

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Frontier Evangelism

In reflection, A. A. Avery says, "Never before have I shared in a venture in which the church went so far out from the seclusion of its own walls."

The church at Berri, South Australia, conducted a teenage evangelistic programme, Feb. 3-17.

Contact

H. E. Greenwood, the Berri minister, said the aim was to contact district teenagers as well as numerous young people employed in seasonal work. This aim was very definitely achieved. Meetings were held in the grandstand on the Berri football ground. This was a neutral meeting place. Night after night a great preponderance of those present looked and acted as though they had not had much previous contact with the

Church. Some stood on the mound hardly daring to enter the grandstand. Others listened from parked cars. Attendance in the grandstand varied from one hundred to over two hundred and sixty.

Communicate

How do you communicate with youth with his long side burns blowing in the wind, his red shirt and black jeans? It was an unusual experience to preach to people who could and did talk back if they didn't agree — who smoked during the address and left when they wanted to. Wind, rain and humidity became additional factors in this problem. H. E. Greenwood did a magnificent job in organising the programme. John Hunt was an able comper. The programme strove to communicate to teenagers through the music and

singing so many like. They came to listen, far more of them than could have fitted into the church building. This was a venture far beyond the seclusion of the chapel, on the frontiers of life where so many live today.

Convict

A. A. Avery aimed to reach youth on the frontiers. H. E. Greenwood said that the message of Christ was presented faithfully, forcibly and simply each night, and that real attention was given through-

out. Adelaide provided John Halbert, of football fame, and a youth singing trio. The District Council Chairman, an ex-Scotland Yard officer, a theological student and a business man also testified to their own convictions about life and Jesus Christ. District churches supported the meetings, as well as Mildura youth. Eleven decisions were registered.

Concern

The church has now a concern for the ongoing faith of those responding to the invitation. Its concern is also manifest in the continuing contact of those attending whose names were known. A careful look will be taken at existing youth programmes.

Conversations reveal that other young people went on their way more concerned with their way and views of life. The seed has been sown in frontier territory.

★ Interesting Conversations —

Two informal conferences were held during the past year between committees of the Assemblies of God, largest of the U.S. Pentecostal denominations, and the Protestant Episcopal Church in the U.S.A. to "learn from each other about Christian faith and life."

A joint statement issued this week stated that the conversations were not aimed at arriving at doctrinal agreement between the two churches nor negotiating any ecclesiastical arrangement. Much of the conversations centred around the work and ministry of the Holy Spirit in the Church today.

"There emerged a deep sense of Christian understanding and mutual trust," the statement said. "We found ourselves a fellowship, open to the leading of the Holy Spirit to a degree which we had hardly dared to expect," it continued.

"The Episcopalians testified to their sense of the work of the Holy Spirit in the apostolic ministry and sacraments. The Assemblies of God testified to their experience of baptism with the Holy Spirit accompanied by the speaking with tongues as the initial physical evidence," the joint statement said.

Other similarities and differences of understanding of Scriptures on conversion, baptism, and Holy Communion were discussed. However, agreement was neither sought nor arrived at, but both groups "found deeper understanding of God's saving work in the Church as they listened to each other's testimony," the statement said.

—E.P.S.



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Fifty Years Ago

From "The Australian Christian" of March 13, 1913.

Editor: F. G. Dunn.

Adult Bible School Classes. — One of the pleasing indications of the interest in religion in the United States is the growth of the Adult Class movement in connection with the Bible Schools. The Churches of Christ lead in the number of classes, 7,451, while the Methodist Episcopal Church reports 7,224; but the latter has an enrolment of 182,051, as compared with 167,581 of the former. The Adult Class has come to stay, and the fact of these hundreds of thousands of men and women gathered every Lord's Day for the mutual study of the Book of books cannot but have a beneficial influence on the national life. It would be interesting to know how the Adult Classes are attended in Australia.

First News From A. B. Chappell.—After a delightful trip around the islands, I landed at Nduindul on Friday, Nov. 29, and received a hearty welcome. There is a very much greater work than I expected to be done on Oba. I have commenced a class for teachers. Twelve teachers are enrolled as pupils, but only five or six attend regularly. One day last week I had my first experience in tooth-extraction. I don't know how much the patient suffered during the operation, but the tooth was easily drawn, and I felt somewhat elated after the achievement.

Items of Interest. — S. G. Griffith cables from the Federal Mission at Launceston: "Weather very rough Sunday, but good meetings; 176 decisions to date" . . . We learn with regret that Horace Kingsbury has tendered his resignation to the church at Lygon-st., Carlton, and intends paying a visit to America. The relations existing between preacher and church have been of the happiest kind, and a splendid work has been done. The Lygon-st. church has sent an invitation to S. G. Griffith to succeed H. Kingsbury . . . The Sydney Daily Telegraph on March 5 contained an appreciative article on the Churches of Christ in N.S.W., and stated that the figures of the last census revealed an increase for the decade of 85 per cent as against a population increase of 20.94 per cent . . . We are glad to report the safe arrival in Melbourne of Mr. and Mrs. P. A. Davey and family on furlough from missionary work in Japan . . . At a meeting of the officers and members of the church at Inverell, N.S.W., it was decided to give the evangelist one month's holiday and the sum of £10 to defray travelling expenses. . . Feb. 23 witnessed the opening of the new chapel at Narrabri, N.S.W. . . E. W. Huntsman has begun a ministry at Middle Park, Vic.

How Effective Are Our Conferences?

With the Tasmanian District Conference, which was held over the first weekend in March, the round of State Conferences is underway for yet another year. Within a month, all States save South Australia will have held their annual gatherings. And at the end of them — what? How much do Annual Conferences achieve?

Contrast the present situation with these comments, written by D. A. Ewers fifty years ago: "Not the least of the benefits arising out of our Annual Conferences is the promulgation of Christian fellowship. While their primary object is the extension of the gospel in home and foreign lands, they have a marked influence in the direction of binding the brethren more closely together. There are two facts which stand out prominently in connection with our work beneath the Southern Cross: one is the rapid progress that is being made, and the other is the manifestation of the spirit of union and fraternal co-operation. These are associated as effect and cause. There are several factors contributing to the hearty fellowship existing among our churches, not the least of which is the influence of our weekly paper, but no less prominent is the fact of our annual gatherings. Unlike the legislative assemblies of some religious communities, which are chiefly composed of officials, ministers and accredited delegates, our Conferences partake rather of the character of mass meetings where brethren gather in large numbers and hold social intercourse, as well as attend to the business of home and foreign evangelism. There is a delightful informality about these assemblies, and a general feeling of fraternisation that tends to advance the cause in the interests of which they are held. We are persuaded that one of the secrets of our progress is the spirit of unity existing among the brethren. 'Union is strength', and while our churches as a whole remain so closely united, no power on earth or in hell can prevent their onward march. The cords of brotherly love are far more effective in the Lord's work than the shackles of sectarian creeds or of legislative assemblies." In a later comment, Mr. Ewers said, "The object of these assemblies is not merely to enjoy each other's fellowship or to listen to encouraging reports of the past year's work. Our purpose will largely fail if we do not return to our churches resolved to carry out the resolutions passed at the Conferences."

The present-day constitution of the Conference of Churches of Christ in Victoria and Tasmania defines the objects of Conference as:

- (a) To cultivate fraternal intercourse among the churches;
- (b) To co-operate for effective evangelism;

(c) To work for the unity of Christians by the restoration of New Testament Christianity;

(d) To put into practice the principles of Christianity through social and benevolent activities, including the establishment and maintenance of social institutions and expression of the mind of Conference on social questions;

(e) To act in a united capacity in any other sphere where deemed necessary or desirable.

Similar objects are indicated in other State constitutions. But to have aims outlined in writing is one thing; to achieve them is quite another. Are Conferences as we now know them in the life of our churches an effective force in the on-going of our work?

For almost a century now Conferences have had a place in the life of Australian Churches of Christ, and throughout that period the need for fellowship has been a recurring theme. In more recent years there have been protests that certain changes have led to a lessening of opportunities for fellowship, and a pronounced swing from D. A. Ewers' picture of "mass meetings where the brethren gather in large numbers and hold social intercourse, as well as attend to the business." Where, some ask, can we find in the highly organised and rigorously timed modern Conference the "delightful informality" of yesteryears? Let it be said in answer that today's planners are as eager as ever to provide opportunities for fellowship, in which informality is the dominant theme — cf. the "delightful informality" of garden parties, pioneers' afternoons, etc. But Christian fellowship means much more than a friendly get-together over a cup of tea. True fellowship of mind and heart should find expression also in creative business sessions; such fellowship is sabotaged when those who disagree with their brethren on certain issues only attend Conference when those particular issues are being discussed.

