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EDITORIAL . . .

## THOMAS CAMPBELL—

*Apostle  
of Union*

Four years ago, I stood in the old Campbell Mansion in West Virginia and walked among the quiet family graves. Everywhere I turned there was something to make me think of Alexander Campbell, the man to whose vigorous mind and strong leadership the early Restoration Movement owed so much. It was symbolic that one had to look behind the obvious for mementoes of that gentler soul, his father, Thomas Campbell, without whose vision, and undying faith in it, there might never have been a Restoration Movement.

This year, our world-wide churches are pausing a while to let Thomas Campbell step out from the shadows cast by the greatness of his own son. It is now 150 years since he wrote *The Declaration and Address*, a document which has been hailed as "a Magna Charta, a religious declaration of independence," a plea for union which might well be the focus of our thinking still as we approach Christian Union Sunday on May 17.

Already, through the co-operation of the Federal Literature Committee and the Federal Committee for the Promotion of Christian Union, a special issue of the Pamphlet Club has been circulated among our churches, stressing the importance of *The Declaration and Address*. Other



writing in this issue looks at it in some detail, and traces its influence in the development of our own Australian churches. But here, at the outset, we pay our tribute to the man whose pen gave it such eager, passionate birth 150 years ago.

By one of those curious incidentals that sometimes prepare the way for great things, it was stomach trouble which made the 44-year-old Thomas Campbell decide to leave his work as a Seceder Presbyterian minister in Ireland and migrate to America in 1807. The prescribed sea-voyage and rest must have done him some good, as he lived to the age of ninety-one! But he found more than his share of added worries awaiting him in the new world. He had been an active advocate of union in his own

branch of the Presbyterian Church in Ireland, and when that same liberal spirit was applied to some of the problems of his first frontier parish in America, he was soon denounced, and later officially rebuked. Continuing tensions finally forced him to withdraw from the Seceder Presbyterian Church late in 1808. Friends and sympathisers gathered around him, to form the Christian Association of Washington (Pennsylvania), which authorised the preparation and printing of *The Declaration and Address*.

It greatly heartened Thomas when his son, Alexander, newly arrived with the rest of the family from the Old World, endorsed the convictions so ably set out in *The Declaration and Address*. He needed that encouragement, for, when the printed document was posted to every preacher in Washington County, as well as to many others in surrounding areas, it was at first simply ignored, rousing neither protest nor approval. Those who quickly consigned it to their waste paper baskets would have been staggered at the thought that people would still be remembering it, 150 years later. So, for that matter, would Thomas Campbell himself, though he never forgot it, and was quoting its words and principles to the end. He referred to it in a letter written when he was 81, and the same passionate, youthful longing is still there in the old man's words: "Christian union upon Christian principles is our motto, our object. Now to perfect this union in faith and holiness ought to be our grand concern. For what is profession without possession?"

Thomas Campbell was a man of rare and lovely spirit. "He walked with God," said his son, simply, and Walter Scott called him "the most devout man I ever knew." His example and advice often tempered some of the less likeable qualities of his more brilliant son, and he was a great advocate and encourager of younger men, with a tolerance of other viewpoints which made him say once about a fellow-preacher whose opinions were being questioned: "I would put my right arm into the fire and have it burned off before I would raise my hand against him." When real principles were involved, however, Thomas Campbell never hesitated to speak his mind — but without losing his Christian spirit. F. W. Emmons reports on hearing him giving a needed reproof on one occasion: "Ah, with what force and plainness for the truth! and yet, with tenderness and kindness for the young man."

Such a man well deserves to be heard still when he pleads for the "union in truth amongst all friends of truth and peace throughout all the churches."

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In this article on "The Declaration and Address," ROSS H. DAMPIER tells of . . .

# THE BIRTH OF A PLEA

During the spring and summer of 1809, Thomas Campbell, who had withdrawn, after censure, from the U.S. Seceder Presbyterian Church, had formed the idea of a Christian association which would not be a church, and which would not be limited by denominational ties. This idea bore fruit on August 17, 1809, when a group of interested persons came together to form the Christian Association of Washington. From this Association, Thomas Campbell was directed to write the Declaration and Address, in which he presented to the world the basis of Christian unity.

The Declaration and Address is a lengthy document, and its style is not well suited to reading in an age when we have become accustomed to a more terse form of expression. In the original edition, the Declaration occupies three pages, the Address eighteen pages, with an Appendix of thirty-one pages.

## Contents of the Document

The Declaration, with which the paper begins, is, in reality, a set of by-laws consisting of nine articles, for the formation of a society to be known as the Christian Association of Washington. Its objective is described in the first article as being "for the sole purpose of promoting simple, evangelical Christianity, free from all mixture of human opinions and inventions of men."

The Address concerns itself first with pointing out that the "grand design" and "native tendency" of the Christian religion is toward unity. Then follows a lengthy section pointing out the evils of division, sectarianism and denominationalism. The Address next calls upon religious leaders, in the light of the liberty presented to them on the American frontier, to act in behalf of unity. Finally, the author calls upon Christians everywhere to lay aside denominational ties and to unite upon the authority of the New Testament.

## A New Standard for Unity

Having done this, the author sets forth thirteen propositions as a new standard for the unity of the Church. The most striking statement in the entire document, and probably one of the most significant in all Christian union literature, is to be found in Proposition I, which states, "That the Church of Christ upon the earth is essentially, intentionally and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him

in all things according to the Scripture." This is a tremendous statement: for if the Church is essentially one, then to speak of a divided Church is a contradiction of terms. If it is intentionally one, the intent must be that of the Divine Founder, to violate whose will is sin. Finally, if it is constitutionally one, it implies conformity to a plan or constitutional organisation which must be inherent in it.

But if this is the keynote of the Address, it is followed in Proposition III by the refrain which reads:

"That . . . nothing ought to be inculcated upon Christians as articles of faith, nor required as terms of communion, but what is expressly taught and enjoined upon them in the Word of God. Nor ought anything be admitted as of divine obligation in their church constitutions or managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church either in expressed terms, or by approved precedent."

In the writing of Thomas Campbell, the principle of "expressed terms or approved precedent" as a basis of Scriptural authority in Christian unity is to be found again and again. But the full implication of this idea was not at first apparent to him, and it was only after much examination of the Scripture, and much introspection, that he found it necessary to abandon the tradition of infant baptism, in which he had been reared, as inconsistent with what he had asserted in this proposition. In Propositions IV and V, the proper place of the Scripture in regard to the work of the Church is pointed out. First of all, a clear distinction is made between Old and New Testaments, and the New Testament is declared to have pre-eminent authority for the Christian dispensation: "Nothing ought to be received into the faith or worship of the Church, or to be made a term of communion amongst Christians, that is not as old as the New Testament."

Probably the most succinct summary of the Address is to be found in the writings of the late Frederick Kershner, who has reduced it to six points:

- First, the essential unity of the Church.
- Second, the supreme authority of the Scriptures.
- Third, the special authority of the New Testament.
- Fourth, the fallacy of human creeds.
- Fifth, the essential brotherhood of all who love and follow Christ.

Sixth, that if human innovations can be removed from the Church, the followers of Christ will unite upon a Scriptural platform (Christian Union Overture, p. 26).

In the Appendix, Thomas Campbell attempted to answer some anticipated objections. He considered first the matter of proselytising. That it was the intention of the Association to destroy the peace and order of settled churches he most vigorously denied. Even more prominently he answered the expected objection to his "latitudinarianism" — his being too lax or too liberal in opinions; his having laid down too broad a basis of Christian unity. To this, the author replied that in the past the basis of fellowship had been too narrow, being restricted by the opinions of men, and not expanded to rest upon the Word of God. He says,

"If we take no greater latitude than the divine law allows, either in judging persons or doctrines, either in profession or practice . . . may we not reasonably hope that such a latitude will appear to every upright Christian perfectly innocent and unexceptionable? If this be latitudinarianism it must be a good thing, and therefore the more we have of it the better; and maybe it is — for we are told 'The commandment is exceeding broad,' and we intend to go just as far as it will suffer us, but not one hairbreadth farther; so at least, says our profession."

Now what are some of the implications and results of this document? First, the immediate results were practically non-existent. Like all other great teachers or leaders, Thomas Campbell was before his time.

His document was unique in the annals of Christian union literature. Its uniqueness depended upon its universality, not upon its peculiarity. New sects and groups and divisions were constantly springing up, and almost without exception they had one thing in common — each was built upon something new or strange in the field of Biblical interpretation or church polity. In the Declaration and Address, Thomas Campbell proposed to lay aside forever all that was new and strange, to bypass all interpretation as a test of fellowship and communion, and to return to the old paths — the authority of Jesus Christ and his apostles found in expressed terms or approved precedent.

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WILKIE J. THOMSON, Vic.-Tas. Brotherhood Historian, shows the effects of the "Declaration and Address" . . .

