

W. Fraser.

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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## "Missionary Beyond Compare"

Speaking from his own experience in Mission lands, Dr. A. E. Inbana-than, General Secretary of the Bible Society of India and Ceylon, has affirmed that "the Bible has been, and is everywhere, the missionary beyond compare."

Ten years ago, Dr. A. M. Chirgwin made the same kind of assertion, backed with ample proof, in his outstanding little book, *The Bible in World Evangelism*. In his conclusions, he declared, "For its own sake, as well as for that of the Kingdom, the Church must make greater use of the instrument that lies half-neglected in its hands. It must no longer be content to render lip-service; it must take a full share in the work of distribution. It must set before its members the ideal of every Christian sharing in this service, and must enrol them literally by tens of thousands for the work of evangelism through Scripture distribution. The churches should regard Bible distribution as part and parcel of their evangelistic task."

These words were never more timely than now, in this year when the Bible Societies have launched their drive to triple the distribution of the Scriptures. For it has become all the more clear (as Dr. Chirgwin went on to say) that "the Bible is an unrivalled instrument of evangelism. What is more, it is probably better able to play a decisive part in the Christian movement today than at any time in living memory. For it holds a unique position. It can penetrate where no missionary can go; it can speak when other voices are silenced; and it can remain when Christian workers are removed from the scene."

There is probably no more dramatic proof of that than in the story of Madagascar, which Henry P. Van Dusen told in his 1943 book, *What Is*

*the Church Doing?* The work of the Church in Madagascar was little more than begun when a new Queen ascended the throne, and publicly denounced Christianity, making Christian worship and the possession of Christian books both capital offences, and giving the missionaries a time-limit in which to leave the land. In feverish haste, the little band of missionaries concentrated on finishing

their translation of the Bible, and managed, on an old-fashioned press, to run off seventy copies of the whole Bible and several hundred copies of the New Testament and shorter portions before they had to leave. "Now the Queen can do her worst!" cried David Jones, their leader — and he was right. At the risk of their lives, the faithful Christians hid Bible pages where the spies could not find them, and meanwhile found their own inspiration in what they read there. Within 25 years, when the Queen had done her worst and a new Queen officially recognised Christianity, it was found that the number of Christians had multiplied fivefold.

The same kind of thing has been happening in our own day, as any number of stories of Christians' experiences in Nazi concentration camps or behind Iron or Bamboo Curtains could testify. At the same time, Christian world conferences have increasingly come to recognise the vital importance of the Bible for evangelism. At the New Delhi Assembly in 1961 the Department on Studies in Evangelism sought the Assembly's authority to join in a study with the United Bible Societies on *The Use of the Bible in Evangelism*. Far from outmoded, the Bible continues to prove itself "the missionary beyond compare."—C.G.T.



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## Fifty Years Ago

From "The Australian Christian"  
of Oct. 23, 1913.

Editor: F. G. Dunn.

**Baptist Publishing House.** — Our Baptist brethren are to be congratulated on the opening of their new publishing house in Sydney. The weekly paper has been published from the beginning of this year, but the official opening of the new house took place on Sept. 30 . . . The publication of a weekly paper involves a great financial responsibility, and so far, one of the directors stated, the paper has not been made to pay, but it is growing in favor, and will, no doubt, succeed. As imitation is said to be the sincerest form of flattery, we are pleased that the Baptists have followed the lead of the Churches of Christ in federating their Foreign Mission work, their College interests and their publishing business. —D. A. Ewers.

**News From Here and There.** — J. Pittman, after laboring for some years with the church at Windsor, Vic., has resigned his position as evangelist . . . On Oct. 2, the brethren at Ungarra, S.A., began the work of building a church home for themselves. The work was completed by Oct. 9, and the opening services held on the 15th. G. T. Walden was present, and his address on Building, in the evening, lasting an hour and eight minutes, was listened to with great interest. E. Raymond also gave an address . . . Both the new wings of the Launceston chapel were thrown open last Sunday night. Extra seats were put in, and the place was full. The new wings of the chapel will be officially opened on Oct. 26 . . . Linley Gordon is now at Yale University for a year's special study . . . The Churches of Christ Chapel Extension Fund Limited was registered in N.S.W. on Oct 15, with T. E. Rofe chairman . . . H. P. Leng closes his labors with the Vic. H. M. Committee after 14 years' service; he has been one of our most successful country evangelists . . . The Century Bible Class of the Brisbane church is still growing, and W. H. Nightingale expects to reach the first century this year; if so, it will probably be the largest class of its kind in Brisbane . . . P. J. Pond has accepted a hearty and unanimous invitation to serve at Prahran, Vic., for another two years, at an increase of salary. 134 members have been added during past two years, the membership now being 160 . . . A. L. Read, Secretary of the S.A. Bible School Union, read an appreciated paper at the Congregational Union of S.A. last week, on the methods adopted in our schools . . . On Wed., Oct. 15, a very enjoyable evening was spent at Fairfield Park, Vic., to thank Hubert Edwards, and to welcome W. R. Hibburt.



## Which Way For a Break-Through?

It is a frightening thing to move around among the churches and find some seemingly self-sufficient and satisfied. Their church life revolves around certain set patterns, and earnest and sincere though many of them are, their work is too ingrown, too self-absorbed. They deserve to share in the charge that today's Church is too middle-class in concept and action, with no real contact with vast areas of mankind for whom the Church has never meant anything at all. They seem more content to be safe havens from the winds of change than units in a task force that exists to change the world.

Yet there are those among us who are far from content — who say that it is well past time that we got off the eternal merry-go-round of ministering to our own needs and our carefully nurtured church-conscious groups, and made more determined efforts to break through to the world outside. The fact that it is difficult, frustrating, heart-breaking work ought not to stop the followers of One whom not even the Cross could halt. But it often does. There are easier ways to fill pews.

We must be prepared to experiment more, and be undeterred, either by our own failures or lack of understanding by those in the church who oppose change (and their number, at times, seems legion!). In no area is this more important than in our approach to young people outside the Church. At the General Assembly of the Presbyterian Church of Victoria (now in session) the Director of Christian Education is reported (*Herald*, 17/10/63) to have said: "Where work among young people is weak and ineffective, the explanation is generally that the adults are content to stay on the edges rather than become intensely involved in the work. We must be with our young people, and stay with them at the cost of our time and our leisure." He went on to point out that the trend away from Christian morals amongst teenagers is serious and far-reaching, and their rebellion against traditional religion and customary forms of worship is causing many young Presbyterian ministers to experiment in new fields in an attempt to reach them. He did not claim that the answer of how to reach them has yet been found, but the important thing is that men are not afraid to make new efforts for such a break-through.

A comment by an English youth worker might well apply to the Australian scene also: "A parson who seeks to minister to the un-attached teenagers is likely to discover how introverted the faithful are. He will be asked to show results in pews that are quickly filled. The local church is on the frontier of the teenage world, but falls in many cases simply because it displays in-group

resistances to those outside. There are parsons in this fair land of ours breaking their hearts because they are not allowed to serve young people according to their need, but only in the interests of church propaganda" (Fred Milson, in *British Weekly*, 8/8/63). An East London teenager, writing in the same issue of the *British Weekly*, says of his own generation, "Egotistical and self-centred they may be, but I am sure that they would ask of the Church but one thing: that it exercises more tolerance on matters pertaining to youth, and endeavors to explore beneath the facade of accentuated swaggers and ostentatious clothes. The Church may be surprised at what it discovers. It might even learn something!"

There are risks attached to this kind of outreach, but what evangelism worth the name is without such risks? It may be that some of the experiments our own youth workers are making could prove ill-judged and ineffective. On the other hand, they could be the start of a break-through. At least the effort is being made, and that is vital.

The same thing must be true in the Church's outreach to adults outside the stream of church activity. The eleventh German Protestant Kirchentag (to which we referred in an earlier issue), held last July on the theme, *Living With Conflict*, sounded this note over and over again to the great numbers in attendance. A Parisian speaker scorned the idea that the Church's task is "to lure people behind closed walls," rather, he said, the Church must be prepared to "lose its Christians into the world," going into mission through social, political and professional groups; as another speaker put it, "We need Christians in the professions and not professional Christians." Yet another startled his hearers by saying, "We want a Church that is not an obstacle to the work of our Lord," and declared that the Church must realise that it is "not a spiritual welfare state for Christians, but a group of people called by God to be responsible for the world."

