

W. Fraser

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Ministries of Our Women

The Message of Spring

Alice Mathieson, S.A.

As thou dost place thy hand over
waiting earth
To call forth spring from frigid
winter's grasp,
Descend to melt all frost
Within our souls.
Under thy care the seasons come
and go
Scattering snow over plain and
mountain,
Revealing thyself in green leaf and
crimson petal.
Every roadside sings thy praise.
Violet and rose exalt thy glory
Reminding us of deathless life
given in thy Son,
Teaching us the resurrection lesson
of the Spring.

"The winter is past — the time of the singing of birds has come," and once again we see new life springing forth around us. Spring is here! Frances Ridley Havergal kept a journal of mercies. She had a record book, and she crowded it with remembrances of God's goodness. She was always on the look out for tokens of the Lord's grace and bounty, and she found them everywhere. Everywhere she had communion with a covenant-keeping God, and for us every returning springtime bears its testimony to a covenant-keeping God.

Springtime brings with it a stirring consciousness of tasks waiting to be done. In the home, in the garden, a score of things call loudly for our attention. All of a sudden, the home-makers are caught up in an epidemic of spring-cleaning! What a different hue everything takes on when the spring days come. Our eyes are

opened to God's beauty. We see with new clarity the contrasts between the lovely and the ugly things of life. When bright sunshine fills our homes, we become aware of dust here and cobwebs there, marks on the walls we had not noticed before, the faded curtains. We must get busy and do something about these things!



If spring-cleaning is necessary and effective in our houses, maybe it should be extended to our spiritual house. "There is springtime in the soul," says the hymn-writer. No doubt there is ample scope for a spring-cleaning programme in all of our lives. What about those curtains of prejudice which have been hanging there so long? We have even forgotten when and how we came to acquire them. They, surely, could do with a good shake and an airing. Maybe God's sunshine will reveal to us how threadbare and out-of-date they really are. Let us also take a look behind the motives that control our actions. Is there something which needs tidying up there? Then there are some shelves, quite a number really, which are very cluttered up and dusty. On closer investigation, we find that they are the shelves of memory. But surely this should be

one of the loveliest spots. It would be, too, if we'd all been wise enough to 'dispose of those uncharitable thoughts, the bottled up hurts of the past, and that small phial of bitterness. We could then re-arrange all the beautiful, soul-stirring memories of the past and re-capture their joy. Those cobwebs of doubt and worry need to be swept from our hearts and minds and the windows of faith polished up. A little African girl once prayed for herself and her friends, "O thou Great Chief, light thou a candle in my heart, that I may see what is therein, and sweep the rubbish from thy dwelling-place." It is most important that the splendor of springtime should blossom in the garden of our souls.

We all need springtime's renewal of life and power in our individual lives to make verdant our hope that right will eventually succeed and justice and brotherhood cover the earth, as do the new grasses of our lawns and fields; that fragrance and beauty may be seen in the common tasks that make up the daily round. As we appropriate to ourselves this new life and power of Christ's Spirit welling up in us, may there blossom forth in our lives more charitable attitudes, improved dispositions, deeper kindnesses, and more faithful friendships.

Springtime's resurrection power needs to be made manifest in every section of the work of the Church. A renewal of life and power in our missionary interests, and a holy zeal in fulfilling our complete responsibilities to the whole of our brotherhood work is an imperative need, with new rays of hope breaking through every cloud of despair, dissipating the mists that encompass our own little lives, scattering every darkness that shuts out the clear vision of our God, his plan and purpose for men's lives, for his Church and for suffering humanity. Our prayer might well be:

O God, who hast put a song in our hearts, we give thee thanks for the joy and the blessing of spring-time; for the sunshine which brings life to the world, for the hopes which though crushed rise eternally to better things, for the deep impulses of the human soul which turn toward thee.

As winter yields to spring so may the coldness of our hearts yield to the gladness of the world, and the new life of earth find response in the renewal of our love and devotion to thee.

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Fifty Years Ago

From "The Australian Christian"
of Oct. 10, 1912.

Editor: F. G. Dunn.

Our Pioneers. — How much the cause of primitive Christianity owes to the consecrated zeal of its pioneers is sometimes overlooked. Men like Dr. Kingsbury, P. Santo, H. G. Picton, T. Magarey, and a host of others, did grand service, and it is owing to their earnest self-denial that the cause is so prosperous today. They had, in those early days, no regular preachers to do the work, nor the means to support them, but the work was done, and well done. To walk eight or ten miles, or to ride fifteen or twenty miles on horseback to preach, was a common thing. Roads were rough, converts were few, and criticism was common, but the fire was kept burning, and the workers scarcely realised themselves that they were making sacrifices, so much did they love the work.

Qld. Letter. — Bro. Mudford, to our deep regret and Qld's loss, goes this week to undertake the work at Newmarket, Melb. E. G. Blackie has left Roma, and the State. T. C. Harward is finished at Tannymorel, and goes South next week. Other brethren are also on the verge of deciding to depart. We are sorry to lose these brethren, and the State suffers. Although our work is hard, isolated and unnoticed, still it brings its own blessings of experience and manliness. —J. W. Parslow.

G. L. Surber's Worth to Australia. — This young American, who arrived in Melb. in Feb., 1867, had great crowds flock to hear him during his six-year ministry at Lygon-st. I recall some of the figures of a single year's report: 386 baptised, as the result of the Sunday night preaching only, and many more received from other sources. If he had preached every Sunday night in the year, which of course he did not, the average was nearly seven and one-half converts to the sermon. —J. J. Haley.

Personal Notes. — The Christian-Evangelist (U.S.A.) says that "Linley Gordon, of the Clifton church, Louisville, Ky., and chairman of the Executive Committee of the Louisville Convention, has resigned the ministry to study law." . . . J. E. Thomas has completed his sixth year with the church at Grote-st., Adelaide . . . A. B. Chappell has accepted an engagement under the Federal F.M. Committee. He is to leave for Oba, in the New Hebrides, at the beginning of Nov. . . . W. Morrow, of Port Pirie, S.A., has sent the following message: "Church built in day, Saturday; great success; splendid meetings. . . . Bren. Hagger and Clay report encouraging meetings at Maryborough."

• GUEST EDITORIAL

GRADING OUR SINS

We reprint a searching editorial from the pen of Dr. Howard Short, Editor, "The Christian" (U.S.A.).

If you had your sins graded on a scale similar to that used in the public schools, would you pass or fail? It might depend upon who did the grading. Perhaps we should use the honor system and each grade his own report. This being the case, we would have to say that grading sins is also a sin.

We don't like the fact very well. "White lies" aren't thought to be as bad as black lies, or some other kind. Surely, dividing ourselves up into denominations couldn't be as bad as getting drunk, for example. The trouble is that the Bible says it is just as bad! Just when we get all the sin papers graded, and we come out on the honor roll, we recall Galatians 5: 20. There is nothing between that list of sins but a series of commas. "Dissension" and "party spirit" are stuck right in between such terrible things as idolatry and drunkenness.

While any and all sins are a necessary consideration for the Christian, our interest at the moment is in the sin of "party spirit." In other words, what shall we do about our denominationalism? The easiest path is the one that a great variety of Christians follow. They decry the party spirit and will have nothing to do with it. They just withdraw from the existing denominations, set up a true pattern of the New Testament Church, and live happily ever after.

The trouble with this system is that too many have withdrawn and are now certain that they have a facsimile of the New Testament Church. Due to their prior assumption that they are "different," they cut off all avenues of approach, either consciously or unconsciously, to every other Christian body except the road down which they travelled. And so many roads have been built. Which is the right one? The persons outside all churches must wonder.

Lest it seem as if we are imagining things, a few quotations have been gathered in recent months. Says Homer A. Tomlinson in his paper, *The Church of God*, "To come to the Church of God means coming to the teachings of Jesus" (March 15, 1962). In an interview with A. C. Forrest, the Archbishop of Canterbury said, "The Anglican Church will eventually disappear, but only into a true Catholic Church embodying the principles on which the Anglican Church stands" (*United Church Observer*, Feb. 15, 1962).

Some groups speak to themselves and their own constituency for so long that their language becomes exclusive and without apology. For example, Joe B. Schubert, writing in *Firm Foundation* (May 8, 1962), says about his mission

project, "Only one out of a hundred people have been reached by the simple gospel of Christ in its original purity."

In a statement presented by Eastern Orthodox delegates to the section on unity at the New Delhi assembly of the World Council of Churches, it was said that, "The Orthodox cannot accept the idea of parity of denominations . . . the Orthodox church is not a confession, one of many, one among many. For the Orthodox, the Orthodox church is just the church."

In *The Pentecostal Evangel* (June 10, 1962), a journal of the Assemblies of God, R. D. Dobbins reported regarding an evangelistic meeting in Akron, Ohio, that "the strong Scriptural stand of this church . . . was responsible for securing a great number of denominational folks." This item went ahead to speak of one particular person who "received a wonderful experience of baptism as she knelt quietly in a remote corner of the church as she worshipped God in other tongues." It is easy to see that "a strong Scriptural stand" is variously interpreted.

In the light of such mutually exclusive language as the above examples reveal, it is not surprising that someone would begin to question the technique. However, many would not have expected to find the complaint in *Firm Foundation*, a journal of one wing of the Churches of Christ (non-instrumental). Ralph V. Graham wrote in the June 12, 1962, issue: "Restorationism ceased to be a movement when it separated itself from the society of those it intended to modify, became institutionalised, crystallised its faith into doctrinal propositions memorised as an oral creed, and set itself up as the exclusive depository of salvation." Strong words, those!

