

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Fraser



"My Son, Be Strong"

Everyone knows the story of William Tell. This fine monument to his memory stands in the little Swiss town of Altdorf, where Tell is said to have shot the apple from his son's head. His strength and the perfect understanding between the two are vividly portrayed in this monument.

Such a spirit is also found in these words of Paul to his "son in the faith," Timothy. "My son, be strong in the grace that Jesus Christ gives . . . Put up with your share of hardship as a loyal soldier in Christ's army. Remember: 1. That no soldier on active service gets himself entangled in business, or he will not please his commanding officer. 2. A man who enters an athletic contest wins no prize unless he keeps the rules laid down. 3. Only the man who works on the land has the right to the first share of its produce . . . Remember always, as the centre of everything, Jesus Christ," (Phillips).

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THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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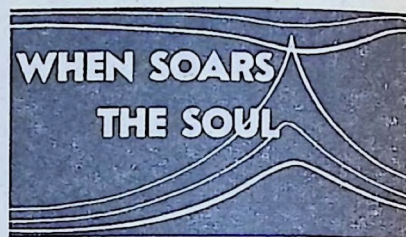
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? . . . You, therefore, must be perfect, as your heavenly Father is perfect.—Matt. 5: 43-46, 48 (R.S.V.)

Is the Sermon on the Mount practicable? We must reject the view which holds that the purpose of the Sermon is simply to "knock us down"—to show us how utterly we come short of the pure will of God. Jesus meant the Sermon to be a good deal more than a mere counsel of God's perfection. . . . or a blue-print for Utopia. We must never forget that the Sermon is an ethic for those who call Christ Lord and Saviour, for those who have entered the Kingdom of God and are promised the power and help of the Holy Spirit. In other words, we are not asked to scale the heights of the Sermon in our own unaided strength. In that assurance we can face the challenge of its demands.—A. N. Hunter.

O Father, we thank thee for the great Master Teacher of us all, who in patience and love hast turned our groping selves to thee. We confess how feebly we have grasped his truths, how slowly we have learnt his lessons. Help us who now teach others to be first of all teachable, responsive fully unto him. AMEN.

Give me thy voice to speak, thine ear
to listen,

Give me thy mind to grasp thy mystery;
So shall my heart throb, and my glad
eyes glisten,

Rapt with the wonders thou dost show
to me.

—J. H. Moulton.

THE AUSTRALIAN CHRISTIAN

"WE ALL ARE BRETHREN"

MANY church members throughout Australia awaited with interest the outcome of the Fact-Finding Commission, appointed by the 1952 Victorian-Tasmanian Conference to inquire into aspects of the World Council of Churches and membership therein by churches of Christ. The brotherhood owes a debt to Commission members and associates, into whose discussions and ultimate findings went long hours of painstaking investigation. On the basis of those findings the Victorian-Tasmanian Conference Executive advised all delegates prior to the Easter Conference that it unanimously recommended our remaining in full membership with the W.C.C.

This recommendation was discussed at a special session of Conference, and finally adopted on the vote of delegates by a two-to-one majority. As the editor was absent at the Queensland Conference he is dependent here on the reports of others, but all have been high in their praise, both of the excellent chairmanship of the then Conference President, W. W. Saunders, and the spirit in which opposing views were expressed. Strong convictions were involved and arguments vigorously presented, but it was, first and last, a Christian assembly.

That was as it should be. No division of opinion should be allowed to disrupt that essential unity which we have in him. All we are brethren. This journal will not be unmindful of that. Frankly, we believe that the decision of the Victorian-Tasmanian Conference is the correct one, and that we do well to remain in full membership of the W.C.C. while there are opportunities within it for promoting Christian unity on the basis of the New Testament. We shall continue to inform our readers of what the World Council is doing in its many and varied enterprises, and attempt also to evaluate its thought and plans. We believe it necessary for us all, whether favorable or opposed to the W.C.C., to know what is being done and said. Only an informed mind has the right to judge.

But membership in the W.C.C. does not absolve us from any other activity in the interests of unity. Far from it—it only makes it all the more imperative that amongst others also concerned for unity we should have a strong and well reasoned plea to make. It is a first essential that our membership should be informed of the things for which we, as a Movement, stand. That will have priority in this journal, and we shall need the help of all men who love the brotherhood, whether or not they are opposed to

the W.C.C. Similarly, in all our pulpits and discussion groups there ought to be regular attention and thought given to the issues of restoration and unity—with material such as Reg. Bolduan's Conference address, published in this issue, providing an effective starting-point.

The Federal Christian Union Committee is asking churches to do some intensive thinking on the fundamentals of our position during a Christian Union week, leading up to Christian Union Sunday, May 24. We warmly commend the suggestions made elsewhere in this issue.

Meanwhile, let all of us *act* for unity, within our own ranks and beyond. Let there be no irresponsible talk of division, no disparagement of those with whom we disagree, no denial of fellowship. *We all are brethren.* Let this be a test of our maturity as a people that, having disagreed and still disagreeing on the W.C.C. question, we pledge ourselves with stronger devotion to work together for the cause so dear to us all.



IN THE FAR NORTH

THE recent Queensland Conference showed itself deeply concerned with the needs of the far northern churches of Mackay, Townsville and Charters Towers. An appeal was made on their behalf at last year's Federal Conference, when there was warm support for the suggestion that the Federal Executive should survey the position, with a view to accepting some responsibility for the Australian brotherhood. Queensland suggestions have since been considered by the Executive, but in view of the heavy commitments for Canberra, it has been decided that at present no federal aid can be promised.

The Executive's position can be readily understood, as can Queensland's natural disappointment. It is only by an accident of geography that these far northern churches have been the responsibility of the numerically weak Queensland brotherhood. Australia's future must make them the concern of us all. Let Canberra be aided, quickly and generously, *now*, so that we may the sooner go to the aid of these struggling far northern churches.

Miss Vawser, who was my fellow-guest at the Queensland Conference, is at present on missionary deputation work throughout the State.

Are We Still a Movement?

It is impossible to answer satisfactorily or adequately such a question either by a straightout affirmative or by a blunt negative. To affirm without some qualification that we are still a movement is to ignore both a narrow, sectarian spirit, and an entire lack of appreciation of our "peculiar" position, evident in individuals and congregations among us. To deny without qualification that we are still a movement is to ignore both the spirit and the labors of countless people who faithfully witness by life and work to our plea and principles.

The question itself suggests an answer. In the words of the question there is evidence of a belief that once we were a movement. There is suggested a doubt—maybe we are no longer a movement. And, is there not concealed a hope that even yet we may become the movement we have claimed to be and ought to be? Therefore, as I see it, we are in grave danger of being no longer a movement, nevertheless, if we will we can be even yet the movement we ought to be, moving in a glorious progression towards those ideals to which we frequently pay only a perfunctory lip-service.

The very fact that the question is asked is proof of an awareness of danger—a danger that is actually inherent in our position. The question is not asked simply to give us something to think about and thus provide mental exercise. Rather does it come from a feeling that during the course of the years we have lost something—maybe of beliefs, maybe of ideals, maybe of quality. There is a constant danger that we may lose the characteristics, the quality, the spirit of a movement and become nothing more than a static, self-satisfied sect. How can we retain the essentials of a movement and avoid becoming a sect? How can we remain a separate communion and not be merely another denomination, or so full of denominational spirit and narrowness as to lose our right to the name and position we have cherished? The question is not new, for it has surely been with us since the days of the Campbells.

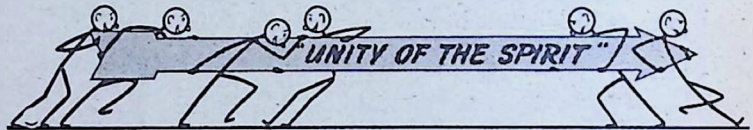
As we seek an answer, it will be of help to make within our own minds some comparison of what we were with what we are. Let us beware lest we see only a very golden past, or, lest we become so critical that we see little or no good in the past. And let us make no superficial or inadequate examination of the present.

In the first place, it is necessary for us to know

What a Movement is.

Hence, a definition is in order. The Oxford Dictionary says that "a movement is a series of actions or endeavors of a body of persons for a special object." The definition is inadequate, for it is concerned only with the mechanics of a movement, and does not take into consideration the life, the spirit, the quality of a movement. But it does emphasise three definite characteristics: (1) A special object (2) concerning which a body of persons (3) does something.