It is because of their realisation of this that our own churchwomen are experimenting with *Woman to Woman* evangelism, encouraging direct and understanding approach to women in their home and work environment. At the same time, our men are responding to the challenge of the Inter-Church Council of Men's Societies to make the coming *Crusades for Men* in Victoria, Canberra and New South Wales opportunities for effective outreach to men at present un-touched by church life. But the process goes much deeper than this. Special efforts alone are not enough. Swift forays will not breach the walls; only diligent, prolonged, costly encounter has a hope of doing it.

"Eyes are delicate things to deal with, and so are souls," says J. E. BROOKE (Ringwood, Vic.) in this helpful look at . . .

# THE RIDICULOUS OCULIST

In the middle of the last century, there was, in England, a Methodist minister named George Brown MacDonald. This good man reared a remarkably successful family.

He became, through his charming and gifted daughters, the father-in-law, respectively, of Sir Edward Burne-Jones, the great artist, and of Sir Edward Poynter, the famous President of the Royal Academy; and, later on, the grandfather of such notables as Rudyard Kipling, the poet, and Stanley Baldwin, the Prime Minister.

We have a glimpse of the sound and sensible training he gave his children in these words of one of his daughters: "He impressed on us the love of truth and the duty of charitable speech."

Especially did he have a very gentle, yet very effective, method of silencing captious criticism. "When our sharp tongues erred in this respect, he was uneasy, and would make us aware of his disapprobation by cutting across our conversation with an irrelevant enquiry as to the price of potatoes."

It is interesting, as we read the Gospels, to see the more direct, but humorous, way which Jesus had of dealing with this same difficulty.

Among his little band of disciples there were often bad temper, jealous feelings, and sharp tongues. "Judge not, that you be not judged," he would warn them, "for with the judgment you pronounce you will be judged, and the measure you give will be the measure you get."

Then, with a twinkle in his eye, he would ask them, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is a log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

This little parable is on a level with his comparison of a rich man entering the Kingdom to a camel going through a needle's eye. Jesus loved to pierce the solemn stupidities of men's behaviour with the shaft of humor.

Whenever we are tempted to make unkind or unnecessary criticisms of others, it would do us good, too, to bring to mind this comic picture of the Master's, of the man with a great log poking out of his own eye, squinting and laboriously looking for a speck of sawdust in his brother's

eye, and feel its playful, but none-the-less powerful, rebuke.

It was not that Jesus denied the necessity for removing faults from people's lives, just as it is obviously necessary to remove irritations from people's eyes.



J. E. Brooke.

Ocular diseases were very prevalent in Palestine, and in those days, when there was so little skilled professional help available, a man would often be called upon to cleanse his neighbor's eye of some foreign substance.

But how ridiculous it would be for a man whose own eye was so badly in need of attention, overlooking his own defective sight, and making himself officiously responsible for someone else's!

To take care of other people's eyes one needs three things — a good eye himself, a gracious spirit, and a gentle touch.

Firstly, he himself must have

## A Good Eye.

It would be hopeless him approaching his prospective patient with his own optic obscured and inflamed. He would not be able to see to do any good, for one thing. And the obvious retort would be, "Physician, heal thyself."

So with the one who would undertake responsibility for the moral improvement of others. He must look to his own life, first, and see that it is all that it should be. But,

usually, how blind we are to our own faults, and how lynx-eyed to the failings of others!

Sir George Mellish was one of the great jurists of England. As a member of a committee appointed to draw up resolutions of congratulation to the Queen, he discovered that his colleagues had begun one resolution with the words, "Being conscious as we are of our own defects . . ." "No, no," said Judge Mellish, "that will never do. We must not lie to her Majesty. Change it to, 'Being conscious as we are of one another's defects . . .'"

Stanley Jones tells of some Indian students who formed a new society, which they called, "The Society for the Confession of Sins." It was suggested to one of the members that it must be very difficult to confess their sins to each other in this way. "Oh, no," replied the student, "it's not at all difficult, for we don't confess our own sins, but other people's."

"The Society for the Confession of Other People's Sins" has a very large, and, it is to be feared, growing membership throughout the world. But no true Christian can belong to it.

No, "First take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." The prime requisite for a good oculist is a good eye himself.

Then, secondly, to operate upon your brother's eye, you need

## A Gracious Spirit.

You cannot help feeling that the man whom Jesus had in mind poked into his brother's eye, not because he was concerned with getting the obstruction out, but in order to see it and to gloat over its being there.

So very often, those who are critical of other's faults are not so anxious to set them right, as to show officiously and ostentatiously where they are wrong.

But no one wants another peering into his eye, only in order to tell him that it is defective. No one wants a visitor to his sick-bed who comes only to observe with satisfaction that he is ill.

And no one wants a critic who criticises, just for the sake of criticism. Some people do get a certain ghoulish pleasure out of remarking on other people's faults.

But what does Paul say in his great thirteenth chapter of First Cor-



inthians? "Love thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." Or, as Moffatt translates it: "Love is never glad when others go wrong; love is gladdened by goodness; always slow to expose, always eager to believe the best."

The good oculist needs a gracious spirit. When he looks into his brother's eye, there must be nothing but a sympathetic desire to set it right.

And finally, he needs

### A Gentle Touch.

What an exquisitely delicate organ is the eye! How sensitive it is, how tender its muscles and glands, how easily injured and impaired! No rough or clumsy hand must be employed upon it.

How much more tender and sensitive is the soul! How often it is hurt by what Browning calls "the world's coarse thumb and finger."

The Russian author, Gogol, has a heart-breaking story of a poor miserable clerk, Akaky Akakyvitch, who

toiled, day in and day out, copying words and figures in a ledger.

But no man can live without some private hope, and the private hope which stirred the soul of Akaky Akakyvitch was a dream that one day he might have as his very own a great-coat, a military great-coat.

With infinite savings and hoardings of wretched kopecks, at length he had sufficient money to secure his dream. He bought a great-coat, a military great-coat, and carried it home, exultant, over his arm. As he saw it there, hanging in his room, his own great-coat at last — why, life seemed too good.

That night the great-coat was stolen. Putting pressure upon his shyness, the little man went to the police-station to make a statement. There, having waited for a long time until careless officials might condescend to observe him, at length he muttered his story — that he had lost his great-coat.

On being asked what kind of coat it was, and on his reply that it was

a military great-coat, those officials roared with laughter! "What did you want with a military great-coat?" they chortled. And again they laughed and laughed.

And Akaky Akakyvitch went out into the darkness, found his way home, took to bed, and a few days later — bashfully died.

How many such tragedies there are in life — sensitive souls shamefully hurt and sometimes savagely slain by the sharp tongue, the harsh laugh, the cutting criticism. If you would touch your brother's eye, be sure you do so with a gentle hand. Be sure you do not wound his soul.

Look again at the Master's humorous cartoon. Do not make yourself so ridiculous. If you would be your brother's oculist, cultivate a good eye yourself, a gracious spirit and a gentle touch.

In other words, do not criticise others unless your own life is right, unless it is with a desire to help, and unless you can do it tactfully and tenderly. Eyes are delicate things to deal with, and so are souls.

From ROY EDMUNDS in Tasmania comes this story of . . .

## — THE BIG SHIFT —

Church members might easily move from one district to another, but problems begin to present themselves when a church hall and two chapels are moved. The problems were overcome by the Kellevie Church of Christ in Southern Tasmania recently when, using bulldozers, tractors and trucks, two chapels and a dining hall were moved to a more central location at Copping.

For several years the Kellevie church has been giving consideration to the possibility of making a move to a less isolated situation. Those who know the district will well remember the little chapel standing on a lonely hill, with scarcely a house in sight. The small village of Copping, situated on the Tasman Highway leading to Tasman Peninsula and historic Port Arthur, was selected as the new site because of its centrality, and the residence there, or thereabouts, of a majority of church members.

After the gift in early 1962 of the disused Congregational chapel at near-by Bream Creek, the decision to make the big shift crystallised. Immediate moves were made to acquire land at Copping, and eventually three blocks, comprising three-fifths of an acre, were secured. In May, 1963, work began in earnest, when men of the church began land-clearing and levelling for the pouring of foundations.

On May 4, 1963, in the early hours of the morning, the difficult task of

moving the Bream Creek chapel some four miles over narrow, steep, country roads began, and by evening all four walls were re-erected on the new site. The following weeks saw the completion of the chapel, and the laying of foundations for the Kellevie chapel and dining hall, later to be moved to the site.

