

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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

IRA A. PATERNOSTER, in hospital, finds help from . . .

## "LISTENING IN"

During my stay in hospital there has come to me, through the medium of the radio, opportunity of hearing the opinions of men and women on many and varied subjects. During the morning devotional sessions each speaker represents a different denomination. Some have a message indicating that much thought has been given to what they say, and it strikes a responsive chord in the heart. Others seem to find it hard to get away from the parsonic tone of voice and ecclesiastical training to which they have been subject.

Then there are five minutes devoted to a story and a prayer on the National Station at 9.55 a.m., when some very telling incidents are recounted. This is followed at 10.03 a.m. by a 15 minutes' devotional message by a different speaker, and once again it is interesting to hear the ideas of these men.

I have been most interested to note the number of speakers who are stressing the need for a better understanding by Christians of the different faiths. One cannot help being impressed by the great change that has taken place over the past fifty years. Fifty years ago we were very fortunate to be admitted to a Ministers' Fraternal. Today we were interested to hear a plea for greater understanding and appreciation of other Christians by a Roman Catholic priest. He made a strong plea for all men of whatever faith to understand one another better. The evident sincerity of his appeal was appreciated, and while it is likely not many will heed his words, it still remains true that such is the need of the hour. J. B. Phillips in his excellent book,

*Your God Is Too Small*, has a challenging word to say on the question of our denominational differences, which I quote:

"The thoughtful man outside the Churches is not offended as much with the differences of denominations. To him, in his happy ignorance, these are merely the normal psychological variations of human taste and temperament being expressed in the religious sphere. What he cannot stomach is the exclusive claim made by each one to be the 'right one.'"



His judgment is rightly empirical — did not Christ say, 'By their fruits ye shall know them'? If he were to observe that the Church which makes the boldest and most exclusive claim to be constituted and maintained according to Almighty God's own ideas was obviously producing the finest Christian character, obviously wielding the highest Christian influence, and obviously most filled by the living Spirit of God — he could perhaps forgive the exclusive claim. But

he finds nothing of the kind. No denomination has a monopoly of God's grace and none has an exclusive recipe for producing Christian character."

I have not mentioned the Sunday services. Here again there is a wide variety of theology. To quote J. B. Phillips again: "Sermons and addresses again and again are stuffed with religious jargon and technical terms which strike no answering chord in the modern heart." Not all are like this, and often I have been led into the very Presence by some message and have thanked God for the pleasure of such fellowship.

If there is any suggestion to be made to those broadcasting it is that they forget they are broadcasting, and remember they are ambassadors for Jesus Christ.

We in New South Wales are very fortunate in having a broadcasting station whose licence is held by the Churches. This allows for the exclusive use on Sunday by the Churches. So, on that day, we are privileged to share with many denominations periods when they are able to give emphasis to their own work; thus we are able to know something of what is being attempted in the wider sphere of the Churches' activities, and show a deeper interest in the Church in the world.

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## "Footsteps, 1962"

The 1962 edition of the annual magazine prepared by the students of the Federal College of the Bible is now available in the churches, at a cost of 3/- per copy.

Developing the chosen theme, *The Breadth of Love*, the twenty-four pages of the magazine include some excellent articles from leaders in a number of the States, as well as contributions from the faculty and students, covering many aspects of College life. Excellently produced on good paper, and with many illustrative blocks, *Footsteps, 1962*, is a production which we are very happy to commend to all our readers.

The Editor is Keith R. Bowes, M.A., who, on completion of his College course this year, goes to America for further study, prior to becoming a lecturer on the College faculty. He and his committee have every reason to feel proud of what they have achieved in this magazine.

The lady's angle is well featured this year in human and interesting contributions from the wife of one of the students and the wife of one of the lecturers. Another "different" contribution which we enjoyed was the statement by a former German immigrant who is now one of the students.





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## Fifty Years Ago

From "The Australian Christian"  
of Aug. 8, 1912.

Editor: F. G. Dunn.

Chinese Evangelist. — There seems to be a growing demand for the services of Bro. Jame, our only Chinese evangelist in Australia. Perth, Adelaide, Sydney and Melbourne could all do with the services of a Chinese evangelist, as each Mission is doing good work, and could do better with resident evangelists.

Scoville Mission, Adelaide. — The Scoville mission has made a good start in Adelaide. The simultaneous missions and the mission held in the Exhibition report 190 confessions up to and including Sunday night.

The Cup in Communion. — Bro. Stephenson asks: "Will you please answer through the columns of the A.C. the following questions: 1. What Scriptural authority have we for the introduction and use of the individual cups at the observance of the Lord's Supper? 2. Is there any evidence of contamination having resulted from the use of the recognised method (i.e., the two or four large cups, according to the number of communicants)? 3. Which method was followed at the institution of the feast by the Master himself?" In reply to the first question we may say that there is no Scriptural authority for the use of individual cups, just as there is no Scriptural authority for the use of two or four cups. It is a matter that we think comes legitimately under the head of expediency. 2. We have never heard of cases of contamination, but it does not follow that there has been none. It is not always easy to trace the source of contamination. 3. At the institution of the Supper there was probably only one cup.

Honor to Australian in U.S.A. — Linley Gordon writes: "Here is a piece of news that will interest the Australian brotherhood. The Lygon-st. brethren will be more than glad to hear it. Hugh McLellan is to deliver the National Convention Sermon. He has been chosen out of a number of men of unusual eloquence."

Items of Interest. — A. W. Connor has entered on his second year at Bendigo, Vic. . . . At the half-yearly business meeting in Hobart (still without an evangelist of its own), it was decided to contribute £26 to the Home Mission Fund for the work in Launceston . . . Pt. Pirie, S.A., has plans to erect a building in a day, to seat about 200, and also to secure an asst. preacher . . . July 21 was the 17th anniversary of Thos. Hagger's first service as a paid evangelist. Since that time 1,900 persons have been led to Christ under his preaching.



# The Church — Its Teaching Mission

The following summary of the work of the World Institute on Christian Education, held in Belfast, July 9-20, 1962, was presented by H. A. Hamilton at the closing plenary session. Gathered from over 80 countries, 335 delegates listened to opening addresses, worked in three Commissions which in turn were broken down into small groups of ten to twelve persons. Small group reports were collated and presented to full sessions of each Commission for consideration. Reports as amended and accepted were then placed before plenary meetings of the Institute.

Seven Australian delegates served in the Institute. Dr. C. J. Wright (Melbourne) presented a paper on "An Integrated Programme of Christian Education within the Total Programme of the Local Church." A. L. Hewitt (Sydney) served as a group chairman, V. C. Stafford as leader in a Bible study group.

The Institute has had its being in each one of us as we have truly met one another. This is not capable of report. It is the way of the Spirit with each of us. We all have found our being, for these days, in this Institute; and of our common thought and experience it may be possible to offer some picture.

One theme has permeated the life of these days: it was announced in the opening address. The Church must live in "creative tension."

The Church perpetually and necessarily exists in this state, "between two worlds." The New Testament describes its character. The "ecclesia," the company summoned by the herald; called to come in; called to go out. Called to explore the particularity of its locality; called to share in the unity and universality which is in Christ. Called to plumb the height and depth of now; called to strain every nerve toward the then of his coming. In these tensions the Church discovered its true destiny. Moreover, Christians are to be both Church-centred and world-centred, for if the Lord came to found the Church, he came also to redeem the world. His life is the way of reconciliation, and the tension was spelt out in the Cross. The Church is called to perpetuate this redeeming tension, and may truly, therefore, think of its nature as the Body of Christ.

Vividly in our present age, we have found this tension to be inescapable. About this there has been a splendid unanimity among us. We have known ourselves called to be the Body of Christ in a world of revolutionary

change. Nor have we been in doubt what were the main areas of change. We were all involved in them together, if in different degree, certainly not in different kind. Cultural change, we all know; there are so many common features. Social change is everywhere; the old traditions, the former family structures, are well nigh gone.

These are not changes which are happening in some other world than that in which God rules, or the members of our churches live. This is the world in which he is to be found, or nowhere. This is the world in which the people who respond to his Son have to come to terms with violent and demanding changes in their own environment. This, and none other, is the world in which the Church is called to be the Church.

This is what it means to say, "The Church, to be awake, must live in creative tension." The Church has a given Word; it must hold it in unbreakable relation to the given situation in which it is set. A living God can only be found as we hold both together. We have our Eternal Gospel; we possess only as we hold it in the midst of this bewildering now.

Yet it is unworthy to think of all this as a "problem" or a succession

of "problems." The only true response to this call to bear the tension between the world and the Church is one of exhilaration. Perhaps even God himself is rejoicing in this crowded hour, and expectant of his Church.

Certainly, to be aware of this necessary tension, and to bear it, is the way by which the Church is delivered from the body of institutional death into the glorious liberty of the people of God.

