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THE AUSTRALIAN CHRISTIAN

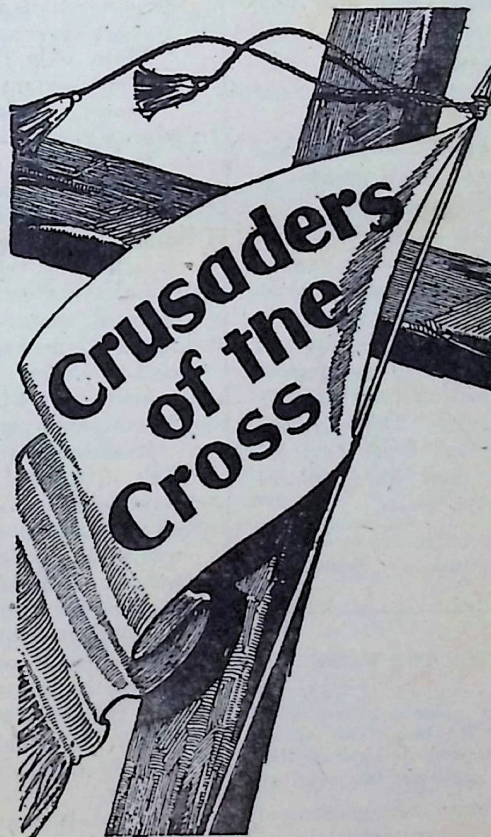
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Back Page Albany Bell

God's Trumpet wakes the slumbering World

God's trumpet wakes the slumbering world;
Now each man to his post!
The red-cross banner is unfurled:
Who joins the glorious host? . . .

He who no anger on his tongue,
Nor any idle boast,
Bears steadfast witness against wrong—
He joins the sacred host.



He who with calm undaunted will
Ne'er counts the battle lost,
But, though defeated, battles still—
He joins the faithful host.

He who is ready for the cross,
The cause despised loves most,
And shuns not pain or shame or loss—
He joins the martyr host.

—Samuel Longfellow.

"THE AUSTRALIAN CHRISTIAN"

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TEXT FOR THE WEEK.

*Now are we children of God, and
it is not yet made manifest what
we shall be. We know that, if he
shall be manifested, we shall be like
him; for we shall see him even as
he is.—1 John 3: 2.*

THOUGHT STIMULUS.

*The Christian Faith demands a
progressive personal commitment
even more than a progressive under-
standing. It calls men to a high
adventure under the leadership of
the greatest Leader the world has
known.—Dr. W. L. Carrington in
"The Faith that Heals."*

In the



Sanctuary

THE CHILDREN'S TALK.

In a newspaper recently a heading of the "stop,
look and listen" variety stopped me, made me pick
up the paper and read. Here is what it said:

*Mr. Strachan's
Message Boys
Actually Fly.*

Not many message boys are as speedy as that,
are they? I heard of some, however, who, I
should say, nearly fly. A few weeks ago a friend,
writing to me from Germany, described a great
modern factory there. It has all sorts of ideas for
speeding things up, like lifts that are always running
and, here was what struck me most, "messengers on
roller skates." About the nearest thing to flying,
I should think.

But what about Mr. Strachan's message boys?
Mr. Strachan, it seems, started a store at Braemar
a short time ago. A new customer walked in.

"Two jelly bags, please!" she said.

The assistant shook his head.

"Sorry, madam, no jelly bags, but I'll send a
pigeon for them."

Out hurried the customer thinking the poor man
was wrong in the head. Just as he said, however,
the jelly bags arrived a little later, not that any
one saw a pigeon towing them through the air.
No, here is what happened. A pigeon was sent
from the store at Braemar to the main shop at
Aboyne, about thirty miles away, with the order
for the jelly bags tucked into a little metal cylinder
tied to its leg, and after the message arrived, back
came the jelly bags by motor van. A wise man, Mr.
Strachan, to make that use of his homing pigeons.

It is such a marvellous and mysterious power,
isn't it, that of these pigeons, how they find their
way home. A man who breeds these birds told
an astonishing story of one. A homer pigeon that
was taking part in a competition was caught on its
way home and had its wings clipped. It was kept
captive for two or three years, by which time, I
imagine, its captors thought it was theirs for good.
But when it was released and its wings were re-
grown, it took the first chance that offered of get-
ting free and, straight as an arrow, winged its way
home. Why should it be able to do that? Well,
nobody definitely knows. It is simply instinct, as
we say.

There is something similar now, isn't there, in
you and me, too? We have all heard, I daresay,
what Wordsworth wrote:

trailing clouds of glory do we come

From God, who is our home.

For, since we come from God, within us, too, there
is an instinct or a feeling for God. That was what
another wise man, Augustine, meant when he
said that "our hearts are restless till they find
their rest in thee." There are some people who,
like the poor pigeon with the clipped wings, smother
that feeling, but it is there, deep down, all the time,
guiding us, pointing us longingly back to God, who
is our Father and our Friend.—C. M. Hepburn in
The Expository Times.

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"Stars in a Dark World"

EDITORIAL

In his translation of the scriptures, Dr. Moffatt reveals many flashing insights, which, in the turn given to this or to that well-known phrase, kindle the reader's imagination anew. The latter portion of Phil. 2: 15 gives us a fine example. In the Authorised Version it reads: "... ye shine as lights in the world"; in Moffatt's rendering comes the glowing phrase: "... you shine like stars in a dark world." How vividly that shows us the true splendor of Paul's thought! He was writing from prison. Such glimpses of the stars as came to him must have been tantalising to a man who must have often slept beneath them while travelling the highways of the empire with the good news of Jesus Christ. Would he ever again be free to do that? And what of his converts, those infant churches facing almost overwhelming odds? What chance had they or he to leave any permanent mark on that pagan world? But that gallant soul looked out beyond his frustrating imprisonment; beyond even that "dark world" which seemed so real to him. Small though the numbers of Christ's followers were, he believed that their faith and loyalty would make them *stars* in that dark world.

Time did not betray his confidence. Such stars there have always been, even in the darkest hours of man's history since Paul's day. Like the stars of the universe, their two great functions have been to shine and to guide, and this they have done in the power of the Light of the world. Nowadays we talk discouragingly of how dark the world is, without facing up to the fact that it ought to be all the brighter for someone else, because we are Christian—if we let our light shine.

This will mean a number of things. Firstly, like the stars of the physical universe, we must be

BOTH COSMIC AND CLOSE

or, to put it in another way, we must have the light of the heavens about us, and yet have that intimacy which makes a star seem so near to a child. The stars are at enormous distances from the earth; whereas the sun is only 92,900,000 miles away, the nearest star is at a distance of 25,500,000,000,000 miles. The adult mind reels at the thought of such distances. But such figures would mean nothing to a child. For him the stars seem so close that he could almost reach out a chubby hand and touch them—as indeed he does touch those tinselled stars with which he loves to see his Christmas tree adorned.

There ought always to be about a Christian the air of the eternal. As Paul urged the Colossians: "Give your heart to the heavenly things, not to the passing things of earth" (Col. 3: 2—Phillips). There ought to be a cosmic spaciousness about our thinking, a sense of God that only life's silences can teach. But all this must neither isolate us nor insulate us from the world's troubles and needs; with it we need the warm intimacy of the Friend of sinners himself, so that even children will turn to us as instinctively as they turned to him, sure of understanding and help.

Then, secondly, we must be like stars in having

IN THE HEART A FIRE

While the planets shine by reflected light from the sun, stars are self-luminous, each being a fiery globe enormously larger than the earth. The application is obvious but important. For the Christian witness it is no mere matter of reflecting another's glory—even Christ's. "All of us," wrote Paul to the Corinthians, "reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to him, from one degree of splendor to another, for this comes

from the Lord who is the Spirit" (2 Cor. 3: 18—Goodspeed). It is the indwelling Spirit at work in our lives, consuming all that is unworthy and constantly purifying, who sets our hearts on fire with the splendor of Christ himself.

Thirdly, like many of the stars, we shine the more effectively when

GROUPED IN FELLOWSHIP

A poet once wrote: "Some souls are like stars that dwell apart, In a fellowless firmament," but the firmament is not by any means as fellowless as he thought. Our sky seems spattered with stars; someone has estimated that there are almost two stars apiece for all the human inhabitants of the earth. Among them are star-clusters where hundreds or thousands of stars are seen concentrated together in a small field of view. Many stars which appear single to the naked eye are revealed by the telescope to consist of two or more stars.

So the Christian witness becomes more effective when centred in the creative fellowship of the church. The churches themselves make a greater impact upon the world as they come together in fellowship and in their witness to the one Saviour. The well-remembered prayer of Jesus has special significance for us now: "That they all may be one . . . that the world may believe that thou hast sent me" (John 17: 21).

Finally, unlike some stars, we must

SHINE WITH CONSTANT LIGHT

The light of some stars varies periodically in the course of a few days or months. They are not lacking their counterparts in the Christian church! But because the majority of stars have always been constant, fixed and dependable, ancient mariners not only found comfort in their light, but were also able to steer their course by them. It is our supreme task as "stars in this dark world" to guide men home to God, and we can only do that when we are where God wants us to be, fixed and dependable. Jude wrote in strong condemnation of some Christians of his day who were acting like "wandering stars, to whom is reserved the blackness and darkness for ever" (v. 13). These were men whose erratic brilliance aroused admiration for a time, only to peter out ineffectively because they were "off course," seeking their own will and not God's.

