

Murray



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ALBERT ANDERSON'S World Convention message, Aug. 17, Toronto.

# The Missionary Responsibility of the Local Congregation in the World Struggle

The Bishop of Sheffield, in his preface to the book, *The Seed and The Fruit*, pictures Western Man falling into an uneasy sleep because of the threats of war and the cries of the dispossessed. In his dream, he entered a spacious store in which the gifts of God to men were kept, and addressed the angel behind the counter, saying, "I have run out of the fruits of the Spirit. Can you re-stock me?" When the angel appeared to say "No," he burst out, "In place of war, afflictions, injustice, lying and lust, I need love, joy, peace, integrity, discipline. Without these I shall be lost." And the angel behind the counter replied, "We do not stock fruits, only seeds."

## The Present World Struggle

is not easily defined, but its problems are not new. Since the Christian era began, the eternal gospel has more or less progressed through an age of storm. Some new factors enter in:

We see the resurgence of non-Christian religions surrounded with a background of nationalism, and the urge to oppose anything that has entered from the Western world.

The most serious threat, however, is that of Communism, which has set

out to win the world to Communistic atheism. Already Communism rules over an empire greater than Caesar ever dreamed. At the Bandung Conference in April, Chou En Lai proclaimed, "We Communists are atheists." It must be said that where Communism holds sway, religions lose adherents.

Another factor to note is that the Communists of China are less drastic in their persecution against Mohammedans, and those close to the situation know that the millions of Mohammedans in North China are being wooed by the Communists, so that they in turn can influence the Mohammedan countries of the Middle East and as far afield as Africa.

In this setting, local congregations have a definite

## Missionary Responsibility

in the world struggle. Sheer necessity should make us realise that all Christians must have a part in the missionary programme of the Church. The command of Christ leaves no room for optional choice. Paul in agony of spirit cried: "Necessity is laid upon me; for woe is unto me, if I preach not the gospel."

Kagawa of Japan, having Nagasaki

and Hiroshima in mind, was so concerned about the desperate need for world evangelism that for the Whitby Missionary Conference (in 1947) he urged delegates to accept the slogan "Desperation Evangelism." He contended that the desperate need of the world today needed desperate methods.

Only when men begin to think and act in world terms can they visualise the world as Christ sees it. Men of an older generation emphasised "the world must be won for Christ in this generation." Sometimes this slogan was criticised, even ridiculed, but today many are coming to see that it is either "the world for Christ in this generation" or "the damnation of the world in this generation."

After the Chinese revolution in 1911, deputations waited on missionaries, beseeching them to come to their villages and towns to teach them the Christian religion. Some of these delegations walked hundreds of miles. Missionaries sought to meet the challenge presented to them, but the Christian Church failed them, being too tardy and niggardly in its response. Today we are reaping the harvest of our neglect. The Chinese Communists today want nothing from the Western world, and seek to erase the name of Christ from



the hearts and minds of the Chinese people. In recent days, a calendar produced by one of the Religious Tract Societies of China showed a picture of Christ driving the money-changers out of the temple, but, in this case, the money-changers were those of Western countries. Even the Christian Church has been caught up in its determination to drive out anything from the West. Such wasted opportunities in the past should make responsible Christians hang their heads in shame today.

Local congregations must

### Recapture the Zeal

and vision of the early Church. They were concerned with one thing: that of projecting the Incarnation into the world. Just as Christ had a body on earth and carried out his mission, they considered that they were the eyes, the ears, the hands and the feet of Christ.

A missionary recently released from behind the "bamboo curtain" made the statement not long ago at an Australian gathering that one thing that amazed her in coming back to her homeland was the easy lackadaisical way in which Christians accepted their allegiance to Christ, and she was appalled at the apathy of so many who had Christianity within easy reach and spurned it.

A deeper understanding of the Book of Acts would force Christians today to note how fearless the early Christians were, despite threats and opposition. The keynote of the Acts was "Witness." They were told to be witnesses unto the uttermost parts of the earth. They were not appalled at the task that confronted them because of their vision of the One who commanded them to carry out the task.

"The Christian gospel is by its very nature universal and therefore inescapably missionary." The fact that the gospel has barely touched the fringe of the non-Christian world should cause concern. It is stated that about one-third of the world is nominally Christian, but when we turn to Asia, Africa and Oceania, we find that less than three per cent of these masses are Christian. Thus there is no room for over-confidence or complacency. The evangelisation of the world, far from having been accomplished in this generation, has hardly begun.

Local congregations must be

### Prepared to Share

All are partners in a common task, but it is evident that the main burden is carried by a very small minority. The total annual contribution for Protestant Missions is estimated at £17,000,000 whilst the total missionary force numbers only 30,000. In the face of these statistics, can it be said that the rank and file of church members take the Great Commission seriously?

A year ago it was estimated that the strongest State of our Australian brotherhood gave fifteen times more to the local work than it gave to the preaching of the gospel overseas, whilst the property value of the churches in that State was approximately thirty-five times higher than the total sum invested in properties overseas.

In our own overseas work, we have an early picture of a native Christian of the New Hebrides who was converted to Christ when in Australia. He returned to his homeland, and appealed five years for a missionary. During these five years he wept, prayed and pleaded until his faith was rewarded. Because of the faith of this one man, hundreds of his Island people have been won for Christ, and his successors are



A. A. Anderson.

making large contributions toward the spreading of the gospel in other lands.

The first miracle recorded in Acts is an example of this ministry of sharing. Peter and John, after they had been "endued with power from on high," were importuned by the lame man who sat outside the Beautiful Gate. Peter showed that whilst they had neither silver nor gold, they were willing to share what they did possess, and that was power. The effect of the miracle was shown as the man stood inside of the temple radiant and transformed. The change in the man was the result of sharing.

Be reminded of Thomas Aquinas who, when visiting Pope Innocent II, found him counting money. "See, Thomas," said the Pope, "the Church no longer says 'Silver and gold have I none.'" "True, Holy Father," said Thomas, "neither can she now say, 'Arise, take up thy bed and walk.'" "Are we, in these days of soft living, and facing the demands of this twentieth century, more concerned with the high cost of living than with the high cost of loving? It cost God all that he had in seeking to win men back

to himself. It cost Christ the blood-like sweat of Gethsemane. What has it cost us? We are a commissioned people—in sending his disciples forth, Christ said, "As the Father hath sent me, so send I you."

"So send I you—to hearts made hard by hatred,

To eyes made blind because they will not see,

To spend, tho' it be blood—

To spend, and spare not—

So send I you to taste of Calvary."

As we return to our local congregations from this Convention, we are aware that the Kingdom of God knows no frontiers. Let not the glory of our own local achievements blind our eyes to the wider and greater glory of winning the world to Christ.

Some years ago, the Communist armies in China had been driven into an area where we were laboring. The church faced grave persecutions. Some of our Christians were cast into prison. One lad of eighteen, only recently baptised, was standing firm in the faith. Shortly afterwards, the missionary body had to leave for their homeland. The Christian community escorted the group well beyond the boundaries of the city. Finally, all but this new convert retraced their steps, and it was only with difficulty and after several miles had been travelled that he was persuaded to return. To the final appeal of the missionary, "Laddie, go back now," the lad looked at his missionary teacher and said, "Teacher, you're going out," and he pointed to the mountain road that stretched ahead, and then looked back and pointed to the city in the distance and said, "Teacher, you're going out to your friends and to the people of the Western churches, and I am going back—I'm going back to that!"



The Golden Jubilee Congress of the Baptist World Alliance, held in London during July, was attended by delegates from more than sixty countries, including nine representatives from Soviet Russia. The Conference theme, "Jesus Christ, the same yesterday, today, and for ever," was displayed in large letters in the Royal Albert Hall, where most of the meetings were held. Thirty thousand attended the final rally, held in the Arsenal Stadium, when Dr. Billy Graham told his listeners that they were well fitted to give the gospel to the world if they acknowledged the authority of Scripture; kept Christ's atoning work central in their message; maintained simplicity of worship; kept evangelism in the forefront of their work; were conscious of the urgency of their mission; were willing to be filled with the Spirit. Dr. Theodore Adams, of Richmond, Virginia, who succeeds Dr. Townley Lord as President of the Alliance, urged four key words for the future: evangelism, fellowship, faith and prayer.



