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THE AUSTRALIAN  
*Christian*  
NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

SOCIAL  
SERVICE

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"I Am Among You As He  
That Serveth" — LUKE 22: 27

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# THE AUSTRALIAN Christian

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## Fifty Years Ago

From "The Australian Christian"  
of July 31, 1913.

Editor: F. G. Dunn.

An Unenviable Premiership.—West Australia holds the unenviable position of the premier State of Australasia, if not of the whole world, in the consumption of intoxicants. According to the Reformer, the able and uncompromising organ of the W.A. Alliance, the drink bill of 1912 amounted to no less than £2,696,695, or £8/18/- per head of the population. This is more than double that of any other State . . . Of course, there is a larger proportion of men in W.A. than in the other parts of the Commonwealth, but even allowing for this, the drinking capacity of the Western State is altogether disproportionate.

Church Union. — After a long series of negotiations, it appears that the United Brethren of the United States, numbering about 250,000, and the Methodist Protestants, of the same country, aggregating about 200,000, are about to unite. A basis of union has been enthusiastically adopted by the two Conferences, and now only awaits the ratification of the individual congregations. This is another indication of the trend of public opinion.

Farewell to Horace Kingsbury. — A very large audience, made up of representatives of nearly all our churches in and around Melbourne, crowded into Lygon-st. chapel last Monday evening to bid farewell to one of the most loved and highly esteemed preachers who have labored in Australia — Horace Kingsbury, who has been "doing the work of an evangelist" at Lygon-st. for the past three-and-a-half years, and is now returning to America. Presentations were made, after seven speeches.

Items of Interest. — Almost all the Melbourne churches who wholly sustain evangelists have agreed to the request of the State Home Mission Committee for the loan of their preachers' services to conduct ten days' missions for struggling churches . . . W. Cecil McCallum, one of our boys who has been conducting his studies in America, has graduated M.A. and Master of the Science of Theology. He is now laboring with the church at Swampscott, Mass., but returns to Australia at the end of the year to take up the work in the home land . . . The church at Enmore, N.S.W., is making active preparations to celebrate the diamond jubilee of the work there . . . The brethren at Launceston are commencing to enlarge their building . . . Eighty decisions have so far been reported at the Federal Mission at Brisbane, and 11 at the Hagger-Clay mission at North Melbourne.



## The Master Sets the Standard

Social services are now recognised as a basic responsibility of the modern State. It was not always so. For far too long, too much was dependent on too few Christian and other voluntary organisations that worked for the help of the poor and needy.

But so far as essential social services are concerned, the position is different today, and there would be few who would wish it otherwise. Many of the functions of the Church's social service work have been taken over by the State — not all of them, for in some things the State is willing to be the partner or aide of the Church, admitting that in these matters the Church can still do the better job.

Yet, even apart from what Church and State can do together, there is no lack of tasks which only Christian Social Service can accomplish, in the fullest sense. We do not minimise the excellent work done by many conscientious State social service workers, nor do we claim that those who work for the Church in this field are without their mistakes and failures. But at his best the Christian social service worker never forgets that what compels him to his task is something bigger than Government law or office edict, or even than his own compassionate concern — it is nothing less than the spirit of him who said: "I am among you as One who serves" (Luke 22: 27).

That word "I" is all-important, for it is

### THE PERSON OF CHRIST

who directs our service for him — not his precepts and principles. "Christianity is Christ."

It is because he said, "I am the Way," that we must never cease caring and seeking for the lost — those who have lost both God and themselves, and desperately need to find the Way. It is because he said, "I am the Truth," that we must fight against social injustices that make a mockery of his truth. It is because he said, "I am the Life," that we must ever be in conflict with any evil in society that makes it almost impossible for some to discover what he meant when he talked of "life to the full." To know that the One who directs us is the same "strong Son of God" whose relentless hands overturned the money tables of those whose graft and corruption made mockery of his Father's House, is to know that he wants our hands as fearless as his in the tasks of making the world a cleaner place. To know that he who "broke down the middle wall of partition" is with us still, confronting the barriers that still divide man from man and man from God, is to know that we cannot stay out of the fight to

win new fellowships, new freedoms, for embattled mankind. To know that he was a patriot, whose heart could break over the city he loved, even as he went on to die for the world, is to know that he can enlarge our patriotisms, our loyalties, until we see with his perspective and attempt tasks undreamt of before.

All this we can do, in the name of Christian social service, because we know that

### THE PRESENCE OF CHRIST

is with us. "I am *among you*," he said. It is not merely the story of his doings long ago in a pocket-handkerchief land that inspires us; it is the reality of his promise, "I am with you *always*."

This, after all, is the heart of the gospel. The Bethlehem gift is "God with us." "The Word became flesh, and dwelt among us" (John 1: 14). This is the One who scorned Peter's fantastic idea of isolated glory on a mountain-top; he belonged down in the valley, where men needed him. Even in his death, there was a suffering man on each side of him; he is always at the centre of every human need.

Because of him, the Christian social service worker can never become a mere collector of case histories. He is deeply and personally involved in all the many-sided work in which he represents, and goes with, Christ. He sees in him his example, for

### THE POSITION OF CHRIST

is clear: "I am among you as *One who serves*," he says. Everything he did points up the truth of his other words, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45). The amazing fact is that while men close to him were deluding themselves with dreams of thrones, he was content to be the towel-draped servant of their needs. Modern man talks much of bettering his position; Jesus never shows to better advantage than in kneeling to serve, and dying to save.

Are humility and sacrifice like his beyond us? The Master sets the standard; he shows that only service done in this spirit is really Christian service. As one put it who had learnt his lesson well, "Though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing."

We thank God for those who lead our own Social Service work. These men and women have achieved much, but not without sacrifice, love and a deep sense of personal involvement. How deeply involved are *we*? Our giving on Sunday, August 18 will help supply the answer.



K. J. CLINTON, B.A., B.D., Dip.R.E. — Lecturer in Old Testament at Federal College of the Bible, writes about . . .

# Social Service in the Old Testament

There is a strong sociological emphasis in the Old Testament, because the implications of group solidarity were important elements in Israelite life in the period of Old Testament history. This conception of a very strong group unity in ancient Semitic thought can be seen throughout the sacred record, and is in marked contrast with our modern independence and individualism. The keynote is interdependence, because no man lives to himself and no man dies to himself. The question of Cain, "Am I my brother's keeper?" is answered in the affirmative.

The sociological emphasis of the Old Testament is based on a

## 1. Spiritual Relationship.

The event of the Exodus led to the covenant which God made with his people. Although God made a covenant with the patriarch Abraham as an individual, he promised to make of him a great nation and to use this people for his redemptive purposes. The nation was not only represented by, but was summed up in, its ancestors. When God called Abraham, he also called the race that sprang from him.

After God delivered Abraham's descendants, the sons of Israel, from the slavery of Egypt, he made a covenant with them. If they would keep the covenant, then they would be God's own possession among all people. The covenant found expression in obedience to the law given at Sinai, which Israel was constrained to obey out of gratitude for God's mighty salvation from Egypt. Israel entered into a particular relationship with God, and with each other. Although they had lived in families with a strong stress on the clan, their relationship with God made their relationship with each other more significant. This relationship was perpetuated in spite of political and economic change, when the tribal confederacy gave place to the monarchy, the division of the kingdom and the experience of the exile.

This spiritual relationship was expressed in

## 2. Social Responsibility.

Israel was commanded not only to "love the Lord your God with all your heart and with all your soul and with all your might" (Deut. 6: 4), but also, "You shall love your neighbor as yourself" (Lev. 19: 18). This same moral responsibility is reflected in the prophetic teaching and is classically expressed by Micah, "He has showed you, O man, what is good;

and what does the Lord require of you, but to do justice and to love kindness, and to walk humbly with your God" (Micah 6: 8). The supreme religious virtue is associated with the two outstanding moral virtues. The spiritual virtue "to walk humbly with your God" expressed man's constant dependence upon God, and the two moral virtues, named justice and kindness or loyal helpfulness or mercy, expressed the spiritual relationship within the social life of the covenant community. These moral virtues represent the two major areas of social service work today, namely social service, showing loyal helpfulness to the needy, and social questions, expressing social righteousness and justice.