Although Disciples of all sorts have been content to talk to themselves alone until the present generation, no one in the Restoration Movement is unmindful of the many divisions under which we are presenting "the gospel in its original purity," to use Mr. Schubert's phrase. This sad fact was noted by Mr. Graham as he analysed the problem.

Let us grade our sins! In response to the conclusions of Mr. Graham, J. W. Roberts wrote in the same issue of *Firm Foundation*, "Our divisions are not as sinful as denominational divisions."

Now we have heard everything! It is doubtful whether anyone else will hear us.

Let us not compound our sin by pretending that our "party spirit" is not as sinful as someone else's "party spirit." Let all sinners come to the same mourner's bench and pray a little and talk a little.

A. C. MALE, Portland, Vic. has a look at . . .

"THAT MIDWEEK MEETING"

That there is power in prayer is not disputed by anyone. But is that the verdict given of the midweek prayer meetings? In some churches they are non-existent, and in most poorly attended. Surely the value of communication with God in this way should spur us on to press for greater attendance.

The Master was a man of prayer, occasionally spending whole nights in communion with the Father (Mk. 1: 35; Lk. 6: 12; Mt. 24: 23). However, note this—his long-term prayer-time was personal and private. "He went on a little farther," we read, and in seclusion he communed with God. He suggested this was the way it should be . . . "when you pray shut the door and pray."

The prayer meeting is not the place for long prayers.

So often the prayer meeting is thought of as the meeting together of a regular few, with a lesser number recognised as the ones who do the praying. There is little left for others to say after these people have "travelled the globe." Many will not attend because of this.

We place a great emphasis upon following the example of the Master. Rightly so, but why not here, too?

1. Attempts to Make the Meeting Vital

(a) **Prayer:** Where members tend to long and laborious utterances in public (I am not doubting their sincerity — as will be illustrated), they must be shown that, having overcome their nervousness and being able to pray publicly, they should allow the younger members to gain this ability. Long public prayer spoils any service. Prayer is not just "talking to God," nor is it "man talking" . . . it is communion. At its root it is individual, personal and private.

One "notorious offender" was approached, and when the position was frankly explained he proved his sincerity and Christian maturity by claiming that he would do anything in his power to increase the attendance at the prayer meeting, and to encourage others to gain value from prayer. The suggestion made was this—that if those who knew how to pray did not "steal all the thoughts," others would be more disposed to come and take part.

(b) **Prayer Themes:** To enable the timid and un-instructed to take part in the prayer time, the minister suggested that themes be given as a guide to the prayer group. These

slips containing texts, prayer items, etc., would be read in turn, and if a public prayer was made it would centre around that theme. If not, the person would say, "Amen." Everyone in the group would silently offer prayer on that theme, and so on with the remainder.

Control is kept of the meeting, and each has a subject about which to pray, as well as taking part in the prayer group. The prayer theme is then taken home and placed where it will be seen every day of the week. Thus the prayer meeting is extended to everyday-a-week prayer—surely a worthy aim.

The themes are easily compiled if typed on a page of foolscap, using double spacing as sufficient room to cut between.

Brotherhood efforts and local needs can be included . . . e.g.,

Pray for the missionaries who teach that Christ is Saviour.

God bless the boys and girls in Sunday Schools and clubs.

"I am the Way, the Truth and the Life," said Jesus (Jn.14:6).

When a text is given, this is for the member's information in order that he may get the context. It is wise to leave time between distribution of prayer themes and the prayer time for this. A line of a hymn and other devotional sources will suggest themselves to the industrious.

(c) **Preparation:** Is best done by the one conducting the meeting. It is best to make clear that the prayer time will follow the same order of the reading of the passage to be studied. This eliminates the doubt as to who is next. Each person takes part. This is group participation at its highest.

Themes are gained from beginning with Matthew, and proceeding to John through the N.T. books, seeking suitable texts. After completing these books, O.T. books like Proverbs and other devotional material can be used.

A capable member can be called upon to select themes and gain experience in controlling the meeting.

2. Instruction

The reasons why some of our members are influenced by sects are many and varied. But we are all conscious of our lack of teaching. We teach the well-worn path, but anything difficult is left alone, mainly because we are afraid of what might be found in the minds of our people. "Let sleeping dogs lie," is the attitude. But it is far better to have sound guidance on

Christian matters than be led away by the first person who will talk about them.

(a) I prefer the title, "Prayer and Christian Instruction," for the midweek meeting. I know of "The College for Christians," and "Prayer Fellowship." However, the name matters little. If we do not give instruction to those who seek they will get it elsewhere.

(b) Bible study can and must be included in the midweek meeting. There are those who say it should be wholly for prayer, but they have missed point one. These same people are not greeting young people at the meeting. This to me is the criterion — see my conclusion.

A verse-by-verse discussion and application has appeal to all ages. This method of instruction is used three weeks out of four. Once a month a topic is taken, which is usually suggested by the members.

"Distinction Between the Covenants," "Sunday and Our Worship," "Healing," "Divorce," "The Gospel—What Is it?," "The Kingdom of God," "How to Pray," "Tongues," "Miracles," "Baptism of the Spirit," "Church Doctrine," etc.

These are subjects in the minds of the people. Other topical subjects can be discussed — "Capital Punishment," etc.

These subjects require preparation. This is the discipline that strengthens.

(c) **Programme:** Suggested ideas.

Hymn — 2 verses.

Brief prayer.

Themes distributed.

Questions that may puzzle people. Reading of passage to be studied.

Hymn — 2 verses.

Prayer time.

Christian instruction.

Hymn — 2 verses.

Benediction.

The meeting should begin and finish on time. (A failing with most midweek meetings is that they don't.) The suggested programme is for one hour. Any discussion on the set topic or questions should be free. However, control of the meeting is essential, and should not be allowed to drag.

3. Conclusion

The criterion for any activity of the church is that it is effective in the life and witness of the Church. The midweek meeting is not effective if the youth (tomorrow's church) are not impressed by it.

(cont. ft. col. 1, p. 629)



Notes supplied by R. S. A. McLean.

Victory Over Demonic Forces

R. Chamberlain.

Recently there have been several deaths in Pir. Four of them were babies under one year old, and another was (for these people) a middle-aged woman, about 35 years old. The people have characteristically been blaming the deaths on the spirits. To us the death of the children was due to cerebral malaria, and the woman's death possibly to some abdominal obstruction, which possibly could have been operated on by Dr. Stanhope if only the sickness of the woman was not hidden from the Mission.

When the woman died, it brought to mind the death of a young man who died in early March of this year. We think we know the cause of death in this case, too, but the death had been blamed on the spirits. So the people determined to find out which village was making the spirit (the sanguna) kill the child, in much the same way that a "pointing the bone" ceremony works in Australia. They told me that they had previously hidden the ceremony from me, but now they wanted to let me see it.

At the village there had gathered together a large group of men (no women or children), and on my arrival they took me to the house in

which the dead woman had slept while alive. The purpose of the ceremony was to call the spirit of the dead woman into the house. This spirit would then make its presence known by making a noise on a bamboo. The bamboo was shown to me, and then placed into position. It was of a very strong type, and about thirty feet long. It was placed through a small hole in the weathered and brittle bamboo wall, so that about twelve feet protruded inside the house. A small tin with the end crimped over was tied to the end of the long bamboo — the end that was inside the house. So that I could

JUMPING BAMBOO!

Was It a Fake?

A Most Unusual Story!

be assured that it wasn't a fake, they showed me through the house. There was nobody inside the house. The rectangular gap in the front wall that served as a doorway was closed off with some palm fronds. The pressure lantern was taken to a house farther down the village, and we were left in a shadowy darkness. I was again instructed that when the spirit made the noise on the bamboo, and the spirit made the bamboo oscillate firmly up and down (thus indicating its assent to the name of the village which had sent the sanguna to kill the woman), I was to come and take hold of the bamboo and see for myself that only the spirit could be making the bamboo move so firmly.

Two leaders in the village, but not headmen, took their places in front of the house, each holding on to the length of bamboo. As they prompted the bamboo by moving it gently up and down, they called out to the spirit to come into the house and demonstrate its presence, while seated in the "boy house" was the missionary, who was praying that the conflict between evil and good forces that was about to be witnessed might result in a victory for the light of Christ. They seemed to have trouble. Remarks were made that things didn't seem to be going as well as on some previous occasion, and the missionary knew again that prayer works. But the evil forces of this world are not easily beaten. Shortly there started a tinny knocking sound, combined

with a scraping on the bamboo, that came from inside the house. The knocking was particularly regular, and started to increase to a crescendo. The presence of the dead woman's spirit was confirmed by the murmured "ah's" of the men in the "boy house." But as prayer affirmed again the victory of the Cross that could be won again in this day, the knocking sound faded into silence. Another senior man in the village came and helped the first two on the bamboo. The knocking came and went, sometimes becoming quite loud, and other times staying relatively quiet. Then when it seemed that Christ would be victor, the knocking suddenly increased to a crescendo, and the bamboo rocked violently up and down. Evidently the men had called the correct name of the village, and the spirit-possessed bamboo was indicating that they had done so. Excited shouts displaced the murmured urgings of the leading men. Then the people urged me to go and hold the bamboo and feel its power. I did so, not knowing what to expect. As I reached the now slowing moving bamboo, my hand was extended to grasp the bamboo. Immediately the bamboo swung directly away from the angle of my hand, jumping out of the loose grasp of one of the men to do so. This was not staged. The startled man's gasp was proof of that. It was as if the forces of evil were being repelled by the forces of good. The bamboo was then firmly grasped. As the bamboo moved upwards, its motion was tried to be counteracted downwards and vice versa. The angle of my hand was not good for this, and soon my shoulder and arm were aching with the strain.

