

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Yearly 27/6 (A. & N.Z.), 32/6 (For.) Weekly — 5½d. through church agent.

## TIME MARCHES ON . . .

There is nothing, it seems to me, so inexorable as time. We can't hold it back, nor can we push it forward. Children want to do the latter, teenagers wish their lives away wanting it to jump ahead with them, and some in older life would hold it back if they could.

"Tomorrow, and tomorrow, and tomorrow,  
Creeps on this petty face from  
day to day,  
To the last syllable of recorded  
time."

I don't suppose there is one of us who, despite all that has happened to us throughout the years, would not say, "It seems only yesterday that . . ." and then go on to recount something that happened in earlier life.

After all, the Bible warns us that life is a wisp of vapor that appears for a little time, or is like the grass that flourishes for a day. Therefore, we are told to "number our days and apply our hearts unto wisdom," and "to redeem the time."

"Only one life 'twill soon be past,  
Only what's done for Christ will  
last."

What about all those things you planned to do at the beginning of the year, or in the course of it?

That letter you were going to write? Isn't it nice to get a cheering letter from a friend or relative? How we pore over its contents, and maybe discuss it in the family circle! Perhaps someone is waiting for just that kind of letter from you! As a matter of fact you intended to write just such a letter last January. How time slips by, doesn't it? And how we let it slip by without doing the

W. J. Thomson, Croydon, Vic.

good thing we intended to do! Did you send that letter of condolence to a sorrowing friend? Even if you did, did you follow it up with another remembrance to let your friend know that he or she was not forgotten in the sad days following?

Then there is that letter to sustain that old and time-tried friendship. It's a good adage, "Make new friends and keep the old."



I recall that Dr. F. W. Boreham, in his autobiography, tells how he made an appeal for someone to come forward. Somebody did, and he didn't know what to do about it. But in his biography his friend tells that he used to write letters to people, and ask them to consider baptism. His preaching brought them to church services, but his letters brought them to obey Christ.

A young lady of my acquaintance had a friend that lived in the country. When at school together they had often talked about baptism. Hearing a sermon on, "Be ye doers of the word and not hearers only," the young lady wrote to her country

friend about the matter. The latter soon came to the city to be baptised. Is there such a letter that you could write?

And what about those neighbors who live not far away? They were having a bad time for a while. You helped them. It took time, effort and courage in their time of sickness, but God was glorified by your helping hand. Have you gone the second mile to see if things are still all right with them?

"Did you give him a hand, he's a brother man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue,  
And to smile would have helped him to battle it through.  
Did you give him your hand? He was slipping down hill,  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road,  
Or did you just let him go by with his load?"

Did you start the year with the determination to read some good books, or perhaps one chapter of the Word of God each day? How good intentions do get crowded out! But remember, "As thy days so shall thy strength be." How pale and flaccid our Christianity will become without that constant prayer and Bible reading. A woman of nervous temperament received from her physician a prescription to read the New Testament for a month and then to come back and see him. She went out of that surgery as mad as . . . well, she went out mad. She did come around to reading the Bible. She didn't go back to see the doctor, but she did write him a note to say it was just what she needed.

I wonder if you thought you might give some time to teaching in the Bible School, or helping in a club or church auxiliary this year? What a loss the cause of Christ has suffered if you just didn't try and give of your talent to some such service.

"We live in deeds not years; in  
thought not breaths,  
In feelings, not in figures on a  
dial."

All this is true, but time marches on, and though there may always be a Bible School there will not always be the time that you have now, and your vigor may soon be gone. Always the time is NOW.

"Count that day lost whose low  
descending sun,  
Views from thy hand no worthy  
action done."

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## Christian

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## Fifty Years Ago

From "The Australian Christian"  
of Sept. 4, 1913.

Editor: F. G. Dunn.

Diamond Jubilee, Enmore, N.S.W. — The Enmore church was organised on Sept. 4, 1853, and of the sixteen members who composed it, only T. Goodin remains. The first chapel was opened in 1867, upon land which cost them £22/10/- per foot, and which is now valued at £130 per foot. The present tabernacle was opened in 1886, and enlarged in 1904; it seats 800 people comfortably, but by actual count, 991 have been seated therein. Under the present evangelist, A. E. Illingworth, the roll now shows 859 in fellowship. There have been a number of offshoots from the mother church, and old Enmore identities are working in most of the city and suburban churches of Sydney. Prominent speakers, and the choir of 62, shared in the Sunday and weeknight programme of celebrations.

Scoville in Strife. — Charles Reign Scoville, the well-known American missionary, during the course of a mission at Pleasantville, Iowa, unfortunately received a broken right arm and right leg at the wrist and ankle. The third day he was there, he received the broken ankle while engaged in a game of baseball with the merchants of the city, colliding with another man in sliding for the home plate. On the last day of the mission, a large crowd drove to the river, six miles distant, for the baptismal services, and he started to crank an auto for a friend who had driven him out, and it sparked too soon and gipped back instead of going on over, and broke his right arm at the wrist.

Successful Year in S.A. — From the report to be presented at the S.A. Conference we learn that we now have 46 churches there, with 36 evangelists and 6,647 members. There has been a net gain of 5 new churches (Murray Bridge, Railway Town, Walkerville, Port Pirie South and Port Neill) and 823 members. The 41 Bible Schools report 615 teachers and 4,945 scholars, a net gain of 4 schools, 173 teachers and 575 scholars.

Items of Interest. — Among the interesting visitors to the S.A. Conference are A. R. Main, T. Hagger and H. E. Knott. Mr. Hagger is to deliver the Conference Sermon... The Congress on Union of Churches has arranged for a United F.M. Demonstration, to be held in the Auditorium, Melbourne, on Thurs., Sept. 4, on the theme, Unity on the Mission Field... A special business meeting of the church at Norwood, S.A., unanimously decided to accept a tender for the new Sunday School building, which will cost about £1,600... An additional Chinese evangelist, John Sing, now in Sydney, has been appointed for work in Australia.



**Just returned from the Montreal Faith and Order Conference, Dr. KEITH BOWES reports on its concern for . . .**

# Unity, Truth and Holiness

"We are on the way to Christian unity." This opening sentence of the *Word to the Churches*, issued by the officers of the Fourth World Conference on Faith and Order held in Montreal in July, was not a claim for what a group of committed Christians had done in two weeks of study and worship. Delegates, observers and staff alike had seen that what they were doing was nothing compared with what God had already done, and was continuing to achieve. God has made his Church one, and he wills that this unity should be manifest for all to see and believe. We are on the way to Christian unity because God is faithful, and because the Churches are being caught up by the Spirit of God. In fact, the members of the Conference realised that the "ecumenical reality" is taking shape faster than we can understand and express it. I shared in this belief as I sought to represent our Australian churches in this great Conference.

## The Starting Point

For some, "faith and order" discussions probably sound very dull and far removed from the on-going life of the local churches. Let it be stated at once that on occasions discussion did gravitate to specialised theological argument. That is necessary. It is just as essential as it was at the great conference on faith and order in Jerusalem, in which the theological significance of circumcision and meat was argued out by Paul, James, Peter and others.

But let it be quickly added that, basically, the Conference took its starting-point from issues that are crucial in the Churches today.

- Why are fewer young people offering themselves for the ministry?
- Do organisational patterns of the Churches help or hinder their mission?
- How can the Churches speak effectively to those outside the Church?
- What makes worship meaningful?
- Why do we interpret the same Scripture differently?

These questions often led the delegates to deep doctrinal issues. Unity comes through truth. At other times they saw that they were being called not into the realm of doctrine, but of "devotion and spirituality." Unity comes through holiness.

## The Emphases

One of the thrilling things about this Conference, as about most ecumenical gatherings, was the personal encounter between dedicated Christians who knew not only what they believed but Whom they believed. There was no mistaking the quality of those who had gathered, nor the seriousness with which they faced their task. An editor of the Montreal daily press commented towards the end of the Conference:

"This Conference is all the more impressive in that it approaches its hopes and its problems with its enthusiasm disciplined by a seriously studious attitude. Though abundant in good will, the Conference is all the more sincere in its purpose because it is examining its difficulties with realism."

Another thrilling aspect was the kind of emphases which dominated the thinking. First and foremost was the determination to approach each question, not merely by comparing the different confessional views, but by seeking to penetrate "behind our divisions to a deeper and richer understanding of the mystery of the God-given unity of Christ with his Church." This meant (to use as one example the work of the Section of which I was a member) that in discussing the work of the ministry each delegate began, not with his traditional concept, but with the ministry of Christ himself, of the apostles as he sent them forth, and of the early Church as presented in Scripture. It is no exaggeration, suggested the chairman of the Conference, Bishop Tomkins, to say that "for the first time in Christian history members of separated communions came together with the quite explicit desire to go as deep as they could into the basic affirmation of the Christian Church that Jesus is Lord." The approach was new, but (as every member of our Movement must surely agree) "full of promise." In the *Word to the Churches*, this question was asked of all Christians:

"Will you join us in the attempt to submit all that our Churches mean to us, and all that we can understand of others, to the judgment of Christ, Lord of us all?"

