

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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World Faith and Order Conference

Speakers and programme for the World Conference on Faith and Order to be held at Montreal, Canada, July 12-26, under World Council of Churches auspices, have been announced.

The Conference will be the fourth in a series of international meetings designed to promote the unity of the Church and to study those deep issues which continue to divide it.

Church leaders and theologians regard it as potentially one of the most significant Christian gatherings of this century.

The last such meeting was held eleven years ago at Lund, Sweden. Since then four major theological commissions and some 80 local and regional groups around the world have been conducting studies which will serve as the basis for Conference discussions.

The 400 participants will include theologians, historians, sociologists, church administrators, and lay men and women of Protestant, Anglican and Orthodox Churches around the world.

Also present will be five observers from the Roman Catholic Church, named by the Vatican Secretariat for the Promotion of Christian Unity, and 15 Roman Catholic priests from Canada and the U.S.A., who have been invited as special guests.

Conference study and discussions will revolve around three basic questions: Why are the Christian churches separated? What are the doctrinal and historical pressures which keep them apart? And what direction should they move to end their divisions?

The final agenda, announced here, shows study of these questions will be organised into five sections.

These are: "The Church in the Purpose of God"; "Scripture, Tradition and Traditions"; The Redemptive Work of Christ and the Ministry of His Church"; "Worship and the Oneness of Christ's Church"; and "All in Each Place": The Progress of Growing Together."

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The major study documents of the Conference will be the reports of the four international theological commissions which have been working since the Lund meeting eleven years ago.

These reports deal with: "Christ and the Church"; "Tradition and Traditions"; "Worship" and "Institutionalism."

They will be published for the Conference in a single volume entitled *Faith and Order Findings*, edited by Dr. Paul S. Minear, Director of the W.C.C.'s Department of Faith and Order.

The Conference will open with a service of worship to be held Friday evening, July 12, at the Winter Stadium, McGill University.

Immediately following, delegates will hear the keynote address by the

noted French theologian, Professor Roger Mehl, of the University of Strasbourg. Professor Mehl, who will be a delegate of the Eglise Reforme d'Alsace et Lorraine, will give an appraisal of the contemporary Christian unity scene.

Two speakers are scheduled the following morning, Saturday, July 13. They will be Oliver Tomkins, Anglican Bishop of Bristol, England, and Professor A. C. Outler, of the Perkins School of Theology of Southern Methodist University, Dallas, Texas, U.S.A.

Their topics will be, respectively, the task and goal of the Conference and method of ecumenical dialogue.

Three evening public meetings are scheduled during the Conference, with themes on "Catholicity," "The Church and the New Testament," and "Faith and Order Today."

On Sunday, July 21, a bi-lingual ecumenical rally to be attended by an estimated 1,400 persons, will be held on the campus of the University of Montreal, a Roman Catholic institution, under the auspices of the Conference arrangements committee, an inter-confessional group chaired by Dr. George H. Johnston, principal of the United Theological College, Montreal.

On the first Sunday of the Conference, July 14, participants have been invited by the United Church of Canada to take part in a service of Holy Communion at Erskine and American Church. Leaders will be: N. M. Slaughter, minister of the church; Principal J. R. Chandran, of the United Theological College, Bangalore, India, and Dr. Johnston.

The service will be preceded by a service of preparation the previous evening.

The Conference will conclude with a service of worship which will be held in Christ Church (Anglican) Cathedral. It will be conducted by Archbishop Howard H. Clark, Primate of the Anglican Church of Canada, Professor V. C. Samuel of the Syrian Orthodox Church, who is a teacher at Serampore College, India, and Dr. W. A. Visser 't Hooft.

Christians around the world have been asked by the World Council to pray for the Conference that its participants may "think honestly and speak wisely and (be) ready to listen to others . . ."

The prayer continues: "And upon them and all thy people bestow thine own gift of charity, which is the bond of unity and peace; that so men may know us as followers of Christ, because we have love one to another, and that with one heart and voice we may glorify the Eternal Trinity, God blessed for evermore."

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Christian

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Fifty Years Ago

From "The Australian Christian"
of July 17, 1913.

Editor: F. G. Dunn.

Passing of T. B. Fischer. — It is with feelings of deepest sorrow that we have to record the death of our beloved T. B. Fischer, F.M. Secretary. After undergoing an operation for appendicitis, he passed away last Sunday afternoon. He was a busy man right up to entering the private hospital. The last words we had from him were: "I am going into hospital, but don't say anything about it. I have left you some copy for the F.M. page and Pure Words." The whole brotherhood is the poorer.—Ed.

The Same Old Chain Letter. — It cannot even be said that the "chain letter" craze dies hard; rather, it seems that it cannot be killed. One of the letters in a "chain" reached the Sydney Daily Telegraph office recently. It is headed "An Ancient Prayer," and the words that follow are a simple request for a blessing upon all mankind. But the rest of the letter contains a threat: "This prayer was sent to me, and is being sent around the world; copy it and send to nine friends in nine days, and you will meet with great joy on the tenth day. It was said in Jesus' time that all who wrote this prayer would be delivered from all evil, but those who passed it by would meet with great misfortune. Don't break the chain!"

Items of Interest.—Hornsby (N.S.W.) church additions are costing, with additional seating, etc., £393. The church has been offered £160 as a gift if additions are opened without extra debt . . . The church at Doncaster, Vic., will celebrate its jubilee by special meetings, Aug. 24-31. A special golden offering to extinguish the debt on the chapel will be taken on Aug. 17. A jubilee souvenir is being issued . . . The Launceston (Tas.) Century Bible class reports a record of 109 last Sunday . . . The church at Murray Bridge, S.A., by the help of a sister, has been able to effect the purchase of a lot of ground, and is now making an effort to get a building erected on it . . . The Griffith-Sidwell Federal mission at Brisbane has entered upon its third week with 55 decisions . . . There were splendid meetings all day on July 13 for the opening services at Erskineville, N.S.W. T. Bagley (Conf. Pres.) dedicated and opened the building. At the gospel service there were over 300 present . . . The workers at Northcote, Vic., are looking forward to the opening of their new chapel, planned for early in September . . . On June 23 a farewell tea and public meeting to our beloved Chinese missionary, W. Jame, was held in City Temple, Sydney.

MURRAY J. SAVAGE, of New Zealand, former editor "Western Christian," writes on . . .

— POWER TO WITNESS —

"You shall receive power . . . and you shall be My witnesses" (Acts 1:8). If one were asked to put a finger upon the cause of failure in Christian life, individual and congregational, today one would not be very far astray if he indicated that the lack of first-hand witnessing was the chief contributing cause. In an age that sees and is so influenced by the testimony of so many advocates to the claims of their particular panaceas for the world's ills, the Church often seems to lag so woefully behind. The pedlars of communism, sectarianism and nationalism are all white-hot on the merits of their "gospels"; only the supporters of Christianity seem indifferent and half-hearted. Why? Before we attempt to answer that question it may be helpful to look at the situation as it was when the Church began to proclaim her message.

To the apostles, the successors of Christ and the leaders in the Christian enterprise, our Lord gave a definite task and position. They were to be witnesses of his resurrection. To them and those they would associate with them in the task was delegated the mission of telling a world of what God had done for its redemption. It was to be a first-

hand person-to-person communication of what they themselves had experienced. When we think of what the word "witness" customarily conveys to us in everyday usage we see just what this involved, viz., the telling of others in simple understandable terms of what Christ had done for, and what he meant to them. A witness tells of what he personally has seen and heard. In essence, then, the gospel proclamation was simplicity itself, i.e., a "telling forth" of "what great things the Lord had done for them."

Though the nature of the task of witnessing was simple it did call for certain qualities, and these we must be prepared to take into consideration if we wish to understand both the success of the first followers of Christ and interpret our own possible reasons for failure today. If we list and briefly deal with each of these qualities it may help.

First in order would be

Conviction.

No one can be an effective witness who does not primarily believe wholeheartedly and completely the truth of what he is witnessing to. The early disciples, once the experience of Pentecost was past, had no reserva-

tions and no doubts. They were sold one hundred per cent on what they were preaching, teaching, and most of all, living by. So, too, in our day the spread of a great deal of competing claims to the Christian way of life is marked by a sincerity which, though wrongly placed, we may believe, yet carries its air of authority and commendation with it. In contrast to this is it not so often and lamentably true that Christians, if they do not altogether lack such a Conviction, give the air of so doing by a half-hearted and even apologetic attitude to their faith and beliefs? It is not at all unusual to find professing followers of Christ, "explaining away," or at least watering down, their basic convictions.