On May 30, the small dining hall was taken in one piece over the five miles from Kellevie to Copping, and during the weekend June 8 to 10, the 60 ft. long Kellevie chapel was moved to the new site with the help of volunteers from Hobart, Launceston and the churches on Tasman Peninsula. From then until opening day on Sept. 8, weekend working bees saw all three buildings completed and freshly painted, both inside and out, and the erection of a 4,000 gallon concrete water tank.

These operations extended over some three months, and involved hundreds of manhours of arduous labor by the local men, some of whom worked almost full-time on the project. Enormous difficulties were successfully overcome. Those who participated will never forget the sight of these huge loads being slowly transported over narrow, unsealed, steep and winding roads. Trees had to be cut away to permit the passage of over-width sections of the buildings, and the skilful use of bulldozers raised the loads above the railings of narrow

bridges, which had to be negotiated en route. All machinery and vehicles used were locally owned by church members.

The successful conclusion of the whole project reflects great credit upon the small group of people, who had the vision to see great possibilities, the courage to surmount difficulties, and the willingness to devote time, energy and material resources to provide a Christian centre in an area where it will do the most good for the Lord's work.

The dining hall and Bream Creek chapel have been joined together by a covered passage way, looking like one building from the front of the block. Land has been cleaned and prepared for the sowing of a lawn, for a car-park and children's play area.

Splendid attendances from all parts of the State marked the opening day on Sept. 8, when E. W. Taylor, a former minister to the Tasman Peninsula circuit, spoke at 11 a.m. and 2 p.m., and L. G. Cooke, the minister at Collins-st., Hobart, preached at night. At this service, colored slides of various stages of the operation created much interest.

When we see things like this happening, and whilst we have people like this in our churches, we thank God and take courage because nothing can prevail against a spirit like that.

# — SPRINGS IN THE DESERT —

Dr. James Reid.

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing the valley of Baca make it a place of springs. (Psalm 84: 5, 6).

The 84th Psalm is one of the songs sung by pilgrims on their way to Jerusalem. Pilgrimages to holy places do not have much place in the religious life of the West. We think of the Christian life as walking with God wherever duty may take us. But they remind us of the truth that life is a pilgrimage, in which, like the pilgrims to Jerusalem, we meet with varied experiences. The road goes through all kinds of country. What the Psalmist means by the valley of Baca is hard to describe. Most interpreters hold that it stands for a dry and waterless tract. We can all identify it on the map of life's experience. Bunyan in the *Pilgrim's Progress* describes it as the Valley of Humiliation. Tennyson in his *Idylls* tells how Sir Percivale, frustrated in the quest of the Holy Grail, thought of all his unworthiness.

And lifting up mine eyes, I found myself

Alone, and in a land of sand and thorns,

And I was thirsty even unto death;

We have all been in that kind of desert. It may be due to a sense of weariness and futility. Duty becomes drudgery, and the color and joy fade out of much that brought us pleasure. We feel like saying as Hamlet did, "How weary, stale, flat and unprofitable seem all the uses of this world." Or we may have met with some failure or dark discouragement, and the blow has taken the heart out of us. We are tempted to doubt whether it is worth our while to go on trying to keep our faces to the Celestial City. Or perhaps some sorrow has clouded our sky and drained life for the moment of all joy or interest. Yet again, it may be one of those tracts of experience where all feeling has dried up within us. We find it hard to pray or to keep any assurance that God cares and loves. We may not be able to see any reason for it. In the spiritual life, it has been said, there are sometimes shadows when there are no clouds. But the Psalmist says that even in these tracts of experience the man of faith can discover sources of renewal and fresh inspiration. "Passing through the valley of Baca he maketh it a place of springs."

There is plenty of evidence for this to be found in the human story. Handicaps can become a stimulus to hidden powers, as many who have lost limbs or sight have proved so amazingly. The kindness and sympathy of those who cared for them

opened in their desolate prospect the springs of hope. Letters and visits from friends have made sick people realise life's hidden compensations. Even the sick room for many people has become a place of springs. Bunyan's desert was Bedford Gaol, where he spent twelve years because he refused to give up preaching the gospel. He describes it in his picture of the Valley of Humiliation. In the first part of the book we read how Christian was nearly slain there by the foul fiend Apollyon. He only became victorious because when he fell, he fell upon his knees. It is not a pleasant picture Bunyan gives here of this grim valley. But in the second part of the book when Christian's wife and family, travelling the pilgrim way, come to the same valley, it has a different look. It has become a place of quiet refreshment. "I think," said Mercy, "I am as well in this valley as I have been anywhere else in all our journey. Methinks here one may without much molestation be thinking what he is, whence he came, what he has done and to what the King has called him. They that go rightly through this valley of Baca make it a well." Was this change a reflection of Bunyan's own experience? Had he come to find his prison a place of springs? The book he wrote there is the answer.

How to turn this valley into a place of springs may be the problem for some of us. The first step is to hold fast the faith that there is nothing from which we may not profit. That conviction meets us on every page of the Bible. Many tracts of desert in the world that were at one time thought to be useless are now found to be fruitful. Men of faith have found this true of every part of life's experience. God has something to give us there which can turn a desert into a garden.

Life becomes barren and empty for one chief reason. It is that the surface inspirations which most of us live by from day to day have dried up. They have not been deep enough to sustain the spirit. We must dig deeper and find the springs that are only reached by a clearer grasp of God's purpose for our lives and a deeper dependence on him. We must ask ourselves in the quietness "what we are, whence we came and to what the King has called us." Even the best things in life can become stale and unsatisfying till we find the channel that leads through them down to God.

This was the discovery the woman of Samaria made. She had gone to the well for water in the course

of the day's routine, but there was weariness in her eyes. She had the look of one who had tried all the surface wells of life and found them empty. Jesus saw her need, and opened up through his own disclosure of himself the fountain of life. Her dreary world became a place of springs. God is waiting in every desert to lead us to more abundant life. That is the truth we must hold on to when life seems dull and empty. Our assurance of God's love for us does not rest upon our feeling; it rests upon a fact which the Cross has stamped into history in indelible letters.

As we look into the future today the prospect may not seem very bright. The sand has been allowed to drift into many of the wells from which our fathers drew their inspiration, but the sources of renewal are still there. The word for our restless age is, "Be still and know that I am God." As the pilgrims entered the Valley of Humiliation, Bunyan says they heard the singing of birds. The guide explained that these were the birds of the country. As they listened they heard through the music words that for centuries have been the answer to all doubts and misgivings about life.

For why? The Lord our God is good;

His mercy is for ever sure;

His truth at all times firmly stood,

And shall from age to age endure.

—British Weekly.

## Sunday Morning

It was Sunday morning  
At the breakfast table,  
And my host asked Mrs. Host,  
Meaning his wife,  
If she was going to church.  
And I thought that was funny,  
If that's the right word—  
Strange is better maybe—  
Or tragic—  
Or unfortunate or disgraceful.  
I couldn't see why it should be a  
matter for debate;  
Because she was in good health  
And they were members of the  
church.

Your children don't ask  
If they are going to school today.  
They know they are,  
If they aren't sick,  
Or can't make you think they are.  
I was wondering why  
Going to church  
Isn't taken for granted,  
And how many fires would get put  
out

If only the fire chief got there  
And the volunteers came when they  
felt like it?

—Christian Advocate.



## THE MINISTRIES OF OUR



# WOMEN

## FEDERAL ACTIVITIES

## QUEENSLAND.

The devotions for the October meeting in Ann-st. hall on Oct. 1 were conducted by Ipswich Fellowship, Mrs. Fraser presiding. A ladies' quartette, and a message from Mrs. Acland on *The Light a Christian Should Shed*, were enjoyable and most helpful.

Following devotions, Mrs. Acland (President) conducted the business session. There were 43 sisters present, and apologies were received from six.

Prayers were asked for on behalf of Mrs. Machin during the anxious time her husband is in hospital.

Treasurer's report was very encouraging. A cheque for £72 is being passed on to the Overseas Missions Board.

Report on the first C.W.F. camp at Caloundra was brought by Mrs. Potter (organiser), and other sisters spoke of the great time of fellowship that was enjoyed by all who attended. The full attendance was 70, some only being able to be present for one day. It was decided to donate £20 from Camp proceeds to the Youth Dept. for new mattresses for the Camp. Campers will appreciate that!

