

# W Fraser THE AUSTRALIAN Christian

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**MRS. R. F. GENAT (N.S.W.) suggests a possible reason for Judas' act on . . .**

## THAT FATEFUL DAY

Judas frowned as he counted the small amount in the apostolic exchequer. Such a little when so much could be used. Why couldn't that woman who had anointed Jesus with that costly perfume have been more practical and bought half the amount and given the rest of the money into the treasury to be used for the poor, he thought resentfully.

He placed the money-bag in its place, and joined the throng in the streets. Sick people were wailing, wanting Jesus to heal them, and in the background stood the chief priests, scorn written on their faces. Why didn't Jesus reveal himself and set up his kingdom? Suddenly Judas' face lit up. Quickly he pushed through the crowd to approach the chief priests. Not only would this idea that had occurred to him give them more money, but it would give Jesus the chance he needed. Jesus would work a great miracle of deliverance so that all would believe and declare him King! For one so great as to raise people from the dead, this would present no difficulty. So with confidence Judas approached the chief priests, and, after some deliberation, accepted thirty pieces of silver in agreement to deliver Jesus to them.

All went according to plan. Judas had kissed the Lord to identify him in the gloom, and the soldiers had marched off with him. Now Jesus would reveal himself, and set up his Kingdom, contentedly sighed Judas as he settled down to sleep.

The morning dawned cold and chill. Judas felt strangely uneasy. From the city he heard a tumult. "Could this mean that Jesus was freed as he had hoped or . . . Quickly he paced toward the tumult, but he faltered as the shouting grew ugly and angry.

A boy raced down the street, grief-stricken. Judas caught him. "What's wrong, lad. Tell me quickly. What's going on in there?"

The lad turned a tear-stained face to him as he sobbed, "It's Jesus. They're killing him. And he cured my mother who was so sick."

Judas' mouth dropped open, his face paled. But, no! Surely Jesus could have saved himself! Oh, what had he done, he cried in anguish. As he stumbled forward, the money jingled in his pocket. Maddened with remorse he raced to the Temple. Pushing his way amongst the people standing in the Temple, he shoved the money under the noses of the startled priests.

"Take it, take it," he screamed, "I have betrayed innocent blood."

A priest looked at him with cold contempt, making no attempt to take the offered money. The coins flew to the floor as Judas could bear to hold them no longer. He was trembling, and his breath came in gasps. Quickly he turned away, and stumbling over the pebbled street looked for a place to hide. Thankfully he sank onto the ground between two buildings, and buried his face in his arms. His robe clung to his body, and he was in utter despair. Something brushed against his head, and looking up he saw a rope hanging on the wall. Staring at it with a wild expression on his face, he leapt to his feet. He pulled it down, holding it so tightly his knuckles showed white.

"I'll end it. I will. I'll end it all."

His teeth clenched, his eyes burning, he rushed forth, and stumbling, gasping, panic-stricken, sped out of the city — never to return.

"Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10: 12).



Last Supper Scene, as depicted at Fourth World Convention, Melbourne. It was from the Upper Room that Judas went out to betray his Master, and (as John so movingly says) "it was night."



## Mylo House Extensions (QLD.)

On Sat., March 24, at Toowoomba, in splendid weather, Qld. Conf. Pres., S. Chalmers, well and truly laid the foundation stone of the Mylo House Old People's Home extensions. Already a fine residential block with staff quarters, kitchen and dining room is well established. Now they commenced the second phase of 12 single rooms with staff section, special water supply and laundry, to cost £27,000. Those who took part in addition to the President were E. Grenfell (chairman), the Minister for Repatriation, R. W. Swartz, O.B.E., E.D., M.P. (local Federal Member). A. Thurrowgood (local minister, who took the invocatory prayer), R. Draney (treas., who made the appeal, receiving in response £375). C. R. Burdeu gave the dedicatory prayer.

The son and daughter of Mr. and Mrs. Thurrowgood captivated the large attendance with songs to the accompaniment of their guitars. At the same time a garden party conducted by the Toowoomba ladies raised £175. The Old Mylo House property will become flats. It is at present the hospital. On this central city block there remains land for the final and grandest phase on the lower corner of the two streets. There is still plenty of land for seven twin cottages, and a large garden plot worked by Mr. Chappell on a voluntary basis — C. R. Burdeu.

## OPEN FORUM

### BUSINESS MEETINGS

Thanks to Mr. White for some very helpful comments about the conduct of church business meetings (Questing, A.C., 27/3/62). His remarks are relevant also to State Conference business sessions.

But isn't it time we queried the exclusive use of the "debating room" technique as the means of handling our business sessions? That is, where a person has to make a speech in public in order to contribute to the thought and life of the session.

It seems to me that more use should be made of small groups as a means of overcoming some of the disabilities which the "debate" method possesses. Here are some of them:

Persons who cannot make speeches, or who do not possess the gift of ready utterance, make little or no contribution. Often such persons have great insight and knowledge regarding specific problems. Verbal ability and wisdom are not always identical. But in a group these persons find it easier to make helpful statements.

Matters of doctrine and the exploration of new ideas are better

handled in small groups because a more rapid exchange of ideas is possible.

In debate, people find it harder to allow "give and take", when discussing ideas — they tend to get defensive, and therefore intractable, when their ideas are called into question. Small groups, however, pose less personal "threats."

Group discussions allow a more accurate consensus of opinion to be gained on any topic, because persons feel free to speak frankly. In debates, persons tend to say "what is expected" or ride along with the "party line." We often find that motions, although passed by a majority at business meetings, do not as accurately express the mind or mood of the gathering as should be desired.

Most of our business must be handled using the debate, but I feel there is a lot of scope in other methods. — R. V. Longthorp, Mt. Waverley, Vic.

## News of British Churches

The churches in the Leicester District held their yearly conference at Melbourne Road. The most interesting feature was the report of the Inner Mission during March and April, leading up to Easter Day. During this period there will be co-ordinated preaching in the churches, intensive visitation, and home devotional study. For the latter, prayer cards and daily Bible readings have been issued for each home. The conference speaker was A. N. Wake, whose address revealed the contribution which music can make to worship.

Women from churches in England and Wales held their Convention at Swanwick, with over 300 registrations. There were four main sessions. The speakers were Mrs. Jean Wake (U.S.A.); a Youth Employment Officer and a Dr. Barnardo's Travelling Secretary, who spoke about their work; and Miss Elizabeth Paul, the Dorothy Cadbury Fellow at the Selly Oak Colleges. A Bible study was led by Miss Jennifer Marsh, a candidate for missionary service.

An important conference, the first of its kind, was held recently. The chairmen of most of the national committees met at Southport to take an overall look at the work of the churches, including planning and finance and man-power. One session was devoted to the "mission" of Churches of Christ in this age of ecumenical enterprise.

W. G. Baker, chairman of the Scottish Churches Committee, has been elected to succeed Bishop Warner as Vice-Chairman of the Scottish Churches' Ecumenical Association. Ernest Gray is President of the Glasgow branch of that Association. — G. J. Hammond.

## Fifty Years Ago

From "The Australian Christian",  
April 11, 1912.

Editor: F. G. Dunn.

**Expansion Plans at Grote-st.** — It has been decided to erect a more suitable and commodious building in front of the school hall at Grote-st., Adelaide, and to use the old building for other needy purposes. We will soon be starting a campaign to raise the money necessary.

**Missioner On the Way.** — Charles Reign Scoville has cabled that he will be in Sydney on April 30. In his last mission at Oklahoma, he had 1,400 additions.

**Victorian Conference Jottings.** — The great meeting of the Friday afternoon's business session filled the Lygon-st. building to overflowing, and scores were unable to be accommodated. A larger building is a necessity... Henry Wright, of W.A., sent a thrill through the meeting when singing, "His Eye is on the Sparrow."... At the temperance demonstration, E. Tennvson Smith gripped his audience with his graphic and thrilling "imaginary interview with the drink fiend." It was a wonderful delineation... The public meeting of the Home Mission Committee gave the ushers difficulty in providing seating accommodation, but their duties were well performed, and they packed the great Masonic Hall in every part... Miss Anderson Hughes at the temperance demonstration told an apt story of the deacon who prayed with wearisome reiteration, "Lord, sweep the cobwebs off my soul." At last his long-suffering wife made the petition, "Lord, kill the spider."

**Church News.** — At Prahran, Vic., there have been additions to membership for the tenth successive Sunday. Despite many hindrances on April 7, the Adult Bible Class only lacked one of having 60 in attendance. Bible School is growing every Sunday, and the sub., Bro. Ward, is arranging to introduce the kindergarten system... At Perth, W.A., the young men have formed a working bee for Saturday afternoons, and with their saws and hammers have worked hard in order that the building might be finished a little earlier... At a special meeting of the church at Glenelg, S.A., our esteemed evangelist, E. W. Pittman, was asked, and consented, to continue his labors with the church for an indefinite time from the expiry of his fourth year's engagement. The church has enjoyed great peace, love, joy and prosperity throughout his sojourn with it, especially among the young people... Lygon-st., Vic., served meals to 230 and 240 respectively on Conference Sunday.