Next would be

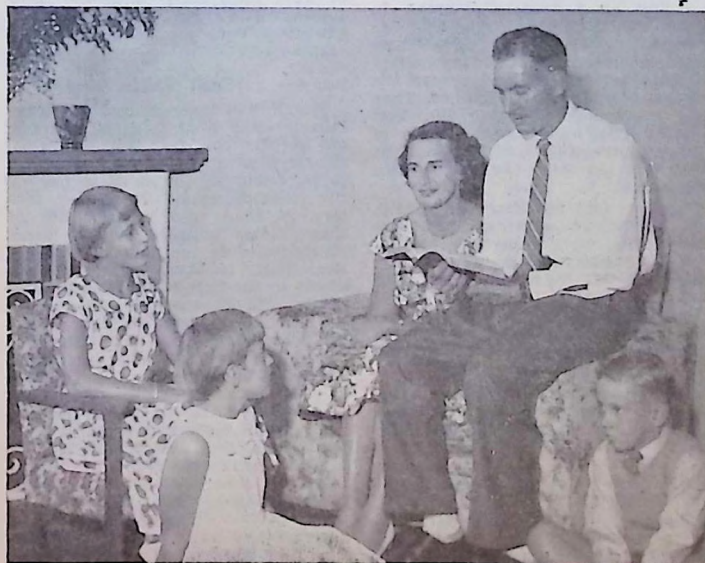
Courage.

Again a witness must be one prepared to stand by and for the truth as he has seen and heard it. T. R. Glover's claim that the early disciples "out-lived, out-thought and out-died" their pagan contemporaries reveals what was in no small measure the secret of the Church's success. Here were men and women, and also, so the record tells us, boys and girls, who courageously dared for the gospel. They welcomed martyrdom (the word "martyr," interestingly enough, originally meant simply "a witness") with belief that it was an honor to suffer for their faith and their Saviour. Today's martyrs are often found outside the stream of the Christian Church and in the ranks of cults, sects, and groups religious and political (compare Jehovah's Witnesses and Ban the Bombers) on whom the orthodox look with suspicion and distaste.

Finally,

Consecration.

Whatever else was true of the apostles and their companions this was supreme. Paul's word, "This one thing I do," may be taken as indicative of the whole company of the first century Church. Here were dedicated men and women. A witness must be single-minded. Perhaps here is our greatest let-down today. In a world where there are so many competing attractions, so many insistent calls, and so many differing interests, Christians have so often and so tragically (both for their Cause and for themselves) got lost. In the formation of any project and the undertaking of any programme today the greatest difficulty we face is the



Witness in the Home Setting.

unwillingness of our church members to be personally and sacrificially involved. Everyone, or nearly everyone, has some excuse why they should be exempted. To adapt some famous words to describe this situation, "Never was there a time when so much was left to so few to do." Yet all around us in other ideologies, faiths, and in concerns material, we can see men and women giving time, energy, money and talents unstintingly to what we claim as Christians are lesser goals and ends. The Church of Jesus Christ limps like a half-manned ship of the sailing era, unable to spread all her canvas to the prevailing winds of God's purposes.

Returning now to the question we posed, i.e., why the supporters of Christianity are so often half-hearted and indifferent as compared with the "evangelists" of other modern "gospels," we must look at the other key word in our text. Not only were the early disciples to be witnesses but linked with that task was a promised Power that made it a possibility. Could it be that the falling down in witnessing is connected somehow vitally and crucially with an absence of the power that accompanied first century testimony? That is to say: our failure to be convicted, courage-

ous and consecrated stems, not just from an absence of those virtues but from a deeper and underlying failure; the failure to be in living contact with a source of energy, a dynamic, and a force that alone can make our witnessing successful. That this is so we firmly believe.

Modern Christians are not convincing to themselves, let alone to others, because they lack a personal first-hand communication with the Christ whose name they wear and whom they claim to serve. The late Dean Inge said, "Christianity is a contagious affection. It is not so much taught as it is caught." How can it be propagated if there are no "carriers" to transmit it, or even if the number of such "infectious" spirits be too few to cover the territory available?

The simple truth is, surely, that somewhere and somehow the individual Christian and the local congregation (both basic units in the scheme of witnessing) must come again into a living communication with that fount of power from which the first followers derived their inspiration and passion. In them it issued forth as we have seen in the threefold qualities of Conviction, Courage and Consecration. It could do

the same again today were we to permit ourselves to come within the orbit of its influence. Conversion like judgment must needs begin at the House of God, and with the People of God, before it will begin anywhere and everywhere else.

If the world's most desperate need is to know the redeeming love of God in Christ, then the Church's most urgent task is to rediscover "Power to Witness" of that love. We cannot preach of the passion of our Lord for the souls of men till we ourselves share that same passion. Every member of Churches of Christ, together with every other Christian, must again become in himself and herself a testimony to the truth of the things he or she believes before anyone else will believe it too. The call for today is not in any sense any different from what it was in the first century, nor in any other of the Church's history since then. It is simply that those who have themselves received the blessings of salvation should tell others of it, too. This is not something that calls for special skills and qualifications, but simply for willingness to be so used, love for others and a dependence on the Spirit of God. Anyone can do it, and anyone includes YOU.

Can We Really Be Christians?

Fred P. Thompson, Jr.

The most effective way to make Christianity irrelevant and impotent is to make it a mere matter of belief. This is the unavoidable danger of creedalism — the identifying of true Christian commitment with acknowledgment of the truth of propositions. History is replete with evidence that the worst kind of men can believe the right things. In the New Testament the Epistle of James raises the question of the value of such belief unattended by appropriate moral and spiritual conduct.

As Soren Kierkegaard was fond of saying, it is not the credibility of the Christian faith that is really in question but its possibility. The problem with Christian truth is not whether it can be believed but whether it can be practised. Can people live it? So long as Christianity is allowed to remain a bright and shining ideal to which occasionally we cast admiring glances, it creates little disturbance to our smug patterns of life. But when someone insists that Jesus' teachings constitute "rules of the road" we are in trouble.

The magnificent and dismaying thing about the words of Jesus is that they are all livable. This by no means implies that they are easily translated into life! Far from it. They are, however, capable of being tested in life. In fact, they have no

meaning apart from the arena in which crucial human decisions for life are made. Take the Beatitudes. These are not prescriptions for tranquillity in some never-never land beyond the tortures of our present existence. They are prescriptions for the life that now is. That man who is meek, pure in heart, merciful — is blessed right here and now with God-given peace and grace.

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you" is not a promise to the superlatively holy few. It is a solemn promise that holds good for every one of Christ's disciples in every age of history. God's amazing care for the committed individual can be attested by countless contemporary saints.

Exactly the same intention is involved in Jesus' words about the narrow gate, self-denial, laying up treasure in heaven, etc. Requirement is laid upon every follower of Jesus Christ. Of all these things Christ says, in effect, do them.

The greatest need in the world today is for real Christians. Perhaps as good a test as has ever been indicated to determine our spiritual status was given by the apostle Paul in

the thirteenth chapter of 1 Corinthians. This is the classic statement of what have been called the three theological virtues. To be a real Christian, Paul seems to be saying, requires—

Real Faith

The New Testament makes unmistakably clear what faith is: the risk of life in obedient trust in God. Classic illustrations of this faith are to be found in the lives of two of the greatest names in Hebrew history, Abraham and Moses. Both of these leaders hazarded life and career in obedience to the mandate of God. Real faith is thus far more than assent to the truth of doctrinal statements. It is entrusting one's life to God in absolute confidence that his promises are sure. He who has this kind of faith is justified and reconciled to the Father. Such faith is the source of the incredible poise of the true Christian in the face of life's terrible uncertainties and calamities. It is this that nerves a man to face peril and sword in serene assurance that his life is hid with Christ in God. What can the hostile forces of human bitterness or demonic evil do to maim or destroy the life which God holds in his omnipotent hands?

(continued next page)

It is on the basis of faith that we are called upon to repent of our sins. No other reason is adequate to the radical reversal of our natural sense of values which repentance involves — only faith in Jesus Christ. Repentance means that we allow Christ to reshape our minds and hearts after the mould of his own shining godliness. What things were attractive to us now become repulsive, what were unappealing now are supremely desirable. The Kingdom of God and his righteousness become our chief concern in life.

In faith we come also to the baptismal waters experiencing death to sin and new birth in the Kingdom of God. Baptism, properly understood, is a matter of faith. This is the reason for our continuing quarrel with the paedobaptists. It is not just that infant baptism has no textual support in the New Testament. It is rather that such baptism is not the product of faith. It does not issue from commitment to Jesus Christ and the entrustment of one's life to him in loyal service. To live by faith in the Son of God is to be dead to sin, but alive to God in Christ Jesus. This is real faith.