It seemed that my presence had again interrupted the proceedings, so they asked me to go away a little. Being free from my presence, the bamboo again rocked up and down, but stopped when my hand was on it once more. This time the bamboo was held at the thigh, and my hand was able to be held straight above it. The movement of the bamboo was small and not very strong. Again the request came to me to let go of the bamboo. This time the bamboo came out of the house, and the sight presented itself of two men dancing up and down, holding on to one end of the bamboo, while the other end was bouncing up and down. The party now moved down the row of houses, surrounded by an excited crowd of men. I took hold of the bamboo and the bouncing stopped. When I let it go, it again started. This happened three or four times, and I thought how Christ had made a public spectacle of the demonic forces on the Cross, and in my praying sought again for a public victory over the things of darkness. They

(cont. col. 1, p. 630)

(cont. from p. 628)

If the Y.P. are not challenged to pray, and are not convicted of the need of teaching, where are we going?

Any suggestions as above depend upon the ability and personality of the leader. What works for one does not necessarily work for another.

This is not written as a stereotyped way to successful prayer meetings, but in the hope that it may provoke thoughts on this important part of the church's life, and stir others to meet the needs of the people of the pews.

I agree with Annie Lind Woodworth:

There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service
Than the ministry of prayer.

(cont, from p. 629)

told me they intended to go to a village about an hour's walk away, going behind the bamboo all the way in the same manner in which they they had left Pir. The purpose of this was to show this other village that the bamboo had indicated to them which village had killed the woman with the sanguna. It would also show when it got to the village about four men, one of whom would be the person which had sent the spirit. I imagined what would happen when about thirty over-excited men turned up at the other village in a mood that would be none too friendly, and the people of that village also believed in similar ceremonies to that which I was witnessing. So the time clearly had come for an end to the proceedings. Taking hold of the bamboo I told the men that if the bamboo could pull me to the other village I'd go. If not, then we would go back to Pir. So there we stood. You may be certain that I was holding on tight. After slight

urgings from the men, the bamboo was still unresponsive. Again the point of my prayers was made clear. The final conclusion to which the men came was that a believing person was holding the bamboo, and therefore the spirit was powerless. So a final declaration to the power of Christ was made. We returned to the village, with myself carrying the bamboo in the lead, and the men following behind.

I have thought about the experience quite a lot. One of the men from Tung, who is seeking after spiritual things, said that the whole thing was a fake, but that another ceremony where fire from the seeking village flew through the air and came to rest on top of a tree at the guilty village was genuine.

However, whether the whole or part of what happened that night was genuine or sheer deception, we pray that Christ will have been shown forth as a victor over the demonic forces and spirits in which these people believe.

Shylock's Pound of Flesh

Did Portia Borrow from the Pope?

In his character, Shylock, in the *Merchant of Venice*, Shakespeare gave to the English-speaking peoples a picture of a Jew that has colored the outlook of the succeeding generations of school children. In learning literature, they have learned contempt for the Jew. Even though it is fiction, the emotional pattern formed is transferred to the Jewish people. Yet this is not the kind of person we find the Jew to be in actual life today. In an article in the *Melbourne Jewish Herald*, David Schwartz, of New York, gives the following interesting information:

"Many scholars have wondered where Shakespeare got the story. They have found more than a dozen different versions of the pound of flesh story in various languages, and only one of them mentions any Jew.

"The only one that mentions a Jew was printed about 15 years before Shakespeare wrote *The Merchant of Venice*. The story appears in a biography of Pope Sixtus by an Italian, Gregorio Leti. We are told there that one day a Roman merchant, who had a cargo insured by a Jew, became alarmed about the ship carrying his merchandise.

"Don't worry," says the Jew, "I am sure, it is not lost." "I'll wager you a pound of your flesh that it is lost," replies the Roman. So they make a wager and it turns out that the cargo

is lost, and the Roman is entitled to a pound of the Jew's flesh.

"The matter finally comes to the Pope. He decided that the Roman is entitled to his pound of flesh, but as the Roman gets ready to cut, the Pope warns him that if he cuts a grain more or less than a pound, off goes his head. So the Jew is saved, and the only way he can lose the pound of flesh is by cutting down on his starches.

"What did Shakespeare do? 'The devil can quote Scripture to suit his purpose,' said Shakespeare, and also the playwright can change stories to suit his purpose. Shakespeare turns the story around, and now the Jew wants to take the pound of flesh from the Gentile. That way, of course, it is more popular with the ticket buyers in England, since probably none of them at the time were Jews, as Jews were not permitted to live then in England."

It looks as if Shakespeare maligned the wrong man. But why hold it against Shakespeare? He only portrayed the Jew in the way he knew his audience wanted to see him. And who protests even today, except the Jew who feels the hurt?

But just to put the record right, next time you read *The Merchant of Venice*, try putting the labels back where they doubtless belong. That heartless, revenge-seeking creature is in fact the Roman merchant; the wronged man on trial for his life,

bravely facing the inevitable, is the Jew of Venice, and of every age, and the one who pleads so nobly for mercy is the one whom some regard as the head of the church.

That sounds more as it should be. The church on the side of decency and justice, championing the Jew against the injustices of those who care little for the life of any man, but only that their ships come home. —Compiled by A. R. Pigdon.

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Youth Serves

The building site is crawling with people. Backs bent over shovels and wheelbarrows, twenty-five young people are digging foundations for a new youth centre which will serve the people of a slum section of the city. The clanging, scraping, thudding sounds of work are punctuated by laughter and conversation. The work has made the different colored hands a common shade of brown. The different languages spoken also suggest that these youth have come from many countries to work here.

On his way to work, a man from the neighborhood stops to watch. Some rumors about this ecumenical work camp have been going around the community. The campers not only paid their own travel, but are working six hours a day without pay. They live a community life, have studies and discussions, and go on excursions. People say that last Sunday they took part in the worship service of the local church, told about their different churches, and one preached about the unity of the Christian Church. Moving on to get to work on time, he is a little amazed about this camp.

Ecumenical work camps grew out of the smouldering ruins of World War II. They started as an experiment in concrete Christian service which could be done on an ecumenical and international level. Beginning with one camp in 1947, the programme had increased to 17 camps in 1950, when it came under the sponsorship of the World Council of Churches' Youth Department. It soon expanded to other continents, so that in 1961 there were 53 camps in 36 countries, involving more than 1,200 young people.

In the early years work camps did post-war reconstruction, and fostered reconciliation between young people alienated and isolated from one another during the war years. The projects later included youth centres, refugee camps, disaster situations, community service and social work. Reconciliation has remained a basic purpose of work camps — reconcilia-

tion between youth from different nations, races, and churches.

- The active work proclaims to those who are watching the camp that the Christian vocation is humble service, the role of the Servant.
- The shared life tells those within and without the Church that God's people are one in Christ.
- The morning worship on the building site shows the secular world that there are youth who live in the grace and power of God.
- In its totality the work camp is meant to witness to the gospel and ministry of reconciliation which Christ has given his Church.

Australian young people have participated in World Council of Churches' Ecumenical work camps from the beginning.

Now the Victorian Christian Youth Council is sponsoring the first Victorian Ecumenical Work Camp to be held this year at Queenscliff from December 26 to January 11, 1963.

A hall and laundry block will be erected for the Aboriginal Advancement League. Forty work campers, men and women between the ages of 18-30 years, are required for this project. Skilled tradesmen of every department of the building trade are needed. Financial assistance will be available in special cases.

Campers are expected to pay their own way to and from the Work Camp, and other costs are expected to approximate £12 each.

Interested young people of all trades or professions should apply immediately (applications close Nov. 20) to: Victorian Christian Youth Council, c/o Miss Shirley Pearce, Y.W.C.A., 60 Russell-st., Melbourne.



The addition of a new Kindergarten hall, officially opened by Mrs. A. F. Williams on Sept. 30, has further enhanced the Christian Education facilities of the church at Kaniva, Vic. The minister (J. W. Way, B.Sc.) presided over the opening and the P.S.A. which followed, when C. G. Taylor (Vic.-Tas. Conf. Pres.) was guest speaker. Items were rendered by a ladies' group and a male quartet.

Dr. Paul D. Devanandan, 61, director of the Christian Institute for the Study of Religion and Society, Bangalore, India, died on August 10. He was attending a conference at Dehra Dun, North India, when stricken by a heart attack. Dr. Devanandan had played an important role in the theological and evangelistic studies of the World Council of Churches from its inception. He was one of the main speakers at its Third Assembly held in New Delhi in 1961.

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QUESTING

A. E. White.

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Our minister has concluded his ministry with our church. No other church has called him, and he has been forced to go back to his former trade. Many of us feel that he ought to be kept for the ministry. What can be done?

I don't know what can be done in this heartbreaking situation, but I shall share some thoughts with you.

This problem is due in part to our form of congregational government. This has many advantages but some disadvantages and, where possible, the latter should be eliminated.

A minister may conclude a ministry for many reasons. He may have completed his term of engagement, and he and the church may think a change is desirable. There may be incompatibilities for which the minister, or the church, or both may be responsible. A minister could be ineffective, incompetent, or lazy, but the end of a ministry need not mean that he is in any way inadequate.

Many years ago, a young man graduated from College and found difficulties in his first church. His Board of Officers was unduly critical and obstructive, instead of being sympathetic and helpful. He did not last long. His next church was also a problem church — a small cause with a long history of short ministries. When he applied for a third church he found that he was regarded as a failure. Although many thought that he had promise, he found the door of the ministry firmly closed against him. In fact, he'd had no real chance.