I have attended, and reported on, many Conferences. There have been times when, like others, I have grown impatient and dispirited with much that seemed ineffective and repetitious. But there have also been kindling moments when men of vision have shown us what we could do together in a way that churches could never have done alone; when out of the thrust of give-and-take discussion have emerged the motions which have sparked off advances in areas of evangelism, education, Christian unity, Missions and Social Service. The history of Australian churches would be immeasurably poorer without the forward moves in co-operative enterprise which State and Federal Conferences have made possible.

— THE PRIORITIES OF JESUS —

Principal W. Gordon Robinson.

We talk a great deal today about priorities. Our fathers used to talk about putting first things first. We mean much the same thing because we all have a sense, in our better moments, that there are some courses of action which have the right to the first consideration in our minds and must exercise their own imperative upon us. There are clearly certain priorities which are incumbent on us as Christians, priorities which we ought to be able to find in the life and the teaching of the Lord Jesus. But what are they?

The immediate answer we should give would probably be based on somewhat vague recollections of the Gospels. We might say for example that Jesus put true worship before mere ceremony, or that he put following him before every other consideration. These are sound enough judgments as far as they go. But what we need to do is to examine carefully exactly what he did say. A revealing method is to examine the occasions on which he said "First . . ." using the word adverbially (I propose to deal with the times when he said "First," meaning "in the first place," and not to deal with the times when he said "first" adjectively, meaning "foremost," as for example, when he declared that "Thou shalt love the Lord thy God" was "the great and first commandment." The adjectival use throws some light on the priorities of Jesus; the adverbial use gives much more guidance).

We find that the examples of where Jesus said "First . . ." are unevenly divided in the Gospels. There are several examples in Matthew, very occasional ones in Mark and Luke, and none at all in John. Perhaps they are mostly preserved in Matthew because this is an orderly and "ecclesiastical" Gospel written to be of special guidance in training church members; perhaps there is nothing in John because they are represented by the occasions on which Jesus said gravely, "Verily, verily, I say unto you except . . ." (Look up for example, John 3: 3 and 5; 6: 53; 12: 24, which clearly give some of the priorities which Jesus set before his hearers).

When we come to examine the examples, we find that they fall into four categories. But before we do this, it is worth noticing how incisively Jesus rejected the wrong priorities. At the end of the ninth chapter of Luke we read how he dealt with three would-be disciples. Two of them laid down their conditions: "First, let me bury my father," "First, let me say farewell to those at home." By normal standards, these were estimable requests—

that a man should pay his last respects to his dead father (or alternatively that he should care for the last days of his dying father), and that a man should put his affairs in order before embarking on following Jesus. But Jesus, with almost ruthless force, indicated that proclaiming the Kingdom and following him took precedence over every other consideration.

Now look at the priorities and their opposites, which are either implicitly or explicitly condemned.

Peaceableness

Peaceableness, not self-assertion. If you are offering your gift at the altar, says Jesus, and remember that your brother has anything against you, leave the gift where it is and go, and "first be reconciled to your brother, and then come and offer your gift" (Matt. 5: 23, 24). It is not only that reconciliation takes precedence over ritual and sacrifice, though that is certainly true, as we recall from the words of Hosea 6: 6, where God says, "I desire mercy (that is, loving-kindness, covenant-loyalty, love) and not sacrifice; and the knowledge of God more than burnt offerings." In addition to this, it surely means that the self-assertiveness which maintains our own point of view against all comers, which will not budge an inch to defer to others or to admit when we have been wrong, and which cherishes grudges and nurses injuries, is to give way to peaceableness. Without this, any approach to God is vain; if we do not forgive others how can God forgive us? (Matt. 6: 14, 15 and Mark 11: 25); if we do not keep the family-relationship with others, how can we keep the family-relationship with God?

Sincerity

Sincerity, not censoriousness. In both Matt. 7 and Luke 6 is the little parable which we usually call "The Mote and the Beam." Put it into modern language and call it the splinter and the plank. Here is a man who says to his brother, "Let me get the splinter out of your eye," and all the while there is a plank in his own. The exaggerated near-absurdity of the picture is characteristic of some of the teaching of Jesus. Then he goes on, with all seriousness, to say, "First, take the plank out of your eye and then you will see clearly to take the splinter out of your brother's eye." First, put yourself right before you try presumptuously to put others right. To do otherwise is to be charged by

Jesus with hypocrisy. And this is the charge he lays against the Pharisees and Scribes in Matt. 23: 25, for they clean the outside of their vessels but are not right within. They were the most censorious of persons; what they first needed was sincerity.

Seeking the Kingdom

Seeking the Kingdom rather than worldly goods. The end of the sixth chapter of Matthew is a brief essay in priorities. Food and clothing are important (and God has made provision for them). There is, then, no need to worry about them. But more important than food and clothing is life itself (verse 25). And most important of all is the Kingdom of God. "Seek ye first his Kingdom and his righteousness." Only when men have given the most complete priority to God's rule and to obedience to him can life come right. To begin at the other end and make one's priorities food, clothing, worldly comfort, life, is to court complete failure. But if the priority is right, all these things fall into their place and men are delivered from anxiety and from wrong judgments.

Preaching the Gospel

Preaching the gospel, not seeking safety. In Mark 13, the disciples were warned that they would have to endure persecution and take their stand before councils, governors and kings for the sake of Jesus. Then he adds, "and the gospel must first be preached to all the nations." The "first" does not indicate priority in time but priority in importance. Whatever persecution comes, and come it will, the gospel must be proclaimed to the whole world. Before personal considerations and comfort and before private safety, comes the imperative to pass on the Good News, both by speaking boldly of it and by one's very personality (cf. Acts 4: 13). First and foremost and all the time, it is laid upon us by him that we should tell "what great things the Lord has done for us and how he had mercy on us."

★

Gardiner church, Vic., farewelled Mr. and Mrs. F. A. Youens and family on Feb. 27, prior to their moving to Caulfield and a new ministry with the Bamba-rd. church. A devotional service in the chapel preceded a gathering in the hall, at which presentations were made and the guests wished Godspeed in their new work. A welcome was extended to K. J. Clinton, lecturer, College of the Bible, who is undertaking an interim ministry with the church until October.

The Mission of the Asian Churches

Missions from Asian countries — not Missions to Asia! Just as we speak of American, or European, or British Missions, we also can speak of Asian Missions. It is necessary to stress this point — for the first difficulty in describing the missionary enterprises of the Asian Churches is to get people to recognise the fact and implications of their existence.

At least two hundred missionaries have been sent out by the Asian churches related to the World Council of Churches and an unknown, but clearly substantial, number by other Asian Christian groups. All over Asia today the missionary forces include those from other Asian countries, as well as from the West: Filipinos and Koreans in Thailand; Indonesians and Chinese in the Philippines; Japanese in Indonesia and Nepal; Indians in Malaya and Singapore; and many more. But more than that — Asian missionaries also are at work in the West — Filipinos in the Middle East, Greece and Italy; Chinese and Indians in the United States; an Indonesian in Germany.

Revolutionary Changes

The pattern of support for this wide-flung team is full of varieties. Some are aided by Western Churches; others entirely supported by their own Churches. Many are supported both by the "giving" and the "receiving" Churches. Sometimes it is a three-cornered relationship. For example, the Japanese Christian Medical Association completely supports twelve workers overseas. But they have still further workers available — and it is now proposed to send two doctors to Indonesia with considerable support from New Zealand, but full responsibility in Japan.

The Asian Churches have a special missionary concern for groups of Asian people in the Pacific. The East Asia Christian Conference (E.A.C.C.), which does a great deal to assist the Churches in such negotiations, including sometimes the provision of limited financial help, has been related to proposals to secure an Indonesian missionary for work among the 5,000 Javanese in New Caledonia, an Indian missionary in Fiji, and a French-speaking Chinese for Tahiti. They have also facilitated the sending of a Chinese missionary family to Mauritius.

Through the E.A.C.C. the Asian Churches also have shown a truly missionary concern in other ways than the sending of personnel. The E.A.C.C. has the responsibility for allocating the funds raised by the Fellowship of the Least Coin. Their doing so follows the best pattern of

Alan A. Brash, Secretary for Inter-Church Aid of the East Asia Christian Conference, writes of the new developments in the missionary programmes of Asian churches which are now sending missionaries to all parts of Asia and to countries in the West.

missionary concern. They have aided pastoral work in Paris, East Germany, and the Middle East; restored Christian schools in Colombia; supported programmes among drug addicts in New York and children's work in Africa.

Asian Christians learned earlier than those in the West that every Christian Church needs for its own wholeness both to receive and to send out missionaries. If it was their particular temptation to assume that they should only receive missionaries provided by others, so in other parts of the world it is the common and sinful assumption that "we are those who have to give and teach, and we do not need to receive and be taught."

