

W.B. Haigh

THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Federal Conference, Brisbane, 1964

The 1964 Federal Conference Committee in Brisbane sends warm Christian greetings to all members of our Australian brotherhood. We believe that many of you are planning to register and share with us in Brisbane, Sept. 16-22, 1964. This is an age when men and women are looking for a sure word. We invite you to join with us in witnessing to Jesus Christ and his sure word on the issues that confront Australians.

Posters and Registration Forms have been despatched to all churches, and you should obtain your form from your local church secretary. The Registration Form shows the name and address of your State Transport Officer. Make contact with this person as soon as possible, in order to obtain the benefit of any travel concessions.

Please note that the closing date for registrations is June 30, 1964. However, you would greatly assist the

Theme: "A Sure Word for These Uncertain Days."

Committee by lodging your registration as soon as possible. Naturally, preference in accommodation requirements will be on the basis of the order in which registrations are received.

All the meetings of the Conference will be held in the City Hall, which is centrally located in the heart of the city. All Departmental Conferences will also be accommodated nearby.

All-day tours are planned for Wed., Sept. 16, and Wed., Sept. 23. Half-day tours will also be available. A "Ten Day Scenic Wonderland Tour" to North Queensland, including the Great Barrier Reef, Atherton Tableland, and fellowship with churches north of Brisbane will feature an early morning communion service with the Townsville church, which you have supported through Federal Home Missions. Every member who registers will receive full details of all tours.

If you would like to share in the singing of the Conference, please advise, stating whether soprano, alto, tenor or bass, and copies of the Conference anthems and details of dress, etc., will be forwarded to you.

Whether you are planning to be present to share in the Conference or not, please pray that we may indeed hear a sure word, and that decisions will bring praise and glory to Jesus Christ our Lord.—L. A. Brooks, Sec.

Federal President: G. V. Haigh.

George V. Haigh is the grandson of the late Carl Stabe, who was one of the earliest members of the Zillmere church — the first Church of Christ established in Queensland. Mr. Haigh

was baptised at the Hawthorne chapel in 1928, and is at present an elder at Kedron. He is married and has a family of four children. Mrs. Haigh is the immediate past secretary of the Queensland Women's Conference, and one son, Ray, is the first President of the newly-formed Queensland Youth Convention Fellowship.

Mr. Haigh has served on most brotherhood committees. He has been treasurer of the Qld. Y.P.D., was Conference Secretary, 1951-4, and Conference President, 1959-60. He is at present the chairman of the Home Missions Committee.

In business life, Mr. Haigh is general manager of Queensland Country Traders, a wholesale grocery firm.

Mr. Haigh is highly regarded in the Queensland brotherhood for his fine qualities of leadership and devoted Christian service.

Mrs. H. H. McLane — Federal Women's President.

Mrs. McLane is a member of the Ann-st., Brisbane church. She has given loyal service in both the local church and brotherhood activities.

Among the positions which she has held at various times are State President of the Queensland Women's Conference, State Secretary of Women's Conference, and superintendent for women's work in Social Service and Home Missions. She is also active in Woman's Christian Temperance Union.

Mrs. McLane is a Vice-President of Burdeu House — the Aged Christians' Home on Gregory Terrace — and a member of the Board of Management of the Aged Christians' Convalescent Home at Annerley. She has also occupied the position of President of the Christian Women's Fellowship at Ann-st. for three separate terms.



G. V. Haigh, Federal President.



Mrs. McLane.

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THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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Fifty Years Ago

From "The Australian Christian"
of Oct. 16, 1913.

Editor: F. G. Dunn.

Church Statistics. — According to the statistics published in the Official Yearbook for 1913, the principal church bodies of the Commonwealth are the Episcopalians, Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Churches of Christ and Salvation Army. The Lutherans and Salvation Army show a slight decrease in the census returns for the decade, and the Congregationalists a fractional increase. The percentages of increase of the other bodies work out as follows: Church of England, 14.21; Presbyterians, 31.03; Methodists, 8.67; Baptists, 8.65; Churches of Christ, 60.01.

New Organising Secretary, College of the Bible. — All friends of the College of the Bible will be very glad to hear that Reg. Enniss has been appointed Organising Secretary of the College of the Bible. This, I am sure, will prove to be a popular and an effective appointment. Mr. Enniss has already proved his worth in connection with a number of our church enterprises, and that he will discharge successfully the duties of his new office is assured by the enthusiasm and efficiency he brings to every task he undertakes. . . . Big in body, bigger in soul — such is our new Organising Secretary.—C. M. Gordon.

United Conference on Missionary Organisation. — "The Foreign Mission Boards of the Anglican, Presbyterian, Methodist, Congregational and Baptist Churches and the Churches of Christ," says the Sydney Daily Telegraph, "are uniting in promoting this Conference to consider how to increase the efficiency of service at the home base of Missions. . . . The Conference, Oct. 13-17, will include about 200 representatives, who will consider the reports of four representative commissions, dividing up into sections of 12 members each."

Items of Interest. — G. T. Walden's resignation has been accepted by the Unley (S.A.) church with regret. He left last Monday for Ungarra, Eyre Peninsula, to attend the opening of a new chapel. The work is growing on the Peninsula, and a nice chapel is in course of erection at Tumby Bay. . . . There were 26 confessions up to Sunday night last in the mission at Northcote, Vic. . . . On Oct. 2, the church at Fremantle, W.A., welcomed Mr. and Mrs. Warren at a crowded gathering, which also farewelled F. D. Pollard. In the past 12 months, under his preaching, 17 souls have been won to Christ. The church presented him with a Revised Bible. . . . At Maylands, S.A., two Saturday afternoons have been spent, and many evenings, by the brethren on the two primary class rooms; estimated cost, £150.

How the Churches' World Bank Works

Geoffrey Murray, W.C.C. Staff Writer.

E.C.L.O.F. — initials which stand for the Ecumenical Church Loan Fund — with a capital of \$500,000, all of which is out on unsecured loans, is an ecclesiastical world bank. Its headquarters are in Geneva, Switzerland, and it has "branches" — national E.C.L.O.F. committees — operating in 17 countries on five continents.

The fund is an independent foundation with its own board, which has assumed a special task within the framework of the World Council of Churches.

In consultation with the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service, it grants temporary financial help to the churches on the basis of loans, for which interest is charged at the rate of 2½ to 3 per cent. This interest is used to pay administrative costs.

When an E.C.L.O.F. loan has been repaid — and no church has ever defaulted since the fund was launched by a Swiss banker in 1946 — the money stays in that country and is reallocated by the National E.C.L.O.F. Committee there to another church which needs help to finance some urgent project.

No other financial body could make these loans on the conditions granted by E.C.L.O.F. nor at such a low rate of interest. E.C.L.O.F. thus helps to finance projects which would otherwise be out of the question. This is the only form of help within the fund's province.

865 Loans in 16 Years

Last year E.C.L.O.F. granted 54 new loans. This brought the total number granted in 16 years to 865. They have enabled projects to be carried out including:

- Church repairs;
- Building rest homes for expectant mothers;
- Providing vocational training schools for refugee children;
- Purchasing a printing press for church literature;
- Installing heating in a chapel;
- Building orphanages, kindergartens, and youth clubs;
- Completing church centres; and
- Providing homes for handicapped children.

Loans have been given to projects in Argentina, Austria, Belgium, Burma, Finland, France, Germany, Greece, Hungary, Italy, Japan, the Netherlands, Spain, Tanganyika, and several other countries where E.C.L.O.F. committees now operate. Protestant and Orthodox churches alike have benefited.

Self-Help Fostered

No loan is granted until the applying church has raised four-fifths of the

money it needs. In this way self-help is encouraged. The National E.C.L.O.F. Committees, which receive and examine all requests for loans, decide priorities according to the local situation, estimate the financial soundness of projects, and give a moral guarantee — no more — that the loan will be repaid. E.C.L.O.F.'s Central Council in Geneva ratifies those requests approved by National Committees.



Their world bank is one way in which Christians can clasp hands across the world.

Last year new National E.C.L.O.F. Committees were set up in India and Uruguay. The number of new committees is continually growing.

But from the standpoint of Christian ethics, is it in the nature of church service, even at the level of inter-confessional aid, to operate by means of loans instead of gifts and, moreover, by interest-bearing loans? Does not the Bible specifically condemn usury, and did not Jesus enjoin us to "lend, hoping for nothing again"?

The Ethics of E.C.L.O.F.

These questions have been discussed recently by a Swiss theologian, Andre Bieler, who points out that the capital placed at E.C.L.O.F.'s disposal by the donors is given without security and for an indefinite period. Further, E.C.L.O.F.'s capital is not reimbursable to the donors nor does it benefit them in any other way. In

practice, the Loan Fund's capital is made up of genuine gifts which bear no resemblance to interest-carrying loans.

