

THE AUSTRALIAN

*Christian*

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



*Fifth World  
Convention*

SPECIAL ISSUE  
NEXT WEEK

EDGAR GORDON BURTON  
TORONTO, CANADA  
World Convention President

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# THE AUSTRALIAN Christian

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When soars the soul earth's  
clamoring voices cease,  
Stilled in the wonder of God's  
power and peace.



There was the faith which subdued kingdoms, which served the cause of right, which made promises come true. They shut the mouths of lions, they quenched raging fire, swords were drawn on them, and they escaped. How strong they became, who till then were weak . . . men whom the world was unworthy to contain, living a hunted life in deserts and on mountain sides, in rock-fastnesses and caverns underground. One and all gave proof of their faith, yet they never saw the promise fulfilled; for us, God had something better in store. We were needed, to make the history of their lives complete—Heb. 11: 33, 34, 38-40 (Knox).

We all depend for the completeness of our lives on those who take up and carry on the torch we have laid down . . . The faith that has come down to us is a trust. The Bible and the Church are wells which our fathers have digged. Philistines may fill up the desert wells, as they did in the days of Isaac, who made it his task to re-open them for those who would follow him on the march. But these wells may also be silted up by the sands of the desert, if we who have inherited them do not keep them open . . . The men and women of the past depend on us for the fulfilment of that which they began. No doubt those who have laid down the work of faith and labor of love have their reward. But men of faith have always had their crowning satisfaction in seeing it spread and grow . . . Samuel Rutherford, writing from his prison in Aberdeen of his flock at Anworth, said that if some at least did not meet him at God's right hand, there would be no heaven for him "in Immanuel's land."—Dr. Reid.

O thou whose love doth constrain us, and whose life inspires us, we give thee thanks for all thy saints, who in every age have borne heroic witness unto thee. Help us to fail neither them nor thee, as we, too, pass on the torch. Oh, may thy soldiers, faithful, true and bold,

Fight as the saints who nobly fought of old,  
And win, with them, the victor's crown of gold.

Alleluia! Alleluia!

THE AUSTRALIAN CHRISTIAN

# BAPTISM AND UNITY

John Marsh, Principal of Mansfield College (Congregationalist), is a regular, and stimulating, contributor to *The Christian World*. Underlying much of his writing is a passion for Christian unity.

An article entitled, "For Baptists Only" (Nov. 25, 1954), gives ample evidence of the desire he expresses that "it will be of use in helping us not only to understand each other, but even more to come together with one another, no longer being members of separate Churches, denominations, communions, but united in one bond of peace and love by the Holy Spirit in one manifest Church of Jesus Christ." His spirit is admirable, but his reasoning rather less so, as he proceeds "to write about the difficulty that the Baptists provide for the Christian who seeks the manifested unity of Christ's Church on earth." (In the interests of strict truth, isn't it rather the advocates of "infant baptism" who provide the "difficulty," seeing that the supporters of "believer's baptism" stand on what is now generally accepted as "catholic" ground?)

## POSITIONS CONTRASTED

He contrasts the two general positions on baptism by stating, "The Baptists have asserted that there is no unambiguous account of a baptism of an infant in the New Testament; to which the rest have replied that there are some stories which imply it, even if they do not make it explicit. The Baptists have claimed that baptism presupposes a response of faith in the person to be baptised, and that an infant cannot make such a response; and the rest make answer by drawing attention to the solidarity of a family, and to the rite of infant baptism as a remarkable reminder to the Church that it was before we knew what was being done that Christ died for us. At the end of all the discussions, though I am not a Baptist, I cannot but say that the Baptist position has much to be said for it." (Apparently, Principal Marsh uses the term "Baptist" throughout this article to cover the various advocates of "believer's baptism.")

Then follows a most interesting pointer to Anglican thought, in which he indicates that some of their theologians "are now beginning to say about confirmation that it may be thought of as a kind of deferred part of the sacrament of baptism, as if the first and decisive part of the rite were performed in infancy, and the second and 'confirmatory' part in later years, when the one-time infant has grown to be able to make answer for himself." Congregationalists also, he says,

"have some ceremony whereby those who have been baptised in infancy are admitted to privileges of the church, such as communion and church meeting." On the other hand, those who practise "believer's baptism" have been feeling their way towards some act of dedication for those infants born into Christian homes, and many such "dedication services" are, in fact, being held.

## WHICH WAY TO UNITY?

On the strength of this, Principal Marsh asks earnestly, "Is it not possible for us to think through together the theological implications of all this diversity, which seems to me to indicate that the act of initiation into the Church of Jesus Christ ought to begin, for the children of believers at any rate, in their infancy, and yet not to be over until there has been an individual profession of conscious faith in Jesus Christ as Lord and Saviour?" Thus he sees "the possibility of recognising both Baptist and non-Baptist attitudes to the sacrament of baptism."

Principal Marsh is seeking to grapple with the realities of the situation. He would be aware, of course, that Christians like those of North India and Ceylon, in their respective schemes for union, have advocated some such agreement, providing both for "sponsored baptism" (infant) and "believer's baptism," and ensuring that those who have received either "baptism" become communicant members of the church through receiving confirmation.

Let these be accepted for what they are—earnest attempts to solve a major difficulty among Christians. But to many the suggested solution must seem an intolerable compromise, and irresponsible juggling with the realities of New Testament truth. We believe that, as a Restoration Movement, we are on firm ground in our conviction, well expressed by the *Disciples' Response to Lund* (1952), that "baptism, administered by immersion, upon profession of faith in Christ . . . is the catholic form described in the New Testament, and thus is a basis for unity." The soundness of that position is still being verified by some of the world's outstanding theologians. To retreat from such high ground, even for a unity most ardently desired, would be both folly and betrayal. The cause of true Christian union can never be served by the surrender of convictions, however overpowering at times may be the temptation to take some such "short-cut" as Principal Marsh and the men of Ceylon and North India visualise. But we dare not fail to bear our witness, pleading both with passion and loyalty to the truth as we see it, for union on the basis of the *New Testament*.

Summary of an address given at the Evanston Assembly by E. BERGGRAV,  
former Primate of the Church of Norway on . . . .

# World Tensions and Our Unity in Christ

Those who have worded the topic may not have intended it, but I think it simply fair and frank to ask the question: Are there not tensions inside the Church, and among the churches as well? To what extent has the Church, which means the total number of those claiming to be in Christ, contributed to this situation—or better: Are the churches contributing to the tensions of this world? How much do the tensions among the churches infect the world climate?

## Where Do We Stand?

I think all of us will feel conscience-bound to confess: We are primarily the culprits. "He to whom much is committed, of him the more shall be demanded" (Luke 12: 48). The churches have been committed by Christ, the one Lord and Saviour of mankind, with the message to tell, not in mere words, but by a complete self-sacrifice, how much God loves men. Yet, the churches have succeeded in producing the very strongest tensions and divisions among themselves and in the world, precisely by means of what Christ offered them as his own life's heritage to make bonds of unity strong among them—his communion table. Even in this World Council of Churches we have not realised up to now our unity in Christ at this very point, the point where he himself asked us to start.

What do we have in mind when we speak of tensions? We must be aware that somehow tensions are included in the purpose of the Creator, because tensions are necessary to the growth of life. Life without any sort of tension could not be alive any more. God did not create a friction-free life. Neither does God aim at any sort of uniformity of this life. It is when sin enters that tensions become destructive.

What about our own member churches confessing their unity in Christ? I have been looking around to find church bodies actually fond of each other. I think the most we could achieve would be to tolerate each other in "co-existence," which means that we keep the tensions down, but there they are. Today we are asked to confront unhappy and evil tensions with that other fact: our unity in Christ. It must at once be said that of course Christ dooms any evil, and that there can be no unity in him, including sinful tensions. There may be differences of opinion, differences about what we like or dislike, but not anger, no envy, no

irritation. Because in the unity of Christ, love is the constructive and over-ruling factor.