If then, we have said, the Church is to be the living Church, doing its work of worship, nurture, service and witness in this now, what are the main areas of its need?

## 1. In the character of the Church's life —

(a) The recovery of the experience of Christian community. This is the learning situation; it is also the living language of the Spirit. Its nature is to be a family; in itself a "family of families" and a parent to the homeless. It must use the homes of its own people, too. The small companies that could gather there are the simplest unit of fellowship.

(b) A conviction about the priesthood of all believers; whether there is



Delegates to World Institute of Christian Education, Belfast, making a tele-recording for Telefís Éireann, originating in Dublin and telecast on evening of July 28, 1962. The session subject was the World Council of Christian Education, its purposes and outreach, and Christian education in the countries represented. From left to right: Miss Jorgeline Lozada (Argentina), A. M. Khan (Trinidad), Miss R. Perera (Ceylon), I. P. Andrews (India), V. C. Stafford and William O'Neill, who interviewed the group.



difference of function between the laity and the ministry the Conference disputed, but that both should discharge the office of prophet, pastor and worker-priest cannot be gainsaid. Every layman must be able to speak with God and to speak for him.

(c) A readiness in the Church to open doors outward as well as inward; to see the whole of life, local, national, global, as the field of God's operation and the Church's mission. In that perspective it will see every layman as a focus of mission: "all those involved in the Church's programme of Christian education are persons living in the world."

(d) A Church dedicated to the recovery of lost unity. No tension is felt more severely than, or needs to be held so firmly as this, until the way of release is found. In the meantime each church should be straining toward the others and be eager to share in every opportunity of ecumenical education and action.

Such a Church — a family, a priesthood, reaching out into the world and reaching across to its neighbors — such a Church would be a learning situation in which the Holy Spirit could speak the living, loving truth of the gospel to men.

Such concerns have led us again and again to see the training of the ministry as crucial to the Church's power to find "wisdom for the living of these days." If the minister is not able to be a teacher of teachers (though how much that is to be desired!) he must at least be informed and trained enough to inspire and sustain a programme of Christian education. He should minister as a person among persons, as one who knows how to create a community relationship; how to discern the movement of the Spirit in the life of a group; how to care for his people in the whole of their lives.

## 2. The service the Church is called to give to God's people in the community in which it is set —

(a) This is a service of persons to persons in the whole of their lives. The distinctive quality of Christian service is the ability to see others not so as to judge, but so as to know them love-worthy.

(b) People so called and trained will be opportunists, both aware of and responsive to their neighbor. They will be ready to act through their homes in their neighborhood, taking their place in local movements, initiating redemptive action out of their Christian care for "each one of these little ones." They will serve youth for the right motive.

(c) Especially as a Christian family they will care for the preservation of family life around them, whether preparing young people, counselling the

married or serving the broken home, they will do all within a gracious personal relation.

(d) Everywhere about us in this rootless age are the spiritually homeless; we have not forgotten them. Mental ill-health, loneliness, frustration, sin — these we live with. We know that there is but one remedy: a love which is able to bear the tension of loving the sinner at the cost of not less than everything. We long to say this, not in patterns of dogmatic words, but in the lives of persons. What a revelation of the gospel such a Church would offer to its young people! So we cry out with a single voice; we cry loudly as we have cried often, for means to make the "training of the laity" not a dream but a description of the life of an entire Church. We have heard of encouraging experiments; we have asked to hear more. Sometimes we have called this "adult education," sometimes "continued membership training." We have named special fields of need: preparation for family life, witness in industry, etc., but we are saying that this association makes lay training an absolute priority on its agenda of educational services.

## 3. In the outreach of the Church to the wider range of opportunity in the world —

(a) There is a natural and necessary tension between the traditional thinking of the Christian minister or layman and the wide-ranging movement of men's minds today as they seek to explore and master the world without and the world within. This is the world in which our people grow, and the true way to this ministry has been opened to us in this Institute. Here, especially, is to be found a new fulfilment of the gospel to persons.

(b) The application of science to the making of things has brought us into a tension which makes urgent demands on those committed to maintaining the supremacy of the personal life. We need a clearer image of the good life in a world of plenty. We need to know how to give a personal identity to the men who serve machines. We have to support all who have to make a costly daily witness in those areas where the standards of the gospel are at stake.

(c) The changing culture, with its new voices and contemporary forms of art, must truly be received; so must the media for mass communication. Art may be unusual, the new media may be dangerous, but to Christians they are new opportunities for understanding and for service. There are few branches of Christian education more imperative than the training of Christian discrimination; for, most of all, Christians should share in the shaping of the culture of their own time.

(d) The political ferment is another scene for which we must train people in responsible action. It is a world of ideological conflict, of emergent nationalism, of resurgent religions, and sometimes of reluctant responsibility. Christians do not shrink into retreat; they move out into this field of thought and action positively with alert minds, seeking for ways in which to remind men in word and in action that politics is primarily a service to persons. They will be on guard against exploitation; they will be prepared always and with courage to support the right as they see it.

(e) The expanding service of education. More education for more people for more years is the demand everywhere. In practice this brings disturbing elements into society; it offers a challenge to the inadequacy of the Church's teaching ministry; it threatens sometimes the opportunities for religious education, and yet it comes with liberating power. It is a field which we have to learn to occupy, both by calling more Christian teachers to find their ministry in this field, and by offering open-eyed and open-handed co-operation.

These two are chances for service and witness for which the laity and the ministry alike must be prepared, so we have asked for an investigation of the role of the Church in public education and a continuing representation of the four streams of Christian education to be set up.

## Recommendations

Finally we have eased the tension of mind we have known ourselves in our discussions by remitting to the World Council of Christian Education and Sunday Schools Association many projects for action. In addition to our major concern for the training of the laity, the training of the ministry and guidance in the field of public education, we have asked for an Institute devoted solely to "The Family in Today's World," a world consultation on Curriculum, means to interchange men and news of material and the interpretation of the findings of institutes and seminars for local use. Lively pleas have been made for leadership-training centres and for more provision for the training of full-time leaders. Last as first, we have tried to spell out our concern for the unity of the Church, and especially our own sense of the need of much closer co-operation.

This is not the Report of the Conference; these Commission papers are not the Report. We are the Report; epistles sent back to our churches.

What has it all meant? The resources of a living Spirit and of our community here together alone can help us to be bearers of the gospel; as persons with other persons, able to communicate, not ourselves, but Christ Jesus the Lord.



# — INDONESIA CALLS —

To assist the Indonesian Bible Society in the task of providing Scripture for their own people, the United Bible Societies have authorised an appeal for £100,000 for the establishment of a printing press near Djakarta. Australia is pledged to provide £30,000 of this amount.

The following are notes of a talk given by H. C. Bischoff, General Secretary of the Bible Society of Otago and Southland (minister of Churches of Christ) following his recent visit to Indonesia.

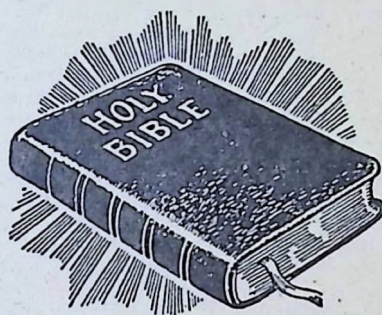
A visit to Indonesia is a never-to-be-forgotten experience. As I stepped into the Comet jet and sped into the night, looking back on the lights of Djakarta, there came to me some words written in Acts 16: 9 about Paul as he stood at Troas almost 2,000 years ago: "A vision appeared unto Paul in the night. There stood a man of Macedonia and prayed him saying, 'Come over into Macedonia and help us.'"

Everywhere I went in Indonesia I heard the same cry — "I hope you will be able to help us." It seemed almost inevitable that as soon as I was introduced to any representative person they would say, "I hope you will be able to help."

I was taken first to the pastor of the Karo Batak church in Medan. North Sumatra is known as Batakland and there are six Batak dialects. This was the Karo area. The pastor shook me by the hand and said, "I hope you will be able to help with the Karo New Testament. We are in desperate need of about 10,000 copies at the present moment. We are waiting urgently for it to come off the press — I hope you can help it along." He said further, "We have no Old Testament at the present time except in shortened form and we are busy translating the remaining books. We are afraid the Church will grow up without knowing there is an Old Testament." Here is a Church with 35,000 members, established some 75 years ago, working without a complete Bible and not even able to buy a New Testament! Because of language difficulties these people could not read the Bahasa Indonesian Bible. He told me that 25 per cent. of the Karo Batak people were Christian, and that there was a desperate need for Scriptures.