But what of the National Committees and the churches which are the recipients of the loans? Pastor Bieler replies that E.C.L.O.F.'s capital, raised by donations, is distributed to churches which need capital investment to finance church-sponsored undertakings. Then after a certain time these congregations are invited to make a gift of the same amount from the loans they have repaid. Reimbursements are not returned to the original donors but are used to assist other congregations in need.

By transmitting to a church temporarily in need a gift from another church, Pastor Bieler says, E.C.L.O.F. enables the former, by repaying the gift, to give a helping hand to another congregation. Thus, he says, E.C.L.O.F. is instrumental in arranging a genuine Christian act of service. It obtains for the church in need not only material aid but also spiritual aid by encouraging it to become in its turn a donor.

Inter-Church Aid

If it is objected that by forcing a church which has received a loan to repay it so that another church can be helped, E.C.L.O.F. is acting on a legal, secular plane, Pastor Bieler makes two replies: 1. E.C.L.O.F.'s aid is given only in the last resort when the local congregation has already collected 80 per cent of the funds it needs; and 2. E.C.L.O.F. works in co-operation with the W.C.C.'s Division of Inter-Church Aid. He points out that congregations which have difficulty in finding the loans they need are not left alone to find their own solutions. E.C.L.O.F. and the Division of Inter-Church Aid are two aspects of the same diaconal service given by the Church; one cannot exist without the other.

Finally, Pastor Bieler argues that the interest charged on loans granted by the fund is not really interest at all, since the capital is refundable not to the original donor but to Inter-Church Aid, so as to enable it to undertake another diaconal action. Thus, the "interest" is really only an administrative fee charged in proportion to the capital involved and paid to the Inter-Church Aid association, of which each beneficiary becomes in turn a giving member. It is therefore an act of occasional Inter-Church Aid, and it is not certain, Pastor Bieler thinks, that it is appropriate to call it "interest," because the administrative expenses of this mutual aid association are not fully covered by these fees.

(continued ft. col. 1, p. 644)

GORDON R. CLARK (Glen Waverley, Vic.) shares some thoughts on . . .

— OUR GOD IS HOLY —

Earlier this year, the appearance of a small book was heralded by banner headlines in the daily press and in many religious journals. The book was *Honest to God*, by Dr. John A. T. Robinson, who occupies a position of eminence in the Anglican Church. Now that the tumult and shouting has died down, we are in a better position to examine the book dispassionately. We shall concentrate on one topic which the author discusses, namely the relationship between

Sacred and Profane

We are all aware of the danger of putting different aspects of life into separate water-tight compartments — so that we can only worship God in a certain place at a certain time, and then we promptly forget all about God for the rest of the week as we busily engage in the activities of our own life. Leslie Weatherhead drew attention to this sort of thing, and he quoted some verses written shortly after the first World War. The last two lines run:

"Their worship's over; God returns
to Heaven
And stays there till next Sunday
at eleven."

Robinson says that this separation of sacred from secular, of religious from profane, "is the essence of religious perversion." He attributes its origin and perpetuation to the separation, in the Tabernacle, between the outer court, the holy place, and the holy of holies. "The sphere of the religious constitutes the holy of holies," he says on page 87, "and we are back at the Jewish priestly conception of the relation of the sacred to the secular which was shattered by

Extending the Work

Pastor Bieler is so convinced about the Christian rightness of E.C.L.O.F.'s work that he would like to see the member churches of the W.C.C. agree that every congregation should set aside one or two per cent of any building expenses it incurs to provide for the material needs of others less favored. He believes that in this way direct links could be forged which would strengthen the ecumenical spirit at the parish level.

It is true that even a capital of half a million dollars is very little to meet the needs of churches in 17 countries. Whenever a new National Committee is formed, E.C.L.O.F.'s board has to raise fresh capital to start it off. It is therefore constantly in need of financial support to expand its work.

the Incarnation, when God declared all things holy and the veil of the temple was rent from top to bottom." But while we agree with Dr. Robinson's thesis — that all life is sacred and that therefore God is (or should be) in every aspect of life: in the workshop, the office, the school-room; in the mine, in the space-satellite, in the home (indeed, in every room of the home) — we cannot accept either the foundations upon which he establishes his solution to the problem, or the solution which he proposes: that "God declared all things holy."

Basic Philosophy

Within the last twenty years there has developed a school of theologians whose aim is to produce a theology which is acceptable to man as he is today in this modern scientific age. Man, they claim, understands himself and the world in which he lives far better than did the writers of the Scriptures and their contemporaries. So we find the writers of Scripture using myths to make clear what they wanted to teach about God, the world, man, and Jesus Christ. These myths are unacceptable to modern man, so the theologians set out to interpret them, and thus to find the real gospel expressed in them. This is the foundation upon which Robinson builds, and he quotes extensively from Rudolf Bultmann and Paul Tillich, the leaders of this school, as he sets out by human reasoning to bring theology into line with modern knowledge. But we do well to remember, as Dr. P. E. Hughes has pointed out, that for Bultmann miracles are "incompatible with the modern view of the world as a closed system governed by laws which are both discernible and constant." In other words: "Man knows today how the world is behaving, and it has always behaved in this way; so man is able to fit God and Scripture into this framework." Note that it is man's knowledge that is the criterion.

When Robinson and other followers of Bultmann find that their reasoning leads to a conclusion that contradicts the teaching of Scripture, they have at hand a ready way of escape: the offending Scripture is myth and may be interpreted in line with the wish or whim of the reasoner. We can perhaps paraphrase the context of our quotation in this way: "Man has a feeling that the whole of life is sacred, that God is in all life, not just 'in the gaps.' The Scriptural teaching concerning the Tabernacle and the sacrifices shows that God can only be approached in a special way at a special time by a

special person, so that 'the non-religious (in other words, 'life') is relegated to the profane, in the strict sense of that which is outside the fanum or sanctuary.' Hence this Scriptural teaching is a myth, and man interprets the myth to mean that when the veil of the temple was rent, God declared all things holy."

This is, of course, a very comforting way of escape for many modern men; it enables them to interpret the four commandments in Exodus 20: 13-16 to mean that God declared murder, adultery, theft and falsehood to be holy! But, unfortunately, however much he may think it is true, man is not the measure of all things; for the God who is the Creator and Sustainer of the universe, and who has revealed himself as the Redeemer, is also the Judge. Such perversion of Scripture is not possible for one who comes to the Bible believing that it is the Word of God, and accepting the claims which are made for it in 2 Timothy 3: 16 and 2 Peter 1: 21. It is not man who attempts to make clear to his fellow man in the restricted range of his own words and thoughts the eternal truths of God; it is the Spirit of God who makes known to men of all ages all that is necessary for salvation. When this is our attitude, we do not reject or reinterpret that Scripture which contradicts our own preconceived notions. Rather, we compare Scripture with Scripture, asking the Holy Spirit so to illumine the word that he may reveal to us the

Biblical Teaching

As we seek to apply this method to the relationship between the sacred and the profane, we find that it was not at the Incarnation, nor yet at the Crucifixion, that God declared all things holy: it was at the Creation, when "God saw everything that he had made, and behold, it was very good" (Genesis 1: 31). In so far as God set apart his creation which he intended to add to his own glory, we may say that what God declared very good, he also declared holy. But man, whom God had made in his own image, defiled that image when he disobeyed God and sinned; man brought defilement into God's creation, and he was banned from the presence of the holy God (Gen. 3: 24). Yet God, in his mercy and grace, provided a way for sinful man to return to his holy God — a way through the barrier that is inherent in both the nature of God and the nature of sin.

Man is reminded of his separation from God's holiness in the Tabernacle,

where the veil separated the Holy of Holies from the holy place. In the Holy of Holies, behind the veil, was the mercy seat; and God said, "I will appear in the cloud upon the mercy seat." But sinful man could not approach into the presence of a holy God. Yet once a year, on the day of atonement, the high priest went alone into God's presence, to make atonement for himself and for all the people (see Lev. 16: 2, 11-18, 34). Later, when Ezekiel saw in a vision the new temple, there was a wall surrounding the temple court, "to make a separation between the holy and the common" (Ezek. 42: 20). Within the court the priests' chambers and the side chambers surrounded the holy place and the Holy of Holies, but there is no mention of a veil before the innermost sanctuary (Ezek. 40: 48-41: 11). There is a repeated warning to the priests not to "communicate holiness to the people" either with their garments (Ezek. 44: 17-19) or with the sacrifices that were offered to God (Ezek. 46: 20). Thus God prevented sinful man from entering into his holy presence.

