

THE AUSTRALIAN Christian

Inaugural

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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

MONBULK CAMP (Vic.) RE-OPENED

Victorian Churches of Christ had pleasure in seeing the Monbulk Camp Property re-opened on Saturday, Nov. 10, at 3 p.m.

The service took place before many hundreds of people from all parts of the State. Amongst the visitors were representatives from other communions, and several from the State Government.

The opening ceremony was performed by the Vic.-Tas. Conference President, C. G. Taylor. The appearance and appointments of the new

property were warmly commended by those who attended. Some of the new features are seen in the provision of:

Study rooms, family accommodation units, refrigerated unit, vinyl tile floors, inbuilt wardrobes, winter heating in assembly and dining rooms, gas-fired range and hot water service, covered courtyard and verandahs.

The well-known lower-hut, which survived the bush fires, has been renovated and enlarged to accommodate 44 persons.

The home of the property supervisor is a modern cream brick veneer, 3 bedroom house, with large windows towards the valley.

Visitors to the opening were able to see the beginning of the chapel. It is situated directly in front of the main building in such a way as to be a focal point for the camp. In the design of the chapel, Messrs. Drayton and Coleman (Architects) have given something particularly suitable to the camp property. At the moment only grey cement walls can be seen but, at a later date, the chapel will grow up to become an integral part of the camping experience.

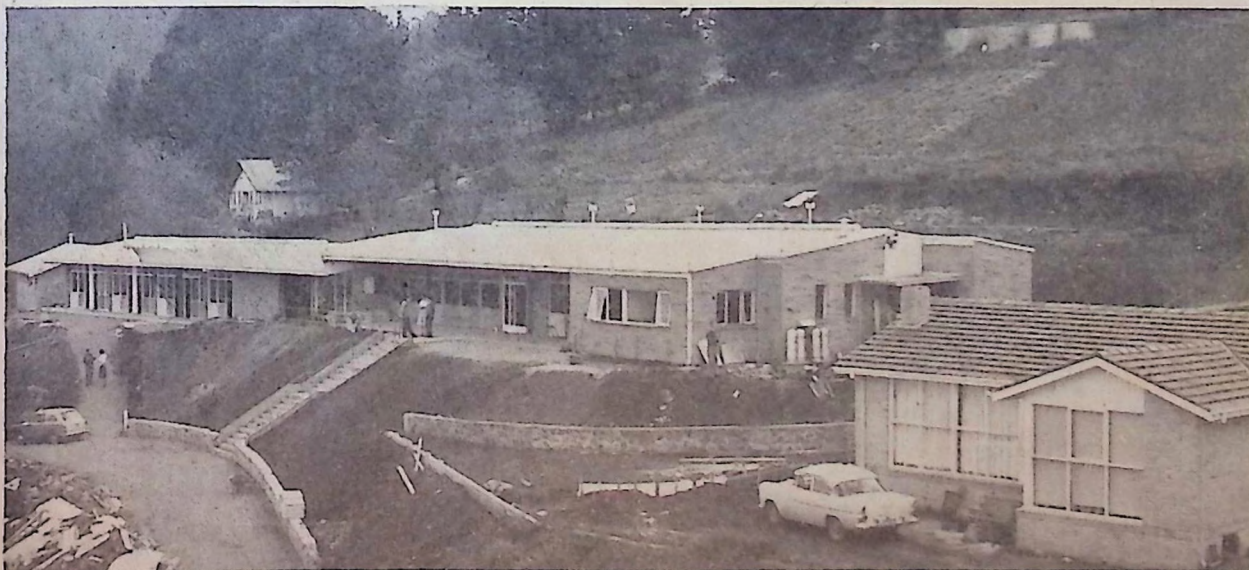
HISTORICAL

Camp Waterman was acquired in August 1943, from Mr. and Mrs. W. Waterman. It was a farm property. It had been the young manhood home of the missionary, Will Waterman. At 16 years of age young Will was living there, and helping his father to clear the land.

In later years Will Waterman and his wife Grace served in Western China. Will died there, and was buried at Huelichow. The Camp stands a memorial to a young man who counted the service of others dearer than his own life.

Some of those who chose this property in 1943 were present at the opening. The Department sub-committee which recommended the selection of this property comprised: B. F. Huntsman, W. A. Fordham, R. P. Morris, W. R. Hibburt.

In nineteen years this name, Camp Waterman, has become a household word amongst Victorian Churches of



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THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Christ. Thousands upon thousands of people have stayed there.

Many have gone there and caught a vision of something they could do with their lives. Every area of the Church's life has been helped by the missionaries sent out from this place.

On Jan. 15 of this year, there were 125 girls and leaders in residence in this camp. The bush-fires were circling the mountain, so we took the girls home. Next day the camp was destroyed.

It might have been a week later we began to plan the new camp to grow out of the ashes of the old. These things we said to ourselves as we began planning:

1. We must build in safer material—e.g., brick.
2. We must build — having learned something from the past.
3. We must aim to add a place of worship.

In the work of rebuilding we have been grateful for many acts of kindness.

Gifts of money have come to us, personal and sacrificial. Explorer Boys gave £880; C.W.F. gave £1,200, and Good Companions are now at work to help us.

Gifts of goods have come to us, including a piano. There have been also gifts of labor — men and women have given their time and skill.

Can we complete the job? Yes, but not at the moment. The chapel must stop at floor level.

We have a debt of £7,000, part of which is from the old camp. This debt must be reduced.

FUTURE USE OF THE PROPERTY

This property is built for the use of the churches. It will serve children, youth and adults. It will be ready winter and summer alike. It has accommodation for 93 persons.

The old idea of camping is gone.

No longer do we think of straw palliases under canvas in the balmy days of summer. The property is

- A Conference ground,
- A workshop,
- A stadium,
- A club room,
- A training Centre,
- A class room,
- A laboratory,
- A "kanungra," a place of preparation for jungle warfare,
- A studio for arts and crafts,
- A theatre.

We do not build places like this to provide only for leisure hours.

Persons will come here to —
make ready for meeting life.

- It is a place
- for planning,
- for programming,
- for developing.

(cont. col. 3, p. 725)

OUR ATTITUDE TO ROME

Had Robert Burns been an editor instead of a poet he would never have needed to sigh: "O wad some pow'r the giftie gie us To see oursels as ithers see us!" His mail-bag would have told him all he wanted to know — and more. But he would probably have ended up as confused as any modern editor would be if he took too seriously some of the strangely varying interpretations of his words and work.

An interesting example at the moment is in two very different conceptions of our attitude towards the Roman Catholic Church. The first of these comes from Dr. Rumble (*The Catholic Weekly*, 23/8/62). In his answer to a correspondent concerning a paragraph re mal-treatment of Protestants in South America, published in our issue of May 29, 1962, he writes: "Now the paper you have sent me, *The Australian Christian*, is published by the 'Churches of Christ', noted for their prejudice against and hostility towards the Catholic Church. Their history goes back to the foundation in America of a body known as 'The Disciples of Christ', by Alexander Campbell, in 1832. In 1906, a group of these 'Disciples' broke away to form the 'Churches of Christ.' These were anti-organ-playing, anti-organised Mission work, and very anti-Catholic. They became popularly known in America as the 'Antis.' Where the original 'Disciples of Christ' joined the 'World Council of Churches', the 'Churches of Christ' — at least in America — refused to do so, remaining aloof with other Protestant Churches which objected to all talk of possible relations with the 'Roman Catholic Church.'"

Dr. Rumble has thrown a few facts and figures together to produce a curiously distorted picture of our history. He has not taken the trouble to discover that Australian Churches of Christ, with more than a century of witness in this land — the people whom *The Australian Christian* seeks to represent — are markedly different from the American anti-organ Churches of Christ, who have only recently appeared on our national scene. It is out of such confusion that he gives his verdict on us as "noted for their prejudice against and hostility toward the Catholic Church," and goes on to say that our publishing of the paragraph concerning persecution is "sadly out of harmony with the Ecumenical spirit."

Incidentally, we note after tracking down the offending paragraph that it was part of an *Open Forum* letter, in which the writer was quoting from the *British Weekly*, which is officially sponsored by Scottish Presbyterians — hardly fair warrant for Dr. Rumble's attack on Australian Churches of Christ!

