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Re-telling one of the great missionary stories of modern times,  
WILKIE J. THOMSON asserts . . .

## There's a Reason for Everything

I, like many another, was greatly shaken by the murder of the five missionaries on the Curaray River in Eastern Ecuador in January 1956. It was not my faith that was affected, for I knew that God would work good out of the evil. But what had gone wrong that these men should have been speared to death? They had spent months making a bridgehead of friendship, as they thought, with the Aucas, and had used every modern device such as planes, amplifiers and two-way radios, etc., but their efforts had all gone for nothing. What was the reason?

I had read all the books and articles in journals that had appeared, but not one gave me the key to the mystery. It was not until *The Dayuma Story*, by Ethel Emily Wallis, was published, that all was made clear. It is perhaps the greatest missionary tragedy in this century, with an ultimate out-working far greater than fiction. The whole makes a wonderful story of dedication, tenacity of purpose and courage for the King of kings and Lord of lords.

The root of the story goes back a long way to the sadism of members of the Aucas who killed with little or no provocation. Killings were frequent, and just the normal method of getting rid of anyone who stood in the way. They lived by the law of "an eye for an eye and a tooth for a tooth." Requital for murders was passed on from generation to generation. If an Auca was speared and thought he was dying, he would have himself buried whilst still alive, and a young daughter with him. When it was thought that Dayuma's father had been killed in a spearing,

Dayuma's mother said she would kill her. Years later her father was killed by the arch-enemy of the tribe,



Molpa, and Dayuma and two other girls, fearing for their own lives at his hands, fled. They preferred possible death and being eaten by foreigners, which was the popular belief amongst the Aucas. Dayuma reached the hacienda of Don Carlos Sevilla, where she worked as a slave from dawn to dark. About eight years later, Jim and Betty Elliot met her and learned a few Auca words from her, but she had forgotten most of her own language.

In the meantime the mother and family of Dayuma mourned for her. Many of the stealthy and death-dealing raids of the Aucas were made to try to find out what had happened to her. When the missionaries made their flights over the Auca village the natives came to believe that the spirit

of Dayuma was in the "wood-bee" (as they called the plane), letting down the wonderful gifts of the things they wanted. On one occasion, when the missionaries had let down a piece of wood with twelve notches on it, Nampa, a young brother of Dayuma's, rightly interpreting the notches to represent the twelve days before the plane returned, prepared gifts to be tied to the rope that let down the presents from the plane. With what tender care he chose and prepared them! — a pet parrot, a feathered head-dress, two tiny squirrels, etc. And so the exchange went on, the missionaries believing that friendly relations were being established. The Aucas had tried crying to the plane, "What have you done with Dayuma?" On one occasion Nampa had tried to climb the rope to the plane from a special bamboo platform he had made, but it broke and he fell. The missionaries thought that the Aucas had cut a piece off the rope. There was no end to their daring to find Dayuma.

In the meantime Rachel Saint, the sister of the airman, who had gone out to Ecuador believing that she was called by God to go to the Aucas, continued to search for someone from whom she could learn the Auca language. She was ultimately invited by Don Carlos Sevilla to live at the hacienda and meet Dayuma. Night after night this Wycliffe Bible Translator sat by a smoky lamp trying to revive Dayuma's memory of her half-forgotten tongue, carefully recording every word.

During this time Jim Elliot, Nate Saint, Roger Youderlain, Ed. McCully and Pete Fleming decided it was time to make personal contact with the Aucas. They landed on the chosen spot, a sandy beach which they called Palm Beach, on Curaray, and here they established a camp and a shelter thirty feet up in the branches of an iron wood tree. Using their amplifiers they called to the people to come out and meet them. Some did. Out of the bush came a middle-aged woman, a young man whom they called "George," and a girl whom they named "Delilah." The woman was Dayuma's aunt, the girl, Dayuma's sister, and the man "Delilah's" unscrupulous fiancé. They talked volubly to the missionaries, who thought that "George" was trying to trade the girl. They could not have been further from the truth. What the Aucas were asking was, "Where is Dayuma?" "Take us to her." "Is she still alive?"

There are a lot of things understood now which the missionaries related in their diaries and letters, but were not understood by them; such as, "Delilah's" affection for the plane, and following Jim to the tree house. The missionaries took "George" up in the plane but, as he reported

to his tribe later, "All they did was take me over our own village," which was quite true. When "Dellah" drifted away at evening, the missionaries thought "George" was calling her to come back, but he was really telling her to go. They thought she was bored, but in reality she was sad and disgusted at not finding out anything about Dayuma. "George" reported to the tribe that the foreigners had probably killed and eaten Dayuma, which was supported by "Dellah," as the common belief. "George" added fuel to the fire by saying that the missionaries had been cruel to them, and tried to kill them with machetes. As there were only five missionaries, and to prevent any more foreigners coming, it was decided to spear them. This was done two days later. And the news of the missionaries' deaths shocked the Christian world.

Through Rachel, Dayuma had been learning the story of the Cross. Rachel later took her to America, where she was seen and heard by millions on T.V. and also gave a testimony at a Billy Graham mission service in New York. Whilst in the U.S.A. she quite voluntarily requested baptism. And while she was there two Aucas women had come out of the forest. Both were aunts of Dayuma, one of them being the woman who had been with "George" and "Dellah" at Palm Beach. They had come looking for Dayuma.

And so God's hand is seen in bringing good out of the evil that had been wrought. Dayuma returned to her people, now a Christian and a vivid narrator of Bible stories. She it was who took the gospel to her people and taught them to pray and to live well. Later she came out with two other women to invite Rachel Saint and Betty Elliot to go and live with her tribe, which, as the world now knows, they did. And they saw the lives of the people changing as Dayuma taught them of the love of God.

As always, dedicated Christian lives out-live paganism. Cornell Capa, the photographer and journalist whom Life sent out at the news of the five missionaries' massacre, asked Betty Elliot how she could reconcile the Lord's apparent failure to protect her husband from the Aucas. Her answer came back without any hesitation, "I prayed for the protection of Jim — that is, his physical protection. The answer the Lord gave transcended what I had in mind. He gave protection from disobedience, and through Jim's death accomplished results the magnitude of which only Eternity can show. It gives me a much more personal desire to reach them. The fact that Jesus Christ died for all makes me interested in the salvation of all, but the fact that Jim loved and died for the Aucas intensifies my love for them." What can withstand a faith like that?

As one sees God's out-working of this great missionary tragedy, one can only stand in awe to see what he can do with such consecrated people, and what the story of the Cross and our Lord's teaching can do to change men's lives. It should make us join in wonder, love and praise.



## Ecumenical Work Camp,

Phillip Island, Vic.

To aid large numbers of migrant and refugee boys (many without families here in Australia), the European-Australian Christian Fellowship, a committee of the Victorian Council of Churches, has created club facilities, arranges accommodation, employment and education courses. Through these channels the Church can reach out to this group of people. Yet to help within the environment of the inner suburbs is not always enough. A change from a particular situation, even temporarily, is often greatly needed. The E.A.C.F. sought an opportunity to establish a country camp centre of its own, to which groups could be taken at weekends, and at which the opportunity could be provided for personal problems to be resolved. During the week, families, normally unable to have a holiday because of poor economic circumstances, could be given the chance to do so.

The gift of a block of land at Newhaven, Phillip Island, has brought the scheme closer to reality. Now, in co-operation with the Victorian Christian Youth Council, the youth committee of the Victorian Council of Churches, a holiday centre will be erected by the V.C.Y.C. at an Ecumenical Work Camp to be held, Dec. 26, 1963—Jan. 11, 1964.

45 young people between the ages of 18 and 30 are needed to carry the project through to completion. Skilled and unskilled people are invited to participate in the project, both boys and girls.

The accommodation for the campers will be at the Anglican Mission of St. James' and St. John's, St. Paul's Home for Boys, Newhaven, which is near the work site. The campers' contribution to the accommodation costs will not exceed £12 for the full period of the camp. Financial assistance may be made available in special cases. Work on the site would be for six to seven hours a day, and ample time will be available for discussion, recreation and worship.

Applications for the Phillip Island Camp close on Nov. 25, 1963.

For further information and application forms for the camp contact: The Victorian Christian Youth Council, 3rd floor, 57 Swanston-st. Melbourne, C.I.—Adrian Haas.

## Fifty Years Ago

From "The Australian Christian"  
of Oct. 30, 1913.

Editor: F. G. Dunn.

Should We Isolate Ourselves? — Since it is evident that the great majority of our isolated members lose practical interest in the work of primitive Christianity, is it wise for brethren, for the mere sake of financial prosperity, to subordinate their spiritual advantages? Even if the parents remain true to the church of their choice, their children grow up in an environment that is necessarily alien to the simple Christianity of the New Testament, and often antagonistic to religion of any kind. Our children's religious interests should certainly weigh with us in the choice of a home no less than our financial requirements, but we fear this is not a powerful factor in the minds of some church members.—D. A. Ewers.

Visit to a Country Anniversary. — The day of my arrival, the church at Butler, the pioneer church of the West Coast, S.A., was celebrating its anniversary, and in the afternoon Robert Harkness' motor went there, heavily laden with two preachers, a preacher's wife and daughter, and their baggage and church impedimenta of various kinds. It was a real church chariot, and did its 20 miles in little over an hour. . . . An anniversary tea meeting in the country is quite an event. The whole country gather to it quite early in the afternoon, the young folks to court and play tennis and cricket, the children to skip and play "touchings," the older ones to talk of the rainfall and farming, while inside the sisters prepare the tea, and talk of babies and home-life. The tea costs 1/-, and is varied and abundant, with two or three sittings.—G. T. Walden.