# ... ALSO IN AUSTRALIA

No religious movement in history so approximated to the spread of Christianity in its beginning as did the Restoration Movement. There were, and have been, great revivals of various kinds, reformations that shook the world, but the design of Christian unity, as envisaged by Thomas Campbell, and so ably propagated by his son Alexander, opened the understanding of confused and creed-bound multitudes. To those who first received this message the Bible became an open book. It was as if Christians had been living in houses with windows closed and blinds drawn. Now, one by one, the blinds were lifted, the windows opened and clean air and sunshine allowed to pour in.

## Restoration — Not Reformation

At first the Movement was known as a Reformation. In this an attempt was made to purge out the abuses and corruptions which had grown up in the Christian religion, and to abandon all partyism, thus uniting on "the foundation of the apostles and prophets, Christ Jesus being the Chief Corner-stone." But this proved so hopeless that, in the words of J. J. Haley, Editor of *The Australian Watchman* (Aug. 1880), "The utter hopelessness of reforming the various bodies of orthodox Protestants soon assumed, providentially, the definite character of a plea for the restoration of Apostolic Christianity

in faith and practice. It was plainly seen if the primitive gospel in its divine wholeness and fulness was ever restored to the Church and the world, it could not be done by the reformation of sectarianism but by its total destruction." In the Declaration and Address it had already been stated, ". . . Division among Chris-



O. A. Carr

tians is a horrid evil," which were pretty strong words for the gentle Thomas Campbell.

It was as the restoration of Primitive New Testament Christianity that "the plea" came to Australia. There were some who, in later years, did

not fully grasp the great significance of the Movement; in that, submitting implicitly to the divine authority of the Scriptures, and disregarding all human assumptions and imitations, it meant a bringing together of Christians in one united body. There were others who fell into the error of trying to force their "opinions" on to others, and make them tests of fellowship. But the wise guidance of those preachers who had been brought up in the midst of the Movement (men like Earl, Surber, Haley, Carr and others), kept the ship steady. When an Evangelistic Alliance was formed in S.A., in which certain conditions of belief were laid down, these men unitedly withstood their brethren against anything that savored of a "creed," until such clauses were withdrawn. When some of the brethren in the early Conferences wanted to make their findings binding on the churches, these same men again influenced the brotherhood against such action.

We cannot fully appreciate what it cost the pioneers of the Restoration Movement, without understanding the religious conditions of the day in which they lived. (We have not space here to write of these, but would commend the reading of A.W. Stephenson's *Pioneering for Christian Unity in Australia and New Zealand* for a brief outline of Christian thought in the 19th century). But even as late as 1909, F. G. Dunn, writing in *That They All May Be One*, said, "If we judge the work done by the pioneers of our Movement from the standpoint of the present day, we shall altogether fail to understand the stupendous task set before them, and the struggle it cost to break away from the old landmarks."

In most cases, here and overseas, they were excluded from fellowship when they preached the New Testament way of salvation and made known the plea for the unity of Christians.

When Thomas Magarey came to Adelaide he was only twenty-one years of age. He had been in Nelson, N.Z., where he had come under the guiding influence of Thomas Jackson, a warrior for the plea. This man loaned Magarey some of A. Campbell's *Millennial Harbingers*. Following his baptism, Magarey united with the church in Nelson. But when he came to Adelaide he could not find any of like mind, so he united with

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## A New and Daring Concept

This leads us to another unique concept of the Declaration and Address, which lay in the fact that it proposed that the Bible be used as a means for unifying the Church, rather than a means of purifying it. Up to this time, men who had depended upon the Bible had used it to restrict theological opinion, and when it was not restrictive enough, they wrote into the creeds their interpretation of it. But the danger was, that in applying it to problems of the purity of the Church, they had set up false and human standards of purity which were being applied increasingly to divide groups, as each sought purity of its own kind. The Declaration and Address proposed to set aside creeds and human opinions, and, by broadening the basis of Christian fellowship to that which is enclosed in expressed

terms or approved precedent, to unify the Church.

This was a daring concept. The Protestant reformers had, some three hundred years earlier, begun the trend toward purity, and away from unity. But the Declaration and Address was the last significant document of the Protestant Reformation. Not that the Protestant Reformation had laid down and died — far from it. But the logical solution had been reached. There was no longer any excuse for the divisions that had plagued the Reformation. The approach of the Reformation of the sixteenth century had been, essentially, a negative approach. But now the Restoration of the nineteenth century presented to the world a plan which was positive — to return to the original unity of the New Testament Church. This was the unique contribution of the Declaration and Address.



a Scotch Baptist church whose members were steeped in Calvinism. The young Thomas never ceased to point out the clear way of salvation as revealed in the New Testament, for which he was severely censured. They charged him with "blasphemy" and "denying the Hoicy Spirit"! But the anvil broke the hammer. Some studied the Word of God to see if the things which Thomas said were right, with the result that when further fellowship was denied him, the Santos, Vercces, Armour, Husseys and Miss Proctor set up the Lord's Table in a little stone sanctuary of their own in Franklin-st. in the year 1846.

### The "Plea" Spreads

To New South Wales came another young man who had been brought up as a Wesleyan-Methodist. "He found his earlier teaching illogical and untenable against the light of reason." He was drifting into infidelity when he received copies of the *British Millennial Harbinger* and the *British Advocate*, which set forth the matter of salvation in the clear light of the Scriptures. The confusion that had been created in his mind by Calvinism was dispersed. He saw what was required of him and obeyed the Lord in baptism. When he found other disciples, Henry and Mrs. Mitchell, the Lord's Table was set up in the little home of Albert Griffin, situated at the corner of Pitt and Goulburn-sts., Sydney, in 1852. The defection of Albert from the Wesleyan-Methodists greatly alarmed his father-in-law, who prevailed on Dr. Joseph Kingsbury (a Wesleyan-Methodist local preacher) to go and save Albert from the utter destruction that awaited him. But Joseph Kingsbury was himself led to see the way of salvation in the New Testament. Whereupon another was sent in the person of John Standen and he, too, was baptised. So the little company grew, as others were added to it. John Hodgson, who had been converted by the preaching of Alexander Campbell in England, led William Stimson to the cause of the restoration of Primitive New Testament Christianity, during the long voyage from England.

When H. G. Picton arrived in Melbourne he sought in vain for brethren with a similar understanding of the Scriptures, with whom he might break bread. He had come from the Church of Christ in Kensington, London. It must be realised that it was not a matter of walking into a church building and worshipping. To have any kind of fellowship with most Churches, it was a matter of first accepting their creeds. He, like Magarey, believed that the proclamation of the "whole counsel of God" would destroy sectarianism. He owned no other creed than Jesus

Christ, the Messiah of God, and in common with all the early Restorationists was guided by the third proposition in the *Declaration and Address*, in that no articles of faith should be made terms of fellowship other than are expressed in the New Testament. The principle upon which these men stood was, "If the creeds contain more than the Word of God, they contain too much. If they contain less than the Word of God, they contain too little. If they contain no more than the Word of God they are needless, for the Word is already given to men." Such reasoning was logical and needful in a creed-bound age.

It was not until 1853 that Picton found brethren calling themselves by no other name than "Christian" or



H. S. Earl, early preacher.

"Disciples," and then the Lord's Table was set up in the tent of John Ingram at Prahran. Hard times scattered this and other "little flocks," but, like the persecuted Christians of old, "they went everywhere preaching the Word." Names of places such as Maidstone and Coleraine in Vic., and Mt. Gambier in S.A., where new causes have been commenced, had our people meeting there many years ago. It was not easy for them. In some places they suffered a measure of mild persecution, and baptismal services were often interfered with by hooligans. However, there were times when some who came to scoff remained to pray.

Another young man, George Smith, moved to Hobart in 1871. He was anxious to see the Restoration Movement established there. Appealing "Come-over-into-Tasmania-and-help-us" letters were sent to the mainland. When O. A. Carr and his wife needed a holiday, George and his wife invited them to stay at their home. As the Smiths were worshipping with the Baptists, Oliver Carr was asked to preach. But, as in many another place, the idea of Christian unity and salvation by faith and obedience were looked upon as rank heresy. Thus, with sixteen others, breaking of the bread services were held in

the Oddfellows' Hall, and later in the School of Arts in Collins-st. Carr's "holiday" extended into a year's work, and there was established a church of 108 members, to which G. B. Moysey, then twenty-three years of age, was called as preacher. His work there had, strange as it may seem, a great influence upon the work in all of Eastern Australia. (There were no States then — only "colonies").