By contrast, our attention has been drawn to an article by R. J. Duckett in the October edition of *Light and Truth* (Evangelical Fellowship publication). Mr. Duckett comments on our July 24 editorial on *The R.C. "Bogey"*, written at a time when Dr. Jesse Bader was appointed to be our World Convention of Churches of Christ observer at the Second Vatican Council, now in session. We pointed out that many would feel that the dangers involved in such representation far outweighed any possible benefits, and went on to say (and it is this which Mr. Duckett quotes): "But 'reasoning' like this smacks more of fear and prejudice than of honest facing of the facts. It shows a serious lack of faith in the strength of our Protestant principles." There Mr. Duckett's quote stops in the middle of a sentence, and he goes on to develop an article in which, referring to the final words quoted, he uses the phrase "subtle charge" and later says, "This reasoning does not arise from a lack of faith in the strength of Protestantism or its principles, but from a lack of faith in Protestant preachers who depart from them." This caused the A.C. editor to stop and have another look at himself! However, he went back to his own article, to the sentence Mr. Duckett didn't finish, and to the one after that: "...; they were won in the heat of struggle with Rome, and ought to have more significance for us in actual encounter with Rome than in rigid isolation. We hold no brief for Rome, and do not see that any Protestant in his senses can believe in either the possibility or desirability of union with Rome, as we know it." To have quoted that, and other equally strong statements, would, of course, have spoilt Mr. Duckett's argument.

Mr. Duckett makes his own position very clear in statements such as these: "We believe that Rome's record is a chapter in the long history of Satanic devices . . . Rome is error, serious and deliberate error. Wicked error. Romanism and Protestantism are opposites. They are diametrically opposed. They cannot survive together, nor can they co-operate or mix . . . We can, and do, love and pray for the Romanists, but at the same time we perceive the devilish nature of the Romanist scheme."

We yield to no one in our loyalty to Bible-based convictions of faith, but remain just as sure that no one can genuinely love and pray for others without making every possible effort to get alongside them and understand them. That is all that is involved in our observer being present at the Vatican Council. That is why we shall have something to say next week about Dr. Bader's first reports from Rome.

— Blue Flames of Hope for Refugee Mothers —

The sun shone mercilessly from a blue and white clouded sky. The temperature outside was close to one hundred degrees, the humidity over 90 per cent. — typical Calcutta weather between Monsoon showers.

As we walked through the wooden doors of our Ampoule Manufacturing Workshop the blast of heat seemed suffocating. Inside, twenty-six mothers were bent over the blue pressure flames of their gas burners which added to the stifling heat. All the windows and doors were closed so that no breath of air should lessen the intensity of the flames.

We moved from woman to woman, checking production, speaking to each one, conscious of tired, lined, sweating faces. For four hours they would sit in this impossible heat aiming at their production targets which, even at capacity, could return not more than thirty rupees per month (\$6) to each worker. When they left the factory at midday, the second shift of women would leave their little ones at home and fill the benches already wet with the perspiration of tired mothers who had gone back to their homes and the hundred duties awaiting them.

These women had been "training" for a month. They had received no pay for the hours of concentration, the painful burned fingers, the absence from their children.

I think it was on this particular day that we decided this had gone on long enough. We would regard them as "in production" — take their inferior glass products and sell them on the market to any bidder, for whatever we would get.

The hope of these refugee women lay in ultimately becoming working members of the Women's Co-operative Society. This meant the payment, over a period, of five rupees (\$1) by each woman, with an immediate down-payment of one rupee admittance fee and one rupee as share instalment. To bring this about for all our trainees, we would have to find immediately from somewhere 104 rupees. To women whose husbands were earning on an average 50 rupees (less than \$10) per month, this was big money.

How well I recall packing their poor quality products in old soap boxes, making my way through Calcutta's dark, winding, back lanes, climbing the old wooden stairs, entering a dilapidated office, and presenting our "samples" to a prospective buyer, a bland-faced, kindly, middle-aged Bengali. He took an ampoule from the box, ground it to powder between his fingers, shook his head.

Peter Ewing.

(An Australian Baptist missionary who is helping the Bengal Refugee Service to start up small-scale, co-operative industries among Calcutta's tens of thousands of refugees).

That should really have been the time to leave and try someone else, but all that I could see were the faces of tired, sweating women. Somehow the ampoules had to be sold — our first money had to be made.

Today the factory is shaping up; the mothers are still worn and sweating; the four-hour shift is still an endurance test; the profit is still minute; but the ray of hope is shining just a little.

These women, refugee mothers struggling to live, struggling to give their little ones clothing and food, must go on sweating, go on burning out their very lives as surely as the blue flames eat into the oxygen of the factory and sap the strength of anyone who has to labor there in order to live.



"All right," he said with a shrug, "eight rupees per thousand." The deal was closed. We had exactly thirteen thousand ampoules. The amount received was just **one hundred and four rupees** — no more, no less — exactly the amount we needed, enough to place each woman on the official register and to ensure her legal right to profit and earnings in the society.

That one hundred and four rupees was worth ten times its value. It almost seemed a seal upon the efforts and toll of the workers — as if the clouds had parted for a moment and the sun shone through.

You who read this can never really understand what this means, any more perhaps than I do. All I know is that to them this is a golden opportunity to earn, after a month of sweating, what the average man would spend in tobacco in a week!

Pray for these mothers whom you will never see — pray that those of us who have the privilege of working for them may do so with true patience, true courage, and above all, the grace of our Saviour. Pray that through us something of his virtue may be imparted, something of his

(cont. ft. col. 1, p. 725)



Supplied by R. S. McLean.

Sad Homecoming

Jan. Hunting.

I arrived home from the Bosman patrol at about 10 p.m. one Wednesday night, but it was a very sad homecoming. Toge, one of our faithful helpers who had been sick for some time, had passed away on the Monday night. On Sunday afternoon when I left him he told me he wouldn't be alive when I came back. Monday afternoon he called all the relatives together and told them he was going to die. He shouted for Bogi, then lost consciousness, and at 6 p.m. died. Everyone was, of course, very distressed. Roi had been crying one night about a week before he died, so you can imagine how they cried after he died. The service at the graveside next morning was very moving. Very few clothes were thrown into the grave, as Munme and Roi said that as his spirit had gone to be with Jesus the clothes were of no use to the body.

Thursday afternoon, Mosn, Toge's mother, Bat, Besku and Bagi had to gather a very strong-smelling leaf, boil it and put it on the grave. This was the day that, according to the old custom, the spirit was supposed to leave. All his coconut trees were then cut down and the wailing once again started. His brothers, Taranko, Munme and Roi were then supposed to wash in the hot water from the strong-smelling leaf. Roi and Munme refused; according to custom they should not have washed for two days, but they had been to the creek each day to wash. It was wonderful to see Roi and Munme sitting down in the house, explaining to Mosn (their mother, who cannot understand Pidgin) just why they were not continuing with the old customs. They explained that the moment Toge had died his spirit had gone to be with Jesus, and all the customs that they carried out would do nothing to help him. It has been quite obvious just how much of the teaching that has been given is now beginning to take root. Toge died confident and happy because of his trust in Jesus.

understanding, so that through us they may draw some courage and inspiration to toil on — somehow to keep above the great vortex of poverty that daily threatens to engulf both themselves and their children.

—A.C.C. Information.

Iqumsm and the Foundation of Tung

Dr. J. Stanhope.

The people at Tung, like most of the people of this area, have not had any one village site fixed as their abode. Movement within tribal lands has occurred from time to time as fighting, food supplies and superstitious factors have operated to make one or another site more or less desirable. Tung itself is the name of the present site, being a European corruption of "Tong," meaning "mouth," as there is a high natural arch bridge close by, through which a stream pours in the wet season. This was the site of the village when the Germans first made contact with the local people about 1910. The state of disrepair of the houses and the overgrowth of nearby gardens by kunal grass caused them to consider a new site, Twomu, but the war intervened, 1940-1943, and Twomu was bombed before more than a few folk had moved there.

About 1955 a move was made to Ndern in the sago swamps towards the coast, but the place was not considered to be suitable for the establishment of a Mission station, so in 1957 the people moved back to Tung, except for a few who remain at Ndern. As there could be no recorded history of Tung prior to 1910, any delving into the past is bound to rely on the memories of the oldest living inhabitants today. Their oral teaching has been compared and accepted as far as they can provide genealogical information that harmonises well. I am indebted to Sasa-Ramgui and Komandoa for help.

Before Iqumsm. — In earlier days the people were scattered in small family units over the tribal grounds. As warfare arose from time to time, so the families would gather in a central location for defence, often in association with the Giri villagers, to scatter again after a few days. One of these old camps was Ndat, on the Igos path east of Tong, but bloodshed between Igos and Ndat forced withdrawal to Ndiarku, in the centre of Giri I village — a splendid elevated site now occupied by the Roman Catholic church and school. Ndiarku was occupied for some considerable time, but gardening grounds were far away, and the Giri bush did not provide enough meat for all the people. Thus conditions were ripe for a migration when Iqumsm committed his crime.

