

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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## A Minister's Code of Ethics

I am a minister of the Lord Jesus Christ, called of God to proclaim the unsearchable riches of his love. Therefore, I voluntarily adopt the following principles in order that through dedication and self-discipline I may set a more worthy example for those whom I seek to lead and serve.

### 1. My Personal Conduct

I will cultivate my devotional life, continuing steadfastly in reading the Bible, meditation and prayer.

I will endeavor to keep physically and emotionally fit for my work.

I will be fair to my family, and will endeavor to give them the time and consideration to which they are entitled.

I will endeavor to live within my income and will not carelessly leave unpaid debts behind me.

I will strive to grow in my work through comprehensive reading and careful study and by attending conventions and conferences.

I will be honest in my stewardship of money.

I will not plagiarise.

I will seek to be Christlike in my personal attitudes and conduct toward all people, regardless of race, class or creed.

### 2. My Relationship to the Church Which I Serve

I will dedicate my time and energy to my Christian ministry and will maintain strict standards of discipline.

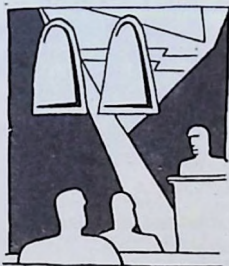
In my preaching I will exalt the Bible and will be true to my convictions, proclaiming the same in love.

I will maintain a Christian attitude toward other church workers, and will not expect the unreasonable of them.

I will not seek special gratuities.

In my pastoral calling, I will have respect for every home I enter, for I am a representative of Christ and the Church.

In my administrative and pastoral duties I will be impartial, so no one can truthfully say that I am pastor of only one group in the church.



I will strive with evangelistic zeal to build up my church, but will maintain a Christian attitude at all times toward members of other religious bodies.

I will under no circumstances violate confidences that come to me as a minister.

I will strive to strengthen the congregation when leaving a pastorate, regardless of the circumstances.

### 3. My Relationship to Fellow Ministers

I will refuse to enter into unfair competition with other ministers in order to secure a pulpit or place of honor.

I will seek to serve my fellow ministers and their families in every way

possible, and in no instance will I accept fees for such services.

I will refrain from speaking disparagingly about the work of either my predecessor or my successor.

I will refrain from frequent visits to a former field, and if, in exceptional cases, I am called back for a funeral or a wedding, I will request that the resident minister be invited to participate in the service.

I will never embarrass my successor by meddling in the affairs of the church I formerly served.

I will be courteous to any predecessor of mine when he returns to the field, and will be thoughtful of any retired minister.

I will, upon my retirement from the active ministry, give my pastor loyal support.

I will not gossip about other ministers.

I will hold in sincere respect any minister whose work is well done, regardless of the size or the nature of the field he serves.

I will consider all ministers my co-laborers in the work of Christ, and even though I may differ from them I shall respect their Christian earnestness and sincerity.

### 4. My Relationship to the Community

I will strive to be human in all my relationships to the community, but will never lower my ideals in order to appear "a good fellow."

I will not be a party to funeral or marriage rackets.

I will be considerate of the working hours of business and professional men, and will not consume their time with unimportant matters.

I consider that my first duty to my community is to be a conscientious pastor and leader of my own congregation, but I will not use this fact as an easy excuse to escape reasonable responsibilities that the community calls upon me to assume.

### 5. My Relationship to My Brotherhood

I will at all times recognise that I am a part of a fellowship that has made large contributions to my church, my education, and my ministry. In view of this fact I acknowledge a debt of loyalty to my brotherhood, and will strive to fulfil my obligations by co-operating in its efforts to extend the Kingdom of God.

### 6. My Relationship to the Church Universal

I will give attention, sympathy and, when possible, support to the Ecumenical Church, recognising that my church is a part of the Church Universal.—Advance.

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## Fifty Years Ago

From "The Australian Christian" of Aug. 21, 1913.

Editor: F. G. Dunn.

Federal Missions. — In order to encourage the churches to continue their support to the Acting Federal Executive, we note a few particulars concerning the church in Launceston, Tas., where S. G. Griffith was sent to hold a mission. H. Swain, now in charge of the work, summed up the position three months after the mission: "Of the 290 making decision, about 200 were immersed and 175 actually received into church fellowship; there were a few lapses before I came, and a few have left the district. The actual gain is 150 new members . . . I have tried to consolidate the work. During the 13 weeks I paid 450 visits, conducted 84 meetings, organised a Bible Class (attendance last Sunday, 113) and Men's Literary Society. The mid-week service ranges from 160 to 180. I have had 16 confessions, 13 of whom have been baptised and 6 received as immersed believers."

New College Appointment. — The Board of Management of the College of the Bible, owing to the resignation of C. M. Gordon as a teacher at the end of the present term, have had under consideration the appointment of a suitable brother to succeed him. After mature deliberation it was decided to ask H. E. Knott to fill the position, and he has consented to do so. He took his M.A. degree at Harvard, which is one of the few universities that rank with Oxford and Cambridge. It is intended to make the work of Organising Secretary a separate function, and accordingly another brother will be asked to give part of his time to that.

Immersion at St. Paul's. — From the Melbourne Herald of Aug. 18 we note: "The ceremony of baptism by immersion which took place on Friday at St. Paul's Cathedral (Melb.), aroused considerable interest among Anglicans. A leading Anglican clergyman writes: 'The majority of people are probably not aware that, according to the letter, immersion, not pouring, is the rule of the Anglican Church.' . . . That the Chapter of St. Paul's Cathedral built a baptistery to commemorate the late Dr. F. F. Goe is sufficient proof of their opinion."

Items of Interest. — The Congress on Union of Churches will commence a series of meetings in Melbourne on Aug. 31, continuing until Sept. 4. Reports will be received from the various commissions previously appointed, and a number of devotional meetings will be held . . . The Enmore (N.S.W.) church celebrates its diamond jubilee next week.



A. WEST submits the following answer to S. F. DAVEY'S recent PROVOCATIVE PAMPHLET No. 101, entitled . . .

# "GENESIS OR GENOCIDE"

The following article presents the views of the writer, and in no way commits the management of this paper.

We publish it as a contribution to the kind of healthy discussion which our Federal Literature Dept. wishes to be encouraged by its Provocative Pamphlets. Those who are not regular subscribers and would like to secure Mr. Davey's Pamphlet to compare it with Mr. West's arguments may do so through the Austral Bookroom (price 1/3, postage extra).

In his pamphlet Mr. Davey advances four reasons for his rejection of the policy of assimilation. These are:—

- (1) the inferior status forced upon Aboriginal people under special legislative restrictions;
- (2) the threat to the existence of their identity as a race;
- (3) the inability of the methods being used in the promotion of the policy to achieve its stated aims;
- (4) its failure to maintain international standards in dealing with an indigenous minority.

I would like to consider the argument he produces in relation to each of these statements.

## Legislation and Inferior Status

After discussing some of the restrictions which apply to Aborigines in Queensland and the Northern Territory, Mr. Davey states that "throughout the greater part of the Commonwealth, legal and economic restrictions are applied to Aborigines as a race and are used as instruments of 'assimilation,' maintaining them in an inferior status."

I am not quite sure what this statement means but would like to say that the various governments in Australia are agreed that one of the methods to be used in advancing the policy of assimilation is "A liberal approach to the removal of restrictive or protective legislation as soon as the capacity and advancement of the individual makes this possible." Since 1961, as Mr. Davey admits in a footnote, legislation in all States and the Northern Territory, with the exception of Queensland, has undergone considerable liberalisation.

In Victoria, New South Wales and Tasmania, Aborigines are citizens. Quadroons and natives-in-law who have been granted citizenship certificates are citizens in Western Australia; so too, are all part-Aborigines in the Northern Territory; and in Queensland this is the case with

## THE ABORIGINAL ASSIMILATION POLICY

Aborigines who are less than half-caste and who do not live on government settlements. The franchise, both Federal and State, can be exercised by all Aborigines living anywhere in the Commonwealth, with the exception of Queensland, and even in that State all Aborigines have a Federal franchise. Again, all Aborigines, except nomads (and this applies equally to Australian-Europeans who have no fixed place of abode), are eligible for all Social Service benefits.



Sonny Graham,  
first College-trained minister to  
his own Aboriginal people.

## Threat to Racial Identity

Mr. Davey's argument at this point seems to be that the policy of assimilation involves —

- (a) The scattering of Aborigines among the Australian-European community, and
- (b) the biological absorption and elimination of the Aboriginal race.

