

Fraser

The
**Australian
Christian**

National Weekly Representing Churches of Christ

NECESSITY

By CLARENCE E. FLYNN

*I know a grim old brother who is in the sad condition
Which makes him ask this question of each hopeful proposition:
"Your plan is very nice, I'm sure. Ideal, I should say, very.
But, let me ask in candor, is it really necessary?"*

*In high and humble places the spring roses now are smiling,
In friendly arches over many doors of kindly welcome piling.
They flame with living colour in the country and the city.
They are not necessary, but to lose them - what a pity!*

*The small appreciations that we hear our friends expressing,
The little deeds of kindly hands so potent in their blessing -
No pen in all the ages yet has said enough about them.
They are not necessary, but who'd want to do without them?*

*The harmonies of evensong when the day's work is ended,
The talk of understanding hearts in firelit circle blended,
The laughter of the children as their toys and games amuse them -
They are not necessary, but who volunteers to lose them?*

*The love that makes the world go 'round, the faith that
holds it steady,
The consecration that in time of need is always ready -
Across the ages grim and gray how blest it is to share them!
They are not necessary, but who is it wants to spare them?*

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TEXT FOR THE WEEK:

Blessed is the man who remains
firm under temptation, for when he
has stood the test he will receive
the crown of life which the Lord
has promised to those that love
him.—James 1: 13 (20th Century
Translation).

(Selected by church officers,
Blackburn, Vic.)

A THOUGHT STIMULUS

Keeping up on your toes will
prevent your getting down at the
heel.

"He is an artist who turns out a
perfect piece of work."

Relating Religion to Life

*Wherefore comfort yourselves together, and edify
one another, even as also ye do.—1 Thess. 5: 11.*

WORSHIP ENRICHES.

The experience of living together as husband and wife is able to teach the great facts of life. The marriage union is maintained by giving rather than receiving. Worship recognises the fact and stimulates and trains this way of conduct. Going to church is first of all giving; giving oneself to a God before whose glory we begin to worship and adore. And as we give, in reverence, he gives himself, and we are on the next step, still worshipping, of the ladder that leads through God to goodness, and back again through goodness to a closer touch with God. There in reverence offer yourself in union and in communion with him, and begin to know God, and to share in the worship which is the heart of the church's life. Little by little you will know him more and more, till that day when "we shall be like him, for we shall see him as he is." (1 John 3: 2).

*He that dwelleth in the secret place of the Most
High shall abide under the shadow of the Almighty.
—Psalm 91: 1.*

WORSHIP IN CHURCH.

Why worship in church? Why not worship by the seashore with the wonder of the breakers rolling in? Why not worship in the hills with the glories of Nature all around? How well can one see there the glory of God, the beauty and the power. In part this is true—but the greatest fact in life is self-sacrifice. Self-sacrifice by which we were born; the solid foundation of good homes; the heart of a nation's life. It is the inner secret of God. For God is love (1 John 4: 7, 8), and God so loved that he gave (John 3: 16). If you really want to know God, seek him in the cross of Jesus; seek him in the service of the cross; find union with him in meeting him and remembering at the table of his Presence.

*Truly our fellowship is with the Father.—1 John
1: 3.*

FULLNESS OF FELLOWSHIP.

Fellowship is one of the precious words of the Christian religion. It is difficult to appreciate its fullness. At times it seems to convey our privilege of joint partnership with God in his plans and purposes as embodied in the gospel of Jesus Christ; at others the communion that brethren in Christ enjoy one with another, and at others the great fact is stated that we have an exalted communion with the Father and Son. John says, "Our fellowship is with the Father." Paul reminds us we "are called to the fellowship of his Son." What delightful fellowship there is in Christian society from kindred minds and souls. We often have more communion with the distant than the near. "Oh, what fellowship." Well might the hymn-writer marvel at this priceless blessing that gives health to our souls, brightness to our countenances, warmth to our hearts, and excites our minds to holiness and cements us into eternal brotherhood.

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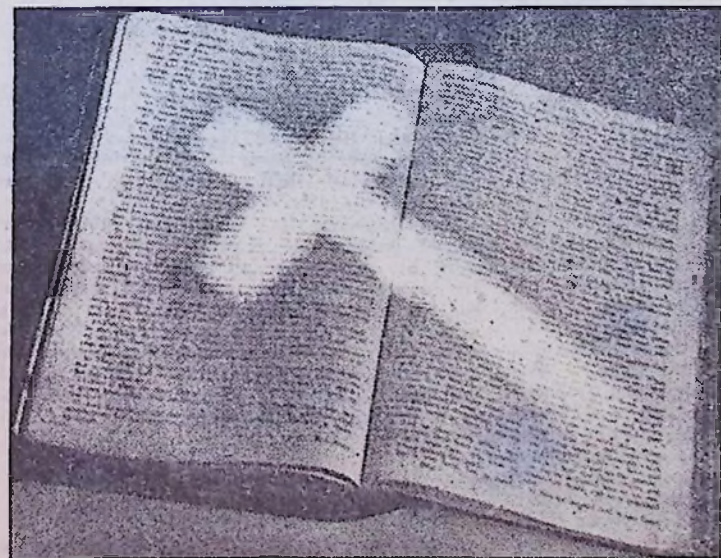
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The Compulsion of Love

EDITORIAL

The inevitableness of the cross because of sin does not exhaust Christ's "Must." There was someone he must not disappoint. "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." The cross must not be looked upon as a hasty remedy such as we supply in a case of emergency when life is endangered by a fatal dose of poison. It is not an act merely meeting culminating circumstances. Whatever else it means, it must mean more than an act to meet a certain occasion determined by certain individuals in a certain generation, but rather it must express the "eternal mind and nature of God, which according to Jesus is love." It was this love that Jesus "must" not disappoint. The cross is a necessity in testifying to the reality of God's love and that God cares and suffers. "I am glad I am not God," said one, "for if I were, the sorrow of this would break my heart." The sins and sorrows of this world did actually break the heart of God incarnate in man as a well-known hymn, "He died of a broken heart," pictures the death of Christ. The cross is adequate testimony that God cares. Much of our life appears an unspoken argument that God does not care or share our woes. The cross is an unmistakable gesture that God cares, God loves. "God loved, God came, God sought, God found—whom or what?" And the answer of the church and of each individual Christian "has always been the same—'Me.'" The cross will therefore ever remain for sinful humanity the "last word" concerning the love of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him



should not perish, but have everlasting life." When this love is seen through the cross it breaks sin, transfigures pain and gives the key to all the dark secrets of life. Those who use the key soon find themselves "ransomed, healed, restored, forgiven" with a power available to live victoriously. The cross declares that no man need live in sin and be separated from God's love and care.

Editorial Comments

FORGIVENESS IS NOT CHEAP

There is the parable of the unforgiving servant told by Christ portraying a man who took his forgiveness too cheaply with unhappy results for himself. When we forgive a debtor it actually means that we shoulder or take personal responsibility of his debts. The cross is the price God pays for our redemption. We cannot afford to take it cheaply. Dr. Stanley Jones relates the case of a girl with a wilful spirit who failed to respond to the wonderful spirit of the mission school that was like unto the kingdom of heaven. The missionary did all she could, but the girl was unresponsive. Finally when all other things failed, she called the girl into her room, bared her arm, and said, "I am going to thrust this needle in my arm." The girl was shocked and protested saying, "But that will hurt you." "Yes," said the missionary, "it will, but it will not hurt me as much as what you are doing is hurting me." She thrust the needle into her arm, and as the blood trickled down, the girl looked at it for a moment and then threw her arms around the neck of the missionary, "I didn't know you loved me like that," she sobbed. "Forgive me for what I have done." "That outward blood," says the writer, "was the sign of an inward wounded love." The outward cross has revealed for ever the inward cross that is upon the heart of God because of our sin. One of the saddest misrepresentations of God is to conceive of him as a far-off passive severe cold Justice; and of Christ as hanging on the cross enduring the penalty for man's sin, offering a sacrifice to appease divine wrath, acting out a tragic spectacle to wring the heart of God into relenting. God neither ignores sin nor condones it; *he bears it*. Forgiveness is the greatest strain and drain on the passion of love. The surprise element in revelation is that God's love was equal to the dimensions required to forgive the greatest sinner, and redeem his life from destruction.