Iqumsm was recently widowed, and attributed his wife Ivang's death to sorcery being made by the Giri people. A large company gathered from surrounding villages to mourn with him, and custom dictated that the guests should be accommodated at Ndiarku. One man from Pir, however, slept at Sivi (old Giri 2), and this offended Iqumsm. A fight resulted in which Iqumsm speared the offender through from one armpit to the other. He died immediately. However, the ghost troubled the Ndiarku people, and they decided as Iqumsm was the trouble-maker that he should be driven out. He went to his garden on the creek just below the Tong, land which is now in the possession of Sinaga, his fifth generation patrilineal descendant. He explored the bush roundabout, and found sago palms in abundance and plenty of game. He made a garamut (log drum) and sent out the message that the people should leave Ndiarku and come to him. When they heard his drum they feared that he wanted to make trouble, so Irae and Manggat, whose descendants are still present in Tung, decorated themselves with a white lily called "gorgor" (a sign of peaceful intentions), and went to see him. As he was peaceable, the decision was made and all the people from Ndiarku came to Tong. Allowing 25 years as the average time for each new generation to reproduce itself, Iqumsm was probably born about 1800 A.D. Thus the migration to Tong, probably occurred about 1840.

MONBULK CAMP RE-OPENED

(cont. from p. 722)

This is a Pentagon . . . a nerve centre, for a section of the Christian Church.

This house is not simply for children and young people. It is for them — thousands of them, but not for them alone. It is for those who lead them,

Adults - Parents - Church families - Officers - Departments.

Further, this property is not for the use alone of Churches of Christ people. We want to share it with our brethren of other communions. One of the first groups to use it will be the Presbyterian church at Blackburn.

It is through the ministry provided in this house that we are sharing in the problems that face our great community — problems of vandalism, delinquency, New Australians, housing, racial problems. All of these will be faced here.

We invite your interest and support. A great work requires bold planning and fearless asking. We need thousands of gifts from people who approve our work.—L. A. Trezise.

THE MINISTRIES OF OUR



WOMEN

FEDERAL ACTIVITIES

FORGIVENESS — HIS PART AND OURS

Mrs. N. Hoens, Qld.

The word "forgive" means to remit or pardon, and Christ is the shining example of one who is always ready to forgive our sins. Perhaps we could look at some of the things that are sin. Anything that springs from self, however small it may be, is sin. Self-effort or self-complacency in service is sin. Self-pity in trials or difficulties, self-seeking in business or Christian work, self-indulgence in one's spare time, sensitiveness, touchiness, resentment, and self-defence when hurt or injured by others — all of these things are sin. Some people never seem to think of these things as sin, and yet they are the sins we are prone to commit every day of the week. But all of them were forgiven in full when Christ went to Calvary.

The moment you are conscious of that touch of envy, criticism, irritability, whatever it is, give it to Jesus and ask him to cleanse it by the power of his blood, and you will find the reaction gone, your joy and peace restored.

I think one of the most shining examples of the forgiveness of Christ was when he told the woman by the well of Samaria to go on her way, her sins were forgiven her. Most of us would have shunned her; we wouldn't have been seen talking to her in case our reputations would be smirched — but not so Christ. He had the reputation for mixing with sinners, and I can quite imagine him, with love in his eyes, telling her that her sins were forgiven. Yes, Christ always does his part, if we are willing to do ours.

Just what part do we play in this theme of forgiveness? The very day that I received the letter asking me to write this article, my neighbor, who has not spoken to her neighbor at the back of her for years now, over some trifling thing, was telling me that she had seen this woman only that day whilst out on her errands, and made some effort to speak to her, but she looked the other way, and my neighbor said to me, "If I ever had any forgiveness in my heart before, it's all gone now." How human we are, all of our forgiveness gone over some silly matter.

Yes, even in Christian women's work, someone gets hurt, we harbor resentment, and although we speak we do not always fully forgive. Be-

fore anything can happen at all, we must first yield to God over the whole question and accept that person and their ways as his will for us. Then we are able to take our wrong reaction to Jesus, knowing that his blood will cleanse away our sin.

When the referee blows his whistle at a football match, the game has to stop, a foul has been committed. When we lose our peace, God's referee in our hearts has blown his whistle. Let us stop immediately, ask God to show us what is wrong, confess to him the sin he has shown us, and then peace will be restored, and we shall go on our way, happy in forgiveness. If, however, God has not given us his peace, it will be because we have not conformed to his will. Perhaps we have yet to say, "Sorry," to somebody else as well as to God, or perhaps we still feel it is the other person's fault. But if we have lost our peace, it is obvious whose fault it is. We do not lose peace with God over another person's sin, but only over our own. Oh, what a simple but searching thing it is to be ruled by the peace of God! Grumbling, bossiness, carelessness down to the smallest things, are all revealed as sins, when we are prepared to let our days be ruled by the peace of God.

Many times a day, over the smallest things, we shall have to avail ourselves of that forgiveness. We shall find ourselves walking in the way of Christ as never before, and he will be manifested in all his loveliness and grace in us. There is one simple but all inclusive guide the Word of God gives us to regulate our walk with Jesus, and it is found in Col. 3:15: "Let the peace of God rule in your hearts." If we do this simple thing, "let the peace of God rule in our hearts," forgiveness will be easy, and his forgiveness will be enjoyed to the full.

★

The church at South Yarra (Vic.) has engaged B. F. Goldsteen to minister in 1963. Mr. Goldsteen comes to South Yarra after a successful time at Sunshine, and will be assisted in the work by a College student. The officers and members are confident that the future is bright, and all look forward to the time when a full-time minister may be engaged to serve in this church and district. The church earnestly seeks prayer support in this venture of faith.— J. K. Wilson, sec.

Sunset and Evening Star

A Luminous New Testament Word.

Richard M. L. Vaughn, M.A.

In nothing do we see a greater contrast between Christianity and other religions than in the teaching about the life to come. In distant Babylon and ancient Athens, in remote Tibet and modern India, in lands where the belief in transmigration holds sway, or in those where the sensual ideas of the Mohammedan are prevalent, the most unworthy and depressing views of a future life exist. But when we turn to the New Testament the nobility of the life after death is as sublime as it is certain. How triumphantly the early Christians rejoiced over Christ's Resurrection and exulted over the splendor of the life to come!

Paul uses a luminous Greek word about death, as he awaits his expected end. "The time of my departure (analysis) is at hand," he says. What does this word signify?

It was firstly a seaman's word. It was used about "unloosing" a ship from its anchorage. As the apostle thinks of his approaching death, it is like weighing the anchor and sailing out on the sea of immortality. Is there not here something to fire the imagination? John Masefield could sing of "the wheel's kick" and "the wind's song" and "the grey dawn breaking."

I must go down to the seas again,
For the call of the running tide
Is a wide call and a clear call
That cannot be denied.

Surely the thought of launching out on an eternal pleasure cruise with our truest Friend on board presents a view far more attractive than the thought of "lying on beds of roses and meditating on the law of Moses." J. M. Barrie said, "To die will be an awfully big adventure." But what thrills an adventure brings! What variety! What unexpected joys!

Tho' from out our bourne of time
and place

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

The word "analysis" is secondly a ploughman's term. It was used about "unloosing" a weary team of horses after a toilsome day. Paul had proved himself an indefatigable toiler. His life is a marvellous record of unflagging service. Now the rest that he deserved would be his. The tired animal, when set free in a field, does not usually lie down, but canters

about: it finds rest a different and voluntary occupation. The tired brain of the business man is rested during a game of golf. The rest enjoyed in heaven will not be a stagnant one. Henry Ward Beecher struck the right note when he said that after death he would be "in the thick of things working for God and man." "Blessed are the dead which die in the Lord, for they rest," not from all labor, but (as the Greek word suggests) exhausting toil.

The word for "departure" is also a traveller's word. It was used about "unloosing a tent" and continuing the march. "In my Father's house," said Jesus, "there are many resting-places." They are stages on a further journey. Dr. A. H. McNeile points out that the disciples were already in the Father's House when they were in fellowship with Jesus. They had started on the road to God; but they had a long spiritual journey ahead of them. One day they would fully know God.