When a church is seeking a minister it often judges a man by the size of the churches he has served, or by the length of time he has stayed. These tests can be most unreliable.

Perhaps we should be more selective when admitting men for training, but when a man has reached the standards established by the brotherhood and is accepted by the brotherhood as a minister, surely the brotherhood has a responsibility.

If a minister concludes a ministry with a local church and is awaiting a call, he could be employed by the brotherhood as a whole. There are usually some churches without ministers, as there are ministers without churches. These could be brought together for the good of both, perhaps under the auspices of the State Home Missions Department.

Next Week: More about ministers on the waiting list.

## Musings

A Conference President's Week.

SUN., SEPT. 30. — After a night at the Kaniva manse, I was driven 16 miles to speak at the morning meeting of the little Serviceton church. In the afternoon I shared in the official opening of the new kindergarten hall in Kaniva; the minister (John Way) was justly proud in showing me improved Christian education equipment. I addressed the meeting which followed the opening, and spoke again at the gospel service later. Some of our finest brotherhood leaders have come from this church.

MON., OCT. 1. — Immediately after breakfast, I said farewell to my kindly manse hosts and started on the long drive back to the city. Weariness at the end of the journey couldn't dispel the warmth of the fellowship.

TUES., OCT. 2. — Back at the Austral office this morning I've been trying to get some copy ahead to clear the way for the trip to Hobart Federal Conference next week. Editors have to earn their absences.

WED., OCT. 3. — A recent phone call has set me searching (so far unsuccessfully) for a certain desired quotation, but in the process I've refreshed my memory on many comments that have impressed me over the years. It was a University lecturer, I remember, who introduced me to this magnificent sentence from John Milton: "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race where that immortal garland is to be won, not without dust and heat." I like to contrast the strength of those words with the hymnwriter's sigh, "Oh, to lie for ever here!" — though I must admit that in weary moments I have a certain fellow feeling for the hymnwriter.

THURS., OCT. 4. — Today's news concerning next February's visit by the Queen emphasises her wish that it be as informal as possible. It reminded me of the incident at a Coronation service in St. Giles, Edinburgh, in June, 1953, at which the Queen was present. A woman asked the Scotsman next to her after the service if he had had a good view of the Queen. "I didn't come here to gawk at the lass," he said. "I came to worship God and pray for Scotland."

FRI., OCT. 5. — After the day's work finalising the A.C. came another busy Centenary planning night at Doncaster.

SAT., OCT. 6. — Some packing for Hobart — plus preparation for tomorrow's baptism of a group of our young people.



# HERE AND THERE

On Sunday, Sept. 30, Mr. and Mrs. V. G. Boettcher terminated a most fruitful interim ministry with the church at Roma, Qld. The past year was noteworthy for additions to the church, the State Half-Yearly Conference, renovation of the manse and improvements in and around the chapel, and the erection of the Youth Memorial Hall. Tributes were paid to Mr. and Mrs. Boettcher at a farewell function, and presentations made prior to their departure for Federal Conference and their new interim ministry at Rockhampton. — W. G. McDougall, sec.

G. W. Barnett has accepted a further three years' ministry with the church at Preston, Vic.

Fullarton (S.A.) chapel was filled with past and present members on the morning of Sept. 30 at the dedication of a new electronic organ and pews. M. Williams gave the address, and the leader of the service was T. Christie. A duet was rendered by Mrs. Parker and R. Hooper. The evening service was also a time of blessing, and duettists were Mrs. Curtis and E. Henzel. 134 broke bread for the day.

The 74th church anniversary services at Roma, Qld., were fittingly celebrated on Sept. 22-23. The theme was *In Love Serve*, and the guest preacher, M. H. A. Pieper (Albion) brought challenging and inspiring messages to very well attended services. A thanksgiving tea on the Saturday was followed by the screening of the film, *Where Love Is, Christ Is*, after which a short service of thanksgiving was conducted. The Sunday morning communion service was broadcast by courtesy of 4ZR. The B.S. demonstration and distribution of prizes by L. R. Pitman, took place in the afternoon. The chapel was almost filled for the evening service. Average attendance at the four services was 80. The thank-offering has reached almost £85. Included among the guests were L. R. Pitman and Miss Marjorie Pitman (Toowoomba) and Mrs. V. Metcalf (Grantham), soloist for the weekend, and isolated members.

At 6 p.m. on Sat., Sept. 29, about 150 members and friends gathered for tea in the Hartwell (Vic.) school hall to meet Dr. G. A. Whiting, wife and family, recently returned from U.S.A. At 8 p.m., in the chapel, a public welcome was given. L. Seath, chairman, welcomed all present. P.

Stockman (Baptist) welcomed Dr. Whiting at the tea table, being unable to stay for the later meeting owing to other appointments. A. Illingworth spoke on behalf of Highbury-rd., Burwood, church, and K. Barton, Camberwell church and Ministers' Fraternal. A. Haskell (Pres.-Elect. Vic.-Tas. Conf.) brought greetings of Conf. Executive, and the chairman gave a welcome from Hartwell church. Musical items by C.E. Quartet, solo by L. Stewart (Thornbury) and violin solo by D. Hancock added interest to the meeting. Dr. and Mrs. Whiting responded, stating how they were looking forward to commencement of the ministry. On the Sunday morning, a large congregation, including many visitors, assembled for worship. F. Butler (elder) welcomed Dr. Whiting, his wife and family into the fellowship of the church. W. A. Thompson (Past Pres. Vic.-Tas. Conf.) inducted the minister, also giving the charge to the church. Dr. Whiting then gave the address. Guest soloist at night was Miss Jean Milne. Communicants for day were 187.

## Appreciation Dinner

TO C. R. BURDEU.

The Jacaranda Room at "The Canberra," Brisbane, was the venue of a very pleasing function when members of the Qld. Social Service Committee met with Mr. and Mrs. Burdeu in a dinner of appreciation. C. F. Adermann, M.H.R. (president of Burdeu House) presided and spoke of the high esteem in which Mr. Burdeu is held, not only in church but in civic and State life.

S. Chalmers, in thanking Mr. Burdeu for his work in Queensland, outlined some of the projects which were commenced, and spoke of the leadership and inspiration given to the Committee. L. Martin, in supporting the thanks of the Committee, spoke of the help Mr. Burdeu gave to those in need, and the way people sought his advice.

Greetings were brought by J. McCormick (Qld. Conf. Pres.), Mrs. W. Giezendanner (Vice-Pres., Women's Conf. and pres. of Ladies' Homes and Hostels Committees). A musical programme was provided by sisters V. Wilson, G. Brophy and N. Gillespie and J. Sheriff.

On behalf of the Committee, Mr. Adermann presented Mr. Burdeu with an inscribed resolution of appreciation, which read as follows —

Dear Bro. Burdeu,

Following your recent resignation as Superintendent of the Social Service Committee of Churches of Christ in Queensland, there has come the unanimous resolution of the Committee to record its appreciation of your sterling Christian work in Queensland over the last thirty years.

Not only have you unsparingly and efficiently served the cause of Christ in general brotherhood affairs and the Christian community at large, but you have been a particular inspiration to the Social Service Committee. Foresight, faith and forthright action have characterised your leadership, and we give thanks to God that for so many years you have been willing to use your God-given talents in this way.

We write to you in the sure knowledge that the prayers and good wishes of a host of friends will accompany this letter, for we intend it to convey to you an indication of the wealth of love and esteem in which you are held. Moreover, we trust that the years of your retirement will be of profit to the cause of Christ as you continue to labor in the field you love so well.

Yours sincerely,

The Hon. C. F. Adermann, M.H.R.,  
Chairman Burdeu House.

L. G. Martin, Vice-Chairman.  
S. Chalmers, Sec.

Mrs. H. W. Wiltshire, Treas.

Signed on behalf of the Social Service Committee of Churches of Christ in Queensland at 363 Gregory-terr., Brisbane, Sept. 2, 1962.

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In accepting the resolution, Mr. Burdeu told of his early experiences in church and public life, and how the help he had received from the church fitted him to serve in so many ways. He also paid tribute to the loyalty and co-operation of his wife and family over the years.

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## OPERATION GOOD NEWS

The church at West Preston, Vic., was blessed by a week of special meetings led by a team from the College of the Bible.

All who attended were helped by the messages in song and the clear preaching of the gospel, in the power of the Holy Spirit. During this joyous week five people made first confessions of faith, and five others made reconsecrations.

The church remembers with gratitude and affection the fine ministry of the young men (G. Carslake, T. Morrison and C. Dredge) who comprised the Operation Good News team. — T. T. Robinson.





# INTERSTATE CHURCH NEWS

## TASMANIA

Margaret-st., Launceston (C. J. Robinson). — Sept. averages: a.m., 140; p.m., 92; communion, 128. Following evening service, Sept. 2, one lady came forward for re-consecration. Cheque for £388 has been forwarded to Overseas Missions Committee. Church has been delighted to have fellowship with several mainland members on their way to Federal Conference. R. M. Wilson addressed the morning meeting, 9th, and at conclusion of the service a presentation was made on behalf of church prior to his departure to become minister of the church at Kingsford, N.S.W. Film, *In Times Like These*, screened at gospel service, 16th. Combined midweekly meetings now held with Invermay church once per month. Invermay and Margaret-st. C.Y.F. groups have also held combined social. Good attendance at C.M.S. to hear illustrated travel talk on Central Australia. World C.W.F. birthday meeting well attended by ladies of the three Launceston churches. All auxiliary work active. Y.P. painting and renovating school hall. Mrs. F. Motley, Mrs. Wells and Mr. Franklin improving in health.

