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New Missionaries Report

Notes supplied by R. S. A. McLean.

Dr. and Mrs. Williams have now arrived in Bombay, and when Sister Jean Delaney arrives in the New Hebrides next month our sixteen new workers will be on the fields.

Enthusiastic reports have arrived from some of the new workers who left for the fields in recent months, and these will be of interest to readers of *The Australian Christian*.

First Impressions of New Guinea

Rosalie Rofe.

My first view of New Guinea was as our plane came in to land at Port Moresby. This view was through an early morning cloud which blanketed the landscape. To me this cloud was a symbol of the cloud of darkness and superstition which hides these people from the love and grace of God.

This cloud is being lifted gradually by the work of our missionaries here, as well as by the prayers of the folk at home. It was thrilling to be met by several of the school children from Tung, about 10 minutes' walk from the village. Every step of the boggy fourteen-mile walk in was worthwhile, if only to see the results of what has already been done here. Since I have been here I have found that these children, though naturally shy of newcomers, are essentially the same as children everywhere.

I am not quite sure what I expected to find when I arrived here, but I know that I have been both surprised and impressed by the work that has been done, and the standards set for the natives to reach. The number of things the missionaries are called upon

to do has also impressed me. These things appear to range from settling village arguments to caring for a child who has been sadly neglected by his mother, who was incapable of looking after him.

Perhaps the greatest thing that has impressed me is the possibilities of furthering the work among these people. Over 40 villages are visited on medical patrols, and several more villages have asked to have the Mission there. The present programme desperately needs further personnel—carpenters, nurses, teachers and evangelists. Let us pray that the Lord will send forth laborers into this, and other, fields which are ready to be harvested.



Rosalie Rofe.



Helen Maiden.

New Experiences at Maewo

Helen Maiden.

Arriving in the New Hebrides was like stepping out of one world into another. This goes for climate as well as general living conditions. All I can say is that it was a good thing I hadn't made up my mind as to what it was going to be like. Firstly, it was a shock to know that I would be left on my own so soon after my arrival. At the time I wondered how on earth I would ever manage. But on looking back on the month spent on my own, I can see the Lord's hand in almost everything. If I hadn't been sure of his constant nearness, I'd never have been able to carry on. I can truly say that God proved himself to be a Friend indeed during that time.

It is hard for me to explain my feelings as the Grace set out with the Combridges on board. I realised that I would be expected to do many things that I had never done before. Again, I would give God all the praise for helping me to cope with everything. I appreciated the help Pauline gave me by sending Annie, a nurse from Ndui Ndui, to help with the medical work. Not only was she a great help with the medical work, but I enjoyed her company very much.

Life is certainly very full, but it is a joy to know that I am doing what God wants me to do, and to feel that in some small way I am able to help these needy folk here on Maewo.

Arrival in New Hebrides

Dr. D. Coulter.

We finally left Vila with the Combridges on June 5, having stayed with Dr. Anderson for one month. The time I spent there is proving invaluable.

able from many different aspects. Dr. Anderson had hepatitis while I was there, and was off work for 2 weeks, during which time I was able to take over his medical duties. It was during this time that I was able to assist with bringing David Combridge to the light of day. We travelled from Santo on the Aoba, leaving at midnight and arriving at 6 a.m. The sea was fairly rough and the dinghy was lost from the ship, but that was nothing to what we lost. Anne and I hung over the rails and fed the fish all night.



Dr. and Mrs. Coulter.

We were very happy finally to arrive "home." Besides being busy settling in, unpacking our things and nailing odds and ends to the walls, assembling a high chair, play pen and cot, things have been quite busy at the hospital. There have been some very sick patients. In our 12-bed hospital we have had to cram 22 patients, several having to sleep on the floor. We have had no alternative but to mix up men, women and children, and (worse) to mix infectious tuberculous patients with young children, exposing them directly to the disease. By now we were to have been away to Pentecost and Maewo, but the Grace is once more being repaired. Perhaps next week Reg. may arrive. At the moment the power plant is not working, the transistor having broken down, and we have not had mail for two weeks, so we feel fairly isolated. Nevertheless, we are enjoying our early work here immensely, and look forward to when we can be more organised and efficient. There is no doubt about the need here. There is obviously a lot to be done.

It is with thanks to God that we announce the safe arrival of a son, John Harold, to Mr. and Mrs. Edwards of Pentecost, on July 20, 1962.

A District Conference with a Difference

Over 300 people shared in a new experience at the half-yearly meeting of the Central and Northern District Conference, Victoria, on Saturday, Aug. 4. Meetings of the Conference were held in the famed sale pavilion of "Francis" Jersey Stud, at Sutton Grange near Castlemaine, Vic., under the leadership of C. F. Houston as president. The property is owned and conducted by R. C. Broad, secretary of the Conference. This property, with its Jersey stock, is known throughout the world to Jersey breeders.

In mainly fine weather, many visitors travelled hundreds of miles to be present. During the business session, the Swan Hill church was welcomed into the Conference fellowship. Seating arrangements in the large galvanised iron pavilion were by means of terraced bales of hay, facing a central rostrum, and reaching from the floor to the roof.

Sacred recorded music was played over the permanent amplification system, which also carried the voices of the speaker to all corners of the farm. An electronic organ, an augmented choir and the solos of Mrs. C. G. Taylor added to the enjoyment of the occasion.

Ladies of the Harcourt C.W.F. catered for over 200 people under a canvas awning, to provide a real farm atmosphere for the evening meal. After the evening service, many enjoyed an outdoor barbecue, despite the coolness of the night.

The principal speaker in the inspirational sessions was C. G. Taylor, B.A. (Vic.-Tas. Conf. Pres.). Representing the Christian Women's Fellowship was the President, Mrs. V. C. Stafford, who addressed the afternoon session. Devotional periods introduced each session of the Conference programme, and were taken by B. L. Pryor (Echuca), C. G. Henderson (Pyramid Hill), R. D. Sidler (Kyneton), C. Trinham (Rochester), N. B. Wells (Spring Gully).

Conference accepted the invitation of the Echuca church to hold its annual meeting at Echuca on Saturday, March 2, 1963. —A. B. Titter.



China's Communists are turning to the Bible to increase their knowledge of the Tibetan language, according to a report received by the American Bible Society from Bishop Chandu Ray, first Pakistani bishop of the Anglican Church. The Communists have bought large quantities of a new Tibetan language Bible, Bishop Ray says, in order to learn the language of the country they have conquered.

Fifty Years Ago

From "The Australian Christian"
of Aug. 15, 1912.

Editor: F. G. Dunn.

D. A. Ewers on Scoville Adelaide Mission. — The Scoville mission goes on merrily in Adelaide — literally merrily at times, when the preacher tells some of his inimitable stories. But all the stories have a point, which is felt before the smile has subsided. Some things are new to us in this city: the long invitations, the calling upon all Christians to engage in personal work, the numbers moving about the hall during the singing, urging people to accept Christ, and often leading them to the front. The long-continued repetition of the verses of the invitation hymn, the impassioned appeals of the evangelist, etc. . . . These new ways need an acquired taste before they can be thoroughly appreciated. The one thing that seems to stand out clearly is that they succeed — 333 decisions reported to date.

Cholera at Baramati, India.—There have been over 100 deaths within the municipal limits, and a larger number outside. The disease is in a very virulent form. It is chiefly attributed to the lack of food and water everywhere. Most of the wells are either dried up or very low, and drinking water has been very impure for weeks. So far we are thankful to say our Christian community has been free. As people have died all around us, they are beginning to remark on the freedom in our midst. —H. H. Strutton.

Convention Sermon. — A. E. Illingworth, of Enmore, N.S.W., has been asked to preach the Convention Sermon in connection with the Endeavor Union meetings. The sermon is to be preached in the Sydney Town Hall.

Mission for Colac, Vic. — Thos. Hagger will commence a mission at Colac on Aug. 18, in which he will be assisted by W. H. Clay, of Sydney, as song leader. Bro. Gilbert E. Chandler and the Colac church are making splendid preparations, and are expecting a victory.

Influence of Parents and Preachers. — The Christian Standard sent out to various preachers of our American churches the question, "What first suggested to you the idea of preaching the gospel?" Of ninety answers, six gave the insistence of friends as the chief factor; eight gave early exercise in public services, such as C.E., B.S. and prayer meeting. Answering the world's need influenced 17. The influence of preachers and church officers led 22 into the work, and 37 gave parental influence as the chief cause. Of the latter, five thought that the influence was prenatal.

EDITORIAL COMMENTS

CLOSING THE GAP

The Church exists to change the world — to be the leaven in the lump, the salt of the earth, the light of the world. Sometimes it feels itself impotent to be any of these things. It is swept aside or ignored by those who will have none of it, and (what is worse) sometimes justifies its isolation with a self-righteous pride that shudders at too close a contact with the world.