The Same Problems

But it isn't all plain sailing. The Churches in Asia are now struggling with the same kinds of problems which have long plagued Mission bodies elsewhere. They are asking such questions as: How do you recruit the right kind of missionary? How do you train him? Who cares for his welfare when he is on service? Should an Asian missionary serving in another Asian country receive the same material conditions as "other missionaries," or should he be more closely identified with the standards and conditions of the ministers of the local church?

Such problems are being answered. But it is appropriate that the E.A.C.C. has planned as one of the consultations just prior to its Second Assembly (Rangoon, 1964) a conference on "Asian Missionaries," so that these problems can be raised, discussed, and answered in practice. Outside solutions are not really very helpful, for Asian answers must be found. Some of these will be different from Western answers. At the meeting in Bangalore, India, of the Enlarged Continuation Committee of E.A.C.C. in November, 1961, for example, it was declared:

"The E.A.C.C. would recommend to the Churches that the remuneration of workers serving in another country should be defined by the sending and the receiving Churches together, primarily on the recommendation of the receiving Church, which shall be

based on the cost of living in that country, and the financial position of that Church's workers. In regard to this whole problem created by the disparity in remuneration between workers from within Asia and most of those from outside the region, the E.A.C.C. requests the division of World Mission and Evangelism of the World Council of Churches to urge the Churches and their Mission Boards in the West to continue to increase their efforts to find practical Christian solutions. It is our conviction in regard to such workers from outside the region (as for those within it) that while the question of necessary allowances to the worker in his home country are the concern of his own Church, the remuneration he receives in the country where he serves is a matter of major concern to the receiving country and the witness of the Church there, and should be settled by the two Churches involved primarily on the basis of the recommendation of the receiving Church."

The significance of this statement lies in its implication that a radical alteration is required in the ways Mission Boards normally operate.

Strangely enough, one of the problems of the Asian missionary enterprise is the availability of too much outside money. It is a profoundly Christian relation of interdependence when strong Western Churches help the materially weaker churches of Asia in any undertaking — including the sending of missionaries. But if, as some would have it, the only Asian contribution is the making available of personnel, if the entire budget is paid without effort to the "sending" Church, it not only raises acute problems on the level of remuneration, but calls into question the integrity of the whole venture as a missionary enterprise of the Asian Church. It then becomes a continuation of a Western enterprise, employing Asian staff. The Asian Churches are increasingly conscious of this problem, but that does not make it any easier to find that point where interdependence once more threatens to become corrupting one-sided dependence.

A final fact of note is that the Asian Churches "provide workers," they do not "take over a field." A good illustration is one of the most missionary-minded Churches in Asia — the United Church of Christ in the Philippines. In 1961 that Church supported 18 missionary couples — two in Thailand, two in Indonesia, one in Hawaii, four in Iran, one in Ethiopia, two in the U.S.A., one in

(cont. ft. col. 1, p. 150)

THE MINISTRIES OF OUR



WOMEN



FEDERAL ACTIVITIES

The World Christian Women's Fellowship

At Federal Conference in Hobart in 1950, it was resolved to seek to establish a World Conference of women of the Churches of Christ at the next World Convention, to be held in Melbourne in 1952. Here an interim Committee was formed, with Miss Jessie Trout (U.S.A.) as chairman. Miss Beil (N.S.W.) was appointed Australian representative on this Committee.

The World Christian Women's Fellowship was organised, Saturday, Aug. 20, 1955, at Toronto, Canada. Miss Jessie Trout presided. The officers elected for the five year period were—

President: Mrs. Charles Green, England.

Vice-Pres.: Mrs. Juliana Banda, Philippines.

Secretary-Treasurer: Miss Jessie Trout, U.S.A.

It was decided that the name of this organisation would be "World Christian Women's Fellowship of Churches of Christ."

The Purpose of the W.C.W.F. is to provide a channel by which all women members of Churches of Christ may be joined in fellowship; and through prayer, study and service may make a contribution to the extension of the Kingdom of God.

Turkey, one in Greece, one in Italy, and three in the mountains of Mindanao. And this is a Church which not only receives missionaries from the West, but is negotiating for the reception of both an Indonesian and Chinese missionary from within Asia. Such a Church can never develop a paternalistic attitude — it is simply and sacrificially engaged with many kinds of Christians in carrying the gospel to the ends of the earth. There is no question of that Church establishing branches of its own denomination in other lands, because it always co-operates with the Church on the spot. Another example is the Mar Thoma church in India, whose missionaries in two areas in Singapore have their converts baptised in the nearest church — in one case an Anglican and in another a Methodist church.

Those engaged in missionary service in Asia have much to learn from the older societies of the West — but they have also a great deal to teach.

All women who are members of the Christian Women's Fellowship, or some other women's organisation of their local church, and who are in sympathy with the spirit and purpose of the W.C.W.F. may be members thereof, and shall be eligible to attend and vote at the regular meeting of W.C.W.F.

In order to promote fellowship, two newsletters are published each year, and usually contain a message from the President, news from Fellowships in participating countries, and suggested prayer topics.

Each Fellowship pays an affiliation fee, which in Australia is fixed at a minimum of 5/- per annum.

From 1955-1960, Mrs. A. W. Cleland (Victoria) was our Australian Representative on W.C.W.F. Executive. She posted the Newsletters twice a year, reported Australian activities for these, and was on the Programme Committee for World Convention in Edinburgh, August, 1960. Mrs. Cleland ably represented the women of Australia at World Conventions in Toronto and Edinburgh.

During the latter Convention more than 1,800 members of Christian Women's Fellowships, from many parts of the world, attended a quinquennial luncheon. The service at this gathering included the hymn, composed by Mrs. Bertha Duncan of Glasgow in 1958, which has been adopted by the W.C.W.F.

All Fellowships are probably familiar with this hymn, the last two verses of which are:

"Cleanse us we pray from care-less sin,

From thoughtless word or deed.
And may the hands upraised in prayer

Reach out to those in need.

"Light of the World, we humbly pray,

Shine on each heart and mind;
Thus facing thee, the risen Lord,
Self's shadow falls behind."

Many countries were represented in the devotional service, and Mrs. Green delivered her Presidential address on the theme, *That Which We have Seen and Heard*.

On Sat., Aug. 8, 1960, the World C.W.F. Quinquennial meeting was held. The business session included a roll call of nations, and a report was given of the work done by the World C.W.F. since its inauguration in Toronto. The nomination of officers by the Executive was adopted:—

President: Mrs. Esther Maldonado, Puerto Rico.

Vice-Pres.: Mrs. Clarice Digwood, Western Australia.

Secretary-Treasurer: Miss Jessie Trout, U.S.A.

and new representatives from each country. Mrs. L. E. Wylie (N.S.W.) was elected Australian representative, and thus became a member of the W.C.W.F. Executive. Mrs. Wylie now sends the Newsletters to each State, and forwards the Australian report for inclusion in the Newsletters.

In 1961, Miss Jessie Trout resigned the position of W.C.W.F. Secretary-Treasurer, and on Jan. 1, 1962, Miss Helen Spaulding (U.S.A.) began service in this capacity. At the International Quadrennial Assembly of the C.W.F. in U.S.A., a surprise presentation of a Scholarship Fund named in her honor was made to Miss Trout. This was made up of contributions by individual women in the C.W.F.'s of United States and Canada, and gifts from other individuals and countries. Australia sent a contribution to this fund through our Federal Women's Council.

After the inauguration of the W.C.W.F., the Executive suggested that a birthday meeting be arranged by each C.W.F. between Aug. 20 and Sept. 20. A special birthday Worship Service is arranged each year by a different country, and published in the June Newsletter. Right round the world we are one in this service. Last year it was prepared by Britain; this year the C.W.F. in Jamaica has been asked to plan it.

The countries represented in the World C.W.F. are Argentina, Australia, Britain, Canada, India, Jamaica, Japan, Mexico, New Zealand, Nyasaland, Okinawa, Paraguay, Philippines, Puerto Rico, Republic of the Congo, Republic of South Africa, Southern Rhodesia, Thailand and the United States of America.

In 1961 a special project was suggested and it was decided to help the literacy programme which was being developed in Haiti, particularly as it relates to women. The Executive feels that this common project will bind us more closely together, and has voted to devote some of our finance, particularly birthday gifts, to the printing of readers for Haitian women. A competent author has been asked to prepare a book on hygiene, with helpful guidance for the home, to be used in literacy classes. It is interesting and appalling to note that 90 per cent of the three and one half million Haitians are illiterate.

The next World Convention will be held in San Juan, Puerto Rico, Aug. 9-15, 1965. Mrs. Maldonado, our President, is the mother of six, a teacher and consecrated Christian. In 1960 she was awarded a scholarship by the Government of Puerto

(cont. ft. col. 1, p. 151)

A 25th Anniversary

From six clubs with seven teams and 88 registered players, to 56 clubs, 138 competing teams and a membership of 1,708 players — this has been the progress of the Victorian Baptist and Churches of Christ Tennis Association in the period, 1938-1963.