The first moral virtue is the Hebrew word, "hesed," which the A.V. translates as "mercy" and the R.S.V. translates as "kindness" or "steadfast love." But mercy and kindness do not bring out the element of moral obligation, which the Hebrew word contains. H. W. Robinson renders it as "loyal helpfulness," to bring out the recognition of the social bond which prompts and requires mutual helpfulness, even beyond anything which can be demanded strictly as justice. It is the quality in man which prompts him to stand by his neighbor in time of need. It is a spontaneous expression of the inner spirit.

This deep concern for the welfare of all individuals within the community is one of the remarkable features of Israelite law. The principle behind the law was "to every man his due according to his need." This meant that every effort was made to protect the poor, the weak and the defenceless, which was so different from the laws of Israel's neighbors. Let us note some of these humanitarian provisions.

1. Every seventh year was to be proclaimed as the year of the Lord's release. At this time creditors were to cancel their loans to fellow Israelites (Deut. 15: 1-11). As the poor will never cease from the land, the approach of the year of release must afford no occasion for the diminution of liberality to the poor. "If there is among you a poor man . . . you shall open your hand to him and lend him sufficient for his need whatever it may be" (Deut. 15: 7, 8).

2. Every third year, the whole tithe was to be stored in the villages and was to be used for the relief of poverty, instead of being taken to the central sanctuary. It was for the sojourner, the fatherless and the widow.

3. There was a limitation placed on debt slavery. A Hebrew man or woman, after serving as a slave for six years, was to be freed on the seventh year and to be liberally equipped from the owner's substance. Even if the law was often disregarded, it shows the first concern in history for the condition of slaves and the first awareness of the wrong involved in one person's complete control over the fortunes of another. This privilege of freedom was extended only to a fellow Israelite. Yet this revolutionary provision illustrates the power which the Israelite knowledge of the nature and purpose of God, as reflected in the Exodus event, exerted over community ethics and legal forms. "You shall remember that you were a slave in Egypt, and the Lord redeemed you" (Deut. 15: 15).

4. The privilege of gleaning was to be granted to the landless. They provide the sanctions behind the action of Ruth in gleaning the field of Boaz. "When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be for the sojourner, the fatherless and the widow" (Deut. 24: 19).

5. If a poor man gave an article of clothing as security for a loan, it had to be returned at sundown.

A further expression of the spiritual relationship was

## 3. Social Righteousness or Justice.

The second moral virtue which we do not have space to treat in any detail is that of justice or righteousness. It is the justice which awards every man his due. According to the prophets, the righteousness of the whole community or its standing before God was measured by the degree in which the rightful due of each member was recognised and discharged. The practice of morality was strengthened by the faith that God was concerned with it, and that he has made it essential to any approach to him.

Amos exemplifies the prophetic stress on social justice as a vital part of the covenant responsibility. It is not just conformity to a civil code, but rather right dealings with, and relationship towards, others in the covenant tradition.

The luxuries of the rich, the perversion of justice and the dead formality of religious worship were all matters which he treated in the light of the Day of the Lord.

The Old Testament sociological emphasis becomes the basis of that of the New Testament.



GEORGE SMITH, Chairman of Social Service Committee in Western Australia, writes about . .

# Social Service in the New Testament

The principles and practices of the New Testament justify and even demand a continuing expansion of social welfare by the Church.

The life and witness of Jesus and the continuing example and teaching of the early church accentuate a positive attitude to helping the needy, and eliminate the negative.

There are some who believe that certain people are not worth helping, or that if anything is to be done then it should be the responsibility of the Government. Others limit social action to passing motions in Conference suggesting what Parliamentarians ought to do.

The Gospels bear record that everyone who came to Jesus for help was indeed helped.

People were hungry — He fed them.

People were diseased — He healed them.

People were lonely — He befriended them.

People were rejected — He accepted them.

The work of rescue was carried on by the early Christians who went into the darkest corners of the world to salvage human wreckage. They believed that men could be reclaimed for God's glory from the "rubbish heap" of iniquity.

Within their own ranks, when a problem arose, they faced it with positive action. The first major offering taken in the Church was for the relief of the needy. The first committee formed was for the care of widows.

Some argue that it is more important to put a new man into an old suit than to put a new suit on an unregenerate man. True! but "redemptive love" finds a way to save and to serve. Church welfare workers are confronted with a thousand varieties of "human needs." On their personal knowledge of God, and of the power of faith, they must believe God has the answer to each problem. Further, on their personal knowledge of Christian love they also believe their brethren will support them in providing that answer.

Meditate on the powerful, positive word of Christ:

"I was an hungered, and ye gave me meat;

I was thirsty, and ye gave me drink;

I was a stranger, and ye took me in;

Naked, and ye clothed me:

I was sick, and ye visited me:

I was in prison, and ye came unto me."

The New Testament approach to social welfare is not theoretical but very practical.

People spend time talking about, and formulating theories on, the world's ills. Jesus is described as one "who went about doing good." "Well aware that the Father had entrusted everything to him, and that he had come from God and was going back to God, Jesus rose from the table, laid aside his garments, and taking a towel, tied it round him. Then he poured water into a basin, and began to wash his disciples' feet and to wipe them with a towel."

This exemplifies the practical nature of the Master. Men who tried to show how smart they were by offering trick questions or shallow allegiance, were soon cut to size by a demand for practical allegiance.

The Epistles devote 50/50 space to Doctrine and Duty. James gives over most of his letter to the subject of "works." Christians in the New Testament were challenged to face such questions as employer-employee (slave) relations; husband-wife attitudes; the place of rich and poor, teacher and pupil, parent and child; sex, adultery, poverty, drunkenness, etc. Faith had to come to grips with life in the raw. Jesus rebuked pretence, sham and hypocrisy. He demanded reality.

Does the modern Church know what is going on in the community, let alone the problems being faced by millions in the more under-privileged cities and countries of the world? The Church should be a refuge for the poor, the broken-hearted, the captives, blind and bruised. Its redemptive work should be to absorb ex-gaol men who yearn to be accepted and rehabilitated; lonely migrants, frustrated and distressed in a strange land; unemployed (who look for something more than a handshake or a hand-out); and even alcoholics who are battling to get out of the "snake pit."

It is easy to preach about sinners, pray about sinners and even sing with gusto: "Rescue the perishing, care for the dying . . ." but to do little to salvage the least, the last and the lost . . .

Every Christian ought to have a group of at least six hopeless, hospitalised or hungry people whom he or she is personally committed to love, visit and help. This would add reality to worship and to witness.

The New Testament emphasis on helping the needy was personal. It was carried out by persons to persons. This must be kept in mind in our day of "case histories," "statistics,"

"institutions," "homes," "centres," etc., where welfare could become an impersonal matter.

The Christian faith makes men become generous and charitable. It arouses noble impulses that seek expression in helping others. To love God is to love our neighbor. The Good Samaritan story illustrates this.

Jesus was known as a friend for sinners. In his company were harlots, lepers, maimed, halt and blind people. The Gospel writers tell of "a man with dropsy invited to a Pharisee's feast to be used as a tool for treachery"; of an obscure woman (one of thousands on the doctors' lists), who touched the hem of his garment; of another woman (on the black list) who was caught in the act of sin; and yet another, almost hidden by tombstones, weeping over her dead son. The narratives illustrate men sitting by the wayside begging; dying of starvation outside the gates of the wealthy; ostracised from villages . . . the riff-raff of society; but to the Master they were people. With the potential of becoming sons and daughters of the Most High. Farmers looked at crops and counted "bushels and profits"; Jesus saw in the golden grain a harvest of men and women. A woman scratched in the dirt floor to search for a lost coin. Jesus found that coin in the streets of Jerusalem, and gave it a new image . . . "Go and sin no more." People despaired for hope, guidance, leadership and love. He provided it, and more.

Christians today must provide it, and more. Have we forgotten that in Hospitals are sick people; in Rest Homes are aged people; in Hostels are young people; to Welfare Centres come needy people. It is a personal problem in each separate, individual case. It needs people who will dare to minister to people. Only people who are concerned about people should apply to help in social work. There is no glamor attached to it. It is heart-breaking, soul-burdening, cross-bearing and mentally distressing surrender of love for the lonely, the imprisoned, the sick, the orphan, the alcoholic, the delinquent, the mentally sick and other victims of this sin-cursed world.

There is a part in the positive, practical and personal New Testament social work for you. Your gifts of money, clothing and food are always urgently needed. Your personal participation is called for to visit the sick, lonely or underprivileged. Your continued prayer for chaplains, social workers and staff of our homes and centres is a must.

# SERVING TODAY . . .

## SOME FACETS OF SOCIAL SERVICE

### *Through Welfare Work*

Miriam Holloway,  
Supt. Welfare Centre, Perth.