Consequently there is nothing to this unity if it does not work and make its effect felt in our church life as well as in our human life as a whole. We may feel happy when we talk of this unity, but if it is not changing the churches and the world, the reason can only be that we ourselves are paralysing the power of it by means of our destructive moods.

## What Has Been Achieved?

Has this unity not been working at all? Yes, it has. We are not entitled to claim any big results, but I think we may state that to some extent we have been commanded by Christ to be on the march towards him.

1. The realisation of the truth in Christ and our unity in him has proved to be a constant reminder to us. We may be conscience-stricken every day about it. It is like what was told about the crowd in Acts 2: 37, after listening to the speech of Peter: "They felt they were cut in the heart." Such a cut is the beginning of everything connected with the Kingdom of God and it has meant the beginning of ecumenicity, too. We might perhaps say that Christendom as a whole today is having a bad conscience about unity in Christ.

2. Our unity in Christ, as described in Holy Scripture, also is a reminder to us of his love towards the world, to men in all walks of life, and to all churches. Can we ourselves, then, despise what Christ loves? Has there not been growing a fresh respect among us, not at all concealing differences or divisions of truth and thought, but just creating a hitherto unknown willingness to listen to each other, no longer in the old self-conceited way, but nearly in a humble mood?

This is according to no specific Christian rule. It is all so human. If one of your best friends, whom you trust and love, introduces to you a man towards whom you yourself are harboring grave tensions, then you are more likely to hesitate in your judgment and perhaps listen to the man to see if there might be some good in him.

3. This leads us to a third point. Our unity in Christ, if taken seriously, prevents us from self-aggrandisement and the feeling of having a monopoly of all truth and wisdom, or of being entitled to be the judges of our fellow-churches rather than being their

brethren in Christ. Any church prestige is doomed by Christ himself. There exists no master church above the others. What we have is a "church family" in Christ.

So I think we may trust and say that the unity in Christ has started changing the world's church atmosphere. The tensions of evil have been forced to be on the defensive.

Remember: The spirit of Christ never is a spirit of discord. Where black discord enters into the churches' mutual relationship, then the power of the unity in Christ is at once paralysed. But it does not become paralysed by differences in attitude or even in creed as long as the love of Christ guides our hearts.

## What Influence on the World?

Now, what about such tensions when embodied in different nations of this world? May the unity in Christ exert influence in this area? Certainly yes, only provided that this power firstly is dominating the Church climate itself. God did create one world, and this generation of ours experiences as no previous one the realisation of this goal of the Creator.

True, that tensions of the nations are of a political quality, while our unity in Christ is of a religious quality. These two qualities may seem to be as different as fire and water, but that is not quite the case. I might refer to a word spoken by the then British Prime Minister, Clement Attlee. He said in 1946 that "wars start in the minds of men, and peace has to start in the same place," meaning that even politics are in the end dominated by men's minds. The mind or mood of mankind is a common ground of Christ as well as of the United Nations, of churches as well as of governments.

If Christians take seriously their unity in Christ, this means that they become engaged in that very quality of love to man which is characteristic of Jesus Christ. This does not at all mean that we should make a sweet soup of all the mess we are in. Jesus himself

(continued at foot of next column.)

P. R. BAKER, S.A., gives a moving pen-picture of . . .

# THE GIRL in the IRON LUNG

She was twenty-six years of age; married, with two little children, a boy and a girl. She was a hotel-keeper's daughter, and in that atmosphere had spent the greater part of her life. Her education had been well cared for, and both she and her sister seemed well fitted and set for life.

## Among the Helpless

Then, suddenly, polio struck. When I was called to her side in the big infectious diseases block of the hospital, Joyce was one of many fighting for her life in an iron lung. I had been there many times, at all hours of the day and night, going from lung to lung with words of comfort, brushing away the tears from the face of a helpless child, lifting the head of this one and that to a more comfortable position, saying a word of prayer into the ears of those who were beyond words. The only other visitor in those big wards was a Roman Catholic priest. No other preacher of any denomination came to the side of those helpless victims unless sent for. Perhaps one should not blame them, for, of course, there were risks. Doctors, sisters and nurses were being struck down by the scourge,

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never did make such a soup of world affairs. He spoke out distinctly about any injustice and violation. He took a firm stand against lies and falsifications, against God-denying wickedness of all sorts.

To be in unity in Christ means to be in unity with the full Christ, in unity with his love as well as in unity with his law. As Christians we are duty-bound to keep the glasses of his lighthouse clean. The red signals warn against wickedness and injustice, the green ones guide us to good will and peace. Those two lights on our course over the oceans of time must always be guiding us, both of them. Never can justice or law be left alone, never love be left to itself.

It is no easy job we have ahead of us. He says himself: "In the world you have tribulations. But be of good cheer, I have overcome the world" (John 16: 33). He, not we, shall overcome the tensions of this world, but he needs us, he needs his churches as his means. Do start in your own mind and sanctify Christ in your heart as Master and Lord. Every Christian, not only every church, is responsible for the effective power or for the destruction of the power, embodied in our unity in Christ. We are all responsible for the fate of mankind.

patients were coming in at the rate of fifty and sixty a week, and when I found Joyce it was to discover that she had polio of the worst type. There was that dreaded word, "bulbar." Her respiratory organs were no longer operating, and she was only being kept alive by being made to breathe mechanically by means of the suction and pressure action of the lung.

## Sowing the Seed

Joyce could only speak with much painful effort, and trying to impart to her the great comforting truths of the gospel was not easy. She hadn't been brought up to feel that she would, or ever could, need such help and comfort.

For two years I saw Joyce, and for two years I kept dropping the seed of Divine truth into those ears as she lay utterly helpless. One day I received quite a shock. Joyce was gasping and trying to tell me something. I placed my ear close to her mouth. With an effort that was almost too much for her, she said, "Chris started Sunday school." She watched my face, as well she might. Chris was her little boy, aged five, who had never heard of Sunday school before. I discovered that she had asked her parents to send him to the church of Christ, and he just loved it. This was the first sign of a response to the two years of seed-sowing. I told her how thrilled I was to know that Chris was so delighted with his Sunday school, and how I always prayed and believed that she would see the need of accepting Christ as her own personal Saviour. Then I had another surprise. Her father and mother had actually attended the Sunday school anniversary to hear Chris sing.

## Moment of Decision

But Joyce was growing visibly weaker, and as the months passed there was no further response. Then I was called away for three months, on mission work. Occasionally I dropped Joyce a short note, telling her of the work of the gospel. Then, one day, I paid a flying visit to the city, and on the way back to the 'drome, I dropped into the hospital. She still lay helpless, and even weaker. She smiled and wept at the same time as I came to her side, and in that moment I saw my chance. "Joyce," I said, "I've just dropped in to ask you if you will accept Jesus Christ, the Son of God, as your own personal Saviour." She lay quite still for a moment, with her eyes closed. Then she opened them quickly, and,

looking into my face, gasped, "Yes, yes, yes, I will." Then I asked, "And would you be prepared, if it were possible, to be baptised into his death in the waters of baptism?" Again Joyce gasped, "Yes, yes." The long fight was over, and the great victory won.

I returned to my field of labor for a few more weeks, and upon my return home again hastened to visit this dear child of God. She greeted me with, "Vicki has started Sunday school." Vicki was her tiny daughter. Her delight was plainly evident, but she looked worn and tired with her long fight for life. Her eyes were all that she could move in her body. I was called away again for a weekend. Before leaving, I dropped in and had a word with each patient, finally saying a word of farewell to Joyce. She was so unwell that she could not speak, and I left her, with a lump in my throat.

## Death — and Victory

While I was in Broken Hill, Joyce lay there, asking for me, gasping about Chris, Vicki, Sunday school and the Christ. The authorities let her people in to sit at her side. On the Saturday morning, at 5 a.m., the iron lung was still working, her poor, worn body still lay inert within it, but Joyce had gone quietly. With joyful anticipation, she had exchanged the iron lung for the arms of her dear Saviour. For nearly three years she had fought for her life in that machine, and what a fight it had been!