It is agreed that we were a movement. Having before us Restoration and Unity as our ideals, we were congregations of people who were doing something about it. It is not my intention at this stage to say anything of



the object save this: it was never the desire nor the intention of the early leaders to commence a new and separate organisation. Thomas Campbell did not want to leave the Presbyterian Church; he was forced out of it because he was too big in his ideals and principles for it. Similarly Alexander Campbell had no wish to leave the Baptists, but was forced to do so because he and the principles for which he stood could not be contained within that body. The watchword of the movement has never been "separation" — it has ever been "unity." The remaining characteristics contained in the definition emphasise this: a movement such as ours must be "of the people," and it must move!

We owe a great deal to the leaders of the past. A reading of the early history of the movement reveals the part played by the Campbells and Stone in America, and by Jones and Wallis and others in Great Britain. However, they did not suddenly present to their day, as it were "out of the blue," a new set of principles and ideals which was the result purely of their own thinking. This was the big thing they did—they gave a clarity of expression to the thoughts of a great number of humble people concerning the same things, and these leaders gave a sense of direction to the desires and actions of many who, lifting up their eyes, saw the vision afar off. The reason for the rapid growth of the early years and for the virile strength of the movement was not in the leaders alone but in the countless

others who, in the ordinary walks of life and according to their ability expressed the same thoughts and worked for the same ideals. Thus the movement was "of the people" and the people worked.

In the second place, it is necessary for us to recognise that in a movement

Changes Do and Must Come

until finality is reached. It is not commonsense to conclude from similarities or from differences evident to-day that we are still a movement or no longer a movement. And let us not make the mistake of thinking or affirming that finality is reached, or has been reached in the past. In other words, we dare not believe that Alexander Campbell or

any other great leader of the past has said the last word on everything.

It is pertinent to make this quotation from the *Reminiscences of J. B. Rotherham*. "It is inconceivable," he says, "that our pioneers should have thought out all Bible questions with such thoroughness and accuracy as to come out right in everything, or even in everything of importance, leaving nothing material to be modified by those coming after them. It was for many reasons impossible for them to do this. . . . Besides, many questions had not then been mooted which have since attracted anxious consideration. How was it possible for them to anticipate labors not at that time begun? How could they think out for us problems which had not in those days been raised?" No, finality is not in the past!

Then, let us admit quite openly that we have changed, and that in many things we are different from our forefathers. It is only to be expected, and does not prove that we are no longer a movement, nor yet that we are. It merely stresses the appropriateness of asking the question "Are we still a movement?"

At our age, being in this country 100 years old, and as a movement almost 150 years, we can expect to have changed and can expect changes. But, not for one moment am I prepared to admit that in the matter of faith, that is in belief in the central fact of simple New Testament faith, or that in other funda-

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REG. BOLDUAN ASKS VIC.-TAS. CONFERENCE

mental truths and principles we have changed to the degree that we forfeit the right and claim to be the same movement as before. And yet, of course, I admit change, but in this respect only: Dr. A. C. Watters has put it thus: "The slogan still is 'In Essentials Unity,' but the list of essentials would be much shorter than the one of 30 or 50 years ago." And that is but natural. We are not governed by rules and regulations, we know nothing of laws of Medes and Persians, we are guided by principles. Many of the things our fathers fought for (and many of the things they fought over) have no place in our thinking to-day.

But, I must confess that in some things we have changed to a degree as to give room for fearing that we are no longer a movement, at least, no longer the movement we were. We are no longer the informed people we were. Too many of our people know little of the things which matter most. We are no longer the people of concern and conscience we were. We do little about the things we profess to believe. And we are not the people of Christian character and vision we should be. In this I anticipate.

In the third place, it is necessary for us to-day to

Find Again Our Bearings

It has been sanely said of this generation that far too many people live lives controlled only by the speedometer, when what they need is a compass. Now, our question is not settled by reference to the speedometer, for the answer is not determined by the speed with which we may have changed, nor by the distance we may have come from some old paths. It can be answered only by the direction of the new paths we blaze to-day. We need to take our bearings.

We have before us a dual object—the Restoration of New Testament Christianity and the Unity of all Christian people. In the matter of Restoration, we seem to have reached a place where we see nothing but "belief" and "organisation." We have satisfied ourselves that faith and obedience according to a limited interpretation results in New Testament Christians. We have

forgotten that "the Church of Christ on earth consists of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures and that manifest the same by their tempers and conduct." We have not reproduced that New Testament Christianity which is "love, joy, peace, patience, kindness, generosity, fidelity, adaptability and self-control."

In the matter of organisation we have rightly said that the New Testament Church had no hierarchy. We have stopped with the idea that merely by appointing or electing elders and deacons a church of the New Testament pattern and order is established. We have forgotten that the Church of the New Testament was essentially a witnessing fellowship proclaiming to the world God's word of reconciliation and demonstrating within herself a fellowship transcending every human barrier. For far too long we have tried to fit Christ's way of life into our way of life, either as individuals or as citizens of a state, and when momentous questions have been before our day we have been afraid or have refused to proclaim God's word for the hour and the situation.

Insofar as our plea for unity is concerned, we are in danger of hesitating or soft-pedalling to the extent that we are no longer heard in the places where we should be heard. Is it because we have changed so much and that far too many of us have never seen the vision which made us a people? Is it because we have forgotten the contribution we have already made, being spoken of as one of the "bridge-churches" and therefore having an essential part in the bringing in of unity? Are we so concerned with our own survival and existence that we have become apathetic to the need for a united Church to meet this divided world? Have we become afraid of the future and, losing faith, are now too cautious? This was not the spirit of the movement as exhibited by Barton W. Stone and others. In connection with the dissolving of the Springfield Presbytery, Stone said, "We will that this body die, be dissolved, and sink into union with the body of Christ at large." Again, Dr. Watters says, "Nothing would more please many of the churches of Christ members than that the necessity should disappear for their continued existence as a separate body of Christians." There is a danger that we become like the nations of the world. The nations of the West cry,

"We want peace," and the East replies, "Of course you do—and on your own terms." When the East cries, "We want peace," the nations of the West say, "We must be careful. What do they really want?" When we were a lone voice in the wilderness pleading for the Unity of the Church, there was something of greatness about us. Now that all Christian people are pleading thus, it is not to our credit, and indeed is fatal to our plea and position, if we merely become suspicious and say, "We must be careful lest they swallow us"—and then do nothing about that which is the sole reason for our very existence.

And now to conclude. To ensure that we remain what we claim to be and find again our bearings, we need these three things: 1. A Revival of the Spirit of Liberty. This is of the very essence of a movement, and nothing will prove so detrimental and damaging to us as the absence of it. In referring to his changes in allegiance from the Wesleyan Methodists to the Wesleyan Association, to the Baptists, and then finally to the Disciples in 1854, J. B. Rotherham says, "I appear to have remained stationary ever since. Either in 1854 my mental growth was suddenly arrested, or else I have since found space for mental development. It is the simple truth to say that that was the exultant feeling with which I took up my new position in 1854: 'Now I have found room to grow'—a most natural feeling, surely, considering that I had no human creed to sign, no promises to make save of absolute, life-long loyalty to Christ." It is that spirit of liberty we need so that men may grow, and continue to grow, within our movement. 2. We need a Revival of Conscience so that the sense of our responsibility, in view of the measure of understanding and enlightenment vouchsafed us, may be such a burden that we cry "Woe is me if I preach not this gospel," and then, with a passion, to preach it. 3. We need a Revival of Faith. Faith in the Christ who has given us this grace that we may proclaim a vital and relevant message for the times; faith in the objectives for which we plead and work; faith which sees beyond the divisions of to-day the unity of to-morrow, faith which enables us in the light of the unity of to-morrow to live in the spirit of unity to-day; faith to go forth "with stout hearts, unafraid" into every new door and avenue until at last we all come into the fulness of that unity which is in Christ Jesus our Lord.

CRUSADING FOR



WOMEN

PROGRAMME FOR MAY

Mrs. C. H. J. Wright, Albion, Qld.

Devotional Theme:

"Sing to the Lord."

CALL TO WORSHIP.

"Come let us tune our loftiest song
And raise to Christ our joyful strain,
Worship and thanks to him belong,
Who reigns, and shall forever reign."

HYMN No. 344.

"These things shall be."

PRAYER.

Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray thee, in the hearts of all men, the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility thy kingdom may go forward till the earth is filled with the knowledge of thy love; through Jesus Christ our Lord. Amen.

READING.

Isaiah 9: 2, 6-7.

MEDITATION.

"O God of love, O King of peace."