GLORYING IN THE CROSS

An experienced teacher once passed on the advice to his pupils: "Never let what you don't know disturb what you do know." There are many things we would like to know about the cross, but there are still more things we do know, and this message has been to make those things signposts for you to the way of the cross and your personal salvation. Amongst the things we do know is the paramount necessity of the cross. The cross is the centre of Christ's work. The gospels describe the crucifixion with a fulness given to no other event. In the epistles all roads lead to the cross and all roads start from the cross (Gal. 1: 4, 1 Peter 3: 18, 1 John 1: 7). In heaven the theme of the new song is "Worthy is the Lamb that was slain."

MORAL AND SPIRITUAL GESTURES

Journalists incline to use of the word "gesture" and the phrase "a moral gesture" to designate events which promote goodwill and peace among the nations of the world. We confess a likeness for the word because it savors of deep feeling and action. How often in reading the gospel narrative we have all wished to supplement the words of Christ and the attitude of Christ with the inflection of his voice and the gesture at that moment. His teaching would become still more eloquent. The cross is God's spiritual gesture and cannot be mistaken. Can we mistake the gesture, the signal of the cross in regard to God's love, forgiveness, righteousness and our sins and inability to forgive and save ourselves. Man's surrender to the Christ of the cross should be so positive that it signals to God his gratitude for his redeeming grace.

Robert Campbell Edwards

An article entitled, "Is there no room for clergymen," by Howard Anderson, and reprinted in this journal on Jan. 30, aroused much attention. R. T. Morris now recalls that the life of Robert Campbell Edwards gives proof that the ideals advocated can be realised.

Robert Campbell Edwards, tea merchant and Christian philanthropist, was born a Presbyterian in the North of Ireland.

With his gracious mother he renounced faith in a human creedal statement for a return to the divine statements of the New Testament as the one basis of faith and organisation for the unity of the church of Jesus Christ.

Like his Saviour, he denied to himself all the finer amenities of life, that he might give to the needy and helpless.

Dr. Barnado's work for the street urchins of London inspired him to buy the land and build a home for orphan and neglected boys at Burwood.

It is interesting to note that Lord Brassey, who as Governor of Victoria performed the ceremony of opening the "Burwood Boys' Home," was intimately associated with Dr. Barnado. To this work R. C. Edwards gave his time, money and energy freely, and inspired others to do the same. His ability and sacrifice to this end was great.

The consuming purpose of his life was "by sacrifice of himself to give to the helpless," and "help others to help themselves."

Acting on this principle he bought land for churches, and helped the churches to put up their buildings and in the inner areas of Melbourne more than once he did the lot.

Twenty-three years before his death he had founded and endowed a "trust" fund, its revenues to be used for "church and charitable works."

He secured for the brotherhood the college property at Glen Iris, and helped many students to "help themselves" through their college course, and he took a course of studies in Greek that he might better grasp the meaning of the scriptures.

As one who had been impressed with the Restoration Movement and its call to all the churches to renounce the Roman apostasy, and such of its dogmas and practices that had been carried over by the various reformers into Protestantism. He saw a danger lest in our desire for an educated leadership, we should unconsciously slip back into one of the errors of the church of Rome, and build up again a professional clergy, who should become the one and only authority to teach the church and preach the gospel, which would result in the church receding from the New Testament order of mutual edification and become a congregation of listeners, gathered together twice on Sunday to sing praises to God, and to hear the minister read for them the scriptures, offer prayers to God for them, expound for them the scriptures, preach for them the gospel to the unsaved, and pronounce over them his benediction.

The exhortation of the minister to his flock in many cases for a generation has been "Come to church on Sunday morning, come again at night if you are loyal Christians, bring hither your offerings, support with your gifts the brotherhood activities, and you will be 100 per cent."

In spite of all our earnest efforts to plan and promote an "educated leadership," the allurements of the world are fast weakening the appeal of the gospel, and the Christian church is suffering a paralysis.

It was because Robert Campbell Edwards, who so strongly supported the building up of an educated ministry, saw with prophetic vision the pull and trend towards a clerical system and its consequence, he wrote into his Trust the

following governing clauses: (a) To devote the funds of the Trust to the forwarding of the cause of New Testament Christianity, meaning the church as it was at the time of the apostles. Such church or assembly to consist of such as have confessed their faith in the Lord Jesus Christ as God's only Son, and who have been immersed in water in the Name of Father, Son and Holy Ghost, meeting every first day of the week for breaking of bread (the Lord's Supper), and edifying one another in psalms and hymns and spiritual songs; with mutual edification in which a salaried preacher (if any) shall occupy only proportionate part of the proceedings as an ordinary male member. Such Christian assemblies may receive assistance from the Trust where the exigencies of the case may require, whether by grants, loans, payment of rent, provision of furnishings or other equipment, or howsoever my trustees may deem expedient and helpful.

(b) Funds may also from time to time be loaned at the discretion of the trustees, either with or without security, to assist any such before-mentioned body in the acquisition of a building or buildings for worship or preaching of the gospel.

(c) The funds may also be devoted to charitable works for the benefit of the poor and needy, including my poor and needy relatives, whether or not they are my trustees, and for the benefit of under-privileged children.

Some have erroneously supposed that this man opposed payment to men who gave their whole time to the work of the church. In this matter they were quite wrong. He knew that the New Testament church taught that financial support was the right of these men. Howard Anderson in his article referred to above is quite right in his diagnosis, but equally wrong in his findings.

The church has always needed trained leadership. To-day as never before men are needed to devote themselves to the organisation of Christian men and women into churches (not congregations that just "sit and sit"), and to plan that as churches of Christ every member shall function according to his or her ability and experience as a winner of souls under trained leadership.

Mr. Anderson says, "If this New Testament ideal should be followed in practice" (that is, each member working according to their ability), "it would mean that I would be out of a job."

Such a conclusion is erroneous because any preacher organising a congregation into a church where this ideal is worked out in fact will have dropped into the biggest job of his life. Planning and training each member to serve their Master will make such demands on the preacher's resources and ability that he will encounter the thrilling experience of turning passive congregations into vital functioning churches of Christ.

Some Bubbles Need Pricking

GOD IS ON THE SIDE OF BIG BATTALIONS

Mr. Lockwood, the preacher of the church at Norville, lifted the telephone receiver to his ear, spoke his number and waited. He recognised the voice at the other end as belonging to one of the deacons at Norville. Mr. Cope was jubilant. "Great meeting last night, brother," he said. "The spirit of God was there. The chapel must have been packed."

When he hung up again Mr. Lockwood thought over the events of the previous night. The meeting had been well advertised, and a special stunt organised to draw a crowd was instrumental in filling the building. The singing had been grand and the congregation enthusiastic, but no one had confessed Christ. Mr. Lockwood recalled that only the week before, when the chapel was only half full, young Eddie Parry had confessed Christ as Saviour. But Deacon Cope hadn't brothered to ring. Could it be possible that the good deacon had made the mistake of confusing bigness and enthusiasm with a manifestation of God's power!—that God was of necessity on the side of big battalions," Mr. Lockwood mused. The Lord himself had stated in so many words that he is often on the side of very small battalions. "For where two or three are gathered together in my name, there am I in the midst of them."

Mr. Lockwood was right. God is often on the side of the small battalions, and not of necessity on the side of those with the largest number. As a matter of fact, quite frequently it is the big battalion that goes along without

God. It is often more likely that the small number opposing have the will of God in a course that the crowd opposes. Luther opposing the power of Rome, Paul defying Judaism, and the Saviour challenging the world—all had God on their side.

By all means let us endeavor to get the masses on the side of the Master, for him to work his mighty acts through the throng. But let us remember that though God may be on the side of "big battalions," it is not the "bigness" that is the deciding factor. What decides God's action in the matter is whether the "battalion" is on God's side. If it is, well and good. If not, no matter, for one with God is a majority.—E. McIlhagger.



Student Christian Movement

To those who are starting University courses this year, the S.C.M. (Student Christian Movement) extends a warm invitation to its fellowship through its Victorian liaison officer. S.C.M. is an organisation that incorporates the idea of church unity, and in which there is "neither Jew nor Greek, bond nor free, for ye are all one in Christ Jesus." Its aim is to confront students with Christ and his gospel, and to lead them to a closer fellowship with him. The S.C.M. does not ask any to sacrifice their study, for the Christian student's primary duty in the University is to pass examinations, but it does ask that outside study each member make an allocation of his or her time in the light of the gospel of Christ.