C.E. Convention Abandoned. — Arrangements for the World's Christian Endeavor Convention which was to have been held in Sydney in March next, says the *Telegraph*, have been abandoned in view of the alarm with which the smallpox epidemic is regarded in the other States. Cablegrams have been sent to America and Great Britain advising of this decision.

Items of Interest. — H. G. Harward met with a slight accident at the tent mission at Taree, N.S.W. In handling an acetylene lamp, something went wrong, and his face was burnt in consequence. No permanent injury resulted, and it is expected that a week's rest will put him right. . . . At Fremantle, W.A., through the kindness of S. Thomson, a beautiful scroll has been painted upon the wall above the platform, upon which are the words of one of the Scoville hymns, "Eternally Christ is King."



R. V. LONGTHORP, of Victoria, discusses . . .

## — The Rhythm of Christian Life —

After the Israelites had been delivered from the Egyptians, it is recorded that "the women went out . . . with timbrels and with dancing." In remembering God's "mighty acts" and to express their joy and their faith, they danced.

Their unutterable joy was expressed in rhythm. Rhythm is the essence of life; indeed, life is rhythm and rhythm pervades all of life. Rhythm in any of its manifestations denotes aliveness, be it in the play of the ocean's tides, in the dance of electronic particles or in the "vivace" of Beethoven's Seventh. The absence of rhythm means stagnation, dullness, death.

There is a necessary rhythm in the life of the Church if we are to fulfil God's purpose for us. The gospel is the "dynamic of God," and it involves us in a life which pulsates with energy and power, patterned to a definite rhythm.

There must, for example, be a constant movement between the "Gathered Church" and the "Scattered Church." This rhythm has its origin in the words of the Master who first called men to himself, saying, "Come" and who then commanded them, "Go." He calls us: "Come."

So the Church "gathers" for worship, for fellowship, for teaching, for nurture, prayer and renewal. Gathered, we "build each other up," rejoicing that we are "not of the world." But then he sends us into the world which

We did not plan it this way, but Mr. Longthorp's article arrived in time to be a natural follow-up to last week's editorial on "Which Way for a Break-Through?"

We follow Mr. Longthorp's comments with extracts from a "World Call" (Sept., 1963) article which shows how some American Christians are exerting varied ministries outside the church walls.

Reports show that similar efforts are being made in Australia.

he loves, saying, "Go ye." So the Church "scatters" in order to witness for her Lord on the many frontiers of work, factory, schools, home and farm.

This rhythm makes for health and life in the Church and transformation in the world. If there is too much emphasis on "gathering" it leads to a narrow piety and unworthy "otherworldliness." But too great an emphasis on "scattering" leads to shallow activism and purposeless "busyness."

An understanding of this rhythm helps us to see the mission of the Church in proper perspective and to share in that mission with meaning and relevance. Such understanding will help us to see clearly, as I believe we need to, that the concern of the Church is for the world; that the "Church becomes her true self

when she lives for humanity" — that "the Church is the only society which exists for the sake of non-members." Too often has the Church been over pre-occupied with her own status and self-preservation. The protest of the young Fosdick in one of his earliest books is still uncomfortably true: "You get the impression that the main task of Christians is to somehow keep the Church going, but in the New Testament, Christianity kept them (the Christians) going." We need to take more seriously the thought implied in the chapter title of a recent book, namely that of "Worldly Holiness."

If these ideas are taken seriously it may mean that the local church will demand less time from many of her members in doing "church work" in the narrow sense, and will allow them more time and opportunity to do Christ's work in the world. One church, to our knowledge, has adopted, as one of the conditions of membership, that a person not only attends its worship services and serves on at least one church committee, but that they also serve in some community enterprise.

This is the mark of a healthy church, made dynamic and effective through the rhythm of the Christian life. In this age, as never before, the Church, the "Body of Christ," must make herself robust and strong if she is to be fit to share in the redeeming ministry of her Master.

## — OUTSIDE THE WALLS —

"Why have a revival if it's the same church people there every night?" "You'll never reach people if you start where you are." "We're hugging ourselves to death."

These and similar remarks are being made by concerned church members. They are not discrediting the good work of the Church. But they are saying that the Church must go beyond the walls of the building, especially in the cities.

Some city churches are stretching their imagination. They are looking for new and effective ways a congregation can serve a modern city and its many people. As one Cincinnati pastor put it, "We try, discard, discuss, abandon, share, and copy." Some congregations are brutally honest about their own ineffectiveness. They are aware that the

John Wagner, Jr.

real test of a church is not inside but outside the walls.

This article is written to highlight a few of the creative ways in which some churches are working. These illustrations are not the whole story, but they do show the various approaches the Church is trying.

### How to Help People

One of the important subjects every church must consider is the social service it offers. How do Christians help people appropriately?

A church in Illinois serves the forgotten older people living in an expensive nursing home. Each month families of the church visit the individuals living in this home. A church family promises to be consistent in visiting the new friend.

In Seattle a church recognised the tremendous burden carried by the wife of an alcoholic. Within any city area hundreds of families are tragically afflicted. This church began a programme called Alanon for the wives of alcoholics. Through Alanon, wives share their pain, their hopes, and their understandings about this personal and social malady. Some churches are working with the children of alcoholics, and others have groups for the mentally ill or for former prisoners and their families.

No church can do it all, but every congregation can take part in the planning processes of the community and accept a specific responsibility for social service.

In Pittsburgh a denomination has assigned two men to a community as ministers to youth on the streets.

Since the object is to aid all the youth, these leaders are related to all the churches of the community. Because this type of work is so new, the churches find it hard to understand. The youth of the neighborhood are really testing the plan! We can be sure that much more communication and understanding exists between the churches and the youth now than at any time since the neighborhood changed so drastically.

### Remove CAUSES of Problems

In many cities church groups are taking stands on specific issues affecting the community and helping to remove the causes of the problems.

Hundreds of ministers and laymen have signed their names to resolutions and have committed their efforts to follow up these resolutions.

A pastoral study group in Buffalo, led by Howard Fuller, uses the morning newspaper as the textbook for its mission study. Literally, the life and death issues of every city are described daily in the papers. This group tries to interpret the Christian mission, using these newspaper articles as the context for its thinking.

Along this line, some churchmen in Chicago are publishing magazines for the laity in the city. The subjects they cover are the particular problems of this midwest metropolis. They highlight the ethical and moral implications of these problems for the Church, for the community, and for the people of the city.

Beyond-the-walls efforts by churches are taking seriously the cultural groups people are already in. John Genzel in New York City has a ministry to jazz musicians. Without pretence, he goes where these musicians are because he likes jazz, and those who make it. The opportunities for his ministry open up normally after some hard moments of testing. Sidney Lanier, also in New York, sees the theatre crowd as a natural area of mission.

Many more groupings of this nature exist in our cities. What about the medical clinics where people sit for hours before they are called for their examination? What about the new social centre of the neighborhood—the all-night self-service laundry?

Not all people can imagine themselves in these ministries, but we must not easily discredit those who

recognise the difficulties in our urban culture and try to do something about them. And perhaps one of the greatest opportunities lies in making contact with people whom the Church normally would not meet.

The attractiveness of San Francisco serves as a magnet to single young adults just starting their careers and experiencing city life for the first time. A church there is building an apartment house with a difference. The residents will plan discussions together about this new life they experience in the city and their Christian vocation in their work and leisure.

The most exciting work of the churches has not yet been covered. The examples are legion. This work is difficult and yet it is being done. Congregations of American Protestantism are asking of themselves, What should be our mission in today's society? What is God calling us to be and to do?

Study groups within and among our churches are coming up with their answers. In the final analysis this mission study work within the walls of the Church will provide the necessary motivation and knowledge for all we must do beyond the walls.

**ALAN CANT, Mildura, Vic., is provoked to . . .**

## More thoughts on "Our God is Holy"

As one who has been greatly stimulated by Bishop Robinson's book, *Honest to God*, I am constrained to reply to G. A. Clark's article in *The Australian Christian* of Oct. 15. I don't believe the writer grapples with the main theme of the chapter, "Worldly Holiness," at all, but somehow moves off into justification and salvation.

What Robinson has to say in this section on worldly holiness — on worship and prayer and Christian living — is surely of tremendous significance for the Church today.

At the outset I would seek to defend the approach of Robinson and others who think as he does, against the misrepresentation contained in such statements as, "When Robinson and other followers of Bultmann find that their reasoning leads them to a conclusion that contradicts the teaching of Scripture, they have at hand a ready way of escape: the offending Scripture is myth and may be interpreted in line with the whim or wish of the reasoner." This is an incorrect and superficial generalisation which fails to take account of the fact that Robinson builds all his theology on the Scripture, and is widely recognised as a Biblical scholar quite separately from his foray into the popular writing field.

The previous writer supposed that what Robinson had to say could lead someone to believe that murder or adultery was holy. Exactly the opposite is the whole tenor of the book! Robinson makes his theme the discovery of the holy in the common, the realisation of the depth of meaning and the relationship of love under and within the ordinary experiences of life.

The natural way (and in most instances the Old Testament way) to think about the holiness of God is to believe that we find it in the "set-apart" from life; that is, in the area of experience into which one "draws aside" for a time each day or each week. This way is to believe that one comes in contact with the holiness of God as one retreats more and more into a mystic realm where the temptations, desires, and frustrations of everyday are forgotten.