He also asserts that government authorities "are endeavoring to hasten the process of absorption." The first two statements are only partially true and the last one is quite untrue. The policy of assimilation with its emphasis, among other things, on improved housing, means that many families who, at present, are living on the banks of rivers and in other unsuitable locations, will be involved in some dispersal, but this need not, and often does not, involve a widespread scattering. In Victoria, for instance, Aborigines are now being offered standard housing in residential areas of towns where they are

at present domiciled, or in other places of their choice should they prefer this. An example is at Dimboola, where all except two families, who formerly lived in shacks on the fringe of town, are now living in modern homes in the residential area. This is scattering, if you like, but in no important aspect has the group solidarity of the people been interfered with, and no threat has been posed to their racial identity. Of even greater significance are the facts that rehousing in this way was what Aborigines themselves wanted, and they were fully consulted about the whole project before it was proceeded with.

As to government authorities seeking to hasten the process of absorption, I can assure Mr. Davey that strict neutrality is observed in respect of this. Absorption in the sense in which Mr. Davey appears to use the term will only take place by miscegenation and this is something individual Aborigines will decide for themselves. Professor Elkin, the eminent anthropologist, who was one of the persons responsible for governments in this country adopting the policy of assimilation, has said, "Assimilation means that Aborigines will be similar to us, not necessarily in looks but with regard to all the privileges and responsibilities of citizenship." In the same source he states, "It (assimilation) does not mean miscegenation, that is inter-breeding with the avowed objective of eventually breeding out and losing the Aboriginal physical features."

## The Inability of the Methods Being Used to Achieve Its Stated Aims

The methods used to advance the policy are clearly set down in the government pamphlet entitled *The Assimilation Policy*, but not one of these methods is discussed by Mr. Davey in his paper.

In this particular section he seeks to explain that a policy which disregards the desire of a minority racial group to maintain a separate identity cannot be tolerated. On this question I am in agreement with Mr. Davey, and think that at this point the policy of assimilation must be modified. Let it be said, however, that a large number of Aborigines, possibly the majority, have been debilitated for generations, and want equality with other Australians in the midst of Australian society.

### International Standards Ignored and Rejected

In this section Mr. Davey refers to a survey carried out in 1956 by Dr. Charles Duguld, who concluded that Australian Aborigines were excluded from no less than 19 of the 30 articles of the United Nations' Human Rights Charter. "A similar survey in 1963 would not produce a much better result," Mr. Davey argues. It is almost meaningless to speak in this way for the following reasons:—

(1) Aboriginal affairs are State matters, and as a result the special laws which apply to Aborigines vary considerably. It can only, reasonably, be said that Aborigines of a particular State or territory are excluded, or not excluded, from the provisions of the Charter. And after this has been said, it then becomes necessary to examine what the special laws are, to see whether they can be

removed without impairing the welfare of the Aborigines subject to them. Many of the special provisions applying to Aborigines in Queensland are unjustifiable, but can this be said of the provisions in the newly proclaimed Act in South Australia?

(2) There are many people of Aboriginal descent who, from a legal point of view, are not regarded to be Aborigines, and who consequently enjoy the full privileges and responsibilities of citizenship. In Queensland, for example, there are in round figures 18,000 Aborigines under special legislation, and 20,000 who are full citizens. Throughout the Commonwealth the number of Aborigines in the category of full citizens would exceed those who come under special legislation.

Not only is the argument advanced by Mr. Davey almost meaningless, but when taken in the context of a

discussion of assimilation it is irrelevant, for the reason that the policy is designed not to impose restrictions but to remove these as quickly as possible.

Mr. Davey's final argument relating to Australia's non-ratification of Recommendation 104 of the International Labor Organisation has more substance to it. I have already said that in respect of the comparatively small number of semi-tribalised Aborigines the policy of assimilation could well be modified. In particular, attention should be directed to the question of land rights, and possibly also to the use in Aboriginal schools, where applicable, of the indigenous language, although the practical difficulties associated with the latter are probably insuperable. But to say that some modification is necessary is different from saying, as Mr. Davey appears to say, that the policy of assimilation should be rejected.

# The Kingdom of Right Relationships

Peter Barraclough, M.A.

An enterprising group of teachers wanted to help school-leaders by warning them about mistakes commonly made in one's first job. The teachers wrote to a thousand or more employers, and asked if they would be so kind as to look up the records of the last three people they had sacked, and say why. The teachers had expected a long catalogue of different reasons, varying from one type of employment to another. They were astonished to discover that two-thirds of those dismissed from their jobs had failed in one respect only: they couldn't get on with other people. The problem of human relationships is as important, and as difficult, as that.

Religions should have something to say about it, and our religion certainly does. I would go so far as to assert that Christianity is all about right relationships. It sets out the way of right relationships between man and God, and between man and his fellow-men. Some of the main features of that way are shown in Luke 15: 11-32. This is commonly called the parable of the prodigal son; but it is really the parable of a father and his two sons. It has much to teach us about our relationship with God, and with one another; and it suggests, as the New Testament elsewhere insists, that the two are inseparable. The Kingdom of God is a Kingdom of right relationships; human and divine.

### Freedom

1. Freedom. The first thing to learn from this story is that freedom is essential to right relationships. I am always astonished that the father let

his younger son go. He gave him freedom to make the most undesirable mistakes, and even subsidised the experiment. The younger son said to his father, "Father, give me the share of the property that will come to me." That was not such an unheard-of demand in those days as it would be now; but the father could have refused. Knowing the character of his younger son, we might think he would have been wise to keep the boy in leading strings for as long as possible. But he didn't. He divided up the estate, and before very long the younger son realised his share, selling land or jewels and calling in loans. And then off he went to a far country to live in his own way; and it was a very different way from the one his father would have chosen for him.

Now we mustn't press the details of any parable too far; but it is true that God has done just this for us. He has conferred freedom upon men and women. He has endowed us with a world full of natural riches and with personalities that have boundless possibilities. And in addition to all that, he permits us to use his gifts unwisely if we choose. We can depart from him and live in comparative independence.

When we ask, "Why doesn't God stop this, that or the other? Why does he permit evil and injustice, oppression and war?" we are really challenging that basic human freedom which God has conferred upon

us. We are asking: "Why doesn't God turn us into robots, automatons, puppets? Why doesn't he dominate us completely?" And one of the best answers to that question has been given by Dr. H. H. Farmer: "God's fashioning of men into worthy sonship to himself is always through freedom and for freedom . . . In all his dealings with men there will remain a central sanctuary of freedom which under no circumstances whatever will he violate. Never will he . . . 'machine-stamp' men into what he desires them to be; always in the last resort a man must respond through his own illumined insight and with the consent of his own will." The truth of those words is clearly shown in the methods of Jesus himself. He never bludgeoned anyone into discipleship. He taught, he explained, he invited, he loved. Jesus Christ, who is Lord of all, never dominated others, for domination is a sin which makes right relationship impossible. By word and example our Lord teaches us to let go our possessive grip on other people. It is better to make one's own mistakes than to be mechanically good under the domination of another. There is nothing totalitarian about Christianity.

### Repentance

2. Repentance. But if we acknowledge the value of freedom, if we grant it to others and claim it for ourselves, we must also find place in life for repentance. There is no value in being allowed to make mistakes, unless we go on to see them



as such, and admit that we've taken the wrong road.

The ability to see one's mistakes and apologise for them certainly oils the wheels of social, and business, and family relationships. Who is more difficult to live and work with than the person who never says, "I'm sorry"? It is, of course, the easiest thing in the world to say. "We all make mistakes." It is very hard to see clearly, and to say humbly, "I have been wrong, here in this situation where much was at stake. I have been wrong through my own fault, and at the heart of my error there was not only ignorance, but also pride and self-will. I have sinned." That is most difficult to say, but we cannot get into right relationship with God or man unless we are willing to say it, and to make our way home.

The prodigal son came to himself and said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." He repented the hard way, not daring to believe in the possibility of forgiveness. The chief glory of the parable is that it sets forth the wonderful forgiveness of God, which makes it so much easier for us to repent.

### Forgiveness

3. **Forgiveness.** The meaning of forgiveness is shown in the father's response to his son's stammering apology, and shamefaced plea to be treated as a servant. Here are the father's words in modern speech: "The father said to his servants: 'Quick, bring out a robe, the best we have, and put it on him. Give him a ring for his hand and sandals for his feet. And bring the fattest calf and kill it. Let us eat and make merry; for this son of mine was dead, and has come back to life, he was lost and he is found.'" [Rieu, Penguin Classics]. That's forgiveness, a blotting out of the past, a joyous reinstatement into the family circle. That is the way in which God forgives us when we turn to him; and that is the way he expects us to forgive one another. But we do not always forgive like that.