In 1938 a start was made from six churches north of the Yarra. The first officers were D. H. Butler, President, and T. A. Howe, Secretary. The year following, with C. P. Hughes, President, and Miss J. Ward, Secretary, the South District commenced, followed in 1940 by the Eastern District, and in 1944 the West District.

Dr. E. R. Kilimier, first President of the combined group, was in this office for eight years following its inaugural meeting on Jan. 24, 1941. For the first sixteen years T. A. Howe and N. F. White, for varying periods, were model organisers, as the growth of the Association testifies.

In 1947, the Churches of Christ Tennis Association changed its constitution and name to include clubs representing Baptist churches. Ten years later a further change made provision that any club representing a Protestant church could enter the competitions.

We are proud of direct representation at the Council table of the Victorian Lawn Tennis Association, as one of the largest affiliated Associations, and certainly the one with the greatest growth in a period of 25 years. We honor those who worked to make it so.

Rico for the purpose of study at the University of Michigan, U.S.A. Last year she was elected "Mother of the Year" in Bayamon, Puerto Rico.

In Australia, at Federal Conference in Perth, 1960, a fund for the purpose of sending the Australian representative to World Convention was implemented.

The W.C.W.F. President and Executive hope that many C.W.F. members are planning to attend the next Quinquennial Session in Puerto Rico. The possibility of having a short Retreat, prior to World Convention and our W.C.W.F. meetings, has been discussed. Nothing definite has been planned yet.

God be merciful unto us, and bless us,

And cause his face to shine upon us;

That thy way may be known upon earth,

Thy saving health among all nations,

Through Jesus Christ, our Lord. Amen.

(Missionary benediction.)

—Prepared by Mrs. C. Digwood, W.A., Vice-President, W.C.W.F.

QUESTING

A. E. White.

More about the election of officers.

We continue with suggestions regarding the best methods of electing church officers. Six were given last week.

7. In many churches there is a comparatively small attendance of members at the annual meeting. Few members will vote if voting is confined to that meeting, and elected positions will be determined by minorities. Some churchmen contend that folk not attending the annual meeting have no right to vote. But even well-intentioned members will not attend poorly conducted meetings, or if they have little purpose, or are too long and late. Half the Kingdom of God could be built in the time wasted at church meetings. Some cannot attend because of young children at home, or because of employment or educational demands. To meet all possible needs it is recommended that nominations close two Sundays before the annual meeting, and that the ballot be available to members on the Sunday prior to that meeting, and also up to about 8.30 p.m. on the night of the meeting itself.

8. Elect officers for at least a two-year term. Elections for one year do not give stability and they discourage long-range planning. Half of the Board could retire one year and the other half the following year. Some churches elect their officers for a three-year term, with one-third retiring each year.

9. Provision should be made for at least one Board member to be co-opted if required to maintain or increase efficiency.

10. The Board should also have the right to appoint one or two associate officers, without voting power. These places could be given to young men as part of their preparation for full responsibility. Some churches go for ten years or even longer without any new men (or women) on the Church Board. Young men should be encouraged to serve. If the church is expanding, the size of the Board could be increased. If the church is not growing it might be a good thing to get rid of some of the officers to make way for others.

11. Once elected, members should attend meetings regularly, make decisions that express daring discipleship, perform their tasks promptly and efficiently, and remember, at all times, that they are serving Christ and his church.

Next Week. — "How can I win my brother for Christ?"

(Send Questions to the Editor).

Musings

A Conference President's Week.

SUN., MARCH 3. — Three Tasmanian Conference Sunday meetings were held in the Collins-st., Hobart, chapel today. During the ladies' session this afternoon, the men enjoyed outdoor fellowship, which for our car-load included a visit to the historic Anglican and R.C. churches (built 1834 and 1835 respectively) at Richmond. I had the privilege of speaking at both morning and evening meetings, and Conference came to a moving climax for us all when six young people made their decision for Christ at the close of the gospel message. Later we appreciated colored slides of last year's Federal Conference and other activities.

MON. MARCH 4. — Continued perfect weather helped to make New Norfolk an ideal setting for today's Conference Picnic. Once again our host, Dr. Knight, made sure we saw as much as possible on the way. After lunch a group of us clambered up to Pulpit Rock, with Laurie Trezise threatening to declaim the whole of the 119th Psalm when we reached it; we (and his memory!) decided otherwise. My fellow-guest, Don Smith (H.M. Sec.) and I shared a quiet evening with the Knights, looking at more colored slides of scenic and brotherhood interest.

TUES., MARCH 5. — I was up early to catch the 7.25 a.m. plane back to Melbourne, leaving Messrs. Smith and Trezise, and Mrs. V. C. Stafford (C.W.F. Pres.), to do deputation work among the Tasmanian churches for a few more days. I went straight to the Austral office to catch up on A.C. work before heading homewards, and tonight joined the Doncaster officers at our monthly meeting.

WED., MARCH 6. — Among the mail waiting to be dealt with is an invitation to attend the opening of the Freedom From Hunger Appeal in Victoria on March 19. I'm sure that our church members will have a worthy part by channelling their gifts for this appeal through Inter-Church Aid, which aims to raise £50,000 in Australia this year for Freedom From Hunger projects.

THURS., MARCH 7. — With Victoria's Labor Day holiday due next Monday, we had to finalise next week's A.C. today — and there has been little chance to relax tonight, with the local weekly to be typed.

FRI., MARCH 8. — In between incidentals (too many of them!) I got some sermon preparation done.

SAT., MARCH 9. — I notice that a famous theologian has confessed: "God was at the centre of my theology, but I was at the centre of my life. Exploding with ideas, I talked too much." What's worse is when you talk too much without the ideas!

HERE AND THERE

Balaklava church, S.A., bade farewell to their retiring minister, K. J. Patterson, Mrs. Patterson and family prior to their leaving for W.A., where Mr. Patterson has commenced duties as State Secretary and Organiser for our W.A. Conference. An induction service for the newly appointed minister at Balaklava, K.J. Edwards, was conducted by I. J. Chivell, State Sec., on Feb. 3. A welcome social was held on the 8th.

Protestant authorities have announced the completion of reconstruction work on all war-damaged Evangelical churches and buildings in West Berlin. Of the 110 Evangelical churches in pre-war Berlin's western sector, only five remained undamaged, while 33 suffered heavy destruction and five were totally destroyed. All have been rebuilt. In addition, 22 new churches and 22 new parish centres have been erected since the end of World War II. Of the 81 churches in what is now East Berlin, 35 suffered heavy war damage, while eight were destroyed beyond repair. To date, 68 have been repaired but only one new church and one new parish centre have been built since 1945.—E.P.S.

Ascot Vale (Vic.) church has been presented with a beautiful memorial Rose Garden in memory of Mrs. Ethel Moncur, as a gift from her husband and family. Both Ascot Vale and Newmarket churches are working strongly on a "Woman to Woman" evangelism crusade. 41 families are part of a friendship campaign to win them to Christ. 40 members have undertaken to pray daily for them over four months. All have been visited and have attended church nights, social afternoons and luncheons held to win their friendship. Personal witnessing by ladies at home afternoons is a vital part of the crusade. May meetings will be addressed by women evangelists and the local minister, G. K. Moyes. Two "contacts" have already desired baptism. The work is in very good heart.

A draft scheme for the union of the four major Free Churches in Wales is about to be published. The publication is not connected with the offer of £250,000 by Sir David James to establish a United Free Church Fund. William Davies, area superintendent for South Wales of the Baptist Union of Great Britain and Ireland, said: "The draft scheme for unity is the work of a joint committee of the four main churches which has been sitting for four years, long before Sir David made his offer." Sir David's offer was subject to vari-

ous conditions. The most important was that the Free Churches should co-operate for up to 13 years with a view to achieving union at the end of that time. The Congregationalists, the Presbyterian Church of Wales, and the Welsh Methodists agreed to accept the offer. But 87 per cent of the Baptist churches rejected it. Mr. Davies said that the Baptists were grateful for Sir David's offer because it had quickened the movement for unity, but there was a feeling among many Baptist churches that unity could not be bought. "The draft scheme, which will first be submitted to the churches for discussion, covers joint communion and membership," he said.

National Church Day Plan

The Australian Council of Churches will consider holding a National Church Day in 1966 or 1967. The annual meeting of the Council, attended by nearly 100 church representatives, fraternal delegates and consultants has asked the executive committee to investigate proposals for such an event.

A basis of the planning would be the experience of the Presbyterian Church of Queensland, which planned and executed a Kirk Day throughout that State in 1961, and is planning another for this year.