On my return, I went up into the hills to see her parents. Naturally, they were feeling very much upset. In the course of conversation I asked, "Did you know that Joyce had accepted Christ as her personal Saviour, and had placed her life in his hands?" Her father got the surprise of his life, and, to my own surprise, he expressed both relief and delight. "Now," said the mother, "I can understand her changed attitude, her resignation. I couldn't account for these things, but I see it all now." Then, as though speaking to herself, she said, "So Joyce died a Christian." Father and mother looked into each other's eyes for a moment. There was no need to speak, and so I left them. I received a card from them at Christmas. "Do come and see us again," was their message, and I certainly will, for, as long as I live, I shall ever have in my mind the winning of the girl in the iron lung as one of the greatest trophies of the gospel.

Mrs. GWENDA STEWARD, writes from Java a tribute to her mother, the late Mrs. W. Beiler . . . .

## Her Works Do Follow Her

On Dec. 6, 1964, in a little town, 130 miles inland from Surabaya, Java, I received from my brother in South Australia a telegram which included the following words: "Mother passed away peacefully Saturday; all thankful for fragrant life. Love, Don." I often wondered how I would feel when that time came, and although there was a sadness that one whose life indeed had always been so thoughtful of us all, and of others, and so loving, had suddenly been taken from our midst, there was a deep sense of peace that could not be explained. Yes, "the peace that passeth understanding filled our hearts and minds through Christ Jesus." We sat around whilst my husband, amidst our tears, read to us Psalm 23. Yes, the valley of the shadow of death, but what triumph as we thought of the one who could now say, "I will dwell in the house of the Lord for ever!"

Of course, we read together John 14, and we turned to the book of Revelation—no more tears, no more death, no more sorrow, no crying, no more pain—all things are new. Could we not be glad that the one we loved was now enjoying the presence of the Lord whom she loved and served for so long?

Christmas Day was spent up here in a tropical setting, coconut palms, banana trees, paw-paw trees, indeed jungle all around us, and nearby the sawahs, or paddy-fields, with everything fresh and green, owing to the heavy rain and hot sun. Everything speaks of new life, freshness, fruit—we fancied that many folk would pity us, our first Christmas away from home, but the Lord came not only as the Babe of Bethlehem, but as the triumphal Saviour. And so for us, it was not a sad Christmas Day, but a glad Christmas Day. Because of that first glad Christmas Day, when he was born to be our Saviour, the Saviour of the loved one he had so recently taken Home to be with him. Indeed, Christmas and its true message and import came to us in a far deeper way than ever before. It was indeed a day of rejoicing.

Towards the close of the day the staff of the hospital where my husband is serving came to wish us a happy Christmas, and they were joined later by some young Indonesian men from the Teachers' Training College nearby. Many of these young people can read English, but are not able to speak it very well because there is no one with whom to practise. They have sought us out, and we have been able

to hand them portions of God's Word which have been taken as though they were gold-mines. Often my husband has driven home young folk from the township to their kampong or village, and has given them a small tract or Scripture portion in either their own language or in English, and he has found his next one or two questions unanswered, as immediately these folk have commenced to read, so great is the hunger. (What of Australia?)

The time came for these kind folk to leave, and as they were going one of these young teachers turned to me (after he had asked me to tell him the correct way to say, "I am going home," "How are you?", "I am quite well, thank you") and he said to me, "Where do your father and mother live?" I told him that my father lives in S.A. "But," I said, "my dear mother now lives in heaven," and then on this first Christmas Day in Java I was able

to tell this young Indonesian why I could be so sure that my mother now lived in heaven, and why she was there with her Saviour. "Oh," he said, "She is dead." Behold, she is not dead, she is alive, and could I not say that because the Lord Jesus Christ said, "Behold I am he that liveth, and was dead; and, behold, I am alive for evermore"? Yes, I could surely say, that "her works do follow her," and he doeth all things well.

A little verse recently written in a birthday card for our laddie by his grandma, shortly before she passed away, spoke of the faith that she passed on to her children, who can echo the words with certainty:

The Shepherd's bosom bears each lamb  
O'er rock and waste and wild:  
The object of that care, I am—  
I am the Shepherd's child.



### A Baptist Speaks of "A World Church."

Extracts from the Presidential Address of T. P. Keyte, L.Th., Vic. Baptist President, were published in the *Victorian Baptist Witness*. We quote from the address the section headed: "A World Church."

"It does seem to me self-evident that one direction of our new advance must be a new tolerance and understanding and willingness to work with and learn from those who differ from us. Out of the ferment of the world today is emerging what Archbishop Temple called, 'the great new fact of our time,'—a world Church. I know Baptists are divided in their attitude towards it. I know the dangers of it; the attempt to create a sort of super-Church, the submerging of all our convictions and distinctive witness in a common mush of undenominationalism, like the child who thought to produce a super-color by mixing together all the colors in the box, only to find that it turned out a dirty brown; the dangers of submitting to the modern cult of largeness, and of winning political victories rather than victories of the

Spirit; the dangers of attempting to impose on the Church of the living Christ the methods of a modern chain store. But, since when have Baptists been afraid of danger in the face of an opportunity for extending the kingdom of God? One of the most dangerous doctrines ever preached is the doctrine of liberty, to which we Baptists have clung so tenaciously through the years. I feel that one of our great duties today is to find ways of demonstrating that unity which already exists in our common loyalty to Christ.

"What are we afraid of? Of God? This new ferment in the world cannot be contained in the wineskins of self-centred, fenced-off denominations, or the wineskins will be spoilt and the new wine lost. God is not a Baptist! And if this movement is of God, and we resist him, we will die out, and we will deserve to die out. 'He that would save his life shall lose it,' is a principle which applies to churches and denominations, as well as individuals.

"I am not pleading for a slackening of our Baptist convictions, but for an intensifying of them, and for the kind of confidence that believes sufficiently in their truth and relevance to believe

that they can stand on their own feet in any company, as indeed they can.

"This is a world-wide movement and I rejoice in it, but I want to come now to the other end of the scale, the local church. This is the level at which most of us can serve the world Church, and I believe that the local church is still the key to the situation. . . . In ages when Christianity is dominant, the pastoral function receives the greater emphasis, but in times of waning influence, it is the missionary

function which comes to the fore. Have we sufficiently recognised that we have again passed over to a missionary situation? Churches still regard the minister solely as a pastor (in a missionary situation!) and make demands on him which, legitimate in the earlier situation, begin now to appear somewhat trivial in a set of conditions which demands that both minister and people shall together be missionary. It is not enough that the Church should have missionaries; she should be mis-

sionary. The mission field today is hard up against our own front doorsteps. . . . the Church once more is a 'colony of heaven' yet with the difference that the Church is not quite in the exhilarating position of the first disciples, a vivid community offering to man's obvious need a new and compelling answer. Perhaps we are too well known."

(Contributed by C. L. Smith for the Federal Committee for the Promotion of Christian Union.)

R. V. AMOS, Chatswood, N.S.W., advises . . . .

## "Look at Something Bigger than Yourself"

J. Trevor Davies, who has succeeded to the pulpit made famous, at Bournemouth, by Dr. J. D. Jones, has written a very lovely little book called *Lord of All*, in which he tells a very interesting story.

An American society woman went to consult a well known doctor about her health. At the first interview he simply said to her, "Now just tell me all about yourself." Naturally she needed no second invitation. At the end of an hour the doctor stopped her and said, "That will do for now; I'll see you again tomorrow." The same kind of thing happened several times a week for some time. Then one day the doctor said to his patient, "Madam, I can do no more for you now." The woman was surprised, for as yet, he had not prescribed anything for her. The doctor went on, "I can do no more for you. I advise you to take the first train to Niagara Falls, and there take a long look at something bigger than yourself."

Well, that is

### A Very Good Piece of Advice

for each one of us — "take a long look at something bigger than yourself." In saying that there is no desire to decry man's place in God's order of things, but only a suggestion that man needs to find his rightful place within that order. Man is—as we say today—a V.I.P. (a very important person). But far more important than man is his Maker, Almighty God.