## OUR WORLD BROTHERHOOD

In this great congregation we are bound together as a family of faith by the strong ties of a common heritage, a common concern, and common objectives. This World Convention, which saw its beginning 25 years ago in Washington, D.C., with over 8,000 present, is one of the great organisations that bind us together.

Within our world gathering there is room for all our brotherhood, no matter what differing opinions may be held, or what differing methods may be used in reaching our goal. The World Convention is an inclusive circle, large enough to include all of our members. If anyone is outside this circle, it is not because someone has isolated him, but because he has isolated himself.

The World Convention does not seek to regulate the theology of anyone; or to interfere with the autonomy of any local congregation; nor does it seek to regulate the programme of any convention, agency, or institution in any land within our world group. It is what all creatures of the churches should be—a servant.

The constitution of our World Convention has defined the purposes of the Convention in the following terms: It is to serve as an agency for

1. The gathering and channelling of news about the work of our churches in the different countries.
2. The exchange of preachers and teachers among our churches around the world.
3. The appointment of fraternal delegates to other world organisations of the churches, both denominational and interdenominational.
4. The stimulation of evangelism, stewardship, Christian education and missions among our churches.
5. The expression and mutual helpfulness of world fellowships of youth, women and men of our churches.
6. The sponsorship and guidance of study groups.
7. The safeguarding and maintenance of full liberty everywhere, not only for our own members and churches, but also for all other religious faiths.

Our World Convention today is a going concern, and during the twenty-five years of its life it has done a great deal to bring our brethren, located in many lands and separated by great distances, to have a real and vital concern in each other's welfare.

Anyone who has followed the uneven course of world affairs of recent years must realise that this Convention is being held at a critical time in world history. Decisions are being pounded out as to whether our world will be one world at peace, or whether it will be two armed camps. For Christian people everywhere these days the whole message of the gospel is being challenged. I should like to suggest that there is only one lasting solution. *The power of God's Spirit in his Church must convince the world of the brotherhood of different races and peoples so that we may have unity of mankind under God.*

All world gatherings of Christians can advance this great objective of brotherhood *beyond national and racial borders*. To do this, we must all be well informed about our world and realise fully that there are explosive forces to be dealt with. One of these is the desire for freedom among oppressed and subjected peoples everywhere. The desire for freedom and independence is the main cause of extreme nationalism in so many parts of the world today, with all its dire consequences. Then, too, it is a fact that there are many millions of people who are living literally at the starvation level. Surely a Christian world demands food for the hungry, whether friend or not.

Great strides, I believe, are being made by people everywhere in stamping out discrimination and racial prejudices of one kind or another; but much more is needed, and much more can be done by Christians throughout the world.

When our Restoration Movement came into being 150 years ago, there were two major objectives. One was evangelism, and the other was Christian unity. We have travelled forward at a rapid pace on these two feet. At the start we were pretty much a lone voice regarding Christian unity, but, today, many other churches endorse the same idea. There has never been a time in recent history when Protestant bodies have worked together in such appreciation of each other. In all discussions of Christian unity, we should take the lead, and do more than our share of whatever is to be done.

I believe that what the average person wants and needs today is a religion that will help him or her live a life that has as many as possible of those Christlike qualities which we all admire and all hope to obtain.

It is my hope that this gathering will accomplish much in this respect. If it does, we shall all go back to our various homes better fitted to fulfil our place in the Church of Christ and in the world community.



# Our Continuing Concern for the Unity of the Church

When the Programme Committee sent me the title for this address, the cynic within me stood up and laughed. "Well, that's certainly a joke," he sneered. "Fancy asking you to speak on 'Our Continuing Concern for the Unity of the Church'! There just isn't any 'continuing concern' for that! They might as well have asked you to speak on the dodo, for that extinct animal is no more a relic of the past than our so-called passion for unity. Besides, the subject is talked out. Quote a few time-honored slogans, and the people will applaud. But they don't really care, and they will do nothing about it."

But the sentimentalist rose up in horror at heresy like this. "That's not true," he protested. "The spirit of men like the Campbells and Barton Warren Stone lives on. One hundred and fifty years ago they were voices crying in the wilderness; today there is a rising clamor for unity. Does that sound as if our fathers were faithless to their vision? Look at some of our own men today, in the front ranks of the quest for union. If that isn't evidence of a 'continuing concern,' what is? We are a growing people, with a great plea which never meant more to an age than it does right now."

"Nonsense!" snorted the cynic. "Exaggerated nonsense!" But just then the realist stepped in and silenced them both. "Maybe each of you has some of the truth," he said. "But you need to look at the whole picture. Get all the facts in focus."

When we try to do that, and look first at

## I. What Has Happened to the Church

in the last 150 years, we discover an exciting and disturbing picture.

We see a period of unprecedented expansion. This has been the age of missionary endeavor, and no story is more thrilling than that. There is no time now to tell of men like Livingstone and Laubach, Hudson Taylor or Garfield Todd. But the sum total of all their labors is this — that "the Christian Church has grown as much during the last 150 years as during the preceding 1,800 years." Prof. Latourette, whose life has been devoted to this study, sees the Church as "again displaying amazing vitality in that more than ever before it is spreading geographically, it is becoming more deeply rooted among a great variety of peoples, it is exerting influence upon mankind as a whole, and its adherents

of many traditions are beginning to work together."

Coupled with this expansion was a new expectancy — captured so superbly by the World's Student Christian Federation when it adopted its defiant motto, "The Evangelisation of the World in this Generation." It was the same confident expectancy that made a man like Thomas Campbell set before a bitterly divided Church the ideal "that we might return to the original constitutional unity of the Christian Church, and in this happy unity enjoy full communion with all our brethren in peace and charity." Men dared to dream dreams beyond their own accomplishing, believing with the apostle Paul that "the transcendent power belongs to God, and not to us." (2 Cor. 4: 7.)

In that upsurge of hope, they entered into new exciting experiences of fellowship — in missions, evangelism, youth work, Bible printing and distribution, prayer, social service, international relationships. Denominational barriers no longer seemed so important; indeed, the closer Christians came to their Master and to each other, the deeper grew the conviction of the sin of division. So World Conferences, and ultimately the World Council of Churches, became possible, and the last forty-five years have seen approximately one act of union a year. Exciting years, these. I can understand how the Duke of Hamilton felt, when I heard him say at the opening of the General Assembly of the Church of Scotland, in Edinburgh last May: "Now, in the twentieth century, whatever the difficulties, whatever the division, the tide has turned, and our generation is privileged to see the dawn of a better day. For although the goal we seek may be a distant one, yet, for the first time for 900 years, we journey towards it together."

But there are disturbing factors which we dare not by-pass. Amazing expansion there has been — but where does it leave us? A. M. Chirgwin has estimated that two-thirds of the human family have no real contact with Christianity. Never before have there been so many non-Christians in the world, and their number grows by sheer natural increase more rapidly than the Christian Church adds to its numbers. Recurring wars, and the sins involved

in them, show how little the Christian faith has yet won the mind and soul of man. Where, in a divided Church, is an evangelism big enough for the task that faces us here?

Expectancy, also, there may have been, in the golden years of expansion, but how much is there today, down at the grass-roots of Christianity? Sammy, the factory rouse-about in one of J. B. Priestley's war-novels, says of the mood of those days, "People are just going round in circles. You listen to them. They're always saying, 'So what?' And it frightens me, that 'So what?'" And it frightens me, when in this age of opportunity, Christian people can be listless and uncaring about anything beyond their parish pump. They know better than to believe what the dreamers talk about world evangelisation and Christian union. Snug in their mental and spiritual dug-outs, they are deaf to the call of high adventure, with dreams that soar no higher than padded pews and air-conditioning!

But most disturbing of all is the reaction of some churchmen from the experiences of fellowship. Finding themselves in contact with men with whose theological or other views they disagree, they withdraw, rather than be compromised or polluted. Meeting on equal terms the brilliant leaders of the Younger Churches of the East, others have listened uneasily when these men have pleaded for unity, crying out, as they did in Madras in 1938, "We are torn between loyalty to our mother Churches and loyalty to our ideal of union." In defence, a strange new pride of denominationalism has been born, and with it a denial that division is sin. Incredible as it seems against the background of this shattered world for which the Church holds in trust the principle of fellowship, Christians are once again dabbling in distrust and division.