A greeting was received from Puerto Rico, from World President, Mrs. Maldonado, for inclusion in 1964 edition of our C.W.F. Handbook, which is well under way.

A greeting was also received from Mrs. Brown, now residing in Darwin. Mrs. McLane (Social Service Supt.) suggested that a group visit be made to "Hillcrest," Annerley Home for Aged. This is being arranged.

Monthly Prayer Day will be held at Zillmere, Oct. 24. Mrs. Acland then closed the meeting in prayer.—M. Cobine, Sec.

## SOUTH AUSTRALIA.

Mrs. Lawrance presided at the Oct. 4 meeting in Grote-st. chapel. There were 190 present, including 162 delegates and four visitors. Mrs. Lawrance welcomed the visitors, with a special welcome to Miss Mann; it was a delight to have her with us again. Interstate visitors were from West. Australia, namely Mrs. McLaren and Mrs. Hunt.

The devotions were capably led by the new President, Mrs. Lawrance. The obituary report was presented by Mrs. Hunt, and the prayer by Mrs. Kruger, nine sisters having received the Home call.

Mrs. C. H. J. Wright (Brighton Gardens) was nominated for the position

of Asst. Sec., and was unanimously elected. Mrs. Wharton is seeking assistance in the selling of badges for the Freedom From Hunger Campaign; helpers are needed on Fri., Oct. 25.

A greeting was brought by Miss Griswood, who is leaving soon for missionary service at Carnarvon Mission Station.

The present call for the League of 2,000 is now open for the church at Christies Beach.

Mrs. Lawrance left us the following thought for the coming month: "There is a wonderful mythical law of nature that the three things we crave most in life—happiness, freedom and peace of mind—are always attained by giving them to someone else."—L. Watson, Acting Asst. Sec.

## VICTORIA-TASMANIA.

Vic-Tas. Council meeting was held in the Reception Room, Churches of Christ Centre, Fri., Oct. 4, at 11 a.m.

The call to worship came from Proverbs 15: 13, after which the President introduced the leader of devotions, Mrs. M. Robottom, with thoughts on Luke 8: 40-48. A warm welcome was extended to N. Cheal (Pres., Inter-Church Men's Societies), guest speaker; to Mrs. Kemp, recently returned from overseas, and to Mrs. Hall (Cheltenham) and Mrs. Clark (Hampton), a visitor. Mr. Cheal outlined the commencement and growth of Men's Societies in the churches, also information on planning and progress concerning *Crusade for Men*, to be held in Melbourne during October under leadership of Dr. Halverson and team.

Sixty-two churches were represented by 168 ladies, with apologies from 35.

Thanksgiving Day is to be held in Northcote Church of Christ on Saturday, Feb. 22, 1964, at 2.30 p.m. Delegates are earnestly challenged to consider specific, factual events within the local C.W.F. groups for which we can offer thanks to God, and to forward information to President or Secretary so that a suitable programme can be arranged.

A cablegram was received from Miss Vawser (India), asking for definite prayer on behalf of 10-day mission to be held in Baramati by Dr. Abdul Haq, of Billy Graham team. Hamilton, Pyramid Hill and Boort have been visited by members of the Executive. Mrs. Newham led in prayer, remembering families and

(cont. on p. 671)

# QUESTING

A. E. White.

Could you explain the meaning of Hebrews 10: 26?

Hebrews 10: 26ff reads: "For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment . . . How much worse punishment do you think will be deserved by the man who has spurned the Son of God . . . and outraged the Spirit of grace? . . . The Lord will judge his people. It is a fearful thing to fall into the hands of the living God."

This is not the only passage where the writer to the Hebrews declares that there is no way back if you betray the Christ after acknowledging him as Lord. Hebrews 6: 4-8 is just as strong as the verses shown above. Once you lapse from the Christian faith, you are in a hopeless position, and there is no chance of restoration.

Some scholars have tried to lessen the severity of the phrases by fiddling around with words, but they have had little success. The words say what the writer intended them to say. For him, the worst possible sin was disloyalty to Christ. The young Church had many external enemies, but its greatest enemies were those who had been inside but had turned away. This was crucifying Jesus again, and in a manner that was worse than before. Those who actually put Jesus to death were ignorant of his true nature. We are not ignorant. Therefore, we "sin deliberately" when we reject him after having declared our trust in him.

If two witnesses gave evidence in olden times that a certain person had broken the law of Moses, that person could be stoned to death, says the writer. How much more severe will the punishment be if we break the greater laws of love and grace!

Now, it is a principle of Biblical interpretation that extreme statements, like the one we are considering, must not be isolated from the rest of recorded revelation, and the weight of Scripture is against acceptance of this passage at its face value.

God is love, and it is love's nature to forgive. Jesus told Peter to forgive seventy times seven. How, then, would we think that God will forgive only once? When we stand before the Cross — the deed and the declaration of forgiving love — it seems futile to base an argument on the severity of the law of Moses.

The sin of disloyalty is a frightful crime against God. We deserve great punishment for it, but even for this God still finds a way to forgive.

# HERE AND THERE

The church at Belrose, N.S.W., which six years ago had all its buildings destroyed by bush fire, is holding a tent mission, Oct. 19—Nov. 10, 1963, with R. M. Wilson (Kingsford, N.S.W.) as missionary. There are only 21 (3 of them isolated) in membership with the church, but they are proceeding in faith, and ask for prayer support throughout Australia.

C.W.F. (Vic. and Tas.) Council meeting will be held in the Reception Room, Churches of Christ Centre, on Friday, Nov. 1, at 11 a.m. Leader of devotions, Mrs. Hillbrich (Carnegie); guest speaker, A. A. McCutcheon on Inner-Suburban Churches. Please remember C.W.F. 1963-64 Project, and obtain your tickets for Choral Society Concert as soon as possible. —E. M. Rankine, Sec.

Many friends throughout Australia will regret the recent passing of Mrs. A. L. Read. Her husband, the late A. L. Read, was Under-Secretary for S.A., and active in every phase of our work. When he was Federal President in 1941 his wife became in the same year the first President of the Federal Women's Conference. Through the years she served on the Federal Overseas Board, was State President in S.A., and, until recently, was active on the Christian Rest Home Board. Mrs. Read was a charming person whose graciousness always made her stand out in any company. —E. P. C. Hollard.

We include in this issue a re-print of one of the hundreds of weekly articles written for the *British Weekly* by the late Dr. James Reid, of England. In his recent death, the whole Church has lost a man of rare devotional genius, whose writings have for so long meant so much to Christian readers around the world. We publish this article as a tribute to a great Christian writer.

Principal E. L. Williams, M.A., is the speaker in the radio session, "Plain Christianity," which will be broadcast from 3AR, Melbourne at 9.15 p.m. on October 27.

Russia's State pension system has been changed to bar payments to workers employed by churches or religious agencies. This was disclosed in Moscow by Science and Religion, an atheist publication, which said the only exceptions involve cleaners and watchmen employed in churches. They benefit because church buildings are owned by the State and thus help to "maintain State property." "According to the constitution, the Church is separated from the State," the publication said, "and this makes it only

natural that pensions for any employees of religious organisations, should be barred from the State pension system." Under the Soviet Union's pension laws, men over 60 and women over 55 receive payments amounting to almost 90 per cent of their final salaries. All pensions are subject to approval by the Central Council of Trade Unions. —E.P.S.

In March of this year, the N.S.W. Conference Boys' Home Committee purchased a property at 321 Livingstone-st., Marrickville, for a Young Men's Hostel; firstly to have accommodation for the lads leaving the Boys' Home, Dunmore House; secondly, to meet the need of young men for accommodation, especially from our country or interstate churches. The Supervisor is Mrs. Doreen Frost. Any inquiries and application forms can be obtained from the Committee Secretary: Mrs. C. Maxwell, 15 Acton-st., Hurlstone Park, N.S.W. Hostel phone, 55-1706.

The Ceylon Bible Society is enlisting the help of Christian families in distributing the Scriptures among non-Christians in their neighborhoods. A campaign is in progress to sell packets of Gospel portions in Sinhala, Tamil, and English to Christians which they, in turn, are expected to distribute. Apart from the more effective distribution of the Scriptures, the intention is to make evangelism the concern of the average church member and not to leave it to the clergymen and full-time colporteurs, a Society announcement said. —E.P.S.