God, in his mercy, veiled his holiness in human flesh so that men

might behold "his glory, glory as of the only Son from the Father" (John 1: 14). Yet those who dwelt with "the Word became flesh" were sometimes more aware of his holiness and their own sinfulness; then they realised that they were treading on holy ground, and they fell on their faces in awe. This occurred on the Mount of Transfiguration (Matt. 17: 2-8); and towards the end of his life, John, who was present at the Transfiguration and who at the last supper "was lying close to the breast of Jesus," saw "one like a son of man, and when I saw him, I fell at his feet as though dead" (Rev. 1: 12-18). Why did John, to whose care Jesus entrusted his mother, fall as though dead? Surely because he saw the holiness of God revealed in the risen Jesus Christ, and was thereby made vividly aware of his own sinfulness. Even after the veil was rent the barrier was still there between God's holiness and man's sinfulness. Scripture agrees with our own experience: God has not declared all things holy.

When the veil was rent from top to bottom as Jesus died on the cross, God declared that all men may have access to him at all times — but only

in the way that God has set forth. "We have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is, through his flesh" (Heb. 10: 19, 20). "For our sake he (God) made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5: 21). This is the message of the crucifixion and the resurrection — not that God has declared all things holy, but that God has declared even the vilest sinner to be righteous as soon as he puts his trust in the Lord Jesus Christ. It is he, and he alone, who "communicates holiness to the people"; and when we are re-born in him we receive as our birthright the gift of the Holy Spirit — he is within us the power of God, by whom we are conformed to the image of his Son. By faith we can sing praises to God in the words of Is. 61: 10 —

"I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness."

The current trend of brain manipulation is an offence against God. This view is presented by W. R. HIBBURT in terms of . . .

New Ways of Breaking Old Commandments

Of the making of many images there is no end. The Book of Exodus records the early caution given to man by God in extending his creative ability to the making of graven images. It is a significant fact that the first commandment concerns image-making. Paul, addressing the Athenian intellectuals, exposed the inadequacy of human craftsmanship in the making of images to portray deity. While today, man's ingenuity is not extended as in Paul's day in the making of graven images, yet new devices of image-making are in progress — the manufacture of mental images that distort the mind. Whereas the skill in early centuries was confined to graven images, the skill of the 20th Century specialises on mental images designed to woo the mind away from reality. In this context, the advertising specialist is a master pseudo-craftsman. His tools of trade include newspapers, magazines, the screen, radio and television. The Graphic Revolution brought him into power. In everybody's consciousness, images became screened on the mind as never before. Man's ingenuity to import biased images into the conscious and unconscious mind is exceeding the corruption of Biblical times. Techniques are used to focus attention on a given article and

create the illusion that everybody is needing it, reading it, buying it, using it, chewing it, smoking it, or drinking it.

The sales promotion of cigarettes illustrates the power of image-making. Several decades ago, manufacturers



The god of "having a good time" is worshipped by many.

wished to increase sales by inducing women to smoke. They did it by creating mental images. Newspapers, magazines and the screen began to portray feminine beauty and serenity.

in which was featured a cigarette. At first the image offended, then was slowly approved, and the cigarette became accepted as an acquisition to feminine personality. Today, the same pressurised image technique is at work on television, depicting young adults as up-to-date and coming-of-age by parading the omnipresent cigarette and celebrating with a social glass of liquor. So susceptible are teenagers to the image illusion, that business men have created fashions that pay handsome dividends.

It does not require much discernment to detect the imagery craftsmanship at work in super-newspaper advertisements, king-size packages and such extravagant claims as "whiter than the whitest wash." Competing brands of beers, soaps, cosmetics, toothpastes are "fitted into" a distinctive image.

A Devilish Science

An examination of Jesus' temptation in the wilderness gives proof that Satan employed subtle mental images to show Jesus short-cuts to the achievement of his mission, thus by-passing his Father's will. The manipulation of personality by mental images has become a devilish science. Too often the personality of

an actress is depersonalised by her image of a sex symbol. Books such as *The Battle for the Mind*, by William Sargent, *The Hidden Persuaders*, by Vance Packard, and *The Strategy of Desire*, by Ernest Dichter, reveal a science that depersonalises men and women. Personality is sacred and manipulation of the mind is wholly bad, whether it be what is called "hidden persuasion" or brainwashing. Daniel Boorstin, in an examination of American self-deception and the manner in which modern man sees the world through the distorting mirrors of newspapers, television, films and advertisements, makes this succinct comment, "We need not be theologians to see that we have shifted the responsibility for making the world interesting from God to the newspaper man."

Christian Discernment

It is necessary for the Christian to discern the difference between "ideal thinking" and "image-making." When we think of an ideal, we think of things already existing, created by tradition, by history or by God. An image is something we have claim on. It must serve our purpose. It is made to order, tailored for us. An ideal on the other hand has claim upon us. It does not serve us; we serve it.



Supplied by R. S. A. McLean.

Dr. Abdul Haqq, of Billy Graham Team, to Visit Baramati, India

Miss Vawser.

Dr. Akbar Abdul Haqq, one of the Billy Graham team, is to come to Baramati for ten days, from Oct. 27, for an Evangelistic Campaign. This is really wonderful, incredible really.

That a man who is used to speaking to say 50,000 people in the large cities of the world should come to a small town, with a small Christian community, is incredible. We know that we have been praying most earnestly for spiritual blessings for the church here. Only God could have done this for us — that is, send a world-known evangelist to our small town. This is surely the "exceeding abundantly above all that we can ask or think."

Now we need wisdom and help in all our preparations, and for the follow-up work and for guidance in every detail, and so we ask if you will be very much in prayer for us during the coming two months. Please do all you can to enlist prayer partners, prayer

God has not left us to misguided mental images. Jesus made this very clear in the interpretation of himself. To Phillip's inquiry, "Show us the Father," he replied, "Anyone who has seen me has seen the Father." The writer of the Fourth Gospel, reporting and interpreting the teaching of Jesus to his own day and generation, pauses now and then to convey more than his own mental impression — "He is truth," "He is light" or "In him was life, and the life was the light of men." It is as though the writer turned to his readers and said, "When all recollection or exposition is over, when my story is told and words still fail to tell it, I beg you to look at Jesus Christ." He is anxious not to present an image of his own making.

Today, serious attention is being given to the testing of "images" in our minds concerning God, lest they prove nothing more or less than man fitting God into traditional images. The Bishop of Woolwich, in his recent book *Honest to God*, is testing this out. Christian thought should not shrink from such testing. The testing of denominational images is being speeded up, and there is a sincere striving after the Church as God intended it to be, and a discounting of the Church as man conceived it to be.

cells for us. Please use *The Australian Christian* to ask people to pray, and to pray as never before. We know God has a great blessing for us if we are ready to receive it. We want the very choicest blessing God has for us. To me it is remarkable, wonderful, that he has fixed this programme for us.

The British Resident Commissioner Visits Ranwadi

Jack Edwards.

On Wed., July 4, we received a cable notifying us that the Resident Commissioner, Mr. Wilkie, and the British District Agent, Mr. Wilkins, would visit Ranwadi on Monday, July 8, at 11 a.m. and depart at about 1.30 p.m. The Resident Commissioner had never visited Ranwadi before and as he is the Queen's representative, we realised a lot of work would have to be done in preparation for his coming. Two afternoons were spent cutting grass, sweeping and burning to make the area around all the buildings clean.

Exactly on time, the Government ship, the *Euphrosini*, arrived. Six school boys went to the dinghy, and while

two boys held the boat, four boys carried our visitors ashore. The school boys were in a long line alongside a coral path leading to the dormitories which were to be inspected. Each boy was introduced by name, and shook hands. After inspecting the boys' dormitories, we walked up the hill to Miss Lake's newly-repaired school room, where Miss Lake met our visitors, showed them her school room and display work, and requested them to sign the visitors' book.

They were very impressed with the display showing how baskets are made, and read most of the essays written by the ten students in Grade 5. After being introduced to Mrs. Edwards at the house, the party inspected Miss Lake's almost completed house, and then went up to the girls' dormitories to introduce the girls, inspect the dormitories, and to see the site for the new 60 ft. by 20 ft. dormitory on which a start is being made. The British Government is subsidising this building.

The girls looked their best in new and clean, well pressed uniforms of red and white check gingham. Their dormitories, although only having a dirt floor, were a real credit to them. The girls then marched to the school room prior to the party, and all the school children were assembled and standing as the Resident Commissioner and the District Agent entered the building. The school children then sang some rounds, the school boys formed a choir and sang in beautiful harmony from Sankey's, the hymn, "Seeking the Lost." One of our senior boys, Elkanah, then spoke words of welcome, Hannah presented a gift of three hand-woven baskets as a memento of his visit, and the Resident Commissioner responded.

It was a very happy day and a memorable time for us all, especially for the school children who worked so hard to show Ranwadi at its best.

