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NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Home Mission Representatives Confer

B. J. Combridge.

The occasion was unique. Two men were present for the first time when the Seventh Conference of Home Mission Representatives was held at the Centre in Melbourne, June 26-28. D. H. Smith, as Secretary-elect for Vic.-Tas., and K. J. Patterson, for W.A., were thus introduced. In addition, A. D. Pyne (W.A.) and B. J. Combridge (Vic.-Tas.) were present for the last time. Both expect to relinquish their offices at the end of the year. Mr. Pyne has had a long association with Home Missions in W.A., and has been a valued member of the Interstate Conference since its inception. He will continue as Conference Secretary in W.A., and remain a member of the Home Missions Committee. Appreciative reference was made to these brethren.

K. Crawford represented N.S.W. for the first time, although he shared in last year's Conference unofficially. D. W. Mansell represented Queensland, and E. P. C. Hollard (S.A.) remains the only member of the original group.

It was a tight schedule, and, apart from the break for lunch, sessions continued from 9.30 a.m. to 4.30 p.m. Work continued over morning and afternoon tea, served by our office staff.

Design for Development

In each State the "D.D." programme has been effectively introduced. Most used camps to introduce the programme. Some comments reported were: "Groups previously isolationist came to this," "Some demanded another camp," "Offerings in one church lifted from that weekend," "There is continuing demand for the booklet," "Teaching on the eldership and the ministry is sought," and "Ours was held prior to State Conference — we

wonder whether that accounted for increased attendances at Conference."

Considerable time was spent discussing how congregations may best be helped to implement this programme. It was thought that churches were accepting the basic principles, but much remained to be done to promote the programme, and it is proposed to provide further helpful material for the use of church leaders.



Closely related to this was a discussion led by E. P. C. Hollard on Evangelism for Our Day. A concern for the quickening of the evangelistic pulse of our churches undergirded the whole proceedings. Members were anxious to contribute to the overall impact of the brotherhood's Home Missionary activity throughout the Commonwealth.

Sharing Our Concerns

Consideration was given to the possible importation into this country of problems which do not, and ought not, exist here, and which have never really concerned us. There was concern — perhaps almost apprehension — that some could introduce issues which would be divisive, and eventually do the co-operative work of our brotherhood a grave dis-service. Whilst, on the Home Mission level, each State would consider these matters in its own way, there was a frank sharing of views. There was also an obvious desire to preserve the strengths of our organised work.

Related to this was a discussion concerning divisive trends in the brotherhood. There was an impression that some issues were less explosive than in the past, and that there was a growing understanding of differing points of view. It was recognised that unity in the brotherhood could never be achieved on the basis of complete identity of view-point on all matters, and that we must live with our differences. Our basic oneness is "in Christ," to use the New Testament phrase. Within that fellowship there is room for difference, and there must be liberty. This discussion was possible because members of the group met on a basis of confidence and Christian friendliness, and it was of great value.

Changing Patterns

It appears that all States are moving away from annual offerings for co-operative work, and K. Crawford led us in a discussion of new trends. Special work was being done in both N.S.W. and Vic. to formulate new patterns, with N.S.W. being in advance of others. Allied to this was the matter of Stewardship promotion. Each State seemed to be using different techniques, and consideration was given to the possibility of standardising some procedures at least, so that part of the literature might be produced on a Federal level, and economies be achieved.

Special thought was given to the problems of Queensland, with its scattered churches in the far-flung areas of the north. The problems of distance and isolation are more acute there than in any other place in the Commonwealth. It is good for representatives to know the particular problems which other States face, and it does the leaders good to share their peculiar problems on this level. A happy fellowship tea was held on the Wednesday evening. Greetings were expressed to the visitors, who conveyed reciprocal messages. The next Conference will be held in Adelaide in June, 1963. E. P. C. Hollard was appointed secretary.

From seventy years of church membership,
J. A. WILKIE (Ballarat, Vic.) shares his . . .

—REMINISCENCES—

In Acts 21: 16 we read of an "old disciple," with whom Paul and Luke should lodge. I suppose that category would apply to myself, since I was received into church membership in 1892, when I was 14 years of age, at Grangemouth, a seaport on the Firth of Forth, about 25 miles from Edinburgh and from Glasgow. When I was about 20 years old, I moved to work in Glasgow.

The British Churches of Christ celebrated their fiftieth Conference (named the Annual Meeting) in 1892 at Edinburgh; I think the first A.M. had been about 1842, also at Edinburgh, and presided over by Alexander Campbell from U.S.A. In 1892, the Conference Sermon was preached by David King (a notable Evangelist and Editor of our churches' weekly). I still remember his address; the text was from the O.T., "Why gaddest thou about?", and was a plea for all Christians to return to the Old Paths and the Church as set forth in the New Testament.

I can recall talks with J. B. Rotherham in my father-in-law's (William Crockatt's) home in Glasgow. The Emphasised Bible was a new translation by Mr. Rotherham, an able scholar in the original languages. The famous preacher, Campbell Morgan, often referred to it.

Later on, I was elected to the Foreign Missionary Committee. Our fields of service were in Siam, Nyasaland, and in Western Bengal (India). I was appointed to arrange the visits to churches for our missionaries on furlough. On the F.M.C. were several outstanding men, including H. E. Tickle, son of G. Y. Tickle, the hymn writer. As I visited several of our churches in Britain, I realised how much the State churches (Anglican and the Church of Scotland), which claim the whole population as in their membership, impede our growth; also the high cost of purchasing a building site in cities and towns, and our membership being largely "working class," with low wages, so that many of our churches had to meet in rented halls. Possibly, also, there was a lack of bold leadership! In those far off days, the name "minister" was never used, only "preacher" or "evangelist."

I have been an Australian for 50 years, as I arrived early in 1913. I only knew Thomas Hagger, as he had been in our home in Glasgow for a few days and conducted a brief but fruitful mission. During the six

months in Melbourne I attended North Carlton church (I was amazed to learn that we had about sixty churches in the city and suburbs), and also attended the Century Bible Class at Lygon-st., conducted by Horace Kingsbury and Reg. Enniss. This Class brought me into contact with several able men and women. Later on I met and loved my fellow-Scot, A. R. Main, and can recall his able guidance in Easter Conference problems.

After six months working in Melbourne, I was transferred by my employer to Ballarat, where the only person I knew was Robert Burns. I was thrilled to see the splendid statue opposite the Post Office. I found the Dawson-st. church meeting in a hall, as their chapel was being rebuilt. I was soon appointed Bible Class leader, also made welcome at the home of Mr. and Mrs. E. H. Price. Mr. Price proved a great friend to me, also his mother, Mrs. Lucas — a most remarkable woman who greatly helped my faith in God's guidance. At this time, there was only our one church in Ballarat, as the Peel-st. church had ceased to meet. It was revived by a glorious mission, led by E. C. Hinrichsen, with L. E. Brooker as song-leader. Some years later they led another six weeks' tent mission in the centre of Ballarat. This also helped our new church at York-st., where W. G. Feary and his family have done outstanding service. Since then, branch churches and new buildings have begun in Brougham-st. (Ballarat North) and at Mount Clear (three miles out), so that we have now five preaching centres.

Highlights in my recollections include my year as Conference President (1932-33), also preaching the Conference Sermon in the Auditorium, Melbourne. In later years, I had a similar privilege in the Adelaide City Hall and at Enmore Tabernacle, Sydney, for the N.S.W. Conference. Attendances at Federal Conferences are also outstanding blessings. I thus became intimate with Campbell Edwards, Robert Lyall and T. R. Morris. I conclude in the words, "He must increase, I must decrease!"



An impressive increase in Protestant membership in Mexico is reported in a study made by a Roman Catholic priest. The number has grown from 265,000 in 1949 to 1,065,161 in 1961.

Fifty Years Ago

From "The Australian Christian"
of July 18, 1912.

Editor: F. G. Dunn.

Lessons from Scoville Mission, Melb. — A record in missions has been established, which means that the people of Melbourne are talking about it, and attention is being directed to our movement in a manner never paralleled in our history as a religious organisation in Australia . . . Place before the brotherhood a great work to be achieved, and the response will be adequate to the demand.

College of the Bible Notes.—There are 43 students on the roll, of whom eight are non-resident. Our new building approaches completion. Already the eleven bedrooms on the second story are occupied. The classrooms on the ground floor will soon be ready for use. Nineteen of the students are engaged in regular church work, and so get financial help. One good brother in Victoria has generously offered to guarantee the year's support of a good student at College. Others could profitably follow this example. The annual offering for the College will this year, and in the future, be taken on the first Lord's Day in October. (From exam. results published, we note that G. H. Oldfield was among those with a grade of over 90 per cent in Greek — but not in Latin. Doctors' prescriptions always look like Greek to us, anyway!)

B. H. Huntsman to Return. — B. H. Huntsman, who has been in America for some years, has decided to return to the land of his birth, and to permanently settle there. He is expected to arrive in Australia about the month of October, and will be open to accept a suitable engagement with a church requiring his services. A few years back he labored with the church at Grote-st., Adelaide, and it was with much regret that the church parted with him when he expressed his desire to return to America.

