

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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W. R. HIBBURT (Vic.) outlines clues on transmuting . . .

WAKEFULNESS INTO PURPOSEFULNESS

Old age is the bringer of many gifts, not the least being time to think. In the mid years of life one covets time to detach one's self from life's pressures. Old age is God's way of granting this high privilege. Gifts and privileges may be used or abused. There is a stewardship to be discharged with this gift as with any others granted by God. Time to think may become a wilderness of fretfulness unless one disciplines self to use it to good purpose. Here are four patterns in which the silent sessions of old age may be used purposefully.

As I Lay Thinking

Less sleep is required for bodily welfare when ageing. If one does not manage the hours of wakefulness, they will mismanage an otherwise fruitful part of life. It is profitable as one lies thinking to direct thoughts Godward by thinking God's thoughts after him. Dwell on thoughts that are good, true, pure and holy. Beautiful thoughts in the silent watches of the night can usher in a beautiful day, can make each day a masterpiece of noble living. Jesus gave many examples to show how thoughts can take us to the heart of the eternal. "Consider the lilies of the field, how they grow; they toil not, neither do they spin." "If God so clothe the grass of the field . . . shall he not much more clothe you?" There is a Chinese proverb which says, "The flowers of tomorrow are in the seeds of today." Times of quiet are seed plots in which one

may plant and cultivate seed — thoughts that in time produce flowers and fruit, the wisdom that wins respect for old age. God is his own interpreter, and as one lies thinking God gets his opportunity to make things plain and enables one to see things steadily and as a whole.

As I Lay Thanking

Thinking leads to thanking, because one becomes aware of unmerited favors. The mental arithmetic of



W. R. Hibburt.

adding up the physical blessings, the mental blessings enjoyed, causes one to realise the extent of one's working capital, especially when measured by those less favored. The complaint that we have no shoes vanishes when we meet a person with no feet. Murmurs of physical handicaps are suppressed when one meets the aged confined to their room or sick bed. Slow nerve reflex action is readily accepted when observing those who have lost faculties by which one sees, hears and reasons. Such reflections flood the mind with gratitude. Gratitude provides health to mind and soul and radiance to features.

As I Lay Praying

This can prove a specialised ministry. Suppose all aged people leagued together with the will to pray for the welfare of mankind, the redemptive power that would be released is beyond estimate. Such power could confound the forces of evil and empower the leaders of righteousness.

The besetting weakness of old age is to get over-concerned about self. Prayer for others gets one out of, and away from, self. Commence with prayer-concern for grandchildren, sons and daughters, friends, community, nations and international goodwill, and continue with all things that will make the kingdoms of this world the kingdoms of Jesus Christ.

As I Lay Hoping

The aged should rival young people in exercising hopefulness. Youth follow their hopes, the aged incline to follow their fears. If a decision has to be made regarding following one's fears or hopes, choose hopes until they prove false. The hopes cherished by the aged are likely to prove more intelligent and reliable. The Psalmist revealed the directive operating in his life when he testified "My hope is in God." It is the Godward hope that puts structure into one's life span. "My times are in thy hands" is the calm assurance for the oncoming years.

It is important to realise that the years of retirement are not without their mission. They also serve who sit and think, and thank, and pray, and hope. May it not be that it is part of God's creative plan to permit years that can be dedicated to such service. Thinking, thanking, praying and hoping will keep the brain fertile. One need not stop investing oneself in the affairs of the day through these mediums. "They shall bring forth fruit in old age" is the Psalmist's clue. The years of retirement are not bankrupt years; they pay dividends, they bring forth fruit.



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Fifty Years Ago

From "The Australian Christian"
of Dec. 5, 1912.

Editor: F. G. Dunn.

Restoration Movement in Russia.—
Among many noteworthy features of
the Convention held at Louisville,
U.S.A., last October, one of the most
interesting was the presence of two
representatives from Russia, who had
travelled 8,000 miles to be present.
They told the story of a most re-
markable work in their native land.
As a result of the study of the Scrip-
tures a movement, which appears to
be identical with our own, has come
into existence, and in spite of perse-
cution already numbers its hundreds
of thousands. They stated that, in
addition to the large numbers of
regular preachers, there are 36 travel-
ling evangelists in Russia advocating
primitive Christianity, and the work
there is rapidly extending.

Storm Wrecks Mission Tent. — A
big storm swept over Castlemaine,
Vic., on Saturday last, about 5 p.m.,
which uprooted trees, unroofed houses
and wrecked the mission tent, where
Thomas Hagger and W. H. Clay are
engaged in a campaign. The services
on Sunday afternoon and night were
held in the Mechanics' Hall, which
was crowded to overflowing, gallery
and all—and it was a wet day, too.
Services have continued in the chapel
since, and it was expected that the
tent would be repaired and re-erected
in the course of a few days. Up to
Sunday night there had been twenty-
seven decisions.

Advisory Board Suggested. — The
quarterly meeting of the officers of
the Melbourne churches was held in
the lecture hall, Swanston-st., on
Monday evening last. F. G. Dunn
occupied the chair. A paper on *The
Engagement of Preachers*, written by
Reg. Enniss, was read by W. H. Allen,
in the absence of Bro. Enniss, who
is away in Tasmania. About fifty
brethren were present, and the paper
was freely discussed. At the close
of the discussion, the following reso-
lution was carried: "That it be a
recommendation to the next Confer-
ence that an advisory board be ap-
pointed, from which churches desir-
ous of engaging a preacher may
obtain such information as it is pos-
sible for the board to give."

Here and There. — At the 30th
church anniversary services in Too-
woomba, Qld., nine of the 40 first-
year members were present. The
late Stephen Cheek had his mem-
bership here. An old photo of the
delegates to the first Qld. Conference
(held in Toowoomba) was on exhibit
... The Diamond Jubilee celebra-
tions in connection with Prahran,
Victoria's oldest Church of Christ,
commence next Sunday.

MEN — ACTION REQUIRED

MEN

You are a guide to this world's affairs.

YOU

- SET THE STANDARDS.
- ARE THE HEAD OF THE HOME.
- MAKE THE LAWS.
- EARN THE MONEY.
- RUN THE GOVERNMENTS.
- OPERATE BUSINESS.
- DEVELOP THE COUNTRY.
- MANAGE GOD'S AFFAIRS.

According to latest statistics, women have 92 labor-saving devices, but this leaves out of consideration the fact that she has a man around the house. This makes 93.



THIS MAKES RESPONSIBILITIES.

DO YOU

- Measure Up To It?
- Leave It To Your Wife?
- Follow the Crowd?
- Remain Silent?
- Speak When You Should?
- Set a Good Example?
- Take An Interest In Your Family?
- Know Your Representative's View?
- Believe Everything You Hear?
- Think For Yourself?
- Investigate?

We measure an engine's effectiveness not by how it looks but by whether it can pull the load.



EACH MAN SHOULD

- Live a Full Life.
- Increase His Knowledge.
- Develop His Facilities.
- Meet His Obligations.
- Serve His Fellow-Man.
- Acknowledge Christ.
- Use His Life In God's Service.

Many people devote their time in worry about world problems which they cannot solve.

IT IS BEST TO DO YOUR BEST WHERE YOU ARE NOW.

The world is looking for an ideal way of life. Set an example in your area.

C.M.S.

We are not a brotherhood Department. We cover all men of the Church — ministers, Board members, Departmental men. We hope that C.M.S. will be common ground where men can swap ideas and get to know each other.

Our brotherhood is inclined to be in groups. We need to forget all differences of opinion and at times agree to disagree, and get on with the job. The job is to contact men, and to bring more men into the fellowship of Christ.

Many churches have nice buildings. This is good, but not good enough. Some churches are inclined to be like an exclusive club and to be self-contained. We need to re-think some of our activities and see that we are making contact with people outside the Church.

SCHOOLS. Are we making an impact on all young people?

INDUSTRY. Are we getting to the men in industry — the workers and the management? How can this be done?



MEN OF THE CHURCH

Your church is like a reservoir. Some are small, some are big, but all need an inward flow and an outward flow, or they become stagnant.

The Church today is not holding its ground in relation to population. It needs to expand rapidly to keep in the same proportion. It needs great drive to ADVANCE.

The vital need at the moment is to interest the men of the world, and C.M.S. is one of the avenues through which this can be done.

At present, the Church is separate from the people. It needs to be part of the people's lives. Is your church fulfilling a vital programme? Can your manpower take over some of the work of the minister to allow him to do other vital work? Are you getting the best out of your manpower?

VICTORIA

In Victoria, the representatives of the C.M.S. Executive hope to meet the leaders of all churches during the next twelve months to discuss the problems of their churches.