SECRET SIGNS

Some years ago certain travellers in the Middle East found the front of an ancient temple with certain strange marks which puzzled them all until one of their number suggested that they might be the holes of nails which had been driven in to fix large letters to the stones. They drew lines from one mark to another, and there stood forth the name of the god to whom the temple was dedicated.

On the front of the Church Universal to-day stands one Name alone, the Name of Christ, for he said, "My church," and it is his by right of purchase, by right of creation and by vital relationship. No nation or city or country can claim it for its own. It is not named after any rite or dogma. No pope, archbishop, priest or presbyter can claim to be its head. It is Christ's beloved bride, his body, his people, the sheep of his pasture. The marks of the nails reveal, for all who will meditate upon them, his deity and humanity, his Saviourhood and Kingship. It is the Name that is above every Name, and there are already indications that the title of the Universal Church will be the church of Christ.

The greatest power in the modern world is not the State with its wealth, armaments and display, but the Church Universal, whose spiritual force is little understood as yet, but it gains in strength daily. She is a sleeping giantess blind to her own power, but when she wakes, the hearts of downtrodden hosts will sing for joy. She who has already overthrown slavery, gladiatorship, duelling, widow-burning, infanticide and thuggery, will, if the world continues, overthrow many other forces of injustice, vice, greed, violence and oppression. The spiritual United Nations of the world will largely fulfil the mighty tasks which the sixty united nations are endeavoring to perform to-day. They are doing their best on the level of the natural, but the Universal Church will operate also in the sphere of the supernatural.

The Rock on which Christ builds his Universal Church is not a fallible human personality like the pope, that lives and dies, and so is prevailed against by the gates of hell in every succeeding generation, but one Rock abiding through the centuries, to the end of time. Peter himself writes of Jesus as being the foundation Rock, and he would have been astonished to think that men would one day be so simple as to ascribe that honor to him.

It is said that Shakespeare as a youth held the horses of playgoers in the streets of Shore-ditch, and was glad to find odds and ends of work around the theatres, but to-day all the world agrees that he is greater than all others in his knowledge of the human heart, in depth of thought, in sympathy with all mankind, and in the creative power of purest poetry. Like young Shakespeare, the Universal Church to-day is poor and humble, despised as of no account. But this society of the average man shows even now, like Shakespeare, the power of thought infused with feeling, high ideals and broad views, firm, manly, tender, independent powers, aiming at high and distant goals, judging the worth of others righteously, and pledged to peace with all mankind. Like Shakespeare, the Universal Church is born to the monarchy of mind, refined without self-consciousness, strong in the charm of meekness, loving truth and right, kingly by nature, armed to resist all evil, and thoroughly furnished unto every good work.

In the American struggle between North and South, the main issues involved were freedom and union, freedom for the slaves, a freedom which has only partially been achieved, and union of all the States in one Federation, so that a great nation became truly one. Among all the followers of Christ to-day these two goals lie before us; freedom from all traditions, creeds and opinions contrary to divine truth,

G. Percy Pittman, enthused with the spaciousness of the church of God, envisages the functions of the Universal Church as the spiritual United Nations, fulfilling the mighty tasks which sixty nations are now endeavoring to achieve.

freedom from the galling bonds of evil in our own hearts and in others. In addition to liberty we must have unity in the truth that makes men free, the unity of the one body, with all its members functioning as members of Christ and of one another, centred in him and not in any earthly head. We must be united in one spirit of fellowship, as one people, one kingdom, so that the world may believe that God has sent his one and only Son. In unity and freedom through the truth, the church will become the United States of the new world, in the realm of the spirit.

Augustine once dreamt that he had died, and at the gates of heaven was asked, "Who are you?" and he replied, "A Christian," but the answer came, "No, no Christian you; you are a Ciceronian, because all your thoughts and purposes are concerned with the teachings of Cicero, and not with those of Jesus Christ. We judge men here by those things which most engaged their minds on earth."

When Augustine awoke he laid aside the classics and applied all his time and talents to the

Word of God, and grew to the stature of a giant in the faith. Many to-day would like to be known as Christians and members of Christ's church, but all their thoughts are for business, pleasure, sport, and self, and Christ and his concerns are left in the dim background of their lives.

In ancient Athens two great temples stood side by side, the one to Virtue, white and austere, the other to Honor, bright with blazing gold. These two were joined by a subterranean way, and the path to the temple of Honor was through the temple of Virtue. So, now, God has arranged that men should pass through Christ's pure church to reach the glory and honor of the hereafter. We may not say, as some have said, that none will reach heaven except through the church, but it is clear that those who despise the church despise its Head. The scriptural and normal way to the kingdom of glory is through the fellowship of the church, through the temple of virtue to the temple of Honor and glory.

The church puts forward no claim to political power. She does not seek to dominate others or receive the worship due to God alone. And yet she is growing so rapidly in all parts of the world to-day that the time may soon come when she may be able to make her influence felt in the councils of the nations, so that not only war, but all that is opposed to the Spirit of Christ may be abolished, and mankind may be led into paths of righteousness wherein it will be hard to do wrong and easy to do right. This, of course, is only one side of the picture of the future. There is also a dark side, but space will not permit me to deal with that. "Be of good cheer," said Jesus, even as he entered the valley of the shadow.

Conference Sermon

Preached by Horace Kingsbury, B.A., B.D., in the Independent Church, Collins-st., on Sunday afternoon, March 25, in connection with the 86th Annual Conference of Churches of Christ in Victoria. Mr. Kingsbury is at present minister of the Malvern-Caulfield church of Christ.

This was the second time the honor of preaching the conference sermon had been conferred on Mr. Kingsbury, the first time having been Easter Sunday 39 years ago. He thought there might be some present who had heard his sermon on that occasion, and while he doubted their memories would recall it, he was preaching another and a newer one now. The subject of the sermon was "The Secret of God's Presence," and the text, "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." The passage referred to the close relationship that always existed between God and Christ, because of their essential oneness, mutual understanding and common purpose; and the secret of the Father's presence was found in the Son's willingness always to do his Father's will. God's nearness to his Son was repeatedly revealed during his earthly ministry; at his baptism, in his temptation, at his transfiguration, and at his cross, even though at the height of his suffering on Calvary he momentarily lacked the felt-sense of his Father's presence.

While it is true the Son of God became the Son of man, that the sons of men might become

the sons of God, it is also true that sons of men have far to go before they even approximate the perfection of Christ. No one can say with reference to God, as Jesus said: "I do always those things that please him." Yet every follower of Christ should adopt a like ideal and live for its attainment. If religion does not begin with the individual, it does not begin, and any way a proxy religion is valueless. If religion does not flower out in Christian service it fades out. If religion is purely optional and occasional and temperamental, it is of little worth to the person, the family, the community, the world, the church, or the kingdom of God. And if man's chief end is to glorify God and enjoy him forever, he must set himself to do always those things that please him. The nearer he comes to achievement of that purpose the more aware he will become of God's presence in his life. And on the contrary, the farther he gets away from it, the more he will become aware of spiritual impoverishment and consequent unhappiness.

When a child of God diligently seeks and finds his Father's will, and gladly does it without delay or evasion, God will be with him as he was with Jesus, and his life will be greatly enriched and his usefulness greatly increased by the sense of God's presence and power. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Here and There

A telegram received on March 19 from Neil Burn, preacher at Naracoorte, S.A., advises that, at the Hinrichsen-Perry mission in progress in the district, there were 15 adult decisions on March 18—9 men and 6 woman. There have been 37 decisions to date.

March issue of "Skyways" is now in circulation. This popular magazine is the answer to your child's query, "What shall I read now?" Besides the usual pictures, "Teenies" page, laughs and riddles, there are gripping and instructive articles concerning explorer James Clark Ross, Mary Bird—fearless missionary to Persia—and others.

The N.S.W. Conference Executive reports that 254 have been received into membership by faith and baptism during the conference year. The roll membership is now 6280.

The statistical returns presented to Queensland conference show a nett increase in membership of 131. The membership at Dec. 31, 1950, was 2776. There was also an increase in Sunday school membership of 265 scholars and 17 teachers.

Miss Dorothy Clark, of Box Hill, Vic., is at present visiting her parents in Japan. She is responding to requests from church choirs, and is giving a concert to raise funds for Y.W.C.A. building project.

