

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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A CHURCH LOOKS FORWARD

R. V. HOLMES

Now firmly established in its modern and functional building, with a membership in the seventies and a reasonably complete programme of activities, the Church of Christ at Mount Gambier, S.A., is looking ahead.

Generous financial support from sister churches at Bordertown and Naracoorte, in association with the S.A. Home Mission Department, has enabled a full-time ministry over the past three years, and the erection of the first unit of a fine set of buildings.

With the commencement of a second term of the present ministry the church adopted a Three Year Plan which aims at a regular weekly attendance of 100 communicants, and a regular weekly offering of £50 by January, 1965. This is required to make the church self-supporting.

Naturally, it is realised that the true strength of a church is not a matter of statistics, and due attention is being given to the even more important matter of spiritual development. With the belief that if the church is to be led by the Holy Spirit, he must be given opportunity to guide the gathered church in planning the future, a Planning Conference was held the first weekend in March, 1962.

In three sessions — Friday evening, Saturday afternoon and Saturday evening — the future of the church was discussed under three headings, namely: Whole Church Evangelism,

Whole Family Programme, and Whole of Life Stewardship. A folder was prepared for each member, containing resource material and designed to hold any further material relating to the Three Year Plan.

Each planning session began with a relevant film or audio-visual, followed by group discussion on particular as-



K. D. Horne, who led church in "Whole Family Programme."

pects of the theme. Then a "General Plan" was drawn up, and finally a committee appointed to finalise details and put the plan into operation, after its ratification by the Board of Elders and Deacons.

The committees worked throughout March, and then April was "Inauguration Month." A Sunday was allotted to each of the three aspects of the total plan and an appropriate brotherhood leader was invited to speak on each. Whole Church Evangelism was introduced by the Home Mission Organiser, E. P. C. Holland; Whole Family Programme by the Director of the Dept. of Christian Education, K. D. Horne; and the Conference Secretary, I. J. Chivell, dealt with Whole of Life Stewardship.

Each committee prepared a pamphlet outlining the ideas and activities it plans to implement, and these were distributed on the respective Inauguration Sundays. The committees will now meet regularly on a monthly basis and each quarter present to the church a report on the progress of the Plan. It should be stressed that the purpose of the committees is not simply to organise a special drive in relation to Evangelism, Programme or Stewardship. Rather are they to see that in each of these fields the church is continually working and developing.

It is too early yet to report on results, except to note that the first of the special gospel services being arranged by the evangelism committee doubled the normal evening attendance, and since the distribution of the stewardship pamphlet there has already been a definite increase in the average offering. The introduction of a special family programme is being approached slowly by intention. The relevant committee has representation from every auxiliary of the church, and its task is to see that the whole family is being catered for, preferably as a family.

Throughout the introduction of the Plan it has been stressed that human plans which are not inspired and undergirded with prayer will achieve nothing of Christian value. We believe, however, that if the church prays, plans and works together, the blessing of God cannot fail.



The church at Fremantle, W.A., deeply appreciates the faithful ministry of Mr. and Mrs. L. Donaldson, and is pleased to announce an extension of two years to the present term, as from Jan., 1963.

A Bible School was commenced at Southport, Qld., on May 20, under the leadership of Mr. Carter. Seventeen scholars were present.



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

A. R. Haskell, Manager.

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Fifty Years Ago

From "The Australian Christian,"
June 6, 1912.

Editor: F. G. Dunn.

Presbyterians Oppose Union. — The
proposal for the union of Presby-
terians, Methodists and Congregation-
alists met with little sympathy in the
Presbyterian Conference, S.A., last
Friday. One minister courageously
moved: "That this Assembly joins in
the prayer 'That they all may be
one . . . that the world may believe';
recognises that the scheme proposed
needs considerable modification, but
trusts that negotiations will continue
and immediate steps be taken to pre-
vent useless over-lapping with a view
to more effective service of the gospel
in the neediest parts." This does not
appear to be a very drastic resolution,
but his motion was rejected by 15
votes to 10, and it was solemnly
decided that "the time is not oppor-
tune for corporate union" . . . Union
may be "in the air", but it seems
very high at present.

Scoville Mission Begins in Melbourne.
— It is estimated that 3,500 people
were in the Hippodrome on Sun.,
June 2, while a great number could
not find admittance. The first per-
son to respond to Bro. Scoville's in-
vitation was the son of F. L. Hadfield.
Bro. Hadfield is on his way to resume
his work in Africa. Owing to the
delay in the departure of his steamer,
he was able to be present at the
Scoville meeting.

Notes from Shanghai. — Ere this
you will have heard that a Republic
has been proclaimed in China. Our
work at Shanghai has perhaps suffered
least in the matter of Christians be-
ing scattered. During the celebration
of the proclamation of the Republic
and the end of the old Chinese year
we had packed meetings every day
from Sun., Feb. 18 until Tues., 27th.
Our work is very promising. — Rosa
L. Tonkin.

News Briefs. — At Unley, S.A., a
special meeting was held to consider
the proposal to build a new primary
classroom in connection with the Sun-
day School. Approval was given for a
fine room, 31 ft. by 39 ft., to join on
to the present kinder. rooms, and
will be capable of seating 150. It
is desired to raise at least one half
the cost in cash, and at the meeting
it was announced that already over
one-third had been promised . . .
In 18 nights' preaching at Prahran,
Vic., 18 souls were brought into touch
with the church . . . The church at
Inverell, N.S.W., has succeeded in
raising the £100 aimed at for the
extinction of the debt on the chapel
. . . At Berri, S.A., evening services
began in the State School on the
first Sunday in May. The York church
has had the electric light installed,
and kindly donated two large lamps.

"WHY WE MUST SPEAK"

This was the refreshingly simple and direct title given to a discussion on evangelism, held in New Delhi on Thurs., Nov. 30, 1961, during the Third Assembly of the World Council of Churches. Church Council documents have too often been wordy and abstruse, liberally sprinkled with theological jargon. It was encouraging that more than one voice was raised at New Delhi insisting that the Church's message should be phrased in language ordinary people can understand. The W.C.C. Department on Studies in Evangelism has published what the seven selected members of the panel had to say during the discussion on evangelism. The comments of D. T. Niles, of Ceylon, who acted as leader, are among the best things in the pamphlet.

An example of how he has urged simplicity is quoted from his 1952 book, *That They May Have Life*. It is the kind of thing which every preacher should read and ponder before he goes into the pulpit. Dr. Niles writes, "When I was in the United States of America some years ago, I was invited to a theological school to address the students. Instead of addressing them I said to them, 'You are learning to preach the gospel. I want you to preach the gospel to me. Think of me as an American pagan. I have never been to church. I have never read the Bible. The home from which I come is also pagan. I have an elementary education. I am a worker on the road.' The first thing those students said to me was, 'You are a sinner.' To which I replied, 'I don't know what you are talking about. I have never heard the word "sinner" before' . . . For fifteen minutes those students preached the gospel to me, while I kept on saying, 'I don't understand. Please use those words that I know.' They finally ended by saying, 'Such pagans don't exist.'"

A comment on a similar situation in Great Britain is given in *Doctor Sangster*, the biography of the famous Methodist preacher by his son, Paul. He tells how his father early had a love for long words, but came to see that they were a serious blemish in any preaching that aimed to reach people with the message of God's love. As Methodist Home Mission leader in the last years of his life he saw the task of breaking through people's indifference as such a mammoth one that it amounted to criminal folly to make the task harder by using words little known to either hearers or readers. He told the 1957 British Methodist Conference, "Anybody who has consistently visited in a new building area, or tackled some of these great new blocks of flats in the inner belt of our large city, knows quite plainly what I mean. (They say) 'You like to go to church on Sunday night? All right, I'm not stopping you.