There have been guiding stars in all our lives—men and women whose steadfast faith has shone through the darkness of our doubts and fears to guide us home to God. I have known some simple folk who would be amazed to learn how brightly they have shone in someone else's darkened world. The spectacular brilliance of some "wandering star" is soon spent, but all humble, loyal souls give a light beyond their knowing. The ancient prophet expressed the thought vividly when he said: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12: 3).

Does the quality of the church's witness to-day warrant the glowing confidence of this phrase of Paul's? Not long before the last war Middleton Murry wrote of the church as "a mere wailing ghost, fluttering uneasily over the shambles of civilisation." Since then civilisation has landslided further into the abyss. It would be a major tragedy for our time if the church were seen only as a spectre of the past, and not as a steadfast star, lighting our darkened world. But since Murry wrote, the witnessing church has been re-born in the suffering of Europe and Asia; the stars have never quite gone out. We must pledge that, for our part, they never will.

- In farewell editorials in *The Christian Advocate*, Dr. WILLIAM ROBINSON makes some significant statements in his study of a vital theme.

Churches of Christ and the Ecumenical Age

VI.—OUR PLEA—WHAT IS CHRISTIAN WORSHIP.

I suppose if anyone brought up in the life of churches of Christ and well instructed in the faith were to be asked what he would most miss if he were to be isolated from his own church, he would reply: "The Sunday morning worship of the church." Perhaps he might reply: "The fellowship life of the church," but this is much the same answer, for the fellowship life springs from, and is nurtured by this worship. The same answer would be given by a member of the Society of Friends, by an Anglo-Catholic, and by a Roman Catholic, though in all these cases the content of the worship is not the same. The same answer could not be given by members of other churches, for they would find little difference in the worship of any church, except the three mentioned above, from what they had in their own church. What Quaker worship is to a Quaker, what a sung eucharist is to an Anglo-Catholic, and what the mass is to a Roman Catholic, such is our Sunday morning worship to a member of churches of Christ. That is why it is that I cannot for the life of me understand one of our own people being satisfied with leaving us and going to a church which does not have this sacramental form of worship. I can only conclude that he has never grasped the meaning and importance of this service as being the centre of all Christian worship.

The Definitive Form of Christian Worship.

In the old days in our churches this service used pre-eminently to be called "Worship." It is not a question with us how often we observe the Lord's Supper, for that may be done in "after services" or "early communion services," but of what is the definitive form of Christian worship. This service was not only the definite form in New Testament days, but for fifteen centuries, and would have continued to be so in the Reformed Churches but for accidents of history. That was the plea which our fathers made, not the legal matter of how frequently the Lord's Supper should be eaten, and it is a plea which is now generally recognised to-day by both New Testament and liturgical scholars of all communions. Just as the Jewish Passover was the definitive form of Jewish worship, so is this service the definitive form of Christian worship.

The Lord's Supper Central to Christian Worship.

We owe the recovery of this insight to that remarkable figure, John Glas, in the eighteenth century. From him it passed to the Scotch Baptists, and to the Haldanes, and so to the Campbells. Alexander Campbell himself constantly forgets from where he received the inspiration. The Church of England did not recover this insight till well on into the thirties of last century, but we had it from the beginning of the century. It is the Lord's own service on the Lord's own day, instituted by and enjoined on the church by the Lord himself as no other service was. In nothing has the whole church, or practically the whole church, been so faithful, both East and West, as in the maintaining of this service. In the ecumenical discussion we have again and again witnessed to this plea, as when, for instance, in our replies

to Geneva, 1920, we said: "The Lord's Supper was the central act of Christian worship, and at first the only service of worship which Christians held. All the baptised communed regularly at the Lord's Table, unless under the ban of excommunication. The Lord's Supper should be restored to this central place in the worship of the United Church."

The Liturgy of the Synagogue and the Liturgy of the Upper Room.

What is this service? It obviously contains more than was done in the upper room on the night of the betrayal. The early church took over much of the synagogue worship and added to it the specific acts done in the upper room. Thus the service from earliest times consists of two parts, what might be called the Liturgy of the Synagogue and the Liturgy of the Upper Room. These two parts are clearly distinguished in the Greek church to-day as the *Synaxis* and the *Anaphora*, in the Roman Church as the Preparation and the Canon, and somewhat cloudily in the Anglican Prayer Book as the Ante-Communion and the Communion. The Liturgy of the Synagogue consisted of an act of penitence and adoration, reading of the Holy Scripture, instruction therefrom, prayers of intercession, and the singing of psalms. The Liturgy of the Upper Room consisted of the Acts which Jesus did on the night of his betrayal, and came to be preceded by an Offertory. All these elements we have in our service, based largely on the earliest account in detail we have of the service in the Christian church, that of Justin Martyr in the middle of the second century, and not as some of our folk have mistakenly assumed on Acts 2: 42, which is not a detailed order of the service, but an account of the things which played a part in the life of the early Christians.

Character of the Service.

The first character of the service is that it is corporate. It is the church as such which offers this worship to God—the sacrifice of praise and thanksgiving, which is centred in our Lord's perfect sacrifice, which in symbol is exhibited. Only in the Greek and our own churches is this fully corporate nature maintained, and we symbolise it in that in this service many ministers take part, such as president, lectors, precentor, and servers, and in "the prayers of the church." In this respect the service is in no way similar to Anglican Matins or to a normal service in one of the Free Churches. In many ways it is the most distinctive thing we have. As in the Greek church, all the members of the church communicate, a custom which fell into disuse in the Western church. Non-communicating attendance is unknown amongst us. The second character of the service is that it is sacrificial and sacramental. It is as priests that we offer and partake of the sacrifice which has been offered once for all. All centres in the offering of our Lord on the cross and the priesthood into which, as High Priest, he admits us. It is sacramental because here we partake of him in a sacramental manner. Through the common things of bread and wine he communicates to us his body and blood, and we feed upon him by faith in his redeeming work. No other form

of worship can possibly be a substitute for this form.

Unfortunately the slovenly way in which in some churches this service is conducted, and the "dressing up" way in which it is conducted in others, with inappropriate devotional adjuncts, makes it impossible for many of our members to see this. The service may degenerate into a number of things "attended to" without devotional content and without the whole having any meaning, or into any ordinarily devotional service which has no, or little, specific reference to what was done in the upper room. Even the words spoken by our Lord may be omitted and the prayers of thanksgiving or blessing (for the two words are interchangeable in the Gospels) may have no reference at all to what our Lord did on the cross, but, as I have heard with my own ears, refer to some social problem, or, as I heard on one occasion in America, include some laudatory remarks about the minister! This is unfortunate and springs largely from the fact that we have no fixed liturgy or directory of worship, and to the fact that the custom has grown up of others than the president offering these important prayers, undoubtedly a custom borrowed from Free Church practice and a bad custom. I have no desire to boost my own wares, but how many presidents have studied my *Companion to the Communion Service* or my, *The Administration of the Lord's Supper*? One of these, it is true, was published by the Oxford Press, but the other one by our own Publishing Committee.

An Unassailable Plea.

Here, in the ecumenical world of to-day, we have an unassailable plea, and one which we can be proud of stating. What a pity that we cannot be as proud of our practice as of the paper show. What a pity that few of our buildings would visibly declare our practice to a stranger coming in and even to our own members. We would not have seen the exodus we have to other churches (of those we have gathered in) if this had been plain, both to the eye and to the ear.



GIFT MONEY PROVES VALUABLE.

At the annual mission meetings in India consideration was given to allocating the £1000 sent by the Victorian Social Service Dept. for famine relief and other needs for suffering peoples. The allocation has been made on a wide basis, and is calculated to help an increasing number of people. Commenting on the benefit this fund will be, Miss Edna Vawser writes:

"A lad who was in the Boys' Home some time ago, went to work in the mills at Bombay and contracted T.B. Another lad, a Christian of the Takaris, also has the disease, and now Dr. Michael reports that Mrs. Sathe, mother of one of our preachers in training, has T.B., also his son. This is quite a blow to Mr. Sathe as his wife died of T.B. some time ago. The mother is an elderly woman which makes it more terrible. The treatment costs a lot of money, and the upkeep for food is a very great expense. We feel we have to do something for these people, and are so grateful to the Social Service Department for this help."

Comprehensive Evangelism

J. K. Robinson, secretary, Federal Aborigines Mission Board.

A familiar technique in training young people for a full and balanced Christian life is to work on a fourfold basis of physical, social, intellectual and spiritual development. Although it is true that these four aspects of human personality cannot be separated from each other, it is possible to distinguish between them, and a programme of Christian work which gives due emphasis to all four proves to be very successful. It works out that way on our aborigines missions.

Physical.

Under this category come the provision of good food, comfortable beds and regular sleep, clean clothes, training in personal hygiene, healthy exercise, and medical care and attention. All this involves much work for our missionaries, and the provision of equipment, but it is a necessary part of the "whole of life" programme, and an integral factor in a comprehensive evangelism.

Social.

