

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Reinforcements Now Appearing

In response not only to an appeal from the Overseas Mission Board but to the call of God, twelve young people will proceed to our Mission fields within the next few months. Two married couples have already gone to New Guinea this year, which means sixteen additional workers will be on the fields before September.

It is refreshing to note that the older Mission fields, India and the New Hebrides, have not lost their appeal and young people have gladly offered to serve in these areas. Like Paul, they have not been disobedient to the heavenly vision, but they appeal to us to stand by them as they go forward to proclaim the unsearchable riches of Christ in strange lands across the sea. Missionaries,

whether they are returning to the field or going for the first time, need to have the assurance that as they go they have the support of people in the home country.

Why are so many being sent? For too long many of our missionaries have been carrying heavy responsibilities. Has any one stopped to think how Mrs. Combridge manages to look after her husband, two small children and maintain the home, as well as treat the sick at the hospital, and supervise the women's work? For fifteen years Sister Dorothy Smith has been the only nurse at our Mission on Pentecost. In addition to her medical work she has to care for her husband and home, as well as care for children, such as Miriam, who have leper parents. Sister Pauline Jones is our only nurse on Aoba. While she is busy at the hospital at Ndui Ndui, she is prevented from going to the more isolated villages where sick people need attention. When we examine the situation there is not a shadow of doubt that three extra nurses are needed in the New Hebrides. Our island nurses have courageously and skilfully performed their duties, yet too often they have had to watch a young life ebb away because the patient needed surgery. The need for a doctor is obvious.



Miss Jean Delaney.

Recently Bruce Coventry wrote from India, "Life here has been hectic, with approximately twenty-hour days each day this week." The Coventry's are the only Australian couple in India at the present time.

In recent years four married couples have been forced to relinquish their work in India. These must be replaced. Our Indian Conference has pleaded with us to send out more missionaries, and has stressed the need to send evangelists. It has been said that India is entering an era of evangelistic opportunity as has never been experienced in this century. India is the largest Mission field outside the communist world. Indian people are opening their hearts in a big way. India challenges us not only to send out replacements, but additional workers.

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Miss Heather Middlemiss.



Miss Helen Maiden.

The following missionaries have been appointed. More details are obtainable in the March issue of *Goodly Pearls*.



Miss Rosalie Rofe.

Mr. and Mrs. Ray Veal (Minister, Charters Towers) — India — Orcades, May 12.

Dr. and Mrs. R. Williams (Vic.) — India — Stratheden, July 25.

Dr. and Mrs. David Coulter (N.Z.) — New Hebrides — By air, May 3.

Sister Heather Middlemiss (N.Z.) — New Hebrides — By air, May 3.

Sister Helen Maiden (W.A.) — New Hebrides — By air, May 3.

Sister Jean Delaney (N.Z.) — New Hebrides — By air, August.

Mr. and Mrs. Fred Reynolds (Vic.) — New Hebrides from Noumea, April 1.

Miss Rosalie Rofe (N.S.W., teacher) — New Guinea — By air, May.

Mr. and Mrs. Reynolds served previously in the New Hebrides, but owing to ill-health returned to Australia. For the past few months they have been in New Caledonia, and on hearing of the need for a man to supervise the heavy building programme in the New Hebrides, offered to return to the field for one year.

Missionaries from New Zealand

The nature of missionary work conducted by our N.Z. churches in Southern Rhodesia rules out the need for medical workers, and therefore they are in a position whereby they must turn down applicants who desire to serve as doctors and nurses.

For many years we have appealed for a nurse for the New Hebrides without success, hence when our N.Z. workers offered, we gladly accepted, as the needs are so great. We are happy with the link we have established with our N.Z. Mission Board,

and we trust we shall be able in return to assist them in their plea for missionaries for Southern Rhodesia. Mr. Blampied, Secretary of the N.Z. Board, writes, "We are only too pleased when such people can be utilised by our Australian churches, as we feel it is better for them to serve within our own brotherhood than with Missions where we have no further link with them. We hope some day you will be able to return us some missionary candidates from Australia to serve on our New Zealand Field."

Living Link Support

Several of our churches are today supporting a missionary. Churches or individuals who are interested in having a missionary as a Living Link may obtain details from the Federal Overseas Mission Secretary. A conservative estimate of additional costs involved for 1962 in sending out the new workers is £7,700, but we have confidence that the brotherhood will respond to the call.

In the spirit of Carey — "Expect great things from God — attempt great things for God" — we move forward.

The Overseas Mission Board gratefully acknowledges an anonymous gift of £150 from a Victorian sister in response to the appeal to assist T.B. patients in New Hebrides.



Dr. and Mrs. V. Coulter.



I. J. Chivell, S.A. Conf. Sec., has announced plans for a combined Baptist-Churches of Christ rally in the Adelaide Town Hall on Good Friday night, April 20. Both communions will supply one speaker for the occasion, on the theme *Night at the Cross and Morn at the Tomb*. W. Watson will lead the choir, and a time of rich fellowship and inspiration is prayerfully anticipated.

Fifty Years Ago

From "The Australian Christian" of March 14, 1912.

Editor: F. G. Dunn.

Conference Statistics. — One of the most important and interesting reports presented at a State Conference is that of statistics, but even yet many churches neglect to send in their figures. These should be up-to-date and approximately reliable. When secretaries are neglectful of their duty in this respect, they should be replaced by live men.

A Selfish Outlook. — In one of the States, a church secretary, in forwarding the Home Mission offering taken up last month, wrote, regretting that some of the members refused to contribute. The reason is thus stated: "They won't help the Home Mission fund because you sent help to other places, but no help to this place." Home Mission Committees are fallible and make mistakes . . . But is the excuse given a valid one? At least three-fourths of our churches receive no direct help from the Home Mission Committee. They might as reasonably decline to assist as the brethren referred to, but if they did the cause of Home Missions would immediately require the undertaker's services . . . The greatest foe of Christianity in the church and world is selfishness, and the complaint made by the brethren to whom we have alluded grows from the same root.

From Queensland Letter. — Bro. A. Hutson has been appointed as our accredited representative to the Federal Conference. Seeing that he is a new preacher among us, the visit will do him good, and the information got will be of great use in after years. He will receive a hearty welcome from the Victorians, who know how to give a welcome . . . The Home Mission offering this year was small. The drought and the strike were blamed, but God knows our hearts . . . Our purses need baptising, especially our bank pass-books.—A. W. Jinks.

New Look at Lygon-st. — The Lygon-st. chapel, Vic., is putting on a handsome appearance against Conference time. The front has renewed its youth, and the new iron fence is a decided improvement. We are of the opinion that the Lygon-st. church was never in a more prosperous and healthy condition than it is at the present time.

News in Brief. — On March 6 the North Croydon (S.A.) church farewelled E. J. Paternoster and welcomed H. J. Horsell, who takes up the work for twelve months . . . The Albion (Qld.) disciples are looking about for a preacher who will be able to do a great work, following up the present tent mission. Membership is now 30; B.S., 52.

Lament From The Race-Tracks

These men looked puzzled. They had a problem. For a few days press, radio and T.V. pushed their problem before the public of Victoria as though it involved a national emergency. The problem? *Attendances are declining at race-meetings!* Now we understand both the puzzle and the publicity. If the churches had appointed a commission to investigate declining church attendances, no one would have taken any notice; that's hardly news! But men appointed to investigate declining race attendances — now there is news! This is the kind of thing that really concerns the sport-loving Australian.

Look at the facts of the situation. One of the race-courses in Melbourne reports an overall drop of 60,000 over a period of sixteen race-meetings. In hard cash that means a loss of £60,000, for it is estimated that each person present contributes an average of £1 to the racing cause. (If the same could be said for each attendant at church, the hard-pressed advocates of the seemingly unending "appeals" might well imagine the millennium had already arrived!) Another matter of concern for the experts is that those who are missing from the race-courses in such large numbers are the young adults — those in the 25-35 year age group. (This sounds uncomfortably familiar to church statisticians also.)

What do these racing men suggest as remedies for their problem? Many outside critics immediately urged that high admission charges should be reduced, but the experts' answer was that prices had scarcely increased at all in the past forty years, though prizes as such are three times as great. In their opinion, some answers to the problem lie in attracting better horses to race, and in providing punters with a better deal on the tote.