Editors Had Their Troubles Then! — A note in "Here and There" reads: "Church secretaries would confer a favor and give the editor greater peace of mind if they would study the art of condensation a little more than they do. Remember, there are others!"

Cholera in India. — So far all have kept well on our compound in Baramati, though we are passing through an anxious time on account of the prevalence of cholera. In Baramati, deaths are occurring at the rate of 12 per day, and the disease is in a very violent form. We are doing what we can to help . . . The days continue hot, about 110 degrees in the shade . . . In fodder alone, the price has gone up to 400 per cent above normal. — H. H. Strutton.

KNOW THE BROTHERHOOD!

As recent articles on this page have indicated, Churches of Christ in Australia have, to some extent, learnt to do things together. But we still have much to learn. The "parish pump" mentality is by no means dead, either in the local church or individual States. It is a sad sidelight on church news reports that folk are more likely to be upset over the omission of some local event that concerned them than over the tragic plight of a Hong Kong refugee. Similarly, State leaders have not always resisted the temptation to laud achievements within their own borders, instead of helping their members to see what has been done as just a part of the great work we are committed to do together, on the national and world brotherhood level. Even then, Churches of Christ men are inclined to stay too exclusively immersed in their own affairs. How many of us have any comprehensive knowledge of what the rest of the Church is doing, and why? On the Australian scene, how many of our members are encouraged to give more than a passing thought to discussions going on between Churches of Christ and Baptists in several States? How many know or care what stage has been reached by Methodists, Presbyterians and Congregationalists in their quest towards organic union? Matters like these are involved when we urge, "Know the brotherhood!", for, as we stressed last week, "brotherhood" is a New Testament word for the *whole* Church; it isn't a Churches of Christ preserve!

This journal has a responsibility to provide windows opening out to the work of the world-wide Church, just as it has a duty towards the whole of our Australian work as Churches of Christ. We thank those who have written encouraging us in such a policy.

But however wide and far-flung the horizons of our concern, the fact remains that we can only worthily take our places in the work of the whole Church as we know and understand ourselves — why we belong to Churches of Christ, what we mean by "the Restoration witness and plea", etc. Vague sentimentality is no substitute for accurate knowledge and deep conviction, nor is it wanted in any of the Church's councils.

Inter-denominational youth camps and conferences have often featured a sharing of basic convictions, from which some delegates, finding themselves inadequately briefed on their own Church's doctrines and practices, have returned eager to learn more. Some of our own youth camps and programmes have catered for the meeting of this need. So did the Home Mission programme, *Operation Increase*, several years ago. On the local level, the church at Malvern, Vic., with its seven-week programme on *Know Your Brotherhood*, is an

example of the type of educational activity involved.

Apart from securing a knowledge of *What Churches of Christ Stand For*, how many of our members know anything at first hand about the personalities involved in the wider work of Churches of Christ? A former Conference President has ruefully told the story of how he called at the home of an office-bearer in a country church during his Presidential year, only to find that the wife had not the faintest idea who he was, despite the fact that his name is a deservedly honored one in our Australian churches' history!

Just to test yourself out, treat the following questions as a Brotherhood Quiz, and see how well *you* rate. Try them all, before you look at the answers on the back page.

1. To what countries have Australian Churches of Christ officially sent missionaries?
2. Which of our College Principals is now a co-opted member of the Australian Council of Churches Executive?
3. What are the names of the two doctors appointed this year by the Federal Overseas Mission Board, and to what areas have they been sent?
4. Who are the two former Victorian Social Service Secretaries whose names are honored in the titles of institutions in two States?
5. In what area is Federal Home Missionary enterprise now centred?
6. What youth camp in what State bears a missionary's name?
7. What annual Lectureship is named after a pioneer family in one of our States?
8. Which State has built a Brotherhood Centre, and in what year was it opened?
9. Who is the present Australian Vice-President of the World Convention of Churches of Christ?
10. What movement among women has been initiated within the past year?
11. Name our two main Aborigines Mission stations, and their Superintendents.
12. Give the date, place and President of the next Federal Conference.
13. What booklet is at present guiding much Home Mission planning, and who is its author?
14. Which Director of a Federal Dept. is at present overseas?
15. Who was recently appointed to the Faculty of the College of the Bible?

Well, there's a start! How much better ought *you* to know the brotherhood — beginning with Churches of Christ?

— THE LORD'S HALF-DAY —

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day and stood up to read." (Luke 4: 16).

There are a number of things we emphasise in our observance of the Christian Faith, and sometimes we are so proud of our tenacity in holding to them that we forget many of them are shared by other groups of Christians.

Such is the Lord's Day. So eroded has the observance of the Lord's Day become that perhaps it is time we renamed it the Lord's Half-Day, because that is all we can spare. We are tending to become in this age of increasing leisure and wealth a generation of "oncners."

In Churches of Christ this once-a-day is the morning communion service, which we so rightly emphasise. In many churches the evening gospel service is but a pale ghost of what it was, and only a fraction of the morning congregation is present. In other Free Churches the evening service is the Lord's Half-Day, and morning church is only for those with no car to polish, no garden to dig, no house to decorate.

Let me assure you that I realise there are many who, for one reason or another, cannot, or cannot always, give more than half-a-day on Sunday. (I realise that there are many who come not only to two services, but teach Sunday School as well and spend much weekday time in preparation for teaching and preaching.) I know that there are many elderly and infirm who would love to attend twice on the Lord's Day but are not able.

I realise that nowhere in the New Testament is it laid down that one must attend morning and evening services on the Lord's Day. Indeed, those slaves in Corinth and other cities would be fortunate to have enough leisure from a seven-day working week to find time for one short service of breaking of the bread.

You may object — and rightly — that you can sometimes do more good by staying away from a service if you are thereby engaging in vital Christian service that could not be done at another time. By all means skip a service if you are doing some real piece of Christian work thereby; but that is no excuse for absenting ourselves out of mere self-indulgence. In an age of slack self-discipline, for older as well as younger people, we could ask ourselves the Quaker query, "Are you watchful . . . against the

These extracts from an address given by Clarence Dover to British Churches of Christ have a timely application to the Australian scene.

love of ease and self-indulgence; or being unduly absorbed by your outward concerns to the hindrance of your religious progress and service for Christ?"

Christ needed to worship in fellowship with others in the synagogue. Our need can hardly be less than his. He also played an active part — he stood up to read, he preached, he worked. The Lord's Day is not a day of rest. It is a day of worship and an opportunity to do the Lord's work. When challenged with working on the sabbath Jesus said, "My Father worketh hitherto, and I work." The Lord's Day is an opportunity of proclaiming the living word of the living God to a dying world. Do we believe that? Or do we show by our neglect of the Lord's House and work on the Lord's Day that we believe that it doesn't matter?

Although we all deplore the small attendance at services, we are not prepared to say that we prefer to give the Lord his half-day and leave it at that. Even a small church would have great difficulty in being practical and closing one of the services and getting a good attendance at the other, because some like to come morning only and others evening only. We refuse to commit ourselves to coming twice a day, but we want the two services to be there so that we can attend whichever we please in our half-committed way.

Churches are not kept going by sentiment. They are there to serve a need; but if the people no longer feel the need and cannot be made to see their own commitment, then the service or church must go. A parish church has been ordered to be closed by the Church Commissioners because the attendance is so small, and it is in a slum clearance area. Some 2,000 people have signed a petition against its closure. How easy to put one's



Transport is one reason for once-a-day attendance. Many of us live in one community and attend church in another, and pay the penalty in time and money. Many of us spend more on fares to church than we can then afford to put into the offertory. But transport difficulties are not the main cause of once-a-day attendance, or everyone who lives within easy walking distance of church would be there at each service.

Are we making the Lord's Day the Lord's Half-Day because we are only half-committed Christians? Are we not at church because our treasure and our hearts are elsewhere?

We act as if it were an onerous duty to attend worship, rather than something we enjoy doing, and would not miss doing for worlds.

name on a petition that someone else should do something that we have no intention of doing ourselves!

How different if those 2,000 people not only signed but committed themselves to doing something. If they said, "We want the church to remain open and we promise to attend at least once every Sunday," the authorities would be glad, no doubt, to reconsider their decision.

If we refuse to commit ourselves fully we may find that there is nothing left to commit ourselves to. It's no good saying, "It would break my poor old mother's heart to see the few people who attend church today." Rather, we need to ask if we are committed as mother committed herself in her time.

PREACHING TO PEOPLE OR PEWS!

If we are only half-committed ourselves, and turn up at the morning service and have no intention of being there at night, does that not take half the heart out of a man appointed to preach the gospel?

Let me say here that the larger churches are no better than the smaller ones in this respect; indeed they are perhaps much worse in proportion to membership.

Those of us who preach, although we may protest that we don't mind preaching to the few, are unconsciously

disheartened. We would be less than human if we failed to ask ourselves if the hours of preparation have been worth while.

