

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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## Dramatic Call to the Whole Christian World

The Chapel of St. Paul's University, Tokyo, was the scene of a dramatic service, when the Archbishop of York, in his capacity of President of the United Bible Societies, inaugurated a world-wide campaign to treble the circulation of the Bible within three years. He said that there would be three hundred and fifty million new readers within the next five years. This was UNESCO's plan.

"What are they to read?" he asked the distinguished congregation, which included representatives of many countries, and dignitaries from Japanese civic and political life, attending the closing ceremony of the Council of the United Bible Societies, a world organisation working in over 100 countries.

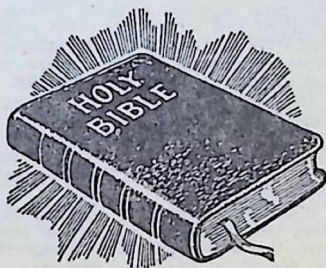
The Archbishop said that the Bible Societies would launch a world campaign to turn the present annual distribution of 50 million Bibles and Bible portions into a distribution of 150 million by 1966.

"The world's population increases by 60 million every twelve months," the Archbishop said. "These tens of millions must not be deprived of the possibility of reading God's Word."

He went on to say that the crowds in Jerusalem on the first day of Pentecost heard in their own languages the Good News of Jesus Christ. They heard, understood, and were baptised. "Our task today," said the Archbishop, "is to give the teeming millions of the world a like opportunity — to hear and read the Gospel, and, under the power of the Spirit, to be led to the

Announcement from Tokyo by the Archbishop of York, President of the United Bible Societies, Pentecost Sunday, June 2, 1963.

Saviour of the world and the Lord of the Churches."



Immediately following this stirring appeal, the Governor General of Australia, His Excellency the Right Honorable Viscount De Lisle, V.C., P.C., G.C.M.G., G.C.V.O., K.St.J., made the following comment, which was circulated from the Canberra Press Room to the Australian Broadcasting Commission, and to all newspapers:

"I hope that the appeal made last Sunday in Tokyo by the Archbishop of York, as President of the United Bible Societies, for a great effort to increase the distribution of the Holy Scriptures all over the world, will receive widespread support both from Churches and individuals.

"I know that your Society, so long in the field, will enter this

new Bible distribution campaign with energy and determination. Rapidly increasing literacy throughout the world offers us at once a challenge and an opportunity. The target set by the Archbishop, the trebling of the present annual distribution of 50 million copies to 150 million by 1966, is a bold reply to this challenge. It is one which ought to find a lively response in the minds and consciences of Christians throughout Australia, now they have been made aware of the great task to which we are being summoned."

This plea for trebling circulation of the Bible, is going out as a means of arousing all the Christian Churches throughout the world to their responsibilities for providing the Scriptures.

This is indeed a Year of New Horizons. We are now living in one of the most dramatic periods of world history, and from the spiritual point of view, this call from Tokyo should inspire the imagination of the whole Christian world to demonstrate that the Book we circulate is a Changeless Book for a Changing World.— S. Russell Baker, General Secretary for Victoria.

## Hervey Bay Sign

Among the many signs along the miles of foreshores of beautiful Hervey Bay, Qld., the photo below will prove of interest to southern visiting church members.

Erected by the Maryborough-Bad-dow and Hervey Bay Circuit, it not only advertises our plea but also directs attention to the services in the new Hervey Bay church, held each Lord's Day in the C.W.A. Hall at Pialba. Visitors receive a warm welcome. Over 60 were present during the Christmas holidays.

C.Y.F. at Maryborough, on their own efforts, have purchased over 3 acres close to the beach, where they hope soon to erect the first unit of a Youth Centre, which will also become the chapel for the Hervey Bay church. C. W. Hamann, a retired minister, is the elder of the present growing new cause.—A. C. Popp.





## OPEN FORUM

### MISSION CRISIS.

The Guest Editorial of June 4 contained challenging and convincing statements. There are many who acutely share the concern of the writer.

My contention, however, is the difficulty in confronting our static membership with the churches' Overseas commitment. Money which is being invested in higher standards of living involves every one of us. We cannot hope to meet our financial obligations unless our total membership is alive on the home front. It is true to say that almost half our membership is only interested in the services of the church once a day, not always over enthusiastic in regard to a budget system, and not very much more alive to the responsibility of commitment on the local level, particularly in regard to special evangelistic efforts.

What we need is a decided shot of spiritual dynamic in the place where it will be most effective. — Reg. E. Mulbrich, Carnegie, Vic.

### TESTIMONIES TO TEENS.

Evangelism always has been, and always will be, the golden word in Churches of Christ throughout the world. Numerous techniques have been advanced to help this medium, many of which have made effective impressions, but to my mind personal "testimonies," as our youth know them, have little impact, in today's life.

At a camp, or a Christian Youth Fellowship meeting, some teenager or older person narrates for 10 minutes the way in which he has changed, usually from being a burden on society to a shining example of Christianity. Every testifier is deeply sincere, and to those who know the Lord it's another example of God's wonderful work. But the teenager who has just begun to think a little more deeply immediately adopts a defeatist attitude. Rather than spur him on, this merely creates in him the idea of, "All that can't possibly happen to me" and "I could never undergo a change like that."

To the group of adolescents who usually wear leather jackets and ride motor-cycles the testimony conveys a "how nice" concept of thought. To my mind, then, the words of one's testimony, wonderful as they are, have about the same evangelising power to youth as the almost forgotten, "Are you saved, brother?"

I am sure that every testimony is given in good faith, but as an effective evangelistic method, an up-to-date and down-to-earth gospel is what's needed, rather than some personal experience of the past.

Surely the best place to start any evangelising is at the start of life, because, after all, the Church's fighters of the future are the teens of today. — Ken W. Wiltshire, Brisbane, Qld.

## N.S.W. Bible College Notes

The erection of the Library building is being followed with great interest by the students. The weather has caused many delays. The official opening will not take place until about August. We want our friends to watch for the announcement of this important event, and come and share with us our thanksgiving service.

This year we have introduced a series of lectures on Marriage Guidance. The Director of the Marriage Guidance Council of N.S.W., W. G. Coughlan, B.A., Th.L., is the lecturer. Third and Fourth year students are receiving valuable advice that will help them in their pastoral work. Second year students have commenced this year a course of study in general psychology, which is proving very valuable.

Chapel services have been held once a month in the College chapel for citizens who live in the district around the College. A growing number now appreciate these services, arranged and conducted by the students. We are happy that the College is able to make a contribution to the spiritual life of the community.

Members of the College Magazine Committee have been busy taking photographs for their new publication. Last year's venture was a success, and sales more than covered cost of production.

We are now receiving applications from young people anxious to prepare themselves for the ministry of the Church at home and abroad.

The ministry of Mrs. E. Holt, formerly of Hobart, in the kitchen is much appreciated by the students.

Men who complete their training this year are now giving thought to possible fields where they may serve their Lord. Invitations have come already to several of the men.

Church treasurers are asked to note that the address of the new College treasurer is: E. F. Morris, 31 Collins rd., St. Ives, N.S.W. — A. W. Stephenson, Principal.



R. W. Marshall, at present ministering to the church at Glen Waverley, Vic., will commence a ministry at Red Cliffs, Vic., early in 1964.

The ministry of W. J. O. Todd at Wagga Wagga, N.S.W., has been extended for a further term.

## Fifty Years Ago

From "The Australian Christian" of July 3, 1913.

Editor: F. G. Dunn.

**The War Spirit.** — In all civilised countries there appear to be increasing preparations for war. Nations already heavily taxed for the support of standing armies and navies are to have their burdens increased . . . Christians are, in some parts at least, protesting against this growth of the military spirit, but apparently without much success . . . The expedient of putting England on a war footing, as is Germany, in times of peace has met with vigorous condemnation by the Free Church Council. When will this madness cease?

**The Mildura Mission.** — The Hagger and Clay tent mission at Mildura, Vic., was a gratifying success. Of converts, those actually received up to June 15—51 by faith and obedience, and 10 others—will add vastly to the strength of the church . . . Messrs. Hagger and Clay make an evangelistic combination of rare power, and should never be snapped up by a city church, except to give them a respite for a time from the wear of the evangelistic field in such sustained efforts. — Hugh Gray.

