

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

New Chapel at Long Plains, S.A.

Five years ago, on Jan. 22, 1948, only four days after the commencement of the ministry of J. B. Baker, the chapel of the Long Plains church, S.A., was destroyed in the disastrous district fires. The hopes of the years since were realised in the opening of the new building on April 11 and 12 last. It stands opposite a barn in which members met while waiting construction of the original chapel, opened fifty years ago. Twelve members then present were amongst the crowd who rejoiced to see the opening of the new chapel.

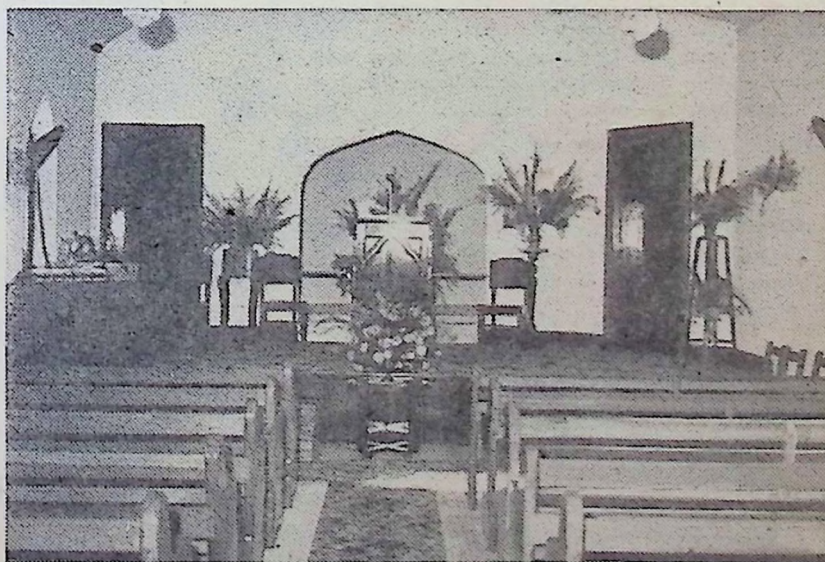
On the Saturday afternoon, after Mrs. D. Good (oldest member) had opened the door, M. D. Williams (present minister) invited people to join in a service of dedication, which was shared by 160 in the building, and amplified to 130 outside. J. B. Baker (former preacher) read the Scripture, and G. R. Stirling (Conference President) spoke. Later, pine trees were planted in front of the building by auxiliary representatives.

I. Durdin (another past preacher) addressed the thanksgiving service at night. A thankoffering was received, which has since reached £187; debt on the building stands at £355. Mr. Daniel, church secretary, thanked all whose gifts and voluntary labor had made the building possible, with special appreciation of carpentry help on two occasions from J. L. Richards (Seaford, Vic.). Furnishing, seating, stove, sink and cupboard, ornamental

front fence, lighting plant for chapel and manse were donated by past and present members, and floor coverings by the Ladies' Guild. Included in the new building were windows and frames from the Alma chapel (one of the earliest country churches in S.A.), and also the frame and doors, and the pulpit Bible from the old Mallala chapel.

On the Sunday crowded congrega-

tions heard J. B. Baker (morning), G. Whiting (afternoon youth service), and G. Rootes (past preacher, night), and also appreciated messages in song. 480 signed the Visitors' Book over the two days, and many commented on the beautiful interior of the building. All deeply regretted that James Barr, a life-long member who unveiled the foundation stone, passed away on March 10.



Interior of new chapel at Long Plains, S.A.

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



When the day of Pentecost had
come, they were all together in one
place. And suddenly a sound came
from heaven like the rush of a mighty
wind, and it filled all the house where
they were sitting. And there appear-
ed to them tongues as of fire, dis-
tributed and resting on each one of
them. And they were all filled with
the Holy Spirit, and began to speak
in other tongues, as the Spirit gave
them utterance.—Acts 1: 1-4 (R.S.V.).

What did Pentecost do for men? It
brought a new dynamic of righteous-
ness. From the beginning there has
been the light lighting every man that
cometh into the world; a light the
darkness could neither apprehend nor
overcome. In the Incarnation of the
Word made Flesh the Light came into
the world. Pentecost focussed the
Light. He convicts the world of sin,
of righteousness, and of judgment.
There is a new power of conviction.
Men were pricked in their hearts as
they had never been before. That
conviction centres in Christ and is
wrought by the Spirit. Pentecost
brought a new fellowship. That is
the abiding miracle. Community of
the Spirit of Jesus issued in com-
munity of life in his Name. . . . The
new thing is not in the wind and fire,
or the gift of tongues, but in the
possession of the Spirit by each for
the good of all.—Samuel Chadwick.

Almighty God, let thy Spirit breathe
upon us to quicken in us all humility,
all holy desire, all living faith in
thee. . . . Teach us, by the Spirit of
Christ, the sacredness of common
duties, the holiness of the ties that
bind us to our kind, the divinity of
the still small voice within that doth
ever urge us in the way of righteous-
ness. So shall our hearts be renewed
by faith; so shall we ever live in God.
AMEN.—John Hunter.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

—To be sung prior to the Anointing
in the Coronation Ceremony.

THE AUSTRALIAN CHRISTIAN

Doing Much with the Gospel?

WHAT are we doing with the gospel? On figures, not much. As churches, we have barely held our own, numerically. Signs of decline have been more evident than tokens of advance. The annual perusal of Conference statistics had become so discouraging that we would often have gladly passed them by, had it not been for the disturbingly tactless—and by no means taciturn—folk who wanted to know the reason why. Now the picture is changing—ever so slightly, not enough to make us sure the tide has turned, but enough to give us hope, if we all keep on with the business of evangelism.

But when everything possible has been said in our defence, whether in penitence or promise—the fact remains that we have been poor “stewards of the mysteries and grace of God.” We look back wistfully to the great eras of growth in the Christian Church, to the swiftly increasing membership of our own Movement in its earlier days. Of course, times have changed, and so have we, but not the gospel and its power. What have we been doing with the gospel, that our record has not been better? Have we been less sure than our forefathers that what we have to preach is uniquely God’s good news to lost mankind?

That crippling uncertainty even made itself evident in the early Church. Paul warned the Galatians of those who would

PERVERT

the gospel of Christ (1: 7). Some modern versions of this verse are especially interesting: “men upsetting your faith with a travesty of the gospel” (Phillips); “people who . . . want to turn the good news of Christ around” (Goodspeed); and others which emphasise the word “distort.” Those Judaising teachers who tried to wreck Paul’s work among the Galatians have unfortunately had many successors, as Halford Luccock has well illustrated in a penetrating note in *Preaching Values*: some have so manipulated the gospel that it has looked *backward* instead of *forward*, *downward* instead of *upward*, *inward* entirely instead of *outward* to a world of need.

Men have sought to confine the “gospel of the grace of God” within their own preconceived ideas, narrowing its meaning and application so that we have had the equally absurd distortions of a merely individual gospel and a merely social

gospel. Some have tried to tie up the gospel behind their own hobby-horse, forgetting that it is the gospel, not the hobby-horse, which is “the power of God unto salvation to everyone that believeth.” (Rom. 1: 16).

In reaction to perversions such as these, some have thought that their supreme aim must be to

PRESERVE

the gospel. These are the self-styled defenders of the faith. But the early Christians’ attitude to the gospel was never merely negative. Paul fought as strongly as any one to “keep the great securities of the faith intact,” but his forward thrusts with the gospel were the really vital task in his life. The Galatians might distress him and the Corinthians fail him (and his letters show how deep was his concern), but he never dropped everything else and said, “We must clean up this mess before we advance a stage further.” He dealt with such situations as swiftly and decisively as he could, while still pressing on with the gospel. He might despair of what some men did with the gospel, but never of the gospel itself.

At the beginning, the apostles might have felt that their big task was to gather together all the records of Jesus’ ministry and safe-guard the new-born faith in a hostile world. But their Master had said, “Go, preach!” If the apostles had “sat” on the gospel in the way some timorous souls have done since, they would have hatched a faith so feeble it would have died of malnutrition before either Jewry or Rome could have wrung its neck.

