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NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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"HANDS ACROSS THE TASMAN" SPECIAL

Fortieth New Zealand Conference

Held in Dunedin, with most sessions at the St. Andrew-st. Church, the 40th Dominion Conference marked the ending of an era. This was the last Easter Conference. In 1963, Conference will be held Nov. 7-10, in Auckland.

NEW CHURCHES

at Harewood (Christchurch) and Te Atatu (Auckland) were welcomed into the Association.

PROGRAMMED SPEAKERS

brought helpful and challenging messages. Sir John Walsh, Dean of the Otago Dental School, spoke at the opening session on the need for understanding: discussed the forces that make for unity and those that divide our world, and the ways in which we might become part of the answer rather than part of the problem in human relationships.

THE BROTHERHOOD BUDGET

presented on behalf of all Committees sharing in the work at home and overseas, was finally adopted in a modified form, with a total of about £12,000 for Working Funds and £7,000 for special Funds. Increased income from the churches in the first year of the operation of this new system pointed the way to greater giving in the future.

HISTORICAL SOCIETY ESTABLISHED

Conference approved the founding of an Historical Society along the

lines of others in Australia and America. Finance will come from members' subscriptions and other sources as may become available.



The late Dr. A. L. Haddon.

HADDON MEMORIAL FUND

Approval was given for the creation of The Haddon Memorial Fund for a minimum £1,500. Interest from

the capital will provide for annual inscribed book allocations to the Bible College students. Any accumulated surplus may be used to assist a deserving student or ex-student in advanced studies along the lines which were of especial interest to the late Principal. Any such student will be known as the "Haddon Fellow" for that year. Funds may also be used to bring lecturers to the College to deliver what will be known as "The Haddon Memorial Fellowship Lectures." Many references were made, not only in the College Session, to the tremendous loss sustained by the churches in the death of Dr. A. L. Haddon. Australians with an interest in either the Historical Society or the Memorial Fund can write care this correspondent.

WANGANUI CHURCH

was well represented in the leadership. President A. C. Tucker was an ex-member of Wanganui. The new President, A. J. Templeton, M.A., now at North East Valley church and also College Lecturer, is ex-minister of the same church. The new Vice-President, E. R. Prince, is also from Wanganui. An architect, he is also interested in Dominion athletics.

NEW PRINCIPAL NAMED

Conference confirmed the appointment of G. D. Munro, M.A., B.D., S.T.M., who has been acting as Warden at Glen Leith since the opening of the College year, as the new Principal for a term of four years. Mr. Munro is also an ex-Wanganui member. A. W. Grundy ably presented the reasons for the recommendation of the College Board for the new appointment. Time was made in the Monday Union Session for an induction service. G. D. Munro was educated at Wanganui and Christchurch Teachers' Training College before teaching for several years in Wanganui. He gained his B.A. in 1949, when he entered Glen Leith. In 1953 he was Housemaster at John McGlashan College and graduated M.A. with honors in philosophy. He was minister at Ponsonby-rd.-West Lynn churches, Auckland, prior to serving at South Dunedin part-time whilst lecturing at Glen Leith. In 1958 he gained his B.D., and more recently travelled to the U.S.A. under a Fulbright Travel Scholarship, enabling him to study at Yale University. He was granted the S.T.M. degree, returning home last August.

A REMIT

which would have resulted in the setting up of a Committee to work out details for the closure of Glen Leith College and the diversion of students to our Australian Colleges was withdrawn, and an amended motion was lost. Another remit restricting Conference to eight centres

was also lost, as was a remit proposing that our representatives on the Joint Standing Committee cease activities after Easter, 1962.

SUNDAY SERVICES

were united in character and held in the Central Mission Building of the Methodist Church. T. Bamford spoke at 11 a.m., when a united communion service with members of all our churches in Dunedin and delegates and visitors to Conference was held, and H. F. Gross, B.A., delivered the Conference Sermon that night, when Methodists of the Mission also attended. In a forthright message, Mr. Gross spoke about the meaning of "taking up the cross, daily." The way of Christian sacrifice is as inescapable for us as it was inevitable for Christ that he should go the way of the Cross in his own life and experience, said the speaker.

HOME MISSIONS

announced a Dominion-wide Mission to Men, to be led by G. R. Stirling, B.A., of Canberra church, in late 1963.

MENTION WAS MADE

of the newly established Christian Hospital Trust Board, Inc., set up under the Charitable Trusts Act, 1957, in order to take over control of a 30-bed private Hospital in Auckland. The Trust comprises members of our churches.

THE COMMISSION ON THE MINISTRY

presented a lengthy report covering Authority, Procedure, Statements on the Ministry and eight recommendations. The recommendations were referred back to the churches and Committees, so that comments might go back to the Commission by August 1.

GREETINGS

were sent to the missionaries on the field, including those New Zealand young people who have accepted appointment to the New Hebrides field under the Australian Overseas Mission Board. Miss Jean Delaney, who leaves for Australia and the New Hebrides later in the year, was present at Conference.

WOMEN AT WORK

The womenfolk held their C.W.A. conference prior to General Conference. Mrs. G. A. Hanham is President, with Mrs. J. Salisbury (Oamaru) as Vice-President. Mrs. Salisbury is another member of the well-known Todd family, which has made such a wide contribution to the work at home and overseas.

C.Y.M.

The Christian Youth Movement annual session elected Evan Vickery as their new President, replacing Russell

Knapp (Nelson), with Lindsay Jacobs as the new Deputy-President.

CAMP

135 shared in the senior age group camp. For H. F. Gross, B.A., it was his last camp prior to returning to Australia after a distinguished six years of service as Director of the Department of Christian Education. Campers presented a "bag of notes" in appreciation, and Conference placed on record its debt for his ministry to the wider work. It was the first camp for the newly-appointed Director, Mark Wendelborn, who was inducted into office during the Saturday night Showcase Session. Four members of the original group of campers who presented a "demonstration" under the leadership of W. R. Hibbert 30 years ago at St. Andrew-st. Hall, presented an item. R. T. Wright, E. R. Vickery, Mrs. H. M. Smith and J. W. Wood have all been active workers since that period. All the men became Presidents of Conference, whilst Mrs. Smith has been Minute Secretary of Conferences for a considerable period.

U.C.M.S. VISITOR

The Dept. of Christian Education announced a forthcoming visit from Dr. Walter Lanz, of the Dept. of Home and Family Life, early in 1963.

AFRICAN REPRESENTATIVES

For the first time, two representatives of our Mission were present. Shadrach Gumbo and Manikidza Nyoni delighted all with their presence and vital messages. The Kirby family sailed for Rhodesia on April 6, after furlough. Miss Marion Dowd, who is to marry Graham Whaley of the Mission staff, travelled with them. The National Council of Churches has made a grant of £250, to enable Mrs. Nyoni to come to New Zealand whilst her husband is studying at Victoria University, Wellington, for his M.A.

UNITY MATTERS

E. R. Vickery presented the report of the Joint Standing Committee, which included recommendations that the Proposed Draft Basis as modified in the light of comments received from the four negotiating Churches, be commended to the Churches for further consideration; that the Declaration of Faith be received and discussed at local levels so that comments and amendments might be sent back to our Executive by June 30; and that authority be given our representatives to initiate discussions with a view to full participation on our part in Union Parishes. These are parishes of a united character, having members from the negotiating Churches in the congregation and a minister from any of the Churches involved (Methodist, Presbyterian, Congregational). They work on a reciprocal membership basis, which we, as yet, have not been able to share in

on a "two-way" approach. It will be good for us to investigate the position further, as we have a number of our members actively associated with such parishes.

A Statement on Baptism, presented by the Baptismal Commission of the negotiating Churches, aroused much comment. Dr. J. M. Bates of the Presbyterian Church and a member of the Commission, stated what he considered was the "intention" of the Statement as he understood the mind of the Commission. The Statement indicated that re-baptism is not to be regarded as the policy of the united Church and is in fact, contrary to its order. Cases requiring "special pastoral care" will be referred eventually to the District Council, "which may appoint a person to undertake the pastoral counsel involved and make a decision." This seems to some, at least, to move the decision for what is called "re-baptism" from the conscience of the person involved to another, and is not really satisfactory. Many would also object to the provision suggested in the "commentary" on the above paragraph, that "where a person has the conviction that believer's baptism is more in accord with the mind of Christ, he should be helped to seek the remedy for what he believes is lacking, not in re-baptism, but by some other means which effectively re-affirms his baptism and symbolises for him his ingrafting into Christ." The proposal appears to be contradictory in character. If this way is "more in accord with the mind of Christ" for the person concerned, why substitute some lesser means of symbolising the ingrafting? Adequate safeguards that allow for equality in the presenting of the case for believer's baptism seem to be lacking in the present document. Much has been accomplished, but much remains to be done if an acceptable statement is to be arrived at. Only those who work on such committees know the tremendous task that confronts them. —W. B. Burn, Box 1985, Auckland, C.I.