My next visit was to Siantar, perhaps 100 miles away, the centre of the Simalungun Batak church. Here I found the need for the Word of God so great that these people had established their own Bible Society with a view to facilitating the provision of the Scriptures. The New Testament had been translated and printed by the Indonesian Bible Society, and they were now nearing the comple-

tion of the Old Testament translation. Their concern was as to how they would get it printed when it was ready. They said they had written to Djakarta and had had no reply.



I knew the answer there — Djakarta knew that there was not a printing press available in Indonesia capable of handling more than a New Testament, and until they could establish a press of their own they could not undertake the responsibility of printing a complete Bible. Then, too, this was one of the smaller groups and there were greater and more urgent tasks on hand. The President of this Simalungun Bible Society told me that they had sent one of their young men to Germany to study Hebrew and that they had now set him apart for this special task of Old Testament translation. He said, "We cannot pay our pastors or maintain our buildings — sometimes we cannot even buy enough rice. We cannot do more — I hope you can help. Within the last three months, 2,000 heathen decided to become Christian, but what can we do, we have not enough workers and not enough Scriptures to teach them the Christian way of life." Another 30,000 heathen are sick of the emptiness of their heathenism and are trying to decide what to do. They are asking for Christian schools and Christian teachers to teach them the Christian faith.

My next visit was to Bandung, West Java. It is here that the N.Z. Presbyterians have their fraternal workers. At Immanuel Hospital I met Dr. David Gray; he shook me by the hand and said, "I hope you will be able to help us with the Sudanese New Testament. Ever since I have been here it seems to have been on the press — you may be able to find out what has happened to it." I knew the answer here, too. In good faith the printing had been placed in the hands of a local printer, but after he had had it for 1½ years it had only reached the stage where the composition was complete. It might be another 1½ years before it came off the press.

I then met Ian Cairns with the same experience. He said, "We are trying to build a Church without a Bible, in fact without even a New Testament. We have no Old Testament except a few Old Testament stories, and no Christian literature except a few tracts supplied by the Scripture Gift Mission." I asked how the church members fared without the Bible. The answer was, "They have never had it, and therefore do not miss it! But we do not believe that they can mature without the Scriptures, and what is more, we are trying to establish family worship in every home."

Remembering our special appeal last year for Scriptures for Indonesia which enabled 530,000 copies to enter, I asked G. P. Khouw how supplies were now. He considered that present stocks should make it possible to supply all 1960 and 1961 orders. All 1962 orders would have to be filed until a further permit was obtained, or a printing press established. Mr. Khouw said that there were 750,000 Christian families, but as they had distributed only 250,000 complete Bibles, another 500,000 would be required immediately if they were to have enough to supply one Bible to each Christian family. It had been hoped that by way of War Reparations Japan would have supplied 500,000 New Testaments, but only 10,000 had come to hand. It was doubtful now as to whether the others could be expected, as the money had run out.

On my last Sunday morning in Indonesia I was invited by an Indonesian pastor to attend a service at the historic church at Kepok, which was established by liberated slaves in the middle of the 18th Century. On our way out we passed 25 people, each carrying two bundles of rice. I asked why this was. He replied, "These people have been out in the ricefields early this morning and they have been paid — in rice." He said, "You know we need help. Thirty per cent. of these people have T.B., 50 per cent. have malaria and they have no doctor, except a visit once a fortnight. There are no doctors except in the big cities. We need not only missionaries and Scriptures, we need doctors and nurses; what a pity New Zealand could not send a doctor to a village like this. This is a rich fertile area, but these people are living under the primitive conditions the slaves lived under in the middle of the 18th Century. We need agriculturists to teach them better ways of farming." When he found out that I had been connected with the preparation of a syllabus for the Council for Christian Education, he told me



that they were now trying to prepare a syllabus for their Sunday Schools. I asked, "Do you mean to say that you have no syllabus for your Sunday Schools?" He said, "Not yet, but we are working on one now. I hope you can help by sending me some materials."

But not only did I hear this constant call for help. I also heard a constant assurance that "the door is open now." I heard this said by Indonesian ministers. I heard it said by the Bible Society representatives. I heard it said by one of the two Christian members of Dr. Soekarno's Cabinet. "The door is open now," they said, "as long as the President is there." The President is, of course, a Moslem, but he believes that religion is necessary for stabilising life and character, and therefore does not oppose the spread of the Christian faith. He is reported to have said when opening a mosque quite recently that he hoped that one day the Christians, too, would have a building like this.

I was guest at a dinner to meet representatives of the Bible Society and the National Council of Churches. At this dinner was one of the two Christian members of the Cabinet — Dr. Rumambi — who is Vice-President of the N.C.C., and a member of the Bible Society Committee. He told me that there were 60 Christian chaplains in the Army paid by the State; that many of the Moslems were attending the Christian services and that there had been many enquiries. I was present in Bible House when a representative of the Army came in and ordered 10,000 New Testaments — to be paid for at full price by the Army. The Air Force had ordered 2,000 and the Navy order was expected to come within a few days. I asked if there was any restriction in the evangelising of the Moslems, as there is in Malaya. He said, "No, as long as it is a peaceful penetration! You can evangelise, but you must not antagonise. The nation must be kept together." Dr. Rumambi continued, "We

have five Principles of State, the first of which is belief in God." He told me that he was personally invited to the Cabinet by the President because he was a Christian.

I began by saying that, as I stepped into the Comet and sped into the night, I remembered Acts 16: 9, but I also remembered Acts 16: 10 — "When he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel to them." I trust that this will be the response to this "Indonesian Call": he saw the vision, we supplied the need!

Paul wrote, "Now is the accepted time; today is the day of salvation": but their salvation lies largely in our hands.

Indonesia calls! It is the call of a million voices saying, "Come over into Indonesia and help us." They are saying, too, the door is open now. Tomorrow may be too late.



Supplied by R. S. A. McLean.

### All Your Need

The amount received as a result of the Annual Overseas Offering will not be known for some time, but many will be interested in the payments and receipts during the past financial year. We thank God because all our needs have been met in a very wonderful way.

On an average, each month, just over £5,000 has been spent for general running expenses, such as salaries, travel, freight, customs duty, petrol for launches and motor vehicles, and general maintenance. There were periods when our bank balance was reduced to only a few hundred pounds, but our needs were met every month, and the account was never overdrawn. We thank our Heavenly Father for his provision. Total expenditure for our No. 1 General working account was £60,327, and total receipts, including refunds, amounted to £55,166. Our credit balance at the end of the year was £1,649. These figures clearly indicate that as our staff increases, and if we are to give our missionaries adequate salaries, there will need to be an increase in giving during the ensuing year.

From our No. 2 account which is used to meet all items of equipment such as surgical instruments, furni-

ture for hospitals, schools and houses, outboard motors, motor vehicles, new hospital buildings, schoolrooms, etc., £19,630 was spent. Total receipts for this account were £12,793. Expenditure was far greater than income, which meant a considerable reduction in reserve funds. There is a pressing need for additional equipment on all fields.

We are already committed to purchasing equipment valued at £8,058. This does not include requests from the fields for equipment during the ensuing year. The actual amount received from the churches for both No. 1 and No. 2 accounts was £55,770. Total receipts were £67,959, but these include £11,189 in refunds through sale of medicine and books, interest, insurance, Grants-in-Aid New Guinea, and refunds for monies advanced for personal orders for missionaries.

Our brotherhood has an active membership of 34,142, which means an average of £1/12/8 per member was given throughout the year, or approx. 7½d. a week. This is a very small percentage of the money we spend each week on our own needs. To all who have given throughout the year, we say "Thank you" on behalf of our missionaries and the people amongst whom they are working.

On our Mission fields there are great areas of human need. We must do

all that we can to meet this need, and we urgently request every member to give, not thoughtlessly, but prayerfully, so that the sick may be healed, neglected children cared for, schools maintained, and unsaved people won for Jesus Christ.

### New Nurse - India

Sister Inez Groves, a final year student at the College of the Bible. Glen Iris, has been appointed to missionary service in India. Sister Groves is a double-certificated nurse, and her appointment has been endorsed by all State Overseas Mission Committees, and the Indian Field has advised that they are grateful to learn of the appointment, and will gladly invite her to serve on the Indian field.

At present Sister Win. Walker is the only nurse at the Dhond Hospital, as Sister Roberts is serving in the Bhigwan area. By the time Sister Walker is due for furlough, Sister Groves will have attained a sufficient grasp of Marathi to enable her to assume responsibility. Sister Groves will arrive in India in time to commence language studies with Mr. and Mrs. Veal and Dr. and Mrs. Williams.

Sister Groves is a member of the Dawston-st., church, Ballarat, Vic. She is booked to leave Melbourne on the Himalaya on Jan. 2, 1963.

