

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Yearly 27/6 (A. & N.Z.), 32/6 (For.) Weekly — 5½d. through church agent.

*W Fraser.*

## Around the World Again

In March of 1963, Mr. and Mrs. H. Parr Armstrong, of Fort Worth, Texas, will start around the world again, speaking in our churches in Hawaii, New Zealand and Australia. They will be holding conferences in these three places under the sponsorship of the World Convention of Churches of Christ (Disciples).

In the autumn of 1961, the Armstrongs were invited to come and speak to our churches in Jamaica and Puerto Rico on Christian stewardship. They were delighted to find an unusual interest and zeal in the beautiful Island of Puerto Rico regarding the next World Convention of Churches of Christ (Disciples), to be held August, 1965.

Mr. Armstrong is a minister-at-large in our brotherhood, and has been accentuating educational evangelism the past few years. He has held pastorates in Kansas City, Missouri; Maywood, Illinois; and Tuscaloosa, Alabama. At present he is holding schools of World Outreach and Spiritual Enrichment. In 1957, the Armstrongs took an extended trip to the Orient and Africa, speaking in U.S. Mission stations in Japan, Thailand, Philippines, India and The Congo. In India, on this trip, they will again visit Mr. and Mrs. Lew A. Davis, missionaries of United Christian Missionary Society in Orissa, India. Mrs. Dorothy Davis is the oldest daughter of the Armstrongs.

In Hawaii, Mr. and Mrs. Armstrong will show pictures of Mission work in our First Christian Church in Honolulu. From Hawaii they will fly to New Zealand, where they will speak and show kodachrome slides of our Mission work in Auckland, Nelson, Greymouth and Christchurch.

From beautiful New Zealand, the Armstrongs will fly to Australia and visit in the three centres of Adelaide, Melbourne and Sydney. The churches in these centres are looking forward with much anticipation to their coming.

After this ministry under the Southern Cross, Mr. and Mrs. Armstrong will visit ecumenical work in Indonesia, Singapore, Ceylon and India. After brief stops in Nepal and Kashmir, they will spend several weeks in Landour, U.P., visiting the Davises and speaking in this summer gathering for missionaries in Northern India.

In August, they plan to visit Afghanistan, Iran, Turkey and Spain, returning home in Fort Worth in September of 1963.

## Congregationalist President sees . . .

# MAN IN ORBIT



Dr. John Marsh, Principal of Mansfield College, Oxford University, chairman of the Congregational Union of England and Wales, and chairman of the W.C.C.'s Division of Studies, spoke in Paris this month on the theme of an important new study now under way — **The Finality of Jesus in an Age of Universal History.**

In a topical reference, he likened man to a satellite in orbit, separate from the planet from which he has been launched, yet fulfilling his function only as he remains in proper orbital relation to his launching base.

"The world of creatures," he went on, "has been 'set in orbit' by the Creator, given a life of its own, and yet must live always as an 'orbital' life, related in depth to God."

Dr. Marsh stressed, "We shall not find a way of evangelism until we have been much more radical in thought and experiment than we have so far managed to be." Declaring that Christ was to be thought of as "final" in the sense of being the real subject of the history of this and all ages, Dr. Marsh added: "The Cross was the bridging of the unbridgeable gulf between man and God, between man and man, between man and woman, between slave and free, between Jew and Gentile, between cultured and barbarian."

"The good news of the gospel is that the really unbridgeable gulfs have been bridged already, and that the secret of human, as well as dis-

tinctively Christian living, is to live in the knowledge that the divisive powers in human life have been proved finally impotent.

"What Christ has already done has already given the final ending to the tragic divisions of our own time. Whatever tragedies our present divisions may bring to us, or whatever darkness we may avoid, we shall know that what takes place will be what has already taken place at the Cross, where the whole universal history was affirmed and reaffirmed as the story of God's reconciliation of an alienated universe to himself."

"Jesus Christ is final," Dr. Marsh said, "not only for the history of our planet but even for the vast universe of the modern physicist. Today we are doubtless boggled in our attempts to imagine what it is like to live in a universe where stars may be millions of light years away. But, if we are to retain the insights of the biblical writers, we shall still want to claim that even the story of so vast a universe is still, by the exercise of God's power, the theatre of a salvation of the universe in Jesus Christ."

"On this earth we have had to learn, in this century, of the solidarity of man. There can no longer be a British, French, Russian, African, American, or an Australian history. Humanity is one and its destiny is one, and in many ways is acknowledged to be one. But the world is nevertheless divided, more deeply divided than ever before."





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

A. R. Haskell, Manager.

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## Fifty Years Ago

From "The Australian Christian"  
of Aug. 22, 1912.

Editor: F. G. Dunn.

Mission Advertising. — G. E. Chandler, of Colac, Vic., writes: "Had a glorious meeting last night. Bro. Hagger in fine form and Bro. Clay a great leader. We are expecting great things. We had the meetings well advertised. One of the posters I had out was, 'Hagger is coming', and people wanted to know what company he belonged to, and the question on all lips was, 'Who is this Hagger?' At the picture show the other night, a man was shown on the screen, scrambling down the wall, holding on to a rope, escaping from prison. Some of the boys yelled from the back, 'Look out! Hagger is coming!' So you see we have them interested."

S.A. Conference Arrangements. — The S.A. Conference commences on Mon., Sept. 2, when the sisters have their day. On Tuesday the General Conference will meet at 9.30 a.m. The afternoon will be devoted to Home Mission work. Foreign Mission will have the right of way on Wednesday afternoon, and Sunday School work on Thursday. On Friday the inevitable Conference picnic will be held at Ridge Park, a lovely spot at the foot of the hills. . . . There will be no public Conference meetings in the evenings, which will be devoted to the Scoville mission, which to date reports 478 decisions.

A. E. Forbes Joins Churches of Christ. — A. E. Forbes, who comes to us from the Baptists, has been engaged as evangelist at Albion, Qld., and, together with his good wife, was received into fellowship last Lord's day. Bro. and Sister Forbes possess that pleasing personality which easily wins its way into the hearts of the people.

Items of Interest. — Toowoomba (Qld.) church reports that its singing master, who receives a small honorarium for his time spent in teaching the choir theory and singing, has been asked by the officers to remain for another twelve months. . . . At the 25th anniversary of the Hobart Dorcas Class, Mrs. Daniels was presented with a rose bowl smelling salts bottle, as a mark of appreciation for 11 years' faithful service to the class. . . . At the invitation of the Ascot Vale (Vic.) Young Men's Club, a meeting of young men of several different churches was held in the Ascot Vale school room on Aug. 13, to discuss matters concerning a monster Christmas camp. It is estimated that the number in camp at Christmas will reach over 200 young men from city and country churches.



The Editor writes to a young man concerning . . .

# THE MOVEMENT WE LOVE

Dear Harry,

I'm delighted to learn that you young people of different Churches want to share with each other what you believe about Christ and his Church. You tell me you want to find out what makes some of those you rub shoulders with in inter-church camps and committees think as they do about certain things. And, incidentally, you would like them to learn from you something about Churches of Christ! That's where I come in! You want me to sketch in the background and help sort out the beliefs that mean most to you as a member of Churches of Christ in Australia. Thanks for the privilege.

## AUSTRALIAN BACKGROUNDS.

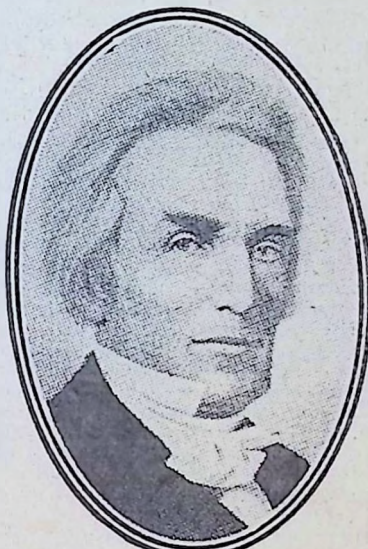
In the first place, I think it's worth remembering as an Australian that, when Captain Philip landed at Sydney Cove in 1788, there was no organised communion of Churches of Christ anywhere in the world. Yet within sixty years, a Church of Christ had begun to meet in Adelaide, and found itself linked with similar churches meeting in the United States of America, Great Britain and even New Zealand. In one sense, then, Churches of Christ have practically grown up with the country itself. They are now active in all Australian States, and this year (1962) reported a total active membership of 33,385 in 389 churches.

Right from the first small church formed in Adelaide in 1836, members have been very much aware of their links with the slightly older churches in Great Britain and the United States. They appealed to each country in turn for preaching help to be sent to them, and some Australian settlers even for a time sent financial aid to Churches of Christ preachers in England itself. That was an early sign of the spirit of brotherhood, which has always been a strong feature of the churches' life.

Actually, it was American preachers who gave the most effective and lasting help to the growing young Australian churches. Main reason for that was the much more rapid growth of the Restoration Movement (as it was widely called) in U.S.A. than in Great Britain. By the latter half of last century, American churches had the resources and the preachers ready to help in a sense that the struggling British churches never had.