War is not a mystery. Peace is not a mystery. War comes because men think they are wiser than Christ. Peace comes, and will stay, when men believe with all their lives, that Christ has revealed to the world the wisdom of God, the final truth about his will and their own welfare. To put it more simply, the only way to peace is through Christ and through Christians. Peace will come ultimately as a by-product of a larger quest, the quest for the Will of God. The one sure way to win peace is to make love and kindness, justice and mercy the objectives, to open our hearts to the law of love, and peace will come.

This is not just Christian sentiment. It means that men and women must be Christian in action, all the time, in all their relationships, in all those activities which are carried on in and through groups and communities.

Let us put away from us resolutely the idea that what we ordinary folk think makes no difference. The truth is that when a lover of humanity sees an ideal and a way of reaching it, and proceeds to share both with an-

other, then in Augustine's phrase, "one loving spirit sets another on fire." A "dry stick" alone may accomplish nothing. A burning twig here and there may do little, but a hundred together make a fire, giving out light and heat; a fire capable of spreading a hundred other fires.

Let us pray as did the great heart of Francis of Assisi: "Lord make me an instrument of thy peace: Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life." Amen.

HYMN No. 427.

"O God of love, O King of peace."

PRAYER.

Jesus, Master of our lives, thou who didst come into the world to reveal the Father, help us to understand that love is stronger than hate. Grant that we may rid our lives of everything which would keep us from loving our fellow men.

Teach us thy ways of peace, and guide us as we strive to build anew the City of God. Make us ambassadors of peace and goodwill, and grant that we may be instruments of thine helping to bring peace to a troubled world. Grant that Christ may come into our hearts and that we may find new life because of his indwelling. Amen.

BUSINESS.

TOPIC.

India.

HYMN No. 414.

"Lead us, O Father, in the paths of peace."

BENEDICTION.

And now may love and peace abide in your hearts forever. Amen.

EXECUTIVE NOTES

VICTORIA.

At the March meeting Mrs. Williams, the President, was in the chair. There were 105 ladies present. Mrs. Kennedy, of Hartwell, led the devo-

tional meditation. The guest speaker was Miss D. Willis, the sec. of the Aust. Association for United Nations. She gave a very informative address on the set-up of the organisation in Victoria, and told of their work. Reports were given of visitation to country churches. The visitation to all Victorian country churches has almost been completed, and this has proved very helpful. It was agreed to form a College of the Bible Auxiliary, so that the interests of the College would be kept before the women.

SOUTH AUSTRALIA.

Mrs. Woods (Koongawa), Mrs. Roberts (Whyalla), and Miss Kennedy (New Hebrides) were welcomed by the President, Mrs. Hughes, at the meeting on March 5. A communion set for use by a preacher in the outback of our State was presented to the chairman of the Home Missionary Committee, Mr. Cox, who expressed the thanks of the committee for the gift. Mrs. Roberts (Whyalla) gave an interesting address, telling of the work being done among the far northern churches. She also delighted with a pianoforte solo. Miss Kennedy brought greetings from the New Hebrides.

WESTERN AUSTRALIA.

It was with regret that the resignation of our president, Mrs. Tilbee, was accepted by the meeting on March 3. Mrs. Digwood, president-elect, was elected president. Sincere and loving sympathy of all go to Mrs. Tilbee and her daughter in their loss of husband and father. On March 15, Mrs. Tilbee left Perth for N.S.W. with her daughter, Mrs. Wheaton, when she returned to her home at Bankstown, N.S.W.

QUEENSLAND WORLD DAY OF

PRAYER.

In spite of very wet weather, the services in the Baptist Tabernacle on Feb. 20 were attended by 300 women in the morning, and 100 in the afternoon; Mrs. Dingle, president of Queensland Committee, presiding at morning meeting, Miss Reid, supt. of Methodist Guilds, giving a fine address on the topic, "Walk in the Light." Presbyterian Ladies' Choir, under the leadership of Mrs. May Jorden, sang "We Praise Thee O God," and also two short anthems.

Mrs. Brooks (Baptist) led the afternoon session. Miss Hickson, who has been a missionary in the Congo District (Africa), gave an interesting talk on her work there.

Our committee is very heartened by the steady increase in number of country centres holding meetings. Several country reports received tell of good meetings, despite weather conditions.—Mrs. L. R. Lade.

MISSIONARY NEWS

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

OLD IDENTITY PASSES

Hazel Skuce tells of an old Indian lady, known to our workers for years. Though urged many times to confess Christ, she continued as heretofore. Read how she confessed Christ but did not live to be baptised.

"This past year has been a very happy time of service here in India for the Master. We have not had great numbers here in this area turn to the Lord, but we have gained much ground with the village people, which we did not have before. Old Rahibai, one of the 'hard cases' from the settlement, made her decision for the Lord a few weeks back, and will be following her Lord through the waters of baptism later on this month. Do pray for her, and that through her witness in her last days she may be able to lead some soul to Christ. I am praying that many more will take their stand. While visiting the people in their homes, many have told me that they have put their faith in Christ, but as yet they haven't made their public confession."

Edna Vawser continues the story:—"Old Rahibai died wanting to be baptised, one of the dear old women we had to support for the last year of her life. Her husband was old Madhaba, who was bent backward through carrying water for the garden, etc. In days gone by, she sat round about to see that her husband was not influenced toward Christ. She was very, very bitter, the last woman in the world that Miss Blake thought would come to Christ.

"She was very sick a little over a year ago, and a Christian woman looked after her, and we had to provide her food. Her only adopted son deserted her as soon as he was able to earn — a real scallywag he was. When she realised that we were providing for her, she came and fell at my feet, but I told her it was the Father in Heaven who had provided for her, and that he wanted her to believe in the Lord Jesus Christ. She could only think of Jesus as the baby Jesus. Before I left, she told me she believed on the baby Jesus, but we doubted if this was enough. She told Hazel a few weeks ago that she

wanted to be a Christian, but Hazel also wondered just how much she understood, and asked the pastor to go and prepare her for baptism, but she took sick suddenly and died. I am glad that she was a Christian at heart; poor dear old soul, one of the hardest of them all. We just do not know the thoughts in the hearts of others.

"I am only too thankful that we knew of her need and that we were in a position to supply. Some of the money, definitely since about April last, came from the Victorian Fund sent out for famine relief some time ago. We fortunately kept some back for such cases. The first money for Ra-

hibai came out of our household accounts, and was shared by those in our household. We sent her little things from our table when she was first in need. Just a little loving care in time of need can help break down so much prejudice."

Mother and Child Helped

"A month ago a woman came to me with her two months old baby girl. The mother had an abscess on each of her breasts, and she couldn't feed the baby, also they had no money in the house to buy milk for the baby, who probably would not have weighed 6 lbs. The flesh was just hanging from the bones. I have the baby on four hourly feeds, and it is quite a thrill seeing the little one respond. Her weight is now 8 lbs. As I am typing this, the babe is having her evening bottle. To those who have sent money to the Milk Fund, and to those who have sent the powdered milk, I would like to say to you all a very big thank you from the mothers who come to the Welfare Centre."—Hazel Skuce.

Queensland Newsletter

Preachers' Retreat

"The days are not all democrats," said Fosdick, in one of his earliest books. Some are far more important than others—and some of the most creative are those spent in "Retreat."

Thirteen Queensland preachers met at Caloundra Youth Centre from Monday 6 p.m. to Thursday noon, April 6-9. Mornings, and some of the waking hours of night, were taken up with lectures. And, both afternoons, the white sea horses were joyously ridden.

C. G. Taylor, B.A., gave five lectures under the general theme, "Concerning the Faith." Edna Vawser was a welcome missionary to the "heathen" and mother to the "boys." She gave three lectures on our Indian mission work, and also took vespers. Morning devotions were led by F. D. Craig.

Mrs. Lowe and Mrs. Winter, of Too-woomba, saw to it that our material wants were amply satisfied.

Holy Week

Lunch-hour services are a feature of Protestant witness in Brisbane each Easter. This year they were amplified, with the help of the Open Air Campaigners, from the steps of the City Hall. Each was of about half an hour's duration: a recording, prayer, Scripture reading, solo, ten-minute address, and closing prayer. Speakers this year were D. Shand (C. of E.),

A. Preston (Methodist), J. Farquhar (Baptist), and R. W. Graham. This was my first open-air experience, and, as I said to the Editor of the *Australian Christian* afterwards, "Once started, the only thing to do was to stop. It was like trying to evangelise a procession."

Many more listened than when the services were held in a church.