## Dedication and Thanksgiving

REDCLIFFE, QLD.

On Sept. 21, at 3 p.m., over 120 attended the dedication service at Redcliffe, Qld. The church building has been extended, renovated, platform built and interior and exterior painted. The work has been done voluntarily by a handful of faithful workers. Gifts of material, doors, windows, lights and fittings, also monetary gifts and labor from interested friends, were very much appreciated. The Ladies' Fellowship carpeted the platform and provided a new aisle runner. The floral work enhanced the afternoon's function, everything being done to the glory of God.

F. Lelivesley presided over the gathering and welcomed everyone. M. Pleper (Albion) led in opening prayer. R. Acland (Ipswich) read the Scrip-

ture lesson. G. V. Haigh (Kedron) gave the address of dedication and G. McKelvie (Longreach) the prayer of dedication. A solo was rendered by D. Risson (Ipswich), and Mrs. A. Fraser (Ipswich) was organist for the afternoon.

D. West and R. Chapman (sec. and treas., Building Committee) presented comprehensive reports on the building project over the months. E. Neumann (Building and Advisory Board) congratulated the members on the transformation of the building. Many apologies and greetings were received from interested friends, especially from R. Clymer (S.A.), who was the minister when the church was opened seven years ago. Greetings were brought from the Ministers' Fraternal sec., Mr. Wolter, G. V. Haigh (Fed. Pres.) and R. Acland (Fed. V-Pres. and State V-Pres.), J. Sherriff (Conf. Pres.), J. Heath (Chinchilla) and the Mayor of Redcliffe, who sent an apology with his greeting. A thank-offering of nearly £100 was received. F. Lelivesley closed meeting in prayer. Those present were served afternoon tea by the Ladies' Fellowship.

On Sunday, the 22nd, the church anniversary services were held and S. Vanham (Annerley) was guest speaker at both services.

### FEDERAL

## College of the Bible Notes

1. The annual sports day of the College was held on Oct. 9, when a keenly contested programme was enjoyed.

2. The students have completed the production of their annual magazine, *Footsteps*, and soon it will be available in the churches.

3. As intimated elsewhere in this issue, the Graduation and Ordination service will be held in Lygon-st. chapel on Nov. 15. Dr. K. R. Bowes will be introduced as a new member of the Faculty, and is scheduled to give the address of the evening.

4. Twelve men and one young lady complete their courses here this year. All the men have accepted church appointments, and the missionary nurse candidate hopes to enter upon overseas missionary service in the new year.

5. All the College community is feeling keenly the severance of a long-established and valued association, when, in a few weeks, R. T. Pittman lays aside his teaching ministry. His work will abide, and he has a secure place in the affection and esteem of all his students for the past forty-nine years. The brotherhood will honor him in a service of recognition on Tuesday, Dec. 3 (not Dec. 4 as previously indicated in this paper). —K. A. Jones, Organising Sec.





# OUR FAMILY PAGE

## "I Quit"

Charles F. Kemp.

John was a young man who hadn't had much experience in church. He came more or less sporadically, usually at the insistence of his wife. In the course of such occasional contacts, he became more interested and came more regularly. Others in church noticed this awakening of interest, and the inevitable happened. He was asked to run for the office of deacon, and was elected. This was a new experience to John. He had received very little recognition in his life, and he was proud of this position, which he took as a real honor. He was very faithful in all of his responsibilities, and this, too, received notice.

When committee appointments were made, it was felt he could not be overlooked. He was appointed chairman of a committee. This came as both a surprise and a pleasure. He was enthusiastic; he had great plans. He was going to get things done. He called a meeting of his committee, and then reality began to dawn. Not all the members shared his enthusiasm. Indeed, not all the members came. Some who did come refused assignments.

The bubble burst. Disillusionment, mixed with anger and disgust, set in. The young man called at his pastor's study. "I quit," he said. "If that's all they care about the church, I'm not going to beat my brains out."

One might ask the question, is this a pastoral counselling situation or a church administration situation? This is one of the dilemmas of the pastor. The professional counsellor deals with people and their problems; these same people are not on his boards and committees. The pastor is concerned about John. This behaviour is indicative of some of his needs. He also must be concerned about his programme; the committee work must get done.

Let's look at it as a counselling situation. This is as much a counselling situation as if a couple came with a family problem, or a student came in because he was troubled by doubt. It is true that John doesn't see it as a counselling situation. He's mad. He didn't come for counsel. He came to get rid of the whole discouraging, disgusting business.

This is the pastor's first task, to get it into a counselling situation. He must try to create an atmosphere of such understanding that John will see the need and be willing to discuss the whole thing through. The more he discusses it, the better off he will be. The more he ventilates his feelings, the more he expresses his hostilities and frustrations, the better he will feel. The pastor's task here is to listen, to understand, at times to interpret.

His purpose is at least three-fold.

(1) One, he wants to help John understand himself. He wants to help him understand why he feels as he does, why he is embarrassed, hurt and angry. This isn't easy. It takes time, skill and patience, but it is all important. John's attitudes are in themselves a symptom of a need.

(2) Two, he wants to help John understand other people. The pastor cannot take sides. He cannot excuse or defend other people who neglect their duties or default on their responsibilities. At the same time, he does want to help John understand that all people have their imperfections, all people make mistakes. They, too, need help.

(3) Three, he wants to help John recognise the true nature of Christian service. Leadership always entails disappointment. Service is always performed with the possibility of discouragement. The great servants of the race have always experienced this. The Bible is full of it. Anyone can serve when the going is easy. Anyone can serve when he gets recognition and rewards.

The real servants are those who continue when the going is tough, who make extra efforts when others fail. When one can continue, in spite of discouragement, then he gains an inner sense of satisfaction and fulfilment that can be found in no other way. Then he will be able to help others who are discouraged. — The Christian.

## A Christian Bargain

David Livingstone gave himself for Africa, gave health and strength, wife and children, died alone in the forest on his knees praying for Africa — a poor bargain, you say. Listen to his own testimony.

"People talk of the sacrifices I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of the debt owing to our God which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of

mind, and a bright hope of a glorious destiny hereafter? It is, emphatically, no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a forgoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink, but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for us. I never made a sacrifice." Had he not made a good bargain?

A young Oxford graduate who had a brilliant career offered himself to a Missionary Society for service in Africa. His tutor tried to reason him out of it. "It is sheer madness. You are going out to West Africa to die in a year or two." The student replied, "If Christ wants me to be a foundation stone lying in an African grave, I am content, certain as I am that the final result will be a Christian Africa." It would be a good bargain.

It is just as true of your place, your home, your town. People make so many demands upon you, the place asks so much of you, home demands so many sacrifices. You are making a good bargain. "For the measure you give will be the measure you get back."

## "LO! I AM WITH YOU — ALWAYS!"

At morning's prime — when the grey shadows lift,  
And the brightest sun disperses mid-night's power,  
There steals a calm, from yon eternal hills —  
Thy promised Presence, Lord — at morning's hour!

At sultry noon, when silence wraps the land,  
Across the meadows floats a fragrance sweet;  
And lo! I breathe the very breath of Heaven —  
Thy promised Presence, Lord, in noon-tide heat!

At eventide across the sunlit fields  
Where lengthening shadows fall across my way,

A solemn hush, a deepening peace descends —

Thy promised Presence, Lord at close of day!

— Winifred Burton.

## NOTHING IS EVER

smart which leaves us with a sense of shame;  
completely honest which has to be covered up;  
beautiful which is done with envy;  
clever which leaves a wound in the heart of a friend.



## Discipleship

Judith Alexander, Louise Pate, Bruce McWhinney, Diane Cooper, Barry Guldling, Wayne Lilley, Noelene Day, Janette Clunas, Anne Dodd, Margaret Hunt, Stephen Toomey, Hurstville, N.S.W.

Miss M. Brown, Miss Wootten, Hamilton, N.S.W.

Julie Cann, Inverell, N.S.W.

Cheryl and Elizabeth McCarthy, Noble Park, Vic.

Mr. and Mrs. G. McCulloch, Mr. and Mrs. E. Bray, Mrs. Ogilvie, Mr. and Mrs. D. Welmer, Raymond Bray, Paul Hoskins, Camp Hill, Qld.

Mr. and Mrs. G. Murison, Adrian and Leslie Murison, Drumcondra, Vic.

Mr. Norman, Mayfield, N.S.W.