A friend of mine was once caught exceeding the speed limit on the outskirts of a certain city. There were mitigating circumstances, and it was a first offence. Some time later, he received a letter saying that he would not be summoned on this occasion, but if he committed any further motoring offences in that area, this one would be remembered against him. Now that is a perfectly proper way for the law to behave; but it is not forgiveness. Yet all too often we do that kind of thing in personal relationships. We think we are forgiving someone their trespasses when we are really

saying, "All right, I'll overlook it this time, but I've made a mental note of it, so be careful in the future." God asks us to forgive as he does: "I will forgive their iniquity, and I will remember their sin no more." Because we are human we find it difficult to forgive and forget; but at least we must be willing to let the memory of past offences die.

There can be no good human relationships without that. I once heard that great Christian, Dr. Kagawa, declare that the New Testament had restored married happiness to innumerable Japanese husbands and wives by teaching them to pray together, "Forgive us our trespasses, as we forgive them that trespass against us." To us that prayer is familiar, but only as God gives us grace to make it a corner-stone of our personal attitude does it do its healing work.

### Love

4. **Love.** The elder brother in the story had not learnt any of these lessons. We can sum his attitude up in one word: resentment. "The elder son was angry and did not care to go in." When his father came out and pleaded with him, he burst into a tirade. "All these years I've slaved for you and never disobeyed you once, but you never gave me anything to have a party with. Now this son of yours who has wasted your estate with harlots comes back, and you kill the fattest calf." The bitter words bubble up, revealing a resentful and envious heart. He was angry with his father as well as with his brother; indeed he disowned his brother, calling him "this good-for-nothing son of yours."

Granted freedom and independence, the ability to repent, and the willingness to forgive, personal relationships are often bedevilled by the resentfulness of third parties who show no goodwill. The very magnanimity of others is a stumbling-block to them. They cannot see the logic of love which says: "We had to make merry and rejoice because your brother here was dead and came to life; he was lost and he is found." The elder brother's resentment sprang from the belief that he had a claim upon the family exchequer. In a sense his father acknowledged that he had. "You are always with me, and all that I have is yours." But that wasn't enough for his self-righteous heart. There must be no rejoicing over returned sinners; there must be justice and not mercy.

The elder brother is still a familiar figure in our world. He lacks goodwill, he stands with pursed lips isolating himself from his fellow-men by his judgments upon them. It was that attitude more than any other human factor which brought Jesus Christ to the Cross. They killed the Man who told this story because he embodied the boundless love of God.

But he made the very instrument of his death a symbol of that love.

It is by the Cross of Christ that envy, resentment and malice are conquered. It is the Cross of Christ which invites us to repentance, and assures us of forgiveness. As we think of Christ, and him crucified, we realise that we are all prodigals, with no kind of claim upon God our Father. And as we receive the forgiveness which we cannot earn, and the restoration which we do not deserve, we are put in right relationship with God and with man. For those who are forgiven much will love much, and be filled with an unquenchable goodwill.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." —The Christian World.

## OPEN FORUM

### GOD'S PENMEN.

As a reader of the A.C. since my student days at Glen Iris in 1914, I would like to express appreciation and comment.

It was a joy to me when in the A.I.F. I received at regular intervals bundles of the A.C. from Jim Nichols.

Over the years I have noted changes, and, to me, improvements. It was chiefly concerned with "brotherhood doings" in those days; now it is broadened, and contains worthwhile news from everywhere.

It was W. R. Hibburt's article on "God's Penmen" that prompted this effusion. Anything from his pen is worthwhile reading — "Billy" as we called him in those far-off days, a stalwart then and now.

He speaks of the power of the printed page. I endorse this. But how many read anything savoring of Christianity? The plea we advocate, do we live it? Is it listened to?

This brings me to the point I like to emphasise. Men may ignore the written, or spoken, word, but they cannot ignore the living word. As Christians mingle with their fellows it is what they are more than what they say that counts. We have to live the plea, which is more than its literal acceptance. It is the spirit of the New Testament that counts. Love is the motivating power. Russell Delich puts it well in his article.

Let us who desire to extend Christ's Kingdom put ourselves completely at his disposal, and his indwelling Spirit will indicate to us the best ways and means of doing his work. —S. B. Hibbard, Granville, N.S.W.



Supplied by R. S. A. McLean.

## Londua Report, New Hebrides

K. Ludgater.

Most of the fifty-one students worked hard both in school and outside, and disciplinary action was necessary only on two occasions. In one case a senior boy was suspended from school during a period of punishment by the council, and in the other, a boy who was reported for drinking in a village subsequently left the school. Only two who started in February did not complete the year. Two others who had left school in a previous year, returned in June.

Boys from Malo (2), Maewo (1) and Aoba and Pentecost attended during 1962, and were in classes 4½ to 7. Some were admitted from Pentecost without having completed Grade 4, because of staff difficulties at Ranwadi, but it is recognised that boys should complete at least Grade 4 in future before entry to Londua.

Curriculum: as recommended by British Educational Advisory Council in English and Arithmetic. Bible studies and social studies are in process of standardisation, and we hope this will be finalised soon.

The site for the dormitory was cleared and levelled during November, and the 31 boarders are looking forward to having a new dormitory. The Quonset hut seems to have reached a stage when, without considerable repair work, it is quite unsatisfactory because of an excessive number of leaks in the roof. It is also not very satisfactory as a water catchment at the moment. During the drier months the students had to carry water for everything from the well near our house. There were also difficulties with garden foods, because of semi-drought conditions, but this situation was relieved by supplies from Longana, and a little from Lombaha, plus extra grants of land.

In the B.S.I.P. examination two boys, Simeon Revo and Fred Toka, passed with credit, and together with Sam Ngwele, who almost equalled them, were selected to go to King George VI. School in the Solomons for Secondary Education. Four other boys passed the examination, three of whom were chosen to attend Kawenu College in Vila. Seeing only four applied for Kawenu we were very pleased with these results. It is hoped that the boy who failed to gain a place (possibly because he was too

young), will be able to train under George Mathieson as a pharmacist.

Three boys who left the school this year entered village schools as teachers. They, however, have received only a little guidance in teaching method.

Mrs. Ludgater has been able to share most of this year in the school work, teaching the lower two grades. She also carried on village women's meetings every Wednesday afternoon until July. Singing, including music theory, and art have been mostly her responsibility, as well as ordinary subjects for her classes.

## Report, Ndui Ndui, New Hebrides

D. J. Eagling.

**EVANGELISTIC.** — All the villages on Aoba were visited regularly over the past 12 months. Reaching the villages at Lombaha and Longana was difficult while the Sunbeam was out of action. Now that the Sunbeam is going again, visits are regularly made to these outlying areas.

**Ndui Ndui area.** — The strong influence of life on Santo, with the gambling and drinking, has always been a part of the Ndui Ndui scene. The people have never been neglected by the resident missionaries. There is always some evangelistic meeting being planned in the Ndui Ndui area, during every month of the year.

Last October a special series of meetings was conducted in conjunction with the opening of the new school. There was an average attendance of 330 for this week of special meetings. Reg. Combridge was the speaker. Prayer meetings are held through the week at Ndui Ndui, Lombaha and Longana. There will always be a spiritual battle in the Ndui Ndui area, while there are those who are prepared to fight the good fight of faith against the forces of darkness.

**Longana area.** — This area still tries to maintain a faithful witness. The young men visit Umbanga for services. John, the elder, works in close relationship with Moses at Lolovangi. Joel is building a new church building at Arorongo, and a new house for worship is being built at Lovunmanwedgingding. Simon, Simeon and Nicholas are strong in their witness for the Lord.

**Santo area.** — With Abel Barni, Willie Vuti, Aaron Toa and Joel from

Longana, a visit was made to Malo, Mafe, Tutuba and North Santo during July, 1962. Most of this work is a real credit to the people of Aoba, even though sometimes the leaders who were sent from Aoba did more damage than good. In the Achar area of North Santo, an effort is being made to contact the people of inland Santo. With trained men and women, this area will develop into a strong work.

**Ndui Ndui School.** — During last year the new school was completed, and in 1962, 115 children were coming to school. This year the increase to 156 has packed the school to capacity. We need additional buildings in the future to cope with all these children.

## Australia — Base for Peace

John Lloyd.

At a Melbourne public meeting called by the Peace Quest Forum (a group of ministers of religion), on Aug. 1, 1963, Alan Walker, well-known Methodist minister of Sydney, claimed that there is something unique about the present. This is the first point in post-war history where we have real evidence of relaxation in world tension. No one would exaggerate the importance of one treaty — but it could be the turning point in history.