How much of their urgency is there in our own dedication to the gospel? Are we more concerned to preserve the faith than to

PREACH

it? It’s a tragic thing when a man substitutes heresy-hunting for soul-winning. Of course, it’s much easier, which probably accounts for its popularity to-day. But preaching the gospel, in word and deed, must be the main concern of us all—the hard, slogging work of winning those outside the church. That’s something we can’t just leave to preacher and missionary. The question is, What are we doing with the gospel? Perhaps we ought also to ask, What is the gospel doing with us?

A. L. HADDON, M.A., in "The N.Z. Christian" helpfully presents the position of churches of Christ in the face of

Church Disunity and Christian Witness

Is Division Sin?

All that our Lord said about the gospel, and all his references to his followers, assumed that believers were and would continue to be, one body. All that the New Testament teaches about the Church presupposes its unity.

Since we believe this to be the Church's norm, divisions, however inevitable, regrettable or time-honored they appear, are seen to be sinful because they frustrate the holy will of the church's Head. They hinder the true manifestation of one supreme Lord in one saving community. They introduce false emphases and sectional interests, causing unChristian exclusiveness and even arrogance to blight large areas of the Church's life. They are a stumbling block on the mission field and to the non-Christian world by reason of contrary witness and competing loyalties. They are economically wasteful and render the Church unequal to the task of challenging the aggressive and united forces of materialism and secularism. We believe that divisions should be removed at any cost except the sacrifice of New Testament truth.

We rejoice that Christians recognise the unity they have in Christ. We support every effort to make this unity more apparent and effective. The unity which we seek to make evident once more is not uniformity of theological opinion, or of personal action, or of organisational structure, but the "unity of the faith" declared in the apostolic creedal vow of loyalty to Jesus Christ as Lord and Saviour and expressed through a corporate order sufficiently fluid to allow local manifestations of the freest democratic tastes in ways of worship, theological interpretations and general behavior, while still preserving the essential characteristics of the Christian ecclesia.

Are Causes of Division Still Relevant?

Some of the original causes of our separateness from other churches have been removed, others remain.

We cannot accept, as a condition of union, the view that ordination by a bishop in the "apostolic succession" is necessary for valid ministry.

We have difficulty also, with regard to infant baptism. In apostolic practice

and in the practice of the Catholic Church for three centuries faith and repentance preceded baptism. To us it seems that the difference between believers' baptism and infant baptism is not merely a difference between forms. The question involved is whether Christian discipleship and membership in the body of Christ is based on a personal and individual choice in following Christ or on something sub-personal. We do not think that infant baptism can be shown to be a legitimate development of apostolic practice. Originally baptism was "into Christ," admission into his Body, a washing away of sin, a burial and a raising to new life. To empty baptism of this content, as is done in infant baptism, robs it of its full significance and results in unethical views of the sacrament being held.

We also witness to the centrality of the Lord's Supper as the essential pattern of New Testament worship; and we do not favor the imposition of metaphysical creeds as tests of fellowship.

Ordination to the Ministry

In one sense all Christians are ministers—a "royal priesthood." The ordained ministry is not ministry over, but ministry of and within the Church. The ministry is representative and constitutional, never despotic. The difference between the ordained minister and other members is one of function. If a man is conscious of a Divine commission to serve, has the definite choice of the body with whom he is to minister, proves himself as regards faith and character and has ability for the office, he is ordained by prayer and the laying on of hands. Ordination conveys the rights and responsibilities of the function for which one is set apart, and is a means of spiritual quickening. Christ appoints his ministers through the spirit-guided congregation. All of these things, and not the form of ordination alone, are important for effective ministry. All members should be encouraged to minister. All are called by Christ to do so, each according to his ability should exercise a Christian vocation.

The Church's permanent order of ordained ministers, as we see it, are the bishops or presbyters of the local congregation and their deacons, with the

evangelists—preachers or missionaries of the Church universal, though located often for considerable periods with a local congregation. The ministers may be fully supported, as is usually the case with preachers and missionaries, or may be those who earn their daily living in gainful occupation, as is generally the case with elders and deacons. The distinction between ministry and laity is not one which relates to the method by which a man earns his living. Churches of Christ protest against "professionalism" in the ministry.

Authority

Churches of Christ are congregational in polity. Subject to Christ as Head of the Church, actuated by the Holy Spirit whose temple it is, and as representative of the One Church, each congregation is authority in its own affairs. It normally exercises its authority through its ministry.

Churches meet annually in conference. This is for consultation and co-operation but not for legislation. In matters on which congregations agree to co-operate they delegate their authority to committees which are subject to the conference. Normally congregations support the work of these committees, though they have the right to determine locally the extent to which they will do so.

Church Order and the Scriptures

1. No order of worship is found in the Scriptures, nor is one used in churches of Christ. There is freedom and variety in following the ways of worship found in the New Testament—continuing in the apostles' teaching, breaking of bread, fellowship and prayers. We believe that the Scriptures indicate that the Lord's Supper was regarded as central to worship, and we seek to make it so weekly in our service.

2. We take the New Testament as the sole and sufficient guide in all matters of faith. Christian faith rests on Divine action, especially the acts of God in Jesus Christ. In interpreting these acts, or understanding them theologically, liberty is allowed. We invite men to express their allegiance to Jesus Christ and to exercise freedom in loyally following him as his will is

(Continued foot next column.)



75th Anniversary

THE EMERGENCY IS NOT OVER

The seas flooded Holland, Belgium and Britain, and the Churches responded instantly and with moving generosity to the needs of those who suffered.

But do not forget—streams, not of water, but of desperate people are at this moment overwhelming the crisis centres of the world—

—AND THESE MEN, WOMEN AND CHILDREN HAVE NO HOMES.

A torrent of human beings has burst into Berlin—1500 refugees a day! Fifty per cent. are Protestant. They have heard of the W.C.C. Service to Refugees. They seek our aid.

Refugees continue to pour into West Europe.—Over 15,000 Orthodox and Protestants found new homes in 1952 through the refugee services of the Churches. Thousands still stagnate in camps and misery. West Germany will be packed full, unable to take more, by the end of March. Will they find our counsel, consolation and compassion? Will they move?

Stranded in Trieste.—4,000 refugees in their third year of despair. We have been challenged to bring them new hope. Only new action by us can meet this challenge.

Marooned in the Middle East.—850,000 Arab refugees are where they

were five years ago. But each year takes its toll in deterioration, malnutrition and pauperisation. There has been an invaluable Christian relief programme for them. Their queries to-day: Are we tired of them? Will we forget them?

In South India, for the sixth successive year, the rains have failed.—Masses face scarcity, starvation—the worst for years—(the devastated area includes "Our India"—R.W.G.). The Church which brings the gospel must bring relief.

In Pakistan, for lack of water, whole Churches face collapse.—Partition led to loss of livelihood for most Christians. Only by digging new wells and bringing fresh land under cultivation can starvation be avoided, and a key witness in a Moslem land be saved.

Cry Korea! Almost half the Korean population, over nine millions, are homeless, destitute or displaced. The Churches lead in voluntary relief. It is a ten year task. The agony of Korea surpasses imagination.

It is the twenty-third hour in China.—15,000 European Christians in Communist China, chiefly Orthodox, can yet be saved by us. But time runs out. If no solution for total evacuation can be found in 1953 there is little doubt that the majority will either forcibly be repatriated to Russia, or brought into labor camps by Chinese authorities.

The initiative is ours. We dare not gainsay help and freedom to the oppressed. Suffering knows no frontiers. There are too many who, like the Churches in some areas of Indonesia, wonder if they are forgotten by fellow churchmen, because their sanctuaries still lie in ruins.

In this year of unforeseen crises we have underestimated our task, we have understated our needs. Have you? Now is the time for ecumenical aid. The emergency is not over. Will you join in fresh efforts to meet these needs?

(An Emergency Communique issued by the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches. Donations may be sent to the Secretary of your State Committee of the W.C.C., or to John Garrett, 242 Pitt Street, Sydney.)

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.

CHURCH DISUNITY.

(Concluded from previous column.)

revealed in the Scriptures. No other statement of faith is in use amongst us.

3. The principles on which order or polity is based are found in the New Testament, but no "blue-print." Churches are free to function as is necessary in meeting new situations, but the New Testament is the norm and no developments are justified which are contrary to its spirit or practice.

