

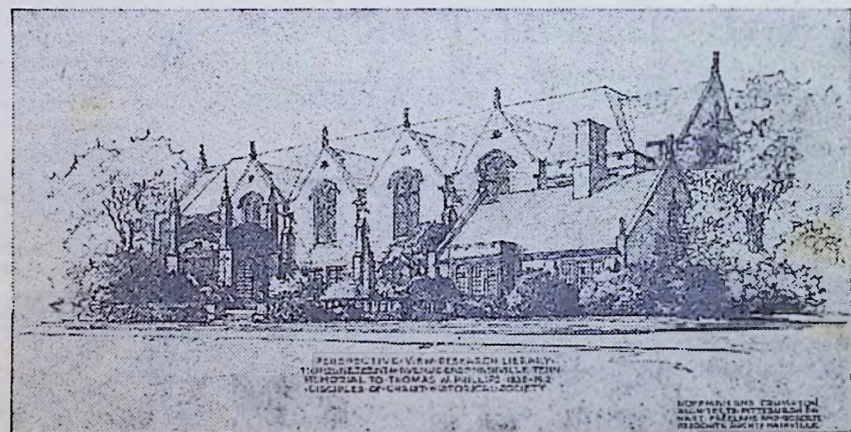
Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

American Churches to House Historical Records



The proposed Historical Society Building.

The Historical Society of our brethren in U.S.A., has approved architectural plans for a new headquarters building to be erected in Nashville's University Centre area (Tennessee) at a cost of more than \$600,000.

The building will be a memorial to a prominent Christian philanthropist and author, Thomas W. Phillips (1835-1912). It will be erected with funds provided by the Phillips family. Construction is expected to start in a few months and will take 18 months to complete, according to James E. McKinney, Society executive director.

This will be the most extensive facility ever erected to

house the historical collection of any protestant communion in America.

The building will contain over 21,000 square feet of storage, work and study space, in two floors and a full basement. It will provide housing for 150,000 volumes in a six-tier stack unit. In addition to staff offices and work space, the structure will also include a museum, conference rooms, a large auditorium-lecture room, photo lab., and a number of private and semi-private study and reading rooms. The building will be of Indiana limestone and will be completely fire-proofed and air-conditioned.

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THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

C. G. Taylor, B.A., Editor. A. R. Haskell, Manager.
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Pin-Pointing the World's Troubles

A tract in tabloid by W. R. Hibburt.

Robert Louis Stevenson said in his Christmas sermon, "That we have only one person to make good, that is ourselves, our fellows we must make happy." God is having a lot of trouble with the world in our day. It is not because of the other nation, the other family, the other person, but because of us in particular. Get the "us" right and the world comes right is the burden of the gospel message.

If we can depend on our mental honesty, answers to such questions as the following will pin-point our danger zones:

Are we demanding more out of life than we put into it?

Are we living up to the light we already possess?

Are we more sensitive to public opinion than to God's will?

Are we following the path of least resistance?

Are we giving a second-class loyalty to first-class interests?

Are we content to dress ourselves up in borrowed religious mental garments while denying ourselves convictions born out of honest thought?

Are we dodging personal responsibility by giving money without giving ourselves, whereas the early Christians "first gave themselves"?

Dr. F. L. Wiseman, who became one of the outstanding preachers of the present generation, in his early teens said, "Grandfather, when will the whole world accept Jesus Christ?" The old man replied, "I don't know when the whole world will accept him, but the whole world cannot accept him, until Frederick Luke Wiseman has!" The conversion of the whole world still waits on the full surrender of each one of us. The missionary quoted John 1: 14, "The Word was made flesh and dwelt among us," his interpreter however said, "The world was made fresh!" While a mis-statement of the text it stumbles on a great truth. The world had a new beginning in the coming of Jesus into the world. As Jesus comes into our life we have a "fresh" beginning and the world begins afresh for us.

“BAPTISING THEM”

We have no argument with those who indulge in circumlocution, if we have the time to listen. If one prefers to say “Coruscate, coruscate, diminutive stellar orb,” instead of “Twinkle, twinkle little star,” he is doing nothing more than forsaking a very lovely little line of simple English. People are doing that every day to some more important lines, but so long as they retain the author’s meaning one can’t complain. But when changes are made in the meaning of others’ words or lines or teaching, especially when it is in Christ’s commands, that is another matter.

We have been trying to find as nice a word as possible to describe something like the following, which, we assure you, is a faithful digest of what the author has said. In a denominational paper he has made a plea for the proper spiritual attitude of parents toward the christening of their babes. He points out faithfully that baptism means immersion, and that “Christening does not convey the primary meaning.” He then comes to the amazing conclusion that in having the child “baptised” it does not mean having the babe literally immersed in water but immersed in the sense of being “submerged or incorporated in the Church!” The kindest way in which we can refer to such teaching is to say it is circumduct, which means “to lead about,” “to lead astray.” If we were governed by kindness alone we would not refer to the matter at all. But when the teaching of our Lord is involved we have to stand for the truth. By the same token, in fairness and brotherly love, we must say the author has said much within his article that is both helpful and needful.

Scholarship no longer argues the matter of the real meaning of the word appearing in our English revisions as *baptism*. The word *baptidzo* in the Greek means “to plunge,” “to dip,” “to immerse.” Strangely enough we have heard criticisms of Alexander Campbell for having rendered this word as “immerse” in his publications and in *The Living Oracles* edited by him. It is enlightening to note that of thirty-eight translations of the New Testament ranging through the ages from the 2nd to the 19th centuries and which include such languages as Arabic, Ethiopic and Coptic; Armenian, Latin and German; Dutch and English, etc., nineteen of them use words meaning *immerse*, six have words meaning to *dip* and one, *plunge*. Others use terms meaning *bathe* or *cleanse* in water. It is of further interest to note that the latest translation of the New Testament by H. G. Schonfield, a Jew, renders baptism as *penitential washing*. Campbell interpreted the word *baptidzo* correctly as is attested

by the weight of evidence of the past and present scholars and their translations. As a faithful scholar, preacher and translator he could do no other. It is true that we think of Christian baptism being more than just immersion, but we do not understand it to be so from our knowledge of the word *baptidzo* but from the whole teaching of the New Testament concerning this ordinance of Christ. Nevertheless, Alexander Campbell drew the attention of his students to the onomatopoeic sound of *baptidzo*. The sound can be reproduced, when an object strikes the surface of the water, is submerged and then lifted out.

Further evidence of immersion is claimed by the discovery at Qumran on the shores of the Dead Sea, a few miles south of Jericho, where in 1947 a Bedouin shepherd found scrolls of the book of Isaiah in a cave. J. M. Allegro, M.A., writing in *The Expository Times* says, “. . . baptism and ritual cleansing seemed to have played a large part in their religious observances, as witnessed by the several large water cisterns which have been unearthed, having flights of steps leading to the bottom. (It has been established that this community was scattered about 70 A.D.)

It is apparent that no language has one word with which to convey all that Christian baptism implies. Space forbids more than a brief mention of a few of these things.

It implies a death. We die to an old life. Furthermore all who are baptised, are baptised into the death of the Lord Jesus Christ (Rom. 6: 3).

It is a burial. Therefore we are buried with him by baptism into death (Rom. 6: 4). Here again Campbell in his teaching likened baptism to death and a burial, in that, as we are buried in the water there is a seeming suspension of life. The eyes are closed and we cease for a moment to breathe.

It is a resurrection. “Having been buried with him in baptism wherein ye were also risen with him through the faith of the operation of God, who hath raised him from the dead.” (Col. 2: 12.)

It is fitting that this rite which brings us into a new life should imply a “death” a “burial” and a “resurrection.” It represents a change of state into which one enters and was only made possible by the death, burial and resurrection of our Lord. By faith, repentance, and obedience to Christ—all impossible to an infant who is still in the state of innocence—we are incorporated into his body, having “put him on.” This ordinance of Christ should call forth our profoundest consideration and deepest reverence, our immediate obedience and our undeviating teaching.

"Christians Must Supply the Leadership," says J. E. BROOKE, of Balwyn, Vic., in

The Christian Takes Charge

Perhaps the most remarkable thing about the shipwreck story in Chapter 27 of the Book of Acts, is the way in which the apostle, who was being conveyed to Rome as a prisoner, came forward at a point of decision and spoke out with an authoritative voice, and, though his counsel was rejected at first, later, in the time of extreme crisis, he took complete charge of the ship. He was only a prisoner, but in fact, in that situation, he was the only one worthy of being captain, and in the end he actually became captain.

The stormy scene in the Mediterranean is strongly suggestive of our present world situation. Humanity today is passing through wild and perilous seas. And what Paul did in that storm-tossed ship, Christianity must do for mankind in the world storm of today. Christians must stand out and take upon themselves the direction of affairs.

I know there are some ultra-individualistic Christians who do not feel any sense of responsibility for the affairs of the world in general. Sometimes they have turned their backs on the plight of their fellows, seeking refuge in some nice little private haven. Their part in the story is represented by the sailors, who were about "to flee out of the ship" to save their own skins, but whom Paul prevented from doing so, saying, "Except these abide in the ship, ye cannot be saved." That is a truth which the Christian, of all men, should realise—that all of us are bound together in life, and that we are responsible for other people's salvation as well as our own.