Life becomes a little less tangled, fear begins to slip away, uncertainty wanes, when we look—in worship—into the face of God our Father. The doctor's advice to his patient is the same kind of thing which the Great Physician is constantly saying to the troubled people of the world, "Look at something bigger than yourself." It really is important to get things into their right perspective, and see that God really is on the throne.



This, surely, was what the Psalmist had in mind when he cried out, "I will lift up mine eyes unto the hills." Why? Because behind the creation he could see the Creator. Then, having viewed with quiet contemplation the handiwork of the Father, he asked and answered his own question, "Whence cometh my help?" — "My help cometh from the Lord which made heaven and earth." Of course! That is the way of it, for our help—yours and mine—does come from him, our loving Father and our loyal Friend.

The best way I know of centring our vision upon

### The Great Things of Time and Eternity

is for us to become close spiritual companions with the Christ, whose story is so finely told within the Scriptures, and whose influence is so vividly felt in the lives of men. Jesus Christ focusses our attention upon God the Father, for as the hymnwriter has splendidly said,

"O wide-embracing, wondrous love!  
We read thee in the sky above;  
We read thee in the earth below,  
In seas that swell and streams that flow,  
We read thee best in him who came  
To bear for us the cross of shame."

So, we do well to listen to the advice of the old time chorus, "Turn your

eyes upon Jesus." Look at him in the matchless splendor of his sinless life! Look at him in the sympathetic understanding of his public ministry! Look at him in the supreme hour of his passion, when fastened to a cross which was flung against the skyline! Look at him, through his death and resurrection, bringing redemption to the world of wandering men! Yes, look at him! As the old negro woman said to the little child, when the funeral procession of Lincoln passed by, "Take a long look—he died for you." When we do take a long look, like the man who wrote the Epistle to the Hebrews, we will "see Jesus . . . crowned with glory and honor."

Therein lies the glory of the Christian faith. We follow a living Lord who wears upon his brow the symbol of almighty authority. Dare our hearts be afraid in the light of that? Dare we hesitate to obey any command of such a leader? He rules! He has all power! We serve no dead Christ, but a risen Redeemer trampling his broken Cross beneath his feet. All the massed forces of a pagan world are not strong enough to break, or destroy, the Christian in whose heart is the power of the ascended Christ. So, I say again, "Turn your eyes upon Jesus." Look at—not something—but someone bigger than yourself! That will do us all a great deal of good, for then his greatness will overshadow our smallness, and his power will be made available for our weakness. At just that point the Christian life will become a radiant spiritual adventure.



We appreciate a letter from J. W. Ferris, of Mt. Gambier, in which he mentions his keen enjoyment of the series of travel articles by H. A. G. Clark. He also adds, "The articles of a devotional nature are helpful, and the others describing brotherhood events and news are good, and help me to keep in touch with the work on a nation-wide basis."



Next week's issue will feature pictures and news in connection with the forthcoming Fifth World Convention of Churches of Christ at Toronto, Aug. 16-21. On the following week (Feb. 8 issue), we shall commence a new series of our feature pages, "The Living Word" and "Minister's Musings."

Ray Knapp, superintendent of the New Zealand brotherhood mission station, Dadaya, Southern Rhodesia, passed through Melbourne on Jan. 14, en route to his homeland on furlough. He was accompanied by his wife and children. Mrs. Todd, mother of Garfield Todd, Prime Minister of Southern Rhodesia and Mr. and Mrs. Barnard and family were fellow passengers. The Barnard family intend settling in New Zealand.

Many friends will learn with sorrow of the passing on Jan. 16 of Fred Prittle, for many years a deacon of the church at Lygon-st., Carlton, Vic. Always a friend and encourager of youth, he served for a long time as B.S. supt., and visitors to Lygon-st. will remember him as one of the first to greet them in the church porch. His sister, Miss Prittle, cared for him in his last painful illness, and to her and other loved ones we extend sincere sympathy, and express appreciation of a man whose loyalties were always strong. A service was held in the chapel on Jan. 18.

The Victorian and Tasmanian Women's Conference Executive Council will meet on Friday, Feb. 4, at 2 p.m., at Swanston-st. Mrs. C. Mott will lead the devotions. Discussion. All ladies welcome.—J. M. Cleland.

Past students of the Federal College of the Bible who are studying at an Australian University, and are eligible for a share in the T. E. Rofe Settlement, should apply to the College secretary immediately. Progress in studies should be indicated.

The church at Eismore, N.S.W., is holding a youth convention over Australia Day week-end, with a special welcome to Brisbane visitors. Among these will be thirty-five who have booked a special bus from Albion.

The Churches of Christ Choral Society, Vic., will resume rehearsals at Lygon-st., on Thursday, Feb. 3, at 8 p.m. It is hoped that all former members will be in attendance. The choir

is anxious to render the best possible service to the brotherhood and would welcome any new choristers to share in that service. It is desired to have an augmented choir for the Melbourne Town Hall on Easter Sunday afternoon and singers who can assist are asked to attend rehearsals at Lygon-st., on March 17 and 31.

Mr. and Mrs. C. H. J. Wright commenced their ministry with the Margaret-st. church, Launceston, Tas., on Jan. 16. There were good attendances at both services (11 a.m., 122; 7 p.m., 112). Following the gospel meeting a special welcome was tendered to Mr. and Mrs. Wright in the chapel. Speakers included Mrs. Allen (on behalf of the ladies), J. H. Harrison, church secretary (on behalf of deacons and auxiliaries), F. Daniel (Sandhill church) and D. W. Lee (Invermay church). Special items were rendered by the choir. Mrs. Allen presented Mrs. Wright with a bouquet of flowers. The evening closed with supper in the school hall.

It was just eight years, on Jan. 9 of this year, since the first post-war British migrants under the Free Passages Scheme reached Australia. Since then, free and assisted passages have kept a continuing flow of new settlers from the United Kingdom, and during this year it is expected that Australia's intake of British migrants since the end of the war will reach the half-million mark. This means that in the Australian population to-day, nearly one person in every 18 is a new settler from the United Kingdom.

D. H. Smith commenced his ministry with the church at Morwell, Vic., on Jan. 16. The work of E. R. Sherman, B.A., Dip.Ed., as interim minister has been greatly appreciated. The Bible school now has an enrolment of seventy scholars, with nine teachers. Fellowship has been enjoyed with a number of visitors, including Mrs. Humphrey and Miss Hunt, of W.A.

Word has been received from Dr. Daniel A. Poling, World President C.E., advising that Dr. Ernest R. Bryan, World General Secretary, had passed away suddenly at Washington, D.C., U.S.A. Dr. and Mrs. Bryan visited Australia in August, 1953, for the National C.E. Convention held at Launceston, Tas., and numerous friendships were formed during their short visit to this country. Dr. Bryan was one of our preachers in U.S.A.

R. McKenzie, minister of the church at North Richmond, has advised us of the death in England, early in the New Year, of Mrs. H. A. Procter. Mr. Procter was at one time minister at North Richmond, and later was an M.P. in England for some years. Mr. Killey, a brother of Mrs. Procter, is a present member at North Richmond; another brother (Fred Killey, of Sydney) served as a missionary in India.

## North Coast Camp

One of the most successful camps on the North Coast was held from Dec. 27 to Jan. 8. Young people gathered from as far as Port Pirie, S.A., with a large representation from Taree and Inverell. Leaders included M. Smith, M. Pieper, A. C. Caldicott, D. Willis and Miss A. Walker.

Morning devotions were taken by campers. Gordon Norling (Taree) thrilled the morning session on New Year's Day, climaxing his message with his brother Robin deciding for Christ, also Pam Porges (Chatswood). Both Robin and Pam were immersed on the Sunday afternoon, before a splendid gathering, in the Tallebudgera Creek. This service was conducted by M. Pieper and A. C. Caldicott.