Yet Australian Churches of Christ have never forgotten their British backgrounds, nor the fact that some of our early pioneers came to this land, strongly influenced by the earnest Bible-searching of men like John Glas, Robert Sandeman and the Haldane brothers. During the 18th and early

19th centuries, such men had been urging in various ways a return to the simple faith and practice of the New Testament Church. This became a basic conviction of Churches of Christ, and some congregations using that name were formed about 1809-1810. The first Co-operative Meeting of British Churches of Christ held in 1842 marked a decided advance.



Alexander Campbell.

Though they have never been strong numerically, they have produced some outstanding personalities, including men who have made an important contribution to inter-church affairs. British Churches of Christ have also proved warm-hearted hosts to two of the six World Conventions of Churches of Christ held since 1930 — at Leicester in 1935 and at Edinburgh in 1960. Australia was able to return some of that hospitality when the Fourth World Convention was held in Melbourne in 1952.

## AMERICAN DEVELOPMENTS

At the same time as Churches of Christ were being formed in Great Britain in the early 19th century, things were stirring across the Atlantic. Some early American churches owed their origin to the influence of British reformers, but they were small, and held no hint of what was to prove "the most rapid growth of any religious movement in the whole history of the Church since the Apostolic Age." The main human factor behind that amazing growth lies in the story of a father and his son — Thomas and Alexander Campbell.

Thomas Campbell was a Presbyterian minister, who came from Ireland to America in 1807, to take up duties as a frontier preacher for the "Old Light Anti-Burgher Seceder Presbyterian Church." An unlovely name for a church! But it was typical of a time when even the main church bodies were fantastically split up into bitterly opposed groups. Campbell soon discovered that this kind of division was just as much "a horrid evil" (as he later called it) in America as in Ireland. Because he administered the Lord's Supper to Presbyterians who did not belong to the Old Light Anti-Burgher Seceders, he was strongly censured, and eventually withdrew from the body. To him the Lord's Table was "the Table of unity and love" — not to be hedged off from other Christians simply because they disagreed on some item of creed or practice. Others who sympathised with his views joined in forming the Christian Association of Washington. This became a separate church in 1811, but only after the failure of all efforts to have it admitted to another Presbyterian synod. Meanwhile, Thomas Campbell had composed and published in 1809 a remarkable call to Christian unity, known as *The Declaration and Address*. Its 30,000 words filled 54 closely printed pages. Despite his own unhappy experience, he wrote with optimistic love: "Let the ministers of Jesus but embrace this exhortation, put their hand to the work and encourage the people to go forward upon the firm ground of obvious truth, to unite in the bonds of an entire Christian unity . . . Who would not willingly conform to the original pattern laid down in the New Testament for this happy purpose?" His optimism was scarcely justified. Few read *The Declaration and Address*, even though it was posted to all preachers in Washington County. A divided church dismissed it with contempt. It was a century before its time.

Today, men begin to see the document in its true perspective, and to admit the greatness of this gentle-hearted but passionate believer in Christian union. He affirmed thirteen main propositions, whose main points have been summed up as: (1) The Church is essentially one; (2) The final authority is the Bible, especially the New Testament; (3) Creeds are futile as means of union; (4) Remove human innovations and unity will result; (5) Christians of all denominations are brethren and should be united. (*A Biblical Approach to Unity* — Williams). By modern standards it's a wordy document. Even so, I once spent a day in the Melbourne Public Library, reading the latest pronouncements by both Roman Catholic and Protestant



writers on the subject of Christian union. Last of all, I re-read *The Declaration and Address*. Of all I had read that day, that 1809 document was the most timely and provocative.

Alexander Campbell, son of its author, felt the same way when he arrived in America in 1809, and was given a freshly printed copy to read for himself. His reading and recent contacts, both in Ireland and Scotland, had led him to much the same line of thought, and he enthusiastically endorsed all that his father had written. A powerful personality, with a brilliant intellect, he quickly became a leader in the new movement. Following through his father's principle, "Where the Scriptures speak, we speak; where they are silent we are silent," led him to the conviction that immersion of believers was New Testament baptism, and not the infant baptism to which they had been accustomed.

This soon became standard practice among their followers, and led them to link up with the Baptists in 1813.

Meanwhile, another man had emerged as the leader of a group of people who preferred to be known simply as "Christians." He was Barton Warren Stone, who, as a young Presbyterian minister, had been active in a religious revival in Cane Ridge, Kentucky, in 1801. Later he was attacked because he and other Presbyterian ministers had worked alongside Baptist and Methodist preachers during the revival. They withdrew from

the Synod and formed the independent Springfield Presbytery. This body only lasted a year before, in 1804, they issued the so-called *Last Will and Testament of the Springfield Presbytery*, chiefly remembered today for the striking phrase, "We will that this body die, be dissolved, and sink into union with the Body of Christ at large." After that they were known as "Christians," and their numbers grew quite impressively. They, too, came to convictions about immersion of believers being Scriptural baptism, but they did not make it a test of fellowship. Human creeds were abandoned; the Bible alone was to be their rule of faith.

Barton Stone was a passionate believer in Christian unity. Towards the end of his ministry he was able to say, "For 32 years of my ministry I have kept in my view the unity of Christians as my polar star. For this I have labored, for this suffered reproach, persecution, and privation of ease, the loss of friendship, wealth and honor from men." It's not surprising to find that by 1806 his group had linked up with two other movements. In 1832 began an even more significant step — union with the followers of the Campbells, the so-called Reformers. These folk had met with growing difficulties during their time in the Baptist fold. Personalities were involved, as well as differences in doctrine and practice, and a rather uneasy alliance had begun to break up around 1830. The twenty thousand Reformers had formed themselves into "Churches of

Christ," and it was these who gradually united with the greater part of the Western "Christians" to form the nucleus of what is now known in the United States and elsewhere as Disciples of Christ.

Not all the "Christian" Churches joined with the Reformers — nor, with the passage of the years, did the Disciples of Christ remain intact. A group which opposed the use of organs in worship, and the development of missionary societies received census recognition in 1906 as a separate body altogether. These folk, known as Churches of Christ, have recently established congregations in Australia, but they have no connection with Australian Churches of Christ as such. In the *Gospel Advocate* (8/2/62), W. J. Stanley (one of their preachers) gave their total Australian membership as about 400.

By now you're probably wondering whether we shouldn't be rather ashamed of some of our ancestry! In a summary like this, these forefathers of Churches of Christ look rather like a bunch of malcontents who left established Churches because they couldn't get on with other people — and who didn't always succeed in getting on with one another! But such a conclusion would be grossly unfair, even if there is at least some sting of truth in it. These men were moved by great convictions, and in my next letter we must look at those convictions and see what they meant, and continue to mean, to Churches of Christ.



Notes supplied by R. S. A. McLean.

### Progress at Dhond

Sister W. Walker.

The coming of Dr. and Mrs. Williams seems almost too good to be true! I guess no one looked forward to it more than I. We praise God for his abundant answers to prayer. Dr. Patil had 10 days' holiday towards the end of last month, and during this time we were most grateful to Dr. Shah for his very willing help. He is a Hindu doctor, who has a splendid practice in the village, but he gave of his busy time to come in and see inpatients at least once each day. He is M.B.B.S., a very good general-practitioner. Since Mrs. Shah had her baby here last March they have been very friendly.

It has been grand to hear of the appointment of Inez Groves, from the College of the Bible — a real need. I had a long letter from her the other day — what to bring and what not to bring, etc! It is good that she will be here to settle in before language school. I'm thrilled to hear of the possible further reinforcements also. It is grand to have the medical folk now on the Islands. What an encouraging increase there has been over the last year or so. We wonder how the offerings were on July 1.

You would hardly know the Ward block or the Winterbourne bungalow now. The lighter paint in the wards helps to brighten it a lot. We put a soft teal dado, and white walls above that. It is grand to have the roof water-proof. The interior of the bungalow has been completely painted

and kalsomined. Lots of repairs have been needed there, too. It looks fine now, has been a big job, and only a few finishing touches remain to be done. Cakes of whitewash were falling off the walls in places, and some of it had to be completely scrapped. Ray Veal is doing the kitchen cupboards. I expect them in tonight, so that he can have a full day at it tomorrow. They are a very fine couple, and we feel privileged to have them here. Ray is so able, and has a wonderful contribution to make to the work as a whole. He is going to do some of the lockers for us, in between language. The plans for bathrooms are still held up in Poona. Bruce gave them a push along when in this week. Greetings to all praying partners in Australia.

### Preaching at Bhigwan

Sister R. Roberts.

Since I wrote to you last, I have no further developments to report on the reading room at Bhigwan, or the street preaching at Baramati. But I trust that, after the hot season, God will open up the way for both these gospel avenues. I request that you continue to pray for both of these things, that God will work in the



heart of somebody in Bhigwan village to rent us a room in a suitable place. It is this which will make the library possible.

Concerning the gospel work at Bhigwan, I have been happy and encouraged by the listeners at our evening preaching, and several are studying the Gospels. One man, a tailor, who had been listening from his shop, came out with his tape-measure round his neck to get a Gospel. I remembered being struck by this, and he told one of the evangelists that he was studying. Later, after another meeting, he told us that he would come and visit us for "debate." After my experience of the typical Hindu's endless reasoning, I did not quite like that word, and told him that the Lord Jesus did not debate. He called men, and left his peerless person and peerless Word to be the judge in the last day. In this way we are having contacts both with the learned and the unlearned.