4. Tradition should be tested by, and be subordinate to the Scriptures. Where the Scriptures speak tradition should be silent. Where there is room for legitimate difference of opinion, as in matters of interpretation, tradition in the sense of the mind of the Church—the consensus of Christian scholarship—is the guide.

May 12, 1953.

The church at Footscray, Vic., held successful 75th church anniversary services, May 2-5. On the Saturday afternoon, 5 car loads took part in a tour of the district, during which Maidstone ladies served afternoon tea. At the evening reception to visitors, Dr. G. H. Oldfield (Conf. Pres.), W. Gale and D. Stewart brought messages, and written greetings were also received. Wilma Jackel, Eunice Cordy, G. Smith and H. Easton gave items. There were 230 present on Sunday morning, and more than 300 at afternoon and evening meetings. 200 enjoyed the fellowship tea, when Mrs. Johnson cut the birthday cake, given by Mrs. V. Kaye. Speakers were Dr. Oldfield (morning), Hon. A. E. Shepherd, M.L.A. (afternoon), and A. E. Hurren (night), while music came from C.E. quartet, J. Gawne, Wilma Jackel, Frances Cowper, and the new choir. Two young people made their decision. A concert on the Monday, with auxiliary items and Mrs. A. Barnes (guest artist), and a social in the Town Hall on Tuesday, with programme arranged by N. Livett, M. Carter and G. Hastwell, concluded very successful celebrations.



Interest is quickening in the approaching coronation of H.M. Queen Elizabeth II, with Westminster Abbey as the focal point of interest on June 2. Many will be interested to learn that an edition of the Abbey Coronation Service has been produced in Australia by the Oxford University Press on behalf of the Privileged Presses. A copy received at this office shows it to be an excellent production, beautifully printed, and inexpensively priced at 2/6. It will be of special interest to those wishing to follow the broadcast of the service, containing both complete text of the ceremony and explanatory notes. It is available from city bookshops.

The Christian-Evangelist carries some interesting news concerning men who visited the World Convention. J. Clyde Wheeler is now in his ninth year as minister of Crown Heights Church, Oklahoma City, where the membership has doubled to just under 1,700. Raymond McCallister, who has served Webster Groves Christian Church, Missouri, since 1939, and seen it grow from 160 to 800, has been elected president of the Metropolitan Church Federation of Greater St. Louis. This strong Protestant church council serves approximately 600 churches of 22 different denominations in the Greater St. Louis area.

If you ask me...

What is Conscience?

It is easy to answer glibly that conscience is always the voice of God speaking in the heart of man. But it is not so simple as that. What are you to make of the conscientious inquisitor (and there were such) muttering, "to protect truth we must give this rack an extra turn until he squeals that he is wrong." What are you to say when conscience gives contradictory commands? Galileo says, "I must state that the earth goes round the sun." His hearers say, "We must stop this man making all life cheap by declaring that the earth is a mere speck dancing in circles." One perfectly honest man says, "God tells me that, under those particular circumstances, war is right." Another equally honest man says, "God's Mind tells me that war is always wrong." What are you to make of that?

• Then there is the curious trick which conscience seems to have of

halting on the road. All of us know people of what is called inflexible principle. Some of them are excellent, they march following a pillar of cloud and fire. But others do not advance at all. They dig in their hooves like mules. They think of the same at fifty as they thought at five, and they call their obstinacy conscience. There must surely be some progress in our sense of right and wrong. At one time it was held to be the right thing to put a mad old woman in a sack and throw her into the river. If she sank, she was a witch. If you tried that now, you might easily land in prison. Or what about John Newton composing "How sweet the name of Jesus sounds" when he was engaged in the slave trade? Or of Columbus solemnly writing to King Ferdinand, "In the name of the Holy Trinity, we can send as many slaves from here as can be sold"?

Despite all this, however, it would be untrue to say that conscience is

only a reflection of current opinion, of early environment, or inherited tradition. Very frequently conscience contradicts all these and leaps ahead. There is something highly mysterious about this shout of conscience. Dr. Hadfield, the distinguished psychologist, says that it is the voice of the repressed good within us. Immanuel Kant, the great philosopher, felt that it was our dim or vivid apprehension of the Divine Law. That is why it is so dangerous for a State or anyone else to persecute or to attempt to suppress conscience.

But just as a ship compass can be "pulled" out of the true direction by stray metal, our secret desires, the books we read, the opinion of our group, the philosophy we adopt, the habits we form, can retard or twist conscience. A compass, to be kept true, has constantly to be tested and set right; and our consciences, it would seem, need just the same attention; they must be constantly lifted from our group and our tradition, and brought for testing and correction under the Mind of Christ. That is the only way to keep our consciences lively and true. It is also the way to make them progressive, for living religion always means acquiring new insights and amplifying and even discrediting old ones. God is Light, and we have still plenty of shadows in our minds.—McEwan Lawson.



MISSIONARY NEWS

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

Blessings and Disappointments

This being a famine year, and not having had any rain for the last couple of years, has brought a host of problems to the work that are not ordinarily experienced. However, I do not mind. I am thankful that our first year here, in Bhigvan, has not been easy, for though it has been often almost too much for me, God has always just shown the way. The year has had its blessings and its disappointments. There were ten baptisms, though one was disciplined because of sin. Some of the others are really gems, others are but babes in Christ.

We still enjoy our work very much; often, however, mostly, due to the heat and the dust and the terrible lack of water, we feel ourselves overwhelmed. We are still carrying water from the village. There is seven feet of water in their well. We have been warned by the authorities to use less water. They had a move to close the well some two weeks back. If this happens we will have to go to one of the other stations with the workers. We have some grain to distribute to the poorer people, that came through the C.R.O.P. Organisation. This is being distributed in the areas where we are working. Some villages do not need it at all, for all the poorer people have left the village. Famine moneys are best employed on people who will work in improving the situations where there is hope of some return, such as building bunds—that is the dirt walls that are built to keep

the water on the property. We have several working at this now.—Bruce Munro.

Village Work

Not only in the Friendship Centre do we have the contacts, but also in the villages.

Last week we had a very interesting conversation with a man who would be in his forties. I thought at first that he was only out for an argument, but I soon discovered that he was very sincere. He knew the names of the missionaries that had been on the field but were now in the Homeland. He said that although he knew the missionaries, he wasn't at that time prepared to listen to the gospel story. But then his face lit up, and he said that he was now prepared to listen to the gospel story, and asked us to pray for him, so that he would have the faith to accept Christ as his own personal Saviour. Before leaving he showed us the New Testament that he had received from the Friendship Centre, and also a small hymn book that he had bought in the bazaar. He said that he was reading the New Testament, and by the look of it, it was getting plenty of use.

(Continued foot next column.)

THE AUSTRALIAN CHRISTIAN

IRA A. PATERNOSTER, of North Sydney, N.S.W., calls us all to

SPIRITUAL RE-ARMAMENT

On every hand we are hearing leading men appealing to their fellow-citizens for a return to a higher standard of living in the moral sphere. Attention is being drawn to the failure of society generally to produce the kind of moral and spiritual atmosphere that places them above the level of the brute beast. We are being reminded that unless we do this, we shall surely suffer the fate of those nations who, because of their vicious habits have fallen into decay, and ceased to hold the esteem and respect of decent people.

To one who has been preaching the gospel of Christ for nearly fifty years, and who has been watching the lowering of moral standards so often assisted by those in high official positions, this belated appeal is to say the least, very welcome.

Return to First Principles

It is not too much to say that we here in Australia, as well as the people of some other countries we could mention, are heading for a moral and spiritual collapse. That it is not too late to save the situation makes us more than ever welcome the challenging note of these laymen who are calling for a return to first principles in the matter of common honesty and decent living.

Recently in the United States the National Council of Churches, representing all the leading denominations, issued a statement on the situation as it affects America. In this state-

ment they went on to say, "Many are indifferent to the issues of our day except as world events disrupt the comfort of their normal lives, but such interruptions are common enough so that few of us can remain indifferent."

In trying to give guidance to their people in this situation they said, "History is purposeful and orderly, because the world is in the hands of God, who made it. Cause leads to effect and moral and spiritual factors are just as real as material factors—even more real. Man, in the exercise of his free will, can no more disregard the moral laws of the universe with impunity than he can disregard the physical laws of the universe with impunity. He does not break them; he breaks himself upon them when he disregards them.