Where, in this situation, do our own churches stand?

## II. What Has Happened to the Restoration Movement?

If this is a decisive hour for the Church as a whole, and if, as we have sometimes said, men like the Campbells and Stone were more than a century before their time, then this is the time of our great opportunity. Yet we have



sat ashamed in this session, and been reminded that we have failed to practise the plea we have preached.

What has happened to the passion with which this Movement was born? Can any among us today say as Barton Stone said: "For 32 years of my ministry, I have kept in my view the unity of Christians as my polar star. For this I have labored, for this suffered reproach, persecution and privation of ease, the loss of friendship, wealth and honor from men." Of how many of us can it be said as it was of him that "he labored for unity as though his life depended on the achievement of his goal"?

Men like these did not wait for numbers till they could argue from strength; they had the strength of a passionate conviction, and that was enough for them to fling themselves undaunted, again and again, at the ramparts of church pride and bitterness. Yet we, their heirs, in a day of brighter hope, turn too easily from the contest. At close quarters the problems of faith and order, of church and individual relationships, seem insuperable, and we despair — of ourselves, as well as of others. It is easier then to turn aside to our lesser tasks; to succumb to the lure of the large and help to build a great church, rather than the One Church of our fathers' dreams.

We might well take warning from Robert Ardrey's famous play, *Thunder Rock*, in which he tells of a group of nineteenth century migrants to the United States, coming defeated and frustrated from the seemingly lost causes they had worked for in Europe. One of them, Dr. Kurtz, speaks of "the banners we leave on the field." "God sees us now," he says, "groping about in an alien land for all the second prizes — wealth, peace of mind." Ardrey shows that every seemingly lost cause triumphed, while those who reached out for the second prizes were shipwrecked. If this Movement ever becomes content with the second prizes of either becoming a great denomination or an exclusive perfectionist society, and leaves the banner of union trailing on the field, then we shall deserve the disaster which awaits us. For Alexander Campbell saw with clear vision when he declared, "The whole Movement, as I see it, is a divine call to Christian unity, and circles round John 17: 20, 21 — 'that they all may be one' — as round a central sun." We forget that at our peril.

For we are in danger of forgetting — or denying — our historic position as a people. Certainly we must plead for unity, and rejoice that others do so. But our forefathers would never have been content with that. They believed in a plan for union. They talked much of restoration, and urged the return to New Testament Christianity as the basis for union. At their best they saw restoration and unity as the twin guiding stars of this Movement. But some of us thought we knew better than

these simple men. It was easy to make fun of the idea of restoration. As one man put it: "Restoration of what church? The church at Corinth? If so, many of us would be in jail! The church at Jerusalem? If so, and every Ananias and Sapphira were treated as Peter did then, there wouldn't be enough tomb-stones to go around!" More seriously, scholarship has argued that there are many patterns of churches in the New Testament, whose books were certainly never written with the idea of, presenting us with one exclusive blue-print of the Church. Besides, the insistence of some on literal extremes in restoration led others to revolt from the whole idea and con-



C. G. Taylor.

centrate on the simple plea for unity. As a result, for many among us today restoration is a lost word, an outdated idea. It is hardly to be wondered at that others have reacted to the opposite extreme, and made restoration the all-important word, with unity the incidental. And the ever-present danger there is that intolerant self-righteousness which demands that the only way to union is believing as we believe.

Both these views are flagrantly untrue to the genius of this Movement. It is urgent that we get these two ideas in true focus once more — that we get our priorities straight. We have not put first things first. We have side-tracked ourselves too often. We do not want either union at any price or that binding, slavish literalness which exalts expedients into essentials. We want a union which finds itself in full surrender to the Master who wills our unity. The late A. R. Main, of Australia, once superbly defined in one sentence what he called "the supreme thing" in our witness: "the putting of

the pre-eminent Christ in his rightful place, and the profession and practice, now as in the early days, of a religion which expresses itself in terms of Christ — so that in name, message, creed, ordinance, life and hope, he, our blessed Lord, may be exalted and given the central place in our lives."

We have rightly pointed to the Book which reveals him, as our only rule of faith and practice. But we have sometimes forgotten how insistent that Book is on the primacy of the spiritual life. We still need Paul's advice to the Corinthians: "We have to be pure-minded, enlightened, forgiving and gracious to others; we have to rely on the Holy Spirit, on unaffected love, on the truth of our message, on the power of God." (2 Cor. 6: 6, 7 — Knox.) Where has our reliance rested? We have often been anything but loving and gracious — especially to those with whom we have disagreed. We have tried to bludgeon our way through, and have failed to bless. We have had those among us who have helped erect churches to the glory of God; we have had others whose intolerance has helped to wreck churches to the shame of man. How much better to be like the man who, looking back on his life, said, "I have loved more than I have been loved. I have trusted more than I have been trusted. But the balance remains with me." We urgently need an upsurge of love and trust in this brotherhood to bind us closer to one another, and to him who is the Lord of us all. Without it, we may as well forget our mission. Without it, there can be no real restoration or union.

As we face the future,

### III. What Must Happen to This Brotherhood?

As I see it, the first essential is to convince every member of our churches that we really have something vital to say to the Church and the world. Far too many of our people have only the vaguest idea of the things for which this Movement has stood, and only the haziest notion of all that Christian Churches share in common of great essential truth. We must be an informed people. In study circles, youth camps, church services, we must make these truths live again. A union based on anything less than the strongest convictions will be useless — and if we are to have the part in it which our heritage deserves, then we must be a convinced — and convincing — people, helping to "build up the frame of Christ's Body until we all realise our common unity through faith in the Son of God and fuller knowledge of him." (Eph. 4: 12, 13 — Knox.)

What is more, we must co-operate more than we have ever done, with all who love the same Lord. Co-operation in World Conferences is a thrilling thing — but it isn't enough. We must earth this passion in every



local congregation. We need to work together, worship together, think together, in every city, town and village round the world. Undoubtedly, it is hard to co-operate with some people. I can understand how one exasperated man felt when he burst out with this comment: "The only way to get church union is to shoot all the clergy on sight!" For obvious reasons, I don't entirely approve of that! But if it be true—and it is—that some clergy hinder the pathway to union, what of the complacent man in the pew who takes united services in his town as his cue to stay home, or the other man who is so sure that his church is right and all others astray, that he must come out from among them and be separate! God pity the blindness of the self-righteous in a world crying out for the things Christians could yet be and do together. Better to love more than we are loved, better to trust more than we are trusted, than to fall here.

For we must continually confront ourselves and others with the mind of

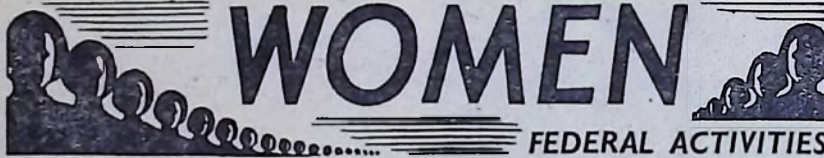
Christ, the Word of God, on this matter of union. Never was it more urgent that we should prove ourselves, in the truest sense, a people of the Book. The best of modern scholarship is turning again to the New Testament for the key to the union we need, looking for the authentic leading of the Spirit of God. We must be in every Council, Assembly, Conference, discussion room where Christians go seeking that. We have a solemn duty to bear our witness—not as those who have all the truth, but as men to whom this much at least has come alive, while humbly looking for that further light and truth ever likely to break forth from a living Word. Who knows what surprises are yet in store for the Christian Church, if we, and all the saints, are prepared to "follow the truth in a spirit of love, and so grow up in everything . . . into Christ." (Eph. 4: 15 — Knox.)

This, then, is our task. Dare we believe it can be fulfilled? "Not in our time," say some. "But what matter I or they, Mine or another's day?" We

may not see the day, but we shall have the joy of preparing its dawn. But if we leave this banner of union trailing in the field; if we should treat the truth we have like an imprisoned bird, never to be released to seek its mates in the winds of the Spirit, then God forgive us—for we shall have betrayed our great opportunity. We shall stand condemned in the presence of him who says, "Inasmuch as ye did it not . . . You talked . . . and talked . . . and talked, but did it not."