In the teaching mission to the church at Ascot Park, S.A., E. P. C. Hollard, as missionary, gave himself untiringly in splendid addresses, which were enjoyed and appreciated by all who heard him. May 13 marked the climax of the mission. At the morning service, Mr. Hollard preached to a congregation of 123. The gospel meeting was attended by 103, a young man being immersed at the beginning of the service. At the conclusion, a presentation of appreciation was made to Mr. Hollard. The church was much helped by singers (Mrs. G. Woodroffe, Koongarra Male Quartet, Mrs. J. Curtis, P. Palmer and his quartet), Mrs. Pillar at the organ and Mrs. Joy Bibby (pianist), also Miss Elwyn Hollard, who assisted.

WHEN NUCLEAR TESTS END

Nuclear tests will end one day — nothing is surer than that. But the crucial question is *how* will they end? Will the pressure of world conscience, the attainment at last of some measure of disarmament agreement, or merely the desperate instinct for self-preservation finally force competing nations to abandon the dangerous path of nuclear testing? Or will the end of nuclear testing be just that — *the end*, with the world plunged into the dreaded holocaust by the ruthless god of "military necessity"?

Russia's abrupt resumption of nuclear tests last year was a tragic blow to what some had regarded as a slow but sure growth of understanding on the disarmament question. This year's answering tests by America are no less tragic in their effects on men's hopes for real peace. Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, warned America before the final decision was taken that any decision to renew nuclear tests in the atmosphere would have to be made not only before the bar of public opinion, but also of divine judgment. He went on to say, "It would seem insufficient for the American people merely to be told that for reasons of security there is need to resume atmospheric testing, especially when the varied voices of high Government officials are not only lacking in agreement, but are at times actually contradictory. No decision to resume tests should be reached without making public enough concrete evidence to show why resumption seems unavoidable, thus giving the public conscience an opportunity to express itself." Now that the decision has been taken, and (despite protests in many parts of the world) the series of tests is being carried out, the man in the street sometimes feels that for him there is now no other choice than either to start budgeting for a "fully protective" air-raid shelter, or merely to shrug his shoulders philosophically and say, "It would all be over quickly, anyway."

But he would be wrong, of course. For one thing, it isn't all over quickly. Let a man read again the story of Hiroshima, and look at the pictures of those who will bear in their bodies till their dying day the marks of what the A-bomb did to them 17 years ago. For some it was all over quickly, but not for others. There is no better example of the confusion of "varied voices" to which Dr. Nolde refers than in the matter of radioactive fall-out. At times we have been told of its extreme dangers; at other times the peril has been dismissed as almost negligible. Which of the two is said seems to have depended somewhat on who is doing the testing. It is time we were told the truth about this. At the very least,

unless some of the things attributed to reputable scientists are gross exaggerations, this generation already bears a shameful responsibility towards generations yet to be born.

One of the proposed American tests is of such a nature that even the "experts" seem confused as to its possible outcome. The Melbourne *Herald* reflected the uneasiness of the ordinary man in an editorial headed, "We Hope They Know What They're Doing." Surely responsible leadership ought to be able to offer us more than a pious hope.

As for going underground, in questionably "safe" shelters, is this the destiny for which God created man, for which his own Son died to redeem man? Is the Christian Church itself, caught in such a situation, powerless to offer mankind any other choice? For centuries Christians have preached and believed in God's saving concern for every individual. Are we, then, to stand helplessly by while the military statistician coldly calculates that, as an expendable risk, and at the very least, nuclear war could cost America one-fifth or more of its population — and other nations accordingly? Have we become so used to thinking in terms of millions, that we have forgotten that every single person matters to God? Must it be left to "Ban the Bomb" marchers (even granting the active support of many Christians) to rouse the conscience of the world concerning nuclear tests? Is the Church satisfied simply to pass anti-war resolutions at Conferences, and do nothing more?

Let no one despise what the Commission of the Churches on International Affairs is doing. In major areas of concern, among men with the power to make decisions, it is exerting a positive influence for the building of international goodwill and understanding. Let no one underestimate what the world-wide unity moves of the Church mean in this situation; barriers are being broken down and men are seeking together the answers to problems like these — in the will of God, rather than in national policy. Let no one undervalue what it means when Christians of many nations work together for refugees and dispossessed, and learn to contrast the limited resources available with those devoted to nuclear weapons and tests — a startling lesson in stewardship. Let no one discount what it means to pray for peace — and for national leaders, who carry such heavy burdens of decision.

But if we defend one nation's tests because another nation resumed testing, we are endorsing a chain reaction which could ultimately land us all on the "merry-go-round" of global death. Christians must work for another end than that!

J. E. BROOKE (Ringwood, Vic.) asks . . .

The Shepherd Heart or the Hireling Spirit?

The people, out of whose experience the Bible was produced, were a pastoral people. It was natural, therefore, that the idea of shepherding should have played a prominent part in their thought and life.

It became the figure in which they expressed some of their finest thought of God, as well as their highest ideal of social life. "The Lord is my Shepherd," they said, and, as the necessary implication, "I must live in the same spirit toward my fellow-men."

From such an early character as Cain, who, in the very attempt to repudiate the obligation — "Am I my brother's shepherd?" — gave tacit admission of it, on through the whole of the Old Testament into the New, where in Christ and his Church it becomes most significant and insistent, we hear

The Call to Shepherding.

It is a call still far from out-dated. On the contrary, the crowded, complex conditions of our social life today, with all the problems of reconciling people and groups of people, all the pressure of depersonalising forces, the increasing incidence of loneliness, and nervous, psychic, and physical illness, make the need for the pastoral spirit, in its widest sense, more urgent than ever before.

As in Israel they spoke of their princes and prophets, the leaders of their public and national life, as shepherds, so today, there is crying need for leadership in the community which has the shepherd-like quality of caring.

Distinctively in the Christian Church shepherding should be the prevailing spirit. John, the Apostle of love, in the tenth chapter of his Gospel, dwells on Jesus' description of himself as the Good Shepherd, not simply for the great comfort it brings, but also for the example he sets to all who follow him and share in the life of his community.

And the shepherd spirit is called for, not only in the inward life of the Christian flock. It must be extended to all its contacts with those without. Our Lord specifically adds: "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd."

In every sphere of life, from the broadest down to the closest and most intimate, each of us has a place and a trust in the great pastorate of life.

The home should be a specially sweet and sacred shrine of the shepherd spirit. Friendship, too, should be infused with the same unselfish solicitude.

A Hebridean legend tells us that there was once a saint who was always putting taunt upon himself as being the least of all the brethren, and the most useless.

One day he said within himself: "No work that I am ever fit for has ever come to me; I will now take me to the hill, and let the Good Being himself choose a track for me."

On the third day he came to a great wooden cross partly decayed, standing on the edge of the peat moss. He knelt at the foot of the cross, and when he opened his eyes again, what he saw there was a shepherd's crook lying on the heather, as if it had dropped out of a hand.

He took up the waiting crook, and hurrying on, he now came to a village here and a village there which had waited long for a man with a crook.

The same symbol of shepherd service awaits every one of us when we come to the place of the committed spirit and the opened eyes.

But the pastoral picture is not merely a pretty one. The vocation is demanding, full of difficulties and dangers.

There are thieves — those who would exploit human life for their own purposes. There are wolves — forces that would ravage and destroy it.

The early Christians, who first heard and read John's words, knew these dangers most closely and acutely. But, make no mistake, they still exist, though more subtle and insidious.

And, because of this, there is sounded a stern warning against

Failure in Shepherding.

One may not be a true shepherd, only a hireling.

The hireling takes on the task, not because he cares for the sheep, but simply from his own self-interest. He is only after personal gain, and when danger comes, he forsakes the sheep to save his own skin.

The hireling's motive may be not only crudely financial. He may desire, rather, the subtly spiritual gains of prestige and power over other souls.

It is easy, of course — too easy — to be scornful of the motives of men in public position. That may only serve as a screen for our own failures. So let us point out the

temptations to the hireling spirit in ways closer to ourselves.

I think of two examples of how it can infect us in the Church. In the Scottish village of Ecclefechan they were having trouble with their minister; and it was the worst of all kinds of such trouble — it was trouble about money. The father of Thomas Carlyle rose in the meeting and said caustically: "Give the hireling his wages and let him go."

The classic example of the hireling spirit, of course, is in Milton's *Lycidas*, where he laments the loss of his young friend the more because of the unworthy leadership in the Church of his day.

What need of faithful shepherds, when there are so many who

"for their bellies' sake
Creep and intrude and climb into the fold!

Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learn'd aught else the least

That to the faithful herdman's art belongs!

Their lean and flashy songs
Grate on their scrannel pipes of wretched straw;

The hungry sheep look up and are not fed,

But swoln with wind and the rank mist they draw

Rot inwardly, and foul contagion spread:

Besides what the grim wolf with privy paw

Daily devours apace, and nothing said."