### Young Men to the Fore

A Congregationalist paper published a series of articles on infant baptism, written by an Anglican clergyman. To these G. B. Moysey replied, and although the columns were closed to the young preacher for any further word upon the matter, that which he had already written was well noted by a young school teacher named Stephen Cheek. The correspondence that ensued led to Stephen's immersion, although it was by a "Brethren" preacher that he was baptised. Stephen Cheek gave up his school teaching and, without money, went forth to preach the gospel — but not before he had finished the building of a meeting place in Rose Vale. For some years he preached for the "Brethren" in Tasmania and Victoria, contending for a primitive faith and obedience in Christ. He debated much on Christian baptism. In those days he had to contend against the law of circumcision, as well as infant sprinkling. It was not until 1880 that he came to know of the position of Churches of Christ, but after due study he recognised, and accepted, the Scriptural truth of the plea. He then, with F. Troy, formerly a Baptist preacher, visited the churches in Tasmania and Victoria, which he had been instrumental in establishing, apparently telling them of this new truth. May I add here, that in my own boyhood I knew several elderly people who had been converted by Stephen Cheek in their younger days. They were well-founded in the Scriptures concerning baptism, but they also knew why they belonged to that body known as Churches of Christ or as "Christians only," etc. By their testimony and by all that I can read of him, there was no man more loved by those who knew him than Stephen Cheek.

It was Stephen Cheek and F. Troy who opened the work in Queensland at the request first made by James Johnson. They established churches at Zillmere, Toowoomba and Warwick. Stephen died when only 31 years of age.

It was young men again, nurtured in the Restoration Movement, who set up the Lord's Table in an upper room in Fremantle, W.A. This was early in 1891, before T. H. Bates arrived in Perth and founded the



church there. H. Ford, one of the four, later went to one of our American Colleges, where he trained for the ministry. But even earlier than this, J. G. Scott, a boyhood friend of Dan Crawford (a missionary to Africa, and author of *Thinking Black*), had settled in the Picton district in the south-west of W.A. He worked on his orchard, carving his mixed farm out of the jarrah forest. However, he found time to preach in the homes of other settlers. He had never heard of "the plea," or our people, but he taught much the same things. When Perth and Fremantle brethren visited the district they found that practically everybody for miles around had been baptised, and were meeting in fellowship. Such things, of course, happened in many places, when the Scriptures were read plainly, and Scriptural answers given to all matters relating to salvation, worship and church government.

Always we as a people have been charged with interpreting the Scriptures to suit our own viewpoint. When such a challenge was made in a religious paper it was answered with four columns of fiery logic by J. J. Haley, the editor of *The Australian Christian Watchman*. He said, "Does a ship's master guide his vessel by an interpretation of the chart or by the chart? We give it as an honest conviction that much of the current disputation about the meaning of Scripture cannot be resolved into a question of interpretation." It all sounds very modern, as does the Declaration and Address. No one can read this great document, as it was meant to be read, without being turned again to the Scriptures.

We, today, are making history. We are not bound to follow the teachings of any man or any body of men, but we are bound to follow and obey the Word of God as the only rule of faith, and the true basis of Christian co-operation and union. We must forge in the fires of love and truth the links that will bind together the followers of the Lord Jesus Christ.

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Arnold Caldicott writes: "Whilst ministering in Lismore I had to contact a splendid family 30 miles away. It meant I could not visit them often, and wanting to see them won to the glorious position of Churches of Christ, I posted them *The Gospel Under Canvas*. God used that book to convince them of their need for baptism and to embrace our plea for unity. They in turn are so enthusiastic they have sent the book to two men who are brilliant barristers at Canberra. Truly the printed page can minister mightily in our midst and in remote corners of our land."

## THE MINISTRIES OF OUR

# WOMEN

FEDERAL ACTIVITIES

### Programme for June

**Theme: "Mountains of God"  
Mt. Carmel**

Mrs. H. McLane, Qld.

#### MEDITATION.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

#### HYMN.

No. 492, "O For a Closer Walk with God."

#### PRAYER.

Our kind and loving Father, we thank thee that thou dost know us not only for what we are, but for that which we long to be. Bless every sister throughout our churches in this great land of ours and make us everyone more worthy to be thy children. Strengthen us, O Lord; help us where we are weak, that our lives might ring true to our high calling — daughters of thine, our true and living God. We pray in Jesus' Name. Amen.

#### BIBLE READING.

1 Kings 18: 17-46.

#### DEVOTIONAL.

From the above reading we know that it was Elijah's faith in God that was responsible for the defeat of the prophets of Baal. He cast his all upon God. He asked big things, he expected big things, and he received big things. What a wonderful experience for Elijah.

Sisters, sometimes we act as though the God we serve is someone apart from the God whom the prophets trusted, but God is the same, yesterday, today and for evermore. Let us take God at his word, and just as he answered Elijah's prayer on Mt. Carmel so will he answer your prayer and mine. But we must ever bear in mind "that he who cometh to God must believe that he is a rewarder of those who diligently seek him." It only needs in our churches a few consecrated women, filled with the Holy Spirit, for a great spiritual awakening. The closer we draw to God the greater is our desire to do more for him, and more conscious do we become of our utter dependence upon him, and our unworthiness. What a privilege has been given us humble women, to be used of God, to handle the precious truths of his Kingdom. Yes, sisters, if we have sufficient faith, sufficient devotion

and love for God, mountain-top experiences can be ours.

May each one of us pledge ourselves anew to his Church and to the extension of his Kingdom.

#### HYMN.

No. 501, "Purer in Heart, O God."

#### PRAYER.

O Father God, help us to follow more closely in the footsteps of Christ, thy Son, and may mercy, grace, love and peace rest and abide in the heart of every sister, through Jesus Christ our Lord, we pray. Amen.

## Morawa, W.A., Teaching Mission

Special meetings were held in Morawa, W.A., over the week commencing April 12. The blessings which were experienced and messages received made up for the bad start owing to the illness of M. Savage, the guest speaker, who arrived on the Wed. after speaking at a lunch hour meeting at Wubin.

Women's and men's teas were held on Wed. and Friday respectively, and a Y.P. tea on Sun., 19th. An informal talk around the table was held at each tea, Mr. Savage being speaker. At the men's tea, a C.M.S. was formed, with G. Powell (pres.), M. Dean (sec.), R. Butler and Graham Carslake comprising committee. The screening of three helpful films added interest to the meetings. "Happy Hours" were held on three afternoons after school, with Miss M. Speer and G. Powell in charge, and Mr. Savage giving interesting and helpful stories of New Zealand, the highlight being the demonstration of the "Maori Haka." Average attendances were: "Happy Hours," 39; evening meetings, 41.

Musical items were given each night and thanks go to all who helped in this way, especially the folk from Wubin. Mr. Powell is also thanked for messages when Mr. Savage was unable to attend, and appreciation is expressed to Mr. and Mrs. Bennett (Lake-st.) for driving Mr. Savage most of the way from Perth. A good assortment of Christian literature was on sale, and this opportunity of buying was greatly appreciated. A presentation was made to Mr. Savage after the last service. Lake-st. church is thanked for releasing its preacher for this helpful mission—R. Thyesen.





(Notes supplied by A. Anderson,  
Sec. F.M. Board).

### New Hostel for Dhond Hospital

The Federal Board has approved plans submitted by the Power of Attorney Holders, India, for the erection of a Dharmashala (resting place) for the benefit of the relatives and friends who so often accompany a patient to the hospital. These hostels are common along the Indian roads and villages. They survive an age-long custom, which one might hope will never be outmoded in the rush of the modern bustling world. For some years this need has been felt at Dhond, where congestion often occurred in the wards "because of the patients' relatives and their chatters." At times it meant stepping over relatives at night to reach the patient's bed.

The building will have stone flooring slabs, and asbestos sheets for the roof, having pillars to support the roof, but for coolness the building will be open. The cost will be in the region of £400, after taking in materials already in hand.

The entire expenses will be met by a generous gift from Miss Esther Messent, who desired to use monies from the estate of her late sister Ruth for some specific purpose to honor her memory. The late Miss Ruth Messent was always deeply interested in medical and educational work overseas, having had experience in both these departments in S.A. Miss Esther Messent is a sister to Sir Philip Messent, Chairman of the Federal Board.

The building is likely to be under way after the hot season break, and the amount of the gift, £500, is available at call.

### Appreciation for Loyal Service

At the last meeting of the Board, a resolution of appreciation was passed following the retirement of Mr. and Mrs. Hermann from the active work of Secretary-Treasurer of the Queensland Overseas Department. These two beloved workers acted as a team for 46 years. In the last official letter signed by them both they state:

"It is 46 years since I (Mr. Hermann) first took over the Treasurer-ship in 1914, and in 1921 Mrs. Her-

mann took over the books and I was made Secretary. The first report of the finances that I brought to Conference in 1914 was £203/18/6, and the last was £2,873/14/8."

It is pleasing to record that the new Treasurer is their daughter, Sebra (Mrs. L. Smith), so the link remains. We pray them much blessing in the eventide of life.

### New Guinea

Just prior to the end of March, Messrs. Beale and Chamberlain walked the ridge on which the villages are situated, advising the people that the school would open on March 31.