Then, in the second place, there was a great emphasis on the mission of the Church. As the Father sent the Son, so the Son sends his disciples into the world. The Conference was critical of any desire to build up the Church for the sake of the

Church. The Church is called to share in the sufferings of Christ, to be really buried with him in baptism, so that it may minister to the world. Section 1, for instance, asked themselves these questions:

"If the Church is the body of the crucified Lord, can it ever expect to be more honored than he?"

"If the Church consists of the followers of the Lord who spent his time with publicans and sinners, why does it look so much like a congregation of Scribes and Pharisees?"

"If Christ was flesh and blood, and if he is to be the Lord of all creation, how can we, his followers, so often flee into a spirituality that divorces God from earth and its possibilities?"

These are searching questions for any Church which has forgotten that God was in Christ reconciling the world to himself.

One further important emphasis was that on the local congregation, as the area in which the reconciling love of Christ must be expressed. It is here that God's people must dwell in holiness and unity, proclaiming the apostolic gospel. And it is here that God's people are called to manifest the unity they have in Christ.

Many other emphases could be enumerated — the crucial place of baptism, the centrality of the Lord's Table, the necessity for holiness as well as right doctrine, and others. It can't be claimed that all these emphases found adequate expression in the reports. The way was too new for some, there were too many differences in thought, too great a language barrier (despite excellent interpretation facilities) and too little time for that. But we can give thanks to God that the way is slowly opening for an even more profitable dialogue between the churches as they seek unity.

## The Concerns

To produce the various reports the Conference (consisting of over 400 delegates, observers, advisers, guests and staff) spent most of its time, not in large plenary sessions, but in smaller section and subsection meetings where intimate dialogue was possible. The five sections were studying:

1. The nature of the Church.
2. Scripture, Tradition and the traditions.

(cont. ft. col. 1, p. 548)

**R. ROBERTS, in charge of this work for our Federal Aborigines Mission Board, reports on . . .**

## Work at the Norseman Christian Centre

### HOMES.

Perhaps the greatest step yet undertaken by the Native Welfare Department in the direct interest of our local native people has been the willingness to provide them with reasonable accommodation. For too long promises have been made in respect to housing, promises that, up till recently, never appeared likely to have been fulfilled. Surely the greatest barrier we can set between the white race and our natives is willfully to break our word. I am conscious, as I move amongst our native people, that what has now appeared upon the Reserve (homes under construction) is bringing into a reality promises that have been made by many over a period of twenty years or more.

The attitude of our natives toward these homes is sufficient to convince

me that this step is a major one towards the social re-adjustment necessary for these people to meet the demands of our present day life.

### HEALTH.

Over the past twelve months there has been a remarkable improvement in the general health of both adults and, to a greater extent, children in this area. I feel both the Doctor and Hospital would confirm this.

It is apparent that many factors contribute to this advancement. In the main, there is evidence both on the Reserve and in the Town, that the majority of our native people desire to live a healthy, respectable life. For too long they have been exposed to the moral dangers that oftentimes ruin the lives of so many in our own society.

Twelve months ago it was almost impossible to go on the Reserve any night of the week without witnessing drunken brawls, seeing camps damaged and children living in fear of parents as they fought one another. The action taken by the police during these last twelve months is to be commended, because through their co-operation it has been possible to teach these people the right of individuals to live their lives peacefully, and it is with thanks we can report that for over six months now there has not been a serious disturbance upon the Reserve.

It is to be noted that, since the supply of wine and spirits has been brought under control, the general conduct of our native people has brought favorable comment from a great cross section of the community.

It is with thanks we can report favorably on the spiritual tone of many of our adult native people, and it is on this level we can see true evidence of the equality of man, of the peace amongst families, and the willingness and desire to be shown the way, that these people may play their part as individuals in the advancement of their country.

### AREA OF OPPORTUNITIES.

It has been recognised throughout this district, and amongst the majority upon the Esperance Plains, that we have an avenue of employment available to us — that, all things being equal, there is ensured employment for the majority of our native girls. On behalf of these girls, I would ask that every effort be made to establish a Hostel, whereby accommodation would be provided within an area where work is readily available.

I have spoken to many farmers and business people, who all agree that if a home were available whereby these girls could be housed, there is no limit as to the possibilities in the future.

It must be recognised that the main avenue for future employment amongst our young men is to be found in and around the Esperance District. In like manner, if it is the desire of the Department to see our young native people trained and equipped, mated and settled into the community as respectable citizens, surely any expense involved will be more than compensated for by the results obtained.

It is not the fault of our native young people that they must be so far separated from families and loved ones. When we are conscious there has come a willingness amongst them to provide for themselves (to accept in common what we as a nation expect of them), surely we, as a people, need to remember that at the moment they wear the veneer of the white man. If not polished by us as willing fellow citizens, the gravest problems facing our future will be the cracking of the veneer, and there, revealed within, the distrust we have established because of our failure to go beyond the mere bounds of education. It is useless to educate unless we can assimilate, and surely it must be agreed that throughout the entire Goldfields there is no place offering this opportunity as much as Esperance. Those who will have to leave camp and Mission alike to take for themselves the opportunities available, will only be able to do so if the Government is willing to provide a place where they may go home, rest, entertain, and receive guidance that every teenager needs, irrespective of color or class.

It is hoped that in the ensuing twelve months, will be seen further advances which finally will bring our native people within the goal of living and sharing together the peace and freedom enjoyed by us as a nation.

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### EFFECT OF ADULT WORK ON MISSION CHILDREN.

It has indeed been gratifying for us to see (in its yet early stages), the growing effect of the influence of the responsible-living adult natives, on the lives of the Mission children. Adults are gradually accepting leader-

(cont. ft. col. 1, p. 549)

(cont. from p. 457)

3. The ministry of the Church.

4. Worship.

5. The local congregation.

After a week of intensive discussion, drafting and redrafting, the Sections reported to the plenary session, where other delegates had opportunity to make comments and criticisms. The reports then went back to the Sections, where for a further two days they were revised in detail.

The Conference as a whole did not adopt these reports as its official opinion. There was simply not time to do this. Instead the reports will be forwarded to the churches to help in the ongoing study of these crucial issues. It is important to note this. The Conference was not an end in itself, but an aid for the churches. It is not possible in the space of this article to outline the reports, nor is it desirable for this to be done if the reports are to be taken as settling the issues. These questions need to be asked afresh in each of our congregations. When the reports are available (in several months) at least one of them should be studied by the adult group in your church. It will be a rewarding experience.

It was my privilege to be sent by our churches as their delegate, and at all times I sought to make my contribution in the discussions. But my role as a delegate can only be made effective as you in your churches now take serious heed to what transpired and for your part continue to answer the call of the Master to manifest openly the unity of life which is hidden with God in Christ.



## THE MINISTRIES OF OUR



# WOMEN

## FEDERAL ACTIVITIES

## Programme for October

## Theme:

## "A Test of Brotherly Love"

Mrs. G. A. Ewers, W.A.

## MEDITATION.

Help me, O Lord, to do my part  
My brother's load to bear;  
With ready hand and tender heart  
His cares and woes to share.  
Enlarge my views and save my mind  
From narrow selfish aims;  
Teach me that every child of thine  
On me and mine hath claims.

## HYMN.

No. 503, "Search me, O God."

## PRAYER.

Dear God, we thank thee that thou art our Father, and that we, thy children, are all precious in thy sight. Forgive us if we have not shown brotherly love to others, and grant that thy spirit may work through us, that we may truly love our neighbors. In the Name of Jesus we pray. Amen.

## BIBLE READING.

James 2: 1-9.

## DEVOTIONAL.

James, in writing to his Jewish Christian brethren, reveals their hypocrisy when he says they affirm their faith in the Lord Jesus Christ, the Lord of glory, but fall in their Christian living. This is clearly demonstrated when they show preference for the obviously wealthy person who en-

ters their meeting-place, and despise those who are dressed poorly. This is a sure indication that they are judging their fellowmen, whereas Christians should treat all alike because they are all brethren with one Heavenly Father.

This, too, is a test of our brotherly love. Who are we to judge? It isn't what a person wears that counts in God's sight, but what is in his heart. We must not judge by outward appearances. If we do, we are breaking Christ's command, "Thou shalt love thy neighbor as thyself." If two strangers come into our meeting and one is well-dressed and the other is poorly-clad, do we make a distinction and approach the well-dressed person first, perhaps forgetting all about the other one? Or do we give a friendly welcome to both, seeking to make them both welcome, but showing no distinction? In these days when most people earn reasonably good money, are we inclined to judge them if they do not always dress in the latest fashion, and do not have several outfits? We cannot judge by outward appearances.