These suggestions only concern us now because they have such a familiar ring when translated into a church situation. It is an old argument that we must make things easy for people to come to church — provide better physical facilities, keep financial appeals to a minimum, tone down the demands of the gospel. We have no quarrel with the erection of more worshipful chapels and better equipped halls — provided only that our giving to Missions and the evangelistic outreach of the Church more than keeps pace with what we spend on ourselves. As for financial appeals, a wise teaching on stewardship is the answer to the niggling resentments these often cause — and such teaching will see to it that a man understands from the start that it is going to cost him something financially

to be a Christian. And when we consider the demands of the gospel, whom are we going to heed? Those who want to make the way to church membership easy, or the Man who said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me"? — that same Lord whose disciple later cried out to the Pentecost crowds, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

It was because Christianity demanded — and received — that initial and daily surrender to the Lordship of Christ that it proved itself a faith able to turn the ancient world "upside down." The same thing is happening today. Some of the evidence of how it is happening in our own midst appears on the first two pages of this issue. It wasn't "Christianity on easy terms" that appealed to the twelve new appointees to our Mission fields; it was a living Lord and Saviour who, having given his all, has earned the right to demand their all — and ours. There are no "cut rates" in real Christianity.

In England's history, Churchill's war-time offer of "blood and sweat and tears" will be long remembered after the soft words of more recent years — "We've never had it so good" — are forgotten. So the Church that is true to its Lord will go on challenging men to the highest, not so much concerned with filling church seats (though that may happen) as with filling men's lives with the forgiveness and power of God.

Our racing friends see possible answers to their problems in better horses on their tracks, and a better deal for punters on the tote. If we may carry our analogy a stage further, we believe in better preachers in the pulpit. With educational levels rising on all sides, with the finest speakers in their fields available at the turn of a radio or T.V. knob, it would be folly not to demand the highest possible qualifications for ministers and missionaries of the gospel. As has been well said, men may be saved by "the foolishness of preaching," but it is our business to see that the preaching is not more foolish than it need be. But the term "better preachers" includes much more than educational qualifications; the first essential is that all of us, whether in the pulpit or out of it, be better men and women of God.

As for a better deal for the punters — recall the Jerusalem church's tribute to Barnabas and Paul, "Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15: 26). The odds haven't changed.

J. E. BROOKE (Ringwood, Vic.), writes helpfully on . . .

SPELLING OUT OUR PRAYERS

A little girl received as a Christmas present some beautiful alphabet blocks. She liked them so much that she took them to bed with her on Christmas night, and played with them until she was very sleepy. Then she remembered that she hadn't said her evening prayers. So she knelt by the side of her bed and prayed, "O Lord, I'm too sleepy to pray, but there are the letters. Spell it out for yourself."

That simple and characteristic little story has some suggestions to make to each of us concerning our prayers, in which we are all but children, just learning to speak.

There are two contrasting lessons which we may draw from it, one of warning and the other of encouragement.

On the one hand, prayer is so urgent and essential that we are wrong to come to it in a drowsy and distracted manner.

On the other hand, even when we have put our utmost concentration into prayer, it often seems so poor and unworthy. Then, however, it is a consolation that we can turn over our disappointed desire to pray, to God, and that he will accept it and make of it what we cannot.

Here, then, is a double message for our prayer life — on the need for attention in our prayers, and the assurance of assistance in our prayers.

The same twofold thought may be emphasised by placing side-by-side two passages from the Epistles of Paul.

He calls for

Attention in Our Prayers.

Think of those companion passages in the Epistles to the Ephesians and the Colossians.

In Eph. 6: 18, he urges, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Every word in that stirring sentence is a clarion note, calling us to put our utmost and our best into the great engagement of prayer.

Likewise, in Col. 4: 2, he says, "Continue in prayer and watch in the same." Moffatt makes him say, "Attend to your prayers," and the New English translation is, "Persevere in prayer, with mind awake."

When we pray, we are required to give ourselves wholly to it. The law of attention is really the law of interest. We attend to what interests us, and such interested attention leads on to concentration.

Communion with God through prayer is so vitally important to our Christian life that we should give it even more concentrated attention than a scientist gives to watching an experiment, or looking through a telescope or a microscope.

But must we not all confess that we fall very far short of this? How true to our experience are the words of John Donne: "When we consider with a religious seriousness the manifold weaknesses of the strongest devotions in time of prayer, it is a sad consideration. I throw myself down in my chamber and I call in

*The Lord is
nigh unto all
them that call
upon Him.*

—Psalm 145: 18

and invite God and his angels, but lose attention for the noise of a fly, for the rattling of a coach, for the whining of a doore. I talk on, in the same posture of praying, eyes lifted up, knees bowed down as though I prayed to God, and if God or his angels should ask me when I thought last of God in that prayer, I cannot tell. Sometimes I find that I had forgot what I was about, but when I began to forget, I cannot tell. A memory of yesterday's pleasures, a fear of tomorrow's dangers, a straw under my knee, a noise in my ear, a light in my eye, an anything, a nothing, a fancy, a chimera in my brain, troubles me in my prayer. So certainly is there nothing, nothing in spiritual things, perfect in this world."

And if he had to make such a confession of failure, how much more need we. This is a condition which we cannot accept with complacency.

Therefore, we should seek to pray when we are freshest, and not leave our devotions to the frayed fragments of our weariest moments. In our

times of prayer we should fight constantly against apathy and distraction. We must be vigilant to break up any dullness of routine, realising that if we pass any prayer time in dull routine, it will become more and more a deadening habit.

Especially must we concentrate on thought in prayer, as ever more essential than words.

Most important of all, we must always seek to realise God's presence in our prayer. As William Temple wisely advised, "If you have five minutes in which to say your prayers, and it takes you four minutes and fifty-nine seconds to realise the presence of God, that is the best way in which to spend it."

As two little girls were going to bed one night, one was heard to say to the other, "Hurry up! Don't kneel there all night!" "I'm thinking," replied the other. To which came the impatient retort, "Don't be so silly! Don't think! Just say your prayers!"

Too often, in our prayers, we fall into that attitude. But it is unworthy just to leave God to spell out the prayers to which we lack the dedication and discipline to really attend ourselves.

But, on the other hand, even when, with our utmost sincerity and earnestness, we have sought to make our prayers real and worthy of the God to Whom we address them, we are brought to recognise our very great need for

Assistance in Our Prayers.

It will console us to know that far greater Christians than ourselves have felt this most acutely.

For example, it helps us greatly to hear Paul, the very apostle who has urged us to pray "always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance," to "attend to our prayers," to "persevere in prayer, and with mind awake," himself confess in Rom. 8: 26, "We know not what we should pray for as we ought," or alternatively, "We do not know how we ought to pray" — both are true.

There is a real sense in which, when we have done our very best in prayer, we are still like children, having to turn over to God our letters, to spell out for us the prayers we want to pray, but cannot.

What supreme comfort it is, then, to hear Paul go on, "The Spirit helpeth our infirmities . . . The Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

This is the New Testament idea of prayer, that it does not originate in man, but in God. It is through his promptings that we are moved to pray. Our aspirations are first his inspirations.

As the poet says,

"Prayer is the breath of God in man,

Returning whence it came."

"Too often when we speak of prayer," says Olive Wyon, "we feel as though we are describing our own efforts to get into touch with a God who is very far away. Our whole view of prayer is changed when we see it as part of the deep, silent work of God within us, to which we need to open up as generously and receptively and humbly as possible. content to be led and trained in it by God himself."

There is all the difference in the world between a prayer which is all and only our own, and one which is inspired by the Spirit of God.

Lines attributed to Michaelangelo well express the contrast:

"My unassisted heart is barren clay,

That of its native self can nothing feed;"

he confesses. But, he declares:

"The prayers I make will then be sweet indeed,

If thou the spirit give by which I pray."

God teaches us to pray, just as a human parent teaches a child to speak. The parent first thinks the thought and cherishes the desire for the child, then utters the words, repeats them, corrects mispronunciation and mispronunciation of them; and gradually, through the parent's mind and spirit and tireless help, the child learns to speak.

So, with infinite patience and understanding, God, our Eternal Father, guides our little minds, confused spirits, and stammering utterance, so that we may really talk and commune with him.

And, as human parents understand before anyone else what their child is trying to say, so our Father in Heaven understands before anyone else what we are trying to pray.