## NEW SOUTH WALES

Albury - Wodonga - Lavington (D. Oldfield). — Combined annual meeting held Sept. 25. Plans were discussed for erection of kitchen, kinder hall and storeroom. Church enjoyed fellowship with Indian brethren on 27th. Boys' Brigades at Albury and Wodonga both received a visit. Church has purchased a marquee for mission use. Mission is planned for Lavington during Nov.-Dec., with P. Kavanagh. Mrs. Bell, C.W.F. Pres., N.S.W., visited Albury C.W.F. Visitors on 30th included Murray family from Byron Bay. Albury services are taped regularly and forwarded to the brethren meeting in a home circle in Byron Bay. Church enjoyed fellowship of these members, and they enjoyed meeting those known only through the tapes.

Inverell (G. H. Earle). — 57th church anniversary, held during weekend Sept. 22-23, was outstanding success. Large congregations gathered for Temple Day on 22nd, for the thanksgiving service in evening, and both services on Sunday. C.W.F. catered for fellowship tea prior to evening service. L. Wylie (State Conf.

Pres.) was speaker at all services. Temple Day offerings exceeded £500. C.W.F. has contributed £100 to Temple Day for past several years, and is congratulated on this splendid effort. Many isolated members travelled long distances to attend anniversary services and many visitors were present. C. Dick rendered saxophone solo. At C.W.F. meeting, Mrs. A. Mackie showed slides of various interstate places.

Gilgandra (N. Flint). — Film, *Small Leopards Become Big Leopards*, screened at a service. Church pleased to have visit from Samuel and Japheth; Samuel spoke at morning service, Japheth spoke at Balladoran anniversary. Third "Padandra" camp held at Katoomba, and 17 of Y.P. were present. Number of visitors have been welcomed.

## SOUTH AUSTRALIA

Ascot Park (R. H. Sercombe). — B.S. anniversary Sept. 30. Teacher dedication service conducted by minister a.m., when address was given by W. Philp (Strathalbyn). Offering for day £50. Kinder and Primary dept's. had 95 scholars and teachers on platform in afternoon. Building accommodation taxed beyond capacity. Senior school mustered over 100 on platform at evening service. Singing ably conducted by G. Woodroffe. Minister gave illustrated address. 9 children acknowledged Christ as Saviour. Building was again crowded. Mrs. Outlaw has completed 50 years as a member of Churches of Christ.

Mile End. — Enthusiastic preparations proceeding for coming Youth Convention. Hundreds of pounds being spent on alterations and renovations to church property. Many members opening their homes for visitors. B.S. sponsoring two girls from Carnarvon. Visit was made to St. John's Ambulance Depot by C.M.S. Miss J. Hunting showed excellent slides on New Guinea to united churches. Adult Bible Class commenced at 9.30 a.m., very successful under leadership of W. Green. C.Y.F. highlight was mock wedding, with A. R. Jones speaking on seriousness of marriage. Three B.S. girls confessed Christ as Saviour at anniversary, Sept. 30.

Murray Bridge (H. Cave). — J.C.E. social for State C.E. Project was happy time and raised £2/10/-. Church fellowship tea preceded an evening service, and Conference dele-

## Discipleship

Marie Kennett, Collingwood, Vic.  
Stephen Burns, Terry McGarethy, Maidstone, Vic.  
David Thompson, Red Cliffs, Vic.  
Janice Taylor, Preston, Vic.  
N. Baker, Horsham, Vic.  
Beryl Edwards, Berwick, Vic.  
June Olsen, Geoff. Marsh, Bendigo, Vic.

Dennis Griffin, Mildura, Vic.  
Mr. and Mrs. Reid, Nella Reid, Mae Cooper, Mrs. Collins, Jr., Mrs. Chilcott, M. Lang, Peter Brough, Terry Deacon, Robin and David Green, David and Brian Lunn, Veronica Richards, Robin Hook, L. Matthews, Don Pedler, Ruth Lohse, Dalby, Qld.

## Membership

Mrs. Crossfield, C. Crossfield, Drumcondra to Reservoir, Vic.  
Mrs. Mitchell, Surrey Hills to Blackburn, Vic.  
Mr. and Mrs. Walker, Mt. Evelyn to The Patch, Vic.  
Mr. and Mrs. G. McQueeney, Hobart to Launceston, Tas.  
Mrs. Ballinger, Horsham to St. Kilda, Vic.  
Mr. and Mrs. R. M. Wilson, Launceston, Tas. to Kingsford, N.S.W.  
Harold Gross, from Christchurch, N.Z.; Mr. and Mrs. A. N. Cartmel, from Gardiner to Boronia, Vic.

## Marriage

F. Stokes to A. Barber, Moreland, Vic.  
Jean Irvine to Ron Schroedar, Fularton, S.A.  
Winifred Combridge to Ian Sinclair, Cheltenham, Vic.

## Fallen Asleep

Mr. Ellis, The Patch, Vic.  
Mrs. Peter, Murray Bridge, S.A.  
Mrs. Isles, Reservoir, Vic.



gates spoke to about 60 after the meal. Mrs. Sharp, loved and faithful member for 42 years, farewelled prior to leaving district. C.W.E.F. enjoyed their meeting at manse. Devotions and contesting quiz gave scope for real fellowship. C.W.F. groups did hospital mending during Sept. C.Y.F. had progressive supper for their meeting. Mrs. Talbot had her 90th birthday. Love and sympathy extended to Mr. Peter and family in passing of Mrs. Peter.

## VICTORIA

**Berwick (K. Mason).** — Anniversary concert successful, proceeds to Aborigines work and Manse Fund. Film, *The Potter's Wheel*, screened by rep. of B.&F.B.S. On 16th, A. Avery, who has conducted *Planned Giving Campaign*, was speaker at both services. B.S. scholar baptised 9th.

**Dawson-st., Ballarat (F. C. Hunting).** — Inspiration of missionary meeting with E. Heard was enjoyed by all attending. Y.P. monthly, *Challenge to Youth*, conducted by team from College of the Bible. Y.P.C.E. has been commenced and meetings are held at 8.30 Sunday evenings. Readers' and speakers' training class had average attendance of 16 for 6 training nights. *Woman to Woman* evangelism launched by special prayer meeting. During play and musicale conducted by C.W.E.F., an offering was received to help equip Miss Inez Groves. D. Nicholls, M.B.E., inspired congregation with address at worship service. He also spoke to Bible Class in afternoon. At special after-church meeting, church met to say thank you to Mr. and Mrs. Hunting for their loyal service of 14 years with church. Mr. Hunting has been engaged for another term of 5 years. All who attended Family Ashram at Hall's Gap enjoyed fellowship and experienced challenge of the Holy Spirit.

**Collingwood (S. Wilkerson).** — Mrs. Morris guest speaker at C.W.F. "hostess night," Sept. 3. Good Companions held barbecue lunch at minister's home, 5th. B.S. scholar baptised, 2nd. Mrs. Barrows (Cheltenham) attending services whilst serving at Singleton Ladies' Home. Y.W.L. appreciate film strip, *Pilgrim's Progress*, each Sunday morning. Mr. Buckmaster a.m. speaker, 16th. Interior of school hall repainted with great assistance from G. Mackley (Horsham). Fifteen boys and two leaders of Explorers' club were initiated by visiting group from Springvale, 13th. Church half-yearly business meeting, 21st. "Buy a Tile" Fund commenced, to cover floor of entrance porch. Miss L. Boyd appointed asst. church organist. C.E. attended District Union Fellowship

meeting, 12th. Cricket club disbanded and members have joined with Fairfield church club. C. Young a.m. speaker, 30th.

**Echuca (B. L. Pryor).** — Film, *Son of Man*, screened at a service. Church combined with Presbyterian and Methodist in *Christian Challenge* to Echuca; results were gratifying. C.W.F. entertained ladies from other Guilds, 80 being present. Joan McLean entering Melb. hospital for treatment.

**Horsham (T. V. Weir).** — Church heartened by splendid attendances at all services. Mr. and Mrs. Weir now settled into new manse, which is proving great acquisition to church. R. Hovey's resignation as sec. was received with great and sincere regret; P. Finlayson is new sec. Visit of Indian ministers, S. Hiwale and B. Bhonsle, appreciated by church. Mrs. V. Stafford and Mrs. E. Rankine visited to speak about *Woman to Woman* evangelism. Ken. Sherriff is improving and was brought to chapel after service on 30th. Tennis and cricket clubs organised for season's activities.

**Ivanhoe (H. W. Street).** — Annual meeting, Sept. 13, elected elders: R. Dornier, H. Earl, J. Rowe; deacons: F. Chipperfield, R. L. Green, M. Launder, F. Nankivell, W. Oldfield, A. Reed, R. Trembath; deaconesses: C. Pettigrove, L. Street, L. Thompson; B.S. supt., N. Fisher. Dedication service for all officers of church and B.S. teachers and staff held a.m. 23rd. G. Moyes (Ascot Vale) led dedication and gave address. 30th was first day of B.S. anniversary, with scholars singing at all services. Morning service was *Family Worship*, afternoon service was for kinder. and primary depts, with special mention being made of those on Cradle Roll. Evening service was given by scholars on theme, *One Walked This Way*. Mrs. Earl improving in health after surgery. Mrs. Smedley able to attend service after long absence. Four teams entered for summer tennis competition. Two cricket teams entered in local district competition.

