

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Prayer for Australia

King of all kingdoms, high Lord of
creation,
Whose wonders eternally speak of Thy
power,
Look down in Thy mercy, and be to our
nation
Her mighty protector, her hope, her
high tower.

When trials assail us and shadows
brood o'er us,
And doctrines of darkness would stifle
the light,
Restore Thou the faith of our fathers
before us
That we unashamed may walk in Thy
sight.

To tend her, defend her, to serve her,
to love her,—
Our vow to our country shall ever re-
main.
May Honour and Truth spread their
white wings above her,
Within her wide borders may peace
ever reign.

—William Tainsh.

—Photo, F. Lewis.

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NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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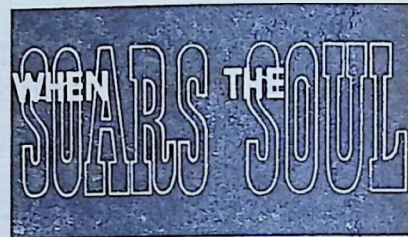
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*When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.*



Don't let anger be carried to the point of sin by nursing it all day. It is when we are in a sulky frame of mind that the devil has his greatest opportunity. . . . Let no salacious word pass your lips, but let your conversation be of an edifying character so that those who listen may get some good out of it. Be careful not to distress the Holy Spirit of God. . . Put an end to all bitterness, hard thoughts, anger, loud words, injurious talk, and every kind of maliciousness. Be kind to one another, compassionate and generous, as God has been generous to you in Christ.—Eph. 4: 26, 27, 29-32 (Wand).

Resentment is dangerous. It does horrible things to people. It burns them up—makes them churlish, unfair in their judgments, cynical in their attitudes; it keeps them from being honest with the truth. A cherished grudge can poison a life so that hatred spills over into all its relationships. Many a man's politics, many a man's religious opinions, or the want of them, are the result of a long-harbored animosity. He makes others pay for the injury that was done to him, yet what they pay is as nothing to what he does. Hatred is an expensive business. It does incalculably more harm to the hater than to the hated. — R. J. McCracken.

O Father of love, forgive us our littleness, our petty jealousies and discontents. May no word or deed of ours this day needlessly hurt another's life. Save us from crippling resentments, and help us to value thy will and other's needs above our own. Thrust us forth into paths of self-forgiving service where ugliness is lost in love.

We pray, too, for the nations of the world. Help them to see that hatred and fear bring only desolation in their path, and that love and good will hold the key to peace, through our Lord Jesus Christ. AMEN.

Let me no wrong or idle word,
Unthinking, say;
Set thou a seal upon my lips—
Just for to-day.

THE AUSTRALIAN CHRISTIAN

HOW MUCH GOES OVERBOARD?

THE Christian Church has sailed many stormy seas in its history. Sometimes the fight for survival has been close, and there have not been lacking those who, for varying reasons, have cried out: "Throw this overboard! And that! All this is so much needless junk!"

Our own fathers in the faith were amongst the most vigorous. With what ardor

OUR PIONEERS THREW OVERBOARD

some of the treasured rites and traditions which they felt were endangering the Church's real life!

Legalistic religion received short shrift from them. That men's strictures and prohibitions, however hoary with age and tradition, should clutter and confuse God's plan of salvation was to them nothing but blasphemy.

Pretensions of priests and clergy were swept aside with equal vigor. The priesthood of all believers was not only affirmed in principle but practised with such thoroughness that "the mutual ministry" became a regular feature of congregational worship.

Devotion to lesser loyalties such as creed or sect was seen to clash too often with a Christian's supreme loyalty to his Lord. "No creed but Christ" was a vigorous phrase when our pioneers used it—and meant it.

There was nothing irresponsible about our fathers' actions. What they did sprang from their love of Christ and his Church. They held on strongly to some things which we have since seen

WRONGLY JETTISONED

One example is *family worship*. It meant much to our pioneers, as it did to all Christians of an older day. Then it was laughed out of court on the strength of some Victorian perversions of it, and discarded as non-priority in our modern stream-lined day. Now we are paying the price in loss of home stability and strength of character for not having made time for it. Devotional aids like "The Book of Family Worship" should be in every home.

The *church prayer meeting* is another casualty, both of irresponsible and over-pious hands. For, while some have been all too eager to discard it as an irksome extra to Sunday's services, some of its most ardent supporters helped it overboard by clinging to stereotyped and unchanging forms of service, and allowing over-long prayers, whose phrases have been as

set—though not as short!—as any in the Prayer Book. It was laughable—but also tragic—to call such meetings "the power-house of the church," completely forgetting the part that prayer plays in auxiliaries such as C.E. and women's work. That old type of prayer-meeting may be no great loss—but what have we put in its place? It needs creative thinking to evolve new, virile forms for the prayer meeting. Church members must still be challenged to pray together as a church.

Sunday observance is another which has been cast overboard by many. Certainly, there were extremes of sabbatarianism a generation or two ago whose passing few would lament to-day. But the other extreme of laxity with which the Lord's Day is now treated is a cause of real grief to many. Yet something much more than a merely critical and negative attitude is demanded from those who want to see Sunday mean much more in a Christian sense to the total life of the nation. We need more of the type of thinking which went into the community survey conducted by Victorian youth leaders in 1946, and later outlined in a booklet entitled *Sunday*. There was a readiness to think through the problems of others on this matter, without minimising the Church's constant need to follow "a carefully prepared educational campaign to emphasise to the community the physical, mental and spiritual values which can be safeguarded by a wise observance of Sunday."

Yes, some bad mistakes have been made in what men have discarded, but

LET'S THROW OVERBOARD

some of the other things to which many of us have clung too long—and we won't be making any mistake.

Let *smug complacency* be the first to go. It is unbelievable how it lives on in these days which ought to have driven us to a new sense of humility, and of that compassion which made desperate men feel they could turn to Jesus.

Self-concern must be swept from the centre of things. With that posturing always in the way of God's will, what can the Lord do with us? His glory only shines truly through fully dedicated lives.

Once and for all, let's throw overboard our *timidity and fear*! These are days which call for adventuring faith, not the pitiful plodding of those who must always know the end before they begin. Are we ready to go wherever the Pilot takes us?

KNOWING GOD'S ANSWER—AND YET...

THE story of Balaam in the Book of Numbers, is very old, yet amazingly modern, and not without its touches of humor. After their escape from Egypt under the leadership of Moses, the Israelites came into the plains of Moab. In fear of their great numbers and the reports of their victories over other tribes who had sought to oppose them, Balak, king of Moab, sent messengers to Balaam, a soothsayer in the land of Midian, a man who, for his primitive conditions, did seem to have quite a remarkable knowledge of God. Balak wanted Balaam to curse the Israelites; that is, to devote them to destruction before he entered on war with them.

Upon the arrival of the messengers, Balaam used his methods of divination, and learnt that he was not to go with them to do the bidding of Balak. When these messengers returned to the king, he sent much more honorable messengers, and promised richer rewards. Now, when these messengers arrived, made their requests and offered their rewards, Balaam was greatly tempted. He answered, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do more or less." And Balaam probably thought that he really meant what he said, but his words show that he was tempted nevertheless.

Twisting God's Will

The situation had not changed since he had consulted God previously, save in one respect, the promise of richer payment. Yet, immediately after his high-sounding declaration of faithfulness to God, he told the messengers to stay the night "that I may know what the Lord will speak unto me more."

He had recourse again to his methods of divination; and now it seemed to him that God gave him permission to go. He seemed to hear God saying: "If the men come to call thee, rise up and go with them; but yet the word that I shall say unto thee, that thou shalt do." In the morning he saddled his ass and went with the princes of Moab. Then we read, "And God's anger was kindled because he went." Why? That may puzzle us, until we realise that it was not God who gave Balaam permission to go, but Balaam's own deceitful heart had led him to interpret the will of God according to his own selfish desire.

Foolish and Wrong

The story is a vivid illustration of the folly and wrong of asking questions when we already know the answer. It is a childish trait, perhaps excusable, but often very exasperating even in

J. E. BROOKE

Balwyn, Vic.

children. It is a habit we should grow out of, but many of us never do. Self-willed children that we are, we keep plaguing our patient Heavenly Father with our querulous questions.

How utterly superfluous it is! How much time we waste with our questions when we know all the time our clear duty. There are lives, strong and sure, with no delay between duty and deed, in which insight issues immediately into action. There are many, however, who never really begin to live, because they spend all their time quibbling about the conditions.

