

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Fraser

P522 Hamilton

P545 Mr Louis Obitane
(Laid off)

Queensland Honors Federal President

The Queensland Social Service Committee have unanimously agreed that the best way of recognising the work and worth of C. R. Burdeu was to make the Aged Christians' Home a permanent monument to his leadership and influence, and have decided to name the Home "Burdeu House."

For thirty-three years Mr. Burdeu has been actively associated with the work of Social Service throughout the Australian brotherhood, and is held in high respect because of the great service he has rendered to humanity, and for his sympathy for those in need.

In 1922 he became the first secretary of the Victorian committee that was formed to look after the social needs of the brethren. For two and a half years he spent hours of the day time interviewing those in need and half the night planning ways to assist.

Leaving Victoria and going first to N.S.W. then to Queensland and West Australia, his leadership firmly established social service in its wider sphere.

The Aged Christians' Home, opened in Brisbane in 1950, was the result of Mr. Burdeu's untiring concern for those who had reached the eventide of life and needed a haven of rest under Christian influence. In the work of establishing and maintaining this Home, Mr. Burdeu has been ably assisted by Mrs. Burdeu, who, by her cheerful personality and special ability, has given most sacrificial service.

At the third annual meeting of the Home the name plate "Burdeu House" was placed in position.

THIRD ANNUAL MEETING.

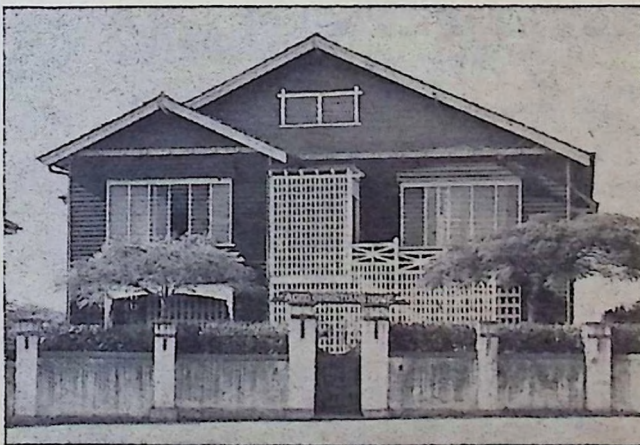
The third annual meeting of the Aged Christians' Home held at the Home on Saturday, August 1 was most successful. Members were present from Toowoomba, Mt. Walker, Rosewood, Kingaroy, Ipswich and all metropolitan churches. S. Vanham (Conf. Pres.) presided. C. F. Adermann was guest speaker and musical programme was provided by the Albion quartette and Misses Charrington.

C. Burdeu presented the report which showed rooms endowed by Mrs. Perret (Kingaroy) and Miss J. Chappell. Messrs. Chappell and Wilson

enrolled as "life members." Mr. and Mrs. A. E. Boettcher had furnished the new staff room as a memorial. Gifts in kind amounted to £122. The City Council had granted rate exemption which will save approx. £80 per year and the State Government had granted a subsidy of £3,532 towards capital expenditure. The overall plans for the complete extensions to cost £16,000 are now receiving final approval from the City Council. It is proposed to commence the first phase of the extensions supporting the whole structure by brick and erecting first class additional bedrooms and conveniences.

Friends in the brotherhood are asked to share in this work in one of the following ways:—endow a room for £200, enrol as a Life Governor with a gift of £100, or a "Life Member" with a gift of £50. Full particulars from the Queensland Social Service Committee.

—S. Chalmers,
sec.



Burdeu House.

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C. G. Taylor, B.A., Editor. A. R. Haskell, Manager.

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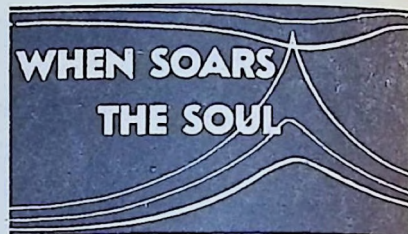
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



Brethren, my heart's desire and
prayer to God for Israel is, that they
might be saved. . . . There is no
difference between the Jew and the
Greek; for the same Lord over all is
rich unto all that call upon him. For
whosoever shall call upon the name
of the Lord shall be saved. How then
shall they call on him in whom they
have not believed? and how shall they
believe in him of whom they have
not heard? and how shall they hear
without a preacher? And how shall
they preach, except they be sent? as
it is written, How beautiful are the
feet of them that preach the gospel
of peace and bring glad tidings of good
things!—Rom. 10: 1, 12-15.

The first band of Christians gave all
they had to win a world for Christ.
They travelled by foot or on camel,
or in any way they could. If Peter
and the other disciples had had what
we have, bicycles, gadgets, telephones,
automobiles, radio, television; if they
had had our resources they would
have conquered the world for Christ.
If we to-day had their passion, we
would. There was a time when they
had the passion but not the resources.
To-day we have the resources but not
the passion. I think a man in my
church had it right recently when our
evangelistic committee was meeting,
and he asked, "Why is it after all
these years the Kingdom of God is
not come?" This man answered, "If
we look at the mirror we will each one
find the answer."—Howard T. Wood,
in 1953 International Convention Ser-
mon.

O God, our heavenly Father, we
humbly pray thee to bless abund-
antly the efforts being made to win
men and women to sincere repentance
and living faith. Prepare all hearts
to receive thy word, that it may take
deep root, and bring forth fruit to
thy glory. Arouse the careless among
us, humble the self-righteous, soften
the hardened, encourage the fearful,
relieve the doubting, bring many souls
in loving faith and self-surrender to
thyself, and visit us with thy sal-
vation; through Jesus Christ our Lord.
AMEN.—G. E. Osborn.