**Work Among Railwaymen, S.A.** — Some days ago a letter was received from Dr. C. R. Scoville for the men at the Islington Railway Shops, S.A. On Monday, I. A. Paternoster went down to the works, and, during the lunch hour, addressed the men and read the letter. He has undertaken to hold weekly meetings with the men, and expects to have a number of speakers assist from the various religious bodies.

**From Here and There.** — Good meetings reported from Launceston. 93 at the Adult Bible Class. Sunday evening meeting crowded, and people unable to gain admittance. Seven confessions last Sunday night . . . Geo. Moore, formerly of Prahran, Vic., who has been very successful in College work, both at Drake University and Harvard in U.S.A., writes that he expects to visit Australia for a couple of months at the beginning of next year . . . The first Executive meeting of the newly-formed Sisters' Conference, Qld., was held in the Ann-st. chapel on Friday, June 6. The President, Mrs. Nightingale, presided. Sisters present were: Brisbane, 8; Albion, 9; Ma Ma Creek, 1; and Too-woomba, 1 . . . With the first Sunday in July, the church at Balaklava, S.A., commenced the use of the duplex envelope . . . Nearly 300 sat down to tea at Enmore, N.S.W., to celebrate A. E. Illingworth's first anniversary with the church. John Kingsbury occupied the chair at the largely attended public meeting.



## Churches of Christ and Uniting Churches

Six weeks ago, we published a review of negotiations, discussions and studies leading up to the recently published *Proposed Basis of Union* for the Congregational Churches of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia. Further editorial comment was promised, but withheld for the time being while the full Report of the Joint Commission on Church Union was being studied and discussed by our own Federal Committee for the Promotion of Christian Union. Each member of the Committee read the Report carefully before the whole Committee spent a night discussing it, led by one of the members who had given detailed study to the theme.

From these discussions, there evolved the following official statement by the Committee, which we would commend to the careful consideration of our readers:

### UNION COMMITTEE'S STATEMENT

"The 1958 Federal Conference directed that the Committee for the Promotion of Christian Union should explore the possibility of Churches of Christ having a place as observers in the conversations proceeding between Congregational, Methodist and Presbyterian Churches in Australia.

"After careful consideration an approach was made to the Joint Committee. Seeing the Commission for the Uniting Churches was in process of formulating a report it was suggested by them that we should await the publication of their report and after study decide whether we wish to be involved in any way in the movement which has been described as the Uniting Churches in Australia. The proposed name for the anticipated union is The Uniting Church in Australia. This name is chosen to suggest that the way is open for others to enter into the union.

"The Committee for the Promotion of Christian Union has urged interested members to study the Report and forward any comments to the Committee. We again urge this study and comment.

"Having made a preliminary, general study of the Report the Committee is convinced that we should be involved in any on-going discussion. There are large areas in the Report with which we find ourselves in happy agreement. In relation to some matters there are points of reserve which call for discussion. There are other matters which are not covered in the Report because they are not issues between the Uniting Churches. The Re-

port recognises, however, that such matters would be issues and would require discussion if other Churches entered into the conversations in any way. It is heartening to find the Uniting Church described in anticipation as a reforming Church. This suggestion of openness is encouraging.

"The statement concerning the Biblical nature of the Church leaves little, if anything, to be desired. An emphasis upon the ministry of the whole Church is heartily welcomed. The faith and mission of the Church are asserted in the radical terms of the Scriptures. An earnest attempt is made to work out the organisation and ministry of the Church in the light of Biblical and practical principles and the mission of the Church. If we are serious about our plea for unity we must take seriously such a movement and its Report."

### BIOGRAPHY OF A. L. HADDON

Those members of Australian Churches of Christ who remember with gratitude the life and work of Dr. A. L. Haddon, of our New Zealand brotherhood, will be interested to read the following notice from Murray J. Savage, who may be contacted at 162 Naenae-rd., Lower Hutt, New Zealand.

"In co-operation with E. R. Vickery, minister of the Queen's Drive church, Lower Hutt, I am at present engaged in collecting source material with a view to writing a book covering the life and teaching of the late Dr. A. L. Haddon, who for thirty-five years was Principal of the Churches of Christ College of the Bible at Glen Leith, Dunedin, New Zealand.

"In the discharge of this task I would appreciate the help of any of your readers, and particularly those of the generation who may have had association with Dr. Haddon as Glen Iris students, ministerial colleagues, co-workers in Christian Education, and members of congregations he served prior to coming to New Zealand in 1926.

"If any such have letters, extracts of writings or addresses, and personal memories they would care to share it would be most appreciated. In the case of written or printed materials (including photographs), I can assure the senders of same that every care would be taken of these and, if requested, they would be forwarded back in good condition at the earliest possible opportunity after their use.

"I trust that all who can will share in this attempt to perpetuate and pay tribute to one of our outstanding brotherhood leaders."

# The Heritage of Churches of Christ

\*In preparation for the World Convention of Churches of Christ to be held in 1965, 50 groups in 15 countries are studying one or more of six themes. A group in England, led by James Gray, has been studying the relation of Churches of Christ to the Ecumenical Movement.

The following article which has been approved by the British Union Committee, will be sent to the World Convention study "pool" and, with similar articles from other countries, will provide the basis of a study report which will be presented to the World Convention.

## 1. The Disciple Movement as an Organism Within the Ecumenical Environment

Our thinking can be helped by regarding the body of Churches of Christ (Disciples) as an organism living within the whole ecumenical environment, being stimulated by various influences and reacting to them by adjusting itself to the changing environment.

The most obvious application of the phrase "the ecumenical environment" is to the worldwide Church of the present generation. But the Church of the ages, in the various traditions, must also be reckoned as a part of that environment, still livingly present. So also must the Bible itself: but the Bible is not simply and only one factor among others in the Church's ecumenical environment. The *oikoumene* is the whole inhabited earth; but the Bible is the revelation of another order of reality, the revelation of the will of God and his saving acts — another order of reality manifested in and for this world, but essentially not of this world.

Such a broad and deep understanding of the ecumenical environment serves as a framework within which we can re-think our "denominational" heritage in relation to the twentieth century ecumenical movement.

## 2. Influences and Adjustments

### 1. Biblical Interpretation.

(i) Our leaders, and indeed all our members, have always been dependent upon the scholarship of the whole Church throughout the centuries, though this dependence has not always been adequately acknowledged. Our pioneers were scholarly students of the Bible, abreast of the best scholarship of their time.

It was natural and inevitable that the long controversy about the nature of the inspiration of Scripture should make its impact upon the thinking

## in Relation to the Ecumenical Movement\*

James Gray, M.A.  
(From "Christian Advocate").

of Churches of Christ. As an issue in the history of Christian thought it was fought out and settled in principle in the two generations following Darwin; but it was still being fought out in the Churches in the twenties and thirties of the present century. In British Churches of Christ the controversy had a sad and disruptive influence; but for the main body it was settled by the abandonment of a rigid fundamentalism in favor of the reverent but scholarly use of the critical and historical method.

(ii) The more important aspect of the developing ecumenical attitude of Scripture, so far as Churches of Christ are concerned, is the question of the place and authority of the New Testament as the norm of Christian doctrine and practice. This is so important to us because our forefathers revered the supposed pattern of the new order of things in the New Testament as the revelation of God's plan for the Church of all ages, by adherence to which the union of the Church was to be maintained or recovered, in order that the world might be saved. That is to say, they were persuaded of the cosmic significance of the New Testament and of the Church's constitution and function there delineated.

In British Churches of Christ the Restoration plea was more strongly advocated than the plea for Christian union, and it was more deeply felt as the mission of the Movement than the imperative of evangelism. The fact that it is impossible for any one Church or "denomination" to restore Primitive Christianity in isolation from other Churches, was entirely overlooked. Yet, in the light of the deeper understanding of the Bible as the Word of God and of the nature of historical process, this fact is now being recognised. Similarly, while our tradition has made it hard for us to accept the trends of ecumenical thought which have made a simple restorationism impossible, our leaders are gradually coming to terms with the new situation in this field of thought.

While the minutiae of the Church-life of the apostolic age were never meant and are not now to be regarded as binding for every subsequent period, there are yet certain basic essentials of apostolic practice which are authoritative and which

remain normative. There is general agreement among us that these "essentials" include:

- (a) the practice of Baptism as the rite of initiation into Christ, the symbol of the union of the believer with Christ, and the appropriation of the benefits of his death and resurrection;
- (b) the regular celebration of the Lord's Supper as the rite of renewal within the Body of Christ, the offering of the sacrifice of praise by the People of God, as memorial, as present communion, and as foretaste of an eschatological messianic feast; and
- (c) the continuance of the pastoral and preaching ministry or episcopate, through men chosen, ordained and commissioned by the Church.