How stupid it is, too. Balaam, in all the dignity of his position as a "man of God," goes solemnly through his ritual of approaching God again, hoping this time to get a different answer. What a pity he couldn't see how silly he was. So with us, what problems we often make of the simplest issues. What a mad muddle we mix ourselves into when we try to be religious and self-willed at the same time.

But this asking God questions when he has already given us his plain answer is worse than superfluous and stupid; it is sinful. It involves a fundamental irreverence. It is a reflection upon God's wisdom. It suggests that His clear direction already given, may not have been right; that he may have made a mistake; and that, in any case, we ourselves know better than he does. It also proceeds on the sinful presumption that God is weak; that he can be wheedled or worn down into changing his mind. Balaam himself afterwards expressed the truth, when he replied to Balak, "God is not a man, that he should lie; neither the son of man, that he should repent." He would have been wise to act consistently on that faith. It is something which we, too, should always remember.

Disastrous Results

Now note, to underline the lesson, the disastrous results of this stupidity and sin of asking questions when we know the answer.

First, as we have seen, there is the tragedy of mistaken guidance. We have a saying, "Ask no questions and you will be told no lies." As commonly used, it is an expression of impatience and a poor regard for the truth. Here, however, is a case in which it applies exactly. In asking questions when we know the answer, we prepare the way for our own hearts to tell us lies.

From this mistaken start, Balaam

went on in blundering blindness. He set forth upon his ass, and though he saw nothing, his ass saw an angel standing in the way to stop them. First, the ass turned aside into a field; then, in a narrower part of the road, passing between two walls, she pressed close to one of them and crushed Balaam's foot; and finally, fell down beneath him on the road; and all the time Balaam beat the poor ass to urge her forward.

Then Balaam is seen in the ridiculous position of arguing with his ass, with the ass getting the better of the argument, a thing which slow-witted people themselves have often argued about instead of laughing at and learning from it the silliness of all stubborn self-will. The ass talked like a man, the story says; certainly the man talked like an ass. "Then the Lord opened the eyes of Balaam." Balaam confessed his sin, and offered to go back; but it was one thing to say it, and another thing to do it. In any case, we sometimes reach a stage when the consequences of our folly catch us up and carry us on, and it is too late to go back.

Balaam went on, but resolved only to say what God told him to say. He did; instead of cursing Israel, he blessed them with words of great eloquence and beauty. But this was only a brief postponement of the disaster. In the end, he succumbed to the temptation.

In a subtle way, he did what he knew he ought not to do. A verse in the Book of Revelation refers to "Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." From this it appears that he observed the letter of God's law, but utterly violated the spirit of it. He was not allowed to curse; and he blessed as he was bidden, in words; but at the same time he suggested devilishly to Balak how to induce these people to sin, so that they might be cursed.

So we read, after a gap in the story in Numbers which this reference in the Revelation fills, "The people began to commit whoredom, and Israel joined himself to Baal-peor," the gods of Moab, and twenty-four thousand of them died of the plague.

Balaam's sin, however, was swiftly punished, for, in Moses' subsequent campaign to stamp out idolatry and vice, we read, "Balaam they slew with the sword."

If any of us are dallying with this attitude, let us learn our lesson before it leads us far astray. Is there some clear word of God which we know at this moment we ought to obey? Let there be no further questions, but immediate action.

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THIS SPADE WORKS

J. A. Wilkie's story of a successful experiment in visitation evangelism at Ballarat is cheering and challenging, and it is good that it has been shared through the pages of our excellent church paper. It opens the door for comments which may prove helpful to others contemplating such an effort.

1. Visitation Evangelism works!

When the idea of the United Nations' organisation was new, a sceptically-minded man asked his brother, "Will it work?" "Work?" was the reply, "will a spade work?" There is not the slightest doubt that visitation evangelism will work. But, it must be properly worked.

2. There must be the right kind of preparation.

(a) The whole of the plan is based on prayer. This is primary and essential. The attack is to be made upon the citadel of men's souls, and the only effective weapon is the Spirit of God. At every stage of its use, this method depends upon prayer.

(b) There must be a proper use of the prospect list. Details are not attempted here, but Dr. Snodgrass placed very great emphasis upon the need for cultivation of prospects. Reports of the few cases where this has been attempted in this country suggest its undoubted wisdom.

3. There must be a complete use of the recommended technique.

(a) Preparations for the Snodgrass-Pollock mission envisaged full-scale efforts in visitation evangelism. An immense amount of visitation was done, but not in many cases was the complete technique of this method used. Mostly, visitors hesitated to secure committal by getting the card signed. Had they done this, the excellent results of the mission might have been tremendously increased. We must be as ready to secure a person's specific committal to Christ, as an agent is in getting his client's signature to an insurance—with no less urgency and no more apology. We are concerned with vital and fundamental issues.

(b) Visitation evangelism is not merely visiting people and inviting them to join the church or come to a mission. It is scarcely right to carry out such a programme and call it visitation evangelism. The technique involves much more than that. In addition to a sound psychological approach to prospective converts which is outlined, and in some manuals, illustrated, there are many other aspects of this particular method which contribute towards its effectiveness. They deserve to be considered carefully by those contemplating its use

B. J. COMBRIDGE

Vic. H.M. Sec.

so that the effort may really be true to its name.

4. The pattern fits!

The Ballarat experience fits exactly into the pattern of every other successful effort. There was the same prayerful and anxious preparation; the same hesitating acceptance of big responsibilities; the same sense of fear and weakness in the going forth of the workers, with an accompanying reliance on God; the same welcome from the majority of homes visited; the same kind of response from those visited, and the same rejoicing in the hearts of those used of God to win others to the Master.

5. A normal programme.

It is heartening to note that the Ballarat committees are not disbanding. They are to continue their work. They have not only accomplished something; they have begun something. This is as it should be. There can be no resting on oars. It has been wisely said, "Evangelism ought not to be a matter of occasional special efforts, but a permanent element in all church activities," and, further, "A programme of continual evangelistic effort is regarded as normal for the local church." Sporadic efforts of this character, in spite of their undoubted value, are not enough. Having discovered an effective instrument, it is less than wisdom to have proved it and then lay it aside to rust. The wise decision of our Ballarat brethren must be imitated through the brotherhood. We must carry on.

6. It makes demands!

Whilst this is successful and basically a New Testament method, it is only one of the methods of evangelism. Acceptance of this as one of the sound and fruitful methods of winning people to Christ excludes no other effective method. It does, however, make exacting demands upon all who use it. Perhaps this is why some other methods are often preferred—this method makes bigger demands on more people. But if it demands more devotion, more courage, more effort, it brings greater recompense. The rejoicing and spiritual stimulus which result are most enriching. Visitors know they have had a vital and personal part in winning others to decision for Christ, and no other joy compares with that.

7. Constantly increase membership potential.

If our efforts are to prove fruitful and continuously effective, there must be a constantly replenished source of prospects. Churches with a continuous programme of evangelism will discover that the people being won will constantly reduce the list of prospects. It will be necessary, therefore, constantly to replenish it. This is one of the most fundamental aspects of any method of evangelism. The subject cannot be discussed here, but the question of a total programme of Christian education is involved—a programme which automatically supplies prospects and potential church members. It may involve a major overhaul of local church machinery and necessitate a revolution in the lives of many people. But our faith demands just such things, and Christian living thrives on doing them. We must be afraid only of fear, not of courage.

These comments are offered because, whilst Ballarat has employed the complete technique with fine success, there are many who imagine that some modified form will do just as well. It is very doubtful if it will. Actually, this method is well past the experimental stage. The technique as recommended in the approved manuals is the result of many years of experience by many Christian workers. It has been tried and proved. There is no doubt that it will work if it is worked.

There are encouraging signs in the life of our brotherhood, and they appear in every State. There are reports of stirrings, trends and movements. God's spirit is always moving. Maybe the signs are that his people are more responsive to him. Let us be encouraged by this and match the need with faith, courage and resolution.



Arrangements are in hand for the opening of the new building at Kilburn, S.A., on March 29, the seventh anniversary of the church. Attendances are increasing under H. G. Norris' intensive ministry.

The most northern situated church, as well as the most southern church in the world are in the jurisdiction of the Lutheran Church of Norway. The most northern church, in Svalbard, was destroyed during the war, but regular services are still held there by a pastor of the Norwegian church. The southernmost church stands on the British Island of South Georgia in the South Atlantic ocean. It was erected by Norwegian whale fishermen. They have a local harbor there, and they gather for worship at the church.—(E.P.S.).