This does not only relate to riches. The test is applying today in many churches in U.S.A. and South Africa with racial discrimination. We, in Australia, are not regarded favorably by our Asian neighbors because we have a "White Australia Policy." Only a few years ago, many Australians would not associate with or help our own Aborigines, but much of this

has been broken down by Christians and the welfare work of the Church among these people. Let us beware, however, of treating our colored brethren differently. Jesus showed the same love towards the Samaritan and Syrophoenician women and the Roman centurion as he did to his own Jewish brethren. Let us remember thankfully that in Christ there is no distinction between Jew or Gentile.

Are we, as brethren and sisters in Christ, no different from those of the world who judge a person by his wealth? Often those who are poor are richest in faith. Indeed, God has chosen those poor in the eyes of the world to be spiritually rich and to inherit his promised kingdom. Do we make distinctions in the rich and the poor, or in the color of a person's skin? Has the Church moved so far from when it was first founded? The early Christians sold their possessions and had all things common. The idea of many these days seems to be to spend lavishly on church buildings and furnishings, perhaps at the expense of helping those in need. Do we spend so much time in making ourselves comfortable, and in welcoming those who appear prosperous, that we neglect the poorly-clad? By our very actions often, perhaps not intentionally, we gather in little cliques after our church services, forgetting the stranger or the lonely one — our brother or sister.

## HYMN.

No. 365, "Our Father, thy dear Name doth show."

## MISSIONARY NEWS.

## MISSIONARY PRAYER.

## BUSINESS.

## ADDRESS.

## HYMN.

No. 362, "In Christ there is no East or West."

## BENEDICTION.

(cont. from p. 548)

ship amongst their own people, and this in itself is having quite a profound effect. Boys and girls are realising more increasingly, that life can be lived respectably and decently without the need of an inferiority complex. There has not come an amazing change in the children yet as a result, but a result is evident, and we expect it will be increasingly so in the future. Some children no longer have to bear the reproach and humiliation of others, because their parents are drunken and disorderly. They can be proud of them instead of being ashamed of them. This in itself means a lot. Immorality among the adults has greatly decreased, too, and this also will produce a good effect on the growing children in formative stages of mind.—J. K. Robinson.



Supplied by R. S. A. McLean.

## Witnessing Through the Home

Mrs. W. Beale.

Have you ever wondered what your life would be like if you were someone else? Just for a short time, picture yourself as a man or woman of New Guinea.

In the first year you would rarely be out of your mother's arms, or the bilum (string basket) in which you were carried, and slept. If you cried, you would immediately be picked up and fed. In fact, you would be cared for in this way until another little

one followed you, so that if there were no other to follow, you'd be carried around and breast-fed until you were five or six years. However, you would probably have a baby following you, so that, at two or three years, you would have to fend for yourself quite a lot more.

Your childhood days would go on, without much training or guidance. You would learn to do things by watching and trying. You wouldn't be taught. If you should do something which was wrong or annoyed your parents, the punishment would be a hit across the head in the heat

of the moment. You wouldn't know discipline. You would kick and scream till you got what you wanted. A girl learns to help her mother early in life by carrying a bilum with sticks of firewood or bamboos of water, sweeping, and preparing the food. A boy has no responsibilities, can play, wander through the jungle hunting for birds, or wild pigs when older. In his twenties he would be married and find himself with the responsibilities which that brings, with only a minimum of hard work behind him.

A husband and wife may become quite attached to each other, but she is considered as the burden-bearer. Some time ago I gave one of the young men a bundle of beans from the garden. After going to the bush to carry leaf for a roof, he went home sweating and tired. It may have been a brusque request for his wife to cook some saksak and the beans. I don't know, but she refused to do it, and was rewarded by a kick in the face so that she fell to the ground from the 4 ft. high verandah. Such occurrences are common enough, so that no comment was made in the village.

If a man plans to go out early in the day, he must go hungry. His wife wouldn't dream of an extra early rise to prepare his food. On the other hand, she may make quite an effort to prepare food for him at another time, and he would not be bothered to eat it. I think you would

agree with me, that to be a member of a non-Christian family at home would be far better than this.

To be a mother in a missionary home places great limitations on any active missionary service, particularly when part of the family is involved in correspondence school lessons. However, there is a contribution that we can make in the witness of our home life. Just the normal activities of every day are observed by the people as they come to the Mission station. The regular routine of a little baby, a disciplinary action, a request for a little child to help mother, or guidance in play, all have some part in showing these New Guinea parents how to care for their children.

After breakfast each morning we have our family devotions, followed by devotions in Pidgin for our helpers. Quite often, one or two of the village men may be waiting outside to see my husband. We invite him in, and so he witnesses our family devotions, and shares in the Pidgin devotions with the house boy.

It rather amuses our house boy, Bagn, to see John peeping longingly through his fingers at a plate of food as he repeats after us his grace. However, the word we have frequently with them, about giving thanks to God for his bountiful gifts, is more readily understood.

Even the children are able to make their little witness. At Easter time

I heard Marilyn chattering to one of the people in Pidgin. On listening more carefully, I realised she was telling him part of the Easter story.

Not long ago, one of the men here divorced his wife. When Frank spoke to him, he said, "Oh, but you can't be cross with me. Your wife looks after you, and cooks your food. Mine doesn't."

One thing that greatly interests the people here is the joyous little procession that we make at dusk each Thursday when we meet Daddy coming home from Bunapas after three days' absence. It makes them glad to see the love and care there is in a Christian family. There are so many ways we can talk to the people. I have a real talking point if called upon to go to the maternity ward, or when conducting the women's class. They can't say, "Oh, you don't understand," because I do. I'm a mother, too.

Only recently we had a part in helping a couple whose marriage was nearly broken up by his infidelity. She took the advice to wait quietly. He was truly repentant, and they are both very happy again.

So, mothers and fathers, don't you think we can praise God for his manifold blessings to us? And shouldn't we try to show our gratitude to him by our prayers of intercession, our witness, and our practical help, to bring Jesus Christ into the centre of every family in this area?



## Bargain Hunting

William J. May.

To say that every woman loves a bargain is only half the truth; the whole truth is that every woman loves a good bargain. What can we say is a good bargain for which a woman may well invest her life? A woman comes to the end of the day and looks back. I have always had a pleasant life. I had a good home before I was married and afterwards. I have always been able to keep a good table, dress well, and keep up a good position. I have made a good bargain of my life. Has she? Her summary of life is entirely made up of what she has had, what she has done — never a word of what her life has meant for others. Like that famous king in Israel, she would die without being lamented.

A woman comes to life's evening time. She has kept her figure and as much of her good looks as can be expected. She tells you that she did not have much of a start in life, and the man she married was nobody very much. But she managed him and managed their affairs so that they are comfortably off and, by living quietly and carefully, they should have enough to see them through. Considering the opportunities she has had and what she has had to do with, she feels she has made a good bargain. Ask her what else she has got out of life and she stares at you as though you were speaking a language she does not understand. Which is, of course, what you are doing.

Turn away, and talk to another woman, and she will not talk of herself, but of others, for she has not spent her life, but invested it. She has given herself for others. When she was at home she was always the one whom others expected to do things for them; and even after she was married, they always turned to Mabel if they were in difficulties, and sent for her if they were in trouble.

Everyone told her she was a fool to allow the others to put upon her as they did, but she never seemed to feel that she was put upon. She always felt glad that she was able to help.

Now that she is old she has little left in the way of looks, and very little money, but she has a great treasure of contentment and peace, and says that if she had the chance to live her life over again she would live it in the same way. She feels she has made a good bargain. Was there not an old word that said, "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

The real bargains of life are in what we give away, in what we spend on others. Other people are banks in which we can deposit our treasures of love, understanding, helpfulness; companies in which these things may be invested, our wealth of experience, our dreams of a better world. They will guard and protect them. It may be they will invest



them, put them to service and bring a greater dividend than we have ever hoped or imagined. The memory will be to us as a lamp set in a dark place, as springs in the desert.

There is a story that, as the three Wise Men plodded on their journey, day after weary day, they tired and quarrelled and lost their faith in the new-born King and the star faded out of the sky. There was nothing they could do except travel on hopelessly. Their waterskins were almost empty and when they came to a well where they hoped to refill them, the well was dry. Other travellers were there before them, whose waterskins were quite empty, and they sat waiting for death. The Wise Men brought out their own waterskins and poured them into the shallow well that all might share the little they had. And as they did so, the dry well filled up again, and as they looked into it, the star they had lost was reflected in the water. They had found it again. We always make a good bargain when we spend ourselves for others.