"Man, being a creature of God, has a destiny above and beyond this world. Hence his essential security and his essential freedom are not derived from this world. They are not for this world to give or to destroy. It is equally disastrous either for the powers of this world to try to destroy them, or for the people to try to find them in this world. They are ends which this world should serve. But essential security rests only in the righteousness of God, and essential freedom only in his service. The State or Society that presumes to bestow or withhold either assumes the prerogatives of God. The man who expects either from the world denies God and surrenders himself to certain frustration and defeat."

Linked with Divine Resources

It is for us here in Australia to turn again to the Word of God for our instruction and guidance. We must remind ourselves again that it is possible for us to know the will of God as it has been revealed, and that we can enter into communion with him. Prayer is not a waste of time as some would have us believe. It is powerfully relevant to human affairs. "Constant prayer by all who put their trust in the righteousness of God can release the greatest power conceivable in this world. To neglect prayer is to forego the most important source of light, strength and composure."

The Cross of Christ is the most challenging principle of history. God who created men is seen in the cross

intervening in history to bring his disobedient children back to himself. On the cross Christ gave himself voluntarily and in love for mankind, and by the cross we are challenged to just such a life of self-surrender for others. Until this great fact is brought home to the hearts and lives of men and women, an appeal on a lesser ground will prove entirely ineffectual. For it is still true that the only hope for this sinful world is found in the taking up of the cross and following in the footsteps of the Master. The preaching of the cross is still foolishness to those who are perishing, but to those who believe it is the power of God.

The hope of the future rests with those of us who believe that Jesus is the Christ the Son of the living God, and who live in the assurance that the gates of Hades shall not prevail against his Church. We can expect little help from earthly powers. The trend to-day is for Governments to show slight regard for Divine requirements. Their support of liquor interests, disregard of the Lord's Day, and encouragement of gambling, leave little room for hope from them.

We must not become discouraged, as too many have to-day. Rather should we strive wherever possible to witness to the reality of our faith, grasping every opportunity of testifying to the saving power of Christ. We dare not receive this good thing to ourselves and refuse to pass the knowledge of it on to others for,

If Christ is real in your heart and life,

And you rejoice in his grace,
Then you must tell forth the wonderful news,

Or from you he will hide his face.

You dare not be silent about him,

Or cease to proclaim his love;
His love reaches out to the earth's far bound,

And he wants you his love to prove.

One lesson to be learned to-day by every child of God is that the privilege of witnessing for him is not reserved for one class within the Church. We are all "priests unto God," and no one can excuse himself on the ground "We have a minister who is paid to do this." It is a privilege and responsibility of every Christian to be a witness to the power of the gospel to save. On the sick-bed, in the office, in the home, anywhere and everywhere we must be prepared to speak a word for Jesus.

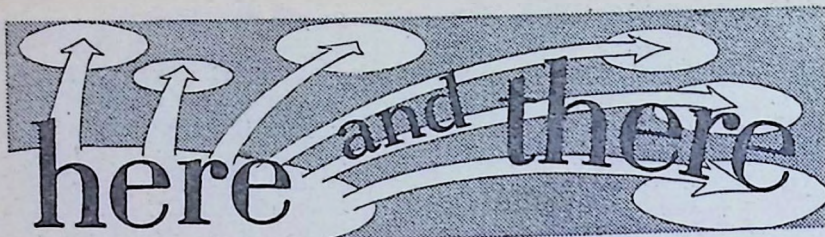
MISSIONARY NOTES.

(concluded from previous column.)

Another very interesting contact that we have made is with one of the Past Presidents of the Municipality here. He is very friendly, and there is always a welcome at his home for us. He is one of the wealthiest land owners in Baramati. He has invited us to hold a Bhudgen—"singing party"—in his house, and so during Easter Witness Week we are going there. He has a large two-storey place, and by our sitting out on the balcony, those who live round about will be able to hear the Easter story of the Risen Saviour. The day may not be far distant when these people will take their stand for Christ.

Continue to remember us before the Throne of Grace.—Hazel Skuce.

May 12, 1953.



Morning service will be broadcast from the church at Malvern-Caulfield, Vic., on May 24, over station 3LO, from 11 a.m. to 12.14 p.m. Wilkie J. Thomson will be the preacher.

K. A. Jones reports that a fine interest has been aroused in the Refurnishing Fund of the Federal College of the Bible. A number of personal gifts have been forwarded, and several church auxiliaries have promised help. At its annual gathering in Melbourne the College Old Boys' Association undertook the cost—£125—of refurnishing one room.

Always keenly concerned for Christian service among Australian aborigines, J. Wiltshire, minister of Bentleigh church, Vic., has been fitly honored by his recent appointment as president of the United Aborigines Mission. Another of our preachers, T. A. Fitzgerald, of Fairfield, Vic., has been elected secretary.

The Mission at Stirling East-Aldgate Valley, S.A., which was conducted by J. E. Webb with G. Cox (song leader) and Sis. R. Wright (pianist) concluded on April 28 with a meeting at Aldgate Valley. A cheque of appreciation was given Mr. Webb. Meetings were well attended and interest was maintained at a high level. Six people made decision, but three were already baptised and desiring church membership. Thankoffering of £25 more than covered expenses. Appreciation is felt for the assistance of neighboring churches in attendance. On May 3, G. T. Fitzgerald spoke, and several visitors were present.

The church at Maylands, W.A., has prepared plans for a new brick chapel, to cost £6,000 to £8,000. An "every-member-present" Sunday has been planned for May 31, when a special appeal for £2,000 with which to start the work will be made.

On April 25 at Lygon-st. chapel, Carlton, Vic., teachers and Bible School workers from city and country schools met for conference. B. Burt (Doncaster) delivered opening and closing addresses. V. C. Stafford introduced the discussion on hymns and music in the Sunday School. At the afternoon session Miss M. Blackwood, field worker for the Church of England,

spoke on "Worship in the Church School." Lesson preparation classes were led by Miss W. Johnstone and L. Trenise. P. Jordan spoke on anniversary hymns, and S. Davey on "Linking Youth with the Activities of the Church." W. R. Hibburt reported on his recent visit to New Zealand. Mrs. L. Lowrey, with the help of the Conference Catering Committee, provided the meals. Those elected to the Victorian Bible School Committee for the next twelve months are: Misses B. Bates, E. Mitchell and M. Peterson, with B. E. Perkins, R. McKenzie, V. Longthorp and B. F. Huntsman. D. Allen, who has been chairman for the past two years, did not seek reelection. Forty workers were present from Ballarat.

The church at Moorooka, Qld., honored Mr. and Mrs. Lars Larsen at a social evening on April 15 to mark their golden wedding. The ministry of Mr. and Mrs. Larsen is appreciated by the church.

Friends of Marjorie Buckingham, of the church at Bamba-rd., Caulfield, Vic., will be interested to know that a second edition of her book, *In All These Things*, is now being printed in England by Oliphants Ltd., and copies should reach Australia within the next two months. We congratulate Miss Buckingham on an achievement which reflects the help many have received from her writings.

Shut-in Sunday will be observed by Queensland churches on May 31. As has been the custom in recent years, metropolitan young people will visit hospitals in the city, and each church will be asked to make a special feature of visiting those unable to attend worship.

A Christian Youth Fellowship was formed at Glenelg, S.A., on May 3, to meet on Sundays, 8.30-9.30 p.m., in members' homes. 20 were present at the opening meeting.

Wedding in Shrigonda Chapel

We have received news from Miss E. M. Caldicott of the wedding, of Sumitra B. James, of Baramati, India, and Lila Shinde, headmistress, of Shrigonda Girls' School.

This took place on April 13, when the chapel was packed for the ceremony, performed by Loy Long, of the American Marathi Mission, assisted by Hariba Waghmodi. The bride has been supported by Mr. and Mrs. Long, as has the bridegroom, since babyhood, by Miss Caldicott.

Some 300 guests partook of re-

freshments, entertained at four separate sittings, as the Government will not allow more than 100 to gather for a meal at one place. Twelve missionaries were present. As "mother" of the bridegroom, Miss Caldicott was presented with a pretty green sari, with gold-striped border, which she wore for the occasion.