The second virtue is —

Real Hope

Hope is an indispensable factor in the affairs of men. If we did not hope for better days to come the present would be unendurable. Unhappily, many of our human hopes are destined to be dashed on the rocks of adversity. How great, therefore, is our hope in God!

True Christian hope is based on the promises of God himself. The genuine Christian is willing to undertake any task that God assigns because of his confidence that the promised power and presence of the Almighty will be his. When men of faith march to the ends of the earth proclaiming the word of the gospel they are never out of earshot of the ringing promise, "Lo, I am with you always, even unto the end of the world." They are secure in the commitment of Christ to his faithful disciples.

Firm hope in God accounts for the fearlessness of his servants in times of crisis and danger. A Stephen does not flinch in the presence of an angry audience, a Luther stands his ground before the accusing eyes of his Romanist opponents. The threat of death has never been effective against true Christians because of their hope of resurrection from the dead. This living hope based on the fact of Christ's own triumph over the tomb constitutes an eternal weight of glory carried throughout life by those who call Christ Lord. So we never lose heart, we are always confident, eagerly awaiting the ultimate revelation of our destiny in glory. When we celebrate the Lord's Supper every first

day of the week we consciously exhibit our anticipation of the Lord's return. Christians partake of the bread and wine not only in remembrance of something done, but also in expectation of something to happen. This is the luminous hope that cheers us in the darkness of this present evil world, a hope both sure and steadfast.

The third requirement is —

Real Love

The question here is, can we really act lovingly in a hate-filled world? The answer to this is that we can't act in any other way if God's love fills our hearts. Obviously this is not the normal, natural way in which men behave. Love is given reciprocally in the normal order of human events. Men respond to one another in kind. They ordinarily love those who love them and hate those who hate them. Christians, on the other hand, are people who have been transformed by the Holy Spirit. They thus relate themselves to men and women in a supernatural way, the way of love. Paul ascribes this new capacity in the human heart to the amazing work of the Spirit of God.

Christian love builds community. It is not atomistic or exclusive in character. Its purpose is the creation of a fellowship in which the love of

Christ may be demonstrated before the world. The oneness which Christians feel involves them in loyalty to each other. Such love creates tolerance, sympathy, and responsibility within the body of Christ. It is the fundamental order out of which the Church is built. Such community, grounded and suffused in Christian love, is both invulnerable and indestructible.

Moreover, Christian love is the impulse which makes Christian people seek those who are lost. It lays upon our shoulders a burden of care for those outside the kingdom. Love does not permit us to do nothing while men perish. Behind every worthy evangelistic effort engaged in by the church is this tender concern for the everlasting salvation of men who are dead in trespasses and sin. Christian love makes soul winners of us all. Faith, hope, love — these are tests of the reality of our Christian profession. They are not academic virtues. They cannot be expressed adequately by ink and paper, but require convincing human demonstrations. In Christ they are perfectly and persuasively embodied. If we are in any true sense Christian, they will be found in recognisable measure in us, too.

Have you met any real Christians lately? — Christian Standard.



Supplied by R. S. A. McLean.

New Hebrides Newsletter

FLU EPIDEMIC HITS PENTECOST.

During May a flu epidemic kept us all very busy. At first, village patrols were carried out in order to see how everyone was. The very sick ones were encouraged to come to hospital and in a short time it was "bursting at the seams" and further patrols were impossible. During the same period both of the dressers were sick with chicken pox, fortunately not both at once. One of the boys was very sick, and several patients who had developed chest complications also gave us some anxious days.

At the busiest time a surprise message came from M. Thevinin, our neighboring trader, to say that a Sister was on her way here! Dusk saw Sister Middlemiss arrive from Ndul Ndul for a spell after a very hectic few months on Aoba. Although she needed a rest, it was good to have Heather for a few weeks to help in other than hospital duties. Truly, in

her coming was the promise fulfilled, "Before they call I will answer."

COMBRIDGES RETURN.

Since our return to Maewo in April, a great deal of work has claimed urgent priority. In our absence, four months' written work for 35 school boys has accumulated, and even now much is still unmarked. While Stephen, our native teacher, was able to keep the school open, correcting English for the higher grades is beyond him.

The Grace hull and fittings had to be completely renovated, and painted internally and externally, as well as being rewired electrically. The engine which had lain in pieces for months had to be reassembled, and fitted with new parts. However, it is running well again, and safely transported missionaries to and from Field Council meetings.

Sister Maiden has been kept very busy with hospital and school for the girls, and will be even busier while Margaret Harris is on Pentecost for a while.

The men on Maewo are working very well. They have built a new shed for the Grace out of native materials, and a similar one for storage of goods landed by the steamer *Manutal*. The work of the church has continually improved over the last few years, but it was thrilling to find how the native men had conducted this work in two of the villages in our absence. One village, however, had considerable trouble, and, when we returned, most of the deacons had to be put out of fellowship. This church is at Bytara, and we would value your prayers for these people who seek to follow Christ, but are so weak.

RANWADI REINFORCEMENT ARRIVES.

While on the way home on the Grace, Jack Edwards managed to provide the latest news from Pentecost, where there has been much rejoicing at the arrival of Thea Lake to assist in the school. He writes, "Since the beginning of the school year, we have been busy building the new 24 ft. x 16 ft. prefab. house for Thea. Thanks to the good work of the school children and some of the village men, it should be completed, except for the kitchen, by the end of June.

"We are very glad that now we have a trained Domestic Science teacher to guide the development of girls' education. Miss Lake will be teaching classes 2 and 3, and sewing classes will recommence as soon as possible. After examinations in June, we will start grade 5. It is planned that girls from other islands will come here next year, and do the senior classes 5 to 8. With Miss Lake's house nearing completion we must now start work on the 60 ft. x 20 ft. dormitory for the girls. Mr. Winch has selected a site, and all we have to do is chop down a huge mango tree and a few coconut palms and then start carrying sand and coral — a mere two or three months' work! Most of this work is done after school lessons on a couple of afternoons a week."

Why New Buildings?

S. Winch.

Certainly new buildings are badly needed because we have established medical and educational services for a people who would not otherwise have these benefits, but our present hospital wards and school dormitories and schoolrooms are of very low standard. By providing these services we have an unrestricted opportunity of carrying out the Great Commission. The extent and scope of this mutual enterprise has surprised us, and we are reassured that this is truly God's doing.

In our few weeks in the islands, we have seen T.B. patients at Ndul Ndul bed-ridden in nothing better

than a round roofed iron hut, which is extremely hot during the day. The medical staff throughout the hospital labor under extremely difficult conditions. Last week, 47 in-patients occupied an 18-bed hospital by sleep-

ing on the floor. Young men and boys at Londua Training School cannot avoid getting wet when rain penetrates their sleeping quarters. Ranwadi Girls' School also needs new buildings urgently.

Secretaries in Conference

E. P. C. Holland.

The eighth annual Conference of Home Mission Secretaries has just concluded in Adelaide. As the faces were almost all new and plans were mostly formative, this was more in the nature of a sharing conference insofar that each man sought to contribute to his neighbor.



E. P. C. Holland.

And at this point interesting items came to light. For instance, 8 years ago Victoria and S.A. were somewhat "out in front" with their programmes and the place of their Department in the life of the Australian Brotherhood. Today it seems that the other States have caught up, and a levelling-out is most evident. This is to the good, particularly as Home Missions in each State has a higher place in the concern of all the churches.

Another point of pleasure is that so many of the larger churches have accepted the challenge to "mother" newer and smaller churches, with the result that in almost every State this is operating.

It is also fair to say that the Departments have set the pace in making the lot of ministers easier. Housing and rentals and car allowances have reached something of a standardisation.

"DESIGN FOR DEVELOPMENT."

It is often difficult to get a clear picture of what is happening in this field. As it is a programme to cover

several years, we find some churches further ahead than others. In the main, the churches are looking at this programme to develop their local work. Thus we see "planned giving" being accepted as more and more churches come into the orbit of the "D. for D." service. At the point where churches do accept this challenge, then the lot of a Home Mission Department becomes easier, for the church finds itself tapping its own financial resources, and not necessarily the brotherhood's!

"Round-the-year-total-church-evangelism" was inaugurated as a part of developing "D. for D.," and it is now aimed to contact the churches to discover just how it is working out. Each State set this programme going through its H.M. Dept., and now awaits some indication of what the churches did about it.

ISOLATED MEMBERS.

How to keep contact with isolated members and retain their interest has long been a problem. To instruct our people to retain their witness with the Lord's Table is not always easy to do. Each State reports large communities where we have members, but these are not willing to undertake a work.

When our young people are moving into new areas, or into towns and cities where the brotherhood has no witness, there must be a challenge to them to retain their identity at some level.

An "Isolated" roll must be set up in each State to keep touch.

