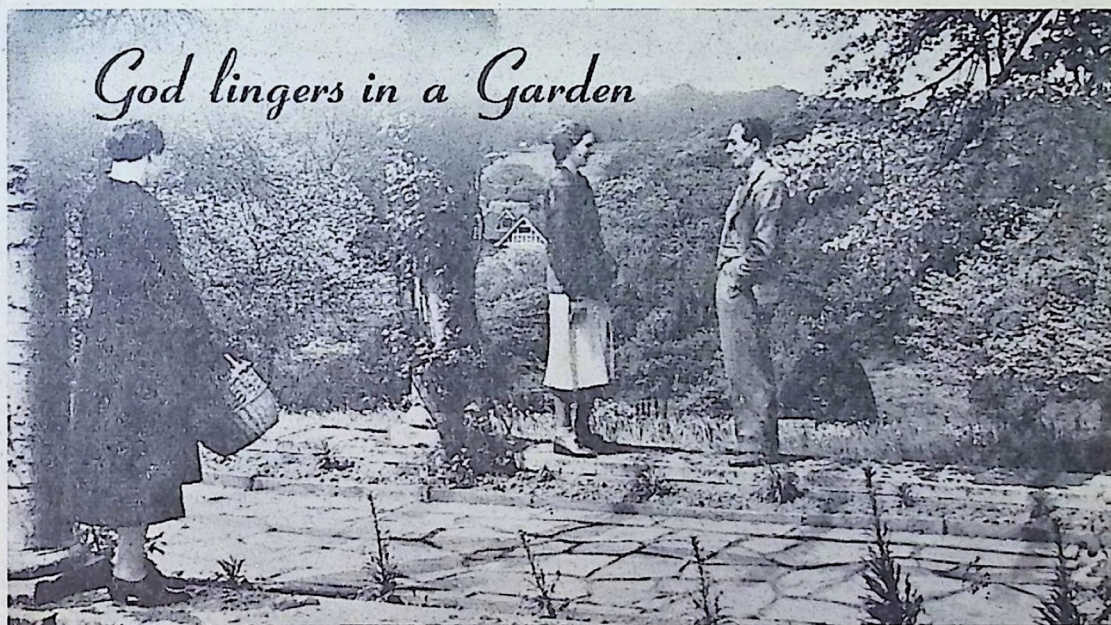


Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



To throw all the sunset colors—
Silver and crimson and flame—
Over the sky each evening,
Yet never make them the same,

To slip back the gates of dawning,
To guide the sun as it goes,
To sweeten the crystal snowflakes,
And brighten the cheeks of a rose,

To bring out the stars with darkness,
And make a path for the moon;
Give scent to the flower blossoms,
Wind-songs a wandering tune.

The grass turns green when the spring comes by.
The flowers know when to grow;
The rainbow follows the shining sun,
And the winds know when to blow.

All of the things that man controls,
The visions that he makes true,
Never were half so wonderful
As the miracles God can do.

—Helen Welshimer.

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C. G. Taylor, B.A., Editor.

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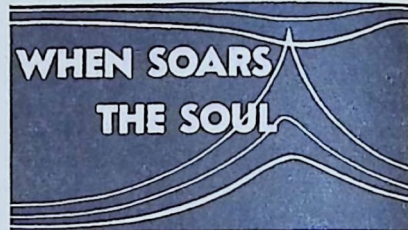
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



It is not ourselves we proclaim; we
proclaim Jesus Christ as Lord, and
ourselves as your servants for Jesus'
sake. The same God who bade light
shine out of darkness has kindled
a light in our hearts, whose shining
is to make known his glory as he
has revealed it in the features of
Jesus Christ. We have a treasure,
then, in our keeping, but its shell
is of perishable earthenware; it must
be God, and not anything in our-
selves, that gives it its sovereign
power.—2 Cor. 4: 5-7 (Knox).

God made me a preacher, and I
love preaching the gospel of Jesus
Christ; of that I make no secret.
There is an art about preaching,
but preaching is not an art; it is
a gift—the gift of God. No man truly
preaches if he only empties his own
mind before his congregation, however
cleverly he does it. Only when the
gift is seen and the giver is for-
gotten does preaching become lumino-
us and effective in the hand of
God. It is when the man is for-
gotten in the message, and the mes-
sage lives, that true preaching is
to be heard. Not the sermon, but
the power, the presence, the love of
God in Jesus Christ is to be remem-
bered. It is God, not his instruments,
who is to be exalted and glorified.
So I have learnt. Some of my most
effective sermons I have thought little
of at the time, and other people
have thought even less about them; but
then I have been used of God as
the instrument of his will to bring
home to some needy and hungry soul
his word, and a heartfelt but whis-
pered "Thank you" has more than
repaid the labor, the mental sweat
and the disappointment.—Dr. Trevor
Davies.

Grant that in all that I do and
say and think this day I may mani-
fest the spirit and mediate the grace
and truth of him who is the way, the
truth, and the life.—Selected.

O teach me, Lord, that I may teach
The precious things thou dost im-
part:

And wing my words that they may
reach

The hidden depths of many a heart.

—Frances R. Havergal.

THE AUSTRALIAN CHRISTIAN

Church Rediscovers Essential Unity

By request we commence publication of the full text of the editor's Christian Union sermon at Federal Conference, Aug. 23, 1954.

For centuries it had stood, strong and stately, the shrine where monarchs knelt to receive their crown, and rich and poor alike bowed to worship their God. It was the pride of England's faith—Westminster Abbey. Then came World War II, and the pitiless hail of German bombs. One came crashing through the Abbey's roof and left a livid scar across its beauty—still unhealed when on Whit Sunday, 1941, a great gathering crowded into the Abbey's nave for a service in remembrance of the first Christian Pentecost. One worshipper looked around her at representatives of many different races and colors; and then, suddenly sensing a stronger light than that which stole through stained glass windows, she looked up. There, through the gaping hole, she saw the sun sweep from behind a cloud; she felt a sudden rush of wind, and with the wind two birds darted in, hovering in the sunlit glory of the upper air. Watching, she thrilled to the thought of what Pentecost must have meant.

There are those who say that something like this has happened to the Church of our century—that at long last something has broken through and let in the glory and Spirit of God, lighting the darkened ways of a Church where now, truly, those of every race and tongue can worship together. This, they say, is the Church Resurgent, rediscovering its essential unity.

A MADMAN'S DREAM?

But someone else says, "This talk of the Church Resurgent makes me sick. Resurgent! Why, it's no more resurgent than the old chap who lives down the road. He has been a strong man in his time; knew what he wanted, held fast to his convictions. Then he fell ill, and for a long time the old man hardly moved, apart from one or two good days when something of the old life came back to him. Now he is on his feet again, but something has happened to his mind. It's pathetic to watch him, for he has gone back to childhood and begun to play with blocks. He got the idea from the sick old chap next door—Mr. World is his name. Whenever he isn't playing with explosives and almost blowing himself up, the poor mad fellow builds with blocks. He built quite an imposing structure once, and called it the League of Nations. It was knocked down, so he tried again; built another, and called it United Nations. It doesn't

look over-safe, either. But doddering Mr. Church likes the idea—he has built his blocks into a World Council of Churches, and one or two other such things. Yet he lives in dread that one day another of his neighbors, young Joe Communist, will come rushing through the front door and knock the lot over. And he *will* one day—mark my words. It's nonsense to talk of the Church Resurgent. Why doesn't it get on with its real job and stop fooling around with a madman's dream? It will never be more united than it is right now."

Is that true? Are those who work towards unity only the pathetic dupes of a dream? Or is it true, on the other hand, that something has happened, and is happening, in our time which is the work of the Spirit of God in the Church?

Let it be said at once that if we are the dupes of a dream we are in excellent company. We are with the Son of God himself, praying, "That they all may be one" (Jn. 17: 21); we are with the apostle to the Gentiles, looking forward to the time when "we all realise our common unity through faith in the Son of God, and fuller knowledge of him" (Eph. 4: 13—Knox); we are in the company of a missionary like William Carey, dreaming a century before it really happened of missionaries of the world coming together in conference; we hear again the ringing words of Thomas Campbell, "The Church of Christ on earth is essentially, intentionally and constitutionally one."