A popular magazine recently called attention to the following church sign to locate personal responsibility: "This is a CH - - CH. What is missing?"

A. A. McRoberts has commenced his eighth year of ministry with the Maylands church, W.A.

W. F. Nankivell has commenced the seventh year of his ministry of the church at Camberwell, Vic.

H. Palmer Phillips, ex-president of the Methodist conference was the preacher at the 102nd anniversary of South Essendon Methodist church, Vic. In his sermon he said: "This is a Methodist church, and while denominationalism has almost outlived its usefulness, the emphasis that Methodism places on the experience of personal salvation and the necessity for social concern is essential to real Christianity." Statements that disclose a forsaking of denominational pride and a weakening of denominationalism are encouraging to churches of Christ, who have always recognised the sectarian spirit as a hindrance to ultimate union.

In a letter Horace Kingsbury received the other day from his long-time friend, Coningsby M. Gordon, of 3701 Colonial Avenue, Norfolk 8, Virginia, U.S.A.—the oldest of a family of eleven children of the late Mr. and Mrs. Alec Gordon, of South Australia, all of whom are still living—he said of his own sons: "Our boys are doing well. Donald is Professor of History in the University of Maryland; Alec is Professor of Philosophy in the University of Missouri; and Robert is Instructor in English in the University of Oregon." He ended his letter with these words: "Best wishes to all our friends. Would love to get over in 1952. Cheer up, and march breast forward!"—C. M. Gordon.

On March 16 the preacher and officers of Fairfield church (Vic.) met with 18 members of a group who have been meeting in the home of D. McIntosh at Hurstbridge. The purpose was to constitute a new church in that district. It was decided to commence evening services in the local hall on April 1, and a Sunday school on May 6. Officers elected were R. Smith, treasurer; D. McIntosh, secretary; B. McIntosh, S.S. superintendent.

Mr. and Mrs. V. S. Dallinger, who have completed over four years' faithful ministry at Bundaberg, Qld., were farewelled by the church on March 8. Representatives of various local bodies paid tribute to their work. Mr. Dallinger has accepted an invitation to the ministry of the Gilgandra (N.S.W.) church.

Jas. E. Webb has concluded a two-years' part-time ministry with the church at Flinders Park, S.A., and has accepted the unanimous invitation of the church at Blackwood, S.A. His part-time ministry will commence on April 1.

Bible School Workers' Camp

Eighteen schools comprising forty workers shared in the Bible school leaders' conference at Waterman Memorial Camp on March 3 and 4. Mr. K. Patterson opened the conference on the theme, "This Serious Business of Teaching." Mr. E. L. Williams delivered the closing inspirational address. Two special sessions for kinder and primary workers were held under the leadership of Miss B. Bates and Miss M. Deane. A complete Easter programme was presented at one of these sessions. Superintendents and secretaries discussed the Austral Graded Lessons, and North Fitzroy teachers presented a lesson preparation session. Mr. Wright, of the Methodist Youth Department, conducted a "Workshop on Anniversaries," and V. C. Stafford and L. A. Trezise presented the theme, "Christian Education in the Local Church." At a short business session held during the conference, the following were elected as members of the Bible School Committee. Miss B. Bates, Miss J. Turner, Mr. D. Allen, Mr. B. F. Huntsman, Mr. C. L. McGregor, and Mr. L. Seath.

Missionary News



Andrew Loom, venerable elder of the Aoba church. Andrew was amongst those first baptised. He can recall the evil day of cannibalism.

New Church Organised at Aoba.

A new church building has been opened at Lolocar, a village on the opposite side of Aoba to Ndui Ndui. We are on the west coast, Lolocar is on the east. The situation is important because it is the only church of Christ to date on the east side of the island. It takes about three hours by launch to reach the anchorage. There are 21 members altogether, but more are waiting to be baptised. We plan to go to see them on Sunday next.

Years ago we had churches in the Lolocar area, but the Seventh Day Adventists split them, and some went one way and some another. This, of course, seems to be the object of the S.D.A.'s, to split churches and create confusion. However, after years of nothing the people are desiring to return to the old paths, and we rejoice that these have made the decision, and pray that many more will find again the unity of previous days.—H. J. Finger.

Overseas News

THE BRITISH CHURCHES.

The Joseph Smith Memorial lecture, the fourth of the series, delivered by Dr. W. Robinson last October, has been published by Overdale College, Birmingham. The theme is "The Eschatology of the Epistle to the Hebrews; a Study of the Christian doctrine of Hope."

The fifth lecture will be delivered by Prof. E. C. Rust, M.A., B.D., MSc., whose chosen subject is "Preaching in a Scientific Age." Speakers of such repute must be booked well ahead, and the Training Committee has invited Dr. H. H. Farmer, Morris Hulse Professor of Divinity in the University of Cambridge, to give the lecture in 1952. Dr. Farmer has graciously consented.

Following out its policy of holding its meetings in different centres, so that churches may be brought into closer contact with its work, the Missionary Committee held its February meeting at Chester, which is the centre of a group of churches. After its business sessions, a united missionary rally was held, at which addresses were given by Mr. W. Wishart and Mr. F. S. King, chairman and treasurer of the committee. Members of the committee preached at several churches on the following Sunday.

British churches are following with prayerful interest the arrival of Mr. Skillicorn and family in India and return of Mr. and Mrs. E. Gray, for furlough from Nyasaland, Africa.

Eric White, minister at Edinburgh, is also chairman of the Scottish Ecumenical Committee, Youth Department, and as such, presided at a meeting addressed by Dr. Smith Leiper of the World Council of Churches.

The third Christian Youth Assembly has been held at Edinburgh, attended by delegates and observers from Youth Fellowships of many denominations from all parts of Scotland. Five church of Christ groups sent delegates, who were warmly received by the chairman of the assembly. In preparation for the assembly, youth groups had studied during the winter the theme: The threefold task, work, witness, worship. Dr. George Macleod, leader of the Iona community, introduced the theme as a preliminary to two days of discussion by the groups.

The British churches' crusade is making headway, and special missions are planned in many districts during the summer.—G. J. Hammond.

Diary of the GRATEFUL TESTIMONY

The completion of the water scheme sufficient to enable pumping operations to proceed systematically has come at last. All praise is due to our heavenly Father. I was the first to sing the doxology down the well as I kept an eye on the water level while Bernie regulated the flow from the pump to the mission.—Extract from Sydney Reeson's letter, Carnarvon mission station, W.A., 1950.

The hills and the trees that I view daily from my window uplift me. I have a surge of reverence and thanksgiving when I think of life's blessings.—M.B.

Because my boat is so small and the sea is so great I never cease thanking God for so great a captain of my salvation as Jesus.—S.H.

What others are saying . . .

When we think of the Jubilee celebrations and realise that so many people consider liquor to be a necessary part of it all, we are appalled at what will result. Enslavement to drink brings life-long misery and loss. It reduces enjoyment, even though it may give freedom from shyness for a moment. Better by far to be one's self and remain in control of mind and body than seek the "liberty" of self-abandon.

Let us celebrate our Jubilee year with the dignity and honor it deserves, and by our personal participation in it add to the glory of our nation, rather than detract from its achievement by personally lowering our ability to think and act well.—"The Patriot," South Australia.

We all know something of the extent of the rift in our community. We also know that the best that all sides are now offering is not good enough. Shouted abuse from one side and the other, talk of "getting tough," and the threat of punitive measures cannot give us a just or a lasting peace on the industrial front. It is a tragic over-simplification of our problems to put all the blame for our troubles upon "bosses," or Communists, or workers, or any other group. We must all search our consciences and accept some of the blame for the things that have gone wrong. Those who have a real feeling for goodwill and justice and brotherhood must do what they can to ask and answer the vital question, which is: "Taking all the facts of a given dispute into account, what is the right thing to be done?" But the present tendency is to concentrate on the question, "Who is right?" and the answer, invariably, is "We are!" It's the opposing group who are in the wrong." Is there not still hope for an act of reconciliation by competent Christians in our crisis situation?—"Voice of Methodism," Yarra Bank Platform, Vic.

Something has gone wrong with our nation (U.S.A.) or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. . . . What we lack is a righteous and dynamic faith: Without it, all else avails us little. The lack cannot be compensated for by politicians, however able, or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful.

Our greatest need is to regain confidence in our spiritual heritage. . . . There is no use having more and louder Voices of America unless we have something to say that is more persuasive than anything yet said.—John Foster Dulles.