A National Church Day following the Queensland pattern would be preceded by some months of study in individual congregations and particular areas on a special theme.

Speakers at the annual meeting expressed the belief that such study, culminating in the Church Day on which people throughout the nation would meet in their local areas for further study, would be a valuable enterprise, capable of making a great spiritual impact on the whole community.

The executive committee of the Council will take a recommendation regarding the Church Day to the next annual meeting of the Council.

For the first time in its history the Council elected as its President a man who is not the federal head of his Church.

He is B. R. Wyllie, Master of Wesley College in the University of Sydney for the last 20 years, and chairman of the executive committee for the last four years.

Mr. Wyllie, a Methodist, succeeds Dr. Alan C. Watson, a Presbyterian, of Melbourne, who has been President for the last two years.

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News of British Churches

The staff of the Mission at Nyasaland has been further strengthened by the addition of Mr. and Mrs. Daniel Wall and their two young children.

Valedictory services were held at Moseley Road, Birmingham, at which Principal A. L. Brown made a presentation on behalf of the Birmingham churches. They sailed from London in the middle of January, being cheered on their way by members from London, and by representatives of the Missionary Committee, and arrived in Africa just over a month later, being met at the ship by their colleagues from Gowa, and motoring the several hundred miles to their destination.

Dr. Lin D. Cartwright, who is spending some months at Overdale College, is speaking at a number of conferences in various parts of the country. Recently he visited Edinburgh and Kirkcaldy to make preparations for a visitation campaign.

During Christian Unity Week many churches shared in ecumenical activities. There are reports of pulpit exchanges and of united services, with Anglicans preaching in Free Churches and vice versa. At Swindon, members of an Anglican church, in the same road, worshipped with the Church of Christ, their own church being out of use, due to frost damage to the heating system.

W. G. Baker, of Edinburgh, has been designated delegate to the Conference on Faith and Order to be held at Montreal in July.

During February, the churches were asked to pray and give for Home Missions. A new feature was Recruitment Sunday, Feb. 24, when the focus was on recruiting for the ministry—G. J. Hammond.

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A Youth For Christ birthday rally will be held in the Melbourne Town Hall, Sat., March 30, at 7.45 p.m. Admission is free, and seat reservation tickets for groups of 15 or more are available from the Youth For Christ office, 69 Durham-rd., Surrey Hills, Vic.

Doncaster (Vic.) church is planning its Centenary Celebrations for Sept. 15-22, 1963. Former members who would appreciate information and invitations are asked to send their names and addresses as soon as possible to the church secretary, R. F. Miller, Church-rd., Doncaster, Vic.

Serving God Better

T. Lane (East Preston, Vic.).

Last June, the officers of the East Preston (Vic.) church set themselves to discuss together two questions which had troubled them privately for some time:

1. How to use more effectively the time now given to the evening service — and
2. How to involve the congregation in a programme of Christian Education which would enable them the better to serve God in this community?

It seemed clear that the two questions could be answered together.

The officers made a realistic appraisal of the situation and noted some pertinent facts. It was obvious that the morning service attracted far more non-members than the evening service, and therefore the proclamation of the gospel would be more relevant in the morning service. It was also obvious that the staunch members of the church who made up almost the entire evening congregation did not want their time wasted with the "laying again of a foundation of repentance from dead works," but rather they desired and needed to use this time which they were prepared to give for their own instruction in the faith. Plainly, the time had come to change a tradition which time had rendered outmoded. Why not use this time on Sunday evenings for Christian Education in the church?

Having made these observations, the officers approached the Vic.-Tas. Department of Christian Education and were fortunate to be able to secure the ministry of Mr. and Mrs. Walter Lantz and Miss Bonnie Bates for a period of eight weeks in October and November. These three talented people came to our church and introduced us to an exciting method of Christian Education. Group discussion with a difference! For the eight weeks, on Sunday evenings from 6.30-8.30 p.m., they worked with a group of eighteen people drawn from the congregation and meeting in a small hall. No member of "The Group," as it came to be known, will ever forget these eight weeks. Early they learned that it takes patience and discipline to master the art of group discussion. At times they became so frustrated that one wondered if they would be prepared to return next week and continue. But they stuck at it, and they mastered the method, and held in their hands the key to unlock the wealth of wisdom and experience which has long lain dormant in the people of God. They found a new way of

learning never before systematically explored. For instead of relying on the minister to be the person of knowledge and wisdom in the church, they came to acknowledge that in the collective experience and thinking of the members of the church there is much to be discovered that the minister alone could never hope to supply to the people.

In the past discussions had been tried, with only limited success, because they had always been something contrived by the minister and designed to reach a set of pre-determined answers. They were artificial, transparent and at times not really relevant. But discussions move and bubble and live, we discovered, when the topic is chosen by the group and the outline is prepared and the purpose determined by them. These discussions are relevant; they are about things which press urgently in the daily round of the people of God. They come from the people and belong to the people. The initiative in the discussion is theirs. There are no pre-determined answers. The conclusions are theirs. They may horrify the minister (well I remember the results of a discussion on Capital Punishment!), but he has plenty of opportunity to have his say, if he must!

We learned new things about the discussion leader. He is no omniscient semi-divine, primed with the answers beforehand. He is not enjoined to "get them to see this." It is his task to be the lubricant to keep the machinery of discussion moving smoothly. And he is no bird of rare talent repeatedly chosen for this job, for every member of the congregation is expected to try his hand at this task.

We crammed a lot into eight weeks, and at the end we had to think of taking what we had learned into the congregation. After a lot of careful preparation we took this big step in the evening service on Feb. 17. It was only a small beginning compared with what had been accomplished in the eight weeks, but it was significant. It was new — it was untried — but it was a success. In a relaxed and informal atmosphere we talked together about a subject which concerned us all. We certainly didn't solve any problems, but we helped each other by sharing together from our Christian experience. And we discovered that the sum total of the experience of a congregation of Christians is a tremendous source of knowledge of God.

Group discussion is only one way of learning to know God better, that we may serve him better. It doesn't replace Bible study, sermons, reading or any other form of instruction; but it is a way which should be explored by every church concerned with its mission in a changing world.

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Another Psalm

(A Hymn for March - No. 47, Mar. 17).

The title is by no means intended as derogatory — rather to suggest the great debt the songs of the Church owe to the psalms of the Old Testament.

Poet after poet has taken up pen to turn into English verse the whole, or a major part, of the Psalms. Even poets not notably religious have found much upon which to exercise their poetic talents. Thus the verse: "Before the mountains heaved their heads beneath thy forming hand, before this ponderous globe itself arose at thy command" is recognisably part of Psalm 90, but the (rather unexpected) author was Robert Burns. Isaac Watts presented two, or even three, versions of many Psalms. "Selected Metrical Psalms," appended to Presbyterian hymnals, began as a complete set, but an edition beside me at the moment has Psalms numbered 1, 4, 8, 9, 15, 19 . . .

Two well-known English hymn-writers chose for their own collections identical titles — rather confusingly *The Spirit of the Psalms* (Harriet Auber, 1829) and *The Spirit of the Psalms* (Henry Francis Lyte, 1834). The saintly woman writer has given us "Our Blest Redeemer, ere he breathed his tender, last farewell" as well as "Hasten, Lord, the glorious time" and "With hearts in love abounding" (Psalms 90, 72 and 45.) Besides his universally known hymn, "Abide with me," Lyte wrote "God of mercy, God of grace," "Praise, my soul, the King of heaven" and "Pleasant are thy courts above" (Psalms 67, 103 and 84) — the last-named a strange omission from our hymnal. Today's "hymn" ("O praise the Lord, 'tis sweet to raise"), on even casual inspection, shows traces from verses 1, 5, 9 and 11 of Psalm 147. In it we have "just one more" of the 70-odd Psalms which have become "hymns" in our book.—F.J.F.

The president of a big company called on a long-time employee and said, "I've heard you've been to church praying for a raise. Don't you know I won't stand for anybody going over my head?"

—Journal of the American Medical Association.



Discipleship

Steven and Glen Mill, Lindsay Mann, Preston, Vic.

Alan Stockdale, David Leech, Graham Miller, Bruce Robinson, East Malvern, Vic.

Mrs. Surplice, Mr. Corbett, Peter Middleton, Maldstone, Vic.

Sylvia Pope, Eleanor Ward, Black Rock, Vic.

Jill Browne, Barbara Brumby, Castlemaine, Vic.

Membership

Mr. and Mrs. D. Westbury, to Hamilton, Vic.

Mr. and Mrs. B. Leane, Berri to Barmera, S.A.

A. C. Mudford, Bendigo to Castlemaine, Vic.

Mr. and Mrs. Wilkes, Thornbury to Doncaster, Vic.

Marriage

Barbara Hassall to Roy Pugh, Ann-st., Brisbane, Qld.