#### NEW SCHOOL OPENS

Within eight months of our pioneer workers making their impact in the Tung area, and within three months of Rex Chamberlain (our first missionary teacher) laying plans for the school, it has become an established fact.

Writing on April 14, Mr. Chamberlain gives a brief summary:

"School opened on March 31, as expected, with twenty-one enrolments from Tung and seven from other villages. Four of these from other villages left under pressure from the priest. Two others, however, have come, plus another one from Tung. Numbers therefore are: Tung, twenty-two, and five from other villages. We expected more from the other villages, but the priest is waving a big stick of threatened excommunication. The parents are not likely to take that too long, so interesting developments should come later."

#### LAND ORDINANCE, NEW GUINEA

Word has been passed to the Board by our Hon. Solicitor in Adelaide that the Solicitor at Port Moresby had intimated that the Ordinance was passed by the Legislative Council in March, and only needed the Administrator's assent to become effective.

Once the New Guinea Mission is granted this Ordinance, we can hold lands under the Government for the carrying out of Mission work. This will be a new step forward in the march of events in the New Guinea work.

#### NEW GUINEA AND INDIA

At the last annual meetings in India, it was decided to make a gift of approx. £100 (rupees 1,000) toward the new work in New Guinea. The total amounts have not been

sent in from the stations as yet, but to date about £64 has been donated. This fraternal gesture from the older Indian Churches is deeply appreciated, since our N.C. people have no funds, have none who have confessed their faith in Christ, and in fact are a long way from this position, but yet with a glimmering of faith and a hope for the future have built their own church building, and are meeting in goodly numbers to learn about "THE WAY, THE TRUTH and THE LIFE."

### More Won to Christ

God has given us the joyful thrill of receiving eight more souls into the fellowship of the redeemed in Christ.

They fall naturally into two groups. The first to be baptised were four who were converts from Hinduism and Buddhism. They have very interesting names — one is called Ramchundra, "Moon of the god Ram." He is the only one in his family and he is now working with his wife and parents, telling them of Christ. Another, like Andrew, on the first Lord's day after his baptism brought his own brother to the gathering of the Christians. The strength of his new life in Christ gave him the courage to witness to his own. One convert had been born into a Christian family and had renounced her faith and returned to the worship of idols. When now, as a grown woman with three children, confronted with the claims of Christ, her heart was cold toward us, but with prayer and years of slowly telling of his love, she came again in repentance and brought with her, her family and husband. Really, brethren, our hearts are warm within.

The second group we baptised were from the Christian community. That is, they have been associated with Christians from birth. Two were orphan girls, who have no idea who their parents were, and who have not seen or known any love but that of the Christian community and missionaries. They gladly, now in their twenties, were baptised into Christ. They have never been coerced into it, but have been allowed slowly to make up their minds. Another one's father was a preacher here, who has now gone to his reward. A couple of years ago I lifted her with one hand and put her into the jeep — just a handful of disease. Poor child, I thought she would not have the strength or the hope to make the hospital. Today she is the fattest girl on the compound, and has not only received life, but a life more abundant in Christ. The fourth was the son of my preacher, who made his decision at our Mahabeshwar boys' camp, together with 21 other boys. They were mostly from the orphanage, and were baptised there—Bruce Munro, Bhigvan, India.





# WHEN SOARS the SOUL

**A Week of Daily Devotions, Based on Readings  
Suggested by the "Book of Family Worship"**

**Theme for the Week:  
"GOD GIVES HIMSELF"**

## Sunday, May 17

Acts 2: 1-11.

**Thought Text:** "They were all gathered together in unity of purpose" (v. 2, Knox).

Without that unity of purpose, Pentecost would have been impossible. But such unity is never an accident; it is born out of obedience and prayer. These men on whom the Spirit's power came had obeyed without question the Master's command, "Tarry ye in Jerusalem until ye be endued with power." As the days passed, and nothing happened, their faith must have been sorely tested. But "they resorted with one mind to prayer," and doubts never had a chance of destroying a unity that was born out of such obedience and prayer.

Australian Churches have never known such unity of purpose as in the present Graham Crusades. Nor, inevitably, such spiritual power!

Lord, hasten the day when thy Church shall be truly one, in prayerful obedience to thy will, and revealing the fulness of thy saving power.

## Monday, May 18

Acts 2: 12-18.

**Thought Text:** "All were amazed . . . perplexed . . . mocking" (vv. 12, 13, R.S.V.).

Here are three typical reactions to a Church which is really alive and doing its God-given task. A later generation of observers was to be just as amazed when it saw the different actions of changed lives: "See how these Christians love one another!" In honest men, such amazement leads on to perplexity. A vital Church will always set such men questioning, seeking. Inevitably, some will fall back on scoffing at the thing they cannot understand.

When men are allowed either to tolerate or ignore the Church, something has gone seriously wrong. In a Church which is not Spirit-filled there is, as Campbell Morgan

says, "nothing to amaze, to perplex, to criticise." "Has any one ever charged you with being drunk with your Christianity?" he asks.

Stab thy Church awake, O Lord, to fearless witness for thee. Amen.

## Tuesday, May 19

Acts 2: 37-42.

**Thought Text:** "They continued steadily learning the teaching of the Apostles" (v. 42, Phillips).

After the exciting, life-changing experience of Pentecost came steady, unspectacular grounding in the Faith, given in the vivid setting of fellowship, breaking of bread and prayers. From the first, no new believer was allowed to feel himself unwanted, or left to fight the battles of faith alone.

Modern churches have often been criticised for spending much time, money and effort in getting folk into the Church — and then letting them slip, unnoticed and unshepherded, out by the back door. New converts need more than a friendly handshake at the moment of decision or baptism. Are we giving them all the help we can?

Master, alert me to the spiritual needs of those who may be helped by a word, or a letter, from me today.

## Wednesday, May 20

Galatians 5: 16-25.

**Thought Text:** "The fruit of the Spirit is . . . courtesy" (v. 22, Knox).

In his translation, Ronald Knox has followed the Latin version, which enumerates twelve, instead of the normal nine, fruit of the Spirit. The three "extras" here are forbearance, courtesy and purity — and no one will deny that the Christian life ought to show these virtues in action, as well as the others.

The word "courtesy" certainly needs emphasising today. In America, some men have found it necessary to have the letters "D.L.A.C." on their car dashboard, so that they won't forget to "Drive like a Christian"; all drivers know the temptations there are to do otherwise at times!

What about courtesies in the home, on crowded transport, at work?

Lord, help me to live as a Christian should, in understanding love. Amen.

## Thursday, May 21

1 Corinthians 12: 1-12.

**Thought Text:** "God works through different men in different ways, but it is the same God" (v. 6, Phillips).

Paul once dared to write, "Copy me, as I copy Christ," but the man who

also called himself "the least of all the apostles" never meant that he was the ideal pattern for a Christian to follow — only insofar as he himself copied Christ! He recognised that the same God could do vastly different things through different men — alike only in the fact that Christ had their all.

Am I as understanding as that in my relationships with other Christians?

We thank thee that thou art a God who takes a man as he is, and makes him what he could never be, apart from thee. So take thou me, and use me. Amen.

## Friday, May 22

Ephesians 2: 1-10.

**Thought Text:** "We are his workmanship, created . . . unto good works" (v. 10).

Paul reminds us that we have done nothing — and never could do anything — to earn our salvation. It is the gift of God, and "what we are we owe to the Hand of God upon us." But the Great Potter never makes useless ornaments out of the clay in his hands; he fashions vessels for service. "We are born afresh in Christ, and born to do those good deeds which God has planned for us to do."

Behind each truly Christian deed lies the spontaneous warmth of love — not the calculated discharge of responsibility.

Thou lover of men, forgive us when duty looms larger than love in the things we do. Banish the coldness of our hearts with thine own kindling warmth. Amen.

## Saturday, May 23

Luke 11: 5-11.

**Thought Text:** "Ask . . . seek . . . knock" (v. 9).

This is the charter of adventurous prayer. With a humorous story — surely drawn from life — Jesus drives home his point that, if a man, however grudgingly, will at last rise from the cosy warmth of his bed at midnight simply because a friend's cries won't let him lie in peace, how much more will the God of love respond to man's cry of need.

If it seems that God is slow to answer, we must not turn, daunted, aside. Persistent prayer may discover that the answer is "No," but it will find a response!

O thou who hast said, "Before they call, I will answer, and while they are yet speaking I will hear," help us never to lose faith in the power of prayer. Amen.



# HERE AND THERE

The Department of Christian Education of Victoria and Tasmania has pleasure in announcing the appointment of R. V. Longthorp, now minister of the church at Surrey Hills, Vic., to the position of Assistant Director of the Department. He will commence duties on Feb. 1, 1960.