## A New Trend in World Affairs

1. Still the struggle between East and West goes on, but there is a more intense focusing of issues of peace regionally. Australia is involved with Indonesia. Yet both the Prime Minister and the Leader of the Opposition are provocative towards Indonesia. This is the right way to get an enemy.

2. The world-wide color issue replaces the cold war in potential threat. Australia, with her White Australia Policy, is set fairly into the issue. The non-whites are making their own time limits — can Australia ignore that urgency?

3. What should Australia's role be in the world ideological struggle? Mr. Walker stated, "I cannot see any other sensible role than that of independence." Yet at this time we have chosen to be a partisan by signing to link with the U.S.A. through the Exmouth Gulf radio station. We have signed away our independence and our integrity. We now appear to be pointing the dagger at Indonesia's heart. There is an alternative — complete denunciation of atomic weapons. May the Church no longer

(cont. ft. col. 1, p. 519)



# If We Take Him Seriously...

A. C. Male, Portland, Vic.

Have you ever been confused by a challenge from the pulpit to "be about the Father's business"? You feel you should, and would like to—but how? That's the difficulty.

To the willing, yet bewildered, member, here is a challenge and a course to follow that will transform one's approach to life in general, and to people in particular.

## BECOME A "RIGHT-HANDER."

Here's how. Matthew 6: 3 (suggested reading for Aug. 11) counsels us not to "let our left hand know what our right hand does."

Charles Dickens, in *A Christmas Carol*, expresses the idea through Scrooge, when that miserly old man really begins to live. He orders the large turkey from the poulterer and says, "I'll send it to Bob Cratchit's—he shan't know who sent it."

Lloyd C. Douglas, in *Magnificent Obsession*, exercised the same principle in the life of "Dr. Hudson and his secret journal."

Another facet can be imagined in the story of the Good Samaritan. The hero of the parable used oil and wine to assist the healing of the wounds of the "certain man," "set him on his own beast, brought him to an inn and took care of him." He paid the host and left an open account for the unfortunate fellow's complete recovery. I like to think he did all this anonymously. I cannot imagine such a large-hearted Samaritan leaving his forwarding address, which would open the way for a thankoffering of appreciation from the man he had helped.

You can play your part in this great challenge of making the gospel "live." To accept the challenge, you simply perform a kind deed, praise a worthy act, encourage a willing worker, assist a needy case— anonymously. "Let not your left hand know what your right hand does."

This is how it has worked. Fares have been subsidised for those unable to afford transport costs to camps and outings; Church School staffs have received words of encouragement, written on the lines in the

accept the principle of "the good war," just as it no longer accepts the principle of the "kind slave owner," and denounce war categorically.

In answer to questions Mr. Walker stated, "One of the worst heresies in the Church is the criticism, 'Why don't you preach Jesus and forget peace, segregation and social issues?'" "Australia today needs the strong voice of an Independent in Federal affairs."

centre of the "right-hander card," fruit, vegetables, groceries and clothing have been delivered to needy families. In all cases, a "right-hander card" is left by the minister or responsible agent. This way there is no embarrassment and no self-seeking. It is the way Christ taught.

When you joined the church, the "right hand of Christian fellowship" was extended to you. This is your opportunity to extend your right hand in Christian fellowship. The words, "Go and do likewise," on the card, are an incentive for the recipient to carry on the work in whatever way he is able.

Your card to a thrilling experiment:

From "A Right-Hander."

Matthew 6: 3,  
"Go and do likewise."

## "Maryborough Calling"

A departure from previous Vic.-Tas. Half-Yearly Convention programmes will mark the morning session at Maryborough on Sat., Sept. 7. After a brief devotional service led by the Maryborough minister, R. E. Pritchard, the session will be given over to a Bible study. L. G. Crisp, minister of Wattle Park church, will lead the study on the theme, *Christ in the Gospels*.

Devotions, led by C. L. Smith (Hampton), will commence the afternoon session. The Department for the Promotion of Christian Union will then lead a consideration of the thought-provoking theme, *The New Testament, Congregationalism, and Unity*. H. F. Gross will speak briefly on the subject, after which groups will meet to prepare questions to be presented for answer in "brains trust" style, to a panel comprising H. F. Gross, C. L. Smith and J. G. Shaw.

Christian Women's Fellowship interests will be featured in a C.W.F. session commencing at 4.30 p.m. There will be two brief messages by Mrs. M. C. Morrison, C.W.F. President, and Mrs. Allen (Ballarat).

Inspiration will be the keynote of the evening session. G. H. Gilmour, Assistant Secretary of Conference, will conduct devotions at 7 p.m. A Faith for This One World, is the subject of the address to be given by K. J. Clinton, lecturer at the College of the Bible and Interim minister at Gardiner church.

# QUESTING

A. E. White.

At our recent church elections, an unmarried man was made an elder. Isn't this going against Scripture?

I certainly do not think so. The Scripture to which you refer is 1 Tim. 3: 2, "A bishop (i.e., an elder) must be blameless, the husband of one wife."

Whenever I find a Bible verse that seems to close doors of Christian service against consecrated and worthy men, I find myself having a long hard look at the verse. God is much more likely to be found opening doors than closing them.

If the verse does mean that unmarried men are denied the office of elder, then Paul himself (to say nothing of our Lord) would have been excluded from such a position.

We should also have to examine closely the position of a widower who remarries. This could affect the service of some ministers — and I hold that they are elders in the New Testament sense.

The literalist will have to apply this restriction for deacons as well (see 1 Tim. 3: 12). And some do! There are some churches who are so flummoxed by this passage that unmarried men cannot preside or read Scriptures at a communion service.

We usually find that the legalist and literalist is much more at home applying these absolute restrictions than he is in measuring other directions which Paul gives. It is easy to know that a prospective elder or deacon is unmarried. It is not so easy to be sure that he is blameless, that he manages his own household well, and that he is a success as a father. It would be pretty tough if an elder lost his job in the church because his teenage son was hard to handle!

The R.S.V. gives these verses as "married only once," the N.E.B. says "faithful to his one wife."

When you know the Lord as a door-opener rather than a door-closer, you will easily see that the passages are directed, not against the man with no wife, but against the man with many wives. This was part of the attempt made by the Church to fight against the loose sexual life of those times, and to raise the level of all life.

No! the election of the man you mention is not against Scripture. It is not the bachelor or the widower who is excluded for no reason, but the polygamist who is excluded for good reasons.

# HERE AND THERE

This year's guest lecturer for the Joseph Whelan Lectures to our N.S.W. ministers will be K. A. Macnaughtan, minister of the church at Swanston-st., Melb. The lectures will be given at the Boys' Home, Aug. 26-29.

The Marriage Guidance Council of Victoria is again offering a Preparing for Marriage course for engaged couples. All aspects of marriage will be discussed by experienced lecturers in each field, in an informal and friendly atmosphere, and full opportunity will be given for questions. The seven sessions will be held at the Marriage Guidance Council headquarters, 190 Punt-rd., Prahran, on consecutive Wednesday nights (commencing on Wed., Sept. 11), from 8 p.m. to 10 p.m. The enrolment fees are £1/10/- per couple, or £1 for a single enrolment. Early application is advisable, as the last course was filled to capacity.

The church at Maryborough, Vic., has long been noted for its girls' choir. It has a splendid reputation in the town for the quality of its presentations, and support of worthy causes. It has travelled many miles to many places to assist with the ministry of song. The fact that this choir will render items during the Vic.-Tas. Half-Yearly Convention at Maryborough on Sat., Sept. 7 will be an added inducement for many Victorians to secure their Convention registration through local church secretaries as soon as possible.

## First Missionary

AUSTRAL, N.S.W.

The church at Austral, N.S.W., rejoices at the call to full-time service of Robert Powell, to serve with the Australian Aborigines Evangelical Mission at Cundeelee, W.A. The Mission's aim is to reach the unreached tribes of the inland. They had been praying for a mechanic to care for their vehicles, and Robert, who is a qualified mechanic, answered this call.

A farewell was held on Saturday, Aug. 10, in the church hall, when a large number gathered together to hear of the work of the Mission and to present to him gifts from the church and auxiliaries. On the following Sunday, a charge was given by the church through the minister.

We shall greatly miss him, as he has proved a wonderful worker and personal witness, having influenced many young people in accepting Christ as Saviour, but we know he has been called to a wider service for the Lord.

Robert is the "first fruits" to go from the church at Austral and our prayers and support will be with him. —A. G. Leane.

## News from Bethany

(TAS.).