THE AUSTRALIAN CHRISTIAN

World Congregationalists Speak

THERE were many healthy and challenging things said on the theme of Christian unity during the meetings of the seventh International Congregational Council Assembly, held from June 20-29 at St. Andrew's University, Scotland, with thirty countries represented. It could easily have been otherwise had there been a narrow and parochial interpretation of the Assembly's theme: "Congregational Churchmanship."

There was, of course, some careful summing up of the things for which Congregationalism stands, and an answer to the taunt that Congregationalists can "get along with anybody because they do not believe anything deeply enough." There were emphases on the nature of the Church ("the positive truth that the Church is there where Christ gathers with his people"), "the free grace of God immediately available to every man and woman through faith" and "trust in the guidance of the Holy Spirit."

Denying the claim of apostolic succession through episcopacy, Dr. Lovell Cocks well said, "By God's grace we already stand in the real apostolic succession, for it is in the contemporary Christ, the living Lord, that the Church's life across the centuries is summed up and secured. The outward succession is surely to be sought in the unchanging gospel itself—the Word of God. . . . Let Forsyth be heard here: 'The apostolic continuity is in the function not in the entail; in the Eternal Word proclaimed, not in the unbroken chain prolonged. It is in the message, not in the order of men.'"

In re-stating their beliefs, these Congregationalists sensed the danger of which other communions in their world gatherings have been conscious—that, as Dr. Cooke put it, they might see "the recrudescence of a fierce denominationalism all the stronger because organised on a world scale." But secretary Sidney Berry thought the idea rather laughable, and never having yet met "a fanatical Congregationalist" (much as he wished to find him), could see no possible "danger of our becoming a close corporation." There was to be nothing negative about the outlook of world Congregationalism: "We are not fighting for survival but fighting to the death; that is for our death as a sect, as a denomination, at the very moment when what we stand for has been built into a truly Catholic Church," said Dr. Cooke.

Our own insistence that our people should be regularly directed to the essential distinctive mes-

sage of the Restoration Movement needs to be constantly coupled with a spirit like that. "A united Church can only be strong if its constituent parts are spiritually alive"—and informed.

"THE CHRISTIAN-EVANGELIST"—90

IN its special issue of July 8, beautifully printed and prepared, *The Christian-Evangelist*, national weekly of American Disciples, has fittingly celebrated ninety years' service to the brotherhood. Australian readers and friends, and those who met or heard the present editor (Lin. D. Cartwright) at the last World Convention, will readily join in well-deserved congratulations on this fine record.

Though its "family tree" is traced back ninety years, *The Christian-Evangelist* as its name only dates from 1882, with the merger of J. H. Garrison's *Christian* and B. W. Johnson's *Evangelist* under their joint editorship. Garrison, who remained editor until 1912, guided the paper through both financial and fraternal problems, refusing to be defeated by the one or deflected by the other from his faith in a brotherhood big enough to hold together people of varying opinions, even on so thorny an issue as the "organ controversy" of the period. In an article in this commemorative number of *The Christian-Evangelist*, Clarence E. Lemmon points out that the paper "has always been a mediating influence, standing neither to the right nor to the left of brotherhood opinion," thus earning for itself criticism from both sides, but surviving, with growing influence, while "other and more partisan journals have either been discontinued or live on with diminishing influence."

But strong convictions lie behind this "middle-of-the-road" policy, and Winfred Garrison well sums up the enduring characteristics of the journal when he writes of its "breadth and liberality, fraternal consideration toward brethren of differing views, together with complete courage in declaring its own views on living issues, hospitality towards any new truth that might be discovered, and vigorous championship of new projects and practical enterprises for the advancement of the cause."

Church life, as well as religious journalism, is all the better for assets like these—and not least that "fraternal consideration toward brethren of differing views."

The Heritage of the Old Testament

The compelling power of the Old Testament is not to be found either in the sublime beauty of its literature or in the majestic sweep of its history, but rather in its intrinsic claim to be a revelation, God's word to man. The moral and religious fervor of Israel stems from this grand collection of books, familiarly known to the Jew as "Tenach," a name formed from the Hebrew initials of the titles of the three main divisions, Law (Torah), Prophets (Neviim) and Writings (Ketuvim). In the "Tenach" God spoke to men through men. "God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets . . ." and in this wonderful body of recorded national literature and history.

God Made Himself Known

While it is abundantly clear that God makes himself more fully known in the new covenant in Jesus Christ, who, in "the fulness of time" came as the perfect or final revelation, it should never be forgotten that the roots of Christianity are deeply embedded in the Old Testament. The link between the two Testaments is too obvious to be overlooked. That which in the Old Testament is "implicit" is in the New "explicit." Jesus was a Jew. The first gospel preachers were Hebrews, and the Old Testament writings were the "Scriptures" of the early Church.

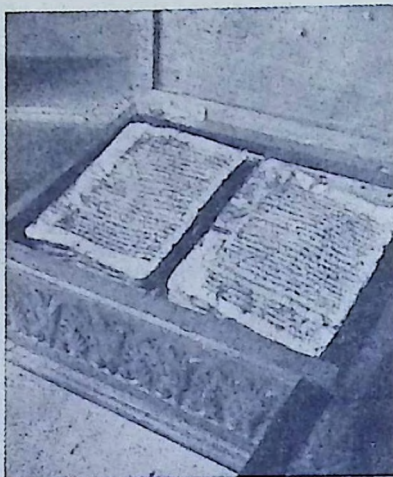
Therefore, the glorious heritage of the Old Testament is vital to our faith and well worthy of our consideration.

As we look into the pages of the Old Testament, four underlying features will immediately make themselves evident—in the Biblical conceptions of Deity, Destiny, Duty and Deliverance.

I. Deity

The One True God.

The monotheistic conception of God is fundamental to the revelation, and this truth is firmly implanted in the very texture of the Hebrew writings. The background of the Hebrew tongue, and the significant names by which the Deity is gradually revealed in history, emphatically reflect this. The Lord God is One God, and what is equally stressed is that he is the only God and the only living God. He is far removed in moral and spiritual



grandeur from the pagan idols of the surrounding nations.