The Church that is loyal to the One who was "made flesh and dwelt among us" knows that in his Name it must seek to come to grips with human need wherever it is found, and at whatever cost. But the fact remains that, for many reasons, there now exists between the Church and those we must confront with Christ a gulf that oftens seems unbridgeable. There isn't a preacher or evangelistic worker who isn't aware of it, and who hasn't felt the frustration of repeated efforts that have failed.

Last month's British Methodist Conference did some sober facing of unpleasant facts in this connection. Within the past thirty years, over 100,000 members have been lost to the Methodist Church in Great Britain, 5,060 of them in the past year. Sunday School membership is 29,437 less than it was at this time last year, and there is a serious shortage in the ranks of both ministers and local preachers. All this has been happening despite the efforts of dedicated leaders like the late Dr. Sangster, with his schools of evangelism and his enlistment of workers in a growing prayer force around the country. As Leslie Davison said in his Presidential Address to his fellow-Methodists: "We have promoted Forward Movements, Commando Campaigns, Crusades and Missions of every kind, and attempted recently a Year of Evangelism. We have told our people, 'Evangelise or perish', but although we have struck the match many times, the flame has spluttered and died . . . We must face the fact, no matter how unwelcome it is, that our traditional methods make little impact on this Twentieth Century. No one can say we haven't tried; we have tried and failed." This is not just Methodism's experience; other Churches in Great Britain and elsewhere have reported heavy losses — a growing drift into the unchurched mass, who seem, for the greater part, entirely indifferent to the Church.

In his address, Mr. Davison examined some of the factors involved — the effects of two world wars, the emphasis on science, the belief that the Church is reactionary in an age of dynamic change, etc. — any two or three of which, he said, would have "presented a major challenge to Christendom, but coming all at once the really surprising thing is not the decrease in church attend-

ance, but that the Churches have weathered the storm as well as they have." But he went on to probe much deeper in asking, and trying to answer, the question: "Can we make the necessary spiritual and mental adjustments to make ourselves intelligible?"

The sum of his urging is not that we should aim at merely making our message relevant to our age — "we must not be sidetracked by those who insist that we must reduce the gospel to what fits in to the mood of today" — but that we should make bigger ventures in understanding, both of our faith and of the people with whom that faith must be shared. "We need to show far more than relevancy; we need to demonstrate the reality of the life of God. Our greatest condemnation is that we have so singularly failed to make Christ real to our generation. We must present the evidence of Christ at work in and through us . . . We do not go with all the answers, for we haven't got them. We go with Jesus . . . with friendship and love to share the treasure we have found and bought. We offer them the Vision of God. If we haven't got that we have nothing, and we may as well pack up."

These are timely words. Only an adventurous evangelism, urged on but not restricted by time-honored methods and results, will give the Church any hope of bridging the gulf.



WORLD'S C.E. CONVENTION

As the 14th World's C.E. Convention begins in Sydney on Aug. 16, many Australians will be recalling the thrill of the great Tenth Convention meetings held in Melbourne in 1938. Australia is honored in that, twice within a quarter of a century, two of our cities should have been chosen as the venue for these gatherings of Christian youth. The Sydney gathering will be especially significant, marking as it does the retirement of Dr. Daniel Poling after 35 years' leadership as World's President.

The Christian Endeavor movement has played a vital part in the life and growth of our own churches, and there must be few, if any, of our present leaders who do not owe a debt of lasting gratitude for the training received in C.E. ranks. Recent reports to this paper indicate that there is still a vital work being done by C.E. workers, despite the emergence of many other youth movements, and we trust that this Convention's emphasis on *Jesus Christ — the Way* will help to spur world C.E. on to a realistic facing of the opportunities awaiting those whose service truly is "for Christ and the Church."

UNAFRAID SINGLE ADULTHOOD

W. R. Hibburt.

In this Twentieth Century, God has a unique place for single adult women. He has counted on them in every century and he knows they will not fail in their mission in the world today. There is a divinity about a woman's work, and that quality can make her everyday life a joyous conquest, if she is willing to seek until she finds that true sense of values which can bring power and purpose to every true woman, regardless of circumstances and environment. As reflected in the life of Mary, the mother of Jesus, we know that the handmaid of the Lord must be a womanly woman — not necessarily a woman of wealth, beauty or special education.

Life has loveliness to give to the one learning to live as a single adult . . . a loveliness that is rewarding in inner satisfactions when proving equal to the exclusive demands of single adulthood. There are 600,000 unmarried workers in Australia.

Many women remain single from choice and give sound reasons why they prefer to remain that way. To choose unselfishly is greatness and very often, when circumstances are known and understandingly appreciated, single adulthood is enshrined by a generous sacrificial love. Through the ages there has been a grand succession of women who have denied themselves romance and marriage to care for aged ones or needy loved ones. In many instances this wonderful, dedicated sacrifice has been tested to the limit because some members of the family failed in their duty by not sharing their rightful responsibilities.

Commendable courage has been exercised by many women in turning aside from marriage when recognising physical disabilities, and in some instances mental disqualifications. For some, a sense of mission has been so dominant that there has been a readiness to forfeit romance and marriage. This sense of mission has provided society with valiant servants in caring for the sick, educating the young, befriending the unfortunate, and uplifting the world's backward people by missionary endeavor. The sublimating of maternal instincts, and the redirection of them, is a story of inner discipline that, if told with due intimacy, would prove a classic story in unrecognised heroism. To prove oneself independent of circumstances is to touch greatness, and to be initiated into the grand order to which angels

belong. This is praise, not as the world gives, but as heaven bestows here and now, as well as in eternity. Such dedicated persons are found in the ranks of nuns, matrons of hospitals, orphanages, institutions caring for the needy and disabled, mistresses of schools, overseas Christian Missions, leaders in Y.W.C.A. and kindred work.

Clear-eyed and unafraid single adulthood associates one with a company of elect persons who find life-fulfilment in the service of others. The Apostle Paul, observing the patterns of life affecting the married and unmarried, had a human and divine right to offer a word of praise regarding the status and life pattern of unmarried women. Concerned about total equipment and uninterrupted service, he wrote: "I want you to be free from anxious care. The unmarried man cares for the Lord's business; his aim is to please the Lord. But the married man cares for worldly things;

his aim is to please his wife; and he has a divided mind. The unmarried or celibate woman cares for the Lord's business; her aim is to be dedicated to him in body as in spirit; but the married woman cares for worldly things; her aim is to please her husband. In saying this I have no wish to keep you on a tight rein. I am thinking simply of your own good, of what is seemly, and of your freedom to wait upon the Lord without distraction" (1 Cor. 7:32-35, N.E.B.).

Jesus did not accept the prevailing attitude towards women. He found the traditional attitude cramping their style, neutralising their abilities. They were afraid to assert their capacities and equal rights with men. The Gospel records reveal how the timid and afraid women became unafraid in Jesus' presence. Moreover, this has been the continued empowerment of Jesus in all generations.

There is a classic example of unafraid unmarried women in ancient records. The second book of the Bible, Exodus, records the part that Miriam, the unmarried daughter of Israel (sister of Moses and Aaron), played in patriotic service. She became the nation's heroine and considered her position of influence and her gift of song as something to be consecrated to the service of her country and the God she worshipped.

THE MINISTRIES OF OUR



Gemo Island, "The Happy Place"

Sr. Rachel Leighton, Tasmania.

Gemo Island Hospital cares for sufferers from tuberculosis and leprosy. The patients, approximately 300 men, women and children, mainly Papuans, with a few New Guineans, are from coastal, inland and mountain villages. They are people differing from each other in appearance, color, language and custom. Under normal Papuan circumstances, these differing peoples would have very little or nothing to do with each other. Many are traditional enemies and still fear each other. The common denominator of disease brought them all to Gemo, there to live together.

The hospital, three miles from Port Moresby and on the shores of a barren island, is equipped and maintained by the Administration, staffed and run by the London Missionary Society. The patients pay no fees, are fed, clothed, and receive the most modern drugs for the treatment of their diseases.

The children are educated, tinies and primaries in the Motu language, older children from Second Class to High School Entrance in English. They love school, which they take very seriously. The teachers are Papuans, the young headmaster a T.B. patient of very uncertain future, with his assistants both leper and T.B. Correspondence lessons for the beginner or the advanced student are available and are eagerly used, especially by those whose education has been interrupted by illness.