Due to the kindness of Mr. and Mrs. Long, the young couple will enter the Union Theological College, Poona, next month, to study the theological course there.





MINISTER'S MUSINGS

SUNDAY.—They swung down the street, as bright a group of youngsters as you could wish to see—Scouts, Girl Guides, Sunday School scholars—all marching to the Empire Youth Sunday service, led by the Graysley City Band. It was no wonder that people came out to their front gates to see them go by, and many looked as if they felt like one man who said to me, "Does you good to see them, doesn't it?" To-day they marched cheerfully to a Christian service. In a few years, where will they be marching? What a lot depends on the quality of the leadership we give them now!

MONDAY.—At our monthly preachers' meeting this afternoon J. E. Brooke gave a review of one chapter in Jessop's *Education and Evangelism*. It made us do some more candid thinking on our failure to reach the average man outside the church, and the ineffectiveness of "the grapeshot of our present type of preaching on minds as thick-skinned as the rhinoceros." Rather gloomy thought for a Monday, perhaps, but healthy in its insistence on the preacher's need to make greater ventures in understanding where non-church men are concerned.

TUESDAY.—I appreciated reading Dr. Herbert Farmer's lecture on *The Bible and Preaching*, which was delivered at Selly Oak on June 28, 1952, as the Joseph Smith Memorial Lecture, and is now being published in booklet form by our British brethren. Dr. Farmer always has something well worth saying, though his style may not win him many admirers. He can write (as he urges other men to preach) vividly; one example in this lecture is his reference to the preacher's hearers, including "the 'teen-age' typist in the choir, who tomorrow will be tapping out invoices in a drab city-office." But on theological or philosophical themes he is more likely to run on into long, in-

volved sentences—the last two sentences of the lecture take more than 17 printed lines between them! He is caustic on the reading of any apparently remote or difficult passage, without any comment or exposition. "And may God add his blessing to the reading of his word," the minister concludes—a very necessary prayer under the circumstances." I understand that the Austral is securing copies of this lecture, and preachers and students would do well to place their orders now.

WEDNESDAY.—"We listened to the Mission to the Nation broadcast last night. It was very good, wasn't it?" I was a little startled to be told that by both husband and wife of the home I was visiting late this afternoon. I had heard that particular broadcast, and been very disappointed with it. It had seemed to me much below the standard of the session, I had heard a few weeks ago, with the drama unreal, poorly scripted, and at times over-acted. But these folk had been impressed. Which of us was right? I'm still of the same opinion, but I've been humbly reflecting (not for the first time) that it's certainly just as well we don't all think alike!

THURSDAY.—"I see you're as tidy as ever," was a friend's comment as he looked around my book-strewn study to-day. I hastened to tell him of all the men I had known who worked best in the midst of piled books and papers. Not least of them was A. R. Main, whose wife (as she once told me) didn't dare tidy up his desk, lifting each pile of papers and replacing it after dusting underneath. (Alison only grunts when I tell her that.) Mark Twain, the American humorist, once told a friend who commented on his disarray: "Well, you know how difficult it is to borrow bookcases." Incidentally, there are one or two books I must return—and some I'd like to welcome home.

FRIDAY.—Coronation Sunday will soon be with us now, and there was some discussion to-night about the suggested order of service. Should we adopt such a printed Order as that prepared by the Free Church Federal Council or prepare our own? There is no doubt there are values in using an Order which is being widely used throughout British Commonwealth churches on May 31, as well as in having something with souvenir value. Choral or other deficiencies may force the omission of the *Te Deum*, and possibly one or two other features of

the suggested service; but enough material remains which could prove very helpful. Some of our folk are sensitive about anything that smacks of liturgy, and I must count myself among those who are left cold by a normal liturgical service. But as a people we have more often erred on the informal than the formal in our worship. I've been thinking of a man to whom Dr. Farmer refers in his *Bible and Preaching*, who, after being taken to a Presbyterian service, said that what most jarred on him was the solemn carrying into the pulpit, just before the service began, of the large pulpit Bible. I once saw the same ritual carried out in an Adelaide Presbyterian church, and ever since I've squirmed about some of the things we do with our pulpit Bibles. But, to be quite fair, I should also record that, in that same Presbyterian church, after that solemn ritual, the minister stood up to announce the opening hymn, minus a hymn-book, which had to be whisked up to him by an agitated usher. The mishaps aren't all ours!

SATURDAY.—The children outside were squabbling. I could hear one voice, ringing, triumphant: "I told you so! I won!" But another, equally loud and determined, retorted: "Oh, you big cheat! You never did. I did!" In my study I smiled as the argument waged back and forth, soon to be forgotten in another game. I thought of Mark Twain, who used to play billiards regularly with theatrical managers Dan and C. F. Frohman, even when he was meeting them daily in court in a bitterly contested lawsuit. Despite that, Dan said to C. F. about Twain's billiards: "He doesn't win enough; he's unhappy. Let's let him win every third game." And they did! Most of us, though, are still childish enough to want to be on the winning side always. Yet most Australian sportsmen rejoiced when our Test team had its first post-war defeat, and we would hardly go into mourning if England won one or two matches (no more, of course!) in the present series. Incidentally, it's amusing—and pathetic—to note the average sportswriter's complete bewilderment at David Sheppard's announced intention of entering the ministry at the close of this cricket season, after topping last year's English batting averages. "No regrets," says Sheppard, but they can't believe that. Apparently Sheppard has no doubts which is the really important contest.



INTERSTATE CHURCH NEWS

Discipleship

Graham Burns, Nth. Essendon, Vic.
Colin Cripps, Kevin Wing, Mrs. A.
Clayton, Margaret-st., Launceston, Tas.

Nola Ross, Thornbury, Vic.
Pamela Berry, Whyalla, S.A.
Judith, Betty and Barbara Howard,
and Louis Griffiths, Cowandilla, S.A.

Dawn Benz, Mile End, S.A.
Jillian and Ian Humble, Linda
Green, Grace Raney, Elwyn
Curry, John Jackson and Peter
Legge, Emerald-Avonshire, Vic.

Membership

Fred Gernehoffer, from Frankston,
Vic., to Brighton, Vic.
Ray Salmon, from Burwood, N.S.W.,
to Hartwell, Vic.

Marriage

June Grant to Sam Groves, Gympie,
Qld.
Yvonne Cunningham to Bruce
Davey, Hartwell, Vic.
Mrs. L. DeHoghton, to A. Mau,
senr., Fullarton, S.A.

Fallen Asleep

F. W. Neumann, Toowoomba, Qld.
A. Thomson, Thornbury, Vic.
Mrs. Simpson, Mile End, S.A.
Mrs. C. Stevenson, Geelong, Vic.
J. Beard, Geelong, Vic.

Tasmania

Margaret-st., Launceston (J. A. Luff).—April averages show increase—11 a.m., 91; 7 p.m., 72, and communicants 99. J.C.E. members again won Efficiency Shield, and because of triple success, now retain it. Several Y.P. attended Easter camp at Bruny Is. Nancy Crawford has joined B.S. staff in kinder dept. Mrs. A. Orr is B.S. pianist. G. J. Foot spoke on Melbourne Conf. on April 12. On 19th Ladies' Guild took part of gospel service, and on 26th Y.P. conducted it. Temple Day was observed on 23rd with tea. Over 70 attended evening

which concluded with family worship. Offering was £180. Working bees have repainted B.S. hall. Ladies' Guild held pantry afternoon for Bethany Boys' Hostel, to which Y.W.F. has recently contributed blankets. J. H. Harrison and G. J. Foot have been re-elected as church sec. and treas. respectively. K. Parry is assist.-treas. Youth club has commenced activities with A. Griffiths as pres. Church is saddened by passing of Jessie Cumming, who although not in membership, worshipped regularly with church.

Western Australia

Maylands (A. A. McRoberts).—Church continues in good heart, with all auxiliaries working well. Average attendances for April were: 112, morning; 116, evening; best being 133. Early morning communion service on Good Friday was attended by 43. S. Riches on Apl. 5 showed pictures of work of Mission to Lepers. Chiefly because of preacher's influence, ministers of Anglican, Methodist, Presbyterian, and Salvation Army groups in Maylands have joined with him in a campaign for house visiting, working in pairs, to endeavor to bring people back to their church. Exchange of pulpits is also arranged.