I like to go to the pictures, or stay in and see the telly . . . ' The simple truth is that these people feel no need for the goods which they think we are offering . . . We seem to live in different worlds, to talk different languages and to move in different circles . . . and the circles do not intersect." The same attitude is familiar enough to Christian workers in our own Australian cities. But, like Dr. Sangster, we cannot accept the position as hopeless; claiming as he did "all the resources of heaven", we must pray more and work harder at the task of reaching men in their areas of deepest need. For evangelism is not an optional extra out of which we can contract if we like; it is a compulsion laid on those who have proved from experience what it means to know a living Saviour.

Perhaps no one at New Delhi expressed that sense of compulsion more naturally than Emilio Castro, of Uruguay, who, when asked to explain why the gospel was spreading in his part of the world, with the Latin American Protestant unable to keep quiet about it, said: "Talking about his faith is something so natural and spontaneous that he has not needed to inquire why he does it . . . Joy demands to be communicated. It overflows from the inner life . . . How can he keep still? He has to go out onto the roads, into the workshops, homes and classrooms, and there transmit his joy, give witness with his life of love and trust, that the miracle that has been performed in him will also be performed in those that hear him."

Evangelism is, of course, something much bigger than just personal witness; it must deal with the whole of the complicated structure of modern man's living. But this is where it *begins* — in the irresistible urge to share a transforming joy. Without that, knowledge of evangelism's techniques only provides a stage for the showing of our own souls' emptiness.

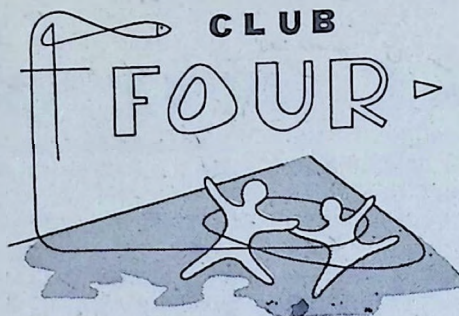
Dr. Niles adds "compassion" as another essential for real evangelism. "The Name of Jesus," he says, "is the Name of a great compassion for men. Where this compassion is not felt, there it may be possible to keep silence."

J. Irwin Miller (of our own Disciples of Christ in America) urged more even than that: "This requires more than heart. It requires intelligence, and perception, and intimate familiarity with the world. The voice must speak out of more experience than that of the cloister."

Let the woman member of the panel, Mary B. More, have the last word — and a good one. She wants "a church living as though it staked its life on its message." Is there anything of that urgency about *our* church's life and witness?

A Youth Activity of the Department of Christian Education

Frank Morgan.



Jesus Christ, the Son of God, is our Saviour. The Christ is the matrix of life; in him we are held to one another and to the Cross; in him we are drawn to the consummate vitality of life lived in utter selflessness for men and for God. He is Life.

Of this we see a symbol in the Club-4 motif; the ancient symbols of the New Testament Church transposed into the context of today. And as Club-4 is recognised by the graphic signs of the early Church, so, too, is it recognisable by that spiritual sign of those Christians — concern for the people of the world, our brothers and sisters.

Club-4 is a new youth programme of the Department of Christian Education in Victoria and Tasmania. Conceived in this concern, from this concern it draws its dynamic energies. This is a high calling. Club-4 has grown out of a concern for the young people in and around the churches in Melbourne.

In 1956, the programmes of *Youth's Own*, began. Based on the same premises as are the foundation of Club-4, *Youth's Own* brought together youths and girls who had previously met similarly only at Department youth camps. Under the direction of David Hibburt, whose dedicated energy and stamina were almost unbelievable, *Youth's Own* set out on its long road.

In an age when hit songs, fashions, and movie idols rarely last long enough to become even "nine-day" wonders, five years is more than a lifetime. In fact, five years sees the passage of at least two generations. And for five years *Youth's Own* went on every month at a central city hall, drawing attendances often in excess of two hundred. It educated, it entertained, it enlightened them. The youth of the Church came together and sang and laughed and thought and worshipped. Such was the scope of *Youth's Own* vision.

But there came a day when it was obvious to the planners that *Youth's Own* no longer filled the bill. So, rather than let it die the agonising death which is the fate of a good thing overdone, *Youth's Own* was

withdrawn from service at the end of 1960.

The situation was reassessed, the problems reappraised. There were needs which for all its merit *Youth's Own* had not met. In the passage of time and faces a new constituency had evolved, with its own particular appetite to be satisfied. So, too, there was a new awareness in brotherhood circles of the potential of the media at our disposal. The new faces of 1961 spoke a new language, not fundamentally different from that of 1956, but different enough to be a problem to the radicals of 1956 who disconcertingly found themselves conservatives in 1961.

New blood was one answer. This was available, and transfused into the planning committee. The future held promise: there was no thought of shutting down the work. A new day demanded a new expression of the same ongoing truth. Throughout Melbourne the casual clubs were all the rage. Informality, music, coffee-drinking, these were some of the keys that opened the door of success for "Q-club" and "Keyboard," "Opus" and "Basin Street." Why not for us? For we had so much more incentive than these others for getting a crowd of kids together and making them feel at home, in the fellowship of the living Christ. We have a membership, not governed by the possession of an old-school tie, but by a desire to be in it. We called it the Club 4-you. We set out to make it so.

David Hibburt, who had borne the brunt of *Youth's Own*, took his seat on the new committee in an advisory role, and with him Alex Smart, the other veteran of 1956. The rather static structure of *Youth's Own*, where there had been a seated audience and one-way performance on a stage, was replaced by a much freer pattern of group participation. Variety became a keynote of production; the group were not just receivers, they now joined in the production of their own programme.

How often youth groups have barked their shins on the phenomenon of "doing nothing." Some people would say "apathy." The group doesn't want to take part in an organised programme, nor when given the chance

will they organise their own. They still get together, but they just "muck around," doing nothing. So it seems, but they are satisfying a need, a need that is deep within each one of us, the need for society, for being together. Man is a social being, unable to live except as Jesus lived "in favor with God and men." So blooms the flower of life in the desert of mere existence.

There are new faces, more of them, and they speak a new language; theirs is a new idiom in expression, in word and music and activity. These faces express the souls of people, real people — not strange sub-human stereotypes, full of evil portents, masquerading under the tag-label "teenagers." Each is real person rich and wonderful, overwhelming in their candid, vital reality.

As these people express themselves in new ways, so they see the eternal truth in new light; no less clearly in the light of their own experience. They voice their needs in their own idiom; in that idiom they must be answered. In that idiom Christ speaks as he has spoken to men and women in their own terms for two thousand years, and as God the Father has done since the Beginning. It is not for each of us to see the apocalyptic vision that was John's on Patmos, nor to be confronted by the awful presence of the living Christ as was Paul, but it is no less real when a youth hears the voice of God in the ecstatic groan of a negro spiritual, or the clarion glory of the jazz number, "When The Saints Go Marching In," or the words of a poet.

Phil Williams, Chairman of the D.C.E., and Ian Mackey led the new venture as compere and director-producer. Their work was well done, and in 1961 the foundations consolidated for the promise of Club-4. This year they have been succeeded in these key positions by Graeme Williams, Stanley McCredden and Robert Mackey. Still the committee are at work behind the scenes, planning for the future, keeping a critical eye on the present, seeking new opportunities, new media to express the eternal truth of the Man Jesus Christ.

Club-4 has set out to provide for the needs of young people, for their need of Christ and their need of one another. With casual clothes and coffee cups, popular music and friendly informality, Club-4 has answered its high calling. With deep conviction and prayerful dedication these young men and women have made many sacrifices to bear forth the evangel of Life in their little corner of the world.

They have shared the joy of living, they have sung to the Lord a new song, a song they can sing only because Jesus Christ, their closest Friend, has sung it first to them.

THE MINISTRIES OF OUR



WOMEN

FEDERAL ACTIVITIES

Programme for July

Theme:

God's Standard of Judgment

Joyce Sykes, Launceston, Tas.

MEDITATION.

"O Joyful Light, we come, for in thee only
In trust we seek, and finding, find a way.
Strength of the tempted, Brother of the lonely,
From out our darkness bringest thou the day.
Lo, having thee, we lose not one another,
Sundered — united, dying but to birth;
All worlds are one in thee, O more than Brother,
And one our family in heaven and earth."