Bible College Project Moves Forward

QUEENSLAND

M. H. A. Pieper, Secretary.

It is little more than a month since the Queensland Bible College Establishment Committee launched its special appeal for £15,000 at a brotherhood rally in the Ann-st. chapel. On that night of Aug. 24, Dr. A. G. Elliott (Vice-Principal, N.S.W. Bible College) was the guest speaker. He brought greetings from the brethren in N.S.W., and challenged and inspired us through his address, *Messengers For The Master*.

P. C. Williams, who had been specially engaged by the Queensland Committee as Fund Director, was given the task of launching the appeal.

There was no offering taken on that night. The rally was designed to

provide inspiration and information. There is no doubt that it fulfilled its purpose.

A Brotherhood Subscription Dinner was also planned by the committee. This was held at the "Canberra" in Brisbane. The subscriptions of £5 (single) or £7/10/- (husband and wife) would make the subscribers eligible to become Foundation Members in the College. The response was magnificent. 122 attended the dinner, and many more who were unable to come sent their subscription.

Those attending came from as far away as Rockhampton and Roma, with many other country centres represented. Guest speaker for the occasion was Principal A. W. Stephenson, of Woolwich, who brought the greetings of the N.S.W. College Board. Principal Stephenson told of the beginnings of Woolwich, and the experiences in the wonderful provision of God through the years. He said he believed that there could never be too many preachers of the right calibre.

The Fund Director, P. C. Williams, further thrilled the gathering when he announced that the Committee

now had a total of £12,000 in gifts and loans promised towards the College.

The Establishment Committee is now seeking suitable property in the St. Lucia area, adjacent to the University.

Those becoming Foundation Members will receive suitably inscribed certificates. The committee is also issuing certificates for Life Membership at £50 (single) or £75 (husband and wife), and Life Governorship at £100 (single) or £150 (husband and wife). Already there are about 170 Foundation Members, 20 Life Members and 35 Life Governors.

P. C. Williams is continuing to do deputation work throughout Queensland, and the Committee is confident of reaching the aim of £15,000.

A further aim of £3,000 has been set for the Annual Offering, which will be taken on Oct. 20.

We praise God for his blessing thus far, and we look forward to the College becoming a reality in the not too far distant future.

OPEN FORUM

CHURCH LEADERSHIP

In his column "Questing" (A.C., Oct. 1, 1963), A. E. White rightly stresses the important contribution of women in serving Christ in various fields. But Mr. White seems to prefer his own opinion to the teaching of Scripture on the subject of female leadership in the Church. It is quite clear from 1 Tim. 2: 11-15, that when Paul said, "Let your women keep silence in the churches" (1 Cor. 14: 34) he meant it as a principle for the whole Church.

Since when, too, has a servant been in control of a household? We talk very glibly today about "Official Boards" to disguise the fact that we are giving deacons authority in the congregation when the N.T. gives leadership only to elders. A deacon (the derivation of the word suggests that a deacon is "a person who obeys orders so rapidly that he kicks up dust behind him") is a servant, whether male or female, and has no authority to govern the congregation.

Let the Restoration Movement remain a restoration movement by heeding the Word of God, rather than the opinion of men!—Rex Ellis, Maylands, W.A.

SELLING LIQUOR

I think L. O. Collyer (A.C., 24/9/63) has over-simplified the answer to this problem, but I feel also that the problem itself has been exaggerated by many church members.

As A. E. White pointed out, it is practically impossible for any person to "have no part whatsoever" in the

liquor trade. If we buy a daily paper, we have some part in it. If we patronise any large city emporium which has a licence, we have a part in it. If in these circumstances it is wrong for a man to exchange his services for money, then it is certainly wrong for us to exchange money for services. It will be obvious that short of retiring from the world altogether, we cannot escape from at least some association with enterprises of which we disapprove.

However, the point that I should like to emphasise is that it cannot be taken for granted that withdrawal from this kind of situation is a Christian duty. I believe that when we are involved in a situation which is legally right, but in our view morally wrong, we shall achieve more by Christian influence within our sphere of service than by withdrawal, unless our resignation can be used as a very effective protest.

Surely Christ expects that "the salt of the earth" will be most effective in those areas where "salt" is needed. I think we must be careful lest in advising a Christian to leave a situation we compel Christ to abandon it also.

I'm afraid that our interpretation of the exhortation to avoid all appearance of evil has resulted far too often in the evasion of opportunities for doing good.

I sincerely hope that the young man whose private life we have been discussing will be swayed more by the consideration of his value to God as a witness to love's transforming power, than by our purely human prejudices and points of view.—D. H. Butler, N.S.W.

QUESTING

A. E. White.

Should Christians keep the Ten Commandments?

Yes, they should. Although the commandments as they are set out in Exodus, chapter 20, are rooted in an ancient environment, they obviously can be applied to every age.

1. Have no other gods. There are many gods today who compete for our allegiance. The gravest sins known to the writers of the Bible concerned worship of other gods.

2. Make no idols. This is, of course, related to the first. Modern idolatry is just as dangerous as the ancient form. We may not make ugly little images, but many worship homes, cars, gadgets. 3. Be reverent. We need today the warning against taking the Lord's name in vain. This commandment asks us to worship, and this means that no part of our life — leisure, daily job, home, or school — is outside God's realm.

4. Remember his day. Every day will be tainted unless we make use of the special resources available to us for worshipping him within the fellowship of the church. 5. Respect for the family. The family, not the individual, is the unit of society. The only hope for a decent world rests on the love and loyalty of the home. 6. Do not kill. The keystone of Christianity is reverence for life. Killing is an expression of hatred, and hatred is the real enemy of God and man. No killing applies to murder, but also to carelessness on the roads and other forms of indifference to life; and it applies to nations as well as to individuals.

7. No adultery. Because we live in a world that is largely indifferent to consequences, far too many regard adultery not as a crime, but as a game. Jesus condemned the lust behind the act. 8. No stealing. This commandment is aimed at the thief who comes in the night, but it also means I cannot take away my brother's right to a decent standard of living. 9. No lying. This applies to my taxation returns, as much as to my bond with my neighbor. 10. Do not covet. The last commandment deals with covetousness. We may not today be tempted to covet our neighbor's man-servant or his ass, but our neighbors have other things. Surely there is no need to itemise the obvious evidence. No commandment is shattered more often or completely than this one concerning covetousness.

Yes, Christians should keep the Commandments. They are guides to living that are as relevant today as when they were given.

HERE AND THERE

R. A. Blampld has completed twenty years of ministry with the church at Nelson, New Zealand. This is believed to be the longest consecutive ministry in the history of our N.Z. churches. Special services marked the occasion.

In a tribute to the late Dr. Jesse M. Bader, former General Secretary of the World Convention of Churches of Christ (Disciples), the Ecumenical Press Service mentions a number of inter-church movements and organisations which he was instrumental in beginning. "These included the U.S. National Preaching Missions in 1936, the University Christian Missions in 1938, the Armed Forces Preaching Missions in 1939, the American Christians' Ashrams (retreats) in 1940, and the Worldwide Communion Sunday observance in 1940. He also spearheaded the movement for a more reverent observance of Christmas, and for a more widespread observance of Reformation Sunday."

Divine worship will be broadcast Nov. 3, 3GL, on the occasion of the 106th anniversary of the Church of Christ at Latrobe-terr., Geelong, Vic., when Dr. Richard Halverson, of America, will be guest preacher. Neal Cheal will preside. The Mayor and Mayoress of Geelong have consented to attend. At the evening service, Les Nixon (Flying Evangelist of the Interior) will be the preacher.

A draft scheme, or "basis of union," for a united Church of Ghana, embracing Anglicans, Methodists and Presbyterians, has been issued in Accra, following negotiations which began in 1957. The preface to the basis of union states that "there is no question of achieving union by one church simply absorbing the others, with its tradition imposed on all the rest." The document later declares: "The negotiating churches commit themselves to the guidance of the Holy Spirit in working out, in the constitution and in the life of the united church, a right relation between the personal responsibility of the bishop in the Anglican tradition and the various forms of corporate oversight in the Presbyterian and Methodist traditions." The agreement of the negotiating churches to accept the "historic episcopate" as a means of expressing "the continuity of the Church down the ages and also its unity all over the earth" is not to be taken as "committing the united church to any one particular interpretation of episcopacy." According to the 1962 edition of the World Christian Handbook, Anglicans in

Ghana number about 50,000; the Evangelical Presbyterians 75,000; the Methodists 160,000; and the Presbyterians 182,000. The total Christian community in Ghana (excluding the Roman Catholics) is given as 805,000, out of a total population of about five million.—E.P.S., Geneva.