The hireling spirit may prevail, even in the Church, where the shepherd heart should beat most warmly.

It can do so when the Church as a whole becomes just a cosy and contented fold, ignoring the need of the "other sheep" outside. The flock within, rejoicing in their own safety, must not think they have a "corner" on the Good Shepherd's care.

The same hireling attitude can invade the domestic fold, when parents and children, brothers and sisters, presume upon their relationship to make selfish demands.

So, too, can the true spirit be taken out of friendship, when, instead of caring for our friends, we seek to "use" them for our own advantage.

How, then, can we successfully resist this temptation? How can we prevent the hireling spirit and preserve

The True Spirit of Shepherding?

How shall we worthily fill our place in the great pastorate of life? How not fall in it? How shall we meet its demands, glorify its drudgeries, and sustain its disappointments?

Whence the selflessness, the courage and good cheer, the patience, tenderness and hopefulness needed for it all?

The answer is not far to seek. It is found in the contrasting picture in the preceding verse: "I am the Good Shepherd. The Good Shepherd layeth down his life for the sheep."

As Percy Ainsworth said: "The symbol of our service may be the shepherd's crook, but the secret of our service is the Saviour's cross. It is only by the grace of an ever-deepening communion, with the eternal love of God made manifest in Christ, that the hireling spirit in its most subtle forms and deep disguises can be tracked down in the inmost recesses of our

nature and driven forth from the smallest details of our service."

Our strength for shepherding will come from the acceptance of Christ's own spirit within us and the assurance of his unfailing companionship with us.

This has been very beautifully put by Khalil Gibran in this picture of a shepherd in South Lebanon, meeting with the Son of Man:

"One evening he stopped and stood there at the end of the pasture. I was not playing on my flute; for I had lost a sheep and I was bereaved, and my heart was downcast within me. And I walked towards him and stood still before him, for I desired to be comforted.

"And he looked at me and said, 'You do not play on your flute this day. Whence is the sorrow in your eyes?'

"And I answered, 'A sheep from

among my sheep is lost. I have sought her everywhere, but I find her not. And I know not what to do.'

"And he was silent for a moment. Then he smiled upon me and said: 'Wait here awhile, and I will find your sheep.' And he walked away and disappeared among the hills.

"After an hour he returned, and my sheep was close beside him. And as he stood before me, the sheep looked up into his face, even as I was looking. Then I embraced her in gladness.

"And he put his hand upon my shoulder, and said, 'From this day you shall love this sheep more than any other in your flock, for she was lost, and now she is found!'

Yes; let us do for the sheep and the Good Shepherd all we can do, and then trust him to do for the sheep and for us, all we cannot do.



Notes supplied by R. S. A. McLean.

Visit to Asau.

Miss Dorothy Howden describes a visit to Asau, our newest Mission station in New Guinea.

Recently I visited Asau with Betty Anderson for four days. Where the Mission will be is the luluwai's (head man) camp on the Ramu, and I'm glad to say that at last everyone has agreed to move to his camp. There appear to be less fights and domestic upsets among those who at present live at the luluwai's camp. Asau is not a pleasant place. From the luluwai's camp we walked for about an hour through boggy jungle, denser than the Pir side of the river. Abruptly the jungle finished, and we were in a clearing in the jungle, but we were surrounded by grass at least six feet high. This is the burial ground. Once the other side of the tall grass, we were by a small water hole, which we crossed by means of a typical wobbly log. The village has many lovely coconut palms, but this is where the beautiful picture ends. The village consists of two "higgledy-piggledy" rows of dilapidated houses, with the road going between them. The villages on our side of the Ramu are much more attractive, as they have walls of woven bamboo. The walls of Asau houses are made of ugly planks of limbon (the bark of the Areca palm), tied into position

with vines. Pir houses have a little privacy but Asau houses have none. We stayed at the other end of the village from which we entered, in the house the patrol officers use. It looked as if it would fall down as soon as Betty and I tested its strength when we got into our hammocks, but it didn't.

Asau is just a little village surrounded by thick jungle, half an hour by the shortest route from the Ramu, and the Sepik swamp ends almost immediately behind the row of houses in the wet season. The Sepik is two weeks' journey from Asau by canoe through the swamp. In this swamp on mounds covered by water in the wet season are tiny villages of houses on high stumps. While we were there a man and woman from a swamp village passed our house. They are what we call in Pidgin English "bone nothing," which means skinny. Indeed all the Asau women I saw were tiny, skinny, and looked under-fed. Many of the men looked fairly normal, possibly because they have been working away on plantations. The food on our side of the Ramu must be of a much better quality and perhaps more plentiful than it is in the Ramu-Sepik swamp. It is possible that in future our Mission may be able to contact people in the swamp who have never heard the gospel before. There is not likely to be much dry ground to establish new stations on. Therefore, I think Asau may have a great

future. It is thrilling to think of the possibilities.

The creek we crossed to enter the village dwindles into a string of muddy water holes lying parallel to the village. It doesn't smell particularly nice. Everyone swims and washes in the same filthy water. Swimming is very popular there. We saw the same people visit the water hole behind our house several times a day. We wished we could swim, too, but the color and smell of the water did not entice us. Asau is suffocatingly hot all day and all night. There is no breeze, as it is shut in by the jungle on every side. In the mornings Betty gave the children some school for a while. In the afternoons it was too hot to do anything. We'd sleep for a while and then sit in the shade by the water hole, in spite of the smell. In the evenings all the adults would come and sit on the verandah with us and talk and ask questions. They love to sing the hymns and choruses Betty has taught them, and then we'd have a Bible story before they went home.

There is a conspicuous lack of women in Asau, and the ones that are there aren't very well looked after. Girls of thirteen or fourteen are married to men at least forty. A happy marriage at Asau appears to be unusual. Betty settles a fight between husbands and wives almost every time she goes there. The people have built a very nice (by their standards) little medicine house for Betty to dress their sores in. They even went to the trouble to carry the bamboo a long way so that it could have bamboo walls. The day we arrived they were having a feast in honor of a man who had died a month earlier. His widow, with some other women and children, walked past our house

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OUR FAMILY PAGE

Steps To Enthusiasm

There are churches, B.S. classes and clubs where no one expects much to happen. Too many have developed more lethargy and pessimism than enthusiasm and optimism.

Let Richard E. Lentz (*The Christian, U.S.A.*) show us ways to change that. Here are five steps he suggests; we'll look at five more next week.

1. Recall an experience in which the significance of your church service became clearly apparent to you. A church elder told how one Sunday as he passed the communion trays his eyes met those of one communicant. There was evident such spiritual need and gratitude, he said, that it came to him in a flash: "This is communion: the strength of God meets the weakness of man through Christ: And the cup reached him from my hand."

2. Read a book giving the experiences of other Christian leaders. Nearly every biography tells of the spiritual struggle against "giving up" or "losing faith." Much that is con-

and returned a little while later. A woman walked in front crumbling uncooked "saksak" on the path, and the widow followed. She had been painted with uncooked "saksak", mixed with water. We wondered what the significance of this custom was, but couldn't find out.

One morning I walked to the nearest part of the Ramu. It was quite a pleasant walk. I think this road is passable in all seasons. We came to the Asau Passage. This is the place that has the good anchorage and some of the people had already cleared some ground for the Mission to be put there. This is what they were quarrelling about. Both groups said they wouldn't support the Mission if the Mission wasn't where they wanted it to be, although both groups equally as much wanted the Mission to come. I'm glad to say that both groups are now in agreement, and will settle at the luluwai's camp. Living near the Ramu shouldn't be too unpleasant, but living in the present village of Asau would be unbearable. I was glad to get away to where there was some movement in the air.

sidered achievement is in fact the accomplishment of those who caught and maintained enthusiasm against odds like ours. Out of the Depths is the story of Anton T. Boisen's victorious faith. The literature of missions and social work is filled with other examples. The deeper meaning of our service appears in their victory.

3. Remember those in your home, church and community who rely upon your example for their understanding of the Christian life and devotion to the church. One frustrated youth was heard to remark, "Two things in life I've had are ample — good advice and bad example." The fact that you are both model and guide for others whom you love lends a "touch of destiny" to every act. It is serious business setting the course for others' lives. And at our best we are grateful for the privilege.

4. Think of yourself! Psychologists tell us that there are veins of creativity which can be tapped only in emergency or for loving service to other people. One cannot, by "taking thought," directly develop some of the finer talents and abilities which are within his reach. When he joins with others in Christian service latent potentialities of his personality are released.

There are many men and women who have grown professionally and socially through faithful discharge of church responsibility.

5. Note that life has changed! Every community has examples of personal transformation which were made possible because there was a church in the neighborhood. Miss Eugenia Price wrote that she was "a drunken nobody until Christ, through his Church, made of me a somebody."