Ann Buckmaster, Mrs. Paton, John Wyatt, Mt. Evelyn, Vic.

Geoffrey Walker, Earlwood, N.S.W.

Graham Oswald, Tumby Bay, S.A.

Miss P. Nicholls, Hornsby, N.S.W.

Mrs. Murray, Subiaco, W.A.

## Membership

Mr. and Mrs. C. McIver, Mayfield to Charlestown, N.S.W.

Chigwidden family, Fullarton to Keith, S.A.

Mr. and Mrs. D. Welmer, Ann-st., Brisbane to Camp Hill, Qld.

G. Banks to Midland, W.A.

Mr. and Mrs. Deeble, Mrs. Holmes, to Essendon, Vic.

Mr. and Mrs. S. Davie; Mr. and Mrs. Griffiths, to Brighton Gardens, S.A.

Mrs. Standing, from Box Hill; Mrs. Wilson, from Balwyn; Mr. and Mrs. B. Marston, from Oakleigh to Blackburn, Vic.

Miss M. Whitaker, Mrs. Trantor, Constance Trantor, to Subiaco, W.A.

## Marriage

Wendy Ambler to Trevor Ewers, Wembley, W.A.

Margaret Sutherland to William Worrall, Drumcondra, Vic.

Gwyn Evans to Douglas Rosolen, Beverly Hills, N.S.W.

Gwen Hodge to Frank Sanders; Lois Jeffery to Doug. Thompson, Box Hill, Vic.

Valmai Smith to Jim Sprigg, Nar-  
embeen, W.A.

Margaret Strack to Ken Lisk, Essen-  
don, Vic.

Margaret Griffiths to Peter White,  
Maylands, S.A.

## Fallen Asleep

C. Fraser, Hamilton, N.S.W.

H. Anderson, Essendon, Vic.

## TASMANIA

Devonport (E. W. Taylor). — Elderly citizens were entertained in home of Mrs. Bruton, who exhibited her lovely paintings and also gave a demonstration of the art. At weeknight meeting, Mr. and Mrs. Barclay (R.B.M.U.) gave illustrated message on Mission work in Nepal. G. Roberts (missionary to Japan) gave church outline of work and needs in that country. P. Pitts (rep. Y.F.C.) spoke during evening service. On Oct. 6, L. Brierly (W.E.C.) brought great need for missionaries in N. Africa. Mrs. L. Moore (Tas. Dist. Conf. Pres.) spoke to appreciative gathering of C.W.F. on 10th.

## QUEENSLAND

Camp Hill (K. J. Harvey). — Church rejoices in 10 baptisms during Sept., and reception of new members into fellowship. Mission during Sept., with J. Bond (W.A.), proved time of great blessing and uplifting for whole church. All auxiliaries now back to normal activities, and functioning in fine spirit. C.W.F. and C.M.S. combined on Oct. 9 for screening of film, *The Stones Cry Out*. Fellowship enjoyed with Mr. and Mrs. Squires (Gardiner, Vic.).

Ann-st., Brisbane (L. G. Read). — At morning service of Oct. 13, H. J. Payne, R. Pitman, W. S. Hoens and N. Watson were inducted as elders in an impressive ceremony. Rodney Fox is being transferred to the State School at Cecil Plains, and has tendered his resignation as B.S. supt. 23 C.Y.F. members attended Hawthorne church on 1st, in support of mission there. At youth service on 6th, J. Files, Jr., gave reading, and K. Read was soloist.

## WESTERN AUSTRALIA

Wembley (H. R. Fitch). — Christ, Our Light, was theme for B.S. anniversary. Singing and items by scholars enjoyed and attendance good. Mrs. F. Paget (Primary supt.) given presentation by school in appreciation of 10 years as supt. in Kinder and lately with Primary. Miss M. Ambler has taken over as supt. of this dept. Mr. Fitch held attention and challenged listeners with illustrated anniversary talks. Three scholars responded to invitation to accept Christ as Saviour. An angle-poise lamp for medical work in New Guinea was presented to Overseas Mission State Sec., finance being provided by scholars and teachers. Patsy Pyne is spending her holidays at Norseman Mission, assisting during absence of Maurine Elsegood (Living Link) on holidays. Final preparations for Spring Crusade being made. H. Fitch will conduct Sunday meetings, and R. Ellis (Maylands) the Thursday evening meetings. G. Mogridge gained 3 distinctions in recent engineering examinations.

Midland (E. B. Clapp). — Basketball season finished with social, visiting teams from Kalamunda and Bassendean being entertained. Shield presented to B grade by sec. of Basketball Association, and other trophies presented. One welcomed into fellowship. Junior fellowship tea on Oct. 13, followed by baptism of two B.S. scholars. Service well attended. Outreach Helen Valley B.S. anniversary held 13th; speaker, D. Croot (Kalamunda).

Narembeen. — Church journeyed to Bruce Rock on Sept. 29 for services with rest of Eastern Wheatbelt churches, T. Malden being speaker. Narembeen and Bruce Rock B.S. held picnic on Oct. 12. Church has enjoyed fellowship of visitors.

Subiaco (G. Smith). — Church acknowledges anonymous gift of £1,000 for missionary work. B.S. anniversary enjoyed. K. Bray led singing, Mrs. G. McNish presented prizes to kinders, Miss J. Ottery spoke to Cradle Roll afternoon, and C. G. Flood was guest speaker. Church appreciates valued work of H. Vawser (supt.) and staff. Mr. and Mrs. Gordon honored on occasion of silver wedding anniversary. V. C. Stafford (Director, Fed. Board Christian Ed.) spoke at a morning service. C.F.A. sponsored concert given by C.W.A. Choir. Film evening of work of Thea Lake and Helen Malden in New Hebrides given by Margaret Harris.



## NEW SOUTH WALES

**Inverell (R. Powell).** — Minister has commenced after-school instruction class for Y.P., who have recently made decisions. Large congregations attended services on Oct. 6; many visitors welcomed. Baptismal service held at night. Visitors from Newcastle took part in the service, Cleve Dick rendering a saxophone solo and Mr. and Mrs. Ken Shaw a vocal duet. At Teens' Fellowship recently, J. Jackson spoke on *Unity of Christians*, and told of recent combined church services held at Conference at Armidale. C.W.F. has undertaken to clothe Aboriginal girl from one of our W.A. Missions; this is besides adopting New Guinea boy. Final Temple Day offering was £313.

**Albury - Wodonga - Lavington (D. Oldfield - P. Kavanagh).** — P. Kavanagh, part-time associate minister, has accepted call to become second full-time minister with D. Oldfield, and will commence his duties in the near future. Work at Lavington expanding. 54 communicants there on Oct. 13. C.E. has raised 7,500 pennies towards Building Fund. Mrs. Passant and Rita Kleeman are ill.

**Beverly Hills (R. W. Beadle).** — During Sept., minister conducted a week's mission at Pendle Hill. C.W.F. held street stall, which raised £30 for Overseas Missions. C.W.F. co-operated in Rose Day button selling on behalf of Social Service Dept. Church regrets resignation from active service of H. Taylor, who has served as church officer and B.S. supt. for many years. We wish him a speedy and sure return to health. Kevin Rosolen has undertaken superintendency of school.

**Hamilton (W. D. Howard).** — State C.E. Pres. (R. Wrightson) was guest speaker at service Sept. 15, and a number of C.E. members assisted in the service. 40th church anniversary services held 27th, 28th and 29th. L.G. Read (past minister) guest speaker. Fellowship tea arranged by C.W.F., followed by a film programme, was held on 27th. Many representatives of sister churches attended the meeting on 28th. Highlight of the anniversary services was the musical programme presented by choir and individual items rendered by members. At gospel service on 29th, two Y.P. made their decision for Christ. Church shocked by sudden death of beloved elder (Charles Fraser). Deep-seated sympathy is extended to his wife and sons.

**Hurstville (D. W. Holmes).** — Attendances continue to remain at high level and fellowship has been enjoyed with many country visitors. Visit by Conf. Pres. (C. Saxby) and Mrs. Saxby was appreciated. Church rejoices that six Y.P. confessed their faith in Christ

during past weeks. At recent stewardship rally, the church adopted a recommendation of the Board that this year's Temple Day offering be directed to a Home Mission project, that next year's budget include an amount of £300 to help support J. Main (missionary-elect, India), and an amount of £50 for purchase of books for Woolwich College Library.