The morning service from the church at Wangaratta, Vic., will be broadcast over 3NE on Sun., May 17.

Special articles in this issue, emphasising the significance of Thomas Campbell and his message, are timely preparation for our observance of Pentecost Sunday on May 17. Christian union should especially be in our thoughts and prayers on this day.

A. B. Clark has retired from his position as Editor of our N.S.W. churches' monthly paper, *The Christian Messenger*. The Management Committee has invited John Carey, a professional journalist and a member of the church at Padstow, to assume editorship as from June.

Prayer support is sought for the 3-week Crusade of Evangelism which began in Ballarat, Vic., on Sunday, May 3. C. G. V. Thomas (Peel-st.) and C. Terry (York-st.) will be associated with the Crusade leader, F. C. Hunting (Dawson-st.) in this combined evangelistic venture. M. F. Murray will be the song-leader.

## WHITSUNDAY, MAY 17, 1959

### A MESSAGE FROM THE PRESIDENTS OF THE W.C.C.

Whitsunday is the festival of the Holy Spirit and the festival of the Church. For these two belong together. Paul states that relationship in these words:

"For by one Spirit we were all baptised into one body, Jews or Greeks, slaves and free . . ." (1 Cor. 12: 13).

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body, and which gathers all the baptised together into the one family of God.

The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the

Following the recent death of O.L. Shelton, President of the Christian Theological Seminary, Indianapolis, Indiana, U.S.A., J. Irwin Miller, President of the Board of Trustees, has announced that Beauford A. Norris has been elected as the new President of the Seminary. He is a worthy successor to Dr. Shelton in this great work of the training of ministers for the churches of our U.S. brotherhood. Dr. Norris joined the faculty of the Seminary in 1950 as Professor of Preaching and Pastoral Work. In 1954 he became Assistant Dean of the Seminary, and has served in the capacity of Dean since last September. He received his Ph.D. Degree from Edinburgh University. Dr. Norris is an elder in the Northwood Christian Church, of which Theo. O. Fisher is the minister. He is a member of the Study Committee of the World Convention, and expects to be present at the Sixth Assembly of the World Convention in Edinburgh, August 2-7, 1960.—Jesse M. Bader, General Secretary World Convention.

R. F. Geyer, Vic.-Tas. Conference President, began his series of television appearances in GTV-9 "Epilogue" on Friday, May 1. Mr. Geyer will also be seen and heard on this session, at approx. 11.10 p.m., on May 12, 21, 29 and June 10.

ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission, which urges us to cease being preoccupied with ourselves; and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spirit of reconciliation, which overcomes misunderstanding and estrangement among the Churches, and enables them to become a force for peace between nations and races.

Let us therefore rejoice in the presence of God's Holy Spirit. Let us witness anew to his all-transforming power. Let us glorify God and enjoy the fruits of his Spirit, Who has come to lead us to greater fulness of life, this day and evermore.

## NOTES FROM THE READINGS

as Suggested for

Sunday, May 17



### EZEKIEL 2: 1-7.

Ezekiel tells of his call and commission to be a prophet.

"Son of man" (v. 1). — Here the phrase simply means "mortal one."

"the spirit entered me" (v. 2). — Moffatt and R.S.V. give a capital "S" to "Spirit," emphasising that it is the Spirit of God which gives him the strength to rise to his feet.

"forbear" (v. 5). — "Refuse to listen" (Moffatt).

"through briars and thorns" (v. 6). — This is a doubtful rendering, and Moffatt is possibly truer to the sense of the passage when he translates: "Fear not what they say, although they cut and wound you."

"dwell among scorpions" (v. 6). — "Sit upon scorpions" (R.S.V.); a figure of speech "most vivid to one who has lived in Palestine" (May).

### ACTS 5: 17-33.

The apostles are arrested and imprisoned; released by the angel to make a further witness in the Temple; re-arrested and brought before the Sanhedrin.

"filled with indignation" (v. 17). — "Jealousy" (R.S.V.).

"the words of this Life" (v. 20). — "A unique expression, perhaps like 'the Way,' used by Christians to describe their gospel" (Macgregor).

"shut with all safety" (v. 23). — "Securely locked" (R.S.V.).

"they doubted of them" (v. 24). — "They were completely mystified at the Apostles' disappearance, and wondered what further developments there would be" (Phillips).

"they feared the people" (v. 26). — An interesting comment, showing the popular esteem in which the Christian preachers were already held—just as the fact that the calling together of "the council and all the senate of the children of Israel" (a rare gathering of the full Sanhedrin) showed the alarm of the Jewish authorities at the rapid growth of the Church; cf. v. 28.

"to bring this man's blood upon us" (v. 28). — "You are determined to fasten the guilt of that Man's death upon us" (Phillips).

"we are witnesses . . . and so is the Holy Spirit" (v. 32). — "That is the Church's final power . . . cooperation with the Holy Spirit" (Morgan).





# OUR FAMILY PAGE

## God-Sense

God grant you,  
In the common ways of life  
Good common-sense . . .  
And in the larger things,  
Uncommon sense! . . .  
And in the greatest things of all,  
His own God-sense.

God-sense of what is right and fit,  
That so, in every circumstance  
Of life or death, you may acquit  
Yourselves as he deems well . . .  
In all make good deliverance,  
In all without offence excel,  
In all add glory to his name,  
And his estate enhance.

—John Oxenham.

## A Man Called Barnabas

By "Church Reporter."

Once upon a time — well, that's a good way to start a story, anyhow, even though it is not "a long time ago." There came a man of God, to the town of . . . One of those who flocked to hear him, was — well, let's call him Barnabas. He brought with him his semi-invalid wife, and it was not long before both realised that in the preacher's message was the answer to their every problem.

Both were good-living young people, but without a church home, with only a vague idea of what it really meant to be a Christian. Why not step right over the line? Nobody with an earnest desire to live a holier life could long withstand that preacher, and soon both had made the "Good Confession" and were buried in the waters of baptism.

From that day on, life was made — no, not easier! Barnabas' wife did regain her health; Barnabas had still to toil long hours on his truck. But how much sweeter life had been made! What a joy there was in witnessing to the saving power of the Lord Jesus Christ! Barnabas used every talent he possessed; he threw his whole heart into the Master's service. Because he lived close by the chapel, he was given the onerous position of "Monitor."

With a unique "stick-at-it-ness" he is the Bible School's secretary and pianist; he teaches a class of boys or girls — wherever he is needed. He leads the Boys' Club, and is a church officer. Barnabas, we feel, would make an ideal Committee member, and a valuable delegate to Conference; but he cannot "shed his light afar" — so many privileges he must forfeit, for Barnabas has the care of the home on his shoulders. Recreation time is given to shopping, cooking, house-cleaning, and the care of his loved one.

Yet, in spite of all, he "comes up smiling." His beaming face and handshake in the porch on Sunday, clearly indicate "It is well with my soul."

Have you a Barnabas in your corner of the vineyard? Then—as the poet expresses it — "Don't withhold your approbation till the parson makes oration, and he lies with snowy lilies on his brow . . . If some praise is due him — now's the time to slip it to him; for he cannot read his tombstone when he's dead."

## Growing Old

The following verses by William J. Piggott, M.A., a minister-emeritus of the Presbyterian Church of England, are described as "Any father's reply to a daughter who says, 'Daddy, you're growing old.'"

Is growing old like this? I wonder.  
This spreading happiness in quiet things,

This willingness to stop and watch and ponder

Upon the joys that daily living brings,

This thankfulness when spring brings warmer weather,

This walking rather slower as we go,

This tender worry when we're not together,

This heart of mine, so steady now and slow.

Is growing old like this? I wonder!  
This deepening fondness for the printed word,

This cooling love for work, and worlds out yonder,

This taste for old sweet songs, and tales once heard,

This brightening joy in home, my children's laughter,

My wife's dear ways, earth's dawning brotherhood,

This hope of heaven, and life to follow after.

It is? Ah, well, then growing old is good!

## "Stayput" Plea

An anonymous East German pastor has stressed the importance for the churches in East Germany of having ministers who resist the temptation to flee to the West.

In a letter to the "Hamburger Informationsblatt," the writer takes issue with an article by West German theologian Hans Asmussen, who had questioned the wisdom of an agreement that outlaws West German appointments for East German pastors.

The East German writer said that every pastor who fled left his flock without a shepherd. He declared that the "life and death struggle" of the churches in the D.D.R. against "atheistic materialism" made it essential for "someone to act as a voice for those who are dumb. There must be people who remain human when the whole of life has become political," the letter continues, "people whom one can trust, to whom one can tell one's difficulties, people who will not immediately pass on everything one says to a Communist official, so that he can inform the state security service."

Conceding that a pastor may be legitimately forced to leave East Germany when his life is endangered, or when his family needs medical or special educational care that is available only in West Germany, the letter argues that only the churches in East Germany are entitled to decide whether a man is justified in leaving.