We hope to produce a book during the year which will give more details.

AUSTRALIA

Let us, in the year 1963, form good Men's Societies in all churches. Will you gather your men together and get organised?

Please put it on your Board Agenda for early 1963.

THE LOCAL SOCIETY

Must have a purpose for its existence, with regular meetings so that men can bring their friends, and all men can be invited.

Meetings should be well-planned, with programmes well in advance.

Men can study between meetings their part in the next programme.

MEETINGS

- Train Men.
- Awaken Church Men.
- Inspire All Men.
- Teach Men to Appreciate Others.
- Contact New Men.
- Add Meaning to the Gospel.
- Give Appreciation of Faith.

MEN NEED FELLOWSHIP WITH OTHER MEN.

Will they get it in the Church or in outside organisations?



C.M.S. ACTIVITIES

- Hold Existing Manpower.
- Set An Example to Younger Men.
- Develop Leaders.
- Assist the Minister.
- Assist the Brotherhood.
- Have Projects.
- Promote Activities.
- Visit the Sick.
- Help the Ill and Infirm.
- Make and Repair Equipment.



WORLD AFFAIRS

We cannot match the Communist might or America's wealth, but we can show the world how a Christian country can operate.

It is no good saying we do not know what is happening. It is up to us to find out.

We have a great assortment of talent in our men. Are we using this mighty source of power?

We have men in all walks of life. Are we supplying them with the ways and means to influence their section of the community?

Religion should never try to "compete" for men's hearts and souls at the level of worldly appeal.

In this realm the Church must always come off second-best to the golf-course, the race-track, or the theatre.

Nor does the architectural elegance of its building, the high income bracket of its members, and the drama of its worship service necessarily make a church "great."

THE REAL POWER OF A CHURCH, BE IT BIG OR SMALL, COMES FROM THE COMBINED SPIRITUAL DEDICATION OF ITS MEMBERS.

—Norman F. White, Secretary,
Victoria-Tasmania C.M.S.

Are We Afraid of Our Own Prayers?

Dr. Lukas Vischer.

Around the world Christians of different confessions are uniting more and more frequently in joint prayer for unity in Christ. This is a clear and hopeful sign that there is a growing concern about the division of Christendom. As Christians we are becoming increasingly aware that our divisions are contrary to the will of Christ, and an obstacle to the action of the Holy Spirit. Christ made his followers into one people. He sent them out as one people. He therefore wants us to stay together. The power of reconciliation can find effective expression only if, with all our differences, we speak as one people. The Acts of the Apostles says of the first Christian community: "All whose faith had drawn them together held everything in common . . . With one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy." It then continues: "and day by day the Lord added to their number those whom he was saving" (New English Bible).

There is a close connection between these two sentences. For his work of salvation God needs a people which is united in him, and which refuses to be separated from him. Is it not, therefore, a promising step forward if Christians of different confessions today at least join in prayer that the unity given in Christ may become more visible among them? Is it not also encouraging when church doors, which have hitherto remained closed, are opened to admit Christians of other confessions to this common prayer? Fellowship in prayer, it is true, is not yet that unity which Christ demands of us. But it is a sign that Christians are preparing to be called to that unity. It is a sign that they want to submit together to God's truth and guidance. Joint prayer is the first opening for the work which God has to perform upon us.

There has been a tremendous extension in joint prayer for unity during the last few years, especially during the Week of Prayer for Christian Unity, observed Jan. 18-25. (In some countries it is celebrated the week before Whitsun). The leaflet published by the Faith and Order Department of the World Council of Churches has found its way into many countries and churches, and every year it is translated into fresh languages. Christian Churches which hitherto had no contacts with one another are meeting more and more frequently for common worship, and many reports show that these ser-

vices have been the means of overcoming many deep-seated differences. We all have cause for deep thankfulness for this development.

Just Hot Air?

At the same time, however, one question is bound to arise: If Christians pray for unity, why are we still divided? Why don't we advance more quickly? Why are we still so far from being one people? Christ said to his disciples, "If you then, bad as you are, know how to give your children what is good for them, how much more will the Heavenly Father give the Holy Spirit to those who ask him!" (N.E.B.). In that case, should not the renewal of divided Christendom be imminent? Should not confusion and division disappear through the power of the Holy Spirit, as snow melts in the sun? In actual fact, however, things have not changed very much. It is true, the atmosphere is different. We are friendlier to one another, but as soon as the question arises of giving visible form in daily life to our unity in Christ, we come up against the old, seemingly insuperable, differences and obstacles.

We have only to think of the union discussions between divided Churches now under way in some countries, but making such slow progress. We have only to recall the difficulty of organising co-operation between different churches in the same locality. Nor must we forget that, even today, fresh divisions are constantly arising. It is, therefore, not surprising that many persons are beginning to be impatient. Perhaps all this talk about unity is simply hot air? Are we not simply deceiving ourselves about the true situation? Under the cloak of ecumenical friendship are we not basically just as self-centred as we were at the time of the inter-confessional quarrels? Perhaps in the end we are not as interested in unity as might appear from our prayers?

Obedience — or Fear?

The contradiction is obvious. But it would be wrong to ascribe it simply to dishonesty. The reasons why we still cannot unite lie much deeper. We are bound by our conscience. We see the need for our unity in Christ to find fresh expression. But, at the same time we see that the convictions which divide us seem to be mutually exclusive. How are we to overcome this tension? Of course, unity is desirable. But is it equally clear that

the only unity that is worth attaining is the unity which springs from obedience to God, and therefore no one must give up what he thinks he must believe in obedience to God. It is not the obstinacy of a few theologians which divides us; it is not narrow-mindedness, ignorance or prejudice. It is rather our obedience to God which divides us, and we cannot see yet how we could unite while remaining obedient to him. At a time when unity is in danger of becoming a slogan it is important to remember this. Those who really want to serve the cause of unity must do so in obedience to God. Those who simply respond to slogans and propaganda certainly are not pleasing to God.

But is there not also a holding back which arises from fear rather than obedience? Perhaps we have sought contact with other Christians. We have found in them friends and brothers. We have had conversations and sometimes worked together. We have found a fellowship which brings us joy and enrichment. But then suddenly the difficult moment arises. We see that this fellowship requires that we take a further step. We realise that we must re-think one of our convictions, or abandon a custom to which we had become attached. And suddenly we harden. We refuse to continue thinking. We push the responsibility on to the other person, asking him, in effect, to change his attitude. And do we not often experience this in our prayers? When we come before God, he shows us part of the way we must take. We do not see the ultimate goal, but we see the next step clearly before us, and we think we can easily move ahead. But when we return to our everyday surroundings the great vision has disappeared. We are confronted by the old considerations. We have become rigid when we ought to have taken action. We are afraid of betraying God's will. We are afraid of losing something of the tradition entrusted to us, and handing over the victory and honor to others. We are afraid of the uncontrollable factors, the risk and strangeness of the situation. We imagine ourselves the object of others' criticism. But fear is a great enemy of the Holy Spirit, a greater obstacle to his work than almost anything else.

The theme of the 1963 Week of Prayer is: **He Is Our Peace** (Ephesians 2: 14). This theme has been carefully chosen. Its purpose is to remind us of the source from whom unity must spring. It is he who is

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HANDS ACROSS THE TASMAN

CHURCHES CONFER.

October-November in this country are the months when the annual Assemblies and Conferences of the major denominations take place.

CONGREGATIONAL UNION.

Assembly meetings took place in Auckland in October under the Chairmanship of S. C. Ennor, LL.B., and G. G. Ennor, LL.B., as Secretary. D. J. Inglis, M.A., B.D., Dip.Ed., was inducted as new Chairman at the closing session. The Assembly reaffirmed its adherence to the principle of Church union during the Union sessions, with observers from other negotiating Churches present. It was evident that there was considerable concern that the present negotiations have been so protracted, and several speakers commented on the urgency of getting on with the task. The Churches declared that the motive for church union is the mission of the Church. The Assembly adopted the Joint Declaration of Faith and the reports of the Joint Standing Committee. I. W. Ogier, B.A., and this writer, represented Churches of Christ as observers.

PRESBYTERIAN CHANGES.

M. W. Wilson, of Knox Church, Christchurch, ex-Air Force Chaplain and active Committeeman, was inducted as Moderator of 1962 Assembly held in Wellington, with J. S. Murray, who has been Overseas Missions

New Zealand Newsletter.

Secretary for the Presbyterians since 1948, as next in line. The new Governor-General, Sir Bernard Fergusson, is reported in the secular press as being strongly in favor of Church unity. In his first speech in New Zealand since his arrival (apart from official welcomes) he said that it gave him great pleasure to begin with the words, "Moderator, fathers and brethren." Apparently Dr. George MacLeod, in farewelling Sir Bernard before he left England for New Zealand, wrote, "This is the best news I have had for ages. You are going to the other end of the earth for five years. Now we shall be able to get on with the job."