Other Christians, in face of the world's need, are not so much selfish, as hopeless and helpless. They feel that there is nothing they can do about things; all they can do is just passively put up with the storm until they are taken out of the ship.

But Paul in that ship shows an entirely different attitude. He really represents what Christians should be in the world. Look at him, standing out and taking charge of common affairs. And what Paul did then, Christians must do today. Christianity must take the captaincy of the world-ship. It is the only hope for humanity.

Paul was ready for the responsibility right from the outset. It was only the prejudice and complacency of sailor and soldier that denied the saint opportunity of averting catastrophe altogether. That suggests my first thought, that the Christian must be beforehand in his social responsibility, and seek to exercise a Preventive Ministry.

When they had reached "The Fair Havens," in Crete, the question had to be decided whether a stay should be made in the shelter afforded by that harbor, or whether the voyage should at once be resumed. Intruding into the conference of the captain, the owner of the ship, and the centurion, who had the final say because he had chartered the vessel, Paul admonished them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives."

So there are premonitions of peril of which the Christian is sensitive as he surveys human affairs today. In social life are the dangers of irresponsible prosperity and moral looseness. In politics there is too much narrow party spirit and personal hatred for any positive statesmanship. In the international sphere there are the perils of prejudice and fear, and of being stampeded by power politics into armed camps and inevitable war. The Christian must cry aloud these alarms and work to awaken people to them.

But this is never easy. Paul's admonition was disregarded. The captain and the owner of the ship were for sailing on, and the centurion took their word rather than that of Paul. After all, the captain could be considered the expert. Whereas Paul was only a passenger, a prisoner, and a preacher—in that diminishing order of importance. What could he possibly know about such technical questions? So men of the world are apt to think that Christians know very little about practical affairs.

Nevertheless, as events proved, Paul was right and the captain—the expert—was wrong. It was a case of common-sense versus complacency. Paul had the plain facts on his side. It was now October, and according to the navigational practice of the time, sailing was considered doubtful after September, and impossible by November. It was incontestable that "sailing was now dangerous."

So the expert, for all his knowledge, often proves himself a fool. Religion, or irreligion, does have a very real effect upon life. Carelessness as to faith leads to carelessness in action. Lacking the fear of God, and respect for his highest laws, worldly men come to think they can take chances with his ordinary laws of reasonable action in everyday affairs, and get away with it. They think their own cleverness or luck can get them through, against the warnings of plain reason.

The Christian, then, has the strongest right to speak, even when he differs from the reputed expert. So Dr. Joseph Parker declared, in his forthright way: "Leave to men of the world the direction of the world? No! Nothing could be more ruinous than that! Men of the world are the most ignorant of men, and most impotent of men, the lamest, feeblest of men. In their mind there is no background, no perspective; there is no horizon to their thinking. Christians are the true statesmen, the true politicians, the true steersmen of the ship of state. Only they have never fully realised their calling and election of God. They have allowed themselves to be dwarfed and humiliated into certain chatters of pious phrases; they have not seized the captaincy and proved that they were meant to lead the world."

And, still more expansively, he states, "Christianity understands everything—it has the answer to everything. The praying man is the practical man—he who sees God, grasps in his all-but infinite vision, every detail of earthly life."

Now, that may seem very sweeping, but understood rightly, it is true. All other things being equal, the Christian does have the advantage over the worldly man. That does not mean that the Christian can speak with confidence in a technical field which he knows nothing about. But when a Christian makes himself an expert, as Paul had in navigation, through observation and experience, he has, with his Christian faith, a wisdom, which gives him an edge over the merely worldly expert, who has only knowledge.

So I say that the Christian has not only a right, but an obligation, to speak out on the affairs of life and the world. He has an obligation to train and equip himself in whatever realm his vocation lies, to give the world the lead which it so sadly needs, and prevent short-sighted and silly men from rushing it into disaster.

But alas, often we are frustrated from doing that. So often the world will only learn the wisdom of Christianity the hard way, through tragedy. Only when storm and shipwreck came, did the centurion, and the captain, and the owner of the ship, have to give in that Paul was right, and give way to his direction at last.

So, when economic collapse, social chaos, and war come, people wake up, all too late, that Christianity was right all the time.

And with the coming of catastrophe, again worldly men show their lack of balance by rushing to the other extreme, from complacency to consternation, from stupid daring to stark despair.

Then, in the last crisis, the Christian must be ready to exercising a Saving Ministry. Not permitted to prevent tragedy, he must be prepared to step in to salvage it. Again, Paul shows the way. "Paul stood forth in the midst of them." His authority was undisputed now. We see him doing three things.

First, admonishing them. "Sirs," he said, "ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." And this was not merely indulging in

the very human attitude of "I told you so!" There is always a need to force home the lessons of experience, lest men repeat their follies.

But then we see Paul cheering his fellow-passengers. "And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship." This, he said, was the promise he had received from God. It is only the Christian faith that can bring cheer into the most cheerless situations. Men of the world may be cynically amused at the Christian for his warnings when things seem to them to be going all right, but only the Christian with his unquenchable joy can cheer them when things are going all wrong.

Finally, we see Paul inspiring all

about him. "Wherefore, sirs, be of good cheer, for I believe God!" This was his supreme contribution—the ringing assurance of his faith in God. The apostle shows how a man can so greatly believe in God that he makes others believe, too. And this is the greatest thing we can do for storm-tossed and despairing men today.

The Christian church simply cannot contract out of its social duty. We are all quite literally, "in the same boat," and Christians must supply the leadership that is so sorely needed. We cannot seek selfishly to save ourselves. We cannot be content merely to hold a private prayer meeting in our cabins. We must be on deck—braving the storm—thinking, acting, directing, in the wisdom and strength of God. Christians simply must take charge.



HARVEST HOME

K. E. Taylor.

The joy of harvest home! In the natural realm, what months of toil lie behind such a realisation of hopes, and in the spiritual realm this joy comes only after long years of sowing in hope, and often against great odds.

Come with me into the fields which comprise part of the work connected with the Baramati school, and let us see what we can learn there that will help us in considering the impact being made upon the lives of the children we contact at the school.

Like soil everywhere, the soil in our fields needs quite a lot of ploughing and breaking up of the clods before it is ready for sowing. With a one-share iron plough drawn by a pair of bullocks, the going is slow. That is in keeping with our contacts for God among most of the children. It takes time to become first acquainted with them, and then to win their confidence, particularly when there is such a large intake of new scholars as we have had this past year.

In "Our India," we look for some small share of the main monsoonal rains beginning in June. Last year there were good showers to soak into the ploughed earth. Showers of kindness and understanding further help to interest our children in the things of God. After such a favorable beginning to the season, early in September, we obtained good jowari (millet) seed from the Agricultural Office, and sowed it in approved Indian style through a wooden drill into the prepared soil. Then, as it sprouted, we waited for the later rains of what we

call "The Return Monsoon" (N.E. Monsoon) to bring the young crop to a healthy and flourishing condition. But our hopes were disappointed at the almost failure of this rain, upon which our crops depended. In like manner, at the school, we take the divinely-given peerless seed of the Word, and through our human instrumentality it is introduced into the prepared hearts of our children. But so often, that is as far as it gets, and, because of the Word not being mixed with faith in them that hear it, there is not the growth, nor even the sprouting, for which we look. Or is it that there is lack of the refreshing showers of our and your prayers for them?

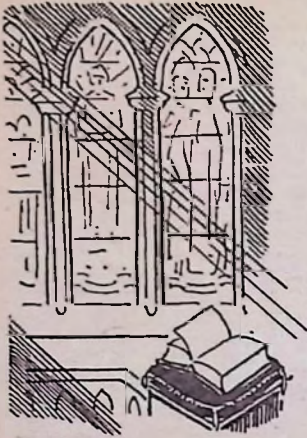
There could not be waste of the good seed which had been sown, and we were among the fortunate people who could irrigate from supplies of well water. Here it is difficult to point the analogy, but we could say that we are challenged to draw more on the deep resources of God to bring growth and fruition to the spiritual lives of these children with whom we have such contact. Constant watering brought up the crop, and it was good to see how tall the stalks grew and to watch the heads of grain forming. But we were not the only ones watching. Birds had their eyes on what was happening in the fields, and started to swoop down on the tender grain. Having had the crop brought to such a state of promise, we could not leave it to the birds to do their worst. Then it was that extra workers were put on, just to patrol the fields armed with rope slings with which to aim stones at the marauders. They had to be on the job early in the morning and at sundown in particular. As they patrolled, they kept the

air filled with their derisive cries of, "O, you lame things!" to the birds.