Yes, excellent company—and a vaster company than men sometimes realise; for there has not been one century in all the Church's history when men have not dreamed of union, the one Body of Christ. But these were not dreamers only—they were men who *did* things. They grappled with facts. And the

FACTS DEMAND THE SEARCH

for union. They always have—from the moment the Church began to divide. Paul cried out in protest when he saw the first rents in the robe of Christ. "Be strong," he urged. "Don't weaken yourselves. Look at the forces against you. We wrestle not against flesh and blood, but against principalities and powers, against the world rulers of this darkness, against spiritual wickedness in high places." The forces arraigned against you demand a Church that is truly one.

The grim facts of history prove him right. "We are up against the unseen power that rules this dark world," and it is criminal folly to go on facing it with a splintered Church.

(Part II next week.)

“WHEN JOHN PONDERED”

E. P. C. Hollard, S.A.

Lunch had been cleared away and John and his wife sat to talk about the morning service. They loved the church services, particularly the quiet reverence as a family met as guests of an Eternal Son. John never felt it incumbent upon himself to criticise those who took part, for after all, he had graced the eldership for many years and knew how the word of encouragement could elevate any man who tried.

“You know, Mother,” he said, “it’s wonderful to see the younger men coming on and taking such an active part in the service ministries.” He paused awhile, looking into the flames of the fire and seeming to catch glimpses in them of days when he was young.

Mother, wise in her years of waiting on these Sunday pearls of wisdom, remained silent beyond a smiling, “Well?”

John went on, “There are some things which do concern me a little and I wish I knew how to pass on the concern.”

“Well?” she smiled again.

“It’s just as well it’s you I’m talking to,” he said, “for how easy it is to be misunderstood and branded a critic or a legalist. During the last few months I’ve been listening closely to some of our men as they have shared, and really, some things do jar a little.”

“Hmm. I think I know what’s coming.”

“You do? Did you notice it this morning?” he queried quickly.

Mother smiled and said, “You mean about the Sabbath? I wondered if you had noticed. It did seem a shame that an elder like Mr. Hardcastle should ask God to bless this lovely Sabbath day. It mixes things a little, doesn’t it?”

“Yes,” said John, “looks like woolly thinking or ignorance. And yet, so many of our people think nothing of such a mistake. Oh, I know, it’s meant well, but it isn’t good Scripture.”

The door bell rang to herald a caller. Into the room strode the minister, Mr. Mainwell. “Hello, John,” was the greeting, “I just dropped in on the way to make a call. Say, it looks serious, whatever it is!”

“It could be,” said John. “It all depends on whether one thing leads to another. Mother and I were making kindly comment about Mr. Hardcastle getting the Sabbath mixed up with the Lord’s Day. I guess the good Lord knew the difference, but

some of the young folk mightn’t know.”

The minister looked smilingly at John. “Does it really matter? Do you think it is really important?”

“Maybe not, but it could be if certain booksellers arrived on the doorstep of our homes.”

Mother had listened to this exchange, and then remarked, “You know, Mr. Mainwell, there’s lots of loose theology used with good intent during a service.”

They could almost see the preacher doing a mental run through of his last six sermons as he waited anxiously for the next comment. He knew John and his lady as well versed in the Book, and also that they were good for his soul, for people like these made a better minister out of him. So he remained silent.

John’s next word saved those six sermons! “I often wonder if the brethren really know what impression they give to the younger members when they thank God for dying for them? Folks do have a hazy idea of Jesus Christ. Sometimes I sympathise with the little boy who asked, ‘Who looked after heaven while God was in Galilee?’”

“Yes, I see your point,” said the minister slowly. “I really hadn’t thought much about that. Maybe they really do not know what Paul meant when he spoke of God being in Christ, or when John said, ‘The Word became flesh and dwelt amongst us.’”

There was silence. Then Mr. Mainwell went on, “Some good doctrinal preaching seems indicated, doesn’t it?”

John’s rather embarrassed cough could have meant assent.

Then Mother, that wonderful diplomat, stepped into the pause. “I’m reminded of a visit I paid last week. The lady told me of her serious-minded little girl who scolded her deacon father when he spoke about the ‘collection’ at the church. The young miss remarked to her daddy, ‘Father, we don’t take collections for God, we make offerings to God.’”

The minister laughed, “I must pass that on to the presiding brethren some time. It can spoil things a little.” He continued, “I know the brethren do it all to keep, as they think, in strict accord with the Scripture, but I can’t help remembering the day in my first ministry when a wise elder said to me that it would be better not to announce the after-

Supper hymn by saying, ‘They went out and sang a hymn,’ because it’s pretty awkward to maintain the atmosphere if 200 people traipse outside just to sing a hymn. I’ve just announced the hymn since then!”

There was a united chuckle, and then John turned to Mother and said, “Do you remember the morning 30 years ago, just after we were married?” Turning to Mr. Mainwell, he added, “We dropped into a country church whilst we were honeymooning. The presiding brother that day was a real veteran of the faith. He’d learned a lot and felt that his presidential talk was the time to pass it all on. Twenty minutes later he got around to the Lord’s Supper. Most everyone was shuffling by then. Anyway, the clock said 12.10 when he called on the minister for his message. Well, that preacher must have had a lot of feeling for his congregation, particularly the Sunday school teachers and the wives whose husbands were not church members, for he smilingly got up and said, ‘Well, friends, two sermons in one service is just too much, and mine would be an anti-climax, so perhaps we’ll sing the last hymn.’ Right then I knew that that preacher didn’t believe in spiritual indigestion.”

“I’ve often wanted to do that,” said Mainwell, “but I just haven’t had the courage.”

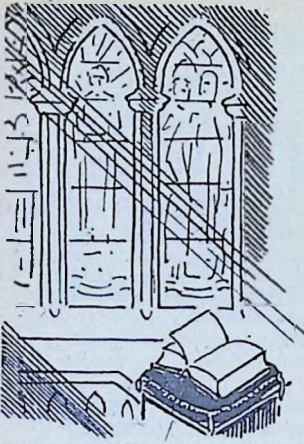
“Oh, it isn’t the need of courage that is the point,” said John, “it’s just lack of education on these things.” He paused awhile and went on, “It is a pity that we dropped our training classes several years back. I recall how the men who served came together once a quarter and we had a great night helping one another to read and preside and generally make ourselves more useful in the church.”

The minister saw the point, and then passed it back to John. “Do you think the elders would take this up sometime and call the brethren together to do just that once more?”

“I know one who will gladly help you.”

Time passed on and Mr. Mainwell rose to go. At the door he said, “Thank you, John, I know you aren’t a critic and you’ve shown me several things to be done. We’ll really work at this, because I know that our brethren really desire to make the services a real spiritual experience to the folk who come each week to get away from the mundane and walk on spiritual plains, to worship God in the beauty of holiness.”

He went to make his call. John and his wife pondered on.



THE LIVING WORD

Studies on the planned Sunday morning readings

making and covenant-keeping God. Note seeming injustices, and man's attempt to alter the rules to suit himself.

2. **THE RESPONSE.**—Ezekiel shows that God's response is the assurance that he wills life for man, not death. Man's response must be seen in penitence and service.

CONCLUSION.—We must all one day stand before the tribunal of him who has said, "I will deal with every one of you as he has lived" (v. 20).

NEW TESTAMENT

1 Timothy 2.

Summary.

Paul's purpose in writing this pastoral letter to his convert and fellow-worker, Timothy, was to encourage and advise him in his responsible work among the Christians of Ephesus. The opening chapter emphasises Paul's deeply personal approach to the gospel, and his sober warning to the young leader to guard against false teaching and the experience of those who have made shipwreck of their faith. In this second chapter he passes to more specific matters of public worship, stressing the function of prayer and his opinion that women should not lead the services or teach.

Explanatory Notes.

"for all men" (v. 1).—Note the authentic universal note of the gospel. "Let the Christian worker pray for all and labor in behalf of all. A prayerful attitude toward kings and those in authority will disarm suspicion against the Christians and leave them quiet and unmolested to pursue their work" (Lowstuter).

"in all godliness and honesty" (v. 2).—"With a proper sense of God and of our responsibility to him for what we do with our lives" (Phillips).

"who will have all men to be saved" (v. 4).—Such prayer as Paul has urged is based on the conviction that it is the purpose of God that all shall be saved. "That this Divine intention may be thwarted by man's misuse of his free will, is part of the great mystery of evil, unexplained and inexplicable; but that its bounty is not confined to particular races or individuals but takes in the whole race of man is of the very essence of the gospel" (Bernard).

"one God . . . one mediator" (v. 5).—The unity of God, the incarnation and the atonement are set forth as doctrines enforcing the conviction that God's purpose is that all men should be saved.

"a ransom for all" (v. 6).—"The price of freedom for all men" (Williams). It was the normal price given as an equivalent for setting free a prisoner, or sparing a forfeited life.