The Church has a responsibility to the under-privileged people in the community. Under-privileged does not necessarily mean those without sufficient of this world's goods to meet their physical needs, though this situation usually goes hand in hand with those who are under-privileged because of poor environment, unemployment, illness, loss of the breadwinner due to desertion or death, or those who are unable to cope with their lives because of lack of mental capacity.

There is little to be gained in much welfare work which consists mainly in the provision of clothing, food, furniture, bedding, etc., beyond the feeling engendered in many of the recipients that the Church offers and supplies help in time of need, guidance and advice in the times of perplexity and distress, and friendship always.

Welfare work includes home visitation — a concern for the spiritual welfare of the mother confined to the house with young children, interest in the families of men condemned to gaol, and visitation of the aged and friendless. If the Church faces up to her obligation there should be no better place for the overburdened and troubled to turn to for help. The Church serving in this manner demonstrates Christ's words, "I am among you as he that serveth."

### *Through Hospital Visitation*

J. B. Baker, Chaplain to  
Royal Adelaide Hospital.

There are several means we use to serve through hospital visitation. There are, for example:

1. The churches which plan regular visits, taking flowers, small gifts and words of encouragement;
2. The Women's Conference hospital visiting committee, which sends our ladies into the hospitals with their baskets of flowers, general and Christian literature, and, most of all, with a cheery smile;
3. The hospital visitor appointed by Social Service — a man trained in the ministry and set aside to visit

hospitals and care for the sick amongst us;

4. The hospital chaplain, appointed by the Social Service Department and set aside to serve in the one hospital — a man trained for the ministry and hospital procedures, and who functions specifically as a member of the healing team—who also reaches out seeking to save the lost, many of whom are found in our hospitals.

These all serve within the scope of Christ's ministry to a stricken world.

Untold comfort is brought to the suffering as they lie confined within a hospital, because someone has been so thoughtful and kind, or given them a word of encouragement, or someone has helped to resolve their fears of the unknown elements in hospitalisation.

A tremendous lift is provided to the patient's spirit and will as an inspiring word is spoken, and he is raised out of the self-centring activity of pain and discomfort and fear.

The Christian hope comes alive as a word of counsel is spoken in season, and Jesus Christ is shown to be the Saviour and Lord of Life. As one man said recently — an attempted suicide — "If it were not for what the padre said to me about Jesus Christ, I should have left this hospital to make another attempt on my life."

Our Lord served the sick to make them whole. As we serve through hospital visitation, we, too, are helping our Lord to bring wholeness to the broken in body, mind and soul.

### *Through Children's Homes*

M. G. Davis, Secretary,  
Bethany Children's Home, Hobart.

No one today thinks of an ideal Children's Home as one from the bizarre stories of institutions of the nineteenth century. In fact many, both social workers and laymen, seriously query the need for Children's Homes at all.

What, then, is the present position? Can the Church serve today through Children's Homes?

While the characteristic cold buildings, large dormitories and so on of the old institution have gone, the more subtle factors remain. Nowadays the main casualties of society are children, aged from three to twelve years. For these children, circumstances are always sad, and the child knows it! He knows also that he is

not in his natural home! Such children need special individual care if they are to survive their setbacks. Carefully controlled private fostering is therefore seen as the best alternative.

With this the Church agrees! But let no one assume that it is straightforward! Many enthusiasts have experienced heartbreak and frustration through a fostering that failed. Happily, however, others have had more pleasant experiences. Obviously, then, careful screening to ensure that the child fits the home is needed. Spokesmen for Government agencies have been impressed by fostering in church homes, and are asking churches for help.

Here, then is the currently held ideal. Individuals perhaps can serve by giving at least one child a home. Or, again, churches can find a suitable couple and give appropriate assistance to manage a cottage home for say four children, perhaps from the one family.

But until this ideal is realised, our present Children's Homes are needed. Through devoted Christians, able and willing to express the higher ideals of him who came to serve, we have an excellent frontier of service. Where the Church is committed to a Children's Home, let us not stint our support, but ensure finance for adequate staff and care of the children, as well as the setting of new standards of love and care and Christian witness.

### *Through Prison Visitation*

Chas. Cole, Secretary, Social  
Service Dept., N.S.W.

Prison chaplaincy work is a demanding, challenging, frustrating, but rewarding service.

The work involves not only re-direction of mental and spiritual attitudes of the prisoner, but social welfare service, the careful analysis of problems of men shut away from society, and often negotiations in the arrangement of legal aid. Approaches to prison authorities for specific treatment for the prisoner, or transference to another place of detention, are part of the chaplain's work.

By no means is his work finished when the heavily barred prison gate clangs shut behind him. The dependants, wife and children, always require his attention. There is the ordeal of readjustments to a changed social status in which they will need assistance. Often provision of food, clothing and other material aids is required.



The wife will need to obtain work. If possible, Social Service benefits, or a pension, will have to be arranged.

With the process of time the rehabilitation of the ex-prisoner must receive attention. Let it be remembered that if the sentence has been for any great length of time, the mental readjustment of the prisoner needs to be carefully handled. The obtaining of work for a man with a prison record is difficult. But this is the work of the prison chaplain. Oftentimes, despite all his self-giving effort, he is doomed to disappointment, but in the words of one Prison Superintendent when discussing the rehabilitation of ex-prisoners with the writer, "We do not expect first-time offenders to return, but if the prison chaplain, in a lifetime of service, can rehabilitate one habitual criminal he has spent his life well."

The desired end of Prison Chaplaincy Service is revealed in one instance where members of the family of a prisoner, all of whom were assisted during the term of imprisonment, made open confession of faith at one of our churches. This is largely attributable to the prison chaplain's ministry.

## Through Homes for the Aged

C. R. Burdeu, of Queensland.

Who could have foretold fifty, no, twenty years ago, that the aged people of our land would be so well catered for as they are at present? Like most things, there seems to be some competition as to who can outdo others in the care of the aged. In my experience in earlier days, I have seen the Government order the closure of old people's Homes and Hospitals that were unsatisfactory. Homes for the aged have been "money spinners" for the proprietor, but not for the inmates.

Then the Governments of the various States realised that the churches could be depended upon to give a better service to the aged. The Governments then decided to subsidise the capital expenditure and be free of part of the cost of construction and all the upkeep. It was then that proper Homes were built, and special designs and facilities suitable to the aged became available.

The present Homes for the Aged provide accommodation in most cases better than the worker, and many of the middle class, could ever hope for. Think of it! Better homes than most of us could afford to provide in old age, better meals, and certainly more hygienic. But the wonder of it is that they cost less to maintain. When the Governments conduct Homes, you, the taxpayer, would have to pay substantially more. (cont. ft. next col.)

A. R. HASKELL, Vic.-Tas., President, discusses . . .

## A Continuing Ministry

The early Christians made it clear by unselfish deeds that they had found a way of life different from the ones which Jews and others journeyed. Men and women sold their possessions to meet the needs of poorer brethren. Offerings were collected from distant churches to assist those who had fallen upon hard times through famine and other adversities.

Down through the centuries the Church has championed the cause of the sick, weak and oppressed, and this spiritual vitality must continue to be applied to social needs; the Church must maintain its high calling as a crusader of righteousness in a needy social order.

This vitality and passion are particularly reflected in and through the

work of our Social Service Departments in the various States, in establishing and maintaining Homes for the Aged, hospitals for the sick, hostels for young people, and for assistance given to those in physical and social need. The sharing in campaigns against social and moral evils in our midst has helped to maintain a Christian conscience within the community.

The Social Service Departments of our churches need the continuing support of the whole brotherhood if an effective ministry is to be maintained for, and in the name of, him who said, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Mrs. M. C. MORRISON, President, C.W.F., Victoria and Tasmania, asks —

## WERE YOU THERE?

Theme: "I am among you as one who serves" (Luke 22: 27).

All this he did for you!

Sitting in my seat, six rows from the stage of the worship theatre in Oberammergau, and witnessing the life, death and resurrection of our Lord as portrayed in the Passion Play, I found it hard to realise that I was watching a play; for, as the story unfolded, the Scriptures began to live.

Oh the joy! — Of his triumphal entry into Jerusalem.

The hatred! — "Away with him," "Away to Golgotha."

"Crucify him!" "Crucify him!" "He bore our burdens." . . . He carried the heavy cross and, stumbling, he was kicked and pushed back into position.