The "glory" of the Lord is a conception that was unknown beyond the confines of the Hebrew people. The ancient Gentile world had nothing to compare with this idea. It is not a product of man's ingenuity, but is God-given. At Sinai, following the building of the tabernacle, the "Shekinah" cloud of the presence of the Lord filled the sanctuary and hovered over the Holy of Holies. Likewise, the sovereignty of God, a notable truth closely allied to the conception of his glory, has been carried over into the New Testament, and has become a real part of the Christian view of Deity. These are days of new invention and modern scientific method when men are so self-confident, independent and intellectually self-sufficient, that there is a pressing need for the emphasis of the sovereignty of God in all things and the reassurance that "the fear of the Lord is the beginning of wisdom."

II. Destiny

The Hebrew Eschatology.

The inherently Biblical notion of God's sovereignty is also a prominent part of the Hebrew eschatology, or view of "last things." The Old Testament Scriptures reflect the unique God-given consciousness of the Hebrews in the conception of the philosophy of history. Israel is nothing without God. His divine hand is traced in every event of history. In every movement among the nations, God's will is sovereign and determina-

tive. A nation's welfare depends solely upon its attitude toward God.

The teleological urge which is destiny is motivated by the "end view." Hence the apocalyptic passages in Isaiah, Ezekiel and Daniel, which find fulfilment in the New Testament Apocalypse of John. The eschatology of the Hebrew prophets unfolds the true destiny of the "chosen people." The purpose of God is inevitably disclosed in history, and the Hebrews are chosen by Divine election, but it is an election "unto service."

The ancient world was not particularly notable for its devotion to God. The early cradles of civilisation, in the valleys of the Euphrates and the Nile, became centres of debased idolatry. To pierce this gross darkness by the light of the knowledge of the one true God, to kindle amid the dense blackness of unbelief the flickering flame of faith—this was the divine mission and destiny of the Hebrews. To keep alive the knowledge of God, and finally, through the "promised Seed," to lead all peoples back into divine fellowship with the Lord—such was the purpose of God in the history of Israel.

And here we have a patent illustration of the truth of Shakespeare's contention that—

"There is a divinity that shapes our ends,

Rough hew them though we will."

The destiny of the Hebrew people contains a definite supernatural element, and as such it not only defies destructive criticism but also has evidential value for Christian apologetics. Jews, in history, cannot be explained in terms other than the super-natural.

As Nicholas Berdyaev has written: "The survival of the Jews, their resistance to destruction, their endurance under absolutely peculiar conditions, and the fateful role played by them in history . . . point to the particular and mysterious foundations of their destiny. . . . Scientific criticism, applied to traditional Biblical history, can neither discredit the universal role played by the Jews nor offer a satisfactory explanation of their mysterious destiny."

III. Duty

The Moral and Ethical Viewpoint.

Moral and ethical foundations are very strong in the Old Testament, particularly in the writings of the prophets. The struggle between good

and evil is constantly depicted, but always with the assurance that God will ultimately vindicate himself. The righteous will finally prevail. Not only individual sin, but wrong-doing at the social and communal level is repeatedly attacked. The message of the seers of Israel has a definite ethical content, and the Lord is represented as being intimately concerned in the moral welfare of his creatures.

The prophets continually called the people back to God from their wanderings and strays among their idolatrous contemporaries. The function of these men of God was really two-fold. Not only did they serve as the Lord's "mouthpieces" in becoming willing channels of a spiritual revelation, but they were also leaders in reform in the intensely practical field of social righteousness. The Jewish people thus became obsessed with a passionate idea of justice and of its terrestrial fulfilment at the end of time. Their aspirations toward the future were manifested in the conception of the Messianic hope, and were determined not only by their spiritual perception and national zeal but also by their ethical awareness and moral intensity.

But their sense of duty came from their unique understanding of the Deity and his supernatural part in their destiny. The poet Wordsworth appears to appreciate this when he addresses duty as: "stern daughter of the voice of God!"

Yet the Lord is by no means the aloof mechanist of the Deists. On the contrary, the personal contact between God and man is an important element in the revelation of the prophets. Each prophet encounters the Almighty in what the modern Jewish scholar, Martin Buber, calls the "I and Thou" relationship, which is a living, vital experience of moral and spiritual obligation in the light of the Divine presence.

IV. Deliverance

The Redemptive Revelation.

The strong red thread running right through and inextricably woven into the texture of the Old Testament is the redemptive revelation of God. He who is Deity, directing man's destiny and inspiring man to duty—also intervenes in deliverance. This is writ large across the Biblical story. In the "Protevangelium" of Genesis 3: 15, "The Seed of the woman," the "serpent bruiser" is first mentioned. Moreover, the great theme of the Hebrew recorders, in retrospect, is God's deliverance of his people under Moses from the bondage of Egypt, through the waters of the Red Sea; and this redemptive revelation is typical of the ultimate redemptive revelation in Jesus Christ. He, the

promised one, the redeemer, or "kinsman" (Heb. "goel"), is the deliverer in the final sense of prophetic fulfilment.

Again and again, by the mouth of the prophets, the Spirit of God foreshadows the Messiah, the Saviour. This idea of God, which finds repeated expression in the Old Testament—and yet which, strangely enough, was rejected by the Jews at Christ's coming—really implies that his judgment ultimately coincides with his mercy, finding convincing fulfilment in the cross of Calvary.

Thus, the suffering servant of Isaiah 53 is explained in the Christ of the Cross. The redemptive revelation which was consummated in Christ had its beginning and progressive unfolding in "the Law and the Prophets."

As Dr. Benjamin Warfield reminds us: "God has intervened extraordinarily in the course of the sinful world's development for the salvation of men otherwise lost."

