams, R.A.N., Edwardstown, S.A.

Margaret Naughton to Rick Ellis; Judy Tallents to John Clarke, Ormond, Vic.

Dorothy Nuske to Barry Macaulay, Caulfield, Vic.

Fallen Asleep

Miss B. Lowen, Blackburn, Vic.
Mrs. N. Nancarrow, Balaklava, S.A.
Mrs. G. D. Wicking, Footscray, Vic.

AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — Attendance Feb. 18: 194 a.m.; 162 p.m.; 170 communion. Church farewelled Miss Corinne Ongley, who takes up scholarship at Wagga Teachers' College, and welcomed 3 others. Minister showed color slides at after-church fellowship. Large group attended C.W.F. meeting 22nd, Mrs. Stirling showing slides of Norseman Mission. Attendance on 25th: 182 a.m.; 172 p.m.; 186 communion. Life-boys' annual enrolment at night.

QUEENSLAND

Toowoomba (A. C. Thurrowgood). — Y.P.F. anniversary and C.M.S. annual meeting well attended. Minister spoke at both gatherings. C.M.S. elected H. Lowe, pres. and M. Lewis, sec. Ministers were hosts for Feb. meeting of Fraternal and ladies provided afternoon tea. Fay Christensen recuperating after surgery.

Sunnybank-Rocklea (B. M. Nowitzke). — Attendances improving after holidays. C.W.F. visited Burdeu House for meeting. Morning service on Feb. 4 addressed by S. Chalmers (Qld. Conf. Pres.). Sonny Graham visit, Feb. 6, much appreciated. Y.W.F. conducted successful "Fun Fiesta" as commencement to year's activities on 23rd.

NEW SOUTH WALES

Bankstown (S. C. Rogers). — Work on new hall has resumed. Women's Handicrafts Group film evening, Feb. 9, raised over £11 for New Hall Fund. B.S. picnic at Carss Park. B.S. special gospel service "anniversary echoes" enjoyed. Church enjoyed visit from Mr. Palmer (N.S.W. Conf. Pres.) and thanks Messrs. McNeill, Morris, Dawson, Steadman and Par-

sons for their assistance during minister's holidays. All rejoice in continued success of Stewardship Campaign conducted last year; church finance now at higher level than for many years; great spiritual gain also. Lady made decision Feb. 18.

Warrawong (A. McRoberts). — At annual business meeting Messrs. Main and Williams elected elders; Messrs. Mearning, Verdi, Parker, Merange, Medlow, deacons. Good interest and increasing attendances in services and adult B.C. Miss Helen Main farewelled and presented with Bible on eve of departure for teaching appointment at Orange. Mr. Williams re-elected B.S. supt. Minister conducting teacher training class for senior scholars. Successful picnic held at Jamberoo. Mrs. Mearning, pres. C.W.F.; Mr. Mearning, pres. C.M.S. Four received by transfer.

Inverell (H. Earle). — C.W.F. resumed activities for year; Mrs. Earle, pres., Mrs. Neville, sec., Mrs. A. Mackie, treas. In appreciation of Mrs. T. Stone's many years' service as treas., C.W.F. presented her with a book. Meditation, *The Hidden Hand*, was broadcast over 2NZ on epilogue session by minister.

Wagga Wagga (W. J. O. Todd). — Harvest Thanksgiving services held Feb. 18. Royal Aust. Engrs. Band played sacred selections at special evening on Monday, when offering was donated to Gumleigh Boys' Home. Produce was given to Boys' Home and Base Hospital. Two have been welcomed by transfer. Teachers' College students have returned for new college year. New students include Corine Ongley, Canberra. Minister's studies on *Second Coming of Christ* at Wednesday prayer meetings appreciated by larger attendances. Number of communicants, 18th, 107; 25th, 105.