## "Sitting Down, They Watched Him"

Any preacher at Easter-time finds it hard to resist the attraction of this Authorised Version translation of Matt. 27: 36: "And sitting down, they watched him there." The words readily lend themselves to the imagination of the man who sees Jesus, even in the midst of his sufferings, still irresistibly drawing men's eyes to him; the same compelling Figure that made even Pilate cry out at the sight of him, thorn-crowned but every inch a king, "Behold the Man!" It's unfortunate for this kind of preaching that the word "watched" in this verse doesn't mean "looked at" but "kept watch" or "kept guard" over him. They were simply soldiers doing a job. Once they had nailed Jesus to the rough wooden beams, thrust the cross upright in its hole and thrown dice for the Prisoner's seamless robe they had no more interest in him than in any other condemned man they had despatched in the same way. He had been good for a laugh in the guard-room, when they thrust on him the trappings of a king and each in turn had mockingly bowed before him, in the same moment spitting in his face and landing savage blows in some already bruised part of his beaten body. But even that joke had turned sour when he had not flinched or cried out, but simply looked at them. Sitting down now beneath the three crosses, they could no longer see those eyes and were glad. All they wanted was that he and the others should hasten their dying. Each was already thinking what he would do in the off-duty hours ahead when this job was over. None gave a thought to what the men above them were suffering. This was just a job.

Yet even that appalling indifference was preferable to the way the religious men behaved. Heads wagging, tongues flying, hands waving, they were gleeful in their malice. They cared as little as the soldiers for the suffering on Calvary's hill, but for them this was no mere routine job but the settling of a score with a hated foe. They made fun of him and his dreams. They taunted the Prisoner of the Cross with his seeming impotency: "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe" (Mk. 15: 31, 32). It saddens and sickens us still that chief priests should talk like that to a dying Man. Yet, after all, these were the same men who were shocked when Jesus healed on the Sabbath day, because in so doing he broke one of their petty rules. If the joy of the person healed meant nothing to them then, we could hardly expect that the pain of the Healer on Calvary would move them to pity.

But all that was long ago. What of *ourselves*, now, as we look at Calvary? Have we become so accustomed to the story that we can think of it with little more understanding than either callous soldiers or gloating priests of what Calvary really cost him? Remember what Dorothy Sayers wrote in the preface to her plays on Jesus' life, *The Man Born to be King*: "It is curious that people who are filled with horrified indignation whenever a cat kills a sparrow can hear that story of the killing of God told Sunday after Sunday, and not experience any shock at all . . . To make of his story something that could neither startle, nor shock, nor terrify, nor excite, nor inspire a living soul is to crucify the Son of God afresh and put him to an open shame." When a story like this is treated with what she calls "gingerly solemnity" we are as blind to its real significance as the men who sat beneath the cross, just doing a routine job.

What matters more to us today — due observance of religious forms or trying to meet men's desperate needs? Is our Christianity escapist and other-worldly, or does it see Jesus still as he was on Calvary — in the midst of human need and suffering? One test of that is the kind of response we make, or fail to make, to ventures like Inter-Church Aid and the Freedom from Hunger Campaign. Have we grown so accustomed to talk of millions of refugees and the fact that two-thirds of the world's population go to bed hungry each night that none of it makes even a fraction of the impact on us that a minor family crisis does? This year, on April 8, we were asked to pray for the vast army of men and women imprisoned for conscience sake in various countries of the world. Did we remember to do it, and if we did, was it more than the swift saying of words? Did we pause in our own concerns long enough to hear our Master say, "I was in prison, and ye visited me not"? No one knows exactly how many religious and political prisoners of conscience there are in the world, but some estimate the total as over a million. John Pellow says of them, "The refugee is the one who got away. The prisoner of conscience is the one who stayed behind. The refugee can appear before us in his pitiable condition, and can appeal to us for help. The prisoner disappears behind a barrier of barbed wire and silence, and is forgotten."

Are we sitting down to a routine job, deaf to the cries of human suffering around us, or do we act as those who really believe in and are eager to show, cost what it might, the redeeming love of the Man whom neither cross nor death could keep a prisoner?



# AN EASTER MEDITATION

Many Christians observe a special season of lent as a spiritual preparation to help them to enter more deeply and definitely into the passion of our Lord, but whether such special observance is followed or not, it would be safe to say that most Christians give special attention to the death and resurrection of Jesus at this time of the year. It is a time when the believer seeks to be united with him in his death and resurrection. It is a time for self-examination, self-emptying, self-renunciation and rededication. Here we find the norm for all Christian living.

As we follow the Master along the Via Dolorosa of his experience, we see how he sets a pattern for all who would follow in his steps.

"It is the way the Master went;  
Should not the servant tread it still?"

The passion of our Lord naturally divides into four sections — the preparation in Gethsemane; the trial in the judgment place, Gabbatha; the sacrifice of the Cross at Golgotha, and the Glory of his resurrection. This forms the basis of our meditation.

We find him first in

## Gethsemane,

— the place of preparation.

Jesus went to the Garden because his soul was "sore troubled." There he could be alone in prayer with the Father to face the most momentous decision of his life. True, his disciples accompanied him in person but they were not with him in spirit. They little realised the tremendous spiritual conflict that was taking place in the soul of Jesus. Thus it seems that our deepest levels of soul-searching and spiritual conflict must be faced alone with God. It is at such times that the "inner voice" speaks more clearly and definitely and the divine light shines in upon our darkness, lighting up shadowy things in their true perspective.

Strength and dedication to the Father's will came to Jesus through an agony of prayer. In all the great crises of his life he prayed, depending on the Father's grace and power.

Only the barest record is given of the substance of his prayer in Gethsemane, yet how it touches the deepest human experience! "Father, if it be possible, let this cup pass; nevertheless, not my will but thine be done." Who hasn't prayed to be spared the cup of suffering? But through prayer we bring our wills into harmony with the conviction that his infallibly wise and gracious purpose is far better than any self-chosen

A. O. S. Baker, Ringwood, Vic.

course which would lead to frustration and regret.

Ella Wheeler Wilcox writes:

... "there lies

A garden which we all must see —  
The Garden of Gethsemane.

Down shadowy lanes, across strange streams,

Bridged over by our broken dreams;  
Behind the misty caps of years,  
Beyond the great salt fount of tears

The garden lies . . .

All those who journey, soon or late,

Must pass within the garden's gate;  
Must kneel alone in darkness there  
And battle with some fierce despair.

God pity those who cannot say,  
'Not mine but thine' who only pray

'Let this cup pass,' and cannot see

The purpose in Gethsemane."

Therefore Jesus could say, "But for this cause came I unto this hour." When his enemies came to take him he was ready, whereas his disciples, who had slept, all forsook him and fled. He had watched and prayed and was not found wanting in that supreme hour of testing.

So they brought him to

## Gabbatha

— the place of trial.

For us it represents not only the judgment seat of Pilate, but also the courts of Calaphas and of Herod.

Jesus stood on trial for his life, but there was more to it than that. His way of life was on trial, his Kingdom of righteousness, truth and love.

Already he had surrendered up his life; if he willed it twelve legions of angels could have delivered him, but his truth had to be vindicated if he were to become the vindicator (redeemer) of man. The grain of wheat must fall into the ground and die if it would bear much fruit.

Many were his judges there — the pleasure-loving, cynical Herod; Calaphas, the bigoted, jealous, scheming ecclesiastic; the double-minded Pilate who vainly tried to dodge the issue by an affected neutrality. But his most implacable enemies were "the Jews," that ruling class of Pharisees, Sadducees, scribes and priests who regarded him as a trouble-maker, and a threat to the whole of their corrupt social structure. Whereas they, "his own," should have received him as their Messiah, they were the scoffers, the mockers, the rabble-rousers

who, blinded by hatred, ignorance and prejudice, cried, "Crucify him! crucify him!" Their counterparts are to be found today.

Jesus stood in their midst, patient, silent, enduring, suffering, loving — the storm centre of all their passions. He, the prisoner, compelled a decision from them all. "What then shall I do with Jesus which is called Christ?" According to their decision, so they judged themselves.

The trial still goes on! The judgment hall is the heart of man. All must decide either for or against him. Wherever his goodness and truth are on trial against evil and falsehood, the trial of Jesus goes on!

"Once to every man and nation

Comes the moment to decide,

In the strife of truth with falsehood,

For the good or evil side;

Some great cause, God's new Messiah,

Offering each the bloom or blight;

And the choice goes by for ever  
'Twixt that darkness and that light.

"By the light of burning martyrs  
Christ, thy pleading feet we track,

Toiling up new Calvaries ever

With the Cross that turns not back; . . ."

In Church or State, wherever there are those who are prepared to do the will of God, come what may, there will be times of decision and trial. Such follow the steps of the Master to

## Golgotha

— the place of sacrifice.

This is a Hebrew word meaning "the place of a skull," and the Latin equivalent is called Calvary.

It was there on the Cross that Jesus poured out his soul unto death — "having loved his own, he loved them unto the end."

Outwardly, the Cross represented the culmination of the blind hatred and wicked savagery of his enemies, but behind that scaffold which swayed the future stood "God within the shadow, keeping watch above his own."

This was not a useless, senseless sacrifice, but the outworking of a great mysterious purpose for the saving of all mankind. God does not waste human suffering. He can make all things work together for good to them that love him and are called according to his purpose.

Where missionary martyrs laid down their lives, up sprang the Church.