But in other ways, how Satan is ready to trip us up and destroy the peace of one's heart with God, in the daily stress and duties. In these things, we need God's power and supply of his grace equally as in the preaching of the gospel. "Brethren, pray for us." It is a great joy to me to picture you all bringing this work in this part of India, along with other of God's work in other parts of the world, to God's throne in prayer, as you gather in your various meetings at home.

We have just welcomed a new young missionary couple, with their two little boys, into our midst — Mr. and Mrs. Ray and Betty Veal, with Peter and Luke. Please pray for them also in this important time of "first impressions," that they may be all guided by the Spirit of Christ, and that, as they take up the study of this difficult language, their vision may be kept clear and single.

## Mobile Dispensary Purchased

The Mobile Dispensary ordered for our medical work in India is ready for shipment, and is due to leave England on Aug. 16.

Total costs, including shipping, were £1,812, and while realising that this is a large amount of money to outlay, we feel the expense is well justified, as it will enable our newly appointed doctor to India to contact thousands of needy people in our Mission area. We are grateful for the assistance given by J. Bulman, of our British Churches, for acting on our behalf in England, and for Dr. Bader for acting on our behalf in America. We appreciate the splendid contribution being made by Church World Service in shipping the vehicle at their expense from New York to Bombay, and for making arrangements to import the dispensary duty free.

FRANK H. GRIFFITHS (Kalgoorlie, W.A.) makes the past live again . . .

# Simon the Zealot Unto Matthias

Greeting.

So you have been chosen to take the place in this ministry and apostleship from which Judas fell. This means that you have been called to take up the episcopacy of one who walked and worked with me. You will mind how the Lord sent us forth by two and two. I was the one to go with the man of Kerioth. I feel that I must tell you this, because I believe it will be mine to walk and work with you. Where this will lead us only God knows, but I believe it will be together. I hasten to write because the mistakes of yesterday must never be repeated in the tomorrows of grace. I pray God to keep me from sin, for I remember that Judas by transgression fell, and how small were the beginnings. There was a time when I shared with him his sin. Sometimes I feel that 'twas I who led him at first into those habits of thinking and talking, those dreams that gendered the final deed. That which I had begun with him finished in his death.

You see, the Lord chose twelve disciples. These were divided into three groups of four. Peter was the leader of the first four, Philip led the second group, and James, the son of Alphaeus, whom we called "Shorty," led the last four. These groups were each divided into two pairs. Thus Peter and his friend John were the first pair, and we all knew that was fitting, because they were closest to the Lord. Of the last four James and his brother Judas were the first pair, and Judas the man from Kerioth and I were the

upon whom the lot of God fell to be numbered with the eleven apostles.

second. Thus, we were the last pair of the last group. I can see now that we were jealous and resented being the last pair. Jealousy is a strange thing, for we were not jealous of Peter and John; we saw at once that they were fitted for the first place and worthy of it, too. Nor were we jealous of honest Nathanael, the son of Tolmai, for we knew the quality of the man. And although we laughed at him, with his pen writing down all the things the Lord said, we were not jealous of Matthew — and how glad we are to have those sayings now.

But we were jealous — of the two nearest to us, James and Judas. They were the quietest and humblest of the twelve — simple peasants of Galilee, too shy to say "Boo!" to a rabbit. How we resented being beneath such humble men. Now I can see how truly great they were. What magnificent faith and courage they showed as they went forth at the Lord's command in spite of their shyness. And they had results, too. In fact we all had results. We saw healing at the name of Jesus; demons came out of those possessed, and the people were strangely attentive to the message of the Kingdom of God.

Looking back, I am amazed that Judas and I had results. How proud we were and full of jealousy and resentment. We even spoke against the Lord and presumed to criticise

what he was doing. And yet our word was with power. When I think of this I am humbled, for I remember that power is not spirituality. Men and women listened to us and, strangely, they were blessed, but there was more religion in the sermon than in the preacher. The blessing came from the wise goodness of God rather than from grace in the heart of the speaker. Our hearts were bitter with jealousy, and behind it was pride and self-seeking.

You see, Judas and I were different among the twelve. The handsome man of Kerioth was the only one not a Galilean, and he had a shrewd head for business. I had been known as a Zealot, was in fact at one time a follower of Barabbas. I knew what it was to break heads and had been for a long time a bearer of the scarri. I had been keen for the restoration of Israel, and felt that Barabbas was the man for this. But I found him to be a man of violence and cruelty, a thief, false to his friends and treacherous to his enemies.

When I first heard Jesus of Nazareth speak of the Kingdom of God it seemed to me that here was a man with the same aims, but of a different calibre. I knew that he could never be false or cruel. That is how I began to follow him. But it seemed to me that he was so slow to bring in his Kingdom. It was that Kingdom which Judas and I talked about all the time. I can see now that it was really our place in the Kingdom that we thought about. Judas had a flair for organising and finance. He kept the com-



mon purse for the twelve. And he used to flatter me by saying that I was a natural leader. How my pride loved to hear him say it. We talked so shamelessly of the Kingdom and our place in it, I as leader and he as treasurer and organiser and public relations officer. We talked of the Kingdom and we never understood it. It seemed to our carnal minds such an opportune time to bring in the Kingdom of God. Why, if he could give even his servants the power to work miracles, we knew that he could soon have the world at his feet. We wondered why he delayed. We talked of it until, to our shame, we even spoke against him. We thought that his hand should be forced. After he had fed the multitude and the crowd were so excited that they wanted to take him by force and make him declare himself King, we were in it. I have never forgotten his sternness as he sent us all away and went quickly up the mountain; we all knew it was to pray. There was a hurt on his face and for the first time I began to realise that I didn't really understand.

The very next day when the crowd had drifted away, resentful because he would not go on working miracles, he spoke more plainly than he had ever done before. "I have chosen you twelve," he said, "and one of you is playing the part of the Devil, and speaking against me." I knew then that he knew.

After this he began to speak of his followers needing to be willing to suffer and die; even to bear a cross for his sake. I realised then how little I understood, but for the first time I wanted to understand. It was then that Judas and I began to drift apart. I am afraid that he never came to understand. The Kingdom of God is entirely other than we had thought. More than that, our pride and jealousy, our self-seeking and resentment were entirely evil. In fact, it was while Judas, my companion, shared these sinful thoughts and aims that he became open to the sin that finally destroyed him. I did not know that he was a thief and pilfering from the bag — even while we companied together. But I can see now that our habits of thought and speech made him specially open to temptation. The very resentment that we shared seemed to his disordered mind an excuse for the sin. It was his tragic lot to be exposed to temptation where he was weakest, and that continuously, while all his mind was fevered by wrong thinking and talking.

Money and the things of the world counted much with him. They never did much with him. They never did with me. I thank God that I was not tempted in those things where I am so weak when my heart and mind were as diseased as his. In him you can see the fatal progress. Wrong thoughts and conversation and

the opportunity to sin continuously and secretly, and a ready-made excuse so to sin. Do not blame him unduly. Your new companion is not free from sin and once greatly erred. How wrong I was. In the kingdom of contraries the great of this world are counted least. The truly great are the lowliest, loss is gain, weakness is power, it is more blessed to give than to receive, to die to self is to live to Christ and joy is found in making others happy.

Of all the stories the Master told I remember best the one where place-hungry guests, when rebuked, began with shame to take the lowest seats. I blushed when I heard it, for that was me alright. But now I laugh. I was living in a topsy-turvy world and Jesus turned it right side up. Those are really the seats of privilege, for the lowest seats are the highest. The Master showed me this. Mark my words, this faith will have a strange power. To many it will seem absurd and they will never understand it. Many will seek to imitate it. But to those who are willing to put it into practice it brings an amazing sense of freedom, and fills the heart with peace and joy. I know, for I have tried.

Now, working with you, I want to go on building the Kingdom, not destroying it. May God use us together in this mighty work, for there is much to be done in the name of our Lord.



**CREATIVE LEADERSHIP** (Ed. L. L. Smith, B.A., B.Sc., Dip.Ed.), Dept. Chris. Ed., Melbourne, 18/- (posted, 18/11).

A visitor to a minister's home was very impressed by the large number of books lining the walls of the study. "These," replied the minister, "are my tools of trade."

And he was right. Every kind of leader needs books to help him to do his work more effectively. Leaders are always asking questions like these, "How can I bring variety to next week's meeting?"

"When can I get some more 'know how' for running a recreation programme?"

"How can I make prayer more real to my group?"

"How can I put over this Bible study better?"

Leaders need resources to properly answer these questions. And most

of these resources come in the shape of a book.

That is why the newly published book, **Creative Leadership**, must rate as an event of real importance and produce cheers in the ranks of leaders everywhere. This book has been written by the Explorer Boys' Auxiliary of the Department of Christian Education in Victoria and Tasmania.