When you or I turn up at church the one time we decide to go, we would be astonished if there were no president and no preacher. We would think it an awful neglect of the Lord's work, because we expect them to be there, whether we choose to be or not.

* * *

If we feel that the need has gone for two services on a Lord's Day, then why do we not admit it and

adopt something more like the American Sunday? At least we should not be demanding more from others in Christian discipleship than we are prepared to give ourselves. Some of us believe that the whole of the Lord's Day belongs, as all other days, to the Lord, but in a special way. This is the day on which we are free — free to worship God, not merely to indulge in a sloppy day of rest.

Remember the Quaker injunction: "Be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our meetings for worship."—The Christian Advocate.

F. H. GRIFFITH (Kalgoorlie, W.A.) makes the past live again . . .

Saul, Unto My Own Son, Timothy

Greeting.

So you have been wondering what I did during those years in Tarsus. Strange that you should remark that I never speak about them. I myself have been aware for a long time that I avoid the subject.

That was my desert experience. In Arabia I found the gospel. For me the literal desert blossomed like the rose. I came back bubbling over with the amazing love of God, but they would not hear me. Instead, they went about to kill me, and I had to flee for my life. Even when I came to Jerusalem, the brethren did not want to receive me, scarce believing I had become a Christian. When the Jews tried again to kill me they took me down to Caesarea and put me on a ship, so I came to Tarsus.

Here I learnt what it is to be entirely unwanted. My own people would not listen to me, openly saying that I was mad, a heretic not fit to live. I really believe that the Christians were just as glad to be rid of me. Secretly, they scarcely trusted me, and I guess that I was likely to cause them more embarrassment than enough. I had very little money, for, as you know, I had suffered the loss of all things for Christ. It was not long before I knew what it was to be hungry, and no man gave unto me. I walked the streets of Tarsus looking for work. All my training as a Rabbi was now useless. I was fitted to be a teacher, but no one would have me for fear I would contaminate their children. I was branded as a follower of the Nazarene. If there were any Christians in Tarsus, they were afraid of my shame, and cared not for my misery.

I had never been taught to dig, and to beg I was ashamed. Slowly I

learnt to put away all the signs of dress and speech that marked me out as a Rabbi, one who had sat at the feet of Gamaliel. Then one day as Saul, the unknown laborer, I got work carrying bales of hair for one of the big firms of tentmakers. They were Jews like myself, though they knew it not. After a time, they promoted me to sewing the coarse cloth, a task not easier, and more painful on the hands, but better paid.

I will never forget the first day when I began carrying the bales. I had never been strong and was not trained to hard work, and the bales were as heavy as I was. I did not expect the first one to be so heavy and I staggered with it so badly that I bumped into one of the other men. We both lost our balance and each dropped his load. This called forth a stream of abuse and mockery, and someone called me Raca the Dill, a name that stuck to me all the time I worked there.

The agony of those years was the bitterness of being entirely unwanted. To lose my position as a Rabbi, to be cut off from my people, to suffer the loss of all things, hurt me deeply. The loss of wife and child was a bitter blow, but I never tasted the dregs of human bitterness until I came to the place where I just did not matter to anyone.

I mind again those bitter days when I walked up and down the streets of Tarsus looking for work. In a real sense I walked where the Master walked, and like him was despised, rejected of men. When I went to the Rabbis, they cursed me and drove me out. When I sought for private teaching they asked for my credentials and I showed them the certificate from Gamaliel. They asked why I was not teaching in the school of

the Rabbis, and then laughed and mocked and said, "There must be some reason why they will not have you." I knew this was true enough, but I could not expect them to understand. All the bitterness of those years in Tarsus is that no one wanted me. No one cared or dared to show me any kindness, and if I had died no one would have mourned.

In those days I learnt something of what the Master found when the world knew him not, and those who were his own would not receive him. I know that the greatest human tragedy is to be needed by no one. I would look at my hands and think that they would never again be raised to emphasise the truth or plead with erring souls. I would think, too, of the wounds and callouses, that were on those same hands, and remember that they were as nothing compared with the wounds and callouses on my heart. I was so completely in the vicious circle of my aloneness that it seemed to me to be impossible to break out with the message of Christ. I suppose I am reluctant to speak about this time, just because I allowed the bitterness to take possession of me. I remember thinking that men who claimed to be sons of God behaved more like devils than like saints. I guess it was true enough, but I allowed the bitterness to get the better of me, until I was in the grip of despair. It was then that Barnabas came seeking for me.

He was rightly called the son of encouragement, and how well I remember the day he came. I had lost faith in men and had forgotten to trust God, and I am afraid I was rude to him. But he just sat down and told me about the Grace of God in Antioch, that's all. I listened wist-

(concluded ft. col. 1, p. 438)



Supplied by R. S. A. McLean.

Ramu River Evangelism

After spending a few days at Pir, I prepared to leave for Chungribu. It takes two hours to walk from Pir to the Minung Passage on the Ramu River. At this particular place, Mr. and Mrs. Beale and Dr. John Stanhope were waiting for me in the double canoes. The canoes are several feet apart, and between them a platform has been erected. Cargo is stacked on this and there is ample room for two or three people.

The journey to Chungribu takes two days, and as night travel is impossible owing to the numerous sandbanks and snags, it is necessary to spend the night at one of the villages on the way. Night fell as we approached the village of Tsumba, and it was decided that we should spend the night there. This village has approached Mr. Beale about the possibility of establishing a Mission Station in the area. Before we left the village, leaders again requested that a teacher be sent. Tsumba is strategically located as far as our missionary work is concerned, as it is

fully, hungry for more, scarce daring to dream that I could ever share in such a divine event. He went on to tell of the great work there, and the need for someone to help in the work of teaching. He paused for a moment and then, "On my recommendation the church at Antioch invites you to come and be its guest. Will you come and help us?" You know the rest.

Timothy, the greatest day of my life was that day on the Damascus road when I met the Master. It was there that my proud heart was humbled and I got the first glimpse of the love of God in Christ Jesus. The second great day in my life was that day when I met a man big enough to give a broken, discouraged man a chance to prove himself.

The Son of God found me a proud and self-righteous Pharisee. He brought me to my knees that I might evermore learn of him. Praise his Name.

The Son of Consolation found me bowed down, broken, discouraged, unwanted. He lifted me up and said, "I have a task too big for me, will you come and help me?" Surely he was a good man and full of the Holy Spirit.

just over half way between Bunapas and Chungribu.

We left Tsumba at 9 a.m. and continued upstream to Chungribu. When night fell we still had at least an hour's travel ahead. It was decided to tie the canoes to the bank of the river, and walk the rest of the way. It was about 8.30 p.m. when we saw the welcome lights of the Mission house at Chungribu. We were warmly welcomed by Alan and Margaret Fletcher and Barrie Richards. A great deal has been achieved since the work commenced at Chungribu 18 months ago. The jungle has been cleared and an air-strip, Mission house and school-room have been constructed. Approval is being sought, so that the air-strip can be used as soon as final levelling is completed. Planes will be able to taxi practically up to the Mission house. Recently when supplies were urgently needed, the M.A.F. was able to drop supplies of food on to the air-field, and drums of kerosene were dropped into the Ramu River. The Mission house is located between the river and the air-field.

The day after we arrived at Chungribu, the old house made of local material (in which Barrie Richards had lived for months) was dismantled. Tribute should be paid to this young man, who for weeks at a time has lived alone at Chungribu. Knowing that we were coming to Chungribu, representatives came from several different areas, saying, that they would welcome the missionaries. They said, "Our grandfathers had no education, we are uneducated and our children are growing up without knowledge." These areas are open to us to send forth workers who will not only teach the children how to read, but will bring the message of redeeming love. We could make no promises, but we told the people that we would see what could be done to help them.

The plea of these Ramu River people comes as a challenge to our brotherhood. There are many villages along the Ramu, and between the Ramu and the Sepik, that are looking to us to help them. Our primary task in New Guinea is to win people for Christ. Through our educational and medical work we have a wonderful contact with the people, but our work does not end there, for our main concern is to reveal to these people that their greatest need is Christ. Over 180 people attended the morning church service at Chungribu. The

people sat in the unfinished school-room, using timber that Barrie Richards had cut for the Mission house as seats. After the service, the leaders from several villages came and said they were happy because the Mission had come. They said that prior to the coming of the Mission they had not lived happily, but were constantly fighting.

Leaving Chungribu we travelled downstream to Bunapas, where the hospital is to be erected. Lynne and David Hammer are living here in the newly built single workers' house. The site at Bunapas commands a lovely view of the Ramu River, and is located in a central position as far as our work is concerned. From Bunapas we went to Asau. The site has been cleared for the erection of the Mission house and other buildings. Asau is about one hour's travelling upstream from Bunapas, and is on the opposite bank, giving us a contact with the people who live between the Ramu and the Sepik. Mr. and Mrs. Hammer and Miss Rosalie Rofe will eventually be located here.