### Bombay Land

We are confident that land for the Bombay church will be purchased this month, and we request the brotherhood to pray for Bruce Coventry and Mr. Waghmode as they go to Bombay on Aug. 17 to finalise the transaction. The following is an extract from Mr. Coventry's letter:



"To be honest, the burden of this searching is really heavy, and the experience of numerous visits to Bombay, walking in the summer heat and monsoon downpours, only to draw blanks so often, has tended to open the door to queries as to the rightness of continuing the search. It is not at all odd for such queries to arise when we seem to be getting nowhere. After every visit there has been an air of expectancy from all up here.

"Now for the next step. The agent has taken us to a plot he had shown us earlier, a 13-minute walk from the station, which is the only disadvantage. After months of this searching, I feel convinced that we will not get anything better. We have turned down some pieces at this approx. distance from the station earlier, in the hope of getting nearer the station, but this we have not managed. We now feel that we must take the nearest, and most suitably placed, piece even if it is 13-minutes from the station. Therefore, we gave our word on Tuesday that we would be ready to come to Bombay on Aug. 17, the day before Mr. Bhonsle and Mr. Hivale sail, to put through the transaction."

We look forward to hearing more news from Mr. Coventry, and pray that God will bless our brethren in India in the great responsibility that is theirs.

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### GOD BLESS THE BUSINESS

A document dated 15th May, 1828, was found recently by a Yorkshire manufacturer among some old papers. It had been written and signed by his grandfather on the day that the firm began business.

"This is the first record I make—and I here earnestly implore and seek the Lord's blessing on my varied endeavors. I disclaim all dependence on mere human helps and exertions. I rely upon thy promised aid. Thou hast said, 'I will lead thee by My hand, I will guide thee by Mine eye, I will teach thee the way wherein thou shouldst go'—that is enough. I have seen the traces of thy goodness in the kindness of my friends, their concern for my welfare, their offers of assistance, advice, recommendations, etc., and I still lean upon thee alone—my friends are only what thou makest them to be. I bless thee for all that is past, I trust thee for all that is to come . . ."

Mr. Stuart, the manufacturer, commenting upon his grandfather's declaration said, "Put in modern language that means 'God was the boss in that firm!' That's exactly what we need in the whole of industry today. At present it's pretty obvious that there are different groups of men who want to get control. That will lead to a tremendous struggle for power. Why not have God-control instead? That means a revolution by consent."

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## QUESTING

A. E. White.

Isn't opposition to State aid for private or independent schools based on religious bigotry? Surely it is unjust to deny relief to those who are carrying a double educational burden.

No! The main opposition to State aid for independent schools is not based on religious bigotry. Intolerance does rear its ugly head in all kinds of places on all kinds of issues, and is always to be deplored.

When we are urged to support claims for State aid, churches other than the Roman Catholic are mentioned as needy and deserving, but it is the Roman Catholic church that is pressing claims for State aid, and it is that church which will have the great gain if State aid is granted. The R.C. church has so many schools and the others so few that non-Catholic schools may be disregarded for the purposes of this answer.

It is the R.C. church that is applying pressure on any or every group that could assist them in their aim. There are many who believe that the great undeclared objective of the Democratic Labor Party is to gain State aid for independent schools.

Those who oppose State aid are often called selfish or unjust. R.C. spokesmen are fond of saying that "all fair-minded" Protestants support the claim for State aid. This suggests that you are not fair-minded if you do not acknowledge that their claim is justified. I would be just as much entitled to state that "all fair-minded Roman Catholics," if they want to exercise their democratic privilege to educate their own children outside the State system, agree that they ought to pay for the privilege!

It is interesting to recall that in the nineteenth century, education was largely in the hands of independent schools run by the churches. This proved far from a good thing. In fact, the educational scene became chaotic and remained so until governments ceased giving aid to denominational schools and adopted the principle that education should be undertaken by the State and should be secular in character. Any religious training was to be supplementary to and separate from the State system.

If granted to the R.C. church, aid would have to be given to other church schools, as well as to Communists and Moslems, and we would return to the educational muddle and fragmentation of last century.

Next Week: More about State aid.  
(Send Questions to the Editor).

## Musings

A Conference President's Week.

SUN., JULY 29. — It was a pleasure to return to Blackburn to preach for the first time since I had the privilege of giving the sermon on the opening day of the new building last year. Congregations are growing rapidly, making this one of our major churches. It is the home church of our present Conference Treasurer and Asst. Secretary. Tonight I enjoyed being back in my own pulpit at Doncaster.

MON., JULY 30. — After a visit to the Austral, I went on to the Conference office for a sub-committee meeting at 5.30. What impresses me when I go to the Centre for meetings like this is the number of people of all ages that congregate there most nights to attend Department meetings or training sessions. With this mixture of seasoned veterans and potential leaders cheerfully giving time and service like this, we have reason to be confident about the future.

TUES., JULY 31. — Tonight I was temporarily the President's Chaplain instead of the President. The President in this case was our Shire President, one of our own men who has given good public service over the past year. The approaching end of his term was marked by a large representative gathering at the Box Hill Town Hall tonight.

WED., AUG. 1. — I'm beginning to wish I could be a split personality — two more invitations to church anniversaries in the country had to be turned down today because I'm already booked up till just on mid-December, and for most of February-March next year, for the morning meetings at least. Meanwhile, the Conference Secretary is kept busy visiting the churches every weekend, and this, combined with Departmental visits, must mean quite an extensive coverage of our work in a year.

THURS., AUG. 2. — It has been an enjoyable day of visiting and writing, free (for today at least) of the problems that made Martin Niemöller put the following verse on his office door: "I wish I were an elephant, Then my luck would be in; It's not his tusks I envy But the thickness of his skin."

FRI., AUG. 3. — The usual busy day of getting the Christian "to bed," plus some preparatory thoughts on the Convention at Sutton Grange tomorrow before putting myself to bed.

SAT., AUG. 4. — After an early breakfast, Amelia and I drove to Reg. Broad's fine property at "Francis," Sutton Grange, for the Half-Yearly Convention of the Central and Northern District Conference — a varied and delightful day's fellowship in unusual surroundings.



# HERE AND THERE

C. S. Badecock has accepted the invitation of the Owen-Long Plains (S.A.) circuit to continue his ministry for a further three years. His present term ends Jan., 1963.

The Vic.-Tas. Ministers' Wives' Association will hold its next meeting at the Churches of Christ Centre, on Monday, Aug. 20, at 11.30 a.m. Miss C. D. Martin, of the Christian Service Centre, will be the speaker and her topic, *Living by Faith*. All members are invited to be present.—May Shaw (sec.).

Morning service from the Ann-st. Church of Christ, Brisbane, where L. G. Read is ministering, will be telecast on Sun., Aug. 19 at 11 a.m. over ABQ2.

Melbourne readers of this journal will be greatly interested in the announcement, in this issue, of the visit of Dr. Martin Niemoller, who will be in Melbourne for one night only, and who will speak in the Independent Church, Collins-st., on Monday, Aug. 27, at a meeting commencing at 7.45 p.m. The visit of Dr. Niemoller is under the auspices of the British and Foreign Bible Society, and an open invitation is extended to all interested people.

Marrickville (N.S.W.) report overflow meeting (with over 200 present) for Southern District Rally, July 18, in association with Aborigines Week. Doug Nicholls, M.B.E., was compere and speaker. Two Aborigines, Jimmy Little (T.V. and film personality) and Col. Hardy, rendered items. Aboriginal model, Lois Briggs, and others were also present. Film, "Namatjira," and a documentary were screened.

In response to requests from the churches, the A.B.C. has agreed to repeat the series of television plays, *Paul of Tarsus*, at a time suitable for church-goers. The half-hour plays will be seen from Channel 2 in the various States at 4.30 p.m., on ten consecutive Sundays, commencing in Sydney, Aug. 19; Melbourne, Aug. 26; Brisbane, Sept. 2; Adelaide, Sept. 9; Perth, Sept. 16 and Hobart, Sept. 23.

I. W. Ogier, B.A., minister of the church at Onehunga, New Zealand, has been appointed Editor of "New Zealand Christian," succeeding G. D. Munro, who has been acting Editor since the death of Dr. A. L. Haddon. Mr. Ogier has ministered for ten years in Auckland, where he has been District Conference President, member of the H.M. Committee, member of the Commission of the Churches on Inter-

national Affairs, and chairman of the N.C.C. (Auckland branch). He will be assisted by Miss C. Spiers (Roslyn) as sub-Editor.

On Sunday, July 29, 1962, an Inter-Church fellowship tea was run by the Box Hill (Vic.) Young Anglican Fellowship. About eighty young people, representing six churches (including Churches of Christ), attended this function. The speaker was L. E. Styles, Director of The Australian Trade and Industrial Mission, and his subject was *Youth in Industry*. After the talk, the young people divided into groups of approximately eight people to discuss *Why Work?* The function was the first of its kind to be run in Box Hill, and the discussion material that L. E. Styles gave the young people is hoped to bring forth many more Inter-Church activities.