On Oct. 1, 2 and 3, an intensive visitation evangelism campaign was launched by the church at Asot Park, S.A. A team of 10 men and women met at 6 p.m. at the church building for a hot tea which was prepared for them. After a talk round the table and a "briefing" by the minister (R. H. Sercombe), the visitors set off on their task of visiting B.S. scholars and their parents, and other contacts. Meanwhile, a prayer party remained in the chapel to back up their efforts and praying for those being visited; a prearranged schedule contained the names of prospects and the approximate time of the visit, so that they were being borne up in prayer, both visitor and visited. Visitors returned to the chapel by 8.30 to report results, and it was thrilling to listen to the various ones as they recounted their experiences in "bringing Christ to the people." A number of young people and adults signified their intention of making decision.

The Australian Baptist (25/9/63) reports that the recent Annual Assembly of N.S.W. Baptists reported a membership rise to 16,900. Of particular interest to Churches of Christ, is the following extract from the report on the Assembly: "Arising from the Executive report on its dialogue with the Churches of Christ in New South Wales, it was decided to ask the Executive Committee to appoint personnel of a 12-man Commission, representative of all aspects of denominational life, to approach the Churches of Christ. The motion asked the Commission to: Consider all aspects of the approach made by the representatives of the Churches of Christ in N.S.W. for discussions leading to better relationships between the two communions, not excluding union on New Testament grounds, if God wills it, and: Confer with representatives of the Churches of Christ if felt desirable." The report of the Commission is to be submitted to the 1964 Assembly, or a special Assembly, if deemed necessary. A 1962 statement by Drs. A. G. Elliott and E. Roberts-Thomson is to be referred to the Commission.

In 1959, Miss B. Lee, of Gardiner, Vic., and Ray Date, of Chatswood, N.S.W., were married at Hillcrest Church of Christ, Toronto. This event

was featured in the "Christian." This couple returned to Australia and settled in the Chatswood area. They have two lovely children. A few weeks ago, Mrs. Date was stricken down with a very serious illness. The church is in much prayer on behalf of this family.

Four Anglican priests and a Free Church minister recently undertook jobs as unskilled laborers in factories in Bristol, England, as part of a new experiment to bridge the gap between the churches and "the world of work." The programme has been dubbed Clerics Anonymous, because the names of the group will not be disclosed. The missionaries applied for union cards and were paid the regular wages for their jobs, in an engineering works, a bakery, and a packaging factory.

K. A. Jones has returned to Melbourne after a period of deputation work in Western Australia in the interests of the Federal College of the Bible.

Opportunity Knocks at Your Door

If you live in South Australia, Victoria or Tasmania, you and the members of your church have a unique opportunity. If you write to I. J. Chivell, 189 Gawler-place, Adelaide (Oct.-Dec.) or to W. W. Saunders, 217 Lonsdale-st., Melbourne (Oct.-Feb.) you may arrange a booking for an audio-visual which will give you a 16-minute preview of the 30th Federal Conference, to be held in Brisbane next September.

Of course you would all like to meet the Federal President, G. V. Haigh, in person! But if you can't, what could be better than meeting him on the "screen", and hearing his greeting to you on the "tape"?

You will also meet the Federal Women's President, Mrs. N. McLane, and hear her greeting. Your State Transport Officer will give you helpful information on travel, accommodation and other details.

For sixteen minutes you will thank God that you belong to a great brotherhood, and that we may proclaim A Sure Word For These Uncertain Days. If you have a slide projector and a tape recorder, get your church secretary to make a booking for a Sunday night, an after-church fellowship, or a mid-week family night at your church. Remember that opportunity is always limited. Write today and avoid disappointment.

For brethren living in Western Australia, bookings for the period, Jan.-Feb., may be made with A. D. Pyne, 142 Beaufort-st., Perth. In New South Wales and Queensland, the audio-visual will be available from Conference '64.



INTERSTATE CHURCH NEWS

Discipleship

Graham Burdon, Bruce Thompson,
Beulah Road, S.A.

Jenny Arnold, Ascot Park, S.A.

Don Drake, Phillip Warren, Banks-
town, N.S.W.

Lorraine McCubbin, Ringwood, Vic.

Mrs. Davies, Karen Pickens, Echuca,
Vic.

Membership

Mr. and Mrs. Denney, to Berwick,
Vic.

Mrs. R. Crouch, from Balwyn; Mr.
and Mrs. E. C. Butler, from Fair-
field; Mr. and Mrs. D. Andrews,
from Nth. Balwyn, to Doncaster,
Vic.

Mr. and Mrs. W. H. Clay, to Bur-
wood, Vic.

Mr. and Mrs. P. Glasby, Carramar
to Mosman, N.S.W.

Mrs. V. Becroft, Cherylyne Becroft,
Warragul to Sunshine, Vic.

Miss E. Dickfos, Toowoomba to
Redcliffe, Qld.

Marriage

Colleen O'Keefe to Jan Jensen,
Launceston, Tas.

Joan Innes to Bernie Dean, Mil-
dura, Vic.

Lorna Harkensee to Stan McCred-
den; Mrs. A. Davidson to Percy
Luke, Ringwood, Vic.

Fallen Asleep

Miss F. Brough, Cheltenham, Vic.

TASMANIA

Launceston (C. J. Robinson). — R. C. Bust addressed church a.m. Sept. 8, and G. Roberts (Japan) was p.m. speaker 29th. C.W.F. and J.C.E. supplied and packed four cartons of gifts for New Guinea and New Hebrides Mission fields. C.W.A.F. visited Salvation Army Old People's Home, and supplied programme and afternoon tea. C.W.E.F. and C.M.S. meetings

continue regularly. C.Y.F. will give place to a Y.P.C.E. during Oct., but after-church C.Y.F. fellowship hours will continue. Cricket team recommencing activity. Mrs. Lyndon, Mrs. G. Scott and T. Slice in hospital; Mrs. F. Motley, Mrs. Wells and T. Willmot sick at home.

QUEENSLAND

Mackay. — Church continues to maintain witness. Three members have been added by transfer. Auxiliaries are working well. Interest keen in J.C.E. C.Y.F. has enjoyed outings, including barbecue and boat trip on "Newman's Reach" on a member's Catamaran. Church looking forward to meeting new minister (K. Jenner). Sept. averages: 47 a.m.; 27 p.m.; 33 communicants

Redcliffe (F. Leivesley). — J. Sherriff (Conf. Pres.) addressed church at a morning service. C.E. took part in gospel service. One received into fellowship. C. R. Burdeu visited and spoke on College. Ladies' Fellowship took gospel service and presented favorite hymns and their writers, Mrs. D. West presiding. W. Finger (Annerley) has presented church with a new notice board, this being very much appreciated. Miss Lyn Newell (missionary, Indonesia) addressed morning service. A. Machin has entered hospital for surgery.

NEW SOUTH WALES

Albury - Wodonga - Lavington (D. Oldfield - P. Kavanagh). — Annual business meeting held Oct. 8. Existing Officers' Board re-elected. Church resolved to call a second full-time pastor, and a calling has been made. Sis. B. Anderson (New Guinea) spoke at a meeting on 2nd at Albury. A. Davis and team from New Tribes Mission conducted meeting at Lavington on 3rd.

Mosman (L. E. Wylie - G. Warne). — G. Sloman (sec., Woolwich College) addressed church a.m. Sept. 22. Two welcomed by transfer 29th. Visitors have included Mr. and Mrs. Abbott (W.A.). G. Warne will continue with church in an interim ministry at conclusion of College year. L. E. Wylie's ministry concludes Oct. 20.

Epping (H. M. Long). — Area cottage meetings being held in preparation of forthcoming church anniversary. B.S., under leadership of L. Larcombe (supt.), held anniversary

services on Sept. 22. Kinder and Primary Dept. took afternoon service, at which L. Thomas brought an illustrated address. Prizes for these groups and gifts for Cradle Roll members were distributed. R. Bartholomew was speaker at evening service. On 28th, B.S. held demonstration and prizegiving. Much planning and work was seen in B.S. hall, with new curtains operating.

Bankstown (S. C. Rogers). — Japan visited church on Sept. 22 in person of Miss Jones (Japan Central Mission), who wore colorful Japanese costume when she addressed morning congregation about work of Mission. Church camp held at Illawarra, 27th-29th, 36 taking part. C.W.F. held cottage meeting in home of Mrs. Barnett. At morning service of Oct. 6, 25 members reconsecrated their lives. Two young men baptised at evening service. Y.P. enjoyed picnic on 7th.