The Presbyterians decided that the revised declaration of faith which came from a meeting at Auckland on Sept. 6 and 7 be sent to the presbyteries for approval and report to the Church union Committee by May 31, 1963.

The Joint Standing Committee, made up of representatives from the negotiating Churches, intends that the basis of union be submitted to Church courts at the end of 1963 for consideration and report by June 30, 1964. The revised basis could then be presented to Churches in Nov., 1964, as the basis on which a vote could be taken in 1965.

New Zealander, Dr. F. W. R. Nichol, who is now principal of the Theological Hall of the Presbyterian Church in Western Australia, has been appointed to the chair of theology at Knox College, Dunedin.

BAPTISTS CARE FOR RETIRED.

The Baptist Assembly being held in Christchurch was informed that retired ministers and missionaries of the Church will be able to settle in flats in Tauranga on retiring. A number of north island business men have formed a trust for the purpose of providing these flats.

METHODIST CONFERENCE

was also held in Christchurch. A. J. Handyside (Dunedin) urged that the Conference should have some students trained at Knox (Presbyterian) or our own Bible College at Glen Leith, if suitable arrangements could be made, and to have all deaconess students trained at the Presbyterian Deaconess College. He also urged consideration of the amalgamation of the Methodist Times and the Presbyterian Outlook. Conference received the notice and referred it for committee consideration. A united church hymnary was proposed, as well as stronger action in the cause of union at the congregational level.

Dr. D. O. Williams will take up duties as Principal of Trinity College, Auckland, in February, for a 6-year appointment.

THE PUBLIC QUESTIONS COMMITTEE

of our own churches has issued a statement (reported in the press) through its Chairman, R. G. Russ, who recently visited Australia for Federal Conference, that the Committee is not in favor of any moves that would re-introduce corporal punishment. Any such moves should be resisted. The Committee concluded that "if corporal punishment could be justified in any circumstances, it could only be justified where there was a personal relationship to love or respect between the one administering and the one receiving it."

CENTURY OLD.

The Albertland churches have been celebrating their Centennial. Large crowds gathered for the occasion. Mrs. H. W. Watson, daughter-in-law of the founder, J. Watson, cut the cake, which was made as a replica of the church building. Wellsford, North Albertland, Port Albert, Mangawhai, Dome Valley, Hoteo North, Te Arai, Glorit and Woodcocks are names with which the work has been associated over the hundred years of its existence. E. R. Vickery (Wellington) was guest speaker for the meetings.

VIVIAN STREET.

in the heart of Wellington, has had its 93rd anniversary at a time when it is giving earnest consideration to the best way in which the future of our Wellington work might be planned.

DIVERSITY.

176 religious groups, in addition to the 52 main orthodox religious groups, function in New Zealand, according to a recent analysis. Of the 176, 51 have only one member, with 18 making up the congregation of the most popular. Men predominated in the odd sects. There is only one of the Agnostical Latitudinarians Anti-Atheistical Saporillians, Diabolic Necromancers, Infinitists, Huguenots and Calyzoists. Women outnumbered men in the Antrosposophist, Eschatologist, Evolutionist, Good Living and Mennonite faiths. Of the seven members of the "I AM" activity, five are women, whilst the feminine society of Joanna Southcott has three men to its two women members. There are five Father Divine members and two men members of the Reincarnationist faith.

LOTTERY BOYCOTT.

The Presbyterian Assembly adopted a motion calling on all Presbyterians

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our peace. The Week of Prayer seeks to call every one of us, each in his own place, to Christ afresh. The more we are permeated with his peace, the clearer will be our attitude in the insoluble tension in which we find ourselves, as divided Christians. If his peace is before our eyes, we shall not seek an easy way of achieving unity, nor shall we refuse to move forward. The longer we keep our eyes fixed on him, the clearer will become our human thoughts, desires and plans, but also our human anxieties and misgivings. In his peace we become free. We shall be able to see the way to full unity in Christ clearly before us. And we shall be given the courage to take the step which God shows us today. There can be no doubt that the Ecumenical Movement needs people who are prepared to take this next step. In many respects our road to unity resembles the life of Abraham. He had to set out to find a country which had not yet been shown to him. But as he went along, he was guided. We must therefore do the same, in order to bear witness to the action of the Holy Spirit in our midst.



Supplied by R. S. A. McLean.

Missionary Service Is a Joy Mrs. Anne Coulter.

We are enjoying life here and settling in quite well. I am enjoying my part of the work. I take one of the native nurses with me and go out to the villages three or four afternoons a week to visit the new babies. It will be much easier if we can get the small spring balance scales so that I can weigh the babies. Some of the mothers need help with the feeding of their babies, and especially as the baby gets older the mother has to be told when and how to add extra food to the diet. Most of the babies are beautiful, and put on weight quickly, but if other foods are not introduced at the right time the weight increase does not continue.

(cont. from p. 757)

to refrain from any sort of gambling, including the New Zealand Golden Kiwi lottery. Charitable groups within the church were recommended not to apply for grants from lottery profits, which have reached an estimated £1.5 million yearly. The Government was asked to appoint a commission to investigate gambling, on the unanimous vote of the Assembly.

DOMESTIC MATTERS.

Harewood church (Christchurch) marks the beginning of the new building programme with a foundation stone laying ceremony early in December. R. M. O'Grady (Christchurch) recently conducted an inner mission-survey at the Pt. Chevalier church. The meetings and the survey were sponsored by the Home Mission Committee, in an attempt to evaluate the future prospects of the work.

Changes pending in the ministerial ranks include: C. A. Brown, from Ponsonby Road-Pt. Chevalier to Linwood (Christchurch); L. Hannen, from Greymouth to South Dunedin, with Bible College students, John Vickery and David Tucker moving to Trentham and Tawa (Wellington), and a Woolwich graduate taking up the work at Gisborne during December. Ian Richer, from Melbourne, returns to his homeland to minister at Greymouth.

AUCKLAND DISTRICT CHURCHES

have been planning for the 1963 Dominion Conference, held in November.

As well as this I have a class of women who come to the ante-natal clinic and I have been talking to them about the right food to eat and how to care for the baby after it is born. They all seem quite interested, and I often find other women from the hospital listening in, too.

Next year I am to teach one of the girls' classes until David and Marcia Eagling return, and also have them one afternoon a week for dress-making classes. We hope, too, to begin a Girls' Life Brigade Company next year. There seem to be a lot of girls of the age group that would be interested. A Company in Ashburton, New Zealand — the Church of Christ Company in Ashburton — have written to me to say that they have sent £10 to N.Z. Headquarters in Auckland to be used for our G.L.B. Company. This was a welcome surprise — especially as I do not know this Company at all. When we begin G.L.B. I will probably write to Auckland and have this money put towards uniforms for the girls.

Successful Operation

Miss E. Vawser.

Shankar Jadhav was about 5 years of age when his mother died of T.B. Before her death both parents asked for baptism; they confessed their faith in Jesus Christ. The father was baptised, but the mother was too weak and a special prayer of commitment was offered for her. There were three little boys for whom she asked that we care. There was an elder step-brother of about 8 years also. The three small children were cared for in the Boys' Home at Baramati, committed by the Children's Court. The father died of cancer while the boys were still small.

The eldest of three has disappeared, the youngest is now teaching in a Local Board School in the Poona district. Shankar was always affectionate and lived up to his mother's prediction that he would be the one to give the most trouble. In his matriculation year he developed T.B. and because he was Court-committed he was sent to the Govt. Hospital in Poona, but most unfortunately into the police supervised ward where there were some dangerous mental cases in iron cots. He lost all desire to live, and when he returned to the Reformatory he lay inert and nothing seemed to be able to shake him out of his depression.

I brought him to Shrigonda for Christmas that year. He would not

speak or laugh until his friend reminisced about days in the Baramati boarding, and this helped him to break through his vow of silence. Before the week was over he asked if he could be baptised. I was astonished and asked why he had not been baptised earlier. He said, "I wanted to be but was always too naughty!" He went back to the reformatory a different boy, and all remarked upon this. He was discharged and he entered Teacher Training. He then had a good job in the Municipal School Board in Poona. During the rains he cycled about 8 miles to his school daily and back in the evening, often wet through. He studied for his matric. exam. at night, and just before the examination it was discovered that he had T.B. This is now two years ago, and he has been either in Govt. Hospital or here all that time. Last October, after Sudhaker's operation, I asked that Shankar be admitted into the American Presbyterian Hospital for T.B. patients at Miraj. This is an expensive place, but we felt he should be under the care of this American specialist. In early February he had a most severe haemorrhage, and the specialist decided that surgery was the only safeguard. The day was fixed and the step-brother and I started out for Miraj. On the way in the train I heard that the operation was postponed because Shankar had high fever. His condition was very serious.