Y.P.D. Camp

The Youth Department's first Easter Camp was held this year at Caloundra. The Youth Director, K. D. Horne, reports that it was a very successful venture. Fifty young people were in camp—most from Brisbane and Too-woomba, and the majority new to camp. The second building, reported last time as in the course of erection, had been completed, and was used as a boys' dormitory. The workers were glad officially to rest from their labors. Leaders were K. D. Horne, R. Clymer (Boondall), R. Cardew (Ann Street), and the study book, V. C. Stafford's *The Will of God*. Cooking, a most worthy vocation, was in the hands of Mrs. Lowe and Mrs. Winter. Too-woomba young people presented an Easter programme on the Friday night.

Queensland Newsletter in future will be written by C. H. J. Wright, Albion. It has been a pleasure to have been correspondent for the last three years. —R. W. Graham.



We have received news, but no details, of the passing of A. Cameron, who recently began a ministry at Victor Harbor, S.A. Mr. Cameron was formerly preacher at Mitcham, Vic., rendering appreciated service.

Good meetings have marked commencement of the Hinrichsen-Philp Mission at Belmont, Geelong, Vic.

We are glad to hear that the World Convention Committee, having finalised matters related to the Fourth World Convention held in Melbourne last year, is able to set aside a sum exceeding £500, which will go to the brethren in Toronto to assist in preparing for the Convention in 1955. As the Australia Committee commenced its work without any funds in hand, this result is most satisfactory.

Famine Relief Appeal now amounts to over £1,350, the whole of which has been sent to India. Amounts are coming in daily, and a further remittance will be sent at the end of April. With relief monies already received, food has been supplied to many needy families and constructive work given, enabling the laborers to purchase supplies. Some of the C.R.O.P. grain has also been distributed.—A. Anderson.

North Richmond church, Vic., has lost a valued leader in the sudden passing of Alan E. Alderson on April 20. He was well known for his work in boys' clubs and other Christian activities. We express sympathy to his wife and three children.

The Diamond Jubilee of Marrickville church, N.S.W., were celebrated on April 19. Dr. A. C. Crisp, once a preacher of the church, presided at the morning meeting. N. H. Matthews and M. D. Hunter, former members, read the Scripture lessons, while C. Rush (also former preacher), gave the dedicatory prayer. K. A. Rae chaired the afternoon meeting, the devotional being led by T. Benson. There was a good musical programme. G. Andrews, Conference President, gave a brotherhood greeting, while Dr. Crisp, D. Wakeley, C. Rush and R. H. Maxwell gave reminiscences. The church was first started in the home of the late James Hunter, and it was stated that only two of the original members were still

living. Mrs. Fred Morris and James Hunter, of Wellington, N.Z., from whom a letter was read, conveying his personal greeting, also greetings from the Wellington church. The day following, a cable was received telling of the sudden home call of Mr. Hunter on the night of Saturday, April 18. The sympathy of all goes out to the bereaved relatives. Mr. Thomas, present preacher, gave the evening address on "Looking Forward." The service was much helped by the singing of the choir, solos and a trio, a talk to the children by Hazel Shepherd, and the testimony of Ross Rugendyke. A lady made the good confession. All the meetings were crowded to overflowing in a day of happy fellowship, visitors enjoying the hospitality provided in homes of the members.

At its first meeting in the new conference year, the Victorian-Tasmanian Home Missionary Committee appointed Keith A. Jones as chairman, as successor to F. N. Lee, for whose dynamic leadership over the past two years, keenest appreciation was expressed. The committee is alert to its responsibilities, and looks forward to happy co-operation in its many-sided activities.—B. J. Combridge.

At Lane Cove, N.S.W., a Visitation Mission led by J. Turner, B.A. (Moreland, Vic.), is proving a time of spiritual blessing. 7 teams visited 40 homes on three nights, and contacted prospective and lapsed members. Good results are reported, with promises to attend special meetings. On Sunday there were good attendances and three confessions. There have been pleasing attendances at week night meetings, and appreciation of Mr. Turner's addresses. R. Hayward is song leader and soloist. Mrs. Turner is also assisting with solos and addressed W.M.B.

Members of the Victorian Bible School committee visited Warragul and Morwell churches on Saturday and Sunday, April 18 and 19. An average of 25 teachers from both churches met at Warragul on Saturday for conference with teachers. Teaching methods, school at work, films, etc., were discussed. B. Huntsman and Miss E. Mitchell remained at Warragul for the Sunday services, and Mr. Huntsman spoke at the

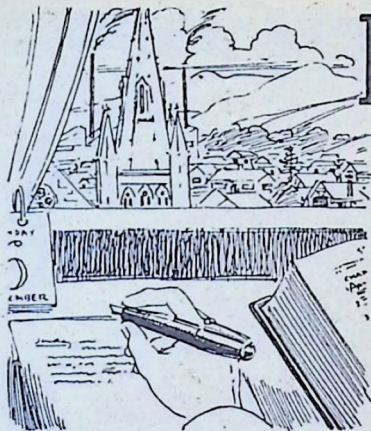
morning meeting. Miss Bates visited Morwell and addressed the church.

On April 23, Mrs. T. R. Morris, of Brighton church, Vic., was suddenly called Home in the midst of her normal tasks. With her husband (a former Victorian President), she has been devoted to the Church throughout a long life, regular in its services to the last, and always actively concerned for its welfare. She was an ardent advocate of the temperance cause. Mr. Morris and the family, all well known in the brotherhood, are assured of our concern and prayers on their behalf. Sincere tributes to a true Christian lady were paid at funeral services at Brighton church and cemetery on April 27.

The Annual Workers' Inspirational Gathering of the Bible Society for 1953 will be held on Wed., May 6, in Scots Church Hall, Russell-st., Melbourne, at 2.30 p.m. The speaker will be Nina Youlden, who has been engaged in unique missionary work in India in connection with Christian literature, and with the Scriptures. Miss Youlden has served for several years as honorary secretary of the Poona Auxiliary of the Bible Society, and is a member of the Executive Committee of the Bombay Auxiliary. Vocal items will be rendered, and afternoon tea will be served. Friends of the Society are cordially invited.

On Mar. 12 the chapel at East Kew, Vic., was crowded for commencement of the ministry of D. W. Mansell, formerly of Earlwood, N.S.W. On Mar. 15 a public welcome was given. A. Waters and Phyl Davis spoke on behalf of Y.P. auxiliaries; F. H. Elliott, B.S.; Mrs. T. C. Prince, Ladies' auxiliaries; G. York, Officers' Board and church members. Dr. Oldfield brought greetings from Conference, and G. Fairservice from Kew Ministers' Fraternal. The Emmanuel Quartet, Mrs. Cuthbert, and Miss Grafham rendered items.

The Essendon church of Christ Youth Choir will sing "Eternal God" (Bortniansky) and "They That Go Down To the Sea in Ships" (June Epstein), in the Assembly Hall, Melb., on Wed., May 6. Randolph Tippet will be the conductor. This concert is one of the functions being held by the Associated Youth Committee of the National Fitness Council during this year's Youth Week. The Brighton church of Christ Explorers will give a demonstration of tumbling exercises in Scots Hall, Russell-st., on Fri., May 8. This will be part of the programme of practical activities in youth clubs. Admission to Scots Hall is free, and tickets at 3/- each are available for the Assembly Hall concerts at the National Fitness Council, 147 Collins-st., Melb.



MINISTER'S MUSINGS

SUNDAY.—"We must make people feel at home when they come into our church. Let them know that we've noticed them, that we want to see them again, that there is some place in the church's life for them." Doubtless, you've talked like that sometimes; I know that I have. And it is important—though I wonder sometimes if we haven't over-emphasised this idea of folk feeling "at home" in church. That "living encounter with God," which is the aim of any vital church service, may make a man feel anything but "at home"—and there's hope in that.

MONDAY.—I confess I found a certain sting in Dr. McLellan's recent story of a young man who came to London from the provinces. "On the first Sunday morning he received a warm welcome at the local church of his particular denomination. He was given tea and biscuits, invited to go to the meetings of the Dramatic Society and the Men's Club; individuals made it clear that he would be graciously received in their homes. The newcomer was grateful for all the kindness, but finally asked a question which had clearly been on his mind for a while: 'On which night do I come along for prayer and Bible study?'" Of course, I'm aware that prayer and Bible study may be vital to the working of other church auxiliaries, where the old-time "mid-week meeting" is no longer held (though I'm sure that should not too easily be discarded as a dead loss). But what disturbs me most about this story is that I cannot imagine the average church member (young or old) ever asking such a question in a new church. I hope I'm wrong.