"Fellowship in Christ's sufferings is the qualification for sharing in his dignity."

GLOBAL HIGHLIGHTS (Continued).

The church should not lack a satisfactory order, and the task of altering the old constitution in accordance with the needs of the church of today in the fulfilment of its service had, the message stated, been mastered, after years of labor. "In its work the synod enjoyed the active co-operation of the church and its members, who out of their experiences in the years behind us, in the darkness of time, gave us their contributions to this process of rethinking, and thereby sought to help awaken the congregations to vigorous life."—E.P.S., Geneva.

GLOBAL HIGHLIGHTS

RECORD CIRCULATION OF SCRIPTURES.

The number of copies of the scriptures circulated by the British and Foreign Bible Society in the year 1950 reached an unprecedented figure. It was a total of 3,239,400 volumes, as against 2,857,938 in 1949, and 1,749,601 in 1948.

COLORED PASTOR AND WHITE CONGREGATION.

A colored pastor has started his pastoral work for the Congregational church at Staffordville, Connecticut, U.S.A., where there is an entirely white congregation. At the inauguration service attended by the members of the parish and the local authorities, the pastor stressed that "all America is interested in an improvement of race relationships," and "has a great opportunity to provide an example for the world." Seventy-five out of the 1000 inhabitants of Staffordville belong to the congregation of this church.

WOMEN'S PRAYER OBSERVANCE.

Church women of 92 nations prayed for lasting peace and a strengthening of the bonds of Christian unity on Feb. 9 in observance of the 64th annual World Day of Prayer. Theme of the 1951 observance, chosen by German church women who co-operated in planning the world-wide programme, was "Perfect love casteth out fear" (1 John 4: 18). Commending the choice of theme, Mrs. Welthy Honsinger Fisher, of New York, chairman of the World Day of Prayer Committee, said, "Now when the peoples of the world are fearful of each other, and their very suspicion carries seeds of the violence they fear, it is time to remind them of One who said that love brings courage and peace."

SUCCESSOR TO DR. EIVIND BERGGRAV.

Bishop Johannes Smemo, of the diocese of Agder in southern Norway, has been elected Bishop of Oslo and Primate of the Church of Norway, in succession to Dr. Eivind Berggrav, who decided in October, 1950, to resign. His resignation took effect from Jan. 1, 1951.

Born at Roros, Norway, in 1898, the son of a railway worker, Johannes Smemo was ordained in 1925. He served as a pastor in the parish of Sorfron until 1934, when he was appointed Rector of the Seminary of Practical Theology at the faculty at Oslo. During the second world war, when the Germans occupied Norway, he took part in the Norwegian church resistance, and was sent to a Nazi concentration camp. There he devoted himself to the spiritual needs of his fellowprisoners. In 1946 he was consecrated Bishop of Agder. His book, "Is the Time for the Sermon Past?" attracted widespread attention.

NEW CHURCH CONSTITUTION IN SAXONY.

The synod of the Evangelical Lutheran Established Church in Saxony, Germany, has concluded its deliberations concerning a revision of the ecclesiastical constitution. The impetus towards this change was provided by the progress of rethinking which took place during the church struggle as regards the essential nature of the church.

The deliberations were characterised by the recognition that all church order must, in the words of Prof. Karl Barth, be so constituted as to "offer the least conceivable resistance to the renewal of the congregation through their living Lord, Christ."

In announcing the new constitution to the parishes the synod decided on a special message based on Paul's words from the Epistle to the Colossians, "Joying and beholding your order, and the steadfastness of your faith in Christ."

(Continued at foot previous column.)

I've been thinking . . .

By Horace Kingsbury.

I've been thinking of an old, old man I met in my earlier ministry in Melbourne. He was a member of a suburban church where I had gone to give an address. I think I must have spoken that Sunday morning on Paul's immortal words: "I am now ready to be offered,



and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Afterwards

I fell into conversation with this old, old man, whose tired body gave certain evidence that his course was nearly run. He told me of his having been baptised by Charles Haddon Spurgeon in London, and of his having become identified with churches of Christ on his coming to Australia. He had been faithful in the service of the Lord throughout the long years, but he could see nothing of great moment or outstanding significance in his spiritual journey. He had not been affluent; he had not been prominent; he had never built a chapel. Then, sensing his mood, I said: "But you have kept the faith!" "Yes," he said, "I have kept the faith!" Ah, there was accomplishment after all! And I think of him now among that glorious company Paul envisaged when he said the righteous judge, who had laid up for him a crown of righteousness, had similar crowns for all them also that love the Lord's appearing. There's not better epitaph than this: "Ke Kept the Faith."



"GETHSEMANE"

Where the Bethany road, in angle met,
Across the Kidron brook to Olivet
And rising steeply, there the summit's view
Embraces wilderness and Moab too;
But at its base, midst fragrant bush we see
The sacred garden of Gethsemane.

And neath the starry skies of mystic light,
Where shone the glory of an Eastern night;
And spreading trees of olive sweetly bloom,
To fill the air of night with rich perfume;
In anguish deep and mortal agony,
The Saviour prayed in dark Gethsemane.

While his disciples heavy lidded sleep
And could not for one hour their vigil keep,
Nor heed the mental woe their Master bore,
For the deep shadow of the cross he saw
And prayed, "The cup to pass," e'en though
it be
The base betrayal in Gethsemane.

Dear Lord! can we unmoved thy travail view,
The blood like sweat that awful sorrow drew.
Or hear that night the agony shout that rose
From the gathering mob of savage foes;
'Gainst ills of life, if I should fateful be,
Oh Father! take me to Gethsemane.

—A. Lee-Archer, Gardiner, Vic.

INTERSTATE C H U R C H N E W S

" . . . they rehearsed all that God had done with them."

Discipleship

Mr. Monk, Springvale, Vic.
Pat Monk, Springvale, Vic.
Charlie Monk, Springvale, Vic.
Kath Killeen, Springvale, Vic.
Margaret and Shirley Sherwood, Fullarton, S.A.
Claude Burford, Fullarton, S.A.
Mrs. Kirkby, Bexley North, N.S.W.
Miss Margaret Kirkby, Bexley North, N.S.W.
Miss Margaret Campbell, Bexley North, N.S.W.
Mrs. Vanston, Bexley North, N.S.W.

Membership

Mrs. Hall, Kyneton, Vic.
Nancy Gilmore, Kyneton, Vic.
Mrs. Easterbrook, Lane Cove, N.S.W.
Ian Sword, Surrey Hills, Vic.
Barry Joy, Surrey Hills, Vic.
Mr. Beer, Unley, S.A.
Mrs. Wood, Springvale, Vic.
Mr. and Mrs. Monk, Springvale, Vic.
Pat and Charlie Monk, Springvale, Vic.
Kath Killeen, Springvale, Vic.
Kath Reid, Springvale, Vic.
Mr. and Mrs. T. H. Baker, Fairfield, Vic.
Mrs. Tomlinson, Maryborough, Vic.
Mrs. Prescott, Fullarton, S.A.
Mr. and Mrs. Nielson, Rockdale, N.S.W.
Mrs. Spiker, Camberwell, Vic.
Mr. and Mrs. Parrott, Camberwell, Vic.

Marriage

Elizabeth Fry and Craig Bingham, Kyneton, Vic.
Janet McLean and Robert Watts, Fullarton, S.A.
Doreen Dyer and Rowland Hayes, Bexley North, N.S.W.
Barbara Edwards and Harry Mellor, North Perth, W.A.

Fallen Asleep

Frank A. Messent, Unley, S.A.
Mrs. E. E. Mitchell, Geelong, Vic.

Tasmania

Dunally.—Members recently visited Dodges Ferry where a baptism was held on the beautiful beach. Service was also held at Dodges Ferry. This baptism makes a total of 24 added to church in past few years. Ambulance service continues to fill a great need in this large district, and calls for past year averaged over 100 miles per call. Sunday school work is hampered for want of teachers.