C. G. Taylor's television talk, "If God Be God," originally seen in Melbourne during June, was screened from ABT2, Hobart, on July 29 and from ABQ2, Brisbane, on Aug. 5. Other screenings during this month will be: ABS2, Adelaide (10.30 p.m., Aug. 12) and ABW2, Perth (10.30 p.m., Aug. 19).

## New Church Hall PYRAMID, VIC.

July 27, 1962, proved a red-letter day for Pyramid Church of Christ, marking the opening of the new church hall. Friends from adjacent Churches of Christ and local Protestant churches, in addition to many past members, helped to pack the church building. Among the areas represented were Echuca, Bendigo, Kerang, Harcourt, Boort, Shepparton and Melbourne.

C. G. Henderson (minister) was chairman, and extended a hearty welcome to all. Those taking part in the service which followed were B. L. Pryor (Echuca), W. W. Saunders (Vic.-Tas. Conf. Sec.), Mr. Morshead and daughter Lynette (duet, Bendigo), and D. H. Smith (H.M. Dept.), who addressed the congregation. A responsive dedicatory service was led by Mr. Henderson.

As Edgar Streader (Boort) had generously built the existing chapel free of cost to the church early in 1925, it was deemed fitting that he should be chosen to cut the ribbon and open the door into the new hall. He spoke lovingly of his association with the Pyramid church. The congregation then adjourned to the modern hall, with its attractive color

scheme, for a musical programme, which featured B.S. scholars, Mr. and Mrs. David Broad, Junior Youth Club, Miss Dawn Carr (Sutton Grange), Ian Ross (Bendigo), Mrs. Henderson, Ivan Streader (Boort), Mr. Morshead and Lynette (Bendigo), B. L. Pryor (Echuca) and Misses Gladys and Beryl Broad. Appropriate speeches were made by W. W. Saunders, G. J. Andrews (Bendigo), B. L. Pryor, Alan Streader (Boort), Reg. Broad (Harcourt), A. B. Titter (Castlemaine), Ernest Broad (sec.-treas. Hall Committee) and representatives of the Church of England, Methodist and Presbyterian churches in Pyramid. A sumptuous supper was then enjoyed by all.

The fourteen members of the C.W.F. contributed £1,100 towards the new hall and a new carpet in the chapel. The C.E. and Senior Youth Club contributed towards the building of the toilet block, the Junior Youth Club contributed to the communion rail, and the B.S. to the painting of the chapel.

Mrs. W. Payne (Echuca), a former member at Pyramid, had intended being present, but died on the afternoon of the opening day.—Mrs. John Broad.

## The Townsville Story CONTINUED.

Sunday, July 29 marked another important stage in the development of the work at Townsville, Qld. Fifty-seven people gathered for an open-air service of thanksgiving to mark the commencement of the building of the all-purpose hall on the Park-st. property. The minister, R. N. Gilmore, B.A., gave a brief history of the work at Townsville and greetings were read from the Federal Executive. Bruce Scott spoke on behalf of the Board of Trustees and the Queensland brotherhood.

The draughtsman and builder were then introduced to the gathering, and in well chosen words expressed their pleasure at being invited to meet the church members and share in the thanksgiving service. F. Hammond (elder) spoke briefly and expressed his thanks to his fellow officers and church members for their continued loyalty over the years.

A simple but impressive ceremony of turning the first sod, marking the eventual entrance of the new building, was performed by Mrs. E. Dean (oldest member), F. Hammond (elder), Mrs. F. Irwin (C.W.F. pres.), P. Garner (C.E. supt.), and R. Northey (B.S. supt.). A fellowship tea provided by the C.W.F. followed, and was a happy occasion.

The church is now eagerly looking forward to the opening of the all-purpose hall early in October.—C. E. Brumby.





# OUR FAMILY PAGE

## I am Resolved

Harold finished at the head of his class in the School for the Blind. When he applied for entrance into the University, he was told that he was too handicapped. "All I want is an opportunity," he replied. "I know I can do it."

Harold, a most successful student, is now in his third year at the University. He is a recognised leader in his fraternity and active in inter-fraternity circles. He won a Middle Atlantic Championship in wrestling, and is a freshman debate coach. He wants to enter seminary for training in counselling.

He is active in his church, and is an officer in the Student Organisation. Four times a week, he attends the noonday meetings of this group. At least once a week the students sing his favorite hymn, "Count your many blessings." Refusing the use of a cane or a seeing-eye dog, he makes his way around the campus of 12,000 students, and is never late for class. His assignments are completed on time.

I asked Harold if there was any possibility that he might be able to see some day, through the miracle of modern medicine. "No," he replied, "my family has exhausted that possibility, so I am resolved to be the best blind man God has on his hands." —Howard Rees.

## Jail-Bird Preacher

After some discussion about the pros and cons in selecting a preacher for a certain church, the chairman of the pulpit committee read to the members of the board of deacons this letter, purporting to come from an applicant. It read:

"I have many qualifications. I have been a preacher with much success and have had some success as a writer. Some say that I am a good organiser. I have been a leader in most places where I have been, and have travelled rather extensively. I am over fifty years of age, and have never preached in one place more than three years. In some places I have had to leave town, as my preaching has caused disturbances and some times even riots. I admit I have been

in jail at least three times, but not from any wrongdoing. My health is not good, but I still get a lot of work done.

"The churches where I have preached have been small, though located in large cities. I have not gotten along very well with religious leaders in the cities where I have preached; in fact, some have threatened me and even attacked me physically. I am not good at keeping records, have been known to even forget some of those I have baptised.

"If you can use me, I shall do my best for you."

Then the chairman said, "What do you think? Shall we take a chance on him?"

Another deacon said, "Hire an unhealthy, absent-minded, trouble-making, jail bird? I should say not. Who is this applicant? What is his name?"

"Well," said the chairman, "it is just signed — The Apostle Paul." — The Baptist Standard, Texas.

## Worship

Worship is that one golden hour and one hallowed place where we shape our best thoughts and inspirations, bear our bitterest griefs, endure our most heart-breaking disappointments, lift up our heads to learn from our tribulations, and build up our expectations of a greater good to come. Worship is a fountain of waters for the long, thirsty week ahead. It is the bread of life, broken by the unworthy for the unworthy, to satisfy the deep hungers of the soul. It is the strength to get through another week. —F. J. Pippin.

## Discipline and Delight Go Together

A boy received a letter from the Games Master of a famous public school. It came during the summer holiday. This is what it said:

"My dear John. — You have been chosen to play for the School Eleven. I do not need to ask if you are willing. But you come into the team on our terms:

- (1) You attend every practice;
- (2) You keep yourself perfectly fit;
- (3) You play according to the rules;
- (4) You play for the School, not for yourself —

Yours,

P.S.—God help you, my son, if you let us down."

Have you ever thought of the place you have been given in God's team—the Church—in that sort of way?

**Graduate** — Professor, I have made some money and I want to do something for my old college. I don't remember what studies I excelled in.

**Professor** — In my classes you slept most of the time.

**Graduate** — Fine! I'll build a dormitory.

Have you heard of the man who kept changing his will every year? Seems he was a fresh heir fiend.

## Planned Giving

ECHUCA, VIC.

It was thought by many people that it was a waste of time and talent for a small church such as Echuca to invite the Vic.-Tas. Dept. of Home Missions and Evangelism to conduct a Planned Giving Programme.

For ten days (July 11-21) A. Avery came to Echuca as Director of this programme. As yet the benefit of this venture in faith cannot be fully realised. But already we may note:

(1) It has helped the membership to experience the full benefits of generous giving.

(2) It has developed a new spirit of co-operation, as the ladies became hostesses and the men of the church first of all came together to learn about the necessity of giving, and then went out into individual homes.

(3) It also helped the minister to have deeper fellowship with his congregation, and helped make contact with the fringe members of the church.

The highlight of the programme came when 78 people sat down at the Family Dinner and heard the programme outlined. The men of the church told those in attendance just what the church had been doing in the past and what it hoped to do in the future, and then told of the plan which would be implemented.

On Sunday morning, Mr. Avery gave his report to the church, and it showed that 47 families had pledged themselves for £4,914 over three years. The offerings previously had averaged £18/5/- per week.

This programme has started a new era for the Echuca church, as this year we have become completely self-supporting, not receiving help from either a Circuit or the Home Mission Dept., as in the past. —B. L. Pryor.





## Discipleship

Mr. and Mrs. J. Bradley, Christine, Paul and Angus Bradley, Mr. and Mrs. F. Davey, R. French, Miss B. Conlin, Warrnambool, Vic.

Bronwyn McClean, Norma Corrie, Leonie Monaghan, Maureen Lewis, Lucinda and Lileath Hocking, Carlton, Vic.