WOMEN

TOPIC FOR FEBRUARY . . .

Theme "An Enlarging Fellowship."

in

World Day of Prayer

Sixty-six years ago, Mrs. Darwin R. James, Chairman of the Presbyterian Women's Home Missionary Society of America, suggested holding a day of prayer for Home Missions. This proved to be a time of wonderful fellowship, as women of the various societies prayed for the outpouring of God's Spirit upon the Home Fields. Later through the efforts of two other Presbyterian women, Mrs. Henry Peabody and Mrs. Helen Barrett Montgomery, a day of prayer was observed for Foreign Missions. Then one day was observed as a day of prayer for both Home and Foreign Missions.

It was not long before the scope was widened and women of all denominations in the U.S.A. and Canada observed the first Friday in Lent as an annual Day of Prayer. By 1927, requests came from other countries to use the Order of Service, and to share in the enlarging fellowship. In Australia, the first meeting was held in Sydney in February that year. Queensland followed, and four years later, Victoria observed the day. In 1936, South Australia, Western Australia, and Tasmania held meetings. The largest number of suburban and country centres are in Victoria, and in 1952 the best attended gathering was in Adelaide, when 1,000 women met together at Stow Memorial church. Separate meetings for girls are held in many places.

The Order of Service is prepared each year by different persons, representing women of many countries. This year women of Africa chose the theme, "Walk as Children of Light."

The Committee in New York City has in its membership, women of different denominations and nations, who work in collaboration with those whom they invite to prepare the Service. Copies of the service are sent to each participating country, and local plans are made to print, translate, or adapt it.

There are some in our Southern land who say, "Why hold the Day of Prayer in the heat of summer?" Yet, on the other side of the world, it can be very cold in February or March. At Dawson, Canada, a meeting was held last year

in spite of the temperature being "53 below, with a strong wind blowing."

On Friday, Feb. 20, we will be in fellowship in prayer with women of 112 countries, who will form a world-wide circle of prayer, rising above all barriers of race, nationality, language and station in life. From the time the sun rises over the Islands on the International Date Line, the prayers of Christian women will ascend, to be echoed around the world in hundreds of languages and dialects, until the last Amen is spoken by those on the St. Lawrence Island in the cold Arctic region. Some of these worshippers will be in saris, sarongs, grass skirts, Chinese trousers and tunics, kimonos, fur parkas, and peasant dress, whilst others will be in varying fashions of western dress.

Gatherings will be held in cathedrals, churches, ornate and simple, native churches, rooms, tents, and under the open sky. At all these meetings there will be a world-wide fellowship of giving, and these gifts will be used to provide Bibles and other Christian literature for the masses of people who are emerging from the darkness of ignorance so that they may be helped to "walk in the light" of the knowledge of our Heavenly Father and of Jesus Christ our Lord.

Let us remember that praying people hold the real balance of power in the world, "because prayer is power." It interprets God's plan for all, even as it builds understanding and mutual concern for one another, and binds together God's people of the world."

Thus we are a part of this enlarging Fellowship.

FOR DISCUSSION.

Do you consider that the Women's World Day of Prayer paved the way, or has been a contributing factor in the desire of Christians, for greater unity? How?

What can women do to promote greater fellowship among the women of the community?

MISSIONARY NEWS

(Notes supplied by A. Anderson,
Fed. F.M. Secretary.)

Three Score Years and Ten.

The Disciples of Christ (America) have just celebrated the 70th anniversary of their work in India. It will be recalled that the Australian Brotherhood sent its first missionaries to India to work alongside the American missionaries. The first decade of their work in India had hardly passed when Mary Thompson was sent to work with them, and there she remained and worked for over 40 years. Ruth Roberts, accompanied by her mother, represented our Australian Mission at their important Convention in December. Her report is of interest:—

"The theme for the Convention was from Hab. 1: 5: 'Behold ye among the heathen, and regard and wonder marvellously, for I will work a work in

your days which you will not believe, though it be told you.'

"The themes for each day were as follows: First day, 'What God has wrought,' 'Highlights of 7 Decades,' and 'Seventy Years with the Growing Church.'

"The theme for the second day: 'My Father worketh unto now, and I work.' Along with this, addresses on God at work in schools, hospitals, the press, and among women. J. Christie from the British Field (who works with Keith Skillcorn) gave a survey of the work and difficulties and opposition in Saraju.

"The third day: 'Greater things than these shall ye do,' and 'What God can do through our college, nursery schools, social service, nursing and education.'

"Sunday's meetings opened with a Sunday school, and I was interested to see how a missionaries' Bible Class was also included in the Sunday School Programme. This is the regular practice throughout the year.

"Before we met around the Lord's

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Table five souls were buried with the Lord in baptism, which was an occasion of joy to all.

"The theme for the final day was: 'Able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.' On that note the Convention closed.

"An interesting feature one evening was a talk on Australia and the World Convention, accompanied by some very beautiful colored slides by Mr. and Mrs. Livengood.

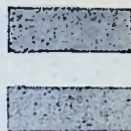
"Also we were very privileged to meet and hear sing, the lovely American negress singer, who is touring through China, Japan, India, and then to England and home on a tour of good will singing for Christ. She is a deeply spiritual Christian, and we experienced a real blessing in knowing her. Truly, as Paul said, 'There is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free, but all are one in Christ Jesus.'"



Grim Situation in India.

Famine has struck again among the masses of India. For several months missionaries have mentioned the threat of famine because of the lack of rain, but there was some hope that it would be averted because some rains had fallen. These hopes did not materialise, and now millions of people are facing starvation. The Government are making surveys and marking out areas that are suffering most, with the view of giving "work in aid." At the time of writing not many of these schemes are under way, and the poor sufferers are importuning the Government to do something and do it quickly. "Our India" is listed in the affected areas, and already our Christians in some of the villages are beginning to feel the pinch. Officials estimate that there are about ten million people affected in Bombay State. Our work lies within this area. From Shrigonda side, Bruce Coventry writes:

"Daily the stark realities of a severe famine are becoming more real. Dry years there have been in the past, but it is many years since there was a year approaching this one. People are having to get rid of animals (bullocks) for anything from 12 to 18 shillings, which would have brought up to £20 odd some months ago." He tells also of the blessing the new well has proven, and the equipment supplied a few years ago. "Both our old well and the one used for the Girls' Home are feeling the dry conditions so much that the compound people cannot draw from them. However, from the new well we can still draw off three to four thousand gallons of water daily, and the compound people are also able to supply their needs from the well."



Frontiers of UNITY

The Compiler,
Frontiers of Unity,
c/o The Editor, "Australian Christian."

Dear Sir,

It's not often that I have the opportunity of writing from another land to my homeland. But before I leave this country of India, usually identified with Christian mission work, let me give you some samples of what D. T. Niles, of Ceylon, had to say on the matter of the proposed new union scheme in Ceylon. Australians, and some of our younger Christians, will remember his forcefulness and his clarity from the Mittagong Conference days. But, here at Kottayam, at the third World Conference of Christian Youth, he had some pertinent and imaginative things to say on the proposed merger.

His subject, "The Church's Call to Mission and Unity." Churches involved in negotiations: Anglican, Baptist, two of the three Presbyterian churches, and 1 Diocese of the Church of South India, which is in Ceylon, plus the Methodists.

"Why negotiate?" "Once we confess 'I believe in the Holy Catholic church,' we are saying that there is—not that we believe that there will be. It is a statement involving commitment. (Please compare the church of Christ on earth is essentially, intentionally and constitutionally one.) We are making visible a unity that does exist."

"Why Ceylon?" "Because the Church in any country, in any nation, has the commission, responsibility and obligation to bring that land or nation to the feet of Jesus Christ. The Church of the nation would be a blasphemy; the Church for the nation is obedience. Church unity can only be worked in local terms." He said that as a Methodist he has "far more bonds with the Anglican or Baptist Christian in Ceylon" than with "my fellow Methodists in Europe." He explained it this way: "The Methodist churches in England are not interested in the Congregational church next door, whilst they are intensely interested in the Methodist churches in Ceylon. He said "There is the hour of our obedience." Churches in the West—Britain had asked Ceylon, under pressure, to postpone this work—"to postpone our obedience till they stand at that hour!" Further, "we have to render the price of our obedience. We will make mistakes; but we cannot wait until our obedience is a perfect obedience." "There is," he said, "a point beyond which to wait is to disobey." Later: "Some of the truth

that belongs to the United Church will evade us while we remain divided."