HYMN.

No. 362, "In Christ there is no East or West."

PRAYER.

"O God our Father, who dost call
Each one of us to serve only thee,
Give us the power to go on,
To carry our share of thy burden through to the end,
To live all the years of our life,
Faithful to the highest we have seen.
With no pandering to the second best,
No leniency to our own lower selves;
No looking backward,
No cowardice.
Give us the power to give ourselves,
To break the bread of our lives unto starving humanity;
In humble self-subjection to serve others,
As thou, O God, dost serve thy world."

BIBLE READING.

Matthew 25: 31-46.

DEVOTIONAL.

It is Autumn in Tasmania now — "season of mists." Looking out over this City in the early evening light, the sharp outlines of buildings and familiar landmarks are blurred into misty and indefinite shapes — here and there thrown into sharp relief, by the vivid gleam of street lights. So much of life seems like this autumn landscape — the way ahead stretches mistily and we cannot see clearly. We fear what the mist may

conceal. But for the followers of Jesus Christ, through the mists there are vivid rays of light, as his Word speaks to us, showing us clearly the way he would have us tread.

Here, in the parable we have been reading, Jesus' vivid parable of the Last Judgment, we are given such light for our way.

Christ's teaching is simple, straightforward and clear.

There is to be a Final Judgment — inescapable and complete — a judgment of man by God, based on God's standards.

What is the standard by which God judges? This, above all, is what we most need to know —

Jesus answers our question.

We will be judged by God,
not by the theological knowledge we have acquired;
not by the things we have believed;
not even by the amount of prayer we have offered him, but in accordance with our reaction to human need.

Throughout his earthly life, Christ saw people in need, all about him, constantly — really saw them, and knew the burdens that weighed them down. Moved with compassion, he went about "doing good" and at the last, gave himself to lift their heaviest burden of sin and guilt.

So closely does he identify himself with humanity that his word comes to us, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

God is to be found and served in, and through, man. Our treatment of our fellow human beings will be adjudged to be the same thing as our treatment of Christ himself.

Today the hand outstretched in need is his hand.

The fear of the homeless refugee is his fear,

The suffering of all victims of unfair racial discrimination and social injustice is his suffering,

The appeal for friendship in the eye of the stranger is his appeal.

His is still the world's hunger — and the thirst.

And what men do to one another they do to him.

God grant us grace so to follow the light he gives us, that when the day of his judgment comes, we may hear Christ's word, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

HYMN.

No. 498, "O Master, let me walk with thee."

MISSIONARY NEWS.

MISSIONARY PRAYER.

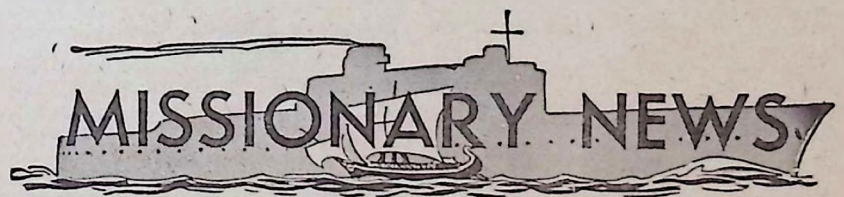
BUSINESS.

ADDRESS.

HYMN.

No. 495, "O Jesus Christ, grow thou in me."

BENEDICTION.



Notes supplied by R. S. A. McLean.

A New and Exciting Departure

(Karewa Teachers' College Opening)

K. Ludgater.

At 2.30 p.m., on Wed., April 4, 200 guests witnessed the official opening of the British Central Teacher Training College by His Excellency, the High Commissioner for the Western Pacific. It was certainly a privilege to share in this significant occasion, and to see our five students worthily taking their places in the very new College choir.

After the singing of the British and French National anthems (fortu-

nately the choir had been taught the latter!) the Principal invited the Senior Education Officer, "Freddie" Fowler, to give an outline of events leading to the establishment of the College. Education had, up till recently, he said, been the responsibility of Missions, which had done fine work. In 1957, however, a searching survey presented a clear picture of educational needs, and a conference of Government and Mission representatives in 1959 decided that a College was urgently needed. Capital costs amounting to £106,500 were met by Colonial Development and Welfare funds, which provided accommodation for 72 students, 36 entering annually. The Principal, Mr. Pritchard from the University of Ghana, Alan Blake of

the Presbyterian Church, and Miss Eleanor Brown of the Melanesian Mission, formed the staff, which itself was a symbol of the close co-operation of Church and Government. Two more tutors, one Government and one Mission, would be added for next year.

Bob Murray, of the Presbyterian Church, represented the Voluntary Agencies and commented on a recent call for volunteers to teach in outlying islands "where the need is great, and the people have been pathetically patient. We welcome help from the Administration in trying to meet this need." He paid tribute also to the work of Mr. Fowler, whose enthusiasm, experience and diplomacy had played such an important part in the latest educational developments.

The High Commissioner, D. C. French, made a great impression in his clear, simple and practical address, much of which was directed to the students. Education, he said, was not simply a key to wealth, nor would it lead to a lazier life; but it would bring greater demands, and service would result in true happiness.

The choir then presented a bracket of numbers under the leadership of Mr. Blake, who explained in introducing the final item, "Mosquitoes," that this was chosen as a suitable substitute for a College theme song! Strange though it may seem to those acquainted with customs in the New Hebrides (for example, church services lasting three hours on special occasions!), the whole ceremony was

over in 45 minutes, and the College was inspected by the guests. One could not help being impressed by the beautiful buildings in an even more beautiful natural setting, but one of the native chiefs was heard to say something which must be in the minds of many New Hebrideans. He said, in effect, "These are good classrooms, good places to sleep, good grounds . . . I think I'll come back in a few months and look again."

Quite obviously he was impressed by the start. What he is wanting to see is the result. So are we all, but it is with the hope that it will do much to raise the standards of these people for whom, in many ways, so little has been done. Pray for students and staff, in what Mr. French calls "this new and exciting departure" in the work of education in these islands.

Building New Houses

David Eagling.

From early March there has been a "beehive" of activity on our front lawn. A new house was needed for Sisters Jones and Middlemiss, and it was quite a problem to decide where it should go. After much discussion, it was decided that the house should be built near the old bell, which is halfway between our home and the home where Sister Kennedy lived for 13 years. All the sand and coral needed for the cementing was carried mostly by the women of the surrounding villages. The foundations were

laid with the assistance of Edwin Garahi, August Ben and the school boys.

Work was interrupted for over a week when the Yanawai was wrecked on the rocks at Ndui Ndui. This incident caused wholesale stealing and drunkenness. It was very hard to carry on with normal activity while looking after a houseful of shipwrecked sailors and salvage workers. When the novelty of having a 500-ton ship wrecked on our "doorstep" wore off, the people came back to earth, and started living normally again. Work recommenced on the new house. After a week of marking, chiselling and sawing, our efforts were rewarded when the walls were put into position in one day. All praise goes to Edwin, Simeon and Jeremiah, with a team of Ndui Ndui school children to do the lifting. Another week was lost when all the missionaries from Pentecost and Maewo arrived for the annual meeting of all workers on the field. We praise God for his blessing over the past year, and look forward to another year of service for him.

On April 30, the Nikau arrives with the iron and sisalation for the roof. We hope that this new home will be completed and ready to live in by the time Sister Middlemiss arrives from Australia.

We rejoice in the safe arrival of a son to Mr. and Mrs. R. Combridge, of Maewo, New Hebrides.

SPRING CLEANING GOD'S HOUSE

— Story of an Inner Suburban Church.

The plight of many old-established inner-suburban churches is one of crumbling buildings, fallen into a state of disrepair due to shrinking of numbers in membership and an equal shrinking of finances.

This, in turn brings on a feeling of despondency among those who are left to carry on the work and the "down hill run" seems inevitable.