"Lifted up" . . . And they nailed him between two thieves. "If thou be the Christ, come down." They mocked — "Ha, he saved others; himself he cannot save." Christ's prayer . . . "Father, forgive them, for they know not what they do."

That's only half the story. The modern Homes assure to everyone better health, more happiness, and longer life. They have this extra facility that, when we become less mobile or chronically ill, which everyone will if they live long enough, doctors, experienced nurses and loving care are provided for all.

The picture has not been painted too generously. When you have seen the happiness and heard the grateful acknowledgment that I have over the years, you will thank God for our Homes for the Aged.

"Darkness" . . . "And the veil of the temple was rent in the midst. Darkness covered the earth" . . . Let us flee . . . God be merciful unto us.

Love . . . Joseph of Arimathea has been given permission to take the body of Jesus. And so he is securely entombed and closely guarded.

Life . . . The earth is opening! I am going blind! What has happened? Didst thou not see that radiant figure? I saw the figure like that of a man, but his countenance was blinding like the sun.

A Voice . . . "Mary!" Ah! That is his voice.

Because of the price that was paid for our salvation, C.W.F. Groups around Australia are willingly serving Christ in many areas of Christian life. And so we can say, with assurance, when the Social Service Appeal is made on Sunday, Aug. 18, we shall hear our own name as Christ speaks to us, ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Forgive us, Lord, for pride of possession as we work in digging and planting and building. Help us to see that without the gifts of land and all else our efforts will indeed be futile. Free us from the tyranny of things. Help us to rejoice in discovering anew that the earth is thine, and that even we ourselves are the work of thy hands. Open our eyes that we may see with Jesus that life's true measure is to be found not in what we get, but in what we give. Amen.

# HERE AND THERE

Social Service material for this issue was selected and arranged by F. Combridge, Asst. Sec., Federal Social Services and Questions Board. We thank him and all the writers who co-operated with him in this project.

The Vic.-Tas. C.W.F. Council meeting will be held in the Reception Room, Churches of Christ Centre, on Friday, Aug. 2, 1963, at 11 a.m. Guest speaker, Allan Avery (Dept. Home Missions and Evangelism). Leader of devotions, Mrs. A. R. Lloyd, a member of "W. to W." Panel and C.W.F. representative on above-mentioned Dept.—E. M. Rankine, Sec.

We rejoice with Mr. and Mrs. Alan Fletcher, of our New Guinea Mission, in the safe arrival of a son on July 24.

Child Care Week commences in Victoria with Child Care Sunday on Aug. 4, when there will also be an "open day" at many of the Children's Homes involved in the observance. Ministers are being asked to include reference to the work of child care organisations in their prayers and sermons, aiming at a better understanding of the problems of children.

E. W. Taylor has consented to an extension of his ministry with Devonport church, Tas.

The next meeting of the Victorian Ministers' Wives' Association will be held at the Churches of Christ Centre, Melb., on Mon., Aug. 19, at 11.30 a.m. Mrs. V. C. Stafford will be the speaker.—B. Amos, sec.

Recently a group of approximately twenty-five members of Churches of Christ have commenced to hold fortnightly meetings in the Buffalo Hall, Bayley-st., Alexandra, Vic., at 2.30 p.m. The Home Mission Secretary, D. H. Smith, preached at the service July 21, with twenty in attendance. Some folk are travelling long distances to attend. Services are being conducted for a trial period of three months. The Vic.-Tas. Dept. of Home Missions and Evangelism would be interested to know of members living in the general area.

Dr. T. J. Honeyman, J.P., LL.D., a recognised world authority on contemporary art, noted educationalist and a Director of Ansvar Insurance Co. Ltd., left Australia with his wife on July 17, after an extensive tour of this country. Dr. Honeyman has devoted much of his time to a study of problems associated with alcohol and road safety, and says that he is appalled by the tragedies occurring on roads all over the world.

C. J. Heier, an exit student of the Federal College of the Bible, will commence a ministry with the Tasmanian circuit of Nubeena, Highercoft and Copping at the end of this year. Recently, the Kellevie church building was re-located at Copping, on the Tasman Highway.

Victorian televiewers of Channel Nine's Epilogue session are asked to note that following Churches of Christ men will share in the conduct of this session during August — D. Hilburt (Bible Reading, Aug. 1), R. V. Longthorp, with Robt. Gray and Ian Wolstoncroft (Aug. 4) and D. H. Smith (Bible Reading, Aug. 28 and 29).

The next meeting of the Vic.-Tas. Ministers' Association will be held Monday, Aug. 5, in the Churches of Christ Centre, 217 Lonsdale-st. Fellowship lunch will commence at 1 p.m. At 2 p.m., Dudley Hyde will speak on the Interstate Consultation on Religious Education, conducted by the Council for Christian Education in Schools, and held in August, 1962. All ministers welcome.—M. D. Keatch, Sec.

## Qld. Nursing Home Opened

The opening of the Nursing Home for sick and aged, on July 20, brought to fruition the plan that had been in the mind of the Qld. Social Service Committee for some years.

The Boys' Hostel property was converted, renovated, repainted inside and out, and refurnished to make the Nursing Home one of the best of its kind in Queensland.

The Home was officially opened by the Hon. H. W. Noble, M.B., B.S., M.L.A. (Minister for Health and Home Affairs) in the presence of a representative gathering. Greetings were brought from the Federal Government by D. J. Killen, M.P., from City Council by Alderman G. E. Furness, and from the Conference by A. J. Sherriff (Conf. Pres.). G. V. Haleh (Federal President) dedicated the building.

The Ladies' Homes and Hostel Committee excelled with refreshments on the lawns.

A musical programme was provided by Mrs. Connell and Misses James and Cuthbert.

Mr. and Mrs. S. Vanham have been installed as Supt. and Matron, and the church members on the staff are

Sisters Clarice Daley (Kingaroy), Beth Rackerman (Bundaberg), Miss Wilson (Kedron), Mrs. Moore (Camp Hill) and Mrs. Watson (Camp Hill).

One outstanding feature of the Home is the installation of an automatic fire alarm connected direct to the South Brisbane Fire Brigade.

The Committee commends Mr. Cranston for the design and supervision of the conversion, G. Cooper for the very high standard and quality of workmanship in construction, and the ladies for willing service in making the Home attractive.

## Vic.-Tas. Ministers' Seminar

The Executive of the Vic.-Tas. Ministers' Association thanks all Church Boards who enabled their ministers to attend the Seminar held at Monbulk, Vic., July 1-4.

It is hoped that the inspiration of fellowship, devotions, lectures, and discussions will be reflected in an increased vitality within the work of the local church.

It would be difficult to determine the highest peak of the Seminar. R. Amos led us in morning and evening devotions, basing his thoughts on some Confessions of a Great Preacher (Paul). A. Clark drew upon the wealth of his experiences to share in three Bible studies, dealing with the Ministry of the Prophets, the Ministry of Christ, the Ministry of the Early Church. H. Gross brought us up-to-date on the discussions being held between the Methodist, Presbyterian and Congregational Churches concerning Christian unity. Dr. Macnab, of the Cairnmillar Institute, gave instruction on methods of counselling. G. Hearn introduced a discussion on the ministry. Dr. G. Whiting and V. Longthorp spoke on methods of Adult Education. E. Sanders opened for us A New Approach to Alcoholism.

To these men, as well as to Mr. and Mrs. H. Easton for handling the catering arrangements so competently and amicably, we express our thanks.

We would urge all churches to encourage their ministers to share in these Seminars in the future. The benefit to both church and minister will be considerable.—M. D. Keatch, Sec.

The following cable has just arrived from New Guinea: "Land Rover arrived Tung, Tuesday, 16th. 2 Kings 9: 20, 'And the watchman told, saying, He came even unto them, and cometh not again; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.' —Beale."





Supplied by R. S. A. McLean.

## Nduli Nduli Hospital Report.

Sister P. Jones.

It is with sincere thanks to our God that this brief report is presented. During the year, a number of changes have taken place. Improvements, although hard to see if you had not seen the building beforehand, have been made by Mr. Engling and his helpers, e.g., old wooden shutters or louvers removed and replaced by flywire, which added a great amount of light to the ward, doors repaired and painting of exterior and interior walls, brightening the place up. The Boy Scouts, with the help of some London boys, put up a new kitchen made of bamboo and old sheets of iron.