**Maidstone (R. H. Patterson).** — Two young men baptised. N. Horne (Back to Bible Broadcast) and R. Coles guest speakers at gospel services. Mr. Horne also screened slides. Men took part in gospel service, Sept. 9. L. Barlow, Colin and Alan Ware have brought messages in song at gospel services. Mrs. Fergusson (Central Committee), led meeting of C.W.F., 18th. Ladies attended District Missionary Rally at Footscray and visited Sunshine ladies' meeting. Congratulations to girls' basketball team, who entered final round. Two cricket teams entered in local competition, one being under-16 team. Youth rally and tea conducted by Western District C.E. Societies on 23rd. Mrs. R. H. Patterson now recovering from illness.

**Middle Park (J. Welden).** — Annual church business meeting held Sept. 7. Officers elected were Messrs. Annetts, Hartvigsen and Keating; Mesdames Davie, Harrison, Johns, Young; sec., W. Harrison. Mr. Mathieson's premature resignation, because of ill health, was received with regret. During his ministry the church has made heartening progress. Youth Club is flourishing under direction of J. Welden.

**Preston (G. W. Barnett).** — Both services, Sept. 2, led by K.S.P. club celebrating 40th anniversary. P.m. service addressed by former minister, J.E. Searle. Many past members gathered at tea, enabling former acquaintances to meet again. Elderly man, who had expressed desire for baptism, immersed p.m., 16th. B.S. girl confessed Christ, 23rd. K. Clinton (C.O.B.) addressed a.m. service, 30th. P.m. service conducted by local member, Trevor Rayner. Mr. Barnett has completed three years and accepted further engagement. Work in healthy condition and good spirit prevails.

**Red Cliffs (S. K. Bannon).** — Visit of Messrs. R. McLean, Bhonsle and Hiwale, Sept. 18, was held in conjunction with White and Coleman mission. Baptismal service, 19th, created wide interest. Orchestra, with piano and organ, made singing a highlight. Several visits from Robinvale people and representatives from all district churches. Mission closed on 23rd, with feeling of inspiration and uplift to church. Children's mission was packed every afternoon, average attendance about 230. Many contacts have been made for B.S. Clubs report increased numbers. 25 ladies from combined C.W.F. groups journeyed to Dareton for annual missionary rally, 20th. C.W.E.F. held 3rd birthday, 26th, with good representations from other groups and guilds. E. Knox (Methodist) was guest speaker.

**Reservoir (F. B. Alcorn).** — Special recorded music services, with aid of Mr. Ellis, Sept. 16. C.W.F. visited by Mrs. Pettigrove (Missionary Comm.). Church saddened by passing of Mrs. Isles. Lynette Alcorn won chorus competition conducted by National C.E. Union. Youth Dept. Flying Squad visited church.

**Swan Hill (D. G. Beanland).** — On Sept. 21 church had visit from co-fraternal delegates to Federal Conference, S. Hiwale and B. Bhonsle, who gave illustrated address on missionary work in India. C.E. took part in meeting, which was well attended by members. Delegations from church attended C.M.S. rally at Ballarat, and combined churches' mission at Echuca. Morning service on 30th was broadcast from 3SH. Av. for Sept.: a.m., 70; p.m., 62; communicants, 68.



**North Fitzroy (J. Turner, B.A.).**— B. & F. B. S. representative spoke to combined meeting of C.M.S. and C.W.F., and afterwards at evening service screened film, *Aboriginal Genesis*. All depts. of B.S. attended morning service, 15th. C.M.S. visiting Mount Royal Home during month. Monthly cottage prayer meeting held in home of Mr. and Mrs. Arnott. B.S. teachers conducted visitation of scholars' homes.

**Bendigo (G. J. Andrews).**— Under leading of B. Wells (preacher), family and film service held at Spring Gully, Sept. 16. C.Y.F. assisted p.m. 23rd, with Norm. Winn (leader) and Laureen Triplett (reader). B.S. held anniversary services, 30th; guest preacher, R. Hillier (Thornbury); school song leader, K. Lacy. Delegations attended Mission to Echuca. C.Y.F. study session, 27th, shared with 15 Maryborough visitors. C.W.F. visited Harcourt ladies, Oct.

**Blackburn (R. V. Amos).**— E. R. Sherman recent a.m. speaker. C.W.A.F. attended missionary rally at Box Hill, 13th; speaker, Miss J. Hunting. On 15th, Mr. and Mrs. R. Barber presented *A Trip to Turkey*, at special night arranged by tennis club. Half-yearly business meeting of church, 19th. Baptismal service, 23rd. 37 men attended annual dinner of C.M.S.; guest speaker, Brigadier A. Young. Ladies again did catering. Sept. attendances: 227 a.m.; 113 p.m.; 206 communicants.

**Chelsea (C. G. V. Thomas).**— C.W.A.F. monthly meeting decided to meet one Tuesday in month for *Woman to Woman* evangelism discussions. On Temple Day, Sept. 16, W. W. Saunders (Conf. Sec.) spoke at a.m. service. Basket tea attended by 78 and people entertained by Bentleigh trio (Roger Ratten, Leigh Ratten, Laurie North). A. R. Haskell spoke at p.m. service; offering was £91/10/-. Good Companions doing jobs at homes to raise money for New Monbulk Camp. Cricket club commenced activities. C.W.E.F. attended rally at Lygon-st., Oct. 2. C.Y.F. member baptised, Sept. 30. Explorers and Good Companions marched at Showgrounds during Show week.

**Moreland (G. A. Grainger).**— Special meetings held during Sept. C.W.E.F. conducted evening service, with Mrs. Clancie as guest speaker. C.W.A.F. visited Greenvale Homes for Aged, as birthday gesture, and entertained over 100 patients. Addresses on *The Things of God*, by local members, C. Latimer, G. Harman, A. Jenkins and G. Grainger at morning services appreciated. Visitors have included Dr. K. Crowley (N.S.W.). G. Brown (B. & F. B. S.) addressed church, and later, at a combined service, £21 was received for that

work. H. Gross addressed C.M.S. Girls' basketball team, also two tennis teams, won district premierships. At annual combined women's meeting, when money boxes were opened and talent money received, result was £451, more than half of which came from combined catering efforts. B. Blain is ill. Mr. and Mrs. H. Hall welcomed home after overseas trip.

**Parkdale (P. Perry).**— 37th anniversary of Y.W.L., Sept. 30. P. Perry speaker at 11 a.m., and J. Dow (C.O.B.) at 7 p.m. Members of League enjoyed fellowship tea and formed choir at evening service. Prizes distributed at conclusion of service. Two lads have confessed Christ during month. N. Cooper (Brisbane) speaker at gospel service, Sept. 23.

**The Patch (A. E. Hurren).**— All aspects of work functioning well, with Youth Club and B.S. reporting new members. Av. of 30 breaking bread over past weeks. In same period third of membership attending pre-gospel prayer meeting. R. V. Longthorp guest speaker at B.S. anniversary, Sept. 16. Scholars presented *The Life of Christ*, by Scripture reading, commentary and song. School reports highest attendance for 2 years on 30th. Members saddened by sudden passing of active member and song leader, Mr. Ellis, and convey sincerest sympathy to his family and relatives.

**Croydon (W. J. Thomson).**— Speakers during minister's absence in W.A. were R. Sandells and D. H. Smith. B.S. held scholars' tea, Sept. 15. C.W.F. held "lavender" afternoon, 11th. Luncheon held on 25th at home of Mrs. Lacey. Parents and friends enjoyed variety night organised by Explorer Club. Successful car trial held by C.Y.F., 22nd.

**Mildura (R. Hilford).**— B.S. Committee of Dept. Christian Education conducted weekend district teachers' conference at Mildura, under leadership Bonnie Bates. Church hall now fitted with 12 folding classrooms, providing first-class teaching facilities for senior school. C.W.F. held Tupperware party at home of Mrs. H. Green. This group has raised money which has enabled church to buy duplicating machine. Buronga B.S. held successful anniversary services and concert, Sept. 16 and 27. Speakers at Sunday services were Lloyd Rust (Chaplain, Mildura High and Technical Schools) and S. Bannon (Red Cliffs). Mildura church happy to have fellowship with Mr. and Mrs. W. W. Saunders during weekend of church anniversary. Picnic at Apex Park on Sat. afternoon preceded celebrations on Sept. 30. Both a.m. and p.m. services were addressed by Mr. Saunders (Conf. Sec.). B.S. scholars

and teachers joined in tea and then attended evening anniversary service in series of monthly school clubs parades.

**Prahran (T. H. Ede).**— After-church fellowship well attended. Y.P. competed with a Friendly Society at carpet bowls, Sept. 3. Youth tea and service followed by film, 16th. C.W.F. birthday, 17th, with good representation from other churches. Speaker was Mr. McKay, from "Seeing Eye" Dog Centre.

**St. Kilda (I. Richer).**— Church dinner held at home of Mr. and Mrs. M. Ripper, Sept. 16, very successful. Message given by former minister, J. Plummer. Sept. 23 great day for B.S., with 19 children present. Mr. and Mrs. Nightingale, en route to Qld., were present 23rd, and address was given by Mr. Nightingale. Lady welcomed by transfer. Minister's fiancée baptised 30th, prior to her return to N.S.W.