This natural way of thinking about the holiness of God has been shattered by the Incarnation. The Christian admits of a very unnatural way of understanding the holiness of God. The natural way (the way of fallen man) is the way of all "religion," Buddhism, Hinduism, etc., typify this way, which is to retreat from the common into a religious reservation.

In the solitude of the sanctuary one builds a spiritual shield around oneself so that the banal "secular" world may be met with some degree of security. It is essentially the idea of protection from the world.

But, argues Robinson, Jesus' teaching is that our relationship with God is to be worked out precisely in the hard tangles with our neighbors, i.e., in politics, earning a living, running a home, etc. Christian worship is not "drawing aside" from the world, but presenting the world of our relationships to the Eternal, so that when we return to involvement in them we may be more aware of the Christ in the hungry, the homeless, the destitute. This is to find the holy in the common, the beyond in our midst, the Christ in the everyday.

It is written in 1 John, "God is love, he who dwells in love is dwelling in God and God in him . . . everyone who loves knows God." This says, and experience repeats, that if our lives are centred in love in all our relationships, the Holy, the Eternal, the Transcendent, is in the midst of life. "God himself dwells in us if we love one another." That is, God in his holiness cannot be separated from our relationships one with the other.

(cont. ft. col. 1, p. 677)



# On Our Aborigines Missions

"One soweth, and another watereth, but God giveth the increase."

Our work at Norseman and Carnarvon Missions over recent weeks has given abundant evidence of the truth of this statement. At the time of the Carnarvon Race Week, our Mission personnel conducted a Gospel Crusade to the native people, who gather in larger numbers at this time of the year. The special evangelist was Ben Mason, himself an Aboriginal. (He has been ministering among some of our white churches in the wheatbelt area.) He has been used of the Holy Spirit among his own people. Some of these he found to be relatives, and others tribal relations. This opened the door for him to speak of their law, and relate it to Old Testament Law and the fulfilment of the Law in Christ. The missionaries say that it was an experience to stand and watch the light come into the faces as they talked together in small groups.

It is in this same vein that Robinson speaks about prayer. He contends that most of the inability of people to pray is because they are working on the wrong assumptions. It is assumed that the heart of prayer is withdrawal, whereas, contends Robinson, the heart of prayer is engagement, and ought to be defined in terms of penetration through the world to God. He says that his experience of guidance and enlightenment (of answered prayer) has come as he has wrestled with a decision. Many there are who will verify this — that it is in the midst of making judgments, deciding values, clarifying purposes, that they have been engaged in prayer, and receiving answers!

A few words from pages 98 and 99 clarify this whole point: "The need for times of withdrawal is accepted naturally, but with no pretension that these times are particularly 'holy' . . .

They are basically times of standing back, of consolidation, of letting love's roots grow . . . My own experience is that I am really praying for people, agonising with God for them, precisely as I meet them and really give my soul to them. It is then, if ever, in this incarnational relationship, that deep speaks to deep and the Spirit of God is able to take up our inarticulate groans and turn them into prayer."

Bonhoeffer once wrote, "It is only by living completely in the world that one learns to believe." This is what the Christian is committed to. This is to discover the holiness of God in our midst.

J. K. Robinson, Sec., Federal Aborigines Mission Board.

Three meetings were held in the Carnarvon town theatre, two open-air meetings, and the final gospel meeting in the dining hall at the Mission on Sept. 29. A total of 90 people stood out for Christ, 29 of them adults; 19 of them are illiterate. Six of our ex-Mission children re-committed their lives, and one received Christ for the first time. The other decisions came from our Mission children, approximately half being reconsecrations, and the others for first decisions.



Geo. Wood, whose ministry to missionaries at Norseman was much appreciated.

A significant development has been the establishment of a communion service on the Native Reserve. On Sunday morning, Sept. 29, the first meeting followed the usual Sunday School, 18 partaking of the emblems, and at that service Bob Williams was set aside for full-time work among his people. The church in Epping, N.S.W., is supporting Bob to the extent of £5 per week for this work. It is anticipated that in a few weeks this communion service on the Reserve will be conducted by the native people themselves, as some of the grown-up young people now have a desire to serve in this way, and will be able to read where others cannot.

Thus in Carnarvon there are now three Christian groups — the church in the town (predominantly white), the church at the Mission, and the group meeting on the Native Reserve. Some of those who made decisions will meet with one or other of the three groups, and others have returned to isolated Stations.

At Norseman. — From Carnarvon, Ben Mason went to Norseman for the B.S. anniversary and a series of meetings, and we hear that many

souls have found Christ, while others have renewed their love and devotion to him. A baptismal service was held on Oct. 13, which proved a very real blessing to many, and there are 14 more who wish to be baptised over the next few weeks. Some people had come from long distances, and returned home with the joy of Christ in their hearts. Norseman missionaries also enjoyed the visit of Geo. Wood, minister of South Perth church, who spent a week, including a Sunday, at the Mission, and conducted staff devotions and Bible studies to the enrichment of all.

Further Advance at Carnarvon. — All will rejoice to learn that an area of land, ideal for the purpose of a Christian Centre, has come into our possession. The Shire Council agreed to make available two blocks of land right on the main road, just outside the town, provided the Lands Dept. would agree. Now the Lands Dept. has not only agreed to this, but at our request has added a portion so that we have a parallelogram-shaped block of 1½ acres, all at no cost to us.

On this area we hope to erect a chapel and missionaries' quarters, and general facilities for a Christian Centre. Some four years ago the Church Men's Society of Australian churches made available £1,400 for this project, and over the years sacrificial giving by the Mission church has yielded a further £3,000, and other monies are held towards furnishings, being gifts from other quarters. Plans are being prepared for the suitable buildings and, as soon as we are ready to start, appeals will be made for help from the men of our churches in different capacities. We know that many will be willing to help.

Sports Day. — At Carnarvon the annual School Sports were held and our Mission children conducted themselves well. Esther Edney, Rhonda Spratt and Betty Coppin won the senior, intermediate and junior championship cups respectively.

Please continue to pray that God will grant further times of reaping, for suitable staff to join the depleted forces at Norseman, particularly in the kindergarten, where we need a stable married couple, or two single women, who will come and stay for a long time.

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A. J. Matheson, who graduated from the Federal College of the Bible in 1962, and who is present Divinity Master of Trinity Grammar School, Melbourne, has accepted an invitation to minister with the Ascot Vale-Newmarket churches, Vic., for one year, commencing Feb. 1964.



Supplied by R. S. A. McLean.

## Asau Development, New Guinea David Hammer.

As we stood before all the men of Asau, they all, with the exception of one or two, told us these words, "We all want to follow your Mission." Our hearts were glad to hear these words. Up till then some had said one thing and some another, but now in the presence of Frank Beale and myself they all stood out on our side, to accept us and to work for us. Many were outspoken in their support of us. Others just quietly gave their assent. This was in November, 1962. Since then Lynne and I have seen the support of Asau dwindle to only a few. We have seen internal fighting, and now I can count on one hand those men who are sincere in their support of the Mission.

At the beginning when we came to Asau we had the support of a few faithfuls, who stuck by us as we worked. The Mission was new. Things were moving, and gradually the men pledged their support. Under Government orders, the people of Asau were told to shift their village from the middle of a sak sak swamp to the bank of the Ramu, where the Mission was built. We watched with enthusiasm as the houses went up, one by one. We saw the school go up, and our house made habitable. We watched the activity all around us. The school was finished and twenty-two Asau children, four boys from Kumunung and one from Puwala attended. The Sunday services were well attended, with 80 to 90 present at the services. Everything was really great.

Then the interest waned. Houses in the village became empty, and all was very quiet through the day. People who once came and talked with us in the house did so no longer. Still, we had the twenty-seven school children. We built a temporary house for the boys from the other villages who were attending our school. When the permanent house was nearly completed, the four Kumunung boys failed to return from the Easter break. They were Catholics, and the Father had forced them to return to the Catholic school at Gili. They were bright students, and we had held high hopes for them. However, we still had twenty-three students, although we had very little support from the village. Our services are held in the school because there is

no one to build us a chapel. In fact, the men will not even work for money, as was evidenced in the recent building of a canoe. Their apathy is such that they can't even be bothered coming for medicine.

However, we have two bright spots, and to these we cling. Firstly, the school is still going well, with twenty-three eager students. Secondly, the women's sewing classes are still quite well attended, with from 8 to 15 present, and twenty-one on the roll.

We need your prayers that all might be done to God's honor and glory. (Could it be that we have not prayed for Asau? Have you prayed that Mr. and Mrs. Hammer would have the joy of winning even one soul for Christ?)

## A Missionary's Reward

Sister Dorothy Smith.

How exciting it is for a child to find something of value, and on returning the find to the owner to receive a reward. How disappointing if there is no reward.

As we grow older we learn not to look for "rewards", and as Christians we are content to await the "Crown of Life" which is our sure reward, and the anticipation of seeing our beloved Saviour face to face is joy unspokeable.

How happy, then, are we, as missionaries, to see at last some reward of our labors here. So often we are downcast and discouraged, and forget to appreciate the joys.

Last month I had the joy of seeing twelve teenagers baptised, each of whom I had brought into the world. Four of the girls have been closely associated with us over the past three years, helping after school with domestic chores. Do pray for these young lives as they take their stand for the Lord; pray that they may be truly born again.