TUESDAY.—To-night I had my first opportunity to hear a broadcast sponsored by the Methodist Mission to the Nation. I was impressed, both by its quality and its evangelical force. "Drama with a Challenge" is the general theme of this series of 24

sessions, and this one, directed towards lonely people, certainly lived up to its name. The Mission organisers have wisely chosen drama as the most likely way of holding the interest of non-church-going listeners, and the 55-station coverage makes it possible for them to urge Methodists throughout Australia to arrange "listening groups" in their homes. To-night's drama told the story of three lonely persons who found the Christian answer, respectively, in fellowship, service and forgiveness. There was nothing merely pious or unreal in the insistence on the last of these—the forgiveness which Christ alone makes possible. "God is everywhere, and walks the lonely places, and makes men one with him," said the compere in the closing moments of a session which I felt must reach home to people. These sessions are going to cost £14,000, but who can estimate their potential worth?

WEDNESDAY.—"I don't like your face!" It can't be often that a minister of religion can indulge in the luxury of telling another man that! But there was a gleam in the eye of one of our Graysley ministers when he told the rest of us about an encounter with one of our local would-be "big-wigs." Apparently this W-B B-W had promised to appear in a court case on behalf of one of our friend's parishioners, and had not done so. As his non-appearance could have been very serious for the defendant, the minister was not at all happy when the W-B B-W called on him the next morning with the weak excuse that he had "forgotten." Our friend invited him into the study, listened to his story, and then startled the man out of his smugness with "I don't like your face!" He proceeded to say a lot more in specific terms about the man's character, etc., and it was a much shaken W-B B-W who finally stumbled out of the house, wondering dazedly what had happened to the alleged man of peace! I recalled that one of our own men once told us how he saved a home from breaking up. The erring husband paid no heed to his reasoned pleas, but it was a different matter when he suddenly changed his tone, and used the kind of "earthy" language the man knew. He was so startled to hear a minister talk like that that he really sat up and took notice. I won't push the moral too far, but there are certainly times when the preacher could well remember that even his Lord once said: "That fox!"

THURSDAY.—Early this morning I heard J. B. Phillips in the ABC's "Readings from the Bible" session. His voice was as refreshing as his translations, and I enjoyed listening as he read his own version of Luke's story of Jairus' daughter. There was an infectious "lift" in his voice as he read the words of Jesus, at which the young maiden arose. It sent me into the day thinking of the Lord of life and death. Late this afternoon I thought of the words again when news came that one we loved had suddenly died. She was no young maiden, but one rich in years and service for the Lord, the church, the family she loved—active in that devoted service to the last. She, too, has heard the Master's call—not back to this life, as he called the young maiden, but forward into that life which is eternally with him. We shall miss her here at Graysley, and gather her loved ones closer to us as we share their sorrow. But I've turned back to that passage in Luke, and remembered that Jesus said, "Weep not." If it were not for him, what comfort could I give, what else but the mouthing of empty words? Yet, because he lives—and how strongly confident she always was of that!—the sad tasks ahead are transformed in those words, "Weep not." How much it means to live this side of Easter!

FRIDAY.—I came across these words of Michelangelo to-day, flung at the painters of his day. "Why do you always paint him as a drooping, suffering, dying figure on a cross? Why don't you paint him with his foot upon the riven rock, risen and victorious?"

SATURDAY.—Laurel's seventh birthday—and a party! What excitement of party hats, sweets baskets, gifts, candles on the cake, etc., etc! And the noise! Not the best preparation for Sunday, perhaps—though I'm not even sure of that. No man ever faced a sterner task than our Lord on the way to the cross, but the shouts of excited children rang round him as he entered Jerusalem, and he would not let them be silenced. There are many noises worse than the sounds of children playing. But oh! the peace, now it's all over! I've just been telling poor tired Alison that for once she will have an excuse for sleeping during the sermon. She wasn't too tired to murmur, "Only for once?"



INTERSTATE CHURCH NEWS

Discipleship

Mrs. H. Reisenleiter, Gloria, Daryl and Alwyn Reisenleiter, Allan Roberts and Desmond Dallinger, Ma Ma Creek, Qld.
Keith Stringer, Essendon, Vic.
Rosemary White, Bundaberg, Qld.
Valma Durrant, Fullarton, S.A.
Mr. B. McCoull, Camberwell, Vic.
Margaret Douglas, Gympie, Qld.
Mrs. Sharp, Brunswick, Vic.
J. Harris, Prospect, S.A.
Mrs. McGrath, Mosman, N.S.W.
L. G. Moore, Collins-st., Hobart, Tas.

Membership

Mr. and Mrs. G. D. Blackwell, from Ormond, Vic., to East Kew, Vic.
Sister Trotter, from West Preston, Vic., to Carnegie, Vic.
Miss Rosemary Hendry, Camberwell, Vic.
Mr. and Mrs. Jones, Mrs. Branford, Prospect, S.A.
Mr. and Mrs. Dean, from Ashfield, N.S.W., to Marrickville, N.S.W.

Marriage

Dorothy Pedersen to A. Winterton, Warragul, Vic.
Eunice Howard to A. Walker, Carnegie, Vic.
Joy Gardner to Alwyn Billingham, Taree, N.S.W.
Mavis Bryan to Fred Pickard, Georgetown, N.S.W.
Valerie Clay to Kerras Burke, Camberwell, Vic.
June Grant to Sam Groves, Gympie, Qld.
Rae Riches to Max Thompson, Prospect, S.A.
Gloria Bynan to Melville Boettcher, Greta College to Paul Heyer, Grace Baldwin to Graham Virgin, Toowoomba, Qld.

Fallen Asleep

Mrs. W. Gairns, Ormond, Vic.
Mrs. A. Jones, Georgetown, N.S.W.
Mrs. E. Funston, Berwick, Vic.
Mr. H. E. Branford, Prospect, S.A.
A. E. Alderson, North Richmond, Vic.

Tasmania

Collins-st., Hobart (H. W. Street).—Y.W.L. has commenced under leadership of Mrs. Rowe. On April 9 Y.W.F. held social evening to raise funds for B.S. Good programme was enjoyed by about 80, and £12 was raised. Choir under leadership of J. Colbeck continues to give appreciated service.

Queensland

Albion (C. H. J. Wright).—C. H. J. Wright has commenced fourth year of ministry. Reports show progress in all departments. Appointments at annual meeting were: Deacons — E. Collins, E. W. Encheimnier (sec.), J. W. Furlonger, K. E. Mayer (treas.), W. J. Trudgian and H. W. Wiltshire. Membership class has been conducted by minister, and at service on Mar. 29 nine Y.P. were baptised. 130 communed for day. Mrs. Lockwood was guest speaker at kinder demonstration on Sunday afternoon, and in evening Y.P. presented drama, *The Risen Christ*. All services during B.S. anniversary have been well attended. Averages for March were 109 communicants and 81 at gospel service. Working bees have been organised to make improvements to interior of hall.

West Moreton Circuit (W. Jarmyn).—Annual conference was held at Rosewood on April 11, with good attendances. Church reports showed two increases with progressive emphasis on youth work. H. Hinrichsen was re-elected circuit president for the 28th year. A. Baills was re-elected treas., and J. Christensen as sec. Ladies' conference elected Mrs. J. Hinrichsen, pres., Miss Zahl, sec., and Mrs. H. Christensen, treas. Mrs. E. Potter, Federal Women's President, addressed ladies. Mrs. McLane, State Women's Pres., was welcomed. K. Horne, youth director, and Miss E. Vawser spoke. In induction service items were given by all churches, and Mr. Jarmyn was welcomed and formerly inducted in circuit by State President, S. Vanham.

Ma Ma Creek (W. J. Davidson).—C. H. J. Wright, Conference President, conducted 68th anniversary services. He addressed B.S. rally at Mt. White-stone, and conducted combined gospel service at Gatton. During preacher's absence at conference E. Rosenberg exhorted church. C.E. members attended rally at Blenheim Baptist Church on April 10. Mr. Davidson was elected president of Lockyer C.E. Union. He conducted service at Warwick on 19th. Gatton and Ma Ma

Creek members journeyed to Ipswich to hear E. C. Hinrichsen on April 12.

Roma (E. W. Paddick).—Mr. Paddick commenced his ministry during March. While church was without minister, A. S. Cooke conducted all services. Mrs. Thrupp, Mr. Waldron and others who have been away from Roma have now returned. It is regretted that Mrs. Thrupp has to return to Brisbane for further medical attention. Attendances at all services are well maintained, and Mr. Paddick's messages are appreciated. Gospel service on April 19 was broadcast through 4ZR, Mrs. Coomber was soloist.