To the younger generation, easily adaptable, fully occupied either in school, at play or in one of the many youth organisations active on the island, life presents very few problems. But there are problems. The greatest enemy of the Papuan people is fear, and nowhere is this more evident than in the presence of sickness. They believe that illness, calamity, death or misfortune are due to the power of spirits, numerous and malevolent, the power of the sorcerer, or the positive result of someone's anger. Because of this belief, medi-

cal aid is far too often sought only as a last resort — the relatives of the sick one having done the rounds of the sorcerers first. Of course, sorcery is forbidden by law and is punishable, but who would be game enough to "put in" a sorcerer? Then there is, too, the attitude which thinks it best to keep in with both sides, just in case, and visits the sorcerer on the way just to make sure. In the event of cure, the sorcerer gets the credit, and if otherwise, the hospital the blame!

The fear which Papuans have of strange places or strangers is the fear of their "imoga" or atmosphere — a fear intensified when sickness is present, extreme when death is imminent. There is the fear of death, of the unknown, of the cold bleak mountains to which the lonely spirit goes after its earthly habitation ceases to exist, there itself soon becoming malevolent and vengeful. During the Second World War, for this reason, only Christian boys would carry over the high mountain passes. Fears of so many kinds not obviously apparent in the appearance of the friendly, laughing brown villager, but just beneath the surface all the same, and

also of his "citified," sophisticated town brother who said, "When I'm well and everything goes all right, I feel that sorcery is humbug and spirits nonsense, but when I'm sick I'm not so sure."

Gemo is known as the "Moale Gabuna," or the Happy Place, where dozens of completely different people live together peacefully, without major upset, and in the main without fear of each other. This is because Jesus Christ is Lord of the island and his Spirit rules over all, the Spirit against which no evil spirit could ever prevail. Inevitably, especially with new patients, fears occasionally arise, and when this has occurred I have known it said (and not necessarily by a Christian worker), "Don't be afraid, there are no evil spirits here."

The medical and evangelical work are inseparable and no effort is spared to bring home the message of God's love for each one of his children. The message of his ceaseless watchfulness, the watchfulness of love and caring, are opposed to the vengeful watchfulness of evil, so real to the minds of the people.

The day begins and ends with prayer, staff and patients sharing this priv-

ilege and responsibility, conducting short, simple services in both chapel and wards. Church services, Sunday School, Bible Class, church membership classes are held, perhaps the most rewarding of which is the membership class for illiterates. Upsets, problems, emergencies are met with prayer — "the umbrella of prayer over Gemo, keeping evil things away" — as one of the thoughtful Bible class men put it.

But no matter what is said, it is what is done and how it is done which "talks" to Papuan people. Words and deeds must qualify each other.

Above the communion table in the church building are three words in the Motu language — Lalokau (Love), Heduru (Helpfulness), Moale (Happiness). It is the prayer of those who work there that on Gemo the sick and frightened one may have the love of God made known to him, the helpfulness of love shown to him regardless of color, tribe and tongue, and that true happiness may be his — the happiness which comes with freedom from fear — that he shall know the truth and that the truth shall set him free.

R. V. LONGTHORP, Assoc. Director, Vic.-Tas. Dept. Christian Education, urges the adult to tackle the adventure of . . .

Through Language to Understanding

In that splendid play, *The Miracle Worker*, Annie Sullivan, the young teacher, is asked by Helen Keller's parents how she proposes to teach the little deaf mute, who is also blind. "By language, sir," exclaims Miss Sullivan, "I will teach her words." And the miracle was that Annie Sullivan shaped the mind of this child by the use of language.

Language is also the key to the color of a mind. Those adults who are working among our teenagers today are aware that one of their most important tasks is to understand their young friends — to appreciate the working of the teenage mind. This they must do, if they are to be sensitive to their needs, and able to meet these needs. As the Adult Counsellor approaches his task, one of the wisest things he can do is to listen to the language of the teenager . . . to his words and expressions. When he reflects upon these words, they offer him many clues to the "inside" of the teenager's life.

Let us creep up on Jo and Jan as they sit listening to the Hi Fi and the Top Forty. Of course, you would have to be something of a lip reader

because the competition from the Hi Fi is pretty keen.

Jo: "Man this is real."

Jan: "Yer boy. But shoot how they're riding the Shetlands."

Jo: "Yer?"

Jan: "Hit the knob, there's an Ankle Biter in the loft."

Jo: "I guess that's the wizard thing to do — here goes."

Jan: "That pancake ain't so cool."

Jo: "Garn — who rattled your cage."

Jan: "OK OK. So me mob adjustment is out."

Jo: "I don't dig yer."

Jan: "Well — I was shot down last week."

Jo: "Ho hum! Big daddy teacher gave it you?"

Jan: "Sure."

Jo: "Aw well, let's top my set of threads and put into orbit."

Don't ask your teenager to translate this. He won't have heard half of it — such language is extremely transient, lost almost as soon as it is born; some of it stays on awhile; much of it is highly localised. Well,

what were Jo and Jan saying to each other — how would the "squares" understand it?

Jo: "Boy, this music is great!"

Jan: "Yes, but go easy."

Jo: "Why?"

Jan: "Turn down the volume, there's a baby asleep upstairs."

Jo: "Alright, I guess that's the right thing to do."

Jan: "I don't think much of that record."

Jo: "Who asked your opinion?"

Jan: "Alright, so I'm not feeling so friendly."

Jo: "Why?"

Jan: "Well, I failed in my school test last week."

Jo: "Didn't the teacher do the right thing?"

Jan: "No."

Jo: "Well, let's get my coat and I'll see you home."

What can "Big Daddy" Adult Counsellor "dig" from listening to this?

Note that Jo and Jan "put into orbit." They are living, as they know, in a scientific world, where the possibilities which a Jules Verne put into

the heads of their grandfathers are a living reality. The astronauts are the high priests of this age, and so many of Jo and Jan's generation are looking to science for the cure of all the ills of persons and society. The values they hold dear are material values. These are the things which seem to be real, and which put their lives into "orbit."

A close hearing of this language allows us to detect overtones from the strange world of the Beatnik. Jo and Jan have probably never met a "Beat" nor could they care less about them; nevertheless, something of the same impersonalism, non-involvement, cynicism and "moral ennui," which we see so markedly in the Beatnik, is also seen in them. And why need this surprise us? They live in the same world and are subject to the same pressures. In a world where sudden mass annihilation is a possibility, what's the use of taking anything seriously? "Where does it get you?"

The words which Jo and Jan use carry a strong suggestion that anyone who is not a teenager scarcely matters — such people live on the perimeter of existence. And who can blame them for feeling that they occupy the centre of the stage? Commerce built a whole new indus-



try around the teenager when it discovered what a lucrative market teenage impulse buying represented. So commerce fitted out Jo and Jan with distinctive clothing, distinctive music, distinctive tasks and fads. No wonder they talk distinctively and feel distinctive. Are "ankle biters" and "squares" really people, they ask?

And so the Adult Counsellor listens in, somewhat dismayed, perhaps discouraged, for much of this language is obscure and puzzling. But it has color and adventure, it possesses a certain zest and dynamic. Furthermore, this language is refreshingly free of humbug and hypocrisy. Surely this is our point of hope. For these young people will respond to challenge, to sympathetic understanding, to a way of life that makes sense, to a clear faith, fearlessly and consistently lived. These are the tasks awaiting all adults who take up this vital ministry. But first we must listen to him who said, "He that hath ears to hear, let him hear."

The Gift of Calling on the Sick

Rose Burket.

Since concern for the unfortunate is a positive teaching of the Christian faith, ministering to the sick and shut-in is a vital function of the church.

Because of its importance, those chosen to minister to the sick should have or be willing to acquire special understanding of their needs. Members of a calling committee need more qualifications than free time and a car — essential as those may be. Paul said,

"Having gifts that differ, let us use them."

Some people are born with "gifts" for ministering to the sick, but such "gifts" also are acquired by training. As a hospital librarian making daily rounds with books for patients, I have observed both the good and ill effects of callers. If you visit the sick or shut-in, you may welcome suggestions gathered from people professionally trained to meet the psychological problems of illness. Consider these two rules.

This illness has not essentially changed the person. If he enjoyed the bright or funny side of life, he still does. If he was a chronically unhappy person, he still is. A changed personality might make him a happier or better individual, but while he is sick is not the time to try to change his way of life. So the first rule is: accept him as he is.

In biblio-therapy training we are warned that the hospitalisation period is not the time to improve or change the reading habits of the patient. We give him books he likes now,

but hope he will eventually come to the library on his own feet. There we may try to lift the level of his reading. Churches may well follow the same policy. An angry doctor once said to me:

"Right now I'd like to bar every church caller. My patient was doing well until somebody from his church came in and told him this experience was a warning to him to mend his sinful ways and turn to the church.