Where followers of Christ, such as Wilberforce, Elizabeth Fry, Florence Nightingale and countless others have labored sacrificially to implement the mind and spirit of Christ in human society, great blessing has come to succeeding generations. Alexander Campbell is reputed to have said that nothing has been accomplished, is being accomplished, or will ever be accomplished without sacrifice. Such labor is not in vain in the Lord.

This great purpose behind the Cross helps us to understand why Jesus, in the midst of his agony, could pray for those who did the wrong, "Forgive them, for they know not what they do." Who was better suited to pray such a prayer than he who was bearing their sins upon that Cross! The very purpose of his sacrifice was that sin might be forgiven — and that applied to all who would seek it. If he was not prepared to forgive, his sacrifice would have been meaningless. Thus he sets a pattern for all who follow him as they face their lesser calvaries. Surely the prayer

that prevails with God is the petition of a Christian on behalf of those who do him wrong. Such prayer is in accord with the mind of Christ — forgiving, reconciling, redeeming. Forgiveness is at once "our greatest need, and greatest achievement."

For such there is given the vision of the resurrection

### Glory.

This is the time of vindication and victory. "Now is the hour come when the Son of man shall be glorified."

Jesus could see beyond the present gloom a new light shining — the light of God. A new power would be let loose in the world, the power of a risen Lord and Saviour, and neither Roman nor Jew would stop his truth. In place of sin new life would come, a new birth or spiritual resurrection in which man would "reflect as a mirror the glory of the Lord and be transformed into the

same image, from glory to glory, even as from the Lord, the Spirit."

The Church must never be satisfied just to build shrines of worship to a dead Christ and stop there! We must go on to the thrill of the resurrection, to walk daily with a risen, living Saviour and Lord, who shares all our experiences in his own death and resurrection.

The great aim of the apostle Paul was to know Christ both in the fellowship of his sufferings and the power of his resurrection.

Obviously, this is something which should be gloriously evident in the life of Christ's disciple, and is a challenge to us all. The fulness of that power came to the early disciples when the Holy Spirit came upon them. Then they were equipped for witnessing. The same remains true for us.

Jesus saw the travail of his soul and was satisfied. This same deep inner joy comes to all who follow in his train.

## THE MINISTRIES OF OUR



### "CHRISTIAN EDUCATION IN THE HOME."

Mrs. D. Turner.

Most mothers, certainly those worthy of the name "mother", are concerned about the welfare of their children; they will work and sacrifice in order that their children might have a comfortable home, be adequately clothed and fed and receive a good education. All these things are good and necessary, but too often so many neglect the most important thing in the life of their child — his Christian education. Maybe we send him to Sunday School and hope that there he will acquire the needed knowledge, but the mother in the home has a unique opportunity to lay the foundation for Christian character. It is a sobering thought to realise the value placed on the early formative years of the child by educationists and psychologists. Speaking of the value of early religious education, one authority has said, "When the child is old enough for even Kindergarten Sunday School, the greatest opportunity could already have been lost." In commenting on the value of Christian home life, a prominent youth leader stated that, after 25 years of all kinds of youth work, his considered opinion was that unless the work was backed up by the influence of a Christian home, clubs and Sunday

Schools lost much of their effectiveness.

Occasionally one meets the mother who says, "I am not going to influence my child on religious matters until he is old enough to think for himself," to which the reply has been given: "This is not only moral but psychological nonsense." We do not treat a child in this way in any other aspect of his life — why do it with religion? A child's mind, his emotional attitude or his character do not remain static: they are being formed from his earliest years. Hence, if a mother has a real and personal contact with Christ, it should be her joy and privilege to impart that knowledge to her child from babyhood, knowing that it will be for his good.

There is so much we can do in the home to help our children by our example and attitudes which, after all, speak louder than any words we may utter. For instance, are we helping the children to have any appreciation of the value and power of prayer, a reverence for God's Word, a love for his Church, sound ideas of worship and service, a sense of the Fatherhood of God and the brotherhood of man?

The racial and color question is a very pertinent one, and perhaps more than any other single factor the

attitude of the home will count for most in dealing with this question. We expect the attitude of the Christian home to be one of respect for and appreciation of other races and people. It is useless for us to read and quote, "God hath made of one blood all nations to dwell on the face of the earth," unless we are prepared to act as though we believe it, and to teach it in our homes.

Do we encourage Bible reading in the home or has our own Bible reading become just a formal habit? Let us help our children know that for us it is the Word of God, with a living vital message which can be applied to life every day.

Has our home influence been such that our children are helped to grow in their prayer life, or have they still the childish conception of prayer as just asking for blessings for themselves and their families? Let us help them to know by what they see in the home something of the joy of communion through prayer, something of its power and strength, and of seeking to know God's will through its channels.

Are we giving to our children a love for Christ's Church? Do we teach them anything of the honor, privilege and responsibility of her members as we talk of her life and worship in the home? Our conversation and behaviour should lead them to say, "I was glad when they said unto me, Let us now go up unto the House of the Lord."

Do not forget the young people in our midst (some of them church members) who so often find life difficult because of the antagonistic or

(continued ft. col. 1, p. 214)





Supplied by R. S. A. McLean.

### News from Melanesia New Hebrides.

#### BAPTISMS.

We thank God that over sixty people were recently baptised in the New Hebrides. Most of these were young people from our Mission schools, and they need our prayers that they may grow in grace. With the passing of the law which permits New Hebrideans to drink alcohol, many new temptations confront our island Christians: A "new paganism" is arising in all Pacific Territories, mostly amongst young people whose belief in the faith of their fathers has been shaken by direct or indirect contact with a secular way of life. In this new situation, our island Christians desperately need the help that only the Church can give.

#### NEW HOUSES.

Two steel-framed houses to accommodate our new nurses are on their way to the Islands. Another house for a single worker is in the course of being erected. It is hoped that the three new houses will be erected and ready for use soon after the new workers arrive in May. The C.E. Committee of the Department of Christian Education in South Australia is endeavoring to raise £250 for the nurse's house at Ndui Ndui. The other two houses will be erected on Pentecost and Maewo, and these are valued at £310 each. Furniture and reconditioned kerosene refrigerators have been forwarded.

#### Mr. and Mrs. DAMM RETURN.

We regret to announce that Mr. and Mrs. Damm, who have been working in the New Hebrides for the past year, have resigned. They worked on Pentecost and Maewo. Mr. Damm was kept busy on the many building projects, and Mrs. Damm assisted in the medical work. We pray that God will bless them as

they take up service in the home land.

#### OVERSEAS STUDENTS.

Frank Spooner, who is now in his last year at the Central Medical School, Fiji, spent his long vacation at Ndui Ndui. Tom Bakeo and Michael Toka, who are now in their third year at King George VI. School in the Solomons, returned for a brief holiday in the New Hebrides. All students appear to be making good progress. Samuel and Japheth, at the Woolwich College, are now attempting the Missionary Course, which means they will remain at Woolwich until the end of 1963.

#### New Guinea.

#### PREACHING AND HEALING, J. Hunting.

Betty Anderson has recently been to several of the Andarun villages. These villages are at the back of Aringin and Makarap, and have had very little white contact, but are pleading that we should go to them on Infant Welfare patrols. I have been trying for several months now to go to a village behind Bosman that has been asking for us but just haven't been able to go, with the pressure of other work. There are also villages round the mouth of the Ramu enquiring. We are now going to Buliva and Merangis on patrol; Buliva is near the mouth and Merangis right on the mouth. They were asking us for quite some time, but had been on the Govt. rolls; however, it was too far for them to go to attend these, and they have now been transferred to us.

Margaret Fletcher could be walking into quite a lot of work at Chungribu without commencing the Infant Welfare and Ante-Natal work that needs

to be done there, as Barrie Richards has just reported that the Government Aid Post has closed down. We don't know if this is a temporary or permanent measure, but it could very well be permanent, as they have neither the drugs nor the personnel to equip Aid Posts. Margaret is very anxious to do as much as she can, but will be very limited in what she can do, along with the many other chores that will be hers.

This Sunday I'm starting to go to Minung to take regular services there. This will mean that we will have services each Sunday in the three Pir villages. Unfortunately, the outboards, or two of them, are out of service at the moment, so Betty cannot get to Asau each week to hold the services there. I'm hoping, too, to have evening devotions started in the village very soon, with some of the boys leading. Roi and his wife, Bagi, have been having their own private Bible readings and prayers, and often ask some of the other folk in; this is really encouraging. Roi was on patrol recently and Bagi continued this. I think that that is probably the first time any of the Tung women have ever done anything like this. It is usually very difficult to get them even to follow a lead prayer, let alone lead in prayer. We are very thankful for the signs of spiritual growth in these two.

The building seems to be going ahead slowly but surely. Lately there have been so many interruptions, with engines needing attention, that rapid progress is just an impossibility. Although we now have David Hammer here, and this is a big help, we would all still really rejoice if we could see both David and Frank giving their full time to the evangelistic work that so needs to be done. It is heart-breaking to know of the villages around Asau that are making definite enquiries, where David could be doing itinerant work, and to know that the time here is really ripe for some training classes. Yet both Frank and David will be tied up for months, if not years, to come, with the work that is on hand.

## Aborigines Missions

Notes by J. K. Robinson, Federal Secretary.