Bundaberg (F. D. Craig).—Recent visitors have included Bruce Gough, Fred Swan and Edwin Horton (Sydney). Luncheon arranged in honour of Mrs. Potter (Women's Conf. Pres.) on Mar. 18 was attended by 25 women. K. Horne spent week-end prior to Easter with church. Preacher attended Conference at Brisbane, and later Preachers' Retreat at Caloundra. Two Y.P. attended Easter camp. Church regrets removal of Sis. A. De' Oberit to Rockhampton, and J. Sieps to Brisbane. Choir is rendering good service under W. Proudley. Improvements are being made to church and manse. Aborigines offering amounted to £36. Mrs. Christensen, sen., and Mrs. G. Krieger are progressing in hospital. During absence of minister F. Prestwood and R. Jones conducted services.

East Ipswich. — Church continues without minister. W. J. Davidson on April 5, and S. Vanham on 12th gave appreciated messages. After address by E. C. Hinrichsen one man made decision, and was baptised a week later. One Mile Open-air B.S. continues to progress, and 35 scholars have been enrolled since its commencement in Feb. Visitation of neighbourhood helped build up membership. Y.P.F. has almost doubled attendances during year, and members have conducted two gospel services.

Gympie-Monkland (R. T. Roberts).—Service was broadcast on April 19. Two new B.S. have opened at Mothar Mt. (leader Mrs. W. Henry) and Cootharaba Hill (leader Mrs. McLellan). There are now five B.S. in circuit.

New South Wales

Mosman (G. E. Burns).—On April 1 Ladies' Aid entertainment group had Easter afternoon with appropriate musical items, when £11 was made, and brought total to over £40 for

venetian blinds for kinder hall. On April 8 Open Air Campaigners' overseas team visited midweek fellowship meeting. A film called Betrayed was theme. L. Werry, D. Gibb and N. Gough assisted in meeting. On April 12, I. Paternoster was speaker at morning meeting. The building at Seaforth is almost ready for roof, with most of outside weatherboards on. On April 12 Men's Fellowship had monthly meeting, when Protestant witness was discussed.

Burwood (E. Davis).—In spite of much sickness meetings are well attended. On morning of April 5, 94 broke bread. On Mar. 5 gospel service took form of dahlia display, when building was decorated with hundreds of blooms, and preacher gave appropriate address. Mr. Chipperfield has recovered, and is able to meet again with church. Successful B.S. picnic was held on Mar. 14 at Fuller's Bridge. On morning of Mar. 12, J. Henderson (Auburn) addressed church. Choir, though small in number, continues to render helpful service under leadership of Mr. Prouese.

Taree (K. W. Barton, L.Th.).—B.S. scholar and daughter of members, Heather Bishop (11 years) passed away in Manning River District Hospital on Mar. 30 after a long illness. Funeral service was conducted by minister. Services were conducted by local men during absence of K. W. Barton at Newcastle Youth Camp at Easter.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.).—Large group of Y.P. went to Enmore for Conference Youth Rally on Mar. 30. Mr. Hart (Qld.) gave appreciated address on Mar. 29. Miss C. Jenner is recovering from accident, and Mrs. Rodger is improving after operation. Fellowship has been enjoyed with Noel Smith (Albion, Qld.) and D. Smith (Walgett).

Georgetown (L. G. Burgin).—Twenty, plus six on the staff, attended the Easter camp at Bolten Pt. Total in camp was over 120. Keith Fraser, Steve Rogers and Bill Parker have completed their National Service training. An under 12 soccer football team has been formed, and two teams have entered basketball competition. Cricket team was defeated in final.

South Australia

Fullarton (A. Lennox, interim).—Second Advent meetings on Good Friday were well attended. Speakers in afternoon were Mr. Delbridge (C. of E.) and A. Lennox. Basket tea followed, and at evening session speakers were Pastor Chinnery (Congregational) and B. W. Manning. Easter Sunday services were well attended. Choir, under W. Craddock, rendered Easter

anthems. On April 12 two Y.M. assisted in conduct of evening service. Mrs. D. Smith has returned home from hospital. Ladies' Guild has packed and despatched 14 parcels for India, and two large cartons of clothes for Korea.

Kilburn (H. G. Norris).—B.S. prize-giving on April 15 was well attended. Mr. Mercer (Hindmarsh) gave flannel-graph talk, and scholars sang several pieces, including duet by Jennifer Warmald and Margaret Davey. On 19th Mrs. Warmald was soloist. Church is indebted to F. Laurance (sec.) for gift of electric clock, now installed in new Roberts Memorial Hall. L. Brune has sketched plans so that proposed future chapel may be considered.

Croydon (W. N. Bartlett).—Work of all auxiliaries has been active during past month. Church attendances have been maintained, an average of 130 breaking bread, and 170 at evening service. Five young ladies were baptised before 160 on 19th. At conclusion of gospel service two more Y.P. made decision. Sick visitation by pastor has been greatly appreciated. Boys' club held Easter camp.

Prospect (K. J. Patterson).—In absence of preacher at Bordertown on Mar. 22, pulpit was filled by Mr. Tregilgas (Temperance Alliance), and Mr. Stewart at night. Mar. 29 was Temple day, and offering of approximately £300 was received. Preacher is conducting mission with Norwood church. Speakers in his absence include Messrs. Ingham, A. Jones, S. Patching and G. Stirling. Four Y.P. have recently confessed Christ. Work on church hall is progressing, and will soon be ready for flooring.

Cowandilla (T. T. Robinson).—On April 5 special Easter services were held. At gospel service several Y.P. assisted minister. Mrs. Westley has recovered from illness, and is able to again attend services. India relief offering amounted to £24. C. Bowers has been appointed general supt. of B.S., and K. Simms, general sec. At business meeting the following were elected: Elders, H. Hemer and G. Hossack; deacons, R. Kemp, C. Simms, C. Bowers and N. G. McLean; social committee, Mrs. E. Bain and Mrs. Grigg; auditors, N. G. McLean and O. Simms; treasurer, J. Dixon; sec., R. Kemp; organist, Miss L. Trowbridge. M. Thompson is agent for "The Fellowship News," and J. Grigg agent for "A.C." Church building fund has been started. Several Y.P. went to Longwood camp at Easter. On April 12 J. Manallack (Berrie) addressed both services to open special week of Mission. Both meetings were

well attended, and at evening service three young women made decision.

Victoria

Kaniva (M. T. Lawrie).—Visit of W. W. Saunders, Conference Pres., on Mar. 15 was enjoyed by all. Thank-offering amounted to £1192. S. Davey was speaker at District Conference on Mar. 8 and 10. Church hall is nearing completion. Special service for cricketers was held on Mar. 29. Offering for Indian relief was £124, and building extension fund £62.

Carnegie (L. G. Crisp, L.Th.).—Good attendances have marked recent services. On April 5 there were special Easter messages. Two B.S. lads were baptised at gospel meeting. G. Rose (C.O.B.) is giving appreciated assistance. Mrs. G. Warmbrumm is now in Will H. Clay Nursing Home. W. Manning is at home and improving. W.M.B. conducted meeting at Emmaus Home on April 14.

Warragul (V. Quayle).—Fifty-third anniversary of church was celebrated on April 12, with Dr. Oldfield speaking at all three services. Church membership now totals 100. With visitors at worship service 112 broke bread. Lunch and tea were served by ladies. Afternoon service took form of P.S.A., with Mrs. Roberts as guest soloist. Pastor intrigued all with model of proposed hall, plans for which have now been approved by authorities. Offering for Building Fund was received through slot in roof of model after Dr. Oldfield had "informally" opened it, and presented key to treas. Total amount for day's offering was £123. Y.P.F. contributed £15 by means of an evening and stall proceeds. Happy evening was given by Mr. and Mrs. Austin in home on April 10, and resulted in £11 for building fund.

Newmarket (D. W. Hibbert, B.A.).—Concert sponsored by Ladies' Guild and presented by Hartwell ladies raised over £15 for new church carpets. On April 12, Mr. Tippet (N. Essendon) presided, and Mr. Townshend, who was moving to Tas., received a presentation. Junior boys continue to meet with Ascot Vale club, while girls' club meets locally. Cricket team were runners-up in grade. Anniversary practice has commenced in B.S.