"Sure, he was drunk and crashed into a tree! But while he is in this hospital bed he is not drinking nor committing any other sins. He's got punishment enough right now without having it rubbed in. Why didn't they tell him how well his daughter sang the solo part in the anthem last Sunday, or that the men of the church will keep the lawn mowed for his wife until he is able to do it again! Why didn't they give him happy things to think of! After he is on his feet if they can convert him, well and good — but not now!" Then he added:

"Of course, I never would seriously think of barring church callers, even if some do use poor judgment, for I have seen too many cases where the moral support from a church has been of tremendous help to the patient."

The second rule is to keep the call brief. Wear a watch, note the time and stay no longer than fifteen minutes. Make it less if the patient is

seriously ill. A patient with a chronic or minor illness may be able to take a longer visit. However, two fifteen-minute calls are better than one half-hour call.

The church has an important role when we turn to the psychological aspects of sick calls. Here is where Paul's "gifts," either natural or acquired, are important. The "gift" that is most valuable in visiting the sick is the "gift" of empathy.

Empathy is the quality of putting ourselves in the other person's place. It differs from sympathy, a quality we all have. Few of us have the "gift" of understanding and feeling the other person's emotions as if they were our own. We can cultivate empathy if we keep in mind the basic emotional needs we all have. Illness often intensifies these needs.

For instance, the need for love is common to all of us. According to doctors, lack of love can actually cause illness. When we carry our share of life's activities and duties, most of us feel confident of the love of family and friends. When we become unattractive and a burden, we lose some of that confidence. Therefore the need to be reassured of love is greater in sickness than in health.

Church callers promote this assurance. They call in love; they often aid the patient's family through love. How many hot meals have church women served families temporarily deprived of a mother! How many crops have been harvested, or roofs repaired by fellow churchmen! But empathy helps us translate these

deeds of love into words of reassuring love. "The greatest of these is love."

The thirteenth chapter of 1 Corinthians and Philippians 4: 8 should be required reading for every member of a church calling committee before each call. In Philippians we are reminded of the power of our own thoughts. Some hospital librarians put a card bearing this verse in a prominent place in their office, so they cannot fail to read it each day before calling on patients: "Whatsoever things are lovely, whatsoever things are of good report . . . think on these things." That verse truly is an ever-present help, to the caller, in time of need! And, believe me, there is need when you make a sick call.

The other basic need to remember is the need to belong to a group. It is universal, but the patient, shut away from his group, wonders if he still belongs; is he dropped from group plans and thoughts, do they still want him, are questions in his mind. He must be assured and re-assured.

Here is vital work for the calling committee. Find ways to instil in the patient's mind the thought that he still belongs; that his group thinks of him; that he is with them in spirit if not in person; make sure he receives cards and notes. With the advantages of never tiring the patient, and of being enjoyable tomorrow if not today, cards often are as re-assuring as a call.

If you have the "gift" of love in your heart, if you have, or are willing to cultivate the "gift" of empathy, do volunteer for the work of calling on the sick and shut-in. You will find it the most rewarding volunteer work you can do.—The Christian.

★

Meetings for twelve nights without a break (Aug. 25-Sept. 5) are planned for the mission at St. Arnaud, Vic., arranged under the auspices of the Ballarat Combined Officers' Board. C. W. Jackel will be missionary, with Des. and Harold Feary as song leaders. Youth rallies will be featured on the two Saturday nights. It is anticipated that a small team of personal workers and helpers during the effort will be provided from the seven churches which have assisted St. Arnaud over the years. Eighteen churches have received prayer letters, with a request for delegations and items during the mission. St. Arnaud church, which just on 30 years ago was self-supporting, with average attendances of 70, now only possesses about 12 faithful members, and funds are depleted. Prayers and gifts are sought as 1,000 homes and 700 school-children are contacted preparatory to the mission, which will be held in the lovely St. Arnaud chapel, on a central corner site.

QUESTING

A. E. White.

Isn't opposition to State aid for independent schools based on religious bigotry?

Last week it was denied that religious bigotry is the basis for opposition to State aid. State aid would lead to educational fragmentation that would be more expensive and, according to historical witness, less effective.

The State, of course, has the responsibility for providing education for all children, including Roman Catholic children. And, in our democratic community, the R.C. church has the privilege of educating its own if it desires to do so, and if it maintains adequate standards.

The State system of education is secular in character, and unless the State is prepared to give encouragement and aid to all religious groups (or non-religious groups) seeking to establish independent schools, it must deny aid to all.

It is obvious that any grant to R.C. schools would be, in reality, a grant to the R.C. church itself. Roman Catholics place great emphasis on their own schools. Roman Catholics themselves claim that the success of their church is due to their educational programme. They have also stated that their schools are primarily for religious than for secular education. With the influx of a disproportionate number of Roman Catholics among migrants to Australia in the last 15 years, that church's financial burden for education has been much heavier. There is a remedy. Let the State educate the children free!

We are often told of the financial distress suffered by Roman Catholic parents. But if there is hardship, it is because of the demands of the R.C. church. It is permissible for Roman Catholics to send their children to a State school if no R.C. school is available. But if a R.C. school is accessible, parents who send their children to a State school are threatened with excommunication and their children are denied confirmation.

Because of this emphasis upon education of their own, there is no doubt that State aid would first be used, not to lessen demands upon already financially embarrassed Roman Catholics, but to cater in R.C. schools for R.C. children now attending State schools — and there are many thousands of them.

Next Week: Church Publicity.
(Send Questions to the Editor).

Musings

A Conference President's Week.

SUN., AUG. 5. — There was no time to feel weary after the busy day at Sutton Grange yesterday and the late night drive home; this morning I had a discipleship class with 13 young people at 9.45, before going on to Richmond to share in the first combined service of the former congregations of Burnley and North Richmond. It was a privilege to be asked to welcome the Burnley members into fellowship and to lead in a dedicatory prayer for the united church, as well as giving the address. Tonight at Doncaster I conducted a Civic Service, welcoming our Shire President and his wife, as well as some councillors and officers and their wives. After-church fellowship gave the day a happy finish.

MON., AUG. 6. — Hiroshima Day has a happier significance in our family; it's our own special H-day — Heather's birthday! There was plenty of fun and noise tonight as two of her friends helped us to celebrate her entry into the teens.

TUES., AUG. 7. — At the end of a full day of writing, visit to the Austral and church visitation came our local officers' meeting tonight. In preparing the "Fifty Years Ago" column, I noticed in an article an old story that had its application to me. A minister was telling one of his parishioners, an old Scotch lady, how busy his life was, with this meeting and that, until she stopped him by asking bluntly, "And when does the Lord fill ye up again?"

WED., AUG. 8. — Tonight's Home Mission District prayer meeting at Box Hill was another helpful experience in this worthwhile series. Suggested themes for prayer covered a wide range of the churches' activities, and prayers came steadily throughout the evening.

THURS., AUG. 9. — Driving home with cold hands tonight after another long session with my fellow Conference Officers, I thought of a piece of advice that I came across in the autobiography of Arthur Wilson, an Episcopal minister. One of his College instructors told him, "Don't ever go into a sick-room with cold hands, otherwise you'll make the patient uncomfortable when you shake hands with him. Before seeing him, warm them!" — a piece of practical advice worth remembering.

FRI., AUG. 10. — It doesn't happen often enough, but when it does, how I appreciate it — a night with us all home together!

SAT., AUG. 11. — Once again the car heads country-wards — this time for a two-night stay at Yarrowonga, so I can share the church anniversary services there.

HERE AND THERE

The Department of Christian Education in Victoria and Tasmania is pleased to announce that the opening of the new Camp Waterman, Monbulk, will take place on Saturday, Oct. 6, at 3 p.m., at the camp site. The President of the Victoria-Tasmania State Conference, C. G. Taylor, B.A., will assist with the opening ceremony. All interested persons are asked to reserve this date now, and plan to share this great day with us.—L. A. Trezise.

Scholars from the Margaret-st., Launceston and Sandhill Bible Schools (Tas.) did very well at the recent Launceston Bible Eisteddfod, arranged by the British and Foreign Bible Society. Margaret-st. retained the Shield for the Bible Quiz Sections, and also won the dialogue reading section (8-14 years). Other individual prizes were taken with prepared readings and solos. In the drama section, Margaret-st. secured first place in all three classes. Mrs. J. Sykes wrote and produced the play (for the 8-18 years) entitled, *Alien Corn*. This was a fine production, and she received high commendation from the judges. Second place in this class was secured by Sandhill scholars, who presented a play written by T. Orr. Sandhill scholars took individual prizes also. On the whole, this was a very creditable performance by Churches of Christ scholars.