**Earlwood (F. Elliott - R. Craig).** — Despite very bad weather and an epidemic of measles, splendid attendance at B.S. 30th anniversary. Singing by scholars, under baton of G. Hudson, of high standard, and kinder items, thanks to Mrs. Donnelly and her staff, very pleasing. Help of instrumentalists and accompanists appreciated. Highlight of afternoon was Mr. Anderson's illustrated address.

**Rockdale (C. J. Mackenzie).** — Morning service Sept. 22 was broadcast over 2CH. Mr. Smith lost his daughter (Mrs. Tucker) after long illness; Mr. Rowlings in hospital for surgery. Warrawong C.W.F. visited on 25th and led a very enjoyable meeting. B.S. anniversary held on 29th. Singing of children was delightful. Kinders were at work at afternoon service, when speaker was Mr. Stebbins. Evening speaker was Mr. Nash. C.W.F. had special meeting taken by six of the lady students at Woolwich College. G.L.B. held a social evening and display, Oct. 11.

**Mayfield (R. J. Anderson).** — "Open Day" at new manse held Sept. 14. Speaker at gospel service on 15th was D. Wade. B.S. anniversary meetings held 29th and 30th. Guest speaker was A. Anderson (Woolwich). Many visitors welcomed during month, including several from Wollongong. Attendances being maintained. Half-yearly business meeting held Oct. 9. B.S. staff and C.Y.F. tea held 6th.

**Hornsby (R. Hilford).** — Enrolment service of G.L.B. conducted by minister at p.m. service, Sept. 22, with Major Wheat assisting. At close of gospel service on 29th, young lady made her decision and was baptised on Oct. 13 by V. Dallinger. Minister conducted service, and soloist was Mr. Glazier. Church picnic held on 7th at Mitchell Park. At D.C.E. annual B.S. demonstration, Hornsby B.S. received Merit Shield and Miss D. Dallinger a State prize.

## SOUTH AUSTRALIA

**Keith (R. R. Brand).** — Family received into fellowship by transfer. Visiting speakers, W. Milne, W. E. Fisher (Scrip. Union rep.) and J. Way (Karriva, Vic.). Minister took anniversary services at Congregational Church, Tintinnara, and church was pleased to have R. Matthews as exchange speaker. Junior and Inter. C.E. societies formed under leadership of Mr. and Mrs. D.

George. C.W.F. supported project afternoon at Bordertown to aid Ndul-Nduli Hospital. Several Y.P. attended training camp at Hall's Gap.

**Berri (H. Greenwood).** — Church enjoyed slides shown by Sis. Betty Anderson, who also gave talk on her work in New Guinea. Several ladies travelled to Red Cliffs to Sunraysia Conference on Sept. 19. Loyalty dinner held on 25th, prepared by ladies for 94 people. Addresses given by guest speakers, E. P. C. Holland and I. J. Chivell.

**Mount Gambier (R. V. Holmes).** — Excellent B.S. anniversary services on Oct. 6; J. Pederson led singing and E. Stevens (Naracoorte) spoke. Best ever attendance of parents and friends. Duplicated leaflets on prayer, worship, Bible reading, etc., being distributed to emphasise deepening of spiritual life of church. C.W.F. working hard in preparation for garden party. Men's training class on platform work commenced.

**Whyalla (R. Tippet).** — Special services during Sept. to review Planned Giving programme. Youth tea and special church service well attended. Y.P. coffee hour concluded evening. In absence of minister at Conference, speakers were W. Berry and N. Bradley (SAV announcer). M. Summer-ton spoke at both prayer meetings. Meals for aged distributed by both C.W.F. groups. Congratulations to men's basketball team on winning final, under coach John Lawrie. Loyalty tea held Oct. 5, followed by two strip films. Special service of Communion and Commitment on 6th. Communion service attendance risen from 55 per cent to 75 per cent of membership. Building Fund now stands at £1,000. Plans proceeding for new building. Sympathy extended Harker family in passing of Mr. Harker, snr.

**Mile End (J. A. Luff).** — B.S. anniversary resulted in fine singing under leadership of Miss Moore, supt. Mr. and Mrs. White have resigned from the teaching staff because of sickness, after 15 years' service each. Concert and prizegiving very well attended, when 12 scholars received special awards for attending 52 Sundays during year. C.M.S. visited Channel 7; C.W.F. visited Fauldings. Teacher and six scholars toured 700 miles through Flinders Ranges on Labor Day weekend, holding Lord's Supper and B.S. class in heart of the ranges. Mrs. W. Ewers has moved from district to Rest Home at St. Georges.

**Clovelly Park (J. C. Cunningham).** — Sis. Betty Anderson (New Guinea) gave illustrated address at youth service and tea. Y.P. have 12 attending monthly early morning prayer meeting. C.Y.F. held film evening with B. & F. B. S. on 28th. Church anniversary, Sept. 29, with former minister, G. T. Fitzgerald, preaching at

evening service. I.C.E. consecration meeting for Oct. taken by Dr. H. Steward. Sing-song held at home of Mr. and Mrs. H. Munel. C.W.F. had panel evening. B.S. picnic enjoyed on Oct. 14.

**Tumby Bay (D. P. Holloway).** — Successful B.S. anniversary services held under leadership of R. Nankivell; guest speaker, A. Storay (Pt. Lincoln). At gospel meeting of Oct. 13, a young man who had previously made decision was immersed. Visiting speakers have been Mr. Laslett, assisted by David Nankivell, and Alan Branford, Mr. Lynburn, Mr. Durdin. Ladies' Guild preparing Christmas parcels for Carnarvon and, assisted by C.W.F., preparing Christmas cakes for Social Services.

## VICTORIA

**Noble Park (A. B. Titter).** — Church has adopted Mrs. J. Edwards (New Hebrides) as overseas Living Link. Men visited Springvale for participation in men's tea. Girls' club held successful impromptu concert, also engaged in soap carving. Girl welcomed into fellowship, Sept. 22. J. Edwards (New Hebrides) showed slides and spoke on Mission work, p.m., 29th. Guides and Brownies held parade, a.m. Oct. 6, and Good Companions paraded at evening service. C.W.E.F. meeting 11th, featured display of lighting by Kempthorne. Girl was welcomed into fellowship, 13th. Y.P.F. held tea and assisted in p.m. service.

**Dandenong (A. R. Lloyd).** — It was great day on Oct. 6, when chapel was packed at both services for church anniversary, Homecoming and Temple Day. Morning attendance 215, with 184 p.m., and 204 communicants for day. 144 sat down to dinner prepared by ladies. Nine car loads went on 35 miles afternoon drive and nearly 90 sat down to basket tea. One of the greatest joys of the whole day was a man's response to the invitation at the evening service. Speaker at morning service was E. L. Williams, who substituted for R. C. Bolduan, who was ill. J. Edwards (New Hebrides) preached p.m. C.M.S. held First Aid night. Mrs. J. Coates, C. Warmbrunn and Warren Gilchrist in hospital, and Mr. and Mrs. H. Williams, Mrs. G. Brough, Mrs. Weetman, Mrs. Healey, also ill. Seven baptised at p.m. service, Oct. 13.

**Drumcondra (R. A. Banks).** — C. W. Jackel (Peel-st., Ballarat) was guest speaker at both services for church anniversary, Sept. 29. Temple Day offering amounted to £250. There were 85 present at Mothers' and daughters' tea, when Policewoman Sergeant Carr (Melb.) was guest speaker. Film, AL Jolson's Conversion, was screened at gospel service, Oct. 6, and G.L.B. paraded. There were 5 decisions. L. Barker (Balwyn) con-

ducted a three night teaching mission in preparation for Abundant Life mission. There have been good attendances at weekly afternoon prayer meetings. Members are now engaged in pre-mission visitation work. At gospel service of 13th, a father and his two sons were baptised.

**Maidstone (D. A. V. Thomas).** — Boys attended weekend camp at Toolangi, Sept. 27-29. Youth Fellowship enjoyed Educational Tour of a carpet factory. North Williamstown Explorers guests of local club, 30th. Second phase of Missionary Project was launched Oct. 6, aim being 1/2 per week per member. Cricket club visited Geelong Salvation Army for social match. Sunshine ladies attended C.W.F., Oct. 1. Av. attendances: a.m. 80; p.m. 60.