SOUTH AUSTRALIA

Croydon (W. N. Bartlett). — C.Y.F. opened year with 3-course tea, catered for by ladies. Minister on holidays. Speakers at Harvest Thanksgiving services, Feb. 25, S. R. Beck (S.A. Conf. Vice-Pres.) and M. A. Coombs (Director, Christian T.V.A.). Gifts of money, food, clothing forwarded to Colebrook Aborigines Home. Choir, under leadership of S. Bosworth, rendered items at both services.

Grote-st., Adelaide (L. E. Jones, B.A., B.D.). — Good attendances at all meetings, with many interstate and country visitors, including Mr. and Mrs. Michon (Holland). Feb. 18,

young woman baptised and another made decision. Meeting also included church parade of Y.P. sporting teams. C.W.F. monthly meeting had Miss Lorna Downs, guest speaker, on recent trip abroad. C.Y.F. resumed activities with beach tea at the Grange, and film and devotions at home of Mr. and Mrs. Hearndon. Sympathy extended in passing of Mrs. Sheldrake. Sick members improving, including Mrs. Brooks and Miss Leedham. Midweek Bible hour being well attended.

Lenswood (A. J. Ingham). — Mrs. Stanley led devotions at reopening of C.W.F. Church in sympathy with Mrs. Ingham in passing of her sister, Miss N. Streader, Christian Rest Home.

Edwardstown (P. R. Whitmore). — Temporary house erected on church property to relieve B.S. congestion. Men painted interior of main hall. New Men's Fellowship committee arranged dinner at Epworth Tea Rooms to launch year's programme. Women met for first meeting at home of Mrs. Walker. Tennis club had successful season; 3 senior teams, both A and E grades won their premierships. John Wise farewelled by church and tennis club prior to departure for Glen Iris College for training. Sis. J. Hart appointed new p.m. organist, C. Williams continuing a.m. Choir tendered him social and presentation in appreciation of many years' loyal service.

Mundalla (R. Brand). — Mr. and Mrs. Brand have commenced ministry with church. All-age B.S. conducted graduation service for scholars and dedication of teachers. Each scholar who graduated was presented with a Bible. Harvest Thanksgiving services held Feb. 25, when F. Langford spoke a.m. and R. Brand, p.m. Visitors present during holidays.

Murray Bridge (H. Cave). — Mrs. Mitchell and Mrs. Grundy retired from B.S. teaching after many years' continuous service. A. Klinghiel is now supt. Mr. and Mrs. Cave have begun ministry. Large number of members attended Southern District Conference at Strathalbyn. Mr. Cave is now vice-pres. Officers have approved B.S. change to 9.30 a.m., on trial. Morning church attendances have been high, evenings low. Pre-gospel service prayer meeting now held.

Balaklava (K. J. Patterson, B.A., B.Com.). — Newly formed I.C.E. and Y.W.L. well attended. R. McLean spoke at both services and youth tea, Feb. 18, and also showed slides of Mission work, after evening service. Mr. and Mrs. E. Sires and Minney family have been farewelled. Sympathy goes to family of Mrs. Nancarrow, who was called Home

suddenly. B.S. picnic at Wallaroo, 24th, and church Harvest Thanksgiving, 25th.

VICTORIA

Colac (B. Dowsett). — After address by K. Milne, young lady decided for Christ, Feb. 11. On 18th, two received right hand of welcome by transfer. Young lady baptised at evening service. Good attendance at annual business meeting, 24th, when B. Dowsett welcomed as student preacher for 1962. Young lady welcomed into fellowship. B. Dowsett began his ministry, 25th. Visitors welcomed.

Noble Park (W. P. Payne). — Sickness has kept some away from services. Mrs. Bassot, snr., in hospital. C.W.F. organised 2-day sewing bee, when 101 frocks were made and sent to Mrs. J. Edwards for girls in school in New Hebrides. Men painting interior of new hall. In preacher's absence, services taken by Messrs. Sheehan and Whitehead. Feb. 25 gospel service taken by Roger West and party (Gardiner). Six added to membership, five by faith and obedience, one by transfer.