Zaccheus Taby Suroon was speaking of a missionary's reward at a meeting to welcome Misses Margaret and Alsa Harris (who have kindly stepped into the breach at Ranwadi, and are helping Miss Lake). He said, "Mr. and Mrs. Smith are like an old brown tree and these young women are the branches and flowers; Mr. and Mrs. Smith will see the reward of their labors here when they look at these fresh young flowers!" We understood his meaning, as you will, and we do rejoice in all the "young flowers."

## "Markwa and Dort"

J. Hunting.

I first met Markwa when I visited Chungribu a month ago. He had a huge tropical ulcer covering almost his whole foot when he arrived at Chungribu for treatment. He couldn't speak Pidgin, was terrified of white men and had never previously been away from his village. Now he was almost ready for discharge, but he would later have to go to Tung to have his big toe amputated, to enable him to walk properly again. I was told of the change that had come in him. Roy, our doctor boy, had been taking a special interest in him. He commenced teaching him Pidgin English, and shared many of his own little extras, like handkerchiefs and food, with him. "Doctor" Roy was Markwa's idol, and he wanted to give him his sister to marry in spite of the fact that this would have been polygamous.

This month, when returning with Alan Fletcher from a patrol which again took me to Chungribu, we called into Korbanka to find Markwa, to bring him to Tung for his necessary amputation. He literally shook with fright when Alan asked him to come. But we had cared enough to call in for him, so he came with us. Now at Tung, he is being shown love and care by the doctor boys and village folk. He daily hears of Jesus, who can cast out every fear in his life.

This morning when I was arranging some work for the patients' guardians, Dort, a three-year-old lad, was calling out to everyone to come to our prayer-time. His father, Hamkwi, is a friend of long standing, and he started to tell me how, the previous afternoon, Dort had suddenly fallen down with a "sick no good true."

Several days before, Hamkwi told me, he had been clearing his garden. Near it were some big trees where a masalai lived. Some bad parrots had flown screeching from the trees, so he knew the masalai was cross. Then several days later it had made his little boy so sick. He had been afraid Dort would die, but Doctor had given him an injection, and he was now well again.

We have seen the young men, whose hearts are opening to Christ, gripped by the power of evil, when after much pressure they have yielded and joined in with singings that worshipped spirits. They later testified how they were completely in the grip of evil and were unable to break the power of it. There was havoc and sin throughout the whole village as a result of these singings.

Continue to pray with us for school children, doctor boys, patients, people contacted on patrol, village folk, that they may know and be set free by Jesus Christ.



## "Canberra Caravanske"

John Lloyd.

I know of 40 young people who between 7 a.m. on Friday, Oct. 11 and Monday evening, Oct. 14, averaged about 8 hours' sleep. It all happened because of a suggestion made at the National Youth Convention in Adelaide last January. Someone had the bright idea that the Victorians ought to visit Canberra one weekend, sometime.

So after a hard day at the offices, factories, etc., we boarded the bus outside the Victorian Churches of Christ Centre at 8 p.m. All through the night we chatted, giggled and sang. We saw the sun rise somewhere south of Yass on the Hume Highway. The Canberra Y.P. greeted the weary sojourners without mercy. They raced us home to our billets, allowed us a few brief seconds in which to pretend we had showered, and then conducted us on a lightning tour of Canberra in private cars. They have very fast cars in Canberra. It's a fantastic city. Everything is so modern. No wonder the Academy of Science has been described as a "monument to a tarantula."

After a barbecue tea at Murrumbidgee Sands we saw Canberra by night. Scintillating! Then at about 11 p.m. we started a long, weary game of ten pin bowls. We finally "hit the hay" in the wee small hours — and hard.

Next morning included church school and church worship. The lovely sanctuary was filled to capacity. In the afternoon we toured Parliament House, with the help of a comical guide who was really very serious. Then followed a rush visit through the War Memorial, which was fine architecturally but grim in its memories. Then followed a tea with the Canberra Men's Fellowship and a study of the Snowy Project. Following evening church, we changed into old clothes, ready for the next all-night trip, made our speeches in which both the Canberra-ites and the Victorians exchanged all sorts of compliments which were very true, and accepted a lovely presentation from the Canberra Y.P. There were tearful farewells around the bus because the fellowship had been real — even if brief.

Another near sleepless night. At 8 a.m., Monday, we drove into dear quiet, Melbourne Town. What a haven of rest. But truly there was no rest for many, because work called. Although hardly conscious, we were supremely aware that we had enjoyed an uplifting experience of fellowship with other young people; our unity and understanding were mightily deepened. Much more than a coaxial cable links Melbourne and Canberra now.

## Ministries of Our Women

### Interstate News

#### WESTERN AUSTRALIA.

Devotions for October were prepared by Mrs. J. K. Bond, on the theme, God is Our Refuge, with Mrs. Boffey soloist.

Mention was made by Mrs. Armstrong of the suffering and distress amongst our sisters, especially the Newcombe and Peacock families, and prayer was offered by Mrs. Ewers.

A prayer text was then shared from 1 Thess. 5: 16-18.

A warm welcome was given to all present, and especially to our visitor, Mrs. R. Fallon, who brought greetings. Welcomed back from holidays were Mrs. Smith and Mrs. Beck. We were pleased to see Mrs. Seaby (Mukimbudin) and Mrs. Evans and Mrs. Etheridge.

The Roll Call was answered by 86 sisters, representing 21 Fellowships, with apologies from 12. Financial statement was read by Mrs. Beck, showing balance in hand of £729/14/11.

#### Reports.

**Social Service.** — Mrs. Holloway gave a list of items of clothing needed; prayer was asked for the Committee, seeking guidance in the appointing of new staff. Food for Christmas cheer distribution is needed.

**Hospital.** — Mrs. Sonsee thanked sisters for books supplied and for prayer support — please continue in prayer for this work.

**Overseas.** — Mrs. Gordon asked that we pray for the Indian evangelist who will be conducting a 10-day campaign, Oct. 27—Nov. 5, in Baramati — pray that souls will be saved and Christ glorified.

**Guest Home.** — Mrs. Cooper brought the Garden Party — proceeds from which are for the Infirmary — before the meeting again, and asked that this be an all-out effort.

**Home Missions.** — Mrs. Brown asked that we pray for Mr. Patterson, and uphold him in his ministry.

**Woorloo and Gairdner Hospital.** — Mrs. Williams brought these matters before us — soap and face washers, etc., for Christmas cheer — reading material for young people would be appreciated.

There being no further business, Mrs. Armstrong closed with prayer.— P. Reid, Sec.



The church at Campbelltown, N.S.W., is conducting a one-week crusade, Oct. 26-Nov. 3. V. T. Parker (Tarce) is missionary and Bert Cox song leader. This special crusade is being conducted in association with the opening of the new building, which was made possible by the gift of £1,000 from the late Annie Butler, and the removal and re-erection of the Mudgee building.

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## QUESTING

A. E. White.

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What is the Churches of Christ attitude towards its own members who actually take part in the Lord's work, are even church leaders, and yet attend lodges which the Church does not believe in? What action is intended in all States of Australia?

Some Christians are opposed to lodges because, they say, Christ is deliberately omitted from the lodge's ritual, lodges are secret societies demanding oaths which may conflict with Christian vows, and because lodge members are called to a way of life which ignores the way of Christ. There may be many who think these things, but I seldom hear them said.

Other Christians are enthusiastic about lodges. They like the opportunity for occasional fellowship with men only, they find co-operative ways of serving mankind, and they believe that they can express Christian principles in a lodge (or a trade union) which is not specifically Christian. Some lodges, of course, claim to be specifically Christian.

It seems to me that membership of a lodge is a man's own business. Some churches take an "official" stand against lodges. I cannot see how Churches of Christ can do this. To start with, we don't have the "officials"! Then, too, we are jealous for the liberties we have in Christ. If we started taking disciplinary action against lodge members, some would want us to carry on against the smokers!

There are areas of liberty for a Christian, but there is no area without responsibility. A man must be free to live his life according to his understanding of the will of Christ, but it is his responsibility to seek out the will of Christ. Chapter five, in *A Biblical Approach to Unity*, by E. L. Williams (Austral.), is a very helpful study of the principles of liberty.

In your area of liberty you have every right to express your objections to lodges, if you have any such objections. You do not have the right to propose disciplinary action by the churches.

What action is intended? None that I know of, and none that I could imagine. In my humble opinion, there are far too many areas of life screaming out for positive Christian thinking and action for us to waste our time worrying about another man's liberties.

## HERE AND THERE

The many friends of the Coventry family throughout the brotherhood will be saddened to learn of H. R. Coventry's passing at 9.30 a.m. on Oct. 24, in a private hospital at Mentone, Vic. A funeral service was held at the Chadstone Church of Christ at 1.45 p.m. on Mon., Oct. 28. His is a memorable name in our missionary record, and we extend to Mrs. Coventry and to all members of his family our warmest Christian sympathy.

The next meeting of the N.S.W. Ministers' Wives' Fellowship will be held at the home of President, Mrs. J. Mackenzie, 35 Oswell-st., Rockdale, at 11 a.m. on Nov. 8, 1963. Basket lunch—Dorothy Bedwell, Sec.

It is announced with regret by the City Church, Perth, W.A., that its minister, Dr. Lloyd Jones, has intimated that he will not be extending his present term of ministry beyond the middle of 1964.—G. A. Ewers, Sec.

The next meeting of the Vic.-Tas. Ministers' Association will be held on Monday, Nov. 4, commencing with lunch at 1 p.m. The speaker will be a member of the Crusade For Men team.—M. D. Keatch, Sec.