Even then, according to the writer, the West German churches should not appoint a refugee to a parish without clearance by the East German churches.

"As long as we do not urge the people in our congregations to flee in order to save their souls, our pastors must remain at their posts," the letter concludes.—E.P.S., Geneva.

The annual class photograph had been taken at the school, and the teacher was doing her best to promote sales.

"Think what fun it will be in a few years," she said, "to take this photo out of a drawer, and remember all your old classmates. 'Why,' you'll say, 'there's Fred—he's a Member of Parliament now. And there's Elsie—she's one of our best-known singers now.'"

"Yes," piped up a discreetly camouflaged voice from the rear of the classroom, "and there's teacher—she's dead!"





# INTERSTATE CHURCH NEWS

## Discipleship

- Eleanor Watson, R. Slade, P. Clark, D. Thorne, Glen Waverley, Vic.  
 John and Chris Box, S. Kelly, M. Hor, Geoffrey and Robert Long, Burwood, N.S.W.  
 Jeanette Adams, Judith Gibson, Joyce Hayes, Pam Taylor, Ken Westall, Montrose, Vic.  
 T. Forge, Mrs. H. Oldfield, Mt. Evelyn, Vic.  
 Heather McLean, Kilburn, S.A.  
 J. Taylor, A. Wishart, Wembley, W.A.  
 Mrs. Topham, Collingwood, Vic.  
 Mrs. Hall, Misses Terry McCormick, Julie Greenwood, Leta Greenwood, Pauline Drury, Carolyn Olive, Nedwell, Janet Richardson, Lorraine Aylett; John Newsome, John Richards, Douglas Mudie, Keith Stevens, Ron Woolley, Keith Wilson, Ross Wilson, Gardiner, Vic.  
 Mr. and Mrs. H. Chilver, Morwell, Vic.  
 B. Baker, W. O'Brien, Glenelg, S.A.  
 Mrs. M. Baulch, Gavin Baulch, R. Hadden, Footscray, Vic.  
 Beverley Jackson, Janice Tyrrell, West Preston, Vic.  
 Janet Small, Joy Bannister, Earlwood, N.S.W.  
 Miss Fox, Mr. Connors, Lygon-st., Carlton, Vic.  
 Glenda Young, Shepparton, Vic.

## Membership

- Mr. and Mrs. F. Gillespie, Bruce and Robyn Gillespie, from Oakleigh to Glen Waverley, Vic.  
 Mr. and Mrs. R. Armstrong, from Lismore, N.S.W. to Wynnum, Qld.  
 Mrs. B. Grigg, from E. Brunswick Methodists, Mr. Oldfield, Mrs. W. J. Brockie, to Mt. Evelyn, Vic.  
 Mrs. and Miss Jenkins, from Waragul, Vic., R. Harper, from Geraldton; J. Horton, from Lake-st., Perth, to Wembley, W.A.  
 Mr. and Mrs. Pritchard, from Sth. Perth to Wembley, W.A.

D. Fielder, T. Lockett, from Flinders Park to Glenelg, S.A.  
 Rod Cook, from Red Cliffs; Vic. Clark, from Mildura; Keith Waddington, from Nelson, England, to Lygon-st., Carlton, Vic.

## Marriage

Ruth Sheriff to Roger Wall, Wynnum, Qld.  
 Beverley Roberts to Brian Trebilcock, Maylands, S.A.  
 Marj. Brown to Douglas Weir, Gardiner, Vic.

## Fallen Asleep

Miss Hilda Allan, Dulwich, S.A.

## AUST. CAPITAL TERRITORY

Canberra (G. R. Stirling, B.A.). — On April 23, C.W.F. enjoyed a talk on Holland by Mrs. Van Keulan. 149 broke bread on 26th. Morning attendance was 133, and 243 (including 108 children), were present in evening at B.S. anniversary service. Accommodation, as on previous Sunday night, was taxed to extreme. An appeal for B.S. Building Fund has brought £40 from parents and friends of school.

## WESTERN AUSTRALIA

Wembley (A. W. Morris). — On morning of April 19, minister welcomed into membership four by transfer. At evening service, John Taylor (S.A.) was baptised. Mr. Taylor has delighted church with his solos, both at evening meeting and Men's Fellowship tea. On morning of 26th, R. Richards (elder) welcomed into membership two by transfer, one by faith and obedience and one by reconsecration. Church rejoices that Mrs. Park is home from hospital, and prays for her complete recovery. Many members, minister included, have been absent with virus disease now prevalent in W.A. Church is grateful to Dr. Wilson and Geoff. Gordon, who occupied pulpit in minister's absence. Members are busily preparing for Graham Crusade; counselling classes will be held in chapel. At recent special business meeting, it was decided to purchase dwelling on southern side of chapel for future work, including Adult Education.

Inglewood (C. H. Dow). — All meetings have been well attended; with averages of 83 a.m., 84 p.m. Four have been added by faith and baptism. At annual business meeting following elders were elected: J. Cranwell, J. Hanson, J. Hancock, R. Michael, L. Peacock, E. Wortlehook. Youth tea, followed by youth service, was held on April 12. Women of church have formed an Evening Fellowship Group.

## QUEENSLAND

Wynnum - Murarrie (W. Giezen-danner). — Murarrie Band of Hope again secured efficiency shield. Services are being conducted in local hall, but plans are in hand for erection of chapel. Wynnum regrets that R. H. McNulty, church sec., has been laid aside for some weeks.

## NEW SOUTH WALES

Earlwood (A. Webb - J. Timms). — Meetings on April 19 heard splendid messages. Parents received special invitations to gospel service, which scholars conducted. Inter. girls rendered message in song. One girl, with a junior boy, made good confession at close of address. Sis. Donnelly was soloiste. Visitors included Mr. and Mrs. Webb; Mr. and Mrs. Pearce (Belmore), Miss Pixie Halland (Too-womba) and John Hudson. Mr. Berry and Mr. Coles are home from hospital, but Mrs. G. Edwards is still very ill and Mr. Donnelly is making very slow progress at home.

Hornsby (V. S. Dallinger). — Feature of gospel service on April 5 was screening of film, *What Must I Do to Be Saved?* Monthly sing-song took place at close of service on 12th. Two Overseas missionary meetings were held on 15th, with Misses Edna Vawser and Shantabai Choudhari. First was held in Hornsby chapel, commencing with luncheon at 12.30 p.m., followed by meeting at 1.30 p.m., with about 40 ladies present. Second was held in Asquith chapel, at which films of India were shown by Miss Vawser. Two were baptised at gospel service on 19th, at which Mr. Glazier was soloist. Recent speakers have been Messrs. Dallinger, Killmier, Sloman and Stephenson.

Burwood (A. G. Elliott, M.A., Ph.D.). — Wednesday evening study classes are proving effective and helpful. All auxiliaries are showing increased interest. C.W.F. held successful "American" Evening, with Mrs. L. K. Green



as speaker. C.E. rally, with film, **Miracle in Manhattan**, yielded £18 in aid of Youth Centre curtains. Plans for visitation follow-up of Billy Graham Crusade and "Operation Door-Bell" are taking shape. Choir, under direction of Mr. Lloyd, presented excerpts from *Olivet to Calvary* in connection with pre-Easter services.

**Inverell (G. H. Earle).** — C.W.F. extended welcome to Shantabai and Miss Vawser at meeting held at home of Mr. and Mrs. Winter on April 23. Hall was packed at night to see their films and hear about the work in India. C.Y.F. combined with other Y.P. for meeting in Methodist hall on 21st. Boys' and Girls' Clubs held mystery hike on 18th, when enjoyable time was had.

**Albury - Wodonga.** — C.W.F. meeting has been started at Lavington by Albury C.W.F. with Miss B. Morris as pres. Church appreciates services of H. Gray, A. Combridge and S. Bell, all speakers at recent services. On April 26, youth service was conducted by Boys' Brigade, under Lieut. S. Winch. C.E. is very active, and recently commenced cottage meetings. One evening, C.E. visited Methodist church for Dr. Graham "land-line" broadcast from Sydney. Mrs. Alderson is in Wangaratta Hospital following major operation. Delegate to Conference addressed morning service on 19th, outlining events and business of N.S.W. State Conference, this service being tape-recorded for Byron Bay.