The impression of all this gained by the "outsider," or the unchurched, is not encouraging or inviting, and certainly not much recommendation for a religion which is preached as containing life.

Such has been the case with the cause at Collingwood (Vic.).

Early in 1961 the Board of Officers decided to give a lead to the members (18 in number) and the Kindergarten Hall was given a face-lift and numerous broken windows in the chapel were replaced and protective wire-frames were fitted — this done by way of working bees.

This effort delighted everyone and encouraged all to go further in restoring to a respectable condition the beautiful chapel which was opened in May, 1889.

A brief rest was experienced by the workers and the Lord's blessing was received, as finances began to climb sufficiently to warrant further activities.

This band of five men and a varying number of women then transformed a cold, dark, lightless vestry into one of light and warmth. A broken and boarded up window was restored, cool green wallpaper went on the walls, doors were made to work as intended, trimmings were painted white, beige colored wall-to-wall carpet became the first floor covering this vestry has ever known, and a "Warm-Ray" fire completed the picture.

And did that happy band of willing workers then lay down their tools? NO — not even after those many Saturdays of toil. The sound was in

the air; — on to the kitchen — or at least, that is what everyone called it.

Once again, after many Saturdays and weeknights, another transformation — another window, long since forgotten, was "brought to light," walls were repaired and painted, cupboards were built, for crockery, linen and brooms, etc. Bench cupboards were topped with plastic material and attractive linoleum was laid, once again "a first time." Then, with thanks and praise to God came another rest for all concerned.

By this time the church was experiencing a revival of spirit, attendances were up, finances encouragingly steady and membership rising — Collingwood, with God's grace, was moving forward.

Came 1962 and the interior of the chapel loomed up, challenging as the next and biggest task. Plans were in the making, but the task seemed formidable and money had been spent on urgently needed plumbing repairs, so an actual starting date was not arrived at.

But once again the Lord showed his blessing and grace, with the result that two of his servants, past members of Collingwood, were roused to the call in answer to faithful prayers. So, George Mackley, of Horsham, a professional painter, arrived with his spray painting equipment. John Mackley, of Dandenong, an electrician, came also, and these together with the now experienced "redecorators" completed the work over the Easter holidays, working some 12 to 15 hours daily. This beautifully constructed building, capable of seating 500 people, is evidence of a gracious and dignified era.

The glory of God is shown in the artistry and craftsmanship of those who created this fine and imposing edifice.

The walls are now "crystal blue," the Corinthian pillars, and the arches and scrolls over the doorways and baptistery, are white, touched tastefully with gold to bring slight emphasis.

The baptistery is colored maize, surmounted on the centre of the rear wall by a white cross, with indirect lighting.

Floors have been sanded and varnished, doors and window frames repainted, the seats repolished and waxed.

The entrance porch was treated similarly. The color scheme was arrived at on the advice of a "color consultant" from British Paints Ltd.

The lights in the chapel have been raised higher and stronger globes fitted, with pleasing results.

Floral arrangements now comprise a splayed vase on a pedestal each side of the baptistery.

God's people thank him for the rich blessing received. With the membership now at 33, the buildings well on the way to restoration, and the work of the church progressing, this article is written as a point of interest and encouragement to all our sister churches. To past members and friends an invitation is extended to visit Collingwood, and to share in that joy which is ours in Christ.—
R. J. Warry, church sec.

★

The city of Hong Kong has for many years been making heroic efforts to cope with the flood of refugees from China and is proud of what it has done. The Hong Kong Christian Relief and Welfare Council has enabled Christians round the world to send aid to specific projects and has acted as a social work agency on their behalf. Walter Kilpatrick, World Council of Churches' director of Service to Refugees, said in Geneva recently that his Council is ready to take "such action as is feasible" to cope with the 30,000 refugees who have poured into Hong Kong from China since May 1.

QUESTING

A. E. White.

Is the Church to blame for the state of the world?

If the Church were all it should be, the answer to your question would be No! The Church is in no way to blame for the world's troubles.

When we talk about the bad state of the world we mean its tensions, problems, fears, wars, man-made disasters, wickedness, injustice, refugees, unemployment, hunger and so forth. All these are the result of rejection of God, and the Church is made up of those who have accepted him, not rejected him. The Church is the Body of Christ and Christ is the answer to the world's needs and problems and sufferings, not the cause of them. Ideally, the Church is in harmony with life, is unafraid, peaceable, righteous, just and loving. Actually, the Church falls far short of its potential, and in so far as it fails to realise its ideal, to that extent it must share the blame for things as they are. The Church is to blame because of its sins of omission. It does not do in the world the things it is called upon to do. It does not follow Christ, carrying its cross. It does not love its neighbor as itself. It does not love God with all its mind and strength. It is not clothing the naked and visiting the imprisoned. Of course, we know many churchmen who do some or all of these things. We do have our Schweitzers and Kagawas. But selfless Christians are so rare that they are news in the Church as well as in the world. That is why we must accept some responsibility for our world. Only a fraction of the Church's spiritual resources are being used.

But we are also at fault because of our sins of commission. We add to the troubles of the world by the things we do. Too many Christians are selfish, envious, proud, lustful, greedy, irritable, and unloving. We divide the Church and then create disharmony in our own part of it. These are not just failures to reach perfection. They come as a result of surrendering to Christ's enemies. In humility and penitence we should seek forgiveness and cleansing for our mission of bringing Christ to the world.

If I were asked to state what the Church is doing to make the world a better place, my answer would point to many positive and promising indications of the presence of Christ in his Church. I have not been asked, but next week I shall answer that question anyway.

Next Week: What good is the Church?

(Send Questions to the Editor.)

Musings

A Conference President's Week.

SUN., MAY 27. — After our late night home from Maryborough's Centenary celebrations, I was up early this morning to meet folk on the Overland from Adelaide. There had been no chance to re-plenish petrol stocks, and on the way home with our guests, within two miles of home, we sputtered forlornly to a halt. (Who ever heard of a preacher running out of "gas" — and on a Sunday, too?). A Good Samaritan soon came to our aid. I preached at home this morning, and at night we both shared in the closing service of A. R. Lloyd's Carnegie ministry. After the service it was good to hear young and old thanking Mr. Lloyd for all his ministry had meant to them.

MON., MAY 28. — It isn't always that the man in the public eye is as humble as Dr. W. E. Sangster proves himself in one diary note he made during a lecturing experience in U.S.A. "Dr. Frank Laubach is the other lecturer," he wrote. "What a gracious and able man he is! What a comment on muddled values that I get the crowd and he the handful! But God knows (and I know) who is the great man."

TUES., MAY 29. — Rain and routine — plenty of both!

WED., MAY 30. — After a full day I wrote an editorial in the last two hours before midnight — then went thankfully to bed.

THURS., MAY 31. — The pressure was on us today to finish the A.C. one day earlier than usual because of next Monday's holiday. In addition, I had to visit the A.B.C. for a rehearsal of my coming T.V. talk; they call the process "a dry run" — what an ominous term to apply to a religious talk! Then there was some committee business, and finally the local bulletin, prepared at home to-night.

FRI., JUNE 1. — Sermon preparation and the writing of some Australian Newsletters for overseas papers filled out the day. Tonight I drove to Dandenong to share another service with the Lloyds — this time their welcome to a new ministry.

SAT., JUNE 2. — I've been thinking of what I want to say tomorrow in the light of a comment by Dr. Riley B. Montgomery in his College of the Bible (U.S.A.) Spring Lectures, 1961, on The Ministry of All Believers. He thinks many of us are "in extreme danger of having our ears tuned to the will of the pew rather than to the will of God, and of protecting and shielding our people from Christ rather than leading them to meet him face to face, and to accept their crosses."

HERE AND THERE

M. T. Lawrie, minister at Kadina, S.A., is serving another 12 months with that church.

Cheltenham (Vic.) church is very proud of the record of its organist, Miss F. Brough, who is now in her 75th year of playing a church organ. For most of this period she has played for the church at Cheltenham.