### ILLNESS OF MATRON.

Members will be happy to learn that the Matron of Bethany Children's Home in Hobart is now enjoying improved health. Mrs. Morfiew has been in poor health for several months, and it became necessary to grant three months' special leave for both Mr. and Mrs. Morfiew. It is hoped that this will allow sufficient time for a worthwhile rest and complete recovery of their health.

### WELL DESERVED LEAVE.

The brotherhood will join in extending best wishes to the Morfews for a time of complete recreation. They have completed over eight years of conducting the Home. This time includes the transfer of the Home from Dover to Lindsfarne, protracted rebuilding of kitchen and service areas of the Home. The Home was settled into its new environment, and many of the boys have been seen through to the stage where they have left and gone to work. On top of all this, the Morfews added baby Michael Morfiew, a third son, to their own family.

One can hardly begin to imagine the problems in raising a family of some fifteen or sixteen boys. It is virtually a 24 hours a day, 7 days a week, job. Little wonder that this leave became necessary!

The Morfews are to be congratulated for their staunch service, and we look forward to their returning refreshed for their work. They are due to return about the middle of September.

### MRS. MARGARET PEARSON ACTING MATRON.

Our much appreciated third member of the full-time staff at "Bethany," Mrs. Pearson, has willingly volunteered to manage the Home for the period of leave. She has endeared herself to all who have come to know her and the value of her work.

### NEW TEMPORARY STAFF.

Additional help was given by two teenage members from the Highcroft church, Kathleen Smith and Colleen Hall. Unfortunately, both of these girls have suffered from an illness

which prevented them from continuing. Mr. and Mrs. Barry Ware have given Mrs. Pearson timely companionship and help as far as possible.

### SUPPORT FROM LADIES.

Ladies of the Hobart Women's Fellowship have formed a roster to provide daily help.

Here indeed is a fellowship of service. Evidence of its sacrificial nature is on every hand. The brotherhood is asked to become partners in this virile little work through prayerful interest for those sharing the present heavy load, for the boys and for the Morfews on leave. As always, and in particular during August which is Social Service month, the Home is in need of practical support as well.—Malcolm Davis, Sec.

### FEDERAL

## College of the Bible Notes

1. Dr. K. R. Bowes returned from overseas on Tuesday, Aug. 13, and on the following Friday the College Board of Management and Faculty entertained him at dinner. Dr. Bowes gave a most interesting account of his experiences at Yale University, U.S.A.

2. Most of the men who will complete their courses this year have accepted full-time work to begin early in 1964.

3. Young people who are thinking of enrolling at the College to commence studies at the beginning of 1964 should contact the Secretary. Applications for entrance close on Oct. 31.

4. During the latter part of August, and through September, the College Secretary, K. A. Jones, will be undertaking deputation work among the churches in W.A.

5. We are in need of a lady to assist Mrs. Holmes, our College Housekeeper, in caring for our student family. We would be glad to hear of one who would find this a sphere of Christian fellowship and service.

6. Several students will be occupied during the August vacation in mission work with the church at Bordertown, S.A. Principal Williams will lead in a brief teaching mission with the church in Rockdale, N.S.W.

7. The Annual Concert by the College students was presented at the M.L.C. Hall, Kew, before an audience of 1,300. The first half of the programme was of a varied nature and proved popular. The latter part was devoted to a religious drama, entitled *What Shall I Do With My Life?* This was written and produced by A. E. White. The strong theme was movingly presented, and made a deep impression.—K. A. Jones.





## Encouragers

Dr. Trevor Davies.

That we need criticism and challenge, young and old, I would not attempt to deny. That there are some folk who by their wit and sharpness of discernment are admirably suited to play the part of gadfly to their fellows (as Socrates claimed was his role amongst his fellow Athenians) I believe to be true. But having made full allowance for this necessary provision, I am persuaded that above all else our need is for encouragement and for encouragers.

There are those who are "full of themselves" and ride perpetually on the crest of the waves their own strivings have created; yes, there are those who are not easily deflated, but they are few compared with the vast majority who are all too easily discouraged. Sorrow, disappointment, failure, the errors and mistakes which sometimes have such dire and tragic consequences, add up to a depressing total on the debit side of our account.

There are not only the ordinary critics and disparagers amongst our companions who bluntly and blindly bludgeon us into insensibility and a "couldn't care less" attitude, but there are also the clever ones, gifted and sharp-witted, who write plays and novels and pungent articles designed to disparage the whole human race, and to make a mock of every single aspiration we have. These perverted intellectuals, prostituting their powers with their rapier-thrusts, destroy faith and hope and self-respect in their fellows and are responsible far more than they themselves or others realise for the appalling decline in decency and the once commonly accepted moral standards amongst us.

Why do these barren detractors do it? What gain have they? As for me, I own unashamedly and without apology that I seek to be an encourager of my fellows, and I get my warrant for this from my Lord and Saviour.

Jesus believed in men and women, the ordinary simple people upon whom he had compassion. He promised them a Comforter, an Encourager, when he himself should be no longer with them in bodily form; and that promise he has kept. For surely one of the things the Holy Spirit does for us when we have truly ac-

cepted Christ as Saviour is to make us aware that whatever men may say about us, God has put his price upon us, that he has both a value and a purpose for each one of us; that is why he made us in the first place, and that is why Christ came to live our life, to die, and to rise again for our sakes. There is no other reason for our lives save that God wants us, else Christ need never have come to this world. When, therefore, sorrow, sin, failure, the mockery of others, make us feel life isn't worth living, and we are nothing worth, let me commend you to think on Christ and his Cross.

When Paul said: "He loved me and gave himself for me," he believed it; and because of this, that little Jewish tentmaker stormed the very citadel of Rome itself, endured incredible hardships, and became a veritable giant in the overcoming of obstacles. What you can do, with God's help, will surprise you and the world.

Will you, then, believe this for yourself, and make it your aim to encourage others to believe likewise of themselves?

## For the Aged

Tape-Recorded Service.

Greetings to you in your home.

It is a glorious day

When we can talk and pray with you

In such a friendly way;  
When music can be brought to you  
From organ and from voice  
Of those who love to play and sing  
The music of your choice.

The feet of those who bring you joy  
Are beautiful indeed.

They consecrate themselves to God  
Through caring for your need  
For fellowship and friendship  
Within our family.

That is a work of love for them—  
A poem for all to see.

We may not come to see you  
As often as we could;

We may not do the Church's work  
As gladly as we should;

You may not think we care at all  
That you must live with pain—

Then lift your church to God in prayer

That she be whole again.

Your church needs you to love her.

Her work was never done

By only those who had the strength  
To preach or teach or run;

For all her work will come to  
naught,

Her joy be dulled by care,

Unless you lift her up to God

Constantly in prayer.

—R. W. Crews, in *The Christian*.

## When Someone Is Ill

Samuel F. Pugh.

Sometimes it is worth an illness or a trip to the hospital to discover the multitude of friends one has, and to come to a firsthand appreciation of their loyalty. To most of us the sending of a card or note is an inadequate way to express the concern we feel, but when we receive such a token, we realise, perhaps for the first time, the meaning of a particular friendship.

What have we done to deserve it? Why should we be remembered? Why should the fellow-staff members go to the trouble to send a plant to the hospital, and stop by to express their concern? Why should there be such caution to "take all the time you need to recuperate" and to "be sure you don't overdo it when you get back on the job?"

Everyone should occasionally be on the receiving end of such felicitations. Not only would he better understand the depth of friendship but he would also be reminded that there must be dozens of people of his acquaintance who have been ill and unnoticed. There must be many who are ill without their friends being aware of it, others who have lengthy illness and are forgotten after the first week or two. There must be invalids, handicapped persons, aged members of your own church who are neglected by all except the minister.

When we have been on the receiving end of goodwill calls and mementoes, it might well put us in a mood to be on the giving end more often. It might even make us resolve to be systematic in the attention we give to those who are ill or confined at home, rest home, or hospital.

Would it not be well to lay in a supply of cards, notepaper and stamps and have them ready whenever we hear of one who is ill? And wouldn't it be well also to keep an address book of our own? These, with the telephone directory, will help us to live up to our resolves.

The telephone is another avenue of comfort, and, busy as it is, it is almost completely neglected by most churches as an instrument of concern and comfort. Used helpfully and wisely, it would be as fine a ministry as one could perform.

Our appeal today is for an appreciation of the importance of seemingly small acts on behalf of those who are ill, and an appeal to all of us to give attention to such a ministry.—*The Christian* (U.S.A.).



# INTERSTATE CHURCH NEWS

## Discipleship

Mr. and Mrs. J. Staines, Cheryl Staines, Faye Adams, Kenneth Saunders, Tempe, N.S.W.