I know it sounds mad, but I know it works. The best bargains are in what we spend on others. The greatest rewards come from what we give away.—Joyful Tidings.

## The Silent Partner

Lewis R. Elloe.

Two people marry usually because they satisfy mutual needs within each other.

The silent, quiet, self-contained person is attracted to the talkative, outgoing, gregarious person, perhaps, because he wishes for or sees in the other a counterpart of himself.

If the needed satisfaction is maintained and balanced, the marriage will probably be as successful as any other. However, as the years pass, their roles in the marriage become more fixed and less satisfying to each other. Often, after ten or fifteen years of marriage, you find one partner the social lion and the other partner the social mouse.

There are limitations to a marriage with a silent partner which need to be understood.

The relationship is limited in its development because the silent partner tends to keep his thoughts and feelings locked up within himself. The relationship, therefore, can develop only as far as the open partner is willing to share of himself in the marriage.

There are certain underlying antagonisms which, even though denied, tend to develop. One partner feels the weight of social development and responsibility, and resents the lack of co-operation. The silent partner feels resentful for being coerced into social encounter.

Also, there is a feeling of resentment directed towards oneself for not being more outgoing.

At first the antagonisms are well repressed. Often as the years go by, they come out in open criticism and antagonistic actions.

What can be done if this situation is developing, or has developed, in your family?

1. Great care should be taken that one does not give up with the other partner, or with themselves. Don't buy the old saying, "I'm just born to be silent." Essentially, this is nothing but an excuse and a way of giving in to oneself.

2. One needs to consider if they are conscious of their actions. If they are "conscious actions" they can be controlled. The silent partner can talk more, and give more emotionally of himself.

3. The silent partner can develop more social qualities. He can enter into activities which will help develop the ability to communicate and share. (Church committees and clubs are excellent).

4. The attitude that one has regarding his silence is of utmost importance. One should never allow himself to feel defeated or to permit the other partner to assume the social responsibility for both. Everyone should accept their own responsibility for communication, sociability, and for friends.

A silent partner may never become a social lion, but one can strike a happy medium between "living within" and "living without."—Viewpoint.

## ON SHARING

If nobody smiled and nobody cheered,

And nobody helped us along,

If each every minute looked after himself,

And the good things all went to the strong;

If nobody cared just a little for you,

And nobody thought about me, And we all stood alone in the battle of life,

What a dreary old place this would be.

One man struck a match to see if his gas tank was empty — it wasn't!

One man speeded up to see if he could beat the train to the crossing — he couldn't!

One man touched an electric wire to see if it was charged — it was!

One man tried to see if he could outwit a moral universe — he couldn't!

One man tried to be a Christian without being active in the church — he couldn't!

And neither can you.

—Bethany Christian Courier.

# QUESTING

A. E. White.

What is the Apostles' Creed? If it really was the creed of the apostles, why don't we use it in our churches?

The creed is as follows:—

"I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell; the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

The Apostles' Creed was an early and generally acceptable statement of Christian belief. Tradition has it that it was framed by the Twelve themselves to preserve the faith and to guard against heresy.

The creed, as it is used in many churches today, probably goes back no further than the sixth century, but some of its phrases are much older, having been known to Irenaeus and Tertullian, who belonged to the second century.

Some scholars believe it is an elaboration of the baptismal formula appearing in Matthew 28: 19 . . . "baptising them in the name of the Father and of the Son and of the Holy Spirit."

The creed probably developed in Rome because a brief form of it — known as "The Roman Symbol" — was in use in the church at Rome in the fourth century. Whether its nucleus came directly from the Twelve or not, some scholars say that it could well be an expression of the teaching of the Twelve and that its name is therefore justified.

Our churches do not use the Apostles' or any other creed because creeds divide rather than unify Christians. Creeds are simply statements of belief, but they often became tests of fellowship. On the battleground of the creeds, Christian groups have made war over words and phrases — even commas.

Our slogan, "No creed but Christ," is more than a slogan, it is a thesis that Christ cannot be wholly contained in any form of words. He is a person, and our allegiance must be to him, and not to a creed.

# HERE AND THERE

Further news concerning the passing of Dr. Jesse Bader (World Convention Sec.) indicates that he suffered a circulatory disturbance and was confined to hospital on Aug. 12, just a week prior to his death. He remained mentally alert to the end. The funeral service was held at the First Christian Church, Atchison, Kansas, on Fri., Aug. 23, and was conducted by the minister, Harold Roberts, and Laurence V. Kirkpatrick (Assoc. Gen. Sec., World Convention).

The Queensland Christian Education Panel met in Conference with the Federal Board of Christian Education at the Albion hall on the morning of Aug. 10. This was followed in the afternoon and evening by an open Conference with the Federal Board on lesson material, Adult Christian Education and youth work. Representatives from country and city churches were present.

The Victorian Historian (W. J. Thomson) wishes to acknowledge recent gifts of books and other material from Mrs. V. Abercrombie and Mrs. E. Mitchell, also from Miss F. Haines. Some of these will ultimately be placed in the Federal section, whilst others will remain amongst the State records. Books of our brotherhood, diaries and letters are all valuable. Please do not destroy any such things without letting your State Historian peruse them first. If of Federal interest, these can be forwarded on by your State Historian.

All our Christian Endeavor readers are asked to note the following call to prayer issued by F. J. C. Stone (Prayer Convener) in connection with the 30th National C.E. Convention, to be held in Brisbane, Jan. 8-16, 1964: "God hears your prayers; those planning the Convention need your prayers; those attending the meetings can be made anew as a result of your prayers. Join in a great chain of prayers. In addition to your daily devotions, pray for the Convention for one minute at 12 noon each day."

On Aug. 24, the young people of the church at Box Hill, Vic., presented a programme aimed to capture the interest of uncommitted young people, and to challenge them with the claims of Christ. Extensive publicity and personal visitation to over 100 homes resulted in 300 young people packing into the hall, where they were provided with happy fellowship, entertainment and a forthright challenge to give their lives to Christ. Four young people responded to this challenge, and it was a delight to see the two who live locally attend the

church services the next day. We rejoice and give praise to God for this evidence of answered prayer.—G. Wigney (Publicity Officer).

An Inter-Church Aid project, which has provided working material for needy families in Korea for a number of years, has been successfully completed. Australian Inter-Church Aid has been supplying Korean Church World Service with old nylon stockings. These were collected in Australia and shipped to Korea, where needy widows are employed remaking them into ropes and articles of clothing, mats and cushion covers. The Director of Korean Church World Service (Colin Morrison) has advised that sufficient nylon waste has been received to cater for their present needs, and no more is needed at the present time, as there is a large surplus.

P. A. Williams, because of other commitments, has found himself unable to continue as Chairman of the Vic.-Tas. Dept. of Christian Education. Mr. Williams has served with distinction in this capacity for three and a half years. In a note of appreciation, the Department recorded its warm appreciation of both Mr. and Mrs. Williams for their splendid service over the years. J. A. Manalack, minister of the church at Boronia, has been elected the new Chairman. —L. A. Trezise (Director).

A farewell social was tendered to Mr. and Mrs. S. Vanham on their leaving Mackay, Qld., to take charge of the new convalescent home in Brisbane. Mr. Vanham received a presentation from the church. He gave his farewell messages exactly 26 years after Mrs. Corlett first opened the chapel doors following the dedication service led by the late E. C. Hinrichsen. Anniversary celebrations were held recently, with R. N. Gilmore (Townsville) as guest speaker; he also chaired the annual meeting. His visit was a spiritual uplift to the church. All auxiliaries are working, interest is keen, and attendances are keeping up.

"Woman to Woman" evangelism campaign at Preston, Vic., opened with a service on Aug. 21, with Mrs. V. Morrison (Vic.-Tas. C.W.F. Pres.) as speaker, and Mrs. D. Ferguson (Essendon) soloist. Morning service on Aug. 25 was conducted by local woman, with Mrs. Strack as speaker. A well attended teenage tea preceded the gospel service. Miss M. McCrackett was the song leader, and after the address by Mrs. V. Morrison three

young people made their decision. Officers and their wives met at the manse following the service, when appreciation to all the women was expressed on behalf of the church, supper concluding a day of happy fellowship.

The Bible has retained its position as the world's most translated book, the United Nations Educational, Scientific, and Cultural Organization reported during its recent meeting in Paris. The 14th annual edition of the Index Translationum, covering the year 1961, said the Bible had been translated 246 times as against 258 times the year before. In second place were the works of Lenin, with 185 translations.

The church at Taree, N.S.W., has purchased a second manse. This property is situated at Wingham, and will be made ready for the coming of D. H. Paddon this month. Mr. Paddon will labor with V. T. Parker, of Taree, in what will be known as The Manning Valley Circuit. Mr. Parker will be in residence at Taree, whilst Mr. Paddon will reside in Wingham.