Or shall we prove a people big enough, when the hour comes, to say, as some of our forefathers once said, "We will that this body die, be dissolved, and sink into union with the Body of Christ at large"? Are we ready, now, to throw ourselves wide open to the Spirit's leading, and go forward in faith and hope and love? As a Movement we were born for this journey. Let us finish the course! Let us keep the faith—not with a mere continuing concern, but with a consuming passion for the unity of the Church!

## THE MINISTRIES OF OUR



### VICTORIA—TASMANIA.

Victorian and Tasmanian Council meeting was held on Sept. 2, with Mrs. Lloyd in the chair. Devotions were taken by Mrs. D. Mansell (East Kew). Visitors present included Mesdames Jenner and Reid (Morwell); also Mrs. Amos (Chatswood, N.S.W.).

Items of business dealt with were:

A suggestion from the Past Presidents' Association, pointing out the opportunities open to women to give religious instruction in State schools, was read and a recommendation passed on to delegates to return to their churches to enquire (a) whether a retired school teacher would be available to teach a group of women who would be willing to do this work, but who were not sufficiently equipped and (b) names of women willing to attend such a class.

As projectionists are needed for the Audio-Visual Aid Panel, it was decided to pay the fee of £33/3/- for at least six women, should such be willing to take the necessary course to equip themselves for this work.

A Roll Call of churches was taken, and 43 responded out of a possible 76.

Re new time and place for Council meetings. It was decided to continue to meet in the Swanston-st. Lecture Hall for a further period, but to commence the meetings at 1 p.m., instead of 2 p.m.

A recommendation from the Missionary Department that members of the Women's Conference Executive be ex officio on all committees of Conference was carried.

Mrs. Wyker, President of United Church Women of U.S.A., will receive greetings prior to Convention to be held in Cleveland in November.

Mrs. Withers (Missionary Department) reported plans to urge every woman to become a member of the Mission Bands. To increase interest in Home Mission giving, Portland is to be the Living Link.

The President reported her visits to Castlemaine and Pyramid Hill.

—L. Williams.

### SOUTH AUSTRALIA.

Monthly meeting was held at Grote-st., on Sept. 1. The President, Mrs. Candy, welcomed the 125 present, including Mrs. Wilkie Thomson (Vic.). Mrs. Verco led devotions.

During August, an Aborigines Mission afternoon was held, with Mrs. Duguid as speaker. Musical items were rendered by several aboriginal girls. A wonderful array of gifts was displayed, and later packed, and sent on to our Missions. It was pleasing to have so much boys' clothing this year, as well as a variety of girls' clothing, plus 36 rugs, linen, and over 600 handkerchiefs.

The S.A. Temperance Alliance Fair

was the usual success. Our churches had charge of the cake stall, which raised over £74. Miss R. Roberts, and Mr. and Mrs. H. R. Coventry were entertained en route to India by the Overseas Committee.

We rejoice that Mr. and Mrs. Kingston commenced with the Broken Hill church on Sept. 4. Flinders Park church is to start a new building, and the Enfield Heights church will start a chapel soon. There were 50 present in B.S. on opening day at Hampstead Gardens. Albert Park chapel is to be opened on Oct. 15.

The Guilds have paid £54 through the League of 1,000 during this Conference year.—L. F. Hollard, Asst. Sec.

### NEW SOUTH WALES.

Mrs. Schofield led the devotions at the September meeting, which was held at the City Temple. Mrs. E. W. Roffey led the intercessory prayer, specially asking God's guidance and blessing in the forthcoming Jubilee of our Indian work.

Major McDowell gave an informative and inspiring address on the social and welfare work of the Salvation Army, she having been engaged for five years in this "league of mercy." Hearts were touched by the message brought, and deep appreciation expressed to Major McDowell by the President, Mrs. Wylie. There was a fine display of goods and garments for the Aborigines Mission at Carnarvon.

Special mention was made of the Half-Yearly Rally to be held in the City Temple, Oct. 21, when the guest speaker will be Albert Anderson, passing through Sydney on his way home from the Toronto Convention, and the Jubilee of our work in India.—E. Hayward.



# VISIT TO SOUTH AFRICA

Frank J. Funston, Vic.

In some of the more leisurely days in the lovely seaport city of Port Elizabeth, with a ten-weeks' trip nearing its end, there is time to set down some impressions of Christian work here.

I met for the first time the Gideons, and in many of the hotels in which I stayed, a fine Bible was in the room—some in English, some in Afrikaans, in one case both. The Gideons are business and professional men, definitely consecrated and in a fine way placing Scriptures in hotels, hospitals, prisons, schools and defence establishments. Some of their literature bears wonderful testimony to the results of this work.

I had been asked to meet the Roodepoort Mission Press people, a few miles out of Johannesburg. The one Australian there welcomed me as making him numerically equal to the two New Zealanders comprising the rest of the staff! I did not see their presses in action as they were not quite settled into their new premises, but samples of the literature they produce for African missions in many, many languages are ample evidence of the need of such a specialised service. School contacts at home had led to a letter of introduction which served as a "passport" to see something of the African work of the Missions to Seamen. Although under Anglican control, these are the servants of all. Their institutes are strategically placed, the "Flying Angel" flag confronting men from the ships before they find the temptations of the cities. With well-equipped recreation halls, lounges, writing rooms and libraries, stores which supply almost every possible need, organised entertainments of various kinds, lovely little chapels always available, hospital visitation as required, chaplains whose faith and service are very realistic and practical, a unique work is being done.

This does seem, however, to be a land in which divisions seem normal in every activity. Lines of severance by race, color, language and politics can all be very sharp and, as every newspaper witnesses, officialdom so often demands rigorous classification when in the very nature of the case, this is impracticable. Even in small centres, one sees a fine old Dutch church of the "Mother-Church" order—and two magnificent new Dutch "breakaway" churches of striking architectural design. Amongst them, the Dutch churches account for 54 per cent. of the European population, but for "certain reasons" it is not to be wondered at that only about six per cent of the non-Europeans are here, while about 30 per cent. are recorded with five other leading Protestant groups. Arising out of the historical "Bishop Colenso case," the "Church of England in South Africa" is not now subject to the Arch-

bishop of Canterbury, and consists of only a few congregations. "The Church of the Province of South Africa" still adheres to the "official" Church of England and is by far the numerically stronger group.

In four places, I met with Churches of Christ—and found them under three quite different American sponsorships. In each case the welcome was very warm and only with the aid of the detecting and vigilant eye, with which our American brethren seem to be equipped,



Garfield Todd.

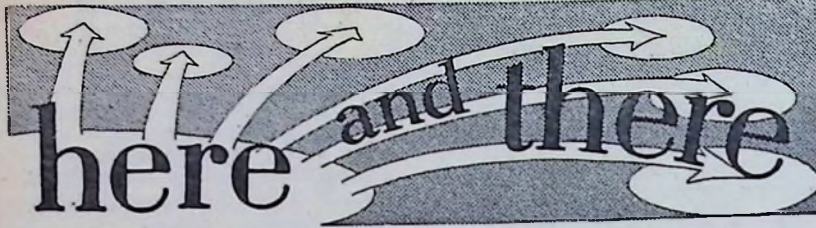
would one have noticed differences in worship or doctrine. Max Ward Randall in Cape Town, and Lynn Stanley and Robert Mills in Kimberley, are representatives of about 150 churches, only about six of them European. Max Randall supervises this work—and does so by private plane! It was only after his recital of his 200,000 miles of flying (20,000 last year) and reports of such things as landing on a mountain-side in Pondoland, clearing up some difficulties in a native church and taking off again, that I was convinced that 4,900 feet above sea level (1,500 feet above Table Mountain) was any place for me, but that half-hour aloft with him was an altogether delightful experience. The congregation to which he ministers at Polo-rd., Observatory (a Cape Town suburb) is small but energetic and plans a mission in the near future. A few Australian names, like "Cheltenham" and "Bill Clay" are not unknown amongst them. I men-

tioned that the only things which could not have been in our Australian churches were the geographical references in the announcements and the unusual coins in the offering plates.