This precious thought of God assisting his weakness in prayer led Charles Wesley to sing:

"Ah, Lord, if thou art in that sigh,

Then hear thyself within me pray,
Hear in my heart thy Spirit's cry.
Mark what my laboring soul would say,

Answer the deep, unuttered groan,

And show that thou and I are one."

Prayer demands our attention, but in it we also need Divine assistance. The remembrance of these twin truths will keep us from being dilatory in our prayers, and also from being downcast when, having done our best, we are dissatisfied with them, as we always must be.

Not as an easy excuse for drowsiness of spirit, but as a great comfort when disappointed despite our most diligent devotion, we can turn over our letters to God and ask him to spell out our prayers.

Thus we may pray, with George Matheson, "O my Father, I have moments of deep unrest—moments when I know not what to ask by reason of the very excess of my wants. I have in these hours no words for thee, no conscious prayers for thee.

"Yet all the time thou hast accepted my unrest as a prayer. Thou hast received the nameless longings of my heart as the intercessions of thy Spirit.

"They are not yet the intercessions of my spirit; I know not what I ask. But thou knowest what I ask, O my God. Thou knowest the name of that need which lies beneath my speechless groan. Therefore thou hast counted my unrest unto me as righteousness, and hast called my groaning thy Spirit's prayer."

Aborigines Missions News

Notes by J. K. Robinson, Federal Secretary.

TRAINING FOR SERVICE.

A Bible Training Institute operating on undenominational lines was opened last year at Gnowangerup, Western Australia, for the express purpose of training young native Christians who desired to undertake Christian service among their own people. The course of training is conditioned and adjusted to the trainees and the objective in mind. We are happy to report that two of our Norseman young people, Valma Dimer and Arthur Bonney, entered the Institute for training this year. Both of these young people are very sure of their call to service. Valma Dimer has been helping for the greater part of the last 12 months in the Kindergarten section at Norseman, and proved herself capable of handling quite a large degree of responsibility. Pray that these young people will be guided in their training and future sphere of service.

SCHOOL DAYS START AGAIN.

Generally speaking, the children at both Carnarvon and Norseman are glad to be back at school again after the long vacation. Reports are to hand that they have all settled in happily. Carnarvon reports one of the smoothest periods of return and recommencement they have known. The W.A. Education Department closed the school attached to the Mission at Carnarvon, and all the children are now transported to the schools in Carnarvon town. The children seem highly pleased with the arrangement. Transport is provided by the Mission school bus, operating under contract to the Education Department, making two trips, morning and afternoon. The two trips, however, are only possible when the crossing over the dry bed of the river can be used. This is a journey of 5 miles. However, when the river is running, as it is at the time of writing, a journey of 15 miles is necessary to cross the bridge further upstream. On such occasions the bus and the Mission truck (covered with a canopy) are used, and only one trip made. Try

to picture the task of cutting about 90 lunches each day! Many of the older boys help with this, as well as the girls. Everything is working well up to date.

A LARGE FAMILY.

Developments over recent months have increased the Kindergarten family at Norseman to such an extent that these little ones constitute nearly half of the total number of children. Many of them have been committed by the Child Welfare Court to the care of the Mission. This comparatively sudden influx has necessitated an increase in accommodation and staff. The increase in accommodation had been deferred until finance was available, but it is now proceeding. The staff problem is not so easily solved, and the Mission is in great need of more workers. Single lady helpers would be most acceptable, but we really need a married couple to take charge of the Kindergarten. We have proven that the presence of a "father" as well as a "mother" makes a tremendous difference. As so many of the children have been committed to the care of the Mission, they will be there for many years.

A PEG IN THE EYE.

Miss Dorothy Butler was in charge of a holiday group of girls at the
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HANDS ACROSS THE TASMAN

LOSS OF A LEADER.

The January issue of *The New Zealand Christian* was largely a memorial one, paying tribute to the life and work of Dr. A. L. Haddon, whose sudden passing was such a great loss to the Churches. The Bishop of Dunedin, the President of the N.C.C. and its Secretary, the Principal of Knox College Theological Hall, the Dominion President of C.O.R.S.O., and the President of the N.Z. Council for Christian Education, were among those who wrote of his valued services in the theological and church realm and in community life.

BIBLE COLLEGE APPOINTMENTS.

G. D. Munro, M.A., S.T.M., has been invited to accept full-time lectureship

at the Bible College for 1962, and also to take up residence as College Warden. A. J. Templeton, M.A., has been asked to provide additional lectures for this year. Any new appointment of a Principal is subject to the approval of General Conference.

MINISTERIAL MOVES.

Mt. Albert church, Auckland, inducted its first full-time minister with the coming of K. R. Daniels, who graduated from the Bible College at the end of 1961. Another Auckland church, Dominion Road, now has Graeme Benjamin as minister, replacing G. Davis, recently returned to New South Wales. G. L. Sweet, of Trentham church, has now taken full-time chaplain-welfare duties under the Justice Department at Mt. Crawford prison, Wellington. Keith Ogier concluded his ministry at Linwood (Christchurch) prior to moving to America for study at C.T.S.

PERSONAL PARS.

M. M. Nyoni, B.A., headmaster of our secondary school at Dadaya (Southern Rhodesia), has been granted a British Empire Scholarship to enable him to complete his M.A. degree. He comes to Victoria University, Wellington, some time in March this year.

A. W. Bell, of Bulawayo, Southern Rhodesia, has been visiting his homeland. A former minister in N.Z. and missionary at Dadaya, he has recently been appointed inspector, with supervision of 170 schools.

R. M. Wendelborn, who has now returned to N.Z. following overseas studies, takes up his post as Director of our Christian Education Department. He will work with the present Director, H. F. Gross, B.A., until the latter returns to Australia in the mid-year. Mr. Wendelborn qualified for his M.R.E. degree from the Christian Theological Seminary.

R. M. O'Grady, minister at Moorhouse Avenue Church, gained his B.A. in 1961 exams.

CHRISTIAN CONDOMINIUM?

Dr. and Mrs. David Coulter, and daughter Ruth, who go to the New Hebrides for our Australian churches sometime after Easter, will be supported by the presence of two New Zealand nurses. This "invasion" of the Islands will be a most important strengthening of the links that unite our peoples across the Tasman. There ought to be a growing appreciation of the things that we can do together, and of the specific contributions we can make separately. Perhaps a Trans-Tasman Conference or Convention once every few years would greatly enlarge our vision and deepen our commitments as a peo-

ple. Some exploration of this kind seems to be needed if we are to be responsible Christians in the Asian area. These new missionary appointments surely can point the way to further united ventures and use of resources and personnel in a strategy that is demanded if the church is to minister to the bodies, minds and souls of men.

CAMPING CRISIS.

Hibburt Park at Spencerville (Christchurch) was the centre of a minor crisis toward the end of 1961. The local Council prohibited further use of the camp until certain improvements had been made. An immediate appeal for £600 necessary to bring the site up to the standards set down brought a quick response. In addition to £885 needed for a new dormitory block, £200 was required for repairs. Waimairi Council now allows 39 persons to sleep in the building. Nelson youth are establishing a campsite at Kaiteiteri beach, a popular holiday resort, and have raised £1000 by service projects.

FEDERAL CONFERENCE, 1962.

At least one of our churches has offered to send its minister to Hobart for Federal Conference in October. Wanganui is the church and R. Russ, immediate Past-President of Conference, is their minister.

COMBINED CHURCHES AND B.M.A.

in Auckland, sponsored a Conference late 1961 between doctors, priests and ministers. Full co-operation of Archbishop Liston and the R.C. Church was extended. The encounter will continue at a later date. Sir Douglass Robb, of the B.M.A., introduced the session at which papers were presented on the roles of the clergy and doctors in their ministries to the sick and the spiritual needs of the patients. Dr. E. H. Roche and Dr. J. H. Newman spoke for the medical profession, and Bishop R. J. Delargey and Dr. D. O. Williams, with Collard Scruby, represented the churches. Other meetings have been held between Anglican clergy and doctors, whilst a South Island conference on mental health indicates the growing recognition of the benefits that can come through united approaches by those concerned with the welfare of the whole personality of man, each recognising the relatedness of their varying ministries to the sick in body and mind.

C.O.R.S.O.

H. C. Dixon, who has been Auckland District Organiser for C.O.R.S.O. (combined organisation for relief overseas, including churches) has been appointed Dominion Organiser. C.O.R.S.O.