The morning service of Ormond church (Vic.) on Nov. 17 will be broadcast over station 3AR Melbourne, at 11 a.m.

M. T. Lawrie, minister at Kadina, S.A., has accepted a call to the church at Beverley, S.A. Mr. Lawrie will travel to England early in 1964 and return to Australia as chaplain of a migrant ship.

New pulpit, pews and carpet have added to the attractiveness of the chapel at Ascot Park, S.A., where R. H. Sercombe is ministering. A dedicatory offering of £46 was received at a special morning service on Oct. 20, each member bringing his gift to a table. In the afternoon, a dedication service for the new youth hall, kindergarten hall and kitchen was held, K. Horne (Conf. Pres.) receiving the key from the builder (N. Wright) and declaring the buildings open by opening the door of the new entrance foyer. Mrs. Wilkinson (Kinder. supt.) and Lloyd Simpson opened the doors to the halls. Mr. Horne gave the dedicatory address at the service which followed, and representative speakers were on the platform, including the Mayor and Mayoress of Marlon. The church secretary thanked visitors for expressions of goodwill, and expressed appreciation to all volunteer workers, including Mr. Dana (Christies Beach), the

ladies and Mr. Bull (carpet-laying, etc.). L. Brune (architect) sent an apology. Mrs. J. Curtis was soloist. The day climaxed with a baptismal service at night, when 106 were present.

### First Fruits for Christ in New Guinea

Our primary task in New Guinea is to win souls for Christ. For over five years we have been building, teaching, healing and preaching, with one aim that people might know Christ as their Lord and Saviour.

The gospel message faithfully presented by our missionaries is finding a place in the hearts of the people. During recent months several men and a woman have been attending discipleship classes and, having accepted Christ as their Saviour, will be baptised on Sunday, Nov. 3.

Let us praise God for these "first fruits" in New Guinea, for he has given the increase. The New Guinea venture in terms of finance has been costly, but exceedingly worthwhile when precious souls respond to the gospel.

Pray for those who will be baptised on Nov. 3, and pray for those who will witness the first baptismal service in this area.

City Church of Christ, Perth, W.A., conducted a series of six P.S.A. programmes during this year, and attendances totalled over 2,000. Leading speakers and musical groups, together with dignified advertising, brought together a wide cross-section of the community, which, on each occasion, was later entertained at afternoon tea by the City Church ladies. At its final P.S.A., City Church recorded Community Hymn Singing with the A.B.C., and this session will be presented over the National network in all States on Christmas Sunday, Dec. 22, at 6.30 p.m. Announcer will be Dr. Lloyd Jones, organist, Barry McNess, and conductor, A. B. Povey.

The new memorial youth hall of the Church of Christ at Wagga, N.S.W., is to be officially opened by Colin Saxby (N.S.W. Conf. Pres.) on Sat., Nov. 9, at 3 p.m. A special programme will also be presented on the evening of the same day, when a thankoffering will be received.

A successful 10-day mission has just concluded at Warracknabeal, Vic.,

with the "Gems of Joy," a faith mission team. From the visitation of contacts beforehand, to the final result of 8 primary decisions and 9 reconsecrations, the church has thoroughly enjoyed this time of Christian endeavor to present Christ to those who need him. Children enjoyed the after school "Bright Hours." Average attendance was 100, and evening meetings averaged 95 (highest 140). All were blessed by the high standard presentation of the gospel by George Jones and the "Gems of Joy" team, supported by films, slides, vocal items, trumpets, piano accordion, glockenspiel, Lowery electronic organ, and stirring preaching.

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### New Look at Missions

The first full meeting of the Commission on World Mission and Evangelism of the World Council of Churches will meet in Mexico City, Dec. 8-20, to look at the missionary task from a new angle.

The general theme for the meeting is *God's Mission and Our Task*. About two hundred participants from six continents are expected to attend the meeting, to be held at Union Theological Seminary and at the Methodist Girls' School.

Members are appointed by the national Christian councils affiliated with the Commission and by the Central Committee of the World Council of Churches. Advisers, observers from other world Christian bodies, youth delegates and staff will also attend.

The meeting in Mexico will "not only represent six continents, but it will face six continents," the conference planners state. "It will be concerned as much with the witness of the Christian church in Detroit as in Dahomey, as much with pagans in Europe as with pagans in New Guinea."

Bishop Lesslie Newbigin, Geneva, Switzerland, director of the Division of World Mission and Evangelism, has observed that the image the word "Missions" still evokes in the minds of many is "that of a white man going to Asia, Africa, or perhaps Latin America."

"It is still an image shaped by the experience of the colonial era," Bishop Newbigin says. "When we use the word 'Missions' we do not normally see, for instance, some of those deeply committed Christians from Jamaica going to work in the pagan slums of industrial cities in England."

"We do not have a picture of the missionaries of the Asian churches, more than 200 of them now, going out from their own countries to work in other parts of Asia," he says.





# INTERSTATE CHURCH NEWS

## Discipleship

Jennifer and Judy Catts, Joanne Curzon, Marian Maxwell, Allan Thomas, Ken McInnes, Robert Nutt, Marrickville, N.S.W.

Anne Williams, Doncaster, Vic.

Ross Murray, Fred Selman, Howard Quinen, Bexley North, N.S.W.

G. Conrau, I. Hodder, R. Hutchins, M. Stewart, Misses R. Grey and J. Pearce, Strathmore, Vic.

Shirley Peters, Phillip Humble, Peter Cooper, Ascot Park, S.A.

Mrs. Mattson, Brighton Gardens, S.A.

John Treble, Reservoir, Vic.

John Fox, Burwood, N.S.W.

Christine, Rhonda, Kevin Francis, Murray Bridge, S.A.

Graham Stubbs, Mrs. J. Dittmann, Mitcham, Vic.

Wendy Pope, Lynette Allen, Janet Pollock, Jennifer Doolan, Bendigo, Vic.

Philip Holmes, North Perth, W.A.

Lynette Fruchs, Mrs. A. Rehardt, Maryborough, Qld.

Val, Weston, Geoffrey Walker, Earlwood, N.S.W.

Wendy Mason, Swan Hill, Vic.

## Membership

Mr. and Mrs. Theobald, Tim, Theobald, Wattle Park to Croydon, Vic.

Mrs. Jones, from Pascoe Vale; Mrs. Strahan, Val, and Margaret Rimes, from West Preston to Reservoir, Vic.

Mr. and Mrs. E. Joyce, from Taree; Miss B. King, from Bowral to Burwood, N.S.W.

Mr. and Mrs. B. Coleman, from Springvale; Mr. and Mrs. P. Owen, from Glen Waverley to Mitcham, Vic.

Miss B. Stubbins, to Maryborough, Qld.

John and Len Smyth, Oakleigh, Vic. Dr. and Mrs. Hickerton, Warwick to Dalby, Qld.

Mrs. Young, to Norlane, Vic.

Mr. and Mrs. N. Macdonald, to Kaniva, Vic.

## Marriage

Cherilyn Herbert to Graham Jackson, Bexley North, N.S.W.

Glenda Forster to Ray Newcombe, Colac, Vic.

Pam Porter to Mr. Biden, Bundaberg, Qld.

Beverly Johns, Beverley, S.A. to Thomas Hamilton, Wampeony, S.A.

Wendy Monar, Pascoe Vale, to Walter Morrison, Oakleigh, Vic.

Glenda Simpson to John Wills; Lois Brough to Les. Daff, Warargul, Vic.

## Fallen Asleep

G. Marshall, Footscray, Vic.

Mrs. M. Stocks, Springvale, Vic.

Mrs. L. Jenkin, Swan Hill, Vic.

## WESTERN AUSTRALIA

Inglewood (A. W. Morris). — First anniversary of Family Church celebrated Oct. 6. Following the morning service and Primary and Kinder, prize-giving a family luncheon was held. Items were later given by older children. Mrs. Ron Hancock gave address at special evening youth service. After discussion on Sept. 29 it was decided to continue family worship services, with slight modification. C.W.F. visited Kalamunda on Oct. 16 and spent pleasant day with Kalamunda ladies. Miss M. Peacock is in the Sir Charles Gardiner Hospital, progressing slowly after surgery.

Perth (L. E. Jones, B.A., B.D., M.Th., Ph.D.). — Church anniversary meetings well attended and inspiring morning address by K. A. Jones (Sec., C.O.B.). Review of half-year's activities was given at anniversary family tea. B.S. anniversary and demonstration held on following Sunday and Tuesday showed continued growth of school. Final P.S.A. for year took form of community hymn singing, recorded by A.B.C. for later broadcasting throughout Australia. Beaufort boys' club held successful weekend camp at Kalamunda.

North Perth (J. K. Robinson). — Church entertained Miss D. York on occasion of 21st birthday. B.S. held anniversary on Oct. 13 and 18. Special services Oct. 6 in connection with World Communion Sunday. Choir, organised by Mrs. L. Brigatti, assisted a.m. B.S. had baptised p.m. A. Fryer ill; D. Meldrum in hospital. E. Thomas, sec. C.M.S., and active in

church work, has left for Melbourne; Mrs. Thomas leaving shortly. Their services will be missed. Youth Fellowship held basketball dinner, to which they invited elders and their wives.

## QUEENSLAND

Bundaberg (W. J. Davidson). — Attendances at services increased. D. W. Mansell visited church to discuss launching of Stewardship Campaign. He also visited C.Y.F. group. Mr. Phillips, Miss Charles, Miss J. Pohl still ill. Mrs. Christensen, snr., recovered. Exchange of tape-recordings with Albion ladies was highlight of C.W.F. meeting on Oct. 10.