Although written primarily for use in the Explorer movement, the contents have been kept flexible enough to be used by any leader who is working with any kind of junior group. This means that **Creative Leadership** would be a good investment for leaders of:—

Girls' Clubs.

Junior and Intermediate Christian Endeavor.

C.Y.F. group up to 16 years of age. Any kind of boys' club.

The wide scope of the book is readily appreciated when we glance down the table of contents.

1. "Towards an understanding of boys."
2. "Organising boys' clubs."
3. "Intellectual activities."
4. "Physical activities."
5. The devotional programme."
6. "Social activities and social service."

#### 7. "Keys to success as a leader."

These big chapters are crammed full of good things. The one hundred and ninety pages contain generous helpings of such topics as:—

- Using audio visuals.
- Drama and stagecraft.
- Public speaking.
- Types of physical activities.
- Forty team games.
- Sex education.
- Linking club and church.
- Worship projects.
- Encouraging boys to read the Bible.
- How to get variety.
- Clues from the perfect leader.

Clearly, this book is a "must," for those who would make their ministry to young people more effective.

—R. V. Longthorp.

**THE GREAT COMMITMENT** (Lin D. Cartwright). Bethany Press. 144 pp. 26/9 (posted 27/2).

Subtitled, "The Meaning of the Confession of Faith," this helpful book is concerned with emphasising all that is involved in the question normally asked those who are about to make a confession of faith in Christ: "Do you believe with all your heart that Jesus is the Christ, the



Son of the living God, and do you accept him as your Lord and personal Saviour"? After two introductory chapters, Dr. Cartwright deals in the remaining eight with the various sections of that question, and does so in such a way as to bring the reader back to what he has called "the crucial place which the commitment experience held in the life of the early Church — the experience which gave to Christianity in its early beginnings its enormous thrust and invincible power."

While there is much in this book to help new members, those who have been in the Church for many years will not be left unchallenged. Some of the phrases which impressed this reviewer were: "Faith is not so much something we possess; it is rather something that possesses us . . . not something grown in a hot-house, to be carefully protected (but) a hardy plant which has withstood all the severest rigors of the bitter climate of the centuries . . . It is Jesus who keeps our fondest dreams alive with the springtime freshness of his own dynamic spirit . . . His was a love that outran infinity."

This book has the strength of great convictions, simply and effectively presented.

## OPEN FORUM

### STATE AID.

Reference A. E. White's comment on government aid for independent schools, may I recommend to every interested person that they get a copy of *Current Affairs Bulletin* of July 30, 1962. It is obtainable from the Editor, C.A.B., University of Sydney, or in W.A. from the Adult Education Board, 3 Howard-st., Perth. Title: *State Aid for Independent Schools?* It should permanently remove any suggestion that opposition to such aid is based on religious bigotry. The case against aid is stated from a social and historical viewpoint, and ably exposes the shallowness of many of the arguments favoring aid. I have never seen the case against aid stated more ably or calmly. It ought to be required reading. The cost of one copy is sixpence — W. S. Lowe, Ainslie, A.C.T.

### CHURCH ADVERTISEMENTS.

Churches of Christ in Brisbane are to be congratulated on their block advertisements under church notices in the *Courier Mail*. This is an idea that our churches in other capital cities could well copy. Previously, only two of our Brisbane churches advertised their services in the Saturday edition of the daily paper, but with the block advertisement the addresses of eight places of worship are shown, together with times of services. This is a brother-

(continued ft. col. 2)

# QUESTING

A. E. White.

What are some of the best ways of giving publicity to our church?

Do you mean publicity *within* the church? That is, to keep your church members and adherents informed as to what is happening? Or do you mean publicity *beyond* the church? That is, to present the church's life and witness in such a way that others will be attracted to the Christian church? Different questions require separate answers. However, I shall take more than one week, and try to say something about both areas.

Ultimately, all of your publicity will have the design of bringing people close to, or closer to, our Lord. The advertising trade might say that you are trying to "sell" Christ. But Christ is not a commodity. He is a person who must be found in the lives of the church members who will witness to him in the church buildings and through the church's programme.

Before you plan your selling publicity, you might well ask if you have anything to sell. By this time you might feel that I am not being helpful, and that all of this can be taken for granted. But it can't be taken for granted. How can people advertise Christ if they are too small or too narrow to contain him! Suppose that we advertise effectively and expectant people enter our church buildings — and find that we are praising God in a sub-standard and untidy house of worship! What's the use of good publicity if our worship services are dull, our fellowship uninspiring, and our programme for Christian growth patchy, old-fashioned, and restricted!

Before you start advertising, let your church ask: What have we got that is worth advertising? Some manufacturers may be able to sell second-rate goods with first rate publicity, but we are not in that kind of business. We have to tell the truth about the truth. If we have not grasped the truth and allowed the truth to grasp us, if we are not committed to doing something with the gospel ourselves, we shall never "sell" it to others.

Next Week: More about church publicity.

(Send Questions to the Editor).

hood witness and will prove a boon to visitors to this city. — Alan Rackemann, Brighton, Vic.

## Musings

A Conference President's Week.

SUN., AUG. 12. — Much to the disappointment of all associated with Yarrowonga church's 37th anniversary today, rain set in for most of the day and night, but that didn't prevent some happy fellowship. I noticed appreciatively how members of the church arrived, Bible in hand, and used them to follow the readings both morning and night. An added pleasure lay in sharing dinner and tea with the Charles Davis family, parishioners of mine from Hampton and Brighton days.

MON., AUG. 13. — After breakfast, I said goodbye to the church secretary, Mr. Houghton, and his wife, who had graciously made their home mine for two nights. The minister of the church, David Russell, and his infant son were there to wave me on my way, too. Despite some heavy rain for the first hour or so, I had a good run home, finishing the 170 mile trip in good time to have lunch at home, and get started on some work this afternoon.

TUES., AUG. 14. — Into the office this morning, visiting this afternoon and home tonight. In finalising my reading of Lin. Cartwright's book, *The Great Commitment*, I thought his heading for chapter five one of the best chapter titles I have seen for a long time: "The Towering Figure at the Centre." The reference is, of course, to Jesus. If the Lord meant that to us all, there would be no stopping the Christian Church.

WED., AUG. 15. — During my day's visiting, I found one woman with the Christian on the bed beside her. "Aren't there a lot of interesting things in this week's issue?" she asked — without really expecting the Editor to do anything else but agree! Just to show how well she had read one column, she commented as I shook her hand on leaving, "Well, you haven't got cold hands, anyway!"

THURS., AUG. 16. — Climax to a busy day came with a two-hour H.M. Dept. meeting tonight. I was interested to note that the programme of the Field Officer is now almost complete up till the end of 1963, which shows how much our churches are appreciating his dynamic lead in planned giving and evangelism.

FRI., AUG. 17. — We were interested in attending a naturalisation ceremony tonight. Has anyone yet found a satisfactory alternative to the much criticised term, "New Australian"?

SAT., AUG. 18. — Are we modern Christians too "shrinkable, tenderised and sanforised," asks an American writer, fearful of what he calls "warped visions, starched minds and shrunken plans."



# HERE AND THERE

Lloyd E. Jones, B.A., B.D., has announced to the church at Grote-st., Adelaide, that he will conclude his ministry there in January, 1963. His four years' ministry has been faithful and outstanding and greatly appreciated by the church.—R. L. Packer, sec.

First service of the newly combined North Richmond and Burnley (Vic.) churches was held on Sun. morning, Aug. 5, when C. G. Taylor, B.A. (Vic.-Tas. Conf. Pres.) welcomed into fellowship the members of the Burnley church, and gave an appropriate address. It is planned that the combined church should be known as the Richmond Church of Christ.

On Aug. 2, a welcome was given to Mr. and Mrs. E. K. Morrison in the Invermay (Tas.) chapel. A representative gathering of almost all the northern Tasmanian churches gave a sincere welcome to our brother, now serving his second term with the Invermay church. The meeting was chaired by E. W. Taylor (Devonport church minister). B. Golder (Tasmanian district conference president) gave the charge to the minister and C. J. Robinson (Margaret-st. church minister) gave the charge to the church. Mr. Lasson gave a welcome on behalf of the Ministers' Fraternal and Mrs. W. Harvey welcomed Mrs. Morrison on behalf of the women of the church, presenting her with a sheaf of flowers. R. Edmunds welcomed Mr. and Mrs. Morrison on behalf of the local congregation. Supper served by the ladies of the church concluded an inspirational evening.

To commemorate the bi-centenary of the birth of William Carey of Serampore, the great pioneer missionary and Bible translator, the Bible Society of India and Ceylon has set up a fund to train Indians for the continuing task of Bible translation. Dr. A. E. Inbanathan, general secretary of the Bible Society, announcing the fund, said it was made possible by the help of a friend in Great Britain. Scholarships will be available for study of the Biblical languages and "modern linguistics in its bearing on translation into tribal languages."

R. Hilford, now of Mildura, Vic., has accepted the invitation of the Hornsby (N.S.W.) church to commence a ministry with that congregation early in 1963.

Latest figure for total Federal Conference registrations is 760. All indications are that Hobart, Oct. 9-16, will prove a great experience in fellowship and brotherhood planning.