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Board's property in Mandurah, W.A., and in the last few days, while final washing was being done, she suffered an unfortunate injury to her eye. A spring peg adhered to the clothes line, and when the garment was pulled, it flew back and hit Miss Butler in the left eye. She saw the local doctor and the eye seemed to improve, but troubled her again after she had returned to Carnarvon, and she had to come to Perth for specialist treatment. At the time of writing she was still undergoing treatment.

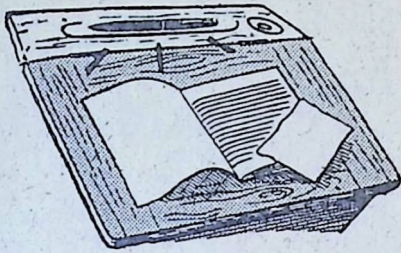
MINISTERING AT MOOROOPNA.

Sonny Graham, after a very successful month's tour of our Queensland churches, commenced his ministry at Mooroopna on Feb. 15, 1962. He is full of enthusiasm to minister to his people. He has secured board and lodging with a Christian native lady, Mrs. Atkinson, 32 Elizabeth-st., Mooroopna, Vic., widow of the late Pastor Atkinson. Any correspondence should be sent to him at that address.

CENTRE OF WORSHIP.

In 1958, at the Federal Conference in Adelaide, the Church Men's Society launched a national appeal for funds to help with the erection of a chapel at Carnarvon Mission. At Federal Conference in Perth in 1960, £1,395 was handed to the Federal Board. It was the Board's intention to proceed as quickly as possible with the erection of the chapel, but in the intervening period two floods and a cyclone called for the expenditure of all available manpower on reconstruction and rehabilitation. However, plans are now being drawn up to provide for a satisfactory place of worship. It seems at the moment as though the wisest policy would be to build a new dining room/kitchen building, and convert the present large dining room and kitchen into a chapel, with Sunday School rooms attached.

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.).

"LIBERTY OF OPINION."

Much of the divergent teaching that exists in the church may be traced to the claim for "liberty of opinion."

Webster's defines "opinion" as: "The judgment which the mind forms of any proposition, statement, theory or event, the truth or falsity of which is supported by a degree of evidence that renders it probable, but does not produce absolute knowledge or certainty; firm belief as distinguished from absolute knowledge; as, is this a matter of fact or a matter of opinion?"

If this definition is accepted, opinion as a basis for Christian belief or conduct can be almost, if not entirely disregarded; for Paul in 2 Tim. 3:16 states: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" see also Eph. 4: 11-16.

Truth is consistently consistent, and those views which are classified as

matters of opinion, may well be the result of preconceived ideas, immature judgment or a lack of complete knowledge of the subject.

Two entirely opposite views have been expressed in "Open Forum" regarding a Christian's attitude towards war, and relevant matters. Does our text book, The New Testament, supply the answer, or is it "just a matter of opinion"? I suggest there is sufficient evidence in its pages both of precept and example to "produce absolute knowledge or certainty" on this important matter.—T. Orr, Launceston, Tas.

"WHERE DO WE STAND?"

Where do we stand as a brotherhood? Was not one of the original pleas of the founders of our Movement that we should work towards the physical union of Christ's people? Was not their "drawing out" of the various denominations undertaken only with great reluctance, and largely due to the bigotry of the day? Do we believe as Churches of Christ that we have the only revelation of truth, and that apart from our platform there is no valid basis upon which we can unite with other Churches? Are we not concerned with the ineffectiveness of the Church's witness, which is to a large degree caused by the divisions amongst us?

Let us face facts which show that our churches' plea has not achieved wide acceptance, and that we are, if anything, struggling to maintain our present membership. Might not the day have been reached when our voice may be more influential from within a united Protestant Church?

On a recent visit to Queensland, my family stayed on Sunday in a modest sized country town. Ten individual churches conducted services, including two claiming to be Churches of Christ. Is this the kind of situation we wish to perpetuate?—F. G. Adams, Seaford, Vic.

(continued from page 150)

collects clothes and financial aid. 130 tons of clothing were collected in Auckland last time — 10 per cent more than in the preceding year's one day house-to-house collection. Hundreds of volunteers sort the material and bale it for overseas. Dr. A. L. Haddon was Chairman of the Otago Committee for C.O.R.S.O. from its inception in 1944 until his recent death.

CHRISTIAN EDUCATION SECRETARY.

Nine Protestant Churches support the work of the Council for Christian Education in N.Z., which administers the teaching of the Christian faith in our schools. W. P. B. Gamlen, who has been secretary of the Council for the past 5 years, has

been succeeded by J. Mackie, vicar of St. Augustine's parish, Napier. In Christchurch, the minister at Moorhouse-ave church (R. O'Grady), lectured on the New Testament section of the teacher training course at the Council's request.

CHAPEL FOR UNIVERSITY.

Under the terms of the Goodfellow Foundation, a chapel is to be built at Auckland University and a full-time Chaplain to the University appointed. The chaplaincy appointment is being made through the co-operative work of the National Council of Churches. D. Wilson, a young Baptist minister, has been appointed full-time Chaplain at the University of Canterbury, following the resignation of the previous chaplain, who had served 4 years. —Bruce Burn.

QUESTING

A. E. White.

One of our presidents uses "You" and "Your" in prayers at the communion table. Isn't this disrespectful to God?

No, I don't think it is disrespectful. I do think that our Heavenly Father is less interested in the kind of pronouns we use for Him, than He is in our sincerity and devotion to Him in the church and the world. I do notice that some pray-ers have their prayers all mixed up with "Thou" and "You" and "Thy" and "Your." God is unlikely to be confused, ever, but such prayers where they are inconsistent, will confuse His people.

Some who lead in public prayer feel that "Thee" "Thou" and "Thine" lend a sense of remoteness to God and unreality to prayers. Such pronouns are felt to be a part of the archaisms and church jargon that have irritated the common man outside the Church, and from which the Church is gradually freeing herself. By using pronouns like "you" "your" and "yours," pronouns that are a part of our everyday speech, they argue that prayer becomes more natural and effective. This may be so. I feel, however, that the majesty of God the Creator can be the better acknowledged, especially in public worship, if we use the more formal second person singular, and this without losing the warmth and presence of God the Father.

In some languages the singular forms of the second personal pronouns are used in ordinary conversation. In English we have almost completely dropped the singular forms "thee," "thy" and "thine" in favor of the plural forms "you" "your" and "yours," even when talking to one person.

My own view is that it is more helpful to use "You" and "Your" for prayers with children up to the age of about 10 or 11. At this age the children are able to appreciate the use of special pronouns for a very special Person. From then onwards it is better to use "Thee" "Thy" and "Thine" for all public prayers, including those at the Lord's table.

If you agree with me, don't try to tell your president what he should or must do. And, above all, don't let his use of pronouns hinder your worship. Our dreams, our aims, our work, our lives, are more important than pronouns.

Next Week: "A Roman Catholic boy friend."

HERE AND THERE

Owing to the Labor Day holiday in Victoria on Mon., Mar. 12, this issue was finalised for the press one day earlier than usual — on Thurs., Mar. 8. Reports, etc., received after that date will be included in next week's issue.

There was a large attendance at the recent induction of A. B. Pryor to the ministry of Echuca (Vic.) church. The very inspiring service was conducted by W. W. Saunders. After the evening service, an official welcome was given Mr. and Mrs. Pryor, when the Mayor and Mayoress were present. R. Merlo spoke on behalf of the church, G. Harvey on behalf of Methodists, and Mrs. Dwyer on behalf of Salvation Army. Mrs. G. Harvey rendered an appropriate solo. A cup of tea was enjoyed afterwards, when Mr. and Mrs. Pryor were able to meet those present. Members also gathered at the manse to greet the minister and his wife, and gifts were brought along for the pantry.

For the second year in succession, Keith Skillicorn (Australian missionary serving British Churches of Christ in India) was invited to be guest speaker, in Hindi, at the Annual General Meeting of the Bible Society in the grounds of the Anglican Cathedral in Ranchi, Bihar. This was on Sun., March 11, before several thousand people — a splendid opportunity for witness.