After the Fall he began a series of interventions in history, of which the Old Testament is a true and faithful record—a series of interventions which ultimately culminated in Calvary.

In the light of this grand heritage of Old Testament truth, finally fulfilled in the New—we may well re-echo the question of the Psalmist:

"What shall I render unto the Lord for all his benefits towards me?"

and also join in the glad response,

"I will take the cup of salvation, and call upon the name of the Lord."

fore Christmas, so that further plans can be made for next summer. It is intended that the work and the necessary buildings should grow side by side, voluntary labor of all kinds being mobilised in order to conserve the available funds. Already the National F.O.Y. Committee is planning a Holiday Work Camp at East Kilbride for next year by means of which young people from all parts of the country will be able to make a very practical and substantial contribution to the success of this missionary effort.

Brethren who know Scotland and our British churches may wish to have fellowship in this enterprise, to uphold it by prayers and by gifts, that our Lord may be honored and his Kingdom extended. This is a day of opportunity. Let us not fail to respond to the challenge which it brings.

The Appeals Treasurer, Andrew Brock, 21 Garve-ave., Glasgow, S.4, will gratefully acknowledge all contributions.

Glasgow Goes Forward

A project of Church Extension—a penetration into the growing town of East Kilbride—is rapidly taking shape under the direction of the Glasgow District Committee. East Kilbride is the first of the planned new towns authorised under the Act of 1946, and is nine miles from Glasgow. Construction is going on apace; already many new houses are occupied, and a number of factories are in production. When completed, the town will house 45,000 people.

The local authority has set aside thirteen sites for places of worship, and one has been allocated to the churches of Christ. It is in an area which is being developed speedily, and this open door offers to the churches in Great Britain a wonderful opportunity for united missionary enterprise in the spirit and genius of our pioneers. To help us carry out the work we hope to do, the Glasgow District Committee bespeaks your interest and support.

MAKING A START.

We plan to start evangelistic work in East Kilbride in September, and to show ourselves to the citizens as people who are anxious to serve the community. The Home Missions Committee has guaranteed the services of Alan Robinson for a period of three years, and the East Kilbride Development Corporation has given the definite assurance that a dwelling house earmarked for him will be ready for occupation in September. By his training at Overdale and Westhill, and by his experience on the mission field in India, Alan is well equipped to fulfil this responsible assignment. We know that he will bring to it abundant energy, enthusiasm and devotion. It will at first be genuine pioneering, for we have as yet no nucleus of church members in the town, though we know of two who expect to remove to East Kilbride in August, and we trust that others may be offered employment there as the industries develop.

From the first we have, of course, been aware of the heavy financial implications of a venture such as this, but we have been encouraged by the enthusiasm shown by brethren in many different districts when they heard of the scheme, and by their eagerness to help. This fellowship of concern has been a stimulus to us.

The Glasgow District Committee, with the support of the Scottish Evangelistic Committee, has about £700 in hand for the work, and the figure should very soon be £1,000. Plans are in train for the erection of a small building before the winter, and we hope that £2,000 may be available be-

(concluded at foot of column 2.)

MISSIONARY NEWS

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

MISSIONARY JOURNEY

Stations

A fortnight has now been spent in India, and all the main mission centres with the exception of Bhigwan (Diksal) have been visited. Mrs. Bruce Munro is the one mission worker who has not been contacted, but a visit will be made to their area next week. All missionaries are well, and have benefited from the hot season break, though the monsoon season can be a dreary period and takes toll of one's vitality.

The churches in the areas seen have a reasonable vitality, but one would like to see more evidence of a movement among the people themselves to make the gospel known to others. This is one of the fruits which comes but slowly. Sunday morning meetings at Baramati and Dhond left little to be desired in attendance, reverence and simplicity. The singing was very good and the atmosphere when addressing the gatherings splendid. Good leadership among the Indians themselves would assure the continuity of these churches. May their witness for Christ increase.

Friendship Centres

Much has been said about these Centres, but the fact should be stressed that these are products of India itself. The people really believe these Centres belong to them. Most of our Centres are away from the Mission and are therefore regarded as separate. They do not come under much criticism and are not suspect. People are free to come and go. Reading of all kinds is provided, and according to a man's taste so he reads. Many are interested in Christian books and subjects. Dr. Joshi, Medical Superintendent of Government, Dhond, has a Bible in English which he reads, his son is a member of Dhond Friendship Centre and attends a Christian University. All these things add up. People are finding their own way to things and will eventually be the better for it. All castes come to the Centres.

On leaving the Friendship Centre at Dhond, a visit was made to the Mohammedan Mosque. There the Mullah was very friendly, and even allowed our cameras to be taken inside, provided their leather covers were left outside. A group picture was taken, and when the exposure was about to be made, another figure stepped into the group. This man was a Mohammedan who had just returned from the Friendship Centre.

Such Centres are likely to play even a wider part in the near future. Maybe more accommodation will have to be provided to carry out their programme, but this should not be beyond our resources.

Famine Conditions

With the falling of rain in many places, the position has eased. Baramati and Dhond have had good rains,

the former over four inches in as many days. The Bhima River at Dhond has covered the roadway over the river (causeway) bringing traffic to a temporary halt each side of the river. Shrigonda has had some good falls, sufficient to make the grass shoot and bring some water to the wells. Most wells have been deepened during the dry season. The Field well, mentioned often by Mr. Bairagi when in Australia, has been deepened and enlarged. It has a fine body of water in it. Bhigwan (Diksal) has suffered and is still in need. Wells are empty and water has to be carted daily. Where rains have fallen, lands are being prepared and some early quick-bearing crops can be planted. The main grain crops will be planted in about a month. If rains fall then, it is probable that this famine will then be one remembered of the many in India's long history. People who have experienced rain have an earnest of more to come. Meanwhile cattle which have survived have some pickings now and the peasant farmers will tighten their traditional "belts" till harvest time comes round. Some visits will be made in the near future to some of our "hit" villages.