One of the greatest needs of our native children is to learn to live together, sexes intermingling, in a normal, happy, Christian social life. This is not possible under native camp conditions. Hence attention is given to training in social behavior of every kind. This naturally spreads itself through the whole of mission life, but special attention is given to the development of the fundamental social graces. It is perfectly natural for young people to want to play, so in the mission programme there are games nights and social evenings, also team games such as basketball. The youth of our churches are to be asked to provide two tennis courts at Carnarvon and one at Norseman, illuminated for night play.

Intellectual.

Ordinary secular education of the mission children is the responsibility of the State Education Department, and the department has provided a school building at each mission. At Carnarvon the department has supplied a teacher. At Norseman there is none, but correspondence lessons are secured from the Education Department, and the children supervised in their work. Industrial, agricultural and domestic education is also given by the missionaries.

Spiritual.

The true emphasis is, of course, that the whole of life is spiritually conditioned, but there are special activities designed to bring the young people to a knowledge of the Saviour and to train them in living the Christian life. Church services, Bible classes, Christian Endeavor Societies, and daily devotions are typical spiritual exercises. The response has been most encouraging, and great joy has come to the hearts of the missionaries as one after another of the young people comes to see how hateful sin is and how beautiful Christ is, and in the resolutions of a new heart turns from the one to the other.

Thus mission life moves towards the ultimate goal of sending forth native young people, when they reach a suitable age and stage of development, to take their places in the normal Australian community as Christian citizens, able to live a full-orbed Christian life, and to show that they can justify the claims that they be given an equality of opportunity with the white people of this country.



The Federal Aborigines Mission Board is pleased to announce that the application of John Ellerby for missionary service under the Board, has been accepted. Mr. Ellerby is 26 years of age, and will graduate from the Bible College, Woolwich, N.S.W., at the close of this year.

Minister's Musings

DAY BY DAY

SUNDAY.—All is quiet now at the end of a busy day, but some words and tunes of hymns sung at the services are racing through my mind, recalling the thrill of the actual singing. For it is a thrill to hear the great hymns of the faith sung by people who are not afraid to lift their voices, as well as their hearts, in praise. Roger Mathews, who is just back from abroad, said that, on his first Sunday home, he felt as if he were singing in a great choir. Had he sung like that overseas, he would have been stared at as an oddity! Well, the World Convention next August will give us a chance to show our visitors how real a part congregational singing plays in our worship. As I walked down the aisle to the front door during the singing of the last hymn, the glorious strains of the Cwm Rhondda setting of "Guide me, O Thou Great Jehovah" not only rang around me, but through me. It was one of the day's richest experiences.

MONDAY.—Amid raging winds and flying dust the preachers' monthly meeting at Swanston-st. lecture hall this afternoon was a quiet haven—in fact, far too quiet for Will. Clay when it came to discussion time! But if the atmosphere was not stimulating, Reg. Bolduan's carefully prepared talk certainly was. It raised pertinent questions about some of our typical church attitudes. I was interested in the discussion on Christianity both as a force and a form. It was insisted that, whilst New Testament Christianity was primarily a force, it had to find expression in forms, but if ever the form became more important than the force, a danger-point had been reached for true Christianity. As I hurried home before the threatening storm broke, I felt glad of that brief hour or so of fellowship with my brother ministers. It puzzles me how any man who can possibly attend can willingly forego the stimulus of such fellowship. We need each other.

TUESDAY.—We had a lively discussion at Youth Fellowship to-night on the subject of gambling. I told the others of an experience during my country ministry in another State. A prominent member of the local Church of England won a major prize in the State lottery, but when she offered a substantial share to the church it was refused. Some of the young people could not understand that attitude on the part of a needy church, and they quoted other churches (not our own) who regularly ran raffles and sweepstakes. But others insisted that if gambling is wrong in principle then neither the churches nor individual Christians should have anything to do with it. In answer to the question: "What exactly do you mean by gambling?" Frank Graham brought out Peter Green's valuable little book, *Betting and Gambling*, and quoted his definition of a gamble as "an agreement between two parties, whereby the transfer of something of value from one to the other is made dependent on an uncertain event, in such a way that the gain of one party is balanced by the loss of another." He and others put up a strong case on the social and moral evils of gambling, which obviously made some of the others realise for the first time that their attitude on this matter didn't affect only themselves. But I closed the discussion with a story which showed the effect it can have upon one's own personality. Bulwer-Lytton, the novelist, once gambled heavily during a visit to Paris. He staked much more than he could afford, but he won. That night he was locking up his winnings in a desk over which hung a mirror. He was staggered when he saw the look of gloating greed on his face. He immediately decided never to gamble again.

WEDNESDAY.—There was great rejoicing in the Lake home to-day when Tom came home from hospital. He greeted me with a smile when I called this afternoon to see how he was settling in. "Hullo," he said, "have you dropped down from heaven?" For a moment I wondered whether something had affected his mind at this late stage of his treatment, but then he laughed and told me the story behind his question. One of his cousins had called with her little girl, Pam. After asking Tom every imaginable question about the hospital, she had wanted to know what he was going to do when he was better again. "I'm going to become a minister," Tom replied. At that she suddenly became quiet; her lip dropped as she walked away, and a few minutes later her mother found her crying. At first she would not say what the trouble was, but finally it came out through the tears: "I don't want Uncle Tom to be a minister. Ministers only come down from heaven on Sundays—and I wouldn't see Uncle Tom at all if I didn't go to church—and you don't go much, mummy." A tired Alison enjoyed the story when I told it to her to-night, but an eloquent sniff dismissed any claims I might have to coming down from heaven on Sundays. "Of course," I affirmed, "living with you is heaven"—but I must have smiled at the wrong time! Yet there is something in the child's notion after all; while we must ever be in the midst of, and alive to, human need, there ought to be a thrilling sense of being God's own messengers when we stand to preach, whether full-time preachers or not. In that sense we must "come down from heaven on Sundays."

THURSDAY.—A letter from a friend overseas tells of seeing an advertisement like this in a Glasgow shop-window:

"Couple wish two rooms with attendance. Churchgoers (retired)."

After dancing attendance on some retired Australian churchgoers, I feel the sting of the joke.

FRIDAY.—A group of us spent to-night discussing plans for next year's evangelistic drive. We were all ready for the cup of tea which Alison prepared before the others left. As we enjoyed it we chatted over some of the problems of personal evangelism. We all confessed that it was extremely hard to get some folk to enter a church building. "That's why I think tent missions still have a greater popular appeal," asserted Bill Payne. Others were inclined to agree, though they saw no reason why a chapel mission should not succeed, especially if allied with keen visitation evangelism. I told them a story of Principal H. F. Lovell Cocks which I believe is well worth thinking over. It concerned a non-churchgoing man who was being persuaded to attend a church service. At the last moment he hadn't the courage to enter the building. "There's nothing to it," argued his friend. "Maybe you think not," replied the other, "but have you ever tried going into a pub?"

SATURDAY.—I am still delving into Vera Brittain's *In the Steps of John Bunyan* whenever I have a chance. After some heavy wrestling with our buffalo grass this afternoon I sank gratefully into a chair and reached for the book. I was soon absorbed in the fight which Elizabeth Bunyan made for her imprisoned husband's release. She was in a desperate position with the care of the children while John was in prison, but though she braved gentry, lawyers, and judges seeking his release, she would not accept a compromised freedom. "My lord," she declared to one judge, "he dare not leave preaching as long as he can speak!"

HERE AND THERE

Official word has been received from India that Ruth Roberts, Hazel Skuce and Roy Dixon have passed their second Marathi examinations. We congratulate these younger members of our mission staff.

A splendid record of service lies behind the recent resignation of Robert Langley as secretary of the church at Montrose, Vic. Mr. Langley came to Montrose from Galaguil in May, 1898, and was elected secretary of the church in 1901. He has held that office continuously for 50 years, and is in his 60th year as agent for our church papers—longer than the life-time of *The Australian Christian* itself. Such faithful service has been an inspiration through the years.

Thirteen decisions marked the final Sunday of the Hinrichsen-Perry mission at Kalgoorlie, W.A., bringing the total over 80. At the Jackel-Haskell mission, Bentleigh, Vic., 3 young ladies were baptised on Nov. 1 and received into fellowship on Nov. 4. During the final week a number have reconsidered their lives. Street open-air meetings have continued, inviting people to the mission.

The new building at Morwell, Vic., is nearing completion, but frustrations are being encountered in securing seats. Business firms at present are unwilling to accept a contract. Churches able to assist this Victorian home mission enterprise by selling or loaning surplus seats are asked to communicate with the Victorian Conference President, F. N. Lee, 'phone, JJ3153. The seats desired are 6 at 6ft. and 16 at 16ft.

Agape (the N.T. Greek word for "love") is the name of an Italian village, high above the Waldensian valleys of Piedmont. It was dedicated in mid-August as the ecumenical village of Christian love, in the presence of 2000 worshippers from many churches and lands. The ceremony began with a procession up to the hillside of youth campers who had helped to construct the road, and of Protestant church leaders from different countries. The key of Agape, inscribed with the words, "Love never faileth," was handed to Robert Tobias (of our own American churches), who received the symbolic gift on behalf of the World Council of Churches.