Next month (April) V. G. Boettcher, minister of the church at Roma, Qld., will complete 30 years' ministry in his home State, having ministered at Townsville, Ma Ma Creek, Kingaroy, Roma, Toowoomba, Boonah, West Moreton Circuit. He is now engaged in a second ministry with the church at Roma. Mr. Boettcher also served as Chaplain in World War II, and for almost 12 months, prior to coming to Roma, engaged in an interim ministry at Warwick, during which the chapel was moved to a central site and a new manse erected. A mark of each ministry has been the renovation, extension and improvement generally of the chapels and manses. A large youth hall is at present being completed at Roma. Between 300 and 350 decisions (excluding missions) have been taken by Mr. Boettcher during his settled ministries.

A. E. White, B.A. (North Essendon, Vic.) will be guest speaker at a Teenage Mission in the Adelaide Town Hall on Sat. night, April 7, and

Sun. afternoon, April 8. This is under the auspices of the S.A. Christian Education Dept., and the Youth Choir and assisting artists will also share in these special evangelistic services. It is hoped through the support of Bible Classes, teenagers and youth groups to reach out to many other young people with the vital message of the Church.

Mr. and Mrs. L. S. Dewberry, formerly of Horsham, Vic., have settled happily into ministry with the church at Box Hill, Vic., to which they were extended a welcome at a gathering on Fri., Feb. 2. Representative speakers included W. A. Thompson (Vic.-Tas. Conf. Pres.) who, after giving the charge to both church and minister, formally inducted Mr. Dewberry into the ministry at Box Hill. Miss Jean Milne was soloist. Supper was served at the close.

Sunday, Feb. 18 saw the commencement of the ministry of Sonny Graham with the Mooroopna (Vic.) Church of Christ. Doug. Nicholls, M.B.E., conducted the service, at which there were over 50 Aborigine people present. T. Turriff represented the Vic.-Tas. Churches of Christ Aborigines Committee and addressed the meeting, making reference to the fact that this was the first time in the experience of Churches of Christ where an Aborigine had successfully passed through College, fitted himself for the ministry, and had taken up that ministry in a church among his own people. Sonny Graham has reported a very successful start to his ministry, in that on the following Lord's Day, Feb. 25, there was a great number present and four made their decision at the conclusion of the message.

S.W. District Conf.

VIC.

On Saturday, March 3, representatives from all Churches of Christ in the Ballarat, Colac and Geelong districts met at the Belmont chapel in Roslyn-rd., Belmont, Geelong, for the South Western District Conference of Churches of Christ. Ten churches responded with greetings at the roll call. A short opening devotional service was led by the Colac brethren, after which A. Avery (H.M. Dept.) brought greetings from the Victorian and Tasmanian Conference. Mr. Avery then gave a very challenging message on church members' responsibility in relation to the mission of the Church.

After a short afternoon tea break the ladies and men met separately, and the men were addressed by John Turner (Fitzroy), on the theme "Man to Man" evangelism, whilst the ladies' guest speaker, Mrs. V. C. Stafford, spoke on "Woman to Woman" evangelism.

A short combined business session followed, after which members sat down to a basket tea. At the evening devotional service, Mr. Turner exhorted all members to Love the Brotherhood, with a special challenge to a more sincere approach to practical Christianity. During the day special solos by Miss Leonie Henshildwood (Hampton) and Miss Joan Barling (Belmont) were enjoyed by all present.

The next meeting of the South Western District Conference is to be held at Colac in March, 1963.—Ralph A. Edwards, sec.

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News of British Churches

Twenty-six years ago the church at Bethesda, Manchester, sent out a number of members to form a new church at Burnage. The original premises have been added to from time to time as church and youth work developed, but all the buildings were of a temporary nature. A new permanent chapel is now being built. The foundation stone, sited in the front of the building, was unveiled by Principal A. L. Brown, who was formerly minister at Burnage. He spoke of the good work which had been done in the past, and hoped that the new church and halls would enable greater work to be done. A Fair which followed the unveiling ceremony, raised £120 for the Building Fund.

Since his return from New Delh' James Gray has visited a number of churches and rallies, giving his impressions of the Third Assembly and showing colored slides, both of the Assembly and of the Mission fields he visited on his return journey.

A report has been received by the Social Questions Committee on the two chapels situated in permanent refugee camps, one at Kufstein and the other at Treffen. The chapels were made possible by gifts channelled through the S.Q. Committee. In them, members of Orthodox churches — Russians, Ukrainians, Serbians and Roumanians — now worship together.

The church at Treharris, South Wales, has honored Mrs. A. Jones, who has given 50 years of service as a teacher in the Sunday School.

Among the deaths reported recently is that of William Bratton, a former missionary in Siam.—G. J. Hammond.



How Strong Is the Church?

Every church is composed of two kinds of members: Those who honestly try to be good stewards of their membership and those who are quite casual about it. These two types of members remind me of Edna Ferber's observation, "Some people build the world; the rest of us just come along and live in it."

Some people build a church; the rest of us just come along and live in it. The church has grown to greatness because people neither better nor wiser than we are have taken her good name into their keeping and have been good stewards of it. But know this for a fact: The church is strengthened for good or weakened for her work by the public consequence of what we are and what we do.

When you wonder, "How strong is the church?" begin with the question, "How strong am I in the life of the church?" Then you can ask the other question.—Harold A. Bosley.

Mum's Chair

A cheerful and hardworking neighbor of mine — two teenage daughters and a husband to care for as well as a full-time job — has just received from an old aunt a small legacy in the form of a fireside chair. When she had given it a good polish and a general clean she put it by the hearth and announced to the family that this was her chair and she wanted that to be understood.

Her husband and the girls looked at her in amazement. She is the least possessive of women. Everything she provides is always regarded as belonging to the family. What had happened to Mum? "Steady, old girl," said her husband. "Why the fuss?"

She told them — told them that always she had wanted her own chair. Wanted to come into the room to see it waiting for her, instead of having to look around for somewhere to sit. She wanted a chair where she could leave her knitting or a book, and would find it there when she returned.

"You never sit down long enough to need a chair of your own," said one daughter. The other said, "We never knew you wanted your own chair. You never said."

Mum looked at them, opened her mouth to say something — and shut it again. After a pause she said, "Well — I've got my own chair now, and I'm going to keep it."

I think that many mothers, or others whose role in life it is to give up things to others, will understand how this mother felt about having something of her very own.

I once knew a woman whose most precious possession was a small drawer in which she kept a few personal belongings away from the predatory habits of the family. Children growing up and taking everything that is given to them for granted seldom realise the simple longings cherished by their parents. When they learn of them, as in the case of the chair, they say, "We never knew . . . You never said."—Jane Sheldon.

Problem Parents

Foy L. Smith.

The basic cause of delinquency remains unchanged. It is delinquent parents.

I had a very sad letter from a soul in Indiana. Her nephew was executive in Huntsville, Texas State prison. It was the same story. "The boy was the product of a broken home, in juvenile trouble many times, no dad, and a busy mother," stated the aunt in her letter. "His own parents were not even interested in him enough to attend his trial." Can you imagine that? A boy on trial for his life and his own parents too unconcerned to even attend!

If the real culprits in such a case were punished it would in all probability be the parents. They ate the sour grapes and the youth had to pay.

The big trouble lies in the fact that parents have no time for their children anymore. The daily paper receives more attention from father than his son receives. Bridge clubs, sewing circles, and gossip parties challenge mother and take all her time. She no longer knows how daughter feels or what she thinks about.

A scientific study was made a few years ago to learn the causes of fear and worry in the American adults. It was learned that there were ten chief fears. They did not pertain to the H-bomb. Oh, no! — they were not afraid of a little thing like

that! They have other things to worry about. And the other things are not their children, either. Here they are as listed by the scientists:

(1) **Financial.** — Eight per cent were afraid they would either lose their money or not make enough.

(2) **Job security.** — Seventy-four per cent worried about losing their jobs, resulting from shakeups, business falling off, politics, and competition from younger men.

(3) **Health.** — Sixty-nine per cent worried about real or imaginary diseases.

(4) **Personal appearance.** — Fifty-nine per cent feared that their dress was handicapping chances for success.

(5) **Politics.** — Fifty-six per cent of the businessmen polled worried about government trends such as business and taxation.

(6) **Marital difficulties.** — Forty-four per cent were worried about compatibility.

(7) **Lack of self-confidence.** — Forty per cent feared that they did not have enough "on the ball."

(8) **Religious and philosophical convictions.** — Thirty-seven per cent were worried over what to believe.