Queensland

West Moreton Circuit (W. R. Jarmyn).—Attendances are very good, with approximately 200 breaking bread every Sunday. Youth Fellowship has recommenced in Rosewood. Mrs. Madsen (Rosevale) and Mr. Adermann (Marburg) are home from hospital. Mr. Jarmyn is giving series of broadcasts on "What churches of Christ Believe" over Station 4IP (Ipswich) on Friday nights.

Gympie-Crescent-rd. (R. T. Roberts).—Successful B.S. anniversary of Carrington East school was held in Gympie chapel. Speakers on Apl. 27 were Mr. Eager (Temperance League) and B. Tyson (P.I.V. Mission). Excellent attendances marked day. R. Anderson is slowly recovering in hospital.

Toowoomba (E. T. Hart and F. J. Winter).—Church enjoyed week-end visit of Edna Vawser who showed films on India at Y.P.F. and at fellowship tea on Apl. 26. Miss Vawser also visited three B.S., and spoke at gospel service and women's prayer meeting on 27th. Combined commemoration service was held in church on Anzac Day, and was broadcast by 4GR,

speaker being J. W. Evans, L.Th. (Congregational). Worship service on 19th was broadcast over 4GR, when Mrs. Lewesley (Sydney) was soloist. E. T. Hart conducted weekly meetings at Brodribb Home during April.

New South Wales

Broken Hill (J. McCormick).—Wolfram-st. J.C.E. presented drama at district J.C.E. rally held in Methodist church. Mr. Goldney (S.A.) was guest speaker for rally, and also gave flanelgraph address to C. of C. combined B.S. on Sunday afternoon. D. Hammer was guest of Wolfram-st. J.C.E. at chop picnic on Saturday afternoon before leaving for Balaklava. R. Lee, father of a C.E. member, loaned his truck, and acted as driver on mystery trip and chop picnic. Games were followed by barbecue. Mrs. W. McCormick, snr., and Eric (Qld.) were also visitors. Miss J. E. Evans is C.E. supt.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.).—Visit of Miss L. Hand, specialist in teaching methods, was greatly appreciated by B.S. staff. Training classes are continuing to be stimulating. Thanks is due to Mr. Murray and Mr. and Mrs. K. Larcombe for additions to school equipment. Mrs. Corlet has recovered after recent sickness. Six Y.W. gained prizes in recent competition, and received recognition in gospel service on April 12. Morning message on 12th was brought by Mr. Laney, Vice-Pres. of Conference. Mr. Elliott took party to assist at Penrith.

South Australia

Long Plains—Owen—Avon Circuit.—(M. D. Williams).—Attendances at Long Plains since opening of new chapel have been better. J.C.E. has resumed meetings in new chapel. Recent visitors to circuit have included Mr. and Mrs. Richards (Seaford, Vic.) and Mr. and Mrs. Dow (Kaniva, Vic.). Mr. Dow addressed gospel service at Owen on Apl. 26; and Mrs. Dow sang. Sympathy is offered to Mrs. Barr in loss of husband on Mar. 10, to Worral family in loss of mother and wife, and to Mrs. T. Freebairn and family in loss of husband and father. Good attendances are maintained at Long Plains-Avon C.X.F. Many attended Northern District Conf., and two Y.P. from Avon attended Longwood camp. Offering for Indian Famine Relief at Long Plains amounted to £51.

Kilburn (H. G. Norris).—Boys' and girls' basket ball teams held enjoy-

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able social on May 1. R. Whallard is chairman, and A. Wormald sec. B.S. enrolled 2 new scholars, and had attendance of 204 on May 3. Preacher sang and spoke at evening service. Brian Colbourne (Carringbah, N.S.W.) was visitor.

Fullarton (A. H. Lennox-interim).—On May 3 attendance at morning worship was best for some time, with 112 breaking bread. 25 more did so at night. At evening service W. Craddock led male choir in two items.

Mile End (R. W. Marshall).—While minister was conducting special services at Loxton, Messrs. Schwab and Stirling took services on April 26. W.M.B. conducted programme for recent C.E. meeting. Over 50 attended. Church has donated £150 for India Famine Relief. Western District C.Y.F. meetings are gaining momentum. There was crowded gathering on April 25. Sixth "gospel bells" meeting on May 3 had good attendance, with Miss L. Fletcher visiting soloist.

Cowandilla (T. T. Robinson).—On April 18 B.S. teachers held successful picnic at Loftier Park. On 19th J. Manallack (Berri) concluded week's mission during which there were three decisions. All meetings were well attended, and addresses faced the hearers with demands of Christian living. At close of evening service there was song service, presentation to Mr. Manallack made by H. Sterner, and screening of *The First Step*. On May 3 youth services were held, with Y.P. participating. M. Thompson presided in evening. G. Hossack is recovering from accident.

Edwardstown West (P. R. Baker).—B.S. anniversary was held on May 3. Working bees have reconstructed and enlarged platform, and its capacity was fully taxed with 168 scholars. There was a total attendance of 336, offering being £10. Dr. T. Turner spoke in morning at teachers' dedication service, T. T. Robinson in afternoon, and P. R. Baker in evening. Bright singing by scholars was under conductorship of R. Sugars. Mrs.

George Berry has been appointed leader of primary dept., with D. Blanden as assistant.

Whyalla (K. N. Roberts).—Improvements have commenced on recently purchased block adjoining chapel. Mr. and Mrs. Watkins were visitors on May 3, when Mr. Watkins presided. Mr. James gave youth talk in evening.

Victoria

Brighton (C. G. Taylor, B.A.).—Excellent attendances continue. On morning of April 26, four were welcomed by faith and baptism, one by transfer. Film service was held at night. Chapel was crowded on morning of 27th for funeral service of Mrs. T. R. Morris. Opening of Youth Week was featured on May 3. Mr. and Mrs. C. Latimer (Maryborough, Qld.) were visitors. Neil Peters has won "best apprentice" award. Renovations of school hall are in progress. Mr. and Mrs. E. Baker have been missed on holidays in Tas.

Lygon-st., Carlton.—Services of visiting speakers are greatly appreciated. Special offering for Food for India Relief amounted to £36. Mrs. Millis is in hospital in Heidelberg House. Miss Pittman has recovered from hand infection, and church looks forward to her return as organist. Tennis club won premiership for 1953 summer competition.

Swan Hill (R. A. Banks).—Some Y.P. from Melbourne churches visited church, Apl. 25-27. F. Youens was speaker, K. Fordham song leader, H. Betts pianist, D. Beasy piano accordion, G. Ogden and Del Blakely soloists, B. Tuckett and D. Dowling assisted, while W. Mills was organiser of party. On Sunday night 170 were present in Memorial Hall, while in morning party went to Woorinen, and over 80 were present in hall. Tea was held in church before evening service. There were two decisions and four re-dedications. Mr. Youens' addresses were appreciated, and local churches are grateful to all who helped.

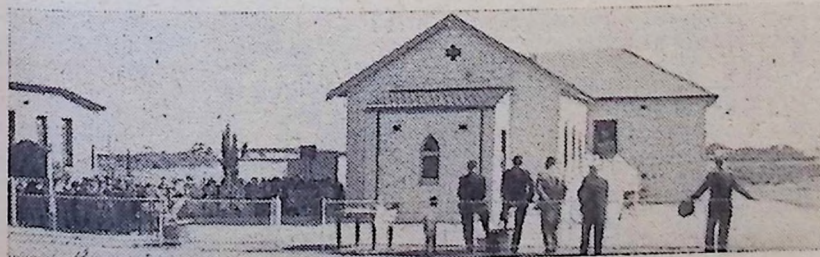
Drumcondra (R. Wilson).—Visitors have included Mrs. Harris, Mr. and Mrs. Symes, Mrs. Jackel (Hamilton), and Mr. and Mrs. Jacobi (Horsham). Mrs. C. Cambridge is now able to attend church after 18 months. Mrs. Cambridge, snr., is much improved in health. C.E. held meeting at home of Mr. and Mrs. Calmus, Indented Head. Members have attended Hinrichsen Mission. Mr. Hinrichsen spoke at a morning service.