The report of Hamilton church, N.S.W., in our October 30 issue, mentions "construction of manse at Cross-st., New Lambton, next door to church." Actually, the former manse was at Cross-st., and was sold to enable the church to purchase the property next door to the church, in Hamilton itself.

A suggested new lectionary begins a trial period among British churches of Christ next year. It is the result of much careful thought and aims in a four-year cycle to cover those parts of the Bible suitable for public reading. On the folder giving the year's lessons will be a short title giving the gist of each lesson. The biggest change is the recommendation of three lessons a service instead of two; one from the Old Testament, one from the epistles (including Acts and Revelation), and one from the gospels. Each lesson will be short and the fact that there are three instead of two will not add to the total length. If churches so desire, they may still choose Old Testament and either epistle or gospel, and thus still have only two lessons instead of three. But it is hoped that the new system will be carefully tried. The other two passages will be chosen in each case to fit in with the gospel selection.

Australia has been the second largest acceptor of former displaced persons under the Inter-

national Refugee Organisation's Resettlement Scheme. Only U.S.A. has taken more.

Some delegates to the recent Queensland half-yearly conference at Kingaroy joined with C. F. Adermann, M.H.R., in his Sunday school broadcast through 4SB on Oct. 14. After the morning service (broadcast over the same station), the conference adjourned to Mr. Adermann's home to enjoy a picnic lunch. Conference secretary, G. Haigh, reports lasting impressions of brotherhood fellowship by the 20 delegates who travelled from 10 centres to Kingaroy.

Reluctantly

From January, 1952, the subscription for *The Australian Christian* will be advanced to 5d. per week through church agent and 25/- per year, posted, Foreign 30/-: The new charges are not in reality an increase, but rather the normal proportional increase dictated by the cost of basic materials and wage increases.

The Directors have always been reluctant to advance subscription charges and absorbed most of the rising costs.

Some idea of the terrific impact of rising costs on the publishing industry may be drawn from the newsprint position alone.

Newsprint which before the war cost less than £20 a ton now costs up to £165. Additionally, distribution charges, wages, and indeed all means and channels of production have doubled, trebled and even quadrupled. The recent steep increase in bulk postage charges added a further embarrassment.

The management is accepting the challenge of the new factors, and has under consideration a plan which if successful will not only assist costs but improve the journal.

The above conditions naturally affect the production costs of *Skyways*. It is necessary to advance the price of this monthly journal from 2/6 to 3/6 a year, posted 4/-.

NEW CHAPEL OPENED AT CHINCHILLA, QLD.

Early in 1950 a valuable property in Chinchilla was purchased by the Wambo-16 Mile churches. During the year a house erected on the allotment was moved across the block making two allotments. On the vacant allotment beside the house the chapel has been erected.

The building of the chapel was commenced by contractors in August, 1951. The brethren of the circuit completed the painting, furnishing and outside work. The chapel is of timber construction with a tile roof. Fluorescent lighting has been installed. All of the rough timber used in the building was milled by brethren.

The chapel was opened on Saturday, Oct. 20, and special services were held over the week-end. Extra seating was needed at all services, and meals were provided for the occasion by the ladies of the circuit. K. D. Horne (preacher) presided over the week-end, and visiting speakers included E. Reeve (conference president), S. Vanham (former preacher) and R. Clymer (Roma). There were four decisions on Sunday in response to the invitation given by S. Vanham.

Services have been conducted in Chinchilla for several years, and the completion of this very fine chapel is an inspiration to the brethren. The new church will be included in the Wambo-16 Mile circuit.



Following the recent Hinrichsen-Perry mission at Merredin, W.A., a church has been started with ten members, and it is hoped to arrange the purchase of a manse for £2500. Of more than eighty decisions in the mission, only three were from the town of Merredin itself. This new cause needs the brotherhood's prayers.

Missionary News

Notes supplied by A. Anderson, Sec. F.M. Board.

SIX MONTHS AT INDAPUR.

The brotherhood have been interested and praying for Mr. and Mrs. Hariba Waghmodi. Here is a partial account of the work at their own station at Indapur.

In December Shalini and I began to play our new role at Indapur. Mr. Bairagi took great pains in preparing the Friendship Centre building and the residence for us. For this piece of work we very sincerely record our thanks to him.

From Dec. 1 we began our library work. The very first week tried our patience and brought many disappointments. For the whole week not one person came, either to read the papers or to borrow books from the library. The people who came at all, came thinking it to be a dispensary. We have had all sorts of cases brought to us. It was a huge joke in our house when two people brought to us a maternity case, and pleaded with us to take in the case. Even though we told them what we were, they insisted that we must do something for them. How sad and disappointed were all of us when all were helpless.

After some days I found out the reason why people did not come to the library. They suspected all Christian literature in the library, and that it was the means to convert people. The Socialist Party, too, was up against the work because their subscribing library had no hope against our "Free Library." To counteract these things we had to be very careful and dependent upon the Lord. Our way was opened very naturally through children in the school.

One day two boys living very near to us came over. I showed them some of the good books we had and lent two fine story books. They showed these books to their class mates, and soon we had lots brought along for story books. When they took the story books to their homes and showed them to their parents, they were not only disillusioned but impressed by such books. Some of the books they wanted to read themselves. Thus the parents and school teachers were introduced to the library. Also, when the Socialists found most of Sane Guruji's literature in our library, their opposing atmosphere died off. (They place Sane Guruji among their leaders.) Soon we had friendly atmosphere in the town, and the people began to crowd our library.

When we got well acquainted with the children we started games for them every Saturday evening. We continued this until we found that the crowd was too much for our equipment. We usually had 50-60 boys on Saturday nights. We hope to have more this year with the increase of our equipment.

As the boys grew bolder with Christian contact, we began to play Christian records for them on Friday nights. At the end I used to give them a commentary on the songs and a message through them, in simple words. The first four nights of the week were given for their reading. This, too, was successful in attracting the children of the town.

Recently we have made friends with the hotel owners. One of them borrows our Christian records for weeks and plays them daily in his hotel. Many a time I have heard them played in his shop as early as 6 o'clock in the morning.

Results.

As a result of our Christian work two girls have been sent into Shrigonda Girls' Home, and some are thinking in a definite way, and are very near to the kingdom of our Lord Jesus Christ. We want you to participate with us in praying for all such people who would be children of God and heirs of his kingdom.

Finally we would thank God with all our heart for his ready presence and faithfulness in our difficulties.—Hariba Waghmodi.

EXECUTIVE NOTES.

Queensland.—Mrs. Warne, from Victoria, was present at the October meeting, and gave an interesting talk about the forthcoming Federal Conference and the World Convention to be held in Melbourne next year.

Western Australia.—Mrs. Rule led the devotional session and Mrs. Holland was speaker at the meeting on Sept. 4. The financial statement showed a balance of £377/15/1.

New South Wales.—Mrs. Goulter, missionary of the American Disciples of Christ and late of China, gave an interesting address at the meeting on Oct. 5, and has also visited many of the local societies, and Wollongong for the women's anniversary service.

JUBILEE WOMEN'S CONVENTION.

The Women's Convention which was held in Canberra, Oct. 12-15, and was attended by the women senators, women aldermen and shire councillors, representatives from 57 women's organisations and heads of women's Services, commenced on a note of high idealism, when the Prime Minister, Mr. Menzies, in formally opening the Convention gave a challenging address. This note was maintained throughout under the able leadership of Dame Enid Lyons as chairman. In her address she said that none of the organisations present was there for purely sectional interests, but their main concern was for the future of the human race, and expressed the hope that the Convention should take us all nearer towards the Kingdom of God.

The Countess of Limerick, Commonwealth Jubilee guest to the Convention, told her audience that she saw ahead of Australian women boundless opportunities and endless new interests, and said: "Your past achievements, great as they have been, are but milestones on a road to an even greater future."

It was a good experience for delegates from church and missionary groups, educational, political, medical, social, Housewives' Associations, trade unions, heads of Services to meet together and to observe how often the Christian concept was put forward by delegates from organisations other than those of the churches. It was also good to notice that the representatives from church organisations were alive to the responsibilities of women in social, national and international life.

Among the resolutions carried were those dealing with equality of women, higher status for aborigines, home and family life, uniform marriage and divorce laws, education for the handicapped, playing fields, a memorial in Canberra for pioneer women.

After the opening session Mr. and Mrs. Menzies entertained about 200 guests at a reception.

The Convention opened with a moment of silence for prayer and closed with a period of silence for prayer and self-dedication.

The committee in Canberra, with Mrs. Menzies as president, ensured in every way that delegates enjoyed their visit, and Mrs. C. C. Dawson, a past president of the Victorian Women's Conference, was one of the busiest persons on that committee.

Mrs. A. Madel-Cole and Mrs. P. D. McCallum felt it a great privilege to represent the Women's Federal Conference at this historic Jubilee Convention.