With the arrival of Dr. Coulter, the average daily inpatients has tripled and a tremendous difference, which is difficult to explain, has been noted amongst the people. Many patients who would have otherwise gone to, or been sent to, Santo, are being treated at Nduli Nduli.

The nursing staff has increased and will need to increase continually. A suggestion was made by Dr. Coulter to the elders that they share with the devotions each day at the hospital. To this there has been an excellent response, and men from different villages nearby come each day and on Wednesday evening. A communion service is held each Sunday afternoon, while Friday morning is prayer meeting, at which many take part.

We are looking forward with anticipation now to the time when we can move into the new hospital. It is needed particularly for the T.B. patients, who are living under disgusting conditions.

We would also like to thank the Federal Board for the great increase in staff and equipment. Because we need so much, and because we can actually see the need, one may think that we ask too much, but things which are needful are necessary, and we know that these things shall come.

## "Home Again."

J. Smith, New Hebrides.

The last few days of our furlough in Victoria seemed very hectic, as there were so many last-minute details which needed attention before we departed for Pentecost. Finally all was ready, and we left Spencer-st.

station on the "Daylight", en route for Sydney. About 9.15 that evening we pulled into Central station, Sydney.

On the Wednesday we were at the airport at 7.15 a.m., and the big jet aircraft left at 9.15 a.m. for New Caledonia. During the flight we were informed we were flying at 37,000 feet, at 625 m.p.h., and that the outside temperature was 56 degrees below zero. I did not go out to confirm this. After 2½ hours' flight we arrived at Tontouta, over 1,300 miles away, but it took the next 2½ hours to reach Noumea, 36 miles away! The connecting plane to Santo had been delayed, so we were compelled to wait in Noumea until Saturday morning when, after another early awakening, we departed for Santo, where we arrived about midday.

Here we struck another delay, as no ships were expected to leave for Santo for at least another week. However, on Tuesday a friend decided to send his ship on a special run to Pentecost in order that we might get home without further delay. Leaving Santo that night at 9 p.m. we arrived at Ranmawat at 10.30 the next morning, after a very rough trip. The people soon came down to the beach on hearing the "boo-boo", and were all very glad to see us back again. We were pleased to meet Sister Delaney and find things were well with her, as we had been able to have only a few hours with her before we left for our furlough. Lily, too, gave us a great welcome, but we feel the happiest of all was small Joyce; she simply followed us everywhere with a big happy smile on her face, and as soon as possible could be found holding the hand of one of us. Mirlam, too, was happy to be home again with her own people.

Last Sunday was our welcome service, and there must have been well over 300 people present from various parts of the island. There were six of the white staff present, too, as Mr. Winch came over from Maewo the day before, and Miss Harris was already visiting Pentecost.

Now that we are home again we would like to thank all those in the three States who so kindly gave us hospitality, and particularly the members of the C.W.F. in Victoria for making Ludbrook House available for us. So to one and all, "Thanks again" as we commence another term here in the Master's service.

# QUESTING

A. E. White.

There was a visitation campaign at the church, and I was "visited." I was impressed with the sincerity and friendliness of the people, and I joined the church. Alas! I have not been "visited" since. Should visiting continue after a decision is made, or is it now my responsibility to make friends? (Part Two).

Last week it was stressed that visitation is extremely important, and that the minister and members of the congregation should keep in touch with the homes of members, especially new members. The suggestion was made that occasional casual visits would result in a greater sense of belonging to one another. Visitation should not be only with a view to obtaining a decision, but should continue after that decision has been made.

With regard to the final part of your question, it is also your responsibility to make friends.

We often ask what the church should be doing or not doing about certain things — well, just who is the church? The answer is, you are. Not you alone, but you are the church.

If you are a new member, older members have their responsibilities towards you. Let's hope they discharge them! But you have your own responsibilities towards them. There is nothing in the New Testament to suggest that a new member is inferior to older members, or that new members have to endure a period of apprenticeship before discharging their obligations inside and beyond the church fellowship.

As a new member you may be hesitant, and rightly so, to dictate to others what they should do. There is no reason, however, why you should not at once claim your new relationship in the church by making friendly calls — by making friends, as you call it.

In A New Testament Wordbook, William Barclay says this about the "koinonia" or Christian fellowship. "In the Christian life there is a 'koinonia,' which means a sharing of friendship, and an abiding in the company of others. It is very interesting to note that that friendship is based on common Christian knowledge. Only those who are friends of Christ can really be friends with each other."

Members of the church, old or new, are friends of each because they share the friendship of Christ. They can develop that friendship simply by being friendly.





# INTERSTATE CHURCH NEWS

## AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.).—A. E. White (North Essendon) brought appreciated messages to 12th church anniversary services on July 7. Well attended church family dinner on 10th. Minister shared in general Canberra pulpit exchange for evening service on 14th, his place being taken by Anglican rector, F. Woodwell. AV. attendances: a.m. 215; p.m. 102; communion 175. Officers newly elected to C.W.F. executive are Mrs. R. W. Fergie (pres.) and Mrs. D. J. Munro (vice-pres.).

## TASMANIA

Devonport (E. W. Taylor).—Church appreciated addresses from N. J. Warmbrunn and J. Ratcliffe on July 7, minister being on vacation. P. J. Byard and Mrs. Burtt, snr., progressing in hospital after surgical treatment.

Collins-st., Hobart (L. G. Cooke).—On July 21, E. K. Morrison (Tas. Dist. Conf. Pres.) paid visit to church and was speaker at both services. Minister exchanged pulpits for the day and spoke at Invermay. Minister attended Ministers' Retreat in Vic. There has been an encouraging increase in budget giving since church tea, when members were reminded of commitments. Average first 26 weeks of 1963, £60/17/-; June, £67/4/6; July, £71/4/9. In addition to budget offering, over £100 in special gifts has been made to assist Overseas Missions. Mr. Clark has returned to fellowship following an accident in which he fractured bones in both feet. Fortnightly visits still being made to Southern churches by members of Hobart speakers' panel.

## WESTERN AUSTRALIA

Inglewood (A. W. Morris). — Services well attended. On June 23, Y.P. held basket tea prior to evening service; speaker John Penrose, representing University. On 26th, ladies enjoyed visit to Wembley C.W.F. Mr. and Mrs. Morris visited Bridgetown and Busselton on July 7, and speakers that day were Dr. L. E. Jones and E. C. Smith. Mr. and Mrs. John Elsbury making their home in Kalgoorlie for a while. Y.P. entertained Subiaco and North Perth on 12th.

Wembley (H. R. Fitch). — J.C.E. had annual campfire meeting prior to

gospel service; many of them attended service. Two B.S. scholars recently confessed faith in Christ. Inglewood C.W.F. conducted Night in Space, at Wembley, enjoyed by all. Half-yearly business meeting discussed future plans. Church still in prayer for sick members. A. Pyne recuperating at home following surgery. Church responded with record offering for Overseas work. Prior to that offering, week of special prayer meetings conducted on behalf of Overseas work.

Perth (Dr. L. E. Jones). — Minister has commenced series of sermons in preparation for Crusade '63. P.S.A. on July 14 was panel discussion on My Church and Christian Union, the panel being James Payne (Dean of Perth), Keith Dowling (Ross Memorial Presbyterian Church) and Cyril Flood (Dalkeith-rd. Church of Christ). A frank discussion placed the problems and urgency of union before a large and appreciative audience. Miss Merle Peacock was soloist.

Kalgoorlie (G. B. Carslake).—Church still enjoying fellowship of steady number at all services, averaging 65. July is special missionary month, and church is endeavoring to raise sufficient finance to furnish Thea Lake's home in New Hebrides. Special morning speakers have been W. Douglas (U.A.M.), Mrs. Roberts (B.M.M.F.) and T. Banks (O.M.B.). Film, Shadow of the Boomerang, screened on 28th. A girl baptised and welcomed into fellowship. One other decision for Christ. Arthur Chessell transferred to Bunbury. Two welcomed to services on their transfer into district.

Morawa (K. Turner). — B.S. adopted school boy and girl in New Guinea. New scholars enrolled in school; Lindsay Carslake joined teaching staff. Y.P. work very encouraging. Church extends sympathy to Mrs. R. Butler in passing of her mother (Mrs. S. G. Taylor), also family of R. W. Barr, a foundation member of the work in Morawa district, and life elder. Perenjori services held monthly, but not very encouraging response. Church paper printed fortnightly.