Julie Potts, Black Rock to Tom Ede, Prahran, Vic.

Betty Lovelace to Graham Tonkin, Castlemaine, Vic.

Fallen Asleep

Mrs. Cotton, Box Hill, Vic.

L. Holman, Mrs. F. E. Bradshaw, Hawthorn, S.A.

QUEENSLAND

Rockhampton - North Rockhampton - Moongan (V. G. Boettcher). — Attendances well maintained, with increasing interest in each centre. Southern visitors compensated for members on vacation. Monthly fellowship teas inaugurated Feb. 3, when 92 were present; 120 attended gospel service following. Av. attendances at combined gospel services increased greatly, and have averaged over 80 during past month. Moongan services now conducted twice monthly, with average of 33. Offerings have shown 100 per cent increase since commencement of present ministry. Sister Jan Hunting and Miss Jenny Smith visited

church, en route to New Guinea; over 60 were present. C.W.F. at each church elected office-bearers for year and implemented schemes for progress and fund-raising in combined efforts. New electronic organ for use in William-st. chapel has been promised as a donation and will be installed in the near future. Extensive renovations and improvements have been effected at both William-st. chapel and grounds and at the manse. Monthly church magazine, *The Messenger*, introduced and, edited by Mr. Boettcher, has wide circulation. Visit of D. W. Mansell, Feb. 22-25, greatly appreciated. It was decided to form a C.Y.F. at a meeting called on the 22nd, when 40 were present. Sunday morning meetings were largely attended and at a special fellowship tea 76 were present, followed by the gospel service attended by 105. Spirit of revival evident, due, no doubt, in answer to well-attended meetings of prayer.

Ann-st., Brisbane (L. G. Read). — At annual meeting, Feb. 27, 52 members present received reports from all auxiliaries, showing vigorous life and many activities. The three elders, L. Larsen, H. J. Payne and R. Pitman, were re-elected for further year. Six regular vacancies on Board of Officers and one casual vacancy were filled by the election of R. Proud, E. Potter, D. Bamford, J. Flood, R. Feeney, J. Auld, J. Smith. Minister outlined plans being made in connection with Stewardship Campaign, proposed additions to the church building for use of B.S. and kinder., also the opening of new cause in co-operation with H.M. Committee. Three Y.P. baptised 17th. Members happy to see L. Larsen and Mrs. Larsen have recovered from their long illness. W. Lantz addressed youth rally, 16th; also speaker at gospel service following evening.

NEW SOUTH WALES

Chatswood (R. Greenhalgh - S. Thomas). — Director of N.S.W. Youth work has commenced interim ministry with church, assisted by Woolwich student, S. Thomas. Church expressed great appreciation of 1962 ministry of Principal A. W. Stephenson, and student, G. Chapman. Mr. and Mrs. D. Verco have left for England after Mr. Verco's appointment by N.S.W. Govt. for six months' survey of British educational methods. E. Morris and L. Bills have been elected as elders. John Webber and Harold Hayward have entered Woolwich Bible College.

Earlwood (F. Elliott - R. Craig). — At gospel meeting on Mar. 3, one lad rededicated his life to Christ. After service fellowship was happy occasion, when church elder, N. Matthews, officially welcomed F. Elliott and R. Craig as they commence student ministry together. At Y.P.F. R. Surtees (Wiley Park) gave talk on experiences in P.O.W. camp in Malaya. Visitors were welcomed. Prayer continues for shut-in members, Mrs. Avard, Mrs. Morris, Mrs. Gabb, Mr. Carter.

Mosman (L. E. Wylie - G. Warne). — Two young ladies baptised Feb. 10. Annual church business meeting, 20th, elected Messrs. K. Hunter, Walker, J. Hunter, Derley, D. Hunter, C. Murray, deacons; K. Hunter, treas.; C. Murray, sec. At the meeting minister announced that he would conclude his ministry at Mosman in Oct. On 24th, Graham Warne, first year student at Woolwich, was welcomed to the work for this year. On 27th, Craven Sands (Mission to the Seamen) spoke on his work.

SOUTH AUSTRALIA

Barmera (T. F. Lawrie). — On Feb. 25 a general meeting was held to formulate year's work. Two welcomed into fellowship by transfer. Women's World Day of Prayer service held in chapel on Mar. 1, when 80 women attended, representing other groups. Successful Harvest Thanksgiving services, Mar. 3. J. Stevenson spoke at gospel service. Number of members ill.

Strathalbyn (W. J. Philp). — Former minister, A. Cremin, guest speaker at 95th church anniversary, Feb. 3. Half-yearly business meeting of church held on 4th. Y.P.C.E. and church members attended tent mission at Cheltenham. B.S. enjoyed picnic at Port Elliot, 9th. R. S. McLean, Overseas Missions Sec., guest speaker, 17th. He also showed slides after service, of all Mission fields. T. J. Mitchell (Temperance Alliance) speaker, 24th. Extensions and renovations to church hall progressing favorably. 59th annual Conference of Southern District was held at Victor Harbour, 26th. Speakers were G. Lord, A. Ingham, F. Burt.

Asot Park (R. H. Sercombe). — Harvest Thanksgiving services, Feb. 24; good display arranged by Mrs. Bull and later sent to Christian Rest Home. P. Fopp spoke a.m. and R. H. Sercombe p.m. Mr. Sercombe preached at United Church at Birdwood in morning. Special business meet-

ing 27th, adopted recommendations from Board that tender for new hall be accepted. Temporary iron building used by kinder. to be demolished and transported to Longwood. Church sympathises with L. Simpson and family in passing of his father. Women's World Day of Prayer for Marion district held in chapel Mar. 1, with representatives of numerous congregations present. Meeting led by Mrs. Outlaw, with Mrs. Bonython guest speaker. Supper served at conclusion. B.S. had excellent attendance Mar. 3 and passed 200 mark for first time since 1962. Five new scholars were welcomed; offering over £6.

Hawthorn (R. C. Dixon). — Church mourns loss of two members, Mrs. F. E. Bradshaw and L. Holman. Av. attendances for Feb., 182 a.m.; 149 p.m. Church anniversary, Mar. 3, with G. Lord (Victor Harbour) guest speaker. Anniversary tea held on 6th. W. Bowden re-elected leader of Y.P.

VICTORIA

East Malvern (P. Andrews). — All activities resumed for year. Four Y.P. baptised at recent services. On Aborigines Sunday, V. Ryall spoke about the work being done for these people at Ecumenical Work Camps.

Hartwell (G. A. Whiting, B.A., M.R.E., Ed.D.). — John Wise (C.O.B.) welcomed as leader of C.Y.F. B.S. picnic held at Ferny Creek made happy day of fellowship. Good attendances at all meetings maintained; recent visitor, Mrs. Riches (S.A.). Church represented at H.M. prayer meeting, Surrey Hills, and Glen Waverley mission. Guest soloists Mesd. Willing, Pierce, E. Hancock; C. Baker. Church congratulates Mr. and Mrs. F. Greenway on silver wedding anniversary.

East Preston (T. Lane). — Church now reaping benefit of W. Lantz's leadership as first experimental adult education night was held Feb. 17. This proved very beneficial. Sympathy extended to Mrs. Andrieu on bereavement of her husband. Appointments at annual church business session were elders, C. Johnson, R. Fisher. Elders highly commended for their loyal service; deacons, R. Crisp, R. Weir, J. James; deaconesses, Sis. A. Trengove, H. Andrieu, R. Crisp. Special tea held for B.S. graduates proved successful. C.E. Endeavor Day, splendid programme enjoyed by many church members and friends; 3 missionaries present. Church delighted to have Harold Olney home on furlough from Norseman Mission.

Hamilton (A. B. Clark). — Minister has accepted call to Malvern church as from May 1. Two have been welcomed into church by baptism. Mr. and Mrs. J. Smith, and

Miriam (of Pentecost), visited church and showed slides of their work in the Islands. New B.S. hall, built mostly by voluntary labor, opened on Feb. 23 by R. J. Macpherson (elder). W. A. Thompson, in Hamilton for Western District Conference, also spoke. Harvest Festival offering amounted to £55/17/6. Miss Florence Richards appointed deaconess in place of Mrs. Mary Leishman, who resigned owing to ill health.

Oakleigh (E. J. Miles). — 40 Y.P. enjoyed camp at Seaford, under able leadership of minister, Feb. 15-17. A.m. speaker, 17th, Tony Willing (Camberwell). Two brothers recently welcomed into church fellowship. Business meeting, on 20th, elected deacons, J. Herdman, J. Masterton, K. Masterton, D. Fraser, J. Randall, S. Lunn; deaconesses, R. Blackmore, R. Fordham, E. Gilbert, J. Large, V. McGregor; sec., A. Brown; treas., K. Buchanan; B.S. supt., J. Masterton. Recent soloists, B. Mills, J. Donaldson. Visitors, Mr. and Mrs. Davidson (N.S.W.). 1962 membership 214; av. communicants 174.