"to be testified in due time" (v. 6).—"The great subject of the testimony to be borne by the Church from age to age is the universality of redemption through the one Mediator" (Bernard).

"men pray every where" (v. 8).—"The men should pray" (R.S.V.), as contrasted with the women, who are to keep silent. Paul is referring to public prayers, not private devotions.

"lifting up holy hands" (v. 8).—This was the Jewish posture in prayer.

"doubting" (v. 8).—Better, "quarrelling."

"shamefacedness and sobriety" (v. 9).—"Dress . . . modestly and quietly" (Williams). Paul's teaching in this and following verses (note v. 11, "with all subjection"), refers to women's behavior in public worship, not their general attitude to men, and reflects the position given to women, generally, in his day.

"saved in child-bearing" (v. 15).—Woman "is to find her greatest ministry as mother and home-maker . . . She shall help save the world by the children she bears and rears" (Lowstuter).

Suggested Theme.

"NO RESTRICTIONS!"

Introduction.—Note war-time restrictions and slowness of their removal. Some men feel safer under restrictions. The Jews did, with their restricted "chosen race" religion. But Paul gloried in a faith with no restrictions. There was a . . .

1. **MESSAGE FOR ALL.**—Salvation and knowledge of the truth (v. 4) are not only possible, but are also God's will for every man. In him no Jew or Gentile, male or female—"all one in Christ." What a sweep there is to the gospel!

2. **MEDIATOR FOR ALL.**—God has not only willed salvation, but won it—through the self-giving of "the man Christ Jesus."

3. **MISSION FOR ALL.**—Prayer and witness are linked as tasks for Christians everywhere. For Paul the gospel is always a personal commitment (note v. 7).

Conclusion.—When so much in our time denies the dream of "one world" how up-to-the-minute is this good news for all men everywhere.

Sunday, October 10

OLD TESTAMENT

Ezekiel 33: 10-20.

Summary.

The whole of this thirty-third chapter vividly describes the prophet's ministry. The earlier verses emphasise the prophet's responsibility; those chosen for the reading underline the individual's responsibility, with "the heartening message that no man is the helpless victim of his own past" (Wardle) but that only the truly repentant can enter the new Israel. "Principles of the worth and freedom of the individual man, though latent in many parts of the Old Testament, have never been stated so explicitly before" (Davidson).

Explanatory Notes.

"no pleasure in the death of the wicked" (v. 11).—The first answer to man's despondency is that God wills life, not death.

"righteousness . . . shall not deliver . . . in the day of transgression" (v. 12).—"The past of one's life does not of necessity determine the future either in itself or in the judgment of God . . . The past is not irrevocable; the future of possibility lies before them . . . When he says the righteous shall 'live' he means by living the complex thing—having the favor of God and having an external felicity corresponding to this" (Davidson).

"every one after his ways" (v. 20).—"I will deal with every one of you as he has lived" (Moffatt).

Suggested Theme.

"DOES GOD PLAY FAIR?"

Introduction.—These people complained bitterly, "The Eternal is not acting fairly!" (33: 20, Moffatt). It's a complaint with a modern sound.

1. **THE RULES.**—God makes and keeps the rules of life. Yet there is nothing arbitrary. He is a covenant

DANIEL T. NILES, Ceylon, preached this powerful message at Evanston,
Aug. 16, 1954

EVANGELISM

"Which of you who has a friend will go to him at midnight and say to him, Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him?" (Luke 11: 5, 6.)

Midnight in the World

It is midnight in the parable. It is also midnight in the world today. The night is so deep that everything has become just an object to be avoided, an obstacle in the dark against which men must take care not to bump. Certainly, there are those who are blaring out guidance: but the guidance offered is so confusing that wisdom seems to lie in not accepting any of it. The hour of midnight is the hour when all cows are black; and he is a good prophet who simply tells men what not to do.

Besides, at midnight, every color loses its distinctiveness and becomes merely a dirty shade of grey. There is today so much disappointment and disillusion, so much frustration and bewilderment, that cynicism and despair have taken possession of many men's souls. Nothing seems to matter, not in the dark. Honesty, chastity, sobriety, courtesy — these deal with distinctions in human behavior which tend to become irrelevant when it is a long midnight: and men at midnight listen easily only to those who speak about the tragedy of life.

Also, at midnight, nobody expects anything to happen. It is the hour, when no-happening is good news. How anxiously, in whatever part of the world we live, we read our newspapers and, as we put them down, heave a sigh of relief. Nothing has happened. Everywhere the unresolved problems continue to stand on end and nowhere have they toppled over into violent activity or event. So midnight drags on with our ears strained in the hope that they will hear no sound.

But, as in the parable, so in our day, the tense silence of midnight is disturbed by the sound of a knock. It is the door of the Church on which somebody is knocking. That is still the one familiar landmark to which the traveller by midnight comes. How bitterly men and women speak about their disappointment with the Church. They may be right or wrong: but at least in this their attitude is significant that they feel that the

Church should not have disappointed them. It is the one house which stands where it has always stood, the house to which the man travelling at midnight either comes or refuses to come. Many decide not to come; some, however, come and knock; and those who decide not to come are still pre-occupied with the Church which they have rejected.

God has set the Church as a city is set upon a hill. He has made it an object of decision. If men are not so foolish as to light a lamp and put it under a bushel, God is not less wise. He has set his Church as a lamp is set upon a stand.

The Church's Callers

But, is it only individuals who knock at the door of the Church? What, for instance, is the truth about this Assembly of the World Council of Churches? Whose knocking has compelled the Churches to gather here? Too exclusively and too easily we conceive the Christian task as that of seeking and finding the lost, that we are constantly preoccupied about going out to do it. We do not sufficiently realise that the evangelistic situation is again and again that of being surrounded and sought after and questioned. There are those who are knocking at the door of the Church; and they are not merely the hungry, the homeless, the refugee, the displaced person, the outcast; there are at the Church's door, also, every type of community—nations, races, classes, political groupings—knocking for different reasons. Some are asking for bread, others simply ask what kind of people live in this house in which a light shines at midnight, and still others come just to shake their fists in the faces of those who keep a light burning but have no bread.

For it is true that so often there is no bread in the house. The Church is expecting no callers and has laid in no supplies. With what bread it had it has just managed to feed its own children. It has sufficient obedience not to put out the light in the window, but it does not have sufficient expectancy to believe that anybody will come.

Unfortunately, however, there is also the other fact that so many members of the Church get worried when the Church tries to prepare to welcome all callers. A year ago, the Ceylon government lifted its subsidy

on rice, and the political parties of the left declared a day's hartal in protest, a day's general stoppage of work. Some hooliganism broke out and the government used force to quell the disturbances. It was the kind of situation in which most people were concerned with what was policy and expediency, and where the common mass of people felt helpless to think or speak in terms of what was right or wrong. Their silence and helplessness knocked at the door of the Church. The Methodist Church in Ceylon heard the knock, woke up, and spoke to the situation in the name of Jesus Christ. Immediately the question was raised, "Should not the Church have kept quiet? After all, it is midnight, and nothing that the Church says or does will make any difference!"

It is true, isn't it, that there are those who bear the name of Jesus Christ who want the Church not to answer any call but the call of private personal need or the call for salvation after death. Here, at this Assembly, the Churches have come together to speak on the questions put to the Church on international affairs, on racial and ethnic tensions, on social and economic problems, on the issues of Church unity and disunity—and surely the Churches are right in this undertaking. "God so loved the world that he gave his Son." So that the task of the Church is to proclaim God's Son as the hope of the world. This means that Jesus is the hope of men in all the complexities of their relationships to one another, and that Jesus is the hope also of the Church precisely when the Church is engaged in setting forth Jesus as the hope of the world.

Evangelism means that the Christian Community, by all that it does and says and is, brings to bear the truths of the gospel on the torments of the world. It means that thus the pressure of the gospel upon the world is maintained, so that the solution to every human problem—whether it be the problem of war-torn Korea or the problem of a widowed mother who does not have the wherewithal to feed her children—may be worked out under that pressure by those whose responsibility it is to work them out. It is a question wrongly put when it is asked, "What is the Christian solution which the Church can offer to this or that problem?" for the

(continued at foot of next column.)

E. L. WILLIAMS, M.A., sends this final draft of the official

Message from Evanston

1. To all our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

2. In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for himself, that we might know and love him, worship and serve him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts towards war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

3. Here, where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him, but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power, he has sent forth into the world a new community, bound together by his Spirit, sharing his divine life, and commissioned to make him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now he holds all things in his hand.