Much of the enthusiasm of Jesus' disciples came from their witness of his power to change human beings. "A church which can do that (save a marriage) is worth any effort or money it may cost me," said one church member.

When You're Tired

Sometimes tiredness makes it hard to start a vital job and we fall into the debilitating state of being frustrated because we cannot summon up enough will power to do what we want to do, or feel we ought to do. The cause of this may well be physical tiredness, but it is also wise to look a little more deeply into ourselves, for the cause may be psychological. Alfred Adler points out that one of the symptoms of a marked inferiority complex is continual tired-

ness. The unconscious feeling that we cannot cope, that we are not as able as other people, that we are in spite of our efforts, doomed to fail, is bound to reduce our positive drive. A little time spent taking ourselves apart and looking at our anxieties and fears, and praying about them will be time well spent.

Houses are not the only things that need spring cleaning. It is useful sometimes to look through our lives and activities and see if we are hoarding useless and energy-consuming habits. It is, of course, a question of priorities and we each have to decide what is essential for us. There should be no question of trying to "keep up with the Joneses." It is extremely difficult to decide what, if anything, we can stop doing, especially when it comes to our Christian activities, all of which are important. But our own need to stave off exhaustion should be given high priority if we are to give of our best to our children, our church and our work. One or two activities done well may be more effective than several carried out indifferently, and we should still have energy to make our homes happy places. We are, after all, only human, and we must learn to know our own limitations and use the abilities God has given to us wisely. Can there be a more worth-while Christian activity than making a happy marriage and a happy home for our children?

Most of us do not like to say "no" when asked to take on some extra task in connection with the church, but sometimes, if we are honest with ourselves, we will find that this is because we don't want to be unpopular, or because we don't want to take a back seat.

Now is as good a time as any to see if we are using our time and energies to the best advantage and keeping things in their right perspective. —R. and A. Jennings, "Christian Advocate."

I think that I shall never see
A church that's all it ought to be;
A church whose members never stray
Beyond the straight and narrow way.
A church that has not empty pews;
Whose preacher never gets the blues;
A church whose deacons always deak,
And none is proud, and all are meek;
Where gossips never peddle lies,
Or make complaints or criticize;
Where all are always sweet and kind,
And all to others' faults are blind.
Such perfect churches there may be
But none of them is known to me.
But still, we'll work and pray and plan

To make our own the best we can!

Musings

A Conference President's Week.

SUN., MAY 13. — One thing I appreciated about the visit to Springvale church's anniversary this morning was the way that people sang. Some of the younger men, especially, sang with an enthusiasm it was a joy to see — and hear. I was interested, too, in the side-chapel effect of the "cry-room"; all the parents and babies using it were in full view from the platform, making them seem truly part of the service, which they followed through a loud-speaker, while the soundproof glass made sure few noises reached us from them.

MON., MAY 14. — This morning's mail brought more invitations to church anniversaries, etc. — my diary is filling up fast.

TUES., MAY 15. — I'm interested in the series of articles Dr. John Grierison is writing for *The British Weekly* on "The Church and the Television Medium." Among other things concerning the speaker on T.V., he writes, "I would say that it is better for him to have a real sense of people's doubts and difficulties than to brag about his own certainties." I would agree with him — but add my own conviction that no man is worth listening to whose words don't spring from his own deep certainties.

WED., MAY 16. — With about eighty others, I joined in one of the quarterly Home Mission prayer rallies tonight, at Gardiner chapel. These rallies are proving their worth, and our H.M. leaders readily admit the help they are to them in their work. Last quarter, over 500 gathered at the various centres.

THURS., MAY 17. — After writing an editorial this morning, I made a start on the local weekly, then went into the Austral office for a couple of hours before going to the H.M. Dept.'s monthly meeting. After 90 minutes there, I went on to the annual meeting of the Good Neighbour Council — and had the guest speaker's talk spoilt for me by whispering Pressmen just behind me. It's not only at church that some people think their own small talk is more important than what is being said on the platform! The weekly was waiting to be finished when I arrived home.

FRI., MAY 18. — The full day at the Austral on the "A.C." was the prelude to yet another committee meeting — this time the Dept. for the Promotion of Christian Union. After that, happily home to a late tea and an earlier evening.

SAT., MAY 19. — It was a real pleasure this afternoon to be able to share in the conduct of the wedding of the daughter of old friends.

Fifty Years Ago

From "The Australian Christian"

of May 23, 1912.

Editor: F. G. Dunn.

G. Burns on C. R. Scoville's Preaching. — Bro. Scoville knows how to preach. I'm only in school. But I shouldn't care to follow him with short hand. It would need to be something shorter than shorthand that could cover the paper with the symbols of his thoughts. If rapid speech is a sign of rapid thought and rapid thought is a sign of a mighty, active brain, then Bro. Scoville's brain must work electrically . . . Two addresses stand in memory as amongst the sublimest of sublime things which my memory holds.

Letter from H. S. Earl. — Rowland Morris, of Brighton, Vic., has received a letter from H. S. Earl, who was the first American preacher to visit Australia and labor with the churches there. Bro. Earl, though now an old man, is still doing work for the Master, and is located in Florida, the sunny south of the United States of America. In his letter he says: "We have been favored with the presence and company of Bro. Strongman, from Melbourne. He is preaching at Louisville, Ky. His health was not good, and he came here for rest and recuperation. We had pleasant companionship and sweet fellowship while here, and had many a chat about brethren and the cause of Christ in Australia."

Mission at Prahran, Vic. — P. J. Pond reports: "Yesterday we had a record attendance at the breaking of bread, record contributions received, record meeting at night, with chapel full, and five confessions. These, with two otherwise added, will give us seven additions for first week of mission."

News Briefs. — The additions to the building at Perth, W.A., are almost completed, and the church looks forward to great results in B.S. work . . . The strong affinity existing between the Baptist Church and the Church of Christ at Queenstown, S.A., was further strengthened on Wed. last, when we (C. of C.) postponed our usual midweek meeting so that all our members could attend a mission our Baptist friends were conducting . . . At Paddington, N.S.W., the gospel barque was again launched at night, with Bro. Franklyn at the helm, and yet another soul was saved . . . At Albion, which is a rapidly growing suburb of Brisbane, there is, with continued financial help and energy, a strong possibility of building up and establishing a powerful cause. At present the membership stands at 35, but the B.S. has, during the past four months, made phenomenal progress. It is now 100 strong, and is still going ahead.

QUESTING

A. E. White.

What is Unified Promotion and how does it work?

Part Two.

So far we have made the point that unified giving has proved itself the best means of making one's offering in the local church. Unified Promotion is the same principle operating to make equitable distribution to all Departments having a reasonable claim for financial support by the churches. I am sure that it will prove to be a better way of conducting our finances at the brotherhood level.

It would be a more Christian way of dealing with this aspect of the church's business — more Christian because it would be more co-operative, more dignified and less competitive, more effective and less wasteful.

Each Conference Department knows in great detail the work that it desires to do each year. The financial cost of this work can be estimated by careful planning. Let us imagine that all Departments prepare a financial budget, co-ordinated as at present, then acted upon by this representative committee. The total financial need could then be made known to the churches, which would send their outreach offerings to the committee for distribution, the money being sent by the local church each quarter. The co-ordinating committee would then distribute to each Conference Department in accordance with a formula agreed upon by the representatives of all.

Such a method would lead to more understanding between the Departments, greater co-operation, less expense, and greater giving. For Unified Promotion to work effectively, each Department, both State and Federal, would need to give strong support. We have in our churches some of Australia's best financial minds. We could with confidence seek their aid in introducing the programme in a manner that would strengthen all of our work and gain the approval of all our churches.

I am not posing as a financial expert, and there may be difficulties I know nothing about. As a financial layman, Unified Promotion looks good to me, and, as a minister, I can't, for the life of me, understand why we don't have it!

Next Week: Evangelistic appeals at Bible School Anniversaries.

(Address Questions to Editor.)

HERE AND THERE

During recent weeks our Editorial and Family pages have made way for reports of recent State Conferences. All these have now been featured, with the exception of New South Wales, whose report is not yet to hand. This enables us to resume all regular features. Next week's issue will include an article by M. J. Savage, of Perth, written at the request of the Federal Committee for the Promotion of Christian Union.

North Perth (W.A.) church held a special tea on May 6 to mark the commencement of J. K. Robinson's ministry there. Group discussions and a time of intercession replaced the usual gospel service.

Subscription renewal forms have appeared in *The Australian Christian* for three successive issues, and some subscribers have forwarded their renewal payment. The co-operation of individual subscribers is requested to enable us to have our subscription list balanced prior to June 30. Payment per the renewal form in this issue will assist in reducing labor, postage and stationery costs.

F. A. Youens, who has completed twelve years' fruitful ministry with the church at Gardiner, Vic., has intimated that he will conclude his ministry there on expiration of the current year.