I was doubly fortunate in the little country centre of Beaufort West to find myself in a Methodist service in a colored "location"—by what means need not be recorded. I had my first experience here of interpretation, my brief message being interpreted phrase by phrase into Afrikaans by a colored evangelist. This served well for the more surprising experience of Kimberley. Here I found that Robert Mills was giving Scripture instruction by correspondence to 400 people scattered all over the continent. Knowing of my coming, the native evangelist, Robert Sebanya, had asked me to preach in the location chapel. With natives of more than one race, as well as "coloreds" (mixed race), four languages were used in the "multipurpose" service. This began with gospel hymns from two books—one in Xhosa and one in Sechuana. Naturally my participation was restricted! When Lynn Stanley presided at the Lord's Table, three interpreters stood by him and his word was passed on in Afrikaans, Xhosa and Sechuana. My message was of necessity short because it was presented in the two native languages also. I then asked Robert Sebanya to make the gospel appeal, as he could do so more effectively because of the language barrier. This part was in the three non-English forms. Then followed moments as moving as any in one's spiritual experience. Four confessions were taken—two each in Xhosa and Sechuana, each repeated phrase by phrase in the form: "I, So-and-so, believe that Jesus is the Christ . . ." There had been preparation for this because these four were immediately baptised, each baptism preceded by a prayer and followed by a five-fold "Amen," sung by the congregation. Confessions and baptisms can always be intensely moving, but here with all the special circumstances, these were ten-fold more so to me.

On the Dominion Monarch, I made close friends in Ray and Isabel Knapp of the N.Z. Mission at Dadaya, Southern Rhodesia, returning after furlough. Ray is able to hold attention in any company with accounts and sidelights of his work, and took an active part in Sunday School and Bible study work on board. Of his predecessor as superintendent of the mission (Garfield Todd, now Prime Minister of Southern Rhodesia), I heard from more than one source, forecasts that very few years may see him the outstanding Christian statesman of all Africa. What opportunities—and alarming responsibilities—there are for men of his calibre in this wonderful continent!





For Churches of Christ every Sunday is "Communion Sunday," but we are nonetheless happy to share in the annual, world-wide observance of World Communion Sunday, on the first Sunday in October. "Every-member-present" services, with special mention of the observance, will help link us effectively in this world-wide fellowship around the Lord's Table.

Women's Conference in Victoria and Tasmania announce the monthly Council meeting of delegates and friends to be held on Oct. 7 at 1 p.m. in the Swanston-st. Lecture Hall. Members of the Y.W.F. who attended a camp during the month will take part. Leader of devotions, Mrs. J. Strack; reports on discussions will be given by Mrs. T. Harmon and Mrs. A. Mudge. Please note the change in time of starting! —B. L. Williams, sec.

The fiftieth anniversary service of the church at Inverell, N.S.W., will be broadcast over 2NZ on Oct. 9, at 11 a.m. E. F. G. McIlhagger, B.A., is the present minister.

John Halbert, of Clovelly Park church, S.A., who gained interstate honors in league football in his first year, was only one point behind the winner of the Magarey Medal for 1955. This is awarded on the votes of the umpires to the fairest and most brilliant player each match.

The church at Warragul, Vic., conducts regular broadcasts over 3UL. One session is every fifth Sunday from 9 to 9.30 a.m., the next being scheduled for Oct. 30. The other broadcast is on alternate Tuesdays from 4.30 to 4.45 p.m., the next one being on Oct. 4. W. W. McDowell and M. R. Byard conduct the broadcasts. The church is preparing for the coming of M. Keatch as minister.

Sydney readers may be able to help the W.C.C. and the National Missionary Council in their anxiety to provide the atmosphere of Christian home life for the hundred Indonesian students, aged 18-22, who will be arriving in Sydney in October or November to study at local institutions under the Colombo Plan. They will be receiving a satisfactory living allowance from the Government, and will be able to meet costs of board. A telephone call to MA 5224 (Sydney), or a letter to either Council at 242 Pitt-st., Sydney, will secure further details for those who can help.

V. Quayle, minister of the church at Portland, Vic., was responsible for introducing to the town a B.S. demonstration in connection with Education Week. Features included a display of hand-work in a store window, and a combined concert. The week began with a combined march of scholars to a rally in the Star Theatre, where Ron Muller (Box Hill) was speaker. Another interesting venture of this church was the bringing of aborigines from Lake Condah, Greenvale and Tyrendarra to Portland to hear Doug. Nicholls and other aborigines in a party from Melbourne. Mr. Nicholls spoke to a gathering of 400 in the Star Theatre on Sunday afternoon, Sept. 4, as well as addressing morning and evening church services. All visiting aborigines were tendered a buffet tea, at which they were welcomed by the Mayor and Mayoress of Portland and members of the Apex Club.

Victorian country readers are asked to note the following morning broadcasts over Station 3HA Hamilton from our Hamilton church: Oct. 30 and Jan. 8, both at 11 a.m.

Next meeting of the Victorian Ministers' Association will be held at Swanston-st. Lecture Hall on Oct. 3. Lunch at 1 p.m. will be followed by the meeting at 2.15 p.m., when R. P. Morris, Austn. Vice-Pres. World Convention, will speak on "Impressions of Toronto." All preachers are invited.

A service of thanksgiving in St. Paul's Cathedral, London, on Sept. 16, marked the end of British Centennial Celebrations of the Y.W.C.A., and the beginning of a new century of service and Christian commitment for the Association.

The church at North Perth, W.A. was encouraged by the practical sympathy of many friends, following the storm in which the chapel roof was blown off. The roof was speedily replaced by contractor and many willing workers, but not before the Health Dept. had condemned existing electrical wiring. Cost of replacing the roof was £450, and the wiring, £300. Promise slips have been issued to local membership in an attempt to meet extra costs. Typical of others' interest was the action of Lake-st. young people in collecting from their group a sum which was passed on to North Perth Y.P. at a combined evening. Others who have made contributions are thanked. Mr. Staal, a professional painter, has

offered his services free in organising the repainting of the building.

The churches of Asia have undertaken responsibilities with respect to the missionary movement, and are preparing to share even more of their resources to undergirding the world missions of the Church. Twenty-two delegates and observers from churches and mission boards in Japan, Korea, Formosa, Hong Kong, the Philippines, Malaya, Thailand and Indonesia established the Asia Council of Ecumenical Mission at their meeting in July. As one delegate put it, "If the churches of Asia are not daring enough to break out upon their own, but follow blindly the West's leading, their timidity will lose them the battle."

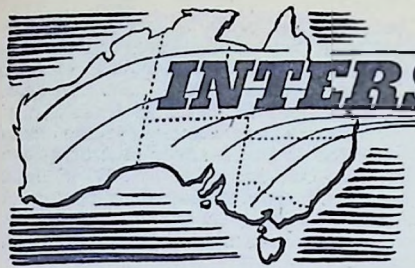
After three years' intensive ministry, F. E. Buckingham has resigned from the church at Ormond, Vic. He has been unanimously requested to continue his leadership until March 1956, when it is planned that David W. Mansell, at present with the church at East Kew, Vic., will begin his ministry. Ormond members are eagerly looking forward to the official opening of the new chapel on Oct. 8.

It has just been announced that a gift of 260,000 dollars from John D. Rockefeller, jr., to the World Council of Churches, will make it possible to carry on an international study and appraisal of Christian responsibility in areas of rapid social change—notably the countries of Asia and Africa—during the coming three years. There will be other study projects on "The Unity of the Church," "The World Mission of the Church," and "Christianity and War." Part of the gift will go towards completing necessary equipment for the Ecumenical Institute at Chateau de Bossey, which was established ten years ago with the help of an initial gift from Mr. Rockefeller.

Drumcondra church, Vic., announces that Russell Banks is planned to commence his ministry in that centre on Jan. 22, 1956.

The Australian Student Christian Movement is seeking a successor to Frank G. Engel, who has been its General Secretary over the past six years. It is hoped that the new appointment might take effect in May, 1956 or at any time during the following twelve months. This latitude is suggested in the light of the fact that suitable applicants will require some time to make the necessary adjustments. Applications will be welcomed from graduates of about 28-35 years who have had the essential recent contacts with students. The Headquarters Office is in Melbourne. Details regarding salary and terms of appointment may be obtained from the Chairman of the A.S.C.M., Dr. T. H. Coates, A.S.C.M., 182 Collins-st., Melbourne, C.1. The closing date is Oct. 31.