Leaving Asau, I returned to Tung, which meant I had now visited all of our Mission stations, and had also seen areas of possible future expansion. To establish the work in New Guinea, our missionaries are prepared to live under trying conditions. To reach the villages they often have to wade knee-deep through long stretches of mud and water. The jungles through which they travel are snake-infested. Rough jungle paths often lead to streams that must be crossed by walking across narrow logs.

Although these trying conditions prevail, our missionaries enthusiastically desire to press forward and establish the work. If brethren who support the work at home are prepared to make sacrifices as they are, the expansion of the work will not be hindered.



Following the consolidating work of the Mitcham (Vic.) church's first resident minister (K. R. Bowes, M.A., a married College student), the church is now ready to engage a full-time leader. Members have unanimously agreed to call a full-time minister, to begin service in September. The church regrets the termination of the ministry of Mr. Bowes, but rejoices with him in his scholarship to Yale University, U.S.A. (where he will continue his theological studies for twelve months) and in his appointment as a lecturer at the Federal College of the Bible.

J. D. Main, student minister at South Auburn, N.S.W., has accepted that church's invitation to the full-time ministry on completion of his College training. It is anticipated the ministry will commence Jan. 13, 1963.

News of British Churches

On June 1, Walter W. Hendry officially took over the duties of General Secretary of the Churches of Christ in Great Britain, in succession to Leslie J. Colver, who has returned to the pastoral ministry. Mr. Hendry is an Australian by birth, and was trained for the ministry at Glen Iris College. He came to England, had ministries at Leicester and Birmingham, and then entered industry as Personnel Manager. He has been President of Conference and served for a number of years as chairman of the Social Questions Committee.

The Gloucester church mourns the death of its minister, George E. Barr, after a prolonged illness. He ministered in England and Scotland, was a former President of Conference, and was at the time of his death the secretary of the Historical Committee.

Ministers and others in Scotland held a Men's Convention at Scottish Churches House, Dunblane. W. G. Baker, chairman of the Scottish churches, outlined present ecumenical trends, and introduced a discussion on what Churches of Christ can do to help reunion. Other papers dealt with the Christian use of Sunday, the Christian and Atomic war, and the Church in an affluent society.

Overdale College will have Dr. Lin. D. Cartwright, of U.S.A., as visiting preacher for the winter and spring terms. Dr. Cartwright is best known in this country as former Editor of the Disciple magazine, *The Christian*.

Visitors to the anniversary services at Burnage, Manchester, were interested in the progress being made in building the new church.

Sunday schools and youth organisations in Nottingham have held their 28th annual Musical Festival—G. J. Hammond.



The Vic.-Tas. General Dorcas Society is delighted that Mrs. Daws has been asked by the Old People's Welfare Council to exhibit some of her toys in an Exhibition by this Council, at 19 Russell-st., Melb., on July 24, 25 and 26, from 10.30 a.m. to 5.30 p.m. each day — to be officially opened at 10.45 a.m. on the 24th. Admission at all times is free.—Rose Haden.

Western District (Vic.) Conference Executive plans to hold a mission with the Port Fairy church, Oct. 14-28. Missioners will be the ministers of the Warrnambool, Portland and Hamilton churches — F. Bradley, A. Male and A. Clark. The Port Fairy church, which once had a membership of over 80, is almost non-existent now.

D. B. McIntosh, Chadstone, Vic., has accepted a call to minister with the church at Shepparton, Vic., from Feb., 1963.

QUESTING

A. E. White.

Should we replace our King James pulpit Bible with another version? If so, which one?

Last week I indicated a preference for the Revised Standard Version. Some have asked about the possible use of the New English Bible for public worship.

If a Bible is an acceptable translation, there are three further requirements before it can be used adequately in a church. 1. It must have pulpit editions. 2. It must be available to worshippers so that they can follow the pulpit reading. 3. It must have Bible helps, such as a concordance.

1. It is at present out of the question to consider the N.E.B. as a pulpit Bible, since the Old Testament translation is not completed. It took the publishers about eight years to produce a pulpit edition of the R.S.V. There are excellent editions now, but they cost at least £20.

2. In order to be available to worshippers, the question of cost is important. The cheapest R.S.V. Bible is 25/-, whereas an acceptable edition of the 1611 version may be had for 7/6. (However, new editions of the R.S.V. planned for this year may sell at 14/3 and 17/6.)

3. A concordance can be obtained for the R.S.V., but it is expensive. One R.S.V. Bible has a concordance at the back, but this is much abbreviated, and therefore limited in value.

All this means that the only available alternative to the 1611 version as a pulpit Bible is, at present, the R.S.V.

It would be a matter for concern if the R.S.V. and the N.E.B. came into competition for church support. Such competition could make it extremely difficult for any new version to achieve the once unchallenged place of the 1611 version as the people's Bible.

This prompts the question: Were two separate versions necessary? At the present stage of ecumenical co-operation, why could not the churches of the English-speaking countries have shared scholarship, capital, and devotion in the production of one version? If there is the prospect of a conflict now, there could be another conflict later. There is already talk of revising the N.E.B., and the churches in 2000 A.D. may see a New New English Bible in "eternal" English competing with a Re-Revised Standard Version!

Next Week: Offending those who go to church once a year.

(Send questions to the Editor.)

Musings

A Conference President's Week.

SUN., JULY 8. — At our B.S. anniversary today we honored our retiring supt., Les Petty, who has served in this capacity for more than 38 years. In 1924 he succeeded a man who had been supt. since the school began in 1881; the man who gave those 43 years of service was John Tully (Vic. Conf. Pres., 1916). During part of the time when both morning and afternoon schools were being held, Robert Moffat was afternoon supt. for nearly eight years. This means that, in the school's 81 years, it has been given 89 years of leadership by only three supts. I wonder if this amazing record can be equalled or surpassed in any other Australian Bible School?

MON., JULY 9. — I'm finding much to interest me in Joseph Lash's biography of the former Secretary-General of the United Nations, Dag Hammarskjöld. It's a significant clue to the real man behind the diplomat that, when he boarded the plane in whose crash he was to die in Africa, the only book he carried with him was a *Life of Christ* in French. Tucked between its leaves was his oath of office as Secretary-General.

TUES., JULY 10. — These words of Hammarskjöld's arrested me: "Faced with the worlds of others, one learns that he who has fully absorbed what his own world has to offer is best equipped to profit by what exists beyond its frontiers." Translating that into my own situation, I feel that the better I know and love and serve our churches, the better equipped I ought to be to serve the Church as a whole.

WED., JULY 11. — It was like turning back the clock, to see the old Collingwood Tabernacle (recently renovated by a gallant little band) packed to the doors, with an overflow in the hall, and people still turned away, for the missionary welcome home to Sister Janet Hunting and farewell to Dr. and Mrs. R. Williams tonight. It was a privilege to preside over a meeting of such thrilling significance. From this same building, in 1891, our first Australian missionary, Miss Mary Thompson, was farewelled. In tonight's meeting were several members of her family, including her nephew, W. A. Thompson, our past President.

THURS., JULY 12. — A busy day of writing, topped with a long meeting of Conference Officers tonight.

FRI., JULY 13. — Tonight I presided over the National Aborigines Day rally in Lygon-st. chapel — the first such meeting organised by our keen Aborigines Mission Dept.

SAT., JULY 14. — With both girls out to youth activities, the house seemed quiet tonight — blissfully so after a hectic week!

HERE AND THERE

We have received advice that Hariba Waghmode, one of our Indian missionary brethren, has received his Master of Education Degree, following the examination held in May, 1962.

The fortnight's Christ Is The Answer mission, conducted at Hamilton, Vic., by Graeme Harrison, Gus Setsman and Tom Mason (Fed. C.O.B.) was well attended, and resulted in 10 decisions for Christ. Portland members travelled up on several nights of the Mission, and helped swell the attendances. Tom Mason led the singing and was soloist. Vocal items were also heard from Mrs. Goldsworthy (Portland), Miss W. Hopkins, Mrs. B. Trimmell, Mrs. R. Snibson. The mission thankoffering amounted to £61. A. B. Clark is minister at Hamilton.

The best wishes of the Albion (Qld.) church and the Qld. brotherhood will be with Pam Fletcher, when she leaves on Aug. 17 for the U.S.A. Pam has been chosen with 54 other Australian students to attend school in the U.S.A. for one year, on an American Field Service Scholarship. Pam's new "parents" will be Mr. and Mrs. Gerald A. Pease, who have a farm outside Lakeville, about 25 miles south of Rochester, in the State of New York. Pam, who is in Sub-senior at the Banyo High School, will be attending school in Livonia, where Mrs. Pease is a teacher. We are confident that as a consecrated Christian she will be a worthy ambassador for Christ, the Church, and the youth of Australia.—M. H. A. Pieper.