A Victorian Council for a Christian Christmas has been formed to link up with the work already being done by similar Councils in South Australia and New South Wales. The Council, which has been sponsored by the Inter-Church Trade and Industry Mission, has representatives from the Anglican, Roman Catholic, Presbyterian, Greek Orthodox, Methodist, Congregational, Baptist Churches, Churches of Christ and Salvation Army.

The church at Glen Waverley, Vic., advises that R. H. Hillier, at present ministering to the church at Thornbury, has accepted an invitation to commence a ministry at Glen Waverley early in February, 1964.

Preparations are under way for the second ecumenical work camp arranged by the Victorian Christian Youth Council. The project this year is a holiday home for needy migrant families, and is sponsored by the European - Australian Christian Fellowship. The home will be built at New Haven, Phillip Island, from Dec. 26, 1963 to Jan. 11, 1964. Forty young people, skilled or unskilled, between the ages of eighteen and thirty, will be needed, and will be accommodated in the St. John's Home for Boys at New Haven. Application forms will be available from The Office Secretary, Victorian Council of Churches, 3rd Floor, 57 Swanston-st., Melb.

The church at Mosman, N.S.W., is pleased to announce that R. W. Vautier has accepted an invitation to minister with the church there. It is expected that Mr. Vautier will commence his ministry at Mosman early in 1964.





# INTERSTATE CHURCH NEWS

## Discipleship

Mr. and Mrs. Cotter, Townsville, Qld.

Vicki Kemp, Jill Galloway, Unley, S.A.

Maurice Perry, Chadstone, Vic.

N. Ede, Ken Watson, Camp Hill, Qld.

Lex Brown, Lynette Evers, Pam Watkins, Maureen Thompson, R. Huxley, Lynette Huxley, Queens-town, S.A.

Joan Austin, Bruce Harris, Warra-gul, Vic.

Mr. and Mrs. P. Christie, Canberra, A.C.T.

Ray Russell, Maryborough, Qld.

Barbara Lewis, Reservoir, Vic.

Veronica Kuller, Harcourt, Vic.

Mrs. B. Snoxall, Mildura, Vic.

Graeme Harrison, Woorinen, Vic.

Winsome Yee, Joyce White, Coral Cook, Preston, Vic.

Helen Hill, Forestville, S.A.

Mr. and Mrs. Bell, Mrs. McEachren, Gloria Duffy, Sis. Thurling, Albury, N.S.W.

Jane and Christine Keeler, Rus-sell Handasyde, Neil Ewart, Bor-onia, Vic.

Ian Pearson, Dorothy Woodfine, Sally Pearson, Dandenong, Vic.

Dorothy Cook, Kay Dunlop, Beth. Harvey, Allan Grut, Allan Mc-Namara, Robert Tyzzer, West Preston, Vic.

## Membership

Miss I. York, York-st., Ballarat to Collingwood, Vic.

Miss C. Collett, Mt. Gambler to Unley, S.A.

Mr. and Mrs. White and Jennifer, Ormond to Caulfield, Vic.

Mr. and Mrs. Arnold, from East Preston; Mrs. Barter, from Ascot Vale; Vivian Glover, from More-land, to Reservoir, Vic.

Mr. and Mrs. Dougherty, England to Northcote, Vic.

Mr. and Mrs. Barton and Heather, Mr. and Mrs. Lowery, Mrs. Mc-Ivor, Mrs. Patterson, Mrs. and Miss Chipperfield, Camberwell to Hartwell, Vic.

Mr. Spalding, to Albury, N.S.W.  
Miss H. McKinnon, Ormond to Boronia, Vic.  
Mrs. A. Tyson, Mrs. T. Harman, Devonport, Tas.  
Mr. and Mrs. G. Davis, Springvale to Dandenong, Vic.

## Marriage

Barbara Watt to Norman Charters, Gardiner, Vic.

Pat Sherwood to Frank Devlin, Warragul, Vic.

## Fallen Asleep

Alfred Collins, Gardiner, Vic.

Mrs. Roach, Hartwell, Vic.

William May, Loxton, S.A.

Mrs. Leslie, Hampton, Vic.

## AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — Canon H. M. Arrowsmith (B. and F. B. S.) and C. Speldewine preached on July 28 in absence of minister. C.Y.F. had trip to snowfields on Aug. 3. Large attendance on 4th, with baptismal service, at which Miss Merle Peacock was soloist, in evening. D. J. Munro told C.M.S. of experiences as a diplomat at Washington. C.Y.F. presented pleasant Sunday evening programme after service on 11th, and Sister Betty Anderson showed slides of New Guinea Mission work after evening service on 25th.

## QUEENSLAND

Rockhampton - Nth. Rockhampton - Moongan (V. G. Boettcher). — Overseas offering almost £110, all-time record. Av. weekly giving for local work, £36/12/- during past month. £10 given for Skopje earthquake appeal. Gospel services continue well attended, with average over 75. Gospel films of Homestead, U.S.A., screened on two recent Sunday evenings. 4th anniversary service at Moongan on Aug. 8 attended by 49. Nth. Rockhampton B.S. 8th anniversary celebrated with weeknight concert and special Sunday evening service on Aug. 4, when a scholar made decision. Special service to consider matters relating to church at Gladstone, with E. McIlhagger (Sydney), attended by 72 on 12th. C.Y.F. conducted successful visitors' night on 20th, with

almost 40 Y.P. present. Church welcomed visitors from many centres during past month. C.W.F. forwarded large boxes of clothing to Aborigine and Brisbane City Missions. Churches much in prayer for missions throughout State, and in preparation for one in Rockhampton.

Maryborough - Baddow - Hervey Bay (D. G. Nelson). — After much prayer and planning, foundations of new chapel and hall now being laid; building should be completed mid-December. On Aug. 4, C.Y.F. paraded at largely attended gospel service; one youth made decision. Maryborough Red Cross paraded p.m. 18th. Ladies arranged a Milk for India fund rally on 30th. H. Oakley elected church treas.

Camp Hill (K. J. Harvey). — Two additions to church by faith and baptism. Church elected two additional elders, B. Scott and Don Mc-Lucas. R. E. Bates has been elected to Board of Officers. Life Boy team has commenced functioning, and after a few weeks 20 boys have been enrolled, with more enquiries to hand each week. All sections of Brigade work, B.B., G.L.B., Cadets and Life Boys progressing well, with total membership of 120. Fellowship enjoyed with Mr. and Mrs. K. D. Horne and family (Adelaide). Mr. Horne addressed church at gospel service on Aug. 11, after which he showed slides on work in South Aust. Four weeks' mission, with J. Bond, commenced on 25th. First evening service well attended, with approx. 120 present. Extensive visitation and distribution of literature undertaken by church members over past 4 weeks, and a great time is anticipated over the next 4 weeks.

## NEW SOUTH WALES

Auburn District (J. D. Main). — During Aug. a special missionary programme, Let's Winter in the Tropics, was conducted. On 18th, K. Smith (Poona and Indian Village Mission) spoke at a fellowship tea. At the gospel service, missionary film, The Unfinished Task, was screened. 24th featured a missionary rally at which Mr. Norgate (C.I.M.) spoke and a missionary display was held in the church hall. There was one decision at the gospel service on 25th. Sunday morning addresses had missionary emphasis. Church special business meeting held on 7th to discuss matter of church transport. A pathologist, Mr. Howells (Royal Prince Alfred Hospital) spoke at C.M.S. on the 11th,

on the methods of detecting serious diseases in our body.

**Bexley North (E. T. Hart).**—Church said farewell to Mr. and Mrs. R. Greenhaigh, who have left for Adelaide. They had been at Bexley North church for 20 years. Two local girls are in Adelaide with the basketball team, Pat Laney (coach) and Glenda Davis (team member). Mission Hospital project being well supported. Over £900 in gifts in hand, and each auxiliary making a special effort to help. Each Sunday night during Aug. featured a guest speaker conducting a series of services called *In the Lion's Den*, when a number of questions were answered by these men.

## SOUTH AUSTRALIA

**Unley (J. E. Webb).**—At Sunday evening services during Aug. Bunyan's *The Pilgrim's Progress*, illustrated by a strip film, has been presented, and a great deal of interest shown by congregation. Two B.S. scholars made the good confession Aug. 18. Girls' and boys' clubs attended on 25th, two assisting in the service by reading the Scripture. Total amount given by Unley church during financial year for all purposes was £4,878.

**Elizabeth (R. Ewers).**—New manse being built in readiness for arrival of new minister, N. Kingston, early 1964. Annual general business meeting elected to office of elders: R. Inglis, G. Pederson and L. Milne for period of three years. Three baptisms over past month. Church is planning first Missionaries' Convention, to be held in Sept.