We draw readers' attention to the announcement on this page concerning the team of church workers chosen to represent Australia in a visit to the churches in Indonesia. Among them is W. E. Fisher, of the Bordertown (S.A.) Church of Christ, who is included in his capacity as a Christian farmer, as well as an active worker in the interests of Christian unity. While members of the team are in Indonesia, costs of internal travel and hospitality will be met by the Indonesian churches. Costs of travel to and from Indonesia must, however, be met in other ways, and it is hoped that members of the churches will be willing to have a personal and practical share in helping to provide this necessary finance.

An ecumenical Work Camp will take place at Dubbo, N.S.W., Dec. 26, 1962-Jan. 13, 1963. The Australian Youth Council, in conjunction with State Christian Youth Councils, has already held three such work camps — at Coff's Harbour, Kempsey and Lismore, all in N.S.W. At Dubbo, a three-bedroomed house will be built for an Aboriginal family on land provided

by the Aborigines' Welfare Board. Sixty campers are required, aged between 18 and 30. Costs to each person are £10 to cover board, insurance, etc., plus the cost of travelling to and from Dubbo. Registration forms and news sheets are available from Jim Curthoys, 64 Awaba-st., Mosman, N.S.W.

In keeping with the Victorian observance of Education Week (Aug. 19-26), churches are asked to emphasise the vital work being done by the Council for Christian Education in State Schools. Many of our churches use this observance as an opportunity to receive a special offering, or in other ways make their annual contribution to the work of the Council, the money being forwarded through the Vic-Tas. Dept. of Christian Education. The Council is asking for increased giving in order to maintain its policy of providing full-time Chaplains to work in a number of High and Technical Schools. Appreciation

Fraternal Visit of Australians to Indonesia

Ten men and women representing Australian churches will leave Sydney on Sept. 22 on a church-to-church fraternal visit to Indonesia, the Australian Council of Churches announced on Aug. 2.

Nine names have been released (the tenth member will be chosen shortly): Miss Diana James (Vic.), Bill Chapman (N.S.W.), B. L. Langford (Qld.), Miss K. George (N.S.W.), Ron Lawton (S.A.), W. E. Fisher (S.A.), Dr. Reginald Walker (N.S.W.), James Stuckey (N.S.W.), Keith Hopper (N.S.W.).

The team comprises 5 laymen, 3 clergymen and 2 women, who represent varied church and community interests. The lay members include a doctor, a teacher, a social welfare worker, a farmer, a life assurance consultant, and a pharmaceutical chemist. The clergy represent Overseas Missions, Inter-Church Aid and Christian education. Churches represented are Presbyterian, Methodist, Church of England, Churches of Christ and the Salvation Army. The youngest member is 22 years.

Each member of the team will investigate conditions and needs in his or her own field, and report back to Australian churches as to how Australian and Indonesian churches can help each other.

The team will spend the first few days in Djakarta, and then visit churches in Central Java.

is also expressed of the magnificent service rendered by a growing body of voluntary instructors in the schools.

Churches in Papua will form an autonomous church, to be known as the Papua Ekalesia, it was reported to a recent meeting of the London Missionary Society. The Society's first missionaries went to what is now Port Moresby in 1874, where they found "a primitive and savage people, in constant warfare — headhunters and cannibals." "Now," an announcement said, "just 88 years later the new church comes into being, comprising the very tribes which were sworn enemies and separated by language." —E.P.S.

The church at Murray Bridge, S.A., reports a most effective Week of Christian Witness, July 23-29, centred around the theme, "The Bible — God's Word." A full report on this venture will appear in next week's issue.

Among recent visitors to Australia have been Mrs. Catherine Marshall Le Sourd and her husband, Dr. Leonard Le Sourd. Mrs. Le Sourd (well known as authoress Catherine Marshall) had to cancel public speaking engagements owing to recent indisposition.

After nine days the team will divide into groups of two and visit churches in Timor, Bali, Sulawesi, Kalimantan and Sumatra, returning to Djakarta in mid-October.

On Oct. 18, the group will arrive back in Sydney, report to the Australian Council, speak at public meetings, and then scatter to their homes in N.S.W., Victoria, Queensland and South Australia.

"The visit is designed to help Christian churches and people in our two countries to understand each other, to share common problems in church and nation and to develop new ways of practical service," Harvey L. Perkins, the General Secretary of the Australian Council of Churches, said.

Last February the Australian Council of Churches declared in a policy statement that an agreement between Holland and Indonesia for Indonesian administration of West New Guinea, which provided for the welfare of the West New Guinea people, should not be regarded by Australians as contrary to their national interests.

The statement also declared that the Christian churches of Indonesia and West New Guinea would play a major creative role in implementing such an agreement. "The Church is one of the very few channels through which contact is being maintained today between Indonesians on the one hand and Dutchmen and Dutch-co-operating Papuans on the other."



OUR FAMILY PAGE

What is in a Wedding Service?

Charles F. Kemp.

A young woman asks, "What is in a wedding service?" This is a good question. All too often, people are so excited or so concerned over the many details accompanying a wedding, they do not pause to consider the deep meaning of the wedding itself.

The whole wedding is symbolic. It takes place in the front of the chapel, with the couple facing not the people but the chancel. They are surrounded by family and friends. Those who are one's closest friends are asked to share such a significant occasion. The couple enter by different entrances, but leave hand in hand, or arm in arm to share life together.

When the wedding service is over, their life is different. In the case of the girl, her very name has been changed. A legal contract has been formed that cannot be broken without great trouble.

They have a new status in the community. A new relationship has been formed that can lead to life's highest happiness, or some of its greatest disappointments.

The words of the wedding service are among the most important words anyone will ever hear uttered. They imply that this is a permanent arrangement. The couple pledge each to the other "to have and to hold, from this day forward, for better or worse, for richer or poorer, in sickness or in health, to love and to cherish, till death do us part." Only as the couple enter the relationship with the firm intention that this shall be a permanent relationship, can the marriage have any firm foundation.

There is no magic in the wedding service. It is the meaning the people give to the words that gives it value. They pledge "to love and to cherish" — this means to be understanding, at times to be forgiving. It means to share, to think of the other ahead of oneself.

There are very realistic statements in the wedding service. It is with real meaning that such words as

"for better or for worse" are included. It takes more than romance to make a home. Romance is fine and should be continued in marriage, but a couple also has to make decisions, face problems, resolve differences, overcome difficulties. Only thus can a home survive all of the realities that beset every family.

When one reads the wedding service, he is aware that this is a religious service. It is "according to God's holy ordinance" that a wedding service is conducted, and "whom God hath joined together, let not man put asunder." The wedding usually closes with a prayer which is the way a wedding should close, and a home should begin. The recognition of God, the practice of prayer, should then continue in the home. Many people want to be married in a church, and then all too often forget or neglect the church thereafter.

All of this is to say that religion is the foundation of the home. This does not mean merely religious observances. It means basic inner attitudes of faith and trust and love. This is what makes a home. When the wedding service leads to this, it leads to life's greatest privilege.—
The Christian.

PAUSE THAT REFRESHES

Sunday makes Monday a wonderful day,
Providing you stopped in the church-house to pray.
And the strength you receive, if you earnestly seek,
Will carry you through all the rest of the week.
A habit is something that is easy to form.
Some habits are good — and some cause alarm.
But a cure for this habit you never need search —
If you'll just get the habit of going to church.
You can't expect help if your cares are unspoken.
You can't expect power if the contact is broken.
Life becomes weary with the dross it possesses,
But an hour in church is the pause that refreshes.

—George Z. Keller, in *World Call*.

AS THE BIBLE SAYS

After unsuccessfully cruising the jammed streets of mid-Manhattan in quest of a parking spot, a harried motorist thought to try a little psychology to aid him in his predicament. He double parked, leaving this terse but entreating note of explanation on his windshield: "I've been up and

down this street twenty times. I'm late for an appointment. Forgive us our trespasses."

Returning sometime later he found a similar message — one more realistic in scope — attached to a summons for illegal parking. It read: "I've walked this street for twenty years. If I don't give you a ticket, I'll lose my job. Lead us not into temptation."—James Tully, in *The Chaplain*.

Worship

To enter into the house of God,
And in the stillness of his Church
To search; to probe our souls.

To know that he is here,
Waiting to speak the words

Of guidance in our fear,

Of hope when all seems loss,

Of strength to bear a cross.

In loneliness, to know that he is near,
These are the paths that those who worship trod.

To speak to him,

And in our speaking vow

To give our lives no matter how

Great the price might be.

To say to him that we are his —

And in such saying thus commit

Our lives

Our goals

Our time

Our souls

Our all to do his will.

These are the vows that fill

Those who truly worship.

To go forth from his temple full of hope.