## QUEENSLAND

Roma (B. M. Nowitzke). — Visitors have included Mr. and Mrs. Barnes (Hurstville, N.S.W.). Church enjoying fellowship with Mr. and Mrs. James (Stanthorpe). Erection of new laundry and side fence at manse completed. Speakers during minister's absence at Maryborough were E. R.

## Discipleship

Lyndell Patterson, Burwood, Vic.  
Jim McKay, North Williamstown, Vic.  
Marjory Neve, Ron Cook, Kalgoorlie, W.A.  
Ken Kennedy, Bundaberg, Qld.  
Miss V. Plapp, Devonport, Tas.  
Wesley Davies, Barry Nicholls, Red Cliffs, Vic.  
Helen Janetke, Dimboola, Vic.  
David Hansell, Kerry Bowman, Warren Lake, Lois McIlhagger, Warren Reid, Fairfield, N.S.W.  
Elaine Hamilton, Kathryn Lee, John Sampson, John Sutton, Kilburn, S.A.

## Membership

Mrs. Ruff, from Horsham; Mrs. Kellar, from Hamilton, to Burwood, Vic.  
Mr. and Mrs. J. Elsbury, Kalgoorlie, W.A.  
Miss B. Clow, to Bundaberg, Qld.  
N. Stone, Frankston, Vic., to Hornsby, N.S.W.  
Mr. and Mrs. Kurwin, Pam and John, Wattle Park, Vic., to Epping, N.S.W.  
Mr. and Mrs. McKenzle, Prahran to Hampton, Vic.  
Mr. and Mrs. R. Bateman, Ann-st., Brisbane, Qld., to Canberra, A.C.T.  
Mr. and Mrs. Brandsma and Mary, Doug. Moser, to Tootgarook, Vic.

## Marriage

Jan Rickert to Ron Reid, Kalgoorlie, W.A.

## Fallen Asleep

Mrs. A. I. Webber, Roma, Qld.  
G. Hemley, Preston, Vic.  
Mrs. A. McGregor, Hartwell, Vic.  
Miss M. Wiltshire, Drumcondra, Vic.  
P. A. Martin, Mrs. K. Pittman, Hampton, Vic.  
James H. Cooper, Rockhampton, Qld.



Butler and W. G. McDougall. Church saddened by sudden passing of Mrs. Webber. Debt on hall covered by interest free loans from members.

**Ann-st., Brisbane (L. G. Read).** — Mr. and Mrs. A. Feeney celebrated golden wedding. Prayer meetings held twice monthly. On July 14, Aboriginal Sunday, minister made special reference to particular needs of Aborigines. First C.Y.F. sports evening attracted more than 20 members. They are playing tennis at Milton Courts each week in July; expenses shared by all present. Y.P. prayer meeting held in hall each Sunday at 7.10 p.m. On July 7, C.Y.F. arranged fellowship tea, at which Bev. Veradel showed slides illustrating work in New Guinea. Speaker a.m. 21st, was K. Harvey (Camp Hill). In absence of minister through illness, Mr. and Mrs. R. Bate-man now living at Canberra.

**Bundaberg (W. J. Davidson).** — C.Y.F. entertained, and were entertained in return by Methodist Y.P. C.W.F. entertained members of Methodist Ladies' Guild, when 25 ladies accepted C.W.F. invitation. Good fellowship enjoyed by all. C.W.F. also enjoyed afternoon with Mrs. Acland (Women's Conf. Pres.). Members thrilled to see Mrs. Davidson well enough to attend this meeting. Two new members welcomed into fellowship at morning service, one by baptism, the other by transfer.

**Maryborough - Baddow - Hervey Bay (D. G. Nelson).** — House on site of proposed new chapel and hall has been removed. Tenders being called for erection of building, planned to be completed by end of year. Film evening held July 12, to aid purchase of kitchen equipment for new building; proceeds £35. Av. church attendances (combined): a.m. 90; Adelaide-st., p.m. 80. Hervey Bay recently celebrated first anniversary of witness. Activities of C.Y.F. include climbing Bauple Mountain, and skating evening at Hervey Bay. Av. attendance at Tuesday night meetings, 55.

**Rockhampton - North Rockhampton - Moongan (V. G. Boettcher).** — Weather and illnesses slightly decreased attendances. Messrs. Barton and N. Reece visiting speakers, together with H. Watson and D. Steele occupying pulpit in minister's absence. Monthly fellowship tea attended by 70; travelogue by Miss Jean Williams interested all. Ninth birthday celebrations of C.W.F. attended by over 50 ladies, when Mrs. R. Acland (Women's State Conf. Pres.) spoke. Street stall net proceeds now over £80. William-st. C.W.F. donated £40 towards painting interior of chapel, and to Hymn Book Fund. C.Y.F. meetings continue with interest, and social held for Freedom From Hunger Campaign netted over £11. C.Y.F. has assisted in many church projects. O.M. offering all-time record of well over

£100. Visit of H. Finger on Social Service deputation well received, July 21. Plans in progress for tent mission at William-st. 34 ladies present at combined C.W.F. luncheon and meeting, 18th; Mrs. Moody, speaker. All work maintained and progressing.

## SOUTH AUSTRALIA

**Grote-st., Adelaide (A. E. Brown).** — Satisfactory attendances maintained at all services, 160 communing July 14, when a.m. service was broadcast over 5KA, with J. Hall conducting choir. At evening service, presentation made to A. G. Mathieson, prior to his departure for service in New Hebrides. Mr. Butler, (State Board) and R. Manning (local church) spoke words of farewell; items given by Mrs. Mortimer and Miss Bagshaw. Supper enjoyed by large gathering. C.W.F. held monthly meeting, 16th, with Mrs. Cooper as guest speaker, on missionary work in Nigeria. Sympathy extended to Mr. and Mrs. E. J. Fletcher in recent bereavement. Mrs. Paddock improving after recent hospitalisation.

**Kilburn (G. Rose).** — Attendances good over past month, morning meetings having up to 120, with 100 communing. Church paper being printed and distributed weekly to members and B.S. scholars' parents. J. Guess, who recently took up secretarial duty, is attending to paper's production. A number of homes in district visited under planned friendship visitation drive; much interest evident. R. McLean addressed church and screened film, *Wings and Missions*, July 7. Kinder. dept. held party on 13th, with special regard to pupils about to go into junior dept. C.W.F. had splendid evening, when Mrs. and Miss McPharlin showed slides of Kirby family in Malaya. Devotions prepared and sent by Mrs. Kirby.

## NEW SOUTH WALES

**Fairfield (E. McIlhagger).** — Minister has completed first six months' full-time with church. There have been 5 decisions. Local offerings have increased 25 per cent and brotherhood offerings, 50 per cent. Sis. Green was appointed Captain of the G.L.B. C. Whalen and Graham White have been ill. Tenders received for erection of new chapel.

**Chatswood (R. Greenhalgh - S. Thomas).** — R. Greenhalgh's Biblical teaching greatly appreciated. S. Thomas had joy of taking good confession of three Y.P. Midweek prayer group studying under leadership of F. Stephenson. G.L.B. collected £50 for work during special week. C.W.F. had the work of Gospel Recordings Inc. demonstrated by Miss Moody. Large group of C.Y.F. had house party

at Lake Illawarra camp and were joined by Y.P. from other North Shore churches; they were led in studies by S. Thomas and band of church workers. C.Y.F. holding play nights to aid Turramurra project. Dr. and Mrs. Crisp, after years of service for brotherhood, were farewelled on retirement to Wentworth Falls district. L. Wilson is on overseas business trip.

**Hornsby (R. Hilford).** — Church pleased to report that minister is continuing to make good progress; at present recuperating in Brisbane. Y.P. took part in Belrose's "This is Life" rally, July 6. Boys' Brigade held outing to Palm Beach on 13th. R. Bartholomew conducted monthly after-church fellowship on 14th. Boys' Brigade held enrolment night on 19th, with 21 boys present. G.L.B. held affiliation night on June 29; their number has grown to 22. Monthly church parade of Brigades held on 21st, and members attended in uniform for first time. Services conducted by their leaders. On same day, Glazier family presented to church a new clock in memory of late Mrs. Fear. Speakers have been C. Cole, Ron Bartholomew, K. Fennell, J. Henderson, E. F. Morris, S. Laney, F. Stephenson, P. Ward-Smith.

**Epping (H. M. Long).** — Life Boys held church parade on July 14. Gospel service speaker, C. A. Saxby (Conf. Pres.). Good attendance at C.W.F., 16th, when special speaker was Sis. Betty Anderson (New Guinea). Colored slides were shown and message was challenging. C.W.F. held social evening to celebrate 3rd anniversary, at home of Mr. and Mrs. Wade.