At least these essentials of apostolic Christianity seem to us to be part of the structure of the Church of Christ intended by God's guidance of the Apostles to be permanent, and so regarded in the tradition of the early centuries.

This does not exhaust the "essentials" for a united Church; but it does indicate our confessional standpoint as requiring that all Church traditions should be tested by Scripture, and our inability to see any ground for any Church to impose upon any other Church the acceptance of post-apostolic traditions as an essential condition of union.

## 2. The Contemporary Growing

### Together of the Churches.

It is worth recording that from the beginning of the modern ecumenical movement British Churches of Christ took an active part in it: they participated as a body, appointing their representatives to the earliest Faith and Order Conferences at Geneva 1920, and Lausanne 1927. In spite of the relative smallness of the Churches of Christ, and in spite of a tradition of isolationism and a critical attitude to other Churches, we have participated as fully as possible in the various branches of the ecumenical movement ever since.

1. Intercommunion. One consequence of fuller participation with our fellow-Christians was the re-thinking of our traditionally rigid "close communion" position. The agonising reappraisal which has taken place has resulted in the adoption of "Guest Communion," as a proper modification of our traditional practice in response to the strongly felt pressure of the Holy Spirit working in the



drawing together of all Christians in this generation.

The fact that this modification of our Communion practice has taken so long, and still stops short of Open Communion, is an indication of the seriousness with which our Churches regard Believer's Baptism as the only true Baptism.

II. Baptism. There is no Church of Christ in Great Britain which has accepted members without their being baptised as believers; and we see no likelihood of our Churches moving from this position. Yet in view of the continuing pressure of the ecumenical movement and the consequent necessity to manifest as great a measure of unity as possible, we must consider whether — at least in new churches in new communities — the practice of Guest Communion should not be extended, and a form of Guest Membership adopted. Members of other "denominations" baptised as infants and confirmed or otherwise admitted into communicant membership of their own Churches, would be welcomed as Guest Members, still regarding themselves as Methodists, Congregationalists, etc., but in temporary fellowship with the Churches of Christ. It would be understood that the practice of Churches of Christ is Believer's Baptism, and that no other form would be practised; and this would be witnessed to by the open baptistry in the Church building.

III. Possibilities of approaches with a view to reunion. In spite of the closer relations we enjoy with other Churches and the growing recognition of the essential unities we share, we do not see a clear way forward leading to immediate possibilities of reunion.

The most promising link may be with Baptist Churches because of our joint rejection of Infant Baptism. But it seems clear that if discussions were re-opened with the Baptist Union, we should be faced with the same situation which led to the abandonment of talks some years ago; the fact that a large number of Baptist Churches practise Open Membership. We must ask ourselves afresh, in the light of the rapidly changing ecumenical climate, whether we are justified in making this a reason for continuing to remain separate.

There seems little prospect of a satisfactory outcome of approaches to other Christian bodies at present. The problem of Infant Baptism remains a grave stumbling-block to any union with a body which practises it. Certain other bodies, such as Christadelphians or Plymouth Brethren, which have superficial similarities to our position, tend to have a rigid attitude to Scripture and an entrenched dogmatism from which we

have been delivered; and these bodies refuse to share in the Ecumenical Movement and sometimes condemn it as contrary to God's will. It would be impossible for us to contemplate strengthening this kind of link since it would inevitably weaken our links with other bodies within the British and World Councils of Churches.

The problem of the Ministry (referred to in the next section) also makes it difficult for us to make any hopeful approach to any Church maintaining that Episcopal Ordination is an essential requirement of a true Christian ministry.

Nevertheless, we cannot rest content with so negative a position; and we must pray for the time when a clear way will be opened up for us. If some wider scheme of reunion were to become a practical possibility (such as the union of the Free Churches in Great Britain) we should certainly have to face, more urgently than we have ever had to do, the question of the conditions under which we could enter such a union while maintaining our convictions about Believer's Baptism: or else remain outside as an isolated and dwindling body.

(To be concluded).



Supplied by R. S. A. McLean.

Until its re-unification with India in December, 1961, very little Protestant Christian work had been done in Goa. Bruce Coventry has conducted two book tours in Goa in recent months, and found the people eager to buy Christian literature.

### "The Land of the Neglected and Mutilated Cross"

B. V. Coventry.

The author of the book, *West Through the Wilderness*, a Moody publication, tells how in South America at least one shop bore the name, "Tailor shop of Jesus Christ on the Cross." What relevance has the shop to the cross? We found ourselves asking a similar question again and again during our visits to Goa. What relevance has the actual cross to the people. Not the cross of the wayside, or church spire, but the cross where Christ completed his atoning work for sinful man.

Among other churches there was the Church of the Cross, the Church of Fatima, the Church of the Holy Ghost, colossal structures, some of them built several hundreds of years ago in Spanish architectural design. Inside, gold-plated or gold-painted woodwork added to the magnificence of the interior design, but there was a feeling of emptiness regarding the presence of the Holy Spirit. Outwardly the structure was nothing impressive, in direct contrast it would seem to the life of so many, where outward appearance is everything, but inwardly only emptiness.

Cornering sharply over the ridge of a hill we came one day to the "Church of the Cross" — a massive

structure with an extensive open space in front of it. Along both sides of the open space were many crosses, quite a number of which were no longer intact. In the church, a small group of people were praying, while a priest knelt by the door. Inside the church were numerous crosses and pictures depicting the various aspects of Christ carrying the cross, being crucified, etc. As we stood there, thoughts went flashing through our minds — here are the wooden crosses, like idols to be worshipped, but where is the transforming power that regenerates a life touched by the Christ who no longer hangs upon a cross, but lives to intercede for men?

The mutilated crosses by the wayside, the neglected crosses in the fields and in front of houses echo the reality of the material taking the place of the spiritual. The cross — symbol of the Saviour's outstretched arms of love and redemption — in so many places lies broken or ruined. It is as if the great faith of the early Christians has been hit and beaten by the age-old problem of not being prepared to be different or distinctive, and in the place of this cross — the symbol of sacrifice and holiness — we have a stub only left, a symbol of compromise and ruin — compromise with the world and all within it which has led to stagnation and ruin. The Master said, "We are in the world but not of it." As we looked at the casket, supposedly containing the body of St. Xavier, and heard the guide say that in December, 1964, thousands will flock there for some mysterious blessing when it is taken out for its "once-in-10-years" display to all, the superstitious hollowness of the whole deception had a satanic air about it.

(cont. p. 406)



In the place of the Christ of the cross, others have been given the place of prominence. As we looked at one cross so recently damaged by vandals, contrast with the spiritual resistance of the whole community was inevitable. This broken cross was an easy victim, as it was made of a soft type of stone and set on a pillar with soft building material, so that to topple it did not present any problem. The Christianity of the area for centuries has been so full of compromise that the financial prosperity and general world trends of recent years have led to an alarming

apathy. Many once regularly frequented wayside shrines are today neglected, and in a state of disrepair.

It is not the repairing of the broken and neglected crosses that the area needs, but the re-enthronement of Christ in the lives of men. For this they need the Word of Truth, and literature that will help them in understanding it. It is our prayer that the literature we left there, plus the thousands of Gospels that have been sold there recently by various voluntary workers, will lead many to know Christ as the Lord of their life.

## THE MINISTRIES OF OUR



### Programme for August

Theme:

#### A Test of Our Profession

Mrs. B. Holt, Woolwich, N.S.W.

#### MEDITATION.

Come, labor on!

Who dares stand idle on the harvest plain

While all around him waves the golden grain,

And to each servant does the Master say,

"Go, work today."

Come, labor on!

Away with gloomy doubts and faithless fear.

No arm so weak but may do service here;

By feeblest agents can our God fulfil

His righteous will.

#### HYMN.

No. 864, "Christ of the Upward Way."

#### PRAYER.

Our Father, inspire our minds to worship now, as we in humble faith before thee bow. We praise and thank thee for the love thou hast for us, and may our hearts and minds so respond to thy love that our faith will be greater, and our works acceptable to thee. Teach us to put to good account whatever talents thou hast given us, we pray thee, and so guide and govern us by thy Holy Spirit that in all the cares and occupations of our daily lives we may never forget thee, but remember that we are ever walking in thy sight. Through Jesus Christ our Lord. Amen.