4. This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as for-

task of the Church is not to offer Christian solutions to specific problems but to incarnate the Word in every human situation. The result of such evangelism may be that the Word is crucified, but Jesus "must go to Jerusalem and suffer many things and be killed and on the third day be raised."

(Part II next week.)

given sinners, as children growing in his love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

5. With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of his brethren. Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of his return in glory.

6. Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for his blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

7. The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are

united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

8. It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

9. It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?

10. The Church of Christ is today a world-wide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

11. God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

12. We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end — Jesus Christ our Lord.

13. Therefore we say to you: Rejoice in hope.



Federal College of the Bible offering on Sunday, Oct. 3 is a major challenge to our Australian churches. It deserves the best we can give.

A tent mission is planned for Echuca, Vic., commencing October 3. Prayer is requested for the missionary, F. A. Youens; the song leader, C. E. Watson; H. Hargreaves the preacher; and for the church in its effort. It is hoped that many non-members may attend and be won to the Saviour.

We note with pleasure that Dr. Ian Lyall, of Melbourne, son of Mr. and Mrs. Sid. Lyall (good friends of our churches), has been accepted by the Australian Baptist Foreign Mission Board for out-going to the India-Pakistan field in 1956. Dr. Lyall, previously connected with the Kew Baptist church, is now in membership with the Brunswick Baptists. We rejoice with our friends in his decision and acceptance for missionary service.

Members of the church at Rockhampton, Qld., are still talking of the memorable gospel service on Sunday, Sept. 5, when the Federal Conference delegates, who had undertaken the Northern Tour, called in on the final stage of their Brisbane-bound journey. The service was relayed over the church's amplifying equipment for the benefit of passers-by. It was also tape-recorded by station 4RO for future use throughout Australia. Disc records will be prepared and made available for general use.

A. A. McRoberts, B.A. (for past ten years preacher at Maylands, W.A.), will commence his ministry with the Hawthorn (S.A.) church on November 14.

C. R. Burdeu, former Federal President, is anxious to collect any articles of historic interest — tracts, letters and records of meetings or incidents — connected with the life and mission of Stephen Cheek. They may be sent to him at 32 Salt-st., Windsor, N.3, Brisbane, Qld. Some have already been received and acknowledged. These will be used to help brotherhood records before much valuable information is lost forever. Many Federal Conference delegates will recall with appreciation the great

day's outing during Federal Conference, when, after visiting Toowoomba and surrounding country, a pilgrimage was made to the grave of Stephen Cheek and a "stump-capping" visit to the new building at Warwick.

G. H. Benjamin, preacher at Earlwood, N.S.W., has accepted an invitation for a further two years' ministry with the church.

Prof. Josef Hromadka, of Czechoslovakia, now visiting Australia in the interests of peace, is a controversial figure, who has not been at all surprised or disturbed by such organised opposition as he encountered in Melbourne. However much opinions may differ on Dr. Hromadka's views, his sincerity has rarely been questioned. It was interesting to note his comment during a reception in Melbourne that, while he appreciated the opportunity of speaking elsewhere, nothing so filled him with joy as to have the privilege of preaching from the pulpit during a church service. Prof. Kathleen Lonsdale, of London University, a leading member of the Society of Friends (Quakers), accompanied him, and won respectful attention for the traditional Quaker emphasis on peace. "We do need to be very much concerned that men everywhere should be cared for as God's children ought to be," she said, "and we should cooperate with one another to see that this is done. But we can share with them not only our daily bread, but the bread of life, that more abundant life that Jesus promised."

G. Barnett has accepted a call to the church at Castlemaine, Vic., and will commence his ministry there, Oct. 3.

A telegram from Swan Hill, Vic., reads: "Jones-Samuel mission concluded; 23 decisions, two reconsecrations, £228 thankoffering—Banks."

Springvale church, Vic., has been happy to welcome back its preacher and his wife, Mr. and Mrs. G. A. Grainger, following their six-months' visit to Great Britain. In his morning address on Sept. 19 Mr. Grainger drew on his observations abroad for the following reasons why people ignore the Church — (1) churches are unattractive, services unenthusiastic; (2) Christians are inconspicuous; (3) world leadership is deficient spiritu-

ally; (4) men lack courage spiritually. Services have been well maintained, with recent preaching help from C. Young, W. W. Saunders, G. Thomson and T. Strahern. Hymns written and conducted by G. Thomson were featured at B.S. thirteenth anniversary on Sept. 12 and 19, when speakers were A. R. Lloyd, F. Beale, R. Brooker and G. W. Wilson. Miss G. Reed (active C.E. leader, B.S. teacher and P.B.P. Alpha) was given a presentation on Sept. 5 prior to leaving for nursing training.

The next meeting of the Victorian Ministers' Association will be held on Monday, Oct. 4 in the Swanston-st. hall. We meet for lunch at 1 p.m. and the meeting proper at 2.15. The speaker will be R. T. Pittman, B.A., Dip.Ed. All ministers, full and part-time, and students of the College, are invited.—H. Gross, sec.

T. V. Weir will commence a ministry with the East Preston, Vic., church on Dec. 12. An effective interim ministry is being conducted by H. R. Coventry.

Victorian churches are asked to prepare for generous giving to the Annual Hospital Appeal on Sunday, Oct. 24. The Hospital Sunday Committee, at its meeting on Aug. 11, "again unanimously confirmed its unwavering opposition to any form of State Lottery, but stressed that there should be no diminution of the effort which the Churches make each year on behalf of the hospitals as a result of the Lottery." The 1953 appeal raised £32,027, eclipsing all previous records. With this year's aim of £40,000 Churches are asked to show again their firm belief in the voluntary system of giving to assist hospitals and charities.

M. H. A. Pieper, an exit student this year from Woolwich Bible College, N.S.W., has accepted an invitation to minister to the Taree church, N.S.W. After graduation in November, Mr. Pieper will spend several months with his parents in Queensland, commencing his work at Taree on the first Sunday in February, 1955.

John Bairagi, commenting on the situation at the Baramati School in "Our India" says: "The numbers at the Primary School, have risen considerably and are still rising. The number, including the Kindergarten, has reached 800 and we have about 50 on the waiting list. As all of these attend the opening religious exercises, such as singing Christian hymns, reading and repeating Scripture portions, the impact of this on these plastic minds for over a period of six or seven years must be great. At the Friendship Centre also the number has increased."

THE S.A. CONFERENCE, meeting Sept. 8-15, was made aware of

THE UNFINISHED TASK

The President, G. M. Mathieson, sounded this note as the theme for Conference in his opening address on Wednesday evening, Sept. 8. In the face of the mountainous task of world evangelism, Mr. Mathieson called for deeper consecration and more active service. Later, in all reports and discussions, in consideration of our evangelistic, educational and developmental work, the need for greater efficiency and effort, with larger spiritual and financial resources, was obvious for the continuance of our task.

BUSINESS

An improved Constitution was adopted. An insurance commission agency proposal was accepted by Conference and will come into operation soon. A more vigorous and progressive policy will be pursued by the Building Extension Committee, part of which includes a Mutual Fund for larger financial resources. The security of preachers both as to present salary and later retirement received attention, with the result that salaries are to be exhaustively investigated and before next Conference the Executive will consider a scheme for the security of preachers on retirement.

Conference resolutions also included motions of appreciation for the work of the President, Mr. and Mrs. Mark Rutherford, H. R. Taylor, G. R. Stirling, and others. A stand was taken on the social problems of gambling, war, pensions, drink, and restrictions of food production.

PEOPLE AND RALLIES

Inspirational meetings were well attended and were helped by interstate, overseas and local speakers.

G. T. Fitzgerald delivered a spirited condemnation of the liquor traffic in the Social Service Rally on Thursday evening, Sept. 9.

I. W. Nixon (Port Lincoln) spoke at the women's evening rally on Friday, 10th. The Women's Conference occupied the whole of this day. A report is given elsewhere of their activity.

Ross Manning and Hazel Skuce gave graphic eye-witness accounts of mission work, in Belgian Congo and India respectively, at the Overseas Rally on the Saturday evening. Ross Manning also spoke to the preachers in their Fraternal Session on the Thursday afternoon, Sept. 9. His factual and thoughtful messages are always appreciated.

H. G. Norris (Kilburn) outlined

"The Christian Pattern" in the Conference Sermon on Sunday, 12th. This service was held in the Adelaide Town Hall, and was assisted by the Choir. The Choral Association continues to make an enriching contribution to brotherhood work.