INTERSTATE C H U R C H N E W S

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

Discipleship

Brian Mason, Stawell, Vic.
Averill Bell, Hartwell, Vic.
Judith Morcom, Hartwell, Vic.
Beverly Stoneman, Hartwell, Vic.
Alan Smith, Hartwell, Vic.
Mrs. Lowrie, Middle Park, Vic.
Lindsay Read, Springvale, Vic.
Ivan Olorenshaw, Preston, Vic.
John Tocknell, Blackburn, Vic.
Irwin Wilson, Blackburn, Vic.
Robert Cram, South Auburn, N.S.W.
Mr. and Mrs. Bristow, Balwyn, Vic.
Meryl Dunstan, Balwyn, Vic.
Mavis Chivell, Warracknabeal, Vic.
Patricia Earl, Warracknabeal, Vic.
Geoffrey Cunningham, Warracknabeal, Vic.
Fay Holt, Chinchilla, Qld.
Keith Holt, Chinchilla, Qld.
Olive Salter, Chinchilla, Qld.
Julie Holt, 16 Mile Creek, Qld.
Valda Christie, Rochester, Vic.
Pauline Jackel, Rochester, Vic.
Janice Christie, Rochester, Vic.
Ronald Shea, Moreland, Vic.
John Clarke, Moreland, Vic.
Ray McElhinney, Moreland, Vic.

Membership

Mrs. Dockery, Middle Park, Vic.
Mr. and Mrs. Eddy, Springvale, Vic.
Leila Miller, Springvale, Vic.
Mr. and Mrs. Sullivan, Melbourne (Swanston-st.), Vic.
Mr. and Mrs. W. Knight, Blackburn, Vic.
Mr. and Mrs. Dickson, Northcote, Vic.
Mr. and Mrs. Everett, Bexley North, N.S.W.
Miss Everett, Bexley North, N.S.W.
Mr. and Mrs. A. McWilliams, Bexley North, N.S.W.
Mrs. Chubb, Chelsea, Vic.
Mr. and Mrs. C. Cuddy, Chelsea, Vic.
Mr. and Mrs. H. B. Robbins, Hampton, Vic.
Mr. and Mrs. Rex Taylor, Hindmarsh, S.A.
Valerie Blunt, Moreland, Vic.
Cheryl Treganowan, Moreland, Vic.
Miss S. Watson, Footscray, Vic.
Geoff Baker, Footscray, Vic.
Norma Smith, Footscray, Vic.
Gordon Smith, Footscray, Vic.
Alex. Smart, Footscray, Vic.
Neil Thomas, Footscray, Vic.
Coral Carslake, Balaklava, S.A.
Aileen Minney, Balaklava, S.A.
Margaret Minney, Balaklava, S.A.
Howard Long, Balaklava, S.A.
Lynette Smith, Balaklava, S.A.
Gwen Lock, Balaklava, S.A.
Laurie Grigg, Balaklava, S.A.
Mr. and Mrs. McKell, Whyalla, S.A.
Miss Marshall, Whyalla, S.A.

Marriage

Joyce Upton to Max Davies, West Preston, Vic.
Audrey Grascoine to Charles Stritch, Echuca, Vic.
Edna Cross to Eric Nolan, Brighton, Vic.
Lola Hilbig to Howard Dunt, Brighton, Vic.

Fallen Asleep

Mr. Daniels, Springvale, Vic.
T. H. Derham, Hindmarsh, S.A.
C. H. Parsons, Hindmarsh, S.A.

Tasmania

Invermay.—Attendances at both services have improved considerably since R. M. Wilson commenced. On Oct. 14, address was given by J. K. Robinson, of W.A., organising secretary, Federal Aborigines' Mission Board. In evening address was given by L. A. Trezise, Melb. organising secty. of Youth Dept., assisted by R. M. Wilson and B.S. participating as choir.

New South Wales

South Auburn.—On Sept. 15 and 16, 43rd. church anniversary was held with guest speaker, L. Dewberry, of Mayfield, Newcastle, and films and musical items. On Oct. 14 to 22 H. M. Arrowsmith, Commonwealth secty. of Bible Society, held a "Mission for a Verdict." Films and song, with soloists and song-leader J. Budgen, gave added emphasis to messages. On Oct. 14 and 17 outpost Bible school at Chester Hill held anniversary with guest speaker Mr. Turnell, of Canley Vale. On Oct. 28 and 30 South Auburn held B.S. anniversary with H. Robson, of Mayfield, Newcastle, as guest speaker. On Oct. 30 senior scholars presented scripture stories in playettes and chorus. All other phases of work are in good condition.

Broken Hill.—M. Rough, J. Schorn, J. Hosking, L. Harris, Y. Shutt, B. and J. Palmer took part in special youth service with theme, "Light of the World." Mr. McCormick gave address. On Oct. 28, after special marriage rededication service, sacred film "Ruth" was shown and supper served. Miss M. Graham, of Goolwa, S.A., was welcome visitor.

Bexley North.—As result of Retchford-Craven tent mission there have been four additions with several other confessions and further prospects. Mission was successful, and all expenses have been met. Women's Fellowship gave £40 towards new building this year. Girls' Club has been formed, opening with Mrs. W. J. E. Lewis, of Marrickville, as special speaker. B.S. published brochure and issued celluloid badges to scholars and teachers in connection with 21st anniversary celebrations. Sympathy is extended to Mr. Yelds in the death of his mother.

South Australia

Semaphore.—Letters from missionaries were read at Mission Band meeting on Oct. 2. B.S. picnic was held at Hazelwood Park on Oct. 8. Mr. Edwards closed interim ministry on Oct. 2. A. Samuels spoke words of appreciation and made small presentation. S. E. Matthews recommended his work with church on Oct. 28 after ten months abroad. Mrs. Bray had fellowship after long illness. Mrs. Oram, Mrs. Schilling and Mrs. Dowsett are still sick.

Fullarton.—On Nov. 3, J.C.E. gave demonstra-

tion of their work. Each committee arranged display representing their activities. Children sang a hymn in Chinese and older girls presented a play depicting life of Paul when a boy. L. J. Samuels was guest speaker. Girls served afternoon tea. There was a good attendance of members and friends. Judith Warland attended service on Nov. 4 after long absence through polio.

Forestville.—Eighty attended Y.P.F. on Oct. 20, when A.N.C.M. choir gave items in song and story, and Dr. Harold Steward preached. Speakers at services on Oct. 21 and 28 were W. A. Russell, J. Train and W. Bartlett. Week-night prayer fellowship has commenced study of Book of Revelation. Annual meeting of B.S. staff was held on Oct. 29. C. R. Stock and G. Thomas were re-elected superintendent and secretary respectively. Report showed four scholars of Bible class received Christ as Saviour, and have been welcomed to fellowship.

Maylands.—At B.S. anniversary services speakers included youth director, G. R. Stirling, Geof. Whiting and A. J. Fisher. Boys' Brigade made promising beginning with leader W. Heath. Mr. and Mrs. A. Hudd recently celebrated their diamond wedding.

Hindmarsh.—During preacher's holiday, services were taken by Keith Crosley, Ken Dixon, Keith Aird and Alf Mercer. Parcels have been packed for India and New Hebrides. S.S. hall has been renovated. Tennis is in full swing among the young people. Word was received from Miss Woods, an isolated member. Mrs. Battersley has left for extended holiday in Sydney.

Berri-Winkie-Moorook.—During September attendance has been affected by sickness. Delegates at conference included Mr. and Mrs. Manallack. Sympathy has been extended to Mrs. Agg in loss of her mother. There have been two confessions and baptisms. C.E. had visit of aborigines from Garrad Mission, also several attended rally at Allawoona. Girls' Life Brigade had recruiting night, when mothers and friends enjoyed social time together. On Oct. 27, 28, 29 Men's Society from Croydon visited church, giving messages of song as well as messages by Mr. Bartlett morning and evening. Ladies' Guild recently packed parcels for New Hebrides. 20 ladies were guests of Mile End ladies, and were taken to visit Christian Guest Home. Parcels of biscuits and dried fruit were taken. In evening, at social, representatives of sisters' conference executive gave message. Messages on Lord's day were enjoyed. Circuit work is in good heart under leadership of Mr. Manallack.

Kilburn.—A. J. Ingham spoke at both services on Oct. 28. B.S. has now 247 on roll with 154 average attendance for October. Girls' basketball clubs held social on Oct. 29, when youth director, G. R. Stirling, acted as M.C. and Mrs. Stirling congratulated both teams on being premiers and made presentations. Mrs. Wormald is improving in health.

Victoria

North Williamstown.—Three young people renewed their pledges to Jesus Christ. Mr. Winkle spoke at gospel service and to junior and senior boys' clubs. The girls' basketball team won premiership. S.S. concert and prize-giving was held by scholars.

Swan Hill.—Bible school anniversary was held on Oct. 14. Special speaker for day was Mr. Wigley, of East Kew. Singing was under baton of Mrs. R. Thomas. On Oct. 16 anniversary concert and prize distribution took place. There was a baptismal service on Oct. 21.

Croydon.—At 87th church anniversary on Oct. 14, speakers were R. Hegwood, L. Thompson and W. Pike, and soloists were Misses J. Mould, H. Kelly and Mrs. Cooper. Two B.S. scholars have made good confession. Officers appointed are: Elders, L. Fisher, H. Steele, A. Cooper;

deaconesses, Mrs. Burden, Mrs. Steele; deacons, F. Burden, G. Grenness; secretary, R. Wade; treasurer, H. Steele; B.S. supt., A. Cooper.