Maryborough - Baddow - Hervey Bay (D. G. Nelson). — Maryborough and Baddow B.S. held anniversaries. Special Bible prize presented to scholar who brought most new scholars for year. Certificates presented for successful State Scripture Exam. candidates. C.Y.F. had church parade Oct. 6; young lady made decision, and another lady on 13th. Weekly prayer meeting and Bible study takes form of group discussions; av. attendance, 35.

Dalby (P. C. Woolford). — Very successful B.S. anniversary; B. Reid (Chinchilla) speaker for day. Three scholars received into church by faith and baptism, and two by transfer. Delegations attending Toowoomba mission twice a week. Stewardship campaign recently conducted, showing gratifying results. Number of trees and a lawn planted and additional gravel placed, enlarging parking area.

## NEW SOUTH WALES

Bexley North (E. T. Hart). — Baptism of lad and decision of two others was great joy to church. Mr. and Mrs. Gough and family (W.A.) have been welcomed. Three scholars received State prizes at recent demonstration. C.W.F. celebrated 31st anniversary, with Mrs. L. Wylie as guest speaker. Theme of B.S. anniversary was Let's Talk About Jesus, and was well presented by kinder, pupils, under leadership of Mrs. M. Laney, supt. Project for New Hebrides Hospital has reached half-way mark of £1,000, and more fund-raising functions are planned.

Burwood (A. G. Elliott, M.A., Ph.D. (Lond.), B.Sc., Dip.Ed.). — Visitation evangelism has been feature of recent weeks, with discussion and special visitation in conjunction with Adult Christian Education, leading up to

**Crusade for Christ, Oct. 12-20.** Crusade services theme, *Salvation and Christian Unity*, well attended. Speakers, Princ. A. W. Stephenson, M. Hall, A. Leane, A. Surtees, R. Wilson, H. Long, A. Webb, H. Hayward. All who assisted in musical messages were appreciated. Mr. Hayward served splendidly as song-leader and conductor of youth choir. Church choir ably conducted by Mr. Morris. There was one decision; much helpful teaching appreciated. Visitors have been Mrs. Bassard (Ann-st., Brisbane) and D. Thompson (Annerley, Q.).

**Marrickville (M. J. Bedwell).** — Seven Y.P. baptised and received into fellowship. Youth Study Group formed, and fellowship teas held. C.W.F. Convention Day at Marrickville day of blessing. Captain Malcolm, Aboriginal evangelist with Church of England, spoke p.m. Oct. 20. Soloist was Lorna Beulah, an Aboriginal music student.

**Albury - Wodonga - Lavington (D. Oldfield - P. Kavanagh).** — Albury B.S. anniversary, Oct. 24. Film, *Mystery of 3 Clocks*, screened at afternoon meeting. Scholars led p.m. service; chapel packed. Miss R. May (S.I.M.) visited Lavington on Oct. 17 and spoke of missionary work in Aden. Mrs. Potter ill.

**Earlwood (F. Elliott - R. Craig).** — B.S. prizegiving and demonstration on Oct. 15, with pleasing items from Kinder, and Primary scholars. Most prizewinners won 80 per cent marks for year, and several successful candidates in the Annual B.S. Exam. received certificates. Bus picnic to Bronte, on 19th, best yet; thanks go to R. Martin, bus driver, for free services. Meetings on 20th good. Conf. Pres., C. Saxby, spoke a.m., and F. Elliott p.m. There was one baptism. Miss Christie soloist. Sympathy extended to P. Simmons on death of her mother. Sis. Avar, Gabb and Porter still unable to attend meetings on account of sickness.

**Wagga Wagga (W. J. O. Todd).** — Church continues fellowship with group of young men from R.A.A.F. Training School, Forest Hill. One confessed his faith on Oct. 6. Lads come to Wagga from all over Australia, and Wagga is happy to encourage them to join in local youth activities and church services. Koorlingal B.S. anniversary, 13th; J. Biden, speaker. Several donations made to new building, including platform furniture, electric fans, Hammond organ, platform carpet, hymn book cupboard, hymn and Scripture reading boards.

**Inverell (R. Powell).** — Good attendances at services Oct. 13, when Mr. Saxby (Conf. Pres.) spoke at a.m. service. B.S. scholar made decision at the gospel service. R. Wood (B. & F. B. S.) was speaker at Teens' Fellowship meeting. He also

spoke to combined men's meeting held in Presbyterian Hall on evening of 14th. Inter-Church council screened youth film on 15th, when Y.P. of various churches attended. C.W.F. travelled to Gum Flat for their meeting on 16th, held at the home of Mrs. S. McFettridge.

**Tamworth (F. D. Craig).** — Three Woolwich College students visited church Sept. 15. Minister guest speaker at Inverell anniversary on 22nd. Some C.Y.F. members accompanied him. All B.S. scholars who sat for exam. passed well. C.W.F. visited Cottage Homes on Oct. 2. Girls' club had special meeting on 4th, when two young women, from Wycliffe Bible Translators, spoke and screened films of their work. Church held picnic at Currabubula on 7th. K. Crawford (H.M. Sec.) addressed church a.m. 13th, and C. Saxby (Conf. Pres.) paid visit and spoke at gospel service. C.W.F. held "Forget-Me-Not" evening on 14th, and Mrs. Goodall was speaker. Mrs. D. Crawford appointed as new convener of above. Several members making good progress after hospitalisation.

## SOUTH AUSTRALIA

**Grote-st., Adelaide (R. Greenhalgh).** — Attendances well maintained. At recent church anniversary services there were 158 communicants. Two additions by transfer. B.S. held picnic at National Park. Morning service of Oct. 20 broadcast over 5KA. C.W.F. visited Christian Rest Home and entertained inmates with programme and supper. Mrs. Packer, Mr. Manning and Mr. Taber ill.

**Hawthorn (R. C. Dixon).** — A. J. Ingham p.m. speaker Oct. 20. The Layman in Industry was subject of C. E. Watson when he spoke to men of church. Mr. and Mrs. Russell Grigg have returned to Djakarta. I.C.E. host to all Southern District Endeavorers at workshop held in chapel recently. Tea was provided, and proceeds went to Londua Boys' Home, New Hebrides. Church picnic held at Kersbrook Oval, combined with Elizabeth church for very enjoyable time of fellowship.

**Brighton Gardens (C. H. J. Wright, B.A.).** — Services well attended. Lady made decision, Oct. 6. Officers and wives presented gift to Mr. and Mrs. H. Thomas on occasion of 25th wedding anniversary. Church received four into fellowship by transfer. Scott Davie represented S.A. at basketball carnival in Devonport, Tas. £35 raised towards Building Fund, with concert organised by C.W.F., who also arranged programme for exchange meeting with Baptist Women's Fellowship on 17th. Church met with all Protestant churches for combined service in Brighton City Hall on 20th;

speaker, Dr. R. Trudinger (Vice-Principal, Parkin College, Adelaide). This opened Brighton Bible Week, and further Bible studies were held on 22nd, 23rd and 24th in Baptist Hall. 60 C.Y.F. from Brighton and Glenelg met in camp at Maclefield over long weekend. Campers conducted evening service at Strathalbyn, when Mr. Wright addressed church. Mr. Pemberton (B. & F. B. S.) and J. Baker preached at Brighton Gardens. C.M.S. represented at dinner in Brighton City Hall on Sept. 30, when representatives from all Protestant and R.C. churches of district combined for evening to hear Mr. Scales, S.M., speak on the delinquent problem. Theme for evening, *Walk Together, Talk Together*.

**Hampstead Gardens (K. B. Marriott).** — B.S. anniversary, Sept. 22 and 29, well attended; speakers, A. Norris (Nailsworth), R. Sansome (Enfield Heights) and minister. Minister shared leadership of Northern Districts Youth Camp at Longwood on Labor Day weekend; 27 local Y.P. attended. New tennis courts and surrounds have been completed; officially opened on Oct. 19.

**Maylands (D. Hammer).** — Senior boys' basketball team won B grade premiership. B.S. anniversary services enjoyed. J. C. Cunningham, L. Austin, G. Lord and D. Hammer were speakers. Maylands Youth Choir proving great asset when visiting different centres. B.S. picnic held at Longwood. Great loss to church was passing of Mrs. A. L. Read.

**North Adelaide (B. W. Manning).** — Church has expressed sympathy to Mrs. Manning in Home call of her mother. Araya Bahlibi (Ethiopia) was welcome visitor at morning service, Oct. 13, when Mr. Pedrick (B. and F. B. S.) was speaker.

**Murray Bridge (H. Cave).** — C.W.A.F. celebrated 49th birthday, at which over 200 ladies attended. Programme by Mrs. Hoskins' party from Adelaide was very happy one. Newly-formed tennis club plays on courts hired from High School. Men's bowls team had victory in finals. Basketball group held social, when trophies were presented to girls by Mayoress of Murray Bridge. J.C.E. held tea and social. Mr. and Mrs. Cave on holidays. There have been 3 baptisms. Mrs. Page has suffered loss of her brother and church extends sympathy.

**Wampony (R. R. Brand).** — Number of Cowandilla members present Oct. 13, when Mrs. Simon gave the message. Attendance at all meetings at average, with offerings well maintained. Brightest part of B.S. is number of kinders in attendance. Sis. A. J. Hunt making progress following surgery.