—A. Anderson.



The Christian Hope and the Utopias of To-day

(1) COMMUNISM.

The ground and the object of Christian hope is Jesus Christ, crucified and risen. But in the world around us what are men hoping for? And when we say, as we must of some of them, that they are without hope, what is it that they lack?

In most men there is a dream of the Kingdom of God, or the haunting longing for an earthly paradise. But in history we learn that these dreams easily become infected with the corruption of the human heart. In the circumstances of actual life the early hopes of revolutions are again and again disappointed; and leaping expectation yields its place to tyranny and terror.

We are all familiar with communism as one of the central facts of the age we live in. What is the secret of its appeal, the appeal which it makes to the factory worker, to the peasant, to the victim of racial discrimination, to the scientist and to the intellectual?

Its appeal is that at once of a theory and a programme, and of a theory and a programme which are fundamentally optimistic. To-day in many parts of the world men still scratch a living from the soil in poverty and destitution; they find themselves the victims of humiliating racial laws which cut right at their dignity as human beings; elsewhere they are often condemned to spend their technical skill on enterprises whose total shape they cannot discern, and in whose direction they never share. Worse, perhaps, scientists sometimes see their very genius caught and bent to purposes of destruction, so that while they could make the desert blossom like the rose, they are compelled rather to serve a relentless war-machine.

To all those, communism offers a programme which is one of hope for the future. Men can be masters of their fate; there is a way through, if they will pay the price.

Marxist-Leninist theory asserts that in a unique way it gives those who accept it a purchase-hold on the actual course of history, an infallible

insight into what is really going on. . . Beyond (the dictatorship of the communist party) lies the promise of a society without classes, where the coercive State will have been excised. It is this vision of what (necessarily, for the communist) lies beyond the struggle, which is held to justify all and every action taken in its name. None can gainsay the power of this vision over the actions of those who profess it.

We plead that communism in some ways bears witness to the "great disturbance" which God's revelation in Christ has made in the world. But, in one way or another its aspirations have escaped the setting and discipline of the gospel of Jesus Christ, wherein alone it can be espoused without the most terrible perversion. The resolution and courage of the Marxist have not only produced plans of social reform, but also, in seeking to achieve them, the concentration camps and the treason trials.

What the Gospel says to the Communist.

The communist can remember that Jesus Christ is still the one who drove the traffickers from the Temple, and who healed men on the Sabbath Day, impatient that religious taboo should impede the succoring of elementary human need. To the task of human healing he was wholly dedicated; and at the last he came to the place where, as none other before or after, he realised in his flesh and blood the absolute of self-giving towards his Father and towards his brethren. On the gallows of a common criminal, he was revealed to all the world as Man—man not for himself, but for his Father and for his fellows. (From the Second Report on the Theme, "Christ, the Hope of the World," of the 1954 Assembly of the World Council of Churches).

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



The Greek Orthodox Church reports that 1,114 churches destroyed or damaged in Greece during World War II have been rebuilt or restored in the past two years. One-third of this amount was provided by impoverished villagers, eager at the point of sacrifice to assure the reopening of their local places of worship.

North Essendon church, Vic., reports good attendances at 27th church anniversary services, with the thanksgiving offering amounting to £145. Nine young people have recently been added to the church. 32 Good Companions and leaders spent a weekend of decision, worship, and service at Mt. Evelyn on Aug. 1-2.

August 25, 1953

THE MINISTRIES OF OUR

WOMEN

FEDERAL ACTIVITIES

Topic for September

Theme: "Man-Woman Relationship in the Church."

Status of Woman and Human Rights

Mrs. W. F. Nankivell, Ringwood, Vic.

It is only within the last 100 years that women have won for themselves any recognition in society except as housekeepers and mothers of the nation. Then a woman could consider herself fortunate to be able to be a homemaker. The alternatives were either to become a governess or domestic worker, for which she received a pittance; a prostitute, for which she was ostracised; or live on her relatives as a poor relation, for which she was almost always despised. To be a "woman" was synonymous with being a "dependent."

The Industrial Revolution, which brought woman out of the home and made her a wage-earner, recognised that her labor had money value. Ever since, with steady persistence, she has sought to enter every field of human endeavor. Technical development opened to her the possibility of working alongside men at the same work. Machines to do the heavy work, for which her physique is not adapted, have permitted her to enter still other avenues of work.

So that to-day in Australia there are very few legal inequalities because of sex. Woman has the same status as man in the exercise of any civil or judicial position, or in practising any profession. At law she may compete with man in all branches of business, commerce and the professions.

In fact, as we can very easily observe, women are not treated as equals in our halls of legislature, on municipal councils, or as members of delegations to world conferences. Likewise, and maybe this is the sore point with many, their labor does not receive the same remuneration as a man's, except in the professions. Do you know what are the disabilities in your State? Do you as a Christian woman think you should examine

such and see if there is injustice or exploitation in such discriminations? Is there anything your group can do?

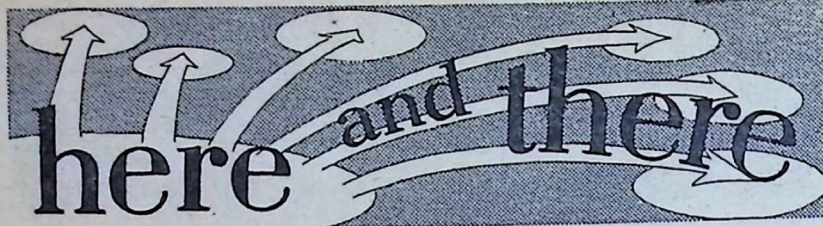
Now the rights and privileges which we as citizens of Australia enjoy, did not always belong to all the people. Our forefathers fought hard for them. And in many nations these have not been accorded to the people yet. The degree of "freedom" and "equality" a person enjoys depends on where that person lives. The events we witnessed in parts of our world in the "30's" and during the war years made people realise how precious were the "Four Freedoms"—freedom of speech, of religion, from want, and from fear. Many felt a need to assert and safeguard our human rights. So in January, 1947, the Economic and Social Council of the United Nations set up an 18-member Commission to do the job. After two years' work the Declaration of Human Rights was finally ready.