SOUTH AUSTRALIA

Ascot Park (R. H. Sercombe). — B.S. anniversary services continued Oct. 6. Senior school on platform for a.m. meeting, at which teacher dedication service conducted by minister; J. B. Baker speaker. Primary session in afternoon; prizes distributed; speaker, Mrs. Wenham (Brighton Gardens). Presentation made to Mr. and Mrs. Bull, who have relinquished their work with Primary Dept. Total attendance of 283 at p.m. service; R. Clymer (Beulah-rd.) preached. There were 9 confessions of faith. G. Woodroff did excellent work in training of scholars. One girl made confession of faith at C.Y.F. meeting.

Beulah-rd. (R. Clymer). — Successful parent and teacher evening held in hall on Sept. 18, when film, *Four Families*, was screened and supper partaken of by 61 parents and teachers. O.M. offering was £140, and Freedom From Hunger, £27. Baptismal service on 8th; 2 young men from B.S. baptised. After monthly teenage tea, youth choir took part in gospel service. Mr. Lucas (B. & F. B. S.) showed slides and literature of their work in New Guinea. At C.W.F. meeting, C.E.F. ladies' committee gave interesting account of their work.

Unley (J. E. Webb). — During absence of minister in Melbourne on Sept. 29, I. J. Chivell and C. L. Fitzgerald spoke at services. C.M.S. held tea and monthly meeting, when A.R. Jones (Director, Social Services) told of his work at Yatala Labor Prison.

C.W.E.F. met Oct. 1. R. McLean (Sec. Overseas Missions), who recently returned from visit to New Hebrides, showed films and spoke about work. B.S. anniversary, Oct. 6. Teachers' dedication service a.m.; speaker, J. E. Webb. Kinder and Primary classes delighted with their singing in afternoon. D. G. Hammer (Maylands) speaker. Intermediates and senior scholars, under direction of Mr. Mead (Edwardstown), led singing and gave special items p.m. Presentation made to Mr. Mead for his services.

VICTORIA

The Patch (A. E. Hurren). — Chapel was filled to capacity on Sept. 18 for birthday meeting of C.W.F. B.S. anniversary and fellowship tea celebrated on 27th. Mrs. Dousatt and A. Matheson were speakers. 29 B.S. families represented at the gatherings. Scholars, trained by H. Easton, sang very well at both services. B.S. competition, Trip to India, with donations resulted in £10 for Overseas Missions. Youth groups visited College of the Bible on Oct. 4. Church happy to have minister at service after his recent illness. Services of W. Compston and visiting speakers during illness of minister were much appreciated.

Berwick (K. A. Mason). — Working bee to tidy up grounds held Sept. 28. On Oct. 1, J. Edwards (New Hebrides) showed slides of Mission work, after which social fellowship was enjoyed. Youth tea held at home of M. Croucher on 6th, followed by youth service in chapel, speaker being G. Waterhouse. Vocal items, accompanied by piano-accompaniment, given by Mr. and Mrs. John McLean. At morning service, two baptised believers welcomed into fellowship.

Carlton (R. J. Duckett). — Record monthly amount of £250 for Sept. box opening for missionary target of £1,500 for 1963; total now £1,400. Miss Laurel McCallum (missionary, Congo Republic) gave interesting message at midweek Bible Class. R. Carter (Alice Springs Mission field) related story of work in connection with new children's home recently built there. At C.W.F. meeting, Oct. 3, Mrs. Geyer spoke on our missionary work in India. A. Johnson still hospitalised and N. Haddow unwell. Lois Stanford has commenced nursing training at Prince Henry's Hospital. Attendances at all meetings good and much interest shown in work.

Horsham (T. V. Weir). — Border-town Y.P. visited Horsham Y.P. for weekend and had fellowship, Sept. 13-15. C.M.S. had L. Blake speak on early history of Horsham and district. Woman to Woman campaign held, with Mrs. J. Strack and Mrs. R. V. Amos as speakers. Many blessed through campaign. A mother and her

two children made decisions. Church Board holding bi-monthly prayer meetings.

Pascoe Vale (G. Setsman). — C.W.F. sponsored fete, opened by the Mayor and Mayoress of Coburg; proceeds £70. Successful opening of B.S. anniversary. Song-leader, F. Robertson (Strathmore) and speakers, Miss M. McCracken (H.M. Dept.) and D. Beasy, stimulated interest and were much appreciated.

Red Cliffs (S. K. Bannon). — Annual Sunraysia missionary rally at Red Cliffs, Sept. 19, with Sis. Betty Anderson guest speaker. She gave graphic account of work in New Guinea. Meetings held 11 a.m. and 2 p.m., with good representative gatherings. Two carloads came from Berri, S.A., and two also from Rob-Invale. Sis. Anderson was speaker again at morning service on 22nd. C.W.E.F. held 4th birthday 25th, with A. Cant (Mildura) as guest speaker. Mrs. Martin and Mrs. Dodemaide home from hospital.

Chelsea (C. G. V. Thomas). — C.W.F. street stall on Sept. 27 raised £16. C.Y.F. Younger Set, led by J. Lowrey (C.O.B.), now have study session at 4 p.m. on Sundays in hall. Men's basket tea on 29th; guest speaker, Tom Brown, also attended after-church fellowship with C.Y.F. at home of Mr. and Mrs. Holt. Message, God's Message to Alcoholics. Explorers formed part of marching squad at Royal Show. 70 competitors and friends enjoyed club sports at Royal Park on Oct. 5. Senior Explorers gaining 3rd placing. Mrs. Beavis was visiting speaker to C.E. on last meeting. B.S. 39th anniversary commenced 6th. Singing of scholars, led by Mr. Ratten, much appreciated by crowded gathering. Afternoon speaker, Mr. Hillbrich; p.m. speaker, Mr. Mathieson.

Balwyn (L. F. Barker). — B.S. anniversary services delighted all with splendid singing of school under baton of K. Sturges, and interesting addresses by visiting speakers and minister. Church congratulated Mrs. McDonald on attaining 92nd year. Phi Betas adding to their successes by gaining equal 1st, 2nd and 3rd in competitions. Footballers held successful dinner and trophy night prior to commencing cricket season. C.E. packing large parcel for New Hebrides Christmas Cheer. C.W.F. sending financial aid. Shoppers' service continues, with interesting devotions and inter-church fellowship.

Burwood (H. J. Patterson, M.A.). — Church happy to welcome into fellowship by transfer on Oct. 6, the brotherhood's loved and respected Mr. and Mrs. W. H. Clay. B.S. anniversary held same day. Kinder demonstration at afternoon session. Scholars' singing featured at evening ser-

vice, and film, *This Way to Heaven*, was screened. Happy day concluded with Y.P. being entertained at the home of youth leaders, Mr. and Mrs. G. Beard.

Castlemaine (A. C. Mudford). — Recent visit of J. Edwards (New Hebrides) was enjoyed. His informative message, illustrated with slides, will stimulate interest in Mission work. C.W.F. annual fair raised £115. Family barbecue held and enjoyed. On Sept. 29, church had fellowship with Mr. and Mrs. W. W. Saunders. Mr. Saunders (Conf. Sec.) was the preacher for the day.

Malvern (A. B. Clark). — Successful B.S. anniversary services, Oct. 6. Morning service conducted by Youth Fellowship, address given by B. Hunt. D. Wilson addressed afternoon gathering, at which prizes and gifts were given to Kinder, Primary and Cradle Roll groups. A. J. Lloyd spoke p.m., at which service scholars and C.Y.F., under leadership of A. L. Finger, rendered items. Cricket team in action. C.W.F. enjoyed evening provided by Mrs. Morris to assist Temple Day effort.

Mildura (A. Cant, B.E.). — Recent speakers have included Miss Betty Anderson (New Guinea) and Miss Philips (Wycliffe Bible Translators). Dr. D. Crowley (asst.-Director S.A. Dept. of Adult Educa.) spoke to combined Men's Society meeting, Oct. 2, on South-East Asia. V. C. Stafford and R. V. Longthorp addressed teachers from Sunraysia churches on 5th. School celebrated anniversary on 6th. D. Nicholls, M.B.E., speaker at a.m. service, S. Bannon (Red Cliffs) at 3 p.m., and A. Cant at 7.30 p.m. Mr. Nicholls conducted an after service fellowship hour, when a film on the Northern Territory was screened. A bi-monthly bulletin, *Tendril*, prepared by minister, is being posted to all homes connected with the school and church, to strengthen the link between church and home.

Parkdale (B. Crowden). — Y.W.L. anniversary held on Sept. 29. The League was inaugurated in 1925. B. Crowden was speaker at 11 a.m. service, and president, readers and organist were past and present members of the League. Fellowship tea was held, at which G. Brown (B. and F. B.S.) screened a color film. Y.W.L. formed choir at gospel service and Mr. Brown again gave address, and prizes were distributed for good attendance. Members from district churches came to after-church film hour.