Anne Morgan, Ann-st., Brisbane, Qld. Miss Mealie, J. Plapp, Devonport, Tas.

Christine Heatley, Joan Page, Preston, Vic.

Leona Beckman, Gail Inglis, Ormond, Vic.

## Membership

Mr. and Mrs. R. Brewster, Richard and Barrie Brewster, Ararat to Sunshine, Vic.

Mr. and Mrs. B. Ward, Moreland to Blackburn, Vic.

Mrs. Hocking, Miss F. Hocking, from Preston; B. Gilbert from Wattle Park to Carlton, Vic.

Mr. and Mrs. Arnold, from Maidstone; Mrs. Murphy to Tootgarook. Mrs. Beckman, Ascot Vale to Ormond, Vic.

Mr. and Mrs. B. Genat, Miss Marilyn Genat, from Hartwell to Doncaster, Vic.

## Fallen Asleep

Mrs. G. Thorne, Devonport, Tas.

Mrs. Buckingham, Ipswich-Leichhardt, Qld.

Mrs. R. Cotton, Mr. Stafford, Grote-st., Adelaide, S.A.

## WESTERN AUSTRALIA

Morawa (G. Powell)—Successful B.S. anniversary, theme: *Serve the Lord With Gladness*. Kevin Davis capably led singing, and Youth Organiser, Merle Peacock, was guest speaker and conducted helpful teacher training classes during following week. J. Dayman added to teaching staff. Y.P. have interested other youth of district in their weekly meetings. Inter Y.P. commenced each week with leaders B. Carslake, K. Davis, N. Butler.

Kalamunda (D. Croot). — Church School held ninth anniversary. Junior and Kinder departments presented afternoon programme. C. Flood (Dalkeith) spoke and presented the awards won. In evening, senior section presented pageant, *The Wonderful Name*. This was excellently executed and great credit to teachers. Auditorium well filled for both sessions. Guild has presented new floor runners for hall. Floor has been sanded and oiled and parts of walls repainted. Morning services have been well attended. Youth teas held last Sunday of each month.

## TASMANIA

Devonport (E. W. Taylor). — On July 1, J. Cretney (Tas. Welfare Officer for N.W.C.) spoke to Y.P. and friends. C.W.F. conducted Home League meeting, 13th, in Salvation Army Hall. E. W. Taylor gave talk. One young man baptised 15th p.m. Film, *No Vacant Chairs*, screened after gospel service, 22nd. Speakers 29th, G. E. Bowen (B. & F. B. S.) and P. Bell-Chambers.

## QUEENSLAND

Camp Hill (K. J. Harvey). — Special evening organised by C.Y.F., *A Night with the T.V. Stars*, greatly enjoyed by 100 who attended. Sympathy of church extended to Bevan Nosworthy and family, on passing of his father. Mr. and Mrs. B. Scott and family moved to Townsville for few months. Great joy to renew fellowship with Mr. and Mrs. McKelvie. Mr. McKelvie did much to help establish work in early days. C.W.F. visited Annerley, Moorooka and Southport during month. Minister guest speaker at C.E. rally at Chinchilla, 27th-29th. Fellowship enjoyed with speakers, J. Sheriff and Mr. Doran, in his absence. Visitors during month, Mr. and Mrs. Harvey snr., and Mr. and Mrs. Coleman (South Aust.) Av. attendance for July: 76 a.m., 48 p.m.

Ann-st., Brisbane (L. G. Read). — Church regrets that, because of a fall involving a broken limb, L. Larsen has been readmitted to hospital. There has been one baptism.

East Ipswich-Leichhardt (R. Acland). — Excellent attendances at both centres. East Ipswich gospel attendances encouraging. Lady and teenage lad made good confession, July 29. C.Y.F. took recorded morning service to aged

Sis. Green. Building Fund now stands at £4,000. C.W.F. had Salvation Army Home League conducting meeting. In absence of Mrs. Acland, who is in Brisbane Gen. Hospital undergoing treatment, the vice-pres., Sis. E. Reeve, has been leading C.W.F. meetings. Leichhardt birthday luncheon great success. Mrs. Ryan, Christian Anti-Communist, guest speaker. Rosewood ladies supplied enjoyable programme. Sis. G. Chalk home after hospitalisation.

## NEW SOUTH WALES

Beverly Hills (R. W. Beadle). — At C.M.S. meeting, July 15, film and travelogue screened by Mr. Purdy. On 28th, annual Mission Rally and display held, when every auxiliary of church was represented in splendid assortment of goods for New Guinea and New Hebrides Mission fields. Speaker was Egerton Long, whose address followed film, showing various phases of work at Mission stations. Samuel and Japheth (New Hebridean students at Woolwich) sang duets, which they accompanied on musical instruments.

## SOUTH AUSTRALIA

Grote-st., Adelaide (L. E. Jones, B.A., B.D.). — Attendances at all services pleasing. Communicants averaging over 150. Minister's wife progressing after surgery. Church sympathises in passing of Mrs. R. Cotton and Mr. Stanford, and extends condolences to respective families. Special effort in force to further welfare work of church. All auxiliaries continue to thrive. Y.P. work encouraging.

Port Pirie (K. Parry). — It is with gratitude church has learned material and finance available for completion of church building. Visits from C. Curtis (Conf. Pres.) and I. J. Chivell (Conf. Sec.) were inspiring. Budget dinner, Aug. 3, with Mr. Chivell present. Church saddened by death Gavin Willoughby, result of accident. Deepest sympathy goes to Mrs. Willoughby and her young family. Attendances keeping up, 4 Y.P. awaiting baptism.

Croydon (W. N. Bartlett). — Church annual meeting held July 11. £2 week previously granted to assist Elizabeth church will now be granted to Windsor Gardens church. H. Purdie appointed treas.; all other officers re-appointed. Officers' dedication service, a.m. 15th. B.S. held parents' and



teachers' social 18th; **The House That Hunter Built**, screened. Attendance exceeded 70. C.Y.F. meetings have included Redex Trial and St. John Ambulance demonstration in first aid.

## VICTORIA

**East Kew (A. W. C. Candy).** — Loyalty Campaign closed July 22. At morning service members responded to roll call with verse of Scripture. Chapel crowded and whole families sat together. H. Street (Ivanhoe) spoke on **Loyalty in Giving**. At gospel service all auxiliaries represented and many assisting — another crowded meeting; young girl confessed Christ. Special offering reached £300. More than 150 sat down to family dinner on Sat. evening and enjoyed social programme that followed. Church has directed officers to proceed with remodelling and extending of present hall, with many modern facilities. Good Companions and Young Explorers developing under splendid leadership. J.C.E. and I.C.E. grades functioning well. Men commended for splendid evening conducted at Guest Home. C.W.F. raised £129 during year by outright giving and home luncheons. Plans in hand for establishment of a new Kitchen Equipment Fund.

**Malvern (G. J. Crossman).** — Average July: a.m., 65; p.m., 32. Final speaker in Church Education programme 29th. W. T. Atkin (Social Service Dept.). Evening soloist, Mrs. Johnson. Preparations going forward for mission in Sept.

**Warrnambool (F. W. Bradley).** — 120 attended Family Day service; 102 communicants for day. Weekly prayer fellowship in members' homes averages 29. Working bees continuing on new hall. Men installed 4 gas heaters in chapel. 9 confessions of faith recent weeks. Good Companions, under leadership Misses J. Gowty and F. Groves, well attended. Church saddened by passing of F. Petterd. Sympathy extended to Thompson, Conlin, Pike and Pritchard families in bereavements. C.W.E.F. donated £10 to Hall Fund and C.W.A.F. £74 to Fund. Market stall held by C.W.F. raised £20. A. Pormes (Indonesia) a.m. speaker, 15th.

**Pyramid (C. G. Henderson).** — 19 Y.P. enjoyed recent progressive supper night. Series on stewardship given by minister. Mr. and Mrs. David Broad welcomed home; presented with electric heater. Av. attendances: a.m., 30; p.m., 30. Car-load of Endeavorers journeyed to Swan Hill for Nth. Dist. C.E. Union rally; Gladys Broad elected sec.-treas. C.E. Union and Mervyn Broad incoming pres.

**Balwyn (H. E. Steele).** — interim). — Visiting speaker, E. Heard, appreci-

ated, July 22. Business meeting, 25th, showed happy interest and full co-operation. Grateful thanks tendered to retiring office-bearers, who have given years of service, and to Don. Russell, former sec., and Frank Evans, ex-supt. B.S., who has now resigned to take up duties as church sec. B.S. supt. now L. Ratten; asst.-sec. of church, R. Trotter; treasurers: H. Turnham, K. Sharp; deacons: R. Hogg, D. Killey, D. Russell, E. Sanders, N. Soulsby, K. Sturgess, W. Trickey; deaconesses: Mesds. G. Cuthbert, J. Drummy, R. Evans, S. Evans, L. Lenard, K. Sharp, W. Smith. Explorers now number 77. P.B.P. came 3rd in Homecrafts and 1st in Arts and Crafts competitions.