Miss L. de Looze, Kingsford, N.S.W.

Jean Orr, Lewis Riddell, Goolwa, S.A.

Mrs. B. Bailey, Windsor Gardens, S.A.

Terry Fleming, Joy Potter, Elizabeth Taylor, Mrs. D. Potter, Mr. and Mrs. D. Bradley, Mr. and Mrs. R. Berry, Helen Johnson, Leigh Malcolm, Russell and Leslie McDonald, Ascot Vale-Newmarket, Vic.

Bill Little, Janice Wakefield, Morwell, Vic.

Mr. and Mrs. E. Williams, Gail Guy, Susan Pearson, Lynne Haskew, Mayfield, N.S.W.

Ken Foord, Mount Evelyn, Vic.

Sis. A. Thurling, Albury, N.S.W.

## Membership

Mr. and Mrs. W. Hearn, Dawsonst., to Peel-st., Ballarat, Vic.

Mr. and Mrs. F. Ashmore, Noble Park to Black Rock, Vic.

## Marriage

Roslyn Sykes, Hindmarsh, to Doug Pearce, Flinders Park, S.A.

Judith Wilson to James Holden;

June Elliott to Bruce Ripper;

Beth Reid to Edward Barter, Ascot Vale-Newmarket, Vic.

## Fallen Asleep

Mrs. Leslie, Ivanhoe, Vic.

Mrs. Barnes (snr.), Mayfield, N.S.W.

## WESTERN AUSTRALIA

North Perth (J. K. Robinson). — During absence of minister, Messrs. Lake, Morris and Patterson preached at service. Bright gospel service, Aug. 4, conducted by K. Patterson (H.M. Organiser) took form of a men's night, with men assisting in the well attended meeting. Church honored Sandra Salter on attaining 21st birth-

day. C.M.S. held united interdenominational night. J.C.E. and I.C.E. held a film evening. Stall, hobbies exhibition and offering amounted to £6 towards clothing an Aboriginal boy. C.W.F. met in home of Mrs. Mottram. C.E. combined with Nollamara for Orange and Flower Sunday, Aug. 11. O.M. offering was £143. Some new seating acquired for hall.

Midland (E. B. Clapp). — Many visitors in recent weeks. Miss B. Clapp transferred to Carnamah School and her fellowship is missed. Four Y.P. welcomed into fellowship after baptism. Happy time had at B.S. social. R. Beard (Scarborough) organised games. Prayer and Bible study groups combine at Woolooloo, Mt. Helena, Helena Valley and local church. Prayer Cell at home of Mr. and Mrs. Heron commenced for P.I.V.M. and general overseas work. J. and N. Arnott brought informative and enlightening talk and slides giving wider vision of working conditions on Indian fields. Av. B.B. 49. Both girls' basketball teams doing well. Many improvements to interior of chapel credit to faithful workers. C.W.F. supplied sink and cupboard for kitchen.

Wembley (H. R. Fitch). — A. Morris (Conf. Pres.) addressed church. Mrs. Troy and A. Ware home from hospital; Mrs. McKay and Mrs. Simpson had surgery. Mr. Cook (Marriage Guidance Council) addressed the C.W.E.F. C.E. Societies visited and distributed oranges at Hollywood Repat. Hospital. Young man from B.S. confessed his faith in Christ.

## NEW SOUTH WALES

Hornsby (R. Hilford). — Church pleased to report that minister is feeling a lot better and plans to recommence ministry shortly. Combined prayer meeting with Asquith at Bingley Hall, July 31, was conducted by D. Wakeley (Asquith). C.W.F. conducted well attended progressive tea on Aug. 3. Proceeds went towards fund to purchase clothes for one of our Aboriginal Mission boys. Monthly after-church fellowship on 11th, conducted by Ron Bartholomew. Speakers have been Messrs. Dallinger, Glazier, Ellerby, Henderson.

Mayfield (R. J. Anderson). — Two Bible study and prayer meetings are being conducted each week. — Tuesday night cottage meetings in the Birmingham Gardens area, and on Wednesday night at the chapel. Married

couple and 3 Y.P. made decision and were baptised. Visitors included Mr. and Mrs. Jackel (Vic.), J. Ellerby, on deputation for Social Service Dept. spoke a.m. July 28, and C. Cole preached at gospel service. Mr. Cole also spoke at men's tea on 28th, concerning Social Service work. District Convention on Aug. 3 took form of a film festival, under leadership of Mr. Giddy (Australian Religious Film Society). Youth tea held on 4th. Work has commenced on new church building. Overseas Mission offering, £118.

Tamworth (F. D. Craig). — Over 300 people attended Y.F.C. rally in church hall on July 20, when Armidale University students presented play, *Call The Witnesses*. C.Y.F. anniversary held 27th-28th; theme, *Jesus Is Alive*. D. Barter (Padstow) was guest speaker. About 90 Y.P., including reps. from other churches and groups, attended the dinner on Saturday evening. A rally followed, at which Y.P. gave items. C.Y.F. assisted in the Sunday services. Minister presented audio-visual programme, *Moving Among the Churches*, to C.M.S. on Aug. 5. C.W.F. held missionary evening on 12th, when Mission sewing was displayed; junior club members were mannequins. P. Salisbury, guest speaker, showed slides of Central Africa. C.Y.F. is undertaking making of toys for missionary children. Church has welcomed several visitors. Church extends sympathy to Mrs. Grosvenor and Norris family, who have suffered bereavement.

Earlwood (F. Elliott - R. Craig). — Student preachers' ministry and exam. successes commended. Contacts have been made and prospects look bright. Several Y.P. attended half-night of prayer on recent Saturday evening. Midweek praise service highlight for July was tape-recording of late E. C. Hinrichsen's final message to students. Gifts for Overseas box displayed at C.W.F., when Mrs. Saxby (Chatswood) gave discourse on Missions. Recent cooking effort netted £2/11/6 for Manse Fund. Church expresses sympathy to loved ones of late Mrs. Morris, snr. Fay and Bill Walker have returned after several years in South Africa. Mrs. Gabb and Mrs. Avard recovering from illness. Thanks go to Misses Christie, Elphick and Donnelly for messages in song.

Tempe (R. V. Holt). — Av. attendances for July: a.m. 29; p.m. 37; communion 29. Guest service held p.m. 28th, guest preacher M. Wilcoxon (Lane Cove Methodist). Modern music was feature of this service, with



Vincent McCamm on drums, and Graeme Ross on bongos, and at sing-along, I Challenge the Minister, was conducted by Mr. Wilconson, who answered many thought-provoking questions. Friday night Teens' Club is increasing in popularity, and now has 68 members enrolled. These young inner-suburban teenagers have been attracted by modern-type programmes, arranged by Teens' Club Social Committee. A 16-year-old girl made her decision on Aug. 3 at a city youth rally.

**Kingsford (R. M. Wilson, B.A.).**—Young lady baptised July 14 and welcomed into fellowship. Cottage prayer meetings held at manse and home of Mr. and Mrs. Murray. I.C.E. and J.C.E. have commenced on Sunday afternoons. Minister conducted mission at Murwillumbah during July. In his absence, speakers were H. Rodier and C. D'Evelyn. Several groups supported Marrickville mission. Other speakers have been Mr. Fairfull (M.A.F.) and Mr. Hall (Social Service Dept.). B.S. parades held first Sunday each month. C.W.F. working to clothe Aboriginal boy. £6/15/- raised at American Tea held by Misses McElvenny, and a further £2 at a recipe evening. K. Larcombe spoke at Telopea, 21st. There were 2 decisions. Messrs. Rodier and King spoke on *Earning a Living*, at C.M.S. tea, 21st. Mr. Rodier has been made an elder of the church. D. McElvenny has accepted a position on H.M. Committee. New lino for kitchen has been financed by C.W.F. Mr. Ackling has donated 4 infra-red wall heaters. Piano donated by Mrs. Henderson. C.W.F. held novelty competition, Aug. 6. Missionary Committee has set up a fine exhibition for the Missionary Convention, Aug. 11-18, opened on 11th by E. Roffey, who was a.m. speaker. Mrs. Maguire has been moved to a convalescent hospital; Mr. Lovell showing slight improvement; J. Denning recovered from accident, and Richard Alexander is improving after accident.

**Albury - Lavington - Wodonga (D. Oldfield - P. Kavanagh).**—K. Crawford (N.S.W. H.M. Director) visited weekend of Aug. 4, conducting all services, and instructed on Teaching of Giving campaign to be presented shortly. C.E., collecting mile of pennies to help new building, have raised £20. John and Robert Pickett, Neil Powelling and Ron Beach recovering from illness and injury. B.B. collected £80 during B.B. Week, and their team won final in hockey competition.