East Kew (D. W. Mansell).—Church supported Mission at Hartwell with large delegations on April 22 and 29. 29 J.C.E. enjoyed special "fishing" meeting on April 25. At Y.W.F. meeting on 27th, Mrs. S. Breen spoke of work among women and girls at Pentridge and Royal Park. W.M.B. and Ladies' Guild held birthday meeting on 29th, when 110 were present. Good Companions attended Empire Youth march on May 3. Church is appreciating preacher's messages.

Hamilton (C. W. Jackel).—J. Robinson and Miss L. Welsh took part in services on April 12. Mr. Jackel visited members at Portland, and spoke at morning service, and showed films to B.S. children. Mr. Roberts of M.B.I. team spoke at morning service on 19th, and four members of team testified at night. M.B. raised £13 for quarter. On 28th Miss E. Mountjoy was farewelled at evening and by presentation prior to departure for Geelong. Her work among Y.P. will be missed. May 2 began special youth month, when picnic was held in Gardens. On morning of May 3 young men conducted service, and in evening B.S. scholars presented missionary play. Offering of over £9 was received for Food for India. At Empire Youth service in Town Hall, Mr. Jackel was speaker.

Red Hill (N. Gilmore).—On May 3 several visitors were present — Mrs. Brown, Miss Peck, Miss Brown (N. Fitzroy), Miss D. Wickham and R. Salmon (Hartwell). Evening service was conducted by Y.P. Miss G. Kerville and K. Torney spoke, D. Prosser and B. Kerville read scripture, and L. Brown gave solo. On May 2 pantry tea was held in honor of Marjorie Brown and S. Prosser. Peter Wright and Mrs. E. White are in hospital.

Reservoir (R. E. Burns).—During April all services have been well attended. Messages of preacher have been well received, and several non-members are attending gospel services. Grenville Hing spoke on Apl. 26. Youth Fellowship was held on Apl. 12, when R. Bethune spoke. Christian Women's Fellowship, which has re-organised under Mrs. Burns (pres.) and Mrs. G. Johnson (sec.), will now meet twice a month. K.S.P. and



Overflow crowd at opening of Long Plains chapel, S.A., April 11, 1953.
May 12, 1953.

P.B.P. held enjoyable hike, concluding with barbecue on 24th. Mrs. Welsford, Mrs. Whiteoak and Mr. Notman are prevented by sickness from their usual attendance. Cricket club had enjoyable season. Tennis club have entered teams in A and B grades.

Hartwell (H. J. Patterson, M.A.).—Fortnight's mission with L. E. Jones ended on May 3, with attendance of 150. Average attendances were more than 100. Church is stronger for the addresses given. At close of last meeting thanks was expressed to Mr. Jones by F. Butler and L. Smith, and sect. N. R. Warmbrunn handed Mr. Jones cheque in recognition of his work. More than £50 worth of books was sold on Literature stall during mission. Attendance for breaking of bread during April averaged 150. Women's Fellowship profited by fine address from Mrs. Morris on May 5.

Geelong (T. A. Fergusson).—On morning of May 3 Mr. Hinrichsen addressed large congregation. Mrs. Hinde sang in evening. 7 p.m. service is curtailed to enable all to attend Belmont Mission. H. McGregor is in Kardinia House Hospital following operation.

East Preston (F. Langford).—Y.W.F. held second birthday on April 27 with over ninety ladies present. Ladies held afternoon on 28th, when proceeds were over £12/10/-. Services are well attended. Church grounds are gradually being completed.

Northcote (W. G. Graham).—During absence of preacher on holidays, T. G. H. Westwood was speaker at both services on April 19. Mr. Edgar spoke at morning service, and E. L. Williams at gospel service on 27th. Youth team conducted morning service on May 3, and preacher at night.

Shepparton (T. V. Weir).—21 members attended annual district conference at Wangaratta on April 11. 24 new hymn books for church and 3 dozen Sankey for B.S. have been purchased. Mrs. Albert Stone and Mrs. B. McGill are both home from hospital. Mrs. Davis is still in hospital. Ladies' Guild enjoyed recent visit of Ambulance Superintendent Chapman. B.S. competition resulted in victory for Matthew's team.

Berwick (D. Smith).—W.M.B. and Ladies' Guild held social and sale of gifts on night of April 22. Proceeds were £6/10/-. On 26th, after Inter-Church Aid films, offering for that work amounted to £6/15/-. Good Companions took part in youth parade in city on May 3. Mrs. Lemon (Hindmarsh, S.A.) has been among recent

visitors. Church Extension offering was £3, and Aborigines £7/7/-. Preacher exchanged pulpits with Mr. Holloway (Clayton) on May 3.

IN MEMORIAM.

CROSSFIELD.—In loving remembrance of my little pal, Dorothy, called home May 14, Mother's Day, 1944.

—Inserted by auntie May and uncle Ben Wilson.

CROSSFIELD.—In loving memory of our beloved daughter and sister Dorothy, called to rest Mother's Day, May 14, 1944.

—Inserted by her loving mother, father and sister Gwentyth.

ALDERSON.—Alan E., in memory of our beloved superintendent, called to higher service April 20, 1953.

—Inserted by the staff of the North Richmond Bible School.

SILVER WEDDING.

MANSSELL (Davies).—Mr. and Mrs. A. R. Mansell announce with pleasure the 25th anniversary of their marriage, celebrated by A. C. Mudford at Mildura church of Christ on May 9, 1928.

MARKS-BALLOCH.—Mr. and Mrs. B. C. Marks, Westall road, Spring Vale, Vic., have much pleasure in announcing the 25th anniversary of their marriage, celebrated at the church of Christ, Gardiner, Vic., by Ralph E. Gebbie on May 12, 1928.

APPROACHING MARRIAGE.

BEASY-MANSELL.—The marriage of Alys Joan, only daughter of Mr. and Mrs. A. R. Mansell, Cureton-av., Mildura, and Douglas Edward, second son of Mr. and Mrs. M. Beasy, of Rosemont-ave., Mildura, will take place at the church of Christ, Mildura, on Saturday, May 9, 1953, at 3 p.m., D. A. V. Thomas officiating.

ENGAGEMENT.

The engagement is announced of Ruth Stanbury, second daughter of Mr. and Mrs. J. Stanbury, of Woorinen, to Bruce Cockroft, B.Agr.Sci., second son of Mr. and Mrs. D. A. Cockroft, of Woorinen, Vic.

BOX-GILBERT.—Elva Margaret, youngest daughter of Mrs. V. and late Mr. A. C. Box, Orient grove, Preston, to Ronald C., youngest son of Mr. and Mrs. C. Gilbert, Northcote.

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Vic.-Tas. Women's Conference

The 67th Annual Conference of women of churches of Christ in Victoria and Tasmania was held in the Lygon-st. chapel on Wednesday, April 1. Mrs. E. L. Williams was in the chair for all sessions. The attendances were 340, 425 and 400.

Many visitors from the country and other States were present. These included Mesdames Simpson and Gray (Toowoomba, Qld.), Mrs. York (N. Perth, W.A.), and Mrs. Walsh (N.S.W.). Mrs. Ashlin and Mrs. McQueeney represented the ladies of Tasmania. Mrs. Hodges, president-elect, welcomed all the visitors, and Mrs. Lang (Red Cliffs) responded.

Mrs. S. F. Davey and Mrs. A. E. White led the devotional periods. The theme for the day was: "In love, serving one another," and this thought was emphasised throughout the day. After a period of silence was observed to honor all those who had received the "Home-call" during the year, Mrs. Scambler led in prayer.

Work Accomplished

Reports from superintendents of committees and District Conferences showed that a vast amount of work had been accomplished during the year. General Dorcas reports the distribution of 1082 garments to those in need, while Tasmania have worked for the Bethany Boys' Hostel. The visitation to our Homes has greatly increased, because of the establishment of the new Home and Nursing Home. Mrs. Ward introduced the matrons of the three Homes whilst making the Social Service report. The Hospital Visitation supt. and committee have paid 1003 visits to hospitals and homes, and contacted over 5000 patients. 171 letters also have been written, and 1722 garments taken to Kew Cottages. The Missionary department reports a record year. £908/2/- was contributed for H.M., F.M. and College; £119 in H.M. boxes, including £56 from Tasmania. 864 letters have been written to isolated members. At the Annual Temple Day for the nurses' home at the Will H. Clay Nursing Home, £1824 was contributed. All district-conferences report a good year. Sunraysia raised £898 for all purposes. All districts report hospital visitation and benevolent work. Mrs. Oliver received £140 for the support of Biblewomen in India.