Moreland (G. A. Grainger). — 48 children attended the "Happy Hours Club" conducted by minister, theme being *Being Really Good Neighbors*. A. Jenkins and C. Latimer addressed church during minister's absence at Mission to Collingwood, Tennis club

and girls' basketball enjoyed successful season. C.W.E.F. conducted evening service Sept. 22, with Mrs. J. Turner guest speaker. C.W.A.F. enjoyed visit from Mrs. Geyer, speaking on Mission work in India. Combined C.W.F. groups completed 68 scarves, 7 rugs and 8 caps to present to Mr. Cann for Mission to Lepers. Collection from money boxes and talents amounted to £315 for C.W.F. special funds. Explorers held Father and Son night. Several members recovering from illness.

Ringwood (J. E. Brooke). — Symphany of church extended to Mrs. Bond in Home call of her husband. £10 raised from "hat parade" for Living Link (Win. Beale). Recent speaker at C.W.F. was Miss Nancy Watt (B. & F. B. S.). At well attended birthday meeting on 2nd, guest speaker was Mrs. G. Whiting, and soloist, Mrs. Pearce. Aborigines Living Link offering £3/16/2. Miss Karen Whitehouse congratulated on being chosen as Miss "Club Four" at recent city gathering. Church expresses appreciation for generous gift of a Hammond electric organ by a church family. A. Baker spoke both a.m. services, Sept. 22, whilst minister spoke at Surrey Hills. W. F. Nankivell now home recovering from surgery. On 15th, C.Y.F. leaders, Lorna Harkensee and Stan McCredden, were honored guests prior to their marriage. Young lady baptised Oct. 6.

Sunshine (N. Hodgekiss). — Pledged giving system introduced to enable church to budget. Y.P.C.E. now meeting on Friday; encouraging results from varied programmes. Ladies visited Maidstone C.W.F. and conducted their meeting. Young Explorers working well, with av. attendance of 13. Successful B.S. anniversary services concluded with scholar's decision for Christ. Speakers were C. Gadge, S. Wilson, L. Dyer, N. Hodgekiss. Singing was led by Ian Hocking, with musical backing from Miss Rae Cordy.

Echuca (B. L. Pryor). — Church continues to have good meetings. Several Y.P. have made confession of faith. Two baptisms at a morning service. All clubs active. Y.P.F. busy with car-wash on Saturday and "Coffee Club." Ladies started social club one evening a month. Combined church service held in chapel, when 172 attended. After fellowship held in hall, when questions asked were answered by minister. Church grounds being beautified and new kitchen almost finished. Mrs. Armstrong progressing after car accident.

Boronla (J. A. Manallack). — B.S. anniversary, Sept. 29; 226 present at 11 a.m. service, at which senior school took part as choir, with group of choral readers. Kinder and Primary afternoon was attended by 260 and 257 were present for evening service, at which Mastron Gall, Miss Wendy

Dowling (A.C.Y.C.) and Mr. Manallack were interviewed by scholars on aspects of their Christian service. Theme of services was **God's People in God's World.** Girls' basketball team finished third for year, and won best conducted team award. Church decided at recent meeting to commence building of new chapel and hall at Scoresby-rd., Ferntree Gully, property, and it is hoped to commence services there early in 1964. C.W.E.F. held successful mannequin parade and variety night to raise funds for New Guinea Mission work. C.W.F. joined with ladies of The Patch for an afternoon. Three teams entered in summer tennis comps, and both cricket teams off to promising start for season. Explorer and Good Companion groups joined in combined sports day at Royal Park.

Cheltenham (R. C. Bolduan). — Mrs. Strack and Mrs. Stirling spoke to C.W.F. re **Woman to Woman** evangelism. Film, **Faith of Our Families**, screened at p.m. service. Visiting speakers have been L. E. Snow, V. Longthorp, L. Trezise, B. J. Combridge, R. Lawton. Evening service on World Communion Day, Oct. 6, was held in Presbyterian church, combined with other denominations in district. 18 dads, 24 Junior Explorers, attended Dad's Night. Explorer boys participated in inter-club sports at Royal Park. "A" grade tennis team won grand final of Southern District Comp. Baptist-Church of Christ Assoc., then beat Northern District premiers.

OPEN FORUM

ABORIGINAL ASSIMILATION.

I am puzzled about S. F. Davey's position in respect of the assimilation policy. In the provocative pamphlet, **Genesis or Genocide**, Mr. Davey writes about the "rejection" of assimilation which he failed adequately to define, but in his recent letter (A.C., 10/9/63) he states that he has no objection to re-housing Aborigines. As this is a fundamental aspect of the policy, it seems that a happy conclusion has been reached, and that Mr. Davey and I are in agreement. What we both desire is not a rejection of assimilation, but a modification at some points.

A most disturbing element in the contributions of Mr. Davey is that he bases a number of his arguments on wrong fact. For instance:—

(1) "... 20,000 Aboriginal citizens in Queensland are constantly under the threat that the Director of Native Affairs may again bring them under the control of the Act" (S. F. Davey).

In fact, only exempted Aborigines, numbering approximately 1,100, can be re-controlled on the order of the

Director. A class of part-Aborigines (unfortunately termed "Half-Bloods") who marry Aborigines, or habitually associate with them, are by statutory definition, "Aborigines." Of the 20,000 non-controlled "Half-Bloods," only those deemed to be in need of protection by a court of law may be brought under the Act.

(2) "In the Northern Territory only 34 of 15,000 'wards' full-bloods, may receive unemployment benefits" (S. F. Davey).

The number of employable Aboriginal wards in the Northern Territory would not exceed 5,000 (of the 18,500 wards, only 8,300 approximately are adults, of whom approximately half are females). Every ward can qualify for unemployment benefits by fulfilling normal eligibility requirements. Generally speaking, those who are unable to comply with these conditions are maintained at Government expense, in remote areas, at rates far in excess of unemployment benefits.—A. West (Aborigines Welfare Officer).

★

The Women Were Tops!

says A. Ross Lloyd (Dandenong, Vic.).

It was the faithful few who carried it through.

When early discouragements came, they refused to acknowledge defeat. Had not their Master said, "Go, make disciples," and again, "I am with you"?

Fifteen months ago the combined executive of the C.W.F. at Dandenong, Vic., chose September, 1963, as the culminating date for its **Woman to Woman** evangelistic effort. They began with a programme of "Friendship Cultivation" among church contacts, especially with mothers of B.S. scholars. They held luncheons in the homes, personally inviting about six contacts and about three churchwomen to each. For these luncheons about 50 per cent of the contacts accepted, but when the attendance was of church members only in most homes. Then the ladies called for special prayer every Tuesday at 10.30 a.m. at the chapel, while other women who found it difficult to come in prayed at the same hour in their own homes.

The C.W.F. organised quarterly church socials, and went to much effort to provide excellent programmes. Most of these were well attended and enjoyed by church members, but the highest number of contacts who came was only five, in spite of both written and personal invitations.

Representatives of the **Woman to Woman** Panel of the Vic.-Tas. C.W.F.

came out and conferred with and encouraged our women on several occasions. The women suggested that our minister conduct a "discipleship class" in B.S. time for senior girls of the school. The school agreed. Most of the senior girls not already church members were invited, and the purpose of the class was fully explained to them and to their parents. Four girls accepted the invitation, and another recently baptised asked to come in to this seven weeks' class.

Meanwhile our ladies were again busy at visitation and friendship cultivation. Then about 30 contacts were invited to another series of luncheons in three homes, this time with about 50 per cent attendance. About 12 of our women did most of the work. More workers would have enabled a much wider group to have been "cultivated."

And then came the culminating evangelistic meetings. How beautifully and expertly the women conducted these meetings! With Mrs. Muriel Stafford presiding, Mrs. Muriel Robottom preaching, Miss Moya McCrackett song-leading, Mrs. Netta Newham addressing about 40 girls at a teenage tea on the final Sunday night, Mrs. Ethel Pearce, Miss Jean Milne and Mrs. Bev. Beazley as soloists, and Mrs. H. Dickson and Miss Anita Skewes as elocutionists, and locals Mrs. Selby and Mrs. Hayhow at organ and piano, every woman brought consecration, quality, dignity and charm to the meetings. For example, Mrs. Robottom's sermons were "copybook" examples of sermon technique, artistically constructed and with a presentation that was bright, pleasant, homely, interesting and honoring to the Lord Jesus. These gospel meetings were held on the nights of Sept. 17, 19 and 22. 69 women, including ten of the cultivated contacts, were present on the Tuesday night. These were nearly all locals. The 71 women on the Thursday included five of the cultivated contacts. The Sunday night attendance of 128 included men, but only one of the women - cultivated contacts. But how excited we were when five people came forward at the invitation hymn - one a married woman and mother of some of our scholars, and with her came the four girls from the "discipleship class."