The church family sharing together in worship, study and recreation was the idea behind the first Church Camp held by the church at Box Hill, Vic., at Point Lonsdale, on the weekend of June 22, 23, 24. More than 90 campers joined in this exercise, when the theme was The Fruits of Friendship. Studies were based on the booklet by J. C. Jamieson, entitled The Unique Fellowship, and were arranged to cover the age groups of kindergarten, primary, junior, intermediate, teenagers, and adults. In morning devotional sessions, worship, study and recreation, all campers shared wholeheartedly in the programme. The campers returned home with the awareness that the time spent together in Christian fellowship through this camping experience has made them better fitted for Christian service, in the local church, the brotherhood and the community. An evaluation form distributed to campers at the conclusion of the camp showed a 100

per cent vote in favor of a repeat camp next year.

W. H. Nightingale will conclude his ministry with the church at Manning, W.A., on July 29, after five and a half years of faithful toil. This has been a very fruitful ministry, commencing with a B.S. and Kindergarten in the home for four and a half years, later gospel services, and then the Lord's Table set up. For two years, faithful members toiled night and day, week in and week out, until now there is a lovely brick chapel, gardens and lawns. The work has

MISSIONARY RALLY

COLLINGWOOD (VIC.), JULY 11, 1962.

One of the historic buildings of Churches of Christ in Melbourne has recently undergone an interior renovation which has added real attraction to the large auditorium. The building, known as the Tabernacle, in Stanton-st., Collingwood, was the centre of one of the most illustrious causes of Churches of Christ in early days. The late Mary Thompson was in membership here, and in 1891 she was farewelled in this building as she went out as a pioneer to India.

At present the church is served by S. Wilkerson in a part-time capacity. Following the recent renovations, it was thought fitting to provide an opportunity for past and present members of the Collingwood church and brotherhood to share in the life of the present church. In view of the association of the church with our pioneer missionary, it was thought appropriate to have a missionary rally in the Collingwood building. The State Overseas Missionary Department responded to the invitation, and arranged a rally which combined the past and present by presenting a display of pictures and slides, ancient and modern, and by welcoming home Sister Jan. Hunting from New Guinea, and farewelling Dr. and Mrs. R. Williams, as they leave with their family for India.

The Vic-Tas. Conference President, C. G. Taylor, presided and the singing of missionary hymns was led by the President-Elect, A. R. Haskell. W. Brown officiated at the organ and Mrs. C. L. Smith at the piano. A solo was rendered by Miss Jean Milne. Mrs. V. C. Stafford spoke on behalf of the C.W.F. and presented Miss Hunting and Mrs. Williams each with a spray of flowers. Speeches of welcome and farewell were made by H. J.

grown, and the Lord's Supper is taken to several members at the Mt. Henry Aged Women's Home nearby. Mr. and Mrs. Nightingale plan to make their new home at Wellington Point, Qld.

F. Rees, who commenced his fourth year of ministry at Coburg (Vic.) church during June, also welcomed in his 50th new member during the month.

On Thurs., June 28, Robert Holt (minister of West Moreton Circuit, Qld.), while visiting his parents' property at Chinchilla, was accidentally shot through the head, a bullet going through the hood of a car. He was rushed to the Brisbane General Hospital, and admitted in a dangerous condition. Prayer was requested and prayer meetings called. We are glad to report that Mr. Holt has made a speedy recovery.

Patterson, on behalf of Federal Conference, and R. C. Bolduan, on behalf of the State Overseas Committee. The Chairman of the Committee, A. B. Withers, led in a dedicatory prayer. Responses were made by Miss Hunting, who told something of the work in New Guinea, and by Dr. and Mrs. Williams, who spoke of their anticipations of service, revealing true devotion and enthusiasm for the task ahead.

The slides shown related to our former missionary work in China and our present work in the New Hebrides, New Guinea and India. Comments on the various fields were given by Dr. E. R. Killmier, Mrs. G. Waterman, Miss Hunting and E. W. Heard. A word of explanation and welcome was extended to all by Mr. Wilkerson.

Wide publicity yielded a grand response. Buses brought delegations from some of the churches. With extra seating the church auditorium was packed with between six and seven hundred people. Some two hundred were accommodated in the side hall and other rooms, where amplification enabled them to participate in the audible part of the rally. At least one hundred were unable to find accommodation. The whole meeting was marked by a depth of spiritual tone and missionary enthusiasm.

One of the interesting links with the farewell to Miss Mary Thompson was that at least one of those present at that meeting 71 years ago was also present at this latest farewell gathering — Mrs. Newham, mother of Will Newham, prominent in youth work in Victoria. If there were others present, with the same link with the past, we would be glad to hear from them.—Mrs. E. L. Williams.



OUR FAMILY PAGE

The Church and Money

Treat Them All Alike?

Many parents cry, "I made so many mistakes with my first child!" or "I was too strict with my eldest; now I'll be more understanding with the others!" Parents change and grow in many ways, just as children change. Some parents may become careless in training the youngest child, relaxing the guiding hand and trusting the child far more than is good for him.

Wise parents are keenly aware of this pattern of developing personalities and changing circumstances in their household. They realise that individual techniques of training will be required for each child. With fairness and forethought they learn to deal with each child.

An unfortunate situation may arise where one of the children is handicapped, either through injury at birth or through accident during childhood. This presents a new kind of adjustment for parents and their children. Volumes are written on the subject of dealing with the handicapped child. It is a situation requiring great patience and trust in God for strength and courage.

Parents know the talents of their children, and they notice where one excels and another falls short.

"I'll treat them all alike," you say. "I'll love all my children equally." After an endless endeavor to fulfil this pledge, every parent is left with the frustration of realising, "I cannot treat them alike. I must pray that what I say and do as a parent will encourage the best in each child."

Then looking back, the parent sighs and says, "I made a difference in my relationship with the children. The strong one stood on his own feet and fought his own battles; the weak one I worried about and spoiled. I said I would treat them alike — but I couldn't!"

Parents have a vital task in dealing successfully with their children. Because parental love is great and God's help is available, they often succeed amazingly at this seemingly impossible assignment. Mistakes are made, yes, but in love and with good intentions! —Christian Standard.

If ever you hear someone complaining that the Church is always asking for money, please put them in touch with the real facts, which are these —

The church is the one place you go during the week which does not demand your money.

It asks for money when it is needed for the extension of the Kingdom of Christ and you are free to give or not give, as you desire. You still have offered to you all the services of the Church, whether you give or not!

The other places you go during the week demand your money. The butcher, the grocer, the hairdresser and the picture theatre not only demand your money, but refuse to give you their services unless you pay up. What is more, the main purpose of their existence is to get hold of your money, and in too many cases they are more concerned about securing your money than providing you with the service you are paying for!

So, whenever anyone complains about the Church wanting your money, or talks about staying away from church because "they are always asking for money," just remind them that to be logical they must stay away from every shop in the town.

But tell them that the one place they will still be welcome, whether they have money or not, is the church! —R. V. Holmes.

Playing God

How far should we in the church go in assuming responsibility for one another in a Christian fellowship?

I once knew a young minister who motored by the 30 or 40 homes in his small-town parish every night after 10.30. If the lights were still on in this house or that one, he, on occasions, would knock at the door and inquire whether there was anything wrong. For his private and personal benefit I told the story, in a public assembly, of the bishop who, in his younger days, had the same "play-God" complex. He persisted in worrying himself sick and wrecking his health, until he had a memorable and liberating dream one night in the wee hours, after he retired at 3.00 a.m. In this dream he had a brief conversation with God:

"Son, what are you doing here wide awake at this late hour?"

"Lord, Mr. and Mrs. Knuckles were not at church last Sunday. I'm wondering if they are mad, or sick, or lost in some new sin. Besides them, there are a dozen other families that have me confused."

Then the Lord said: "Son, you run along to bed and get some sleep. I'll watch them the rest of the night!"

Some insights from our Christian Scriptures, and a few reasonable deductions therefrom, could help us to determine the basis and extent of our responsibility for others. While we are enjoined to exercise care and succor for those in need, we are also reminded of the limits to such aid. "But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each man will have to bear his own load" (Gal. 6: 4-5).

We will reap a harvest from Christian service "if we faint not." Here is another truth: If we faint at the job and break up — lose our health and sanity — we will reap no harvest. This is not likely to happen if we go so far and no farther, and let God take it from there.—Frank J. Pippin, in *The Christian* (U.S.A.).

Because of the Great Bounty

Because I have been given much,
I, too, must give:
Because of thy great bounty, Lord,
Each day I live
I shall divide my gifts from thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's safe shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
Shall know that love by word and deed,
Thus shall my thanks be thanks indeed.

—Grace Noll Crowell.

"Dear Mum and Dad," a young College student wrote home to his family, "I haven't heard from you for nearly a month. Please send me a cheque so I'll know you're all right."



INTERSTATE CHURCH NEWS

Fallen Asleep

E. A. Frost, South Auburn, N.S.W.
Mrs. Esplan, Manning, W.A.
Mrs. R. Sandells, Box Hill, Vic.

Discipleship

Jillian Hood, John Cini, Ormond, Vic.