Yet again, this Greek word is a philosopher's term. It signified the "solution" of a problem. "A dead child," said Augustine, "knows all that has puzzled the sages." What mysteries hover over our daily pathway. There is the early death of some promising life; there is the problem of undeserved suffering; there is the prosperity of the wicked. God may have a purpose in allowing us fully to trust him in the midst of life's trials. But one day when "heaven's morning breaks and earth's vain shadows flee" we shall know the reason why. We shall not only fully know our great Redeemer, but we shall experience the rapture of reunion with our loved ones. Let us therefore rejoice in hope of the glory of God.—*Christian World.*

Hold High Your Torch

Enola Chamberlain.

Hold high your torch although the storms of grief
Shake hard your soul as wind-storms shake a leaf.
Hold high your torch though you would let it fall
To wrap your stricken heart in Lethe's shawl.
Oh, hold it high, no matter grief and pain,
For other hearts, bound down by sorrow's chain
In seeing your brave torch against the night
Pick up their own and give, perchance, a light
To other hearts — and so the beams accrue
To travel round the world and back to you.

—The Christian.

QUESTING

A. E. White.

Why don't our churches practise divine healing as set out in the New Testament, and have sick people prayed for with the laying on of hands by the pastor or elders of the church at gospel services?

There is no doubt in my mind that there are available to us spiritual resources for healing which we do not use.

A teacher at a Mission school in India was a victim of inadequate surgery, and was later examined by Dr. Howard Somervell. That missionary doctor diagnosed tubercular disease through the whole bone of the leg. The diagnosis was confirmed by the greatest authority on bone diseases in India. Further X-rays showed that the leg was deteriorating. All doctors agreed that the only way to save the patient's life was to amputate the leg.

The patient asked for three weeks so that he could pray about it. After that time he returned to the hospital and it was found that the leg was wonderfully improved. In another three weeks he could walk, and a few months later he was back at his school, perfectly fit, without a sign of the disease. (See *After Everest*, by T. Howard Somervell).

In the same chapter, Dr. Somervell records the case of a cancer patient whom he sadly sent home to die. Some months later he again examined the man, and found him completely cured.

In both cases, these men asked for and received the help of fellow church members in frequent and united Christian prayer.

These instances are quoted because they come from a source beyond suspicion. Many other examples are available to readers and only a confirmed sceptic could ignore the evidence of actual healing experiences.

So it happens! Healing does come, and it would come more often if there were more trust in God and more obedience to his will.

Let us not, however, expect that healing will come easily and in every case. All diseases cannot be combatted through faith and prayer alone. Some of the greatest of Christians suffered ill-health and lived victorious lives. We must be careful not to think of God simply as a means to good health or as a means to any other physical advantage.

Next Week: More about divine healing.

(Send Questions to the Editor).

Musings

A Conference President's Week.

SUN., NOV. 11. — It was a glorious morning for the hundred-mile drive to Bendigo, where I was guest speaker at the 96th anniversary services of the Short-st. church. It was a pleasure to renew friendships here and to appreciate the leadership of the minister, G. J. Andrews. Bendigo church has a fine choir, and it was a pleasure to hear it at both services. Folk from Spring Gully (where Bryce Wells' student ministry has been appreciated) joined with us for the evening meeting.

MON., NOV. 12. — After overnight hospitality at the manse, I set out after breakfast on the return trip home. Later in the day I was interested to pick up from the Box Hill Library a social study by A. E. Manning, simply titled *The Bodgie*. Thirty "bodgies" and "widges," drawn in equal numbers from Australia and New Zealand, are the subject of the book. On the subject of religion, which was discussed with them, Mr. Manning writes, "It could be said that the total problem was not irreligion, but ignorance . . . They simply had no answers to the problems; they had been given no answers, so they had compromised by ignoring the problems." What an indictment of us all is that phrase, "They had been given no answers."

TUES., NOV. 13. — I'm finding Manning's picture of the failure of home, church and school a disturbingly relevant one. As he says, "Every child who 'goes wrong' condemns us by doing so."

WED., NOV. 14. — Most of today's batch of mail bore this year's Christmas stamp. Quite apart from the theological issues raised by the picture of the crowned Mary, the stamp itself is an artistic mess.

THURS., NOV. 15. — At this evening's meeting of the H.M. Dept., it was interesting to hear the report on the recent quarterly district H.M. prayer rallies. Figures are still incomplete, but at this stage over a hundred more folk have attended these rallies than our previous best. Obviously, they are meeting a real need in our church life.

FRI., NOV. 16. — It was a pleasure at the Austral this morning to see our visiting Indian fraternal delegates, B. Bhonsle and S. P. Hiwale, together with R. S. A. McLean and E. W. Heard, being shown around the plant by our Manager. Tonight we were all together again at the impressive College of the Bible Graduation and Ordination Service, when, as President, I had the privilege of asking the ordination questions.

SAT., NOV. 17. — It seems almost strange to be thinking of a sermon to my own folk again!

HERE AND THERE

Members of Australian Churches of Christ join in the nation-wide expressions of sympathy to the Governor-General (Viscount De L'Isle, V.C.) and members of his family in the death of Lady De L'Isle at Government House, Canberra, on Fri., Nov. 16.

R. J. Anderson (Wollongong) will commence a ministry at Mayfield, N.S.W., early in 1963 in succession to R. Powell, whose ministry at Mayfield concluded on Nov. 11.

The Victorian-Tasmanian Department of Christian Education has appointed Mr. and Mrs. H. Easton, of Kallista, to the position of property supervisors of Camp Waterman, Monbulk. The appointment will be effective from early in February, 1963. —L. A. Trezise.

Some news reporters and others are still occasionally sending correspondence to us at our old Elizabeth-st. address. One South Australian news reporter has been sending church reports to the Churches of Christ Centre, Lonsdale-st., which has meant a delay in the reports' appearance. We would remind contributors that all material intended for publication should be addressed to us at The Austral Printing & Publishing Co., 119-125 Hawke-st., West Melbourne, C.3, Vic.

At the Hawthorn (S.A.) Church of Christ on Wed., Oct. 31, a public welcome was given to Mr. and Mrs. Roy C. Dixon and family, formerly of Victoria. Representative speakers extending the welcome to the State, district and local church included S. R. Beck (S.A. Conf. Pres.), Mrs. Fax (Women's Pres.) and Mr. Bant (Methodist). At the supper fellowship Mr. and Mrs. Dixon met the Church of England minister, as well as individual members of the congregation. Mr. Dixon was inducted by the Conf. Pres., Nov. 4.

Family Month is being observed at the Kangaroo Flat Church of Christ (Bendigo, Vic.), the aim being to have every family represented at every service. Forty men attended the first men's tea on Sun., Nov. 11, when a C.M.S. team from Melbourne shared in the fellowship. Of these men, D. Watt preached at the morning service and R. Tippet (C.M.S. pres.) at night, when fifty were present. Plans are in hand for the enlargement of the kitchen, with provision for a crying room; also repairs to the floor and the installation of a baptistery. The B.S. kinder dept. continues to flourish. The first wed-

ding was held at the chapel on Nov. 10.

The following telegram reached this office on Nov. 12: "Willis - Mason, Kellerberrin (W.A.) mission closed Sunday night; 300 attendance, 26 decisions. Total decisions, 99—Tonkin (Merredin).

A. V. Maddick, B.A., Dip.Ed., has been appointed Director of the Vic. Council for Christian Education in Schools, for an initial period of five years. Mr. Maddick, a graduate of the University of New Zealand, has been Chaplain of Mentone Grammar School for the past five years. Earlier appointments were at Suva Grammar School, and at Launceston Church Grammar Preparatory School, where he was Headmaster. Before he assumes duties at the end of March, 1963, Mr. Maddick will be commissioned as Director of the Council at the Annual Teachers' Service in St. Paul's Cathedral, on Feb. 28, 1963.

J. Luff, at present with the church at Gawler, S.A., will begin a ministry with the Mile End church on Sun., Jan. 6, 1963.

Prayerful support is asked of the brotherhood for an Evangelistic Mission to be conducted at the Collingwood (Vic.) church by G. A. Grainger (Moreland), Sept. 15-22, 1963. Plans are in the making for a Crusade to Collingwood, culminating with this mission.—R. J. Warry.

It is with great regret that the Vic.-Tas. Dept. of Social Service announces the resignation of Sister J. Button as Matron of Will H. Clay Nursing Home, to take effect from Dec. 14. Sister Button joined the staff when the Home was opened on Oct. 13, 1951, and has served with great distinction during the past eleven years. As she leaves to be married the sincere good wishes of the members of the Department and all her other friends will go with her. Applications are invited from qualified persons to fill the position. See advertisement in this issue.—W. T. Atkin.