#### CARNARVON NEWS.

The latest analysis of our Carnarvon Mission family reveals that we have a staff of 8 married couples and 8 single people. The married missionaries have a total of 25 children, all but 2 of whom live with their parents on the Mission.

There are 114 Aboriginal children. These are divided into Primary Girls and Boys (15), Primary-Junior Girls, nicknamed "Buds" (9), Junior Girls

(24), Junior Boys (19), Senior Girls (15), Senior Boys (15), Kindergarten (2). There are 6 girls and 4 boys who have left school and are working in various activities around the Mission, and 5 (4 girls and 1 boy) who are receiving special training and coaching in Mr. and Mrs. Fisher's home. Friends who remember the very large Kindergarten Department of days gone by will be surprised that it is down to two

(continued from p. 213)

tragically indifferent homes to which they belong. It is not enough to feel that our own children are alright — it is imperative that we try to surround these young ones with some of the influences that should emanate from the Christian home.

Jesus said, "Suffer the little ones to come unto me, and forbid them not." May it always be our joy and privilege, by word and example, to lead our children to Christ.



just now. The children have grown up and moved into the older groupings. However, new admissions could come at any time.

Among the Aboriginal children there are 38 who have confessed faith in Christ and been baptised. These, with the missionaries and those of their children who are church members, make a church of 60 members, affiliated with the W.A. Conference. The church has a large isolated roll, consisting of 73 young people who have gone out from the Mission. Of these 24 are known to be still actively endeavoring to follow the Lord. Some are attached to one or other of our W.A. churches. The total number of "exits" of the Mission is 116, including 3 boys suffering from incurable diseases who are inmates of a home for such in a Perth suburb. A regular letter of fellowship and encouragement is sent from the Mission to all "exits". Please remember them in your prayers. They were taught the right way of life in the Mission, but they have much opposition and temptation to face. The fact that 73 young Aboriginal people have gone out among their own folk or into the general community with a knowledge of Christ and his ideals of life is surely a reward for all our prayers, gifts and efforts in this work.

The Staff sets apart each Wednesday as Prayer Day, in which one or more of the missionaries go aside in prayer for stated periods, according to a pre-arranged roster, which means that throughout the whole day there is someone praying for the children and the Mission's particular needs.

#### NORSEMAN CHRISTIAN CENTRE.

The opening of the Centre in Norseman town has made a significant impact on both white and colored communities. It has the warmest goodwill of the townspeople, and a few have sought spiritual help from Mr. Roberts.

From the Centre Mr. and Mrs. Roberts are reaching into the personal lives and community groups of the Aboriginal people in the district and ministering to them in a variety of ways, but always with their spiritual salvation as the primary motive. Many have come face to face with their spiritual need.

As always when Christ is preached to men there is opposition. Satan does not yield without a fight, so we find that there is great resistance to spiritual things on the part of numbers of the native folk. They want to be left alone in their sin and evil habits. Those who stand out for Christ face tremendous obstacles and temptations, and some who start on the Christian way fall back again.

There is a rise of a kind of "nationalism" among the tribal people, and strong efforts are being made to get all the young people, including those in the Mission, back into the tribes and have them formally initiated.

However, some are standing firm in their desire to follow the light of Christ, and efforts are being made to build up a group of Christian believers. This is most important, not only for those Christians themselves, but in order that there will be a protective fellowship into which the Christian young people from the Mission may go when the time comes for them to leave.

The work is difficult and makes a heavy toll upon the physical and spiritual resources of Mr. and Mrs. Roberts, but it is abundantly clear that, socially and spiritually, matters will be much worse for the Aboriginal people of the district if we fail in this work that God has given us.

#### STAFF.

Both Carnarvon and Norseman Missions need additions to the missionary ranks. This is due firstly to the growth of the work. Mr. and Mrs. Roberts were transferred to the work at the town Centre, and although this move was a wise one, they have not yet been replaced at the Mission, where they had charge of the Kindergarten. Norseman Kindergarten is now a populous section of the Mission, containing over 20 little ones, and the urgent need is for a married couple to take charge of it. At Carnarvon the possibilities of gospel work outside the Mission are so very great that our hearts are burdened with the call. Another reason for the need for staff is that many have not recovered from epidemics of sickness and need relief in order to recover properly.

Carnarvon's great need at the moment is for a competent lady to handle the cooking and generally manage affairs in the kitchen and dining room.

Both the Missions need an extra man with the ability to share more directly with the Superintendent in the particular orbit of his duties. Single women of spiritual experience and practical ability are also needed.

#### MATTER OF SPELLING.

In much writing of late we have noticed the use of the word "aborigine." This is quite incorrect, although the plural "aborigines" is permissible in place of "aboriginals." We would also suggest, when referring to our Aboriginal people, it is of more dignity to use the capital "A." We use the capital initial letters for such words as European, Maori, Eskimo, etc., so why not for our Aboriginal people?

## QUESTING

A. E. White.

I am a minister in my first church and I have been asked to marry one of my members to a divorced person. What is your advice?

There will not be many personal problems which will cause a minister more anxiety and heart-searching than this question of remarriage for divorced persons.

Marriage is God's way of continuing the human race and his way of comradeship and sexual fulfilment for men and women. The marriage service says, "There is nothing that contains greater promise of happiness than the union of hearts in love and the linking of lives in marriage." Yet all over the world marriages are crumbling. There are many reasons given, but whatever the cause of divorce, the result is the shattering of homes and marriage hopes.

As a Christian minister your first duty in this area is to exalt marriage and then to do all you can to equip your people to choose their partners wisely. You will seek to make marriages Christian and, therefore, permanent. Nothing I shall say about remarriage must be allowed to take away or weaken one word of this principle: Marriage is both a divine and a human relationship and next to our vows to God the marriage vow is the most important and significant that we can make. If I sometimes marry divorced persons, it is not because of an unworthy view of marriage.

The first time I performed such a ceremony, the girl involved had been married before at 17. She was then immature and irresponsible. The husband was older. He tired of the girl, and within three years had left home and their baby. The young mother was shocked into reality and started to rebuild her life. After some years, while she was still young but now sensible and responsible, a friendship with a Christian man ripened into love and they came to see me. I married them because I believe that the Christ would not want a youthful mistake to rob them of happiness, and a baby girl of a home.

But this Christ said, "Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery" (Luke 16: 18, R.S.V.). Does this indicate that Jesus had an inflexible position with regard to remarriage? Some believe it does. I don't. (More next week).



# HERE AND THERE

A telegram from D. W. Tonkin (minister, Merredin, W.A.) reads: "First fortnight Bond mission Bruce Rock, 36 decisions. 29 primary, 7 others. Splendid meetings. Much interest. Prayer sought."

The Department of Christian Education in Victoria and Tasmania is pleased to report that Miss Bates, an Associate Director, is well on the way to recovery after her recent operation. She has now left hospital and is convalescing with relatives. Bonnie wishes to thank all those who expressed their friendship with flowers and messages while she was in hospital.

Frank W. Inchley, a member of the Melbourne Town Hall organists' panel, will officiate at the Vic.-Tas. Conference Sermon Session in the Town Hall on Sunday, April 15. Mr. Inchley has graciously consented to give a recital from 2.30 to 2.45 p.m. The Conference Executive urges members to make this meeting memorable by their attendance, and suggests that all should endeavor to be seated by 2.30 p.m. to enjoy Mr. Inchley's presentations. G. R. Stirling, B.A., of Canberra, will preach the Conference Sermon.

The next meeting of the Federal Executive will be held in the Board Room of the Vic.-Tas. Churches of Christ Centre in Melbourne, on Thursday, April 26.

The Fund for the rebuilding of Monbulk Camp (Vic.) now stands at £1,550. From Canberra Church of Christ Men's Fellowship came a donation of £5; from West Preston Methodist Men's Society, £25, and Blackburn Presbyterian Church, £20. The target for the Fund is £15,000. The number of donations received to date is 282.—L. A. Trezise (Director).

Marsden Middleton presented his 48th yearly treasurer's report to the annual meeting of Chatswood (N.S.W.) church, an achievement of service which is possibly unparalleled in our brotherhood in Australia.

Large congregations were present at Dandenong, Vic., for both services on March 18, the final Sunday of R. N. Gilmore's ministry. Opportunity was taken at an after-church fellowship for members to farewell and make presentations to Mr. and Mrs. Gilmore prior to their leaving for a ministry at Townsville, Qld.

C. G. Taylor may be heard in Evening Meditation over ABC National radio in all States during the week beginning Mon., April 23.

Morning service from Margaret-st., Launceston, Tas., will be broadcast over Radio 7NT at 11 a.m., on May 13.

## EASTER GREETING from the WORLD CONVENTION OF CHURCHES OF CHRIST (DISCIPLES)

Easter comes again to our troubled world with its deathless message, "He Is Risen." On the first Easter, the cross was empty. The tomb was empty. Christ had risen. He was alive for evermore. All this, and much more, the first Easter dawn revealed.

Churches of Christ (Disciples), their work and workers, are to be found this Easter in thirty-six countries and areas of the world. All these, your brethren and ours, will be celebrating Easter in various ways and customs in different lands. On Easter the message will be presented in many languages but it will be the same message of hope, faith and love, centring about the same risen Christ.