In like manner, what watchfulness on our part and increased help is needed in caring for lives which show promise of yielding a harvest to God's glory. Armed with the Sword of the Spirit, we must do battle against Satan and his hosts, reminding him that he is a defeated foe. This means being on the job early and late. It was not only against day-time marauders that precautions had to be taken. No doubt many people noted our flourishing crops and fain would have come under cover of darkness to steal the choicest heads of grain. To ward against such thieves, a watch had to be kept through the night during the month or so prior to harvest, the watchers being provided with the wherewithal to make tea to cheer them in their task—as well as to help keep them awake! So we have to guard against the possibility of Satan's seeking to upset our work in unexpected ways. Here again we need to be kept "watching unto prayer," encouraged by God's faithfulness to his given prayer promises.

At last the grain was ready to be harvested, and this was arduous toil, as each head of grain had to be cut from its stalk with a sickle. The heads were put in sacks and taken to the threshing-floor, there to have the grain beaten out of them with heavy sticks. The next process was winnowing whenever the wind blew strongly enough to separate the grain from the chaff as it was let fall slowly from a height. Not till then was it ready to be bagged and the harvest finished. It may not be given to us to see such a climax in the spiritual lives of our children here; but we know that the joy of harvest home will mean that the choice grain will need to be beaten out by circumstance (which may include persecution and suffering for Christ's sake) and sifted by varied winds.

May there be the joy of harvest home in many of these young lives, and not the cry in our ears of "the harvest is ended, and we are not saved."



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, Sept. 4

OLD TESTAMENT

Isaiah 45: 16-25.

Summary.

These verses belong to the section which reveals God's plan to deliver the Jews from the captivity in Babylon. God chooses as his instrument, Cyrus, King of Persia. This foreign despot will break the power of Babylon and release Israel (v. 13). In 537 B.C., Cyrus issued a decree permitting all Jewish exiles who wished to do so to return to their homeland.

The passage declares the sovereignty of God, the God who calls all nations to himself, who is a righteous God and a Saviour.

Commentary.

V. 19. "Not in secret."—God honestly predicts the future. His word is spoken for all his people to hear and to hope.

"I said not . . . Seek ye me in vain."—"I never bade the sons of Jacob grope for me blindly." (Moffatt.)

V. 20. — God calls the survivors of the exile to bear witness to the futility of idol worship. This becomes in v. 21 a challenge to the idolaters. God fulfils his prophecies, therefore all nations shall acknowledge him.

V. 23. — The anticipation expressed here finds its fulfilment in Christianity where the closing words of the verse are applied to Jesus Christ.

Suggested Theme.

"GOD OVER ALL."

What is God like? The full answer to that question is not found in the Old Testament. In his revelation of God, Jesus transcended the Old Testament. He did this not by destroying the law and the prophets but by fulfilling them, i.e., his revelation of God rose above Jewish nationalism and other restrictive elements in Jewish thought. Nevertheless, the teaching of the prophets led Israel to a purer conception of God. Something of that is reflected in today's reading. It speaks of God over all:

I. AS SOVEREIGN LORD OF ALL MANKIND.

(a) His power shown in creation (v. 18). While we may stand in awe at

the wisdom, intelligence and purpose it displays, the point here is rather not of God in nature, but above it.

(b) His sovereignty over all men. The thought is not that God made man but that he is infinitely above man. He works not as humans think he ought, but according to a wisdom and power beyond their comprehension. The earlier part of the chapter underlines this (v. 9). God's choice of Cyrus, a heathen, was called in question and the prophet dealt with those who measure God by man's mind. He is not to be so measured.

II. AS REDEEMER OF ISRAEL AND THE WORLD.

(a) He is righteous (v. 21). Men can trust him to govern his world. God's righteousness is not an abstract quality of pure character—"Shall not the Judge of all the earth do right?" His righteousness is seen in what he does.

(b) In God's unlimited power is the guarantee of the ultimate redemption of Israel, a redemption which goes beyond Israel to all the ends of the earth (vv. 22, 23). He is a righteous God and Saviour (v. 21). Men can trust not only in his justice but in his mercy. "Only in the Lord, it shall be said of me, are righteousness and strength" (v. 24, R.S.V.).

(c) This truth about God is focussed in Jesus Christ. He corrects faulty notions of God. He is for salvation unto the uttermost parts of the earth.

NEW TESTAMENT

Philippians 2: 1-16.

Paul continues from chapter 1 his plea for unity. He states the grounds for his appeal, relates the experience of Jesus Christ to bring home to Christ's disciples the nature of a lowly, self-renouncing love.

Commentary.

V. 1. "Comfort of love" — incentive of love. If love exerts any power over you then be likeminded. "Participation" — fellowship. "Bowels and mercies" — sympathy with others.

V. 2. "Likeminded" — being on the same side. "The same love" — one objective requires one driving force, love to God and others. "One accord, one mind" — a corporate life, unity of life in all its relations.

V. 3. "Strife or vainglory"—exaltation of party and of self are the two enemies of unity in love.

V. 4. "Look not . . ."—not inquisitiveness but a tender regard for each other.

V. 6. "Form of God" — inward being; "thought it not robbery . . ." counted it not a prize, or thing to be grasped at.

Vv. 7, 8. — Christ laid aside his divine glory and assumed the form of a slave.

V. 11. — The confession that Jesus is Lord would appear to be the New Testament creed (see Acts 2: 36; Rom. 10: 9; 1 Cor. 8: 6; 12: 3; Eph. 5: 5).

V. 12. "Work out . . ." — The laws of spiritual growth place a responsibility on the believer. Salvation is of grace but it requires an active human response.

Suggested Theme.

"UNITY IN LOVE."

How earnestly Paul pleads! His words tumble over each other in his impassioned appeal for Christian unity. He names the foes of fellowship, he labors to reveal the fellowship of the Spirit. He draws attention to:

I. THE UNIFIED LIFE.

(1) Note the four grounds of appeal as he summons his readers to unity: (a) If there be any incentive in the fact that you are in Christ; (b) if there be any tender appeal originating in your feelings of love; (c) if there be any reality in your fellowship of the Spirit; (d) if there be in you any heart of mercy and sympathy.

(2) He points to the enemies of Christian unity—strife, personal vanity. When our zeal is untempered by love we lose our sense of proportion, we deny others the liberty we seek for ourselves, we are prone to hunt other people's heresies and to minimise our own sins and failure, we put party points of view for the everlasting Gospel. "It is a strange phenomenon in religious history that intense earnestness so frequently breeds a spirit mingled of censoriousness and conceit."

(3) He calls the Philippians to have the same objective, to follow it with the only motive power which can reach the end — love to God and to one another, to be of one accord, one mind, to show humility, a humility raised to its true level in service for others. It appears that in the Philippian church each party sought to gain party advantages; fought for party place and stood for party loyalty and finished up with party strife and faction. How destructive this can be of a congregation or brotherhood! How riotous it has been between Christian communions!

II. THE UNIQUE EXAMPLE.

(1) Christ's self-humiliation (vv. 5-8). Unselfishness, humility, "other-regarding" are for Paul the real road to harmony and are demonstrated in Jesus Christ. The stages of his descent: from heaven to earth, from glory to shame, from power to servitude, from life to death.

(2) Have this mind in you. What was the driving force in Christ's life, were did it bring him? Find what governed his life and action and you have found the centre of fellowship and unity. Paul indicates the answer—it is in his complete self-renunciation, self-denial, self-giving. "Love brought him down my poor soul to redeem." Only love of that kind will promote Christian unity and fellowship.

THE MINISTRIES OF OUR

WOMEN

FEDERAL ACTIVITIES

SOUTH AUSTRALIAN AUXILIARY.

There were 132 present at the monthly meeting, held at Grote-st., August 4. Little Things was the subject of the devotional theme led by Mrs. Geo. Cox. We can witness for Christ by making him the centre of our lives, and remember to witness in all our everyday tasks. Mrs. Harding rendered a solo at the conclusion of the talk.

The president, Mrs. Candy welcomed all, and reports were given.

It was decided to purchase £15 worth of boys' shorts for our Aborigine children. The Annual Aborigine Rally will be held on August 23 at Grote-st., at 2 p.m.

Morialta Children's Home requires new curtains. The guilds are asked to assist in the purchase of material. One guild has already offered one pair of curtains, and to make up others if required. The young women have formed a new group at Edwardstown.

Our churches, under the leadership of Mrs. Tippett, were in charge of the cake stall at the S.A. Temperance Alliance Fair, held August 5.

Home Mission reports that £600 is already in hand for the League of 1,000 Appeal for Flinders Park. Within the Conference Year, Home Mission churches have gained 177 new members.

Overseas Missions reported £657 offering was received from Pentecost Island Christians for the Annual Overseas offering.

The Social Service Department assisted in the Street Button Appeal for U.N.A.C.

The Unley church is sponsoring a concert, in their church hall, on September 10, in aid of the new church building at Kilburn. We commend this effort in thinking of others and their need.—L. Hollard.

NEW SOUTH WALES.

There were 103 present at the meeting on August 2, which was held at the City Temple. Mrs. Jay (Carramar), took devotions, and read 1 Cor. 3, emphasising the thought: "Know ye not that my body is the Lord's?" Miss F. Bell gave an inspiring resume to prepare the women for the inauguration of the World Christian Women's Fellowship.