**Inverell (R. Powell).** — Slides of missionary work in India, New Guinea and New Hebrides were shown during B.S. and kinder on July 21. Scholars have continued to bring articles needed to equip new Sunday School in New Hebrides. Attendances at worship services have greatly increased over past months. At C.W.F. meeting on 17th, Mrs. Powell presented tape recording forwarded from the Mission stations in New Guinea. Four wall heaters have been installed in chapel, two being donated by members. Sympathy extended to the Winter family in the passing of Alfred Winter, whose heart was very much in the interest and work of Inverell church.

## VICTORIA

**Hurstbridge (A. V. Page).** — Methodist folk joined in fellowship and communion for service in June; offering of £13 given to Freedom From Hunger Campaign. Church and B.S. anniversaries held 30th; speaker both services, H. F. Gross, B.A. (Fed. Bd. Chris. Education). Children's singing accompanied by Don Mynott, with



piano accordion. B.S. service followed by films, party and prizegiving. Church appreciates interest of Ivanhoe church, as on 1st Sunday each month president and readers accompany their minister (H. Street) to join in worship. C.W.F. annual meeting, July 9, elected Mrs. McIntosh, pres., and Mrs. J. Mynott, sec.-treas. They are planning for more effective outreach.

**Burwood (H. J. Patterson, M.A.).**—B.S. and club tea held July 7. £8/3/- given for Freedom From Hunger Campaign; 72 present. This was followed by monthly youth service conducted by Y.P.F. Duet rendered by Mr. and Mrs. E. Patterson; 2 decisions. 60 Explorers, attending in three groups weekly, collected groceries and delivered same to Tally Ho Boys' Home prior to tea. D. Smith (H.M. Dept.) spoke a.m. 14th. Two received into fellowship. Two baptisms at gospel service and one decision for Christ. Two received into fellowship 21st. Freedom From Hunger Campaign appeal now £64.

**Reservoir (F. B. Alcorn).**—Church pleased to welcome past members and friends to their 29th church anniversary services on July 21. Morning service was addressed by A. R. Haskell (Conf. Pres.), followed by P.S.A. with E. L. Williams, M.A., speaking on *The Church in Russia Today*, with Mrs. Williams giving Overseas Mission talk. Evening service also addressed by Mr. Williams; musical items contributed by Mrs. Blake. Basketball teams progressing very well. C.E. held New Guinea Mission night on 27th, with Edna Booth (on furlough) giving the message. Prayers of church with Mrs. S. Anderson, who has undergone surgery, also with Mrs. Garth, who is recovering.

**Red Cliffs (S. K. Bannon).**—C.W.E.F. annual meeting elected Mrs. M. Milne, pres., Mrs. A. Chiswell, sec., Mrs. I. Milne, treas. Dr. McDonald addressed their July meeting. Two young men baptised, June 30, and welcomed into fellowship, July 7. Boys' club held parents' night, and also enjoyed combined club night at Methodist Hall on 8th. Mrs. F. Etheredge assisting with girls' club. Attendance at church services improving; 125 present a.m., 14th. C.W.A.F. held annual meeting on 11th. Office-bearers are: pres., Mrs. R. Gray; vice-pres., Mesd. I. Thwaites and H. J. Cook; sec., Mrs. O. Bennett; treas., Mrs. W. Cunningham. Plans in hand for celebration of church's 40th anniversary.

**Dimboola (T. V. Wehr).**—Messages by Horsham speakers appreciated. Young lady received into membership June 30. B.S. holding competition, Count Down, in conjunction with Plan for Development. Both church and B.S. contributed towards Freedom From Hunger Campaign. C.W.F. made up parcel of clothes for Aborigine boy at Carnarvon Mission, and at last

meeting opened Carpet Fund. Leaders of Explorer boys' club, begun this year, pleased with progress.

**Balwyn (L. F. Barker).**—Interest and pride in brotherhood activities have filled the new members who have been taken by old members as a group to visit the Will H. Clay Hospital, Emmaus and Oakleigh Guest Homes. On July 12, an evening of parents and Explorers was held to pay tribute to leader, Gordon Broussard, who has had to resign because of pressure of work, having built the Explorer Club to 90. New leaders are Mr. St. Aubyn and V. Gordon. Football club held barbecue and picture night on 20th. C.W.E.F. held enjoyable birthday evening on 22nd, when 76 ladies were present. Church services and auxiliaries showing full interest and support. Shopping service marked by inter-church devotions and fellowship. O.M. offering £110 to date.

**Brighton (S. H. Wilson).**—C.M.S. cut and distributed firewood to elderly members. 7 new scholars added to B.S. T. Clark celebrated 80th birthday June 30. C.S.F. delivered 30 cartons' clothing to Kew Cottages after successful campaign amongst church members. Greeting received from Lorna Ford on her arrival in N.G. to serve with U.F.M. Principal Himbury (Baptist College) addressed church July 7. Film, *The City of the Bees*, screened 14th. Overseas and interstate visitors welcomed, including former member, P. C. Williams (Qld.). Much sickness amongst members during the month. New fellowship room nearing completion. Minister recovering from indisposition.

**East Kew (A. W. C. Candy).**—Visit of Conference President, A. R. Haskell, on July 14, enriched church; service well attended and message most helpful. Three new members have been welcomed into the fellowship, two by transfer, the other a baptised believer received by statement. Exchange with minister of local Presbyterian church at a morning service was profitable and opportune, as emphasis was placed on Overseas Missions. Annual O.M. offering £112 to date. Missionary Committee from C.W.F. visited Afternoon Group, and discussion on general work was encouraged and enjoyed. Annual "family weekend" was conducted July 20-21. Members of previous days took charge of morning meeting, when J. Turner (former minister) brought the message. Gospel service was conducted in new hall, in nature of a camp service, all sitting around. Many members took part in service. This unusual venture attracted a great crowd of people, and with improved technique will be used quite freely in the future. The family dinner was held on the Sat. evening, when about 130 enjoyed fellowship. This was followed by an entertaining evening of a very high order. Temple

Day offering was taken up. C.W.A.F. contributed £100 to this. Youth work still grows. "In Between" club attracts those of in-between years.

**Hamilton.**—At a special tea, with C. Young as guest speaker, the C.M.S. was re-commenced. Office-bearers elected were: pres., Doug. Westbury; vice-pres., David Westaway; sec.-treas., Tom Trimmell. Ladies meet monthly for Bible study and prayer. The last meeting was led by Mrs. L. Snibson. C.Y.F. journeyed to Warrnambool on July 19 for social evening. Working bees, under direction of R. Macpherson, are renovating manse. Officers' Board moved vote of thanks for work done by Graeme Bannam, who is now working in Melb.

**Pascoe Vale (G. Setsman).**—Annual church meeting, July 18. The marked record, previous opening of new chapel. Increased membership 27 to 51 over 18 months, plus improvements in all depts., inspired adoption of stewardship campaign, to aim for provision of manse and preparation for full-time ministry. New officers elected: Mesd. M. Cheal, A. Sulham, I. Nimmo; Messrs. H. Andrews, W. Daws, B. McDonald, A. Komazewski, R. Prout, I. Rumble, W. Summers, D. Taylor.

**Berwick (K. A. Mason).**—On July 7, young man baptised at p.m. service. Junior Emphasis service held p.m. 21st, when Juniors of B.S. gave item in form of missionary tableau. Offering for O.M., £20.

**Preston (G. W. Barnett).**—Scholars rendered special singing at B.S. anniversary services July 7 and 14. Speaker p.m. 7th, L. F. Barker (Balwyn). Teachers' dedication observed a.m. 14th, and at night film, *Frontier Parson in Humble Heart*, screened. P.B.P. conducted a.m. service 21st, Mrs. Barnett giving address. Sympathy expressed to Mrs. Hemley in sudden Home call of husband whilst absent on holiday.

**Drumcondra (R. Banks).**—C.W.E.F. celebrated 14th birthday with a social evening at which friends from sister and neighboring church groups were present. Tour of inspection of International Harvester Works enjoyed by C.M.S., July 18. G.L.B. joined with other Brigades for social evening, at Latrobe terr. After fellowship tea on July 7, Mrs. Greenaway gave demonstration of model lesson to B.S. teachers. Interest being maintained in personal evangelism studies, each Wed. evening. Visitation campaign of church members, by members of Official Board, is in progress, aiming to stimulate better sense of responsibility towards gospel meetings. Overseas offering, £132. Sympathy of church extended to Miss F. Prior in passing of her sister. Church saddened by passing of Miss M. Wiltshire, and sympathy is extended to Miss H. Wiltshire and other loved ones.