A four weeks' series of addresses on "Our Plea," presented by Principal E. L. Williams, has been very much appreciated by the church at Northcote, Vic. A suitable presentation was made to Mr. Williams at the close of the gospel service on Nov. 11, and there were many comments on the helpful and informative nature of the series. Musical help given by choir and soloists added to the success of the meetings.

South-West Conf. W.A.

On Sat., Nov. 3, members of the churches at Bridgetown, Bunbury, Busselton, Collie and Harvey met at Busselton for their Annual Conference. In his opening remarks, the president, John Sutton, paid tribute to the work and devotion of Len Sachs, who, after a long and trying illness, passed away during the Conference year. Mr. Sachs had been secretary of the Conference for many years and served his Master faithfully and well.

After reports had been received from the churches, Mrs. Ewers (Women's State Conf. Pres.), Jeff Gordon (State Conf. Pres.), Maston Bell (representing Aborigines Missions and Christian Centre committees), Bill Greenwood (Christian Union Committee) and George Smith (Social Services and Radio and T.V. committees) brought challenging reports of various aspects of the State-wide work. In the evening rally, George Smith challenged the churches in *Contending For The Faith*.

The next Conference will be held at Bridgetown, with Al Walkington as president and John Somerville as secretary.

Eastern Wheatbelt Conference W.A.

Record attendances from the five points of the circuit marked the Eastern Wheatbelt Conference held at Mukinbudin, W.A. Under the guidance of Mukinbudin's minister (G. E. C. Hughes) the Town Hall was secured for the three sessions, and all features of the Conference well planned. As usual, the highlight of the Conference was the communion service, with Mr. Underhill presiding.

Subiaco church was thanked for releasing its minister, G. Smith, so that he could visit the Conference with his wife, and also bring two inspirational addresses, as well as emphasising the work of the Social Service Dept. and the Christian Centre. Other visitors included J. Gordon (W.A. Conf. Pres.), with his wife and daughter; Mrs. E. Ewers (State C.W.F. Pres.) and Mrs. V. Pallot (Supt., Aborigines Mission Comm.).

Mrs. Gordon represented Overseas Missions, while Mr. Gordon enlightened Conference on matters affecting the brotherhood as a whole. Mrs. Ewers spoke on many matters pertaining to women's activities and Mrs. Pallot enlarged on work among the Aborigines.

The Conference proved a most valuable time of fellowship.—H. Bray.

OPEN FORUM

"THE R.C. BOGEY"

There must have been hosts of readers of our National Journal, *The Australian Christian*, who were deeply disturbed when they saw the trends, 24/7/62. Thanks to L. E. Verco, A.C., 9/10/62, for stating, so concisely, yet lovingly, the basic differences which no enlightened believer can condone.

Opening the 21st Vatican Council, Pope John, as reported, appears to have presented an unchanged Official attitude:—

1. "Unity among Catholics themselves."
2. "Unity of prayers and desires of those Christians separated from the Apostolic See and aspiring to be united with the Roman Catholic Church."
3. "Unity in esteem and respect for the R.C. Church which animates those who follow non-Christian religions."

Our West Australian leading article, 20/10/62, boldly asserts that re-appraisal towards unity "implies compromise by those Churches outside the Vatican."

Surely there must be place and time in the ecumenical courtship to stand for "the faith once delivered," and if necessary call a halt before the point of no return is reached towards marriage.

Did not A. G. Gunn aptly size the situation, *New Life*, 26/7/62, when he wrote: "What we are now beholding in the World Council of Churches and in the Ecumenical Movement can fairly be stated as the Reformation in reverse . . . The supreme tragedy is that in this day of wonderful opportunity our Ecumenical leaders never speak of converting the Roman Catholics. With their liberal theology they have nothing left to convert them to."—Maston Bell, Perth, W.A.

"WOMAN TO WOMAN" EVANGELISM.

Dorothy Cant has brought a healthy emphasis to one of the problems of *Woman to Woman Evangelism*. No form of evangelism can be successful unless it is supported by a friendly and outward-looking group of Christians. I feel that the main reason for the stunted growth of many churches is that the members become a self-sufficient and inward-looking fellowship, busy with their own affairs, but not able to spare time for other people.

Of the considerable number of women who have been baptised in our church in recent years, almost all were first brought to church or W.E.F. by neighbors, relatives or friends. God added them to the church in various ways, but I am sure that the women

who first talked to them, over the back fence or at Mothers' Club, are as worthy of the term "evangelist" as are those who preached sermons to them. —Beverley White, North Essendon, Vic.

THE SPIRIT OF DEMAS.

The statement by S. B. Hibbard (A.C., 9/10/62) implying that some Churches of Christ preachers now ministering to other denominations are motivated by the spirit of Demas betrays itself a Demas-like spirit of which we are all too often guilty. Real treachery lies in that defection from the Spirit of Christ which causes us to break the supreme commandment of love, and the tragedy is that we may commit this sin against the Holy Spirit while still remaining within the outward fellowship of the Church. We may smile cynically at Rome's naive use of the word "ecumenical," but is our "plea for Christian unity" any less ironical while we continue to maintain such a dissident attitude? "The paramount need of our times" is not so much for people who will live by their convictions as for people who have the right convictions to live by. It may be that those who worship with other groups are engaged in a real adventure in Christian unity.—D. H. Butler, Gilgandra, N.S.W.

WHEN I GIVE

When I give nothing: I cast a ballot in favor of closing my church. I discourage others.

When I give grudgingly and of necessity: I shall find no joy in my giving. I shall not receive the Lord's richest blessings, for it is written that the Lord loves a cheerful giver.

When I refuse to make a pledge in advance: I make it difficult for my church to make plans for the year.

When I give systematically: I shall make it much easier for myself. I know, from past experience, that the accumulation of small obligations soon becomes burdensome.

When I give less than one-tenth of my income: I do less than that which was required of the poorest of the Jews.

When I give proportionately: I shall be blessed in my giving, whether the gift be large or small. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."

I shall probably increase my gifts for I know the Kingdom causes need increased support and that I may not have been giving in proportion. I must ask myself whether or not my giving has increased with my income. —Canadian Baptist.

Fifty Years Ago

From "The Australian Christian" of Nov. 21, 1912.

Editor: F. G. Dunn.

College of the Bible Demonstration.

— The sixth annual demonstration of the College of the Bible was held in the Christian chapel, Lygon-st., on Monday last. In spite of the inclemency of the weather, the chapel was crowded to the doors, which is certainly a good indication of the interest taken in the College by the members of the churches. W. Rothery gave an essay on *The Ethical Value of Preaching*, Misses Annear, Ludbrook and McCallum an original dialogue on *Woman's Education*, D. A. Cockroft and A. J. Wedd a dialogue, *That Women Have Contributed More to the Advancement of Christianity than Men*, and H. E. Hall, W. Hibburt and F. J. Sivyer contributed a Shakespearian dialogue from *King John*. Two part songs were also given by the students. Horace Kingsbury gave a short address, Principal Main a brief report, and certificates of the Bible Course were given to W. H. Nightingale, who is going to Brisbane, and to N. G. Noble, who is going to New Zealand.

International Convention. — A great convention of the members of the Churches of Christ has been held in Louisville, Kentucky, U.S.A. Great preparations had been made for the accommodation of the thousands of visitors who came from all over America and other parts of the world. The great Armory building had been secured, and, judging from the reports, its seating capacity of 15,000 was fully required to meet the demands made upon it. Statistical returns as at the end of 1911 show 11,280 active churches, with an aggregate membership of 1,375,000, making the Churches of Christ fourth among the Protestant bodies of the Anglo-Saxon race in America.

Notes from Here and There. — The S.A. Home Mission Committee reports that there are now fifteen preachers wholly or largely supported, at a cost of £176 per month . . . W. Gale has shown his organising ability in the way he has planned the details of the Castlemaine (Vic.) tent mission . . . The church building at Prahran, Vic., has now been renovated inside and out, and the vestry and schoolroom are being attended to. During the past year 70 have been added to the membership, and the Bible School has increased 125 per cent . . . The S.A. Church Extension Committee has granted a loan of £1,100 to the church at Semaphore for their new chapel . . . The church at Narrabri, N.S.W., is now ready to start building operations . . . Subiaco (W.A.) reports encouraging anniversary services, with a fine address from C. A. G. Payne, the first church secretary.



Discipleship

Ian Horne, Brian O'Neill, Albion, Qld.

Carolyn Smith, Collingwood, Vic.

Paul Neal, Tamworth, N.S.W.

Lynette Averay, Mr. Meuler, Mile End, S.A.

Membership

Mrs. James, from Boronia; Mrs. Davie, from Baptist, to The Patch, Vic.