Radio station 3XY, Melbourne, has announced its intention to eliminate all its Sunday religious programmes, in order to enter more competitively into the entertainment field on that day. These religious programmes have been for some time the mainstay of the station's Sunday features.

R. E. Hillbrich, minister at North Richmond, Vic., has accepted a call to Carnegie, Vic. L. G. Chapman will conduct an interim ministry at Carnegie until Mr. Hillbrich's term at North Richmond is completed.

Mrs. Daws (Springvale), oldest active member of the Vic.-Tas. General Dorcas, will celebrate her 90th birthday on May 23. At the Dorcas meeting on May 16, twenty-four people were present for a party and presentation. Mrs. Stafford (C.W.F. Pres.) was also present and brought greetings. Mrs. Daws travels all the way in from Springvale on her own, and has hardly missed a Dorcas meeting for 47 years. She is known as our "toy-making lady." —Rose Haden (Supt.).

R. A. Ryall has accepted the unanimous invitation of the Surrey Hills

(Vic.) Officers' Board to continue ministry for a further 2 years on completion of his present term of three years.

C.W.F. (Vic.-Tas.) — Next Council meeting in Reception Room, Churches of Christ Centre, Friday, June 1, at 11 a.m. Devotions: Mrs. V. Morrison (Pres.-Elect). Guest speaker: Mrs. E. Barclay, The United Mission in Nepal. —Ethel M. Rankine, Sec.

M. D. Hamilton will conclude his ministry at Belmont, Vic., in Jan., 1963. Mr. Hamilton was student minister with the church for 3 years, then became its first full-time minister in Jan. 1960.

A course in Clinical Training and Pastoral Care is being offered to all ministers and church workers, both men and women. Some of the most searching and vital problems of the parish ministry and human relationships generally will be considered and studied. The course will be provided by the Cairnmillar Institute, which is established within the Presbyterian Church of Victoria. It is here providing the first comprehensive and advanced course of Clinical Training and Pastoral Care in this country. Brochures and Registration Forms are obtainable now from: Dr. F. A. Macnabb, Director, The Cairnmillar Institute, Department Clinical and Pastoral Studies, 17 Cromwell-rd., South Yarra, Vic.

"Now We are Two"

Another milestone in the life of Christian Youth Fellowship in Victoria was passed recently.

Eighty-one persons attended the C.Y.F. 3rd Annual Meeting held at the Churches of Christ Centre on Sat., May 5, and the Annual Dinner which preceded it. Included in this number were representatives of the Congregational Youth Fellowship, the Presbyterian Fellowship of Australia, and the Young Anglican Fellowship.

On entering, all were given a copy of the 26-page Annual Report, which includes a six-page directory listing C.Y.F. secretaries and youth representatives in churches throughout Victoria and Tasmania. We see here that over 50 Christian Youth Fellowship groups are currently in existence in Victoria.

Opening worship was led by Graeme Williams (vice-chairman, C.Y.F., 1961-62) followed by a review of the past year by the secretary (Gwen Parry)

and a preview of the coming 12 months by Joan Huggan.

General business was next on the programme, and the following were elected to the C.Y.F. State Committee for the ensuing year — Sonia Bawden, Joan Huggan, Faith Legg, Nada Lyons, Gwen Parry, Pam Tippet, Leonie Woodman, John Arthur, Bryan Collier, Peter Downard, Rodger Elliot, Ian Flanders, Ian Roberts, Victor Ryall.

V. Longthorp (Dept. of Christian Education's representative on C.Y.F. Committee) then led us *Down the Years With the Church and Youth*. This feature included the use of flip charts and an audio-visual, and was "rounded off" by C. G. Taylor (Vic.-Tas. Conf. Pres.), when he addressed the group, continuing along the Conference theme of *Heritage and Destiny*.

The Director of the Dept. of Christian Education, L. A. Trezise, read the call to commitment and the prayer of dedication of the incoming committee. —Gwen Parry, Sec.

Dedication Service

On May 11, a Dedication Service of the newly appointed members of the Vic.-Tas. Dept. of Social Service and Women's Committee, Matrons of Homes, Chaplains and office staff was held in the Reception Room of the Churches of Christ Centre, Melb. Fifty-one were present.

F. P. Chipperfield, the newly-appointed Chairman, presided and extended a welcome to visitors after the meeting was opened with prayer by R. V. Amos. The Scripture lesson from 1 John 3: 1-11 was read by F. M. Combridge. Mrs. Gullidge, in the absence of Mrs. M. Ward owing to illness, introduced the members of the Women's Committee and W. T. Atkin named the members of the Dept., office-bearers, Matrons, Chaplains, auditors and office staff. Mrs. V. C. Stafford and C. G. Taylor (representing the Christian Women's Fellowship and General Conference respectively) brought greetings and messages of encouragement. Mrs. M. Gullidge helped with appropriate solos.

At the request of the chairman, all stood as an act of self-committal and C. G. Taylor (Vic.-Tas. Conf. Pres.) led all into the presence of God with a prayer of dedication.

Following the service a time of informal fellowship was enjoyed and supper was served by Mrs. Lowrey and her helpers. —W. T. Atkin.

The church at Forestville, S.A., has received with regret the resignation of Miss Mary Manning as Sunday morning organist. She has served in this capacity for forty years. A representative group from the church visited her and made a presentation of a reading lamp, bed table and sheath of flowers. Recent reports have featured similar long terms of appreciated service by some of our church organists.

Easter Youth Camp Taroona, Tasmania

"Problems are made to be solved" — this was our experience during the last Easter camp held at Taroona, Southern Tasmania. Normal enrolment for this camp is 35, including staff; the final roll-up this Easter was 70, 16 of whom were 19 and over, up to 28 years old. To cater for this age group the studies based on Mr. Teenager Faces Christian Living needed to be upgraded to Mr. Young Adult Faces Christian Living; thus, after the initial outline of the study, the camp divided into two major groups, the Campers and the Camp Counsellors. These divided further into teams to study the topics and bring back their findings to their major group. Topics: Making a Start (Conversion), Finding the Way (God's guidance in vocational choice), Learning the Ropes of Love (God's guidance in marriage), Keeping My Life Shipshape (positive Christian living), Following Orders (feeding on God's Word).

I only wish I could share fully with you the challenges that came from the counsellors on these subjects, but perhaps they can be summed up in these words: "Our churches are failing us by not teaching us the N.T. standard on these important aspects of life. We recommend that our churches begin to teach doctrine more forcefully, show what it means to be truly converted, and hold teaching classes on sex, marriage and home life."

Some highlights that bear mention: the camp site really only caters for approx. 40, thus the lovely sunny weather was a real blessing from our Lord . . . the constant cry from most campers, "We want more time for Bible study, we don't get our topic finished before you blow that whistle" . . . the early morning communion service, as a young man who has never presided before (Darcy Williams) led us beautifully in worship; the gospel service where Uncle Chris Peart reminded us what Easter cost our Lord . . . and so we could continue.

A new experiment was to hand over to the Camp Counsellors the task of looking after duty teams, awarding points, and choosing and running recreations . . . this worked successfully and allowed the camp staff to concentrate on the teaching and inspirational side of camp.

This report would be incomplete without mentioning the sterling work done by the camp staff — Auntie Ivy Bloomfield who cooked for all 70; Aunties Ev. Hughes and Kate Voss, who were camp mothers and assisted in serving, etc.; Auntie Colleen Peart, who helped where possible beside being a full-time mother to the darling of

the camp, Daryl; Uncle Chris Peart, who was at all times a tower of strength and looked after the under-18 group in studies.

The present writer was camp leader and expresses his deep appreciation to staff, counsellors and campers for their happy co-operation, which made this camp a worthwhile effort. Problems? Yes, we had many, from having to chase bread to facing ill-formed criticism — but they were all solved in the power of the Lord Jesus, who abundantly blesses his own.

P.S. As a direct result of above camp a young people and young adults' Bible study group has been formed, because these folk learnt the value of study at camp. —"Uncle Ed." Morrison, Camp Leader.

Monbulk Camp Rebuilding

(VIC.)

The new cream brick veneer house for Mr. and Mrs. Searle, Camp Property Supervisors, is now completed. The keys were handed over by the builder on May 8, several days ahead of the contract time.

On May 14 the contract was signed with J. L. Richards as builder, Drayton and Coleman as architects, for the building of the main assembly and dining rooms and one large dormitory.

The appeal fund now stands at £3,236. This represents magnificent giving on the part of those who have contributed. Our need is for hundreds and hundreds more people to participate. Even the smallest amounts will be gratefully received. If we can raise our funds to keep the buildings going up, the Camp will be rebuilt and finished within six months from now.

We have a total of nearly £19,000 in sight. Another £7,000 will open the new Camp free of debt. —L. A. Trezise, Director.