Doncaster (C. G. Taylor, B.A.). — Record morning av. attendance during Feb. Over £100 given to Aborigines Mission offering, 11th; £146 for Harvest Thanksgiving offering, 25th. Harvest gifts distributed between Social Service Homes, C.O.B. and Women's Hospital. New residents welcomed to services. B. J. Ricketts (C.O.B.) commenced asst. ministry, 25th. Choir resumed and giving splendid service.

Sunshine (B. F. Goldsteen). — Services continue well attended; three baptisms. C.E. re-established with two groups; combined Junior and Inter. and Y.P. Young Explorers' Club commenced. At recent initiation six new members added to K.S.P. Church pleased to share fellowship with A. Smith again after period in hospital. Presentations made to Dorgan family on transfer to North Williamstown.

Ascot Vale - Newmarket (G. Moyes). — Combined services commenced Feb. 4, and to date have been very successful, with bright services and good singing. Support of everyone greatly appreciated. Soloists and duettists during month: Gwen Gray, Lois Jeffrey, Mr. Mullen, Mrs. McCredden. L. Anderson has joined Newmarket as B.S. supt., and Mrs. R. Williams has been appointed supt. A.V. kinder. Youth work in good heart. 36 members C.Y.F. held successful youth breakfast 8 a.m., 11th; and on 21st large number attended Teenweek at Maidstone. Class for Y.P. desiring to become members of

church being held each Sunday during March. Newmarket held 78th anniversary services, 25th; speaker, W. A. Thompson (Vic.-Tas. Conf. Pres.). Mrs. Moyes has made good recovery following surgery. At conclusion of service on 25th one young man made decision. Av. attendances Feb.: a.m., Ascot Vale 51, Newmarket 30; combined p.m. services 62.

Brighton (S. H. Wilson). — On Feb. 18, 30 of B.S. staff took part in teachers' dedication service. 156 attended parents' and scholars' service 25th, when film, *This Way to Heaven*, was screened. 96 attended budget tea and annual business meeting. M. Bismire and L. Nicholas elected to Official Board. Alan Rackemann is B.S. sec. Girls' gymnasium recommenced. Mrs. E. Lewis pres. of C.W.F. Mrs. E. Frecker has returned from Malaya, where she attended marriage of daughter. Recent visitor was W. E. Bennett (Nedlands, W.A.).

Chelsea (J. Dow - interim). — Youth confessed Christ, baptised Feb. 18, and received into fellowship 25th. Combined church service at Methodist chapel, 25th. B.S. picnic held Mar. 3. Numerous visitors welcomed to services.

Footscray (G. S. Brown). — C.W.A.F. held picnic outing to home of Mr. and Mrs. Bramley, Tecoma, Feb. 20. Two young women, recently baptised, received into fellowship, 25th. C.M.S. held fellowship tea with speakers on *What the Church Means to Me*. Miss Shirley Sampson soloist a.m. Y.P. joined in Teenweek at Maidstone. C.W.E.F. elected Mrs. C. Andrew (pres.), Mrs. D. Raybould (sec.), Mrs. M. Peard (treas.). Good representation attended H.M. prayer rally, Sunshine, 27th. Weekly prayer and Bible study, vital part of church activity, with more attending. Sympathy of church to Alan Wicking in loss of wife.

Frankston (D. A. V. Thomas). — During holiday season church had fellowship with many visitors, including Macted family (S.A.), and Sanders family. 3 confessions in past weeks. At church annual meeting all reports showed progress for year. Following elected to Church Board: elders, J. Bolwell, J. A. Scarcebrook; deacons, F. Adams, J. Bentley, C. Bolwell, A. MacDonald, W. Parratt, R. K. Wells, R. Watt; B.S. supt., J. McKenzie; treas., R. Watt; sec., J. Bolwell.

Middle Park (A. Matheson). — During preacher's vacation, addresses by Mr. Paver were appreciated. Resignation of D. Rhodes as B.S. supt. received with much regret. Mrs. Lumb progressing well after treatment in hospital.

(continued col. 2, page 142)

DEATH

BAKER, (Jobling). — A loving tribute to Betty, who passed away suddenly, Feb. 16, 1962.