## Open Day

### BIBLE COLLEGE, N.S.W.

Education Day was a marked success. This was a new feature in the N.S.W. College calendar.

On Aug. 4, at 2.30 p.m., the lecture rooms were packed with students and their friends. The Principal presented a lecture in New Testament History, while Dr. A. G. Elliott discussed, in another room, a theme from the Old Testament. Later, R. Greenhalgh and E. Roffey lectured in Christian Education and Christian Missions.

In the Dining Hall, the College Missionary Committee, under J. Main, presented a varied and interesting display of world-wide missionary interests.

Within the College Hall, details of College courses and daily programmes were set out on display charts.

Then, R. Beadle supervised two chapel services, which were led by B. Benz and G. Chapman.

At Corlett Hall, the Debating Committee arranged a debate, which was judged by Miss Mackaness. The Woolwich Evangelistic Party set out on display aids used in out-door evangelistic programmes.

To end this indoor activity and to show out-door action, apart from gardening, the students played a game of basketball on the tennis court, and entertained friends with some bright and fast play.

Many declared this day was an outstanding success and full of interest. It was part of the twenty-first anniversary celebrations of the College Opening. The final meetings of these celebrations are planned for March, 1963.—A. W. Stephenson, M.A.

★

## Week of Christian Witness

An event of some importance in the church life of the people of Murray Bridge, S.A., was the "Week of Christian Witness," commencing on Monday, July 23, and concluding on Sunday, July 29.

The theme was *The Bible — God's Word*, and this was emphasised in the addresses given at the four combined services, and by a display of the historical development of the Bible, arranged by the British and Foreign Bible Society and moved from church

to church. The first service was at the Church of Christ, and H. Cave spoke on *The Bible in Action Today*; Tuesday at the Methodist Church, *The Historicity of the Bible* (E. N. Broomhead, M.A., B.D.); Wednesday at Christ Church, Lutheran, *The Bible and the Reformation* (H. Stiller); Thursday at the Holy Cross Lutheran, *The Inspiration of the Bible* (Phillip Zweck).

All of these addresses were of a particularly high standard and, in each case, the Bible was held before the people as the inspired Word of God which must be properly valued, properly read, properly understood and properly used.

On the Sunday morning there was simultaneous communion in all churches, when we were made aware of the spiritual bonds that tie us together.

This week of combined Christian witness, which now looks to become an annual event, is, we feel, a small contribution to the great world stream of Christian thought moving slowly towards Christian unity.—H. Cave.

★

## "Bendigo, 1962"

Arrangements are well in hand for the 1962 Half-Yearly Convention of the Victorian-Tasmanian Conference. Bendigo City Hall will be the venue of the gatherings which will commence at 10.30 a.m. on Sat., Sept. 8, and continue at 3 p.m. and 7 p.m. Being approximately 100 miles only from Melbourne, and centrally situated, Bendigo is an easy day's trip from most places.

Meals will be catered for by the ladies of the Bendigo churches at reasonable rates, and for those desiring weekend accommodation the Bendigo churches will provide hospitality or arrange bookings.

There will be a conducted tour to places of scenic and historic interest in Bendigo and environs between lunch and the afternoon sessions.

The theme of the Convention is, *The Teaching Ministry of the Church*, which will be presented and developed by means of addresses, group discussions, an audio-visual, and a Brains Trust.

Main speakers at the gatherings will be K. A. Macnaughtan, of Swans-ton-st., and F. T. Morgan, of Foot-scray. Devotional sessions will be conducted by G. J. Andrews (Bendigo); C. G. Henderson (Pyramid); A. B. Titter (Castlemaine). At the C.W.F. session in the afternoon, there will be a dramatic presentation, *Trial by Jury*.

It is hoped that many will make the Convention a "family" outing and contribute thus to its effectiveness and inspiration. Registration forms are in the hands of all church secretaries.





## Choosing a Mate

Thomas A. Bland.

The selection of a mate in marriage is one of the Christian's greatest choices. There are only two greater choices: the acceptance of Jesus Christ as Lord and Saviour and the finding of God's will in the choice of a life work.

Actually, the Christian makes only two life-long commitments: the giving of self to Christ and (if the Christian marries) the commitment to his marital partner.

### THE PATH TO MARRIAGE.

The selection of a mate usually begins with dating. Dating, which often starts in the early teens, helps the young person find friends among persons of the opposite sex. The young person learns how to get along with others and also develops his own personality by dating.

Courtship is that phase of dating in which two people "go steady" and become increasingly serious in their regard for each other. This is a time of further testing of values. A young Christian needs to be certain his hopes and plans and those of his beloved are similar. An extended courtship offers opportunity for frank discussions of common problems.

Engagement, which includes a private agreement to marry and a public announcement of that intention, is the final period for the couple to decide if they are meant for each other. While a broken engagement may be a painful experience, it is less tragic than an unwise marriage.

The Christian travels the path that leads to marriage with a different goal in mind than that of the non-Christian. The Christian seeks a partner who is also loyal to Christ and the Church. As two Christian friends become two Christian lovers, they maintain Christian standards of conduct during dating, courtship and engagement. Thus, they enter marriage with a strong bond of integrity and mature love.

### QUALITIES OF A GOOD MATE.

A group of young people were asked by their leader at a church meeting what qualities they would value most in their mate in marriage.

After some discussion they agreed on a growing faith in Christ, intelligence, dependability, sincerity,

strength of character and a good sense of humor.

These young people were, without knowing it, naming many of the qualities which specialists in marriage counselling and education have said are necessary if a marriage is to succeed.

A person who has faith in Christ and who is an active church worker is more likely to succeed in marriage than a person without a Christ-centred, church-loyal faith.

Studies also show that two young people who are members of the same denomination are more successful in marriage. There are grave dangers in inter-faith marriages. In the fellowship of the local church, consecrated young people have opportunity to meet other young people who have these qualities of faith and loyalty.

It is very important to know the person well to pick a mate wisely. Learn about each other's family background. Preparation for successful marriage actually begins at an early age in the home. If that childhood home is a place of love, acceptance, harmony, happiness, discipline, devotion, faith and work, it is a good home for the prospective mate.

"But I'm not marrying the family," a young person will protest. However, one inevitably marries the family when he marries a member of it.

### MATURITY A QUALITY.

Maturity is a necessary quality for successful marriage. The ability to accept and carry responsibility is a mark of maturity. Trustworthiness and the ability to work constructively in situations of tension are further indications of maturity.

Practical indications of maturity are the ability and the opportunity to earn a living and to manage money wisely.

State laws set the minimum age of marriage in an attempt to insure physical maturity, but laws cannot prescribe emotional and spiritual maturity. A thoughtful Christian youth will look for this kind of maturity in his prospective mate.

Two persons cannot succeed in marriage without a proper kind of love for each other. This love, which seeks to give rather than to get, to serve instead of to be served, and to foster the beloved's welfare above his own, should exist before marriage and grow during the years of marriage.

This steadfast love, which promises to be true in sickness and health, in poverty and wealth, is much more than a romantic feeling of physical attraction. It is a covenant between a man and a woman, the couple and society, and the couple and God. It

is capable of making a marriage the holy wedlock which God intends.

In spite of disappointments and failures in marriage in this generation, Christian young people who pick their mates wisely can look forward to the establishment of happy and successful Christian homes.

And thoughtful parents and leaders can help make it so.—Brotherhood Journal.

## A School-Girl's Vow

Many years ago a young school-girl, Dorothy Wakefield, made a vow that she would spend 40 years of her life as a missionary in Africa. She went to Edinburgh University and trained as a doctor, and in 1907 went to a leper hospital in Northern Nigeria. When that hospital had to be closed she travelled to Morocco and then to Egypt. Her skill as a doctor gained her a welcome wherever she went. She was able to learn several languages, including Arabic.

In 1935, she decided to go to Tam-anrasset, an oasis deep in the Sahara Desert, 1,300 miles south of Algiers where she had been living. The journey took eight days by bus. There, a small group of French officials lived among the native people.

The French authorities were at first suspicious of her, especially when she produced a number of note books and announced her intention to translate the Bible into a dialect of the Touareg language. But she built a little house with mud walls and a tiny courtyard, in which were a few trees for shade.

There, for 25 years, she lived on a simple diet of dates, fruit and bread. Each day she filled some pages of her note books with her translation of the Old and New Testaments. Now the translation is finished. The notebooks are stacked from floor to ceiling in the little sitting room of her mud-walled home.

It is doubtful whether the translation will ever be published, for the dialect in which it is written is spoken by only a few people. But Miss Wakefield, now an old lady of over 80 years of age, is quite content. What she set out to do 25 years ago she has achieved, and she has gained the respect and love of the desert people among whom she has spent so many years of her life.

Visitor: "What a sweet and innocent looking face your little girl has!"

Mother: "I hadn't noticed it. Mary, what have you been doing now?"





## Discipleship

Mrs. Corben, Mrs. Findlay, Susan and Garry Parsons, Gardiner, Vic.

Mrs. Mitchell, Warrawong, N.S.W.  
Mrs. F. Illingworth, jnr., Malvern, Vic.

Mrs. Rickard, Lynnett Rickard, Trevor Anthony, Arlene Brown, Flinders Park, S.A.