Marie Caton, Wodonga, Vic.

Lorraine Kirby, Joan Shepherd, Joylene Moore, Maidstone, Vic.

Lorraine Edwards, Susan Downing, Christine Howe, South Auburn, N.S.W.

Mrs. White, Linda Sheppardson, Tamworth, N.S.W.

Mrs. Street, Geoffrey Spencer, Box Hill, Vic.

Miss B. Morgan, Swanston-st., Melbourne, Vic.

Mr. and Mrs. E. McDougall, Colin, Alan, Grahame McDougall, Shepparton, Vic.

Mrs. M. Foster, Mrs. Westbury, Carolyn Hoffman, Jennifer Moore, Helen Annett, Jean Hough, Lynette Bannam, William Kenny, jr., Bruce Warburton, William Linton, Hamilton, Vic.

Robin Lord, John James, Peter Simpson, Kingsley Bedwell, Marrickville, N.S.W.

A. Plews, Mrs. E. Plews, Malvern, Vic.

R. French, Beryl Conlin, Warrnambool, Vic.

Membership

Mr. and Mrs. Voss, from Baptist Church to Mt. Walker, Qld.

Mr. and Mrs. Parker, from Long Plains; Mrs. Iken, from Hindmarsh Baptist; Mrs. Tuckwell, from Goolwa; Mrs. Morphet, from Cowandilla, Mr. and Mrs. L. Jarvis, Mr. and Mrs. Russell, to Murray Bridge, S.A.

Mr. and Mrs. B. Thomas, from Merredin; Mrs. Harris, from Wubin, to Manning, W.A.

Mrs. Franklin, Padstow to Earlwood, N.S.W.

Geoffrey Williams, Earlwood, N.S.W.

Marriage

Rene Van Egmond to Ken Cummins, Albury, N.S.W.

Carolyne Reudiger to Peter Sutton, Croydon, S.A.

TASMANIA

Tasman Peninsula (E. K. Morrison).

— Nubeena and Highcroft: Three preachers at once? Yes, during June Mr. and Mrs. H. Street and Mr. and Mrs. E. W. Taylor were holidaying at White Beach. Churches enjoyed fellowship with them. Mr. Taylor spoke at Nubeena, 10th, played tape on Communism and its influence in China, on 12th. C.M.S. had healthy discussion on guidance. C.E. farewelled Ian Spaulding, who begins training for R.A.N. C.E. learnt supt. and asst.-supt. are to leave and elected following to committee: D. Williams, supt., R. Hardwick, asst.-supt., S. Hardy, sec., C. Hall, treas., P. Nichols, K. Hardwick. Monthly prayer meeting held, 2nd. Car load of Endeavorers enjoyed fellowship at Collins-st. C.E., 30th, around tea table and at rally. New committee held Sunday afternoon tea meeting to plan and pray for future, especially when minister leaves. "Teens" and "Twenties" Bible studies continue weekly. Sympathy of churches expressed to family of late Mrs. D. Nichols.

Kellevie. — Church enjoyed visit of Mr. and Mrs. Taylor. Mr. Taylor spoke at morning service, 17th. Visits of Hobart brethren monthly still appreciated. Group of Y.P. joined with Nubeena Y.P. to attend camp reunion held at Launceston, 15th-17th. Combined Nubeena, Highcroft, Kellevie C.E. meeting held at Eaglehawk Neck on 22nd. Film strips on Successful Teaching proved helpful and challenging to all on Bible School work. Bus continues to keep B.S. numbers high.

WESTERN AUSTRALIA

Dalkeith Road (C. G. Flood). — Representatives of Student Christian Movement shared in recent evening service. After church Y.P. attending University went to manse for supper. Miss Peacock attended B.S., June 17, as field officer for Youth Dept. Large congregation at friendship service, July 1, with over 100 remaining for supper. Dr. Geoff. Hall spoke at well attended C.W.F. meeting. Mrs.

Bousefield back at worship after serious illness. During the month C. G. Flood conducted Epilogue on TVW Channel 7. Two Y.P. made decisions for Christ. Inaugural meeting of C.M.S. being planned.

Manning (W. H. Nightingale). — Attendances at services well maintained. Messrs. Gordon (Conf. Pres.), Pyne (Conf. Sec.), E. Smith, W. Lake, A. Ware, are thanked for assistance in preaching. There have been three additions by transfer. B.S. competing in Efficiency Campaign. C.W.F. held bring and buy afternoon for Infirmary, which was successful. Mrs. Cooper gave illustrated talk on that work. Mrs. Dear has been very ill. Sympathy extended to relatives of late Mrs. Esplan.

QUEENSLAND

West Moreton Circuit (R. Holt). — Minister in hospital recovering from injuries received in shooting accident. Local men taking services. David Mansell (State Evangelist) spoke to Rosevale-Mt. Walker combined service at Rosewood, July 8. Circuit responded to request for prayer in a remarkable way. Rosevale beginning weekly prayer meetings. Mrs. N. Sleaford (Circuit women's pres.) gave talk at Marburg C.W.F., and also spoke on Circuit finances. Plans well in hand for manse at Marburg. It is hoped to have second minister very soon. A. Neumann indisposed; John Christensen in hospital. Oldest member, Mrs. Kickbusch (Marburg), not very well. Aboriginal clothing parcels being sent in. Recent visitors to Mt. Walker were Mr. and Mrs. Kruger (Adelaide). Circuit women commencing missionary letter writing project, under supervision of Circuit Overseas rep., Mrs. A. Boettcher.

Camp Hill (K. J. Harvey). — On Shut-In Sunday, Sunsethome visited and service conducted, and John's Gospel in New English distributed to each inmate; 18 members participated. A. Pigdon (J.E.W.) speaker at men's Wed. evening fellowship. Slides on work also shown. Over 40 Y.P. attended combined Annerley-Camp Hill camp at Cunningham's Gap weekend, June 23-24. Mr. Farmer (Annerley) led camp in conjunction with K. Harvey; Mesd. Harvey and Des. McLucas acted as camp mothers. Fellowship enjoyed during month with Mr. and Mrs. Purdy (Richmond, N.S.W.), and others. During minister's absence at camp, church enjoyed fellowship with L. Read (Ann-st.) at

worship service, and Bryce Chesney (Stafford) at gospel service. Av. attendances for June: 74 a.m.; 47 p.m.

NEW SOUTH WALES

Albury - Wodonga - Lavington (D. Oldfield). — Married woman confessed Christ at Lavington, P. Kavanagh speaking. Senior scholar from Wodonga baptised at Albury. Meetings well attended. D. Oldfield doing good work in secondary schools. Rene Van Egmond and Ken Cummins honored prior to marriage.

Marrickville (M. Bedwell). — Recent speakers at Missionary Life Gift Fellowship meetings, R. Roberts (Norseman), and Mr. Davidson (W.E.C.), who screened films on Vietnam. Visiting speakers have been A. Norling and Ben Mason (song leader from Bond mission at Austral). C.W.F. addressed by Mrs. W. E. J. Lewis and Matron Joyce Button, of Will H. Clay Home (Melb.). Youth evangelistic house party, as part of Prayer-Powered Programme objective, held at Lake Illawarra Youth Centre, guest speaker, David Surtees. At house party a.m. service two made decision for Christ, and at gospel service at Marrickville (attended by house party members) there was another decision. These three and a young lady have been baptised and welcomed into fellowship. 120 attended Youtharama, June 9, when one young lady reconsecrated her life. Mrs. Twyman in hospital for surgery. Church members and friends sympathise with family of late Mrs. Jenks.

South Auburn (J. D. Main). — Work in good heart spiritually and numerically. Church extends sympathy to family of late Ed. Frost, long-standing member. Three young ladies have made the good confession and two have re-consecrated their lives. Prayer meetings well supported.

Tamworth (F. D. Craig). — Church picnic held June. T. Devision (Ambassadors for Christ) guest speaker a.m., June 17. Two baptised in evening. C.W.F. held social evening for gifts for hospital, June 16. Ladies sewing for Mission parcel; also holding weekly prayer meetings in members' homes. Squash evening held 30th. Visiting artists were Miller Sisters and T. Watson (O.A.C.), who was guest speaker. Mr. Watson also spoke at services, July 1, and at C.M.S. tea, 2nd, when Baptist Men's Fellowship were guests. Visitors have been Mr. and Mrs. Miller and daughters, Boonah (Qld.). M. Milton has had medical treatment in Sydney. C. Cole visited church on July 3, on behalf of Social Service Dept.

Earlwood (G. Sloman). — Preacher recuperating after accident. Church appreciates messages from Messrs.

Laney, Verco, Surtees, Leask, also visit from Mesd. Palmer, Laney, Roberts and Verco. Miss Hughes, Mrs. Walker and Miss Donnelly have assisted with messages in song. Mrs. Avar and Mrs. Morris ill. Sympathy extended to Mr. and Mrs. K. Williams on Home call of baby son.