Well worth reporting is the testimony of Mr. Norling, which caused a stir in Taree. He, with a friend, had entered in a district-wide canoe race from Mount George, but on learning it was to be held on the Lord's Day, withdrew. His reason for withdrawing was reported in the local paper. At the same time, he was to give a broadcast on the course the race was to take, having travelled the thirty miles several times before. He concluded by saying, "It is that good, that if it wasn't to be held on a Sunday I'd be in it myself." Local authorities took it up and arrangements were made for Mr. Norling to enter on the Monday, resulting in second place, winning £15. As his canoe drew into the bank with crowds on either side the amplifiers announced that these were the two young men who would not race on the Lord's Day.

Highlights of camp included group studies on the American study book, *The Church Invades the Pagan World*. Stimulating discussions followed each session. Religious films were shared with other camp groups of an evening, as was also Bible study. An energetic recreational programme catered for the campers with the Salvation Army winning the cricket match and Bruce McDonald the table tennis trophy.

Many visitors to Burielgh were welcomed by the large kitchen staff comprising Mr. and Mrs. H. and A. Pieper, Mr. and Mrs. H. Christensen, all of Brisbane, Mrs. McKinnon and Miss Walker. Close on 66 campers were accommodated at one stage. The camp resulted in a spiritual deepening of all campers.



# MISSIONARY NEWS

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

## Encouraging Evangelistic Report

The following was written by Roy Dixon and covers a year's work in the Baramati area. Despite difficulties, the gospel is having free course and being glorified.

"As we come to review another year's work in this field, although we cannot report any visible results we can say once again that we have had many good opportunities of preaching the gospel.

"This has come about in various ways. Firstly, the children's classes in the outer villages have continued as usual. The children in these classes are all Hindus and it is encouraging to hear some of them repeat off by heart, texts that they have learned. We must pray more and more that the Word which they can speak so well outwardly will, together with the Holy Spirit, speak to their hearts, so that they will be won for Christ.

"The Word has been preached many times in the bazaars of Panhare, Wadgav, Sunsar, Lasurna, Sangwi and Shirsuphal. In addition to these places, in conjunction with Mr. Waghmode we have been to the bazaars of Ningav and Indapur. Also, we have been to Supa and have now made an arrangement with the Ramabai Mukti Mission at Supa to go there once a month to help in their bazaar and village work.

"Having realised the need of trying to live near the people we have had evangelistic camps at Shirsuphal, Lasurna and Wadgav. Many contacts were made and many new places were visited from these camps. At night, during these camps we were able by the aid of the old fashioned magic lantern to show the life of Christ and his teaching to interested and, on the whole, friendly audiences. On two or three occasions we have met some opposition but not enough to report about.

"These camps were conducted in co-operation with the Baramati Women's Evangelistic Dept. At each camp we were assisted by some of the Biblewomen. Firstly, they came under the leadership of Miss Skuce, and then later under Miss Roberts. In this way we were able to work amongst both men and women.

"Further opportunities for preaching

were given at religious festivals held at Kerati, Malegav, Karmala and Shingnapur. At Karmala 500 gospel portions were sold in two days and 300 gospels were sold in three days at Shingnapur.

"We had short camps at the festivals held at Karmala and Shingnapur. At Karmala Misses Roberts and Walker came with their Biblewomen, and at



Miss D. Geyer, latest missionary recruit for our Indian staff, left Melbourne on Jan. 18.

Shingnapur Misses Roberts and Batterham came with some Biblewomen.

"In addition to the outdoor preaching work we have maintained regular contact with isolated Christian groups at Malegav, Wadgav, Keranje, Shirsuphal, Supkal Wasti, Belwadi, Lasurna and Walchandnagar. In some instances we have the Lord's Supper in villages where there is only one Christian family out of the whole village. Quite often the Hindu neighbors and others will sit in on these services, and it is as Paul says, 'For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come.' In this way the Lord's Supper becomes a real witness to the outsider.

"Throughout the year in all places we managed to sell 2,150 gospel portions, nine Bibles and five New Testaments. Again we must continue to pray that souls may be won through the spoken and written Word.

"In Baramati itself, opportunities have been given for personal work

amongst Hindus of various classes. However, in these personal conversations we have found that the general belief is that salvation comes through reason and not by grace through faith. May some of those spoken to come to realise their need of the Saviour.

"Many thanks go to Messrs. Sathe, Bhoonsle and V. Gaikwad for the work they have done throughout this year. There have been enquiries both in Baramati and at the camps but no visible results. However, despite this the preachers worked hard at the task. May we have a greater faith to work even harder this year sowing the Word wherever we are sent, believing that the harvest will come soon."

## PENTECOST MEDICAL ITEMS

Mrs. Smith reports on a friendly visit paid by a Government doctor (French).

"The doctor was impressed with all he saw and I was able to consult him about several cases that were causing me concern. His advice was most helpful. Though the doctor did not use much English we managed to get along all right, though there were some amusing incidents. It was wonderful to have someone to diagnose and advise, even for such a short time, and we realised just how great a responsibility we have in this work. We also learn to lean hard on our Great Physician and draw from that unfailing source of healing power which has never failed us yet and never will. As a result of the doctor's visit, our hospital is full and looks as if it will be for some time."



Theological books are a luxury which most of the 25 Lutheran DP pastors remaining in Germany cannot afford. The Lutheran World Federation, after having donated thousands of Bibles in nine different languages to Lutheran refugees in Germany, recently completed a project for supplying the pastors with theological books. Under the project, every DP pastor in Germany was asked to select the theological works he would like to own. An average of about 12 dollars was allocated for each pastor. Some of the books had been out of print for years and had to be located in second-hand book stores. In other instances the pastor himself had found a rare copy of a book and requested permission to buy the book directly. Each of these pastors has now received his quota of books. In reporting the completion of the project, Gerhard Dietrich, Social Services supervisor for Lutheran World Service, Germany, writes: "The joy and gratitude with which the books were received is a sincere testimony to the fact that a tremendous need exists in this field, that the pastors are hungry for good theological works and that they were deeply appreciated."



# INTERSTATE CHURCH NEWS

## Fallen Asleep

Ernest John Turner, Carnegie, Vic.  
Mrs. E. Funston, Berwick, Vic.  
Mrs. R. Smith, Tyalgum, N.S.W.

## Discipleship

Valda Irby, Clayton, Vic.  
Valerie Hunter, Berwick, Vic.  
Mrs. E. Garnham, Elaine Garnham,  
Keith Garnham, Stuart Ogilvie,  
Raymond Cocking, Lorraine  
Docherty, Robert Conners, Kevin  
Conners, Georgetown, N.S.W.  
Pamela Porges and Fay Woodward,  
Chatswood, N.S.W.  
Barbara Bowles, Bambra-rd., Caul-  
field, Vic.  
Miss M. Rowe, North Richmond, Vic.  
Gaye Clayton, Wendy Townsend,  
Devonport, Tas.  
Dorothy Russell, Preston, Vic.

## Membership

Miss R. Hancock from Gardiner, Vic.,  
to Carnegie, Vic.  
R. Chalkley, to Bambra-rd., Caulfield,  
Vic.  
Mr. and Mrs. S. Corlett and Steve,  
from Oakleigh, Vic., to Gardiner,  
Vic.  
Miss A. Treble, from Wedderburn,  
Vic., to Gardiner, Vic.  
Miss F. Cowper, from Cheltenham,  
Vic., to Gardiner, Vic.  
Mr. and Mrs. McNally, from Nth.  
Balwyn, Vic., to Bentleigh, Vic.

## Marriage

Gwen Read, Boronia, Vic., to H. I.  
Walmsley, Tamworth, N.S.W.  
Peggy Goode to Arthur Bartrim,  
Murwillumbah, N.S.W.  
Wilma Steele to Ray Wadsworth,  
Tamworth, N.S.W.  
Jean Evans to Jack Lynds, Ma Ma  
Creek, Qld.  
Enid Poole to Don Neumann, Ma Ma  
Creek, Qld.  
Betty Goleby to Jas. Evans, Ma Ma  
Creek, Qld.  
Barbara Bartholomae to Nev. Barr,  
Gatton, Qld.  
Allison Geyer to Graham Buck-  
master, Gardiner, Vic.  
Winnie Waterman to Frank Beale,  
at Chown Memorial Chapel,  
C.O.B., Glen Iris.