Thornbury.—Recent B.S. anniversary services were successful with many new features. B.S. has changed to morning with many new scholars and teachers and increased attendance at morning church service. (October average, 117.) Miss Murlen Murphy is in hospital. Barry Sieber is again able to meet with church. Ladies' Guild conducted social on Oct. 25, and sponge cake competition was a successful innovation. Concert items by Miss Joan Leake, T. Leach and L. Ross, and a color film made acceptable entertainment. Hospital Sunday offering is £20 to date.

Footscray.—B.S. anniversary was successful with singing under leadership of Max Carter. Visiting speakers were W. F. Nankivell, K. Jones, C. Young and A. Hurren. A concert was held on two nights. Women's Fellowship visited Guest Home in September, and on Oct. 3 celebrated their fifth birthday.

Geelong.—On Oct. 28, at 94th church anniversary, Allan Morris, of Albury, was guest speaker. Mrs. Morris was also present. Morning service was broadcast by 3GL, when Mr. Anderson presided. Choir rendered anthem, "His Name is Excellent." Afternoon took form of a second coming rally, when men's trio rendered items. On Friday evening, at church social, reports were read from all auxiliaries.

South Richmond.—On Oct. 21, Girls' Club held church parade and rendered messages in song. Under leadership of G. Lord, an evangel committee and a youth committee have been formed.

Carlton (Lygon-st.).—Speakers for S.S. anniversary were Stanton Wilson (afternoon) and J. E. Brooke (night). N. Haddow conducted singing. College offering of £24/6/- was above last year. Dr. Oldfield and T. Westwood occupied pulpit on Oct. 7. Under leadership of J. Atkinson, president of C.M.S., men of church are painting interior of lecture hall. Many Victorian country visitors had fellowship during month. Mrs. Madel-Cole, Hobart; Mr. and Mrs. A. McClean, S.A.; Mrs. Parsons and Miss Alexander, N.Z., were also welcomed.

Ringwood.—On Sept. 30, at close of A. Cameron's address there were two confessions. Hospital offering was £15/16/-. Cottage prayer meetings are well attended. Average of 50 broke bread each Lord's day during October. Ladies' Guild and Mission Band are having times of refreshing.

Dandenong.—On Oct. 20 Camberwell choir rendered programme. W.M.B., who sponsored evening, benefited by £14/10/-. On evening of Oct. 21, E. P. Blamires, director of Dandenong's Home and Family Week, gave address. Young People's Fellowship enjoyed birthday rally in Melbourne Town Hall on Oct. 27. All meetings are well maintained, 126 breaking bread on Oct. 28. Church welcomed Mrs. Bowman and Judith home from England.

Maidstone.—During absence of E. Randall on Oct. 14, speakers were N. Livett and H. Pietsch. Prayer meetings in preparation for mission are proving satisfactory. Work is in good heart.

Springvale.—Messrs. Atkin, Jones, Combridge and Trezise have given messages on different aspects of brotherhood work. College offering reached over £25 and £19 was received for hospitals.

Hartwell.—Church has had fellowship in recent months with Mrs. Christensen, of Queensland, and Matron Skirving, of Launceston Hospital, was welcome visitor on Oct. 21. Mr. and Mrs. A. E. Hancock and Misses Turner have returned from trip abroad. At church annual business meeting, Frank Butler was appointed an additional elder. Meetings have been well attended, and there is splendid interest. W.M.B. held a

well-attended birthday social in October. Some members visited Bentleigh mission on Oct. 24. A gift of £20 was made for purchase of more good literature for church memorial library.

Stawell.—B.S. anniversary was held on Oct. 14 with singing led by Mr. Cunningham. Messages in afternoon and evening were given by Mr. Cunningham. On Oct. 16 scholars' tea was followed by singing, plays by children, prize-giving, also film strip given by Mr. Williams, of Kaniva. Mrs. I. M. Cunningham has returned after illness. Ladies' Aid packed parcel for Mrs. Smith, New Hebrides. While Mr. Cunningham was conducting anniversary services at Haven, A. Cremin (Horsham) gave gospel message on Oct. 29 and two Horsham ladies gave message in song.

Prahran.—On Oct. 21, 101 broke bread; 128 attended B.S. During evening service on Oct. 28, one was baptised and another confessed Christ. At business meeting on Oct. 24, church with deep regret agreed to request of F. E. Buckingham to be released from the position of evangelist at close of present year's engagements. Church decided to seek suitable property for a manse. The work is in a happy condition.

South Yarra.—Anniversary services were held on Oct. 7 and 14. Children sang under leadership of Mr. Searle. Speakers were Mr. Lane, Mr. Kimber and Miss J. Turner. Kindergarten demonstration was held on afternoon of Oct. 14 when prizes were distributed. On Oct. 17, at annual concert, prizes were given to older scholars. The annual church business meeting was held on Oct. 31, when auxiliaries gave pleasing reports. Officers elected were elder, F. Lewis, secretary, A. Davies, treasurer, R. Walters, J. Roper, J. Brown, H. Kerrison, R. Thompson, P. Pitts, R. Palmer, A. Searle, Mrs. Walters, sen., president of Ladies' Guild, Miss Roberts, supt. of Y.P.S.C.E., Pat Kerrison, J.C.E. supt., and R. Walters, Bible school. Miss L. Russell has entered Prince Henry Hospital as trainee nurse.

West Preston.—On Oct. 27 newly-completed manse was officially opened. F. Lee represented Properties Corporation, and building secretary performed the opening ceremony. Mr. Withers continues to conduct helpful services. On evening of Oct. 28 church farewelled Mrs. Beech and Mr. and Mrs. Bruce Graham and twins who are leaving district, and suitable presentations were made. Presentations were also made to Joyce Upton and Max Davies. All phases of work are running smoothly. P.B.P. girls gained a first and second in recent P.B.P. dramatic competitions.

Dunolly.—United prayer meeting has commenced in church with blessing to all. Church anniversary was held on Sept. 9. There were two confessions on Oct. 14. B. Jackel showed film on Oct. 21. B.S. attendance is good. Girls' Fellowship gave £1 to Kilman Home after seeing film on work there. Boys' Club enjoyed a hike on Oct. 20. Mr. Roberts continues to serve church.

Yarrawonga.—Mr. Stirling has concluded his interim ministry of eight months. A representative gathering met to farewell Mr. and Mrs. Stirling and Campbell. Representatives of other churches spoke appreciatively of fellowship enjoyed. A presentation was made and Mr. and Mrs. Stirling responded. Talent social was happy evening, when ladies announced an incomplete total of £75 given. S.S. picnic was held on Oct. 13. Both Sunday schools are in good heart and increasing again.

Melbourne (Swanston-st.).—Mr. and Mrs. M. Wright recently celebrated their golden wedding. Another student from M.B.I. was recently baptised. There has been much sickness among members. Junior B.S. is developing, and is now able to provide classes for all ages. H. E. Arms is supervising with Miss F. Cash in charge of youngest children. A. R. Lloyd

(Coburg) was morning speaker on Oct. 28, exchanging with K. A. Macnaughtan. H. E. Arms also addressed morning services on two occasions. At church 86th annual meeting on Oct. 30, reports were presented and retiring officers (F. H. Simpson, H. N. Simpson, E. M. Price) were re-elected, with F. H. Simpson as secretary and R. M. Walker as treasurer. Other officers are R. Duncan, W. Fielding, A. E. Kemp, A. Wilson, S. Wilson.

Preston.—On Oct. 21 Preston Salvation Army Band provided musical programme at P.S.A. On Oct. 27 annual S.S. concert was held when items by scholars reflected credit on teachers who trained them. Hospital Sunday offering to date has reached £13/10/-, including S.S.

Northcote.—During W. G. Graham's absence in Queenstown, S.A., K. Robinson and K. A. Jones addressed services on Oct. 28. F. Lee, conference president, addressed morning service on Nov. 4. Hospital Sunday offering reached £53.

Echuca.—B.S. anniversary services were successful. Singing was led by Arthur Rosendale; Mrs. J. Parry was pianist. R. A. Banks, of Swan Hill, gave addresses. Anniversary concert followed. Ladies held a fair with good results. Recent visitors include Albert Thompson, of Melbourne, and Marion Campbell, Wangaratta. Mr. Hargreaves gives helpful messages.

Red Hill.—On Oct. 25 L.M.B. packed parcels for missionaries in India. On Oct. 26 B.S. held tea and games. On Oct. 28, many visitors were present, and offering for Hospital Sunday was taken. On Nov. 3 a kitchen tea was given to Miss P. Holmes and J. Kirby.

Hampton.—Church is being built up through ministry of S. H. Wilson. Bentleigh tent mission was visited twice. Further interior renovations have been made by men of church. B.S. anniversary singing was led by H. Maunders; talks were given by L. Brooker and Murray Guille. During year Ladies' Guild made £53 from kiosk. College offering was £16/14/3. Hospital Sunday realised £14/17/6. Temple day gifts reached nearly £100. Mrs. D. E. Pittman has returned from U.S.A.

Montrose.—On Oct. 16, at annual meeting, officers elected were: Deacons, Messrs. Finger, Langley, Rodgers, Fordham and K. Hickens; secty., W. Fordham; treas., F. Rodgers; S.S. supt., K. Hickens; deaconesses, Sisters McGregor and Rodgers. Ladies' Fellowship held first birthday when members of other auxiliaries in district attended. N. Gilmore has been engaged for next year. Working bee was held to clean chapel grounds.