Mrs. Grant, Port Kembla, N.S.W. to Southport, Qld.

Mr. and Mrs. T. Davy, from Kilburn to Nailsworth, S.A.

Mrs. Gosling, Nailsworth, S.A.

Marriage

Mary Graham to Rodney Tonkin, Blackburn, Vic.

Joy Robson to Bob Baxter, Mayfield, N.S.W.

Fallen Asleep

Miss A. Coutts, Malvern, Vic.

TASMANIA

Collins-st., Hobart. — Remembrance Day observed, with W. Cooper presiding and W. Rushton speaking. Evening service presided over by J. Park. C.E. attended to all readings, announcement of hymns, and contributed vocal items. Address was delivered by L. Boxhall. L. Cooke and family have arrived from W.A. to commence ministry on 18th.

QUEENSLAND

Bundaberg (W. J. Davidson). — Church rejoices in eight decisions for Christ, followed by baptism and welcoming into fellowship. Special church meeting held to discuss extensions at Thabetan. Approval was given to proceed with plan presented for £1,300. All members will be approached to contribute necessary finance by way of interest free loans over period of 4 years. Sis. Linsdal

and Slepton are ill. Sis. Dewar, Richmond and Mr. Linderberg recovered from illness.

Albion (M. H. A. Pieper). — A splendid gathering of 101 when annual flower service was held in conjunction with Qld's. Warana Festival. Alderman P. White (local City Council member) brought brief word and read Scripture. At close of address two youths made good confession. Flowers, which had been beautifully arranged by Mrs. H. J. Horne, depicting the Cross on the hill of Calvary, were later distributed to several hospitals and institutions. K. Harvey (Camp Hill), B. Donnan, Prof. A. F. Wilson and J. Bacik conducted services Oct. 7 and 14, during minister's absence at Fed. Conf. J.C.E. celebrated 1st anniversary Oct. 7, when appreciative audience of parents gathered for programme at 3 p.m.; C. Geyer (State J.C.E. supt.) was speaker. 30 members attended special meeting in connection with proposed All-age B.S., 28th. Planning Committee of 10 was elected, also staffing sub-committee to consider choice and training of teachers for whole school.

Southport (W. H. Morton). — Mr. Farmer (H.M. sec.) conducted both meetings, Nov. 3. One received into fellowship by transfer. New chapel seating now installed, through generosity of Mr. Dallinger, who donated silky oak timber for same.

WESTERN AUSTRALIA

Kalamunda (D. Croot). — At annual meeting of church minister was invited to continue full-time as from Jan. 1, 1963. This became possible by substantial help from H.M. Committee. Reports from various depts. of church life showed continued progress. Active membership is now 40, plus several in isolation. Elected to Church Board: elders, H. Price, A. Hutson; deacons, Messrs. Beazley, Dewing, Doubikin, Ellery, R. Liddle, R. G. Liddle, Lithgow, Yourn. Services on improve.

NEW SOUTH WALES

Mosman - North Balgowlah (L. E. Wylie, R. Davidson). — On Oct. 3, Miss Winn, representing Deaf Christian Crusade, spoke on their work. Speakers at Mosman during minister's absence at Federal Conference were A. Jones, J. Hunter, C. Murray, R. Davidson. Visitors were Mr. and Mrs. L. Donaldson (Fremantle, W.A.) and Mr. and Mrs. Peucker (Kyneton, Vic.).

B.S. anniversary was held, Oct. 28, with members of B.S. staff taking part in morning service. Speakers were R. Andrews (C.E. missionary, Tanganyika, S.A.), R. Baxter (Narraweenah) and L. Wylie. B.S. demonstration and prizegiving held 30th. B. Perkins, representing H.M. Dept., spoke a.m., Nov. 4. Due to lack of members at North Balgowlah the meetings have been combined with Mosman.

Gilgandra (N. Flint). — Gilgandra, Balladoran and Eumungerie B.S. held combined picnic at Gilgandra. Church rejoices in 4 adult reconsecrations, Oct. 14. Gilgandra B.S. anniversary, 21st. Speakers were Mr. and Mrs. Barber (Orange). Series of meetings held at Mendooran, 35 miles from Gilgandra, as an evangelistic effort. Meetings were well attended. Messrs. Wedd and Watson (O.A.C.), who held meeting at Gilgandra, 16th, were involved in accident, 17th. Mr. Flint took over final meeting at Mendooran. Eumungerie B.S. anniversary, Nov. 4. Speaker was E. Elliott (Dubbo Baptist).

Epping (H. M. Long). — Church had B. Bhonsle (pastor, Bombay church, India) presenting gospel message, Oct. 28. Social evening held Nov. 3 in honor of Misses R. Hill and P. Wood. C.Y.F. presented cantata, Hallelujah! What a Saviour, at evening service, Nov. 4.

Hornsby. — B.S. conducted most successful and enjoyable concert, Oct. 12. Quarterly district C.E. Union rally held in chapel, Nov. 3. Guest speakers on 4th, K. E. Crawford (H.M. Organiser and Conf. Sec.) and C. Cole (Social Service Director). Soloist has been S. Dellaport. Other speakers, Messrs. Cust, Dallinger, Ellerby, Fennell, Roberts, D. Surtees.

Mayfield (R. Powell). — Half-yearly church meeting elected special committee to further planning of new church building, to be commenced in near future. R. Barker speaker at B.S. anniversary. Appreciated ministry of R. Powell will conclude on Nov. 11, to be followed by interim ministry with A. Smith (Woolwich exit.). 25th anniversary services, Nov. 3 and 4, with V. Parker (Taree) guest preacher.

Tamworth (F. D. Craig). — Members attended combined service, in connection with Festival of Light, Oct. 14. C.M.S. and girls' club entered decorated floats in festival procession, marred by rain. On 18th, Mr. Veith (Y.F.C. missionary, India) brought message to prayer fellowship. B.S. anniversary, Oct. 28 and

30; guest speaker, K. Fennell (Hornsby). Items and singing by children well presented, V. Muir conducting choir. Decorations beautifully depicted theme, *God Is Love*. Attendances at all sessions very good. C.W.F. catered for large 21st birthday dinner, Nov. 3. Youth baptised, 4th. C.M.S. change-over night held 5th, when many wives and friends of men attended enjoyable evening. C.M.S. at present painting exterior of manse. Visitors welcomed during month.

SOUTH AUSTRALIA

Grote-st., Adelaide (L. E. Jones, B.A., B.D.). — Church celebrated 116th anniversary, Oct. 28, with guest speaker a.m. service, S. R. Beck (Conf. Pres.). Choir, under baton of W. Watson, rendered inspired singing at both services. Family social was held with excellent attendance, hall being crowded. At this meeting the C.Y.F. made a presentation to Mrs. Ellis, for untiring service at their teas each week. Annual business meeting, 31st. New deacons elected were A. G. Mathieson, A. E. Waldron, L. Hearnden. Induction service held a.m., Nov. 4, for elders, deacons and deaconesses. Young girl made her decision for Christ, p.m. C.Y.F. in recess to allow for studies for coming exams.

Naracoorte. — H. G. Norris conducted both services Oct. 7. At gospel service three young women were baptised and a young woman confessed her Lord. On 5th, C.E. invited members to a barbecue, but because of inclement weather, meeting was transferred to church hall. Slides of World Convention in Sydney were shown and tape-recorded messages presented. On 14th, Brian Adams (from C.O.B.) preached at gospel service. C.W.F. visited Presbyterian Guild for social afternoon, 16th. B.S. picnic held at Caves Reserve on 20th, when happy time was spent. Speakers, 21st, were P. Nicol and H. Brand.

Murray Bridge (H. Cave). — I. Roberts preached to full chapel a.m. Nov. 4. Mr. and Mrs. Ross Graham visited church p.m., Mr. Graham giving gospel address. Daughter of church family made decision.

Naracoorte. — Meetings Oct. 28 conducted by W. H. Francis, a.m., and R. Holmes (Mt. Gambier) p.m. At latter service four baptised and young man and girl made good confession. Weekend of inspirational blessing, Nov. 3-4, when S.E. Convention was held at Naracoorte. Visitors present from Kaniva, Bordertown and district, Keith. Speaker at all meetings, N. Gavros (Forestville). Film, *Angel in Ebony*, screened prior to song service and gospel service, Sunday, at which four teenage girls and young man confessed their Lord.

Port Lincoln (N. Hodgekiss). — Spiritual growth excellent. Great interest in new Fellowship Hour, Friday night services. J.C.E. commenced and increasing. I.C.E. doing active personal work. Anniversary services delightful and used by God to call two to his service, one of these being husband of woman who made her decision two weeks earlier.