Negotiating churches must be willing to "listen" to one another in the spirit of love, and one decision (namely, "that all those who come together may be happy in the Church") has already been made. "On essentials there will not be compromise, but in other things wide periods in which the Church grows together, to know sufficient to trust each other and get married!"

P.S.—Perhaps the remarks of Visser't Hooft would not be amiss here.

"The Kingdom is a mighty incentive in the whole search of the Church for unity. It is clear that there is only one Kingdom. Many of us are accustomed to the many churches, and ask after all, why not?" "But, the New Testament knows only one Church of Jesus Christ. The misunderstanding lives in us."

"The wildest Confessionalist could not maintain," he said, "that there is a Baptist Kingdom! a Jacobite Kingdom, an Orthodox Kingdom! etc." Once we have seen that "what happens to Christians in other countries—Russia, China, Korea—happens to people of the same Kingdom . . . we have a great longing to discover how we are one. It is because the Kingdom is One. . . ."—Yours, etc.,

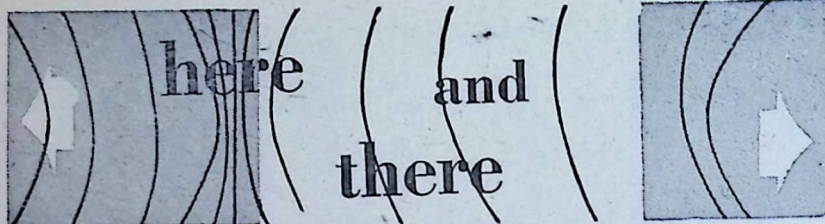
BRUCE BURN.



S.A. YOUTH DEPT.

PURCHASES CAMP SITE.

The S.A. Youth Department has purchased 18½ acres of land at Longwood for a permanent camp site. This fine piece of land has six acres of bush six acres orchard, with the rest flat land suitable for building and playing fields. There is a natural rock swimming pool, fed by springs, 70 ft. x 50 ft. The site is 15 miles from the city, and is of fairly easy access. The price paid was £1800, consisting of £1200 in interest free loans and £600 in gifts. It is expected that a kitchen and dining block will be erected shortly at a cost of £1000. An attempt is to be made to have this ready in time for Easter camp, as S.A. trotting interests have excluded the campers from their usual venue at Gawler. Many generous gifts are still coming in for this project, and it is hoped that both camp site and buildings will be paid for within two years.—G. R. Stirling.



In the emergency following the death of D. E. Pittman, who had managed the Austral Printing and Publishing Company for so many years, W. R. Hibburt acceded to the request of the Directors to carry on, and in that capacity has given splendid service to the Company and the brotherhood. Now that the emergency period has been fulfilled, Mr. Hibburt has notified the Directors that he desires to be relieved of his responsibilities. Since it will be necessary for the Directors to make an appointment during 1953, any interested person with the necessary qualifications and experience is invited to communicate by letter (only) with A. E. Kemp, Chairman of Directors, at the Company's office.

Aboriginal Sunday, Jan. 25, was observed in many churches throughout Australia. For our own congregations there is a further focus for thought and giving in the Annual Aborigines Mission Offering, to be received on Feb. 8.

The church at Fullarton, S.A., has agreed to release B. W. Manning during Feb.-March for a "follow-up" campaign at Wallaroo and Moonta churches after the recent Hinrichsen-Philp Mission at Kadina. Andrew Lennox (formerly of Bolivian Indian Mission) will conduct an interim ministry at Fullarton.

The inauguration of President Eisenhower and the celebration of Australia Day (separated by only a few days), underline, for the Christian, his responsibility both as world citizen and patriot. We must pray for the U.S. President in the strategic and responsible task to which he has been elected, and for our own nation and leaders in days which demand quality living by us all.

One of the Australian Christian agents whom it is a delight to honor is Robert Langley, Montrose, Vic. He has been an agent for our church paper for sixty years, beginning with the Pioneer (editor, D. A. Ewers), and Standard (F. G. Dunn), and continuing throughout the past 55 years of the Christian's publication.

The annual meetings of the Australian Council for the W.C.C. will be held at "Gilbulla," Menangle, N.S.W., Feb. 9-12. Fifty-five accredited representatives from all States will attend the meetings, and discuss some important

matters, including Inter Church Aid, immigration, television, and the Open Air Advertising Campaign. John Garrett, General Secretary, will report on the recent significant gatherings at Travancore and Lucknow, India.

J. Sidlow Baxter, well-known both as preacher and writer, has resigned from Charlotte Chapel, Edinburgh, where he has ministered for the past 17 years. Mr. Baxter's recent world tour (which included Australia) showed him possibilities for his Bible teaching ministry, and this work in wider fields he now plans to undertake.

Readers are cautioned against taking precipitate action regarding purchase of hymn books from overseas sources. Regard should be had to the problems associated with import licensing and payment of overseas accounts. We desire to point out that prices as circularised are not stated in Australian currency but are subject to freight charges, current rate of exchange and costs of clearance from customs.



N.S.W.-QLD. YOUTH CAMP

Young people of the isolated West Moreton churches in Southern Queensland combined in camp with the Lismore youth and scattered groups in Northern New South Wales. The National Fitness settlement at Burleigh Heads was made available, and throughout the ten days peak attendance of campers reached 75.

The venture proved successful, largely because of the group leaders available. Trainee preachers Kevin Christensen and Mervyn Woods (Glen Iris), and Maurice Pieper (Woolwich), gave invaluable help. Max Smith, newly appointed to Port Pirie, and George Davis, jr., with the Lismore preacher, completed the group.

The English study book, I'll Take the High Road, by Stephen F. Olford, was used to great advantage. Leaders also dealt with a series of studies on the Second Coming of Christ under the titles, The Fact, The Importance of the Doctrine, The Manner, The Purpose, The Results and the Time of Christ's Second Coming. Devotions were taken each morning by campers, and likewise meditations on Mountain-Top Experiences at night.

National Fitness officers freely gave of their time to instruct in gymnastics and rhythmic. Other highlights included religious talkie films, camp fire, camp concert, table-tennis tournaments and organised sport.

Murwillumbah members and many visitors joined forces for the Sunday morning service with 120 present. Camp resulted in one decision taken by George Davis, jr.—A. C. Caldicott.



S.A. YOUTH DIRECTOR-ELECT.

The South Australian Youth Department announces that G. A. Whiting, B.A., preacher of the Dulwich church, S.A., has accepted their invitation to become Youth Director of S.A. churches



of Christ from the beginning of 1954. Mr. Whiting is a South Australian from the Balaklava church. He has been through S.A. Youth Camps, and was later trained at Glen Iris and at the University of Perth. He has had ministries at Wembley, W.A., and Dulwich, S.A. Mr. Whiting has already taken an active part in S.A. youth work since his return to his home State.—G. R. Stirling.



Forty-two baptisms were reported on Aoba during the Christmas and New Year period, and four on Pentecost. These figures are probably incomplete.

Albert Anderson informs us that Miss Winifred Waterman is planned to leave Sydney by Quantas plane on Feb. 3 for the New Hebrides. She asks for prayer as she enters her new tasks. Mr. and Mrs. Owen Jones (Ballarat, Vic.) are expected to leave for Pentecost, New Hebrides, after mid-year. Mr. Jones graduated from the College of the Bible last year. The sending of these workers follows out a plan that the Board have had in mind for some time to reinforce the Pentecost Field. Mr. and Mrs. Smith have carried on alone for years, and now rejoice that help is coming.

THE AUSTRALIAN CHRISTIAN

MINISTER'S MUSINGS

SUNDAY.—After three Sundays on holiday, spent listening to other men preach, I woke this morning wishing this could be a fourth. Theoretically, my refreshed mind should have been brim-full of ideas, and myself aquiver with eagerness to be in the pulpit again. But instead I went almost "like a snail, unwillingly" — until I actually began to speak, and then, curiously, I could almost feel myself coming alive again with that seemingly lost eagerness. I came home feeling it was good to be back on the job again—though I wasn't quite so sure of that after to-night's service!