Mrs. Margaret Watts, of the New Settlers' League (which is the N.S.W. name for the "Good Neighbours' Movement"), gave an informative address on the work being done among the

migrant people, stressing that the needs of migrants are deep, and that there is a real job to be done through church and voluntary organisations. The confidence of the migrants must be won, and great tolerance would be needed to do this, for the problems are legion, especially among the women folk.

There was a very fine display of goods for Overseas Missions, for which Mr. Paternoster expressed thanks to the ladies on behalf of the F.M. Committee.

The meeting closed with a solo by Mrs. Davis, and the benediction.

—E. Hayward.

VICTORIAN AND TASMANIAN WOMEN'S CONFERENCE.

Council meeting held on August 5, at 2 p.m., with an attendance of 103. Mrs. Lloyd (Conf. Pres.) was in the chair. Devotions were taken by Mrs. N. Gilmore and an enlightening address on Women in China was given by Miss Lucy Burt of the Society of Friends who had spent 21 years in China, leaving there in 1951.

Mrs. Lloyd reported generally on the conference of group leaders held on July 26. A recommendation from that conference was put to the meeting: "That this meeting ask Executive to explore ways and means for better facilities for the conduct of our meetings and promoting our work among the groups." A second recommendation from the Executive was also brought forward: "The the Convener of the Missionary Department and the President of the Young Women's Fellowship Executive be invited to sit on the Executive of Conference." Both recommendations were adopted.

As the present premises are proving inadequate for the numbers attending our meetings and the time, 2-3.30 p.m., not long enough to deal adequately with necessary matters, the President asked delegates to consider changes and bring their opinions to the next Council meeting.

Mrs. H. Morris, of the Literature Committee, requested all to comment either verbally or send a written report of their opinions of the monthly provocative pamphlets, and also recommended the booklet, All the Best, to mothers and friends as a gift to young men entering National Training.

Mrs. Jenkins, President of the Y.W.F., reported two new groups formed, Balwyn and Surrey Hills.

At the annual Rally in connection with the Missionary Department, to be

held on September 14, the morning session starting at 10.30 will take the form of study groups, when the pamphlet, Your Life and Your Money, will be used and at the afternoon meeting, Mr. R. Dixon will be the speaker.

An obituary prayer was offered by Mrs. Luff of Coburg, special mention being made of Mr. Swain, senr., and Mrs. A. Wilson, senr.—L. Williams.

QUEENSLAND.

Mrs. Machin led the devotions at the August meeting of the Auxiliary, which was held at Ann-st. Mrs. Burdeu occupied the chair for the business session. As it was Report Day, the following reports were read:

Mrs. Potter, Home Mission Superintendent, told of the splendid work done by the pastor-evangelist, and also the forthcoming rally to be held in October.

Prayer Meeting Superintendent, Mrs. Chalmers, stated that there was a good response to the Prayer Meetings, and that the speakers had brought very inspiring messages.

Youth Department Superintendent, Mrs. Wiltshire, was pleased to report on the Youth Director's work and Happy Hours, also that £20 had been raised at the Community Fair for a projector to be used in the Happy Hour work.

Aborigine Missions Superintendent, Mrs. Burdeu, stated that 12 new children had been adopted by the Queensland sisters.

Mrs. Crisp, Hospital Superintendent, told of the visiting of Rosemount and General Hospitals, and that these visits were eagerly looked for by the patients. Annerley sisters were visiting the South Brisbane Hospital.

Mrs. Eager reported on the work of the W.C.T.U. Mrs. Potter had represented the church at the National Council of Women.

The splendid success of the Pioneers' Day held at the Home, was reported on by our President, Mrs. Burdeu, who thanked the sisters for being responsible for the afternoon tea, also for the splendid response to the Community Fair, when just on £50 had been raised for the various avenues of our work. Mrs. Burdeu asked the sisters to help with the catering arrangements at the forthcoming Endeavor Convention to be held in Brisbane in September, and it was unanimously decided to do so.

It was also pleasing to report that Mrs. Scott would be the new Foreign Mission Superintendent.

Mrs. Burdeu closed the meeting with prayer.—B. Wiltshire.



THINK,

TRY,

TOIL,

TRUST GOD

here and there

The Living Word for September will be prepared by G. J. Andrews of Albion, Qld. Mr. Andrews has taken over the editorship of the Qld. State paper *The Christian Echo*. V. C. Stafford has prepared the Living Word page during August.

North Rockhampton chapel is to be officially opened on August 27.

A. J. Fisher has tendered his resignation from the ministry of Lake-st. (W.A.) church, giving the officers the required six months notice. He will be leaving Lake-st. early in January, 1956, at the conclusion of four years happy service.

The church at North Essendon, Vic., recently celebrated its 29th church anniversary with special services. A social gathering was held in the Youth Memorial Hall on July 16. 144 attended morning service on 17th, when L. E. Snow spoke on *The Church in Action*. At the evening service attended by 151, A. E. White, B.A., addressed the congregation on *Growing up*. Combined junior, youth and church choir rendered anthems under direction of R. Tippett. Temple Day offering was £208. Mr. Snow recited a poem, *The Passing Years*, which he had written for the occasion.

W. J. Davidson (Ma Ma Creek, Qld.) has accepted a call to Rockhampton church and will commence his ministry there on October 30, the day on which the local church anniversary will be held.

From time to time requests have been made for churches to let the editor know when broadcasts are being given, whatever or wherever the station may be. Space has always been made available in the *Here and There* columns of *The Australian Christian*. Your church service, when broadcast, should be given every advertisement possible as many church members like to tune in.

Melbourne people who did not attend the Churches of Christ Choral Society's concert in Lygon-st. chapel on August 16, missed one of the finest concerts we have heard in years. The assisting artists, soloist, flautist and elocutionists were all of a very high standard and the singing of the choir, under the baton of Valentine Woff, with Miss Winifred Lee at the piano, was excellent. Such a concert is worthy of a far wider audience than of our own church members and could well be repeated.

The church at Bexley North, N.S.W., honored their secretary and his wife, Mr. and Mrs. Button on August 17, in the presentation of a portable wireless set in recognition of Mr. Button's 18 years efficient service as church secretary.

The monthly meeting of the Victoria-Tasmania Women's Conference will be held in Swanston-st. Lecture Hall at 2 p.m., on September 2. Devotions will be taken by Miss E. Galloway (C.O.B.). Remainder of the afternoon is to be given to important business discussions. All delegates and friends are urged to attend.

"Then fill each passing hour with song
And walk by faith in his dear light;
Just trust in him when the way seems long,
For God will make things right."
—R. T. Nygren.

During a four weeks' campaign in the North-west of W.A., W. H. Rose, State Director and School Lecturer of the West Australian Temperance League, paid a visit to the Churches of Christ Mission at Carnarvon. A large gathering of children took part in temperance rhymes and riddles, and heard the temperance story "How they catch the long-tailed monkeys." By means of some unique cut-outs the temperance message was impressed on the youthful audience. The usual temperance lesson, with flannelgraph, was given in the State school at the Mission. The campaign generally was a unique one, for it is the first time on record that any temperance organiser has visited right to the north of the great Western State.

Bible Sunday will again be observed throughout Victoria on the first Sunday of September, (September 4), and in a special appeal endorsed by the Heads of all churches, it is suggested that on that day, sermons on the Bible might be preached, suitable references be made to the Society's work, special prayers be offered, and, if possible, an offering be taken for the Society's work. This year all offerings received on Bible Sunday from the churches will be devoted to the Society's new venture

in the Territory of Papua and New Guinea. The new missionary outreach of the Bible Society into New Guinea, and the erection of a Bible House at Port Moresby, is welcome news to the whole Christian Church, and should merit the support of all.

Churches of Christ Newcastle District Convention was held at Kurri Kurri, N.S.W., church on August 13 and 14. Special speakers were Messrs. Hoffman (Georgetown), Mackenzie (Hamilton) and Thurogood (Mayfield). E. C. Hinrichsen was to be guest speaker at the services but illness prevented his attendance.

The death has occurred of Dr. T. W. Sisterson, while on holiday in Colorado, U.S.A., at the age of 48. He was educated at the Federal College of the Bible, Glen Iris, and at the Auckland University College, where he took his M.A. with honors. In 1933 he went to the Butler University, U.S.A., and gained his Ph.D. degree. For the last ten years he has been minister of the First Christian Church at McKinley, Texas. He is survived by his wife, a son and two daughters.

F. Funston, a deacon of North Essendon church, Vic., is spending long service leave in South Africa where he is enjoying interesting tours and has addressed several churches of Christ gatherings. After one address, which was interpreted into three tongues, there were four confessions of faith, and the converts were baptised immediately. Mr. Funston contributes the monthly hymn column in *The Australian Christian*.

Boonah-Silverdale (Qld.) churches tendered a farewell to Mr. and Mrs. A. B. Clark and family on August 5. There was a very good attendance. S. Vanham (State Pres.) was present, and E. Neumann, president of South Qld. Churches of Christ Conference, represented that Conference. E. J. Hart represented Toowoomba church (Mr. Clark's home church). Others were present from Toowoomba also.