Whyalla (R. Tippet). — Good attendances a.m. B.S. has increased attendances. Basketball club had social at end of season after reaching semi-finals. Mrs. Murphy speaker at Floral Art evening of C.W.F. Elderly folk entertained also, and "meals on wheels" distributed by ladies. Garden party at Mrs. Hancock's raised £56 for N.D. Project and Building Fund. 9 Y.P. combined with Pirie for youth camp at Woolshed Flat, Oct. holiday weekend. Whyalla and Port Pirie ladies held combined picnic at Port Augusta. Barbecue held at Monowie Station to celebrate 22nd anniversary. Special anniversary services on Nov. 4, with guest speaker, I. J. Chivell. Morning service broadcast over 5A.V. Two members attended Fed. Conf. Mrs. Brammer in hospital.

Nailsworth (A. M. Norris, B.A.). — During Oct. preacher gave series of addresses on *The Origin of the Churches*. B.S. meeting time changed to 9.30 a.m. Endeavor Societies now meet Sunday afternoons, with increased attendance. Three welcomed into fellowship by transfer. Attendances at Lord's Table averaged 148 for Oct. Mrs. H. Manning farewelled as she leaves to reside with her son in Perth, W.A. C.O.B. annual offering, £39.

Prospect (A. J. Griffiths). — Church reverted to 11 a.m. worship, Nov. 4. This was in form of roll call service of members and regular worshippers. B.S. and adult study group commences at 9.30 a.m. Since last report another scholar made her decision for Christ and was baptised a.m., Oct. 28. After service on Nov. 11, Miss W. Sulley showed color slides on Japan and her Mission work there. Youth teas well attended and attendance of Y.P. at church services increased. Youth choir meeting regularly for practice.

Mundalla (R. Brand). — Scientific films screened at gospel services. E. P. C. Holland gave address at final evening. Church welcomes W. E. Fisher back as member of W.C.C. team that visited Indonesia. He gave educational talk and showed slides on work. Y.P. held tea, Nov. 3, after which minister gave address. Church rejoicing over 6 teenage B.S. scholars who gave their lives to Christ.

Mile End (A. E. Brown). — Ladies farewelled Mrs. Dodson, travelling to England via America on 12 months'

vacation. Brian Kernick has arrived in England on a 12 months' working holiday. Last-minute preparations for Youth Convention include face-lift to property, removing 50-year-old iron fence and erection of modern brick wall and cement paths. C.Y.F. scavenger hunt held when 63, including 10 adult car drivers, attended and supper provided by Mrs. Spry. B.S. held successful hobby and pet show. During preacher's vacation, Roger Brown (student-elect for Woolwich) conducted special youth service, when one B.S. girl confessed Christ. Young girl and adult man baptised; several others receiving instruction.

VICTORIA

East Malvern (P. Andrews). — Church and B.S. anniversary held Oct. 23. Speakers were F. Youens, P. Andrews and C. G. Taylor (Conf. Pres.). Temple Day offering amounted to £544. Church is grateful to Mr. and Mrs. Spurr for gift of a piano. C.W.F. held luncheon and raised £24. Church enjoyed fellowship of Mr. and Mrs. Tregloan (Whyalla, S.A.).

Kaniva (J. Way, B.Sc.). — A. F. Williams has resigned as church sec. after many years of faithful service. Don. R. Williams has been elected to the position. Gethla Guerin and Noel Brown tendered pre-marriage evening. C.M.S. meeting, Nov. 4, when W. E. Fisher gave talk on trip to Indonesia. He also spoke at p.m. service.

Maryborough (R. E. Pritchard). — Teachers' annual meeting held Oct. 30, when following were elected to office: supt., Mr. Baxter; sec.-treas., R. Bursill; kinder. supt., Miss C. Yeoman; primary supt., J. Bartlett; pianist, Tom Woolman. On Nov. 4, members of cast who presented *The Return of Uncle Joe*, at Federal Conference, travelled to Mitcham to present the play at church anniversary there. Local services were taken by C. Gadge who, at evening meeting, screened films of Mission work among the lepers in Ethiopia by Sudan Interior Mission. Y.W.F. held apron parade and concert to assist Building Fund.

Middle Park (J. Welden). — Farewell social held for G. Matheson, who has completed two years' ministry with church. J. Welden (C.O.B.) has been appointed minister. Church has enjoyed fellowship with Mrs. Saar and Mrs. Ellis, W.A. B.S. anniversary, Nov. 4, was successful occasion, with good attendances at both services. Children were trained by T. Keating. Puppet show in afternoon programme was enjoyable innovation.

Preston (G. W. Barnett). — Film, *Faith of Our Families*, screened Oct. 14 at well attended p.m. service. Three confessions of faith received. Other activities included children's fashion

parade, arranged by C.W.E.F., and revue by B.S. scholars and teachers, both functions being well attended. Happy day of fellowship experienced Nov. 4; a.m. service conducted by K.S.P. club. Brother and sister welcomed into church by faith and baptism. P.m. service conducted by minister; 4 Y.P. accepted Christ. Aim of £600 thankoffering set for church anniversary, reached. Church congratulates K.S.P. club on winning P.C.F.O. religious and educational competitions.

West Preston (T. T. Robinson).—Regent Baptist ladies visited C.W.A.F., Oct. 17, and supplied interesting programme and choral items. Cutting to Warrigal Park held 31st by C.W.A.F. C.W.E.F. celebrated their 13th birthday, 23rd. Guests included ladies from Fawkner, Preston and Northcote, and P.B.P. Speaker was Mrs. Morrison, who spoke on her trip around the world. "In West Preston Tonite," mock television variety show, presented by C.E. societies, 26th. Local and guest items were featured before capacity audience of 350. Proceeds for Dhond Hospital (India) equipment. Av. attendances Oct.: a.m., 124; p.m., 189; communicants, 111. 50 children from Sutherland Homes hosted by C.E. on 21st. An outing and film service was arranged for them. Presentation of basketball trophies to girls made during after-church sing-a-long, 21st. Return visit from 10 Y.P. from Colac church, 26th-28th. Inspiration and fellowship has been the keynote of midweek meetings. Visiting speakers have included Miss Brown and Mr. Wade (Baptist). R. Cook led gospel service, 28th, and W. Hart addressed a.m. meeting, Nov. 4.

Geelong (A. C. Caldicott).—Broadcast service over 3GL well received. Church annual business meeting, Oct. 31, elected: B. Rodda, A. Brown (elders), whilst A. MacDonald, on retirement, has been made elder emeritus. Deacons elected: G. Vafopolous, Dr. Morris, D. Simper, A. Carr, C. Carr, H. Coleman; treas., P. Drayton; sec., D. W. Drayton. 18 additions recorded during church year. Attendances have increased. Overall giving for year, £3,600. New Hall debt now stands at £3,060. On Nov. 4, Board members met with D. Smith (H.M. Dept.) at East Geelong, to discuss new project in that area. Morning attendances averaging 160 in recent weeks. Sympathy expressed to Mrs. Eaton and family in bereavement.

Ringwood (J. E. Brooke).—Very successful B.S. anniversary services, Oct. 21 and 28—kinders, 3 p.m., and junior -inters., 7 p.m. on 21st; primary, 3 p.m., and C.Y.F., 7 p.m. on 28th. Theme, *Growing up In Christ*, well presented by all depts. to appreciative audiences. On Oct. 28, A. O. S. Baker preached 11 a.m., in absence of minister at Box Hill. On 30th, approx. 80 enjoyed bright social evening conducted

by C.W.F. On picnic day, Y.P. from Sutherland Homes were entertained in homes of members for day, this being organised by C.M.S. Church preparing for stewardship campaign, under direction of A. A. Avery (H.M. Dept.). A. W. Cleland acting as church sec. (pro tem). Mrs. May welcomed back at services after illness. Sympathy of church extended to Mrs. J. Rankin in passing of her father, J. Methven, an honored preacher of long standing in the brotherhood. Church shocked at sudden Home call of Mrs. W. Arrowsmith (wife of C.M.S. sec), Nov. 4.

Wattle Park (L. G. Crisp, L.Th.).—Burwood Technical School Choir entertained at combined churches evening service. L. Brooker and L. G. Crisp were speakers at B.S. anniversary. A. Avery addressed church at close of Planned Giving campaign. Offerings have averaged £81 past month. R. Hillier spoke at B.S. teachers' dedication service. Auxiliaries' fair for Building Fund realised £130. Five members attended Federal Conference. Mr. and Mrs. L. McCredden met Peter Pickett (local C.W.F. ward) at Carnarvon Mission. Mrs. G. Furrer recovering from illness.