J. K. Robinson, Federal Aborigines Secretary, reported on that work in the business session and showed recent pictures of mission progress on Monday evening, Sept. 13.

Pioneers of over 45 years' membership were entertained by the Women's Executive on Tuesday afternoon, 14th.

The Youth Rally crowded the Town Hall on the evening of the 14th. Young people by means of drama showed the difference Christ makes in a home. G. A. Whiting was commended during Conference for his leadership in youth work.

J. Turner, B.A., (Vic.), re-emphasised the worth of our message in the Home Mission Rally, also held in the Town Hall, on Wednesday, 15th. This important closing rally followed the great Conference Fellowship Tea. During the meeting G. M. Mathieson inducted the new President, M. A. K. Crosby.

A. W. Cleland (Vic.), was present on Monday, 13th. He arrived in time to speak to the College of the Bible

Report, as Treasurer, and stayed to enjoy and assist other sessions.

OFFICERS AND STATISTICS

The chief officers elected for the new Conference year are M. A. K. Crosby (President), D. G. Hammer (President-Elect), H. R. Taylor (Secretary), F. K. Glover (Asst. Sec.) and C. L. Johnston (Treasurer). Capable brethren and sisters were elected to all Committees.

A net gain of five members was reported for the past year, bringing the membership (excluding isolated and inactive) to 5,735. There were 283 additions by faith and baptism, but they were offset by losses in various ways. Giving for all purposes increased by £6,000 over the previous year. 170 additions came from the Bible Schools. Bible School scholars number 6,079, teachers 1,035, Cradle Roll 1,224.

There are many selfless workers in all departments of the brotherhood. God will continue to bless them and their work for Kingdom development in S.A.—N. S. Moore, B.A., Reporter.

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"Prayer should be the key of the day and the lock of the night."—Thomas Fuller.

Evanston Hymn

The following fine hymn by Dr. Georgia Harkness, of the Pacific School of Religion, was chosen from more than 500 hymns, specially written with a view to being used at the W.C.C. Assembly, held last month at Evanston, U.S.A.:

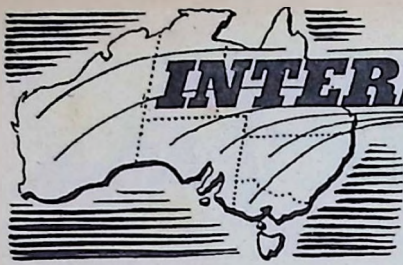
Hope of the world, thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk thou beside us lest the tempting byways
Lure us away from thee to endless night.

Hope of the world, who by thy cross didst save us,
From death and dark despair, from sin and guilt;
We render back the love thy mercy gave us;
Take thou our lives and use them as thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to thy gospel glorious:
Thou art our Lord! Thou dost forever reign!



INTERSTATE CHURCH NEWS

Western Australia

South Perth (S. H. Wilson). — C.M.S. met for basket tea on Sept. 12 after which C. H. Hunt spoke on port and prison Chaplaincy experiences. Friendship visitation is being conducted during Sept. by teams of Ladies' Fellowship members. Ladies' Fellowship held gift evening at Samuel home to help furnish equipment for Christian Guest home. Temperance Sunday was featured on Sept. 5 when M. Stevenson arranged effective display of posters and a powerful total abstinence message was delivered by preacher. Young men have made new trestle table, also manse improvements have been done by Mr. Stevenson. Giving for all purposes in August including Temple Day, reached £452. C.E. entertained fathers on Sept. 14. Church paper Messenger came out in eight pages for Sept. R. Schmitt (Carnarvon) has had fellowship recently and has now returned as missionary to Carnarvon. Mr. and Mrs. R. Richards have recovered from recent sickness. B.S. anniversary commenced with gospel service on Sept 19 at which total attendance was 277.

Lake-st., Perth (A. J. Fisher). — Special broadcast references were made to B. & F.B.S. on Bible Sunday, Aug. 29. On Sept. 15, A. J. Fisher conducted Bible study at Cent. Meth. Crusader Club. All isolated members have received special message and literature. Plans are in hand for a modified and gradual application of Commonwealth Campaign. Sickness has been very prevalent. Fellowship has been enjoyed with several interstate and country visitors.

Subiaco (R. Raymond).—56th church anniversary services began with Home-Coming Day on Sept. 5, with many past members present.. Service was broadcast and preacher sent greetings to isolated members. Geo. Smith, past member here, was guest speaker at public service. Anniversary concluded with Pioneers' Service on 12th, when Jas. Gordon preached. Lesson was read by T. Hutchison, only remaining foundation member still in fellowship at Subiaco. Past members of Girls' Club met for reunion as part of anniversary programme. Mrs. Black has been leader of this club for 20 years. There have been two added to church by baptism since last report. Church sorrows in loss of Ern. Curtis and A. E. Stephenson. There is much sickness, mainly amongst aged members.

New South Wales

Earlwood (G. H. Benjamin).—16th anniversary celebrations commenced on Sept. 11, with tea in school hall, provided by Ladies' Fellowship, followed by a rally in the chapel at which P. E. Thomas (Marrickville) gave the address. Musical items were rendered by Misses E. Troy and L. Pater, and B. Nowitzke and K. Mills. Services were continued on 12th, speaker at morning service being J. Shaw (Bexley North). Barbara Edmonds rendered appropriate solo and duet at evening service. At business meeting on Sept. 15, following were elected to office: elder, N. H. Matthews; deacons, F. Strickland (sec.), R. W. Smith (treas.), W. Caspersonn, A. Gabb, H. Hudson, R. Jones, W. Roots and B. Tabrett. Mention was made of proposed extensive alterations to inside of chapel, including lowering of platform, conversion of baptistery to open type and alterations to ceiling. Auxiliaries are working well and Y.P. thanks L. C. Yelds (Bexley North) for showing colored slides of Canberra opening and Federal Conference.

Granville (C. Terry). — Fellowship tea in honor of "Father" was held on Sept. 5. 12 boys from United Protestant Assoc. home at Pendle Hill attended service and rendered musical items on 5th. Mr. and Mrs. Blackburn and Sis. Cocks accompanied boys. Baptismal service was held on 4th. D. Verco (Chatswood) addressed church at fellowship tea on 12th. Several church members travelled to Gosford for opening of Gosford-Wyoming chapel on 18th. Recent speakers have been M. Pieper (City Temple), S. Hibbard, A. W. Stephenson and Mr. Ward-Smith (Lane Cove). Visitors on 19th included Mr. and Mrs. Stephenson, Messrs. Davis and Chislett (Woolwich) and Mrs. and Miss James (Dandenong, Vic.). Young woman made reconsecration at gospel service on 19th.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip.Ed.).—At Y.P.F. tea on Sept. 5, missionary question box proved helpful, with Misses D. Rodger and J. Balshaw, and D. McElvenny, J. Turner and G. Porter taking part. Y.P. also shared in gospel service and one young woman was baptised. On morning of Sept. 12 Mr. Wylie (Lidcombe) addressed church. Themes on "Practical Christianity" are being dealt with during Sept. Recent visitors have been Mr. Lee (W.A.), Mr. Barker (Woolwich) and Miss Macnaughtan (Vic.). Sympathy was extended to the Hope and Weedon

Discipleship

- Miss D. Souter, Footscray, Vic.
- Mrs. Scott, Shirley Chislett, Ray Lock, John Yarde, and Len Richards, Swan Hill, Vic.
- Mrs. Bedgood, Mrs. Stanton, Don Voigt, Graham Fleet and David Watson, Woorinen, Vic.
- Miss C. Edwards, Taree, N.S.W.
- A. Nichols, N. Mullins, R. Ellis, M. Schlein, D. Wood, Cowandilla, S.A.
- Elwyn Taylor and Judith Colless, Yarrawonga, Vic.
- Mr. and Mrs. H. Steward, Subiaco, W.A.

Membership

- Malcolm Thomas, Keith Anderson and Ross Hercott, to Swan Hill, Vic.
- W. Lawrence, to Lake-st., Perth, W.A.
- Mr. and Mrs. Wills, Colleen and Barry from Maylands, S.A., to Hawthorn, S.A.
- J. Williams, from North Essendon, Vic., to Hawthorn, S.A.
- Mr. and Mrs. Duffy from Croydon, S.A., to Hawthorn, S.A.
- Glenys Duffy, from Edwardstown, S.A., to Hawthorn, S.A.