Kevin, Donald, Glenda, Raymond Maddern, Strathalbyn, S.A.

Lesley Edwards, Betty and Faye Marsden, Berwick, Vic.

Mr. and Mrs. C. Thomas, Elizabeth and Jacqueline Thomas, Mr. and Mrs. Graham Thomas, Helen McDonald, Rhonda Humphries, Helen Vautier, Gavin Wilson, North Balwyn, Vic.

## Membership

Mr. and Mrs. A. Davey to Gardiner, Vic.

Miss J. Scott, Henley Beach to Nailsworth, S.A.

Mr. and Mrs. J. Laidlaw, from Lidcombe; Mr. and Mrs. H. Simmons, from Asquith to Hornsby, N.S.W.

Miss C. Sprigg, Colonel Light Gardens to Forestville, S.A.

Mrs. R. Lawson, from Blackburn; Miss F. Legg, from Ringwood to Surrey Hills, Vic.

Mr. and Mrs. Geoff. Thomas, Applecross, W.A. to North Balwyn, Vic.

Miss L. Jones, Maryborough to Albion, Qld.

## Marriage

Edith Anderson to Allan Ward, Forestville, S.A.

## Fallen Asleep

A. Neumann, Mt. Walker, Qld.

Mrs. L. Edmunds, Invermay, Tas.

Mrs. Mills, Strathalbyn, S.A.

R. McGregor, Miss V. Carroll, Hartwell, Vic.

C. Wade, Gardiner, Vic.

Mrs. A. Howell, Miss B. Peek, Nailsworth, S.A.

Mrs. M. E. Smailes, Kalamunda, W.A.

## TASMANIA

Invermay (E. K. Morrison). — Services taken by Messrs. R. Wilson, Bullock, T. Orr, G. Hays, C. Peart, H. Byard and R. Edmunds. Prayer meeting taken by local brethren. Aged Mr. Peters still in hospital. Women's work active and satisfactory. B.S. has changed to morning sessions. Church pleased to welcome Mr. and Mrs. Morrison for return ministry at Invermay.

## WESTERN AUSTRALIA

Bruce Rock (B. Mason - interim). — Church continuing under temporary pastorate of B. Mason, who was originally engaged for follow-up work after recent successful Bond-Mason mission. Mr. Mason will be with church for few more months. Mr. and Mrs. I. Moyses have sailed for U.S.A., where Mr. Moyses will do a Bible College Course. Church had visit from H. Mellsop (C.I.M.), who addressed congregations at both services on Sunday, and two weeknight meetings. Recently formed prayer meetings well attended. Church annual general meeting last week well attended. Young man made his confession of faith, Aug. 5.

Kalamunda (D. Croot). — Youth rally, July 29, addressed by H. Greenwood (Shepperton-rd.) at tea table. At the evening rally, three Y.P. made the primary decision. Morning services well attended. Sympathy extended to family of late Mrs. Smailes.

North Perth (J. K. Robinson). — B.S. conducted happy social evening. After-church fellowship held, at which members discussed alterations to interior of chapel. Church library commenced, with Glenys Henderson as librarian. J.C.E. had visit from leaders of Mt. Hawthorn Baptist. This group working for First Aid equipment to be sent to N.Z. missionaries in S. Rhodesia. Mrs. Chatfield in hospital. Ladies held cottage meeting at Mrs. Mottram's, Aug. 8. E. Sewell (Bassendean) conducted midweek meeting same evening. C.E. and C.Y.F. made hospital visitation, 12th. A. D. Pyne gave travel talk to C.M.S. Mr. Meldrum still ill. Broughton C.E. (Vic.) had mail exchange meeting and programme with local C.E. group.

## QUEENSLAND

Albion (M. H. A. Pieper). — Tender accepted for alterations to existing chapel and hall, plus building of new hall. Members joined in combined cottage prayer meetings of northern suburbs Churches of Christ, Aug. 8, when about 90 people met in several homes. Prayer centred on forthcoming missions at Zillmere, Dalby and Gatton. C.E. group conducted gospel service, 12th, when C.E. choir participated and three young men, Jay Bacik, Gary Fletcher and Len Pittell brought messages on the theme, *The Last Invitation*.

Townsville (R. N. Gilmore, B.A.). — July av.: 41 a.m.; 43 p.m.; communicants, 43. Thanksgiving service and turning the first sod ceremony for All Purpose Hall held July 29, with 57 present. Excellent progress now being made on building construction. Working bees have repainted Youth Camp property on Magnetic Island. Many South Qld. churches represented in registrations for Magnetic Island Youth Camp during Aug. Church enjoying fellowship with Scott family and W. R. Smith, who are on extended stay in Townsville. Recent visitors have included Mr. and Mrs. Huntsman (Brighton, Vic.), Mrs. B. Cole (Dandenong, Vic.), Mr. and Mrs. Mitchell (Swanston-st., Melb.), R. Dean (Red Rock, N.S.W.), Mr. and Mrs. Marshman (Belmont, Vic.) and N. Watson (Conf. Sec.). S. Chalmers (Social Service Sec.) recently addressed midweek meeting on work of Qld. Committee. Minister recently served Charters Towers church at two Sunday services.

## NEW SOUTH WALES

Padstow (A. Surtees). — C.W.F. organised very successful missionary Christmas Tree in July, with all auxiliaries taking part. Numerous gifts brought for all Mission stations. Special prayer meeting held for Sis. Freeman during time she was undergoing surgery. Sis. Powell has broken leg. C.Y.F. conducted "rhythm round-up," when over 120 Y.P. attended. Special evening service held for Education Sunday. Approx. 50 children sat for annual Scripture. J.C.E. and Buds taking part in World C.E. Convention.

Warrawong (A. A. McRoberts). — Officers of G.L.B. commissioned by district leader at church parade, and work is flourishing under leadership of Mrs. Davies. C.W.F. held garden



meeting and luncheon in home of Mrs. Sargent. Mrs. Grant and family farewelled by church and auxiliaries prior to transfer to Southport. Lady received into fellowship by faith and baptism. C.M.S. held What Is Your Job? meeting. B.S. scholars have been participating in 10-day car race arranged by Dept. Christian Education.

**Hamilton (W. D. Howard).** — C. Cole (sec., Social Service Dept.) speaker at a.m. service. July being Overseas Mission month, church enjoyed messages brought on Mission work by B. Bradford, R. Carlin and R. Elbourne. Project adopted by church was to share in cost of procuring hospital equipment for New Hebrides. Church praises God in knowledge of reaching objective with Overseas offering of £217. Midweek meetings continue to maintain good attendances, blackboard studies being most helpful. Gospel meeting, July 29, broadcast over 2KO. Anthems sung by choir under leadership of N. Fraser. D. Brown was soloist and Ken. Shaw and Sis. L. Dick, duettists. Many visitors from State welcomed during month.

**Hornsby.** — C.E. conducted a social evening, July 15, with proceeds for New Organ Fund. Epping C.W.F. conducted C.W.F. meeting, Aug. 1. I.C.E. conducted devotional meeting at "Bingley Hall," 5th. at 5.30 p.m. R. Bartholomew conducted monthly after-church fellowship, 12th. Recent speakers have been Messrs. Bartholomew, Dallinger, Glazier, Hayward, McIlhagger, Wakeley, Ward-Smith.

**Earlwood (G. Sloman).** — Church called together for special prayer session for recovery of minister's health. Youth Director (R. Greenhalgh) conducted services, 12th. Appreciated messages also from Messrs. Norling, Cole, Abel, Morris, Schofield, Surtees and Yelds. Two Y.P. made good confession. Beverley Ceaser and Brian Lowne honored prior to marriage. C.W.F. enjoyed visit from Belmore group, 11th.

## SOUTH AUSTRALIA

**Berri (H. E. Greenwood).** — Ladies' Guild welcomed Mrs. A. Jones (State Conf. Pres.), who gave illustrated talk on Churches of Christ Home, Overseas Missions Rest Home and Youth Hostel. Record attendance, July 29, with 86 present. Ladies' Guild gave thanksgiving service, Aug. 5. Basketball girls have only lost one match for season.

**Enfield Heights (R. K. Sansome).** — July av.: a.m., 69; p.m., 43; offerings, £42. C.Y.F. preparing for Festival of Arts. C.M.S. is sponsor Father and Son night. G.L.B. marched in battalion parade to attend thanksgiving and dedication of colors at Semaphore.

**Flinders Park (J. B. Baker).** — Trixies group held Shakespeare and play reading evening, with Mrs. Fook as critic. Girls' and boys' basketball clubs held combined break-up and social evening, attended by parents and players. C.W.F. held film night based on 4 families in 4 countries, entitled *Four Families*. Discussion followed. M. A. K. Crosby recent guest speaker. Av. day attendances 286; communion, 154; offering, £58. Offerings slightly less than required.

**Forestville (N. Gavros).** — B.S. anniversary services, 2 Sundays, well carried out and very successful. Speakers were J. Baker, J. Halbert, B. Marriott and N. Gavros. C.E. members attending World Convention in Sydney. Av. communicants, July, 128. Two women's groups sent parcel to Carnarvon to clothe Aboriginal boy. Dorcas sent parcel to New Guinea, containing hospital requirements and Christmas presents.