This issue was finalised for the press on Thurs., May 31, one day earlier than usual because of the Queen's Birthday holiday in Victoria on June 4. Copy received too late for publication in this issue will be given priority in next week's special Overseas Missions number.

At Blackwood, S.A., where F. B. Burt is ministering, growing congregations are making changes to the present building a necessity. The Officers' Board is giving consideration to suggested improvements and alterations.

R. Norling, a member at Rockdale, N.S.W., has been awarded an Overseas Travelling Scholarship for Art. This covers a period of three years.

T. T. Robinson has accepted the invitation of the church at West Preston, Vic., to continue his ministry for a further term of three years.

A "Woman to Woman" evangelism series of four services was recently held at North Essendon, Vic., with Mrs. W. Newham and Mrs. Ross Lloyd addressing the C.W.E.F. on the Monday, the Good Companions on the Thursday (mothers sharing with girls) and both Sunday services. For good measure, there was a family theme at C.Y.F. after the evening service, when Mrs. Lloyd and her son, John, and Mrs. Newham and her daughter, Rosemary, quizzed each other on the things that are important in the home. The consecration, ability and deep concern to share the value of the Christian life impressed all.

The British and Foreign Bible Society reports that over 39 million Scriptures were circulated by the Bible societies in 1961. This represents an increase of 3½ million over 1960.

Mr. and Mrs. H. E. Thomson are paying a visit to Australia. After World War I. Mr. Thomson returned to England with his bride and practised as a physio-therapist in Lincoln. Since 1923 he has given voluntary leadership in the Kirk White Boys' Club, claimed to be the oldest boys' club in Britain and the oldest

newsboys' club in Europe. He has been secretary for many years, president of the committee since 1946 and has conducted the Sunday services there for sixteen years. Mr. Thomson is the eldest son of the late S. Thomson, a founder of the church at Fremantle, W.A., formerly of the church at North Melbourne.

The next meeting of the Victorian Ministers' Wives' Association will be held at the Churches of Christ Centre, Monday, June 18, at 11.30 a.m. Guest speaker will be Mrs. Candy, and all members are invited to be present. —E. M. Shaw (Sec.).

F. A. Youens, minister at Gardiner, Vic., has accepted a call to Bambra-rd., Caulfield, where he will commence after his present term at Gardiner is completed.

Maryborough Centenary

VIC.

Grey skies and showers didn't seem important when, on May 26, the old, not so old, and young travelled to the old, grey building at the corner of Clarendon and Inkermann-sts.

The beautiful floral decorations by Mrs. Chamberlain added to the warm welcome. At 2.30 the chapel was filled by visitors renewing friendships. R. C. Pritchard (minister) welcomed all, then light refreshments were served, before the company left on a bus tour of the city and surrounding district.

At the Lower Town Hall, the ladies prepared and served a buffet tea for 350 people; a magnificent effort by these ladies. At the official table, Mr. Pritchard welcomed all and introduced the Mayor, Mr. Jeffs, who officially welcomed our guests. C. G. Taylor (Vic.-Tas. Conf. Pres.) brought official greetings from that body, and Mr. Freeman (Methodist) brought greetings from the Ministers' Fraternal.

Pride of place was given to the cake, made by Mrs. Melbourne and beautifully decorated by Pat Chamberlain. This cake was cut by the first organist of the church, Mrs. Eaton, who prior to her marriage was Miss Jessie Higgs.

Once again the chapel was filled in the evening, when a film of the city was shown, and the choir, under the leadership of Arthur Kennedy, brought back many memories of old-time songs and hymns. Mrs. C. G. Taylor was a guest soloist. All were presented with a piece of the centenary cake on leaving.

The building of a hall for the East Bentleigh (Vic.) Church of Christ was begun in March. Foundations have been poured and the steelwork erected. Men of the church have been conducting working bees on the property each Saturday.

Chief S. L. Akintola, premier of Western Nigeria, has called on Christian missionaries to intensify their efforts to spread Christianity in order to help rebuild the world. He said in Ibadan that while Africans can do without imperialism and all its implications, they "cannot do without God and his all-embracing love and grace." Chief Akintola, who is a Baptist, added that "freedom without God is chaos, and sovereignty devoid of brotherly love is anarchy." He congratulated missionary workers in Nigeria on the able manner in which they had pursued what he said was their primary aim — the spreading of Christianity as a basis for the promotion of unity among the peoples of the world. —E.P.S., Geneva.

Sunday, May 27, will long live as a day never to be forgotten. At the morning service 277 were present, and a loud speaker was necessary for those seated in the kinder. room. The whole service was conducted by past ministers — B. Alcorn (president), C. Young and G. Bridgman (readers), Dr. Kemp and J. E. Searle assisting, with E. P. C. Hollard (S.A.) as guest speaker. The wine used for the communion was made and donated by J. E. Alderson (Bet Bet).

A pleasant afternoon was held, when 230 were present, guest soloist being Miss Jean Milne (formerly of the church), also A. Kennedy. E. P. C. Hollard was guest speaker, taking for his theme *Stranded in Paradise*.

At the evening service, 216 were present, including the Mayor, Councillors and their wives. Jean Milne was guest soloist, and the rendering with the choir of "How Great Thou Art" was an inspiration to all. Mr. Hollard spoke on *God in a Hurry*. Special praise is due to the choir for beautiful singing at every service, trained by Jean Bartlett, with A. Kennedy, Bev. Drake and Jean Bartlett as soloists.

During the day 243 broke bread, and the offerings amounted to £200.

The church expresses thanks and appreciation to the present minister, R. Pritchard, for his untiring efforts to make this centenary an occasion whose like has never been seen in the church before, with so many present at all services. —Mavis Davies.



OUR FAMILY PAGE

A Teenage Code

Part 2 of a Code (full copies available 50 James-st., Perth) drawn up by a representative group in W.A.

BOY-GIRL RELATIONS

Both religion and health will help teenagers realise they should not abuse the great gifts of life given into their keeping. The teenagers believe that parents should give simple direct answers to any questions about sex, even from the earliest years. Sex education should come basically from the home, with additional information at school. Many modern films give the wrong ideas about sex, and theatre managers are at fault in allowing underaged children to see censored films. There should be plenty of opportunity for mixed activity amongst teenagers, and they should be encouraged to go out in mixed groups and not take romance too seriously. Parents should always meet the boys with whom their daughters go out.

Between couples, the West Australian teenagers agreed to the following behaviour:

(a) Kissing permissible in moderation.

(b) Petting — This is harmful, as it should be recognised for what it is — the preliminary act to intercourse.

(c) Pre-marital intercourse — NO.

When the couples are engaged, sex should be discussed to reach common understanding, but pre-marital relationships should never be indulged in, for these powers are given us by God to be used in an holy manner and only after marriage. Also, to do so causes guilt feelings by both, with intense anxiety by the girl, and it is not a sound foundation for a successful and happy marriage. Boys ought to honor and respect women, while girls should realise their opportunity to set a high moral standard.

TEENAGERS' WAY OF LIFE

To get the best from their lives, teenagers need to pledge their loyalty to some worthy purpose, above all, belief in God and all that this implies, and membership in the church of their choice.

Teenagers expect their parents to play a major part in inspiring and formulating their ideals.

FINALLY

A final reminder — this Code is not a static set of rules, but needs to be subject to constant examination. It was not drawn up by adults for young people, but by young people themselves, to guide parents, teachers, youth leaders and other teenagers, and to promote discussion.—The Spectator.

Pity the Preacher!

According to an article in The Watchman-Examiner he must have:

The strength of an ox.
The tenacity of a bulldog.
The daring of a lion.
The patience of a donkey.
The industry of a beaver.
The versatility of a chameleon.
The vision of an eagle.
The meekness of a lamb.
The hide of a rhinoceros.
The disposition of an angel.
The resignation of an incurable.
The loyalty of an apostle.
The heroism of a martyr.
The faithfulness of a prophet.
The tenderness of a shepherd.
The fervency of an evangelist.
The devotion of a mother.

* * *

And when we have found him . . .
We expect him to live on the food
of a canary!