But it is not over yet. Perhaps the best thing that has come out of it all is that our women see that the programme of friendship cultivation and evangelism must be a permanent one. So they are continuing their Tuesday morning prayer meetings twice a month, and they are planning ahead. They tell me they won't be able to make so much money at the annual "sale of works" this year, but the minister thinks this a very small price for the church to pay in order to have an effective programme of lay evangelism being undertaken by a part of the church.

The Christian Institute of South Africa has been launched in Johannesburg by an inter-racial group of 180 persons, representing almost all of the Republic's Protestant and Anglican churches. Primary function of the Institute, for which the first meeting approved a constitution, is to "tackle the problems facing Christians in South Africa - racial differences causing division between the churches, and other problems which tend to divide . . . Christians." The movement has been described as the "first big step toward co-operation among all South African churches," with a "common ground" being sought first among the races "before making an assault on the problem as a whole." -E.P.S.

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BIRTHS

WHITE (Andrew). - On Sept. 21, at Geelong Hospital, Vic., to Joan and Brian, a son - Dale Andrew.

CARR (Clark). - To Priscilla and Cliff, at Geelong, Vic. on Sept. 11, God's gift of a daughter - Deborah Lynne. A sister for Daryl.

GILBERT (Box). - To Margaret, wife of Ron, Rosslyn Kaye, at P.A.N.C.H., on Oct. 9. Sister for Anthony and Louanne.

JACKSON (Dugay). - On Oct. 5, to Jennifer and Peter, 8 Menarra-st., Doncaster, Vic., a son - Simon Peter.

DEATHS

WOHLERS (nee Ethel McCallum). - On Sept. 28, at her daughter's residence (Mrs. E. Rose), 1 Charman-rd., Mentone, Vic., Ethel Wohlers, of 80 Argyle-st., Moonee Ponds, beloved wife of the late August Frederick, loved mother of Lily (Mrs. E. Rose), George, Phyllis (Mrs. H. Cracknell), Vincent, Hazel (Mrs. Downing), Kenneth and Leonard. "Peacefully sleeping."

SUNDERLAND (Haywood). - On Oct. 6, Catherine Ruth (Kitty), dearly loved sister of Emily, Elsie and Cliff of 12 Boorool-rd., East Kew, Vic. "At rest. Peace, perfect peace."

SUNDERLAND (Haywood). - Catherine Ruth (Kitty), dearly loved cousin of Eunice and Jack Northeast. "Absent from the body, present with the Lord."

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Coming Events

NORTH FITZROY (Vic.) 90th BIBLE School Anniversary, Oct. 20 and 27. 20th: 11 a.m., Past Members conducting service; speaker, W. A. Wigney; 3 p.m., Pageant of School Work Over the Years; 5 p.m., Reunion Tea; 7 p.m., A. W. C. Candy. 27th: 11 a.m., Present members conducting service; speaker, J. Turner; 3 p.m., speaker, J. Burt; 5 p.m., Family Tea; 7 p.m., speaker, J. Shaw.

SPRINGVALE (Vic.) BIBLE SCHOOL ANNIVERSARY, Oct. 20. 3 p.m., R. Brooker; 7 p.m., Special Service. All welcome.

COLLINGWOOD (Vic.) BIBLE SCHOOL ANNIVERSARY, Oct. 20. 3 p.m., D. Prout; 7 p.m., P. Uren. Friday, 25th: Concert and Prizegiving. Song-leader, R. Warry. Hospitality provided.

BAYSWATER (Vic.) BIBLE SCHOOL ANNIVERSARY, Oct. 20. Speakers: 3 p.m., H. Prime; 7 p.m., E. Heard. Oct. 26: Fellowship Tea at 6 p.m., followed by Prizegiving Night at 7 p.m. A warm welcome to all members and friends.

RICHMOND CHURCH (Vic.) 74th ANNIVERSARY, Oct. 20. 11 a.m., R. C. Bolduan; 3 p.m., G. A. Whiting; 5 p.m., Fellowship Tea; 7 p.m., N. B. Wells. Visitors and past members of the Burnley, South Richmond and North Richmond churches are cordially invited.

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

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

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

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

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

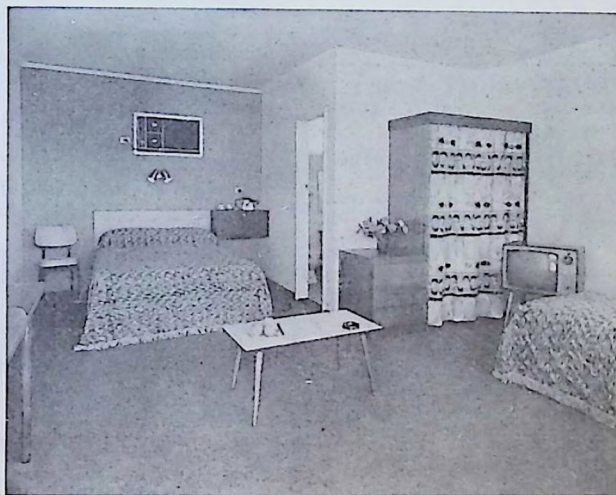
MELBOURNE (Swanston-st.) 98th HOMECOMING and CHURCH ANNIVERSARY, Nov. 10. Speakers, 11 a.m., K. A. Macnaughtan; 3 p.m., J. S. McCullough (Field Director, Bolivian Indian Mission); 7 p.m., K. A. Macnaughtan. A cordial welcome to all former members and friends.

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3.25 p.m. — Dedication Service — Con-
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Sunday, 27th

11 a.m. — Worship and Breaking of
Bread. Speaker, R. Pritchard.
3 p.m. — Pleasant Sunday Afternoon.
Speaker, E. P. C. Hollard.
7 p.m. — Gospel Service. Speaker,
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Russians . . .**

Terry Lane.

John Lloyd, W. H. Clay and I were guests of the Peace Quest Forum (a group of ministers of religion interested in the subject) on Friday, Sept. 27, at a luncheon given as an opportunity to meet two Russian visitors to Melbourne. The two visitors, Professor Victor Tchikvadze (Professor of Law at the Moscow University) and his charming and attractive interpreter, Mrs. Aella Bobrysheva, are in Australia as guests of the Australian peace movement.

Professor Tchikvadze spoke briefly of the place of the Church in the modern Soviet society, and in doing so, he paid tribute to the churches of his country for the contribution which they have made to the world peace movement. He also emphasised the liberties which the Church enjoys in Russia, and to illustrate his point he spoke touchingly of the deep Christian faith of his mother. Though he himself had been baptised as a child, and brought up within the influence of the Church, he frankly confessed to being irreligious. But he stressed that freedom of religious practice in the Soviet Union is guaranteed by law, and that people who have been guilty of restricting or interfering with this liberty have been penalised for doing so. However, he made no secret of the fact that the State carries on a vigorous intellectual campaign against religion in an effort to dissuade would-be adherents.

The Professor commended the Australians who have advocated the creation of a nuclear-free zone in the Southern Hemisphere, and have protested against the proposed French nuclear tests in the Pacific.

In answer to a question concerning the freedom of ministers of religion in Russia to criticise the government, he made the rather startling assertion that there is nothing to criticise! In elaborating on his answer the professor spoke of the Church and State sharing the common aim of world peace, and as everything that the Soviet Government has done in the past 10 or 15 years has been in the interests of the maintenance of this peace, the Church has no grounds for criticism! He went on to say that any sort of protest demonstration is unheard of in Russia because the people are well content with the country's administration. (One must say at this point that while his information might be questionable, there could be no doubt that he sincerely believed what he was saying.)

Commenting on the Sino-Soviet split, he criticised those who would try to widen the breach further, as

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such an event must inevitably increase and not diminish world tension. He did not try to hide the existence of the split, which he described as a difference in aim.

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OBITUARY

William Joseph Harding.

In the Home call of William Joseph Harding, the church at Beverley, S.A., has suffered the loss of one of its oldest members. On Sept. 10, after a severe heart attack, he passed to his reward at 74 years of age. Mr. Harding decided for Christ during a Scoville mission at Balaklava, S.A., and was baptised by W. L. Ewers, and received into the fellowship of the church. On Jan. 14, 1914, he married Daisy Dring, and took up membership with the church at Hindmarsh, where he was active in church work, especially in the Men's Bible Class and choir. He was a keen leader of young men, being active in football and gymnasium. Later he, with his wife and family, moved to Beverley, and showed a similar interest in the work of the Lord. He had two periods as a member of the Official Board, and sought to bear a witness for Christ and the church. He leaves a widow, 3 daughters and 2 sons to mourn their sad loss. The service was conducted at the funeral parlor, and the Cheltenham Cemetery, by the writer. "We sorrow not, even as others which have no hope."—W. A. Russell.

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