Brighton (C. G. Taylor, B.A.).—Money and goods for Indian famine relief were received in harvest thanksgiving on Mar. 22. Choirs' Easter music on Mar. 29, with solo and duet from Mrs. Taylor and Mrs. Hall, was much appreciated. During preacher's absence as guest speaker at Queensland Conference, helpful addresses were given by J. A. Wilkie, L. Chapman, C. Cole and W. S. Lowe. Large

congregations welcomed preacher on Apl. 19, baptismal service being conducted in evening. Choir presented complete worship programme at North Essendon on evening of 23rd. Judy Martin (organist) and Mr. and Mrs. J. Hall have been farewelled.

Swan Hill (R. A. Banks).—Mr. Bird and J. Leash were speakers on Easter Sunday. 12 Y.P. went to Conference. At annual meeting new officers elected were A. Anderson (elder) and R. Rogers (deacon). Reports show work to be in good condition. Mr. Sutton and Mrs. Parkin have returned home from hospital, and are recovering. One of B.S. scholars, Peter Staley, is still in hospital.

Ormond (F. E. Buckingham). — March meetings have averaged 98 breaking bread, and 60 at gospel service. Preacher is planning film night on third Sunday in each month. Mr. and Mrs. Blackwell were farewelled at social evening. Presentation was made of crystal water set and clock. On April 12 B.S. (198) and morning attendances were record. Gospel service was well attended, when one young man was baptised. New church paper, *The Ormond News*, is edited by Mr. Bowden, and is great success. Alex Mitchell is new C.F.A. agent. Progress for new brick chapel is satisfactory. P.B.P. have entered 2 teams for 1953. Altogether work is very healthy.

Hartwell (H. J. Patterson, M.A.).—On April 17 fifty men, after tea provided by ladies, listened to addresses by Mr. Metcalfe (Methodist layman) and R. Bolduan. Film, *Stage Fright*, was also screened. It was decided to form Men's Society. Dr. Oldfield delighted gathering of over 200 on April 19 with splendid message at 32nd anniversary of church. In evening Lloyd E. Jones, in first meeting of a special evangelistic series, spoke to over 180. Ladies of M.B. recently paid special visit to Will H. Clay nursing home.

East Preston (F. Langford).—Services of recent weeks have been well attended. B.S. continues to increase. Four new teachers have volunteered, but more are still required. At gospel service on April 12 Christian Choristers sang. On 19th film was shown. Church has ventured out on programme of interest promotion. Area has been divided in four zones, and members have committed themselves to maintain visitation regularly among absentees from church and B.S. Development and budget committees also have working programmes. Auxiliaries continue to show enthusiasm, and under supervision of Mr. Frieze morning service has been greatly improved by training younger men to assist.

Peel-st., Ballarat. — On April 12 morning service was taken by O. Jones, and evening service by L. Morris. On April 15 annual meeting took place. Officers elected were: A. Graham, N. Floate, T. Coad, R. Nice, W. McKay, R. Davies, R. McLeod (sec.), and J. G. Lacy (treas.); Mrs. A. Graham and Mrs. N. Floate organists; Mrs. R. Davies agent for "A.C.", Joan Coad, agent for C.F.A. General church fund stands at £705, & Manse Fund at £400. Fire broke out in B.S. hall early on April 13, but was quickly brought under control. Kinder room and kitchen were damaged.

Stawell (J. C. Cunningham).—Harvest thanksgiving services were held on Mar. 1. Produce and donation were given to hospital. On Mar. 29, in absence of preacher at Conference, campers from Hall's Gap conducted morning service, and D. Williams, of Kaniva, showed films at night. Youth tea and men's tea were enjoyed during month. A number of members have been sick, and some in hospital. Cottage prayer meeting was held in home of Mr. and Mrs. D. Marshman. Church has purchased piano. All auxiliaries are progressing, and work of Mr. and Mrs. Cunningham is appreciated.

Lygon-st., Carlton. — Addresses of visiting speakers are appreciated. Thanks is expressed to all ladies and secretary for their work over Easter period. Dr. Oldfield spoke on Easter Sunday morning. Other speakers have been V. Gole, T. Westwood, C. Young and J. Hodgins. Miss Pittman is still indisposed. B.S. time has been changed from 3 p.m. to 2 p.m., and is showing signs of increased attendances.

Coburg (A. R. Lloyd).—Fellowship was enjoyed with several visitors on Easter Sunday, including R. Banks and W. Wakefield (former pastor of church), who were morning and evening speakers respectively. Evening offering of £10 was given to India Food Relief. Ladies' Guild and M.B. held annual picnic to Kallista on Mar. 2. On April 1 ladies inspected Mitchell's brush factory. Y.W.F. held first anniversary on 14th, when large number attended, and brought greetings from other societies. Birthday cake, made by Mrs. Lloyd, was cut by president Mrs. Cromarty. Parents' Committee of day kinder held film night on 16th, when £25 was received from tickets and sweets. Committee presented Mr. Moreland, who screened the pictures, with small gift in appreciation of his help.

Hampton (Stanton H. Wilson).—G. T. Foot (Launceston) and J. G. Shaw (Morwell) spoke on Easter Sunday.

Sympathy of church is extended to Mrs. S. H. Wilson, whose mother passed away at Warragul. Mrs. Allen is back at services after illness. W.M.B. entertained aged folk at Cheltenham Home on April 21. In absence of choir, church appreciates help given by members as soloists.

IN MEMORIAM.

CAMPBELL.—Treasured memories of a wonderful wife, Nellie, and loving mother who passed away 26th April, 1951.

—Inserted by her loving husband, Hector, and family.

WOFF.—In ever loving memory of my dear husband and our loving father, William Lawrence, who was called home on May 2, 1952.

—Inserted by his loving wife and family.

DEATH.

FUNSTON.—On April 13, Edith Grannelle, wife of the late John James Funston of Berwick and loving mother of George, Jock, Molly (Mrs. S. C. Warne), Jean (Mrs. S. H. Wilson), and Allan.

BIRTHS.

CLELAND (ANDERSEN).—To Joan and Rex, on April 10,—a son, Allan Maxwell.

NANKIVELL (CLELAND).—To Beryl and Ian, on April 16,—a daughter, Roslyn Beryl.

Annual Public Meeting

MELBOURNE CITY MISSION

Tuesday, May 12, at 3 p.m.

Melbourne Town Hall, Reception Room. Prominent Representative gentlemen will speak, and The Dean of Melbourne, the Very Rev. Roscoe Wilson will give a short inspirational address.

Chairman—Right Hon. The Lord Mayor of Melbourne, Cr. W. J. Brens.

ALL ARE CORDIALLY INVITED TO ATTEND.

For Mother's Day

EXPRESS GRATITUDE WITH A BOOK.

Love's Unfading Flower (Illustrated), 4/9 (5/2).

The King of Love (Illustrated), 4/9 (5/2). Listening In (Illustrated), 5/- (5/5).

The Homely Year, 8/6 (9/1).

The Friendly Year, 4/- (4/5).

A Shepherd Remembers, 10/6 (11/3). Sung in our Hearts, (a Study in the Psalms), 9/6 (10/1).

Such Splendid People, 6/9 (7/2).

Some Women of the New Testament, 6/6 (8/1).

Gay Adventure, (H. L. Gee), 6/6 (7/1).

Up Hill and Down (H. L. Gee), 7/- (7/7).

Bright Interlude (H. L. Gee), 6/6 (7/1).

Church Hymn Book, Morocco Cover and gilded edges, 27/6 (28/1).

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Calling All Preachers

Dear Brother Preacher,

This year Pentecost Sunday falls on May 24. For some years we have emphasised this as Christian Union Sunday. The Christian Union Committee is suggesting that this year we observe a Christian Union Week from Sunday, May 24, to Sunday, May 31.

As one gesture of inter-church fellowship, what about a pulpit exchange on one of these Sundays with a neighboring preacher from the Methodist, Presbyterian or some other church?

Will you participate wholeheartedly in promoting a Christian Union Week? Attempt to strike sparks of real interest in unity. Once it was our pioneers' first concern and conviction. Let it be the passion of every one of our preachers for this week. Put the "U" in Christian Union.

We urge you to prepare sermons which strike a positive note on this great ideal of unity. Turn over the old ground and try also to break new ground. Face to-day's problems and apply our historical convictions in to-day's terms. Be as searching and original as the Declaration and Address was in the world of 1809.