The Scripture readings will be from the same Bible this Easter, even though the Easter story is read in different languages. The hymns sung will tell of the same Easter faith. The sermons will proclaim the same risen Christ and his victory over death and the grave.

This Easter will again remind us all of our unbreakable Christian fellowship which we have in and through the living and victorious Christ. On this day may we remember each other both in our private and public prayers. Prayer can do much to strengthen the bonds of Christian fellowship throughout the world.

We would remind all our brethren and churches across the world that there are only three more Easters and then comes our next and Seventh Assembly of the World Convention to be held in San Juan, Puerto Rico, Aug. 9-15, 1965. We hope that many will find it possible to attend this, another great gathering of our churches for information, inspiration and fellowship.

On behalf of the World Convention we send Easter greetings to all our churches everywhere. May Easter be a glorious day in the life of every Christian and in the worship of every congregation.

Florentino Sanlana, President.  
Jesse M. Bader, General Secretary.

C. G. Henderson was inducted to the ministry of the Church of Christ at Pyramid Hill, Vic., on March 30 by G. J. Andrews (Bendigo). Representatives of other churches in the district were either present or sent greetings, and Cr. and Mrs. Leed represented the Shire. In addition, visitors were present from Kerang, Rochester, Boort, Bendigo, Echuca and other places. Solos were rendered by Mrs. Hare and Miss F. Vercoe, and Scripture readings by David and Kenneth Broad. Mr. Andrews challenged both church and preacher before formally inducting Mr. Henderson to the ministry. In his reply, Mr. Henderson stressed the importance of working together. Supper fellowship concluded a happy evening. Since the church at Pyramid Hill commenced in 1926, the work has been carried on either locally or in conjunction with Echuca, St. Arnaud, Wedderburn or Boort. Mr. Henderson is the first minister appointed to Pyramid Hill as such. The parents of both Mr. and Mrs. Henderson were present at the induction service, held in a tastefully decorated chapel. Mr. Henderson addressed both services on April 1.

## ★ "Encounter" RINGWOOD, VIC.

The special Encounter week of meetings at Ringwood was very encouraging, with G. R. Stirling (Canberra) as missionary. Meetings on week nights featured various auxiliaries, after splendid commencement services on Sunday, March 25. On Tues. night, 80 ladies were present, 42 Y.P. on Wed., and 52 men on Thurs. Friday (Family Service) and Saturday were open nights, 80 being present on each occasion, with visitors from sister churches. Splendid gatherings on Sunday (a.m., 144 and p.m. a capacity attendance) climaxed a very inspiring week.

The musical side was greatly helped by P. Jordan (Boronia), song leader, Misses J. Milne and V. Cowper, soloists, and C.E. and Ringwood Methodist male quartets.

The outstanding feature of the meetings was the dynamic preaching of Mr. Stirling, whose messages were challenging and convincing. Thirteen decisions were taken for the week, 9 being at the great closing service — a husband and wife and young son, one young man from Ascot Vale, and Y.P. from B.S. At a social cup of tea after the final service, farewells were spoken, with thanks and presentation made to Mr. and Mrs. Stirling, the missionary suitably responding.

Encounter, 1962 has given a fine start to the ministry of J. E. Brooke, and gives evidence of abundant blessings and progress to follow.



# FEDERAL CONFERENCE NOTES

With the near approach of Federal Conference, and important moves in Federal Home Missions, the Executive is having a particularly interesting and busy time.

## PUBLIC RELATIONS.

We are happy to announce that C. G. Taylor, Editor of *The Australian Christian*, has accepted our invitation to be the official news reporter to the New Zealand and United Kingdom papers circulated among Churches of Christ. This service is appreciated.

## UNITED CHAPLAINCY BOARD.

Owing to indifferent health, H. A. G. Clark has resigned as the representative of our churches on the Board. W. W. Saunders succeeds Mr. Clark and W. Wigney succeeds J. H. Cain, upon the latter's removal to S.A. A letter of appreciation has expressed our thanks to Mr. Clark, who faithfully represented our churches over a long period.

## FEDERAL INTEREST IN S.A.

On a private visit to Adelaide, the Secretary showed color Kodachromes on Northern Queensland and told *The Townsville Story* to the members of the S.A. Executive and their wives and other representative persons. There were 30 people present. Supper was served at the close, and questions from interested enquirers considered. The Federal Executive appreciates the initiative taken by the S.A. Executive Secretary (I. J. Chivell) and the Federal Vice-President in S.A. (Dr. T. Turner) in arranging this function.

## TASMANIAN CONTACTS.

While holidaying in Tasmania, the Secretary showed slides and told of progress in Townsville to the churches at Hobart, Invermay and Launceston. Opportunity was also taken to confer with the Federal Conference Planning Committee in Hobart. Federal Conference plans are well advanced and are being carefully prepared. This local committee is to be warmly congratulated for its thoroughness and efficiency.

## TOWNSVILLE.

A Queensland member has offered a loan of £3,000, interest free, to the Townsville congregation for the erection of an All-Purpose Hall. This generous offer has been gratefully acknowledged. Plans for a building and a master-plan are now being finalised. The architect, Don Cranstoun (Brisbane), has been helpful and co-operative.

## FAREWELL.

On March 16, members of the Federal Executive and their wives

Stanton H. Wilson (Federal Secretary).

farewelled Mr. and Mrs. Gilmore on the eve of their departure from Melbourne for Townsville. Assurances were given of the sustained interest and the continued prayers of the Australian brotherhood. Mr. and Mrs. Gilmore both suitably responded. In closing the occasion, prayer was offered invoking Divine blessing upon Mr. Gilmore and family, and upon this great Federal enterprise in the Far North.

Mr. Gilmore is to be guest speaker at the Queensland State Conference in Brisbane, en route to Townsville, where his ministry will commence on April 29.

## FEDERAL HOME MISSION APPEAL.

The annual letters for this Appeal have been sent to all churches throughout the Commonwealth. Last year churches made a record response of £1,698 for this purpose. The Executive expresses its sincere thanks

to those churches who contributed. The amount is all the more remarkable since it was given by only approximately half of our Australian churches. The Executive earnestly invites the practical partnership of those churches which have not yet shared in this co-operative ministry.

From April 1, the total contribution of Federal Home Missions to Northern Queensland, which went previously to three centres (Charters Towers, Townsville and Mackay), will be concentrated on the one centre, Townsville. The Federal Home Mission Committee is increasing its former overall contribution and directing it to this one place, where we have the most northerly outpost of our churches in Australia. This change of strategy has been made with the concurrence and endorsement of the Queensland State Home Mission Committee.

The sustained support of our churches and the continued prayers of our people are coveted for this great venture in the populous and promising city of Townsville.

## An Easter Message



Come walk along with Me this  
Easter morn,  
Along the road of grief I walked  
for you:  
Just follow step by step where I  
have trod,  
Trusting in Me, I'll lead you home  
to God.  
To your dear heavenly Father you  
may give  
Your every talent he in love be-  
stowed;  
Just witness when and where your  
chances come,  
Sow seeds of kindness, he will make  
them grow.

You know the way, although it  
may prove rough;  
His grace sufficient you will find  
enough  
To strengthen your weak limbs to  
bear your cross,  
And all else count for Me, your  
Lord, as dross.  
Just learn each day by prayer to  
do My will;  
You'll hear My voice in whispers  
soft and still,  
Cheering you on, though rough the  
path may be,  
I'll walk beside you, if you trust  
in Me.

—P. Diplock.





## Discipleship

David Webb, Stanley Langmaid, Devonport, Tas.

Mrs. Ewers, Hamilton, N.S.W.

Noel Ede, Heather Perry, Merle Anderson, Melody Alderidge, Townsville, Qld.

Brian Jacobs, David Cunningham, Brian Robinson, Gregory Bridgman, Blackburn, Vic.

Rosalie Davis, Ian Jenkins, Bruce Harman, Douglas Powell, Ray Turnham, Moreland, Vic.

Judith Pitt, Clairen Byard, Leslie Woodhall, Devonport, Tas.

Pamela Armstrong, Morwell, Vic.

Ray Ellis, Dianne Thompson, Elizabeth, S.A.

Colleen O'Keefe, Lorna Joseph, Margaret-st., Launceston, Tas.

Mrs. J. Dubois, Chatswood, N.S.W. Peter Ham, Preston, Vic.

Ivan Crowley, Gary Castles, Brenda Compston, Mrs. Welsh, Jennifer Welsh, Peel-st., Ballarat, Vic.

Mrs. Lancaster, Pam Breakspear, Wong Chung Shek, Oakleigh, Vic. Stewart Broad, Pyramid Hill, Vic.

## Membership

Mr. and Mrs. John Roberts, Hamilton, N.S.W.

Mr. and Mrs. R. Wilkie, Misses R. and K. Wilkie, Mitcham to Blackburn, Vic.

Mrs. Pitt, Baptist Church, Hove, England, to Brunswick, Vic.

Mr. and Mrs. Nunn, Mrs. Smith, Invermay to Devonport, Tas.

Miss P. Wyatt, from Berri; Mrs. Thompson, from Pt. Pirie; Mrs. P. Mitchell, J. and D. Warren, from Strathalbyn; Mr. and Mrs. Gray, to Elizabeth, S.A.