During March he had one lung removed. The operation was rather complicated because of his condition, but this is what he has written: "My Dear Baisahib. Very loving greetings. This letter is to tell you that I am feeling a little better, the fever is less, and the asthmatical attacks are very much less frequent, and now I feel very much better than before. I can even walk a little. God answered the prayers of the many who prayed for me. The operation was successful, and I do hope will be a permanent success. Many asked me if you would be coming the second time, but I told them that it would be impossible because you had explained that you could not come that week. I showed your letter to the matron; she read it to the nurses present, and they were very pleased to read what you had written. Dr. Fletcher also said that there was no need to worry, because they would take every care of me. Certainly they did care for me well because you could not come. I know the operation was very costly. I am very, very grateful. I have received new life, and first of all I thank God, and now I want to thank you for all you have done for me, and I hope that I will feel well and be quite well soon." I do thank all who have helped meet these very heavy expenses. God has been wonderfully good to us all.

Voices from the Past

(1)

Fifty years ago, on Oct. 15, 1912, in a Convention Sermon preached in Louisville, U.S.A., HUGH McLELLAN had this to say about . . .

CHRISTIAN UNION

We have been working at the problem of Christian union for a long time, and we have something to show for this work. We have tried it on the plane of authority, and there is a place for the authority of Christ in the settlement of this question. We have tried logic and argument, and there is a place for reason in the outcome. But I have an idea that, when the Christian union problem is solved, it will be solved in the realm of feeling. I think so, because I believe that Christian union, when it comes, will be a union of people. To what extent there will be doctrinal agreement is uncertain, but there must be personal agreement. There must be sympathy and fellowship.

I plead for the grace of tolerance because I do not believe that any plan of union, no matter how excellent, can be rammed down people's throats. In bringing people together, consideration is vastly more effective than dogmatism. I think that in the past we have often jumped roughshod upon people without knowing why they differed from us, or how those differences came into being. It was not that we lacked truth; we lacked grace. We have a unifying plea; let us have a unifying manner.

We also need patience, poise, restraint. I think we are in too great a hurry for Christian union. Not that we are not anxious for its coming; indeed, we are. But I think we have been trying to hustle the union idea; and, in its nature, it is a thing which will not hustle. We must learn to labor and to wait.

I would not create the impression that our part in the solution of this great problem is a mere folding of the hands. There is something tremendously constructive in the very nature of our movement. We shall have a large place in the ultimate union and we can render a large service in bringing it to pass. This contribution, in my judgment, will not be so much a formula, scheme or plan of union as it will be a people prepared for union.

We can render our largest service to Christendom, not by timidity and compromise, but by being true to our ideals and ourselves. Our plea is perfect, but we are not. We must not lower the plea, but we must lift ourselves up. It is not enough that we get people to like our plea; we must be such that they will like us.

QUESTING

A. E. White.

Why don't our churches practise divine healing as set out in the New Testament? (Part 3).

In answering this question I have given reasons why I accept as fact that Christian healing does occur today. I have argued against associating healing with our gospel services because this might attract people to Christ with wrong motives — it could also lead to sensationalism. It was also urged that the Church should further explore and encourage the ministry of healing.

It is hard to leave this topic without making two further observations.

One. To accept the principle of "divine" healing need not involve us in rejecting other methods. When sickness comes we should use every available means of healing. These could include medicine, surgery, psychiatry, dieting and nursing. These can all be instruments of healing and they can be God's instruments. We know, of course, that many physical ailments have their origin in spiritual sickness such as guilt, remorse, anger, hatred, resentments, anxiety, futility, jealousy, selfishness and frustration. It would be a waste of time and effort to treat the physical consequences of these things without treating the spiritual causes. I see no reason why the New Testament means of healing through love, faith, prayer and the laying on of hands could not be used in conjunction with other methods.

Two. Important as healing is, there is something that is even more important. I think of the late Miss Higgins, of Clifton Hill, Victoria. Healing never came to her and she told me that she had never known a moment free from pain since a sickness in her youth caused her to lose both arms and both legs. Nevertheless, Miss Higgins lived a triumphant life. She found a Christian grace and strength that amazed all who knew her. There is no room here to tell of the things she did, but her service made many Christians, with mobility and health, feel ashamed. Through her sickness God worked a far greater miracle than any cure would have been. Surely we must agree that the will and way of God do not always lead to escape from sickness or suffering. Our Lord is the outstanding example of this: "God did not spare his own Son, but gave him up for us all" (Rom. 8).

Next Week: A problem about dedication.

Musings

A Conference President's Week.

SUN., NOV. 25. — A ninety-mile drive brought me to Morwell in time for a quick "cuppa" at the manse prior to the first of the day's three services, marking the church's 22nd anniversary. The ladies of the church worked hard, serving both lunch and tea in excellent style. Mr. and Mrs. L. G. Armstrong are doing a good work here, and there was an encouraging spirit throughout the day's well attended meetings. All were encouraged by the response towards making the chapel debt-free.

MON., NOV. 26. — Tonight I was a guest of the Social Service Dept. at the dinner given to C.F.A. agents prior to the annual meeting of the Christian Fellowship Association at the Centre. In its 27 years, C.F.A. has proved itself a great help to many in distress. Glen Brown (a member of the Dept.) expressed the spirit of its work well in a most helpful message on *The Christ of the Towel*. Incidentally, this was the second dinner served that day by the ladies of our Catering Committee — what a magnificent job they do!

TUES., NOV. 27. — They say "variety is the spice of life" — if so, with today's menu of study, visitation, *The Australian Christian* office and presiding over a sub-committee meeting at the Centre (plus one or two incidentals), my life is among the spiciest!

WED., NOV. 28. — A new book of meditations by Leslie R. Smith, called *Four Keys to Prayer*, brings back thoughts of the lovely Garden of Memories and outdoor prayer nook connected with his Central Christian Church at Lexington, Kentucky, which I had the privilege of visiting in 1955. This book is the outcome of a Sunday morning school of prayer, in which the sermon followed the daily Scripture readings suggested to the members on the previous Sunday. This was done for four weeks on the themes of Listening, Meditating, Receiving, Giving. I'm finding these selections a helpful devotional guide.

THURS., NOV. 29. — A fifth Thursday in the month — so no committee meeting! My celebrations got no further than getting out the typewriter to finish off the local church weekly, though I did manage a quick look at the 1962 *Who's Who in Australia*, which was delivered this afternoon. Among over 9,000 "potted biographies" I've already seen some familiar Churches of Christ names.

FRI., NOV. 30. — After a busy day, ministers and their wives relaxed in their annual "get-together" night at the Centre.

SAT., DEC. 1. — We joined our Sunday School picnic party at Mordic alloc this afternoon.

HERE AND THERE

Federal Conference in Hobart this year carried a resolution to effect the transfer of the proprietorship of "The Australian Christian" from the Austral Publishing Company to the Australian brotherhood. Subsequently, Federal Executive, in collaboration with each State Executive and Canberra Church (A.C.T.), formed an Interim Board of Management of seven members, as follows: Bren A. D. Pyne (W.A.), I. J. Chivell (S.A.), G. J. Foot (Tas.), L. J. Butler (Vic.), E. F. Morris (N.S.W.), W. H. Leng (A.C.T.) and W. W. McDowell (Qld.). The Interim Board met in Melbourne on Nov. 23 and 24. The following appointments were made: Chairman, L. J. Butler; Secretary, E. F. Morris; Treasurer, W. W. McDowell. The Board is furthering the business assigned to it, and will meet again early in 1963.—Stanton H. Wilson, Federal Secretary.

The Churches of Christ Bible College, N.S.W., has been well served by faithful women in the maintenance of the domestic side of College life. Miss Crowden, who has given able service for some time, now desires to be set free from these duties and to return to her home in Tasmania. We draw attention to the advertisement in this issue in which the needs of the College are set out in some detail.

C.W.F. (Vic. and Tas.) Council Meeting in Reception Room, Churches of Christ Centre, on Friday, Dec. 7, at 11 a.m. Christmas devotions will be conducted by Surrey Hills ladies. Guest speaker, Mrs. Walter Lantz (U.S.A.).—E. M. Rankine, Sec.