# INTERSTATE CHURCH NEWS

## Western Australia

**Cottesloe.** — I.C.E. twice attended *Miracle of Faith* films. Mid-week prayer group united with Shenton Park mission on Aug. 31 and Sept. 7. C.W.F., with Mr. Smith, paid bi-monthly visit to Greenplace Mental Hospital on Sept. 8. After-church fellowship was held and presentation made to A. Christie and Joan Arnold prior to marriage. Two youth hikes held during school holidays were from National Park to Glen Forrest and Safety Bay to Rockingham. Mrs. Galloway, senr., is visiting Victoria. Mrs. M. Davey is home from hospital. Mr. McInnis hopes to leave hospital shortly. B.&F.B.S. held "at home" in church on 14th. Speakers were Mrs. Andrews (returned missionary from China) and Mr. Ridden (State sec.). Visiting speaker at morning service on 4th was D. Pallott, recently returned from Malaya. Mr. Peak was received into fellowship.

**Lake-st., Perth (A. J. Fisher).** — Bible Sunday offering on Aug. 28 was £20. Successful American tea was held on 31st in home of Mrs. Hunter, to aid Dorcas funds. Pastoral letters have been sent to many members on supplementary list, and a letter to all isolated members. On Sept. 13, special baptismal service was observed when members of Dorcas Society were present to witness ordinance. Special offerings during month include £53 for U.N.A.C., £11 for Christian Guest Home, £71 for North Perth Roof Fund. Two have been welcomed by faith and obedience. Women's Fellowship has sent a large specially made wardrobe to Carnarvon Mission.

**North Perth (C. H. Hunt).** — Youth service was held on Bible Sunday, when special film was shown, and offering taken. Mr. and Mrs. Gaffney and family, excellent workers, were given a presentation at farewell social before transferring to Canberra. On same evening, a framed photo of the interior of chapel on Jubilee Sunday was given to Sis. York, senr., in appreciation of her years of service in decorating chapel. Prayer meetings have been held in homes of Mesdames Gordon, Schurmann and Fryer. James Gordon recently addressed church.

**Harvey (T. D. Maiden).** — Mesdames Wooders, Hindmarsh and Newby organised "bring and buy" afternoon at Mrs. Hindmarsh's home, resulting in £60 handed to Building Fund. During preacher's absence at Bridgetown, R. Hillier spent week-end, meeting Y.P. and B.S. teachers and speaking at services. Collie, Harvey and Bunbury sisters held devotional and social meeting at Brunswick on Sept. 20. Mesdames Maiden and R. Stanford gave items.

Mrs. A. Ottery, senr., is recovering satisfactorily in Harvey Hospital. Mrs. A. Johnston (Nannup), an isolated member, enjoyed fellowship with church.

## New South Wales

**Hornsby (K. R. Fennell).** — Sisters' Fellowship conducted happy and successful anniversary on Sept. 15. Special feature of afternoon was showing of *The Jealous Heart*. Mrs. Van Hemelryck contributed in song and at afternoon tea Mrs. Storey, wife of local M.L.A., cut birthday cake. Circuit social was held at Hornsby on 16th. E. W. Roffey (Lane Cove) was speaker at morning service on 18th. A. W. Cust conducted and spoke at gospel service, and was assisted in song by Mr. Lawrence.

**Enmore (A. Baker).** — Successful B.S. anniversary celebrations are in progress. T. J. Beaman has been re-elected B.S. supt. Church overdraft to bank has been wiped out by special Day's Wages for God appeal. Each member of church was asked to give at least a day's income to the Lord, and in this single effort the offering amounted to £456. When result was announced by treas., J. Parker, doxology was sung by the congregation. New church paper, *Tabernacle Newsflash*, published by Y.P., is meeting with widespread approbation.

## South Australia

**Fullarton (A. W. Morris).** — Preacher has been attending chaplains' course at Seymour camp, Vic. On Conference Sunday, at morning service, A. Stevens (Whyalla) preached. Mrs. Bray is back again after being laid up for some time with a fractured leg. Evening meeting was conducted by R. Ewers (Kadina).

**Henley Beach (J. E. Webb).** — Attendances and interest have been maintained, despite sickness and weather. Whilst on vacation, R. Chamberlain (C.O.B.) gave helpful address. On Sept. 3, there were splendid meetings. A number of interstate and country visitors were present at morning service. Chapel was full in evening when a lady who had previously confessed Christ was baptised. With a number of non-members attending regularly, and Housing Trust planning to build 500 homes and 100 flats, in vicinity of chapel, future appears exceedingly bright. Members are responding to added financial responsibilities. B.S. has enrolled new scholars as result of canvass made by teachers of new homes in district. Many men attended working bee on 2nd to paint interior walls of youth hall. Women's Guild and Women's Fellowships continue to enjoy good attendances. Evening planned by Mrs. Webb (pres., Women's

## Discipleship

- Lois Crisp, Betty Harm, Dennis Neil, Arthur Hall, Albion, Qld.  
Lawrence Armstrong, Dianne and Gary Basinski, North Richmond, Vic.  
June Rafferty, Lygon-st., Carlton, Vic.  
Shirley McIntosh, Ascot Vale, Vic.  
Mrs. Gee, Henley Beach, S.A.  
Miss J. Chambers, Mrs. A. J. Rogers, Lake-st., Perth, W.A.  
Mrs. M. Hewitt, Mrs. F. Murray, Mrs. Baudette, Miss C. Hart, Mr. York, York-st., Ballarat, Vic.  
Sandra Lugg, Anne McNeice, York-st., Ballarat, Vic.

## Membership

- Mr., Mrs., and Barbara Illingworth, to Blackburn, Vic.

## Marriage

- Margaret Pearce to Lindsay Croxford, Warrnambool, Vic.  
Joan Buckley to Bill Marsh, Footscray, Vic.

## Fallen Asleep

- D. Ctercteko, Lake-st., Perth, W.A.

## Queensland

**Albion (G. J. Andrews).** — All services continue to be well attended. At evening service on Aug. 21, two girls were baptised. Women's Fellowship enjoyed morning tea and Singer Sewing Machine demonstration on Sept. 1. Y.P. again won Shields at annual Sports Day on Sept. 3. C. R. Burdeu and Principal E. L. Williams were speakers on 4th. Picture sermon in color, *Every Boy has his Hero*, was given by Mr. Andrews on 11th at a Father and Son night. Young ladies' Verse Speaking Choir recited Scripture passages at C.E. National Convention. J. Leitch (Baptist) was speaker on 18th. Two young lads were immersed at evening service and Albion Verse Speaking Choir gave Scripture lessons.



Fellowship) was great success and funds of fellowship benefited to extent of £20. Boys' Brigade and Girls' Life Brigade continue to function effectively.

**Kilburn (H. G. Norris).** — B.S. attendance on Sept. 18 was 253, with two new scholars. Need for speedy erection of new chapel has become apparent as rent of hired hall has been doubled. Extension Committee has promised every assistance and active co-operation of L. Bruce and E. Holland is appreciated. Church services continue to be well attended, whilst welcome recent visitors included Mr. and Mrs. J. Roberts (Lenswood), Mrs. M. Brock and Jean (Tumby Bay) and Mr. Butler (Broken Hill). Mr. Nicholson is attending again after sickness, as is also Peter Semmens.

**Croydon (W. N. Bartlett).** — B.S. held well attended annual Parents' and Teachers' Social on Aug. 31. On week-end of Sept. 11, pastor went to West Coast at request of H.M. Dept. D. Lewis and H. White gave extremely helpful sermons. Youth tea was held in the afternoon, and a Fellowship Hour followed evening service. D. Thoday conducted these. On 16th, Y.P.C.E. visited Hindmarsh Baptist Society, enjoying fellowship and cup of tea. Anniversary practices continue at manse on Sunday evenings, following church service.