Mr. and Mrs. Mynott, from Swanton-st., Melbourne; Mrs. Arthur, from Moreland to West Preston, Vic.

## Marriage

Joan Potter to Derek Peart, Margaret-st., Launceston, Tas.

Eileen Blew to Ewald Radzic, Wangaratta, Vic.

Margaret Pinches to Norman Batterham, Preston, Vic.

Miss Heather Woods to Mr. Keep, Rockdale, N.S.W.

## Fallen Asleep

Mrs. Marler, Sunnybank, Qld.

R. Watson, Essendon, Vic.

Mrs. B. McDonald, Elizabeth, S.A.

P. Mann, Queenstown, S.A.

Mrs. Emily Brown, Oakleigh, Vic.

## AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — Av. attendances for Mar.: 174 a.m.; 157 p.m.; 174 communion. Appreciated messages from W. S. Lowe, C. Speldewinde, S. McKay and E. Gaffey during minister's absence, Mar. 25 and Apr. 1. Mr. and Mrs. Max Rigby-Meth farewelled on departure for Adelaide. Robert McKay awarded Yass Scholarship. Programmes of C.W.F. and C.M.S., presented by Mrs. R. Smalley and W. S. Lowe respectively, attracted good gatherings.

## TASMANIA

Devonport (E. W. Taylor). — Spiritual life of members enriched by mission at Ulverstone chapel, conducted by Woolwich team. Miss Andrews (A.M.S.) showed slides of Aboriginal work. Large number of visitors from Vic. and Tas. churches attended Tas. Dist. Conference, Mar. 3-5. Splendid gatherings at all meetings. Messages by guest speakers much appreciated. Ladies of church served meals in new hall, 3rd. Mrs. L. Taylor (formerly of Carnarvon) showed slides of Carnarvon and Norseman Missions. Conference concluded with picnic at Bluff, 5th.

Devonport (E. W. Taylor). — Well organised B.S. picnic held at C.Y.C. Camp, Mar. 10. On 11th, three B.S. scholars were baptised. Mrs. Amos (Women's Conf. Pres.) spoke to large gathering of women, 13th, on Woman to Woman evangelism. Three members welcomed into fellowship, Apr. 1. At gospel service, guest speaker, W. Anderson (O.A.S.) screened film, Pilgrim Pathways.

Margaret-st., Launceston (C. J. Robinson). — March av. attendances: a.m., 121; p.m., 81; communion, 126. Following p.m. service, Mar. 11, F. F. Byatt screened Inter-Church Aid film, The Long Stride. New baptis-

tery used for first time, 18th. Autumn show arranged by C.M.S. success, with record number of entries. Net profit, £40; night session featured burlesque male cooking demonstration. C.W.F. and C.W.E.F. groups enjoyed visit from Mrs. R. V. Amos. C.W.E.F. organised church social. K. Plummer gave illustrated travel talk to C.M.S. meeting, at which T. Daniel was elected pres. and K. Smith, vice-pres. Budget targets for 1961-62 exceeded by good margin.

## QUEENSLAND

Sunnybank - Rocklea (B. M. Nowitzke). — Board of Deacons elected annual meeting: S. C. Vallins (sec.), W. Cobine (treas.), C. Jenner, F. Colston, A. Marler, K. Shirley; Mrs. W. Cobine (deaconess). C.W.F. table tennis evening, Mar. 19. A. Marler spoke a.m. 25th, minister speaking at Annerley. Churches shocked and saddened by sudden Home call of Mrs. A. Marler, just prior to gospel service, 25th.

Townsville (R. P. Veal). — Services well attended. Four Y.P. have confessed their faith and been baptised. Church eagerly awaiting the arrival of Mr. and Mrs. Gilmore. Building project hoped to be under way in near future. C.E. has been able, through various projects, to present church with a Beale piano. Best wishes and prayers go with Mr. and Mrs. R. Veal and family as they journey to India.

## NEW SOUTH WALES

Hamilton (W. D. Howard). — T. Oswald guest speaker, Mar. 4. During gospel meeting slides of work on Australian Missions shown. At gospel meeting, 11th, lady was baptised and received into fellowship. Young married couple received into fellowship, 25th. Minister guest speaker on evening devotion, N.B.N. Channel 3, 18th. Attendances continue to improve at all services. Prayer meetings av. 25. Work on alteration of pews progressing favorably. Many visitors during month included Mr. and Mrs. Rixon (Lyttleton, N.Z.).

Inverell (G. H. Earle). — Successful afternoon for Aboriginal people of district held in Presbyterian Hall, when combined Women's Fellowships conducted devotions, games and served afternoon tea for those present. C.W.F. held enjoyable "beetles" afternoon, 21st. Minister commenced series of



evangelistic teachings at midweek service.

**Wagga Wagga (W. J. O. Todd).**—Half-yearly business meeting decided to call tenders for erection new Memorial Youth Centre. Thompson-st. building to be sold and work centralised in Heath-st., with outstation at Koorringal. Design for Development to be implemented. N.S.W. Property Trust to be asked to act as trustees. Offerings for 6 months: General, £846; Manse, £165; others, £406; av. weekly, £54/8/5. Av. communicants rose from 78, 1960, to 91, 1961. Youth team visited Coolamon Methodist, 18th. On 25th, C.Y.F. assisted p.m. (94 present); P. Kavanagh spoke. Number of communicants, 18th, 93; 25th, 100.

**Chatswood (L. K. Green, B.A., B.D.).**—Reports at annual business meeting disclosed progress in all depts., showing inspired and active leadership of minister. In addition to heavy financial commitments for building of new educational block, over £1,400 contributed to brotherhood committees. Election of officers substantially same as previous year. Large number of congregation also active in wider brotherhood work. Miss Rosalie Rofe commissioned at morning service, 8th, and presented with gifts at following luncheon, prior to leaving for missionary work in New Guinea. Evening service, 8th, broadcast, and choir sang oratorio, *The Way of the Cross*. Minister's asst. for 1962 is G. Chapman (Woolwich).

**Earlwood (G. Sloman).**—Stewardship campaign, with L. Barker as leader, culminated in "every member present" fellowship evening, Mar. 3. Belmore sisters thanked for splendid catering arrangements. Good meetings, 25th, with 2 reconsecrations. Visitors included Mrs. Rule (Qld.). Y.P.F. visited Wiley Park Y.P.F. Sis. Donnelly nursing at Camden Hospital, and Sis. Small in training at Hornsby. Meetings, Apr. 1, had increased attendances and offerings. Mr. Schofield a.m. speaker. Three reconsecrations at gospel service; Miss Hudson soloist.

**Rockdale (C. J. Mackenzie).**—Teens' C.E. commenced, Mar. 13, under leadership of Miss Zelma Brown. C.M.S. invited everybody to share in night of enjoyment, 19th. Welcome given to Gary Croot (Woolwich), asst. to minister for year. Special night for Y.P. and mystery hike, 24th. Cadets, Life Boys, Boys' and Girls' Brigades paraded, 18th. Mr. Kilner (R.A.N.) inspected them and gave talk. He also gave illustrated talk at Youth Fellowship tea. Church extends sympathy to Mrs. and Mr. Lewis and family in death of her mother. Church gladdened to see 4 Y.P. accepting Christ. Church holding friendship campaign, with visi-

tation by pairs, to continue for some time. Miss Winks very ill.

## SOUTH AUSTRALIA

**Mundalla (R. Brand).**—Attendances steady. South Eastern Churches of Christ Conference held Mar. 7, in Mundalla Memorial Hall, well attended; guest speakers, C. H. J. Wright and I. J. Chivell. C.W.F. travelled to Naracoorte on 22nd to join in S.E. District picnic at the lake. Mrs. Stark (Mt. Gambier Bapt.) led devotions.

**Grote-st., Adelaide (L. E. Jones, B.A., B.D.).**—Attendances at all services gratifying; increasing numbers taking communion. Many visitors attending. B.S. scholar baptised Apr. 1. Miss Swinger and her guide dog guest visitors at well attended C.W.F. meeting. Half-yearly business meeting, Mar. 28. Reports disclosed definite progress in all church matters. Miss Leedham returned after illness. Ross Manning has completed 70 years' active membership.

**Croydon (W. N. Bartlett).**—Y.P. have had good working bees on tennis courts. C.Y.F. had visit from Dulwich Y.P. and enjoyed evening of fun and fellowship. They also held Back to Childhood night. Minister attended combined brotherhood and Baptist ministers' camp, Baptist youth camp, Mylor. Three elders from church attended elders' camp at Longwood. Av. communicants, Mar., 147.

**Elizabeth (R. B. Ewers).**—At church anniversary, Mar. 18, C. E. Curtis (S.A. Conf. Pres.) addressed morning congregation of 192 (incl. 68 children); evening service, 126; 9 received into membership; offering, £65. B.S., with newly formed Primary Dept., continues to grow; record attendance 215. Plans and work proceeding on Prayer Garden.

**Queenstown (L. P. Austin).**—B.S. anniversary, Mar. 18 and 25. One address given by Magarey Medallist, J. Halbert, to packed chapel. On 22nd, church enjoyed slides and talks presented by Mr. and Mrs. Heard (India). Apr. 1, a.m., R. Burrow, on furlough from Bolivia, delivered gospel message. Changeover from afternoon to morning B.S. that day. Football and basketball clubs again functioning and tennis coaching by L. Austin during winter months. Church purchased Gestetner and is now publishing weekly paper.