Georgetown (R. B. Elbourne). — Attendances maintaining high standard since inauguration of Design for Development. W. Fraser elected as church sec. for 23rd term. W. F. Reeves re-elected treas. R. Langford, asst.-sec., G. Taggart, asst.-treas. C. Cole (Social Service Dept.) gave gospel address, June 30. Other visitors have included Mr. and Mrs. Norling (Taree), Mr. and Mrs. Broad (Pyramid Hill, Vic.). For winter months, prayer meetings held in homes of members. Mr. Raine recovering after collapse.

Hornsby. — A Teacher Training Course conducted by G. S. J. Glazier (B.S. supt.) climaxed with teachers' dedication service during morning meeting, July 1. Mr. Glazier presided, V. Dallinger (elder) conducted dedication and K. Fennell brought message. Monthly after-church fellowship led by R. Bartholomew, 8th. Recent speakers: Messrs. Bartholomew, Dallinger, Greenhalgh, Glazier, Henderson.

SOUTH AUSTRALIA

Murray Bridge (H. Cave). — Church benefits from 9 additions by transfer. Services are well attended. Mrs. Cave home from Sydney. C.Y.F. having special programmes. C.W.E.F. party night great success. Devotions held in chapel. Mr. Cave spoke and Mrs. Hennig presided over evening. B. and F. B. S. rep. paid visit. Church had film service for gospel meeting, 24th. J.C.E. and B.S. going along diligently. Mrs. Peters indisposed; Mrs. Hampt in hospital.

Forestville (N. Gavros). — Many visitors attended Dorcas annual meeting; Mrs. D. Hammer, speaker. Report indicated garments made for Children's Hospital, Children's Homes and eye bandages for Repatriation Hospital. Well attended Temple Day dinner held in Clarence Park Institute; £203 received for Manse Fund. Dean Drilling and Miss Saunders, injured in car accidents, recovering. Attendance keeping up well, 134 av. communicants for June.

Goolwa (R. W. Saunders). — Annual business meeting, July 4; good attendance. Reports revealed church active in all auxiliaries. Work of minister and family has lifted church. Spiritual outlook encouraging. B.S. Efficiency Campaign making wonderful progress. Election of Church Board: elder, W. J. Bugar; sec., W. R. Bowey; treas.,

R. J. Spencer; deacons, B. Skewes, C. Bowden, J. McKinley, C. McKinley; organist, Miss Gwen Reed. Friendly Notes paper produced weekly by church sec., assisted by minister and Miss Fay Neighbour, proving helpful and popular.

Grote-st., Adelaide (L. E. Jones, B.A., B.D.). — Attendances gratifying. Minister's wife hospitalised for surgical treatment; progressing satisfactorily. All Y.P. sporting groups paraded at gospel service, July 1, and church response to Overseas Mission offering excellent, over £700 (a record). B. Pearce, organiser, B. & F. B. S., preacher a.m., 8th.

Croydon (W. N. Bartlett). — July 8 was church's 51st anniversary. At communion service, C. E. Curtis (Conf. Pres.) speaker. Another special service was held p.m. Choir assisted at both services. Table tennis teams successful in Association tournament; 5 out of 12 trophies were won by Croydon representatives.

Maylands (D. G. Hammer). — Mr. Geraghty spoke to C.M.S. on mining and minerals. Special meetings being held and song service led by P. Fopp, also after-church fellowship with good attendances. Miss Audrey Pole (Lebanon Mission) showed pictures to Bible Class. 4 decisions of Y.P. during month.

VICTORIA

Colac (B. Dowsett). — Church has had messages from Messrs. Dow, V. Longthorp, Story, R. Pitt, J. Wise, K. Milne. E. Heard (India) gave illustrated talk with slides of Mission work. Overseas Mission offering to date, £48. L. Selwood has entered hospital for surgery.

Echuca (B. L. Pryor). — Mr. and Mrs. F. Combridge visitors July 1. Mr. Combridge spoke on aspects of Social Service work at a.m. service, and showed slides p.m. Missionary meeting held recently, with E. Heard (India) speaker. United prayer meetings being held in preparation for mission to Echuca later in year. S. R. Baker (B. & F. B. S.) screened film and spoke at public meeting in chapel.

Sunshine (B. F. Goldsteen). — Recent speakers, A. Stevens (Wangaratta) and S. Jones (Clayton). Gifts presented to Barbara Spowart and Judith Cordy for their forthcoming marriages. C.E. "squash," July 7, combined with Reservoir Y.P.

Footscray (G. S. Brown). — P.B.P. held ice skating night, June 20. C.M.S. visited aged in Mt. Royal Homes. C.W.A.F. had interesting tour of Four'n Twenty Pie factory. Miss B.W. Lee, soloist p.m., July 1. C.W.A.F. made presentation to Mrs. Armitage

on her 80th birthday. C.M.S. held film night at home of C. Andrew, on 4th. Several donors contributed toward new lace communion cloths. Sympathy of church extended to Miss Livett in loss of her mother.

Malvern (G. J. Crossman). — V. Longthorp spoke July 8, at a.m. service, in continuation of Church Education Programme. Two baptised p.m. At C.M.S. held in afternoon, minister spoke on *Rightly Dividing the Word*. It was decided to donate £5 towards Land Rover for New Guinea. C.M.S. organising working bee to complete reconstruction of chapel surroundings. Preparations being made for mission in Sept. with R. Beadle as missionary.

Mitcham (K. Bowes, M.A.). — Following gospel service, June 17, slides shown of Mission work in New Guinea and New Hebrides. Guest speaker p.m., 24th, Mr. Wright (Mitcham Baptist). At half-yearly business meeting of church, auxiliary reports showed evidence of active church fellowship. Membership stands at 109, with av. communicant attendance of 65. Exchange of preacher and president between Mitcham and Montrose, July 8. Explorers' club recommenced activities.

Ormond (R. C. McKenzie, B.A.). — Members glad to see minister recovered from throat infection. Church appreciated services of D. Cole and C. Young, June 17. June 24 was 37th anniversary of church when Temple Day offering was received. Vic.-Tas. Conf. Pres. (C. G. Taylor) preached morning sermon. Past minister, D. Mansell (Qld.), was another visitor. Mrs. McMillan elected sec. of C.W.A.F. and Mrs. J. Meihuizen sec. C.W.E.F.

Warrnambool (F. W. Bradley). — Sunday services and midweek meetings well attended. C.E. well supported. C.M.S. had evening working bee to pour concrete foundations for hall basement; barbecue later enjoyed by 22 men present. One decision June 10 and 17; these folk baptised 17th and 24th, both being received into fellowship, July 1. A.m. service, June 24, broadcast over 3YB. Minister conducted service at Framlingham Aboriginal Settlement in afternoon.

Balwyn (H. E. Steele - interim). — Splendid interim ministry resulting in full meetings. Auxiliaries working hard for Manse Fund, and youth maintaining garden. Football club enthusiastic, under coaching of Mr. Sanders. Camp reunion tea held. Church congratulates Mrs. Connor and Mrs. Hall, snr., now in their 91st and 92nd year. Mrs. Oliver's health improving after return from hospital.

Box Hill (L. S. Dewberry). — Baptismal service held July 1. J.C.E. presented play at C.E. Missionary Rally held at Lygon-st. Two students from C.O.B. visiting speakers at Y.P.C.E.,

4th. C.M.S. held meeting on 8th, with speaker N. Hawthorn, Health Inspector, City of Williamstown. At morning service a recorded message was given by David Shepherd, for Scripture Union Week. Y.P.C.E. attended missionary night at Collingwood, 11th. Sympathy extended to R. Sandells and family in their recent bereavement. Church has new electronic organ, which is helpful to services.

Caulfield (R. C. Dixon). — Combined after-church Youth Fellowship very well attended, 160 being present, representing Caulfield, Hartwell, Ormond, Bentleigh. Happy inspirational time enjoyed by all present. Combined meeting of C.W.F.'s and P.B.P. had enjoyable night with Miss Beverley Cook (Channel 2) as guest speaker.

Croydon (W. J. Thomson). — Meetings well attended. On June 17, Miss Thelma Burch commenced J.C.E. Society; 12 present. Speaker was L. Brooker, who also assisted at gospel service. C.Y.F. painting interior of school hall. Mr. Pfeifer (Malvern) speaker at C.M.S. tea, June 30, held at home of Mr. and Mrs. Lacey. On 26th, C.W.A.F. held "cup and saucer" afternoon. Ladies working to outfit an Aboriginal boy. Good Companions held church parade, July 1. Mr. and Mrs. Harold Thomson (England) visiting with church for several weeks. Mr. Thomson gave the message, 8th, at a.m. service, when Explorers Club were present for their church parade. C.W.E.F. held variety night, 3rd.

East Preston (T. Lane). — Splendid thought-provoking teaching at midweek fellowship conducted by minister. Fellowship at manse after church for Y.P. has been well attended. Mr. and Mrs. Heard (India) visited auxiliaries. Deaconesses have been welcomed on to official church Board of Officers. Mr. and Mrs. Gayther (Mayor of Preston) visited church, July 8. There have been 2 baptisms.