**Hamilton (W. D. Howard).**—Speaker at worship service on July 14 was Sis. Betty Anderson (New Guinea). Film, *Flower of Tibet*, screened at evening service. Project work arranged by Y.P. was on show. It was highly commended by church mem-

bers. Overseas Mission offering £200. C. Cole (sec., Social Service Dept.) was speaker on 28th, and at an after-church rally slides were shown dealing with work of the Dept. Members wished Dr. and Mrs. Rose and family God's blessings on Aug. 5, prior to their departure for U.S.A. Gift was presented. Presentation was also made to Pam Brown and Peter Looney prior to their marriage. Many visitors welcomed during the month. Mr. Woods (B. & F. B. S.) was speaker at worship service, Aug. 11.

## SOUTH AUSTRALIA

**Flinders Park (P. R. Whitmore).**—Planned Giving dinner held in Activities Hall, attended by 240. Speaker was I. J. Chivell. C.M.S. held annual church parade and provided choir items during gospel service on July 28. C.W.F. held "talent" table and Miss Jeffries spoke on *Women and Their Work Overseas*. A dedication service was held a.m. 21st, and 5 responded to an appeal for rededication. B.S. tea held in hall was attended by 150 and the following gospel service was attended by 201.

**Fullarton (M. D. Williams).**—Annual business meeting in July re-elected Messrs. Christie and Wright as elders. C. Summers, after 20 years on Officers' Board, did not seek re-election as deacon. Church thanks him for his devoted service. Church anniversary July 28, with special speaker, J. Webb. Film screened at evening service. A. R. Jones, A. Anderson, R. Messenger, spoke during minister's absence in hospital. Overseas offering, £129/17/- (£31/13/- from Rest Home), Freedom From Hunger, £29/17/-. Sympathy expressed to Poulsen family in passing of M. Poulsen (snr.).

**Strathalbyn (W. J. Philp).**—Missionary Aviation Fellowship presented tape recordings and slides of Five Martyrs of Ecuador, at circuit Men's Fellowship meeting. B.S. conducted a film evening, July 19, when films on the life of Paul were screened. Members attended Y.F.C. rally, 20th. Annual business meeting held 25th; H. Filmer elected to Officers' Board. Film, *Centreville Awakening*, was screened. I.C.E. conducted social evening July 10. Y.P. from Southern district attended. Church welcomed visitors from Goolwa at worship service, July 11; W. Bovey was guest speaker and A. Neighbour led church in prayer.

**Windsor Gardens (E. P. C. Holland).**—Consolidation ministry of H.M. Organiser greatly appreciated prior to Allan Norris commencing full-time ministry. New Board of elders and deacons enthusiastically planning future work; T. L. Pettman, sec., and R. Kitto, treas. J. Lambert is B.S. supt., and Mrs. R. J. Peacock (Nails-

worth) has accepted oversight of kinder. Splendid group of teachers being used to staff school, which has already attained roll strength of 140. Weeknight services have been started and auxiliaries are planned. Church rejoices in lady's decision for Christ.

**Grofte-st., Adelaide (A. E. Brown).**—Youth tea on Aug. 4 attended by 75, including Mr. and Mrs. Finck, with the children from Colebrook Home. Address by Mr. Brown, and chorus singing, were enjoyed. O.M. offering of £677 was most gratifying. Choir has accepted resignation of W. Palmer after many years of faithful service as a choir member. C.Y.F. continues successfully. At their recent meeting, church officers provided programme. Very pleasant after-church fellowship held on 11th.

**Maylands (D. G. Hammer).**—Minister recuperating at home after surgery. Church appreciates assistance of visiting speakers, A. Anderson, S. Beck (Conf. Pres.), C. P. Hughes and E. Fisher, also to A. J. Ingham for conducting midweek services. Church presented a piano to Windsor Gardens church. C.W.F. made gift of a sewing machine for use at the Gift Shop.

**Goolwa (R. W. Saunders).**—Good meetings notwithstanding much sickness and cold weather almost every weekend. Y.P. most enthusiastic in their respective sections and groups. Church delighted with visit at morning service, Aug. 11, of 26 men from Y.M.C.A. The leader gave very interesting testimony of his Christian experience, and 4 young men rendered an item. Evening service commenced with baptism. Mr. Williams (B. & F. B. S.) was speaker. Following the gospel service, Mr. Williams screened film of the Mission work of various churches in New Guinea. Recent visit of I. J. Chivell and G. Lord impressed church with their messages. Minister and committee preparing for special visitation mission. Offering each Lord's Day morning for new building improving.

## VICTORIA

**Ivanhoe (H. W. Street).**—C.W.E.F. and a number of men visited Talbot Clinic, Kew, entertaining and speaking with inmates. B.S. has commenced Space Flight Campaign as part of Design for Development programme. Gospel service on Aug. 4 took form of auxiliary parade; after-church fellowship conducted by women. Young men assisting Hurstbridge and Fairfield churches, presiding and reading. Y.P. enjoyed snow outing to Mt. Donna Buang. Series of working bees under way to improve and clean property. R. Darby spoke to Senior Good Companions, giving demonstration of shorthand writing at 200 words per

minute. Protest at proposed T.A.B. shop for Ivanhoe taken to Mr. Hamer, Asst. Chief Secretary. Members regret to learn of illness of A. Thurgood.

**Swan Hill** (D. G. Beanland). — North Central District Conference held in chapel on Aug. 3, with visitors from many other centres. Guest speakers: Princ. E. L. Williams and R. V. Longthorpe (Dept. Christian Education). Teeners' Club formed under leadership of Mr. and Mrs. D. Symes; 16 Y.P. attended first meeting on Aug. 1. C.E. conducted missionary variety night on 9th, proceeds to Overseas Missions. Crockery cupboards, sink, and serving benches installed in hall, proving great help to auxiliaries.

**Malvern** (A. B. Clark). — B.S. reorganised with new classes and successful opening of Youth Group. Total of 60 present Aug. 11. R. Vautier presided on 4th, when opportunity taken to farewell Mrs. Leahy, returning to U.S.A. after period of fellowship with church. Enjoyable after-church fellowship held. C.M.S. meeting on 11th addressed by T. Harvey, who gave experiences as chaplain at Pentridge Gaol. Cricket club formed. C.M.S. conducted services at Emmaus Rest Home. Joyce Brown and Jan Donaldson have been soloists at p.m. services. 82 communed on 11th. Delegation attended H.M. prayer meeting at Prahran.

**Echuca** (B. L. Pryor). — Several Y.P. from Preston church joined with local Y.P. for happy weekend on July 28. First year of planned giving ended in church tea, catered for by ladies. Sixty-five enjoyed night of good things, games and film. Ladies delighted to see new kitchen being attached to youth hall, this being C.W.F. effort for a number of years' work. Church members travelled to Swan Hill for Northern District Conference, for which B. Pryor is pres. Mrs. Clea, Mrs. Mowatt and Nell Armstrong still ill.

**Dawson-st., Ballarat** (F. C. Huntling). — In recent weeks church has rejoiced in about 18 additions. Attendances at services larger than formerly. Aug. 18 sees commencement of Church Family Group, first seeking to have numbers of adult members to attend, and after that to canvass parents of scholars (non-members) to join in the school. Church has had benefit of visits by L. A. Trezise (Director, D.C.E.) to instruct teachers. Arrangements being made to accommodate younger children and infants to enable their parents to attend. Overseas Missions offering reached £636. Harold Reed has attained age of 80; active agent for C.F.A. for long period. Midweek prayer and study gathering averages 40, and there are several other prayer groups each week. Woman to Woman idea is in active progress, and gaining results. Minister has been ill, but is

recovering gradually. Branch churches at Mt. Clear and Ballarat North are in healthy activity. Graeme Jackel gives part-time service in visiting and preaching, with encouraging results.

**Peel-st., Ballarat** (C. W. Jackel). — Minister preached at Warracknabeal and Dimboola, Aug. 4. R. McLeod conducted local services. Variety concert by B.S. compered by A. Graham, to aid Organ Fund, produced capacity audience at Youth Centre. Live interest taken in branch work of Aboriginal League. Mrs. F. Schenk welcomed back after illness. M. Flshwick in Heidelberg Hospital. Y.P.C.E. held consecration meeting of helpful nature at home of Mrs. Schenk. Congratulations to badminton club on successes in Dist. Comps. Miss V. Anstis won Singles Championship. Misses J. McLeod and E. Carey, women's Doubles; I. Crowley and P. O'Hara, men's Doubles Championship. Two former members welcomed by transfer.