VISITATION EVANGELISM.

Our people have lessened their use of this method of Christian outreach, and we believe that the time is now ripe for a further boost to it. In some States, the Baptist and Presbyterian Churches are continuing to use visitation evangelism with telling effect. Materials are available to our own people, but it was felt that we should be willing to prepare our own. As D. H. Smith, of Victoria, is to visit the United States early next year, it was decided to ask him to look into this technique in other parts and bring back a first-hand report.

NEW CAUSES.

In nearly all States in recent years there has been a real stirring in com-

mencing new churches. Methods of doing this have often been a problem. Sometimes it was a mission, then the opening of a Bible School, but it was felt that the better way is that which has been used effectively in S.A.; namely, the gathering of families into a home where the Lord's Table is set up. Out of this stems a group which has a fixed purpose, so that when building programmes are entered into, there is a strong nucleus.

One of the interesting questions was, "How many people are needed before a church commences?" This cannot be answered easily, for often the strength of the people concerned determines. However, it is agreed that about 20 people in an area are needed before a move can be attempted. And in the main they need to be people newly moving in, for those who have not done anything through the years, or who have settled into some other church group, are not usually willing to make a move.

CONCLUSION.

This conference was the last to be attended by D. W. Mansell, of Queensland. He will move into a pastorate early next year. It is good to know that the northern State intends to appoint a successor. Mr. Mansell takes the best wishes of the Departments as he moves into his new work.

K. J. Patterson attended for the first time since commencing his appointment to the West. Already there are indications that the Western churches have accepted his presence, and all wish him well in his work.

The Conference next year will be held in Sydney, immediately following the Federal Conference in Brisbane.

These Conferences among brotherhood Departmental leadership are all to the good. The closer we come together as a brotherhood, the stronger will be our outreach and the furthering of the Church of Jesus.



"UNITED CHRISTIAN WITNESS"

United Christian Witness is a new booklet from the Commission on Evangelism of the Australian Council of Churches. Priced at 3/6, it is obtainable from the Council and church bookshops.

It sets out an inter-church programme of evangelism, designed for the Australian situation. The programme could readily be adapted for both city and country areas, and was recently commended by our own Conference of Home Mission Representatives meeting in Adelaide.

After discussing the call to evangelism placed upon the church, a plan of action is outlined. The plan is built around more recent concepts of lay evangelism and seeks to mobilise the whole Church for evangelism. Census visiting, friendship visiting and visitation evangelism form a part of the outreach thrust. Within the local congregation, a programme of Bible study and prayer is outlined.

Following adequate preparation on a personal and publicity level, a programme of public meetings is envisaged in which it is anticipated that a call to commitment will be made.

There are obvious advantages in churches demonstrating their unity and spirit of co-operation to the world, and, indeed, to their own members. The booklet says in United Christian Witness we do not abandon our own church's distinctive witness. We do not seek to be merely undenominational. We carry out a campaign of United Christian Witness, according to this plan, as co-operating churches, uniting in a combined operation for public outreach, and acting simultaneously in our churches for visiting, teaching, counselling and nurturing.—D. H. Smith.



Youth Work Camps

One thousand Christian young people from some 50 countries will take part in the 1963 ecumenical work camps programme of the World Council of Churches. In fifty camps sited in 32 countries of Asia, Africa, Europe, the Middle East, South America and the United States, they will dig ditches, plaster walls, help widen a road, clear underbrush, lay foundations, care for homeless children, and perform scores of other jobs to help others.

Each camp will be international, interracial, and interconfessional, and will have from 20 to 30 members, ranging in age from 19 to 30. The young people volunteer their labor and pay for the cost of their travel to and from the site. Many also contribute to their living expenses.

Camps have a daily routine of six hours' manual labor, worship and Bible study, discussion periods and recreation, and last from four to six weeks. The World Council will also sponsor in 1963 two long-term camps — one in Thailand and one in Congo — lasting about one year.

QUESTIONS

A. E. White.

Should Christians tithe? If so, when should they divide by ten — before or after taxes, etc.?

By law the Jewish people were required to give one-seventh of their time to God and one-tenth of their income (a tithe) through the Temple or the synagogue.

Most of the references to tithing are given against an agricultural background in which the tithe was reckoned as one-tenth of the annual produce of the field, and one-tenth of the increase of the animals. "All the tithe of the land, whether of the seed of the land or the fruit of the trees, is the Lord's; it is holy to the Lord . . . and all the tithe of herds and flocks, every tenth animal that shall pass under the herdsman's staff, shall be holy to the Lord" (Leviticus 27: 30, 32). This looks as though the tithe was regarded as a tenth of the total, rather than the nett income.

It may be argued that the Jews received for their tithes some of the services we receive from the payment of our taxes, and that our taxes should be taken into account when we are making our offerings to God. But the Jews had their share of taxes, too, especially in the days of Solomon, Darius and the Romans.

However, if we become too fussy about finding a formula for our giving to God, we may lose the spirit of sacrifice in the courts of legalism.

It must be admitted that there is no specific law or command binding the Christian to tithing. But the Sermon on the Mount makes it clear that the New Testament way of life is more demanding than the old. "You have heard that it was said to the men of old . . . but I say unto you . . ." (Matt. 5: 21, etc.). All that Jesus said set the ideals and actions for his followers higher and deeper than obligations under the Jewish law.

The Christian rule for giving to the Lord's work is to give as he has prospered us, regularly, each week, and in a definite proportion (1 Cor. 16: 2).

We are to work out the proportion for ourselves, but when we take into our calculations all of the benefits we have received from the grace of our Lord Jesus, when we consider all that we have in the way of material possessions, and when we realise all that God can do with what we give — then the tenth is more likely to be the floor rather than the ceiling of our giving.

(Send Questions to the Editor).

HERE AND THERE

S. R. Beck (S.A. Conf. Pres.) was evening speaker at the Temple Day services of the church at Willamstown, S.A., on June 30, and also led in the dedication of the new open baptistry. Other speakers for the day were D. Hughes (resident minister) and Mr. Cook (Baptist). In addition to the pleasure of greeting many visitors and past members, the church was delighted with the reunion of the Male Choir, in recess for the past 11 years.

We had hoped to include in this issue the concluding section of James Gray's study of *The Heritage of Churches of Christ*, which we are reprinting from our British churches' weekly *Christian Advocate*. A postal delay has made that impossible, but we shall feature it as soon as copy is received from England.

Three hundred people gathered on Saturday afternoon, June 22, for the official opening and dedication of the new church building at South Melbourne, Vic. Mrs. Gowty (oldest active member) turned the key at 3 p.m., and in the service which followed A. R. Haskell (Vic.-Tas. Conf. Pres.) gave the dedicatory address. R. Tyler (a past member) presided, and T. Mason (C.O.B.) was soloist. On the following day, attendances of 200, 230 and 200 shared in the church's 96th Homecoming Day, when speakers were J. E. Brooke (a past Conf. Pres.), Dr. G. Whiting (Hartwell) and Alan Cutt (resident minister). 208 were present at lunch, and 117 at tea, in what was a memorable day for a church that had worked to make the destruction by fire of its previous chapel a spur to new advances.

K. A. Mason, who has been engaged in a student ministry at Berwick, Vic., has accepted a full-time appointment with the church at Ulverstone, Tas., to commence in December.

Acting on medical advice, C. P. Hughes, General Secretary of the Temperance Alliance of S.A. for the past 17 years, has submitted his resignation, to come into effect from July 31, 1964. In addition to his South Australian work, he has for 15 years been the Secretary of the Australian Temperance Council, and has held many positions of trust in the religious and public life of the community. In announcing Mr. Hughes' resignation, the President of the Temperance Alliance of S.A., F. Clifton Aldis, pays a high tribute to the quality of his service. Mr. Hughes is a member and former full-time minister of Churches of Christ.

From the 1962 Year Book of Churches of Christ (Disciples) in the U.S.A. and Canada, we note that the communion reports a total membership of 1,749,539. World figures for our churches show a total membership of 1,950,502, worshipping in 8,893 churches, served by a total of 8,072 ministers.

It is with regret that we announce the passing on Monday, July 8, at Fremantle, W.A., of Mrs. S. G. Taylor, beloved mother of C. G. Taylor, B.A., Editor of *"The Australian Christian."* Mrs. Taylor had been in indifferent health for a period, and only a fortnight ago Mr. Taylor flew to Fremantle to visit his parents. Whilst he was home his mother was admitted to hospital. The Directors, Management and Staff of The Austral express their Christian sympathy to Mr. Taylor, snr., Geoff., Cliff, Betty (Mrs. R. W. Butler), Kath (former missionary, India), Len, and other loved ones in their time of bereavement.