**Blackburn (R. V. Amos).** — Guest speaker at gospel service, July 15, was John T. Watson (Gen. Sec. B. and F. B. S., London). Also present was S. R. Baker (Vic. Sec. of B. and F. B. S.) who read Scripture lesson. C.M.S. paid visit to Hardie's Fibrolite for its meeting, 23rd. Sympathy of church extended to R. Tonkin in loss of mother. Mr. and Mrs. Pullen and family, who have left on extended tour, hope to spend some time at Norseman and Carnarvon Mission stations. C.W.A.F. visited Heinz factory, 26th. C. G. Taylor (Conf. Pres.) guest speaker at worship service, 29th.

**Box Hill (L. S. Dewberry).** — Good Companions had special Scripture Union meeting, July 12. Visiting speaker, Miss Carol Nash. Young lady made her decision, 15th. Y.P.C.E. visited Emmaus Rest Home same day. C.Y.F. held games night, 20th. Membership and Evangelism Committee arranged "house parties" in homes of several members, to help to get to know one another better. These were held on 25th, and a programme including diversion, discussion and devotion was enjoyed. Monbulk camp night held by senior Good Companions, 26th. Club 4 on tour meeting with visiting C.Y.F. groups, 27th. Camp reunion held 28th. C.E. acted as hosts to other societies in Eastern suburbs, 29th, to meet "Uncle Charlie" Young. Monthly youth service in evening, with Explorer boys taking part. Visiting soloist, Mrs. Pearce; Wayne and Lin Morgan sang duet.

**Brunswick (R. E. Burns).** — Combined meeting of C.M.S. and Senior Youth, held July 1, most enjoyable function. Speaker was Keith Pritchard (Vic. Civil Ambulance), who illustrated lecture by bringing fully equipped ambulance. Church honored Mr. Jenkins (40 years treas.) by presenting him with a Bible, and A. Marsh (20 years sec.) with a fountain pen. Tennis club still undefeated; basketball club doing well. Prayer meeting before service Sunday evening, functioning well, led by Miss Nola Brush. Plans for church 80th anniversary in hand.

**Carlton (R. J. Duckett).** — At evening service, July 8, M.B.I. choir gave several items which were greatly appreciated. Attendance for day 206. Mrs. H. F. Swain convalescing after minor surgery. Mrs. Lee, Miss Prittie, Mrs. Pang, Mrs. Westcott, Mr. Mottram, and others, still absent through sickness. Fifth monthly opening of Missionary Appeal boxes disclosed that target of £1,000 set for 1962 had been passed, with £1,100 now in hand for this work. Following p.m. service, 29th, fellowship hour was held to bid farewell to minister on eve of his departure for I.C.C.C. meeting in Amsterdam. E. McClean had charge of gathering. During minister's absence, midweek prayer meeting will continue as usual and tape recording of Bible study session will be given.

**Chelsea (C. G. V. Thomas).** — New communion cloths donated by C.W.F. Junior Explorers won pennant for Victorian Championship in Indoor Sports. On 27th, C.Y.F. were hosts at film night; 103 present, proceeds going to Monbulk Re-building Appeal. C.Y.F. State Committee has asked 3 local young members to visit number of our churches to help take evening service and their after-church fellowship. J.C.E. had record number of 19 attending.

**Hartwell (K. J. Clinton, B.A., B.D., Dip.R.E.).** — Av. communicants July, 145. Overseas Missions offering, £84/9/-, and special offering for Sth. Melbourne rebuilding appeal after fire, £35. B.S. staff entertained boys from Burwood Boys' Home recent Saturday. In Good Companions' competition for Arts and Crafts, Sue Taylor won first place for Vic.; she and Carolyn Seath also first in zone final. Several members sick, and sympathy of church expressed to Mrs. Kingsbury and Mr. Genat in bereavements. Duet rendered by Misses M. Mitchell and W. Layton, 22nd; visiting soloist, 29th, Mrs. Ferris. Mrs. L. Butler returned after 5 months' visit to daughter in Wales.

**Northcote (A. B. Withers).** — K. Gluyas (C.O.B.) speaker a.m., July 22. Sickness very prevalent, some members being in hospital. Under 16 basketball team successful in grand final.

**Preston (G. W. Barnett).** — Church well represented at Mayoral reception to local churches in Town Hall, July 15. B.S. took part p.m. service, 22nd, when prizes were distributed to senior scholars. Two girls made decision for Christ. Y.P. conducted p.m. service, 29th, Ian Wolstencroft giving gospel message. Sis. L. Searle making satisfactory progress after surgery in Nambour Hospital while returning from extended holiday.

**Red Hill (M. Keatch).** — Special gospel services, held during July, at-



tendances good. C.W.F. annual meeting, July 18. Mrs. M. Keatch, pres., Mrs. H. W. Holmes and Mrs. E. White, vice-pres., Mrs. Young, sec., Mrs. W. Kerville, treas. Sunday Schools of district held combined social in local hall. Representatives from all churches present. Microphone and speaker donated to church for use in cry-room. Many members ill. R. Holmes (snr.) home from hospital. C.Y.F. journeyed to Mt. Donna Buang for annual snow trip, in conjunction with other C.Y.F. clubs. Youth tea held 29th. C.Y.F. members took part in gospel service; soloist, T. Mawson.

**Reservoir (F. B. Alcorn).** — Successful 28th church anniversary services held. Speakers: Conf. Pres., C. G. Taylor; soloist, Mrs. Taylor; Mayor of Preston, Cr. Gayther. Hospitality given to visitors; evening anniversary tea held. Church parade for basketball teams held July 29. Young man made decision at evening service. C.W.F. forwarded gift of clothing to Carnarvon Mission. Church saddened at passing of Mrs. Edwards. C.E. visited by rep. of Oriental Missionary Society. Speaker at morning service, 22nd, from Scripture Union.

**Swan Hill (D. G. Beanland).** — Northern District C.E. Union rally held in chapel, July 28. Attendances at both meetings excellent, building being filled to capacity for evening service. Several carloads of members attended meeting of Central and Northern District Conference at "Franklin," Sutton Grange, Aug. 4. C.W.F. monthly socials continue to be very popular and create much fellowship. Number of non-members being contacted through attendance at gospel services. Electric clock installed in chapel. Good Companions held "First Aid" night, Aug. 2, when mouth to mouth resuscitation was demonstrated to girls.

**Tootgarook (H. A. Hunt).** — Mr. and Mrs. E. Heard were speakers at evening, July 13, and also presented films of their work in India. C.W.F. held luncheon in hall to welcome Mesdames Barnett and Steele, who screened films in afternoon. Afternoon tea served to 50 ladies. Three have been welcomed into church membership. C.E. still very encouraging, meetings good.

**Yarrowonga (D. Russell).** — Visits from Mr. and Mrs. Don Phillips (S.I.L.) and Mr. Story (U.F.M.) much appreciated. Both showed films of Brazil and New Guinea respectively. E. Heard visited church, speaking about and showing slides of work in India. Church regrets removal from district of Ireland family. Mrs. Ireland was very faithful member and children attended B.S. regularly. Travelling rug presented at social afternoon held at home of Mr. and Mrs. Colless. B.S. lost another family

of 6 because of removal from district, but were glad to welcome 5 new scholars, July 29. Overseas Mission offering, £192.

**Drumcondra (R. Banks).** — Increased offerings and good attendances maintained since Planned Giving campaign began. 113 communicants for day, July 22; offering £83. Overseas offering, £82. Miss Gwen Gibson (Wycliffe Bible Translators) addressed church, 8th, and was presented with £5 toward work from W.M.B. C.W.F. shared celebration of 12th birthday with ladies of sister churches. Missionary project for first 6 months of year completed by W.M.B. £20 to be sent to Mrs. Reg. Cambridge. New Hebrides, for purchase of basinettes for hospital at Maewo. B.S. teachers completed study of series of teaching films. Gospel service, 29th, conducted by B.S. supt. (R. Tattersall) and teachers. Much sickness amongst members. Church sympathises with relatives of late W. Danger.

**Mt. Evelyn (T. Lawrie).** — Meetings excellently attended. One Sunday attendance was 45. Av. communicants for month, 35. Walker family will be missed. They have transferred to The Patch. Youth work maintains good spirit. C.W.F. is active. Farewell afternoon given for Mrs. Walker at home of Mrs. Spiers. C.W.F. attended Croydon's birthday meeting. Mrs. Foote showed her travel pictures to members at Wonga Park.