Does this Declaration have any special significance for women? The Preamble stresses the "dignity and worth of the human person." The first two articles make clear that these rights and freedoms are meant to apply to everyone, everywhere. Article 23, Clause 2, states, "everyone, without any discrimination, has the right to equal pay for equal work." Article 25 states mothers and children are entitled to special care, etc. Education is the right of every single person. The Declaration also states that everyone has duties to the community.

Have you read the Declaration of Human Rights? Is there anything in it that you as a Christian could not ascribe to? Does our indifference to such a document have any effect on its implementation by our Government? Are we living up to these standards in our own lives? Do you think any part of the Declaration would be outside the Kingdom of God?

Copies of the Declaration of Human Rights should be obtainable from your U.N. office in your State's capital city.





R. Raymond has accepted the invitation of the church at Subiaco, W.A., to continue his ministry for an indefinite period. The invitation followed a recommendation from the board of officers, which was carried by the members with unanimity and enthusiasm. This is Mr. Raymond's second ministry with Subiaco.

Methodists all over the world are mourning the death of Dr. Scott Lidgett, C.H., D.D., LL.C., at the age of 98. Throughout his long life Dr. Lidgett was a strong leader, who was keenly interested in such matters as church union. Until a few months before his death he was still being called on to preach, and was one of the speakers at the last gathering of world Methodism. The editor of *The Christian World* names him as "the greatest Free Churchman of our time."

The Diamond Jubilee Mission of the Prospect church, S.A., held July 26 to Aug. 9 with midweek meetings on Tuesdays, Wednesdays and Thursdays, was a memorable occasion. E. P. C. Hollard, State H.M. Organiser, gave a challenging lead in visiting and preaching. Visitation evangelism teams shared with the missionary and preacher in making preliminary contacts in the week preceding the mission. The choir, under A. Roberts, led in the singing throughout and provided special music on Sundays and Tuesdays. The Kilburn and Nailsworth churches sent appreciated delegations both weeks. New members (seven in all) were welcomed each of the three Sunday mornings—two by transfer, and five by restoration. Besides these, four men and three women made their decision during the meetings, which were held in the recently repainted church building. Church membership will now stand at 164, an increase of 35 in the last twelve months.

In view of the popularity of drive-in theatres in America, some churches there have devised an outdoor church service plan. With the co-operation of the theatre managements, some experimental drive-in theatre church services began in Jacksonville, Florida on June 7.

Alan Walker, leader of the Mission to the Nation, spoke for five minutes at the half-time interval of the

Essendon-North Melbourne League football match on Sat., Aug. 22. This was an effective prelude to the Mission to Melbourne, which opened officially in the Melbourne Town Hall on Sunday afternoon, Aug. 23. The Music Festival provided valuable preliminary publicity, as well as conveying a spiritual message. Nearly 500 attended the two sessions of negro spirituals on Friday, Aug. 14, at lunch-time in the Assembly Hall by Morris and Colin Williams.

G. J. Hammond, editor of our British weekly, *Christian Advocate*, slipped on a polished floor and as a result of an awkward fall has, for seven-and-a-half months been receiving hospital treatment. He has now been told that no further improvement can be expected and that he "must resign himself to two fingers which will not bend, a hand which will not clench, and a wrist which will only

turn with restricted movement." It was especially regrettable that this should have happened during Mr. Hammond's year as President of our British churches.

Arrangements have now been finalised for the new wing of the Christian Rest Home, S.A., to be opened on Saturday afternoon, Sept. 12, during the State Conference. Representative speakers will give brief messages, the key will be turned, the ribbon cut and the new unit opened for inspection at 3 p.m., enabling delegates to enjoy afternoon tea and return to Grote-st. chapel in time for tea and the evening session of Conference.

Sunday, Sept. 13, will be recognised throughout Australia as Temperance Sunday, when ministers, Bible Schools, and youth associations are urged to make a special feature of temperance. Literature suitable for the purpose can be secured from the Victorian Local Option Alliance, Clyde House, 182 Collins-st., Melbourne.

The church at Gympie-Monkland, Qld. is preparing by prayer and other ways for a mission to be conducted in September by Eric T. Hart, of Toowoomba, Qld.

It is not yet nine years since Billy Graham and Robert Cook knelt together in a room in Chicago and dedicated themselves to the founding of the Youth for Christ Movement. Today, Y.F.C. International is at work in 78 countries, reaching millions of young people outside the normal activities of the churches.

Renovations and additions to the existing Bible School building at Brighton, Vic, have climaxed in an official opening and parents' night, planned for Aug. 28, to be followed by the Temple Day offering on Aug. 30. Life-elder T. R. Morris is to perform the opening ceremony.

The Australian Christian Theatre Guild has acquired Garrison Hall, Sydney as its headquarters. An interdenominational service of thanksgiving was held on Aug. 7, at which churches of Christ were represented by G. Morton.

East Malvern church, Vic. reports that its new building is making steady progress, and working bees are completing the grounds in readiness for the opening on Oct. 10.

The Victorian and Tasmanian Women's Conference Executive Council will meet at Swanston-st., on Friday, Sept. 4, at 2 p.m. The devotional meditation and the address will be given by a representative of the Young Women's Fellowship. All ladies are welcome.