**Mile End (A. E. Brown - interim).**—C.W.F. held successful picnic, hiring a special bus. Mrs. Norman had honor of responsibility of Churches of Christ Floral Display for Adelaide Festival of Arts, a real masterpiece. One decision for Christ this month. B.S. has grown from recent 100 to

180 on the roll. Mystery hike for youth success. Church arranging own Y.P. camp at Williamstown over Easter, combining with youth of Grote-st. A.m. service broadcast, Apr. 1.

**Strathalbyn (W. J. Philp).**—Visiting speakers have been N. Kingston (church anniversary), W. A. Russell (Harvest Festival), E. P. C. Hollard and Major Sandy. Youth night well attended, 130 present; items by scholars; message by G. Mills. Circuit Men's Fellowship held opening meeting for year at Milang, Mar. 22; G. M. Mathieson (Prisoners' Aid) speaker. J. Yelland, pres. and J. Nicolle, sec. J.C.E. meets Thursday after school, av., 25. Recently formed Intermediate progressing favorably. Four men attended Administration Camp at Longwood.

## VICTORIA

**Ormond (R. McKenzie, B.A.).**—Y.P.C.E. held Dutch auction, Mar. 3, to raise funds towards goal for Lighting Plant for New Guinea. Harvest Festival, 4th. Tinned and packet goods forwarded to Sonny Graham for distribution at Mooroopna. Fresh fruit and vegetables sent to C.O.B. Youth parade held first Sunday in month. Forty Y.P. attended after-church sing-song, 11th, in a member's house. Fellowship tea enjoyed by Y.P., 18th, prior to evening service, when young man baptised.

**Swan Hill (D. G. Beanland).**—Harvest Thanksgiving services, Mar. 25. Church joined with other congregations for combined thanksgiving service in Town Hall in evening. Annual business meeting, 20th, elected: W. Cockroft, S. Scott, elders; A. Anderson, A. Dunstone, R. Hercott, E. Hampson, R. Rogers, E. Rogers, D. Symmes, G. Ewers, deacons; Mesd. Carter, Cockroft (snr.), Hampson, Rogers (snr.), Scott, deaconesses; W. Cockroft, sec.; E. Hampson, treas. Membership stood at 130, 13 being added by faith and baptism during year. A.m. av., 72; p.m., 79; communicants, 73. All auxiliary reports are encouraging, and sec. reported work progressing. Robinvale C.E. visited Swan Hill, 24th, and joined with local Y.P. in tennis afternoon and meeting in evening.

**Belmont (M. D. Hamilton).**—Church expresses sympathy to family of late Mrs. R. Sutherland, also to two other families who have suffered bereavement recently. W.M.B. attended Baptist ladies' birthday, Mar. 21. Married couple and a man welcomed into membership, 25th. C.W.E.F. successfully launched on 26th, when executive from Melb. explained operations and aims of Fellowship. Miss Rita Roberts visited Good Companions, 29th.



**Clayton (J. L. Reid).** — Church rejoices in excellent attendance at all services. Missionary support continues to be vital part of work; visiting missionaries from New Guinea have been Mr. and Mrs. Sexton, Mr. Deasy, and M.A.F. pilot, Ron Robertson, and his wife. Mr. Parmes, native Indonesian pastor, gave address at a morning service. Recently his wife was immersed and their baby dedicated. A husband and wife have been baptised into Christ. On last Wed. in month, ladies are holding series of interdenominational meetings, first speaker being Mrs. Ron Robertson. Y.P. have been conducting Saturday evening openair meeting in main street. They conducted evening service, Mar. 25, when message was given by Max Goodman. Musical trio from M.B.I. gave items. B.S. reports good attendances. Annual picnic at Belgrave Heights, 24th. Day concluded with brief spiritual talk by supt., D. Bust.

**North Balwyn (R. W. Vautier).** — B.S. successful picnic at Mordialloc. Appointment of K. Wilson as deacon, and Sis. I. Vautier and J. Witt as deaconesses, announced at annual business meeting. Sis. J. Geyer and E. Thomas appointed co-leaders Y.W.L. Explorer Club, under fine leadership of T. Veale and his assistants, now divided into three sections to cater for more than 40 boys who attend each week. C.M.S. office-bearers for 1962: pres., R. Johnstone; vice-pres., V. Philpotts; sec., C. Thomas. Church welcomes Sis. P. Elliott and E. Thomas back to services after their accidents, and L. Wilson following surgery. Sec., T. Turriff, has been under medical treatment. Presentation made to G. Collings and H. Bradshaw on occasion of marriage. Baptismal service at East Kew, 28th.

**Brighton (S. H. Wilson).** — Proceeds of Harvest Thanksgiving distributed to C.O.B. and I.C.A. C.W.F. held successful picnic in Botanical Gardens, Mar. 11. Boys' gymnasium, under F. Mann, re-commenced. On 18th, New-st. Methodist congregation joined with church in combined communion service. In evening, S. H. Wilson conducted Marriage Recognition Service, followed by enjoyable fellowship hour. 22 attended inaugural meeting of C.W.E.F., of which Mrs. H. Arnott is pres.

**Collingwood (S. Wilkerson).** — Film, *Miracle*, screened at gospel service and monthly church parade, Mar. 4. R. Dornier (Ivanhoe) was projectionist. C.W.F. held happy 6th birthday celebration, 5th, many ladies from sister churches present. Good Companions have commenced "Midgets' Club," for girls aged 5-7 years. George and John Mackley sang duet p.m., 11th. Fund has been commenced to secure film projector. Explorers' club

now totals 11. B.S. benefited by recent visitation campaign. Church annual business meeting, 23rd. Deacons elected: R. Darby, G. Haylock, W. Cordingley, R. Warry; B.S. supt., R. Darby; church sec., R. Warry; treas., G. Haylock. C.W.F. held outdoor social and barbecue at minister's home, 31st.

**Dandenong.** — Men assisted in preparation of exterior of chapel and halls prior to painting. 38 Y.P. attended C.Y.F. fellowship tea and meeting at home of Mr. and Mrs. Reveleigh, Mar. 25. Peter Marshall (Harbour Police) guest speaker. During interim period between ministers, pulpit will be filled by visiting speakers. K. Jones and D. D. Stewart took services, 25th. H. Williams has recovered sufficiently to be able to attend services.

**Essendon (V. Quayle).** — Av. Mar. attendances: a.m., 117; p.m., 70; B.B., 111. Church celebrated 47th anniversary, 4th; guest speakers, J. Turner and C. G. Taylor; soloists, Miss Vi. Barnden and J. Hemsley. Float depicting church and its work entered in Moomba Parade, 12th. Annual church business meeting, 16th. Those elected were: elders, N. Cheal, R. Tippet; deacons, W. Alves, L. Croxford, D. Ferguson (treas.), J. Hemsley (sec.), N. Hutton, G. Strack, J. Strack (asst. sec. and treas.), D. Tippet; deaconesses, Mrs. N. Cheal, Mrs. J. Hemsley. Y.P. singspiration held at home of Mr. and Mrs. F. Strack, 18th. Millinery parade effort by ladies' group for Monbulk Camp Fund realised £36, 20th. Ian Cockrane, B.E., left for two-year period of business in England.

**Glen Waverley (R. W. Marshall).** — W. W. Saunders completed challenging series, *Stewardship Whole of Life*, Mar. 25. Ten officers visited all members following week. Response to *Forward in Faith* campaign already encouraging. Number B.B. exceeded 100, 80 per cent membership, recent weeks. 80 attending gospel services, 19 midweek meetings. Offerings all purposes Mar. av., £62, increase £15. B.S. new record attendance 158; all teaching vacancies filled. Mulgrave B.S., R. Handasyde, supt., held anniversary, Mar. 25. Singing enjoyed, also message from Mr. Jones (Clayton). G. Clark reelected elder further 3 years. Mrs. D. Lloyd appointed asst. Good Companions leader. Explorer club increased, divided into jnr. and snr. groups. Mrs. Marshall in hospital, following operation.

**Maryborough (R. Pritchard).** — Deaconesses appointed for coming year are Mesd. Chamberlain, Drake, Walker, Miss Bryant. Choir travelled to Ballarat to give items in Teen-week; support also given by C.C.F. and other members. Members travelled to Wedderburn for Midland

Conference, on 24th. R. Pritchard appointed sec. and treas. At after-church fellowship, opportunity was taken to farewell Mr. and Mrs. F. Smith and family, transferred to Geelong. Eleven new members have joined Good Companions under leadership of Bev. Drake. Continued increase in B.S.; 100 scholars, 18th. Youth tea preceded p.m. service, Apr. 1, with Y.P. assisting. Film, *The Betrayal at Gethsemane*, screened. S. Nicholls in hospital, following surgery.

**Brunswick (R. E. Burns).** — Lady from England welcomed into fellowship. Youth camp, under leadership of Betty and Max McColl, held at Werburton, Labor Day weekend. At morning service, Mar. 11, Infant Dedication Service conducted. Mrs. Keats home from hospital. Youth club held picture night in aid of Monbulk rebuilding plan, £10 being objective. Congratulations to tennis team in beating Rosanna Baptist to become premiers.