Preston (G. W. Barnett). — Film, *The Family That Changed the World*, screened p.m. Feb. 10. Three baptised 17th, including young man who decided for Christ at Monbulk camp. They were welcomed into fellowship, 24th. P.m. soloist, Miss J. Shaw. Ladies and girls of auxiliaries held enjoyable evening, 20th. Monthly meeting C.M.S., Mar. 3, was addressed by Chaplain T. Harvey, on his work as Prison Chaplain.

Collingwood (S. Wilkerson). — Members attended missionary rally at Northcote. Working bees held at home of Mrs. Trew to carry out alterations to house. A. Kirkpatrick (Bayswater) regularly attending evening services, and assisting as doorman. B.S. visitation follow-up Feb. 10; 24 children contacted. School now numbers 80. Mrs. Trew, Mrs. Henderson back in attendance after illness. C.E. attended rally at Richmond, 16th. Prayer and Bible study group met at home of Mrs. Haylock, 19th. Tennis club has entered "B" and "C" grade teams in winter competition. Working bees continue with renovations to chapel; iron fence removed from front of building. Good attendance at church parade p.m. Mar. 3, when film, *Goat to Go*, was screened. B.S. annual meeting, 3rd, elected J. Mackley, supt.; D. Simons, sec.; M. Steel, treas.; kinder. supt., M. Boyd.

Malvern. — Av. for Feb., B.B. 70, p.m. 40. Good meetings Mar. 3, with 57 in evening service and 42 at after-church fellowship. F. E. Buckingham spoke at both services. Platform and baptistry being renovated and altered. Soloists have been Mrs. D. Willing, Jan Donaldson and S. Lark. C.M.S. held interesting sports

night, when single men defeated married men. Mrs. Miller has returned to church after illness. Mrs. Black is alert and keenly interested in church activities.

Noble Park (A. B. Titter). — C.W.F. enjoyed time of fellowship, with coffee morning, Feb. 21, helping their missionary effort. Annual meeting of C.W.F. held 27th; Mrs. J. Smith elected pres.; Mrs. Pettifer, sec.; Mrs. A. Runnalls, treas. Encouraging report given. Quarterly district H.M. prayer meeting held in hall, 27th. Church enjoying the fellowship of Mr. and Mrs. A. Titter, who have commenced full-time ministry with church. Y.P. fellowship held after church, meeting at home of Mrs. Maddocks (Parkdale). Mrs. I. Barrott ill in hospital.

Ormond (R. C. McKenzie, B.A.). — Services well attended. Clubs and auxiliaries resumed with encouraging numbers. Some members met weekly for counselling instruction in preparation for Woman to Woman evangelistic meetings. Ladies met for prayer and carried out visitation. Y.P.C.E. aim for 1963 is £100 for church sound system, and anything over this amount to be put toward paying off church principal. 43 Y.P. attended youth camp at Flinders, Feb. 22, also helped to conduct gospel service at Red Hill on Sunday evening. C.M.S. held annual meeting, 26th, beginning with tea in hall, followed by social evening in a member's home.

Shepparton (D. B. McIntosh). — Mission Band decided at its annual meeting to discontinue meetings, but missionary letters will be read at Guild meetings, and treasurer appointed to hold any monetary gifts to assist missionary work. Attendances at services well maintained. Av. for Feb., a.m. 96; p.m. 58; communicants 95. Excellent array of fruits, produce and gifts of harvest made pleasing sight in chapel for Harvest Festival services on Mar. 3. These services were very well attended.

St. Kilda. — Church grateful to Gardiner and Ormond churches for continued help in the morning services. Welcome to several visitors over last few weeks, especially Mr. Finger, who gave evening message on Feb. 17. B.S. prizegiving held 21th, and Jack Featherstone prize for Dux of School was awarded to Christine Mosby.

Box Hill (L. S. Dewberry). — Good Companions held swimming night, Feb. 21. On 26th, C.W.A.F. speakers were Mrs. Muller and Mrs. Randall. Annual church business meeting held on 27th. Members elected who have not held office before were: W. Wigney, elder; E. Cuthbert, deacon; Mrs. C. Tilley, deaconess; B. McFarlane, B.S. supt.; G. Gray and A. Tivendale,

transport officers. Two weeks children's mission has been held after school, with attendance average 50. B. Greenwood and J. Duffey (O.A.C.) screened films and told stories with aid of sketchboard. Final night on Mar. 1 was family night, with children taking part, and prizegiving. Some parents present were non-church members. O.A.C.'s took B.S. on 3rd. On 28th, Junior Good Companions brought fruit for Harvest Festival. Seniors held craft night. On Mar. 1, C.Y.F. had visit from Ringwood group. Harvest Festival held on 3rd, with goods being for C.O.B. J. Duffey was speaker at gospel service. Choir gave items at both services. Sympathy expressed to Mr. Cotton in death of his wife. Feb. averages: 208 a.m.; 78 p.m.; 149 communicants. Visitors have been Mrs. H. Stevenson and family (Shepparton).

Croydon (W. J. Thomson).—C.W.F. held first meeting for year on Feb. 12 and elected following: pres., Mrs. Thomson; vice-pres., Mrs. Elliot; sec., Mrs. Sterling; treas., Mrs. Knight; organist, Mrs. Burch. Mrs. Elliot is new president of Eastern District Women's Conference. C.M.S. held meeting on 16th, when they entertained members of tennis club to tea and games night. E. R. Sherman, B.A., Dip.Ed., was preacher at a.m. service, 24th. Church represented at combined prayer rally at Bayswater, 27th. C.W.F. held Holiday Picture Night, 28th. Explorer club held swim night and barbecue at home of Mr. and Mrs. W. Dean, Mar. 1. Tennis club continues being successful in their matches.

Maldstone (D. A. V. Thomas).—Excellent attendances at services and B.S. Visitation by B.S. teachers to homes of scholars on Mar. 3, when 64 homes were visited by team. C.E. group, under leadership of A. Westaway, commenced Feb. 22. Three put on Christ in baptism. Corbett family (S.A.) welcomed into fellowship of church. Members attended H.M. prayer rally at Sunshine. New reading desk given to church by member. Girls' gym, classes commenced year's work on Mar. 7. New kinder and primary room planned and activities now being arranged to aid fund. Soloists have been Misses Squires, Sonstle, Mrs. Plettsch. C.W.A.F. elected following office bearers: pres., Mrs. Squires; vice-pres., Mrs. Thomas; sec., Mrs. Cooper; asst.-sec., Mrs. Duan; treas., Mrs. Geake.

West Preston (T. T. Robinson).—Av. Feb. attendances: a.m., 122; p.m., 77; comm., 115. Annual church business meeting elected R. Farmer, sec.; R. Green, treas.; R. Cook, W. Hart, A. Green, elders; A. Bush, T. Harman, A. Notman, R. Robb, G. Seal, B. Williams, deacons; Mesd. Booth, Notman, Seal, deaconesses. Y.P.C.E. camp conducted at Anglesea, Feb. 8-10, when 38 attended. H. F. Gross, B.A., was study leader. G. Moyes gave

challenging talk on **The Christian's Concern in World Affairs**, to the Y.P.S.C.E. meeting on 12th. P.B.P. held tea on 19th, at which the guest speaker was D. Nicholls, M.B.E., J.P. Tennis teams now playing in Summer Competition finals of Inter-Church comps. First of Y.P. monthly visits to Heidelberg Repatriation Hospital for 1963 was made on 21st. Junior and Inter. B.S. scholars and C.E. enjoyed fellowship tea, 24th. Y.P.S.C.E. tea, Mar. 3, featured K. Fraser (League footballer) as speaker. C.E. conducted gospel service, Mar. 3, with C.E. choir, audio-visual on Y.P. opportunities for service, and after-church fellowship. Through efforts of a church member, £100 has been raised by various social afternoons and donations for Dhond Hospital.

Black Rock.—Church rejoices in baptism of two teenage girls and decision of three lads on Mar. 3. This was the closing service of W. White, who has faithfully served for many years at Black Rock during C.O.B. vacations. Mrs. Smith presided, and Mrs. Preston spoke at Women's World Day of Prayer in chapel, Mar. 1. B.S. numbers increasing, especially at senior classes. Need exists for teacher in primary dept. B. Coleman (C.O.B.) assisting B.S. as teacher of intermediates. Junior boys enjoying several cricket matches with local churches. J. Preston leader. Church appreciates action by Mrs. Ede (Prahran) in continuing to take Good Companions' club, as church is unable to secure leader from local membership. P. Payne commences part-time ministry, Mar. 10.