#### BIBLE READING.

James 2: 14-20.

#### DEVOTIONAL.

If we have faith in Christ, we will demonstrate it in action. If we say we have faith, but do not produce good work, then, as James says, we are liars.

By our faith we identify ourselves with Christ. We are like the branches of the vine, and by abiding in the vine these branches bear fruit. If they do not bear fruit they are cut off. Even the other branches are pruned so that they may bear more fruit.

It seems that in the N.T. Church there had grown up a group of people who were content to live a mere formal sort of religious life, but did not perform the practical duties that ought to have been produced by a follower of Christ. James condemns this type of "faith," and says that there can be no faith apart from the faith that is expressed in works.

Jesus said in the parable of the lost Judgment, in which he spoke of the separating of the sheep from the goats, that his real followers are those who feed the hungry, clothe the naked, visit the sick and imprisoned.

Jesus, in the Sermon on the Mount, expressed the same thought when he said, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." James has extended this thought by saying that "pure and undefiled religion before God and the Father is this, to visit the sick and widows in their affliction and keep yourself unspotted from the world."

Jesus gave this example of service in life to his disciples. He said, "The Son of Man did not come to be waited upon, but to serve others and give his life a ransom for many." And it was to this end that he gave a rebuke to his disciples when they failed to perform the duty of washing feet after a journey. He took up the basin and towel, and performed the menial task of a slave. He said, "You call me Master and Lord, and you say well, and if your Master serves you, then you should serve one another."



First All-Women's Camp, Qld. See p. 412.



One of the characteristics that raised the Early Church above the level of life of the pagans, was its ability to outlive and outserve the pagans. The early historians have recorded that in North Africa, when a plague swept through the community, the pagans who were able fled to remote places to save themselves. They refused to nurse their sick and bury their dead, but the Christians risked their lives in ministering to their own sick and burying their own dead, and in many instances going the second mile by nursing the pagan sick and burying the pagan dead. This action helped to bring the plague to an end, but also wrung from the pagans the cry, "Behold how they love one another!"

This practical faith, demonstrated in good works, was proof of their

profession and a witness to the power of Christ in their lives.

#### HYMN.

No. 177, "O Thou that Hearest Prayer."

#### MISSIONARY NEWS.

#### MISSIONARY PRAYER.

#### BUSINESS.

#### ADDRESS.

#### HYMN.

No. 314, "May the Grace."

#### BENEDICTION.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of his Son, Jesus Christ, our Lord; and the blessing of God the Father, the Son, and Holy Spirit be with you, and remain with you, always. Amen.

## Experiment Becomes Achievement

A. C. Male (Portland, Vic.).

For the Queen's Birthday weekend this year, thirty-three young people set out for Melbourne from the Western District (Vic.) to participate in a "Camp with a Difference"; 18 from Portland, 10 from Hamilton, and 5 from Warrnambool met at the Malvern-Caulfield chapel prior to visiting the Christian Guest Home in Atherton-rd. Matron Gall conducted the tour of the Home, and all were thrilled with Occupational Therapy work accomplished by the guests.

Morning tea was served by Mrs. Holmes at the College, where the party enjoyed seeing this training establishment and hearing student Keith Pitt tell why he came to College, and urging them to consider the call of Christ. Ludbrook House was also visited while in this area. Three aspects of the brotherhood were briefly covered during the morning.

League football was on the schedule for the afternoon, followed by a social at night with the Ormond church, where Ian Flanders ably led in the theme of the circus.

Sunday morning worship was held at Malvern-Caulfield, and A. B. Clark gave an appropriate sermon on the need of youth to realise its potentialities. Lunch supplied by the ladies of the church was greatly appreciated. A convoy of cars left for Monbulk, where Brighton were in camp. John McLean explained to us the various features of the new Camp Waterman. Stanton Wilson, minister of the Brighton church, reminded us very forcibly that the Western District young people were not Brighton's guests at the Camp, but were representatives of the brotherhood to which we all belonged. We enjoyed

the fellowship at afternoon tea supplied by these folk.

Hartwell was the scene of a fellowship tea, after which slides of Japan were shown prior to the evening service, in which several young people took part. The sermon was delivered by the minister, Dr. Geoff. Whiting.

After-church fellowship was held at Oakleigh, when 160 attended for the time of inspiration.

Monday's assembly was at the Centre, "the heart of the brotherhood," and thence to the roof-top of Lister House and a brief view of the sights, and on to the Crime Prevention Exhibition, displayed by the Police Department. Travelling to Geelong the "Camp" met with the young people of Drumcondra church, and a closing devotional was conducted by the minister, Mr. Banks.

In all, fellowship was shared with 6 churches; 5 facets of the brotherhood were highlighted, and the Western District young people returned wiser in their knowledge of the Church's work. Total cost was only 35/- each.

Billeting was arranged in homes connected with Malvern-Caulfield, Bambra-rd., East Malvern, Ormond and Oakleigh churches.

An essay competition on the weekend's activities, with an R.S.V. Bible as first prize, was won by Lorraine Larcombe, of Warrnambool.

The Western District thanks the hosts in Melbourne for making this experiment successful, and invites city-folk to visit this area in a "Camp with a Difference."

## QUESTING

A. E. White.

The book of Revelation is interesting and important. Why don't we hear more preaching from it? The Christadelphians preach very much from this book. Do you consider their "interpretations" correct?

My knowledge of the Christadelphians, or Brothers of Christ, is not extensive. The founder was Dr. John Thomas (1805-71), a medical practitioner, who chose the name Christadelphians because, in his opinion, all of the so-called Christian Churches were anti-Christian.

Thomas regarded the Old and the New Testaments as of equal value. This is often a consequence of accepting verbal inspiration, and the exact and ultimate truth is seen in every verse of a particular version.

Christadelphians argue that God has a body and dwells in "some sanctified portion of the universe." Christ had no existence before he came to be a man. They deny the trinity, as well as the incarnation.

Their interpretations of prophecy declare that Christ will return to earth in the flesh. (Thomas fixed the date as 1868, with a possible delay of 42 years). After the war of Armageddon, the world — which will last for ever — will be inhabited by mortal men but ruled by Christadelphians until the mortal element is entirely blotted out and the world is left to the Christadelphians alone.

Concerning preaching from prophecy, I guess many preachers find some of the difficulties that trouble me. The symbolism of Revelation is beyond my clear understanding. Many years ago I was attracted by oracles who appeared to have the answers to the prophetic puzzles. But, alas! the individuals, nations, and events which fulfilled the prophecies, soon gave way to others, and even the oracles were replaced.

I love to preach from Revelation — especially from the letters to the seven churches. As for the later chapters, I like the word of J. B. Phillips in the introduction to his translation. There is so much that is "celestial poetry and not . . . earthly prose. To be literal-minded and studiously analytical in such a work is to kill its poetic truth."

Perhaps, someday, new light will come for the Church upon this celestial poetry — but I shall not expect that light to come through any man or group that arrogantly consigns the rest of Christianity to outer darkness.

## HERE AND THERE

The church at Hornsby, N.S.W., is happy to report that its minister (R. Hilford) returned home on June 22, after six weeks in hospital. It is anticipated that he will resume his ministry after a further six weeks' convalescence. The church expresses appreciation to the brotherhood for fellowship in prayer following Mr. Hilford's sudden, critical illness.

We have received a money order for £17/7/6, issued at Lillimur, Vic., on June 21, and a blank subscription renewal form for The Australian Christian. Will the subscriber who posted the envelope please notify us of name and address so that the payment may be credited to the correct account? "Money Order" was written on the inside flap of the envelope.

Latrobe-terr., Geelong, Vic., church recently farewelled Mr. and Mrs. B. Rodda, now of Maylands, S.A. Mr. Rodda ministered as an elder for 20 years — he having long exercised this ministry in S.A. prior to coming to Geelong, where he established Rodda Industries. His influence will be greatly missed at Geelong. A. C. Caldicott (minister) presented a folding lounge on behalf of members.

The news editor dislikes being ruthless in condensing church news reports, hence this reminder to reporters that news items over one month old are not published. In the last few days some reports have contained references to Commonwealth Youth Sunday and Mother's Day services, whilst one report listed events back to last February! Experience has prompted the following guiding rules:

- (1) Report briefly and often.
- (2) Omit coming events; wait until the event is over.
- (3) Print names in capital letters, always making clear whether Mrs. or Miss.
- (4) Commence report with names of those who have qualified for Discipleship, Membership, Marriage, or who have "Fallen Asleep."
- (5) Tell other members of the church family what has happened while it is fresh. Keep your church in the news. Two or three lines of up-to-date news are of more worth than an extended report of late news.
- (6) News items which exceed one month from date of event are not accepted. A weekly paper requires current news.