Dr. Martin Niemoller, head of the Evangelical Church of Hesse-Nassau, Germany, one of the six W.C.C. Presidents, recently told a luncheon gathering in New York that what he called the "deplorable state" of church life today is due to the replacement of the true gospel message by a collection of Christian principles. He said that there are in Germany today "thousands of church member atheists," who understand Christianity as a system of ethical or moral principles, but feel no incentive to participate in any service or listen to the gospel message. He claimed that fewer now attended church than in Hitler's day. Dr. Niemoller went on to stress that "the gospel we preach" cannot be understood merely as an ethical programme.

Federal Conference, Hobart

OCTOBER 9-16

BUSINESS PROCEDURE

As we prepare for holding the twenty-ninth Federal Conference, there are several provisions of the Constitution which should be carefully noted:

NOTICES OF MOTION:

Section G of the Federal Constitution provides that: "Six weeks' notice in writing shall be given to the Executive of all business to be brought forward at any meeting of the Conference; such notice shall set forth fully the motion to be moved and shall be signed by the proposer.

"No matter shall be discussed at any meeting of Conference unless such notice has been given."

August 28 is the closing date for all such Notices of Motion.

AMENDMENT OF CONSTITUTION:

Section H of the Constitution reads: "No amendment of the foregoing Constitution shall be made unless:

- (1) The Federal Conference Executive shall have received a copy of the proposed amendment three months before the date of next Conference.
- (2) Notice of the proposed amendment shall be submitted by Federal Executive to the various State Executives not less than two months before the date of next Conference.
- (3) A two-thirds majority of representatives in Conference vote for the amendment."

July 9 is the closing date for all such notices. —Stanton H. Wilson, Federal Secretary.

World Convention

PUERTO RICO, 1965.

The Australian Committee is located in Adelaide, with Sir Philip Messent (Senior Vice-President) as Chairman, and I. J. Chivell as Secretary. Peter McDonald, who is Travel Officer for Dalgety's in Adelaide, has been appointed as our Australian Travel Officer. Any inquiries regarding travel should be directed to Mr. McDonald at 41 Currie-st., Adelaide.

It is hoped to have information relating to methods of travel, alternative routes, fares, etc., for release in the near future. These are being prepared by the Convention Executive in New York, and will be announced as soon as they come to hand. Colored slides of Puerto Rico are now being prepared, and when to hand will be available for use at Conferences and in churches. Study groups have been set up, one in each of the three States of N.S.W., Vic. and S.A., and are busily at work. —I. J. Chivell.



INTERSTATE-CHURCH-NEWS

Discipleship

Miss M. Revell, Canberra, A.C.T.
 Ruby Dallinger, Anita, Robert and
 Brian Metcalfe, Bevan Burt, Gra-
 ham Horrocks, Ma Ma Creek, Qld.
 Laurel Lynch, Camp Hill, Qld.
 Trevor Bigwood, Ascot Park, S.A.
 Gay Makepeace, Croydon, Vic.
 Philip Jones, Collingwood, Vic.
 Wendy Englehenna, Moreland, Vic.
 Beverley Alexander, Denise Ellis,
 Beverley Shortiss, Reservoir, Vic.
 Suzanne Welch, Cheryl McDonald,
 Peel-st., Ballarat, Vic.
 Mrs. Wardale, Tamworth, N.S.W.
 Robert Ferguson, Kristine Frost, Mrs.
 Hackett, Graham Hackett, Mrs.
 Kitto, Meredith Marchant, Ann,
 Jacqueline and Michael Miller,
 Clovelly Park, S.A.
 Charles Luckman, Burwood, N.S.W.

Membership

Mrs. Worden, Brooklyn Park to
 Fullarton, S.A.
 Graeme Addicott, Mooroolbark Bap-
 tist to Croydon, Vic.
 Sis. Knight, from Carnegie; Sis.
 Wansted, from Parkdale to East
 Burwood, Vic.
 Linda Lucking, Edwardstown to
 Clovelly Park, S.A.
 Miss F. Renfrey from Wollongong;
 Miss H. Stirling, from Padding-
 ton; B. Gill, to Burwood, N.S.W.

Marriage

Margaret Love, Tamworth, to Allan
 Dunlop, Bexley North, N.S.W.

Fallen Asleep

R. C. Burt, Clovelly Park, S.A.
 Miss Newman, Hartwell, Vic.
 Mrs. L. Dimond, Mrs. F. Whitting-
 ton, Gardiner, Vic.
 J. Taylor, Peel-st., Ballarat, Vic.

AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). —
 C.W.F. addressed by Dr. Ella Chambers
 Apr. 26. Attendances 29th: 188 a.m.,
 161 p.m., 173 communion. At tea,
 C.M.S. enjoyed discussion on second-
 ary education in A.C.T. On May 6,
 members of Country Women's Associa-
 tion attended morning service. Junior
 school anniversary celebrated in after-
 noon, and Commonwealth Youth Sun-
 day at night, with youth auxiliaries
 parading. One baptism. Attendances:
 224 a.m., 240 p.m., 199 communion.

QUEENSLAND

Annerley. — Seven men attended
 Design for Development camp, Cal-
 oundra. Morning service on Confer-
 ence Sunday held in co-operation
 with other churches in Brisbane City
 Hall; G. Gibson (Nambour) gave in-
 spiring address at night. Seven men
 of church and two women elected by
 Conference to serve on Committees,
 including Mrs. Finger (Women's Pres.).
 New Tribes Mission visited, and held
 afternoon demonstration. One B.S.
 teenager and one man have confessed
 faith in Christ and been baptised.

Ma Ma Creek-Gatton (J. Rae). —
 77th church anniversary of Ma Ma
 Creek celebrated Apr. 26-29 with D.
 W. Mansell guest speaker. Fellowship
 tea, attended by 150, held in School
 of Arts building. Ruth and Arthur
 Thurrowgood (Toowoomba) gave items
 on electric guitars. One reconsecration
 and 5 Y.P. decisions at youth night
 service. 6 baptisms and 2 further
 decisions at Gatton, May 6. B.S. pic-
 nic at Spa Water, Apr. 28. Members
 attending counselling classes in prepa-
 ration for united crusade with G.
 Francis, missionary. Gatton members
 combined in both services, Apr. 29.

Bundaberg (W. J. Davidson). —
 Thabeban B.S. joined in combined
 picnic at Barber Park, Apr. 7. Six
 Y.P. went to Caloundra Easter camp.
 Mr. and Mrs. V. Cedergreen recovered
 from accident. N. Linderberg, Mrs.
 Bust, snr., have been ill. C.W.F.
 motored to Maryborough for annual
 fellowship, May 3. F. Prestwood has
 spent some time assisting church at
 Gladstone.

Camp Hill (K. J. Harvey). — Young
 lady baptised at Easter youth camp,
 Caloundra, which several Y.P. attend-
 ed. Fellowship enjoyed by Y.W.F.,
 Apr. 16, when Miss Helen Trudgian
 spoke on Child Psychology. Special
 service Good Friday morning, 35 at-

tended. Services affected with so
 many long weekends, many families
 being away. Y.W.F. held successful
 social Apr. 28; over 100 attended,
 proceeds, £9/10/-, to be given to
 girls' club to buy equipment. Av.
 attendances for Apr.: a.m., 68; p.m.,
 47. May 6 first anniversary of wor-
 shipping in own building. One mem-
 ber (anonymous) marked occasion by
 presenting beautiful new pulpit to
 church. Mr. and Mrs. John Finnigan
 have gone to live at Goondiwindi.

East Ipswich-Leichhardt (R. Ac-
 land). — Vacational B.S. during May
 holidays at Leichhardt great success;
 over 80 children each day. Several
 new scholars for school and number
 of parents interested. Mother's Day
 services splendidly attended. C.Y.F.
 provided parents' tea for 120 at
 Ipswich. Church building crowded,
 some outside in cars. Both schools
 provided inspiring programme. Build-
 ing Fund now over £3,500.

WESTERN AUSTRALIA

Carnarvon Mission (L. M. Fisher). —
 B.S. anniversary services May 6. Eric
 Maxwell, Junior High School teacher,
 conducted singing. Misses Butler and
 Bovell accompanied singing on two
 organs. Guest speaker was M. J.
 Savage (Perth). Mrs. Savage and
 Mr. and Mrs. Clackman, also from
 Perth, spent weekend with Mission.
 All shared in happy day, at close of
 which 5 Y.P. accepted the Lord, with
 one reconsecration.

North Perth (J. K. Robinson). —
 C.M.S. addressed by A. D. Pyne.
 Northern C.E. Union Annual Con-
 vention rallies held in chapel. Basketball
 clubs held barbecue at home of Mr.
 and Mrs. Stewart. C.Y.F. held special
 evening and combined with Fremantle
 and Subiaco Y.P. E. Heard showed
 slides of Indian Mission work, May 10.
 J. Henderson appointed church sec.
 Alan Meldrum in hospital following
 accident; his father has also been in
 hospital for period. Ladies' choir
 rendered items at Mother's Day ser-
 vice.