Western Australia

Subiaco.—At March officers' meeting, following appointments for current year were made: Chairman, F. J. Stephenson; vice chairman, J. W. Gordon; secretary, S. Constable; asst., E. Black; treasurer, C. Olds; asst., E. Curtis; statistician, J. Edwards; plan steward, H. L. Vawser; baptism committee, S. Constable, Mrs. Constable, J. Edwards; property officers, H. B. Vawser, D. Curtis, J. Edwards; ushers, J. Edwards, B. Copley, A. Chapman, V. Pallo, G. Moignard, E. Woods and H. G. Lake. Ron Raymond and Eric Cinetti have charge of Boys' Club. Bible school superintendent, H. B. Vawser, gave a heartening report of school attendance. The picnic on Mar. 10, at Peppermint Grove, was a success. Ladies' Aid held first meeting for 1951 on March 14. Officers elected were: President, Miss Taylor, vice., Mrs. Brown and Mrs. Woods; secretary, Mrs. Edwards; treasurer, Mrs. Rattray; birthdays, Mrs. Young; pianist, Mrs. Brown.

North Perth.—Two young men have been baptised and another has reconsecrated his life. In absence of preacher Tom Banks and K. Wedd are conducting gospel services and Messrs. Manning, Hillier, Moore and Nightingale assisting at communion services. At annual business meeting held on March 7 officers elected were Messrs. Bown, Dearden, Lavery, Stewart, Horton and York. Sunday school picnic was held on Labor Day. Ladies held first meeting for year. Mrs. Keith Roberts is new secretary. Sunday school and Junior Endeavor are well attended. Miss Thelma Bown is now kindergarten superintendent.

Maylands.—In absence of Mr. McRoberts on holidays, speakers were Messrs. Bell, Heyhoe, Richards and Hillier. Janice Harris was baptised on Feb. 11. On Feb. 28 a social was held and £250 was added to building fund. Mr. Heyhoe presented Mr. and Mrs. McRoberts with a travelling rug on behalf of church. Mrs. Humphrys presented Mrs. McRoberts with a bouquet on behalf of guild and sisters of church. Mr. Pyne and Mr. McRoberts gave stirring messages on March 11. Business meeting on Mar. 14 showed healthy reports from auxiliaries. Statistics revealed 191 members, including 28 isolated. Attendance at communion, 106. Bible school picnic was held at Rockingham on March 5. Women's Guild commenced on Mar. 15, 17 present. Mrs. Rule led devotions. Mrs. Treadgold, secretary, was commended for excellent report. Many worthy causes had been helped, and sisters had raised over £100 during year.

South Australia

Unley.—Harvest thanksgiving and Temple Day were combined, and a splendid assortment of gifts went to Morialta Children's Home, Christian Rest Home, and in food parcels for England and India. Response to Temple Day to liquidate debt on manse resulted in £112. Encouraging messages were given by C. M. Mathieson and H. G. Norris. At splendid youth service on March 11, Don Bowes was speaker. Sample copy of "The Upper Room," a devotional booklet, is being issued to all church families. Junior Boys' Club attracts increasing numbers, 25 being present at last meeting, with four new

members. Cricket club had successful season, and is playing in finals.

Kilburn.—Members of Enfield Heights and Kilburn held a combined induction service on March 18, when Mr. and Mrs. N. G. Kingston and family were welcomed into circuit ministry. A. J. Ingham presided and C. Schwab was speaker. N. G. Kingston responded and preached forceful sermon. Mrs. C. Kelly rendered a solo beautifully, and about 70 adults and 40 Young Worshipers appreciated service. Bible school attendance was 153—a new record. J.C.E. met at 3 p.m., 21 attending. Church is preparing for mission with E. C. Hinrichsen.

Fullarton.—On March 18 B. W. Manning gave splendid pre-Easter messages. Shirley and Margaret Sherwood, from Bible school, and Fred Lewis were immersed at evening service. Val Young is leaving for Melbourne to complete training for missionary service. She will then leave for India with Poona and Indian Village Mission. Judith Worland is in Adelaide Hospital with a slight attack of polio. Ladies' Guild held opening meeting Mar. 7 in Botanic Gardens. On Mar. 11 worship service was a good meeting. Fred. Thrumm giving excellent address. A good number supported gospel service, when E. Humphrey Hall preached a fine message. On March 14 Ladies' Guild packed parcels for missionaries.

Edwardstown West.—At harvest festival many and varied gifts were displayed and afterwards taken to Boys' Industrial School. Officers elected at business meeting were A. Lovell, H. Stevens and R. Caudle. Great interest is being shown by ladies in their work of raising funds for chapel equipment. Visitation of Sunday school scholars ensures maintenance of attendance in spite of small teaching staff. Endeavorers held a meeting at Seaforth Girls' Home, followed by a time of social fellowship. Church attendance continues at high level and interest is great.

Bordertown.—At harvest thanksgiving service held March 4, E. C. Hinrichsen preached and 159 broke bread. Dr. W. A. Kemp was preacher for district conference on March 11 and 14. Meetings were well attended, and all appreciated the messages. Gordon Brown was elected president and E. O. Milne secretary. L. Fisher, sr., and E. D. Buckley were present after sickness. Boys' Club was delighted with visit from Dr. Kemp. Conference report showed average attendance of 115 morning, 90 breaking bread, 45 evening. Many members attended Naracoorte mission for Sunday night services. Mr. and Mrs. G. A. Dinning are welcome visitors.

New South Wales

Railwaytown (Wills-st.).—J.C.E. have had excellent meetings, lowest attendance being 20. Friday night Bible Class has had three new members this year. L. Chapman and V. Carr, both of J.C.E., have passed intermediate exam. During the two months that Mr. and Mrs. J. McCormick have been with church they have enjoyed much fellowship with young folk at Wills-st. On Sunday evenings senior girls from Railwaytown share fellowship of the service at Wolfram-st.

Lane Cove.—Mr. and Mrs. Stephenson and family have entered into active fellowship. E. W. Roffey has been giving a series of pre-Easter addresses. Mr. Piper (recently at Hartwell) conducted an hour of hymn singing at close of gospel service. Cottage prayer meetings on Saturday evenings have commenced. Monthly offerings for "Food for India" parcels are being received.

Rockdale.—Over past few weeks visiting speakers have been Messrs. Hilford, Greenhalgh, Matthews and MacLean. Annual business meeting was held on Feb. 22. Bible school anniversary was held on March 4 with splendid attendances. Kindergarten was responsible for

main portion of afternoon's programme. Recognition was made of Cradle Roll mothers by presenting them with a spray of flowers. Mr. Blake, of C.S.S.M., brought message to girls and boys. Mr. Andrews spoke in evening to good congregation, and children sang splendidly under leadership of Mr. Colbourne. A camp fire and Happy Hour were held on March 10, led by Mr. Greenhalgh. Good Companions' Club has been formed under leadership of Misses M. Thompson and N. Woodward. Explorers' Club has commenced second year under leadership of Messrs. Andrews, Creek and D. McKay. Choir combined with Kingsgrove Presbyterian choir to rend cantata, Stainer's "Crucifixion," to appreciative audience.

Bexley North.—A temple day offering was £45/6/- for manse fund. Chapel was open during day when gifts were also received for harvest thanksgiving service, all being forwarded to children's home at Dunmore House. Mr. and Mrs. Arthur McAllister leave for Burwood. Presentations were made by R. Saunders, whilst words of appreciation were expressed by parents, leaders of auxiliaries and church officers. Business meeting showed membership of 138, of whom 91 were on active list. Average breaking bread was 57, with 55 in evening and 16 at prayer meetings. Election resulted: Elder, J. Saville; deacons, C. Baker, W. F. Baker, T. W. Bagley, S. Craven, A. Laney, C. Langbein (treas.), L. Yelds (sec.). S. Craven was reappointed Bible school superintendent. Total offerings were £980/2/11, an increase of £162/14/- on previous year. Help given by Women's Fellowship and other societies reduced manse debt £112. N. Matthews, conference president, gave gospel message on March 11, when two women made confession.

Victoria

Camberwell.—Attendances at morning meetings continue to exceed 100, and average number breaking bread is 110. There has been a fine response to a series of messages on stewardship given by Messrs. Abercrombie, Earle, McDowell and Nankivell, and in recent weeks increased giving and activity has resulted. Plans are developing for the formation of a men's society, and V. Gole is to speak at the inaugural meeting. Choir, under leadership of E. Peters, this year is rendering special ministries, and church is being greatly assisted by their efforts. The rendition of John Stainer's "Crucifixion" with Mr. McDiarmid and Mr. Nankivell as soloists was helpful. Rex Cleland was pianist. Bible school continues to do a progressive work under leadership of Mr. Huntsman, and is intensifying its efforts to obtain decisions among older scholars. W. F. Nankivell has just completed sixth year of ministry with church, and members are pleased that he has consented to continue. His consideration for the welfare of church and ministries to sick and those in need are much appreciated. Church extension offering on Mar. 18 amounted to approximately £30.