**Queenstown (L. P. Austin).**—Conclusion of 6 months' talent scheme saw New Hall Fund total increased by £400. Minister has begun local preachers' course, preceded by course for presidents, readers and voice production. Visiting speakers have been H. White (Ceylon and Indian General Mission), S. R. Beck (Conf. Pres.), and D. Merriman (Semaphore Baptist), who addressed C.M.S. tea meeting. J. Mildrum was elected B.S. supt. at annual meeting. Boys' Brigade and girls' club enjoying happy beginning. Six Y.P. attended combined Y.P. service on Christianity and Sportsmanship at St. Margaret's Ch. of England. Number of Y.P. and one adult have confessed faith in Christ and been baptised.

**Glenelg (C. E. Curtis).**—B.S. anniversary services featured excellent singing led by J. Ealey. Teachers' dedication service enjoyed E. Ots as guest speaker. Church annual business meeting elected 2 new officers, Messrs. Baker and Townsend. Annual Guild luncheon enjoyed Mrs. Fulford with her talk on the Holy Land. Successful weekend spent at Longwood with

Lifeboys. New heaters installed in chapel.

**Murray Bridge (H. Cave).**—B.S. anniversary on 18th. Visiting speaker, P. Whitmore. T. Purdie presided at communion service, when 129 broke bread. Parents and friends delighted with children's singing and kinder programme. Three senior scholars confessed Christ.

**Hawthorn (R. C. Dixon).**—Attendances well maintained; 2 baptisms, 1 decision. 800 homes visited as part of church's All Year Round Evangelism Programme, with encouraging results. 67th B.S. anniversary successfully concluded; visiting speakers included Messrs. Brown, Maxted and Hector. Mr. and Mrs. Grigg (Merle Cornelius) farewelled recently prior to return to the Mission field in Indonesia. Under 12 girls won "R" grade basketball premiership; trophies were presented at breakup, Aug. 31.

**Forestville (N. Gavros).**—Recent visiting speaker, Mr. Moan (W.E.C.). Y.P. held concert, Aug. 9 and 10, proceeds in aid of Sports Area Fund. B.S. anniversary, 11th and 18th, happy occasion, with R. Clymer, R. Sercombe, L. Austin and J. C. Cunningham speakers. Progressive dinner on 24th resulted in donation of £5 to Overseas Missions. Young lady made decision p.m. 25th. Mrs. G. Samels in hospital, recovering after surgery.

## VICTORIA

**Carlton (R. J. Duckett).**—A fine revolving book stall, with an excellent display of Christian literature, has been placed in porch of chapel. Number of members still ill, including Mrs. Lees, Mrs. Berry, Miss Currie, Miss Prittle, Mr. Johnson, Mr. Phillips. Mr. and Mrs. E. McClean recuperating. Three nurses, Helen Johnston, Pearl Collier and Margaret Hunter, immersed Aug. 15. C.W.F. annual meeting elected pres., Mrs. Atkinson; vice-pres., Mrs. McColl; sec., Mrs. Haddow; asst.-sec., Mrs. Prestcott; treas., Mrs. Demeral; asst.-treas., Mrs. Jackson; pianist, Mrs. Hattersley.

**Ivanhoe (H. W. Street).**—Minister exchanged pulpits with R. Ryall (Surrey Hills) Aug. 18. At after-church fellowship following gospel service, presentation made to Neville Muir on eve of departure for U.S.A. for further studies. Teenagers combined with Collingwood Free Breakfast Mission for snow trip under supervision of Mr. and Mrs. R. Dornring. At annual meeting of B.S. it was decided to recommend N. Fisher for re-appointment as General Supt.; F. Nankivell appointed sec., and Bev. McKinnon, treas. Church officers, in conjunction with other northern suburban churches, investigating possi-

bility of commencing new cause in area beyond Ivanhoe. C.W.E.F. and several men visited Mount Royal Homes for the Aged, serving tea to Ward 14 and speaking with and distributing literature to elderly inmates. G. Reed welcomed back on vacation from Qld. University. Several members ill.

**Brighton (S. H. Wilson).**—Mrs. B. Lanaway recovering after hospitalisation. Wendy Morris graduated as triple certificated nurse. B.S. concert, Aug. 3, well attended. Mrs. Hanson celebrated 91st birthday. New fellowship room opened 11th. Geoff. Price recovering after motor accident. Miss Betts (missionary on furlough from Lebanon) gave talk illustrated by slides to C.S.F. Local Congregational Church joined with Brighton in combined morning service on 11th. Much sickness still prevails.

**Maryborough (R. Pritchard).**—Teenage club formed; meets fortnightly after evening service. Ladies' Aid held yearly fair on Aug. 1; £70 raised. Teachers' training class being held on Monday evenings; experienced teachers meeting to refresh knowledge, and 4 Y.P., who will become teachers, are in training. On Education Sunday, Aug. 11, appropriate reference was made, also books used in Religious Education on display. At an after-church fellowship on 18th, presentation made to Mary Nicholls, leaving to commence work in Melb. Sympathy extended to families of late R. Branton and B. Russell, also to Mrs. Poole and family in their recent bereavement. Mrs. Eagleton is in hospital.

**Shepparton (D. B. McIntosh).**—C.W.F. represented at many inter-church functions in recent weeks. Women's Fellowship Day service held in chapel, when representatives of several communions also participated. Film, *Missionary at Walker's Garage*, screened p.m. 4th. Minister accepted invitation to speak on Methodist half-hour radio programme, *Something To Think About*, over 3SR on 25th. He answered questions and discussed research groups, now in operation with our members. Church members, particularly C.Y.F., enjoyed fellowship with C.Y.F. Flying Squad from Melb., when they visited Shepparton, 16th-18th. Members of Squad conducted gospel service and Peter Downard (Chadstone) preached. Local C.Y.F. received Fellowship Badges. Luncheon was success, when over 80 remained after worship service on 18th. Mrs. R. A. Clydesdale is improving in hospital following surgery. Church was pleased to receive into fellowship, by transfer, a married couple and their son.

**Chelsea (C. G. V. Thomas).**—C.Y.F. now in two groups: 16-18 years meeting on Friday nights under John Lowery (C.O.B.), and 19 years plus



on Saturday nights. Senior Explorers did well at indoor sports. Four boys and a leader attended Leadership Trainee camp at Monbulk. Church membership now 104. Showcase has been purchased for church bookstall. J. Dow (Mt. Evelyn) spoke at p.m. youth service, 18th. On 20th, a coffee morning was held at Mrs. Thomas's home for further plans on Woman to Woman evangelism. 30 church members attended a house-warming held by minister and family in their new home. Mrs. Ward (Social Service Dept.) spoke at C.W.F. meeting.

Collingwood (S. H. Wilkerson). — W. G. Searle (C.I.M.) was speaker at "Crusade" gospel meeting on Aug. 4. G. Ogden (soloist) and K. Green (pianist) rendered assistance. C.W.F. held "printers' ple night," on 5th. Lady welcomed into fellowship on 18th. B.S. continues to gain new scholars, attendances being encouragingly high. Visitation campaign and distribution of leaflets and invitation folders for forthcoming mission commenced on 25th. Sickness still affecting older members, but attendances are good.

Gardiner (K. J. Clinton, B.A., B.D.). — O.M. offering reached £491/12/-, budget allotment of £240 bringing total to £731/12/-. Minister's expository addresses at Sunday services, and on Wed. evenings, much appreciated; as is also his extensive pastoral work in limited time his interim ministry affords. Miss Enderby (Lebanon Evangelical Mission) left on Aug. 11 to return to the field. N. Horn spoke to C.M.S., on 18th, of extensive support to missionaries by direct giving and through running of a printing press by members of Stanmore Baptist Church. On same evening, Y.P. assisted in musical part of service with instrumental accompaniment. I.C.E. had tea on 25th and viewed film, Rennie's Mill, dealing with plight of refugees in Hong Kong territories.

Mildura (A. Cant). — At annual business meeting, Aug. 17, following were elected to Board: elders, A. D. Leng, A. R. Mansell, W. Neville; deacons, D. Clark, N. Costain, B. Jenkins, R. McAllister, A. MacWilliams, I. Mansell, I. Nankivell (treas.). L. Stafford (sec.), H. Watson. Four deaconesses to be appointed as from Aug., 1964. Appreciation expressed to I. Soulsby for excellent services as church sec. over last 4 years. Soulsby family to leave district in Oct. Monthly family nights designed to interest scholars and parents in church services have been successful; programme after service includes film and supper. Most successful anniversary services of Buronga B.S. held Aug. 18; speaker, C. Knox (Red Cliffs Meth.) and A. Cant.