## Tasmania

Devonport.—At annual business meet-  
ing following were appointed: deacons,  
T. Burt, L. Walshe, E. Stevens, J.  
Webb, D. and M. Kenzie; sec., T.  
Burt; treas., J. Webb; B.S. supt., E.  
Stevens. Church has purchased manse  
which is almost ready for occupation  
by new minister, D. P. Holloway. Youth  
club held successful fancy dress break-  
up and B.S. enjoyed Christmas tree  
and social when gifts were distributed.  
Visitors have included Batten family  
(Invermay), and Mr. and Mrs. Smith  
(Balwyn), T. Burt, S. C. Burt, R.  
Pitt, A. Higgs and E. Stevens have  
conducted services in recent weeks.  
Two B.S. scholars made their decision  
and were baptised on Jan. 16. Mr.  
and Mrs. P. Burt are on an extended  
visit to the mainland.

## Queensland

Toowoomba (E. T. Hart).—On morn-  
ing of Dec. 19, speaker was Mr. Leives-  
ley, who is to commence ministry with  
church at Albury. Mrs. Leivesley  
brought message in song. Christmas  
choral service was held in evening.  
Four Christmas trees were held for  
B. Schools. C.M.S. gave ladies an even-  
ing. Ladies and men presented gifts to  
one another. Choir visited Brodrigg  
Home on Sunday prior to Christmas to  
sing carols. Ladies also entertained  
these folk with Christmas party. They  
also visited hospital with gifts for the  
patients. On Christmas Eve, choir and  
Y.P.F. went carolling in various parts  
of the town. Services were held in  
three centres on Christmas morning  
and were well attended. Offerings were  
received for Burdeu House in Brisbane  
and amounted to £30. Y.P.F. members  
visited Home on Christmas with a gift  
of a vase. There was an additional de-  
cision at Harlaxton during Dec.

Ma Ma Creek (W. Davidson).—Lars  
Larsen has taken all services at Ma  
Ma Creek and Gatton during preach-  
er's vacation. Mr. Davidson has now  
entered his sixth year of ministry with  
church. Five Y.P. attended senior camp  
at Caloundra and two girls enjoyed  
junior camp. Mrs. Glezendanner and  
Jennifer (Wynnum) have been recent  
visitors. Bibles were presented to four  
newly married couples. Mr. and Mrs.  
D. Neumann have gone to reside in  
Adelaide.

## Western Australia

North Perth (C. H. Hunt). — Prior  
to Christmas, ladies held social and  
stall, and offering was taken to assist  
kinder Christmas tree. B.S. and J.C.E.  
held combined social under leadership  
of L. Dearden, and Y.P.S.C.E. held  
Christmas social at which opportunity  
was taken to farewell Barbara Mellor,  
who has moved to Como. A suitable  
presentation was made. Church mem-  
bers joined in the function. H. and R.  
Edwards have returned home from  
overland trip. J. Emery is seriously  
ill in hospital. Mrs. J. Edwards and  
family have removed to Nedlands.  
Church has enjoyed fellowship with N.  
Moore. A. Chessell has commenced a  
boys' club. J.C.E. holds top place for  
State Junior Efficiency shield. Miss A.  
Chessell is assisting in the society. L.  
Dearden has been appointed secretary  
of Central Districts Union.

Mukinbudin (P. E. Perry). — During  
Dec. "Christmas Gift Evening," for  
aborigine children at Norseman mis-  
sion was held, with excellent atten-  
dance and response in way of gifts.  
On Christmas eve Y.P. visited various  
farm houses, singing carols. Mr. and  
Mrs. Seaby, who recently returned from  
Great Britain and the Continent, held  
evening at their home and showed  
color-slides. At present a number of  
children from Norseman are holidaying  
at homes in district. Services are well  
attended, despite holiday season.

Claremont (J. E. Gough). — Over 100  
attended Christmas service which  
featured B.S. Choir. Ron Simpson and  
John Harris have gone into National  
Service. Church and auxiliaries made  
suitable presentations to Gwyn Morgan  
and Ken Peddey on occasion of their  
marriage. New fence has been erected  
at chapel and lawn planted. Visitation  
programme is under way to provide con-  
tacts for church and auxiliary fellow-  
ships. Recent visitors have included  
Mr. and Mrs. West (Roelands), Mrs.  
Keats (Lygon-st), and John Hunt  
(Mitcham). Jubilee committee is pre-  
paring for 50th church anniversary.  
First issue of church paper *The Fellow-  
ship Monthly* has been issued.

## New South Wales

Earlwood (G. H. Benjamin). — On  
Jan. 2, one young man confessed Christ,  
and one older brother reconsecrated  
his life. At family services on Dec. 19,  
attendance in morning was 68 and in  
evening 82, the total communicants for  
day being 82. Total offering was £22  
for local work and £3 for Conference  
committees. Recent visitors have in-  
cluded Mr. and Mrs. L. E. Jones, Mr.

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and Mrs. W. J. Casperson and family (WAGGA). Mrs. Wilson (Wentworth Falls), Mrs. Clymer (Zillmere, Qld.). Thanks are expressed for helpful addresses from L. E. Jones and G. Gibson.

**Georgetown** (W. E. Hoffman).—Over 100 attended evening service on Jan. 2 to witness baptism of seven young people. Mr. and Mrs. L. G. Burgin and family (Lygon-st., Vic.), were welcome visitors.

**Tamworth** (H. I. Walmsley).—Members who have been on holidays have returned home. Fellowship was enjoyed with members of other churches during holidays. B.S. is having Happy Hour Bible School during vacation weeks.

**Chatswood** (R. V. Amos).—229 attended the Family Reunion worship service, which proved to be a time of blessing. Attendances are being well maintained, and over holiday period a large number of interstate visitors worshipped with church. Farewell has been expressed to Mr. and Mrs. L. K. Wilson who have moved (for time being) to Melbourne. Services were well attended on Jan. 9, and there was one baptism during evening service. Mr. Amos has been speaker at all services recently.

**Lismore** (A. C. Caldicott).—Christmas Sunday services were large in attendance with 40 aborigines from Cubawee assisting with choral music. Recently a young man decided for Christ. Ethelbert Davis has returned to Sydney after a year convalescing. Messrs. Stewart, Rocklea, and D. Willis (Woolwich), have addressed church. Sympathy is extended to Mrs. Newton in her bereavement. All departments are in recess over holiday period. A number attended Burleigh Heads camp.

## Victoria

**Lygon-st., Carlton** (L. G. Burgin).—Numerous visitors welcomed during holidays included Mr. and Mrs. A. West and Stephen, Mrs. McConnell (Warrnambool), Mr. and Mrs. C. Houston and family, Mr. and Mrs. Carpenter (Qld.). Recent speakers have been Drs. Oldfield and Killmer, R. T. Pittman and W. W. Saunders.

**North Fitzroy** (A. O. S. Baker).—Women's tea was held on Dec. 5 when men catered and waited on tables. Evening service was conducted solely by women. Mrs. Nankivell (Ringwood) was speaker. Special Christmas services were held on 19th and 25th. Mount Royal hospital which is regularly visited had a special tea on 19th and a visit from Father Christmas on Christmas morning. Kinder Christmas tree was held on afternoon of 18th and Y.P. tendered film night and Christmas tree to church members and friends in evening.

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**Berwick**.—Y.W.P. recently entertained officers and their wives at a dinner, followed by social evening. Kinder Christmas tree was held on Dec. 18. After two years' fruitful ministry with church, D. H. Smith was farewelled and presented with lampstand. Y.P. were entertained at birthday party in home of Mrs. Dunne in honor of son Laurie, who is preparing to enter military camp. Sympathy goes to relatives of Mrs. E. Funston, who passed away recently. A baptismal service was held on Jan. 9.

**Hampton** (K. J. Clinton, B.A.).—Building was crowded for special Christmas service on Dec. 19. Mrs. Mason and Mr. Hunting have been back at services after long illness. During absence of preacher on holiday, Messrs. Chapman, Gole, Griffiths and Pittman have conducted services. Largely as result of gifts from Ladies' Auxiliary (£204) and Physical Culture Classes (£80), the church has been able to pay £450 off manse debt.