We suggest a programme of studies in youth clubs or classes or C.E., prayer meetings, women's meetings, etc. The booklet, *An On-Going Christian Movement*, by G. R. Stirling, B.A., may be used as a basis for such studies. You may choose other available pamphlets for study. As an alternative you may choose to have an address given to these various groups on such a subject as "Churches of Christ in To-day's World." Such an address would take account of modern developments in thought and action, and the attitude of denominations towards one another and the question of unity. Discussion would follow the address.

Display and distribute appropriate literature.

With all good wishes for a successful Christian Union Week,

On behalf of the Christian Union Committee,

E. L. Williams (President).

R. P. Morris (Secretary).

Appropriate Literature for Christian Union Week

CHRISTIAN UNITY

Heralds of Christian Unity, 1/- ea.
The Witness of Churches of Christ to the Christian Message, 3/6 doz.
Pillars of Unity, 6d. ea.
Christian Unity (Scambler), 2/6 100.
The Christian Message for Today (Williams) 1/6 doz.
The Basis of Christian Unity, 6d. doz.

Principles of Union, 6d. doz.
Declaration and Address, 2/3.
Declaration and Address (The Thirteen Propositions—A Unity "Seed Plot"), 1/6 doz.
An Apostle of Christian Union (Alex Campbell), 6d. ea.

DISTINCTIVE LITERATURE

A Movement which Began to Unite All Christians, 1/6 doz.
Why I am Associated with the Churches Known Simply as Churches of Christ (G. T. Fitzgerald), 1/6 doz.
Why I am a Member of the Church of Christ (Fisher), 6d. doz.
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The New Testament Church (A Pictorial tract), 4d. each.

The New Testament Church (E. P. C. Hollard), 2/6 doz.
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The Romance of the Churches of Christ (A Study in Origins), 3/6 doz.
Our Plea, 6d. doz.
New Testament Christianity (Wm. Robinson), 3d. ea.
What Churches of Christ Believe, 2/6 100.

CONCERNING THE CHURCH.

The Coming of the World Church (A. Haddon), 6d.
The Place of the Church in the Purpose of God (Harward), 2/6 doz.
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The Creed of one Article, 6d. doz.
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YOUTH WEEK

The Associated Youth Committee of the National Fitness Council of Victoria, presents, CONCERTS in the ASSEMBLY HALL, on May 6 and 7, and EXHIBITIONS and Demonstrations of Club activities in SCOTS HALL, May 7 and 8. 36 Youth Organisations will take part. ADMISSION - SCOTS HALL - FREE. ASSEMBLY HALL - 3/-

Available at the National Fitness Council,
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SUNG IN OUR HEARTS. A Study in the Psalms, by Rita Snowden.

9/6 (10/1)

MOTHERS IN THE BIBLE. By Donald Davidson.

12/9 (13/4)

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Anniversaries and Homecomings

MALVERN-CAULFIELD, Vic.—Sunday, May 3, 11 a.m., worship. Luncheon and reminiscences with programme. 7 p.m., Gospel service conducted by grandsons of pioneers. If intending to be present, please write or phone the secretary, R. P. Clark, 72 Dent-st., Ashburton, WM 6660, or 'phone manse, U 9812.

BLACKBURN, Vic.—Bible School Anniversary, May 3: 3 p.m. W. S. Lowe; 7 p.m., L. E. Brooker. May 10: 3 p.m., C. Watson; 7 p.m., S. Neighbour.

ESSENDON.—Bible School Anniversary, May 3: 3 p.m., L. Whitby; 7 p.m., W. Pike. May 10: 11 a.m., Teachers' Dedication Service, led by L. A. Trezise; 3 p.m., A. Graham; 7 p.m., E. McIlhagger.

BOX HILL—May 3, 41st anniversary. All former members welcome. Services 11 a.m., 3 p.m. (Pleasant Sunday Afternoon); 7 p.m., Get together after evening service. Those requiring hospitality should contact G. Gray, 22 Graham Place, Box Hill, WX 1985.

NEWMARKET—Bible School Anniversary, May 31: 11 a.m., Dr. G. H. Oldfield; 3 p.m., A. B. Withers; 7 p.m., R. Muller. Bright singing by scholars, tea time hospitality provided.

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Opening of Manse by Dr. G. H. Oldfield

Saturday, May 23, at 2 p.m.
Be there at the culmination of this great voluntary effort by local enterprise.

Sunday, May 24.

CHURCH ANNIVERSARY

11 a.m.: B. J. Combridge.
3 p.m.: Lloyd Jones.
7 p.m.: E. H. Randall.

Come and have fellowship with this big brotherhood church.

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To encourage the publication and distribution of literature likely to spread the gospel and the aims of the Restoration Movement.

Donations may be sent to the secretary: C. L. Smith, Boronia-rd., Boronia, Vic.

Footscray Church

75th Anniversary

Saturday, May 2.

2.30 p.m.: Tour of District.

7.45 p.m.: Reception to Visitors.

Sunday, May 3.

11 a.m.: Worship.

Speaker:

Dr. G. H. Oldfield Conference President

2.45 p.m.: P.S.A.

Speaker: Hon. A. E. Shepherd, M.L.A.,
Minister for Education.

5 p.m.: Anniversary Tea.

7 p.m.: Gospel Service.

Speaker: A. E. Hurren.

7.45 p.m.: Anniversary Concert

Monday, May 4.

Anniversary Concert

By Auxiliaries of Church.

Tuesday, May 5.

Anniversary Social.

at Footscray Town Hall.

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and 33rd Church Anniversary and Home-Coming services, May 3 at 11 a.m. and 7 p.m.

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"Thirty Years Ago"

E. C. Hinrichsen.

When the writer left College 30 years ago, his first Missions were in Tasmania. Invermay is in Tasmania, and it was a joy to meet scores who decided for Christ 30 years ago.

It is wonderful how converts remain loyal, however much unthinking people say to new converts, "I hope you stick," or "I hope you know what you are doing," or, "I was enthusiastic like that, but you will lose it." These statements are calculated to take heart out of new saints.

Now at Invermay the two sisters who officiated at the organ were converted in the Mission 30 years ago. One is a splendid singer, a winner in the Launceston Elstedfodd. This Mission was particularly hard at the start, partly due to the location of the tent. Right across from the tent there were ten acres without a house, as that was the location of the White City, where at night time they had dog coursing. Close to the left hand side of the tent was the Mowbray racecourse, and it was surrounded by jockeys, trainers and racehorse owners.

On the right hand side of the tent was a large primary Catholic school, and of course our friends buy up the homes near by to make it convenient for the children. At the rear of the tent was the river, which cut off the population from that direction.

For a few weeks it looked hopeless, and it must be admitted that the victory came only by the grace of God and by much prayer.

However, the gospel has that life giving power, and there was an amazing victory.

Roy Wilson had been the week-end preacher. Now it is easily strong enough to support a full-time man, although some of the converts will go to our Sand Hill and Margaret-st. churches.

Unfortunately, owing to other commitments the Mission was shorter than usual, otherwise there would have been well over 100 souls. As it was, some baptised believers who had not been to church for years came back, and with initial decisions about 90 decided. 80 of these were adults.

One woman had not been to church for 20 years. One who found the Lord, brought 16 non-members one night, had 24 promises for the Sunday night we could not be there. When I said, "It is wonderful how you get them to come," she replied, "I don't get them now, they call and ask if they can come with me."

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possession of people, everybody notices it, and they want that joy, too.

Amongst the converts there were many men in good positions, and many husbands and wives came together to the Lord. On many nights the marquee was completely crowded out, and scores stood outside. A man and his wife, an ardent communist and atheist, came from right outside the tent. There were many scores of people on the verge of decision, but it was necessary to leave to conduct the Prahran centenary celebrations. The enthusiasm, co-operation and liberality of the members have never been surpassed.

Without any special appeal the offering came to over £1000. Men in big positions rallied to help enthusiastically, and their love for the Lord and the truth were thus expressed.

W. Taylor, preacher at Nubeena, was with us during the Mission, and was a wonderful help in his untiring efforts.

P. Philp as song leader did a great job. R. Wilson and J. Luff were wholehearted in their prayers. We humbly express our gratitude to God to them and all the members.

CENTENARY CELEBRATIONS.

Finally, the writer wishes to express his sincere thanks to Prahran for the honor conferred upon him in inviting him to be the guest speaker at their centenary celebrations, and for the testimonial presented, indicating the hunger of our brotherhood for New Testament evangelism.

CHANGE OF ADDRESS.

W. B. Burn (preacher, Glenelg church, S.A.)—11 Marine-st., Somerton.

Thos. A. Hampton (secretary, Maidstone church, Vic.) 4 Kellaway-st., Maribyrnong, W.10.

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