**Fullarton (M. D. Williams).** — Attendances still keeping up; monthly av., 94 a.m., 55 p.m. Delegation from church attended Brighton Gardens mission, Aug. 8. Male quartet rendered two items. Inmates of Christian Rest Home now recovering from illnesses. C.Y.F. visited Morialta Children's Home, 17th, to give programme. Visit by K. A. Jones (sec., C.O.B.), who gave illustrated address on work of College, attracted good attendance.

**Glenelg (C. E. Curtis).** — 70th church anniversary celebrations, July 22 and 29. Former ministers, H. R. Taylor and Theo. Edwards, took part. Mayor of Glenelg read Scripture. On evening of 22nd, H. G. Norris was speaker. Other speakers were W. Philp, E. P. C. Hollard, A. Griffiths. £400 received on Temple Day. Church social to welcome year's new members was happy occasion. Communicants for July and Aug. have averaged over 200. Mr. Curtis accepted another 3 years' engagement with the church. A. McGlasson in hospital. Pres. of Baptist Union, and sec. of Methodist Conference, preached at recent services.

**Nailsworth (A. M. Norris, B.A.).** — Since last report two elderly ladies have passed away. One young lady received by transfer. C.W.F. held successful birthday meeting; about 60 enjoyed programme provided. Youth Council presented G. & S. opera, H.M.S. Pinafore, to two capacity audiences in church hall; proceeds towards cost of club-house amenities at recreation courts. C.M.S. conducted evening service, Aug. 12.

**Prospect (A. J. Griffiths).** — Annual business meeting of church held in Aug., when work of the preceding 12 months was reviewed in reports submitted. Election of office-bearers held and appointments made as re-

quired. Minister indicated he had plans which would give an impetus to work. Timings of church and B.S. were discussed and decision was made to revert to 11 a.m. morning worship. Date of changeover and new times for B.S. to be discussed by officers. During past few weeks three B.S. scholars have made their decision for Christ.

**Queenstown (L. P. Austin).** — Monthly evening guest service, with sing-song afterwards, proving great time of fellowship for all ages. C.Y.F. held car trial, July 27, with barbecue, over 60 Y.P. attending. Men's Fellowship committee met with Brotherhood Committee for Men, 30th, re beginning of C.M.S. Novelty "pick a brick" evening held by Church Hall Committee and Ladies' Fellowship, to aid in raising money for Hall Fund. C. Purdie (sec., Aborigines Mission) spoke and showed slides on Carnarvon and Norseman Missions at special meeting. Still a lot of sickness prevailing amongst members.

**Strathalbyn (W. J. Philp).** — Business meeting, July 19, G. Hunt elected to Officers' Board. All depts. of church report steady progress. Sis. A. Phillips now leader of J.C.E. Ladies' Auxiliary held open invitation meeting, Aug. 2, with guest speaker, Miss Burke (B. & F. B. S.), who also showed slides of Society's work. B.S. divided into teams for Efficiency Campaign. Church saddened by passing of Mrs. Mills.

**Clovelly Park (J. C. Cunningham).** — Special evening services included visit by R. Story (U.F.M.), with screening of *Were Sometimes Darkness*; youth service, with several Y.P. taking part, and decision of B.S. scholar; and favorite hymn service. B.S. record of 206 recently. Church members' dinner discussed stewardship. Congratulations to G.L.B. on winning pennant for efficiency in State Campaign. C.Y.F. held "desert island" evening. Two decisions in recent weeks.

**Maylands (D. G. Hammer).** — At C.W.F. meeting, Miss Jill Thompson gave talk about her work amongst Aborigines. Sympathy extended to Mrs. Chamberlain at death of her father. For last six Sundays special services have been held, song service conducted by P. Fopp; well attended meetings greatly enjoyed. Miss A. Mauger retired after attending to washing of communion glasses for 40 years. Small gift and thanks extended to her during fellowship hour after church. Congratulations to W. Lyle, who celebrated his 90th birthday. Special collection of foodstuffs on show for Indian Missions. R. McLean, recently returned from New Guinea, showed slides. F. Archbold (Sudan United Mission) conducted morning service during absence of minister in North.



**Wamboony** (R. R. Brand).—Annual business meeting in July, with good number present. Office-bearers re-elected, except sec., D. H. Dinning, whose resignation was received with regret; I. Murch has accepted position. All other reports encouraging. Sickness has reduced numbers at B.S. Special men's meeting of S.E. Churches of Christ at Naracoorte so successful it was felt they should be held more often. G. Bywaters, M.P., chaired meeting; guest speaker, L. Riches, M.P. Slides of interest were shown by speaker. Devotions led by H. Williams (Kaniva). Fellowship supper brought to close profitable time.

## VICTORIA

**Footscray** (G. S. Brown). — Kaye Ashlin and Yvonne Lewis, duettists, July 29. C.W.A.F. held jumble sale, 31st, resulting in £25. C.M.S. had interesting evening at G.P.O., Aug. 1. Prayer mission continues, with increased interest. Bible study and prayer meetings held weekly in chapel. C.W.E.F. held handkerchief night, 8th. C.W.F. visited North Williamstown for their birthday, 14th. W. Burgess elected sec. B.S. District H.M. prayer rally held in chapel on 19th, with D. Smith (assoc. sec., H.M.) in attendance.

**Gardiner** (F. A. Youens). — Messages and films from A. Pigdon (J.E.W.) and E. Heard (India) appreciated. Church rejoices in further decisions, including two mothers of B.S. scholars. Five baptisms, Aug. 5, preceded anniversary service conducted by P.B.P. R. West presented with gift prior to departure for Italy on post-graduate studies. Good attendance at final football parade, 12th. July averages: 190 a.m.; 108 p.m.

**Kangaroo Flat** (J. K. Martin). — Temple Day held Aug. 5, at which D. Smith (H.M. Dept.) was guest speaker. Offerings amounted to £106, including £50 from C.W.F. Weekly prayer meeting with Fellowship Hour and Discussion Group being held 3rd Friday every month. Dept. Christian Ed. Flying Squad paid visit to church and conducted special meetings.

**Malvern** (G. J. Crossman). — D.W. Hibburt spoke on Christian Education in Schools, at C.M.S. meeting, Aug. 12. Lois Sonsie soloist at gospel service. Mrs. Pippard in hospital.

**Morwell - Newborough - Traralgon** (L. G. Armstrong). — After-church sing-song held in home of Mr. and Mrs. Ratten, Aug. 5. Morwell C.W.F. travelled to Traralgon to hold Aug. meeting with ladies of Traralgon. Enjoyable afternoon was held in home of Mrs. D. Preston. Morwell annual business meeting held 8th, elected—

elder: H. Preston; deacons: J. Sullivan, G. Teese, L. Reeves, E. Read; deaconesses: Mesd. Armstrong, Read, Lacey. Reports showed auxiliaries to be functioning well.

**Surrey Hills** (R. A. Ryall)—C.W.A.F. held luncheon, July 19, with Mrs. Morrison speaker, and Mrs. Stott, soloist. B.S. held church parade, Aug. 5, and led service and singing. C.W.E.F. took evening service, 12th, when Mrs. Newham gave address. It was also dedication of newly elected office-bearers. Miss Bonnie Bates has commenced monthly study sessions with members of different church auxiliaries. Two Y.P. have made their confession of faith.

**Burwood East** (H. J. Patterson, M.A. - R. Lawton). — Attendances at good level; July av.: a.m., 75; p.m., 51. August is Loyalty Month, and beginning of Planned Enterprise, which will culminate in fellowship dinner. Y.P. shared fellowship camp at Ferny Creek with Wattle Park Y.P., Aug. 10. Mr. and Mrs. G. Beard were leaders. Explorers took part in evening service, July. This group raised £20 toward rebuilding Monbulk Camp. Church has 3 teams in table tennis competition, and tennis club functioning successfully.

**East Bentleigh** (M. Giezendanner). — Work progressing very well on erection of new hall in Brady-rd. Members doing most of the work by voluntary labor, and it is now at lock-up stage. Completion expected in next 2 months. Attendances at morning services excellent, but evening gospel services still small. B.S. averages 70 scholars. Junior and Inter. C.E. Societies continuing their good work, under leadership of Messrs. Price and Edwards. B.S. has donated £100 towards funds for erection of new hall. Mrs. Nugent and Mr. Bowes back at services after prolonged illness. Farewell tendered to Mr. and Mrs. Don Phillips, who have now left for New Guinea with Wycliffe Bible Translators. M. Giezendanner finishes his student ministry with the church in November, at conclusion of his studies at College of the Bible.

**Berwick** (K. Mason). — Baptismal service, July 29, when 3 B.S. scholars were immersed. Meeting well attended. On Aug. 5, Mr. Daly screened, at p.m. youth parade service, Missionary to Walker's Garage. Morning services have been encouragingly attended by primary and B.S. scholars.