MONDAY. — I tucked Dr. A. J. Cronin's adventure in *Two Worlds* among my other books to-day, with a feeling of satisfaction. I had enjoyed it best among my holiday books—and enjoyed it all the more because it had come at Christmas from one of my own church officers. It's an intensely human autobiography, and as fascinating as any novel. Its people live—like "Dot-and-Carry," the lame, stuttering, undersized son of a drunken loafer and a scrubwoman, whose consuming passion after her husband's death was to see her son ordained a minister of the Church of Scotland. She scrimped in every possible way to bring that about, and he, poor lad, had not the heart to tell her that he wanted to be a doctor. So he trained and was ordained, and in due course preached a trial sermon at his home church before a packed congregation, which included his mother. His nerve suddenly failed him; he began to stammer, and then broke down completely at the sight of his mother's strained face. She died of an apoplectic seizure that same day, and he disappeared, to be forgotten by Cronin (save for a brief moment of surprise in discovering that he had begun studying medicine) until he met him in the Avon Valley. There, writes Cronin, "Carry was a force now, permeating the whole countryside, wise and gentle, blending the best of science and religion, unsparing, undemanding, loving this work he had been born to do, a man who had refused defeat and won through to victory at last. As he sat in his little study after dinner I chanced to observe on his desk a small framed card. It bore this brief quotation: 'Whatever thou takest in hand, remember thy last end, and thou shalt never do amiss.' This, without question, was the motive of his life."

TUESDAY. — A letter came to-day from one of our country preachers, asking for a letter of transfer for one of our young people who has recently moved to his district. I liked the prompt way he was attending to the

matter, and will see that the letter is sent on without any delay. Too many people have slipped out of active fellowship following removals, simply because some such swift action was not taken. Personally, I think it is almost always a mistake when people leave their names on "the old home church" roll, even if they do attend some of the services of the church in their new district or town. The sentimental attachment to the old church weakens with time and distance, and if they're not fully committed to the new church, it is easy for them to drift.

WEDNESDAY.—I enjoyed my first 1953 visits among our people. The warm welcome a minister receives is not something to be lightly valued—especially in contrast to the rather grudging, if not hostile, reception he might receive in some homes during general evangelistic visitation. At least no member of my "flock" has yet greeted me as one did her minister (an eminent preacher in Edinburgh): "Mr. —, I don't like your preaching. I have been a member of the church in which you are now unfortunately the minister for thirty-five years, and I want to tell you that I strongly object to being called a sinner." That story was told by Tom Allan recently, in the course of an excellent series of *British Weekly* articles on life in a city parish. One piece of his own experience is disturbing in view of its implications—following a successful evangelistic campaign, one member of the congregation declared that the church could never be the same for her again. "When she came to worship on a Sunday she felt a complete stranger, with so many people around her whom she had never met. It was a sad day when the church opened its doors to these people." Pathetic, isn't it?—but not as isolated as we might wish. How many church members are certain to take the personal trouble to make a new member feel at home?

THURSDAY. — I hardly recognised the Austral when I called in this morning. Mysterious-looking men were passing in and out of the manager's office, some carrying equipment, others flourishing notebooks (not, alas, of the financial kind). "What's the matter?" I asked one of the ever-helpful staff. "Who are they?" "Detectives," she whispered, so expressively that I turned apprehensively away as the door opened

and two men came out carrying—I hardly dared look at first, but it was only a parcel. (I learnt later that that irrepressible soul, Manager Hibburt, had been so undeterred by the presence of detectives asking questions and looking for finger-prints on a half-forced safe he had even succeeded in selling one of the detectives a copy of *The Altar of Love*, and a hymn-book. What a man!) Soon I heard the whole story—how cracksmen had forced their way in during the night, entering via a man-hole in the ceiling of the board room, shinning down a rope which was left dangling right over the editor's table (surely not a gentle hint, Editor Taylor?) and then descending to make their unsuccessful attempt on the safe. With the beginnings of a plot like that I almost wish I was a John Creasey instead of a preacher with two sermons ahead of him. Still, why shouldn't they be as exciting as any detective story? No—on second thoughts I won't ask you that, Alison; the answer's too obvious!

FRIDAY.—Frank is an atheist—or thinks he is. I'm not so sure. Despite all he says (and he can be quite vocal at times) I can't imagine him doing some of the things he does, and choosing some of the friends he has, if his life was really given over to the disillusion of atheism. I really must tell him the story Cronin tells of an atheist—though he'll probably only smile, and not wish to see the connection! This man's atheism was so vigorous that he disowned his only daughter when she married a devoutly religious schoolmaster. In his old age, however, stricken by an incurable malady, he began to visit them, and argue fiercely on matters of religion, always saying as he left: "Don't delude yourself. I'm not repentant. I still don't believe in God." But one day his daughter swiftly replied with, "But, father, he believes in you," and the simple words suddenly swept away the old man's last resistance. Nothing is surer than that his theories had begun to crumble long before that. When a man begins to argue loudly there is sometimes, surprisingly, more hope for him.

SATURDAY.—The preacher may take a holiday, but his weeds certainly don't! I've been trying to restore the landscape to order, while wrestling with some of my unending sermon problems. Which is worse? You guess.

interstate

CHURCH NEWS

Discipleship

Mrs. Thatcher, North Williamstown, Vic.
Geoff. Allen, Balaklava, S.A.
Helen and Judith Lunn, Betty Leopold, Mrs. Hutchinson and Mrs. Whitley, Bambra-rd., Caulfield, Vic.
J. Hackett, Robert Elliot and Graham Neighbour, Blackburn, Vic.
John Weatherley, Maidstone, Vic.
Stan Dalby, Berri-Winkle, S.A.
Bill Lane, Marrickville, N.S.W.
J. Leggatt, Boronia, Vic.
Evelyn, Jane and Patricia MacLean, Northcote, Vic.

Membership

A. Donaldson, from Bambra-rd., Caulfield, Vic., to Maidstone, Vic.
Mrs. Bedford, from Blackburn, Vic., to Boronia, Vic.

Marriage

Doreen Thompson to Halbert Hobbs, Moreland, Vic.
Lorna Mortimer to Rex Hollard, Grote-st., Adelaide, S.A.
V. Inglis to L. Hannah, Parkdale, Vic.
Miss G. Tyson to R. Jonsson, Northcote, Vic.

Fallen Asleep

Mrs. Condor, North Williamstown, Vic.
E. Clarke, Northcote, Vic.

South Australia

Semaphore (S. E. Matthews).—Average attendances are being maintained. Kinder Christmas tree afternoon drew a big crowd. Nativity play was presented by scholars and teachers. Y.P. visited a number of homes on Christmas eve, singing carols. Tennis club has entered a team in Semaphore association. Gospel services are being held at Draper, with good attendances. Local brethren, with help of Y.P. from other C. of C., have conducted services, and work is encouraging. A. Anderson was speaker on Jan. 4, and at the close a young man made the good confession. Preacher and wife have returned from a week's holiday at Victor

Harbour. Interstate visitors were present during holidays.

Balaklava (D. G. Hammer).—Attendances for past two months have averaged 150 at Lord's table, and 105 at gospel service. H.M. offering was over £100. J.C.E. recently held tea, and then helped with evening service. Dr. and Mrs. H. Steward and family visited church on Dec. 7. Dr. Steward spoke at morning service, and showed interesting films of Java and New Guinea after evening service. Kinder Christmas tree was greatly appreciated by scholars and parents. Good Companions held successful Christmas party. Mr. and Mrs. S. Lovell are back in fellowship after being in Broken Hill for a period. W. Pearl is still in hospital. F. Pearl has returned to hospital again after spending two weeks at home.

Grote-st., Adelaide (Claude Candy).—Services on Jan. 11 marked commencement of Mr. Candy's third year of ministry. The day was greatly blessed—one young man was baptised, two made decision, and offering for all local purposes was a record, over £40. Visitors during the holidays included Mr. and Mrs. Padey, Mr. and Mrs. Parks, and Mr. and Mrs. Bell, from Victoria. The church is in good heart and planning for this year's work.

Fullarton (B. W. Manning).—Very good services marked holiday season. Work is now returning to normal after holidays. Preacher addressed both meetings on Jan. 18, and Joyce Richards was helpful evening soloist.

Berri-Winkle (J. Manallack).—Church building was packed to capacity on Dec. 18, when Girls' Brigade presented delightful Christmas tableau. Both Bible schools held party on Dec. 20, when gifts were distributed to all scholars and cradle roll children. Girls' Brigade and Winkle B.S. combined to provide gifts for orphan children at Gerrard Mission. Mr. and Mrs. Manallack, accompanied by several Y.P., attended Murray Valley South camp at Mildura. Members of both Boys' and Girls' Brigades have joined in State camps at Tanunda. Local speakers are conducting meetings while preacher enjoys well-earned holiday.