Marriage

- Emily Capuano to George Warren, Swan Hill, Vic.
- Pat Neville to Les Galliford, Hindmarsh, S.A.
- Margaret Gloyd to Bill Bowden, Hawthorn, S.A.
- Elizabeth Howitt to Brian Sexton, Brighton, Vic.

Fallen Asleep

- Mrs. M. Johnston, Lake-st., Perth, W.A.
- A. Brown, Footscray, Vic.
- R. Parsons, Footscray, Vic.
- E. J. Curtis, Subiaco, W.A.
- A. E. Stephenson, Subiaco, W.A.

families in the passing of aged Mrs. Hope.

Taree. — Local speakers conducted services on Sept. 12. B.S. anniversary was held on Sept. 19. There were excellent attendances and church appreciated help of J. Henderson (Burwood) who gave appropriate addresses. G. Branch led school choir, and Mrs. A. J. Halpin was accompanist. H. H. Cox, B.S. supt. planned services well. Following visit of Mr. and Mrs. M. Rutherford, church is going forward with visitation plan, commencing first week in October.

South Australia

Hawthorn. — Meetings are holding well with good attendances at all services. Thanks is expressed for help of brethren taking preaching appointments. Bible class under leadership of Mr. Schroeder is growing in numbers. B.S. is practising for anniversary. J.C.E. and I.C.E. are meeting on Sunday mornings. £276 was handed over to Overseas Board as result of annual offering. £100 was donated to Beth Wardie, who sailed on Sept. 28 for service in Africa with Sudan Interior Mission. Young married group meets regularly, also Ladies' Fellowship. Five members attended Fed. Conf. Margaret Gloyn and Bill Bowden were presented with lamp stand prior to their wedding. Contract has been let for installation of sink, drain board and cupboards, also for re-lining church hall.

Kilburn (H. G. Norris). — B.S. acted as choir for youth night of Conference on Sept 14 with approx. 140 scholars and teachers singing under leadership of Mrs. Kelly (conductor), and Mrs. Semmens (pianist). Assistance of violinists, Mrs. Leane, Mr. Johnston, Helen McLaren and John Lambert was greatly appreciated. Morris Peacock represented B.S. in inter-church quiz on same programme. R. D. Evans is congratulated on being elected to Extension Committee of Conference. Mrs. Tanner (Berri) was recent visitor. A. Dinning and B. Barrett conducted service at Enfield Heights on Sept. 19. Church is earnest in prayer for tent mission.

Prospect (K. J. Patterson, B.A.). — 61st church anniversary was celebrated on Aug 29, preceded by special social on Saturday night. Ladies' Guild visited Prospect Baptist Guild on Aug. 25. Y.W.F. had fifth birthday on Sept. 1. A happy social evening was held, and many visitors from other groups were present. Two small rooms at back of church have been converted into one, and transformed into a colorful kinder room. Members of P.B.P. recently spent week-end at Longwood Camp.

Hindmarsh (J. E. Shipway). — Appreciation was expressed to K. Aird, J. Allan, A. Mercer, I. Hull and N. Oxenbury, who took services during preacher's absence at Fed. Conf. B.S. has secured a Proficiency Seal in the Efficiency Campaign. Ivan Hull arranged a happy and profitable evening recently for the house of Paul in a B.S. competition. "A" Grade Basketball girls came premiers for third year in succession. Miss Galliford (coach) gave them a dinner to celebrate the occasion. Mrs. Holden (Vic.), has been a recent visitor. Mrs. Graham has lost her eldest son, making a loss of a daughter and two sons within seven weeks. Deepest sympathy goes to the family. Tennis teams have been selected for forthcoming season. Mrs. C. Harrison is sec., and R. Morrison, treas.

Cowandilla (T. T. Robinson). — Church has appreciated help of various speakers during illness of preacher. Attendances are well maintained, and fellowship of several visitors has been enjoyed. Ladies have scrubbed floors, following renovation of interior of building, also have fully covered platform with carpet. This work is much appreciated. A pleasant evening was enjoyed at the home of Mrs. Gleeson when farewelling Mrs. Bargwanna, leaving the district. Successful B.S. anniversary was held on Aug. 22 and 29. Singing was of high standard and much appreciated. There are 220 scholars on the roll and 32 teachers. C. Bowers is supt. and K. Simons sec. Teachers' dedication service was held on Aug. 25. On Aug. 29, five scholars made their decision. Anniversary speakers were W. Philp, J. Baker and T. T. Robinson. All youth activities are satisfactory. Mrs. E. Packham is able to attend services after recovery from illness. Preacher is well again and conducted service on Sept. 19. Girls' Life Brigade paraded at evening service.

Victoria

Emerald (D. D. Stewart). — 41st church anniversary was held on Sept. 5, with splendid attendances and inspiring services. Four pioneer members were present; Mrs. A. W. Legg, Mrs. C. Nobelius, W. Bolduan and Mrs. F. J. Greator. Several former members returned for the day, including Gr. R. H. Sparks, morning president; R. C. Bolduan, speaker; and C. Bolduan, reader. At afternoon P.S.A. service, Conference President, S. Neighbour, brought greetings and gave message. Visiting vocalists were H. Easton, and Misses J. and I. Dudley. B.S. is practising for anniversary.

Preston (J. E. Searle). — In absence of preacher on annual holiday platform was filled by H. Earl, G. Bar-

nett (who showed slides of Aborigine work in W.A. after service), R. Fisher (East Preston), C. Young, Mr. Strickland (B. & F.B.S.) and W. W. Saunders. Mr. and Mrs. Searle have returned from holidays and Fed. Conf. At evening service on Sept. 12, film **With Your Help** was screened. Sincerest sympathy is extended to H. G. MacDonald and family through death of his wife, an esteemed member of church. Funeral services conducted by Mr. Searle on Sept. 10 were attended by large gathering. Aged sister Mrs. Johnston is laid aside with illness.

Wangaratta (R. J. Anderson). — A number of members attended Fed. Conf. Mrs. Trippett and Miss G. Ashmead were welcomed back after period of sickness but Mrs. Peacock is still very ill. On Sept. 12, kindergarten held its demonstration when the Christmas story was depicted on a large sand-tray. Mrs. O. Jackel and staff were responsible for its presentation. The Campbell family were welcomed back after their holiday in N.S.W.

Wattle Park. — H. Steele and C. Young conducted baptismal service on Aug. 1, when three young people were immersed. Wonga Park church members were present and rendered a message in song. First wedding in church was conducted by C. Young, Dr. and Mrs. Kemp attended Fed. Conf. T. Veale and seven boys attended Explorer camp at Monbulk. Women's Fellowship held successful 1st anniversary on Aug. 17 when 100 ladies were present to hear Val Douglas of the "Open Door." Office-bearers elected were: Mrs. Kretschmar, pres.; Mrs. Sketchley, sec.; Mrs. Edwards, treas. Eastern Suburban Officers Assn. held their quarterly meeting on Aug. 30 in the chapel, Mr. Milligan (Camberwell Methodist church) was speaker. J. Warfe was evening speaker on Aug. 22. L. McCredden has been elected Mayor of Box Hill. The church and all auxiliaries report virile progress and interest, meetings being attended by many visitors.

Burnley (E. Ots). — On Aug 8 Mr. Darley (Collingwood) exchanged with Mr. Barnett to preside at Lord's table. W. J. Edwards (C.O.B.), Mr. Macky and J. Styles (C.O.B.), were speakers during preacher's absence. On 29th preacher returned from Canberra and church also welcomed Mr. Sedgman, a past preacher, and his wife. A. McMahon (Surrey Hills) commenced as leader of Explorers' Club on Sept. 2, due to Mr. McCarter leaving district. Fortnightly C.Y.F. has commenced and is well attended. R. K. Brittain (C.O.B.), was speaker at gospel service on 19th, assisted by Miss M. Kelly (Croydon) as soloist. After church "sing-songs" have been

held in homes of Mesdames Bremner and Conry.

Carnegie (A. R. Lloyd).—Thirteen including preacher and his wife, attended South Eastern Y.P.F. Camp at Monbulk, Sept. 10-12. R. Hindman was speaker on morning of 12. After gospel service community hymn singing session was held, led by S. Wicker-son, followed by tea and biscuits in the hall. Chaplain L. G. Crisp (former preacher) was welcome visitor at morning worship on 19th. At gospel service film, *Simon Peter*, was screened, when 128 were present; 91 broke bread during day. Friendly visitation campaign continues, resulting in marked increases in Sunday evening attendances. Ern Turner is ill and Mrs. John Gulletley is in hospital.