(9) **Sexual morality.** — Thirty-four per cent worried over conflicts arising from temptations and/or transgressions.

(10) **Trouble with relatives.** — Thirty-three per cent in this department were affected; fears that mother-in-law will "drive me out of my mind," to "how to get rid of wife's brother before he wrecks the business."

Now these things constitute the worries of the American people. Children are not even mentioned! How much do these things contribute to juvenile delinquency?

A preacher went to prison to talk with a lad who was awaiting execution. "Are you not ashamed of the reproach you have brought upon your good father?" he queried. The lad replied, "When I would go to father and ask him something he would say, 'Run away, lad, I am busy.' My father was writing his treatise on the 'Law of Trusts.' Well, he finished his book all right, and here I am!"

Busy, busy parents! — too busy! Traitors to their most valuable possessions — their sons and daughters!

An aged Red Indian was standing on top of a hill, looking over the beautiful valley with his son.

"You know, my son," he said, "some day all of this land will belong to the Indians again. Palefaces all go to moon."—Capper's Weekly.



INTERSTATE CHURCH NEWS

Discipleship

Mary Moore, Camberwell, Vic.

Mr. and Mrs. Abberfield and son, N. Frost, C. Cairns, D. Lambert, H. Lulham, G. Lulham, J. Weston, Pascoe Vale, Vic.

Mrs. Stubberfield, Mrs. and Miss Speter, Mrs. McConnell, Lorraine Morris, Robyn Farrel, Ian Dimmery, Beverly Hills, N.S.W.

Kay Shegog, Christine Broadbent, Michael Rice, Mrs. B. Williams, Victor Harbour, S.A.

Miss A. Briggs, Red Hill, Vic.

Membership

Mrs. Moore, Mrs. Pryde, Miss Dudley, Mr. and Mrs. Gaunson, to Camberwell, Vic.

G. Branch, Granville to Mosman, N.S.W.

R. Howard, Prospect to Victor Harbour, S.A.

Mr. and Mrs. Briggs, to Red Hill, Vic.

Mr. and Mrs. N. Richmond, from Geelong to Belmont, Vic.

Marriage

Beverly Scanlan to Reginald Bowen, Echuca, Vic.

Beryl Taylor to Alan Bassett, Hartwell, Vic.

Carmel Schealler to Raymond Langdon, Rosewood, Qld.

Dorothy Westaway to Brian Nicholas, Maidstone, Vic.

Una Morris to Ian White, Rockdale, N.S.W.

Fallen Asleep

W. Roots, Earlwood, N.S.W.

S. Salisbury, Box Hill, Vic.

QUEENSLAND

East Ipswich - Leichhardt (R. Acland). — Good attendances at all meetings. South Queensland Conference picnic to be held at Ipswich. Mr. and Mrs. A. Pieper recovering

after illness. At monthly meeting of C.W.F., delegates were appointed to Annual Conference in Brisbane. Gift of £4/3/- has been sent to Cancer Appeal. Building Fund continues to grow. Tape recording of Mar. 4 services has been sent to Gladstone. Visitors included Mr. and Mrs. Wright, Mr. Nielson, Mr. Busche.

Roma (V. G. Boettcher). — Teaching Mission which commenced in chapel, Feb. 27, has attracted splendid attendances; av. to Mar. 4 of almost 60, with many non-members present. Messages of G. Gibson interesting and instructive. First mission in church since 1948. Youth Memorial Hall almost completed; interior painting commenced by voluntary labor. Monthly Fellowship tea, Mar. 4, attended by over 50. Film, Does Christ Live in Your Home? screened afterwards, when 75 were present. On 3rd, 106 were present when film, Seventeen, was screened. Appreciated delegations present at mission from Chinchilla, 140 miles away. Sympathy extended to relatives of late N. Latemore.

Southport. — Wonderful gatherings since official opening of building. New members coming along and thankoffering still coming in. W. H. Morton (retired minister) conducts gospel service. Every member earnest and out to make church a force in community. Visitors to the Gold Coast always welcomed. Building is on main highway.

WESTERN AUSTRALIA

Bassendean (E. J. Sewell). — After period of two years, Mrs. A. Palmer has relinquished presidency of C.W.F. Her services were greatly appreciated. Mrs. G. Eaves has been elected pres., Mrs. E. J. Sewell and Miss S. Jenkinson, vice-pres., Mrs. A. Knox, sec.; Mrs. R. Dawson, treas. Mrs. Seaby, snr., back in fellowship after discharge from hospital. Girls' Life Brigade and Boys' Brigade companies have re-commenced after holiday recess and both companies look forward to successful year. Six girls of G.L.B. have passed N.C.O. tests. Church extends appreciation to speakers who spoke during minister's vacation. Sympathy of church with Miss S. Jenkinson in loss of mother.

NEW SOUTH WALES

Rockdale (C. J. Mackenzie). — Fellowship tea held Feb. 18. 25th was Ray Hawkins' last day at Rock-

dale. There has been much pleasure in his ministry, especially among Y.P. He preached at both services and had the joy of taking the confession of his grandmother, Mrs. Watson. Farewell after-church fellowship held, when he was presented with gift of books. Miss Winks very ill in hospital. At annual meeting, on 28th, it was decided to go ahead with planning, training teachers and building for "All Age Bible School." Church welcomed new student preacher, G. Croot, on Mar. 4. Friendship visitation training commenced, 3rd, with E. Hart (Bexley North) as leader.

Asquith (D. Wakeley). — Meetings increasing in numbers. Recent speakers at a.m. services, B. Roberts, K. Webb. Guest service held, Feb. 25, conducted by men of church and well attended. Message presented by L. Faggotter and P. MacSween. Church enjoyed fellowship with Mr. and Mrs. W. Butler (Roma, Qld.) recently. Young lady decided for Christ at gospel service, Mar. 4. Church soccer club has been formed. Working bees conducted for renovations to kindergarten hall.

Beverly Hills (R. W. Beadle). — Splendid meetings during Feb. Eight confessions and baptisms during month. Midweek prayer and Bible study meetings show increased attendances, with 28 average. C.M.S. meeting addressed on Communism and Challenge to the Church.

Earlwood (G. Sloman). — Good attendance Mar. 4. After morning meeting, special meeting held to discuss final details for purchase of manse. At gospel meeting, five Y.P. came out for re-consecration. Mrs. Gilbert was soloist. Girls' club entertained church members, Feb. 23, when Mrs. McLean (Belmore) screened colored films. Thanks go to City Temple Y.P. for conducting gospel meeting, 25th., and to B. Chapman for message.

Inverell (H. Earle). — Miss Newman, kinder. supt., farewelled, prior to marriage and transfer to Newcastle. Special tea for teenagers, Feb. 25, when minister talked with teens on It's Good to Be Alive in 1962. Bill Dick and Miss Owers conducted bright song service. R. Greenhalgh (Youth Director) is conducting teacher training course and much interest has been shown by all teachers.

Mosman - North Balgowlah (L. E. Wylie). — Mr. McCarthy speaker a.m., Feb. 11. Mrs. E. Anderson in

hospital. On evening of 18th, a fellowship tea was held, when Tom Tressiter and his team took part with musical items and messages. They also took part in gospel service. Annual church business meeting, 28th. Deacons elected were: K. Hunter, J. Hunter, D. Hunter, F. Walker, E. Denley, K. Taylor, C. Murray, with K. Hunter, treas., and C. Murray, sec. Visitors during month: A. Jones (Forestville, S.A.), Mrs. Beck and Mr. Edmondson (Wagga). E. Roffey (Lane Cove) and sec. Overseas Missions, speaker a.m., Mar. 4. At evening service, A. Davis (United Tribes Missions) was speaker. Morning services at North Balgowlah have been well attended and bi-weekly evening services have been good. Some members have met with Mosman on other Sunday evenings.

SOUTH AUSTRALIA

Henley Beach (S. E. Matthews).—Morning services well maintained over summer months, averaging 115 a.m. Large number of visitors had fellowship with church. Recent beach witness, Religious Films, has brought blessing to all who participated. B.S. broke all-time record with 178 present. Three B.S. girls immersed. G.L.B. had 40 girls present; boys' club, 18. Harvest Thanksgiving services, Mar. 4.