Speakers on behalf of the local church and Queensland brotherhood spoke of the loyal service rendered by Mr. and Mrs. Clark. Mr. Clark was for some years, editor of the *Christian Echo*—the Qld. brotherhood paper. All were sorry to part with friends so dear, and to lose Mr. Clark from the list of Queensland preachers.

Presentations were made from the circuit (a wallet of notes), various C.E. Societies, Women's Fellowship and Bible School.

Both services on August 7 were very well attended, there being 106 on Sunday morning, and 96 at the evening meeting when Mr. Clark gave his farewell address.

Churches are looking forward to the coming of Reg. Combridge (exit student, C.O.B.), in February, 1956.

The Editor continues his "All Roads—Toronto" story as he takes us . . .

In the Steps of the Pioneers

Wherever I went in the early weeks of my American visit I seemed to cross the pathway of the pioneers. In Bethany, in addition to all else that breathed the story of the Campbells, I had seen public signs erected to mark the historical significance of their work. I was to see similar signs later in Lexington, Kentucky, marking such spots as the place where the famous Campbell-Rice debate was held; a railroad terminal now stands there. And in Cincinnati, to which I went from Pittsburgh, I had the privilege of speaking in the Mt. Healthy Christian Church, the scene of the only pastorate ever held by Archibald McLean, vigorous pioneer missionary leader of this country. In his day the church was known as the Mt. Pleasant church. Then the suburb had to change its name to avoid confusion with another, and it was given its present optimistic name following a plague which affected the rest of Cincinnati and left this area untouched.

Cincinnati Comments

Here was a church with its roots in the past, but with the promise of a fine future, for, all around it, new housing settlements were springing up, and the possibilities were obvious. The church was eagerly awaiting the arrival of a new young minister. Curiously enough, an interim ministry of several months has been conducted very happily by a retired Methodist minister. When I asked what happened in the case of decisions (of which there had been a number at Easter) the reply was, "Oh, that was all right. The Methodist Church admits the validity of immersion, so he just went ahead and baptised the converts like one of our own men would have done."

Cincinnati is rightly proud of its magnificent new Public Library. I have not seen anything finer, nor encountered more helpful and courteous service than was given me by the officials there. We have some fine church buildings in the city, too, and it was my pleasure on the Sunday afternoon to attend the dedication service for the new educational building of the Walnut Hills Christian Church. Our American churches in recent years have placed increasing emphasis on Christian education, and have built accordingly, with facilities about which we in Australia have scarcely dared even to dream. Beautifully appointed nurseries (in one of which I saw, during one session, some very efficient diaper service!) and rooms carefully planned and decorated to suit each age group (4-year-olds, 5-year-olds, etc.) were com-

mon features. In looking over one magnificent church plant in another city I noticed that the new educational building dwarfed the church structure opposite it; that set me thinking!

Links with Lexington

From Cincinnati, where I had been most graciously entertained in a number of church homes, I went on to Lexington, where I was the hotel guest of the famous College of the Bible. I spoke at a chapel service at the College, and later had lunch with those members of the faculty who had remained for the Summer School then in session. Dr. Pyatt, who was once American representative in the Australian Club (formed by men from this country who studied at Lexington prior to the commencement of Glen Iris) took great delight in showing me old magazines and photographs of the worthies of those days. There was much talk of men like J. E. Thomas and Horace Kingsbury; it was good to find names like these on other people's lips as I visited among the churches. It was Dr. Pyatt who drove me to Cane Ridge, to see the historic meeting-place of Walter Scott and his followers. As I looked at the old rafters which had echoed to the voices of those eager, earnest men for whom Christian union was a passion; and as I stood later outside, on the old tree-stump where Walter Scott had stood to address surging revival crowds, I really did feel myself "in the steps of the pioneers."

I was also shown over Transylvania College, with which our churches have had long and honorable associations. Its history goes back to 1780, and it was established in such dangerous times that seven of its early trustees were killed or captured in Indian warfare. It was a time when, as one picturesque writer puts it, the air was often "resonant with the war-whoops of savagery" — a term not altogether inappropriate at times to the student activities of modern colleges and universities!

I addressed a mid-week meeting of one of the churches, and was delighted to find that some Australian war-brides, who had seen the announcement in the paper, came along for the joy of hearing the Australian accent once again! At this same church I had a pleasant evening as a guest at the annual Father and Son Banquet. With its preacher I spent my final afternoon in Lexington driving around the famous "blue grass" country, where the finest race-horses in the land are bred in the elusive hope of winning the Kentucky Derby. It is truly lovely country.

In the heart of down-town Lexington is Central Christian Church, where Dr. Leslie Smith is minister. The church owns an impressive property, centred around the sanctuary which seats 1,150. Twenty-one elders and 126 deacons are elected by the congregation; 54 men serve the Lord's Supper each Sunday, and a board of 50 ushers cares for the needs of each individual worshipper. The budget system is in operation, as in most of our American churches, and the church takes only one special offering during the year—at Easter time. In addition to the adult choir, four junior choirs assist during the year's services. A beautiful Chapel of Memories, a choice little garden, and an open-air prayer nook are delightful features of the property. A wall plaque beside the garden has these words by James Foley headed "My Father's Garden":

God in his boundless love hath wrought

This holy, quiet, hallowed spot.
In shining sun and twilight still
He teacheth us to know his will.
And in this Garden set apart
He layeth peace upon the heart,
And bringeth loved ones to us near
As his own holy presence here.

It was easy to feel that way in the grounds of Central Christian Church, and to sense, too, the ongoing spirit of the men who pioneered in this place the cause we hold so dear.

Next week:

"AT THE HEART OF THE BROTHERHOOD."

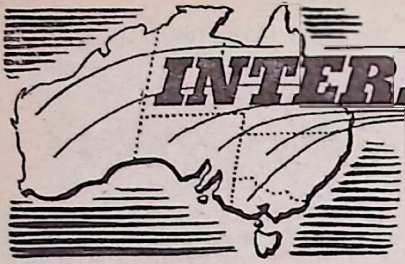
CHANGE OF ADDRESS

L. B. Hurford (secretary, Morwell church), 23 Collins-st., Morwell, Vic.

PROFESSIONAL

The Victorian Social Service Department needs the services of a capable stenographer. An appeal is made to some qualified young woman of our churches to meet this need, and thus render a full-time ministry for Christ and the church. Office, 241 Flinders-lane, Melb. MU 2104.

The Victorian Social Service Department has vacancies on the Homes' Staffs for full-time nurses, nursing aides, domestic helpers. Strong, capable women of our churches urged to regard this as a missionary service and a Christian ministry, and to make it their vocation. Office, 241 Flinders-lane, Melb. MU 2104.



INTERSTATE CHURCH NEWS

Discipleship

Judith Smythe, Toowoomba, Qld.
Miss B. Gilbert, Subiaco, W.A.
Geoff. Jones, Hartwell, Vic.
Cecily Connell, Elaine Swan, Jill and
Tamsy Hubbard, Albion, Qld.
Frank Johns, Don Parsons, York-st.,
Ballarat, Vic.

Membership

Mrs. Peacock, from Dawson-st., Bal-
larat to Fairfield, Vic.
Mrs. W. Howell, from Carnegie to
Fairfield, Vic.
Miss J. Beekingham, from Merredin
to Subiaco, W.A.
Mr. and Mrs. L. Wilson, from Chats-
wood, N.S.W., to Gardiner, Vic.
Miss E. Thurgood, from Carnegie to
Fairfield, Vic.

Marriage

Joan Downes to Richard Collins,
Hartwell, Vic.
Gwen Tame to Brice Nielson, Mackay,
Qld.
Phyllis Wray to K. Starkey, Keith,
S.A.
Val. Williams to K. Roberts, Balak-
lava, S.A.
Dorothy Fordham to Jack Bruce,
Carnegie, Vic.

Fallen Asleep

W. H. Green, Tootgarook, Vic.
Mr. Styles, Bentleigh, Vic.
Mrs. Northeast, Fairfield, Vic.
Mrs. J. Rogers, senr., Brim, Vic.
T. H. Roberts, Gattton, Qld.
O. Fieldus, Subiaco, W.A.
Mrs. E. Lee-Archer, Gardiner, Vic.
W. Morley, Chelsea, Vic.

Western Australia

South Perth (S. H. Wilson). —
Monthly youth tea was held on Aug.
7, after which B.&F.B.S. showed film
Fugita. B.S. is preparing for anniver-
sary. Good Neighbors visited Parliament

House on 9th. I.C.E. had dedication
night on 9th, with supper hike at close.
Men's Society met for tea on 14th, when
Chaplain Mee (R.A.A.F., Pearce)
spoke. J.C.E. visited "shut-ins" on 14th
(Orange and Flower Sunday), I.C.E.
visited Mt. Henry Home. P. Jefferies
is still laid aside. Ladies' Fellowship
is preparing large box of clothing for
Korea. H. Heyhoe addressed morning
and evening meetings on 7th. Attend-
ances remain good. Notice board has
been erected on corner of church block.
A tent mission is planned. Stewardship
campaign has commenced. Number of
improvements have been made at
manse. Good Companions continue
with keen interest. Senior and junior
girls' basketball continue to be very
active, also men's tea under the name
S.P. "angels." Gospel meetings are re-
ceiving keen interest and support, pre-
gospel prayer meeting is increasing.
After-church sing-song drew happy
crowd on 7th, when Y.P. served tea.