**North Fitzroy** (J. Turner, B.A. - C. Heier). — O.M. offering for year was £175; £35 from Duplex envelopes and £140 annual offering, which included a gift of £100. Mrs. A. Arnott and Mrs. H. Trotter home after surgical treatment. Miss. Band Friendship meeting held at Mrs. Arnott's home. C.M.S. held debate on State Aid to Church Schools, and also a discussion with minister on new marriage laws. Y.P. group in evening services, C.E. and after-church fellowship, growing in numbers and interest.

**Prahran** (T. H. Ede). — Attendances have increased. Mr. and Mrs. H. B. Robbins, on their return from Eastern trip, showed slides of Hong Kong and Japan. Offering of £25 received and sent to Hong Kong for relief work. On July 7, at after-church fellowship, film was screened of the work among the lepers. On 13th, film, *Martin Luther*, was screened by C.Y.F. Y.P.F. held at home of Mr. and Mrs. Sansom, 21st. Overseas Missions offering has trebled previous year's giving. B.S. has increased. C.W.F. appreciated address given by Mrs. Geyer on her visit to India.

**Footscray** (G. S. Brown). — Mrs. R. Haden elected treas. of B.S., and Mrs. A. Loft added to teaching staff. Ladies attended luncheon and Puffin cake demonstration at St. Paul's, Kingsville, on 17th, and Salvation Army Home League birthday on 24th. C.W.E.F., on 24th, had Mrs. E. Lupton give demonstration of Ornamint unbreakable dinnerware. Some elderly folks on sick list. Max Carter progressing well after surgery. Dorothy Burgess home from hospital.

**Ivanhoe** (H. W. Street). — Y.P. conducted gospel service, July 21, followed by after-church fellowship in manse. I.C.E. conducted special service at Pilgrim's Rest home for aged, providing afternoon tea for inmates. Ladies from church joined with those of other district churches for Fellowship Day service on 24th. Approx. 30 members of 1096 (Y.P.) Club spent enjoyable weekend amongst snow at Bright, under leadership of B. Graham. Space Flight campaign to attract new scholars now under way in B.S. Open Forum column in local church paper, and Question Box at gospel services, afford members opportunities for airing views and obtaining information on various topics. Attendances being well maintained.

## CENTENARY CELEBRATIONS

Doncaster, Vic.

SEPT. 15-22, 1963.

All former members and friends of the Church of Christ at Doncaster who would appreciate invitations to the Special Centenary Services are asked to contact the church secretary—

Ross Miller, Church-rd., Doncaster, Vic. (Phone 84-9330).

## BIRTH

**SCAIFE** (Ayton). — Pam and Alan announce, with pleasure, the arrival of Murray Peter, on July 9. Both well. Sincere thanks to Dr. Buchanan, and staff of P.A.N.C.H. "A gift from God."

## DEATHS

**STOW**, Graham. — (First Constable 13183). On July 5 (result of accident), the beloved son of the late A. H. Stow and Mrs. A. L. Larke, stepson of H. J. Larke, beloved brother of Collin (dec.), Brian, Kevin and Desmond. "At rest with God."

**McGREGOR**. — On July 20, 1963, at her home in Burwood, Vic., Alice May, passed away suddenly to her Heavenly home. "Fondest memories." — L. Thomsen and B. Greenwood.

## IN MEMORIAM

**GRIFFITH**. — In loving memory of my beloved husband and father, who departed this life July 30, 1960. "Fond memories."

— Inserted by Mrs. Griffith and family.

**GUXOTT**. — In loving memory of our darling son, Raymond Leslie, who passed away suddenly on Aug. 3, 1961. Age 17 years. "At peace with God." — Inserted by father, mother and brother Kevin.

## ENGAGEMENT

**ROGERS - BOLWELL**. — Mr. and Mrs. R. J. Rogers, 10 Livingstone-st., Warracknabeal, Vic., have much pleasure in announcing the engagement of their youngest daughter, Beverley June, to Winston James, eldest son of Mr. and Mrs. J. Bolwell, 20 William-st., Frankston, Vic.

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A. E. White (minister, Essendon North church), telephone 379-2292 (Melb.).

F. Mason (secretary, Essendon North church), telephone 379-3778 (Melb.).

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**OBITUARY**

Mrs. Anne Isabell Webber.

The church at Roma, Qld., has been saddened by the sudden Home call of Mrs. Webber. Our sister was called Home in the early hours of Sunday morning, June 30. The association of Mrs. Webber with the church at Roma was not what could be called a long one, yet it was one in which she endeared herself to all who knew her. Her faith in Christ was very real, and because of this many were the actions which she did in his name in the local community. A measure of the esteem with which Mrs. Webber was held was evidenced by the fact that the church building was by no means large enough to accommodate all who attended her funeral service. It would not be an exaggeration to say that all departments of the community were represented. To her husband and young family, we extend our Christian sympathy, and may they be comforted in the fact that for our late sister, and their wife and mother, to be absent from the body is to be present with the Lord. —B. M. Nowitzke.

Walter (Wal) McWhinney.

The sudden passing of Wal McWhinney, on May 31, while on a business trip in Melbourne, came as a tremendous shock to his loved ones at home and at the Hurstville (N.S.W.) church. Wal linked up with the local church during a Hinrichsen-Morris mission, in 1941, and remained in active membership — 15 years as a deacon — until his Home call. This fellowship was only broken during World War 2, when Mr. McWhinney served as a pilot with the R.A.A.F. overseas. He will always be remembered as the favorite comedian (associated for ten years with Tom Newbery and Wal French) in the youth concerts at Rockdale Town Hall. During the past few years, Wal became active in brotherhood work, was a member of the Men's Work Committee for two years, and played a major part in steering the Finance Co-ordination Scheme (to become fully operative in 1964) to finality. His dear wife, Mavis, and three sons, Roger, Lindsay and Bruce, are assured that their brothers and sisters in Christ will stand with them in their great loss, now and in future days. The Lord has called Wal to higher service, "where he no longer needs our poor protection, but where Christ himself doth rule." —W. S. French.

Ruth Smedley.

The Home call of our sister, Mrs. Smedley, on June 12, in her 89th year, brought to a close a long and lovely Christian life associated with Churches of Christ. Baptised at North Fitzroy, Vic., at the age of 15 years, during the ministry of G. B. Moysev, she transferred her membership (in

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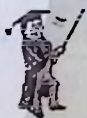
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1919) to Ivanhoe, where she remained a valued member till the end, except for a period of three years at Doncaster. She was married to her late husband, A. E. Smedley, in 1901, and together they worked in B.S., C.E., Band of Hope and choir. She and her husband kept open house for ministers and young people and many shared their gracious hospitality. Our sister was for many years a member of the General Dorcas Committee, her special contribution to work being sewing and crocheting. She was predeceased by her daughter, Edna, who was an organist for the Ivanhoe church. To her son Harold (Box Hill) and her daughter Beryl (Ivanhoe), we express our sincere Christian sympathy. To God our Heavenly Father, we give praise for the fragrances of a beautiful life: "Blessed are the dead which die in the Lord." In the absence of the minister, W. A. Wigney, a friend of the family over many years, conducted services at the home and Crematorium.—H. W. Street.

Frank A. Ashlin.

Geeveston (Tas.) church will be the poorer in many ways as the result of the Home call, on June 20, 1963, of Frank A. Ashlin, whose association with the congregation spanned 50 years. Of quiet and humble disposition, Mr. Ashlin's service was without ostentation but was known throughout the Tasmanian brotherhood. Loyalty, faithfulness and diligence were the keystones of his relation with the church, which he served as officer and secretary for over 40 years, and as a leader in B.S. and other phases of the work. During the periods when the church was without a minister, he regularly filled the speaking appointments. Mr. Ashlin was honored and esteemed for his Christian qualities, both in the church and the community, having served as an Esperance Councillor for several years. From every sphere in which his influence has been effective he will be greatly missed. The sympathy of the church is tendered to all relatives left to mourn the loss of their dear one. They are assured of the church's intercession that the "God of all comfort" may be their strength and stay until "the day dawns and the shadows flee away."—W. W. Saunders.

## Melbourne City Mission Inc.

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