The church at Bundaberg, Qld., celebrated its 39th anniversary with a grand time of fellowship and blessing. Celebrations commenced with a tea in Thabeban Hall, which was filled to capacity. Extensions to the hall are being commenced. Guest preacher for the weekend was H. Jones (Gympie). The two oldest members present, Sis. Bust and Lassig, cut the birthday cake. The C.W.F. had charge of the catering. Jennifer Pohle and Maureen Steffan arranged the social evening programme. Mr. Jones also addressed the B.S. at Thabeban and Bundaberg, in addition to both Sunday services. Sis. Lindsell has recovered from illness, but Sis. Steffan has been re-admitted to hospital.

With L. G. Crisp (Wattle Park, Vic.) as guest preacher, the church at Rockdale, N.S.W., celebrated its 75th anniversary with encouraging meetings, Nov. 14-18. Highlight for the church was a great weekend of singing, music and preaching. In ad-

dition to a splendid Temple Day total of £706/2/6, the offering for work at home and abroad reached £82/15/4. The first slides from David and Lynn Hammer were shown after the evening service on the 25th. The young people's "Christian Cafe" is a feature after evening services.

Dr. O. J. Goulter, who has retired as Professor of Christian Missions after ten years at Phillips University, Enid, Oklahoma, is at present with his wife on a world tour which includes a visit to Australia. They were last in Australia (Dr. Goulter's homeland) prior to the Phillips appointment in 1952, following their deportation by the Communists from China, where they had long served as missionaries. At one stage Dr. Goulter was a prisoner of the Japanese for five years. Those who recall meeting this delightful couple on their last visit to Australia will give them a warm welcome back during this tour.

Gifts and parcels for Mission fields — it is requested that all such from Victorian members should be forwarded to H. Simpson (Church of Christ, Swanston-st., Melbourne), who is handling all the packing of goods for the three Overseas fields. A list of contents made out in triplicate is necessary, with the approximate cost of each article. Boxes are being forwarded to the New Hebrides and New Guinea as the goods come to hand, but it is more satisfactory to send goods with out-going missionaries to India. As Sister Inez Groves is due to sail from Melbourne on Feb. 16, could we request all donors to have goods forwarded to Mr. Simpson no later than the last week in January. We wish to thank all who have been, and still are, contributing to this very necessary part of this work.—Mrs. E. L. Williams.

Human Rights Day is being observed on Sunday, Dec. 9, with special remembrance of those known as "prisoners of conscience" — defined by Amnesty as including "any person who is physically restrained (by imprisonment or otherwise) from expressing any honestly held opinion (by word or symbol) which does not advocate violence." Working through groups in various countries, Amnesty is an organisation concerned with helping such "prisoners of conscience," of whom it has details concerning 1,200 in 41 countries. Each group is given the name of one prisoner from the East, one from the West, and one from Afro-Asian countries, and the aim is to work

impartially for the release of these three. About one-third of the total of 1,200 are claimed to be imprisoned for their religious views. Human Rights Day calls Christians to pray for those imprisoned for conscience sake.

A new wing at the Mylo Home for the Aged, Toowoomba, Qld., was opened on Nov. 17 by C. F. Adermann, M.H.R. The wing has been named "The Ray McKenzie Wing," in honor of Toowoomba church's previous minister, R. C. McKenzie. Cost of the wing was £27,000. A garden party arranged by the Ladies' Committee was a financial success.

B. H. White, a 1962 exit student of the Federal College of the Bible, will begin a full-time ministry at Norlane, Vic., in March, 1963. This forward move was made possible by the Planned Giving Programme successfully held at Drumcondra-Norlane this year, under the leadership of A. A. Avery.

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Bond-Timms Mission GATTON, QLD.

The four weeks' tent mission at Gatton, Qld., concluded on Oct. 21, with a total of 18 first decisions, 23 reconsecrations and 2 who came for membership. About 9 of those who made first decisions came from our churches from surrounding districts. Some of the reconsecrations were also from other churches. From the human viewpoint the mission was not spectacular, but we believe that through it God is working out his own purpose in his own way. The church itself has received much blessing, and we feel a higher spiritual tone must prevail in the future.

During the early part attendances were not very encouraging. Smallest attendance would have been about 60. However, the meetings built up during the month and delegations from other churches gave good support. On the final night about 400 were present. The thankoffering from this meeting amounted to £579. This figure is not final, as the churches in the South Qld. Country Conference also take a thankoffering toward the mission.

We thank God for the faithful preaching of Mr. Bond. His messages were with power, and were plain and to the point. The prayer life of the church was lifted as he called the Christians to sacrificial prayer. Mr. Timms worked faithfully as song leader and personal worker, assisting also with preaching on Sunday mornings. The church thanks these brethren for coming in response to the Holy Spirit's leading, and all those who joined in praying for the mission.

OPPORTUNITIES UNLIMITED

What are you looking for when you start to think of your vacation at Christmas?

Maybe you want a change from the ordinary?

You probably want your vacation to be worthwhile, with plenty of good fun, perhaps something with challenge, excitement, fine friends and good fellowship?

You may seek the opportunity to learn something different, to listen to interesting people, to discuss and develop spiritually, and to work to help someone less fortunate.

Perhaps you would like to include, as well, time for relaxation on the beach, maybe barbecues, hikes, sight-seeing.

All these can be yours, along with much more, by giving yourselves, your energies, your enthusiasm to serve others through the medium of Ecumenical Work Camps.

How often do we have the opportunity of this different kind of vacation to share in some of the most vitally important youth work going on in the world today, to be a part of this world-embracing fellowship, building bridges of understanding, trust, love and respect, to join in this modern witness of the Church.

For centuries men have assisted each other in times of need by giving voluntary help to those who have suffered from natural or man-made catastrophes. But only comparatively recently has this been done by international - inter-denominational groups of people, who see in this work the possibility not only of healing the physical wounds, but at the same time creating a spirit of reconciliation and mutual confidence.

It has not always been an easy task to bring together, successfully, large groups of people from widely varying backgrounds, and there have often been difficulties, disappointments and even frustrations.

But the will to work together is stronger than these difficulties, and, from the experience gained, the movement is continually learning new lessons and becoming a more effective instrument for peace and unity.

Since the Second World War, Ecumenical Work Camps have spread and increased, so that in 1962 there are 53 camps in 36 countries, involving more than 1,300 young people.

Reconciliation has remained a basic purpose of work camps — reconciliation between youth from different nations, races, churches, and also (what has been proved so far in Australian projects) reconciliation between the community and the un-accepted per-

Geoff. Mason.

son, new understanding and respect between trade and professional people.

Many work campers have testified to "the dignity of dirty hands," as they work without pay to meet a need.

In its totality the work camp is meant to witness to the gospel and ministry of reconciliation which Christ has given his Church.

This Christmas there will be three projects in Australia — one in Victoria, one in New South Wales and one in Queensland.



Victoria is seeking 40 enthusiastic young men and women between 18 and 20 years for the project at Queenscliff, Dec. 26-Jan. 11, when we are to build a hall, do some fencing and landscaping, as well as smaller jobs like painting and curtain-making to complete a holiday home for the Aboriginal Advancement League, to be used for the benefit of Aboriginal families in Victoria. This will mean that at last this scheme will be able to go into operation, and will also save the Advancement League several hundred pounds.

Accommodation, toilet and cooking facilities are first-class, as "home" will be a school 100 yards from the work site.

Tradesmen are particularly required for this project. Maximum work will be seven hours per day, with plenty of time for relaxation, discussion groups, etc. The Camp Leader will be David Cox, and the Work Leader will be Laurie Woodward.

In Queensland there is to be a camp at the Marsden Boys' Home at Kallangur. They will paint the main building and save the Home £300 in labor. Thirty young men and women are required for this task, Dec. 26-31. In N.S.W. there will be built a three-bedroom home at Dubbo for a needy part-Aboriginal family. Sixty young men and women are required for this project, Dec. 26-Jan. 13.

Do you still want that vacation, the one we started by talking about; then won't you come and join us? If so apply immediately to Miss Shir-

ley Pearce, Secretary of the Victorian Christian Youth Council, c/o Y.W.C.A., 60 Russell-st., Melbourne, C.I. 63-5341.

In applying, please state which project is your special interest.

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God is Good

A small boy lived down by the tracks where living and language were equally rough. One day a train ran over his legs just above the ankles. While he was waiting for the stubs to heal, an ill-informed person said to him, "Sonny, God did this to you to make you a better boy." With tears streaming down his tan cheeks, he sat up in bed and screamed, "You are a liar and I don't want to see you again. God isn't mean, because he loves me!" Today he is a man in a hospital because of a tired, worn-out heart. He has built artificial limbs for people around the world. While he is impatient to get back to his work, there is no resentment in him. He speaks of the goodness of the God who works between the shadows of human incidents to assure man that the love and mercy of God "endureth forever." He has been honest with God, so he and God are on good terms.