We note that Dr. Raphael H. Miller, a former editor of *The Christian-Evangelist* (U.S.A.), has died in Indiana at the age of 88 years. A courteous Christian gentleman, Dr. Miller was minister at the National City Christian Church, Washington, D.C., prior to commencing his seven-year editorship in 1941.

S. K. Bannon, now ministering at Red Cliffs, Vic., will commence a ministry with the church at Berwick, Vic., early in 1964.

Nigerians Set Unity Target Date

Delegates of the Anglican, Methodist, and Presbyterian Churches in Nigeria have set December, 1965, as the target date for the inauguration of a new united church.

The decision was taken at a three-day meeting of representatives of the three churches to a Church Union Committee at Yaba.

The Anglican diocese of Northern Rhodesia, which had participated in earlier discussions, had notified the committee that it felt it necessary to withdraw "for the present" from the negotiations. A press release issued by the meeting said the committee regretted the diocese had felt it necessary to take the step, and unanimously expressed the hope that

the withdrawal would be only temporary.

The committee hopes to complete the scheme in its final form this month for distribution to the negotiating churches, who are expected to signify their approval or disapproval of the plan by July, 1964. If favorable replies are received by that date, each negotiating body will then submit nominations for the office of bishop, and the names of ten persons to serve on the electoral committee.

As soon as all replies are received and are favorable, a standing committee will be convened to decide on a definite date of union. On the assumption that all negotiating churches will have expressed favorable decisions by July, 1964, it was agreed to choose December, 1965, as the target date.—E.P.S., Geneva.

2nd C.E. Missionary Demonstration

The Christian Endeavor Committee of Vic. and Tas. conducted a Missionary Demonstration weekend at Collingwood on June 15 and 16. At least one hundred Endeavorers attended the Saturday evening rally, which included illustrated news and views of our Indian and New Guinea fields — an absorbing interview on the Aborigines work and its problems — climaxed by a challenging address from Hensley White (Ceylon and General Indian Mission). Those assisting during the evening included Barrie Richards, West Preston and Balwyn Societies, The Searle Bros. (Vocal), Mrs. G. Barnett and Pastor Doug. Nicholls.

One hundred and thirty Juniors, together with fifty adults, attended the Sunday afternoon session. The Juniors were thrilled to meet Saebi of the Gogodala Tribe (Papua) and to see and hear by the use of slides and tape recorder the beautiful singing of his tribe. Illustrated talks by Sis. Betty Anderson and Barrie Richards of the New Guinea work, together with the work of U.F.M. presented by Sister Edna Booth, helped the Endeavorers to catch a clearer vision of the work. Ringwood Juniors assisted with a choral item, whilst a good number of Juniors attended in the costume of the land where missionaries serve. The display of a 15 ft. fibre glass boat complete with outboard motor, a native hut, a model Cessna aeroplane and many curios completed a weekend of real missionary enterprise.—Les Stewart, Sec.

R. V. Holmes, at present ministering with the church at Mt. Gambier, will commence a three-year ministry at Unley, S.A., early in 1964.



GOD'S WAY

Should all the weight of life
Be laid across our shoulders, and
the future, rife
With woe and struggle, meet us
face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day.

And never, I believe, on all the way
Will burdens bear so deep
Or pathways lie so steep
But we can go, if by God's power,
We only bear the burden by the
hour.

—George Klinge.

Injustice

F. J. Pippin.

Hardly anyone who has reached 40 is unfamiliar with injustice. If he has not suffered some personal injustice, he has at least observed it. The long struggle and story of man is replete with injustice, and the most unforgettable example of this shabby story is seen on Calvary, where Jesus died a felon's death between two thieves. The best was crucified with the worst.

This is certainly one meaning of the Cross: Injustice stands as one of the oldest crimes of society; and it is often true that only at death or afterwards, as with Jesus, does justice come with her bright banners. Socrates had to die because he taught Grecian youth the truth about life. It was only after the poison hemlock hushed his voice that justice was done to his name and to the bold truth he taught.

One lone senator from Kansas cast the negative vote in the Senate that prevented Andrew Johnson's dismissal as President of the United States, following Lincoln's assassination. For this service to the executive branch of the government and to the people of the United States, he and his family were hated, maligned, and ostracised. They were made a symbol of infamy to the society of his political party, and were forced to live in isolation from their fellows and die in disgrace. Today the people of U.S.A. are trying to find the senator's grave.

John Wesley's wife was so jealous that she manufactured and forged let-

ters from "other women" and plagued him with these lies wherever he went. Finally she left him. Later she wrote, requesting that he come and get her and take her back as his wife. Latin scholar that he was, he replied in Latin, saying: "I did not send thee away, and I will not come and fetch thee back."

That cleavage in his home life fastened him on the gibbet of injustice, beheld by gossiping galleries, until he died. Today Mr. Wesley is known as the founder of the Methodist Church and the man who saved England from spiritual disintegration in the eighteenth century.

Dr. Mudd, who set Booth's broken leg, the night Booth killed Lincoln in Ford's theatre, suffered an awful infamy. He was only keeping faith with the vow from Hippocrates that all doctors must take; and, besides this, Dr. Mudd didn't even know the identity of John Wilkes Booth. He was simply ministering to a human being who groaned for help. Yet Dr. Mudd and his family were branded as outcasts and disgraced. And until this very hour, "Your name is Mudd," remains the epithet of the impossible, or carries the stigma of crime.

Henry Ward Beecher, one of the titans of the pulpit of all time, was tried in a New York court for allegedly violating his young and beautiful ward. Although he was acquitted, he had to bear the cross of that injustice, with its whispering implications of slander, until death quieted the voices of the slandered and the slanderers alike. Today the annual lectures on preaching at Yale are named for his good father and Henry Ward Beecher, the son, was the first to give them.

In the light of these facts (and they can be multiplied into the thousands), the existence of injustice has two deep meanings for us. In the first place, we should be slow to condemn others for real or imagined wrongs. We should ask what Rotary asks: Is it the truth? Is it fair to all concerned? Will it build good will and better friendships? Will it be beneficial to all concerned?

In the second place, we should nail down the fact, if we are to save ourselves from the impotence of self-pity, that the scales of justice seldom balance evenly in the brief span of one's earthly life. We simply don't live long enough. (That's one reason why I believe in immortality.) If you have been on the receiving end of injustice, remember that.

And above all, when you think you can bear it no longer, take a long look at the Cross. There suffered

once our Friend and Elder Brother who understood, as no one else, what injustice at its brutal worst can do. There he had the faith and patience to endure it — and the undiscourageable good will. Now we know him as "the One altogether lovely and the fairest among tens of thousands." Best of all, we know him as our sinless Saviour and Lord.—The Christian.

Tension and Stress

Charles F. Kemp.

A speaker on religion and mental health made the very significant observation that stress is only bad when it is overwhelming. Tension is only bad when it is never relieved. Stress, tension, strain, anxiety, are characteristic of our generation. This is to say the obvious. No one would deny the problems they cause or the harm that they can do.

Yet tension is not all bad. Without some tension there would be no progress. Without some stress there could be no character. Those persons that have found the secret of security and inner peace have not been free from tension: They have discovered the secrets of living with it, of reducing it on occasion, and of developing inner resources that overcome it.

Stress and tension will continue to be a part of our culture. As near as anyone can see we are going to continue to live in a world that is characterised by pressures on a large and small scale. The temptation to overcrowd and overload our lives is true of pretty nearly all walks of life. Tension, pressure, strain are a part of every life.

To complain about it, to ignore it, to fear it does little good. Rather we should recognise it, order our lives in such a way that we attempt what can realistically be realised; periodically plan so that tensions can be relieved; and develop those inner spiritual resources that produce strength.

Paul knew stress and tension too, but he spoke of a "peace that passes all understanding." This did not eliminate the tension but gave him an inner security in its presence. Thus he could add, "I can do all things in him who strengthens me."

A bachelor was asked why he had remained single for so long.

He replied: "I watch T.V. a lot, and I know that most women are anemic, have stringy hair, large pores, are over-weight and have rough hands."



speaker. Meetings well attended. One response at evening gospel service.

NEW SOUTH WALES

Bankstown (S. C. Rogers). — Young lady confessed her faith in Christ. Bricklaying of youth hall completed. Street stall for Building Fund realised £57. Monthly Social Service stalls improving. Sunday morning speakers have included J. Gorvin and G. Crofts (Anglican missionary, Tanganyika). C. Saxby (N.S.W. Conf. Pres.) spoke p.m. 30th. C.W.F. greatly enjoyed visit of Marrickville C.W.F. on 25th.