Ascot Park (R. H. Sercombe).—Well attended meetings, Mar. 4. G.L.B. paraded and assisted p.m. service. After-church fellowship held and presentations made to Barbara Palmer and Bill Edwards prior to marriage. B.S. set new record of 222 on 4th.

Victor Harbour (G. Lord).—Attendances keep up very well. Four received into fellowship by faith and baptism and one by transfer. Several car-loads went to Strathalbyn for Southern District Conference.

VICTORIA

Echuca (A. B. Pryor).—Symphony of church extended to Mr. and Mrs. Maine, snr., in loss of grandson. Harvest Thanksgiving held Mar. 4. Mrs. Parry and Mr. Pryor rendered duet at evening service. Mrs. Parkin (Maldon) welcome visitor. C.W.F. held annual meeting. Office-bearers elected were: pres., Mrs. Pryor; vice-pres., Mesd. Armstrong and Collier; sec., Mrs. Parry; treas., Mrs. R. Rosendale.

Maldstone (R. H. Patterson).—Boys' club re-commenced under new supervision, also callisthenic classes for junior and senior girls. Half-yearly business meeting held Feb. 13, and B. Nicholas, V. Waters

and L. McKinnon were co-opted to Officers' Board. Successful B.S. picnic held at Keilor on Mar. 3. Presentation made to Dorothy Westaway and Brian Nicholas at after-church fellowship, 4th. New cyclone fence erected around front of chapel and manse. Cricket club has had very fine season, and 7 of the boys interested made their decisions at "Teen-week" Crusade. C.W.A.F. appointed following office-bearers for year: pres., Mrs. R. Patterson; vice-pres., Mrs. E. Squires; sec., Mrs. McColl; treas., Mrs. G. Stevens; asst.-sec., Mrs. Duan; Social Service officer, Mrs. H. Pietzsch.

Red Hill (M. Keatch).—Good attendances at all meetings. Y.P.F. journeyed to Melbourne to see film, King of Kings. Kinder and primary anniversary held Feb. 25; Mrs. Clencie, guest speaker. Senior school anniversary, Mar. 4, with R. Brooker, speaker. Young lady made her decision and baptised Feb. 25. Additions have been two by transfer and one by faith and baptism. Induction service of B.S. teachers, Mar. 4. Mid-week prayer meeting has increased in numbers.

Warrnambool (F. W. Bradley).—Annual business meeting, Feb. 27, received excellent reports from auxiliaries and Church Board. Outstanding year of progress revealed 25 additions, 19 by faith and baptism, 6 by transfer. Over-all giving was highest ever. Elected to office were: E. Houston, F. Bradley (elders); W. Pearce, G. Dalton, B. Carroll, E. Porter, J. Porter, N. Clowes, R. Irvine (deacons); N. Clowes, treas.; R. Irvine, sec.; Mesd. G. Gouty, R. Hose, N. Clowes, M. Conlin, C. Papworth, R. Brown, M. Groves (deaconesses). New hall building being rapidly erected by men under voluntary labor, roofing now completed. Broadcast service over 3YB, Mar. 4, well received. Tape recording Hymns We Love session, prepared prior to p.m. service for later broadcast. N. Bradley (3YB) conducts recordings. Minister conducted afternoon service, 4th, at Framlingham Aboriginal Settlement. Minister and wife won, for third year in succession, award for best established garden in City of Warrnambool.

Pascoe Vale (G. Setsman).—Plans for new building passed and tenders invited. Nine members received into fellowship by faith and baptism. G. Setsman commenced student ministry. Appreciation and thanks given for gift of an organ by Mr. and Mrs. J. Strack. L. Baxter (C.O.B.) assisting in B.S. and C.Y.F.

St. Kilda (I. Richer).—Explorer club divided into two groups. B.S. plans for next 3 months aim at building up classes. Kinder improving. Several delegations of Y.P. attended Teenweek at Maldstone. Members

working actively for new youth hall. At recent evening service discussion was held on Racial Problems in Australia, in lieu of usual p.m. service.

Camberwell (K. W. Barton, L.Th., Dip.R.E.).—During minister's holidays, services conducted by H. Rasmussen, A. Willing, E. Allsop, H. Steele. Girls' gymnasium groups have commenced activities; Mrs. A. Hunt now pres. C.M.S. had T. Girvan as speaker on Functions of Penal Systems. E. L. Williams spoke, Feb. 25, on New Delhi Assembly. Five have been welcomed by transfer and two by baptism. Mr. and Mrs. Swalling congratulated on golden wedding anniversary.

Maryborough (R. Pritchard).—Annual meeting of W.M.B. Feb. 22; following installed in office by minister: pres., Sis. Bryant; vice-pres., Mrs. Matthews, Mrs. F. Davies; sec., Mrs. Drake; treas., Mrs. R. Bursill. Mrs. Drake has been sec. for fourteen years. I. Baker guest speaker, p.m. 25th. Film, Aboriginal Genesis, screened to combined congregation at after-church service. Minister elected pres. of Ministers' Fraternal; also has taken part in lunch-time devotional session on local radio. Church continued to give assistance to Dunolly and Bet Bet churches while C.O.B. was in recess.

Mildura (R. Hilford).—W. A. Thompson (Vic-Tas. Conf. Pres.) addressed church at a morning service. Brian Adams preached p.m. Feb. 11, his last Sunday before entering C.O.B. Church made presentation to Brian and is assisting in financing of his course. Kinder and chapel exteriors being renovated and painted, and all buildings and surrounds will be in good condition for official opening of new church school hall. Bowl of Remembrance offering, £21; offering for bushfire relief, £35. Buronga B.S. picnic, Kenney Park, Merbein, 24th.

Wangaratta (A. E. Stevens).—C.W.F. annual meeting elected pres., Mrs. Stevens, sec., Mrs. I. K. Jackel, treas., Mrs. Kenny; hospital conveners, Mrs. Zawilla, Mrs. Harbottle. B.S. picnic Feb. 24, Cheshunt Youth Camp. Men's fortnightly training class continues to be popular.

Belmont (M. D. Hamilton).—Good a.m. attendances. B.S. picnic at Portarlington well attended. Married couple received into fellowship by transfer, Feb. 25. Men attended Drumcondra C.M.S. meeting and tea. Mar. 3, South Western District Conference held at Belmont. Geelong, Ballarat, Colac and district churches represented. Good Companions celebrated 1st birthday with fancy dress and party, Mar. 6. C.W.F., W.M.B. held favorite hymn afternoon, 7th. J. Wilson home from hospital.

Box Hill (L. S. Dewberry).—First month of new ministry marked by

well attended services. Av. attendances Feb.: 210 a.m.; 125 p.m. On 28th, annual general meeting elected J. Henley, K. Mitchell, G. Mullen, R. Oliver, R. Sercombe, G. Wigney (deacons); sec., G. Mullen, asst.-sec., G. Wigney. Harvest Thanksgiving, Mar. 4, with pleasing display of produce, later sent to C.O.B.

Lygon-st., Carlton (R. J. Duckett). — Loving sympathy extended to R. Carrington in sudden Home call of wife. Church officers and their wives again entertained College of the Bible community at tea on Feb. 28. Approximately 115 were in attendance under chairmanship of minister. Mrs. Westcott, H. Mottram and T. Lo in hospital. Mrs. Lees, Mrs. Pang, Mrs. Moriana, Miss Prittie and Miss C. Pettifer ill. Mrs. E. McClean has had serious fall and is under medical care. £1,000 missionary target for 1962 is well under way and church is thrilled at opportunity of supporting missionary enterprises.

Carnegie (A. R. Lloyd). — Christmas Bowl appeal, £31. Services, Feb. 18, well attended; two men welcomed into fellowship. Y.P.F. held annual meeting and tea. Mrs. Peterson attended after illness. Mrs. Nicolson and Mrs. Nance-Kivell in hospital. Mr. and Mrs. Lloyd on holidays. Guest speakers, 25th, W. Hibburt and D. H. Smith; soloist, Laurie North. After-church sing-song held at home of Mr. and Mrs. Strother. 35 Y.P. attended Youth Council election. V. Board (pres.), Miss Kay Taylor (sec.), G. Galbraith (treas.). C.Y.F. held after-church session, Mar. 4, when A. Avery was guest speaker and Roger Ratten's trio assisted. Members attended H.M. prayer meeting at Sth. Yarra.