Kilburn (H. G. Norris).—Preacher spoke at both services on 18th, and Mrs. Kelly was soloist. Mr. and Mrs. Norten and family (Lenswood) and Mr. Dinning (Bordertown) were welcome visitors, whilst Mr. Clements, of Tallem Bend, is now resident in district, and

attending services. Church officers at recent meeting planned future aggressive work, including teaching Mission.

New South Wales

Bexley North (R. W. Saunders).—Messages by G. J. Crossman (Banks-town) and E. W. Roffey (Lane Cove) were appreciated in December. R. W. Saunders conducted Christmas morning service. During absence of preacher on holidays, C. Bowser addressed gospel meetings. G. Abdullah (North Perth, W.A.) spoke concerning aborigines on Jan. 11, and appealed for sympathetic treatment of his own race. Formation of a special choir, which held a Christmas choral evening was a recent feature, proceeds of this being divided between the building fund and the Spastic Centre (£6/0/8 each). A bulldozer was engaged to level the ground in readiness for new chapel. Visitors over holiday period included Mr. and Mrs. Medhurst (North Essendon), Miss Smedley (Hartwell), Mr. and Mrs. Steel (Croydon), Ron Read (Geelong), and a number from Gilgandra, N.S.W. Congratulations to Mrs. W. Benson (nee Audrey Bruce) on her marriage. Y.P. and others attended Y.P.D. camp at Lake Illawarra.

Lidcombe (Arthur Baker).—W. Armstrong has retired from positions of choir master and B.S. superintendent after serving many years in each capacity. A suitable present was made by members to mark appreciation of his work. John Laidlaw is now superintendent and Neil Dundon choir master. Mr. Dundon has also been added to teaching staff. Marion Davies has been appointed J.C.E. superintendent. At recent gospel service a teacher reconsecrated her life. K.S.P. and P.B.P. clubs are working well, and report increased attendances. Mr. and Mrs. Baker have commenced their eighth year of service with the church. Ladies' Guild is working hard for new carpets for chapel aisles.

Enmore (D. Wakeley).—Dr. A. L. Haddon (N.Z.) gave a stimulating address at morning service on Dec. 28. On Christmas morning choir, under direction of W. D. Rankine, made their 45th Christmas Day visit to sing carols at Royal Prince Alfred Hospital. This annual visit is always greatly appreciated by both patients and staff. In some of the wards the nurses joined in the singing. Miss Hughes, secretary of South Sydney Women's Hospital, has accepted appointment as B.S. secretary. Attendances for 1952 averaged: morn-

ing, 54; evening, 70; communion, 72; B.S., 53; prayer meeting, 10.

Gilgandra (V. S. Dallinger).—Church experienced good gatherings over Christmas-New Year period, with visitors from Sydney present. Mr. and Mrs. Hillford (Paddington) with daughter Roma and Pat Norton were among those present, as well as Mr. and Mrs. Bourne and Sister Henry, of Dubbo. Work is about to commence again on house-hall at Dubbo, where B.S. continues to create interest. Schools at Gilgandra, Pines and Eumungerie have continued through the holidays, and new scholars have been welcomed. Recently Neil Hodgkins and Mr. Hillford addressed the church, and Max Alderman led one meeting. All clubs have been in recess, but J.C.E. commenced again with a fair attendance. A well-wisher has donated curtains for use in church hall.

Marrickville (P. E. Thomas, B.A.).—Most holiday-makers have returned and auxiliaries are facing 1953 programmes. On 18th a Bible Class lad was received into fellowship. Sympathy is extended to Mr. and Mrs. Benson in their recent bereavement, Mr. Benson having been called upon to part with his mother and his brother-in-law; and also to sister W. Francis, whose mother passed away recently.

Victoria

North Williamstown (C. J. Mackenzie).—Attendance for 1952 was slightly higher than previous year. Work is resuming in all auxiliaries. During absence of minister, speakers were G. Ogden, M. Carter, G. Dyson, C. McDougal, C. Jamieson, and G. Aldersley. Thanks are due for their assistance. A married lady was baptised, and received into fellowship. Yvonne Round is in hospital, and Mrs. Green is recuperating after operation. Church cricket team is in the "four." Visitors include Mr. and Mrs. L. Armstrong and family of S.A.

Parkdale (C. M. Dunse).—Men's Fellowship held tea with members and families, when Councillor Weir gave an interesting talk. On Dec. 20 Christmas tree party was held for kinders and cradle roll children. Attendances at morning and evening services have been very encouraging. Church has enjoyed fellowship with many visitors during holidays. Members have been grateful to A. Wilson for helpful messages during the many months he was with us. Y.W.L. re-commenced on Jan. 18.

West Preston (A. B. Withers).—All auxiliaries have recommenced after Christmas break. New hall now has roof in place. Men of church have been relieving at various churches over Christmas season. On 12th, C.M.S. had 16 present at first meeting for year.

Preacher has spoken at all services during Christmas. Church was pleased to have fellowship with Mr. and Mrs. Alan West (W.A.).

Balwyn (J. E. Brooke).—On 11th attendances were small, with many members on holidays. Remembrance Bowl appeal raised over £8 for Inter-Church Aid. Mrs. Barrow has had some setbacks to recovery from ill-health. Four young people attended North-Western Youth Camp at Mildura. Valarie and Joan Turnham are going to Brisbane for the Evangelical Union Conference. Cliff Warmbrunn and Trevor Banks are in National Training camp.

Maidstone (E. H. Randall).—Meetings have average of 50 breaking bread. Youth Fellowship has commenced on Sunday afternoons, with good attendances. Baptismal services have been held. Three were welcomed into fellowship on Jan. 18, and one boy confessing Christ was immediately baptised. B.S. teachers held annual meeting with following officers elected: supt., H. Pietzsch; asst. supt., A. Kaye; secretary, Lorna Kirby; asst. secty., T. Hampton; treasurer, K. Clencie; kinder supt., Mrs. K. Clencie; asst. supt., Mrs. Hampton; cradle roll supt., Miss D. Johns; organist, V. Waters; Y.W.L., Mr. and Mrs. K. Clencie; Explorers' leader, V. Waters and N. Sonsle.

East Malvern (H. Steele).—Work has been commenced on the new chapel, and is proceeding satisfactorily. During preacher's absence on holidays, church has been helped by messages from E. Halkyard, B.Sc., H. Walmsley, R. A. Ryall, T. W. Smith and W. Berthelsen, for which the church expresses its best thanks and appreciation.

Blackburn (S. Neighbour, B.A.).—Carol service was held at the home of E. Gill on Dec. 21. During preacher's absence on holidays, messages have been brought by W. McDowell, J. Hodgins, G. Scambler, E. Patterson and Mr. Hardham. Y.P. arranged gospel service of Jan. 18, when film *In His Name* gave food for much thought. B.S. picnic was enjoyed at Edithvale on 17th.

Geelong.—On Jan. 4 T. A. Fitzgerald (Fairfield) was speaker at both services. On 11th and 18th Mr. McDonald and Mr. Smail occupied the pulpit. Excellent attendances over holiday period included many visitors. Gwen Dyson was thankfully welcomed back after absence of nine months following an accident. Messrs. Taylor, Frank Hughes and Ken Drayton are all in Geelong Hospital. Men of church are busy preparing manse for T. A. Fergusson and family.

Dandenong (A. R. Pigdon).—During holidays all auxiliaries were in recess. A group of Y.P. were uplifted by Bel-

grave Heights Keswick Convention. During preacher's absence on holidays, T. Westwood, F. Funston, J. Cron, A. Avery and Mr. Thompson have addressed church. Church is grateful for services rendered by A. Avery and Sister Nankivell in scrubbing chapel floor. A number of visitors attended during holidays. On evening of 18th, farewell was said to Betty Anderson, and a suitable gift given to her as she leaves to take up nursing at Shepparton hospital.

Brighton (C. G. Taylor, B.A.).—Preacher resumed on Jan. 18, following holidays. Mrs. Taylor was evening soloist. Visiting speakers and soloists are thanked. Youth Fellowship resumed with social evening at home of leader, N. R. Arnott, on 20th. Vauneen Price is home after brief visit to hospital, and L. Williams is missed through illness.

Springvale (G. Grainger).—Church has enjoyed splendid meetings, with fine attendances lately. Seven have been baptised and received into fellowship. At evening service on Dec. 14 one married lady decided for Christ, and one rededicated her life. On evening of Dec. 21 one married lady and one lad decided for Christ. Most Y.P. went into camp at Belgrave Heights. Church has enjoyed presence of visitors during Christmas season.