**Forestville (N. Gavros).** — Speakers have included Mrs. D. Langton (W.E.C.),



H. R. Taylor, W. Bowden and C. L. Federick (B. & F. B. S.). At conclusion of evening service on Oct. 6, Mr. Federick screened film, *This is the Bible Society*. Church grateful to all who have assisted during absence of minister, who is convalescing following surgery. Mr. New is in hospital. B.S. picnics held recently. Kinder and Primary depts. went for beach outing and senior school went to National Park. C.E. joined in Churches of Christ C.E. rally, and some participated in pageant prepared by minister.

## VICTORIA

Mr. Evelyn (J. Dow). — Work continues to be blessed. Business meeting revealed healthy tone. Work amongst Y.P. is outstanding. 24 Y.P. enjoyed a weekend camp of spiritual experience. Anniversary services were encouraging. E. J. Miles and R. Brooker were speakers. One lad immersed, followed by two confessions of faith. Church looks forward to another year of blessing under leadership of J. Dow. Temple Day offering £135.

North Williamstown (T. A. Ferguson). — Footscray church made their chapel available for baptismal service, Oct. 9, as rebuilding alterations at N. Williamstown prohibited use of local facilities. 36 members journeyed to Footscray for the evening. Mrs. Harris critically ill in hospital. Representative group has been appointed as a Commission to study aspects of gospel services. Successful fete held at home of Mrs. C. Rewell will assist Building Fund.

Ormond (R. McKenzie, B.A.). — Two weeks' mission with A. Avery and F. Rees (song-leader) was time of real fellowship and witness. As a result of this, and previous evangelistic emphasis this year, 9 have been baptised, 5 are awaiting baptism, and 4 have been restored to fellowship. During the mission 46 local people (who are not committed Christians) attended (of these 24 attended twice or more). Four special Youth Nights were a feature. Av. attendance at week-nights was 101, and Sunday evenings, 162. Pianists, organists, soloists and artists gave wonderful support. Mission expenses were budgeted in church finances. Final payment to Properties Corporation was made the morning the mission commenced; church is now free of debt. Christian Education Centre Fund has been commenced.

Box Hill (L. S. Dewberry). — On Sept. 15, Y.P. and I.C.E. groups attended district rally in local Baptist church. Speaker at a.m. service, J. Shaw (Springvale). On 22nd, W. Wigney spoke at both services in minister's absence in Sydney. Mrs. Holway was speaker at C.W.A.F. on 24th. Y.P.C.E. had "Uncle Charlie"

Young as special speaker on 25th. B.S. anniversary services held Sept. 29 and Oct. 6. Speakers were P. U'ren, L. Stewart, G. Wigney, L. Dewberry. O. Codner trained school, and singing was excellent. Speaker at C.W.A.F. on 8th was Mrs. Williams. On 9th, speaker for Y.P.C.E. was L. Winckel (S.I.M.). B.S. concert held on 11th. Explorers and Good Companions on 14th shown slides of Central Australia by Mr. Yodgee.

Red Hill (M. D. Keatch). — Film, *Just a Stranger*, screened at gospel service, Oct. 6. W. W. Saunders (Conf. Sec.) preached a.m. 13th. Many visitors welcomed. C.W.A.F. birthday meeting on 3rd attracted large number, including many visitors from other churches.

Maryborough (R. Pritchard). — D. H. Smith (Dept. H.M. and Evang.) spoke a.m. Sept. 29, and was speaker at united Unity service at Methodist church, p.m. B.S. anniversary held Oct. 6. Splendid singing under leadership of Bev. Drake. Mrs. R. Walker was pianist. A former supt., Mr. Baxter (Geelong), was speaker at both services. Youth club held parade a.m. Anniversary continued on 13th. Cards and sprays presented to Cradle Roll group, and Kinder and Primary sections gave display and received prizes. Speaker was Mrs. Captain Bailey, S.A. R. Pritchard addressed evening service. Choir travelled to Ormond mission and gave items on Friday and Saturday evenings. Ladies' Aid attended York-st., Ballarat C.W.F. anniversary. Youth Fellowship held working bees to renovate woodwork of existing chapel. Junior cricket team formed and being coached by N. Greenwood. Mrs. Branton, snr., again able to attend services after period of ill health.

Bendigo (G. J. Andrews). — Three Y.P. baptised and received into fellowship. One further decision for Christ, Oct. 13. Missionary interest stimulated by visit of J. Edwards (New Hebrides) on 15th. At C.W.F. meeting, 17th, Mrs. Thompson presented travelogue and slides on overseas visit. C.Y.F. assisted in evening service, 20th, with Dawn Houston (presiding), Jeanette Triplett and Douglas Manderson (readers) and Alf. Gorrie (song leader).

Carnegie (R. Hillbrich). — Junior Explorers came 1st in comp. B.S. anniversary services, Oct. 6 and 13, with E. Miles (Oakleigh), L. Chapman, Mr. Gardener (Glenroy Baptist) and R. Hillbrich. Past scholars and teachers had fellowship. Ian Ferguson was conductor, Mrs. I. Ferguson and Miss Joan Galletly, accompanists. Film and prizegiving evening held at Methodist Hall. Fellowship held tea, 20th. Mr. Sawby (Fairfield Hospital) addressed meeting. Two B.S. lads baptised. Rosalie Strother has entered hospital for surgery.

Middle Park (J. Weldon). — At morning service on Oct. 20, Mr. Barnett (Cheltenham) presided. Fellowship tea held and film screened at p.m. service. Explorer club increasing in numbers under leadership of J. Weldon. Y.P. held barbecue at home of Miss G. Reeves.

Mitcham (E. W. Heard). — Auxiliaries raising money to assist Overseas Mission Board with cost of return of Mr. and Mrs. Ludgater and baby on furlough from New Hebrides. Increased interest in prayer and Bible study each Wednesday night, following introduction of group discussion. C.M.S. elected new office-bearers for coming two years — N. McLeod, pres., F. Tilley, sec., A. Barnden, treas. C.M.S. actively engaged in canvassing area for Crusade for Men. Cricket team scored outright win on 12th. C.Y.F. held night painting toys for the hospitals. A.m., 6th, L. Prentice gave farewell address on *The Deeper Life*. Following service, church expressed appreciation for dedicated lives of both Mr. and Mrs. Prentice who, with their young daughter Lynette, sailed for North Borneo following Friday afternoon for full-time service with B.E.M. for one year. Appropriate books for their new work presented to them. Several members sick. Mrs. Tudor and Mrs. Walters gradually improving.

Oakleigh (E. J. Miles). — Temple Day offering realised £565. K. Stow a.m. speaker, Sept. 22. Y.P. attended South Eastern District Camp, Sept. 27-29, and social at Berwick on Oct. 2. C.E. tea at Miss P. Hodges' home on 6th enjoyed by juniors. Church social on 11th well attended. Young man baptised 13th. Two young men received into fellowship 20th. Street stall added £18 to missionary project. D. Nicholls, O.B.E., guest speaker C.Y.F. Mrs. Brehaut convalescing after surgery.

Spring Gully (D. Marr). — B.S. anniversary celebrated Oct. 13 and 16, with fine illustrated addresses, pleasing singing, special items and good attendances. Guest speaker, Alan Matheson, with R. Lacy, choir and orchestra conductor. B.S. now supporting New Hebrides student at London. Project posters featuring Overseas Missions and Social Service Dept. created interest.

Swan Hill (D. G. Beanland). — B.S. anniversary, Oct. 6, in Memorial Hall, with minister as speaker. Special singing by scholars accompanied by orchestra. Over 100 Kinder and Cradle Roll prizes distributed. B.S. annual meeting elected: supt., S. Scott; asst.-supt., Mrs. D. Symes; sec., Miss I. Rogers. Teeners' club and Good Companions enjoying good attendances, with Y.P. showing much interest. J. Burnett (C. of E and former prison chaplain at Pentridge Gaol) speaker at Saturday night fellowship

on Oct. 12. Morning service, 20th, broadcast over 3SH.

**Doncaster (C. G. Taylor, B.A.).** — Meetings well attended since Centenary. L. G. Chapman a.m. guest speaker, Oct. 13, in minister's absence at Balwyn anniversary. One decision, p.m. New Bible Class meeting Sunday mornings. G. H. Tully has retired, on health grounds, from Officers' Board; B. Genat new officer. Mrs. C. G. Taylor farewelled by C.W.A.F. at her final meeting as pres. on 17th; presentation made. Annual fete successful on 18th; officially opened by Mrs. Taylor; approx. £320 raised.

**Strathmore (A. J. Lloyd).** — Minister accompanied group of Vic. Y.P. to Canberra. Visiting speakers have been D. H. Smith, R. V. Longthorp, E. Aspinall, 10 new B.S. scholars. Tennis team won grand final. Spring fair raised £150. Two groups now meet for Good Companions. New leaders are Mrs. M. Dunstan and Sandra Turner.

**Balwyn (L. F. Barker).** — Church anniversary and homecoming services commenced Oct. 12, with 157 at dinner organised by C.W.E.F.; all enjoyed bright entertainment by visiting artists. McLean Trio finalised the evening with much appreciated sacred music, then minister led devotions prior to Temple Day giving, which amounted to nearly £700. Sunday a.m. crowded meeting with many visitors and past members helping with present members, presided over by A. Thomas, with D. Warmbrunn at organ. Speaker was C. G. Taylor, and Mrs. Taylor was soloist. Evening service, with minister as speaker, and duettists Ray Frazer and Lyle Williams. After-church social hour presided over by K. Sturgess, and again delightful items by visiting singers.