**Boronia (J. A. Manallack).**— Averages Sept.: 137 a.m.; 54 p.m.; 118 communicants. Several members conducted services Emmaus Rest Home, August. C.W.E.F. held film evening at which £21 was raised for C.W.E.F. Missionary Appeal. Good Companions' successful concert evening provided £10 for State Good Companions' Monbulk Project. Don Smith (H.M. Dept.) spoke p.m. 16th, and led after-church discussion. Explorers held "dads' night" recently; many fathers in attendance. New group of Explorers formed, programmes involving gymnastics. C.Y.F. girls visited Model College for evening recently, while boys paid visit to T.A.A. workshops and terminal at Essendon.

**Footscray (G. S. Brown).**— C.W.E.F. held jumble sale Sept. 25, resulting in £12. C.W.F. members attended Missionary Rally, 26th. Men assisted at Monbulk rebuilding, 29th. Mrs. Keatch (Mildura) p.m. soloist, 30th. C.W.E.F. attended rally, Oct. 2, and held demonstration by Elna Sewing Machines, 3rd.

**Cheltenham (R. C. Bolduan).**— On Sept. 12, at C.W.F. birthday meeting. 70 visitors from neighboring churches joined in enjoyable variety programme. Speakers supplied during Sept. to Emmaus Guest Home. V. C. Stafford spoke a.m. 15th, on recent trip to Ireland. Number of children came to Sunday School on Sat., 29th, for practical demonstration to a Teachers' Training Course held on that day for Southern Bayside teachers; discussions and tea followed. Church held 105th anniversary, 30th, with Gordon Moyes a.m. speaker. Fellowship tea held in Christian Education Centre, and minister p.m. speaker. Young girl baptised. Choir sang both services.



East Kew (A. W. C. Candy). — Crowded B.S. anniversary; many contacts made. Mr. and Mrs. L. C. Hughes (Grote-st., Adelaide) visitors Sept. 30. Prayers and good wishes expressed at farewell to Matron Phyl. Davis, going overseas to U.S.A. and Europe for two years very soon. Mr. and Mrs. T. C. Prince celebrated ruby wedding, Oct. 7. Prayers of thanksgiving offered for recovery of very ill members. Final plans accepted for church hall and passed by authorities. Work on building to be completed by end of year. Combined meeting of North Balwyn and East Kew Y.P. decided to amalgamate into one Fellowship and meet monthly; A. W. Stephenson leader of local youth. The passing of L. Leith has brought sadness to church, but Mrs. Leith is improving in health. C.W.F. held pantry afternoon for C.O.B., and enjoyed lady speaker. Minister went to Colac on 30th to speak at combined meeting of churches.

★

## Dalby Mission QLD.

Approximately two years ago members of the Officers' Board of Dalby (Qld.) Church of Christ decided to hold a mission, and planning started at once, culminating in a campaign, Sept. 2-23, with D. Mansell as special speaker and C. Gadge as song leader.

On the Saturday before the meetings commenced, a gale force wind blew the tent down and ripped it from top to bottom. A hurried trip to Brisbane procured a newer and larger tent, and this was speedily erected. Stronger winds and rain were felt during the meetings, but the new tent held under all the strain.

From the outset, Mr. Mansell's messages were challenging to all who came, and continued on a high plane. Twenty claimed Christ as Lord and Saviour, and two reconsecrated their lives. Bright singing, led by Mr. Gadge, was a feature of the services, and he was ably assisted by Mrs. Gadge on the trumpet; the playing of the vibraphone by Mr. Gadge was a feature of most meetings. Happy Hours, conducted by Mr. Gadge and his assistants, had an average attendance of 59. Quite a number of young people gave their hearts to Christ.

Our thanks go to all who assisted in the meetings, and especially for the way the churches at Toowoomba and Chinchilla-Wambo supported us. Good support was given by some of the local churches. One from Harlaxton and one from Wambo-16-Mile made their decisions. It is with thanks to God for his guiding and leading in the preparations before and during the mission, that we go

into the future with a new zeal in our hearts. Pray for the church here, that these new converts will be steadfast and true to their new-found faith.—J. W. Lunn, sec.

★

## "Search Me, O God!"

(A Hymn for October - No. 503, Oct. 21).

The late Judge Book, at that time Crown Prosecutor, once contrasted his work in presenting to the court material already prepared for him with the preacher's task in preparing a message, apparently "out of thin air."

We seem to be in the latter predicament in writing of Francis Botome and hymn number 503! Four lines and the chorus of one hymn, three opening lines and two other titles mark the limit in an extensive search for the author's hymns. Similarly, wide investigations on the author show only that he was born and died in England (1823-1894), was a Methodist minister in the United States, showed "sterling character and exemplary piety," and compiled several hymnals.

Today's hymn, "Search me, O God," taken from "Sankey," is obviously based on Psalm 139: 23-24: "Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me." It is thus closely related to Fanny Crosby's "Search me, O Lord, and try this heart of mine." The Wesleys, too, began from this passage for hymns with the lines: "Searcher of hearts, in mine thy trying power display, into its darkest corners shine and take the veil away"; "O thou to whose all-searching sight the darkness shineth as the light, search, prove my heart" and "Try us, O God, and search the ground of every sinful heart."

Lines with deep probing of the wounds of man's spirit, and morbid and imaginative self-condemnation, may disqualify the hymn for many. "Darkened cells where passion reigns," "the loathsomeness of sin" and "the chambers where polluted things hold empire o'er the soul" are far more suggestive of "digging up the past for public inspection" rather than "casting all my sins behind my back" or "forgetting those things which are behind." Thomas Binney, in the hymn "Eternal light," does touch lightly in the same areas, but there are far more encouraging notes in "the way to rise," "the holiness above" and "the eternal light."—F.J.F.

P. E. Perry has announced to the church at Parkdale, Vic., that he will conclude his ministry there in January, 1963, after approximately 6 years' service.—H. Rees, sec.

## OPEN FORUM

### MINISTERIAL SUPERANNUATION.

I would like to comment on Bro. Burdeu's letter. Ministerial superannuation is commendable and should be because they are worthy, and not from the idea of preventing defections. As to the cases he cites, I think of Demas.

I have been greatly grieved through the years at the lack of faith shown by many workers and leaders. The paramount need of our times is for Christians and others who will live by their convictions.—S. B. Hibbard, Granville, N.S.W.

## Coming Events

**COLLINGWOOD (Vic.) BIBLE SCHOOL ANNIVERSARY, Oct. 7 and 14.** 7th: 3 p.m., Scholars' Demonstration; 7 p.m., S. Wilkerson. 14th: 3 p.m., L. Hutchinson; 7 p.m., J. Henley. Come and enjoy the fellowship. Hospitality provided.

**EMERALD CHURCH (Vic.)** invites all past members and friends to its **Homecoming Service, Oct. 28**, at 11 a.m. Speaker, R. C. Bolduan. Bring a picnic lunch; cup of tea provided. Come and make it a happy day. For further information ring sec., Kallista 489.

**BALWYN CHURCH (Vic.), 40th CHURCH ANNIVERSARY SERVICES, Saturday, Oct. 20**—Thanksgiving Service, 8 p.m. Film, *Stranger in the House*. Musical programme by C.E. Quartet. **Sunday, 21st: Homecoming Services.** 11 a.m., G.K. Moyes; soloist, Miss J. Milne; 7 p.m., L. F. Barker; soloist, Miss F. Cowper. After-church hour of fellowship and supper. All past members and friends welcome. For hospitality contact the church secretary or K. Sturgess. Phone 28-3681.

**RICHMOND CHURCH (Vic.) ANNI-VERSARY SERVICE, Oct. 21.** 11 a.m., K. W. Barton, L.Th., Dip.R.E.; 2.45 p.m., Ais Pormes, Indonesia; 5 p.m., Fellowship Tea; 7 p.m., D. H. Smith, Dip.R.E. Former members of Burnley, South Richmond and North Richmond churches are invited to make this their homecoming day.

**SPRINGVALE (Vic.) BIBLE SCHOOL ANNIVERSARY, Oct. 14.** 3 p.m., A. R. Lloyd; 7 p.m., J. G. Shaw.

**NORTH FITZROY (Vic.) BIBLE SCHOOL 89th ANNIVERSARY, Oct. 21, 28.** An invitation to all past members to join in these services. Reunion Tea, 5 p.m., Oct. 21.



**BRUNSWICK (Vic.) 80th CHURCH ANNIVERSARY**, Sun., Oct. 28. 11 a.m., C. G. Taylor, B.A. (Conf. Pres.); 1 p.m., Reunion Lunch; 3 p.m., Pleasant Sunday Afternoon; 7 p.m., Gospel Meeting, R. Burns. Items by Gardiner Football Quartet party. For hospitality phone 38-4551.

**NORTH BALWYN (Vic.) BIBLE SCHOOL ANNIVERSARY**, Oct. 14. 2.45 p.m., C. Stebbins; 7 p.m., R. Vautier. Bright singing; all welcome.

**LYGON-ST., CARLTON (Vic.), Nov. 4, 108th ANNIVERSARY and HOME-COMING DAY**, with 3 Memorable Services. Speakers: 11 a.m., A. W. C. Candy; 3 p.m., Judge Stafford; 7 p.m., R. J. Duckett (recently returned from world tour). "Let us exalt his Name together" in happy fellowship and renewed fellowships. All provision made for generous hospitality.

**MIDDLE PARK (Vic.) BIBLE SCHOOL ANNIVERSARY**, Nov. 4. 3 p.m., School Demonstration; 7 p.m., A. Matheson.

**WATTLE PARK (Vic.) BIBLE SCHOOL ANNIVERSARY**, Oct. 14. 3 p.m., Scholars' Demonstration, with L. E. Brooker; 7 p.m., L. G. Crisp. Former members welcome.