Doncaster (C. G. Taylor, B. A. - H. E. R. Steele).—Meetings well attended. Mr. Steele's interim ministry appreciated. Harvest Thanksgiving display, Feb. 24, divided between Social Service Homes, C.O.B. and Women's Hospital. Numbers in Good Companions and Explorer clubs increasing.

We remind our reporters and advertisers that this issue was finalised for the press on Thurs., March 7, owing to the Labor Day holiday in Melbourne on March 11. Copy received too late for inclusion this week will be featured in our next issue.

WATTLE PARK CHURCH (Vic.) Homecoming Day, 1963

SUNDAY, MARCH 24.

11 a.m. — The Conference President, C. G. TAYLOR, B.A.

4.45 p.m. — FELLOWSHIP TEA in Ashley Hall.

7 p.m. — EVANGELISTIC SERVICE, L. G. CRISP, L.Th., Dip.R.E.
Soloist: Miss Jean Milne.

Former members and friends are invited to be our guests for the day.

VIC. - TAS. 98th

Annual Conference

MARCH 31 - APRIL 7

At Lygon Street—

Sun., March 31, 2.45 p.m.—INAUGURAL DEVOTIONAL SERVICE.

Presidential Address: C. G. Taylor, B.A. Subject: "The Hour is Come." Choral Items — Doncaster Choir.

Mon., April 1 — MINISTERS' and SECRETARIES' TEA, 5.45 p.m.

Address and discussion on "Mere Interdependency." Speaker: Alan F. Cant, B.Ed., of Mildura.

OPENING BUSINESS SESSION, 7.45 p.m. Reception of Kangaroo Flat. Devotions and Focus. Conference Executive Report. Advisory Dept. Notice of Motion.

Tues., April 2 — MINISTERS' SESSION (Brotherhood Centre), 10 a.m. - 4 p.m.

COLLEGE OF THE BIBLE OLD BOYS' TEA, 5.30 p.m.

CONFERENCE BUSINESS, 7.15 p.m. Reports of C.M.S., Dept. of Christian Education, College of the Bible. Devotions and Focus. Notice of Motion to Amend Constitution, Clause 10.

Wed., April 3 — WOMEN'S 77th ANNUAL CONFERENCE, St. Kilda Town Hall, 10.30 a.m. 2 & 7.30 p.m. Devotions. Business. Address: Principal John Morley, M.A., Dip.Ed.

Thurs., April 4, 7.15 p.m. — CONFERENCE BUSINESS.

Reports of C.W.F., Dept. of Home Missions and Evangelism. Notice of Motion, "Drink and Gambling." Devotions and Focuses.

Fri., April 5, 7.15 p.m. — CONFERENCE BUSINESS.

Notice of Motion, "Capital Punishment." Reports of Advisory and Overseas Mission Depts. and Coordinating Committee. Devotions and Focus. Declaration of Poll.

Sat., April 6 — PRESIDENT'S GARDEN PARTY, College of the Bible, 2.45 p.m. Brief programme. Enriching Fellowship. Afternoon Tea.

BROTHERHOOD RALLY, Collins-st. Baptist Church, 7.30 p.m. Churches of Christ Choral Society. Audio-visual devotional. Dramatic Presentation. Address: Dr. G. A. Whiting, of Hartwell.

Sun., April 7, 2.30 p.m. — CONFERENCE SERMON SESSION — MELBOURNE TOWN HALL. Preacher: Glen S. Brown, of Footscray. Organ Recital. Churches of Christ Choral Society. Induction of New President. Service of Song.

VIC. - TAS. Women's 77th Annual Conference

ST. KILDA TOWN HALL,
WEDNESDAY, APRIL 3, 1963,
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BIRTHS

SQUIRES (Fleer). — On March 5, at Cabrine Hospital, to Lorraine and Wallace, a daughter — Julie Lorraine. Both well.

WILSON. — On Feb. 18, at Geelong, Vic., to Beatha and Jack, a daughter — Rosemary Joy.

APPRECIATION

REEVES. — Would the friends of the late Laura Emily, please accept this as a sincere appreciation of their kind thoughts at her recent passing.

IN MEMORIAM

NANCE - KIVELL. — A loving tribute to the memory of my friend Eileen, who was called from us on March 17, 1962. Ever remembered. —Emmie.

RUBY WEDDING

SANDO - MOYLE. — Mr. and Mrs. H. J. Sando announce, with pleasure, the 40th anniversary of their marriage at Fitzroy by the late L. C. McCallum, on March 10, 1923. 23 McLeod-rd., Carrum, Vic.

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SUNDAY, MARCH 24.

11 a.m., 3 p.m., 7 p.m.

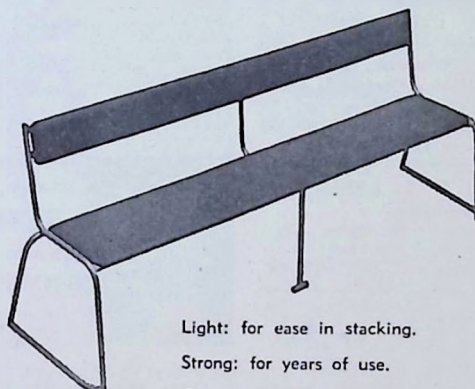
5 p.m., REUNION TEA.

Thanksgiving Offering for Church,
BOMBAY (India).

APPROACHING MARRIAGE

WYETH - GEISLER. — The marriage of Noreen Ann, elder daughter of Mr. and Mrs. L. Wyeth, 60 Nebo-rd., Mackay, Qld., with Allen Glen-ville, youngest son of Mr. and Mrs. G. Geisler, Oakenden, via Mackay, Qld., will be celebrated at Church of Christ, Mackay, on Sat., March 16, at 3 p.m.

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CENSUS FIGURES.

The 1961 Census reveals the effect of migration on the religious affiliations of Australians. The Greek Orthodox have shown a 107.23 per cent increase in adherents during the seven years from 1954. Likewise the Lutherans had a gain of 38 per cent and the Roman Catholics 27.11 per cent.

Against a total increase in the population of 16.93 per cent, Churches of Christ showed a gain of 19 per cent., Baptists 17.6 per cent, Presbyterians 14.65 per cent, Methodists 10.01 per cent, Anglicans 7.63 per cent and Congregationalists 5.87 per cent.

Our churches in Western Australia have maintained a vigorous evangelisation programme during recent years and this accounts for a 31½ per cent increase in adherents in that State. The percentage increase for New South Wales was 22 per cent, and for Queensland and Victoria 13 per cent.—Alan Rackemann, Brighton, Vic.



Facts from American Year Book

by Jesse M. Bader, General Secretary, World Convention.

The 1962 Year Book of the Churches of Christ (Disciples) has just come from the press. It contains a number of facts and figures which are of interest to all our churches within the fellowship of our World Convention.

This Year Book states that there are in the United States 7,474 ministers, 7,978 churches and 1,762,024 members. There was a decrease of 55,442 in the membership as over against the 1961 reported membership of 1,797,466. This loss is disturbing to quite a few of the leaders in the American brotherhood. Consequently there is a larger emphasis being placed on evangelism this year.

The churches in the United States and Canada gave a million and a half dollars more to local and outreach causes in 1962 than in the previous year. This increased sense of stewardship is heartening.

This new Year Book reports gifts totalling \$88,901,966 for local congregations, Missions, benevolence and education.

The per capita giving for all causes grew from \$57.88 to \$60.04. In giving

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ing, the churches of Texas were first,
the churches of Indiana were second,
and the churches of Missouri were
third.

The churches in the United States
and Canada are participating in a
great programme for the sixties, called
the "Decade of Decision." By 1970
it is hoped that many churches will
be 50-50 churches, which means that
each one will be giving as much for
others as for themselves.

OBITUARY

William A. Broad.

The Home call of Will Broad occurred suddenly on Tues. evening, Feb. 19, at the age of 56 years. Mr. Broad was suffering from a heart complaint, but his condition was believed to be improving when he passed away at his home. He made his decision for Christ at the age of 19, and beyond doubt he was a living witness of the Lord of his life. In 1938, after his marriage to Beth. Ellery, he moved to Pyramid Hill, Vic., where he carried on farming, in that he established the "Deloraine" Jersey Stud. This stud was well known by cattle breeders throughout the country. During their married life Mr. and Mrs. Broad had suffered many hardships and griefs, but because of their faith in Christ they had always managed to "keep smiling." Mr. Broad was the treasurer of the Pyramid church and his life and work in the church and his witness for Christ will be remembered for many years. The Pyramid chapel was crowded with mourners and friends as respect was paid to a loving servant of God. Over 100 cars carried folk who felt with the family to the burial service at the Pyramid Cemetery. We commend his wife and family to God, our Heavenly Father, and do thank God for a faithful servant and for the great hope of eternal life in Christ, when there shall be no more parting.—C. G. Henderson.

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