Channels

With all our activity and labor we can do nothing except as channels of God's Spirit. Only by realising this can we look steadily through failure and defeat to the victory that lies beyond. Some begin Christian service with enthusiasm, and fall away disillusioned and perhaps cynical. They have been trying to live on their own resources.

A doctor tells of a patient who came to him on the edge of a nervous breakdown. It seemed a case of overwork and the doctor advised him to give up a large part of it if he did not want to go to pieces. Six months later he met his patient in the street, looking well and happy. "I see you have taken my advice," he said. "No," replied the other, "I am working harder than ever, but I have discovered one thing you did not tell me. I have discovered that I am a pipe and not a cistern." He had found, in other words, that he was but a channel for a power beyond himself. He had only to leave that to God and go ahead. That relieved him of all the strain and set him

free. We do not need to find the capital to do God's business. He is at work within us to will and to do.
—James Reid.

Shunning Responsibility

Today, a great many people desire the benefits of a Christian civilisation without having to live a Christian life and assume the responsibilities attendant to it. Someone has said, "More and more people stand for less and less." They do not want to be entirely dead or immune to Christianity. Just a degree less than rigor mortis seems to satisfy a great many Christians.

A Negro slave, Reuben, and his master, a man of weak character and of a wayward disposition, were hunting together. The master remarked to the Negro, "Reuben, there is a question I want to ask you about your religion. You say that you are a Christian. How is it that the devil is always worrying you and leaving me absolutely alone?" "Boss," replied the Negro, "when you shoot into a covey of birds, and you kills one and wounds the other, which one do you send me after?" "Why, after the wounded one, of course. The dead one will be right there when you get back." The Negro looked up, smiled and said, "Boss, you done answered your own question. You're plumb dead; but I'se still flutterin'."

While there may be some credit in being a "flutterin'" Christian, true Christianity demands much more than this. We would be virile, dynamic, and possessed of heavenly fervor. Robert Louis Stevenson once stated that "Life is an affair of Calvary to be dashingly used and cheerfully hazarded."

Some may say, "I am not capable of assuming responsibility; I have no special talents, and no capacity for leadership." We do not have to be great, important, or highly educated to be of service to the Lord. God does not ask about our ability or inability, but about our availability.—P. R. Click, Christian Standard.

Albert. — My teacher has been going to too many bargain sales.

Mother. — What makes you think so, son?

Albert. — She's marking down everyone in the class.

"I've been thinking, my son, of retiring next year and leaving the business to you."

"There's no hurry is there, Dad? You go ahead and work a few years more and then we can retire together."



Discipleship

Barry Keene, Merrill Watkins, Lorraine and Diane Wallace, Phyllis Popp, Marilyn Deutschmann, Dawn Salzmänn, Anette Simpson, Maryborough, Qld.

Lyndal and Glenda Rolls, Elaine Harvey, Karen Humphries, Dawn Langdon, Glen Waverley, Vic.

Rosslyn Danenburg, Kadina, S.A.

Rhonda Olin, Joyce Milman, Donald Cooper, Barry Threlkeld, Ascot Vale, Vic.; Ray Potter, Terry Fleming, Newmarket, Vic.

Membership

Mrs. Richardson, from Collie; Sue Wilkinson, from Shenton Park; Ron Flett, from Inglewood to Dalkeith Road, W.A.

Miss Cavanagh, Gardiner to Hartwell, Vic.

R. Ellis, from Ormond; Mrs. Ellis, Mrs. Sheppard, from Dandenong; Mrs. Langdon, from Geelong, to Glen Waverley, Vic.

Mr. and Mrs. Davis, Jim Davis, from Koongarra Park, S.A.; Matron Bell and Sister Grant, Baptist, Hurstville, N.S.W., to Kadina, S.A.

Malcolm Thomas, from Wangaratta; Dennis West, from Red Cliffs, to Ascot Vale, Vic.

Graham Scarce, Flinders Park, S.A. to Footscray, Vic.

Marriage

Jennifer Dugay to Peter Jackson, North Essendon, Vic.

Judith Stevens to Ross McDonald, Dalkeith Road, W.A.

Gwen Daff to Ernest Henderson, Cheltenham, Vic.

Margaret Phillips to Roy Hope, North Williamstown, Vic.

Fallen Asleep

A. F. Acquiroff, Cheltenham, Vic.

AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — Ladies led p.m. service, Mother's Day, and pleased with special singing. C.W.F. entertained elderly folk at Thursday Club on May 17. Geo. Waterson p.m. soloist 20th, and Edgar Wilson (late of Launceston) on 27th. Av. attendances May: 207 a.m.; 179 p.m.; 192 communion.

QUEENSLAND

E. Ipswich - Leichhardt (R. Acland). — During May av. communicants 128. On 27th, every member issued with bag for talent fund and thanksgiving. Temple Day offering in Nov. C.W.F. celebrated birthday luncheon, Brisbane Welsh Choir giving programme. Sis. Ambrose improving. Mr. Sherman in hospital.

Maryborough - Baddow (D. G. Nelson). — Special officers' meeting, May 3, put into operation as much as possible of **Design for Development**. As result, various committees formed with officer at head of each. Preliminary plans made investigating prospects of commencing regular services at Hervey Bay; names of 17 people taken as result of survey. Hall in view for place of meeting, until sufficient finance raised for building chapel on portion of land already held by Y.P.D. for future Youth Camp Site. More than 60 present, experiencing time of blessing, when Bundaberg, Gympie and local ladies met, May 3. Mrs. Finger, Pres., State Women's Conference, gave address. Meetings May 13 centred on home and mother. C.W.F. conducted first portion of gospel service. Y.P. enjoyed fellowship at after-service gathering at manse. 4 Y.P. baptised 20th.

WESTERN AUSTRALIA

Dalkeith Road (C. G. Flood). — Services well attended during month. Three new members welcomed by transfer. Congratulations to Rod Chadbourne, Ian Sagers and Betty Beckingham, who have been awarded their degrees. C.W.F. presented £150 to church. C.Y.F. has commenced operations. Mrs. King continues to improve in health. Education committee provided members with pamphlet outlining functional church programme. Final inspection of new building has been carried out and sale of old properties being negotiated.

NEW SOUTH WALES

Hornsby. — 56th church anniversary enthusiastically supported May 27. E. T. Hart (Bexley North) speaker 11 a.m. C.Y.F. presented programme at P.S.A. Large number of visitors guests of C.W.F. at anniversary tea, which was followed at 6 p.m. by screening of film, *The Faith of Yuan Tai*. Attendances at 11 a.m. service and P.S.A. most encouraging, but at anniversary gospel service chapel was full, with extra seating provided. Service again conducted by C.Y.F. team; special feature presentation of cantata, *Hallelujah, What a Saviour*, by C.Y.F. ensemble and associated artists. All services enriched by Reubert Hayes officiating at Lowrey Brentwood electronic organ, made available for day. Happy and inspiring day came to close with fellowship at supper.

SOUTH AUSTRALIA

Kadina (M. T. Lawrie). — Church very active in all sections, good attendances. Y.P. have 2 basketball teams playing in Association. G.L.B. and Life Boys recommenced. Picture night by C.M.S.; proceeds to assist Broken Hill work. Youth tea addressed by L. Hugh, M.P. Y.W.C.A. held home and family night, May 8. C.E. rally held 18th; guest speaker, N. Gavros. Church blessed with many visitors. Many members have been ill.

VICTORIA

Northcote (A. B. Withers). — Church actively supporting Literature Week. Chapel full p.m., May 20, when members of S.A. Junior Basketball teams were present, with some of Executive of V.A.B.A., some boys being billeted with church members. Special welcome and tea held at 4.30, when V.I.P. from S.A. and Vic. Basketball Assoc. were introduced and P. Foster was speaker.