What will you think about as you sit at worship in church next Sunday? Will you be hashing over your plans, or will you be reviewing all the good God is working at in your life and in life about you? When you think of God, remember that he is righteous, good, and loving. This way you can come to know him as he really is. To know this is to know the meaning of life. "This is life eternal, that they may know the only true God, and Jesus Christ whom thou hast sent" (John 17: 3). —James Smith, in *The Christian*.

PSALM OF A CITY MAN

I will lift up mine eyes unto the
skyscrapers—
From whence shall my help come?
My help comes from the Lord,
Higher and greater than them all!
Deeper than the rocks on which
their towering structure rests,
And far above their upmost thrust,
is the glory of his truth:
Brighter than the sun reflected from
a million windows,
More brilliant than the myriad lights
that illumine them by night,
God's mercy shines!

II. Victor Kane.

New York Bible Society.



Discipleship

Stephen Blewett, Malcolm Beach, Prahran, Vic.

Pam McDowell, Keith Clyde, Annerley, Qld.

Gay Neumann, Ma Ma Creek, Qld.

Robert Fluke, Reservoir, Vic.

Brian Crittle, Valerie Thompson, Ormond, Vic.

Lorraine Larcombe, Warrnambool, Vic.

Susan Klingbiel, Heather Jarvis, Donald Watts, John Long, Murray Bridge, S.A.

Membership

Ashleigh Ross, British Columbia, Canada, to Prahran, Vic.

Mrs. L. Anderson, jnr., from Rosevale; Mrs. Clyde, from Apostolic to Annerley, Qld.

Marriage

Eleanor Judd to Mal Giezendanner, Ormond, Vic.

Nancy Gilmore to J. Peucker, Kynton, Vic.

Fallen Asleep

Mrs. M. Larsen, Grantham, Qld.

Mrs. Crymble, Kyneton, Vic.

Denise O'Gorman, Maidstone, Vic.

L. Thompson, Warrnambool, Vic.

QUEENSLAND

Ma Ma Creek (J. A. Rae). — Delegates attended S.Q.C. annual conference at East Ipswich. Happy time spent at Missionary Convention, East Ipswich, Nov. 10, when messages were given by Aileen Draney (New Guinea), Pauline Jones and Annie Toka (New Hebrides), Pastors Bhonsle and Hiwale (India). C.E. breakup social held in School of Arts hall; Col. Sherman, guest speaker. Y.P. present from Church of England, Baptist and Methodist Y.P.F. Children, with B. Neumann, supt., held Christmas tree, Dec. 1. Young lady has been baptised.

Maryborough - Baddow - Hervey Bay (D. G. Nelson). — Nov. 8 busy day for church. In afternoon, C.W.F. held birthday social, with 90 present; proceeds, £22. In evening an enjoyable and informative meeting was held, when church had opportunity to meet and hear Mr. Bhonsle (pastor, Bombay church, India). He was accompanied by R. McLean (Federal Overseas Missions Sec.). This meeting replaced usual prayer and Bible study on Wednesday night. C.Y.F. held a barbecue and fireworks night at a quarry at Baddow, 6th, with 40 present. Church continues in great spirit under active leadership. Revision of Budget form of giving has resulted in increased offerings. Services at three centres continue to be shared by minister and local brethren. Sis. Hamann and Smith have been hospitalised. Sis. Klein, snr., in Brisbane for treatment.

NEW SOUTH WALES

Lismore (K. Christensen). — Great spiritual revival continuing and church rejoicing in decisions. Cottage prayer meetings crowded, door knocking being continued, and work among Y.P. being carried out by band of faithful workers. Bangalow about to call tenders for erecting chapel. There have been 25 baptisms.

Bankstown (S. C. Rogers). — Two young men made good confession, Nov. 11. C.W.F. anniversary held 1st. Each auxiliary of church presented item at social held to honor Miss Dawn Bussey, who received her Missionary Certificate from Woolwich College previous evening. C.Y.F. enjoyed beach party, 24th.

Inverell (G. H. Earle). — B.S. has been following special project throughout year. Teachers and scholars have adopted school for mentally handicapped children, recently started in Inverell, and have contributed weekly towards its upkeep. Posters were displayed during anniversary, indicating extent of interest taken in handicapped children, and amount of money contributed. United service of thanksgiving, in Town Hall, arranged by Ministers' Fraternal for Centenary of Education and Floral Week in Inverell. C.W.F. held final meeting of year, Nov. 21, and conducted street stall, 23rd, realising £35.

SOUTH AUSTRALIA

Wampoony (R. R. Brand). — 79th church anniversary, Nov. 11, had well

attended meetings. Guest speaker, E. P. C. Hollard; Misses Young and Taylor rendered messages in song; Barry Wills, soloist. Basket tea was time of happy fellowship. Number of members absent through sickness; Mrs. A. J. Hunt still in hospital. Attendances being maintained at services and auxiliary meetings.

Goolwa (R. W. Saunders). — Purchase of Trust home to help provide classrooms for B.S. work accomplished, and scholars settling in nicely. Gift of paint for renovating interior and exterior greatly appreciated. A. Jones spoke both services, Nov. 18, and after gospel service showed slides of Fed. Conference and Tasmanian scenes. All depts. of work active in service.

VICTORIA

Mildura (R. Hilford). — Speakers at school anniversary were Lloyd Rust (chaplain, High. and Tech. schools), Miss M. Deane (Fed. Board Christian Ed.), at special kinder, primary, cradle roll afternoon, and R. Hilford. W.W. Saunders (Conf. Sec.) and D. Smith (H.M. Dept. Sec.) led district churches at half-yearly weekend conference, Nov. 17-19, when work of brotherhood was featured. Both officers met with members of Boards from all district churches, to discuss Design for Development programme and Planned Giving campaigns.

Mitcham (E. W. Heard). — 32nd church anniversary, Nov. 4. P.S.A. speaker was K. A. Jones, and soloist, Lyle Williams. Three foundation members, Mrs. Fowler, Mr. Whitford and Mrs. Tudor, were honored and given small presentation; fellowship tea was held. Special evening service featured drama group from Maryborough church, who presented Christian play, *The Return of Uncle Joe*. C.M.S. meeting heard talk on *Food and Health*, by H. Davis. At missionary rally, 15th, Sister Jan Hunling told of work in New Guinea; slides of interest were shown. Christmas parcels have been sent to missionaries, Mr. and Mrs. Ludgater (New Hebrides) and Mr. and Mrs. Phillips (New Guinea).

Reservoir (F. B. Alcorn). — Auxiliaries working well. Junior boys' club recently commenced, also J.C.E. commenced under leadership of Mr. Fletcher. Endeavorers spent enjoyable evening at West Preston in combined C.E. social evening. Young man recently made decision; baptised in evening service. Good Companions enjoyed combined fellowship

at Northcote church, where gifts were presented to "Uncle Charlie" Young. Church members still meeting together for prayer fellowship in homes. Av. communicants a.m., Oct.-Nov., 62.

St. Kilda (I. Richer). — Northcote church hosts to B.S. pupils at picnic at Plenty, Nov. 6. L. Baxter (C.O.B.) is to engage in student ministry with church. Youth club visited Burwood Sporting Centre, 23rd. B.S. had 21 present on 25th, highest attendance for year. Mr. and Mrs. Johnstone visitors, 18th.

Warragul (G. A. Hearn, Dip.R.E.). — C.W.A.F. held special meeting, Nov. 7, when Mr. Morris (Social Welfare worker, Gippsland) was speaker. Ladies' groups from other churches in town present. On 16th, C.W.E.F. held birthday meeting, at which ladies from Box Hill and Morwell churches were also present. C.W.A.F. held final street stall for year on 24th. These stalls have been held regularly during year. C.Y.F. travelled to Morwell, on 17th, to join with Morwell C.Y.F., as return visit. Boys' Sunday featured special boys' tea in hall, and members of Explorer Club took part in p.m. service. Monthly guest service, 25th. Special singers were Nurses N. Ford and S. James (of Warragul General Hospital). Church glad to have W. W. McDowell (Annerley, Qld.) present, 25th.

East Kew (A. W. C. Candy). — Gospel services developing spiritually and numerically. Very good attendances during Nov. Organ and piano music used to good effect, and singing by local members and visitors much appreciated. Leaders and members of Young Explorers conducted p.m. service, Nov. 25, when one lady and two of the boys made the great decision. Minister has been using blackboard to illustrate history of Israel and destiny of the nation. Much interest, and visitors are attending; many contacts. Youth work very satisfactory. B.S. is active and conducted annual picnic, 24th. Over 30 girls in Good Companions, and 21 boys in the Young Explorers. I.C.E. very active and enthusiastic. C.Y.F. prospects quite good. Men visited Christian Guest Home and entertained residents. Men also meeting with men of other local churches in discussing problems and arranging for a Home and Family Week. New hall well under way. Framework almost complete and brickwork commenced.