**Strathmore (J. Lloyd).** — Church is conducting Evangelistic Through Friend campaign, hoping to involve families in life of church. C.W.F. celebrated 12th birthday, July 11. Mrs. Nothling, Guide Dogs for Blind Assoc., guest speaker. Good Companions gained 3 girls to club. C.Y.F. went to East Preston manse to meet with Y.P. Mr. Funston (North Essendon) conducted hymn service, 29th. B.S. held well-attended film night. Explorers shared in worship service, Aug. 4.

**Doncaster (C. G. Taylor, B.A. - B. J. Ricketts).** — Asst. minister continues to give helpful messages during minister's absences on Presidential duties. Morning meetings very well attended. Over £220 given for Overseas Missions. Sympathy extended to Mrs. K. Crouch and B. Genat in Home call of their mothers. C.W.F. birthday on July 26 happy function; Mrs. D. Hammon presented beautiful slides on Holland. Men's Fellowship working to raise 10/- per C.M.S. member for N.G. Land Rover. After-church farewell tendered to Dr. and Mrs. Williams and family; presentations made by church and ladies, 22nd. F. Dickson has succeeded L. Petty as B.S. supt., following successful anniversary services. New hall seating donated by ladies. R. J. Tully welcomed back from overseas, Aug. 5. Mr. and Mrs. A. T. Tully making steady progress following recent ill health.

## Know Your Brotherhood

The church at Malvern-Caulfield, Vic., has just completed a seven-week valuable Church Education Programme on the above theme. This was designed to produce a greater understanding and appreciation of our co-operative brotherhood work.

The Departmental work was introduced by the Vic-Tas. Conference President (C. G. Taylor), who stressed the theme of **Growing a Fellowship**. He indicated that in late 1800s "it was not easy to maintain a sense of brotherhood. It was then found that real fellowship had its centre in Jesus Christ. We must tighten the ranks among those who love God, and seek to share him in fellowship with others. Paul and Peter had their dispute, but it did not destroy their fellowship. So, too, with Barnabas and Paul; each went their way seeking to do Christ's will. We, too, are part of a great fellowship."

Information and inspiration were given by E. W. Heard (Overseas Missions); D. H. Smith (Home Missions and Evangelism); R. V. Longthorp (Christian Education); W. A. Jenkins (Aborigines Missions); K. A. Jones (College of the Bible); W. T. Atkin (Social Service).

Further information was presented through our local church paper, and S. H. Wilson (Federal Home Missions) showed the **Townsville Story**, with 35mm slides. Good coverage was also given by the local newspaper.

It is quite apparent that there is strength in unity, and so much more is being accomplished co-operatively.

Though Malvern-Caulfield is an "older" congregation than many (49 per cent of the total membership are over 60 years of age), the church, nevertheless, is greatly appreciative of the brotherhood, and of what has been done, and is being done, on behalf of all our churches.

This congregation has always been intensely brotherhood-conscious and, interestingly, has provided two Presidents of the General Conference and three Presidents of the Women's Conference. Additionally, many have served through the years as Committee members.

Despite the fact that our brotherhood is numerically small (when statistically compared with some other communions), this series has provided fresh insights and challenges, and revealed that our brotherhood has a big heart, and that great things are still being attempted for God. — G. J. Crossman.

P. R. Whitmore has accepted a ministry with the Flinders Park church, S.A., commencing Feb., 1963.



**BIRTH**

SMITH (Ratten). — Bev. and Mal. give thanks to God for the gift of a daughter — Melinda Jane — on July 5, at Robinvale, Vic.

**IN MEMORIAM**

LAUNDER — Cherished memories of our beloved son and brother, Graham, passed on August 6, 1957 (age 20).  
—Arthur, Dorothy, Mal, and Joy.

MANNING. — E. Ross Manning and family (Ross, Frank, Mavis, Jean and Ralph) lovingly remember our dear wife and mother, Ethel Mercy, who passed from us to be with her Lord, Aug. 5, 1960, leaving with us the fragrance of her life.

STOKES. — In loving memory of my husband and father, Walter James, who fell asleep (suddenly), August 6, 1961. "Some day we will meet again."  
—Inserted by his loving wife and daughter, Chloris and Beverley.

FARRAR. — In loving memory of my beloved husband, John, whom God called Home, Aug. 6, 1956. "Resting where no shadows fall."  
—Ada Farrar.

**GOLDEN WEDDING**

Mr. and Mrs. F. J. MAURICE, 12 De Carle-st., Coburg, Vic., announce the 50th anniversary of their wedding, celebrated at Brunswick Church of Christ, August 7, 1912, the late W. Way officiating.

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- Opening of New Chapel:

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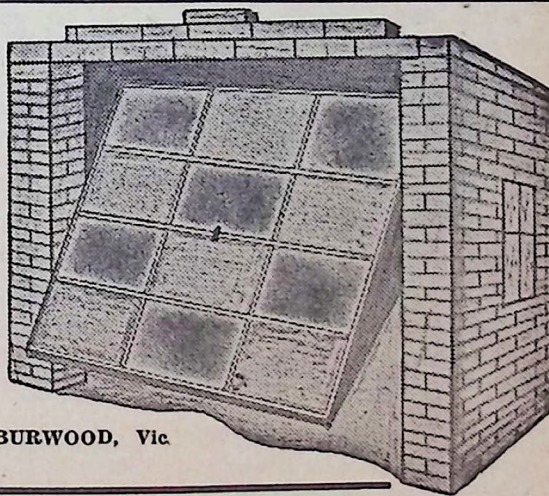
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**OBITUARY****Horace Kingsbury.**

It was on July 25 that a company of relatives and friends gathered at the home of the Kingsburys to pay tribute to the memory of Horace Kingsbury, one of our great preachers of a generation past. For some time he had been failing in health and was nursed to the last by his devoted wife, assisted by their daughter, Mary. Born in 1881 in Sydney, the son of John Kingsbury, he, through that family, was a link with the earliest days of the Restoration Movement in N.S.W. He was baptised by Charles Watt in 1895. Later he heard the call



Horace Kingsbury.

to preach the word and proceeded to U.S.A. to study. He graduated from the College of the Bible, Lexington, Kentucky, in 1906. President J. W. McGarvey, Isaiah Grubbs and Mark Collis were officiating ministers at his ordination. He subsequently obtained the degrees of B.A. and B.D. from the College of the Bible and from Transylvania College. He was well known to Victorian churches because of a remarkable ministry in Lygon-st. 1910-1913, in association with the late Reg. Enniss, when they filled the building to capacity. A Century Bible Class was an outstanding feature. He also served as Conference President and twice preached the Conference Sermon. After a short ministry at Ascot Vale he returned to America, but after another five years was called to Swanston-st., Melbourne. He married Mrs. Leslie Baker, formerly Eadie Lyall. Then followed a ministry at Gardiner, 1923-25, when again there was a decision to go overseas. There, for a period of twenty-five years, successful ministries were conducted, the longest of which was at Lancaster, Kentucky, 1931-1942. He was much sought after as a public speaker, and in 1939 was appointed a Governor of Rotary International. In connection therewith it was said of him, "He is a man of unusual mental attainments, in addition to holding close to his heart the sentiment of 'Service above Self.'" Returning to Australia with his wife and daughter he conducted a short ministry at Malvern-Caulfield, but since then had lived in

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retirement until his death on July 23. H. J. Patterson conducted the services held in the home and at Springvale, and his words of appreciation and of comfort were added to by the Vic.-Tas. Conference President, C. G. Taylor, B.A., in a splendid tribute to our late brother. The sympathy of the many is expressed to Mrs. Kingsbury, Mary, their daughter, and to the son, Leslie Baker Kingsbury, who is also splendidly engaged in the ministry of Christ and his Church in America. Our God has given a triumphant entry into the place of many mansions, and we are sure that our loved brother has heard the words of the Lord, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."—H. J. Patterson.

★

## Indian Professor In Australia

Professor V. T. Kurien, an Indian, is spending his sabbatical year in Australia.

He arrived in July at the invitation of the Australian Board of Missions (Anglican) and has proceeded immediately to his first engagement, teaching at St. John's College, Morpeth, for two weeks. After this he went to St. Francis' College, Brisbane, for two weeks' teaching.

Since 1948 he has been professor at the United Theological College, Bangalore, South India, where he teaches pastoral theology and liturgiology.

Formerly an Anglican priest, he became a presbyter of the Church of South India when that united church came into existence.

In 1955 he used his first sabbatical year in Canada, and took his S.T.M. degree in Pastoral Counselling, at MacGill University, Montreal.

The A.B.M. is anxious that while in Australia Mr. Kurien should be of service to other churches as well as the Church of England. Those interested in inviting him as leader of schools, camps or conferences, or as a lecturer, should write to The Chairman, A.B.M., 109 Cambridge-st., Stanmore, N.S.W.—A.C.C. Information.

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