**BAYSWATER (Vic.) BIBLE SCHOOL 64th ANNIVERSARY**, Oct. 21. Theme: "You'll Meet Him Today." 3 p.m., H. S. Prime; 6.45 p.m., No sermon, but there is a real message. You will meet him today. Friday, 26th, 8 p.m., Concert and Prizegiving Night. Former members and friends cordially invited.

**FOOTSCRAY (Vic.) BIBLE SCHOOL ANNIVERSARY**, Oct. 21, 28. 21st: 3 p.m., Kinder and Cradle Roll; speaker, Mrs. G. S. Brown; 7 p.m., G. S. Brown. 28th: 3 p.m., speaker, A. E. White; 7 p.m., Scholars' Demonstration. Come and join in these services. Hospitality provided. Fancy dress social will be held on Oct. 26 in School Hall, 8 p.m. All welcome.

### BIRTH

**WATERS (McLeod)**. — To Heather and John, on Sept. 16, at Mildura, Vic., a son — Michael John. We give thanks to God for his wonderful gift.

### DEATHS

**BAINES** — Emily, passed away at Murrumbidgee, Vic. (late of Richmond), loved daughter of the late Frederick and Eliza Baines, loved sister of Joe (dec.), Carrie (dec.), George (dec.), Alice (Mrs. Harding), Phoebe (Mrs. Shaw), Florrie (dec.). "In God's care."

**NEWHAM**. — On Sept. 25, Albert, of 15 Elm-grove, McKinnon, Vic., loving husband of Mary, loving father of Clarrie, Cyril, Dulcie.

### ENGAGEMENT

**RAINEY - WEBER**. — The engagement is announced of Grace Rosalea, youngest daughter of Mr. and Mrs. E. Rainey, East Burwood, Vic., to Frank, youngest son of Mr. and Mrs. F. Weber, Don Vale, Vic.

### APPROACHING MARRIAGE

The marriage of Elwyn, daughter of Mr. and Mrs. C. J. ROBINSON, Launceston, Tas., to George C. Green, will be solemnised at the Margaret-st. Church of Christ, Launceston, on Oct. 27. The ceremony will be performed by the bride's father and W. W. Saunders.

### A TRIBUTE

**OLIVER** — Ruby, called Home Oct. 1. "The vase is broken but the fragrance remains."  
— May Ploog.

### BENTLEIGH CHURCH OF CHRIST (Vic.)

All ladies invited to  
**THREE SPECIAL MEETINGS**  
for Theme: **JOURNEY INTO JOY.**

Oct. 18: 1.45 p.m., Speaker, Mrs. R. V. Amos. Message in Song. West Bentleigh Methodist Trio.

Oct. 23: 7.45 p.m., Speaker, Mrs. F. Manning. Soloist, Miss Frances Cowper.

Oct. 25: 1.45 p.m., C.W.F. Birthday. Speaker Mrs. R. V. Amos. Soloist, Mrs. I. Barber. Gospel messages — Bring a friend.

**Trained Nurse**. — The Christian Rest Home, 242 Portrush-rd., St. Georges, South Aust., requires the services of a trained nurse to commence duties in Nov., 1962. Application to Matron Harkness at address.

### "PREPARING FOR MARRIAGE"

Spring Course for Engaged Couples — Seven Weekly Sessions — commencing 8 p.m., WED., OCTOBER 17.

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**MARRIAGE GUIDANCE COUNCIL OF VICTORIA** - 190 Punt-rd., Prahran, Vic. Phone 51-5427.

### CHANGES OF ADDRESS

**C. R. Perkins** (minister, Charters Towers church), Anne-st., Charters Towers, Qld.

**P. Finlayson** (secretary, Horsham church), 108 Wilson-st., Horsham, Vic.

### FLAT WANTED

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### PROPERTY SUPERVISOR WANTED

Applications are invited for the position of Property Supervisor at Camp Waterman, Monbulk. Applications to be made in writing to the Department of Christian Education, 217 Lonsdale-st., Melbourne. Details of the position obtainable from L. A. Trezise.

### NEW SOUTH WALES CHURCHES OF CHRIST BOYS' HOME

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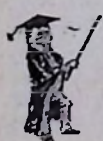
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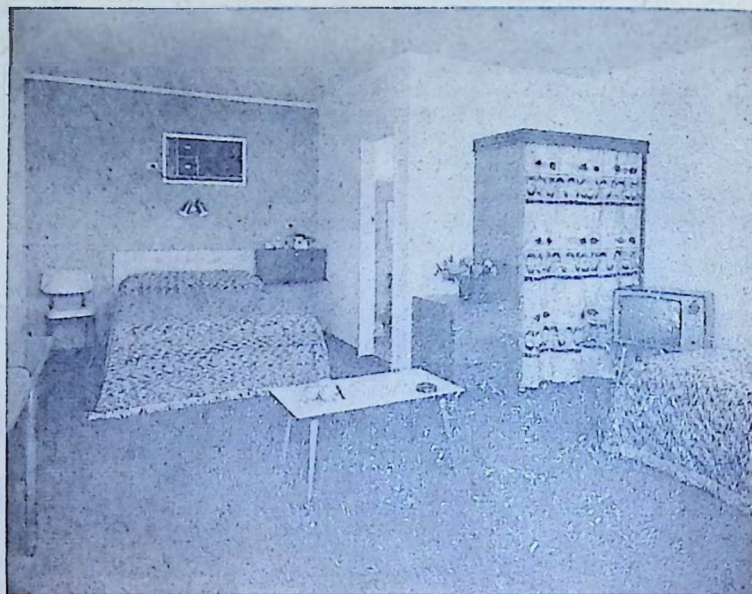
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**OBITUARY**

**Harold Barker.**

On Aug. 14, at the age of 74 years, Harold Barker passed peacefully into the presence of his Lord, after only a very brief period of illness. Through his trade as a sign-writer and his Christian service as an ardent preacher of the gospel, Harold Barker was known and loved by many. A man of radiant personality and unflagging zeal, he believed with all his heart in the simple pattern of New Testament Christianity and would think nothing of journeying many miles into the country at weekends to conduct three or four services in the one day. Churches in West Moreton, Zillmere, Boondall, Kedron and many other centres were blessed of God through his ministry. He was also an accomplished cornet player and song-leader, and his services were often sought by other communions. During the second World War he gave valuable service to the Y.M.C.A. The writer was privileged to know him over a number of years, first of all through his trade and then as a worshipper in the congregation at Albion. It was a privilege, too, to share with the family in the time of parting from their loved one. We commend Mrs. Barker, Meridy (Mrs. G. Payne), Jennifer (Mrs. J. Rowe), and Mansfield to the love and comfort of Christ.—M. H. A. Pieper.

★

**OPEN FORUM**

**THE R.C. BOGEY.**

When I read (A.C., 24/7/62) that the Pope has resigned his supposed position of Vicar of Christ; that he tells his people no longer to pray to the virgin Mary; that his priests should no longer use the great money-making business of purgatory; that all R.C. people should read the Bible diligently and think for themselves, then I may have some confidence in doing something with the R.C. Church.

No doubt there are many good and earnest R.C. people, though sadly misled, but the R.C. hierarchy seems a very different proposition. Seeing I have been a member of the W.C.C. for some years, I am not opposed to efforts for Christian union, but surely there are some limitations. Christian union is not the only doctrine taught in the New Testament. "Grace and truth came by Jesus Christ." An observer may go to the Papal Council as far as I am concerned, but I fear he will only be wasting his time.—L. E. Verco, Bordertown, S.A.

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### Honors List

Second Term.

**Apologetics:** B. Armstrong, Miss D. Bussey, G. Chapman, Miss R. Coleman, M. Hodgson, K. Jenner, J. Main, R. Powell, D. Surtees. Nine others passed.

**New Testament:** A. Anderson, R. Craig, G. Chapman, F. Elliott, A. Ford, R. Hawkins, K. Jenner, J. Martin, P. Saxby, E. Thomas, A. Weedon. Ten others passed.

**Old Testament:** R. Craig, G. Chapman, F. Elliott, A. Ford, J. Martin, P. Saxby, A. Weedon, Miss F. Woods. Fourteen others passed.

**Church History:** G. Chapman, J. Main, R. Powell, D. Surtees. Eleven others passed.

**Christian Missions:** A. Anderson, R. Craig, R. Davidson, F. Elliott, R. Isbister, A. Weedon, Miss F. Woods. Nine others passed.

**Advanced English:** Nine passed.

**Ancient History:** One passed.

**N. T. Greek - Part I:** Miss R. Coleman. Five others passed.

**Part II:** K. Jenner, P. Saxby. Seven others passed.

**Part III:** B. Armstrong, B. Reid, D. Surtees. Four others passed.

**Christian Education:** A. Anderson, Miss D. Bussey, R. Craig, Miss Coleman, R. Davidson, F. Elliott, R. Foletta, A. Ford, A. Gordon, R. Isbister, J. Martin, P. Saxby, E. Thomas, A. Weedon, Miss F. Woods.

**Part II:** B. Armstrong, J. Main, R. Powell, D. Schofield, D. Surtees. Five others passed.

**Homiletics - Part I:** A. Ford, A. Gordon. Four others passed.

**Part II:** J. Martin, A. Weedon. Eight others passed.

**Part III:** K. Jenner, R. Holt, R. Hawkins, G. Chapman.

**Research Essays:** B. Armstrong, Miss D. Bussey, D. Foletta, G. Hopson, M. Hodgson, J. Main, R. Powell, D. Schofield, A. Smith, D. Surtees, B. Reid. Two others passed.—A. W. Stephenson, Principal.

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