—Dear friend of Jean and Bob Addicott and family, Croydon, Vic.

ENGAGEMENTS

STEVENS - STAFFORD. — The engagement is announced of Christine, only daughter of Mr. and Mrs. S. A. Stevens, Kensington Park, S.A., to John, eldest son of Mr. and Mrs. L. J. Stafford, Lenswood, S.A.

ATCLIFFE - BOOTH. — The engagement is announced of Ronda Joy, only daughter of Mr. and Mrs. Atcliffe, Ashburton, Vic., to Robert Roy, eldest son of Mr. and Mrs. G. R. Booth, Chadstone, Vic.

BROAD - BENNETT. — Mr. and Mrs. E. E. Broad, "Grangeville," Pyramid Hill, have much pleasure in announcing the engagement of their only daughter, Glenis Nancy, to John Barry, third son of Mr. and Mrs. W. G. Bennett, Kerang, Vic.

APPROACHING MARRIAGE

WESTAWAY - NICHOLAS. — Mr. and Mrs. E. S. Westaway, 33 Milford-st., Newport, wish to announce the wedding of their daughter, Dorothy Anne, to Brian Kenneth, son of Mr. and Mrs. C. Nicholas, Spotswood, at Church of Christ, Maidstone, Vic., on Saturday, March 10, at 4 p.m.

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NOTICE

DANDENONG Church, Vic., is holding an after-church fellowship on the evening of March 18, to farewell Mr. and Mrs. R. N. Gilmore, prior to their departure for Townsville, Qld. Members and friends are invited to share in the occasion.

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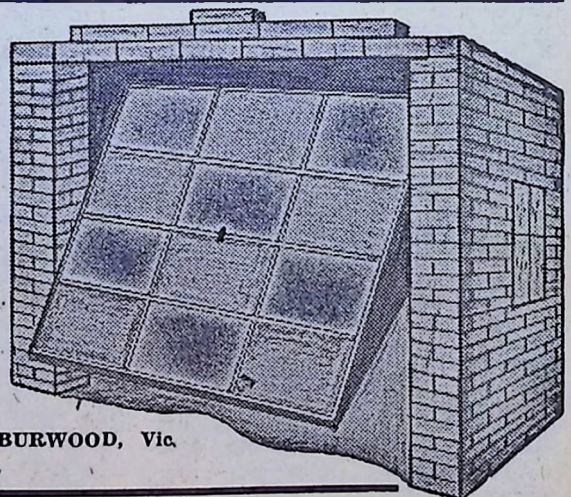
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VIC. CHURCH NEWS

(continued from p. 139)

Balwyn (H. E. R. Steele, interim).—Explorers now number 55. New Youth Council formed promises vital interest and united service. Mr. and Mrs. J. Burns welcomed back from overseas visit.

Boronia (J. Manallack).—Annual business meeting Feb. 20. Reports showed active church membership 176, with B.S. roll of 298 children, 48 teachers. Elders elected: W. A. Thompson, H. G. Finger, D. D. Stewart, P. A. Jordan; deacons: V. G. Burden, C. Finger, A. Page, Mrs. O. Goodwin, Miss L. Morgan. Successful B.S. picnic held at Seaford, 17th. Explorers and Good Companions have new ideas for 1962 with view to greater effectiveness. C.Y.F. spent enjoyable night at Hawthorn 10-pin bowl recently.

Box Hill (L. S. Dewberry).—On Feb. 17, Y.P.C.E. held youth rally, and on 17th visited mission at Blackburn. One received into fellowship 18th, after baptism. Mrs. Williams was soloist and Mr. Williams organist, 25th. Recent visitor was Mrs. McKenzie (N.Z.).

East Burwood (H. J. Patterson, M.A.).—Good attendances marked opening services of H. J. Patterson's ministry, Feb. 25. B.S. (202) has gained several new scholars. Prize-giving night, 23rd, well attended. Several senior scholars acting as associate teachers after own class. All auxiliaries gaining in strength as year progresses. Kindergarten well established. Cricket club will participate in finals in first year in competition. Members responded well to appeal for bushfire victims. Sporting clubs' service held 18th, p.m., when members took part; E. Patterson, speaker.