The church at Mackay, Qld., will be without a minister as from July 7, as Mr. and Mrs. S. Vanham take up

a new appointment as Supt. and Matron of new Home for the Aged. The excellence of Mr. Vanham's ministry (including the establishment of a Y.W.L. and a strong J.C.E.) has been appreciated by church members, who wish God's blessing for both Mr. and Mrs. Vanham in their new sphere of labor.

Interest is being roused in Victoria by the fact that well known men like John Birt (Essendon League footballer) and Barry Jones (Australian "Quiz King") are taking part in the Epilogue session presented by the Christian Television Association over GTV-9. Bible readings will be presented by Mr. Birt on July 3 and 4, and by Mr. Jones on July 10 and 11. Churches of Christ names in the months' programmes are R. V. Longthorp (21st) and D. W. Hibbert (31st). Mr. Longthorp will also be seen on Sun., Aug. 4, and on both sessions will be assisted by two members of the Vic.-Tas. C.Y.F. Committee — Ian Wolstoncroft (Preston) and Robert Gray (Cheltenham).

### Diamond Jubilee

Northcote, Vic.

Services in connection with the 60th anniversary of the church at Northcote proved a great success. On Sun., June 16, the chapel was crowded with over 275 present. The minister (A. B. Withers) presided, two past members assisted with the readings, and C. G. Taylor, B.A. (Doncaster) was the special speaker. At night, Mr. Withers spoke, with Miss Jean Milne as soloist. There were 225 present, and two young people made decision for Christ.

A Fellowship and Thanksgiving Meeting was held on the following Wednesday night, when a good crowd heard greetings from Mrs. Morrison (Pres., C.W.F.) and A. R. Haskell (Vic.-Tas. Conf. Pres.). W. W. Saunders (a former minister) reviewed the history of the church, and what it owed to good and faithful workers, both in and out of the pulpit. W. T. Atkin (former minister and present elder) told of the church's work since the fire in 1953. The help of other Christian communions at that time was recalled, and the faithful work of the members since, which enabled him to present to A. W. Cleland (Properties Dept. chairman) a cheque which made the church free of debt. Items were rendered by the C.E. Quartet. After a prayer of thanksgiving, led by L. Prior, and the sing-

ing of the doxology, all adjourned to the hall, where the ladies had prepared supper.

A special cake, prepared by some of the ladies, was cut by the minister's wife, Mrs. A. B. Withers, and pieces handed to all present. Mr. Atkin thanked the ladies for their good work, marking the close of a most successful church anniversary.

The offering taken for Freedom From Hunger Campaign was £111. There was a further decision for Christ on the following Sunday.

### C.Y.F.-C.E. Projects IN SOUTH AUSTRALIA

The Department of Christian Education in South Australia has just successfully completed a Leadership Development School for all who work with teenage groups in the local church. This course, of 6 sessions, was designed to introduce leaders and potential leaders to some of the basic factors of leadership and programme planning. It was most successful in that it was the best attended course the Department has sponsored for a number of years, and many of the churches paid the fees of their people attending the course. The most significant factor, however, was that this course was completely supported by the C.Y.F. and C.E. Committees of the State Department, and these two groups, who are the major teenage youth activity of our churches, co-operated fully. The result should be better programming in these levels of youth work.

The same two Committees have met recently and decided on a youth project for the young people of our S.A. churches in 1963. The project has been listed under the general title of "basic equipment project," and it is planned to raise money for the purpose of purchasing basic equipment for the mission fields of our Australian churches. Last year C.E. groups raised almost £400 for a mission project and C.Y.F. groups had plans for another project. It was also decided at this combined meeting to hold various joint functions during the year, the first of which will be held in October of this year.

The project for 1963 when it is completed will be an expression of the concern and support of all the young people of our South Australian churches.—P. L. Johnson, C.Y.F. President.

Word has been received that Dr. R. Williams, Dhond Hospital, India, is suffering with typhoid fever, and prayer is requested for he and Mrs. Williams during these anxious days.



**JIM HAINES** (a member of the church at Surrey Hills, Vic.), now spending a year in Kenya, Africa, writes on . . .

## —A Long Term Ecumenical Work Camp—

We came together as a group in Nairobi early last November, and were together first on the Tana River for six weeks, then at the All Africa Christian Youth Assembly over Christmas, and back to Hola for another three weeks. Finally we came to Isinya, in Masai, last February.

We are about 36 miles south of Nairobi, on the Tanganyika road, in the Kapiti plains. The Anglican Church has been given a 2,000 acre lease to develop a "Rural Training Centre." The property is being transformed while we are here, from open grassland to a semi-developed cattle ranch. In the next few months, two C.M.S. agriculturalists will commence training for the Masai young men of the Moran or warrior group. Moran will be shown many improved methods of cattle management — e.g. tick control, breeding with better bulls, pasture improvement and better water usage. Courses will be used to introduce this cattle people to agriculture.

Isinya was, during Kenya's emergency period, a detention centre, and so a part of our work has been the removal of the internal barbed wire fences, and the reconditioning of many corrugated iron rooms that will be used as living quarters for trainees.

Hugh Adams is an Australian farmer, and it is he who has directed our outdoor work here. At the beginning we spent some weeks building a dam on a small flood river running through the property. The old men of the district told us of our foolishness — we thought we knew better and went ahead. In May, we had normal heavy rain, which lifted the water level to 10 ft. above the bed and 3 ft. above our dam! And so it is gone. Niall, the agriculturalist, is wiser now, and so are we.

Other work that we have done has been more rewarding and more lasting. All sides of the ranch have posts in ready for the wire, and on one side the fence is finished. A shepherd's house is finished, the night "boma" for the cattle is completed. The runs and concreting are done for the spray race. Furniture for the kitchen and dining hall have been made, and a second house on the property has floor, walls and roof complete, and is being finished by our two carpenters, Hans and Don.

It is hard to estimate just what effect, if any, we have had on the community here. We have had some, in so far as we are changing the

landscape and preparing the way for greater self-help to come from new knowledge. We have affected the community that lives "within the wire" by enlarging their outlook and causing them to see beyond this little place. But, looking as a whole at the Masai communities in this area, most seem apathetic to what is happening, and most are content to continue their traditional existence, and to disdain our effort to improve life in this way. This may be our fault through wrong attitudes, but from talking with many people it seems more to be an hereditary Masai attitude. Kenya talks of the proud Masai — and he is proud — of his culture and his way of life. He cannot yet see any need to change either.

Our work camp has shown us that it is not easy to live closely with people — people thrown roughly together by a common desire to serve. One cannot live with 14 strangers, but must make 14 friends or blow

apart in the process. Many times we have blown apart, only to come together again more firmly committed to each other in fellowship and love. Always we have come together again in our desire for service and our desire of community that we have together. Twice, as a group, we have been stewards at big Christian Conferences, and both times it was with a sense of relief and gladness that we came together to worship, work, study and play again.

I feel that each one of us has gained immeasurably from this ecumenical experience of life together, of life in service in this world, and, even if we have to count as worthless the work we have done, then the time we have spent in growth — in understanding others — increased love and self-giving — awareness of needs — and in redirection in our thinking and living is certainly not wasted. These things alone have made this ecumenical long term work camp worthwhile.

## — Australians in U.S.A. —

Mr. and Mrs. Donald K. Beller, of Adelaide, together with their son and daughter, have been in America for several weeks, visiting some of the most important cities and our churches. Their presence in this country has meant much to our churches here. They have made many friends who will not soon forget their visit. The World Convention worked out their American schedule.

Mr. Beller is a member of the Australian Committee for the World Convention, of which Sir Philip Messent is the chairman. Mr. Beller left his family for a few days in Washington, D.C., while he made a trip to Puerto Rico to visit the churches there and to study their work. It is in Puerto Rico where the next Assembly of the World Convention will be held. The Bellers went from America to Great Britain, where they will be until August 4.

Keith Bowes, of Melbourne, made a visit to the World Convention office in New York recently. He has spent a year at Yale Divinity School. After a brief visit to the College of the Bible at Lexington, Kentucky, and at the Christian Theological Seminary in Indianapolis, he will go to Montreal, where he will represent

the Australian Churches of Christ at the Faith and Order Conference of the World Council of Churches.