Dandenong (L. G. Read).—On Aug. 24 W.M.B. visited Oakleigh Guest Home. Mrs. C. Pitcher is in Dandenong hospital. S. R. Baker (sec. B. & F.B.S.) was speaker at evening service on Sept 12. W.M.B. held social evening on 18th. Members of local I.O.R. attended church parade on evening of 19th. Auxiliaries are working for fete to be held late in year.

Caulfield (E. J. Miles).—After 18 years as B.S. supt. A. G. Rutherford has retired in favor of R. Whittaker. R. Rhodes becomes asst. supt. Mr. Rutherford was honored at morning service on 19th, when new office-bearers were dedicated in their new positions. L. Chapman (C.M.S.) was speaker on 12th.

Red Cliffs (C. L. Lang).—Ladies raised £32 at jumble sale recently. Kinder and Cradle Roll have gained new scholars. United prayer meeting was held in church on Sept. 1. Rotary Club church parade was held on night of Sept. 12. Items were given by F. Hand, and Girls' Choir. Mr. and Mrs. Hibbert and family are on an extended visit from N.Z.

Footscray (A. E. Hurren).—Renovation of hall with new floor and lighting is completed, and is a great help to auxiliary work. Mr. and Mrs. Hurren and several other members have returned from Fed. Conf. Help of the following brethren has been appreciated; A. Kaye, N. Livett, M. Carter, H. Pletzsch, H. Saunders and W. W. Saunders. Sympathy of church is extended to families of the late R. Parsons and A. Brown. At annual business meeting all officers were re-elected. Reports of work were encouraging. Average breaking of bread for period was 120. Annual meeting of cricket club was held and plans are in hand for formation of a junior team also.

Red Hill (J. Sutton).—Visitors enjoyed fellowship on Sept. 12, when prayer meeting held before gospel service was best attended for many years. Mrs. J. Morrison gave message in song. Mrs. Rob. Holmes has returned after holidays. J. Sutton preached at morning service. Party of Y.P. made trip to Springvale B.S. anniversary on afternoon of 19th. Gospel service again showed marked increase.

Yarrowonga (R. Holmes).—Twenty-ninth church anniversary celebrations were well attended. On 12th, R. P. Morris (Brighton) was guest speaker morning and evening, and on 14th R. J. Anderson (Wangaratta) addressed gathering of more than 100 at anniversary banquet. Baptism of two teenage girls and decision of a third gave added significance to Sunday evening meeting. Mr. and Mrs. Houghton have returned from Brisbane Conference. Church sympathises with Mr. Chappell and Mrs. Houghton in passing of their sister, Mrs. C. Davie, of The Patch. Four girls attended E.S.A. camp at Wangaratta during school holidays. J.C.E. is practising for display at end of year. Thankoffering of £185 is to go to Manse Fund.

Anniversaries and Homecomings

ORMOND BIBLE SCHOOL ANNIVERSARY.—October 3. 3 p.m., D. Mansell; 7 p.m., W. W. Saunders. October 10. 3 p.m., Les. Brooker; 7 p.m., F. E. Buckingham. Special singing by scholars. All welcome. Conductor, C. Gadge.

BALWYN (The church on the hill), Whitehorse-rd., Homecoming Day. October 10. Speakers, J. E. Brooke, K. A. Macnaughtan. Hospitality provided. Join us in a day of happy fellowship on Oct. 10.

CHANGES OF ADDRESS. . .

R. Hillford (sec. Qld. churches Preacher Placement and Advisory Board), 2 Bright-st., East Ipswich, Qld.

E. Trebilco (sec., Wambo Creek church), M.S. 423, Chinchilla, Qld.

J. Smith (sec., 16 Mile Creek church), M.S. 423, Chinchilla, Qld.

M. Rapp (sec., Chinchilla church), Windmill-rd., Chinchilla, Qld.

E. Davis (circuit sec. of above churches), Hypatia-st., Chinchilla, Qld.

BIRTHS.

MANALLACK.—On Sept. 6, to Jack and Jean, Berri, S.A.—a daughter (Leonie Ruth).

PYE (nee Sommerville).—On Sept. 16, at Fern Tree Gully, to Joan and John—a son.

WILLIS (nee Morrison).—At Wagga, on Sept. 8, to Betty and Aub—a son (Gary Paul). Brother for Roger and Warren.

DEATH.

KELSON.—On Sept. 9, Annie Elizabeth, dearly loved mother of Alice (Mrs. Lunn), loving mother-in-law of Arnold, dear nana of Helen and Judith.

"In God's care."

IN MEMORIAM.

CARR.—In loving memory of our dear Thelma, who departed from this life, Sept. 29, 1941. Age 22 years. "Till we meet again."

—Inserted by her loving parents, sister and brothers.

ADAMS.—In loving memory of Florence Maud, who passed away Sept. 27, 1953, loving and dearly loved wife of Joseph Adams; mother of Cyril and Edna (Mrs. H. L. Lee), mother-in-law of Belle and Horace and grandmother of John and Bruce. "Forever with the Lord."

ALEXANDER.—In loving memory of Ethel and John, loved parents of Marjorie.

"Ever remembered."

ADAMS, Percy.—In memory of our dear friend who fell asleep, Sept. 13, 1953 (Launceston).—Herbert and Grace Scott-Brown.

ENGAGEMENT.

MARLER—ROSE.—The engagement is announced of Ailsa Jean, daughter of Mr. and Mrs. A. E. Marler, Sunnybank, Queensland, to Gerald David, only son of Mr. and Mrs. N. P. Rose, Maylands, S.A.

KNOW ANYONE IN RICHMOND?

If you work with someone who lives in Richmond, or if you have friends or relatives in the district, would you help us to advertise our Mission—details of which appear in this issue. If you contact our secretary, Mr. Addicott, 66 Fraser-st., Richmond, we will send you some pamphlets. Help us to reach the people of Richmond through personal contacts.

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LADIES' CHOIR**

ANNUAL CONCERT

LYGON STREET CHAPEL

FRIDAY, OCTOBER 15, 1954, 8 p.m.

Choral Items by Choir
Plays and Sketches by Gardenvale
Players

Supporting Artists: Valentine Woff
(Tenor); Fred Hunt (Elocutionist);
Alf Hunt (Flautist).

Tickets 3/- (all churches).

Proceeds for Will H. Clay Nursing
Home.

Church of Christ
Coppin Street., Richmond

MISSION BY TEAM OF MINISTERS

Theme:

"Real Christianity Really Works"

Tues., Oct. 12, 7.45 p.m.:

"Real Christianity is a Vital Force"

Wed., Oct. 13, 7.45 p.m.:

"What is Vital Christianity?"

Thurs., Oct. 14, 7.45 p.m.:

"How can you Experience Vital
Christianity?"

Sunday, October 17

CHURCH ANNIVERSARY

11 a.m.: H. J. Patterson, M.A.

3 p.m.: P.S.A. Items. Mission Team

—Stories of changed lives.

5 p.m.: Fellowship Tea.

7 p.m.: Final Mission Meeting.

"The man who would save the
world."

Special singing.

WANTED TO BUY.

Piano.—Good condition, iron frame,
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School. Miss J. Henry, 8 Edgar-st.,
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Hobart Newcastle

Ministries of Our Women

Reports from States

S.A. SISTERS' AUXILIARY

At our final auxiliary meeting be-
fore State Conference, 100 ladies were
present. Mrs. K. Crosby conducted
devotional session, and president, Miss
Mann, conducted business session. The
Good Neighbor Council requested a
contact worker to notify members in
districts when migrants move in. Mrs.
Butler was appointed. During month
a display of goods for Aborigine Mis-
sion was held when Mrs. Ross Man-
ning (on furlough from Belgian Con-
go) was speaker. Mrs. Anderson re-
ported receiving letters of thanks
from Pearl Anderson in China.

QUEENSLAND CONFERENCE

REPORT

The Queensland Women's Confer-
ence was held at Ann-st., on Tuesday,
Aug. 17, at 11 a.m.

Mrs. R. T. Roberts (Gympie) led
devotions, and Mrs. W. Jarmyn (Rose-
wood) the resolution of loyalty. Greet-
ings were received from all State
Conferences, and many country
centres.

Response on behalf of the country
sisters was given by Mrs. R. Hilford
(Ipswich).

Reports on all aspects of the work
showed splendid progress.