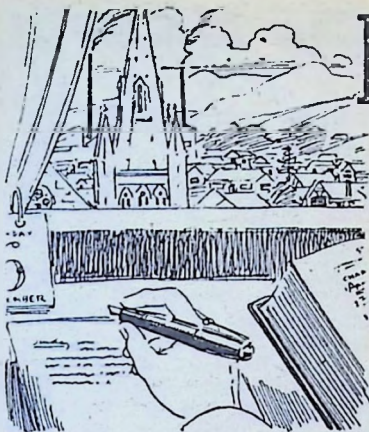
Call to Prayer

The Federal Executive makes a Commonwealth-wide call to prayer for the future of the cause in the National Capital.

Plans are completed for the laying of the Foundation Stone of the Canberra church building on Saturday, Sept. 5, at 3 p.m. by C. F. Adermann, M.P., Chairman of Committees of the House of Representatives.

It would be appreciated if reference was made to this historic event in every church in Australia on Sunday, Aug. 30 and members were invited to have the church at Canberra in their thoughts and prayers on Sept. 5.

It is also suggested that an offering be received on Sunday, Sept. 6, for the Canberra Appeal, in every church in the Commonwealth. £4,000 is needed by the end of the year. Personal gifts may be sent to the Federal Secretary and will be acknowledged at the laying of the Foundation Stone.



MINISTER'S MUSINGS

SUNDAY. — I am no systematic savor of my sermons; sometimes, in an emergency, I wish I was. But I have accumulated some notes over the years, never yet having had the courage to burn them—as some stern writers on homiletics advise. Even a sparsely filled “barrel” (as preachers call such relics) can be a comfort at times—and at all times a great aid to humility. I was interested in Sir Leonard Woolley’s Spadework to find him recalling how, after having had his first manuscript accepted by the Oxford University Press, he wrote in glee to a friend, who replied, “If you had asked my advice, which you didn’t, and wouldn’t have accepted if you had, I should have said, ‘Get your MS back from the Press and burn it.’ It is your first book, so naturally you are proud of it, but it’s bound to be immature, and later on you will regret having published it.” The dejected Woolley recovered his MS, but didn’t have the heart to burn it. Well, for good or ill, I can’t call back to-day’s sermons.

MONDAY.—Once again I failed to track down *The Shape of Sunday* in our Graysley Library. Apparently the rather-quaintly titled biography of Lloyd C. Douglas, written by his daughters, is being eagerly read, and I must wait my turn, unless I take the plunge and buy a copy. But with my book fund—such as it is—sternly devoted to more serious works (!) than the life-story of even so scintillating a personality as this successful novelist-minister, I’ll be waiting! One newspaper reviewer roused my curiosity with his “catch-line”—“Fabulous preacher trounced curate’s coo to customers.” He quoted from



one of Douglas’ letters: “A full dozen years ago I left off inviting people to attend my church. I decided it was as unprofessional and undignified for me to ask a man to come to our church as it would be for a lawyer to ask a casual acquaintance to come to his office for legal counsel, and for a doctor to invite strangers to come to him for their pills.” “Unprofessional and undignified”—I can almost hear the snorts of some church officers I know. Apparently a man who drew large crowds to hear him could afford such a curiously independent attitude. His daughters write of watching “people pouring down the aisles,” and “the breathless attention” of “the sea of people pressed shoulder to shoulder.” I smiled when I read one daughter’s memory: “I would ask myself, ‘Is that my own father standing up there so grave and strange with all these people waiting for him to speak?’ Daddy, who at breakfast sat in his old bathrobe, . . .” It must be nice to win such veneration from one’s daughters. My daughters, each after her first visit to church, fixed me with a reproving look and said, “Dad, you talk too loud!” But, then, I’m no Lloyd Douglas.

TUESDAY. — The morning post brought another invitation to speak at an Anniversary, and I had to write and say I was already booked. I wish I could have written “Yes”; the secretary enclosed a stamped-addressed envelope—and that’s still a rarity which deserves the right answer.

WEDNESDAY.—It is good to note in the Christian occasional references to the way some churches have honored their ministers’ anniversaries. But those preachers whose churches don’t indulge in such gestures might find some comfort in the Christian World comment by an opponent of the practice who says concerning the “minister’s anniversary,” “How can parsons be quite so sure that their people want to celebrate it, and would not prefer a fast day, or day of general mourning?” Which rather suggests that there are some advantages in serving a church which doesn’t wear its heart on its sleeve.

THURSDAY.—What can bring a man to church—and hold him there? I’m certain the answer doesn’t lie in a surfeit of “specials,” whatever value there may be in their occasional use. Nor does it lie merely in good preaching—though there is no excuse for that not being the best it can be. I well remember a series of “Religion and Life” meetings, arranged by our

local Ministers’ Fraternal. We carefully chose some of the finest and most representative speakers available in Melbourne, but the attendances were only mediocre, and interest of non-church members almost nil, despite extensive advertising. Yet when we arranged a civic service one Sunday afternoon, and invited the then newly-installed Victorian Governor to be present, people were turned away from the packed Graysley Town Hall, unable even to find standing room. We certainly need more men like that Scot who attended a Coronation thanksgiving service last June in St. Giles, Edinburgh, at which the Queen also was present. When the woman next to him asked after the service if he had had a good view of the Queen, he replied, “I didn’t come here to gawk at the lass; I came to worship God and pray for Scotland.” Well spoken, indeed. But not all who come to church—even among the “regulars”—come for such exalted reasons. I rather suspect that the influence of a friend counts more in most cases than any other factor, and that warm, persistent friendliness is a much more fruitful asset to a church than any well-organised series of “stunts.” But that is certainly no excuse for staying in the same old unimaginative rut.