Tootgarook (R. K. Brittain).—Congregations have been very good, with many holiday visitors. On Dec. 21 evening meeting was a carol service given by B.S. scholars. F. A. Youens was speaker at both services on Dec. 28, with 181 at morning service. On Dec. 29, on behalf of B.S., a picture night on Africa was shown by Mr. Deutscher to a crowd of over 400. On Jan. 4 C. Cole addressed church, Mrs. Cole being evening soloist. On 11th T. Westwood exhorted church.

Warragul (V. Quayle).—Preacher is on holidays at Lakes Entrance. Mr. Byard is taking services. Prior to her departure for S.A., Miss D. Keen received presentation from church and Ladies' Guild, of which she was treasurer. Y.P. club handed over £31 for building fund to church treasurer, J. Austin. B.S. is run on open-school style for 3 weeks, instead of closing down for holiday duration.

Warracknabeal (W. Wakefield).—Ladies' Aid held wind-up social after successful year's work. Youth Club also held a break-up social, when a presentation was made to Mr. Wakefield, who is the leader. Annual Christmas tree for B.S. was held, and a very enjoyable time was spent. Mrs. Catanach, who has been ill, is about again.

Thornbury.—Year's work closed with special Christmas festival on Dec. 13 and 14. Kinder Christmas tree and B.S. party were great success; 250 presents were provided from the tree, toys being

made by men of church. Carol gospel service and film, *The Rich Young Ruler*, crowded building. All attendance aims were reached on Dec. 14, with 158 members present once, 105 present twice, and 203 present at gospel meeting. Church offerings have increased 50 per cent. in three months. Church Men's Society has been reformed.

Essendon. — Kinder Christmas treat was held on Dec. 6. Mr. Page (East Preston) was evening speaker on Dec. 7, when Mrs. Grant and Mrs. Hutton rendered duet. Endeavorers took charge of evening service on 14th. After conclusion of address a young lad confessed Christ. A presentation was made on Dec. 21 to Mrs. Cheal, who is relinquishing her duties as P.B.P. chaplain, and is leaving the district. Choir rendered carols at evening service; at close of address, a married lady decided for Christ. A baptismal service was held on Dec. 28. David Hainsworth, jnr., who has been seriously ill, is still in Alfred Hospital, but making progress. Mrs. Robins and Mrs. Casson, snr., are laid aside.

Emerald (D. D. Stewart). — Shirley Legg was welcomed home on Dec. 28, after being absent in England for past two years. Many visitors have been present during recent weeks. On Jan. 11 Hartwell B.C. campers attended both services. Morning service was conducted by them, and H. J. Patterson exhorted. Don Smith, student preacher, spoke at both services on 18th, and at Avonsleigh in the afternoon. Y.P. Fellowship, with Mr. and Mrs. Des. Nelson in charge, resumed meetings on Jan. 19. Interest in work is well maintained by members.

Northcote (W. G. Graham). — Church attendances are gradually returning to normal. During holidays numerous visitors were present, some from interstate, and there were three confessions. The year's averages were: Breaking bread 149, gospel service 133. A memorial gift of a pulpit has been given to church by Miss M. Amery in memory of her mother. Church sympathises with D. Nation in the loss of his mother in S.A., also with the family of Mrs. E. Clark.

Boronla (C. L. Smith). — During preacher's absence conducting Youth Camp in Devonport, Tas., speaker at morning and evening services was Mr. Armes. Two new members have been welcomed into fellowship recently—one by faith and baptism, and one by transfer. Mr. and Mrs. Read have been welcomed home after their trip abroad. On Dec. 23 Gwen Fitzgerald left for England, where she will work temporarily. Thelma Goodwin, who finished her teacher training last year, will be stationed this year at Castlemaine. Speaker at morning service of Jan. 13 was F. T. Morgan, who, with his family, is holidaying in the district.

Queensland Newsletter

Caloundra Christian Youth Centre is a centre of attraction for an increasing number of young people for the Christmas-New Year Y.P.D. camps. This year there were 84 and 85 respectively at the senior and junior camps.

Senior Youth Camp

Senior camp ran from Dec. 25 to Jan. 2. Thirty-seven campers were from Brisbane, and forty from west to Chinchilla and north to Bundaberg. The venerable leaders ("Uncles" to campers) were K. D. Horne, R. Clymer W. R. Jarmyn and R. W. Graham. Mrs. Cardew has been cook for more years than most campers can remember, and the labors of her hands were more satisfying than ever; Mrs. Fergusson has been camp mother for the last five years; Mrs. F. Winter was their assistant this year.

Study leaders met each morning at 6.45, devotions were at 7.15, and the two study sessions on "The Manhood of the Master" and "Workshop on Evangelism" ran from 9 to 11.30. Afternoons were spent in swimming, beach sports and boating. Evening programme included religious and educational films, socials, concert and beach hikes, with a hymn-sing and vespers each night. Sunday services were of a high order.

The weather, needless to say, was a sheer delight.

Junior Camp

Mr. and Mrs. K. D. Horne were in charge of the junior camp (boys and girls, 10-14 years), with Mrs. Cardew cook. They were assisted by Nell Adermann, Aileen Draney, Gloria Williams and Fred Winter.

CHANGE OF ADDRESS.

Miss L. Kirby (secretary, Maidstone Bible School), 4 Yardley-street, Maidstone, Vic.

D. A. V. Thomas (preacher, Mildura church, Vic.)—131 Deakin-ave., Mildura.

T. G. H. Westwood (preacher, unattached), 27 Belfort-st., Dandenong West, Vic. Phone Dandenong 938.

COMING EVENTS.

FEBRUARY 6 (Friday).—The Victorian and Tasmanian Women's Conference Executive Council will meet at Swanston-st. at 2 p.m. Mrs. D. Cromarty will lead the devotions, and Mr. Russell Baker will speak in the interests of the British and Foreign Bible Society. All ladies welcome.

At the Sunday evening service, in response to a restrained appeal, twenty-one young people made their decision. The Youth Director is seeking a careful follow-up of these decisions.

The camp building sleeps (?) thirty-two girls, has a dining-assembly hall for about ninety, a kitchen, and a washroom and cook's room downstairs. The Y.P.D. has now bought a Housing Commission building in Brisbane, 60ft. x 18 ft., and this will be re-erected this year and used as a boys' dormitory.

We have a fine group of young people who have toiled wonderfully in developing Caloundra.

Preachers' Movements

Mr. and Mrs. T. A. Fergusson and family leave Ipswich at the end of the month, as Mr. Fergusson begins a ministry with the church at Latrobe-tee., Geelong, Feb. 8. They have served loyally in Queensland after coming from Scotland twenty-five years ago, and they leave the church at Ipswich in good heart after their three years there. Our good wishes go with them.

K. D. Horne was for more than five years minister of the 16 Mile-Wombo Creek circuit. I wouldn't say that he drove like Jehu, but he did travel 50,000 miles ("indefatigable" is the adjective that comes to mind) in that time; The circuit made generous presentations in appreciation of his constructive work when he came to Brisbane in December to be part-time Youth Director and minister at Sunnybank.—R. W. Graham.

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26 Mayfield St.,	14 Loch Ave.,
E. St. Kilda, S.16.	E. St. Kilda, S.16.

Watch for Further Announcement.

IN MEMORIAM.

FIELDING. — In loving memory of our dear mother, Sarah Ann, who passed away at Hampton on Jan. 25, 1941.— Sweet are the memories, silently kept, by her loving daughters, Nellie and Agnes.

CRISWICK.—In everlasting remembrance of my dearly loved "sister" Muriel, who was called to higher service on Jan. 17, 1938. "Forever with the Lord."

—Inserted as a tribute of love by Dorothy L. Giles.

DEATHS.

ROSS. — On Jan. 17, at Kyneton, Donald, loved father of Freda, father-in-law of Rowland, and fond grandfather of Winifred, June, Irvine and Ross. "Sleep on beloved."

ROSS.—On Jan. 17, at his daughter's residence, Piper-st., Kyneton, Donald, loved husband of Milly, loving father of Freda (Mrs. R. Goudie, Wallacedale) and Connie (Mrs. R. Jacobs). Aged 73 years. Peacefully sleeping.

Australia Day

Australia Day this year should have special significance for us. It is the Queen's Coronation year, and, for the first time in our nation's history, the new Sovereign will be specifically named "Queen of Australia."