Mr. Bowes will become a member of the faculty of the College of the Bible at Glen Iris, upon his return to Melbourne.—Jesse M. Bader, General Secretary, World Convention.



A residential conference for church members living on the New England Tableland and in north-west New South Wales, will be held at Armidale, Aug. 30-Sept. 1. The gathering, sponsored by the Inverell Inter-Church Council, will be the first regional conference of churches in Australia. It is expected that about 150 people will attend, representing the Church of England, Methodist, Presbyterian and Congregational Churches, Churches of Christ and the Salvation Army. Ministers and church members of all ages living in the region of the New England Range from Tenterfield to Murrumbidgee and west to Gunnedah, Narrabri and Walgett, are invited to attend. Registration forms and details are available from the Conference Registrar (J. Jackson, Rosemeath, Inverell, N.S.W.—phone Inverell 527) or from the Australian Council of Churches.





# INTERSTATE CHURCH NEWS

## Discipleship

Misses K. Clare, J. and E. Prideaux, Northcote, Vic.

Reginald Gray, Drumcondra, Vic.

Marie Henderson, Robert Walker, Fred Paavola, Epping, N.S.W.

## Membership

Mr. and Mrs. J. Henderson, S. Henderson, Mr. and Mrs. L. Larcombe, to Epping, N.S.W.

## Marriage

Lorraine Wallace to David Bishop, Hornsby, N.S.W.

## Fallen Asleep

D. H. Douglas, Mrs. F. Fitzpatrick, Drumcondra, Vic.

## AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — Many members joined with those of other churches in conducting religious census of North Canberra, June 2. G.L.B. paraded p.m. 2nd. Members of State Men's Committees welcomed on 9th. B.S. tea and films preceded evening service on 16th. Men's Fellowship met for tea and discussion on 23rd. Four house parties in various suburbs being convened each month for discussion of daily Bible readings and notes prepared by Mr. Stirling, with further house party for C.Y.F. Sunday attendances during June averaged 190 a.m., 122 p.m., with 170 communing.

## QUEENSLAND

Mackay (S. W. Vanham). — B.S. picnic held Bucasia seaside. Visit of Mr. Tyson (Poona and Indian Village Mission) much appreciated; pictures and lecture interesting and educational, as was also visit of Dr. Weaver (Ecuador) seeking medical voluntary assistance for missionary work. Both meetings held in chapel and sponsored by Ministers' Fraternal. R. N. Giru

assisted Sisters' Fellowship with film evening. Pictures included local, Ingham, Innisfail and Magnetic Island views.

Gatton (J. A. Rae). — Farewell evening in hall honored Mary Graham before departure for Norseman Mission, W.A. Prayer meetings and a.m. services well attended. Y.P. assisted in two services and will be assisting in future as requested. They are anxious to be used in Christian service.

## NEW SOUTH WALES

Hornsby (R. Hilford). — Kitchen tea in hall to Miss L. Wallace on June 1, prior to her marriage to D. Bishop on 15th. Monthly after-church fellowship, 9th. Monthly parade of Girls' Life Brigade and Boys' Brigade, 16th. Recent soloists: Miss J. Borham, B. Harris, Mr. Glazier and Mrs. Laidlaw. Speakers during minister's illness: Messrs Cust, Dailinger, Ellerby, Oswald, Wakeley, Sloman and Thomson.

Epping (H. M. Long). — C.M.S. organised car trial on June 15; more than 20 cars participated, about 100 people enjoying afternoon. C.M.S. annual meeting elected pres., E. Wade; vice-pres., F. Elsmore; sec., R. Wakeley; treas., E. Fowler. Minister attended C.E. Convention at Lismore and also preached series of addresses at Murwillumbah. J. Henderson spoke at both services on 9th, and L. Wallace and T. Long on 16th. C.M.S. tea meeting on 23rd, when ladies catered for same; speaker, P. Lucas (Divisional Commander, Salvation Army). Special men's service at gospel meeting, when men took part and Mr. Lucas spoke.

Wagga Wagga (W. J. O. Todd). — Sunday services well attended and new contacts being made. Fine group of young men from R.A.A.F. Training School in regular attendance at C.Y.F. and services. Special offering for Freedom from Hunger reached £50; church also gave £32 for N.S.W. flood victims. Family evening held June 22 to honor newly married couple. Welcome extended to Tanner family (Hamilton, Vic.).

Hurstville (D. Holmes). — Excellent morning attendances. Preacher exchanged pulpits with E. Roffey, June 9. Mission Week commenced 26th. Ladies visited Strickland House, taking programme and afternoon tea. Y.P. enjoyed youth tea, when Ella Edwards showed slides of overseas

tour. Three young men led in gospel service that followed. Church shocked and saddened by sudden passing of W. McWhinney. Prayers and sympathy of church go to his wife and family. Sympathy also extended to Mrs. Gerritt in passing of her husband at age of 90.

## SOUTH AUSTRALIA

Aldgate Valley - Stirling East (R. Sidler). — Newly-formed youth committee has planned series of fortnightly programmes for youth of church; series began with games evening, June 12. New electronic organ presented to church as thankoffering to God by brother and sister in Christ. John Halbert (Sturt League Football Club) spoke to C.M.S. on 11th. Plans in hand for big effort in Aldgate Valley. B.S. aiming at excelling in Efficiency Campaign. Junior girls' basketball team sponsored social to raise funds for equipment.

Barmera (T. F. Lawrie). — Group of C.E. members travelled to C.E. rally in Adelaide over holiday weekend. Monthly youth tea and discussion group great success. Church anniversary and Temple Day, June 16; good attendances at services and fellowship tea. Upper Murray youth rally held at Barmera on 15th, when approx. 120 present enjoyed worthwhile evening. Ladies' Guild annual fete realised £70, some of which was used to purchase duplicator for minister's use; this is a great help for fortnightly church paper.

Mundalla (R. Brand). — Work continues to go along nicely. Members journeyed to Keith for opening of building. S. R. Beck (Conf. Pres.) gave inspiring address. Youth choir, under leadership of Barry Wills, ably rendered items. C.W.F. continues to progress and help brotherhood depts. R. McLean (Overseas Missions Sec.) spoke a.m., June 23, also showed slides of work among natives on Islands.

Murray Bridge (H. Cave). — B.S. attendances being kept up. Membership training class smaller this year, one decision resulting. School donated £10 to help H.M. deficiency. Basketball teams (4) going well. Mr. Pedrick (B. & F.B.S.) preached at a church service. Members visited Keith's opening of hall. C.W.E.F. had a happy 7th birthday, enjoying devotions in chapel, visitors, travel talk, music, in a most friendly atmosphere.



**Earlwood** (F. Elliott - R. Craig). — Youth service on 16th conducted by C.T.B.Y.P.S.C.E., with Brian Benson chairman. R. Brown (Mile End, S.A.) guest speaker. B. Hopper, soloist, and K. Cautlon, song leader. On 12th, C.W.F. had pleasant afternoon, when visited by 6 lady students from Woolwich. They entertained with solos and piano-accordion items. Midweek cottage prayer meetings proving beneficial. Changeover of tenants in the manse has entailed great deal of work. Much thanks to church elder, N. Matthews, and to Mrs. Matthews, who spent many hours in negotiation and renovation.

## VICTORIA

**Malvern** (A. B. Clark). — On Queen's Birthday weekend, church had visit by group of Y.P. from Western District at morning service. They were provided with lunch by C.W.F. Local Y.P. visited Geelong for Willis mission. Visitors have included Mr. and Mrs. C. Cole (N.S.W.). Music in song appreciated from M. Williams, V. Wolf, Miss Simpson, Mrs. N. Randall. B.S. had party for having reached attendance of over 50. Av. breaking bread for month, 81.

**Drumcondra** (R. A. Banks). — Mr. and Mrs. J. Tocknell (Native Mission, Roelands, W.A.) present a.m., June 16, when Mr. Tocknell addressed church. At gospel service, Mrs. Florence Munroe (Founder, Oriental Missionary Society in Hong Kong) told of work among refugees; film also screened. Offering of £30 given towards work. Increased attendance at midweek meeting. Special Personal Evangelism studies have commenced, including tape recordings on evangelism and counselling, prepared by Billy Graham team. Good attendance at C.W.E.F. open night on 13th, when Mr. Quick (Geelong College) showed his valuable collection of sea shells and gave interesting talk on different varieties of shell fish. 125 present at C.M.S. monthly meeting, which took form of father and son tea. Speaker was Doug Wade, Geelong footballer, who spoke on Being a Christian in the realm of sport. Baptismal service held prior to gospel meeting on 23rd. Platform exchange of brethren with Norlane a.m. meeting. W.M.B. provided complete outfit for native girl at Carnarvon Mission. Sympathy extended to Mrs. Douglas, snr., and family in passing of Mr. Douglas, and to Mrs. I. Gates and family in passing of Mrs. Fitzpatrick.