Kingsford (R. M. Wilson, B.A., Dip. P.A.). — Y.P. held progressive dinner, June 15, at homes of Messrs. Wilson, George, McArthur and Gilbert. Men's tea addressed by R. Hartley on Gideon's International, 16th. 56th anniversary of church, 23rd; many visitors welcomed. Mrs. Graham, soloist p.m. 2nd anniversary dinner of A.C.E. held, followed by evening for combined groups on 27th. Ladies contributed to cake and preserve stall, run by C.W.F.; over £13 raised. C.W.F. addressed by Prayer Committee on July 2, led by Mrs. A. G. Elliott; Paddington ladies guests. Cottage prayer meetings held in conjunction with Visitation Evangelism campaign. Representative of Missionary Aviation Fellowship a.m. speaker 30th. John Chow, now in Darwin, took part in A.B.C. community hymn singing, recorded at United Church. Several members ill, including V. Lovell, in Repat. Hospital. Mrs. Hines welcomed back to services. Sympathy extended to Mrs. K. Owen in passing of her father.

Hamilton (W. D. Howard). — Great Days of Life series of meetings arranged by Northern District Churches of Christ Convention, conducted by E. P. C. Hollard, S.A., well supported by all district churches. Members attended united service in Wesley House in interests of B. & F. B. S. T. Tregloan returned home from hospital. Work proceeding on exterior decoration of chapel. Members of New Tribe Mission gave interesting talk on work of Mission, and screened film, Bolivia, on June 28. Many visitors attended services during month. Sis. Moran welcomed back to fellowship. Sympathy extended to R. Fraser on loss of his mother.

Inverell (R. Powell). — During month of July, Missionary Work is being especially featured in B.S. Teens' Fellowship, C.W.F. and Sunday evening services. B.S. has undertaken to provide supplies for new

Sunday School at Vinangrangwe, Aoba, New Hebrides. At C.W.F. meeting on July 3, a "talent" afternoon was held, when ladies rendered musical items, recitations and short readings. Much enjoyment was had by the many present. At morning service, July 7, minister extended the right hand of fellowship to a family welcomed by transfer. After-church fellowship enjoyed by Y.P. at home of Mr. and Mrs. Cann, after gospel service. At a special meeting of church it was unanimously requested that Mr. and Mrs. Powell continue their ministry with church until end of 1964, when they will then be leaving to take up missionary work in India. Previously they were to have left for overseas at end of 1963.

Marrickville (M. Bedwell). — A mission commenced on July 7, with much blessing brought to members at communion service. Dr. Ernest Watson is missionary. Much work and prayer have been put into the effort, and church asks for prayer as the mission continues over next 2 weeks. C.W.F. prepared parcel for Overseas Missions, and have commenced preparing their parcel for Aboriginal Mission. Attendance at services has increased over past 12 months and has been maintained during winter season.

Mosman (L. E. Wylie - G. Warne). — On evening of June 19, E. Roffey (State Sec., Overseas Missions Com.) told of the work of the committee, and need of the Federal Board. On morning of 23rd, new glass sliding doors to porch were dedicated in memory of late Mrs. Hardcastle. Cost of doors was borne by the family. Fellowship tea held on 30th, when members of the Deaf Christian Crusade were guests. They "signed" several hymns and gave their testimonies by "signs." These were interpreted by Miss Winn. The Deaf Christian Crusade members also led the evening service in "signing" hymns, Scripture readings, assisted by Miss Stevenson, who sang the messages, and again interpreted by Miss Winn.

Tamworth (F. D. Craig). — B.S. appointments made at annual meeting were: supt., F. D. Craig; dep. supt., M. Smith; sec., Mrs. N. Goodall; treas., Mrs. L. Norris; pianist, A. Cann; kinder. supt., Mrs. H. South; kinder. pianist, Mrs. M. Harman; Cradle Roll supt., Mrs. R. Taylor. C.Y.F. holiday weekend at Youth Camp at Inverell. There were several visitors in Tamworth and help in B.S. was appreciated. Youth for Christ rally held on June 15. 280 people were present and film, The Big Blast, was screened. C.W.F. business meet-

Discipleship

Annelle Cercez, Marjorie Caldwell, Beverly Green, Grant Redman, John Toshack, Philip Collins, Henley Beach, S.A.

Mrs. K. Robinson, Mrs. R. Sanderson, Box Hill, Vic.

Peter Horrobin, Tamworth, N.S.W.

Jeanette Robinson, Dunolly, Vic.

Betty Gayther, Moreland, Vic.

Robert Walters, Howard McCormick,

Roslyn Weil, Kedron, Qld.

Mr. and Mrs. Bessell, Unley, S.A.

John Dowling, Kay and Roger Fountain, Caulfield, Vic.

Leslie Price, Ringwood, Vic.

Ian Heard, Mitcham, Vic.

Membership

Mr. and Mrs. A. Burdette, Frankston to Parkdale, Vic.

Mrs. Molnigard, Ormond to Caulfield, Vic.

Mr. and Mrs. Cann and family, Tamworth to Inverell, N.S.W.

Marriage

Patricia Mitchell to Les Hogarth; Thelma Fletcher to Norman Cuy, Castlemaine, Vic.

Jan Morey to Rodney Monash, Cheltenham, Vic.

Doreen Mitchell, Ringwood, Vic. to Dieter Herforth, Corowa, N.S.W.

Fallen Asleep

Miss Oakenfull, Mr. Chaffey, Oakleigh, Vic.

E. Baum, Warracknabeal, Vic.

Mrs. E. Peeler, Castlemaine, Vic.

Mrs. Narracott, Essendon, Vic.

Mrs. S. G. Taylor, Fremantle, W.A.

QUEENSLAND

Gympie - Monkland (H. E. Jones). — K. Finger (South Seas Evangelical Mission) spoke a.m. July 7. G.L.B. held church parade. Y.P. attended combined C.E. fellowship tea in afternoon, at which Mr. Finger was

ing on June 17 appointed sec., Mrs. H. South; treas., Mrs. S. Thrift; hosp. vis. conv., Mrs. R. Belford. Two young men made confessions of faith on 23rd. Conference Pres. (C. Saxby), A. W. Stephenson and K. Crawford visited church on 23rd, and Mr. Saxby addressed morning service. Boys' club social held 29th, when trophies won during cricket season were presented. C.M.S. tea on July 1, when G. Grosvenor spoke and screened film, *In An Eggshell*. Special church business meeting held on 2nd, at which K. Crawford (H.M. Organiser) was chairman. B.S. social on 6th, when slides taken at picnic were shown and prizes presented to those who won events. Scholars took part in family service on 7th.

Gilgandra (N. Flint). — Midweek meeting studying special theme. B.S. carried out door-knock for increased numbers with results that there are new scholars in both the kinder. and B.S. Moody teacher training films being screened beneficial to teachers.

SOUTH AUSTRALIA

Hindmarsh (A. E. Cremlin). — Church anniversary services held with the Director of Education (Mander Jones) as the guest speaker. Attendances above average. Koongarra Park men's quartet rendered special items. Robin Frost soloist at evening service, with G. Trevasakis giving organ recitals. Mrs. Snook farewelled after 60 years' membership with church, received appropriate present. Adult Bible Class, held every Sunday morning under leadership of minister, continues well supported. Teachers' preparation class on Monday evenings proving great help under leadership of minister. Church paid for special potato cutter for Carnarvon Mission. B.S. has appointed R. Price visitor for school.

Goolwa (R. W. Saunders). — Good attendances annual business meeting July 3, almost every family in church being represented. Election of officers: deacons, J. McKinlay, G. Burgar, F. Tuckwell; sec., W. R. Bowey; treas., R. J. Spencer; property officer, C. Bowden; doorkeeper, Ronnie Saunders; auditor, A. Neighbour; organist, Miss G. Reed. Reports of work in all services most encouraging, and revealed increased spiritual activity and consecrated leadership of minister and family. C.E. held Amateur Hour, July 5, with C. Thorpe compete. Funds in aid of necessary equipment for B.S. and C.E. C. Bowden and Mrs. Hunt recovering after hospitalisation. W. H. Shipway able to meet in fellowship after long illness. Church missing Mr. and Mrs. Don Butler, returned to Strathalbyn church after 12 months in fellowship at Goolwa. Their help during that period deeply appreciated.

Owen - Long Plains (C. S. Badcock). — Attendances down owing to sickness. G. Mathieson, Jr., spoke at evening service Long Plains, June 9, representing Overseas Missions. Teachers' dedication service included in morning service at Long Plains, 23rd. J. B. Baker (hospital chaplain) spoke at both services at Long Plains on 30th, p.m. being combined circuit service. Owen church made complimentary presentation to Ken Wray, who has left district in connection with his work. Long Plains church tendered utility evening to Colleen Pritchard. Owen church annual business meeting, July 11.