For Australians, her full title when she is crowned will be "Elizabeth the Second, by the grace of God, of the United Kingdom of Great Britain and Northern Ireland, Australia, and of her other realms and territories Queen, head of the Commonwealth, Defender of the Faith." If you look at a coin struck during the reign of her father, you will see that his title was different. Indeed, one important change was made during his reign. He was crowned in 1937 as "George VI, by the grace of God King of all Great Britain, Defender of the Faith, Emperor of India." When India gained her independence in 1947, he relinquished the title of "Emperor of India."

As the Queen herself said in her Christmas Day broadcast to the Commonwealth, she will, on June 2, dedicate herself under God to the service of her people. She asked for the prayers of those people to aid her in her heavy task, but surely we can give her more than our prayers. We can strive to be worthy of her dedication.

How? By striving to be better citizens, by recognising our duties and responsibilities toward others, by obey-

ing the golden rule and by examining our consciences. A very good pattern can be designed by a study of the Sermon on the Mount. That magnificent piece of literature has a lesson for every one of us. You will find it in the first book of the New Testament—the Gospel according to Matthew, chapters 5 to 7. — Issued by Neville Smith on behalf of the Standing Committee in Support of the Call to the People of Australia, 162 Exhibition St., Melbourne, C.I.



OUR GOD IS ABLE

I believe God answers prayer
I am sure God answers prayer
I have proved God answers prayer—
Glory to his name.

Many folk were praying with us when they saw the advertisement which appeared in several Christian periodicals, including the *Christian*, which requested a suitable home for our family during an eleven weeks' Linguistics Course at Brighton, Victoria.

We left Adelaide on Boxing Day with no prospect of a home in Victoria, but we journeyed knowing whither we went, and knowing also that "our God is able." Loaded with eleven weeks' equipment, we travelled in faith from Adelaide to Melbourne in one day, arriving at our destination at the time when Paul and Silas sang praises to the Lord. But instead of being in prison, we were able to sing praises to the Lord as we arrived at the Belgrave Heights Convention grounds. During a time of rich fellowship (especially with folk from some of our own churches), many folk continued to pray with us for a home. Although we had prayed for two months, it was only two days before the Convention closed that the Lord answered our prayer. Our times are in his hands—and he knows just when we need our prayers to be answered.

Two young men came to our tent—they had served in the forces with my husband in New Guinea, and knowing we were in camp they came along to renew fellowship. We chatted for quite a while, and then they enquired our future plans, and we were constrained to mention the need of a home. One of these young men, down from the Riverina on holidays with his family, was staying with his parents at Brighton, the very district where we needed a home. He returned that night, mentioned the need to his parents (we had discovered in chatting that his father and my mother are cousins), who knew of a lady nearby whose tenants had left a flat several days previously, and who, on enquiry, was willing for us to occupy this flat, just ideal for our needs, and just two miles from the Wycliffe School of Linguistics. (Wycliffe Linguistics is

a course of 11 weeks, which enables missionaries dealing with foreign languages to understand the basis of a language, and teaches revolutionary methods of breaking into languages hitherto unwritten. It is God's provision for these last days that the Word may be given to every tribe and nation. It has been discovered, under God's good hand, that there is in every language some particular basis that is common to all languages, that has been preserved from the time of Babel. We should praise God for his revelation of such things to godly men, who are set for the defence of the gospel in heathen lands.)

Who can doubt that our God is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us.—Gwenda Steward, 23 North Road, Elwood, S.3.



The Indispensable Printer

The extent to which the Church in the exercise of its ministries is dependent on the printer is lightly appreciated. Our Bible and hymn books declare this fact, but to these must be added commentaries, text-books and the splendor of books and tracts that proclaim the gospel and enrich the spiritual life. Bible school work would become static without the printer, and missionary societies would be seriously handicapped.

The Austral Printing and Publishing Company exists to serve the churches in this field of literature. Recently several friends have shared in the task by subsidising tracts and booklets that could not otherwise have been printed. Occasionally a small donation is received from a church organisation to speed the work of Christian literature. Such insight is commendable. The audience of the spoken word is limited, but the printed word has no limit. In the making of a will, men and women of foresight will be conscious of the perpetual dividends of Christian literature.



The Victorian Branch of the Save the Children Fund has received well over £1,000 a month since the Cash and Clothing Appeal was launched by Lady Brooks last July. The office is dependent on the continued aid of the kind helpers who have been addressing envelopes, and working at the office enclosing, stamping and despatching, and would be glad to receive further offers of such help.

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94—Not Out

By that heading we mean there were 94 decisions for Christ, at Kadina, but there were scores more on the verge of decision. On the final Sunday night there were hundreds of non-members in and around the marquee who were more than interested. The curtains had been dropped, and people listened from outside the tent, and others were crowded out and were standing on the footpath and on the other side of the street. Why? Because people are spiritually hungry. Someone said during the Mission that more Bibles were sold in Kadina than had been sold for years. Others bought concordances; The Mission was the topic of discussion in every home, shop and hotel.

Someone wrote the following in the local paper (we don't know who): "Let the Church remove all the trappings and wrappings with which it has overlaid the words of Jesus and give priority to the latter, stripping away all priestly and Pauline doctrines, which have become so burdensome to the common people. Then we shall see our way clearly into the new revelation which God has given us for this modern age. Whatever our private opinion of the rights and wrongs of the arguments put forward by the missionaries, it is to the orthodox church-goer a source of spiritual joy to see so much fiery enthusiasm and earnestness in the preacher. It is up to the churches to accept the challenge and to give the people the pure teachings of Jesus."

One day the missionary heard a preacher on a wireless speaking from Adelaide, saying, "People won't go to Missions these days, the only way is to invite your friends to your home, and invite the preacher." We had just come from the marquee where we had been carting extra seating to accommodate all those who were attending. This defeatist attitude is the curse of the Church.

Years ago one of our grand pioneer preachers was D. A. Ewers. One of his sons was Will Ewers, who did a magnificent work. He has a son called Ray, who is the preacher at Kadina.

The writer thought Kadina was a very tough field. Thirty years ago there were very strong churches in Kadina, Wallaroo and Moonta. The mining ceased, and the churches went down. No school or night meeting at Moonta and Wallaroo, but there are great opportunities in both towns.

Now Kadina has gone self-supporting after years on the Committee. That will provide money so that the other two places may be helped.

God added to the Church both rich and poor. Of the 94 there were only 6 from the school. There were many married couples, with about 30 families united in Christ. Many of the first who decided had never been inside the

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W. T. ATKIN, Secretary
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Church of Christ, and many had not
been inside a church for years. One
woman rang me at 8.30 a.m. in the
morning, telling of both her and her
husband's concern about salvation. She
told me she had sat beside the phone
for 10 minutes the previous evening
trying to get the courage to ring.

The decision of the local football cap-
tain caused much comment, as he was
very popular. His first test came when
at special celebrations all drank beer
out of the Victory Cup, but he de-
clined. On the following Sunday there
was the big football picnic which he
had organised. He sent an apology and
came to church. After his baptism he
asked if he could keep on giving out
books at the door. Hundreds would see
him, and in that way know where he
stood for Christ. Then later he would
help the candidates for baptism in the
vestry. Then he won his splendid foot-
ball pal. There were many other cases
just as remarkable.

The Presbyterian minister who saw the
light of Christian Baptism according to
the scripture was himself immersed, but
first he gave his reasons to the con-
gregation. Now he is immersing mem-
bers of his own congregation.

Among those given by the Lord were
a baker, fruiterer, grocer, cordial manu-
facturer, insurance agent, mailman,
several farmers, two retired farmers, and
a poultry farmer, all with their wives,
many others in various occupations, also
a migrant from Russia, and one from
Malta. There were four especially in-
teresting cases of men and women from
the Roman Catholic faith. Almost all
of the above have been immersed, and
almost all have already received the
right hand of fellowship.

The gospel of Christ is still the power
of God. The one comment from officers
and others was: "I didn't think it pos-
sible." Others have said, "I have never
seen the expression on men's faces change
so much." Others say, "Oh, happy day."
One could write a book on the experi-
ences, but already too much space has
been taken.

Why these victories?

1. Because Mr. Ewers is much loved
by the church and townspeople. One
business man who decided, pointing to
Mr. Ewers, said, "I always had a great
respect for him."

2. Singing was much appreciated, and
Mr. Philp did a great job both in lead-
ing and in his solo work. Perhaps
equally as great was his secret prayer
life.

3. Because people all over Australia
were constantly in prayer, pointing
Wollongong, Blacksmiths and Kurri.

4. Because "he is the same, yesterday,
to-day and forever."

The gospel does not need a change,
it needs a chance.

Praise God for the victories which
have to be seen to be believed.—E. C.
Hinrichsen.

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