Subiaco (R. Raymond). — B.S. pre-
sented Miss Iris Beard with a beautiful
rug on her retirement as supt. of
primary dept. Miss Beard has been a
talented and enthusiastic worker in
the school and will be greatly missed.
She enters upon a nursing career. Mrs.
J. Edwards, jr., has accepted leader-
ship of primary dept. C.E., though few
in numbers, are doing effective work
in visiting and conducting brief ser-
vices in homes of elderly members.
Much sorrow is felt here in the passing
of O. Fieldus, a beloved elder of the
church.

Queensland

Albion (G. J. Andrews). — There
have been good attendances at all ser-
vices. F.M. offering was a record. A.
Dow was visiting speaker on July 31.
Mrs. Andrews demonstrated French
flower making at Y.W.F. meeting. At
Men's Fellowship, under programme
title of Public Speaking and Criticism,
three young men delivered ten-minute
talks, points being awarded on talks
given. Six new members were added to
Senior Boys' Club recently. As part of
their anniversary celebrations, Good
Companions Clubs took service on
July 31 and presented a concert on
Aug. 6. Proceeds were given to church
Duplicate Fund. Recently five girls
have made their confession and four of
them were baptised on 7th.

Maryborough (A. D. Mortimer). —
Good attendances continue at all meet-
ings. C.Y.F. now numbers 33, and is
still growing. Members gathered at
manse on July 3 to honor Mr.
Mortimer's birthday. Social evening was
held on Aug. 9 to honor Miss Pauline
Jones (Woolwich Bible College), who

is spending vacation at manse. B.
Nowitzke is home on vacation from
the college. C.M.S. held first meeting
on 7th, and in conjunction, published
first edition of church monthly news.
On July 31, Cradle Roll certificates
were presented. Sympathy is extended
to Purser family in their loss. Bible
Schools at Baddow and in town now
number over 100.

Rockhampton (D. H. Paddon). —
A mother and daughter made their
stand for Christ on Aug. 7. Mr. and
Mrs. Paddon have returned from holi-
days. During preacher's absence, local
brethren ably assisted. North Rock-
hampton B.S. commenced on July 17,
with H. Hansen as supt., and 25 scholars
have been enrolled. C.Y.F. numbers
continue to increase weekly. On Aug.
7, Men's Fellowship tea was held. Fare-
well gifts were presented to Mr. and
Mrs. N. Watson and family on their
departure for Brisbane. Mr. and Mrs.
B. Nielson from Mackay have enjoyed
fellowship with church.

Toowoomba (E. T. Hart and G. Gib-
son). — Girls' and Boys' Life Brigades
have commenced with R. Hole and S.
Derble as leaders of boys, and Aileen
Draney for girls, assisted by Mrs. S.
Bickerton and Mrs. K. Paton. Brigades
have been formed in lieu of Good Com-
panions group meeting at Crown-st.,
which became too large to continue as
one group. Mr. and Mrs. H. Scholl and
their assistants still continue to con-
duct Sunshine and Sunbeam groups at
Harlaxton. Speaker for Y.P.F. thanks-
giving night was G. Gibson. Thanks-
giving offering amounted to almost £20
—project for year being musical in-
strument for C.Y.F. at Caloundra.
Following a meeting of Dalby and
Toowoomba deacons, it has been agreed
that Mr. and Mrs. Gibson be in Too-
woomba from Sunday night until
Tuesday night, thus enabling Mr. Gib-
son to speak at gospel service and help
with Y.P. groups at Harlaxton. Big
delegations were able to join with
Gattton in opening of their new chapel
and also at special mission services con-
ducted by C. G. Flood. Choir was able
to assist at three services. Recent
speaker at C.M.S. meeting was Dr. S.
Bickerton.

Ma Ma Creek (W. J. Davidson). —
Resignation of preacher, who has had
a happy ministry of almost six years
with the church was regretfully ac-
cepted. Mr. and Mrs. Davidson worked
untiringly for erection of a chapel at
Gattton and their labor was rewarded
when a fine building was opened there
on July 30, followed by a four-nights
mission conducted by C. G. Flood (Ann-
st., Brisbane). Delegations attended
from Brisbane, Ipswich, Boonah, Lo-

wood, Rosevale, Mt. Walker, Toowoomba, Chinchilla, Rosewood, Laidley and Marburg. Tribute to the memory of H. Roberts was expressed in a largely attended memorial service conducted by W. J. Davidson on Aug. 7. A. Bernoth (Toowoomba) presided. Many visitors were present.

Mackay. — S. Vanham presided over annual business meeting and election of officers on July 16, then stayed on to conduct Sunday and mid-week meetings. C.Y.F. celebrated its first birthday with a social on 23rd. Kitchen tea was tendered Gwen Tame and Brice Njelson. Attendances remain good and church awaits coming of Mr. and Mrs. D. Paddon in October. Sympathy is extended to Mrs. Carr in death of her husband. A number of visitors have attended services.

New South Wales

Bexley North (J. G. Shaw). — Discussion on *God the Father and the Holy Spirit* at mid-week meeting is proving very helpful. Boys' Life Brigade has commenced with L. Peterson as leader. Visiting speakers have been Messrs. Elliott (Kingsford) and Roffey (Lane Cove). Mrs. Peterson is recovering from illness. Church is indebted to L. Yields for his beautiful slides on brotherhood work and Mr. Bates for gift to church of Communion set.

Hornsby (K. R. Fennell). — Morning services on Aug. 7 and 14 were recorded for use by our folk at Byron Bay. I. Paternoster (Federal Conf. Pres.) addressed church at morning service on 14th. Hornsby United Bi-monthly fellowship tea was held same day at which S. Gibb was guest speaker assisted by his team, the Gospel Harmonist Instrumentalists. Evening service took the form of a baptismal service when one from the Asquith church was baptised. Asquith folk were present, Mr. Gibb and party took part and Mr. Fennell gave the address. One young lady made her decision. K. Beadle spoke at gospel service on 7th, Social Service annual offering has amounted to £20/12/-.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip.Ed.). — At youth service on Aug. 7, a civil servant, a medical student, and a professional scientist, all members of the church, gave helpful messages on *Why I Believe the Bible is the Word of God*. During Bible Study month, various displays of ancient Bible versions and Christian literature were of considerable interest. Recent visits from Messrs. Woolford (Tempe), Shaw (Bexley North) and Henderson (Burwood) have been helpful. Gospel picture address on *The Seven Seals* was appreciated. Miss D. Rodger, on eve of her marriage, was honored at after-church fellowship gathering when a presentation was made. Another cottage meeting was held on July 20 at home of Mr. and Mrs. Adams.

Taree (M. H. A. Pieper). — Young men of C.E. conducted evening service on July 24, and D. Eagling gave address. R. Greenhalgh discussed new teaching methods with B.S. teachers on afternoon of July 30, afterwards meeting church officers concerning opening a new cause on the North Coast. The same evening he addressed United Friendly Youth Rally in Taree. Income for past month has exceeded £400, special donations to New Building Fund was £212, and to Overseas work over £100. M. H. A. Pieper helped good congregations with his messages on Aug. 7, whilst a C.E. team visited Wingham in the morning for worship service where the address was given by D. Billingham. Church regrets that Mrs. P. G. Saxby, seriously ill, was admitted to hospital again on Aug. 9.

Holroyd (G. Chislett). — A Y.P. and I.C.E. Society has been formed with 10 members. On July 22, Granville C.E. visited and presented a helpful and enjoyable programme. R. Greenhalgh (Youth Director) is to shortly conduct a Happy Hour mission in conjunction with B.S. campaign for new scholars. During absence of the preacher on holidays, local brethren and visitors are conducting meetings. Recent visitor has been Mr. Boys who became a member of the church at Canley Vale, N.S.W. over fifty years ago. Mrs. Romanis has been very ill.

South Australia

Grote-st., Adelaide (A. W. C. Candy). — After-church meeting was held in lecture hall on Aug. 7, when D. Beiler showed films on work at Canberra church. Special concert was held by L.M.B. on 8th. First of monthly Question Nights in which preacher answers Biblical questions for members was held on 14th, also an offering was taken to help defray costs of chapel lighting. On 16th, Women's Fellowship conducted picture night, when slides by Messrs. Blackeby, Mercer, Packer and Viles were shown. Supper was supplied by ladies. C.E. visited home of Mrs. Wilson (Brompton Park). All youth organisations are functioning satisfactorily.