"And There Was Light"

"I was privileged to go to Manila, Japan, Korea and India enroute to the New Delhi Assembly (whose theme was Jesus Christ, the Light of the World) by having the opportunity to observe how Inter-Church Aid had brought light to the refugee situations in Korea and India, and light to the tragic under-nourishment situation. Provision had been made by a dairy project for an impoverished farming community in Japan and a Y.M.C.A. Rural and Life Community Centre in South India," said Frank Byatt, National Secretary, I.C.A., in a radio interview in Sydney. He continued: "The Australian public should know how widely appreciated is their contribution to the Christmas Bowl of Remembrance. At New Delhi the Hungarian delegation took me to

morning tea and the Burmese Embassy invited me to dinner, while the Metropolitan Archbishop Juhanan, of the Mar Thoma Church in South India, sought us out to personally express their thanks for the Inter-Church Aid forwarded from Australian Churches."

In 1961, this amounted to £116,000 contributed to some 40 countries around the world in times of their tragic floods or earthquakes, and their programmes of medical and educational services. In fact, Australia has sent £670,000 abroad in the past 12 years.

Not only has cash and material aid been forwarded abroad, but the work of Australian youth in refugee camps of Germany and Austria and Greece, and the longer years of the services of Dr. John Burgess, Dr. Laurence Simpson and Peter Ewing were deeply appreciated and widely known in Korea, Hong Kong and India.

Mr. Byatt said, "The major headings of the 1962 Programme of £100,000 for Australian Inter-Church Aid are Refugee Services, the Freedom From Hunger Campaign and Leadership Training Programmes, while it is also to be responsible in a number of centres in New South Wales for a Christian Aid Week in June, with an additional objective of £20,000."

Events in Western Dist. VIC.

The Western District Conference of Churches of Christ was held at Portland, Vic., on Sat., Feb. 24, with R. C. Bolduan (Past Pres., Vic.-Tas. Conf.) as guest speaker. Young people were especially catered for in the evening service, and assisted with items, as also did Mrs. Goldsworthy. Office-bearers elected were Mr. Clarke (pres., Hamilton), R. Snibson (sec., Hamilton), K. Carroll (treas., Warr-

COMING EVENTS

NORTH FITZROY (Vic.), 89th ANNIVERSARY will be held on Sunday, March 25. 11 a.m., 3 p.m., 7 p.m. Reunion Tea, 5 p.m. All past members invited to renew fellowship with the home church.

UNGARRA (S.A.) CHURCH OF CHRIST will be holding their **GOLDEN JUBILEE MEETINGS** from April 4 to 8 inclusive. Guest speakers will be R. Raymond and W. A. Russell. A special invitation is extended to all past and present members to participate, and if you have not yet received an invitation by post, please contact the sec., A. W. Pugsley, P/B 33, Pt. Lincoln, S.A.

nambool). C. G. Henderson (Portland) presided over all meetings for what proved a very successful Conference. It is hoped that the next Conference will be held at Coleraine.

At the enjoyable Conference Picnic held at Narrowwong Beach on March 3, the past sec., E. Porter, made a presentation on behalf of Conference to Mr. Henderson (leaving the district). Mr. Henderson was District Conference president on two occasions, in his first and last years of ministry at Portland. He expressed appreciation for the unexpected gift.

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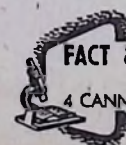
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PUBLIC MEETING

TUESDAY, MARCH 27, 8 p.m.,

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BIRTHS

BIRCH (Thomas). — On Feb. 27,
at Ballarat, Vic., to Max and Lois,
God's gift of a son — Peter Max-
well.

FIELDER (Hillbrick). — On March
4, at St. Andrews, to Joy and Merv.,
a son — Gregory David Stewart.
Both well.

MONK. — On Feb. 21, 1962, at
Pingelly, W.A., to Betty and Bernie,
a son — David John. Brother for
Ruth and Peter.

STEVENS (Spowart). — To Bev. and
Bert, at Wangaratta, Vic., a son —
Mark Andrew. Born March 4, 1962.

ENGAGEMENT

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OBITUARY

Mrs. Elsie Magarey.

Elsie Magarey, wife of the late William T. Magarey, was suddenly called to her eternal rest on Friday, Feb. 16, at an advanced age. As Elsie Hall she united in early years with the Hindmarsh (S.A.) church, under the ministry of H. D. Smith. On her marriage she became a member of the Grote-st. church, and, removing to Glenelg, Will and his wife linked themselves with the church there. Finally they settled in Westbourne Park and into membership with the Unley church. Mrs. Magarey was a most devoted member of the church — a sincere Christian woman who loved her Lord and served him humbly and faithfully. Sacred influences and precious memories are the heritage of those who shared her home, and felt the impact and inspiration of one who was a true mother and friend to her children, Kathleen and David. She had a gentle and prayerful disposition, and a sunny faith and saving sense of humor helped her to maintain a bright outlook upon life. Her friendship enriched the lives of those who were privileged to know her best outside the innermost circle. Many will thank God for a beautiful and beneficent life. The services on Saturday, Feb. 17 were conducted by the writer. — H. R. Taylor.

Nellie Maud Streader.

This gracious lady passed into the presence of her Lord at Adelaide, Feb. 6, 1962. She was a member of the Streader family of Bendigo, Vic., which in no small measure helped the church in that city. Confessing her faith in Christ at the age of twelve, she devoted nearly sixty-six years to his service. Her chief church associations were Bendigo, Middle Park, Brighton and Hawthorn, Vic., and, in her closing years, the churches of Maylands and Fullarton, S.A. Her worldly possessions were not numerous, but in her gifts she made many rich. Failing health caused her to come to S.A. to be near her younger sister, Mrs. A. J. Ingham, and the gracious home of Mr. and Mrs. Ingham gave her loving attention and care. Finally she entered the Christian Guest Home, and in her last days was surrounded by loving care and attention by people of like mind. A representative gathering paid their last tribute, and the floral tributes showed the love and esteem in which our late sister was held. Her early church, Bendigo, remembered by sending a floral tribute. Claude Cunningham, preacher at that time of Fullarton church and also Chaplain of the Home, conducted the services at the funeral parlor and at the grave, assisted by D. G. Hamer, Maylands. The writer paid a tribute to the life and memory of a

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beloved friend. Her loved ones do not unduly mourn her passing. In her life she walked with God; at the end she was tired with the journey, and God, seeing this, called her to himself.—A. Anderson, S.A.

★

Typical of Wesley

(A Hymn for March - No. 552,
Mar. 25).

Charles Wesley wrote 6,500 hymns, of which, according to a highly competent critic, "a perfectly marvellous number" reached the highest standard of excellence. Today's hymn, "I know that my Redeemer lives" (our No. 552), was originally published in 1742 in *Hymns and Sacred Poems* — one of the earliest of the Wesley brothers' 38 volumes of Christian praise. It exemplifies several things which are typical of the Wesleys' hymns.

Firstly, it was of what would be considered today as inordinate length! On original appearance, it comprised, in the somewhat startling pattern of the times, 23 four-line verses. These were by general consent reduced during last century to nine; today we use only four.

Secondly, we find Wesley's usual extraordinary ability to make full and apt use of Scripture. Thus the original title of the hymn — in the fashion of the day, nearly all hymns had titles — was "Rejoicing in hope" and came from Romans 12: 12; the first line is found in exact form in Job 19: 25, "I know that my Redeemer lives"; the second line ("and ever prays for me") is undoubtedly an echo of Hebrews 7: 25: "He ever liveth to make intercession." The fifth line ("I find him lifting up my head") is Psalm 3: 3 over again: "Thou, O Lord, art . . . the lifter up of mine head," and for the next ("He brings salvation near"), the writer probably had in mind Romans 13: 11 ("Now is our salvation nearer"). Throughout the remainder of the hymn, Scripture ideas are in use, often with little more variation in wording than that required to put them into poetic form.

Thirdly, verses nowadays omitted show at least two other Wesley characteristics — the tendency to use hyphenated words (here "angel-tongues" and "angel-minds") and that choice ability to use in perfect form and order the longest words in our hymns. Elsewhere we are well acquainted with "incomprehensibly made man" and the "inextinguishable blaze" of Hymns 874 and 884. Here it is "unutterable bliss" and "to comprehend th' Eternal mind."

In all, the hymn commends itself mainly by its simple dignity, its Scripturalness and its notes of confidence.—F.J.F.

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