**Shepparton** (G. Hearne, Interim).—B.S. resumed on Jan. 9, under leadership of G. Bamford. Visitors have included Mr. and Mrs. D. P. Holloway prior to commencing their ministry at Devonport, Tas. Mr. Holloway preached at morning service on Jan. 16 and M. Roberts (Qld.), spoke at gospel meeting at Mooroopna aboriginal church. Mooroopna church continues weekly meeting for prayer on Wednesdays.

**Swan Hill** (R. A. Banks).—Speakers during preacher's absence on holidays were I. Crowe, G. A. Mott, G. Chislett and Mr. Stidwell (Nyah Methodist). Geoff Chislett is home on vacation from Woolwich College. Attendances at services have been smaller due to members going on holidays. J. Meek has gone to Melbourne to commence work. He was farewelled after service on Jan. 9.

**Clayton** (J. Read).—Church celebrated 4th anniversary on Dec. 18. A group of Y.P. went into camp at Belgrave Heights. There were two decisions and one young lady offered herself for missionary service during the convention. Church has purchased a manse. All auxiliaries are still on holidays. Some members paid visit to Talbot Colony for Epileptics during Christmas week, taking gifts of fruit. Also I.C.E. held open-air carol service as their last meeting for the year.

**Oakleigh** (J. W. Lewis).—Christmas Bowl appeal amounted to £31/12/-. On Jan. 16, during preacher's vacation, R. McCue (Local Option Alliance), spoke at morning service and H. Farmer (elder) spoke at gospel service. J. Warfe (C.O.B.) commenced in Jordanville's first morning service. A combined meeting with Mt. Waverley

and Jordanville was held at Jordanville in evening when J. Warfe was speaker.

**Carnegie** (A. R. Lloyd).—Christmas services were held on Dec. 19, also combined communion service on Christmas day at Methodist church, Mr. Lloyd being speaker. Church expresses sympathy to Mrs. E. Turner and family in recent death of her husband. Many members have been on holidays. During preacher's vacation services have been conducted by G. Clark, H. B. Turnham, V. Gole and R. Hindman.

**Middle Park** (J. Plummer).—During preacher's vacation following brethren have assisted with services: Messrs. Chapman, Fletcher, R. Thompson, Masters, J. Ritchie and P. Sumpton. Messrs. Mason and Knee (Ormond) presided. Church regrets that Sis. E. Tilt is prevented from attendance through ill health.

**Brighton** (C. G. Taylor, B.A.).—"Christmas Post" raised £15 for Inter-Church Aid. Choir resumed on Jan. 16, after recess which followed enjoyable Christmas choral service. Mrs. Ford and helpers raised £12 for Talent Fund through barbecue night on 14th.

**Gardiner** (P. A. Youens).—Temple Day offering is now £1,887. Building alterations have met several delays lately and may not be completed until March. Thanks are due to platform helpers during preacher's vacation. On Jan. 16, Miss D. Geyer gave gospel message and was bidden "bon voyage" at fellowship meeting afterwards. About forty members saw her off to India on the *Strathmore* on Jan. 18.

**East Preston** (T. V. Weir).—Attendances were maintained at all services during holiday period. Members appreciate ministry of new preacher. Y.P. are planning camp for Australia Day week-end. Wednesday evening fellowship in homes has recommenced, and is well attended. All work is in good heart.

**Preston** (J. E. Searle).—Christmas service was held on Dec. 19, when choir rendered selections from *Messiah*. Men's Society completed activity for year with break-up at which B.S. scholars were entertained. Good gathering of adults was also present. Y.P. enjoyed camp life at Lang Lang beach during holidays. On Jan. 2, a young girl made her decision and was baptised on 16th, on which date services were well attended. Choir has resumed with an encouraging attendance at first practice.

**Bentleigh** (J. Wiltshire).—Much activity was in evidence before B.S. held afternoon Christmas tree for Kinder; bigger school had party in the evening. M.I.S. held successful wind-up banquet. Y.P.S.C.E. provided elderly people at Oakleigh Home with a tea, and later entertained them, which brought much

appreciation. Evening meeting on Dec. 19 was observed as elderly people's night, preacher giving special message. 60 were present at Christmas morning service. Mid-week prayer meetings have continued without break with good attendances.



## *Korea, Dec., 1954*

In looking back over a year's work in Korea, Jim Atkinson, World Council of Churches refugee worker serving with Korea Church World Service, sees great needs remaining unmet. In most fields they seem to be as great now as they were at the end of the war in 1953. The inevitable poverty that came from the wreckage and wastage of war—from fields untilled, factories unused, sources of power and of materials cut off—remains, and is added to by the poverty that comes of the run-down of war industries and the dwindling civilian labor needs of the reduced foreign armies. Korea must therefore face a reality of general poverty for some time to come, as the price of war and of the continuance of near-war conditions, compelled by the uneasy truce.

To this general poverty must be added the destitution of refugees who number several millions still, and the lack of even the crudest housing for many of them. Other factors in it are the large number of wounded Korean soldiers, now discharged from the army and roaming nearly unemployable, and the tragic number of war widows left with small children and no breadwinner, unlikely ever to marry again and meanwhile destitute with their children beside them.

This is a difficult background for any church to work in, and a hard and challenging one for Christian churches that are often "in their first generation" and struggling hard for a foothold for Christianity among a people largely apathetic and too often associating western civilisation only with the sufferings that its more lethal skills have brought. Yet the Korean Christian churches are growing and witnessing, with a conviction that should shame some of the older Christian lands. When you meet a Korean preacher you often feel that he has found a fire you have lost. He knows and he tells. Our work, of backing up his small local church with the means to help the needy, is material beside that faith, and should be humble to match.

Some Korean preachers live in reasonable comfort, but many more do not. Many a refugee preacher is living on a bare earth floor between mud walls, under a roof of rice matting or flattened cartons, and is without

even the encouragement of visits or contact with the outside world. Such a man is spreading Christianity far more than we are. At best, we are putting the gifts of overseas Christians into his hands to help others; at worst we are falling, through inadequate appeals, prejudices, carelessness, factional quarrels, or complacency, even to do this. We tend too often to worship efficiency, a deity of very mixed worth, at the cost of humanity. We want to give neatly, even if it means coldly, and get exasperated with the unskilled rural preacher who seems to us to give raggedly—even if warmly. We tend to impose a way, where we should be underwriting a faith. Our work is a bridge, and a bridge must have both ends at ground level or it is no use.



## *Youth Camp at Hall's Gap*

The churches of the South Western District of Victoria (Warrnambool, Portland and Hamilton) conducted a youth camp at the Hall's Gap site from Dec. 27 to Jan. 3. Leaders were K. W. Barton (camp leader), V. Quayle (studies) R. W. Saunders (devotions) and Mrs. K. W. Barton (girls' leader). The total camp complement was 45.

Each day of camp began with a devotional period, sometimes conducted in the hall and once or twice in the open. Bible and group studies were conducted in the mornings. For the Bible studies the campers were divided into intermediate and senior groups, the first having a series of flannelgraph Bible studies led by Mr. Saunders and the older group studying the book of Acts under the leadership of Mr. Barton. The second study for the morning was a group discussion on the theme, "The Christian Walk." Discussion material was introduced and later summarised by Mr. Quayle.

Afternoon activity was more of a recreational nature and included a hike to one of the mountain peaks, a cricket match and a trip to McKenzie Falls and environs. Since the weather was so favorable (and sometimes too hot for hiking), time was given for swimming nearly every afternoon and the campers made the most of this time. Other afternoon features were a variety meeting which included camp impressions, what's happening in the churches, and a talk illustrated by curios of missionary work in the New Hebrides; also a Campers' Own Service. The latter was arranged entirely by a group of campers who prepared

and conducted the meeting in a very commendable way.