Kilburn (H. G. Norris). — Attendance of 264 at B.S. on Aug. 14 was record and seven new scholars were enrolled. Baptismal service at 7 p.m. was well attended with a number of interested non-members present. M. A. K. Crosby (Conf. Pres.) addressed prayer meeting on 10th and showed pictures of work in S.A. Senior C.Y.F. club continues to grow and attracts many teenagers. Visitors used in recent visitation campaign have been again instructed by Mr. Norris for follow-up visits to homes of converts. B.S. is indebted to R. D. Evans for new sand-tray and maintaining kinder equipment. Miss Thelma Wesley is in hospital.

Long Plains-Owen-Avon Circuit (M. D. Williams). — Inner mission con-

ducted by E. Hollard for a week each at Owen and Long Plains was an inspiration to all. Attendances were excellent, improving towards end. Questions and answers were a helpful feature. Contacts were made with many inactive members, and members from sister churches attended and brought helpful messages. Half-yearly rally of Adelaide Plains C.E. Union was held at Long Plains on Aug 12, N. Gavros (Nailsworth) being guest speaker. Long Plains annual business meeting on 9th showed work in good heart and six additions for the year. Offerings have been good, particularly brotherhood appeals. Use of duplex envelopes has been recommended by church. Several Y.P. from circuit attended Christian Union camp at Longwood on week-end of Aug. 21. Tape recording of Principal E. L. Williams address, *Impressions of Evanston* was presented to evening congregations at Owen and Long Plains on 14th and 21st.

Naracoorte. — Annual business meeting was held on July 29, with a good attendance of members. Officers elected were: elders, W. V. McKenzie, W. Davie and M. E. Wardle; deacons, K. Verco, J. Gurgens, V. Hoskin and W. T. Pomery; deaconesses, Mesdames G. Burford, H. Killmier, W. Duffield, F. Foster, E. Farrow and Miss C. M. Drew. During August, special meetings are being held on the *Restoration Movement*. On 7th, M. Laurie (Kaniva) preached at both services, and on 14th, C. Curtis came from Bordertown. In connection with these services special mid-week prayer meetings are being held. During absence of resident preacher, Mrs. Killmier has been taking Religious Instruction at both Primary and High Schools.

Victoria

Shepparton (D. A. V. Thomas). — Church anniversary services were held on July 31, with record attendances. Dr. Oldfield was visiting speaker. At P.S.A., an offering was taken for Mooropna Hospital, several nurses being in attendance. Baptist Ladies Choir rendered choral items. Y.P. auxiliaries are all in good heart. B.S. teachers combined business meeting with fellowship around tea table on Aug. 7. Sympathy is extended to Mrs. McArthur in the passing of her father.

Balwyn (J. E. Brooke). — On Aug. 7, 122 broke bread for day. Special offering for St. George's Hospital Appeal has realised £30. B.S. continues in good heart with average attendance of 120. School has undertaken to support an orphan in India to extent of £20 p.a. Amount of £20 has been given by church to broadcast fund of Evangelical Fellowship.

Clayton (J. Reid). — Church sec., E. W. Munyard, is recovering after severe illness. Two elders have been appointed to church, Messrs. Arms and

Tucker. Debt on new manse purchased recently has been reduced already by more than £200. B.S. is practising for anniversary.

Dandenong (L. G. Read). — H. B. Robbins addressed morning service on Aug. 7. Film, *A Twig is Bent*, was screened at evening meeting. Auxiliaries paraded and an after-church fellowship was held. Special business meeting held on 8th, discussed and decided matters relating to building of new chapel. Y.W.F. held birthday meeting on 11th. Mrs. Lloyd (Women's Conf. Pres.) was speaker. Preacher has been giving series of addresses on Friday nights on Second Coming of Christ. Y.P.F. held meeting on 13th. F. T. Morgan spoke at evening service on 14th, on *Christian Education in Schools*.

Gardiner (F. A. Youens). — K.S.P. celebrated its 25th anniversary on Aug. 14, when Kappas of former days returned with their families for worship, and 240 broke bread at morning communion. Seventy Kappas were present. T. Brown gave a powerful testimony in his talk to Men's Fellowship on subject of *Alcoholics Anonymous*. At recent social evening, cheques were presented to Messrs. Youens and Corlett in appreciation of their work in two weeks of local mission.

Hartwell (H. J. Patterson, M.A.). — Though wintry, July showed best average ever of 143 members for that month, and total of £500 was given for local and brotherhood work. £315 has been raised by way of cash, promises and loans, for purchase of block of ground in East Burwood district. On Aug. 14, S. Davey gave an appreciated address in morning. In the evening there was one decision. Special series of addresses has considerably increased evening attendances. B.S. has undertaken support of an Aboriginal child in Carnarvon Mission. Recent B.S. concert netted £40 for school funds. B. Greenwood and N. Ross have been in hospital. Church misses much the late A. E. Hancock and S. Wilkinson.

Lygon-st., Carlton (L. G. Burgin). — Another young lady made the good confession at evening meeting on Aug. 14. Sympathy of church goes out to Misses H. and E. Dickens in calling Home of their mother, who had been ill for some years. Miss Pittman has almost recovered the use of her arm. All auxiliaries are keeping up activities and attendances are normal in spite of inclement weather. Members travelling abroad have visited many Biblical places.

Malvern-Caulfield (W. J. Thomson). — Ladies Dept. organised successful concert with all auxiliaries taking part. First part of visitation of *Loyalty Campaign* proved successful with added attendance at gospel services. All officers were re-elected at church annual business meeting. R. P. Clark,

sec.; J. Holloway, G. Black, elders. C.E. Society conducted gospel service on Aug. 7. Miss A. Stephenson has undergone another operation in Alfred Hospital. Miss Gwen Moody is home from hospital. Mr. Jackson has recovered from slight concussion. Mrs. Standford is ill, and Miss J. Stephenson is unable to attend services.

Middle Park (J. Plummer). — During preacher's absence at A.I.M. Jubilee in N.S.W., addresses by J. Ritchie, C. James, A. Thomas and D. Tallants were much appreciated. A. Kneé (Ormond) presided on July 31. Sister Hartvigsen, senr., has been prevented from attending through illness of husband. Several members are ill. Church was saddened at passing of Mrs. W. Huggan who, with her husband, was a former member. Plans are being made for 50th church anniversary.

Oakleigh (J. W. Lewis). — B.S. held successful exhibition of scholars' work and teaching equipment in school hall on July 31. J. Cain (Camberwell) was

BIRTH

BAMFORD (Clarke). — At Mooroopna Base Hospital, on July 28, to Val and Gordon, a son (stillborn).

"A little bud in God's garden."

DEATHS

ANDERSON, Emily. — On July 26, at Fremantle, loving mother of Edna and Stan Bullard, dearest grandma of Glenyse, Ronald and Cheryl.

"Resting with her Saviour."

— Reunited with Dad and Ron.

BANGSUND. — On August 10, 1955, at Q.V.H., Lone, beloved mother of Leif and Ivy, loving grandma of John, Joy and Ruth of 19 Gladstone-ave., Northcote.

FIELDUS. — On August 9, suddenly, at his home, 9 Derby-rd., Subiaco, W.A., Oscar, dearly beloved husband of Emily; aged 75 years.

"For ever with the Lord."

IN MEMORIAM

COSH. — Treasured memories of our loved father and mother.

"In God's keeping."

— Inserted by their sons, daughters, in-laws, and grandchildren.

ENGAGEMENT

CHAPMAN-FEARY. — The engagement is announced of Dorothy Ruth, daughter of Mr. and Mrs. W. W. Chapman, 43 Lambert-st., Ararat, Vic., to Robert Kingsley, youngest son of Mr. and Mrs. H. G. Feary, 189 Eureka-st., Ballarat, Vic.

MANDERSON-CAVE. — The engagement is announced of Margaret Barbara, only child of Mrs. and the late Mr. W. B. Manderson, Essendon, Vic., to Alan Murray, elder son of Mr. and Mrs. H. Cave, Woodlands Park, S.A.

adjudicator and W. Newham (Surrey Hills) guest speaker at special afternoon service. Y.W.F. meeting on Aug. 11 was well attended, Mrs. Manning (supt. Women's Conference Hospital Visitation Committee) was speaker. On 14th, gospel service was conducted entirely by campers; K. Masterton gave the address, assisted in various parts of the service by M. Parnell, C. Miller, K. Holt, A. Fry, G. Coates, R. Bean (Ormond), Marj. Collings and A. Ashley. Duettistes were Misses J. Jenkins and I. Aitken (West Preston).

Warrnambool (K. W. Barton, L.Th.). — Visit of B. J. Combridge, (H.M. sec.) on evening of Aug. 7 was much appreciated. Opportunity to talk to Y.P. was availed of at youth tea prior to evening service, and to meet in an informal way the congregation at the after-church fellowship. Mission Band's 38th birthday afternoon on 9th was an enjoyable function, greetings from denominational societies were brought by representatives. Birthday bags returned at last monthly meeting yielded £4/7/- for manse fund. C.E. participated in District Union Rally held in Methodist S.S. on 6th. C. LeCouteur (Missionary Aviation Fellowship) presided on morning of 14th, and Y.P. assisted at evening meeting. Church sympathises with Miss Mussen in death of her mother at age of 83.