**Pyramid Hill** (C. G. Henderson). — Y.P.C.E. journeyed to Cohuna for Northern Districts C.E. Half-Yearly Rally, and members of church travelled to Swan Hill for District Conference. Both were enjoyed spiritually. Church pleased to hear E. L. Williams' message next morning and to have Boort church visiting for the service. Minister continues to interest B.S. pupils with competitions. O.M. offering increased 400 per cent. Many members suffering with sickness.

**Ascot Vale - Newmarket** (G. K. Moyes). — Churches rejoice in number of decisions during recent weeks. Mr. Moncur recovering from serious illness. Ascot Vale C.W.F. has changed to evening meetings; av. of 18 ladies present. C.W.F. entertained busload of elderly folk from Mt. Royal Home on their annual visit to the church. Newmarket C.W.F. toured Dandenongs and Waterman Camp on July 16. Both C.W.F.'s have forwarded large parcels

for Aboriginal girls. Midweek adult study group has increased in numbers and enthusiasm. Good Companions average 45 girls. C.Y.F. has completed its own sound movie film, and this is in great demand for screening. Youth Camp had 42 Y.P. present. Newmarket B.S. anniversary had large attendances and offering of £31. Freedom From Hunger campaign at Ascot Vale reached £50 target. Attendances: A.V., 50 a.m.; N.M., 30 a.m.; av. combined offering, £64 per week; combined gospel service, 45. Woman to Woman mission and Planned Giving programme both extremely successful.

## BIRTH

**HILFORD** (nee Pieper). — To June and Alan, at Brisbane, Qld., on Aug. 13, a son — Robert Alexander. Both well. Brother for Phillip and Mark.

## DEATH

**BERLIN**, Eleanor Annie — We thank God for the kindly remembrances of a dearly loved mother, and mother-in-law of Eleanor and Alan Watson, devoted grandma of Eleanor Glenys, who passed away in Brisbane on Aug. 6, 1963. 575 High Street-rd., Mt. Waverley, Vic.

## IN MEMORIAM

**ALLAN**. — In loving memory of our dear father, James Ernest, died Aug. 22, 1957, and our dear mother, Elsie Gertrude, died April 5, 1944.

— Remembered always by Elsie and Stan., Ern. and Elaine, Keith and Ivy.

**EDWARDS**. — In loving memory of my dearly loved parents, who were called Home, father (Hubert) on Aug. 26, 1959, and mother (Margaret Helen), April 23, 1960. "Always in our thoughts."

— Inserted by Shirley Martin and family.

# "GOD'S WORD IN THIS NEW AGE"

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## BIBLE SUNDAY

SEPTEMBER 1, 1963

(Australia-wide)

on which day is to be launched the campaign to treble world Scripture distribution by 1966, under the pattern announced by the United Bible Societies in Tokyo on Whit Sunday of this year.

- PRAYER is invited during the month of August for this campaign.
- This is the GREATEST CHALLENGE since the missionary awakening of more than 150 years ago.
- It calls on the people of God to be people of ADVENTUROUS FAITH and SACRIFICIAL GIVING.
- Your PRAYERS and RENEWED SUPPORT are earnestly sought on—

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**APPROACHING MARRIAGE**

**PARRY - ELLIOT.** — The marriage of Gwendoline Margaret, eldest daughter of Mr. and Mrs. W. T. Parry, Greenhill-rd., Bayswater, to Winston Rodger, second son of Mr. and Mrs. R. A. Elliot, 5 Dixon-ave., Croydon, will be celebrated at the Church of Christ, Jackson-st., Croydon, Vic., on Saturday, Aug. 31, at 11.30 a.m.

**FOR ENGAGED COUPLES**

Commencing Wednesday, Sept. 11.

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**SATURDAY, SEPT. 7, 1963.**

10.45 a.m.—**BIBLE STUDY SESSION.**  
"Christ in the Gospels."

Speaker, L. G. Crisp,  
of Wattle Park.

12.30 p.m.—**LUNCH.** Prepared by  
Maryborough ladies.

1.30 p.m.—**SCENIC and HISTORIC TOUR.** Arranged by Maryborough men.

3.00 p.m.—**BROTHERHOOD SESSION.**  
Conducted by Dept. for the  
Promotion of Chris. Union.  
"The New Testament, Congregationalism and Unity."  
Speaker, H. F. Gross,  
of Boronia.

4.30 p.m.—**CHRISTIAN WOMEN'S FELLOWSHIP SESSION.**  
Speakers, Mrs. M. C. Morrison, C.W.F. Pres. Mrs. Betty Allen, of Ballarat.

5.30 p.m.—**TEA.** Prepared by  
Maryborough ladies.

7.00 p.m.—**INSPIRATIONAL SESSION.**  
"A Faith for This One World." Speaker, K. J. Clinton, of Gardiner.

8.30 p.m.—**AU REVOIR.**

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**COMING EVENTS**

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

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Saturday, Aug. 24—  
 Fellowship Tea, 5.30 p.m.  
 Evening meeting, 7.30.

Sunday, 25th—  
 11 a.m., Lord's Supper.  
 3 p.m., P.S.A.  
 7 p.m., Gospel Service.

Guest Speaker: J. K. Martin.

A warm welcome extended to all  
 past members.

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**OBITUARY**

Mrs. Florence Ada Ludbrook.

After a period in hospital, Mrs. Florence Ada Ludbrook received the Home call on Sunday, Aug. 4, at the age of 86 years. She was born at Balaklava, S.A., the eldest daughter of John Verco. She spent her early years in membership at Park-st., Unley. In 1903, she married A. M. Ludbrook and shared his ministries in the Echuca-Shepparton Circuit, Vic., and subsequent long ministries at North Adelaide and Prospect, S.A. In the early 1920's Mrs. Ludbrook came into membership with the church at Dulwich, where she served as president of the Dorcas Society for twenty years. She was unobtrusively competent, and manifested a strong Christian faith that proved a benediction to those who knew her. We rejoice that her faith was such as to rob death of its sting. The writer conducted services at the funeral parlor and West Terrace Cemetery. Floral tributes bespoke the love and esteem of relatives and friends. With her son, A. J. Ludbrook, and her daughters, Miss Evelyn Ludbrook and Mrs. Lance Brune, we share fragrant memories of a faithful servant of Christ and the Church.—Stan Neighbour.

James Samson Pearce.

The church at Noble Park, Vic., was saddened by the sudden Home call of J. S. Pearce in his 68th year. Baptised at Bentleigh in 1956, during the ministry of J. Wiltshire, he witnessed late in life to a faith that he had expressed in earlier years. With his wife and family he shared in the commencement and support of a Sunday School and church meetings at Mt. Isabella, Eyres Peninsula, S.A. This cause was for a time a part of the Tumby Bay circuit. His passing was as his life, with quietness and confidence; and to his children, and to those who knew him, he left an example in which they could well follow. He was married to Miss Daisy Olive Flower at Leasingham forty-three years ago. With his removal to Noble Park two years ago, his steadfast witness in the life of the church meant much. Services were conducted in the Noble Park chapel and at the Springvale Crematorium. We commend his loved ones to the care and comfort of our Heavenly Father, rejoicing in the knowledge of the Christian's hope, that to be absent from the body is to be present with the Lord.—A. B. Titter.

Thomas White Cecil Lovell.

Thomas W. C. Lovell passed away on July 15, 1963, at the age of 85 years, at Oak Park, Vic., where for some time he had been in the care of his daughter, Mrs. Millard. Mr. Lovell was the son of Charles Lovell, a well-known member in the earlier days of the church at Brunswick,

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Vic. As a young man he sang in the choir of that church. He married Elizabeth Phillips, and they made their residence in Coburg, Mrs. Lovell transferring her membership to Moreland. Mr. Lovell did not become a member of the church until 1923, by which time a church had begun in Coburg, and it was here he was baptised, his wife (and the older of the children) transferring from Moreland. Removing to West Preston, Mr. and Mrs. Lovell ultimately transferred to the church there. After returning to Brunswick for several years they removed to Rosebud and were members at Tootgarook. Mr. Lovell was a man of principle, essentially industrious, and devoted to his children. So long reserved himself about the church, he prevented none of his children when they desired membership, but was co-operative and encouraging. In his age he wearied of life, and his sons and daughters, having ministered to him through the years, are comforted in his passing, knowing that he so much wished it. Nevertheless we feel with them, and with his brother and his sister, Mrs. Watson, of West Preston. —A. B. Withers.

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