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## Annual Conference

Melbourne, APRIL 11-17, 1962.

At LYGON-ST.

Wed., April 11—C.W.F. Conference.  
All day from 10.30 a.m.

Thurs., April 12—Ministers' and Secretaries' Tea, 5.45 p.m. Discussion on "Membership Conservation."  
Opening of General Conference, 7.30 p.m. Presidential Address: W. A. Thompson.

Friday, April 13 — Conference Business, 7 p.m.

Sat., April 14 — Conference Business, 7 p.m. Aim: All delegates at all business sessions.

IN MELBOURNE TOWN HALL.

Sun., April 15, 2.45 p.m. — Conference Sermon Session. Speaker: G. R. Stirling, B.A., of Canberra. Induction of Incoming President, C. G. Taylor, B.A. Items by Churches of Christ Choral Society.

In COLLINS-ST. BAPTIST CHURCH  
Mon., April 16, 7.30 p.m. — Brotherhood Inspirational Rally. Overseas and Home Missions. Speaker: R. S. A. McLean, Sec., Overseas Mission Board. Home Mission "Focus." Items by Choral Society.

Tues., April 17, 7.30 p.m. — Brotherhood Inspirational Rally. Dept. of Christian Education and C.E. Committee. Youth Choral. Dramatic. Presentation. Worship. Audio-Visual.

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## DEATHS

CONNING (Sharp). — Jessie, widow of the late Robert Conning, 7 Stanley-st., Essendon, Vic., loving mother of Graham, Jean (Mrs. Holmes), Bob, Gwen (Mrs. T. Harman); mother-in-law of Marjorie, Ted, Gwen and Tom. "A loving mother at rest."

NANCE - KIVELL. — On March 17, Eileen Clarice, dearly loved mother of Glenva (Mrs. W. Wilson), mother-in-law of Bill, and dear gran. of Andrea. "In God's care."

## ENGAGEMENTS

DUNCAN - LEWIS. — The engagement is announced of Lorraine Joy, only daughter of Mr. and Mrs. A. E. Duncan, 29 Wright-st., Edwardstown, S.A., to Graeme John, eldest son of Mr. and Mrs. J. W. Lewis, 14a Arnold-st., Underdale, S.A.

KOVAC - COXHILL. — Mr. and Mrs. Kovac, lot 29, Thomas-st., Thomastown, Vic., have much pleasure in announcing the engagement of their third eldest daughter, Anna, to Donald James, only son of Mr. and Mrs. H. W. Coxhill, 1 Kinkora-rd., Reservoir, Vic.

MCDONALD - CARTER. — Margaret, eldest daughter of Mr. and Mrs. N. McDonald, 64 Thomas-st., East Brighton, to Norman, eldest son of Mr. and Mrs. N. Carter, 20 Vunabere-ave., Bentleigh, Vic., on March 30, 1962.

## SILVER WEDDINGS

BUNNETT (Shaw). — Mr. and Mrs. A. G. Bunnett, 8 Francis-st., Prahran, Vic., announce, with pleasure, the 25th anniversary of their wedding celebrated at Church of Christ, Prahran, April 10, 1937, by J. E. Webb.

FORDHAM (Rolfe). — Mr. and Mrs. Stan. Fordham announce, with pleasure and gratitude to God, their 25th wedding anniversary celebrated at Church of Christ, North Melbourne, April 17, 1937, by Dr. Trevor Turner. Present address, 3 Bishop-st., Oakleigh, Vic.

## BIRTH

BALKE (nee Holt). — To Valda and Ian, a son — Carl William — at Toowoomba Mothers' Hospital, Qld., April 1, 1962.

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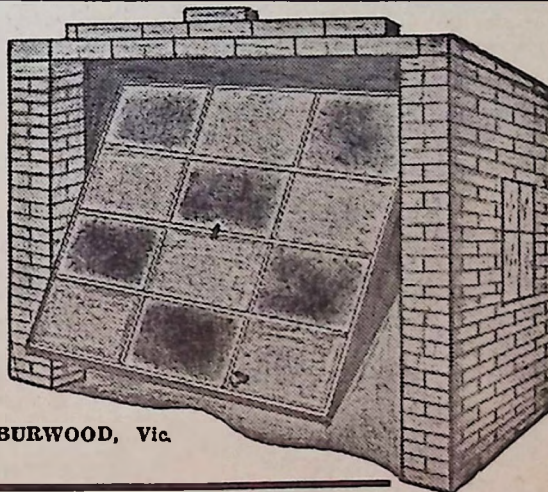
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## OBITUARY

Mrs. Mary Patterson.

The church at Ascot Vale, Vic., felt deeply the loss of its eldest member, Mrs. Mary Patterson, at the age of 95 years. Her life was a long one of service in the Church of Christ. As a teenager she was baptised in the Bet Bet (Vic.) Creek at the rear of her home, and was for many years a keen worker in the Bet Bet church. Her late husband was B.S. supt. and church treasurer for 30 years, and she supported him in this work. In 1918 her son, H. J. Patterson, commenced a thirteen-year ministry at Ascot Vale, and in 1921 she shifted to that church. Her new home became a home for preachers and students. All who felt her gracious spirit knew her as a child of God. The fact that her son and three of her grandchildren are all ministers in our brotherhood speaks of her kindly influence for God. In recent years she took communion in regular services in her home. She looked forward to that day when she would see her Lord face to face, and on Jan. 7 God took her to be with himself. L. Snow very beautifully conducted the service in the chapel. We thank God for such a gracious lady, and pray his comfort for her loved ones. —Gordon Moyes.

Eileen Nance-Kivell.

A Christian who excelled in graciousness, Mrs. E. Nance-Kivell was greatly loved, of rare character and devotion. Daughter of the honored Mr. and Mrs. F. C. Vian, of the Methodist ministry, she served for the greater part of her life among Churches of Christ, having shared in the ministry of such strategic churches as our City Temple, Sydney, and Swanston-st., Melbourne, besides others in Canada, U.S.A., N.S.W., and Victoria. In recent times, Mrs. Nance-Kivell served with distinction as field officer of W.C.T.U. in Victoria for 13 years. She and her daughter, Gléna, transferred from Caulfield, Vic., to Carnegie church on Nov. 17, 1957. For the last three years of her earthly life she graced our Emmaus Rest Home, the last two of these years as matron, where, with the help of her staff, she brought outstandingly efficient and loving care to almost 50 elderly ladies. When a few weeks after illness began to take control the doctor told her that her time might be short, her response was so typical — "Then I will use the rest of my days in serving." But she passed from us on March 17, 1962. On 20th, about 250 people gathered at our Carnegie chapel. The Emmaus Rest Home, our Social Service Dept. and its other Homes, the local church, and our Melbourne metropolitan church.

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ches were strongly represented, as well as Conference committees, country churches and W.C.T.U. Stanton Wilson and W. T. Atkin joined the writer in paying tribute both at the chapel and at the Brighton Cemetery. Her body was laid to rest almost opposite the grave of Adam Lindsay Gordon, and many eyes read his lines on his memorial stone.

"Kindness in another's trouble,  
Courage in your own."

We saw their application in the life of Mrs. Nance-Kivell. The daughter Mrs. Glenva Wilson, son-in-law Wm. Wilson, and little granddaughter Andrea, share their loss with a brotherhood which feels for them. —A. Ross Lloyd.

Unita Irene Marler.

The church at Sunnybank, Qld., was shocked and saddened at the sudden Home call of Mrs. Marler. After her marriage to Mr. Marler in 1918, many years were spent at his side in the ministry of the gospel of Jesus Christ. Although it is some years since Mr. and Mrs. Marler were in the full-time ministry, their service for Christ has never ceased. They served the churches at Kensington, N.S.W., Hawthorne and Sunnybank, Qld. For over 30 years they served the Lord faithfully and well at Sunnybank. Her great love in the service of Christ was her talent as an organist, and in this she gave of her best. It was while serving in this capacity on Sunday evening, March 25, that our sister received her call to come Home. In a very real sense it can be said of her that she passed away in the service of Christ. The crowd at the chapel and graveside, and the floral tributes, showed the love and esteem in which our sister was held in the church and district. To her husband and family we extend Christian sympathy and understanding, and commit them to the care and love of the Saviour. —B. M. Nowitzke.

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205 GLENFERRIE-RD., MALVERN,  
Vic. (near Tramway Depot).

## THE FELLOWSHIP HALF-HOUR

Every  
MONDAY,  
from 3XY

9.30 p.m.



Presented by the  
CHURCHES OF CHRIST

Evangelical Fellowship

Financial support gratefully acknowledged by L. R. E. McClean,  
26 Warra-st., Toorak, S.E.2, Vic.

## ADVERTISEMENT CHARGES

Deaths, Memorials (space does not permit verse), Births, Engagements, Marriages, Thanks, 5/- . Wanted, For Sale, To Let and similar ads., also paragraphed Coming Events, 24 words, 4/- (every additional word, 1d). Displayed Coming Events and other ads., 5/- inch. All ads. 1/- extra booking fee if invoiced out.

Quarterly Displayed Ads.: 34/6 per inch ad.

Advertisements must be received by 1st Mail Friday for succeeding issue, or, if a holiday on Monday, by 1st mail Thursday.

119-125 Hawke-st., West Melb., Vic.