Echuca (B. L. Pryor).—Miss A. Draney (New Guinea) spoke at a meeting. Successful B.S. anniversary held, with N. Moore as speaker. A. Rosendale led singing, Mrs. Parry at piano and R. Rosendale at organ. Enjoyable garden party at Mrs. Hooper's home raised £30 for C.W.F. talent fund. Favorite hymn night, Nov. 11.

Colac (B. Dowsett).—Party of Y.P. spent weekend at West Preston church. Y.P. held barbecue at Red Rock. Two baptised and received into fellowship. Church has decided to change evening service to 5.45 p.m. to enable preacher to catch evening train to Melbourne. College offering over £24.

Collingwood (S. H. Wilkerson).—B.S. anniversary, Oct. 7, 14: Numerous new ideas helped to make successful celebrations. One young girl made decision. Prize night and concert given by scholars and A. Smith's concert party, 12th. Good Companions and Explorers visited Volkswagen factory, 19th. Working bee held to clear church grounds. Mrs. W. Cordingley now on B.S. staff; Miss C. Smith appointed girls' club leader (Midgets section) and Y.W.L. leader; J. Mackley now asst. sec. and church auditor; Miss L. Boyd, kinder. pianist. Mrs. Tolson and Mrs. Trainor once more in attendance. Floor of entrance porch covered with Vynil tiles. Thanksgiving Day services, Nov. 4, well attended. Miss D. Simons a.m. soloist, Mrs. Harris, p.m. One girl accepted Christ. Thankoffering amounted to £172. B.S. picnic held at Montrose, 6th.

The Patch (A. E. Hurren).—Three members attended Fed. Conf. Mr. and Mrs. Burdeu (Qld.) and Mr. and Mrs. F. Griffiths (W.A.) amongst numerous visitors over past weeks. Mr. Griffiths spoke a.m., Oct. 23. Film, *In His Name*, screened in evening, and donations received towards Hospital Sunday appeal. Half-yearly business meeting held Oct. 29, and encouraging reports presented. B.S. attendances continue to build up. Recent social functions in this dept. have included barbecue at Monbulk Camp, and an afternoon ride on "Puffing Billy." Church members' fellowship outing at Fernshaw, Nov. 3 proved happy occasion.

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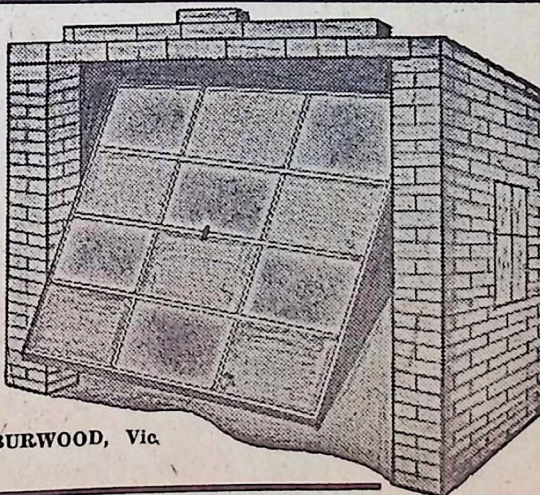
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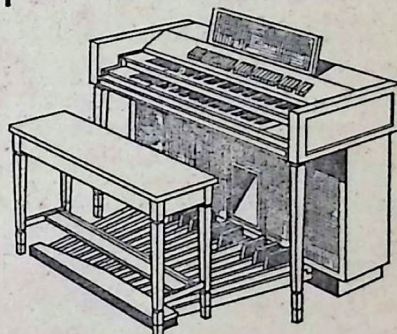
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vitation to visit us for the day.**BIRTHS****JOHNSTON (Welsh).** — On Nov. 7,
at Ararat, Vic., to Norma and Ron,
a daughter — Lynne-Maree. Sister
for Cheryle and Leanne.**WHEATON (Bolduan).** — On Nov.
12, at the Blackwood and District
Community Hospital, Belair, S.A., to
Merle and Roger, a son — Jeffrey
Philip.**IN MEMORIAM****MOSS.** — Treasured memories of a
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OBITUARY

Charles Cooper.

At the Military Hospital, Concord, N.S.W., on Oct. 22, in his eighty-ninth year, Charles Cooper answered his Home call. With his late wife, our brother was a regular attendant at the City Temple, Sydney, for about fifty years. For a number of years he was a humble and faithful deacon at that church, but more recently attended evening services at Kingsford until his final hospitalisation. Services were conducted at Kingsford chapel and Waverley Cemetery on Oct. 24. N. D. Morris (City Temple) read the Scriptures and spoke a word of praise and comfort at the chapel service. To bereft loved ones, sincere sympathies are extended.—R. M. Wilson.

Mrs. Agnes Elizabeth Crouch.

In the Home call on Oct. 20, 1962, of Mrs. Stanley Crouch, the church at Doncaster, Vic., parted with a much loved member who was an eager worker for every good cause. Brought up in the East Doncaster Methodist Church, Agnes Elizabeth Bienvenu married Stanley Crouch there on April 28, 1919. She joined her husband in attendance at the Doncaster Church of Christ, joining the church there on Aug. 28, 1927, and remaining in active membership for the past 35 years. For many years, she was a member of the church choir, and was active in such women's groups as C.W.F. and W.C.T.U., as well as in local organisations. She loved flowers, and no visiting lady speaker was ever allowed to leave without some floral tribute prepared by Mrs. Crouch. A loyal and devoted wife and mother, she was also eager to help others, and how much her friendship was valued was shown in the gathering that filled the Doncaster chapel for the funeral service on Tues., Oct. 23, many also going on to the Box Hill Cemetery. Both services were conducted by the writer. To Mr. Crouch and the children — William, Reginald, Edwin, Elizabeth, Harry, Olive (Mrs. Napier) and Mavis (Mrs. Kellett) — as well as to the grandchildren and other loved ones, we extend the church's love and sympathy.—C. G. Taylor.

Playfair Blanden.

The Edwardstown (S.A.) church has suffered the loss of one of its very much loved and esteemed members — Play Blanden. Our brother passed suddenly to be with his Lord on Nov. 3. He was a member of Churches of Christ for almost 50 years, and after many years' service in the Maylands church, moved with his family to Edwardstown some 16 years ago. At the time the church was struggling for existence, numerically, and it was due in no small measure

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to Mr. Blanden's practical guidance and sincere devoted service as church sec. for many years that the work grew and prospered into a strong, virile church. Play will be remembered by all who knew him for the warmth of his handshake, for his radiant Christian friendliness, which embraced the personal problems and interests of everybody, young and old. The church extends sincere sympathy to Mrs. Blanden and family, but rejoices with them in the certain hope that we shall all be united with our brother again in the future.—R. Caudle.

Mary Crymble.

Kyneton (Vic.) Church of Christ was saddened on Oct. 30, 1962, by the death of one of its faithful and oldest members. Until her illness 4½ years ago, she was a regular attendant at church services. She was baptised in 1897 at Lygon-st, Carlton, and later served with the Church of Christ, Kyneton, for over 50 years, being honored by that church in its jubilee year as one of the members with the longest continuous membership in Kyneton. Many of the student preachers enjoyed fellowship in her home at weekends. She was always pleased to hear of their progress. Her husband pre-deceased her in Sept., 1950, and one daughter, Agnes, also was called to her rest 25 years ago. She is survived by three daughters (Mrs. C. Beer, Misses Mary and Nell Crymble) also two sons (Jack and Tom Crymble).

James Methven.

As a result of a fall, James Methven passed from this life at the age of 86 years. In his early 'teens in Tasmania he accepted Christ and later, encouraged by his father, began and continued to preach at every opportunity. In 1925, the Victorian Home Missionary Committee called him to full-time ministry. Among the churches he served in Victoria were Boort, Kaniva, Hamilton, Horsham and Warrnambool. His ministries were particularly noted for expository preaching, pastoral visitation and leadership in erection of church buildings. Mr. Methven was a zealous servant of Christ. He believed God had a special service for him and, without stint, he gave himself unsparingly. He loved people and delighted to serve them. He was an enthusiastic exponent of the Restoration plea and an earnest winner of souls. After a service in the Chewton Cemetery, conducted by W. F. Nankivell, his body was laid to rest beside his faithful life-partner, to await the resurrection in Christ.—W. F. Nankivell.

CHRISTIAN FELLOWSHIP
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ANNUAL MEETING

MONDAY, NOV. 26, 1962, 7.45 p.m.
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