**Oakleigh** (E. J. Miles). — R. V. Longthorp a.m. speaker, June 2. Baptismal service on 9th preceded Pentecost message; local Brownie pack held annual church parade. After-church fellowship for visitors from Portland,

Warrnambool, Kaniva and Hamilton, at which A. Willing (Camberwell) spoke. Mr. and Mrs. Lewis and Miller family interstate visitors. Harvest thanksgiving day and baptismal service, 23rd. 40 boys from Burwood Boys' Home entertained at various homes for tea. Thanksgiving display very attractive.

**Red Cliffs** (S. K. Bannon). — Presentation was made at C.Y.F. to L. Chiswell (Counsellor of C.Y.F. for over 3 years). T. Sires is new Counsellor. C.Y.F. conducted an evening service. V. Marr and W. Neville speakers, whilst minister preached at Robinvale. C.W.A. and E. Fellowships each supporting an Indian girl. L. A. Trezise (Director, D.C.E.) speaker, June 16. Film, God of Creation, screened at night. Two young men made decision. C.Y.F. held film night on 21st in aid of Murray Valley Youth Camp. Quarterly B.S. tea, 23rd. Many members have been on holidays, but meetings well maintained.

**Stawell** (C. A. R. Smith). — Good attendances. With regret church hears of transfer to Mt. Gambier, S.A., of Mr. and Mrs. Rither and family. Mr. and Mrs. Dart and Mrs. Waldron progressing well after illness. Number of visitors attended services on long weekend. Conf. Pres., A. R. Haskell, speaker p.m.; 9th. Four Y.P. attended camp at Hall's Gap. Ladies' meetings well attended.

**Norlane** (B. White). — Recently two married women have been baptised and welcomed into the church; husband of one also received through transfer. On Wed., June 19, C.W.F. and prayer meeting groups combined and, together with some others, heard most informative talk given by Miss H. Anderson, founder and matron of "Cedar Home," Lebanon. On a.m., 23rd, exchange of platform with Drumcondra. Afterwards opportunity taken to make presentation to Mr. Banks in appreciation of work he has done at Norlane.

**Essendon** (V. Quayle). — On May 26, an afternoon was held for mothers of kinder. children, guest speaker, Miss Moira McCrackett. Each mother given small gift. Midweek prayer and Bible study meeting, on 29th, conducted by Young Adult Fellowship. Interesting literature display on 31st, arranged by Y.A.F.; Cyril Minns gave demonstration of Braille reading. J. Lloyd (Strathmore) speaker a.m. June 2. On 8th, 15th birthday of C.W.E.F. celebrated; 75 ladies enjoyed evening of fellowship and fun. Devotions led by Mrs. J. Alves; Mrs. P. Lynch soloist. Decorated cake, work of Miss E. Moss, was cut by Mrs. B. Dorgan. C.W.E.F. supt. 2nd birthday of Elderly Citizens' fellowship on 5th; Mrs. B. Ferguson, soloist. C.M.S. tea meeting on 9th, devoted to questions and discussion. Family picnic day to Gisborne

was arranged by C.M.S., Queen's Birthday. Miss Elaine White has sailed for London to further her nursing career. Av. attendances for May: a.m. 97; p.m. 111; 91 communicants.

**Chadstone** (P. E. Perry). — Women's Fellowship visited Emmaus recently. In conjunction with Wattle Park ladies; also held "beetle" night, 17th, with 16 present. Ladies making aprons for B.S. fete. Explorers gave £10 worth of groceries to Emmaus as part of Service Month. I. Field and R. V. Longthorp spoke 2nd, during minister's absence. Annual exchange of pulpits on 9th, saw John McMillan (Anglican) speaking a.m. Mr. Perry spoke at Glen Waverley Presbyterian. At C.M.S. meeting for June, J. Whitten spoke on "Confessions of a Goal Umpire," and E. Montgomery gave illustrated talk on Agriculture — together with live exhibits. B.S. av. attendance, around 190. Supt. H. Whittaker now taking all junior classes as one group. Staff meeting held 19th, in home of sec. Minister's son made good confession.

**East Bentleigh** (R. Lawton). — Excellent range of Christian literature displayed for two weeks in conjunction with Literature Week. Men of church attending special meetings for training for more effective work in church services — public prayer, public reading, presiding, etc. Church rejoices in 2 confessions of faith and 3 additions by letters of transfer. Av. attendances: a.m. 55; p.m. 25. Boys' club, now under leadership of E. Bowes and H. Long, presenting varied programme to maintain good attendances. Good Companions and Junior and Inter. C.E. societies also very active. B.S. attendance averages well over 100 per week, with peak of 143. Assistance appreciated from Bentleigh brethren on teaching staff. Minister actively engaged in making contact with parents of B.S. scholars. Social evening conducted to encourage scholars and parents to take interest in church work.

**Harcourt** (M. Drake). — Illness and weather conditions have affected attendances, although interest well maintained. Eleven Y.P. (including minister) attended Youth Camp at Axedale during holiday weekend. Other C.Y.F. activities have included visits to Bendigo, Maryborough and A.B.V. 1 regional transmitter. Film, In Times Like These, screened June 16.

**Chelsea** (C. G. V. Thomas). — D. Smith (H.M. Sec.) speaker June 2. At evening service six Y.P. were baptised. Film, Leaves of the Tree, screened after service. Explorer boys presented groceries to the value of £54 to W. H. Clay Nursing Home. Mrs. Morrison State pres. C.W.F. visited C.W.E.F. on 5th. Second piano has been purchased for use in hall. Pew-mending bee has been called and work



has commenced on renovating the pews. P.M. service 9th taken by members of C.Y.F., led by John Lowery, C.O.B. Mr. Sando elected asst. sec. to A. Augustine. Mrs. Clark (Prayer Meeting Committee) spoke at C.W.F. afternoon 11th.

Croydon (W. J. Thomson). — C.Y.F. visited Croydon Council Chambers, and on June 10 were present at "In Melbourne Tonight." C.W.F. held afternoon at home of Mrs. Elliot, when Mrs. Burbridge (Blackburn) showed slides of Aust. States. C.W.E.F. journeyed to Glen Waverley to home of Mr. and Mrs. A. Hill, for discussion group with other ladies. C.W.F. meeting on 11th entitled, *Writing Letters to Missionaries*, when all took part. Mr. and Mrs. J. Tocknell told of work of Roelands Aborigines Mission, illustrated by colored slides, on 12th. C.M.S. held soup and pie night on 13th; visiting speaker R. Barnes (Melb. City Mission). Mrs. J. Welsh receiving hospital treatment. S. Ratle improving after treatment. Many other members ill. Sympathy expressed to O. Smith in passing of his brother. Mr. Buckmaster and A. Thomas speakers on 16th. Minister has been confined to bed with pneumonia. Speaker both services, 23rd, H. E. R. Steele.

Gardiner (K. J. Clinton, B.A., B.D.). — During May C.M.S. provided evening services at Emmaus Rest Home. A. Cutts, (South Melbourne) spoke a.m. May 19, and Miss Helen Bond (S.U.M.) and Miss Muriel Pickworth (Nigerian Mission) on evening of same day, K. J. Clinton being absent on vacation. Latter's expository preaching and pastoral work much appreciated. S. M. Gilmour left on world business tour for some months. Golden wedding of Mr. and Mrs. W. A. Strongman on June 9. Y.P. had successful camp at Anglesen, May 31-June 2, returning on latter date in time to take part in evening service. D. Thomas convalescing in country after severe shock suffered in car accident. £60 donated to Freedom from Hunger Campaign and £25 to Fed. H.M. Dept.

Noble Park (A. B. Titter). — On May 31, the C.W.F. celebrated their birthday. They are supporting an aboriginal girl as a missionary project. A C.W.E.F. has now commenced with Mrs. Titter as pres. and held a meeting on 14th. On June 2, Ian Titter was baptised into Christ and welcomed into the fellowship of church on 9th. Y.P.F. held 4th birthday tea on 16th and later conducted evening service. It was pleasing to see Mrs. E. Barrot at services again after period of illness.