**Morwell - Traralgon (L. G. Armstrong).** — Midweek meeting Oct. 2, welcomed J. Edwards (New Hebrides), and his helpful message was appreciated by all. Guest speaker at morning service on 6th was A. W. C. Candy (East Kew). C.W.F. conducted afternoon programme, when they visited Salvation Army Home League on 9th. During minister's recent illness, services have been conducted by H. Preston, G. D. Ratten, D. Wakefield.

**Northcote (A. B. Withers).** — B.S. anniversary commenced on Sept. 29. Cradle Roll cards and kinder prizes were presented at afternoon service. F. Morgan was evening speaker. On Oct. 6, speakers were T. Lane and A. B. Withers. Scholars sang excellently under leadership of K. Taylor. Attendances of children and congregation were down on previous years. Prizegiving night on 11th was in form of social evening, closing with short devotional service by some of the senior children, after which supper was served. N. Edwards was present on 13th after a period of ill-health.

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## Coming Events

**CARLTON, Vic.** (Lygon-st.) 109th ANNIVERSARY and HOMECOMING, Nov. 3. 11 a.m., J. E. Brooke; 3 p.m., D. Chipp, M.H.R.; 7 p.m., R. J. Duckett. All welcome. Dinner and tea provided at the church.

**BRUNSWICK (Vic.)** 81st CHURCH ANNIVERSARY, Oct. 27. 11 a.m., Speaker, R. W. Vautier; 3 p.m., P.S.A. Speaker, R. C. Bolduan; Items by the McLean Trio; 7 p.m., Speaker, R. Burns; soloist, Mrs. Murphy. All past members and friends welcome.

**The 83rd ANNIVERSARY of the SHEPPARTON (Vic.) CHURCH** will be held on Nov. 10. Speaker: G. S. Brown. Past members and friends are cordially invited to be present.

**PRAIRIE (Vic.) BIBLE SCHOOL ANNIVERSARY**, Oct. 20, 27. 20th: 3 p.m., speaker, L. Brooker; 7 p.m., D. Prout. 27th: 3 p.m., Kindergarten Afternoon, Mrs. Clencie; 7 p.m., T. Ede. Singing and items by pupils of Bible School, led by N. Waters. All friends and parents welcome.

**BOORT CHURCH (Vic.)**—Past members of Boort church are cordially invited back to the church **GOLDEN JUBILEE CELEBRATIONS** to be held Oct. 27, 1963. Guest speaker, W. W. Saunders (Conf. Sec.). Services at 11 a.m., 2.30 p.m., 7 p.m. Tea at 5 p.m. Sec., A. F. Streader, 19 Hospital-st., Boort, Vic.

**MELBOURNE (Swanston-st.)** 98th HOMECOMING and CHURCH ANNIVERSARY, Nov. 10. Speakers, 11 a.m., K. A. Macnaughtan; 3 p.m., J. S. McCullough (Field Director, Bolivian Indian Mission); 7 p.m., K. A. Macnaughtan. A cordial welcome to all former members and friends.

**CAMBERWELL CHURCH (Vic.)** 17th ANNIVERSARY, Nov. 10. 11 a.m., J. Turner, B.A.; 7 p.m., Dr. K. R. Bowes. All past members cordially welcomed. For hospitality contact secretary, E. L. Allsop, 23 Andrews-st., Burwood, Vic.

## COLLEGE OF THE BIBLE Graduation and Ordination Service

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## DEATH

**JENKIN.** — At Swan Hill District Hospital, Vic., on Oct. 7, Lottie, loved wife of the late Jack, mother of Hilda, grandmother of Beth, David and Margaret, sister-in-law of Elizabeth, mother-in-law of Wallace Cockroft. Aged 75 years.

## IN MEMORIAM

**JONES.** — In loving memory of my loving wife, Freda, our mother and grandmother, passed away Oct. 27, 1961. "Forever in our thoughts."

—Her loving family: George, Ron, Pat, Christopher, Robert, Kathryn.

**JONES.** — Treasured memories of our dearly loved sister, called to be with her Lord, Oct. 27, 1961. "In heavenly love abiding."

—Clare, Vic. and family.

**JONES (Thompson).**—Loving memories of our much loved sister, Freda, passed away at Footscray, Vic., Oct. 27, 1961. "To know her was to love her."

—Elsie, Roy and family.

**SOLOMON.** — Sacred memories of John Geoffrey, loved husband of Mavis, loving father of Warren and Brian, passed away Oct. 21, 1962. "God wipes the tear from every eye."

## IN MEMORIAM

**BONE.** — In loving memory of our dear mother, who passed away Oct. 29, 1959. "A wonderful mother always remembered."

—Inserted by her loving family: Ben, Alice, Beatrice (Mrs. Neighbour) and Jean (Mrs. Alves).

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3.15 p.m. — Turning of Key.

3.25 p.m. — Dedication Service — Con-  
 ference Pres., A. R. Haskell.

**Sunday, 27th**

11 a.m. — Worship and Breaking of  
 Bread. Speaker, R. Pritchard.

3 p.m. — Pleasant Sunday Afternoon.  
 Speaker, E. P. C. Hollard.

7 p.m. — Gospel Service. Speaker,  
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## MINISTRIES OF OUR WOMEN

(cont. from p. 663)

friends of those called Home — Miss Brough (Cheltenham), after many years of service, and also the father of Mrs. J. Edwards (missionary in New Hebrides).

**Woman to Woman evangelism** — two campaigns held during past month — at Horsham and Dandenong. This month Ballarat and Croydon. Mrs. Amos and Mrs. Stafford visiting N.S.W., to speak on Woman to Woman evangelism.

Treasurer reported that during past financial year £314/10/7 was received for Bible Women's Fund. Mrs. Geyer is now receiving monies for this Fund.

Church Choral Society Concert will be held in the Collingwood Church of Christ on Friday, Nov. 29, at 8 p.m. — proceeds for reduction of debt on Brotherhood Centre. Meeting closed with the C.W.F. hymn and benediction.—E. M. Rankine, Sec.

## QLD'S. HALF-YEARLY CONFERENCE

Fifty-three women attended the Women's Session of Half-Yearly Conference, held at Boonah, Qld. Mrs. Acland (Conf. Pres.) presided, and after Mrs. Green (pres., Boonah C.W.F.) welcomed all visitors, Mrs. Raymond beautifully rendered "Master, let me walk with thee."

Mrs. Acland centred her thoughts on the theme Lord of Life, and suggested one way of making Jesus Lord of our Life was to keep close to him, by prayer and Bible study.

A symposium consisting of three speakers followed. Mrs. Cobine (Sec.) covered the administrative side of Women's Conference, making reference to Women's Conference of C.W.F., "Who is it?", "What is it?", "What have we done since Annual Conference?", "What have we yet to do this Conference year?"

Mrs. Haigh (Home Mission Supt.) covered Missions — including Overseas, Aborigine, and Home Mission news. A letter had been received from Miss Vawser, requesting prayer for meetings to be held by Dr. Haqq, of the Billy Graham Team. At this juncture we paused, whilst Mrs. Payne (Prayer Meeting Supt.) offered prayers for these special meetings in India, together with prayer thoughts for our Mission activities generally.

Mrs. McLane, on behalf of Social Service, and Youth Department, briefly brought interesting notes on this side of our women's work.

As Federal President, Mrs. McLane, made known to us the sisters on the Federal Council, and requested prayer support, so that Women's Day, Sept. 18, 1964, may be a time of much blessing and fellowship amongst our women, but above all, draw us closer to the God whom we endeavor to

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serve. Time was running short, and although we would have liked to continue this session with questions and discussion groups, we were not able to do so. Mrs. McLane closed the session with prayer. —M. Cobine, Sec.

## OBITUARY

Percy Rodda.

The Semaphore (S.A.) church has been saddened by the loss of one of its members of devotion and long standing with the passing of Percy Rodda, in his 68th year. He served the church in the capacity of treasurer and Board member for many years, and has also been welcoming officer, a task he performed until his sudden illness and passing. The church is grateful for his practical service and for his friendly spirit, which will be missed. The service for Mr. Rodda on Tuesday, Sept. 17, was shared by the writer and S. E. Matthews, who had known him for many years and who served this church as pastor. There was a large gathering present at the home and at the Cheltenham Cemetery, and the abundance of floral tributes showed what a wide circle of friends he had. To Mrs. Rodda, Fred and family, and all near and dear, we extend Christian sympathy, and commend the love of Christ, through which all are brought unto God and shall receive their reward.—D. K. Thoday.

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