A new committee was formed to keep the needs of the College before the women of the churches. This

committee would be known as "The Federal College of the Bible Women's Auxiliary."

The Treasurer's statement showed that nearly £4000 was raised for all purposes.

The Y.W.F. continues to grow, 9 new groups affiliating this year. A successful garden party was held at the College, when £110 was raised. 25 Y.W.F. ladies gave valuable assistance at the information centre at World Convention. £78 was paid for the support of an aborigine girl.

Mrs. Ashlin reported on the Tasmanian work. She said the affiliation was proving very helpful; but they still felt their isolation. 14 churches contributed £300 for all purposes.

Two important moves were made at Conference with the idea of co-ordinating the work throughout the churches. Firstly, the method of recording the work as suggested, was accepted. Secondly it was moved that the women's groups in the churches be known as the "Churches of Christ Women's Fellowship," and that all groups in each church be encouraged to work together in unity for the programme of conference. It was also decided that "a travelling fund be established and maintained, to be used in the organising of new causes, strengthening discouraged or weak causes, and stimulating smaller groups. Such work to be under the direction of the executive committee. The fund to be raised by contributions from all churches, suburban and rural."

At the evening session Kathleen Crisp was the guest speaker. She is acting administrative officer of Social Work and Research Division of Commonwealth Social Services, and she had recently been to India. She said social service is the task of Christian people. The Y.W.F. were present in large numbers at this session. They presented Mr. Trezise with a cheque for £100 towards the cost of an abulation block at Monbulk.

The music was in the capable hands of Miss W. Lee. Mrs. Quife and Jean Milne rendered beautiful solos.

After Mrs. Williams introduced the officers for the new year, Mrs. Hodges expressed the appreciation of the women to Mrs. Williams for her year's work as president, and presented her with flowers and a church hymn book.

The Camberwell Phi Beta Pi girls rendered a religious play entitled, "Martha and Mary." This was a splendid finish to the Conference.

Officers Elected

Newly appointed officers are as follows: President, Mrs. F. Hodges; vice-presidents, Mrs. T. Warne and Mrs. M. Ward; past-president, Mrs. E. L. Williams; secretary, Mrs. A. W. Cleland; assistant secretary, Mrs. A. R. Lloyd; treasurer, Mrs. N. Wickham; superintendents — Missionary Department, Mrs. A. B. Withers; sec., Mrs. A. Kennedy; H.M., Mrs. Pettigrove; F.M., Mrs. J. Turner; Aborigine, Mrs. McGregor; Mrs. Perkins; Prayer Meeting, Mrs. Randall; Homes' Visitation, Mrs. Hodges; Temperance, Mrs. Squires; Dorcas, Mrs. Ploog; Isolated Sisters, Mrs. McIvor; Catering, Mrs. L. Lowrey; Social Service, Mrs. Ward; Hospital Visitation, Mrs. Dockery; Nominating, Mrs. E. L. Williams; College of the Bible, not appointed. — Jessie M. Cleland, sec.



The Austral has reprinted the booklet *The Privileges of Church Membership* in a neat and attractive form. This booklet of 16 pages has proved its worth as an informative and forthright statement of church privileges and responsibilities. It is a grave oversight on the part of officers to receive members into fellowship without a copy of this or similar booklet being placed in their hands. It is generally accompanied by a copy of the New Testament Scriptures also. Copies are available at 4d. each (posted 7d.), or 3/6 doz. (posted 3/11). *Stepping Stones* is an ideal booklet for presentation a few months later to "maintain the glow." This is 6d. per copy (posted 9d.).

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Anniversaries and Homecomings

MORELAND, Vic.—May 17, 44th Anniversary. 7.30 a.m., Prayer Meeting; 11 a.m., Worship Service with former members leading, speaker, W. G. Graham; 3 p.m., Pleasant Sunday Afternoon, talented guest artists; 7 p.m., Gospel Service, speaker, C. G. Taylor, B.A. Please accept this notice as a personal invitation, and write the secretary, A. Jenkins, 55 Cumberland-rd., Pascoe Vale, or 'phone the Manse, FW4082, regarding hospitality.

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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Obituary

A. E. Alderson.

On April 22 the chapel at North Richmond, Vic., was packed as we paid tributes to our beloved brother, A. E. Alderson. He joined the church at North Richmond as a lad during the ministry of J. E. Allan. For over 30 years he has served the church in many ways. He conducted very successful gymnasium clubs at North Richmond, and at other churches, for many years. He was our B.S. superintendent and a teacher, also a deacon of the church. He particularly loved the work among young people. Then on Monday, April 20, he was taken suddenly from us. The church was stunned. The crowded chapel was a tribute to the high esteem in which our brother was held. Truly he gave himself in service. C. Young, E. McIlhagger, H. Earle and R. Bolduan assisted the writer in services at the chapel and Springvale. We extend sympathy to those who will miss our brother most. Especially to Mrs. Alderson, Jim, Peter and Dorothy we extend heartfelt sympathy, and pray that God will be your comfort. Our brother loved these lines, "Absolutely tender, absolutely true, understanding all things, understanding you, infinitely loving, exquisitely near, this is God your father, what have we to fear."—R.McK.

Edith Granelle Funston.

The church at Berwick, Vic., sustained a loss when Edith Granelle Funston, widow of John James Funston, was called home on Monday, April 13, at the age of 76. Mrs. Funston came to Berwick about 56 years ago, and was baptised there about 45 years ago by the late E. J. Waters during his ministry at Berwick. Through the years Mrs. Funston exercised a quiet, faithful witness to her Christian faith. By her ready hospitality and appreciation she was a constant encourager of the preacher. Her death occurred at Warragul at the home of her eldest son, with whom she had been staying for a few weeks. The funeral left from the Berwick chapel, after a service conducted by the writer, assisted by D. H. Smith, the student preacher at Berwick. The sympathy of the church at Berwick and a large circle of friends is extended to the family, George, Jock, Molly (Mrs. S. C. Warne), Jean (Mrs. Stanton H. Wilson), Allan and their loved ones. We commend them all to the God and Father of our Lord Jesus Christ whom our sister trusted and served through a long life.—Stan. Neighbour.

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Dedication Service

At the first meeting of the newly elected Social Service Department of the Victorian-Tasmanian Conference, the following officers were appointed: President, F. P. Chipperfield; vice-presidents, S. Neighbour and J. W. Lewis; director, W. H. Clay; secretary, W. T. Atkin; associate secretary, W. W. Saunders; treasurer, R. A. Strongman.

After shortened meetings of the committee and the C.F.A. Board the practice of recent years of beginning the year's service with a Service of Dedication was again followed.

Those present comprised Conference officers: Dr. G. H. Oldfield (president), S. Neighbour (president-elect), Miss F. Haines (secretary), A. R. Lloyd (associate secretary), and Mrs. Lloyd; Mrs. Hodges (president of Women's Conference); members of Social Service Women's Auxiliary; Committee members and wives; Hospital and Homes' chaplains and wives; Homes' matrons; hon. auditors and wives; and office staff.

W. A. Brown, retiring chairman, in the absence, through sickness, of the newly elected chairman, led the service in his inimitable way, and, after the opening invocation offered by W. W. Saunders, extended a gracious welcome to all present.

Brief messages, encouraging and challenging the Committee and Auxiliary members in their work, were given by Mrs. Hodges and Dr. Oldfield. Mrs. M. Ward (superintendent) named and presented the Auxiliary members, and W. T. Atkin the Committee members. Mrs. M. Gullidge by her moving rendition of Jude's "Consecration Hymn," and A. R. Lloyd by his prayer of consecration, led all very close in personal devotion to the Person, and earnest dedication to the will and service, of the Lord who, for the sake of all men, consecrated himself to the will and service of the Father.

An informal period of fellowship followed, during which supper was served by Mrs. J. Lowrey (Committee hostess) and her helpers. Thanks to the ladies was expressed by S. Neighbour.

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