NEW SOUTH WALES

Tamworth (F. D. Craig). — Work
 continues with many new faces seen
 at services, in clubs and at B.S., as
 result of much visitation. One deci-
 sion during month. B.S. picnic held
 at Tintinhul; well attended and en-
 joyed. Special cradle roll evening
 attended by 70 parents and children.

Organ Fund opened to replace present organ; nearly £100 contributed. Tennis enjoyed by number each Sat. Church annual meeting May 16. Murray Hannah appointed leader of Inter. Boys' Club. Farewell said to Jackie and Stuart Hoy, now living at Warialda; and to de Ridder family, now at Pendle Hill. Mr. and Mrs. J. Stiles and son welcomed back from England.

Burwood (A. G. Elliott, M.A., Ph.D.). — K. E. Crawford (N.S.W. Director, Home Missions and Evangelism) speaker at church anniversary a.m., May 6. On following Wed., D. J. A. Verco (Chatswood), Director of Teacher Training, N.S.W. Education Dept., speaker at anniversary dinner. R. V. Amos (Blackburn, Vic.) speaker a.m., Apr. 15. While A. K. Wilson is overseas, A. Morris is taking charge of B.S. G.L.B. put on good showing at annual display. Church has had fellowship with Scotland family, who are with Bible Training College, Strathfield; Dr. and Mrs. C. Matthews (Vic.), and more recently from New Guinea; and Mr. and Mrs. D. Gaffney (Vic.). Mr. Turnbull, Mrs. Avenall, Miss Mitchell, R. Wakeley and J. Smith are ill.

Epping (H. M. Long). — C.W.E.F. annual meeting elected: pres., Mrs. H. M. Long; vice-pres., Mrs. R. Warren; sec., Mrs. D. Harris; asst.-sec., Mrs. B. Kinsele; pianist, Mrs. E. Wade. Anniversary of C.W.A.F. unqualified success, with approx. 100 attending. Mrs. D. J. Verco's address most informative. Special thanks due to catering committee. R. Roberts showed slides of Norseman Mission, May 9, at midweek meeting. Mothers of kinder and primary dept. scholars invited to Mother's Day service. Sunday evening special Mother's Day service, when C.W.F. led meeting. Mrs. Long presided, solo by Mrs. P. Green, two choral items by ladies' choir.

SOUTH AUSTRALIA

Wampony (R. R. Brand). — Harvest Thanksgiving goods given to hospital and church hostel. Thank-offering £75. B.S. few in numbers, but scholars regular in attendance. B.S. anniversary Apr. 15, kinders gave items and received awards in afternoon; evening address given by supt. Bible class gave talk and item in song. B. Wills (Keith) soloist. Ladies of circuit travelled to Mt. Gambier to attend S. East Women's Conference. They are working to raise funds to help purchase jeep for New Guinea.

Fullarton (J. E. Webb). — Very successful meetings held on Good Friday morning and afternoon, church combining with Glen Osmond Baptist for both services. Missionary convention, convened by N. Young, returning missionary to Japan, held

May 5-7. Morning tea, held at home of Mrs. Poulsen, snr., realised over £18 towards funds for coming Spring Fair. Lady received into fellowship by transfer.

Murray Bridge (H. Cave). — Ladies shared fellowship with city contingent of Overseas Mission Dept. ladies. Led by Mrs. Butler, they later told of work and showed new slides of India and New Guinea Missions. Most enjoyable time and privilege for Guild to have them.

Mt. Gambier (R. V. Holmes). — Lifeboys' mother and son tea attended by 24 boys and 15 mothers. S.E. District Women's Conference very successful; Mrs. J. Hill guest speaker. Three year plan committees meeting monthly. Three committees formed are Whole Family Programme, Whole Church Evangelism, Whole of Life Stewardship.

Nailsworth (A. M. Norris, B.A.). — Youth and family service, May 13, largely attended. Auxiliaries took part, including choir of Y.P. Attendances at all services increasing. Offering for Dept. of Christian Education almost £50. Series of Happy Hours conducted recently provided contact with children not attending B.S.

Grote-st., Adelaide (L. E. Jones, B.A., B.D.). — B.S. anniversary services drew fine congregations at each session, concluding with prizegiving and films in hall. May 6, a.m., dedication of teachers. Minister recovered from sickness. Thanks extended to brethren leading meetings in his absence. On 13th, Mother's Day service broadcast over 5KA. C.W.F. held annual birthday service 15th, with Deaconess Bonython, guest speaker. Mr. Manning is recovering from surgery; Miss J. Hill in hospital for surgery.

Edwardstown (J. C. Cunningham). — Recent record gospel service attendance of 164, when Indonesian preacher, Ais Pormes, spoke. Work in great heart and responding well to leadership of first full-time minister. Great interest shown in recent annual business meeting; all retiring officers re-elected. Foundation member and church treas., R. Burt, passed away suddenly. Church sympathises with Mrs. Burt and daughters.

VICTORIA

Strathmore (A. J. Lloyd). — B.S. successful anniversary Apr. 8 and 15. Prizes presented to scholars at concert 27th. C.W.F. entertained by National Safety Council with demonstration and slides. Mrs. Weatherhead progressing well at home. Service conducted by minister Good Friday. Seven Good Companions initiated and received their pledges. A. E. White (North Essendon) a.m. speaker, 29th.

Warracknabeal (F. Stone). — Harvest Festival and Thanksgiving Day successful. Goods distributed between local hospital and Oakleigh Guest Home. Thankoffering, £63, set aside for extension and alteration to chapel platform. B.S. anniversary and prizegiving May 6; minister speaker for day. Warracknabeal and Brim C.W.E.F. met at home of G. Ashfield, 7th; Mrs. R. Haden (supt., General Dorcas) speaker. Many attended C.W.F. circuit rally, 8th, to hear Mrs. Haden give informative and inspiring address on Dorcas work.

Collingwood (S. Wilkerson). — B.S. lad baptised. Mrs. Mulvanna has joined kinder teaching staff. Midgents' Club now has 16 girls aged 5 to 7 years and Explorers' Club, 15 boys. Men, assisted by George and John Mackley, painted chapel interior over Easter holidays. Film projector Fund now stands at £21/15/-. C.E. conducted successful progressive supper, May 2. 65 mothers and daughters enjoyed girls' club mothers' night, 11th. Thanks to Mr. Mulvanna for painting kinder tables and chairs. North Fitzroy and Gardiner brethren continue to assist on platform monthly. Miss Sinclair, Mrs. Trainor, Mr. Tolson, Mrs. Carroll are ill.

Croydon (W. J. Thomson). — Meetings well attended although many absent through sickness. On Apr. 27, party of 25 from C.M.S. attended evening at Police Headquarters. On 29th, Sis. Helen Maiden was present, a.m., and gave talk to children. C.M.S. took part in p.m. service. Church expresses sympathy to relatives of late Mrs. Gratton and to Mrs. Sterling on passing of her brother. Mothers' night held by C.W.E.F., May 1. C.M.S. held concert, 5th, as contribution towards Extension Fund, artists being Box Hill Salvation Army Corps members. C.W.A.F. entertained 18 ladies from Croydon Elderly Citizens' Club at Mother's Day programme, 8th. Social gathering held, 12th, to wind up increase scholar campaign, which added 30 new scholars to roll.

East Burwood (H. J. Patterson, M.A., R. Lawton). — Gospel service conducted by Y.P., May 6; young women gave message in song. One lady received into fellowship at well attended service, 13th. Good fellowship enjoyed at singalong after gospel service. All clubs well attended; leaders rendering fine service. Morning creche proving popular during worship service. Ladies' auxiliary held birthday, 7th, with Mrs. E. Heard as guest speaker. Gifts were brought and donated to Ludbrook House.

Gardiner (F. A. Youens). — Midweek prayer meetings have had increased attendance and enthusiasm. Good Companions and P.B.P. gave enjoyable concert for Monbulk Appeal. Mrs. Heath addressed combined Fellowships' rally.

Malvern (G. J. Crossman).—Mother's Day service held p.m., May 13, when all auxiliaries attended and representatives took part in service. Bouquets given to mother with most descendants and mother with youngest baby. Pat Searle, soloist. C.W.F. had 30 present on 8th, when Policewoman Sgt. Carr spoke about her experiences. Mrs. Beveridge, soloist. Prizes for having most Bible names in family won by Mrs. Pippard and Mrs. Potter (daughter).

Moreland (G. A. Grainger).—On May 1, C.W.F. Missionary Committee visited C.W.E.F. and conducted meeting. Joan Turnham (Balwyn) visited midweek fellowship, May 2, and gave message along with choice slides of her world tour. 53rd anniversary of church, 6th, with successful meetings and good fellowship. Items from West Moreland Baptist Choir at P.S.A., with N. C. Hawthorn, guest speaker. A. B. Withers guest speaker, p.m., with Mrs. Quaife soloist. Several mothers took part in Mother's Day service and Good Companions provided white flower for everyone. B.S. scholar baptised.