Emerald (G. A. Harrison). — Temple Day and homecoming, Oct. 28. There were 76 present, and 40 brought picnic lunches. R. Bolduan spoke at morning service, and F. Griffiths (past student preacher) spoke p.m. All officers re-elected at annual meeting. New toilet block, erected by voluntary

labor, has been completed. Attendances being well maintained. Prayer and Bible study meeting continues to flourish, with av. attendance of 12.

Kyneton. — Nancye Gilmore and J. Peucker given evening by church. Sympathy extended to relatives of late Mrs. Crymble. R. Sidler (student minister) farewelled after morning service, Nov. 18, and presented with silver tray, with good wishes of members for his approaching marriage. J. Lawrey (C.O.B.) conducting services for two Sundays, followed by Mr. White, for College break.

Maidstone (R. H. Patterson). — B.S. anniversary speakers were Mrs. Ryall, Messrs. R. Livett, R. Brooker, R. H. Patterson, E. Westaway; singing led by V. Waters. Y.P. attended Youth Camp, Nov. 2-4. B.S. scholar and lady have made decisions for Christ. Sympathy of church extended to parents and family of late Denise O'Gorman, also to Mrs. Duncan in loss of husband. Boys of Explorer clubs assisted p.m., 18th, and enjoyed time of fellowship in hall after service. G. Royal was soloist. H.M. prayer meeting in chapel, 13th. C.W.F. conducted successful bazaar, 10th.

Malvern. — Average Nov. communicants, 72. Speakers for month were K. Jones, P. Retchford, G. Crossman; soloists, E. Dowling, C. Milne, S. Lark. Delegation attended prayer rally at Brighton. Explorers had dinner on Nov. 13, when pennant won during year was received. Ladies had 34 at last meeting. C.M.S. held picture night in aid of Temple Day, with good attendance. Boys' Sunday, 18th, celebrated by boys' tea and demonstration. Boys took part in auxiliary night p.m. service, when film, *Martyrs of Equador*, was screened. Beth Cockroft farewelled, 25th, after being with church for 3 years as student teacher. Temple Day offering, £238.

Oakleigh (E. J. Miles). — B.S. anniversary services addressed by B. Jenkins and R. Tucker (Horsham), D. Allison (Black Rock), E. J. Miles. Kinder and primary speaker, Mrs. Fullerton (Gardiner). 100 women attended millinery parade by Sandra Lee, Nov. 8. C.W.E.F. arranged evening, proceeds being for Organ Fund. Large congregation attended auxiliary night, 11th. One young lady confessed Christ. After-church fellowship and prizegiving held in school hall. R. Edgar (Mission to Lepers) spoke to C.Y.F., 13th. Temple Day offering, £800.

Croydon (W. J. Thomson). — Ais Pormes (Indonesia) spoke at J.C.E. consecration meeting. Endeavorers had picnic at Mt. Evelyn, Nov. 6. C.W.E.F. enjoyed floral demonstration at Nov. meeting. Church shared in Eastern District Prayer Rally at Boronia. Baptismal service held p.m., 11th. C.W.A.F. had visit from Mrs. Adkins

(Bayswater), 13th, and on 15th joined with others from Eastern District Women's Fellowship at quarterly meeting at Montrose. Explorers' club attended swimming night and barbecue at home of Mr. and Mrs. W. Dean.

Hamilton (A. B. Clark). — B.S. anniversary, Nov. 4; speaker A. Male (Portland). Afternoon and evening services well attended. B.S. supt., F. Kennett, recovering from illness. Visit of Miss Draney enjoyed by ladies' group. C.M.S. activities included annual car trial and Mr. Smith's slides on trip to Darwin. Church entered 3 cricket teams in local competitions. Mrs. R. McPherson recovering from surgery. A. Dean in hospital after motor accident. Church purchased piano for use in new hall.

North Williamstown (R. C. Bust). — C.W.E.F. meeting addressed by Miss J. Neville on work amongst mentally retarded children. C.M.S. members submitted papers on chosen subject at last meeting. Minister was adjudicator and critic. This group also visiting Mt. Royal men's home Sunday afternoons. Mrs. Dowling welcomed back to services after lengthy stay in S.A. Young Explorers had swim night at City Baths, Nov. 26. Sympathy extended to widow and relatives of late Mr. Parker.

Ormond (R. C. McKenzie, B.A.). — All fellowships and clubs well attended. Cricket club doing well. C.W.E.F. paid annual visit to Swinborn Lodge for social evening with girls there. Ladies continuing fortnightly morning prayer meetings for Woman to Woman evangelism. C.W.E.F. holding luncheons, stalls, etc., to provide money for new baptismal heater. Minister had question night, Nov. 18, in place of sermon. Questions and replies interesting and helpful. Boys' Sunday, 25th, when boys and dads had tea together, followed by film. Mr. Henley (vice-chief of Explorer movement) was present and took part in service in which a number of boys featured.

Pyramid (C. G. Henderson). — Services and auxiliaries well attended. Offerings revealing steady increase. Youth work in good heart, with av. attendance of 15 in C.E. and C.Y.F. Junior youth work averaging 18. Barbecue held at Pyramid Hill. Minister gave illustrated talk to complete evening. Youth specials and family night enjoyed. Boomerang round-up well attended by youth of other churches. B.S. maintains high level; coloring competition popular. W. Broad and Mrs. J. Broad in hospital. Minister held question night at p.m. service. Ladies' Guild held successful stall, making record of £155. Appreciated messages given by minister and laymen. Plans getting under way for children's mission. Evening given by family of Mr. and Mrs. W. Broad on occasion of their silver wedding.

Warrnambool (F. W. Bradley). — Meetings well attended. Prayer fellowship meetings in homes averaged 25. Prayer fellowship held at Port Fairy chapel during month. B.S. gave donation of £15 to Youth Hall. Temple Day offering of £111 for Youth Hall Fund also. Erection of hall well under way. Ladies held working bee at chapel. Good Companions held barbecue at Mr. and Mrs. Gowty's home at Tarrone. Church saddened by sudden Home call of L. Thompson. Sympathy extended to Mrs. Thompson and family. Ladies catered for wedding breakfast of a church member. A.m. service broadcast over 3YB, Nov. 11. Service held at Framlingham Aborigines Settlement afternoon 11th. Recording of *Hymns We Love*, for Station 3YB, by congregation, p.m. 11th. Young lady made good confession at p.m. service.

Footscray (G. S. Brown). — Av. attendance for Oct., 89 a.m.; 85 p.m.; communion, 103. Mrs. W. Burgess, soloist p.m., Nov. 4. D. H. Smith (Assoc. Sec., Home Missions) speaker a.m. 11th; Mrs. G. S. Brown, soloist p.m. C.W.F. visited Emmaus Rest Home and gave programme, 13th. District H.M. prayer rally at Maidstone, 13th, well attended. Good Companions, on 15th, presented toys and gifts to "Auntie Rita" and "Uncle Charlie" for hospital distribution. Misses Alwyn Dowling and Claire Harvey duetists, 18th. B.S. annual election of officers, 19th, re-elected M. Carter, supt., and all other officers. C.W.A.F. held jumble sale on 20th, resulting in £17. Mrs. Mohr (Loftus Park, N.S.W.) welcome visitor. C.W.A.F. remembered Mrs. F. Johnson on occasion of her 84th birthday.

North Essendon - Milleara (A. E. White, B.A. - T. Mason). — On Oct. 28, C.Y.F. led meeting in evening. Young lady and young man decided for Christ. B.S. picnic at Oaklands Junction, Nov. 6, well attended. Members of cricket club, led by John Birt, led morning worship service, 18th, and again in the evening. Oct. av. attendances, a.m. and p.m., 135; communicants, 154. At Milleara, attendances are encouraging. On Nov. 4, Family Service had 64 present, and 99 at B.S. At conclusion of service on 11th, two ladies responded to T. Mason's appeal and made their decision to follow Jesus Christ. H.M. and quarterly rally, 7th, well attended by all district churches. This was first "brotherhood" gathering to be held in Milleara chapel and, among other benefits, it enabled local church attendants to gain insight into brotherhood work. Milleara C.W.E.F. held successful sale of gifts, 16th, and raised over £80. Good Companions had 31 at Nov. meeting.