## SOUTH AUSTRALIA

**Maylands (I. J. Chivell).** — B.S. presentation evening was held and films shown. Graduation Day was followed by youth tea, and at night by youth service. L. Potter conducted night programme for junior school. B.S. had open session, when Easter item, **At the Cross**, was presented. Combined C.E. youth tea was followed by a talk from A. R. Jones on his trip abroad. C.W.F. had combined Easter service; women's choir, Miss Messent, Mrs. Mathieson and Miss Cameron took part. Mrs. Shepby addressed April meeting. L. Hudd is still in hospital. Good Friday service, with Methodist and Congregationalists, was addressed by Mr. Chivell. Miss Gwen Bungey has gone on 6 months' holiday to England. Successful Y.P. camp for 45 was held at Longwood, with Mr. and Mrs. Chivell in charge. Annual business meeting was well attended. Miss Lorna Ford (Brighton, Vic.), studying at A.B.I., has become welcome addition to B.S. staff. Combined meeting with other churches for screening of Billy Graham film was held in Glynwell Theatre. Concert in aid of New Guinea work was given

by Enfield Methodist choir, arranged by Mrs. Roberts. Local and country listeners-in have expressed appreciation of music and messages heard through our monthly broadcasts.

**Kilburn (E. McIlhagger, B.A.)** — B.S. held successful anniversary on April 12. D. Beller conducted teachers' dedication service and later gave message to church. K. Horne, Youth Director, spoke at afternoon service, a feature of which was kinder item. Minister spoke at evening service. Anniversary continued on 13th, with presentation of items. This year certificates and prize ribbons were presented to first, second and third place-getters, and certificates to all those who gained over 80 per cent of possible marks. Thanks go to conductor, Mrs. Kelly, for training children's singing. At evening service on 19th, Billy Graham film, *Loneliness*, was screened. Morning of 19th was Graduation morning in B.S., with an attendance of 256. At recent officers' meeting, J. Guess was elected chairman of Board. Dinning family have moved to another property near Strathalbyn.

**Naracoorte (M. D. Williams).** — During recent weeks chapel has been repainted by men and grounds put in order. Harvest Thanksgiving service was held at Padthaway on April 12, at which Mr. Williams was speaker. Message in song was rendered by Bible Class members. Several Bible Class scholars have recently been inmates of local hospital, and it has been necessary for Brenda Braendler to be transferred to Royal Adelaide Hospital. Church is preparing for teaching mission, to be conducted by J. E. Webb. Counselling lectures are being repeated in connection with Dr. Billy Graham Crusade. Plans are in hand to have "land-line" relays for three nights.

**Grote-st., Adelaide (L. E. Jones)** — Attendances at all services continue to please, 140 communing on April 26. Three members by transfer were received into fellowship at morning service. At meeting of Youth Council, preparations were made for forming C.Y.F. Preacher and his wife entertained 20 Y.P. at manse on 24th. Morning service of 26th was broadcast over 5KA, choir rendering some excellent singing.

**Enfield Heights (A. E. Brown).** — Meeting held on Good Friday was well attended. Mr. and Mrs. Filmer, and family, also John Fisher, have been received into fellowship. Several Y.P. enjoyed their camp at Baramera over Easter weekend. Overseas Com. took meeting of C.W.F. and showed pictures of work in India and China. Mr. Richards was speaker at C.Y.F. and showed slides of work of Bible and Medical Mission. Church sympathises with Mr. and Mrs. Harris in

passing of Mrs. Harris' mother. Some members are attending counsellor training classes in preparation for Graham Crusade.

**Fullarton (J. C. Cunningham).** — There was a good attendance at morning worship on April 26. Address introduced church to Graham Campaign, its needs and church's obligations. There has been a good deal of sickness amongst members; two young men, G. Anson and I. Philp, have been laid aside with virus pneumonia; Chigwidden family have also been sick. At gospel meeting, soloist was C. Battle.

**Hindmarsh (H. E. Greenwood).** — Church is conducting regular prayer meetings after each Sunday service for Graham Crusade. Bus has been booked for each Crusade meeting. A. R. Jones screened pictures of his overseas tour, on April 14. Ladies won doubles handicap in Assoc. Tournament.

**Kilburn (E. McIlhagger, B.A.)** — At close of evening service on April 19, a B.S. scholar confessed Christ. R. Abbey recently conducted a hike with a difference — an American flavor — which was thoroughly enjoyed by Y.P. Happy after-church fellowship at home of Mr. and Mrs. Milne (Salisbury) was held on 26th.

**Stirling East - Aldgate Valley (B. Crowden).** — Youth Director, K. Horne, visited Stirling East B.S. and also addressed church. On following Friday evening he again visited for B.S. social, when films were screened and social enjoyed. On April 11, A.V. held picture evening in aid of Manse Fund. Mr. Venus screened interesting films. B. Crowden addressed both services at S.E. on 12th, and at close of evening service a Billy Graham film was screened. S.E. Girls' Club held meeting at home of Mrs. Kilpatrick on 17th. On 17-18th, Aldgate township held Autumn Leaves' festival, and on Sunday evening, 19th, an Autumn Leaves' service was held at S.E. Mrs. R. Knight was soloiste. C. P. Hughes (Alliance Sec.) spoke at morning service at S.E., and at A.V. in afternoon. Visitors were Mr. and Mrs. Brown, Mrs. L. Taylor (Mundalla), Mr. and Mrs. G. Knight (Hawthorn).

## VICTORIA

**Warragul (M. D. Keatch).** — Exceptionally large congregations attended the special services on April 12 to mark the 59th anniversary of church. Speaker at morning and evening services was R. F. Geyer (Conf. Pres.) A new pulpit, lectern, communion trays and offering plates, the gifts of an anonymous donor, were dedicated at that service. At P.S.A., speaker was H. Bradshaw,



B.A., B.Com., Dip.Ed., Principal of Bradshaw's Business College, who spoke on the relationship of worship to civic and private life. Musical items were much enjoyed. Ladies served luncheon and tea to 140 and 80. All present joined heartily with minister in congratulating Mr. and Mrs. Norman McDonald, who celebrated their golden wedding. With good wishes go thanks for the help they have so willingly given at all times in various departments of the work at Warragul. Annual meeting on 2nd reported all departments in good heart.

**Queensberry-st., Carlton (J. Leu).**—Many of the Chinese members attended Graham Crusade meetings and were enriched by the teaching. April 5 was day of great rejoicing, when chapel was full to witness three young ladies and one young man make the good confession and be baptised into Christ. Members are enjoying fellowship with visiting speakers. Minister is working for deeper interest in work, and this is reflected in increased attendances at services.

**Kangaroo Flat (J. K. Martin).**—There were good meetings on April 12 and 19. Church school is engaged in Rocket Rally, with addition of two new scholars. Two members were received by letter on 12th. Ladies arranged a picture night and trading table on 17th, to aid Piano Fund; L. Broad was projectionist. Mr. and Mrs. W. Ireland were welcomed back after their wedding at an after-church fellowship hour, and were recipients of presentations from fellow members.

**Brighton (S. H. Wilson).**—March averages were: a.m., 166; p.m., 114; communicants, 160. On Apr. 5, four Y.P. were baptised. The Supreme Secret, screened on 12th, was much appreciated. On 6th, C.M.S. held successful meeting, at which speaker was Dr. M. Balson. Morning J.C.E. attendance averages 25. Mrs. M. Davey and Mrs. S. Brough are both recovering after breaking an ankle. Recent visitors have included Mrs. Sprague (South Perth), Mr. and Mrs. M. Bismire (Brisbane) and Miss Margaret Lamden (Adelaide). On 7th, L. Trezise spoke to Adult Education Discussion Group. Prayer meeting was held on 14th at 11 a.m. Working bee was held by C.M.S. at home of Mrs. Hattwell. Presentations were made to Miss Morrall and Mrs. Barlow, both school teachers leaving the district. C.M.S. and S.C.F. have collected £64 for Red Cross.

**East Preston (T. V. Weir).**—Attendances over recent weeks have increased, with morning average 80, evening 79, breaking of bread 83. Four women, three men and three boys have been baptised and welcomed into fellowship; others have been wel-

comed in through restoration. Every dept. of church life is in good heart. New officers of C.W.F. are: pres., Mrs. E. Hatton; sec., Mrs. J. James; treas., Mrs. E. Best. Church has begun series of Bible studies on Wednesday evenings, with encouraging attendances. At church business meeting, mention was made of possibility of church purchasing manse. L. Sterling, K. Pinches, C. Johnston, R. Crisp and J. James were elected deacons. J. James is first former B.S. scholar at E. Preston to be elected to Board. D. Coxhill was appointed A.C. reporter. Recent gifts to church included carpet for platform steps and a new pulpit, the gifts of Mrs. M. Jordan and H. Olney respectively.

**Highbury-rd., Burwood (D. Nelson).**—Two further baptisms recently have added to membership. Church and B.S. are growing fast. Scholars enrolled are 144, teachers and staff, 20. Av. attendance now is 48 at morning church service. On April 12, first anniversary was held. H. J. Patterson addressed morning meeting. 300 attended afternoon session, when B.S. demonstration was held. R. Warmbrunn led school choir and Mrs. R. Warmbrunn the kinder, 67 strong. R. Brooker brought illustrated talk. At night, D. Nelson gave message to children and visitors. Mr. Nelson has visited 24 homes and been well received. There is urgent need for more accommodation.