Brighton.—W. S. Lowe spoke on evening of Oct. 14, C. G. Taylor being at Ivanhoe S.S. anniversary. Excellent attendances marked S.S. anniversary on Oct. 28, and kinder and primary afternoon on Nov. 4. School sang well under leadership of Harold Plummer. Men's Fellowship enjoyed travel talk and slides from R. P. Morris on Oct. 29. Members have regularly visited Bentleigh mission. Both Mrs. C. Davey and Mrs. H. Kenner are making good progress after recent operations. Social was tendered to Lola Hilbig and Howard Dunt.

Shepparton.—S.S. anniversary was held on Nov. 4 with Mr. Cave, from Bendigo, conducting services. Attendances were good and offerings for S.S. totalled £13. Mr. Young and orchestra

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conducted singing. C.E. despatched Christmas parcel to Win. Walker in India. Basketballers concluded year by challenging men of church to a match. Trophies were won by Dot Jordan and Kath Dowley. Fourteen men conducted working bee in church grounds recently. Church enjoyed fellowship recently with Doug. Hollo-way from C.O.B.

East Preston.—S.S. anniversary services were held on Oct. 21 and 28, C. Johnson, superintendent, conducted singing. A. B. Withers, B. Burt, R. Lloyd and F. Langford gave illustrated talks. Six scholars made good confession. Ken. Clinton (a foundation member) addressed church at morning service on Oct. 28. Y.W.F. held fete on Nov. 2 and raised £160. Foundations of new S.S. hall are being dug and cement will be poured on Nov. 17 by voluntary labor. Attendances at all services are well maintained.

North Richmond.—Church held 61st anniversary on Oct. 21. W. F. Nankivell spoke in morning, and at P.S.A. Mrs. G. McCredden and Mrs. L. R. McCredden gave musical items, and Mrs. A. W. Stock elocutionary items, R. Horman being guest speaker. Over 200 past and present members sat down to tea in S.S. hall, catered for by Mrs. S. Featherstone and helpers. At evening service A. Greed was soloist and choir, under direction of Miss E. Chipperfield, rendered an anthem. H. E. R. Steele, who has been conducting a part-time interim ministry since July, delivered address. Temple Day offering amounted to £30. At business meeting reports showed all auxiliaries working happily. Milton Wallbridge and John Porter were elected to officers' board. B.S. picnic was enjoyed by over 100 scholars and teachers on Nov. 6 at Blackburn.



Marriage Survey

The Queensland Social Service Committee recently conducted a survey of marriages performed prior to July, 1946, by preachers of Australian churches of Christ. The replies from various States indicated that of a total number of 807 weddings performed, the outcome of 365 was unknown, thus reducing to 442 the number of marriages used in the survey. The figures justified the general conclusion that, where both parties are church members, the marriage will most likely be successful, with or without children (88.8 per cent. of these cases), but where neither is a member, and the background poor, there is a considerably lesser chance of the marriage succeeding (of these cases, with good background, 69.3 per cent. of marriages of non-members succeeded; with poor background, only 44.4 per cent.). When the bride only is a member, the chances of the marriage succeeding are much greater than when the groom only is a member (on these figures a difference of 16.1 per cent.).

The committee appreciates the co-operation of preachers in supplying information, and is itself to be commended for thus highlighting the important part the church must play in ensuring happy marriage and family stability. It is obvious that we must do more towards maintaining an effective contact with non-member couples married in our chapels. The formation of Young Marrieds' Clubs and the prompt invitation to couples to become members of such clubs would help to link them into a fellowship which could well be the stepping-stone to the fuller fellowship of the church. Many more churches ought also to hold annual marriage recognition services, sending invitations to all who have been married in the chapel. The marriage vows may be read or repeated afresh, and stress given to the Christian basis of marriage and family life. If couples have moved away from the church district an occasional letter will help to keep alive the very valuable personal link between the minister and those whom he has married. Whatever the method we use, there ought to be a real and enduring concern for those married in our chapels.

COMING EVENTS.

NOVEMBER 21 (Wednesday).—The General Dorcas Committee will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. Any sister interested in this work is invited to attend.

FEDERAL COLLEGE OF THE BIBLE, GRADUATION AND ORDINATION SERVICE, FRIDAY, NOVEMBER 23.

Lygon Street Chapel, at 7.45 p.m.

Ordination Address: J. A. Wilkie.
Presentation of Diplomas.

Farewell to Miss K. E. Taylor (returning to India).

Make this a great brotherhood meeting as workers go out to service.

CHRISTIAN FELLOWSHIP ASSOCIATION. (Established 1935—Inc.)

The sixteenth annual meeting of C.F.A. will take place in the School Hall, Lygon-st. Church, on Friday, Nov. 16, at 7.45 p.m.

Business: To receive Annual Report and Balance Sheet.

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All welcome.

OAKLEIGH CHURCH OF CHRIST, SUNDAY SCHOOL ANNIVERSARY SERVICES,

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Speakers, 3 p.m., L. Brooker, 7 p.m., K. J. Patterson.

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Making Life Hard

Some people are never happy unless they are miserable.

They make life hard, if it is not already so. They seem to enjoy being unhappy, as if it somehow added to their merit. If not incapable of joy, they are frightened by it, mistaking it for sin. They are afraid of life at its flood. Grim, gritty, heavy of soul, they make life a burden to themselves and others, and do not even know they are doing it.

Of two open paths, they dismally take the longest and hardest, with no reward, so far as anyone can see, in this world or the next. It does not occur to them to take a short-cut across lots. They would be alarmed at the thought, as somehow disloyal. They would not let themselves have a good time, even to please God. Such gratuitous martyrs are a problem. The age of the hair-shirt is long past, but they still wear it.

Duty, for them, is not a god but a gadfly. It merely stings them into doing what they do not want to do, which is what they want. As someone has put it, their rule of life is not golden but iron. One feels sorry for them—they have such an awful time with their virtues. Even their religion is a sad affair, a sorry rite of solemn prayers going up to the God of joy, day after weary day, when he wants songs.

In a London club one day Wells saw a famous editor enter. "Poor fellow," he smiled, "he is so afraid that something good will happen, and he will have to smile." Of course, in a free country a man has a right to make life as hard as he likes—for himself. But he is in honor bound to lift the load for others so far as may be. He ought to be willing, even as a hard duty, to smile at odd times even if it hurts.

For life is hard enough as it is without making it harder. It even tries ju-jitsu on us at times, striking a double blow. The job of joykiller ought to be abolished if only to balance the budget. But what shall we do with these heavy souls who take life so hard? If they go to heaven they will be lost, not knowing what to do, since in that land of light, we are told, the hardness of life will be lost.—Joseph Fort Newton.

TO LET.

House to Let.—Glen Iris-Gardiner, five-room villa, refrigerator, telephone, etc., available for two months from December 12. £5/10/- per week.—J. A. Carter, opposite South Yarra station, Vic. BJ1296.

Book of Family Worship for 1952

The Crusade Bible reading cards cultivated in many lives and families the habit of reading the scriptures daily. The cessation of the cards caused concern in some States. State Crusade Committees found it was not economical to print their own. The Victorian Literature Committee received requests for help, and finally decided, after consultation with the State Crusade Committees, to meet the emergency by becoming a co-operating partner in an inter-church booklet of family readings. Since 50,000 booklets have been printed, those using the readings will be conscious of a wide and enriching fellowship. The readings have been carefully selected and preserve a same balance in both Old and New Testaments. The booklet contains a number of morning and evening prayers. Preachers and officers desirous of maintaining the habit in congregations of daily Bible readings should give consideration to this booklet. The Austral Printing and Publishing Company is acting as distributors. The price is 4d. per copy, posted, 7d.

Boys' Brigade Camp, S.A.

From Oct. 5-8 the 5th and 13th Companies of the Adelaide Battalion of the British Empire Boys' Brigade held a very successful camp at Mylor in the Adelaide hills. The camp was under the joint command of Captain Bert Chamberlain and Captain Neil McLean, who were assisted by six other officers. Twenty-three boys enjoyed a splendid programme which included drill, physical training, games and lectures on First Aid and Wayfaring.

An encouraging number of parents and friends visited the camp on Saturday afternoon, and after tea all enjoyed the fun of a camp concert.

The chairman of the Adelaide Battalion, Capt. G. Stirling, visited the camp on Sunday morning and inspected the parade.

At the communion service an offering for the work of the College of the Bible, Glen Iris, was received. At the evening service all were cheered to hear four boys confess their faith in Christ.

The "Creed" of the World Council of Churches

A. L. Haddon.

There has been some questioning about what has been called the creed of the World Council. As a matter of fact, the Council has formulated no creed. There is no need for it to do so. If asked for their creeds, the churches which constitute the World Council would all have their replies. Most would answer in terms of the "Apostles' or the "Nicene" or the "Athanasian" Creeds. Some would say that their creed is expressed in one or other of the Reformed confessions. Others, like ourselves, would say that they have no creed save that which Peter confessed with the Master's approval. It would obviously be impossible to write all these creeds into the constitution of the World Council. Nor is it necessary. It would serve no purpose. The Council does not wish to interfere with the creeds of its constituent churches or to superimpose another creed upon their own. The Council is an instrument provided for the discussion and co-operation of Christian churches with varied creeds. The churches are able to carry on this work without formulating another creed or declaring in favor of that of any one group.