**Unley (I. J. Chivell).** — Women's month was held during Aug., with three meetings in private homes and combined gathering in hall. At women's service on Sunday evening, several assisted and women's choir rendered special music. This was followed by happy song fellowship. On Conference Sunday all appreciated message by C. Curtis (Bordertown). Y.P. entertained Malvern Methodist group at tea one Sunday afternoon, when G. Whiting (Youth Director) spoke at tea-table, almost 90 being present. Week-end was spent at Longwood Youth Camp, and on return Y.P. assisted at evening service. Two useful cupboards have added to appearance of kinder room. Teachers and others spent evening painting tables and chairs. Youth group participated in dedication service at Youth Rally of Conference in Adelaide Town Hall. Teachers' College concert party presented concert to packed audience in our hall, takings being almost £37. It was decided that proceeds go to Kilburn Church Building Fund.

**Albert Park (J. B. Baker).** — Pulpit vacancies have been filled during past month by Messrs. I. Hull, G. Bridgeman, F. Russell, as well as some of our own church members. Messages have been appreciated. C. Butler spoke at gospel service on Sept. 11, and at conclusion of service showed slides in connection with work at Canberra. Evening service attendances have shown slight improvement during past few weeks. Y.W.L. still continues to show

keen interest in services. Building programme is nearing completion and an all out effort is being made to have the building complete for opening.

## Victoria

**Ascot Vale (H. Gross, B.A.).** — On Sept. 4, at youth tea and service, all youth auxiliaries were represented, and representative from each club gave a five-minute talk on club activities. P. Williams organised service. Mr. Tippett (Essendon) presided at morning service on 11th. Preacher and G. Thomas had communion with several "shut-ins." Sis. Greenwood and Brown are ill and Miss Reid had an accident at work which may seriously affect her eyesight. Prayer is offered for her recovery.

**Balwyn (J. E. Brooke).** — On Sept. 18, speaker at morning service was D. Mackay (sec. Aust. Council W.C.C.). In afternoon and evening, church was packed to capacity for B.S. anniversary services when speakers were J. Burns and R. Clark. An interesting sidelight was five-minute talk by C. Berg on his experiences abroad. Committee has been formed to help Y.P. with vocational guidance.

**Drumcondra.** — Social evening was held on Aug. 13, and film was shown by A. Hore. Speakers have been Messrs. Mathieson, Welsh, Robbins, Cleary and Chaston. On Sept. 11, the service was taken by Mr. Holden (Summer Institute of Linguistics). At evening meeting film, *O for a Thousand Tongues*, was shown. Church anniversary was held on 18th, both services being taken by B. F. Huntsman (Conf. Pres.). Max Carr (Latrobe-terr.) is preparing children for anniversary. 102 scholars were present on 18th. A. McKay is still in hospital, but is improving.

**Noble Park** — Church was greatly heartened by three decisions on Aug. 28, when Gospel Harmonists conducted morning and evening services. Church elected R. Pearce as treasurer owing to resignation of E. Snilson, leaving district shortly. C.W.F. is thriving, there being now 24 members. All are working hard for sale of work to raise funds for Hall Building Fund. B.S. is conducting "Redex Trial," seven new scholars being enrolled in first three weeks. School held enjoyable social on Sept. 16 for scholars and parents.

**Warrnambool (K. W. Barton, L.Th.).** — At recent gospel service, message was based on colored strip film, *Our Protestant Heritage*. Visit of Mr. and Mrs. E. W. Heard, on Sept. 4, was appreciated by Port Fairy and Warrnambool congregations. At after-church fellowship, Mr. Heard showed slides of India. During same session presentations were made to Margaret Pearce from church and B.S. in view of her approaching marriage. On Men's Sunday, our own C.M.S. was featured, when members of the society helpfully

took leading parts in service. C.M.S. has had interesting programmes and is undertaking practical work in church. Sympathy is extended to Mr. and Mrs. C. LeCouteur in death of their infant daughter. Congratulations have been extended to Sis. Sumner and Stratford on reaching age of 80. W. R. Hibburt addressed congregation on morning of 18th. At gospel service on same date one young man made his confession of faith.

**Warragul.** — Interest is being maintained in work, and addresses by W. W. McDowell and M. R. Byard continue to bring blessing. One young lady recently made her confession. D. Smith was speaker at C.Y.F. tea on Sept. 4, and addressed evening meeting. *Dust or Destiny* was screened on 11th, when 70 were present. "Candles" Thompson was guest speaker at C.M.S. on 18th, and gave much appreciated talk. He also assisted at gospel service.

**Bayswater (R. Ryall).** — Combined church meeting was held in Bayswater Hall on Sept. 18. Principal E. L. Williams spoke on *Impressions of Evanston*. A retiring offering of £8 was received for Inter-Church Aid. Meeting was preceded by Y.P. tea and discussion led by C. Dow (C.O.B.). Church meetings are well maintained. B.S. is practising for anniversary. Tennis team won pennant in C grade competition. Church has been saddened by sudden passing of W. Bullen.

**Chelsea (R. Bust).** — All are delighted with painting of interior of chapel, completed last week. Sisters held successful sale of work to help defray cost. Sympathy of church goes out to Mr. and Mrs. C. LeCouteur in Home call of baby Lindy. Visit from Mr. and Mrs. Ludbrook on several Sundays has been enjoyed. Miss I. Morley has gone to reside in Brisbane.

**Clayton (J. L. Reid).** — During Sept. school holidays, R. Pugh conducted Happy Hour each day. Attendances reached 100 and gained four new B.S. scholars. C.E. broadcast once again with Campaigners for Christ radio session, also going to South Richmond church on recent Sunday evening to assist in service. There have been 10 decisions and reconsecrations in the last month.

**Echuca.** — Work on new manse is progressing well. Practice has commenced for B.S. anniversary. Ladies' auxiliary raised £16 from opportunity shop. Attendance at evening service has improved lately and after-church fellowship is greatly enjoyed. Mrs. Sanders, who has been ill, is improving.

**Bendigo (R. V. Holmes).** — B.S. celebrated 59th anniversary on Sept. 11 with R. Muller (Box Hill) as guest speaker. Children's choir, with orchestra, performed well under K. Smith. Spring Gully scholars were guests for day at Short-st. homes. Celebration



concluded with "Mad Hatter's" tea party on 14th, followed by film evening, featuring Birthday Party. H. Hargreaves addressed morning worship on 18th in absence of preacher at Good Companions' camp. Boys' Explorer Club has recommenced activity. Church team in "D" grade badminton pennant competition were runners-up in grand final.

**Footscray (A. E. Hurren).** — On Sept. 4, Kappa members conducted morning service, and youth auxiliaries assisted in evening. B. Alcorn (Sunshine) and F. T. Morgan have helped with appreciated messages. Film, *The Beginning of the Rainbow*, was screened on 11th. Ladies conducted luncheon, with Mrs. Howells (pres., Federated Mothers' Clubs) as guest speaker. An evening was tendered Joan Buckley and Bill Marsh to honor their approaching marriage. Average attendance for last month at breaking of bread has been 135. Interest is well maintained.

**Middle Park (J. Plummer).** — Church is indebted to L. Banksen, T. Clift, A. Bagot, J. Maginnes and R. Thompson who have presided at recent services. B. Huntsman (Conf. Pres.) spoke at gospel service on Sept. 4, and at after-church social screened slides on brotherhood work. Church has been saddened by passing of J. Ritchie, former member, officer and B.S. supt.

**Ormond (F. E. Buckingham).** — B.S. anniversary was great success on Sept. 18, building being packed. R. Brooker and R. Barnes (supt. of Melb. City Mission) were speakers. Two were received into membership at 11 a.m. Service at church for late J. Ritchie on Sept. 20, was an inspiration to all who packed building in appreciation of his character. All auxiliaries have pledged support to the 1955 Grand Fete. P.B.P. defeated Caulfield in semi-final round of basketball.

**Blackburn (S. Neighbour, B.A.).** — At recent B.S. teachers' meeting and tea, Mrs. Miles (kinder supt.), prepared and demonstrated comprehensive range of teaching aids. School is having record attendances of over 200 scholars. Evening service of Sept. 11 was taken by Men's Fellowship and following week by Young Women's Fellowship, with Mrs. Morris as speaker.

**Brighton (C. G. Taylor, B.A.).** — Preacher resumed ministry on Sept. 18. Welcome home evening was given Mr. and Mrs. Taylor and family, and Mr. and Mrs. R. P. Morris, on 21st; presentations were also made to Principal and Mrs. Williams in appreciation of their interim ministry. K. Jenner was recently elected to Board, and is acting asst. treas. during R. Gumley's absence abroad. R. Ennis has been elected a church elder. Mrs. R. P. Morris gave travel talk at Hospital Committee afternoon at home of Mrs. Baker on 22nd; Mrs. Taylor was soloiste.