North Williamstown (T. A. Fergusson). — Tender accepted for erection of educational and amenities block, hall and remodelling of chapel platform which will incorporate an open

baptistery. Additional teachers welcomed to B.S. staff. Minister arranged and compered a church party evening May 31. Hall was packed to capacity. A.M. meetings well attended and p.m. attendances are on increase. Midweek meetings enjoyable and attendance exceeds 20. C.W.E.F. attended Essendon birthday night. C.W.F. had two representatives of Social Service dept. speak at monthly meeting. C.W.F. placed carpet at rear of chapel in seats occupied at services by parents with young children. Mr. and Mrs. G. T. Bryant have commenced a Christian Cafe after p.m. services for the enjoyment of teenagers. Special gospel service, 23rd, featured film, *Jerusalem*. Offering of £72 for Freedom from Hunger and Overseas Missions Crisis Appeal.

Brighton (S. H. Wilson). — 42 Y.P. attended C.S.F. camp over Queen's Birthday weekend. Excellent fellowship and fine study groups made the camp a rich experience. Mrs. D. Jacobs and R. Price home after hospitalisation. L. J. Price (snr.) also home after stay in hospital. B.S. brought medical and toilet requisites for New Guinea Mission on 16th. J. H. Charlesworth, (treas.) retired as honorary auditor for the College of the Bible after 26 years' service. W. S. Lowe and D. Hibbert preached 16th in absence of minister, who was indisposed.

Swan Hill (D. G. Beanland). — Baptismal service on June 30, when a B.S. scholar was immersed. Church has begun third stage of Design for Development programme, which will involve members in personal visitation of church contacts. Officers' Board appointed sec., D. W. Cockroft; asst.-sec., E. C. Rogers; treas., E. J. Hampson; asst.-treas., R. H. Rogers. Plans are in hand for formation of Teeners' club.

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Women were present from as far north as Gympie, from Toowoomba, Dalby, West Moreton Circuit, Ipswich and Brisbane, representing Young Women's Fellowships.

The studies and devotions were enjoyed by all. Mrs. Beryl Wiltshire lectured on *Evangelism Through Y.W.F.* and Mrs. D. Potter on *Chairmanship and Business Procedure*.

Saturday afternoon was devoted to "getting to know our Mission fields." Mrs. Malcolm, wife of Overseas Mission secretary, led this inspiring and informative session.

The all women morning worship service on Sunday morning was a moving experience. Communion was led by Mrs. Mansell, Y.W.F. President, and the address on *The Christ of Calvary*, was given by Mrs. Acland, Women's President.

Thanks went to husbands and relatives, who cared for the families at home, and to the women who catered, etc., for the camp.

The Y.W.F. feels that this is the first of many such camps with young women in Queensland.—Dawn W. Lucas.

## DEATH

BAKER. — A tribute to our late sister, Mrs. Anne Baker, who was president for quite a few years at Hawthorn Church of Christ, Vic., C.W.F., and passed to be with her Lord, June 19. "Resting in the everlasting arms."

## IN MEMORIAM

LENG. — In loving memory of our dear father, William Hillgrove Leng, who passed away at Horsham, Vic., July 5, 1962.

—Always remembered by his family.

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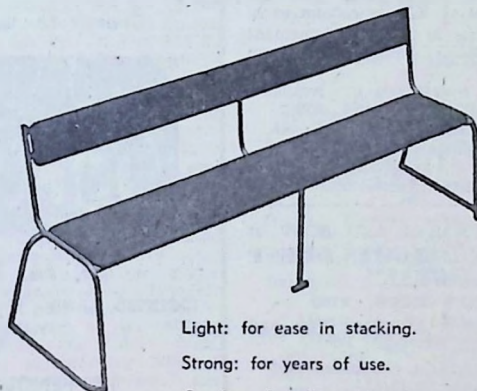
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## OBITUARY

J. D. B. (Reg.) Mitchell.

On May 28, 1963, Reg. Mitchell died in the Warragul (Vic.) Hospital, 8 days after admission. This was preceded by months of illness, following hospitalisation in Heidelberg Military Hospital. Born in 1902, Reg. Mitchell grew up in the B.S. and church. His association with our Movement goes back to Malvern-Caulfield when, as a young lad, he gave his life to Christ. At this church, in 1927, he was married to Miss Marjorie Tootell. Two years later they transferred to Ormond church. For 32 years Mr. Mitchell was active in the life of the Ormond church. He served as deacon and also as chaplain of the K.S.P., with which movement he was associated for some 40 years. In 1961, Mr. and Mrs. Mitchell shifted to Trafalgar, and their membership was transferred to Warragul. His cheerful personality, his loyalty to Christ and the church, his magnificent service among men, will long be remembered by all who knew him as a brother in Christ. On Thurs., May 30, the services at Warragul chapel and Springvale Crematorium were conducted by G. Hearn and the writer. We assure the family — Mrs. Mitchell, Edith (Mrs. Riddle) and David — and all the relatives, of our prayers. In the words of the K.S.P. ritual, we can truly say of Reg. Mitchell he was a "Christian gentleman," and he helped many young men to strive after this aim.—R. McKenzie.

Mrs. Amy Lloyd.

The passing of Mrs. Amy Lloyd on June 11 brought to a close a very fragrant Christian life and a long association with Churches of Christ. Her earliest associations were with the Grote-st. Adelaide, church, where, in her teens, she was baptised by the late T. J. Gore, and was later married by him to the late Arthur Lloyd. Coming to live in Melbourne, she had her membership with Swanston-st. church, was a foundation member at Ivanhoe, and in later years enjoyed the fellowship of the churches at Carnegie and Dandenong. She is lovingly remembered for her gentleness, her friendliness and her hospitality. Her home at Ivanhoe was ever open, and those who entered and were entertained knew the strength and the beauty of her character and influence. She was of those who are "the salt of the earth," and we are the poorer for her passing. Among her deepest joys was that of having her only son, Ross, enter the ministry. That joy was increased when her grandson, John, also entered the ministry. It was in Ross's home, among those whom she loved, that her last years were spent. The services at the Dan-

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denong chapel and the Melbourne  
General Cemetery were conducted by  
the writer.—R. C. Bolduan.

### Joseph Adams.

Joseph Adams, of the church at  
Gardiner, Vic., passed away on June  
7, and was laid to rest in the Brigh-  
ton Cemetery. He was born in White-  
haven (England) and was brought  
as a child to settle in Hobart, Tas-  
mania. Very early he came into the  
membership of the Collins-st. church,  
and began to serve actively in the  
Bible School. He was a public ser-  
vant, and his work brought him to  
the mainland, where he eventually  
became the Deputy Commissioner for  
Federal Taxation. He had member-  
ship with Middle Park, Mosman  
(N.S.W.), and finally with the Gar-  
diner church for 37 years, during  
much of this time being an elder of  
the church. Mr. Adams lived life  
with "a due sense of responsibility,  
as one who knew the meaning and  
purpose of life." He was a very help-  
ful friend of the minister; a kindly,  
courteous man — one who walked  
humbly with his God. He leaves a  
son (Cyril) and a daughter Edna  
(Mrs. Horace Lee) and, with them, we  
thank God for a good life well lived.  
—R. C. Bolduan.

### Miss Esme Delighton.

After a long and oftentimes painful  
illness, our esteemed sister, Esme  
Delighton entered into her rest on  
Tues., May 28. Miss Esme was,  
for many years, and right until a  
few days before her passing, organist  
of the church at Maryborough, Qld.,  
and found great joy in any service  
for the Master she loved and served  
so faithfully. During her years of  
suffering, from before her first major  
operation until the final emergency  
operation, her bright personality and  
glorious faith had profound effect on  
all who came in contact with her.  
The other patients, nursing staff and  
doctors were deeply moved by her  
joy-filled witness during her ministry  
of suffering. Her doctor expressed our  
feelings when he paid this tribute,  
"She got what she worked for, and she  
has gone where she wanted to go."  
D. G. Nelson conducted both services,  
and the note of victory lifted much  
of the burden of separation. Her  
organ will be presented to the church  
as a lasting memorial. To her mother  
and family, the church extends love  
and sympathy, and shares with them  
pride in a wonderful example of faith  
lived out in a life of service, to the  
Saviour, his Church and his people.  
—A. C. Popp.

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