The following officers were appoint-
ed: Mrs. H. M. McLane (Pres.),
Mrs. C. R. Burdeu and Mrs. Glezen-
danner (Vice-Pres.), Mrs. H. W.
Wiltshire (Sec.), Mrs. S. Smith
(Treas.), Mrs. Wright and Miss
Malden, co-opt. members on Execu-
tive. Supts: Overseas, Mrs. Finger;
H.M., Mrs. E. Potter; Prayer Meet-
ing, Mrs. Chalmers; Aborigines, Mrs.
C. R. Burdeu; Obituary, Mrs. H. J.
Payne; W.C.T.U., Mrs. Martin; Hos-
pital Chaplaincy, Mrs. V. Parker;
Hospitals; Mrs. L. Crisp; Christmas
Visitation, Mrs. H. G. Payne; Social
Service, Mrs. Cardew; Youth Depart-
ment, Mrs. Welmer. Representatives:
National Council, Mrs. W. Finger;
World Day of Prayer, Mrs. Hermann
and Mrs. Chalmers; Inter-Church
Council, Mesdames McLane, Potter and
Glezendanner.

Miss Malden presented resolutions
on gambling and liquor.

The Queensland sisterhood were
thrilled to have a large number of
Interstate visitors at our Conference
and Mrs. McLane, our President, wel-
comed these sisters to our State
Conference.—B. Wiltshire, sec.

LYGON STREET, CARLTON.

Crusading for Christ in

Centenary Celebrations

OCTOBER 3 to NOVEMBER 7, 1954.

Special Sunday Evening Services
during October, culminating in three
great services on Homecoming Day,
November 7.

Oct. 3, 7 p.m.: Families' Service:

Oct. 10, 7 p.m.: Friends' Service.

Oct. 17, 7 p.m.: Youth Service.

Oct. 24, 7 p.m.: Hospital Sunday.
Featuring Nurses' Service.

Oct. 31, 7 p.m.: Questions Night.
Minister, Les. G. Burgin.

NOV. 7, HOMECOMING DAY.

Guest speaker at all services

Allen G. Elliott, M.A., B.Sc., Dip.Ed.
(Sydney).

11 a.m.: "The Message of The
Church—A. Priceless Possession."

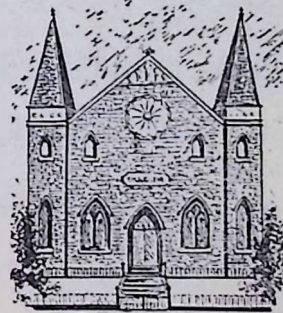
3 p.m.: "The Message of the
Church—A Pre-eminent Person."

7 p.m.: "The Message of the
Church—A Prevailing Power."

**MEMORABLE CENTENARY
BROTHERHOOD RALLY.**

Friday, November 12.

Guest Speaker: Lloyd G. Read
(Dandenong).



This Historic Mother Church reaches
out in greetings to all who have ever
been associated with it, and invites
you back in friendly welcome to share
in these Centenary Celebrations.

100 years of Happy Witness and
Service.

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(Gilbert Grove)

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Appeals by Mr. Mansell

OCT. 3 to OCT. 17
(Saturdays excepted)

Lord's Days at 7 p.m.
Weekdays at 7.45 p.m.

The Prayers and Presence of Sister
Church Invited.

Temple Day
Saturday, October 16

Home Coming and Anniversary
October 17

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COMING EVENTS.

Melbourne Bible Institute, Annual
meeting, Collins-st., Baptist church,
October 4, at 8 p.m. Speaker, Leonard
E. Buck; Chairman, Alfred E. Coombe.
Special singing by Institute choir.
Conductor: C. Gadge.

This is Life Rally.—5th Birthday.
Melbourne Town Hall, Saturday,
October 2, at 7.45 p.m. Singing by
Melbourne Bible Institute choir of
90 voices. Conductor: C. Gadge.

NORTH FITZROY BIBLE SCHOOL
81st ANNIVERSARY.

OCTOBER 10 and 17

A cordial invitation is extended to all
past members to come and join us in
these services.

Special Kinder Programmes.
Happy Singing.

Reunion Tea 5 p.m., Oct. 13.

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Sorrento.—All elect. two-room flat,
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Dec. 11 to Feb. 26. C. Gadge, 60B
Whitehorse-rd., Ringwood. WU 7300.

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Booked Dec. 24 to Feb. 5. C. Gadge,
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7300.

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commodate 6, all elect., 5 mins. beach,
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accom. 2, mod. cons., elec. stove, H.W.,
sewered, avail. now. Booked Christmas
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OBITUARY

Christian Thomsen.

After a long period of illness, though suddenly at the last, Christian Thomsen passed to be with the Lord on June 29. Mr. Thomsen was baptised by the late A. E. Illingworth, and with his parents, was a foundation member of the church at Mosman, N.S.W. After World War I he came to North Melbourne, Vic., during the ministry of D. M. McCrackett. He married Lillian Greenwood and together they moved to Box Hill in 1927, where they remained for three years. The family then moved to Ascot Vale in 1930 and were active in the church there, and later became associated with the church at Footscray, where he was in membership for the last five years of his life. Mr. Thomsen was a man of quiet disposition and deep faith. It was a benediction to hear him read the Scriptures. He had also a deep interest in the musical side of church work, in choir and in anniversary singing which he conducted for some 20 years. He was also very active in B.S. and temperance work. The large company of relatives and friends who attended the funeral services bore testimony to the high regard in which our brother was held, and the sympathy of all is with Mrs. Thomsen and her two sons in their great loss. We rejoice that they share with us the great hope for the day which is yet to be.—A.E.H.

Mrs. Lorna Wakefield.

On Aug 13, God bestowed his gift of "sweet peace" on a body that had grown tired and weak because of a serious physical distress. With her characteristic winsomeness and gentleness she anticipated her ongoing. Her early church associations were with the church at North Melbourne, Vic., but in later years she enjoyed fellowship with the Essendon church, where with distinction she gave leadership to the Young Women's Fellowship. We give thanks to God for a life that reflected the splendor of her faith in her duties as wife, mother, friend, and a meek and lowly follower of Jesus. Sympathy is expressed to her husband, daughters Joan and Margaret, and her mother, Mrs. Hawkey. After a service in the home she was laid to rest at Fawcner cemetery by W. W. Saunders.—W.R.H.

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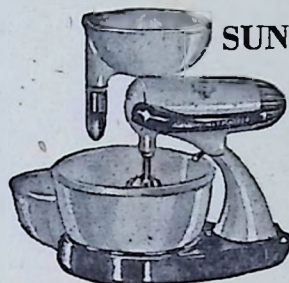
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arrangement here. Write "Member,"
c/o Austral.

Woolwich Bible College,
N.S.W.

SECOND TERM HONORS LIST

New Testament: L. F. Barker, G.
Wladysulk. Five others passed.

Old Testament: G. Wladysulk. Nine
others passed.

Christian Missions: J. A. Blankley,
Miss B. Bunn, Miss P. A. Jones, B.
M. Nowitzke, C. Terry, G. Wladysulk.
Four others passed.

Exegesis: K. N. Beadle, W. E. Hoff-
man, F. Leivesley, M. H. A. Pieper.
Two others passed.

Religious Education: J. A. Blankley,
L. F. Barker, Miss B. Bunn, B. M.
Nowitzke, D. Willis, G. Wladysulk.
Four others passed.

Apologetics: F. Leivesley, D. Mor-
timer, M. H. A. Pieper. Four others
passed.

Hermeneutics: K. N. Beadle, F.
Leivesley. Five others passed.

Essays: K. N. Beadle, G. E. Gibson,
W. E. Hoffman, F. Leivesley, D. Mor-
timer, M. H. A. Pieper.

Greek I.: Three passed.

Homiletics I.: J. A. Blankley, L.
F. Barker, Miss B. Bunn, Miss P. A.
Jones, B. M. Nowitzke, D. Willis.

Homiletics II.: Four passed.

Ancient History: Three passed.

English I.: Five passed.

—A. W. Stephenson, Principal.



*South-Eastern District
Y.P. Camp, Vic.*

Sixty-two young people gathered to
spend a very profitable weekend at
Monbulk, Sept. 10-12. J. W. Lewis
(Oakleigh) was camp leader, assisted
by Mr. and Mrs. Lloyd (Carnegie),
E. J. Miles (Bambra-rd) and R. N.
Gilmore (East Malvern). The camp
motto was All mine is thine, Lord,
and the study was on stewardship.
The studies, devotions, vespers and
"Light from the Word" presented a
challenge and inspiration to all.
—A.E.A.

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