Redcliffs (S. K. Bannon). — Good representative gathering at annual business meeting. Officers elected: elders, H. J. Cook, S. M. Milne; deacons

(only 4 for election each year), L. Chiswell, V. Marr, I. Milne, K. Pitt, senr.; sec., R. L. Chislett; treas., T. J. Sires; pres. Officers' Board, V. Marr; B.S. supt., I. Milne; organists, Mesd. J. Cunningham, V. Marr. Morning services averaged 110.6 for year. Ladies held 2nd annual fair in R.S.L. hall on Aug. 23. Church's 40th anniversary celebrations, 24th and 25th, commenced with tea in R.S.L. hall, to which about 200 sat down. Greetings read from many places in Aust. and N.Z. Reminiscences night followed; children entertained with films in kinder hall. Sunday P.S.A. held. J. K. Martin (former minister) guest speaker at all services. Visitors came considerable distances. Inclement weather affected Sunday services to a certain extent.

Hampton (C. L. Smith). — Marriage Recognition service Aug. 4, when some married couples returned for evening service. On 24th, C.W.E.F. organised successful family social, and on 25th shared in evening service. K. A. Jones a.m. speaker, 11th.

Maldstone (D. A. V. Thomas). — N. Hodgekiss (Sunshine) visited in pulpit exchange. Well attended annual meeting. Proposed plan to become self-supporting and to reduce present building debt, and consideration of new buildings, adopted. Committee formed to foster voluntary and sacrificial giving to O.M. work. L. Snow and R. Gilmour (headmaster, Maribyrnong High School) speakers morning and evening on Aug. 18, opening of Education Week. Girls' quartette also assisted in p.m. Farewell said to Miss W. Corbett, who left for 2-year overseas trip, and Mr. and Mrs. Caudwell, Robyn and Wendy, who have left district. E. Westaway a.m. speaker 25th, when minister study leader at Geelong men's camp. T. Brown, Christian ex-Alcoholics Anonymous speaker, addressed Y.P. at youth tea on 25th, and also spoke at evening service. C.W.F. arranged demonstration by Singer Sewing Machine Co. Explorer clubs greatly enjoyed progressive supper run at homes of various members. C.Y.F. hosts to members of Ascot Vale club, 14th. Girls' basketball clubs enjoying good season, "B" team playing in finals. C.Y.F. visited Christian Guest Home at Oakleigh, 28th.

Blackburn (R. V. Amos). — Annual meeting of cricket club held on Aug. 13, elected: pres., R. V. Amos; sec., L. Rutherford; treas., M. Fiedler. Minister concluded special series of sermons. Mrs. Pickering (Adelaide) visitor over past few weeks. C.W.E.F. held 14th birthday night on 19th. During Education Week, worship service held in chapel on 21st, with about 450 students and teachers from Blackburn school in attendance. E. Heard (Mitcham) speaker a.m. 25th. Mrs. Rust making steady progress following illness.

Chadstone (P. E. Perry). — House church meetings, held fortnightly, well supported. 63 adults shared in this experience, and of this number 20 are not church members. Now going into recess for 6 weeks, after which a further 4 meetings will be held. All groups expressed the desire to continue house church. Junior and senior C.Y.F. groups have decided to make it a regular feature of their programme. B.S. fete realised £141. Three new teachers commenced recently, K. Miller, M. Humphries and Miss Karen Humphries. C.W.E.F. held birthday evening on 19th in home of Mrs. B. Horner; 26 ladies present. C.M.S. held enjoyable meeting with minister, in the manse. Mr. Coventry's health is improving; Mr. Knowles still ill. Minister's son baptised. Sympathy extended to Wingad family in passing of Mr. Wingad, snr., and to Mrs. McArdle, on passing of her brother and sister.

Brunswick (R. E. Burns). — Attendances lower owing to illness of many members. C.M.S. enjoyed visit from F. Rees (Coburg), who spoke and showed slides of trip to England. B.S. very encouraged with new scholars from adjacent Commission Flats. Mrs. W. Jenkin in hospital. Messrs. Dawson and Marsh speakers on 11th, in absence of minister.

Caulfield (F. A. Youens). — Attendances continue to show increase. £132/10/- given to O.M. Board through budget and special gifts. Mrs. Ward and Mr. and Mrs. Holmes still unwell. Mrs. Massey recovering from surgery. Mr. Peet able to attend service after surgery. Youth Camp held at Camp Manyung, Mornington, enjoyed by Y.P.; Mr. and Mrs. Lees were camp leaders. Studies proved helpful. Midweek prayer meetings are times of blessing. C.W.F. entertained 100 elderly citizens at their club; visit was greatly appreciated. They also visited and entertained inmates at Association for Blind Home.

Croydon (W. J. Thomson). — C.M.S. organised successful concert on Aug. 2 as their Temple Day effort. Visiting speakers were Alan Rowe, L. Stevens and C. Gadge. C.W.E.F. meeting had "cooking hints and gadget night," when members exchanged favorite recipes. Members supported quarterly H.M. prayer rally. C.Y.F. held monthly tea and church parade on 11th. C.W.F. entertained Elderly Citizens' Club at meeting on 13th. Members attended cookery demonstration on 15th at Bayswater. G. Ralsbeck improving after further surgery. Gwen Parry and Rodger Elliot honored prior to marriage.

Harecourt (M. Drake). — Attendances well maintained. C.W.F. successfully catered for their first wedding during Aug. Fellowship enjoyed with members of minister's family on Aug. 18, Mr. Drake snr., giving a.m.

address. Bev. Drake was soloist at evening service, which featured tape recording, *Journey to Calvary*. Sisters Peeler and Pellus recovering from illness and surgery.

**Moreland (G. A. Grainger).**—Family Bible presented to Mr. and Mrs. G. Smythe, who were among foundation members, and have now left district. Vivien Glover also received gift of remembrance, as he transfers to Reservoir. On Aug. 18, T. A. Fergusson (Nth. Williamstown) was speaker at p.m. service. On 19th, screening of *A Man Called Peter* was well received by packed audience, mostly youth groups from neighboring churches. Visitation programme has been successful in gaining new scholars for school. C.W.A.F. held meeting in an elderly member's home, and on 21st enjoyed a "Kande" demonstration. C.M.S. visited Coburg C.M.S. on 25th.

**Northcote (A. B. Withers).** — On Aug. 4, W. T. Atkin (Social Service Sec.) was a.m. speaker. On 25th, T. A. Fergusson (Nth. Williamstown) preached a.m., when an English couple were received into fellowship of church. Basketball club held church parade p.m. At annual church business meeting on 21st, reports from all auxiliaries showed work in healthy condition. On afternoon of 24th, cricket club held children's fancy dress party (organised by Mrs. Smith) for club funds. Social Service offering over £100.

**North Fitzroy (J. Turner, B.A. - C. Heier).** — W.M.B. friendship meeting held in home of Miss Chandler; £10 was raised for Aborigines Missions. C.M.S. and C.W.F. had combined meeting to hear Mission to Lepers rep. on Aug. 17. Film of work was screened at evening service. B.S. commenced monthly Adult Bible Class. Church glad to welcome Mrs. Gole and Mrs. Trotter back to services after illness. Y.P. conducted successful talent quest. Church cherishes memories of years of service of Mrs. Roach, who has passed away.

**Reservoir (F. B. Alcorn).** — On Aug. 18, church visited by Mr. and Mrs. Morflew (Bethany Home, Tas.); Mrs. Morflew addressed a.m. service. Church pleased to know Mrs. S. Anderson home from hospital, also to see Mrs. Garth returned to health. C.W.F. contributed 116 garments for Doreas Homes. Miss Jan. Clift selected for interstate side for carnival to be played in Adelaide. Prayer fellowship groups meeting regularly; church friends particularly praying for Mrs. Peterson.

**Box Hill (L. S. Dewberry).** — Baptistal service, Aug. 4. Speaker for C.W.E.F. meeting on 5th was Miss Steenson, a flying instructress. On 7th, C.Y.F. visited Ascot Vale group. On 8th, Junior Good Companions held progressive supper. J.C.E. and

I.C.E. joined for missionary meeting on 11th, having slides and tape-recording commentary from Dhond, India. Mrs. Allison, guest speaker at C.W.A.F. on 13th, showed slides of Aborigine work. On 15th, Junior Good Companions had soap-carving, and seniors had a "Tnorf of keab" night. Y.P. have visited 120 homes in preparation for coming youth night.

**Wangaratta (A. E. Stevens).** — Speakers at a rally were R. J. Duckett and A. Thomas. Y.P.C. team took part in a Sunday afternoon meeting. Address given by B. Willeford. Missionary box project meeting with good response; to date over £105 given to Home and Overseas Mission work. Besides this amount, C.Y.F. raised £45/- for Indian Mission work and C.W.F. raised sufficient to support four children in New Guinea. C.Y.F. visited Yarrowonga Y.P. and also shared in meeting at Shepparton with Youth Fellowship there. Mrs. Scott-Brown appointed pres. North-Eastern branch of W.C.T.U.