A practical question had to be faced at the beginning of the movement which led to the formation of the World Council. Which religious groups should be invited to the suggested world conference which was to meet and discuss differences and agreements? It was the Protestant Episcopal Church of U.S.A. that led in the calling of the Lausanne Conference in 1927. It suggested that invitations should be limited to those who accepted Jesus Christ as God and Saviour. This was not a credal statement, but a rule determining to whom invitations should go. Bishop Charles Brent and his brethren of the Episcopal Church adhered firmly to the three ancient creeds. Their creed had much to say about Father, Son and Holy Spirit and other matters not mentioned in the "invitation rule." They had no thought of making it a creed. And the same statement, with the same use of it, is part of the constitution of the World Council of Churches now. It is an indication of those who are invited to its membership, but makes no attempt to state their creeds. They are free to believe as they always have. They are invited to make known their beliefs to other churches which form the Council. It is a unique opportunity for each to make its own witness and to learn that of others.

The suggestion that we should not co-operate with any who hold different views from our own is a curious one. It would mean our standing aloof from Bible Societies, Temperance Alliances, Missionary Societies, and, of course, the "International Council of Christian Churches."

Obituary

Ernest E. Barrett.

In the recent passing of E. E. Barrett, the church at Camberwell, Vic., lost one of its oldest and most highly esteemed members. In his youth at Ballarat, Mr. Barrett became a member of the church, and his faithful Christian life throughout all the years has been an inspiration. He with his beloved partner (another faithful church member) spent about 40 years in Government service in Pretoria, South Africa. On their return to Australia upon retirement, they became faithful members at Camberwell. Mr. Barrett's quiet and consistent Christian life became increasingly evident. For many years he prepared with grace and dignity the Lord's Table, and unflinchingly took his place in the church foyer to welcome the worshippers. He was a generous supporter of the church and

IN MEMORIAM.

RUSSELL.—In loving memory of my dear husband Henry, died Nov. 10, 1949.
—Inserted by his loving wife, Lilian.

STURGES.—In loving memory of my dear wife, Lyla, and our loved mother, who was called home suddenly on Nov. 11, 1944. "For ever with the Lord."
—Inserted by her loving husband, W. H. Sturges, and daughters, Myrtle (Mrs. J. E. Searle), Constance (Mrs. C. Daniell), and Alice (Mrs. N. F. White).

WHELAN.—Treasured memories of Joseph, loved husband of Florence Whelan, who was called home November 9, 1938, at Chatswood, N.S.W. "Loved with everlasting love." (Rom. 8: 38, 39.)

DEATHS.

GRIFFITHS.—On Oct. 28, at F.T. Gully, Fannie, darling wife of Doug, dear sister of Arthur and Elsie (Tas.), Nell and Bill (Blackburn), Win and Jim Murdoch (Seaford); loved auntie of Glenn and Dawn, Elaine and Donald, Lesley and Raymond. Psalm 23.
—Inserted by Win and Jim, Levuka-st., Seaford.

MORTLOCK.—On Oct. 28, at her son's residence, 46 Gladstone-st., Maryborough, Alice Maud, beloved wife of the late William Mortlock, loved mother of Eli and loved mother-in-law of Sylvie. In God's care.

BOWES.—On Oct. 26, at Adelaide, Louisa Ellen, passed peacefully away in her 88th year; widow of John, loved mother of Vera (Mrs. Redman), Unley; Wynne (Mrs. Clark), Carnegie; Lance (deceased); Bert, Unley; and Doris (dec.). In God's care.

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her ministries. In his closing days, when it be-
came apparent to him that he would not recover,
the profound resources of his faith were even
more strongly evidenced. At the brief service
at the home T. R. Morris, a boyhood friend,
paid a glowing tribute to a brother beloved.
A wide circle of brethren and friends have ex-
tended sympathy to Mrs. Barrett. "Blessed are
the dead who die in the Lord."—W.F.N.

Charles Parsons.

After a long and trying illness Chas. Parsons
passed away on Oct. 30. Mr. Parsons became a
member of the church at Hindmarsh, S.A., in
the year 1902, and during that long period of
time proved to be an earnest Christian. He
served as deacon, Sunday school teacher and
superintendent, also with the choir. He lived
near the church and was always interested in
helping to keep the property clean. He was a
splendid decorator for special occasions, espe-
cially for the Sunday school anniversaries. Until
his health failed about 18 months ago he
scarcely missed a meeting of the church. He
has been graciously tended by his daughter,
Mrs. Hardy. He loved the Lord very greatly,
and cherished many of the hymns of the church.
Some of these he had memorised, and they
became a rich solace to him during his last
days. He has gone to join the company of the
saints in light, and to hear the "Well done"
of his blessed Lord. To those who remain
we offer the comfort of the Lord.—J. E. Shipway.

T. H. Derham.

Our friend and brother, T. H. Derham, re-
ceived the home-call on Oct. 23. He came to
Hindmarsh, S.A., from Wales, and became a
member of the church in 1929. He proved to
be a man faithful in the Christian warfare.
He served as a deacon, and at the time of his
passing, at the age of 51 years, he was the se-
cretary of the Sunday school. In his work for
the school and in the interests of young peo-
ple generally, he gave himself freely. He was
with us until a few weeks before the end
came, and then he succumbed to a complaint
which had been troubling him for some time,
but which he had patiently and secretly borne.
We shall greatly miss him in person and in
service, but we are assured that he has passed
to an even richer service. To his wife and
children, Pat and John, we offer the solace
of the Heavenly Father, whom they love and
whom they serve.—J. E. Shipway.

E. Gibbons.

During many years E. Gibbons bore quiet
testimony to his faith, although his body was
often wracked with pain. He was associated
with North Fitzroy and Northcote churches,
Vic., and about 25 years ago he came to Ivan-
hoe where he endeared himself to the church
and has been a rich influence over the years.
He served for a considerable period as deacon,
and for a time as elder, which office he was
compelled to relinquish on account of ill-health.
He acted as agent for the Christian for some
time. On Aug. 10 he was called to rest. Prin-
cipal E. L. Williams officiated at the service
at the Fawkner Crematorium. Our sympathy is
with Mrs. Gibbons and family. We share their
loss.

Miss Mary Ann Fidler.

The church at Warrnambool Vic., suffered a
severe loss in the passing of Miss Mary Ann
Fidler, who at the age of 87 passed away in
the Warrnambool Hospital on Oct. 24 after a
protracted illness. The daughter of the late
Edwin and Sarah Fidler, Miss Mary Ann Fidler
was born at Allansford, near Warrnambool, on
July 31, 1864, and resided in the district all
her lifetime. She was baptised in the Cudjee
Creek, and was a faithful and loved member
of the Warrnambool congregation. Up till her
86th year she was a constant and regular at-
tendant at the services, and even after she was
unable to attend she retained a keen interest in
the affairs of the church. Tributes to her

faithful service were paid at the funeral ser-
vices in the chapel and at the graveside, where
the writer officiated. The church is poorer for
her passing, and will sadly miss her for a
long time. However we "sorrow not as they
that have no hope."—T.V.W.

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Sorrento.—All electric two-room flat. Water,
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Fifty Years Ago

Excerpts from "The Australian Christian" of
NOVEMBER 14, 1901.

Editor: A. B. Maston.

Crowded Meetings at Fremantle, W.A.—On the morning of Oct. 27 we had the pleasure of receiving into fellowship a brother by letter of commendation and a sister who was recently immersed. In the evening Albany Bell preached the gospel to a crowded audience. On Sunday, Nov. 3, there was a splendid meeting for worship, and in the evening A. Lucraft preached the gospel to a very crowded audience. At the close two young men made the good confession. (J. H. Gibson.)



Albany Bell.

It Happened Even Then!—The Victorian Sunday School Union picnic at Darling on Monday last was a decided success, over 600 people being on the grounds during most of the day. The only hitch was the failure of the Victorian Railways to run according to the secretary's published time-table. This, however, only served to make the day a little more "picnicky." (Here and There.)

News of the Churches.—At Hindmarsh, S.A., prior to Mr. and Mrs. J. C. F. Pittman leaving for their holiday, there were two confessions. These completed the century of confessions since our present evangelist has been with us, besides others restored. (A.G.). . . . At Hobart, Tas., the evangelistic mission has just finished, and we are pleased to report 17 additions by faith and baptism as the result of it. The Sunday school is in a flourishing condition and steadily growing. (A.W.A.). . . . A service of song entitled "The Mission of the Roses" was given by the Sunday school in the Norwood chapel, S.A., on Nov. 7, in the presence of a large audience. On Saturday, Nov. 16, Mrs. Rankine will lay the foundation stone of our new church building. (A. C. Rankine.)

CHANGE OF ADDRESS.

Geoff Whiting (preacher, Dulwich church, S.A.).—17 Mill-st., Dulwich.

H. Harding (secretary, Dulwich church, S.A.).
Cooper-place, Beaumont.

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