Redcliffs (S. K. Bannon). — Youth work in church feeling benefit of White and Coleman mission. All

report increased attendances, best being boys' club, with 37. G. Perry and J. Milne are now assisting Mr. Pitt. On Nov. 16, C.Y.F. went to Mildura Homes for the Aged, gave concert and supplied refreshments. Many attended half-yearly Sunraysia District Conference in Mildura, 17th and 18th, W. W. Saunders and D. Smith (asst. H.M. Sec.) being guest speakers. D. Smith was speaker p.m., 18th, and Mrs. V. Marr, soloist. On 19th, officers of all Sunraysia Churches of Christ, and from Robinvale, had helpful meeting in Mildura, with Messrs. Saunders and Smith as speakers.

Surrey Hills (R. A. Ryall). — Evening held to farewell Jim Haines, who left for Kenya to attend Ecumenical Youth Work Camp. Walter Lantz speaker a.m., Oct. 28. B.S. anniversary in afternoon, with Alan Rowe speaking; Ryall, evening. Special singing by scholars, under leadership of Max Carr. L. E. Styles (Anglican Industrial Chaplain) speaker at C.M.S. tea, Nov. 4. Men took evening service, and H. Gross was speaker. Father and Son tea on 18th, with K. Secomb (chaplain, Prahran Tech. School) speaker. P. Wing Tang and Explorer boys led evening service.

Carnegie (L. Chapman - interim). — Services well attended. Young man and young lady made their confessions, Visitor, Mr. Cohen (N.Z.). Ladies held apron parade and sale; £54 raised towards chairs for kinder. dept. Soloists at p.m. service, Nov. 11, Mrs. Dowling, Miss Kay Taylor, Mr. Uboard. Boys' Sunday held 18th; 62 fathers and sons sat down to tea provided by Ladies' Aid; Wal Andrew (football umpire), Ringwood Methodist Church, spoke to gathering; L. North was soloist. Fathers and sons attended p.m. service, at which Mr. Andrew was guest speaker. A young lad made confession. Mesdames Chapman and Sutton rendered duet. Mr. Samuels (S.A.) was visitor. Ladies' group arranging carol evening.

Morwell - Newborough - Traralgon (L. G. Armstrong). — J.C.E. of Morwell and Newborough united for combined meeting and tea. Midweek prayer meeting, Nov. 7, was combined prayer rally for H.M. work, with Warragul, Traralgon, Newborough and Morwell meeting together. 10th was annual garden party, when over £160 was raised for church work. Explorers club held Father and Son tea, 18th, and boys took active part in evening service. C.W.E.F. visited Warragul group on 16th, to attend their birthday evening. Church anniversary, 25th, with C. G. Taylor (Conf. Pres.) as speaker for three services. Ladies prepared dinner and tea, so that a full day of fellowship was enjoyed by all members, friends and visitors. Visiting guest soloist, Mrs. Killmiller.

DEATH

CHAPPELL. — On Nov. 21 (suddenly), at the Yarrawonga District Hospital, Arthur Robert, Telford, Vic., dear brother of Jack and Laura Houghton. Aged 78 years, 10 months.

IN MEMORIAM

BATTY. — In loving memory of my dear wife, who departed this life, Dec. 11, 1960.

— Inserted by her loving husband,
T. E. Batty.

ENGAGEMENT

VINES - WITHERS. — Mrs. D. Vines, Northcote, Vic., has pleasure in announcing the engagement of her younger daughter, Jill, to John, younger son of Mr. and Mrs. A. B. Withers, Northcote, Vic.

APPROACHING MARRIAGE

FLETT - ARMSTRONG. — On Dec. 8, 1962, at Wambo Church of Christ, Qld., Iris, elder daughter of Mr. and Mrs. E. C. Flett, Chinchilla, Qld., to Bruce, younger son of Mr. and Mrs. W. Armstrong, Lidcombe, N.S.W.

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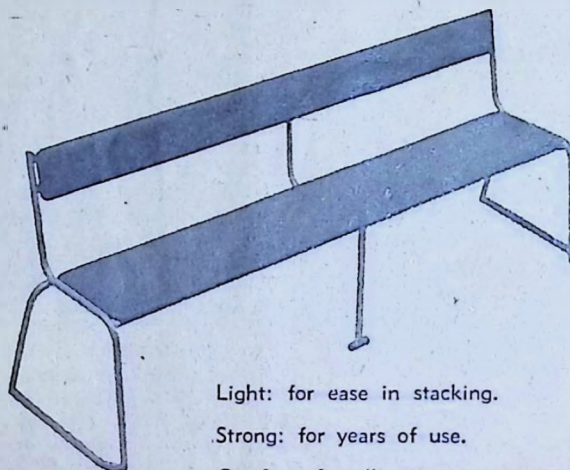
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Honors List

Third Terminal Examinations, 1962.

Apologetics: G. Carslake, K. Edwards, A. Matheson, B. Ricketts, B. White; 5 others passed.

Practical Church Work I.: M. Drake, C. Dredge, W. Gaunson, R. Lawton, C. Smith, J. Wise; 11 others passed.

Practical Church Work II.: G. Carslake, K. Mason, A. Matheson, B. Ricketts, B. White; 7 others passed.

New Testament: D. Andrews, C. Dredge, W. Gaunson, G. Lawrie, R. Lawton, T. Mason, A. Page, B. Wells; 19 others passed.

N.T. Greek I.: C. Dredge, W. Gaunson, G. Lawrie, R. Lawton, D. Marr, J. Paver; 7 others passed.

N.T. Greek II.: C. Heier, T. Mason, A. Page, K. Pitt; 5 others passed.

N.T. Greek III.: G. Carslake, M. Giezendanner, T. Lawrie, K. Mason, A. Matheson, B. Ricketts, R. Sidler, A. Storay, B. White; 3 others passed.

Old Testament: D. Andrews, C. Dredge, W. Gaunson, R. Lawton, T. Mason, A. Page, G. Setsman, B. Wells; 19 others passed.

Comparative Religion: G. Carslake, K. Mason, A. Matheson, B. Ricketts, A. Storay, R. Sidler, B. White; 6 others passed.

Religious Education: D. Andrews, T. Mason, A. Page, G. Setsman, B. Wells; 6 others passed.

Homiletics I.: W. Gaunson, R. Lawton, C. Smith; 15 others passed.

Homiletics II.: D. Andrews, G. Harrison, T. Mason, K. Pitt, H. Prime, G. Setsman, B. Wells; 3 others passed.

Homiletics III.: G. Carslake, M. Giezendanner, T. Lawrie, A. Matheson, F. Rees, B. Ricketts, A. Storay, R. Sidler, K. Turner, B. White; 1 other passed.

Church History I.: C. Dredge, W. Gaunson, R. Lawton; 11 others passed.

Church History II.: D. Andrews, T. Mason, B. Wells; 8 others passed.

Doctrine: 15 passed.

Ethics: G. Carslake, A. Matheson, B. Ricketts, B. White; 6 others passed.

English Grammar: Miss B. Astbury, W. Compston; 1 other passed. —E. L. Williams.

OBITUARY

Sydney Osborne Gole.

Chatswood (N.S.W.) church suffered the loss of one of its pioneer members when our brother, Syd. Gole, was called Home on Oct. 28, at the age of 81. He served the Church in many capacities, as church officer, as B.S. supt. for many years, on

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Conference Committees, and perhaps his crowning achievement was the faithful work he put in as Treasurer of the Youth Department over a long period. In the latter capacity he followed the family tradition of his late father, Edmund Gole. In the early days Mr. Gole was in membership at City Temple, taking an active part; then at Mosman, where he was B.S. supt. until coming to Chatswood. The sympathy of the church is extended to Mrs. Gole and to his family, who had in him a father of whom they might be justly proud.—P. G. Verco.

Mrs. E. F. Judd.

Mrs. Ellen Frances Judd, who passed away on Oct. 12, 1962, was for 37 years an active member of the Swan Hill (Vic.) church. She was an enthusiastic worker in the Ladies' Guild, a woman "full of good works." Her home was open to all who needed accommodation, material assistance or spiritual advice. An early pioneer of the Swan Hill district, she joined the church during the Hinrichsen-Pratt mission in 1925. Her husband predeceased her fourteen years ago, and her adopted son, Pte. Lester Judd, was listed missing in Rabaul in 1943. At the age of 87, Mrs. Judd quietly slipped away to be with her Lord, whom she had served so faithfully, and her body was laid to rest beside her husband in the Swan Hill Cemetery. She leaves an only daughter and son-in-law, Holley and Rowland Thomas, of Wangaratta, and three grandsons, Malcolm, Darryl and Neville. To them the church members and friends express their sincere sympathy.

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