Strathalbyn (W. J. Philp). — Y.P. took part in youth rally gospel service; speaker, K. D. Horne (Youth Director). B. Anderson (W.E.C.) spoke to gathering at home of Mr. and Mrs. H. Phillips and at Milang in evening. Church welcomed R. Graham and S. Riches as guest speakers. C.E. members attended State Convention. Members attended Methodist mission; male choir rendered items. C.I.M. prayer conference, June 29. C.W.F. took gospel service on 30th. Attendances at services well maintained. B.S. conducting Efficiency Campaign. Sickness prevalent.

Henley Beach (S. E. Matthews). — During June special speakers brought helpful messages on theme, *Taking Christ to Our World*. Special films highlighted work of Missionary Aviation Fellowship, Oriental Missionary Society and Billy Graham in England. Five Y.P. accepted Christ as Saviour during month.

Ascot Park (R. H. Sercombe). — C.W.F. held its 3rd birthday with a luncheon; 100 ladies, representing many churches, gathered. Mrs. Outlaw presided, Mrs. Fax led devotions and Miss Greig's concert party entertained. Cold and wet weather, plus sickness, has affected attendances. Mrs. L. Woodroff was soloist at evening service, July 7. Roof is now on new building and members looking for greater progress. Church thanks Mr. Danna (Christie's Beach) for his great help in the roofing.

Hawthorn (R. C. Dixon). — 3 Y.P. recently confessed faith in Christ. Av. attendances for June: a.m. 185; p.m. 131. Prayer meeting well supported. Sis. Williams and Mr. Salaman recently been hospitalised. Baby daughter of Mr. and Mrs. Dixon has been ill with pneumonia, but is improving. Committee for "All Year Round Evangelism" has been formed and a tea was held on June 28, at which 150 attended, and film, *Centre-ville Awakening*, was screened. Youth Council has also been reconstituted under chairmanship of Colin Butler. 30 Y.P. attended Macclesfield Youth Camp, 12th-14th.

Unley (J. E. Webb). — June was missionary month. Well attended brotherhood missionary rally held at Unley, June 26. Sir Philip Messent presided and musical part of programme provided by church choir. Mrs. A. Anson and Koongarra Male Quartet. Film of Missionary Aviation Fellowship introduced by R. McLean (Fed. O.M. Sec.). Mr. McLean addressed church a.m. July 7. Overseas Mission offering reached £365. Mr. and Mrs. Webb's part-time ministry appreciated.

VICTORIA

Balwyn (L. F. Barker). — Minister exchanged with C. Candy (East Kew), a.m. June 23. Morning meetings well attended despite much sickness, which depletes evening meeting. Phi Beta table tennis team won premiership for 1963. Mrs. P. Wells gave interesting talk to C.W.F. on July 5. Mrs. Cuthbert held successful "Bible Commodities" afternoon to aid Manse Fund. Mrs. Hall, snr., and Mrs. Connor have been blessed in celebrating their 92nd and 91st birthdays. Church saddened at sudden passing of T. Cleverdon, and sympathises with wife and family. Mr. Steele special speaker at p.m. service, July 7, when footballers paraded and after-church fellowship with Y.P. of other churches enjoyed "Crum-pets by Candlelight."

Noble Park (A. B. Titter). — Y.P.F. celebrated 4th birthday with tea, and conducted evening service, June 16; guest speaker Dean Clapson (C.O.B.). On 17th, Explorer club had visit from representative of Southern Zone C.W.E.F. held successful night at home of Mrs. Sanders. Services fairly well attended. On July 4, men journeyed to Dandenong and enjoyed time of fellowship with men there at tea and a games night.

Castlemaine (A. C. Mudford - int.). — Church expresses sympathy to H. Peeler, elder of church, in death of his wife, and also to Mr. and Mrs. Brumby and family in their bereavement. H. Peeler, Fay Catermole, Mrs. Puntton and Margaret Pearson recovering from illness. Willing workers have almost finished painting chapel. Attendances keeping up well.

North Williamstown (T. A. Ferguson). — Minister exchanged with G.S. Brown, a.m. service, June 30. Soloists at evening services have been Miss A. Dowling, Mrs. Griffith, H. Williams. Building construction of educational block commenced. Luncheon and gift stall at home of Mrs. D. Thatcher realised £10 for O.M. Crisis Appeal. C.W.E.F. and other ladies entertained guests at Emmaus on July 9 with programme, *Those Were the Days*. Mrs. R. V. Amos guest speaker at p.m. service, July 7. After-

church fellowship conducted by P.B.P. under leadership of Jan. Dorgan. Mrs. Harris and Mr. Tanner again in hospital.

St. Kilda (L. Baxter). — Y.P. enjoyed camp at Gramplains holiday weekend. They had with them 4 boys from a Children's Home. Youth service held June 23. Youth club visited V.W. factory. Girls' club has been formed, and meets under leadership of minister on Wed. evenings.

Shepparton (D. B. McIntosh). — Primary dept. now conducted in separate room, under leadership of Mrs. R. Trevasakis and Mrs. L. Clark, proving very successful. New group, Young Adults' Fellowship, has been formed. Research groups, looking into functional life of church, proving beneficial, with numerous questions asked and discussed. Chapel filled to capacity for both services on June 30. Gospel service also church parade for Girl Guides and Brownies; color party in attendance. Church learned with regret it is to lose the membership and fellowship, at end of year, of Neville Moore, B.A., Dip.Ed., Mrs. Moore and family, as Mr. Moore is returning to full-time ministry on completion of his chaplaincy term at Shepparton High School.

Warracknabeal (F. Stone). — Circuit rally, June 30; speaker, W. W. Saunders (Conf. Sec.). Church in prayer for forthcoming mission. Mrs. Waterman and Miss Bodey visitors July 7, when evening service included tape-recorded sermon. Mr. Cunningham recovered from hospitalisation. Mrs. Baum welcomed back following Home call of husband.

Moreland (G. A. Grainger). — Church rejoices in confession of a club leader, and her baptism. A. B. Withers (rep. Overseas Missions) addressed church a.m. June 30. Board of Officers made decision to alter time of worship service back to 11 a.m., commencing July 7 and Church School back to 9.45 a.m., the reason being that objectives aimed for had not been achieved. Auxillary leaders met with Church Board to bring reports and progressive planning. Miss Anderson and Mrs. Potts improving after illness. Good Companions working well for Freedom From Hunger Campaign.

South Melbourne (A. Cutt). — 20 Y.P. from the Interchurch Fellowship, who have just recently acted in a play, *Hobson's Choice*, proceeds of which went to Freedom From Hunger Campaign, enjoyed tea on June 30 in church hall, and afterwards attended evening service.

Box Hill (L. S. Dewberry). — On June 20, Junior Good Companions visited Eastern Hill Fire Station. On 23rd, guest speaker at gospel service was Dr. Killmiller. C.M.S. conducted meeting at Blackburn on 24th, tak-

ing form of games night. On 27th, Good Companions entertained Balwyn Group; film was screened. I.C.E. attended State C.E. Convention, 30th. Speaker at gospel service was C. Le Couteur. Baptismal service was held and at invitation, had made his decision. C.W.E.F. held election of officers, July 2: pres., Mrs. N. Reed; sec., Mrs. S. McLachlan; treas., Mrs. N. Robinson. Junior Good Companions held penny hike and pie night on 4th. Seniors had discussion, *Why Attend Church*, with Mrs. K. Clencie. C.Y.F. had skating night. Speaker p.m. on 7th was a city lawyer (Mr. McCracken). Good Companions were successful in obtaining first place in zone competition of Arts and Drama Festival.

Dunolly (D. Andrews, B.A., LL.B.). — B.S. and church services fairly well attended in spite of cold weather. Girl welcomed into fellowship after baptism, June 16. J. Shaw (Springvale) conducted services in absence of minister at camp. Church still misses Sis. Freemantle and prays for her speedy recovery. Ray Freemantle has deep gratitude of church for his many years of Christian service. New wall heaters are being installed in chapel. Letters received from Sis. B. Whittam, who is settling into the work on New Guinea field.

Essendon (V. Quayle). — Film, *The Happy Heart*, screened p.m., June 16. After-church song service held at home of Mr. and Mrs. G. Strack. C.W.E.F. conducted midweek prayer meeting, 19th. C.Y.F. combined with Aberfeldie Baptist youth group on 29th; the large attendance enjoyed an evening of fellowship under a leader from National Fitness. Good Companions paraded and sang at p.m. service 30th. C.W.E.F. arranged film night, presented by State Rivers and Water Supply; proceeds for New Hall Fund, July 2. Change-over from afternoon to morning B.S. on July 7. Dr. E. R. Killmiller speaker at a.m. service. Mrs. S. Hainsworth still unable to attend meetings because of illness. F. White progressing in hospital. — Av. for June; a.m. 107; p.m. 54; communicants 102.