Hartwell (K. J. Clinton, B.A., B.D., Dip.R.E.). — Special B.S. session remembering mother, May 13; address given by Mrs. Morrison. At gospel service, duet rendered by Mrs. Baker and son, Colin. Soloist, 20th, Miss E. Rankine. Film night by C.M.S. on 5th raised £13 for Building Fund. Church regrets removal of Genat family after active service in church and Y.P. Sympathy extended to Mrs. Haines and Mrs. L. Tyler in loss of loved ones.

Warragul (G. A. Hearn). — E. L. Williams was guest speaker at church anniversary, helped by Mrs. Buntrack (Wgl. soloist), A. Fox (Wgl. soloist), Mr. Bellenhower (Melb. soloist), R. Fox (Sale, organ recital) and Mrs. Hawke (violin recital). Thankoffering for Manse Fund, £151. Ladies catered for luncheon and tea. Young nurse made decision, May 6. At special Mother's Day service, 105 attended a.m., with total of 85 communicants for day. Church sec., E. G. Brough, has returned home following

surgery. Successful youth tea, May 17, 28 teenagers present; 31 at social evening which followed. On 20th, evening service, special guest night, with baptismal service. A and B grade badminton teams on top of their grades, and C grade in the four, of Warragul and District Badminton Assoc.

Red Cliffs (S. K. Bannon). — Many visitors present over holiday period. Preacher was speaker at Combined Churches' Service in Civic Hall, May 20. C.W.A.F. held street stall, a.m. 25th; proceeds about £30. At night, C.Y.F. held barbecue at the home of Mr. and Mrs. Taylor (Sunnycliffs). K. Pitt (C.O.B.) a.m. speaker, 27th.

Camberwell (K. W. Barton, L.Th., Dip.R.E.). — Improved attendances encouraging. All auxiliaries working well. Church hall was filled for Mother and Daughter night, when tableau, *The Seven Ages of Woman*, was presented. Church regrets return to England of Eddie Vass. He was made a presentation by church and B.S. Church has been saddened by death of Mrs. Acton. Football club competing in Eastern Suburban comp. has won several games. At monthly rally, Scripture lesson read by David Parkin (Hawthorn League player). Mrs. Heard (India) spoke to C.W.A.F.

East Bentleigh (M. Giezendanner). — Annual business meeting, May 14, elected elders: T. Clark, R. Nugent; deacons: E. Bowes, I. Edwards, R. Lang, A. Miller, R. Price, J. Sansom, B. Waters. Membership 53; av. attendances a.m., 49; p.m., 29. Gospel services commenced first week in Feb. in Y.W.C.A. Hall. B.S. av., 69. Junior and Inter. C.E. working well. C.W.F. working well; ladies have made donation of £100 towards Church Building Fund. Mr. and Mrs. T. Clark involved in car accident recently, but fortunately no serious injury resulted. Members attended recent H.M. prayer rally in Malvern-Caulfield chapel.

North Balwyn (R. W. Vautier). — Installation of new baptistry in progress, and extension of vestry for B.S. Primary Dept. planned. Well attended B.S. concert May 4. C.M.S. visited Glassworks at Spotswood. National Marriage and Family Week observed with Explorers' mother and son night, and special p.m. service, May 13, conducted by C.W.E.F., when Miss V. Callanan was speaker and flowers presented to oldest mother. Good confession made by girl. Inaugural meeting of Co-ordinating Council, comprising 2 representatives from each auxiliary, held 15th.

Chelsea (C. G. V. Thomas). — Approx. 50 present at annual business meeting, Wed., May 23. Following elected: elder, A. Augustine; deacons: B. Fielder, G. Goudie, K. Holt, T. Parker, H. Sando, L. Smith, H. Taylor;

deaconesses: J. Goudie, S. Green, J. Parker; B.S. supt., K. Holt; organist, Mrs. R. Prentice; asst., Mrs. H. Taylor; A.C. agent, Mrs. Sando; A.C. correspondent, Mrs. Bantow.

Oakleigh (E. J. Miles). — In past few weeks 7 have been received into church through faith and obedience. Mother's Day service, 250 present. Matron Gall (Christian Guest Home) speaker; all sections of the school took part. Minister exchanged pulpits with G. J. Crossman (Malvern), 20th. Explorers consistently represent their club every auxiliary night. Soloists have been Mrs. Ferris and C.E. Quartet. 40 Y.P. held barbecue at National Park, 15th; devotions led by G. Woodward.

Preston (G. W. Barnett). — Y.W.F. conducted p.m. service, May 13, when film, *Samuel a Dedicated Man*, was screened. Soloist, Mrs. Quaife. C.W.F. birthday afternoon addressed by Miss Rye (S.P.C.C.). One young man baptised, 20th. Christine Barnett progressing satisfactorily following surgery.

Ascot Vale-Newmarket (G. Moyes). — 38 C.Y.F. members went to Seaford, May 4, for weekend camp. Early morning breakfast at 7 a.m. Sunday, followed by communion service, 8 church officers, who had left A.V. at 6 a.m., attending. On Sunday, in absence of minister at camp, a.m. service conducted by E. S. Sanders. Gospel service conducted by C.Y.F. on return from camp. One young man made good confession. Newmarket C.W.F. held enjoyable Mother's Day gathering, 8th, 43 ladies from various local churches attending. Combined Mother's Day service at A.V., led by C.W.F. Guest speaker, Mrs. V. Stafford (State Pres., C.W.F.), soloist, Mrs. Wittick.

Surrey Hills (R. A. Ryall). — C.W.E.F. street cake stall raised £22. C.Y.F. took a.m. service, May 6; John Oldfield presided. C.Y.F. midweek badminton club under leadership of W. Newham and Mrs. Wing Tang. C.W.A.F. took evening service, Mother's Day, with Mrs. Wickham, Miss Dot Reynolds and Mrs. Haines as speakers.



The first week of May was again set aside by the Bentleigh (Vic.) church as a Missionary Convention Week, organised by the Missionary Outreach Committee. Representatives of several societies challenged their audiences with the need of many fields. Mr. Allison (Oriental Missionary Society) spoke of the dreadful conditions in Hong Kong. Mr. Kandathil, B.Sc., B.D., an Indian national, returning to take up open-air work in N. India for the International Gospel League, told of his conversion, call to the ministry and need of his people. Mr. Fowler (U.A.M.) presented the work among our own Aborigines.

Mrs. Heard from our own field in India, spoke of her work at Baramati. Mr. Finger (South Seas Evangelical Mission) presented the need of New Guinea and the Solomon Islands. The week concluded on the Sunday evening with Mr. Phillips (Wycliffe Bible Translators), who is returning to New Guinea, challenging the people with the urgency of presenting the Word of God to these people in their own language. At the conclusion of the address, three young people decided to give their lives in full-time service. In addition to regular offerings for local and brotherhood work, the committee reported that in its first year £595 had been given by members for Mission work. The offering for the week, £168, is a good start for the second year.

Two Evening Hymns

(Suggestions — Nos. 295, 296.)

The name of George Rawson keeps recurring in hymnals as author of a good standard and wide variety of hymns — with 14 different metres, they appear in 18 of the 44 subject sections in one hymnal. Many are dated 1853 or 1857 — dates noteworthy for the publication of the (Congregationalist) *Leeds Hymn Book* and the (Baptist) *Psalms and Hymns*. He helped to edit both of these collections and contributed many pieces, actually 35 in the latter. In the "Leeds" book, his hand is not easily traced, his hymns appearing minus any indication of authorship; on occasion he modestly concealed his identity as "a Leeds layman."

Quite a number of Rawson hymns are psalm versions, and several others are in "litany" form, verses closing in one case with "My Saviour, comfort me," in another with "Comforter Divine," and in our best-known hymn from this author (No. 238 — "By Christ redeemed") with "Until He come."

In the "evening" section of our book, two of his hymns appear successively (Nos. 295 and 296), both classified according to the author's intention, as each originally bore the title "Evening." "Father, in high heaven dwelling" (No. 295) is based on the Lord's Prayer, "Deliver us from evil," and, while less free-moving than many of Rawson's hymns, seems to have echoes of other better-known productions.