To know that we no longer grope

Alone and lonely in the world.

To serve him in our daily task,

To freely give to all who ask,

To look on all men as our kin

Regardless of their class or skin,

To know our God through constant prayer,

And mediate his love and care

To those who know it not,

Who yet remain untaught,

Harassed and helpless,

Untold, distraught.

To find him in our daily life,

And in our struggling and our strife.

To act and work to do his will.

Yea,

Service is a part of worship still.

—Ross M. Willis, in *Christian Advocate*.

"Be very accurate in taking down notes," the teacher had commanded.

On examining Tommy Smith's paper, he found this: "And the boat was seen to 52."

"What's this?" he thundered.

"Cap size," Tommy replied.



INTERSTATE CHURCH NEWS

WESTERN AUSTRALIA

South Perth (G. W. Wood). — Attendances keeping at good level. July averages: 163 a.m.; 144 p.m. Minister arranged specified times of attendance at his study at chapel, and this arrangement has proved beneficial for private discussions. Initial preparations in hand for Spring campaign. Recent interstate visitors were Mr. and Mrs. Ira Raymond (Canberra) and Mr. and Mrs. Pullen (Blackburn, Vic.).

QUEENSLAND

Sunnybank (B. M. Nowitzke). — Good Companions' club formed, under leadership of Mrs. Malcolm, Mrs. Shirley, Mrs. Hampson; av. attendance, 20. C.W.F. visited Frozen Fish factory and cooking demonstration. B.S. picnic, Aug. 4, at Sherwood Park; over 100 children and parents attended. Visitors have been welcomed. Sis. Corlass, Mr. Furlonger and Margaret Syme progressing after illness.

Maryborough - Baddow - Hervey Bay (D. G. Nelson). — C.Y.F. visited Gympie, July 7, for rally and had visit from Bundaberg C.Y.F., 14th, for fellowship tea and rally. After negotiations, church site in Adelaide-st. has been sold and a new site, plus residence, purchased. Plans are for removal of house and erection of new chapel. Church continues to meet in Adelaide-st. until new chapel is erected. New work at Hervey Bay is encouraging. Presence of numerous visitors, including Mr. and Mrs. Jones (N.Z.), is welcomed. Mr. Fowler (B. & F. B. S.) conducted gospel service, 29th, also screened films and spoke on appeal for Bibles for Indonesia, to C.Y.F., 31st. Sis. E. Deighton and Popp, snr., hospitalised.

NEW SOUTH WALES

Mosman - North Balgowlah (L. E. Wylie - R. Davidson). — M. Campbell (North Sydney) a.m. speaker, July 15. Church combined in meeting at North Sydney, 17th, when D. Nicholls, M.B.E., spoke on work among Aborigines. Rep. World Convention C.E. spoke mid-week meeting, Aug. 1. J. Hunter and A. Norling speakers 5th. R. Davidson has led most meetings at North Balgowlah. Film, *God of the Atom*, screened Aug. 5, with view to re-creating interest in district.

Wagga Wagga (W. J. O. Todd). — G.L.B. paraded July 29 p.m.; Federal Organiser (Major Langworthy) commissioned Mrs. Renison as Captain 1st Wagga Coy., before large congregation. C.W.F. has enjoyed good attendances, with some meetings at manse; Mrs. Revell leader on 7th. Mr. Soper (S.U.M.) addressed combined midweek meeting with Baptists, Aug. 1, on work in Africa.

Inverell (G. H. Earle). — C.W.F. journeyed to Gum Flat, Aug. 1, where meeting was held at home of Mr. and Mrs. S. McFettridge. E. Heard visited church, 2nd, showing slides and telling of work in India. Education Week observed 5th. B.S. project is to raise funds for Mentally Handicapped School, recently started in Inverell.

Rockdale (C. J. Mackenzie). — Mrs. Lewis, who has been able captain of G.L.B., has been promoted to rank Battalion Commander. Bible Study Fellowship has commenced new series of studies. Education Sunday observed in services, Aug. 5. David Maxwell recovering from surgery; W. Copley in hospital.

Tamworth (F. D. Craig). — Y.P. gained 3rd place in quiz at Scripture Union rally, July 13. C.Y.F. anniversary celebrated 14th-15th. C.W.F. served hot dinner to 70 members and friends on Sat. night. This was followed by rally, conducted by D. K. Porter (guest speaker), assisted by musical team from Newcastle. Mr. Porter spoke at Sunday services and the team presented programme to large congregation on Sunday afternoon. C.Y.F. attended combined youth tea, 29th, after which members attended united service in Town Hall, with E. H. Perrett (Mission to Lepers), guest speaker. C.W.F. arranged musicale on evening of 31st, when excellent programme was presented by local and visiting artists. Several visitors welcomed during month. Cheryl King underwent successful heart surgery in Sydney. Several B.S. scholars and members ill.

Epping (H. M. Long). — Church enjoyed family outing at Lane Cove National Park, July 14. C.M.S. attended Men's Forum on Unity Problems, Epping Anglican Hall. 30 men of C.M.S. visited Sun-Herald office. Minister now giving special series of addresses (morning and evening) for month prior to mission with F. C. Hunting (Vic.). Cottage prayer groups held in 3 districts in preparation for mission. C.W.E.F. meeting had as

Discipleship

Carolyn Richmond, Belmont, Vic.
Dorothy King, Goolwa, S.A.
Valarie Ellis, Ann Harding, Maryborough, Qld.
Keith and Bruce Maxwell, Rockdale, N.S.W.
Mrs. Webb, Miss M. O'Keefe, Margaret-st., Launceston, Tas.
Wendy Chester, Colac, Vic.
Lorraine Tibballs, Barbara McMurtrie, Croydon, Vic.
Noel Dyett, North Essendon, Vic.
Bernice Edwards, Coburg, Vic.

Membership

Mrs. McDonald, Mrs. Rochford, Maree, John and Patrick Rochford, Maryborough, Qld.
Mrs. Ward, Mrs. Facer, to Sunnybank, Qld.
Judy Broadwood, Kalgoorlie to South Perth, W.A.
Mr. and Mrs. B. Davidson, from New Zealand, Mrs. Dennis, from Boronia to St. Kilda, Vic.
Mr. and Mrs. Evans, Loxton to Murray Bridge, S.A.

Fallen Asleep

Mrs. W. B. Payne, Echuca, Vic.
Mrs. E. J. Evans, Ormond, Vic.

TASMANIA

Margaret-st., Launceston (C. J. Robinson). — July averages: a.m., 151; p.m., 89; communion, 142. C.W.E.F. raised £60 with annual "old clothes stall." Tas. sec., Mission to Lepers, guest speaker at recent C.W.F. gathering. C.W.F. preparing Christmas parcels for Mission fields. C.Y.F., Scouts and Guides very active. Joan Stewart topped State in recent nursing examinations; Elwyn Robinson gained a "distinction" and Lenette Ford a "credit" in same exams. During July there were 2 decisions for Christ. B.S. scholars did exceptionally well in 3rd Launceston Bible Elstedford.

speaker Dr. Pryde (Seeing-Eye Dog Training School). E. Heard spoke at midweek meeting, Aug. 1. Minister gave 3 weeks' follow-up meetings after J. K. Bond mission at Austral.

SOUTH AUSTRALIA

Goolwa (R. W. Saunders). — One decision, July 29. Morning service same day, elders, W. J. Burgar and A. Neighbour, after appointment, were dedicated by minister. Youth tea prior to gospel service. B.S. and youth work growing. Church decided to procure temporary building accommodation that will help considerably while awaiting new church building. Visiting preachers, A. R. Jones and J. Chivell, appreciated by church.

Owen - Long Plains (C. S. Badcock). — Attendances at a.m. maintaining high average. All auxiliaries functioning well. C.W.F. of Northern District Conf. held sectional meeting at L.P., July 18. Combined C.M.S. joined with Elizabeth and Edwardstown C.M.S. groups at Elizabeth, 19th, when Mr. Lamshed (Asst. Editor, Advertiser) was speaker. C.E. in all grades maintaining high interest. Avon C.E. making good progress. Intermediate grade meeting with Long Plains I.C.E. Interest maintained in prayer meetings at Owen. Kindergarten B.S. at Owen still under splendid leadership of Miss Jones. After trial period, Long Plains decided to continue morning school. School has entered Efficiency Campaign and is making good progress. Time of morning worship service changed to 10.45 to help B.S. timetable. Long Plains annual meeting, July 11, elected to church Board: M. H. Daniel, sec.; A. Parker, treas.; A. Good, M. Carslake, A. Clark, D. Good, D. Daniel, C. Bailey, deacons.