#### ENGAGEMENTS

**MARCHANT - DEAN.** — Mr. and Mrs. O. Marchant, Hamilton, Vic., have pleasure in announcing the engagement of their eldest daughter, Janene Elizabeth, to Adrian John, only son of Mr. J. Dean, Hamilton, and the late Mrs. Dean.

**LEACH - SCOTT.** — The engagement is announced of Juliet Alison, only daughter of Mr. J. Leach, 78 Stradbroke-ave., Swan Hill, and the late Mrs. M. Leach, to Darryl Frederick, eldest son of Mr. and Mrs. S. Scott, Rutherford-st., Swan Hill, Vic.

#### MARRIAGE

**LILLEY - CARSLAKE.** — The marriage of Freda Marlon, eldest daughter of Mr. and Mrs. J. Lilley, 33 Xavier-st., Bunbury, W.A., to Graham Brian, eldest son of Mr. and Mrs. G. D. Carslake, Pintharuka, was celebrated at Bunbury Church of Christ, on Sat., Aug. 31, at 3.30 p.m.

#### DEATH

**PRIOR.** — In loving memory of our very dear friend, Fanny, who passed to her eternal rest at Geelong, Vic., Aug. 9, 1963. "In heavenly love abiding." — Ever remembered by Merle H. and Doris Crossfield.

#### DEATHS

**PANG (Dyson).** — On Aug. 29, at her home, 11 Tiluna-grve., Elwood, Vic., Sarah Annie, loved wife of Harry L. Pang, loved sister of Richard (dec., 1st A.I.F.), Lillie (Mrs. Owens), Minnie (Mrs. Dermal), Will (Sydney), Rosie (Mrs. Westcott), Robert (dec.). Aged 85 years. "Resting where no shadows fall."

**MORGAN.** — On Aug. 26, at Kinross Nursing Home, Surrey Hills, Vic., Maisie (late of Gardiner), loved wife of Victor (Montrose), loved sister of Allison (Mrs. H. F. Morris), Freda (Mrs. K. H. Morris) and Bill Thompson.

#### IN MEMORIAM

**WARD.** — In loving memory of our dear mother, who passed way Aug. 29, 1955. Loving mother of George and Percy.

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R. T. Pittman will speak on "My Harvest of the Years."

All members urged to be present.

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## CENTENARY CELEBRATIONS

Church of Christ, DONCASTER (Vic.),

SEPT. 15-22, 1963.

Sunday, Sept. 15—

11 a.m., Thanksgiving Service. Speaker, Principal E. L. Williams, M.A.

7 p.m., Speaker, J. G. Shaw (Minister-Elect). Song Service led by A. R. Haskell (Vic.-Tas. Conf. Pres.). Choir, under Mrs. G. Crouch, at all Sunday services.

Sunday, Sept. 22—

11 a.m., Speaker, F. B. Burt, of S.A. (former minister).

3 p.m., Historical Exhibition. Afternoon Tea.

7 p.m., Commitment Service. Speaker, C. G. Taylor, B.A.

THROUGH-THE-WEEK FEATURES:

In Athenaeum Hall, Doncaster-rd.,

Tues., Sept. 17, at 7.45 p.m. —

CENTENARY CONCERT.

Adults 3/-; children free.

Programme includes Mrs. L. J. Tully's Pageant, From This Beginning.

Fri., Sept. 20, at 7.45 p.m. —

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## Coming Events

**CROYDON CHURCH** (Vic.) will be celebrating their 90th ANNIVERSARY and Temple Day, on Sunday, Sept. 29. Visitors and past members are cordially invited. For hospitality contact F. G. Sterling, Warren-rd., Croydon, or ring Croydon (72) 31004.

**THE PATCH CHURCH**, Vic., **BIBLE SCHOOL ANNIVERSARY**, Sept. 22. 3 and 7 p.m. Guest speakers. Picnic Basket Tea, 5 p.m. (tea, milk and sugar provided). Come and enjoy rich fellowship in scenic surroundings.

**NORTH FITZROY**, Vic., 90th **BIBLE SCHOOL ANNIVERSARY**, Oct. 20 and 27. An invitation to all past members to join in these reunion services. This is a preliminary announcement.

**OAKLEIGH**, Vic., 47th **CHURCH ANNIVERSARY**, Sept. 15. 11 a.m., R. V. Amos; 3 p.m., Pleasant Sunday Afternoon; 4.45 p.m., Fellowship Tea; 7 p.m., E. L. Williams. For hospitality for the day contact church sec., A. A. Brown, 35 Andrew-st., Oakleigh. Phone 57-3215.

**CARLTON** (Lygon-st., Vic.) **BIBLE SCHOOL ANNIVERSARY**, Sept. 22. 3 p.m., R. Amos; 7 p.m., Howard Barclay. Leader of Song, Roger Ratten. A very hearty welcome to all.

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Don Hustad (Graham Crusade Organist), At the Pipe Organ, 14 Sacred Pieces, 57/6.

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## OBITUARY

Mrs. N. J. Owen.

The church at Albion, Qld., has been saddened by the passing of Nellie Janet Owen, at the age of 68 years. Mrs. Owen made her decision for Christ during the E. C. Hinrichsen mission which commenced the Kedron church in 1929. She gave 34 years of loyal and devoted service to Christ and the church, although she was called upon to make great personal sacrifices. Her son, Graham, is at present secretary of the church. We commend Graham and his wife and family, another son Doug, and his family, and daughter Noela (Mrs. Hill) and her family to God in this time of loss and bereavement. Mrs. Owen spent the last days of her earthly life at Burdeu House. Funeral services at the chapel and crematorium were conducted by the writer, who paid tribute to her deep devotion to Christ and her family.—  
M. H. A. Pleper.

William May.

William May was born at Owen, S.A., on Oct. 28, 1884. He was one of four boys in a family of thirteen, and he came to Christ in his younger years in the church in the Balaklava-Owen district. He married Nellie Maude Daniel on Feb. 15, 1911. They went to work for a family of Carslakes at Narrabri, N.S.W., where breaking of bread services were commenced in the Carslake home. From 1912 they have resided in the Loxton district, attending the Berri Church of Christ whenever possible. Mr. May helped generously in establishing the Loxton church, and attended regularly. He was a foundation member, and officially opened the church building in 1959. He was called Home on July 27, and after a funeral service on Sunday, July 28, was laid to rest in the Loxton Cemetery. The church at Loxton has many happy memories of "Grandpa May," and commends those in sorrow to the comfort of him who turns death into life.—O. R. Clark.

**COLLEGE OF THE BIBLE,  
GLEN IRIS, Vic.**

Second Terminal Examinations,

### Honors List

Apologetics: T. Mason; 11 others passed.

Practical Church Work I.: A. Coleman, I. Gates, E. Williams; 4 others passed.

Practical Church Work II.: D. Andrews, B. Dowsett, T. Mason, B. Wells; 7 others passed.

New Testament: A. Coleman, A. Cutt, J. Dow, C. Dredge, I. Gates, W. Gaunson, E. Kernick, R. Lawton, E. Williams; 16 others passed.

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N.T. Greek I.: A. Coleman, W. Compston, I. Gates, E. Kernick, G. Smith; 2 others passed.

N.T. Greek II.: C. Dredge, W. Gaunson, R. Lawton, D. Marr; 11 others passed.

N.T. Greek III.: B. Dowsett, C. Heier, T. Mason, A. Page, K. Pitt; 4 others passed.

Old Testament: A. Coleman, A. Cutt, I. Gates, W. Gaunson, E. Kernick, R. Lawton, E. Williams; 16 others passed.

Comparative Religion: T. Mason, A. Page, B. Wells; 9 others passed.

Religious Education: W. Gaunson, R. Lawton, D. Marr; 11 others passed.

Homiletics I.: W. Compston, I. Gates, E. Kernick; 5 others passed.

Homiletics II.: B. Adams, I. Ailsop, W. Gaunson, R. Lawton, D. Marr, J. Paver, G. Smith; 9 others passed.

Homiletics III.: D. Andrews, P. Andrews, B. Dowsett, G. Harrison, K. Mason, T. Mason, K. Pitt, G. Setzman, B. Wells; 3 others passed.

Church History I.: A. Coleman, I. Gates, E. Kernick, E. Williams; 3 others passed.

Church History II.: J. Dow, C. Dredge, W. Gaunson, R. Lawton, D. Marr; 12 others passed.

Doctrine: D. Andrews, T. Mason, B. Wells; 6 others passed.

Ethics: D. Andrews, T. Mason; 10 others passed.—E. L. Williams.

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