## 70th Anniversary

BET BET, VIC.

Glorious weather conditions added to the success of the 70th anniversary held by the church at Bet Bet, Vic., on Sept. 11, when largest attendances in the history of the church were recorded. Former members and friends came long distances to be present, and greetings were received from interstate.

One hundred and fifty attended the morning service presided over by A. Chiswell. Readers and helpers were E. Squires, J. Nicholl, H. Mottram, E. Chiswell and G. Sewell.

A pulpit Bible, given by Mrs. W. Bryant in memory of her late husband, William, was presented to the church during the service.

The P.S.A., presided over by guest song leader, A. Haskell, was attended by 250. Items were rendered by the Girls' Choir from Maryborough church, with M. A. Coombs accompanist.

Miss R. Roberts gave a brief talk on "Remembrances," and presented shoulder sprays to the wives of the oldest church member and oldest past B.S. scholar present, Mesdames Russell and Alderson.

Dunolly church combined in the evening service, at which over 100 were present. D. Beanland (student preacher) presided over the meeting.

Guest speaker at all services was H. J. Patterson, M.A. (Hartwell), a former Bet Bet B.S. scholar, who delighted and inspired the congregations with his forceful messages and reminiscences. Mrs. Fremantle was organiste and D. Beasy (Hartwell) assisted with his piano-accordion at the P.S.A.

The celebrations were arranged by past member, G. T. Bryant, assisted by G. A. Sewell (church sec.).

The capacity of the building was taxed for the morning and afternoon services and these were amplified to the large number who sat outside.

Lunch and tea were served in a delightful outdoors setting amidst the shade of gum-trees.



## Good Companions' Camp

The Good Companions' Club of the church at Bendigo, Vic., has just returned from a happy and successful week-end camp.

The excellent facilities of the Rotary Youth Camp at Axedale were utilised, and the ideal weather and beautiful surroundings made the week-end a memorable one.

The camp was directed by Miss Irene Banninger, the Club leader, in association with the preacher and with the willing assistance of good-hearted church members.

The camp theme was "More about Jesus" and studies on Jesus as Friend, Example, Saviour and Lord were given careful attention. The rest of the programme included games, sound films and hikes.

The presence of "Auntie Rita," chief Good Companion of Victoria, with two more club leaders from Melbourne for part of the camp, and the final service on Sunday evening at Short-st., put the finishing touch to a week-end which the girls voted first-rate.



## Jubilee Visitors

The following message came from Mr. and Mrs. H. R. Coventry, while still on the Stratheden, en route to "Our India" for the Jubilee Celebrations of the Mission. They arrived at Colombo on Sept. 10.

"We owe a great debt of gratitude to those who have enabled us to take this journey to our beloved India. We offer our thanks and appreciation to all who in any way have made it possible.

"Our hearts went out to all who watched the boat pull out of Melbourne; to the large group who met us in Adelaide, and to the many friends who came late in the evening to uphold Miss Ruth Roberts and us before the throne of God ere we left that State. Then the usual warm welcome and "get together" lunch in Perth reminded us of the days when the W.A. folk so enthusiastically welcomed or farewelled us as we travelled to or from the work they were so vitally interested in—"Our India."

"So many said they were sorry they were not able to attend the Jubilee Celebrations, but they were very pleased that we were going to represent them. We carry many greetings and good wishes to the church at Baramati, to the Conference and to individuals.

"We solicit your prayers and hope that we shall be spared to bring back a thrilling story of the fifty years' Christian witness in 'Our India.'"



Up to Sept. 18 there had been six decisions and four re-consecrations in the "Life at its Best" Campaign being led by W. Howard at the Marrickville church, N.S.W. Many non-members are attending, and support of groups from other churches is encouraging.

The church at Middle Park, Vic., announces with regret the resignation of their preacher, J. Plummer, who has completed three years of appreciated ministry there.



# OBITUARY

Margaret Lillian Huggan.

Margaret Lillian Huggan received the Home call on Aug. 6, after a short illness. She was baptised at Middle Park by J. K. Robinson on March 1, 1925. She came to Northcote with her husband eighteen years ago, and until the date of her death had been a faithful member of the church. She was the mother of five lovely children — two sons and three daughters. Their goodness of character reflects the splendid care of their mother. To them, and to her husband, Will, the loving sympathy of the church is extended. Wm. Gale, assisted by W. T. Atkin, conducted the cremation service.—W.T.A.

## IN MEMORIAM

ADAMS. — In loving memory of Florence Maud, called Home, Sept. 27, 1953, a loving and dearly loved wife, mother and grandmother.

"Forever in our hearts."

—Inserted by Joseph Adams and family.

CARR. — In loving memory of our dear Thelma, who passed away Sept. 29, 1941, age 22 years.

—Inserted by her loving parents, sister, and brothers.

MACDONALD. — In loving remembrance of our loved ones, our dear mother, Isabella, who died at Horsham, Sept. 12, 1932, and brothers, Henry Butler, killed in France, Aug. 15, 1918, and William Morrison, who died at Beaufort, Sept. 19, 1925.

"In our hearts they are living still."

—The family.

McKINNON. — Treasured memories of our dear aunt, who passed to a higher life on Sept. 24, 1953.

—Ever remembered by her nieces Irene, Edna and Dorothy.

## BIRTHS

FRAZER (Brown). — On Sept. 20, at Bethlehem, Caulfield, to Lila and Tom, a daughter—Glenda May. Both well.

AH MOUY (Pang). — On Sept. 15, at Bethesda, to Winsome, wife of Stanley Ah Mouy—a son.

## WANTED

Bank officer, marrying in November, requires flat or rooms in Eastern suburb, preferably furnished. Both church members; references if required. Phone FL 1020.

Wanted to buy — seating for country chapel. Apply A. R. Harvey, Chudleigh, Tasmania.

Seating — Suitable for Sunshine Church of Christ new Youth Hall, in or out of repair. J. Young, 72 Monash-st., Sunshine. MM 1717.

## World Convention Echoes and other Overseas Experiences

in LYGON-ST. CHURCH

MONDAY, OCTOBER 10, at 7.45 p.m.

Everyone invited to . . .

join in the brotherhood's welcome home and share in the inspiration of the

**FIFTH WORLD CONVENTION  
AT TORONTO, CANADA**

Speakers:

L. A. Trezise, B.A., Keith A. Jones,  
R. P. Morris, M.C.E., C. G. Taylor, B.A.

Arranged by Conference Executive  
Committee

## CHANGE OF ADDRESS

N. Kingston (preacher, Broken Hill church), 325 Williams-st., Broken Hill, N.S.W.

R. W. Marshall (preacher, Inglewood church), 173 Seventh-ave., Inglewood, W.A. UA 3100.

## OPENING OF ORMOND NEW MEMORIAL CHAPEL

(Cnr. North-rd. and Arnott-st.)

by B. F. HUNTSMAN,  
(President of Conference)

SATURDAY, OCTOBER 8, at 4 p.m.  
4.15 p.m.,

Dedication Service conducted by  
Dr. G. H. OLDFIELD

Soloists: Mrs. C. G. Taylor

5.30 p.m., Fellowship Tea

7.45 p.m., Great Thanksgiving Service

Speaker: K. A. MACNAUGHTAN  
Soloists:

Miss L. Somers and Mr. S. Corlett

## SUNDAY, OCTOBER 9

Commencement of Special Church  
Attendance Campaign

11 a.m., S. R. BAKER

7 p.m., F. E. BUCKINGHAM

Subject:

"The Church of Christ Restored."  
Soloists: Miss Adele Blackley



## Get Away to a Good Start

In any race a good start helps greatly to achieve success. Particularly is this true of that greatest of all events — the "race for success" in life. Success in life, as every one knows, commences with the careful handling of money. If you want to get ahead, to enjoy a greater measure of happiness, and to look forward to a carefree independence, pay into your savings account regularly. It isn't how much but how often that counts with sayings.

**Bank Regularly**

The  
*State Savings Bank*  
OF VICTORIA

"It Pays to Save"