Programmes for the evenings were varied. Some were of a social nature including games, concert and scavenger hunt, and others were devotional and inspirational. The Saturday night programme was of the more serious kind with campers taking part in team quizzes and giving devotional items, and the leader challenging the young people towards more thorough Christian living.

In spite of the discomfort of the weather on the Sunday, the church services were helpful and impressive. In the morning the hall was decorated with ferns and gum tips to help create a worshipful atmosphere. This communion service was presided over by Mr. Saunders (Hamilton), with two campers, Norrie Clowes and Peter McLean, reading the Scriptures. Mr. Barton gave an address on "Implications of Discipleship." The campers visited the Stawell church for the night service, this being presided over by the camp leader, Mr. Quayle (Portland) gave the gospel message and a group of campers rendered an anthem.

A final session was held on Monday morning when the leaders spoke a closing word to the campers. The camp leader then summed up and stressed that the camp would justify itself if the young people left the mountain top experience of camp to live better and more Christ-like lives on the plain of everyday living. Camp concluded with the campers joining in a circle in the open and singing "Blest be the tie." A number of people, including some from other States, visited the camp. This was the first combined camp for the district and it is hoped that it will become an annual fixture. Mr. Hickman (Hamilton) served the campers splendidly as cook, Lorraine Conlin was camp sec.-treas., and Irvine Goudie, pianist.



## *Australian Boys' Choir Impresses*

Recitals given recently by the Australian Boys' Choir in Melbourne proved a most delightful experience. The Choir, which is attracting considerable attention, sang exceptionally well to large audiences and will shortly proceed on tour, possibly overseas.

Those interested in the Choir's activities will be pleased to learn that future periodic recitals in Australia are planned as a regular feature and are to be advertised in advance. The Secretariate, at 8 Kintore-cres., Box Hill, Vic., will be pleased to supply further information.—R.R.J.

THE AUSTRALIAN CHRISTIAN

L. A. TREZISE, Vic. Youth Director, counsels young people on the . . .

## USE OF SUNDAY

Stewardship of time—according to Mark Rutherford—demands a minimum of sixteen hours per week. Some are able to give many hours during the working week. For others, Saturdays and Sundays are the only days on which they can give time.

Sunday, freed from all sabbatarian restraints, offers a great opportunity for worship and service. The question of how best to use this day must be answered by each person and each local church. The rural area church may find itself limited to one gathering on Sunday, at which church school and church service follow each other.

In large churches it may be possible to plan activities that cover the whole day from 9 a.m. to 9 p.m. A church well alive to its responsibility should make the fullest use of Sunday.

The best time at which to hold various activities must be determined by the local church. There is no special mandate for church services at 11 a.m. and 7 p.m. Some church services commence at 9.30 a.m. and 7.30 p.m. respectively.

There is a growing tendency toward the morning school before the usual church service. It is found to give increased membership, more regular staff attendance and helps young people to attend worship service.

It is not to be supposed that a morning school and church service are sufficient. What about the rest of the day? These hours offer a wonderful opportunity to keen leaders. Special groups and clubs can meet during the afternoon. Fellowships can meet at 4 p.m. and stay on for tea and evening service. The leaders who do not plan to use these hours are losing valuable time.

It is no use lamenting the absence of youth from the evening service and of youth from the morning school if we fail to organise the activities of the day.

Some have felt that the afternoon school is more effective than the morning school. This is not true where the school is properly conducted. The church school functions to serve the community. The church should decide when the school will be held to gain maximum efficiency. Even the opinion of the parents is not paramount. The community needs leadership on this issue.

Church officers, preachers, superintendents and club leaders are the persons to give the lead in the use of Sunday.



It won't be long now before television programmes will offer serious competition to church activities.

We urge all leaders to plan to keep youth coming back to the church on Sundays. Give the young people themselves an opportunity to work out programmes of activities. Any church of any size ought to have a unified plan of Christian Education covering all age groups, with a council to push the programme along.

Don't leave Saturday night out of the planning.

Remember, it won't happen by itself! If we are to make the fullest use of Sunday, with first class activities, then somebody has to make it happen. It is hard work, but it is a

great joy to belong to a church that is active, especially on Sundays.

### BIRTH.

HOLLOWAY (Morrall).—At Queen Alexandra Hospital, Hobart, on Jan. 15, to Mirrie and Jan, a daughter—Heather Miriam.

### DEATH.

PRITTE. — A tribute of love and esteem to the memory of our Bro. Fred, honored senior member of the official board and a trustee of the church of Christ, Lygon-st., who was called home on Jan. 5, 1955.  
"Forever with the Lord."

SMITH. — On Dec. 23, 1954, at Queensland (result of accident), Rodney, beloved son of Alf and Rose Smith, Dandenong, Vic.

"Some time we'll understand."

### IN MEMORIAM.

CRISWICK.—A token of loving remembrance of my dearly loved sister, Muriel, called to higher service, January 17, 1938.

"At Home with the Lord."

—Inserted by her devoted sister, Dorothy L. Giles.

YOUNG.—In loving memory of our darling mother, called Home on Jan. 25, 1953.

"In thy presence is fulness of joy."

—Inserted by her loving daughters, Carrie and Mabel.



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## Ministries of Our Women

### SOUTH AUSTRALIA.

The December meeting was held at Grote-st. chapel, when devotions were conducted by Mrs. Graham, whose subject was "Gifts." A welcome was extended to Mrs. McRoberts and Miss H. Skuce. There were 108 present. Mrs. Marshall was thanked for work done as country news letter correspondent, and a word of farewell was expressed to her, and also to Mrs. Thurrowgood. Miss L. Foreman has been appointed country news correspondent.

The musical afternoon held at Grote-st., in aid of the Rest Home, resulted in £10/6/- being raised. On this occasion an opportunity was taken to recognise two ladies who have served for many years in the Auxiliary, and gifts were presented—these were Mrs. Selway, who has given 45 years of continuous service, and Miss Manning, who has been pianiste for 15 years.

The Overseas Missions Committee reported a splendid meeting at Grote-st. to welcome home Miss P. Cameron. Many women have assisted on street stalls for the Morialta Children's Home. A Christmas party was planned to be held at Pinsbury migrant hostel, with our women assisting. Many lovely presents brought in by the various churches, and suitably wrapped, were provided as Christmas gifts to be used by the Hospital Committee.

### VICTORIA.

At the December meeting Mrs. Ward (Pres.), was in the chair. There were only 66 ladies present, owing to the exceptional rain which flooded the city. Mrs. Laiff led the devotions, taking as her thought, To Find His Love a Language. H. A. G. Clark was the guest speaker. He told of some of his experiences on his recent visit to the Indian Mission fields, Evanston, and the places in Europe where Inter-Church Aid was being carried out. Win Waterman was a welcome visitor, having just returned from the Islands on furlough. A wedding gift of £10 was handed to her. Gifts were received for the Hospital Committee to be used in their work of visitation.—J. M. Cleland, sec.

## OBITUARY

**Mrs. George Funston.**

The home-call of Mrs. George Funston in December awakened many memories of faithful service in the churches where she worshipped her Lord. She joined the church in South Melbourne, Vic., about 60 years ago and when she married George Funston she moved to Narre Warren and membership with the Berwick church. Her husband was a church officer for more than forty years and although they

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lived always at a distance from the  
church they rarely missed a service  
until passing years and failing health  
hindered their regular attendance. Her  
life-partner died in 1936 and in recent  
years she was cared for by her  
daughter, Mrs. Thomas, of Clyde. Her  
good works follow her as her son,  
daughter, and grandchildren work ac-  
tively in the church. Three grandsons  
are full-time Home Missionaries of the  
Methodist church. We sympathise  
deeply with her daughter, Mrs. Thomas,  
and her son, Frank J. Funston, of  
the North Essendon church, at this  
time of parting from their mother, and  
we rejoice with them that pain, ill-  
ness, and limitations have given way  
to the wholeness and joy of God. The  
funeral services at the Berwick church  
and cemetery were conducted by A.  
E. White, assisted by S. C. Blainey  
and P. A. Singleton, of the Methodist  
church.—A.E.W.

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