Coburg (F. Rees). — Three B.S. scholars baptised during gospel service, July 7, and two teenage girls confessed Christ. 22 Y.P. spent weekend in camp at Rye. C.W.F. sent parcel of clothes to Social Service, and also complete new outfit for boy at Carnarvon Mission. Freedom From Hunger offering has reached £53. Thanks to Evan Williams (C.O.B.) for two thoughtful morning addresses.

Parkdale (B. Crowden). — In spite of cold weather and sickness, attendances well maintained. £64/4/3 received for Overseas Mission offering. C.Y.F. reorganised and committees appointed to take charge of various activities. Negotiations proceeding

following church's decision to proceed with erection of new chapel. Ladies' snowball meeting held in home of Mrs. Talent; Matron Head (Emmaus Home) guest speaker. Good Companions attended services for church parade on July 7.

Maryborough (R. Pritchard). — Church treas. (A. Kennedy) announced that, during first half of our Planned Giving programme, £4,200 has been given for all purposes. At evening service of June 16, Good Companions presented *Our Theme*, Christ. Members of church contributed £13/10/- to Freedom From Hunger Campaign. C.M.S. held monthly tea and meeting, July 7. W.M.B. forwarded their parcel of complete outfit of clothing for an Aboriginal boy, also a parcel of babies' singlets from the Dorcas Society. This auxillary is very active and membership is increasing. Ronald Harper is in a Melb. hospital.

Black Rock (P. Payne). — Good attendances. E. L. Williams, M.A., preached at one service. C.Y.F. visited church Homes and especially called upon Mrs. Lawrence, foundation member of Black Rock church, to give birthday greetings. B.S. development encouraging.

Caulfield (F. A. Youens). — Increase in av. attendance over month. Temple Day offering, £601. Church Board decided to pay £1,200 off New Hall debt. Freedom From Hunger Campaign offerings, £127. Mr. Peet, Mrs. Ward, Mr. and Mrs. Holmes, Mr. Rhysdyk are ill. Three baptised during month, one decision. C.E. arranged enjoyable South Seas Cruise social evening, at which 100 were present. Fortnightly after-church Youth Fellowship gatherings are well arranged and enjoyed.

DEATH

TAYLOR. — On July 8, at Fremantle Hospital, W.A., Olive Emily Chapman, dearly loved wife of Samuel George, beloved mother of Geoff., Cliff, Betty (Mrs. R. W. Butler), Laurie (dec.), Kath and Len. In God's loving care.

CHANGES OF ADDRESS

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COMING EVENT

CHELSEA (Vic.) TEMPLE DAY, July 28. 11 a.m.: K. J. Hank (Arrarat); 7 p.m.: J. Manallack (Boronia).

BIRTHS

NOTMAN (Anderson). — On July 7, at Box Hill Hospital, Vic., to Joan and Ron, a son — Wayne Douglas.

LAIRD (Apollo Bay). — To Pat and Lex on July 6, 1963, a daughter — Anne Elizabeth. Both well. A sister for Heather and Jennifer.

DEATHS

OAKENFULL. — On July 2, 1963, at The Christian Guest Home, Oakleigh, Vic., Sarah, aunt of Ethel Johnson (Canberra) and Alison Oldfield (Surrey Hills), passed away at the age of 93 years to be with her Lord. "A rich full life well spent."

LEE. — At Launceston General Hospital, Tas., on June 21, 1963, Alma Cecilia, beloved wife of the late Albert Edward Lee, late of 94 Bathurst-st., Launceston; loved and loving mother of Ruth (Mrs. R. Thurlow, 11 Kootara-place, Trevallyn, Launceston), loved mother-in-law of Robert, loving aunt of Cliff Payne. Aged 81 years. "At rest."

IN MEMORIAM

CRABTREE, Phoebe Ann. — In loved and loving memory of my dear wife and devoted mother, died July 19, 1960. "Sadly missed."
—Tom and Marlon.

HARDY, Gloria Dawn — Treasured memories of one so dear, who departed this life, July 19, 1960.
—Inserted by Mum and Dad, Mavis and Lloyd.

ENGAGEMENTS

LANEY - WRIGHT. — Mr. and Mrs. A. T. Laney, 11 Beresford-pde., Kingsgrove, N.S.W., are happy to announce the engagement of their daughter, Patricia Ruth, to Warwick, only son of Mr. and Mrs. J. Wright, Hurstville, N.S.W.

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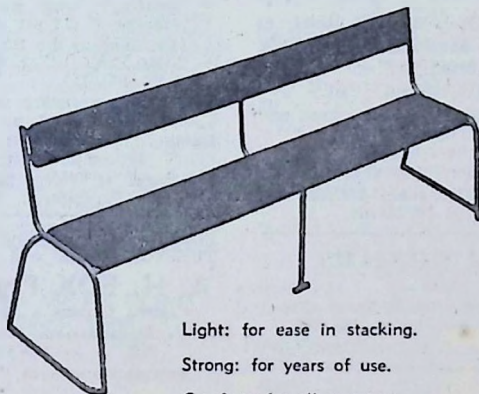
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If my memory is not at fault it was 50 years on Sunday, July 14, since we laid to rest in the Cheltenham (Vic.) Cemetery, the remains of our beloved minister and friend, the late Theo. B. Fischer, one who was well known throughout the brotherhood not only as the minister of the Cheltenham church, but also as the Secretary of the Foreign Mission Department, on whose behalf he visited the Indian Mission Field.

Those were the days of the Century Bible Class, and, under his leadership, we had 60 on our roll at Cheltenham, with attendances on a Sunday afternoon of up to 150 young people. How close to that figure could any of our Sunday Schools get today, with ten times the population? Many of us who are much older today, and are scattered throughout the various States, can thank the late T. B. Fischer, for the presidential and the reading ability we now possess, and I feel sure that wherever they may be, they, with myself, at this time will remember.—Everest A. Le Page, Cheltenham, Vic.

JUST WHERE DO WE STAND?

I wish to express grave concern over the fact that representatives of the Australian brotherhood should pay tribute to the late Pope John (A.C., June 11, "Here and There").

The Pope, as supreme head of the Roman system, stands for doctrines and practices which are not only unscriptural but anti-scriptural. Consider for example, the doctrine of purgatory, prayer to the "Virgin Queen of Heaven," worship of images, relics and cross, the mass declared to be a sacrifice of Christ, sale of indulgences, confession of sins to a human priest, immaculate conception of the Virgin Mary, infallibility of the Popes, Mary declared to be Mother of God, tradition equal in authority to the Bible.

Would we dare to pay tribute to one, who, as the supreme head of the Roman Catholic system, stands for doctrines such as these? Did not Jesus condemn the action of the Scribes and Pharisees, and denounce them as hypocrites for transgressing the commandments of God by their traditions (Matt. 15: 1-9; Mark 7: 5-13)? The Pope stands for traditions which not only transgress the Word of God, but which are in open opposition to its fundamental teaching concerning the atoning work of the Lord Jesus Christ, and which seek to dethrone Christ and rob him of his glory. Would we dare to condone, let alone pay tribute, to that which Christ condemns?

The doors of Rome are opening wide to receive all whom she may entice. But I believe the warning

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of God stands out from his Word concerning the swift, sure and sudden judgment of this wicked system, and all who are in it, and fellow travellers with it. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached into heaven, and God hath remembered her iniquities. She shall be utterly burned with fire: for strong is the Lord who judgeth her" (Rev. 18: 4, 5, 8).—A. Rae, Ma Ma Creek, Qld. (Edited to 300 word limit).

OBITUARY

D. H. Douglas.

The church at Drumcondra, Vic., was saddened at the very sudden passing of D. H. Douglas, a much loved and very highly respected member of the church. He was baptised on Nov. 26, 1936, and continued a faithful member up to the time of his death. He was an officer of the church for 20 years, also properly steward for many years. Apart from being a valued member of the Official Board, he gave most helpful advice during the building programmes at Norlane and Drumcondra. The love and respect shown towards him by a packed church building, at a service presided over by the writer, was a fitting tribute to a very fine Christian. In the later years of his life, our late brother had to go very quietly because of ill health, but despite this he, with his sister wife, seldom missed a Sunday at the Lord's Table. He leaves behind his wife, and three sons, all of whom are actively engaged in the church's life and activity. We commend these dear brethren to the care and comfort of our Heavenly Father, and know that theirs is the glorious hope of every believer, that glad day of reunion, for it is true that our brother kept the faith, and finished the course.—R. A. Banks.

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