Morwell - Newborough - Traralgon (L. G. Armstrong).—On Mother's Day, kinder and primary depts. held afternoon demonstration and added new members to cradle roll. C.W.F. gave special choral service at night and singing was enjoyed by the many who attended. Annual business meeting of C.W.F. elected: pres., Mrs. Fletcher; vice-pres., Mrs. Armstrong; sec., Mrs. Sullivan; treas., Mrs. Reeves. C.M.S. held repair night, when general repairs to church property were undertaken.

Mount Evelyn (T. Lawrie).—Special services for April well attended. Harvest Thanksgiving proceeds given to C.O.B. Youth tea held during month. In spite of many members being absent over Easter, numbers maintained through presence of visitors. E. L. Williams spoke Easter Sunday afternoon. Throughout services, Mrs. Grigg has been help with her singing. During C.O.B. vacation, services are being taken by local members. Mr. Wyatt spoke in morning and Mr. Thurrowgood p.m., when 22 were present.

Reservoir (F. B. Alcorn).—Easter service well attended Good Friday. Y.P. attended Easter youth camps. During past weeks, three Y.P. made decision. On May 6, men's tea held; R. Ellis spoke on Seeing Sound. Mother's Day service held 13th; baby dedicated during service. Attendance 160 a.m. At evening service, mothers and daughters took part; young girl baptised. Work continuing on church grounds. Good Companions' club held mothers' night, 14th. Manse Fund has been commenced. C.E. meeting regularly Wednesday nights.

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57th

Church Anniversary Services and Missionary Aid Convention

Friday, June 1, 8 p.m. — John Robinson.

Saturday, June 2, 8 p.m. — Graeme Cann and Mission to Lepers film.

Sunday, June 3, Church Anniversary, 10.30 a.m. — Les Brooker.

7.30 p.m. — Bryan Greenwood.

Tuesday, June 5, 8 p.m. — R. J. Duckett.

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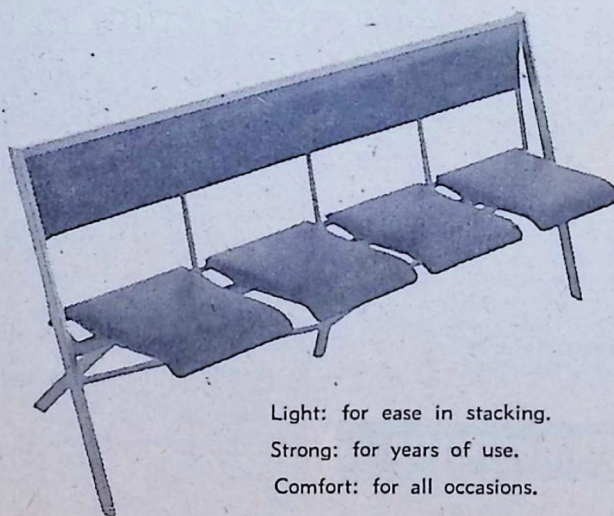
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Church

BIRTH

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ENGAGEMENT

ELLIOTT-WAITE. — The engagement is announced of Ruth Elizabeth, only daughter of Mrs. L. Elliott, 141 Surrey-rd., Blackburn, Vic., and the late Mr. W. R. Elliott, to Duncan Raymond, younger son of Mr. and Mrs. C. Waite, 45 Lansell-cres., Camberwell, Vic.

IN MEMORIAM

JONES. — In loving memory of our Aunt Jena, called Home May 30, 1961. "Safe beyond the river."

—Dorothy and Jack, New Hebrides.

BUCKNELL. — In loving memory of our dear son and brother, Maxwell, who passed away May 19, 1961, aged 13½ years. "Safe in the arms of Jesus."

—Mum, Dad, Sheryle, Geoffrey and Heather.

DEATH

ANDERSON. — Friends will be sorry to learn of the passing of Mrs. Lou Anderson (nee Marge Emerson), Ingleburn, N.S.W., daughter of the late Charles Emerson, step-daughter of Jessie, sister of Jeff, mother of Connie, Joyce, Ruth, Heather, Lou, Angus. Mother and father united.

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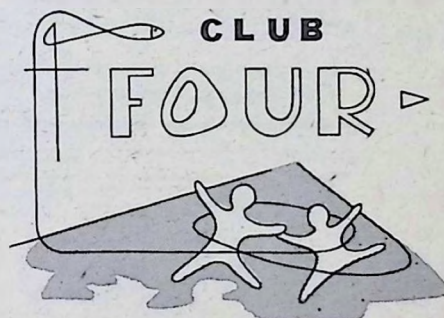
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JULY 7: Adam and Eve (1).

JULY 28: Adam and Eve (2).

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OBITUARY

Benjamin Gruhl.

Born at Bethel, near Kapunda, S.A., G. E. B. Gruhl passed away on Apr. 18, within a few weeks of his 96th year. As a young man he lived in the Northern Districts for several years, and then moved with his wife and family to Western Australia, where church services were held in the home. The family then returned to S.A. and took up residence at Hillside, near Murray Bridge. The Gruhl home became a preaching point for the Murray Bridge church in 1912. On March 12, 1919, at a mission conducted by Thos. Hagger, Mr. Gruhl confessed his faith in Christ and was baptised. He held office as a deacon for many years, and also officiated as church organist, playing at various mission services. He was a man of remarkable memory and was well-grounded in the faith. Although confined to his home for some time before his death, he maintained an active interest in the life of the church and was very proud to be called "brother." His wife predeceased him in 1948. To his children — Wilfred, Clement, Elsie (Mrs. W. Harper), Violet (Mrs. A. Cordon), and Lillian (Mrs. A. Brigdon) — the church extends its sincere sympathy. We give praise to God for this long life of faithful Christian service. —H. Cave.

George Hubert Harold Mills.

The church at Hobart, Tas., was made poorer by the Home call on Apr. 28 of G. H. H. Mills. This Christian gentleman was, like his Master, a carpenter, and during his long life enjoyed the confidence and respect of those (inside and outside the church) who knew him. Kindly in nature and unobtrusive in action, he will long be remembered in this city. For years he used his craftsmanship in the making of toys for distribution to the children in the Bible School. He came into membership in Collins-st. on Mar. 18, 1900, under the preaching of J. A. Palmer, and for 62 years, by his life, has borne witness to the saving grace of Christ. His body was laid to rest by A. E. Heard, who conducted a service at the home and at the graveside, where S. Cooper led in prayer. The sympathy of the Collins-st. church is extended to all bereft by his passing. —Josiah Park.

Jessie Conning.

After a long illness, Mrs. Jessie Conning passed away on March 27. Despite great pain in the last few weeks of illness, she showed courage and unflinching faith, typical of a life that had known many testing times. As Jessie Sharp, in membership with the Footscray (Vic.) church, she was married to Robert Conning by the late A. R. Main. She moved with her husband to Northcote and

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later, for business reasons, the family went to Hindmarsh, S.A., where her husband died. Mrs. Conning brought her young children back to Melbourne and lived for a time in North Essendon, thence to Moreland, where she remained until her children married. She lived for many years with her daughter Jean (Mrs. E. Holmes), and in her later days stayed with her daughter Gwen (Mrs. T. Harmon) and with her sons, Graham and Bob. Her sons are both at North Essendon and there, among friends of long standing and testing, she reached the close of her life. She belonged to many churches, and each congregation remembers her with great affection and appreciation. She accepted without complaint her losses and her loneliness. With determination, hard work, a sense of humor, and a trust in God, she set about the main business of her life, that of home and character building. In achieving these for her family, she herself became strong without losing gentleness or concern for others. With her family and the friends she made easily and kept always, we offer grateful thanks for a life that enriched us all. —A. E. White.

Daisy Vera Rokesky.

More than thirty years of faithful discipleship and loyal membership and service within the church at Horsham, Vic., were concluded by the death, at Wimmera Base Hospital, of Daisy Vera Rokesky, on April 1, at the age of 58. Mrs. Rokesky was born at Rochester in 1904. She responded to the call of the gospel and was baptised in her early twenties. She maintained a reverence for God's Word, with a keen appreciation of the Restoration Movement and a deep love for the fellowship and plea of its people. Her strong faith refused to be dented by the frequent pressures of illness and pain. Though in the last months she knew her life was ebbing away, she possessed a serenity which issued from the hope that is in Christ. The crowded services at chapel and graveside indicated that her gentle spirit and Christian grace had reached beyond members of her family to fellow church members, residents of Riverside (where she had lived since her marriage) and many others in the Horsham district, all of whom held her in affectionate esteem. To her bereaved husband, daughters (Mrs. Baulch and Mrs. Crafter) and son Jim, we express our sympathy, but rejoice with them that this life that was lived in close fellowship with Christ was ready for the call into his presence. —L. S. Dewberry.

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