Victor Harbour (G. Lord). — Work progressing favorably. B.S. active in preparation for anniversary. Youth Sunday spent with K. D. Horne, Director, Dept. Christian Education.

Ascot Park (R. H. Sercombe). — Church annual business meeting, July 27. Encouraging reports received from minister, secretary, auxiliary leaders and treasurer, showed all-round progress in the work. Those elected were: G. J. Outlaw (elder and sec.), L. C. Simpson, R. C. James, D. Fenn, H. V. Clark, R. Duffy (deacons), Mesds. Bull, Cooper, Magarey, Outlaw (deaconesses). Several building design plans have been considered by Board, and their recommendation was accepted by church. Steps have been taken to implement same. On morning of Aug. 5, newly-elected officers were set aside for their tasks after acknowledging their willingness to fulfil their duties. Church was called to an act of loyalty. Attendance was 120. Monthly youth

gospel service held p.m., when G.L.B. and boys' gymnasium club paraded. Attendance was 76. Offerings for day, £50.

Beverley (W. A. Russell). — Speakers at 78th church anniversary, July 22, were C. Curtis (Conf. Pres.) and J. Chivell (Conf. Sec.). Special singing by choir, and happy fellowship with past members, and after-church fellowship concluded grand day. Thankoffering, £67/10/-, half of which is to go to Overseas Missions. Fortnightly meetings held in homes of members for prayer and Bible study, av. attendance of 20. Youth Fellowship club, held each alternate Friday, is receiving keen interest. 21 teachers present at monthly B.S. teachers' meeting. School taking part in State Efficiency Campaign. Attendance at B.S. reached 138. Social evening, July 17, for juniors of school, at which parents, teachers and scholars had enjoyable evening.

Murray Bridge (H. Cave). — Series of monthly film services held. C.Y.F. visited Adelaide G.P.O. Men's Group enjoyed fellowship dinner. Indoor bowls in full swing; team in local Association. Church shared in week of witness. C.W.E.F. annual meeting elected pres., B. Watts; vice-pres., E. Hennig; sec., M. Schultz; treas., I. Schutz. Two women's groups sharing in gifts for Carnarvon. Mrs. Iken now helping with infant classes' religious instruction at school, and assisting Mrs. Watts with J.C.E. Church annual meeting re-elected A. C. Page, sec.; W. Carpenter, treas. F. Mitchell retired and E. Long replaces him as elder. Deacons: D. Jarvis, R. Watts, H. Klingbiel, F. Schutz, W. Carpenter. Church ready to act over decline of gospel services. Minister and church happy together and work going steadily. Mrs. Haupt and Mrs. Carslake continue well after surgery.

VICTORIA

Belmont (M. D. Hamilton). — C.W.F. and W.M.B. held missionary afternoon, with display showing facets of local life in countries of our missionary activities, July 18. Food prepared for afternoon tea was also representative of various countries. C.W.E.F. held "make, bring and buy an apron" evening, with Good Companions also attending to model aprons, 23rd. Men joined with Drumcondra C.M.S. to visit Brinton's carpet factory, 26th. Y.P. varied programmes have included "back-to-front" night. One addition by faith and baptism.

Echuca (B. L. Pryor). — Successful stewardship campaign conducted with A. Avery. Church saddened by sudden Home call of Mrs. Payne, who

had served in many ways, including organist and deaconess. Number of members enjoyed fellowship at Sutton Grange Conference, Aug. 4.

Oakleigh (E. J. Miles). — On July 25, Women's World Fellowship Day, D. Nicholls, M.B.E., spoke to large congregation of women. Car trial held by Youth Council, 27th, proceeds to Monbulk Rebuilding. Auxiliary leaders had conference tea, Aug. 2. Pasty and fruit salad social held in hall, 4th. Recent soloists, Mrs. Stott, Mr. Briggs, Glenys Fordham and Steve Seumahu. Visitors, Mr. and Mrs. H. Walpole (S.A.). Mrs. Bust making progress in Austin Hospital.

Warracknabeal (F. Stone). — Officers held working bee in evenings for week and enlarged platform in chapel. Circuit prayer rally in church hall, July 25, well attended. F. Hunting (Dawson-st., Ballarat) leader for night. Explorers and Good Companions, under leadership of Mr. and Mrs. Stone, proving interesting to Y.P. Circuit rally held at Minyip, July 29, when Billy Graham film, *The Heart is a Rebel*, screened to packed hall. Evening services commence at 5 p.m. during winter months, and have proved successful, with more attending. Church heartened by addition of a family moved into town.

West Preston (T. T. Robinson). — Av. July attendances: a.m., 149; p.m., 98; communicants, 131. Church preparing for series of meetings, *Operation Good News*, under leadership of C.O.B. team. Members attended Service of Witness at Preston City Hall, 8.15 p.m., 15th. Mayor, Cr. G. E. Gayther, presided. Speaker was Dean of Melbourne. Several attended C.E. leaders' training camps at Tecoma and Parkdale. Tennis teams going well. R. Cook, a.m. speaker, July 22. C.W.A.F. speaker, 18th, was Mrs. Patton (W.C.T.U.). Parcel of boy's clothing sent to Aboriginal Mission. Dr. and Mrs. Williams and family farewelled at ship, 25th, by friends and members of church. Team of Endeavorers visited Colac church, Aug. 4-5, sharing fellowship and leading services. 5 reconsecrations during July. Feature film, *Decision*, screened at Y.P.S.C.E. meeting, Aug. 7.

Croydon (W. J. Thomson). — On July 24, C.W.F. held exhibition of over 500 pieces, including china, books, coins and stamps, some of which were hundreds of years old. Baptismal service, 29th, when 2 B.S. girls were immersed. Miss Jennifer Floyd underwent surgery. Many members absent from services through sickness. Good Companions held church parade, Aug. 5.

Sunshine (B. F. Goldsteen). — A.R. Pigdon addressed p.m. service and gave illustrated talk on *Modern Israel*. C.E. activities have included

missionary social and visit from local Baptist Y.P. group. Infant thanksgiving service conducted p.m., Aug. 5. Church elder, Mr. Morton, recovering from surgery.

Colac (B. Dowsett).—United church service held in Methodist church, July 29. Party of over 30 Y.P. from West Preston came for weekend, Aug. 5. Church and Y.P. encouraged by their help. They took part in both services on platform, giving items in song and testimonies. Girl accepted Christ at evening service. Overseas offering has reached £50/16/-.

Frankston (D. A. V. Thomas).—Work in healthy condition, and all auxiliaries very active. Thanks to Mrs. Cook, a "happy sing song" has been held after evening services. C.Y.F. attended Inter-Church camp at Manyung, conducted by Inter-Church Council; they also attended Chelsea picture night to aid Monbulk Building Appeal. C.M.S. anniversary held Aug. 5; many representatives from C.M.S. Central Executive and sister churches. Splendid talk, illustrated with slides of his work in New Guinea, given by Jim Dow (C.O.B.). Explorer club very active and successful in raising funds for Special Building Fund. C.W.E.F. meeting had travel talk, given by Miss Evans (Carrum State School). Local council has provided basketball courts for local church clubs. Wendy Hinde has been selected in interstate junior basketball team. Mrs. Crockell in hospital, having met with serious accident.

Kaniva (J. W. Way, B.Sc.).—Family church schools maintaining high interest; last two subjects discussed: *How to Get Help from the Bible* and *How to Do Personal Work with Christ*. C.M.S. meeting, Aug. 5, when S. Clarke lectured to 31 men on First Aid. Kaniva C.M.S. represented at great South East C.M.S. rally, Naracoorte, 4th. Church youth parade p.m., 5th. All branches of youth work going strong. New kinder hall almost completed.

Malvern (G. J. Crossman).—On Aug. 5, minister commenced series of evening addresses on *The World's Next Great Event*. Attendances at prayer meeting, 9; after-church fellowship, 23; C.W.F., 26; B.S., 44. Soloist, Aug. 5, Mrs. J. Beveridge. C.W.F. had as speaker, Mr. McKay (sec., Seeing-Eye Dog Assoc.). Spirit of optimism in evidence in all church activities.

St. Kilda (I. Richer).—All who attended Tupperware evening enjoyed themselves, and another £3 was added to church aim. Church annual meeting, July 18. Junior Girls' club took part in evening service, 22nd, and credit goes to them and their leaders for enjoyable service. Men's

basketball teams paraded and took part in service, 29th. Church welcomed a lady into temporary fellowship.

Coburg (F. Rees).—Attendances during July almost average, despite much sickness; 95 a.m., 70 p.m., communicants, 105. Teenage girl made confession July 22. C.W.F. conducted church social, 13th, compered by J. Snow. Display of photographs, maps and objects by Mrs. Edwards and Bernice reminded members it was National Aborigines' Day. Y.P.C.E. visited Guest Homes on 29th, with greetings and songs.