**Caulfield (R. Dixon).**—B.S. anniversary has been a feature of recent services and reflected credit upon Robt. Pearson (conductor) and A. G. Rutherford (supt.). Large congregations at all services appreciated excellent singing by scholars and appropriate messages by L. Stewart, L. Brooker, L. Barker and R. Dixon. Scholars were assisted by orchestra. Faithful service of J. Tedd as church treas. is gratefully acknowledged. At recent election, G. Lees was elected sec. and R. Carpenter (A.F.I.A.) treas. Congratulations are expressed to Miss Lois Story, who recently passed final examination for nursing and becomes the third Sister Story, daughter of Mr. and Mrs. Robt. Story.

**Croydon (P. Retchford).**—Meetings are well attended, and church has appreciated messages given by J. Cain, in exchange of pulpits from Ringwood, and Mr. Griffiths (B. & F. B. S.). C.W.F. presented two red velvet cushions for use on lecterns. Men held working bee on April 11, and laid asphalt paths at rear of manse. Explorer Club had grand night on 17th, when 25 local boys turned up to be initiated, by Mr. Harridine and boys from Ringwood club. Enjoyable supper was served by ladies. Tennis funds will benefit by "wog" night, organised by tennis

committee. Newly purchased duplicator is being put to good use, and church is grateful to sec., G. Floyd, for editing and printing weekly paper.

**Hartwell (H. J. Patterson, M.A.).**—There were eight baptisms recently, and these were received into fellowship. There has been some sickness, casualties and bereavement. 38th church anniversary was held on April 19, when 196 had communion for day, with visitors. Conf. Pres., R. Geyer, was morning speaker, and R. Bolduan, evening preacher. Soloist was Eric Hancock and E. Mackie led choir at both services. Mrs. K. J. Patterson who, with her family, joins her preacher husband at Balaklava, S.A., received gift from C.W.F.

**Mitcham (R. Elbourne).**—Church has been engaged in census visitation in connection with Graham Crusade. Wright family, recently received by transfer, have commenced work in B.S. On April 9, C.W.F. farewelled and presented electric clock to Mrs. Ford who, with her husband, has transferred to the country. Youth Council has been formed and is hoping for good things in near future. Church attendance is improving.

**Bentleigh (F. L. Ewers).**—B.S. anniversary services were held on April 5 and 12. On 9th, scholars displayed wide range of talents to packed audience at annual concert and prizegiving. Singing, led by supt., A. Beddome, and assisted by orchestral group, was enthusiastic and bright. Average of 100 scholars and 150 parents and friends attended the four meetings, which were addressed by R. Brooker, W. Newham (Explorer Leader), L. Chapman and F. Ewers. Five Y.P. made the good confession.

**Wangaratta (B. A. Roberts).**—Local members continue to provide speakers for morning meetings at Benalla, and to assist minister with weekly meetings at Whitfield. Visitors to services have been A. Matheson, Mr. and Mrs. Stribling, Mr. and Mrs. Larsen, Miss J. Hindmarsh and Miss Kennedy. Mrs. O. I. Jackel has returned from hospital.

**Montrose (R. Tippett).**—Church co-operated with other churches in district in conducting religious census. On April 5, an exchange of preacher and president was made with Mt. Evelyn. Visiting speaker was W. F. Nankivell. B.S. anniversary was held on 19th, when at afternoon meeting, junior school featured a pageant, and speaker was Mr. McLeod (Croydon Pres.). Senior school conducted gospel service, at which K. Hank (Chelsea) was speaker, with Y.P. taking part. Baptismal service was held on 26th, when 5 Y.P., who made their decisions at Graham Crusade, were immersed.



**Jordanville (D. B. McIntosh).** — Church thanks retiring B.S. officers, Messrs. Whittaker (supt.), McArdle (sec.) and Coates (treas.), who have held their positions since formation of school, and now resign to undertake other office in church life. Men and Y.P. have painted exterior and interior of chapel, Cradle Roll dept. have renovated kitchen, and C.W.F. were responsible for sanding and polishing of floor. Census visitation has been carried out and preparations are in hand for Visitation Evangelism. Minister and H. R. Coventry have been elected to Literature and F.M. Depts. of State Conference. Record offering of £30/15/- was received on April 5.

**Middle Park (C. A. Latimer).** — On April 5, at gospel service, film, *Shield of Faith*, was screened; this was preceded by fellowship tea. On 11th, well attended and enjoyable picnic was held by B.S. at Belgrave Heights. Church regrets removal of Mrs. Murphy and Mrs. Stuart to another district. At morning service on 26th, address by former preacher, J. Manallack, was much appreciated.

**Mt. Evelyn (W. F. Nankivell, B.A., B.D.).** — Church rejoices in growing attendances and membership. Two were baptised at gospel service on April 12, and one from Silvan South church on 26th. B.S. average attendance is 36, and 4 teachers and 1 helper are not sufficient for the growing school.

Further VIC. NEWS on p. 272

**KANIVA, VIC.**

*70th Anniversary*

SAT., MAY 23—SUN., MAY 31

Guest Speaker:

Principal E. L. Williams, M.A.

"Christ and the Church."

Sat., 5.30 p.m., Welcome Tea (by invitation).

7.30 p.m., Reminiscences and Musical Evening.

Sun., 11 a.m., Communion.

7.30 p.m., Gospel Service.

Tues., Wed., Thurs., Fri., 7.30 p.m.—

Teaching Addresses by

Principal E. L. Williams, M.A.

"Christ and the Church."

Sat., 7.30 p.m., Ecumenical Fellowship.

Sun., 11 a.m., Communion.

3 p.m., P.S.A. and Forum on

"Unity," E. L. Williams,

H. A. G. Clark.

7.30 p.m. Final Gospel Service.

All former members desiring accommodation contact Mr. A. F. Williams, Progress-st., Kaniva, Vic.

**BIRTH**

**GARTH.** — On April 16, 1959, at Royal Women's Hospital, Melbourne, to Nancy and Ray, a daughter — Isabel May. Both well. Sister for Elizabeth, Valerie, John and David.

*Coming Events*

**COBURG CHURCH (Bell-st.) HOME-COMING DAY,** May 17. 11 a.m., Reunion Communion Service. Preacher, A. B. Withers; 3 p.m., P.S.A. film, "He Lives"; 5 p.m., Basket Tea; 7 p.m., Service of Witness. Speaker, J. A. Luff, "Militant and Triumphant." Special Musical Features. After-Church Fellowship.

**NEWMARKET BIBLE SCHOOL ANNIVERSARY** will be held on JUNE 7. 3 p.m., L. F. Barker; 7 p.m., Doug. Anderson. All welcome.

**IN MEMORIAM**

**SMITH.** — In loving memory of our dear son and brother, Lawrence, who died May 5, 1951. "Ever loved and remembered."

—Mum, Dad, Coral and Glenys.

**WOFF.** — In loving memory of my beloved husband and our dear father, William Lawrence, who was called Home, May 2, 1952. "Treasured memories."

—Inserted by his loving wife and family.

**DEATHS**

**LEWIS.** — On April 23, 1959, Priscilla Ann, aged 87, wife of David A. Lewis (dec.), formerly Bond-st., South Yarra, mother of A. A. Francis. Private funeral, Kew Cemetery, Vic., April 24.

**LEWIS.** — Priscilla, on April 23, 1959, wife of the late D. A. Lewis, Bond-st., South Yarra, Vic. —Inserted by Ernest and Elsie (Frankston).

**OLIVER.** — On April 23, 1959, at her home, 42 Dimboola-rd., Horsham, Vic., Henrietta Sarah, loved wife of the late Horatio Oliver, loving mother of Nellie (Mrs. Milne, Mundalla, S.A.), Frank (Horsham), Lillian (Mrs. Berry, Horsham), Margaret (Mrs. Nettelbeck, Springvale), John (Natinuk), and Walter (Horsham). In her 90th year.

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May 10, 11 a.m.—"The Essentiality of Christ's Ascension."

May 17, 11 a.m.—"When the Day... Was Fully Come."

May 24, 11 a.m.—"The Witness of a Radiant Soul."

May 31, 11 a.m.—"What Every Christian Should Know."

7 p.m. Series, "Men God Used."

Preacher: Wilkie J. Thomson.

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**SILVER WEDDING**

STRACK (Jessie Flood). — Mr. and Mrs. Geo. Strack, 22 Fletcher-st., Essendon, Vic., have much pleasure in announcing the 25th anniversary of their wedding at Swanston-st. Church of Christ, Melb., by the late T. H. Scambler, on April 23, 1934.

**APPRECIATION**

BRIGHT. — The family of the late Mrs. E. Bright extend to all Christian friends their sincere thanks for all cards and floral tributes. As they were so numerous, would all please accept this as our very sincere expression of gratitude?—Gladys Nugent (Mrs.), on behalf of family.

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