Ultima.—R. Banks has been welcomed as new minister, and his messages are greatly appreciated. Attendances are good despite sickness and holidays. Geoff Stafford presided on morning of March 18. Enjoyable social evening was held on March 16. 27 young people of Swan Hill Berean Fellowship joined young people of church in merry fun and frolic.

Dandenong.—Good attendances on March 18. One man, recently baptised, was received in. Newly-formed choir, under Mr. McA. Woff, rendered selections from Stainer's "Crucifixion" in evening to large congregation. Mr. Woff and Ron Woff, of Cheltenham, were soloists. Miss Moore, of Cheltenham, assisted in choir. There were two confessions. Phi Betas initiated four members recently. Mr. Badenhop, in hospital for operation, is making good progress.

Wedderburn.—Since coming of Mr. and Mrs. Mudford and family attendances and offerings

have improved. Harvest thanksgiving services were held with 50 at evening service. Miss Evans was immersed at this service. Brotherhood offerings for 1950 amounted to £33. Mr. and Mrs. Russell, of Bet Bet, have promised £50 for local church work. Midland District Conference was held here with B. J. Combridge as guest speaker. Conference has agreed to give 10/- a week to help church in circuit work.

Sunshine.—Sunday school picnic was held at Williamstown Beach under perfect weather conditions. Mr. Wright attended to the organisation.

Maryborough.—Sunday school picnic was held on March 3 at Avoca. Mr. Greenwood has spent much time visiting. Mrs. Walters has returned home after operation. Choir continues to give good service.

Cheltenham.—Church annual meeting held on March 13 revealed increased activity by all auxiliaries. Bible school in particular is thriving. Y. Daff has been appointed an elder and C. Daff a deacon. R. Kemp is new treasurer. M. W. Daff had given loyal service in this office for ten years. On March 18, at 11 a.m., W. F. White addressed congregation. Special Easter music was presented at evening service, choir being assisted by Mentone Presbyterian choir.

Geelong.—On March 11 Bible school anniversary concluded. In afternoon prizes were distributed and Mr. Smith, of Sailors' Rest, spoke. Mr. Anderson spoke in evening. At church annual meeting on March 14, following were appointed to office: Elders, J. Smail, B. N. Rodda; secretary, J. Barnes; treasurer, P. Drayton; deacons, A. McDonald, J. Kennedy, D. Drayton,

H. Russenburg, H. McGregor and A. Hering. Cricket club held end of season picnic at Anglesea. On March 18 Mr. McDonald spoke in morning and Mr. Smail in evening owing to indisposition of Mr. Anderson.

Fairfield.—On Labor Day church and Sunday school held enjoyable picnic at Diamond Creek. Young people contested enthusiastic game of softball. On evening of March 18, 19 members of newly-formed Hurstbridge church attended gospel service. T. A. Fitzgerald preached. Mrs. Cameron broke her arm in domestic accident.

Springvale.—Splendid meetings on March 4. After powerful message by Mr. Bond, four decided for Christ. Fine services on March 11. Five were baptised at evening service. Deacons decided to pay £500 off manse. Aborigines offering closed at £33. On March 18 Mr. Bond preached farewell messages. Church extension offering for first day was over £18; average offering for month reached record of £25/19/-. Three decided for Christ at evening service. Five reconsecrated their lives to Christ. There was 185 present.

Portland.—On March 11 visitors from Hamilton, Kaniva and Warracknabeal were present at Lord's table. Kaniva members took active part, and their messages were greatly appreciated. Attendance was 41 adults and 21 children. Sunday school is maintaining good attendance. Mr. and Mrs. Crouch have taken up work here.

Kyneton.—Mr. and Mrs. C. Wills and family have removed to Belmont. New student preacher, Ray Patterson, was welcomed at a social on Feb. 23, when a Bible was also presented.



FOUND!

After the defeat of Mar- donius, it was reported to his victor, Polycrates, that he had left great treasures in his tent. Failing to find them, Polycrates consulted the Delphic Oracle and was told, "Leave No Stone Unturned." He turned every floor stone and found the treasure.

You will find your treasure — financial independence — if you leave no stone unturned in your effort to SAVE REGULARLY.

The
State Savings Bank
OF VICTORIA

"IT PAYS TO SAVE."

THE MESSAGE OF THE CROSS.

"Why the Cross?" By H. E. Guillebaud. The central event of world history. 8/6 (8/11).

"The Trial of Jesus Christ." By F. J. Powell, Magistrate and member of the Middle Temple. 10/6 (10/11).

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to Neil Gilmore, first member of church to enter college as a student. Inspiring meetings of Central Northern District Conference were held here on March 3. J. K. Martin, of Bendigo, and H. Saunders, Footscray, have given valued preaching assistance.

Surrey Hills.—Meetings are well attended and inspiring. Gospel service has shown marked improvement. Howard Earle has accepted a further engagement for three years with church. Reports presented at annual business meeting showed all departments in healthy condition. After 14 years of faithful service, L. J. Dickson has resigned from treasurer's office of church; Graham Gilmour has been appointed to office. Due to his assisting new cause at Wattle Park, M. Bailey has resigned as secretary. C. Mott is new secretary.

Doncaster.—Harvest thanksgiving services were held on Feb. 25. Special offering for building fund realised £99. Fruit and produce on display were divided between three hospitals and Guest Home. Evening service coincided with conclusion of a special series of services for month of February conducted by F. B. Burt. Quarterly meeting of Eastern Suburban Officers' Association was held at Doncaster on March 5, when a provoking address was given by Reg. Leonard, of Melbourne "Herald." F. B. Burt commenced second year of ministry on first Sunday of March. Arthur Taylor is far from well.

Gardiner.—Pending coming of Mr. Youens, several officers have been made responsible for various sections of work: K. A. Jones, preaching; R. F. Geyer, Youth Fellowship; and R. N. Fullerton, prayer meetings. K. A. Jones gives splendid addresses each Sunday. J. H. Robinson, B.A., Home Director for Africa of China Inland Mission, was speaker on Feb. 24 and told of situation in China under Communists. Youth Fellowship after-church meetings in homes of members with Mr. Geyer as leader, continue to be well supported; 33 at recent meeting. Miss Gladys Fletcher, missionary on furlough from Ramabai Mukti Mission, India, was special speaker at Women's Mission Band on Mar. 7. Cricket club has had a successful season and is playing off in quarter final.

Blackburn.—Bible school scholars are interested in new lesson material. Anniversary practice has commenced under baton of E. Gill. Young people of church had profitable experience at Eastern District camp at Frankston over Labor Day week-end. During Mr. Neighbour's absence at camp speakers were J. Hodgins and W. McDowell. Ministry of Mr. Neighbour continues to be greatly appreciated.

Red Hill.—N. Kingston, V. Longthorpe and Mr. Readhead (College of the Bible) have been recent speakers. Guides and Scouts recently held church parade under leadership of Mr. and Mrs. Smith and Miss Stott. E. Andrew and Mrs. A. Salmon are out of hospital and improving. Several young folk attended Monbulk camp over Labor Day week-end.

Nth. Williamstown.—Encouraging reports of church and auxiliaries at annual meeting, Feb. 21. Deacons elected were: A. Haskell, R. Milne, E. Westaway, H. Williams and G. Dyson. Deaconesses, Sister F. Haskell, C. Westaway, E. Milne, A. McKinnon and A. Wiltshire. Leaders: Explorers, C. McDougal; Good Companions, Mrs. Lane; president Mission Band, Sister McKinnon; Y.L.A., Mrs. Shaw; superintendents: Bible school, A. Haskell; J.C.E., Mrs. Cromarty. Mr. Grainger has been conducting a converts' class. K.S.P. has been formed. 15 were initiated at Footscray and held first meeting on Feb. 26. G. Aldersley has been appointed chaplain. Men's Society on March 2 presented Mr. Grainger with a fountain pen. A. B. Withers, conference president, addressed morning service of 63rd anniversary of church. Evening service was conducted by Australian Nurses' Christian Movement Choir conducted by Claude Gadge.

(Continued on page 144.)

IN MEMORIAM.