Swan Hill (D. G. Beanland).—Gospel service, Feb. 25, conducted by C.E., with David Treloar as speaker. C.W.F. film night, 23rd, raised £30 toward cost of installing hot water service in manse. Morning service Mar. 4 broadcast over 3SH. Services being well attended, and all auxiliaries working strongly. Number of non-members being contacted through gospel meetings.

Chadstone (D. B. McIntosh).—Young married couple welcomed, Feb. 11. Y.P. work expanding rapidly. 25 to 30 Y.P. meeting in manse lounge for Bible Class. Senior Y.P. meet after evening service for discussions. Plans in hand for junior C.Y.F. All auxiliaries re-commenced strongly. C.W.E.F. officers re-elected. £40 received for Christmas Bowl. Record offering £83 received Feb. 4. B.S. celebrating 9th anniversary.

Malvern (G. J. Crossman).—Ten present at recent midweek prayer meeting. Soloists have been Jan and

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Lynette Donaldson, Royce Price. Officers elected by C.W.F.: pres., Mrs. E. Pfeifer; vice-pres., Mrs. Cooper; sec., Mrs. Bernard; asst. sec., Mrs. Crossman; treas., Miss Perry. Mrs. Pfeifer cleaning supervisor. Active membership now 75. Evening services revert to 7 p.m. from Mar. 4.

Northcote (A. B. Withers). — During past month K. Gluyas and E. W. Heard spoke at morning service. After gospel service, Feb. 4, presentations made to Kevin Gluyas, prior to entering C.O.B., and to Peter Vines, who goes to Dookie College. On 18th, after p.m. service, Miss L. Brownrigg and D. Nation received gift prior to their marriage. Attendances good after holiday season. C.Y.F. attended Teen-week at Maidstone, 16th. Y.P. assisted at Collingwood in house-to-house visitation; also conducted breakfast session at Melb. City Mission, 18th.

North Williamstown (R. C. Bust). — Annual meeting, Feb. 21, elected deacons: T. Bryant, L. Firth, L. Coxhead, C. Rewell (treas.), A. Haskell (sec.); deaconesses: Mesd. R. Bryant, T. Bryant, Rewell, Haskell, Milne, R. Hope, J. Hope, R. Thatcher, B. McCubbin, Coxhead. Harvest Thanksgiving celebrated with appropriate services, Feb. 25. C.M.S. tea and annual meeting same day. C. Rewell elected pres.; retiring officers re-elected. Mr. and Mrs. Sack, snr., W.A. visitors to services.

The Patch (A. E. Hurren). — Members greatly appreciate assistance given by visiting speakers and B. F. Rayment over past 3 months. Six extended right hand of fellowship during month. Attendances at services maintaining even level, with average breaking bread of 30. C.W.F. has commenced another year with Mrs. Washfold, pres., and Mrs. Searle, vice-pres.

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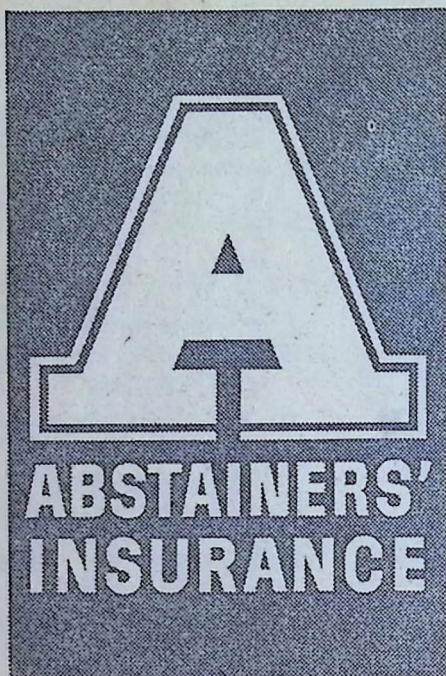
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