**Montrose** (B. White). — Church has had visitations from missionaries on furlough, Mr. and Mrs. Heard, and family, Mr. Cooksie, and screening of film on work of Mission to Lepers. On Aug. 15, C.W.E.F. welcomed Elizabeth Turner, who showed interesting and informative slides taken on her overseas trip. A and B

basketball teams have had successful season, with B team entering final series.

**Springvale** (J. G. Shaw). — C.M.S. visited Frankston C.M.S., afternoon Aug. 5. C.Y.F. fellowshiped with Wangaratta Y.P. over weekend 5th, when minister (J. Shaw) spoke at a.m. broadcast service. Explorers gained pennant for 100 per cent service month project, raising £15/15/- for Monbulk. J. Nettlebeck, J. Gracie and N. Bury are attending Leader Diploma Course being held by Christian Ed. Dept., funds having been put aside for this purpose by Officers' Board.

**North Balwyn** (R. W. Vautier). — New baptistry and renovated chapel added to two helpful services when 10 were baptised and 2 received into membership by transfer. Morris and Levett combined Baptist and C. of C. campaign resulted in more than 40 decisions. T. O. Turriff spoke on work for Aborigines at a.m. service. B.S. completed Rocket Trip to the Moon scholar efficiency drive. Mrs. G. Bradshaw new kinder supt., following much appreciated service in this position by Miss M. Turriff. Girls' basketball team, at present competing in finals, ably conducted p.m. service, Aug. 5. Explorers gained places in indoor sports. Mrs. Newham spoke to C.W.E.F. on Woman to Woman evangelism. C.M.S. held sports night, 9th. Plans passed for extension to vestry.

**Shepparton** (T. A. Fergusson). — A. Stevens (Wangaratta) visited Shepparton to conduct Epilogue on GMV6. He was accompanied by several Y.P., who were entertained at barbecue by local Y.P. Church appreciated visit of E. W. Heard, July 29. Film, *Is This For Me?* screened p.m., Aug. 5. £12/12/- added to steadily growing New Building Fund, being proceeds of picture and concert evening arranged by members (Mr. and Mrs. Skirrow and family). Two members of C.W.F. travelled to Melbourne to attend luncheon and meeting in Lower Town Hall, 10th, to launch appeal for church homes.

★

## Man of One Ministry

(A Hymn for August - No. 316, Aug. 26)

Two extraordinary claims are made for Dr. Thomas Gibbons, both relating to length. The first relates to his one and only ministry; after a brief period as an assistant, he was called to an Independent Church in London — and remained for 41 years. The second refers to a hymn beginning: "Great God, the nations of the earth are by creation thine." It could seem strange that no compiler has printed



it intact (or even disguised it by dividing it into sections) until we mention its 46 four-line verses! Possibly less credit is due to Dr. Gibbons than to such as may have sat through four decades — or sung through 46 verses! Of Dr. Gibbons personally, much that is complimentary has been said, but little of value has rubbed off on to his hymnody. One critic relates that he had "scholarship, but not poetic inspiration, although he fancied he possessed it." (Hence, very probably, the marathon effort already cited!)

He was not only the "affectionate, but ponderous" biographer of Isaac Watts, but also a "rebel" against any tendency to be too attached to Watts' hymns as against more recent ones—including his own.

Examination of ten hymns reveals ample warrant for the claim that, even over 70 years ago, Dr. Gibbons was "one of the fading lights of hymnody." To quote only one common characteristic — unusual words appear quite frequently, almost meaningless in their context, but they happen to rhyme!

Today's hymn (originally entitled "Close of Service" and published in 1769) seems far and away the best we have seen from this author — with the proviso that it would have been even better if he had left it as the three-verse paraphrase of Hebrews 13: 20-21 without adding a fourth verse of his own.—F.J.F.

#### BIRTHS

PIEPER (nee Norling).—To Deirdre and Maurie, at Brisbane, Qld., on July 30, God's precious gift of a daughter — Carolyn Beth; a sister for Robyn and Wendy.

#### IN MEMORIAM

EDWARDS. — In loving memory of our dearly loved father and mother, whom God called Home — Hubert, Aug. 27, 1959, and Margaret Hellen, April 23, 1960. "Treasured memories never fade."

—Shirley, Ned Martin and family.

BUTTRESS. — Loving memories of my beloved husband, Bill, called Home, Aug. 26, 1959.

—Loved with everlasting love by his loving wife, Alice.

#### DEATH

FAZIO — Vincent, of Tuncurry, N.S.W., on Aug. 1, 1962, beloved father of Anita (Mrs. W. R. Munro, Tuncurry), devoted father of Vincent, Bruce (Church of Christ, Oklahoma), Terence, Robin, Malcolm, Roger (dec.), and great grandfather of their children. Aged 97 years. "With Christ."

#### ENGAGEMENTS

EVERARD - SNOXALL. — The engagement is announced of Pamela Noele, only daughter of Mr. and Mrs. A. B. Everard, 14 The Avenue, E. Coburg, Vic., to Brian Charles, eldest son of Mr. and Mrs. C. L. Snoxall, formerly of Launceston, Tas.

STUART - FOLETTA. — The engagement is announced, with pleasure, of Myee Stuart, of Marrickville, N.S.W. to Dennis Foletta, Woolwich Bible College, N.S.W.

#### WEDDING ANNIVERSARY

Mr. and Mrs. B. J. COMBRIDGE, of 14 Wallace-cres., Beaumaris, Vic., announce with thanksgiving the 40th anniversary of their marriage, which took place at Church of Christ, Windsor, Vic., on Aug. 26, 1922, the late J. R. Combridge officiating.

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**OBITUARY**

Mrs. Robert May.

On Tuesday, July 3, Mrs. R. May passed away at the age of 82 years, thus removing from our brotherhood another link with the past. Mrs. May was a grand-daughter of the Lawries, who migrated from New Mills, Ayrshire, Scotland, in 1847, and settled first at McLaren Vale and Myponga Hills, S.A., but in 1853 went pioneering around Alma in the north, where they established a strong church. Mrs. May was baptised by D. Wilson at Mallala in 1898, but for the greater part of her married life she lived and labored with her husband on the land at Pyap, far removed from any of our churches. Despite this isolation, the Mays bore a fine Christian witness to the community throughout the years. Since coming to Croydon some 12 years ago, Mrs. May and her husband have quietly taken their place among us and faithfully remembered their Lord. After a service held in their home, the earthly remains of our sister, Mrs. May, were taken for interment to the Shannan Cemetery near Mallala, where other of her family and pioneers of the district lie buried. Her husband, two sons and three daughters live to thank God for a good wife and mother, and to await with joy and confidence the day of resurrection.—W. N. Bartlett.

Albert Neumann.

One of Mt. Walker (Qld.) Church of Christ's oldest members, and a highly respected citizen, in the person of Albert Neumann, passed away suddenly to be with his Lord on Sunday, July 15, at the age of 75 years. He became a member of the church at Marburg in his early years. He married Miss Annie Lehmann, and they came to live on their farming property at Glen Alvon estate, Mt. Walker, in 1908. Always present at the Lord's Table whenever possible, he served as elder to the church for over 30 years, and as deacon for many years previous to that. He is remembered for his brotherhood gifts, "prayers of the church," church ushering, as well as countless other duties. R. Acland (Ipswich) graciously conducted the funeral services at chapel and graveside. The local school children formed a guard of honor at the cemetery gates as a token of esteem. One daughter, Gladys (Mrs. A. Kruger), pre-deceased him several years ago. Those who are left, his wife, two sons, Cecil and Colin, Evelyn (Mrs. M. Kruger), Eileen (Mrs. M. Feldhahn) we commit to the God of all comfort and consolation, who shall wipe away all tears from their eyes.—F. Smith (sec.).

Maude E. Smalles.

The church at Kalamunda, W.A., has lost by death one of the oldest

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and most highly respected members in Mrs. Smailes. As Maude Rogers, she was baptised at Lake-st., Perth, when she was about 14 years of age. Ever since she has lived a most consistent and exemplary Christian life. She married in 1913, and lived for most of her life at Karagullen, her husband being an orchardist who predeceased her by some 10 years. On Aug. 9, her mortal remains were cremated at Karrakatta, the service being conducted by Mr. Bensley, an old friend of the family. The church expressed its Christian sympathy to her daughter, Mrs. Ellery, and to her three sons — Pal, Ken and Monty. "Till the day dawns and the shadows flee away."—A. H.

Walter Smith.

The Maylands (W.A.) church has suffered the loss of one of its esteemed elders, Walter Smith. Not only did he hold this office with dignity and usefulness, but his practical leadership and timely wisdom had its effect right through the work and witness of the church. Baptised during the ministry of the late T. H. Scambler, his capabilities were especially evident in the youth work, on which committee he served for over 20 years on the State level. For a period of about 12 years he was supt. of the Maylands B.S., much of that time serving also as chairman of the Youth Council. Many people scattered through the States of the Commonwealth and beyond will have cause to remember him as a faithful friend and brother in the Lord; always ready with an encouraging word and smile. With strong Christian convictions, and yet patient in understanding, he was a constant influence for good, and the church will miss his guidance. To Mrs. Smith, Aleck, Harry and Flora (Mrs. R. Bell) we extend sincere Christian sympathy.—L. Cooke.



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