East Kew (D. W. Mansell). — Attendances have increased since opening of new chapel. There have been two decisions in recent weeks and one was baptised on Aug. 14. Attendances on 14th were 95 a.m., 92 p.m., with over 100 communicants for day. Temple Day offering has reached £525. B.S. has commenced practice for anniversary. On 11th, Ladies' Guild had demonstration of Singer Sewing Machine at manse. At Men's Meeting on 15th, instruction was given to those who help in morning service. Recent visitors have been Mr. and Mrs. Gardiner (Wellington, N.Z.), Mr. and Mrs. H. Kingsbury. J. Watt has attended services after recent illness.

North Essendon (A. E. White, B.A.). — K.S.P. led a united spiritual rally on July 12, theme being *The Eternal Christ*. Brief talks were given by L. Wilson, J. Harrison and R. Tippett. B.S. has changed over to morning classes and attendance on first morning was 203. Bible Class attendance in afternoon was 23. W. Mason, Valerie Bishop, D. Ploog, Janet Robottom, R. Thompson and Alice Thompson have led three services at Emmaus Rest Home. P.B.P. celebrated 19th birthday on July 30 and some 50 guests from other clubs were present. Phis held film night on Aug. 2, and proceeds of £7 go to Hall Fund. A large number of B.S. children attended morning service on Aug. 7. Presidential and preacher's messages were specially designed to give children an understanding of the Lord's Supper.

West Preston (A. B. Withers). — On Aug. 13, tennis club held annual concert. A sing-song was held at member's home after evening service on 14th. Y.P.S.C.E. had study on Sallman's painting *Christ at the Door* on 15th. K.S.P. visited S.C.E. for mid-week meeting on 17th, when A. E. Wood was speaker.

York-st., Ballarat (C. W. Jackel). — Despite adverse weather, meetings have been well attended. On July 24, a married man made his decision and has since been immersed and received into the church. Prophetic chart messages have been a special attraction at evening services — some nights being capacity services. Women's Fellowship is gaining interest and new members. On Aug. 16, Women's Guild had splendid meeting when missionary parcel was prepared. On 14th, at a full attendance, a young man made his decision for Christ. Members are giving valuable assistance in house to house visitation with handbills and extending invitations personally to people. Mr. Jackel is conducting training for leadership class of ten young men in church. C.E. has sent large parcel of Christian literature to Ken Langdon in the Korea welfare Y.M.C.A. work. The church is keenly anticipating the evangelistic mission to be conducted by Messrs. White and Warn.

Black Rock (A. Avery). — After three weekly evangelistic visits, mainly to parents of B.S. scholars, by church members, a man and woman registered their decision and future prospects are bright. Y.W.F. held fourth birthday, and visitors from neighboring churches were welcomed. Mesdames Wilkie and Roberts were the artists and Police-woman Carr spoke on her work amongst women and girls. Buffet supper was served. Office-bearers elected for ensuing period were Mrs. Burke (pres.), Mrs. Doyle (vice-pres.), Mrs. Rosier (sec.), Mrs. Follet (treas.). A young girl was baptised on evening of Aug. 14.

Carnegie (A. R. Lloyd). — Youth Council held tea on Aug. 7. At gospel service, Y.P. took part when monthly church parade of all auxiliaries was held. Women's Missionary Group held birthday meeting on 11th, when representatives of other groups attended. Mrs. E. L. Williams was guest speaker. After-church community hymn singing was held on 14th, followed by tea and biscuits served by P.B.P. K.S.P. visited Central Telephone Exchange on 12th.

A GARDEN PARTY and Christian witness will be held (D.V.) on Saturday, September 17, 1955, at 2.30 p.m., at the Samuel and Anne McCauley Rest Home for Aged Folk, Tasman Parade, Thirroul. This will mark the first anniversary of the opening and dedication of the Home under the auspices of the N.S.W. Social Service Department.

Mildura. — Services have been very well attended over last weeks. Church was pleased to have leadership of Mr. and Mrs. Wilkie (Ballarat) for several weeks, and regret that they had to return home sooner than expected owing to ill health. We pray that Mr. Wilkie is soon restored to health. Fellowship with Mr. and Mrs. R. Enniss, Mrs. Baker (Brighton), and Judd family (Glenelg, S.A.) was enjoyed. Mr. Enniss was speaker at morning service on Aug. 7. Mr. Archbold (Sudan United Mission), spoke at night and a film was screened showing the work of the mission. On July 30, annual business meeting was held and following were appointed to the board of officers: A. Leng (chairman), A. Mansell, L. Cameron, C. M. Leng, A. McWilliams, W. Neville, I. Mansell, D. Clarke, R. McAllister. In July, ladies held annual "at home" for Homes and Hospitals, when the sum of £35 was raised. B.S. is practising for anniversary under leadership of A. McWilliams. Church is enjoying fellowship with Mrs. Lee (Belgrave).

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70th Anniversary

Sunday, September 11

11 a.m., Speaker: H. J. Patterson, M.A.
(former pupil)

3 p.m., Pleasant Sunday Afternoon
Basket lunch and tea

Former members invited

Contact church sec., G. Sewell, Bet Bet

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November 11 to 14, 1955

SPECIAL SERVICES

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Late Victorian News

Newborough. — First anniversary of church was held in community hall on Aug. 7, when R. J. Duckett (Ararat) was guest preacher. At morning service, presided over by D. H. Smith, minister of circuit, there were 36 present, including children of Y.W.L. A special evening service was held when total attendance was 62, including members of Bible Class of undenominational Bible School which meets in the hall. Gospel message was given by Mr. Duckett. After the service there was a fellowship hour with hymn singing around the fire, concluding with supper. The day proved a happy milestone in the life of the infant church.

Pascoe Vale. — Women's Fellowship held fifth birthday on July 27, when Miss Kiely, Melb. City Mission Toddlers' Home, Brunswick, as guest speaker, gave an inspiring address. £5/10/- was collected for this cause. Result of election of officers: Mrs. Donaldson (pres.), Mrs. Weatherhead (vice-pres.), Mrs. Lander (treas.), Mrs. Robertson (sec.). B.S. is progressing satisfactorily, despite attacks of measles, etc. Church services are still held on alternate mornings and evenings. Recent speakers have been A. Kaye, R. Thompson, B. Combridge, N. Cheal, W. Atkin, G. Gardiner, and D. Ploog.

Church Anniversary

and

TEMPLE DAY

RINGWOOD Bedford-rd.
Sunday, September 11, 1955

11 a.m., Every Member Present Service
Preacher: S. Neighbour, B.A.
3 p.m., Pleasant Sunday Afternoon
Speaker: A. E. White, B.A.
Elocutioniste: Mrs. Violet Stock
Soloist: Will McDiarmid
Pianist: Rex. Cleland
7 p.m., Gospel Service
Preacher: W. J. Thomson
Special Music. Miss Lottie Sommers
and S. Corlett
Past members and friends cordially
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Ernest's Third Song

(A Suggestion for August — No. 416.)

One of Frances Ridley Havergal's
hymns came in so strange a setting
that we must assure readers that we
have many times directly quoted and
nowhere drawn on our imagination.
The poem with the title "Right!" is a
drama in three scenes; a public reading
of the "weird and wonderful" details
would today be quite impracticable.

In Scene One, we have a traveller,
Ernest by name, "upon the borders of
a wood . . . What might be there he
could not tell"; in fact—and this sounds
more like 1955 than 1874—"How should
he know? He had no clue." Neverthe-
less, after praying for "a voice to say:
'This is the way,' into the forest depths
he sped."

Scene Two is desperate! What with
loud winds crashing, strong rains beat-
ing, the torrent hoarely roaring, the
bridge quivering, the pine-trees shiver-
ing, the stones slippery and the
boulders rugged, the valleys dark in the
shadow of death, the briers poisonous,
keen and sore; it is small wonder that
Ernest is storm-beaten, weary and
lone and only following the path
faintly, the present offering nothing
but "a glimpse of sterner toil." After
samples of this sterner toil, we hear
"the voice of a brave heart striving
to utter in song" (the complex mix-
ture of) "agony, prayer and reliance,
courage and wonder and pain."

Scene Three is a real change with
"morning light of clear resplendence,
shining forth without a cloud" and
now "Ernest stands and gazes back—
there is light upon the river, light upon
the forest track." We could hardly have
imagined others of the calibre of our
friend, but actually "some had followed
close behind him, pressing to the self-
same mark, cheered and guided by the
refrain of that singer in the dark." Soon
"at home in gladness," we find that
"a chorus of rejoicing swells the
sweet notes full and long."

Only at this point, after 184 lines,
does Miss Havergal set down the lines
familiar from Sankey and repeated in
many another hymnal since: "Light
after darkness, gain after loss, strength
after weakness, crown after cross" —
our No. 416 — the title of the poem
coming from its last line: "Right was
the pathway leading to this."—F.J.F.

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