OWEN (Lionel).—In treasured memory of our dear one, who fell asleep at Perth on April 14, 1950. Beloved husband of Tillie, and loved father of Lawrence and Jess, Edith and Cyril, Rene and George. "Tis only till he comes."—Inserted by his loved ones at "Glynowen," W.A.

LEACH (John).—In loving memory of our father, called home March 27, 1934, and our mother, called home Feb. 24, 1950. Their Christian influence remains a constant inspiration to Maimie, Evelyn, Ian and John.

PHILLIPS (Harriet).—Treasured memories of our dear mother who passed away on Mar. 28, 1947. Safe in the arms of Jesus.—Inserted by her loving daughters, Nellie and Elsie, also her son Bert, of Sydney, N.S.W.

JENNER.—In loving memory of our beloved parents, dear mother called home Dec. 27, 1932; also our beloved father called home March 29, 1950. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." (Rev. 14: 13.) "Forever with the Lord."—Inserted by Grace and Stan Jenner, Glenhantly, Vic.

IRVING (neo Winter).—In loving memory of Irene, who passed away at Murray Bridge, Mar. 29, 1941. Loving memories.—Inserted by her loving mother, brother and sisters.

DEATH.

PARKER.—On March 10, at Canterbury-ave., Trinity Gardens, S.A., Minnie Elizabeth, loved mother of Cyril, Lionel, Vera, Eric, Fay, Thelma, Irene and friend. Aged 81.

CHURCH OF CHRIST, NORTH FITZROY. 78th ANNIVERSARY SERVICES, SUNDAY, APRIL 15.

11 a.m., Communion Service. Preacher, H. Earle.
3 p.m., Preacher, H. Kingsbury. Soloist, Mrs. C. G. Taylor.
7 p.m., Preacher, R. Enniss. Soloist, Miss W. Lee.
Public tea at 5 p.m. All welcome.

SWANSTON ST. CHURCH OF CHRIST (opp. Public Library).

SPECIAL SERVICES FOR EASTER SUNDAY.

11 a.m., "Rolling Away the Stone."
4.30 p.m., Study Group: Revelation 13.
7 p.m., Baptismal service, "A Last Look at Jesus."
Preacher, K. A. Macnaughtan.
Everyone welcome.

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Chairman: Dr. I. Clunies Ross.
Vote of Thanks: Dr. G. Calvert Barber.

Reserved Seats, 4/- (at Glens 6 days in advance).
Unreserved, 2/- (at the door).

JACKEL.—Aub. and Wilma are thankful for the arrival of baby son into their home—Barric John—Dunlop-st., Wangaratta.

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Obituary

Albert C. C. Clarke.

For the past 66 years Albert Clarke was a faithful and devoted member of the church. A son of a pioneer church family, he was cradled in the church. At the age of 12 years he was baptised at North Fitzroy, Vic. Later he became an active member of church at North Richmond. There he served as a deacon. Thirty-three years ago Camberwell church claimed his active and ardent support. He served constantly as a deacon, and for a term as treasurer of church. In community activities he included the grade schools. For a period of 30 years he served on two school committees, and for most of that time served as committee secretary. Along with his quiet, unostentatious and unobtrusive nature he held a steady and constant purpose. His deep sincerity and open and forthright character in this day of posturing and vincer were as a refreshing spring. Mr. Clarke was highly esteemed as a good neighbor, and the large assembly at the funeral services reflected the extent of his influence. The church has lost a good and faithful member, and his beloved partner and family a devoted husband and father. Our sense of loss is softened by the knowledge that he has entered into his reward in heaven. The sympathy of a large circle of brethren and friends has been extended to Mrs. Clarke and family.—W.F.N.

John Alexander Michael.

In the passing of John Alexander Michael (the father of Dr. Lindsey Michael, Australia's much-loved missionary in India), another of the pioneers of the church in the West attained his reward. Born at Alma, in S.A., on April 20, 1879, he moved with his parents to Unley, and linked up with the church meeting at Park-st. There he came under the influence of such men as Jesse Colbourne, M. Wood Green and T. J. Gore. Sitting in class and attending the Endeavor Society meetings with him were Jas. E. Thomas, W. Lawson Campbell, and others. He was a lovable and conscientious Christian. He came to the West in 1898, and was for many years a member of Lake-st., and linked up with North Perth when that church was formed. He was a member of the board of deacons, and for many years served as a delegate to conference and sang in conference choir. He had a splendid tenor voice. On the occasion of the passing through Perth and Fremantle of Mr. and Mrs. Colin Thomas on their recent return to India, our brother was at the ship's side, preparing to take a snap of the missionaries as they leaned over the rail, when he collapsed on the wharf and died before reaching Fremantle Hospital. In 1906 Mr. Michael married Miss Edith Matthews (also from Park-st. church), and she survives him. They had three children, Lindsey (India), Ron (North Perth), and Jean (Mrs. Frank Evers, of Northam, W.A.). To these and also to his three sisters, Mollie (Mrs. O'Shea, Melbourne), Florence, and Vera (Mrs. W. R. Bennett, of Perth) we offer sincere sympathy.—A.T.T.

Grace Ethel Serle.

On Feb. 26, at the home of her daughter, Mrs. D. McIntosh, of Hurstbridge, Vic., Mrs. Grace Ethel Serle passed away. She had been in poor health for some time, and had been cared for by her daughter and son-in-law with loving care. Our late sister was born at Hurstbridge 69 years ago, and had been a Christian for 55 years, being baptised at Collingwood. She was predeceased by her husband by 22 years. She had held membership with the churches at Hampton, Brunswick, Essendon and the young church at Hurstbridge. From her childhood she was brought up in the church of Christ. Her parents were members at St. George's Hall before Lygon-st. church was built. She was buried at Diamond Creek cemetery. A large number of friends attended the funeral.—A.C.E.S.

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CHURCH NEWS (Continued)

Yarraoonga.—Mr. and Mrs. Stirling, of Blackwood commenced an interim ministry on Mar. 4. He brought stirring messages. Local brethren have taken services for last four weeks.

Carnegie.—About 150 scholars, teachers and friends journeyed to Carrum on Feb. 24 for Bible school picnic. Mr. and Mrs. Coventry have left on holidays. Services on March 4 were conducted by B. J. Combridge at worship meeting, and T. G. Westwood, of Dandenong, at gospel service. Men of church have commenced working bees to paint buildings. Youth Council met at tea on Feb 25, when officers for new year were elected; president, Bob Brewis; secretary, Margaret Bruce; treasurer, Janet Coventry.

Box Hill.—Annual business meeting was held on Feb. 28. Reports of activities indicated steady progress of church under leadership of G. T. Fitzgerald, whose visitation is much appreciated, and whose addresses are instructive and true to the word. Following officers were re-

Worth a Moment

One generation plants the tree; another sits in their shade.—Chinese proverb.

Our business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record to outstrip yesterdays by to-days.—Elbert Hubbard.

elected: Messrs. Clinton, Waters, Sandells, Hammond, C. Gray and Ward; treasurer, Mr. Scott; secretary, Mr. Ward; organist, Sister L. Hall; asst. organist, J. Pye; deaconesses, Mrs. Hammond, Mrs. Elliott, Mrs. Fitzgerald, Mrs. Gray. Attendances on March 4 were 135 at worship service, 96 at gospel service. Studies in Revelations are a feature of midweek prayer service. Bible school has adopted new teaching system with enthusiasm.

Boronia.—Reports at annual business meeting showed various activities in good heart. Morning attendance average 60; evening 24. During year three were added by faith and baptism and 10 by letter. With P. Jordan superintendent, Bible school numbers 83 enrolled scholars, and 30 Cradle Roll infants under Mrs. C. L. Smith. £59/18/6 has been donated to various organisations with further £24/16/9 set aside for improvements of chapel. C. L. Smith has recently acquired a motor cycle which has widened field of visitation with good results. G. C. Miller was elected to board of officers, and with W. Thompson was elected delegate to conference. Christian Endeavor meetings are being held in homes of members. Cricket team is in semi-finals and tennis club is at top in competition.

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Jas. E. Webb (preacher at Blackwood church, S.A.).—Glengowan-ave., Lockleys. Phone, L6858.

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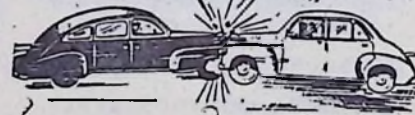
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