North Essendon - Milleara (A. E. White, B.A. - T. Mason).—36th anniversary of church, July 22, commenced with prayer meeting of 56 men at 8 a.m. 186 present at a.m. service, including 5 of 6 foundation members of church; Miss J. Milne soloist. G. Moyes (Ascot Vale - Newmarket) p.m. speaker; musical items by Ambassadors Quartet; 162 present. During previous week, parents' night on 18th, youth night on 20th, and church dinner on 21st all well attended. Theme through all services, *The Church in Action*. Many members of Essendon Football Club attended evening service, 29th. Scripture read by Barry Davis, items by C. E. Quartet. S.C.Y.F. entertained footballers at supper. Young lady made her decision for Christ. S.C.Y.F. and "20" Club spent weekend in camp at Mt. Evelyn, with 43 present Aug. 3. C.W.E.F. held well attended meeting and were interested in display of Chinese cooking, by ladies from Queensberry-st. church, 6th. Aug. 5 meeting well attended and young lady made decision. At Milleara, av. for July, 38, and 26 breaking bread; 101 at B.S., 22nd. All auxiliaries active and well attended. Mrs. A. E. White spoke at C.W.E.F. on *Impressions and Experiences of a Minister's Wife*.

A. B. Titter will conclude his ministry with the Castlemaine-Harcourt (Vic.) churches at the end of January, 1963.

IN MEMORIAM

MASTERTON.—Cherished memories of James George, beloved husband of Vida, loved father of Dorothy (Mrs. F. Dunk), David, Ken and John. Called to Higher service, Aug. 16, 1958. "Ever in our hearts."

ENGAGEMENT

MEALEY - SCHOFIELD.—The engagement is announced of Elaine, eldest daughter of Mr. and Mrs. Mealey, Beverly Hills, N.S.W., to David, son of Mrs. E. Schofield and the late Mr. A. Schofield, Earlwood, N.S.W.

PEARL WEDDING

COLLINGS - DENNIS.—Fred and Ada Collings express their gratitude to God for 30 years of happy married life, for his loving care and provision and the blessing of children and grandchildren. A. J. Ingham officiated at the marriage, which took place at Church of Christ, East Kew, Aug. 20, 1932. "We praise God for all that is past, and trust him for all that's to come."—9 Myrtle-ave., Ringwood East, Vic.

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BIRTH

GILMOUR (Peers). — On Aug. 6, at Box Hill and District Hospital, Vic., to Lenice and Graham, triplets — Linda Joy, Barbara Kaye and Bruce David. All well.

IN MEMORIAM

JENSEN. — Treasured memories of my dear husband, James, who passed away suddenly, Aug. 15, 1961. —Always remembered by his loving wife, Violet May Jensen.

LEWIS. — Sacred to the memory of Ethel Lewis, who was called to her everlasting Home, Aug. 18, 1956. "To be with her Lord, which is far better."

IN MEMORIAM

McKEAN — Ethel Florence. In affectionate remembrance of my dear wife (Essie) and loved mother of Ian and Marion, who was called Home, Aug. 19, 1959. "Fragrant memories." —Harold H. McKean and family.

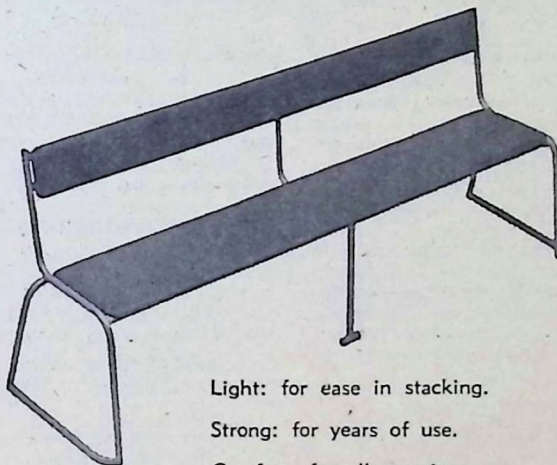
McKEAN — Essie. Cherished and loving memories of a wonderful friend. —Dorothy McDonald.

ALLAN — James Ernest, on Aug. 22, 1957, dearly loved friend of Doreen and Freda. "Forever in our hearts."

PRESTON. — In treasured memory of our loved parents, William Henry Voils, who passed away Aug. 14, 1941, and Emma Amelia, who joined him on March 22, 1959.

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OBITUARY**Mrs. Olive Sandells.**

The passing of Mrs. Olive Sandells, on July 3, at Prince Henry's Hospital, Melb., brought to a close some forty years of faithful discipleship, loyal church membership and devoted service to the brotherhood. Our late sister was baptised by W. Hinrichsen at South Yarra, Vic., where, though young in years, she honored Christ with vigorous, selfless service, being widely known as a tireless and successful C.E. leader. In this field, particularly, she revealed the qualities of the capable missionary she later became. She was married to Robert Sandells by Principal A. R. Main, and in 1930 accompanied her husband to our Mission field in the New Hebrides, where she so invested her energies as a missionary partner that her health was impaired. On their return in 1936 the couple came to the Box Hill church where, except for a short ministry at Boort, Mrs. Sandells served until complete weakness claimed her a number of months before her death. As choir member, C.E. leader, B.S. teacher, deaconess, Dorcas worker and C.W.F. president, she was known and loved as an eager, gracious Christian. A splendid tribute to Mrs. Sandells' Christian life was paid at the chapel service by W. Wigney, past minister at Box Hill, and present minister at South Yarra. The brotherhood's expression of appreciation was fittingly made by the Conference President, C. G. Taylor. The service at the Crematorium was conducted by Commissioner Sandells (Salvation Army), brother-in-law of the deceased. To her husband, Robert Sandells, daughter Win., and son, Max, we express sympathy, but share with them the great hope that she who has "fought a good fight and kept the faith" has laid up for her the "crown . . . which the Lord, the righteous Judge, will give her at that day . . ."—L. S. Dewberry.

Frederick Selby.

Frederick Selby came from England to Australia at the age of 19 years. He was both married (by Will H. Clay) and baptised (by Harold Greenwood) at the Church of Christ then meeting at Pakenham, Vic. For the past 21 years both Mr. and Mrs. Selby have been in membership with the church at Dandenong, Vic. For 19 years Mr. Selby served that church as a deacon, for ten years of which he was church treasurer. His gracious Christian character and his faithful, constant, zealous service with the church have won for him a place of high respect with the congregation, and beyond. He found real joy in singing — with the congregation, and in the choir, or alone. A heart ailment sent him to hospital in May. After a few weeks in hospital, and then a few weeks

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home, he seemed to be recovering, but quite suddenly he collapsed and was taken from this earth. The funeral services on July 16, at the Church of Christ, Dandenong, and at Springvale Crematorium, featured the Christian hope of the resurrection. The church expresses its sympathy to the widow, who is an active member at Dandenong; to the daughter, Mrs. Mavis Crawford of the Ascot Vale church; and to the three grandchildren. — A. Ross Lloyd.

Mrs. Ellen Elizabeth Stevenson.

The church at Oakleigh, Vic., was saddened by the sudden Home call of Mrs. Stevenson on July 18. Over 40 years ago, our late sister came to Christ under the ministry of the late A. J. Fisher, at Preston. For over 30 years, she, her husband and family have been associated with the church at Oakleigh, where she was greatly loved. She was a good wife and a wonderful mother. The church held a very dear place in her heart. Friends and relatives came from far and near to pay tribute. A largely attended service was conducted in the Oakleigh chapel. The floral tributes were exceptionally beautiful. She was laid to rest in the Springvale Cemetery. To her husband, daughter and sons, we tender our sympathy. We sorrow with them, yet rejoice in the hope of the reunion in the Father's House.—E. J. Miles.

Mrs. Ella Jean Evans.

On July 31, 1962, our sister Mrs. Evans (after a very brief illness, including hospitalisation at the Alfred Hospital) passed from this life to be with her Lord. The church at Ormond, Vic., has thus lost one of its members associated with the church for 34 years. Baptised by S. Russell Baker, Mrs. Evans was a genial, enthusiastic lady, who always spoke highly of the church and regarded it as her second "home." The services at Ormond chapel and Brighton Cemetery were conducted by the writer on Aug. 2. Many people in the community around her home, as well as the church members, have lost a friend and will miss her cheery words. We assure her husband, son, daughter-in-law, grandchildren and other relatives of our prayers at this time.—R. McKenzie.

★

Barry Jenkins, a member at Coburg, Vic., and an active member of the Churches of Christ C.E. Committee, is congratulated on receiving his B.A. Degree at Melbourne University.

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