#### DEATH

**COVENTRY.** — Passed away Oct. 24, 1963, at Keswick Hospital, Mentone, Vic., Harold Roy, beloved husband of Ethel Emily, loved father of Margaret, Harold (dec.), Vera, Muriel and Janet.

#### IN MEMORIAM

**BUCKINGHAM.** — Precious memories of my loving and devoted husband, Alec, called Home suddenly Oct. 28, 1957. "Only good-night, my beloved."

—Ever remembered by his loving wife, Florence, "Bangalore," 40 Emma-st., Caulfield, Vic.

**RICHARDS.** — Treasured memories of my dear husband and our father, John Loftus, called Home Oct. 30, 1958, also dear grand-daughter, Glenda (Williams), Oct. 10, 1959. "Till we meet again and shadows flee away."

—E. M. Richards and family, Seaford, Vic.

#### BIRTHS

**KRUGER.** — Naome and Garnet are thrilled to announce the birth of their daughter, Carmen Ruth, at Blackwood District Hospital, on Oct. 14. God's precious gift, and a sister for Jonathan.

**MASTERTON (Scantlebury).** — To Joyce and John, a son, Geoffrey Philip, on Oct. 17, at Oakleigh Community Hospital, Vic. Brother for Janette and Russell.

#### DEATH

**ANDREWS.** — On Oct. 14, at Boronia, Vic., Lucy, called to meet her Lord whom she loved and served so well in life. Loved sister and friend of the Women's Fellowship at Richmond, Vic. "Only good-night."

#### ENGAGEMENT

**GRAHAM - ANDREWS.** — The engagement is announced of Valerie Jean, only daughter of Mr. E. L. Graham, 204 McKenzie-st., Bendigo, Vic., and the late Mrs. D. Graham, to Russell Alfred, second son of Mr. and Mrs. G. J. Andrews, 6 Burr-st., Bendigo, Vic.

#### ENGAGEMENT

**MUNRO - BLUCHER.** — Mr. and Mrs. M. D. Munro, 11 Drysdale-st., Malvern, Vic., have pleasure in announcing the engagement of their daughter, Judith Elizabeth, to John Colin, elder son of Mr. and Mrs. C. F. Blucher, 286 Commercial-rd., Morwell, Vic.

#### APPROACHING MARRIAGES

**COMBRIDGE - FOOT.** — The marriage will take place at Georgetown, N.S.W., on Saturday, Nov. 2, of Heather Dawn, only daughter of Mr. and Mrs. W. Combridge, 102 Main-rd., Argenton, Newcastle, to Ian, youngest son of Mr. and Mrs. A. Foot, Asher-st., Georgetown, N.S.W.

**SMITH - WRIGHT.** — The marriage of Jeannette Davenport, only daughter of Mr. and Mrs. E. J. Smith, 27 Lucan-st., North Caulfield, S.E.7, to Graeme William, eldest son of Mr. and Mrs. M. W. Wright, 13 Westgate-st., Oakleigh, S.E.12, will be celebrated, with A. B. Clark officiating, at the Malvern Church of Christ, cor. Dandenong and Alma-rds., Caulfield, Vic., on Saturday, Nov. 16, 1963, at 4.30 p.m.

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**COMING EVENTS**

**CARLTON, Vic. (Lygon-st.) 109th ANNIVERSARY and HOME COMING, 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.**

**MELBOURNE (Swanston-st.) 98th HOME COMING 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.) 47th 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.**

**PARKDALE CHURCH (Vic.) HOME-COMING SUNDAY, Nov. 24. 11 a.m., P. E. Perry; 5 p.m., Fellowship Tea; 7 p.m., B. H. Crowden. For hospitality ring 90-4120 (Melb.).**

**MOUNT EVELYN CHURCH (Vic.) 16th ANNIVERSARY SERVICES, Nov. 3. 11 a.m., A. R. Haskell (Conf. Pres.); soloist, Miss P. Easton; 5 p.m., Fellowship Basket Tea; 7 p.m., E. Baxter; soloist, Miss J. Milne. Come and help us in these services.**

**MIDDLE PARK (Vic.) BIBLE SCHOOL ANNIVERSARY, Nov. 10. Speakers, 3 p.m., Alan Matheson; 7 p.m., J. Welden.**

**HARTWELL (Vic.) BIBLE SCHOOL ANNIVERSARY, Nov. 3 and 10. 3rd: 11 a.m., Principal E. L. Williams, M.A.; Teachers' Dedication Service; 3 p.m., Dr. G. A. Whiting. Cradle Roll cards will be presented; 7 p.m., P. Andrews. 10th: 11 a.m., R. V. Amos; 3 p.m., Miss P. Horsborough, Kindergarten and Primary Service; 7 p.m., T. O. Turriff.**

**SOUTH MELBOURNE (Vic.) BIBLE SCHOOL ANNIVERSARY, Nov. 3. 3 p.m., School Singing; Speaker, Dr. K. R. Bowes; 7 p.m., A. Matheson. Warm welcome extended to all.**

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7.45 p.m. — Special Programme in Music, Song and Word.

**SUNDAY, 10th—**

11 a.m. — Communion. Speaker: Mr. COLIN SAXBY.

7.15 p.m. — Gospel. Speaker: Mr. W. J. O. TODD.

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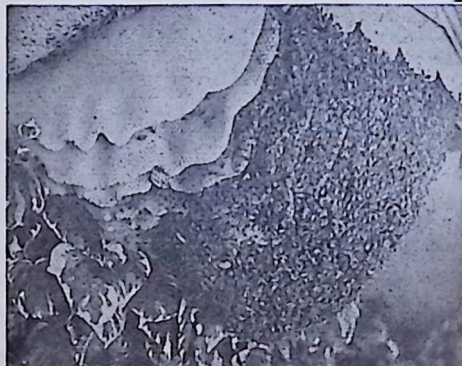
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**OBITUARY**

Mrs. A. A. Snooks.

On Oct. 10, 1963, at the Launceston General Hospital, Mrs. Amella Annie Snooks passed away after a short illness following a fall. She was in her 83rd year, and, though somewhat frail, enjoyed life to the full, never losing her interest in people and things of the Kingdom. Mrs. Snooks decided for Christ at Ulverstone during the ministry of K. Bowes, and with her husband, the late Ernest Edward Snooks, was an ardent member of the church. They reared a family of 12 children, 10 of whom survive, and in spite of great difficulties, never allowed anything to interfere with their attendance at worship. For some time Mrs. Snooks lived at Burnie, and so was isolated from our churches, but very recently moved to Launceston, and the church at Margaret-st. regrets that it had so little of her presence before the Home call. It was ever a joy to be with her. The funeral services at the Ulverstone chapel and the Ulverstone Cemetery were conducted by the writer. The church at Margaret-st. extends deepest sympathy to the sorrowing family, especially to our own member. Mrs. G. J. Foot. — C. J. Robinson.

Gordon Poulson.

G. Poulson patiently endured much physical distress before he received his Home call on July 5, 1963. He was baptised in May, 1910, at Hindmarsh, S.A., by the late Ira Paternoster, and transferred to Croydon, S.A., in July, 1911. From then on he gave himself energetically to the work and witness of the church. He became a deacon at Croydon in 1936, and served in that capacity until he left for Fullarton in June, 1957. He also served as auditor and member of the Works Committee for a number of years. His forthright manner enabled him to win the attention of many whom others could not reach. His faith in Christ was strong, and that together with his ready wit endeared him to many people, both inside and outside the church. The writer assisted M. Williams, of Fullarton, at services that were held in the home of Mr. Poulson, and at Centennial Park Cemetery. As well as his wife he leaves a daughter, Mrs. C. Battle, and a son, Murray Poulson, with their life partners and six grandchildren, all of Fullarton, to mourn his loss. We commend them to the love and care of our Heavenly Father—W. N. Bartlett.

Mrs. A. L. Read.

Baptised at Norwood, S.A., by the late A. C. Rankine in Jan., 1892, Mrs. A. L. Read had almost completed 72 years of devoted labor for the Master when she received the Home call in

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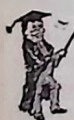
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her 85th year. She and her late husband were foundation members of the church at Maylands, where she was a member for 53½ years. She was several times president of the women's work there, leader of B.S. Primary Dept., and a constant visitor among the sick and needy. For a time she was Secretary of the Women's Auxiliary Conference, then President of that Conference, and also a member of the State Overseas Dept. and Supt. of Women's Overseas Committee, as well as being first Women's Federal President. On returning from an overseas trip with her husband in 1939, Mrs Read met in India her "adopted" son Peter, an Indian lad supported by her from infancy to young manhood at Shrigonda. This young man was one of the foundation members of the Bombay church. She graciously opened her home to missionaries, wrote hundreds of letters to them and sent many greetings and gifts at Christmas-time. The funeral on Oct. 1 was a representative one, conducted by D. G. Hammer, and assisted by A. J. Ingham, elder of the church, who spoke of her devotion and service to the Maylands church, and I. J. Chivell, Conference Sec., and a past minister at Maylands, who made reference to her wider brotherhood work. The sympathy of the church has been expressed to the loved ones nearest to her — to Mrs. Ross Henning (daughter) and to her husband and family, and to Mrs. Howard Read and son Tony. Mrs. Read suffered the loss of her only son in 1940, and of her beloved husband in 1942. The memory of her life and work will live on.—A. Anderson.

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