Swan Hill (D. G. Beanland). — Morning service, July 8, broadcast over 3SH. E. W. Heard visited church, 5th, and gave illustrated address on work on India's Mission fields. Talent quest feature of C.W.F. social, 4th. Hall filled to capacity and £19/10/- was raised in penny votes. Saturday night fellowship held Question Night, 7th, when members of Officers' Board answered questions asked by Y.P. Overseas Missions offering amounted to £78.

Maidstone (R. H. Patterson). — Av. attendance for June: 100 a.m., 69 p.m. Four teenage B.S. scholars have made confession of faith in Jesus Christ. Three have since been baptised. Miss D. Yard (World Student Christian Fellowship) brought message telling of work of Movement, at a.m. service, June 24. Evening service conducted by C.Y.F. team. Good Companions' Festival of Arts held in hall for churches of Western and Northern

zones. Junior Explorer Club had win in junior pennant zone championships. Good season being enjoyed by girls' basketball club. Mr. and Mrs. H. Van Andel, and baby daughter, welcomed back after visit overseas. Training classes for B.S. teachers now being conducted by H. Pietzsch, B.S. supt. Footscray and Williamstown ladies met with our ladies for social evening, 26th.

Here and There

News has been received from the U.S.A. of the passing of A. Geo. Scambler, M.A., B.D. He was a student of the Federal College of the Bible in 1907, the year the College began. In 1908 he went to the U.S.A. to attend Drake University, and then continued his studies at Yale. He returned to Australia for a short period, and had an interim ministry at Glenelg, 1918-1919, after which he returned to the U.S. Later on he entered the ministry of the Congregational Church. He married Mrs. Anne Appleton, a widow, who was also an ordained Congregational minister. Mr. Scambler's last church was in Vermont. He retired about two years ago and moved to Florida, where he passed away last month. Mrs. Scambler survives him. Geo. Scambler was a brother of the late Principal T. H. Scambler.—A. E. White.

Mrs. Lance Fisher, wife of the Supt. of our Carnarvon (W.A.) Mission, commenced an open-air Sunday School in the Native Reserve several months ago, meeting at 9 a.m. each Sunday. She feels the need of a musical instrument, and would be very glad to hear from anyone who has a portable organ which could be given to the Mission for this work; she would be willing to meet the freight costs. Mrs. Fisher may be contacted through Box 114, Carnarvon, W.A.

The church at Margaret-st., Launceston, Tas., recently had an uplifting campaign of personal visitation, with a short mission to the church. H. J. Patterson, M.A., was missionary, and his messages were not only of very high standard, but also inspiring and informative, resulting in a renewal of the church's life and witness. In addition there were five primary decisions for Christ and one restoration. Perhaps the most pleasing feature of the decisions was the uniting of families in the membership of the church. It is firmly believed that the influence of this short mission will continue for some time, as others have become vitally interested and may be expected to decide for Christ in the near future. At an after-service function in the church hall on Pentecost Sunday, Mr. and Mrs. Patterson were thanked for their splendid efforts, which were suitably and appreciatively acknowledged.—C. J. Robinson.

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CRABTREE, Pheobe Ann. — In loved and loving memory of my dear wife and devoted mother, died July 19, 1960. "Till we meet again."

— Her loving husband and daughter,
Tom and Marlon.

HARDY. — Precious memories of our darling daughter and sister, Gloria Dawn, passed away July 19, 1960.

— Inserted by Mum, Dad and family.

BIRTHS

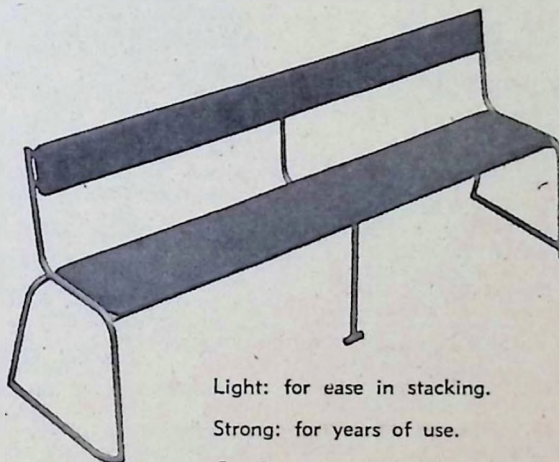
ELBOURNE (Broad). — To Ron and Mavis, on July 7, at the Mater Hospital, Newcastle, God's gift of a son — Paul Raymond. Both well.

WARMBRUNN (Anstee). — On July 9, at St. Georges, to Frances and Doug., a daughter, Both well. Sister for Gregory, Jennifer and Shelley.

DEATH

SANDELLS. — On July 3, at Prince Henry's Hospital, Melb., Olive Lillian, beloved wife of Robert, loved mother of Win. (Mrs. K. Crouch), and Max; fond mother-in-law of Keith; darling nanna of Jenny and Ruth. "With Christ which is far better."

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11 a.m.—W. W. SAUNDERS.

3 p.m.—R. V. AMOS.

5 p.m.—FELLOWSHIP TEA.

7 p.m.—T. A. MORRISON.

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Recipe for Long Life?

(A Hymn for July - No. 534, July 29).

Concerning the title, let us say no more than that the three writers mentioned in successive articles lived to 95, 99 and 93 years of age!

Mary Fawler Hooper began her career as a writer as a teenage girl. The Society for the Promotion of Christian Knowledge published three books of hers on Scripture manners and customs. Still in her twenties, but now Mrs. Maude, wife of an Anglican minister, she prepared for her B.S. class twelve weekly "Letters on Confirmation," later published in book form. About a dozen years passed and, without her knowledge, five verses from a hymn appearing with one of the letters was used in *Hymns Ancient and Modern*. The hymn was the well-known "Thine for ever! God of love," but it is as well that two verses were already dropped; their strain is melancholy and there is an unusual poetic structure, a sentence beginning in one verse continuing into the next, separating even the noun and its verb — "the nations underground (next verse) Shall the awful summons hear." Woe betide the careless announcer who requests "first and last verses only!"

A possible alternative title for this article was "Early and Late," for the only other hymn of Mrs. Maude's which we can trace was written when she was, not 28, but 80 years of age. Her best-known hymn followed her to her death-bed — and beyond. When she was 93 — and still a Bible School teacher — young men of her class gathered outside the room where she lay on her death-bed and sang her own hymn: "Thine for ever!" and another favorite: "Will your anchor hold?" She sent out to them the message: "It does not fail — it holds!" But beyond her deathbed? The church seat which she occupied for many years of her widowhood is marked by a memorial tablet which includes her own two lines: "Thine for ever! Oh! how blest they who find in thee their rest!"—F.J.F.

OBITUARY

Eric George Brough.

A deep sense of personal loss is felt by the Warragul (Vic.) church at the death of Eric Brough on Sun., June 17, 1962, at the age of 53 years, after a short illness. Coming from a family with a long background in our churches, Mr. Brough was baptised in 1922 at the Cheltenham church, where he served for many years as deacon, and later elder and secretary. Seven years ago, on his removal to Warragul, he transferred his membership to this church and soon became actively

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involved in all aspects of the church's work. For most of the time he was an elder and church secretary, and assisted in B.S. and youth work. He had a great love for our brotherhood, and will be remembered for his unassuming spirit, loyalty and Christian faith and love. A large gathering in the Warragul chapel witnessed to the esteem and love in which he was held. R. Bolduan (minister, Cheltenham), M. Keatch (past minister, Warragul) and G. Hearn shared in the funeral service. We express our loving sympathy to all who mourn at this time, and rejoice in the great hope of our calling.—G. A. Hearn.

Answers to questions on Editorial page:

1. India, China, New Hebrides and New Guinea.
2. A. W. Stephenson. M.A.
3. Dr. D. Coulter (New Hebrides) and Dr. R. Williams (India).
4. C. R. Burdeu (Burdeu House, Qld.) and W. H. Clay, M.B.E. (Will H. Clay Nursing Home, Vic.).
5. Townsville, Qld.
6. Waterman Memorial Camp, Vic.
7. Magarey Lectureship, S.A.
8. W.A., in 1960.
9. Sir Philip Messent.
10. Woman to Woman Evangelism.
11. Norseman (D. Dewing) and Carnarvon (L. Fisher), both in W.A.
12. Oct. 9-16, Hobart; K. G. Mundy.
13. Design for Development (B. J. Cambridge).
14. V. C. Stafford (Fed. Board of Christian Education).
15. K. R. Bowes, M.A.

Women's Inter-Church Council of Victoria

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IVANHOE — Baptist Church.

HAMPTON — Methodist Church, Service-st. (11 a.m.)

NORTHCOTE — to be arranged.

OAKLEIGH — Church of Christ, Warrigal-rd.

BALWYN — Presbyterian Church, Banool-rd. (31st).

ESSENDON — St. James C. of E., Moonee Ponds (27th).

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