"Father of love and power" (No. 296), one of the "litanies" mentioned earlier (with its repeating final line "Bless us tonight"), may seem more like a "good-night" hymn than one to be used in a service. In its original form, the first three lines of the final verse were an exact replica of three lines from Marriott's hymn "Thou whose Almighty Word" — written 40 years earlier — and

began "Spirit of truth and love." One may conjecture that, long before Rawson's hymn took form on paper, many "possible" lines coursed through his mind, Marriott's words drifting in somewhere between times as worthy of consideration. Then, at the final committal to paper, they were not identified as not original. Recognising later his strange freak of memory, the author gladly found a remedy in the lines as we have them! —F.J.F.

Golden Jubilee

MURRAY BRIDGE, S.A.

The church at Murray Bridge had a most exciting weekend, May 19-20. Recognition of 50 years of active service for the Master in this town brought many former members back to share in the joyful gathering. They were all folk who have given tremendous stewardship in earlier years in the life of the church.

A fellowship tea was attended by 260 and items and speeches followed. Theo. Edwards was guest speaker, and having served two ministries with the church he had much to recall. Lin. Fitzgerald, too, was asked to do some reminiscing — he is a past B.S. supt.

Mrs. Pearce had designed and made a magnificent cake, iced in white and gold, the top of its three tiers being a replica of the church building. 47 smaller cakes were inscribed in gold lettering and were in shapes of Bibles, roll books and fish. These were later given as presentations.

Sunday services were thrilling — 250 packed in to join in communion. C. E. Curtis (S.A. Conf. Pres.) was speaker. A P.S.A. was enjoyed by 220, when the Adelaide Choral Society gave the programme and E. P. C. Hollard spoke.

Evening service again had Mr. Hollard as speaker, when he gave the church a ringing challenge. The church choir gave a splendid anthem and a male quartet also sang.

It was a time of happy reunions and homes of church families were opened in warm hospitality.—Brenda Watts.



Indian Delegates

Plans are getting under way for the visit of Pastor Barnabas Bhonsle, our Bombay pastor, and Pastor S. P. Hiwale, from Indapur. They leave Bombay on the Iberia on Aug. 18, arriving in Fremantle on Aug. 29, and Adelaide on Sept. 1. They will attend the South Australian Conference in Adelaide and Federal Conference in Hobart. It is expected that they will stay in Australia for about 3 months, during which time they will visit as many churches as possible in each State.

ENGAGEMENT

BANGSUND - WARREN. — Mr. and Mrs. Leif Bangsund, 19 Gladstone-ave., Northcote, Vic., have pleasure in announcing the engagement of their elder daughter Joy, to Vern., elder son of Mr. and Mrs. J. Warren, Auckland, New Zealand. Joy's present address: 106 Linton-st., Palmerston Nth., New Zealand.

SILVER WEDDING

Mr. and Mrs. E. J. Miles, 109 Willesden-rd., Oakleigh, announce, with pleasure, the 25th anniversary of their wedding, celebrated at North Perth Church of Christ, June 12, 1937, Allen Brooke officiating.

DEATHS

BAKER. — On May 17, Gladys Ansley, 46 Antibes-st., Parkdale, dearly loved sister of Claudia (Mrs. Fielder) and Evelyn (Mrs. Ellis).

NEWMAN. — On May 11, Frances Phoebe, 4 Milverton-st., Burwood, Vic., youngest daughter of the late Thomas and Mary Newman, loved aunt of Lillian (Mrs. Tyler). In her 97th year. "Rest after weariness."

IN MEMORIAM

SAUNDERS — Harold Arthur. Called Home suddenly June 2, 1956. "Treasured memories till we meet again." —His loving wife (Flora), Joan and Kenneth.

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OBITUARY

Herbert John Yelland.

Herbert Yelland was called suddenly from this life at his home in Calingiri, W.A., on May 22. He was aged 84 years. Mr. Yelland was a member of a well known Churches of Christ family in S.A., and came to W.A. in 1903. From the time of his arrival in W.A. until his retirement to the country several years ago, he was an active member of the church. He was in fellowship at Lake-st., Perth, for several years, and for some time at Inglewood where he served as secretary. He was interested in all brotherhood activities and served on the State Executive and H.M. Committee, of which he was secretary for a period. He was for many years chairman of State F.M. Committee. Our late brother was a man of influence in State and civic affairs. He was for 12 years a member of the Legislative Council. He was also a foundation member and the first chairman of the Bruce Rock Road Board. Mr. Yelland had the distinction of graduating from the University of W.A. with a Science degree after he was fifty years of age. Those of us who had the privilege of working with him in past years came to understand his worth and value his friendship. He was a good man and a loyal servant of his Lord. There was a large gathering at the crematorium for the service, which was conducted by the writer. To Mrs. Yelland, to his son Bert, and to Mrs. Lillcrap, his daughter, and other sorrowing relatives, sympathy and love are extended.—Roy Raymond.

Mrs. Rosalie Mary Augusta Cantwell.

On May 6, at the home of her only daughter, Mrs. Waterman, passed away one of Dandenong (Vic.) church's beloved members, Rosalie Mary Augusta Cantwell. The late Mrs. Cantwell was aged 84 years, with 69 years of her life spent as a member of Churches of Christ. She was born at Harkaway, Oct. 20, 1877, and baptised at Berwick in June, 1892 by the late Ferd. Pittman. Nat. Myer, her sole remaining brother, is still attending Berwick, and is in his 87th year. On Feb. 1, 1902, she was married at Lygon-st. to the late William James Cantwell, who pre-deceased her in 1918, leaving her with a family of one daughter and four sons to bring up. She was a foundation member of the Gardiner church when the meetings were held in the College of the Bible. During her early days, she was connected with the churches at Avonsleigh and Emerald, where the Cantwell and the Bolduan families had a close and lasting friendship, and it was only fitting that Reg. Bolduan (minister, Cheltenham) should carry out the funeral services both at the North Balwyn chapel and later at the Burwood Cemetery. Before

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coming to Dandenong, where she was a member for the past 12 years, Mrs. Cantwell was in membership at East Richmond. All through her life, Mrs. Cantwell took an active part in her church and C.W.F. Ill health necessitated her admittance to hospital at various periods over some 5 years. During this time she was looked after by her daughter-in-law, Mrs. Wal. Cantwell, until she became completely bed-ridden about 7 months ago, when she went to live with her daughter, Mrs. Waterman, at North Balwyn. She was a lovely Christian lady and is sadly missed by her family, Myrtle (Mrs. Waterman), sons William, George, Walter and Edward and their families, as she is by all who had the privilege of knowing her. —E. Reveleigh, sec.

Circuit Convention

The long weekend in May was the occasion of the Chinchilla and District (Qld.) Circuit Convention. The theme chosen for the special meetings was *Back to the Bible*. Emphasis was placed on the need to restore the Scriptures to their rightful place in the Church and in the world.

Guest speaker was J. McCormick (Kedron). The Convention began with an inspirational rally on the Saturday evening in the Wambo Hall. After a challenging address, two youths made their decision for Christ.

Sunday morning saw a hundred folk gathering on the banks of the Condamine River for a combined open-air communion service. The surroundings and weather were perfect, and the presence of God was a real experience for all who joined in worship. A picnic lunch was enjoyed following the service, and in the afternoon all took part in an informal discussion and question period.

The combined gospel service in the evening taxed the seating capacity of Chinchilla chapel. After a simple but stirring message, another three youths gave their lives to Christ. This again was evidence of the working of God in our midst.

So concluded a great weekend, highlighted by fellowship, friendship, and instructive messages from the Word of God.—D. O. Norling.

The Student Christian Movement in London has published its plans for the Third Student Christian Congress which will take place in Bristol, England, Jan. 1-6, 1963. The conference will seek to work out in detail what Christian service means in terms of actual jobs. Delegates will have the opportunity to join one of 10 commissions, all expertly staffed, which have been arranged on industry and commerce, home and family, politics and administration, education, healing and medicine, research and scholarship, etc.

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