FRIDAY.—It was one of those meal-times when Catherine’s stubbornly closed mouth seemed likely to defy all my blandishments, as I waited with poised spoon filled with unwanted vegetables. But, as always, a story “did the trick,” and the vegetables were down before she realised it. I told her of a little Mexican three-year-old about whom I had been reading in the *World Call*, who fiercely refused to eat his spinach until his father put his ear to the little chap’s stomach. After listening a moment the father said, “Your little insides say they want you to eat it, so they will have fuel to make you strong enough to ride on the tractor.” The youngster then ate the spinach—with a smile. But I didn’t tell Catherine the climax of the story, when the boy put his hand on his stomach, looked serious a moment, and then shouted gaily, “My little insides say that they now need some candy to make me sweet!” Catherine already knows enough answers!

SATURDAY.—I notice that a church paper (not the *Christian*) this week inadvertently quotes the prophet Joel as saying, “Your old men shall dream dreams.” Some men I saw this afternoon had certainly been drinking them!



INTERSTATE CHURCH NEWS

Discipleship

Beryl and Barbara Mills, Laurie Dunn, Berwick, Vic.
J. Grandison, M. Barton, F. Thompson, L. Draper and M. Graham, Prahran, Vic.
Mrs. J. Harris, Prospect, S.A.
Ivy Burston, Burnley, Vic.
Pete Matherson, Miss V. Fazackerley, Invermay, Tas.
Raeline and Robin Emmett, Ray Rickerby, Oakleigh, Vic.
Mrs. Baker and family, A. Thom, Box Hill, Vic.

Membership

Mrs. Gale and June Gale from Nailsworth, S.A., to Prospect, S.A.
Miss Gale, Mrs. Bruce and Mrs. Saville from Berri, S.A., to Prospect, S.A.
Mrs. Sessle and Mrs. Truman, Prospect, S.A.
Mrs. Tolhurst and Mr. and Mrs. Warner from Mayfield, N.S.W., to Hamilton, N.S.W.
Miss I. Kemp, from Northcote, Vic., to Thornbury, Vic.
Mrs. Clarke from East Kew, Vic., to Balwyn, Vic.

Marriage

Florence Dakin to R. A. Manitzky, Boondall-Zillmere, Qld.
Aileen Uren to E. Coote, Hawthorn, S.A.
Joy Greenwood to M. Stauchavitch, Stirling East-Aldgate Valley, S.A.

Fallen Asleep

Mr. Dennien, Boondall-Zillmere, Qld.
L. Averay, Prospect, S.A.
Mrs. E. Flynn, Northcote, Vic.

Tasmania

Invermay (R. M. Wilson).—All services continue to be well attended. On Aug. 2 family of four who recently made decisions were welcomed into membership. Baptismal services are being conducted practically every Sunday night following large number of decisions. At close of gospel ad-

dress on 16th a young man and young woman made decisions, the woman being baptised same night. Social evening was conducted by men of church, when £11 was raised for needy family in district. On 15th party was given to kinders, with many parents present.

Western Australia

Subiaco (R. Raymond).—Sisters of nursing profession had part in evening service on Aug. 2. There was large attendance and £15 was received for benevolent work at Bethesda Hospital. During preacher's absence at South Perth for two Sundays in connection with opening of new building, R. Vincent preached. Mr. and Mrs. Williams have returned to reside in district. Pulpit notices have been eliminated from services and weekly typed bulletin is issued.

Queensland

Boondall-Zillmere (R. Clymer).—On July 27 K. Jones visited Boondall to show slides on Federal College. During July Youth Director conducted successful Happy Hour campaign at Zillmere. Average attendance was 126. 73 children not attached to any B.S. were contacted. Boondall was glad to welcome back Mr. and Mrs. Waldron after serious illness. Church prays for Mrs. Waldron's continued restoration to health.

Gladstone (L. T. B. Barnes).—The church has been going through testing time, some members having to leave seeking employment. Mr. Barnes came to Gladstone to commence services 12 months ago; to date there are 20 members in fellowship. On 16th two made good confession. Mr. Brown reports new members at B.S. A social was held at Mr. Johnson's home. During Sept. preacher will hold mission in Odd-fellows hall; we ask for your prayers. Deacons are looking out for land suitable for chapel.

Gympie-Monkland (R. Roberts).—Church has purchased land in Tucker-st. (paid for by donations) to build B.S. hall to house Carrington Estate B.S. which has outgrown manse. Visits by minister to New Veteran, Goomboorian and Anamoor have been appreciated. On Aug. 16 morning service was broadcast by 4GY. Mr. Roberts was speaker. B.S. scholars sang an anniversary hymn. Mr. Wymer (Open-Air Campaigners) spoke at night. C.E. participated in district rally at Goomboorian on 15th. Cottage prayer meetings are held as well as usual mid-week meeting.

New South Wales

Hamilton (L. G. Read).—After Church Fellowship programme on July 19 was contributed by Mr. and Mrs. R. Dart (pianist and violinist) and Miss J. Pascoe (contralto). Mr. and Mrs. H. Long (Warrnambool, Vic.) were visitors at morning service. Y.P.S.C.E. has commenced, meeting at 5.30 p.m. each Friday. Y.P. have tea together, C.E. meeting and then play tennis. Response has been encouraging. Mr. Joiner, C. Fraser and Mrs. Osborne are able to attend after illness.

Bexley North (R. W. Saunders).—A. W. Cust and Mr. Vance (South Sea Evangelical Mission) spoke on Aug. 2. Mr. Vance also addressed fellowship tea. Kinders led by supt., Miss D. Yelds, held successful demonstration on Aug. 1 when sample kinder session was given by children and expression work exhibited. Offering was received for Building Fund. G.L.B. held Mothers' Night when mothers watched "four square" programme. Naomi Thomas is now asst. pianiste. On 5th, monthly cottage prayer meeting was held in manse and took form of testimonies. Brick work on new building has been commenced. Mr. Wade (C.S.S.M.) addressed teachers' quarterly tea on blackboard illustration.

South Australia

Moonta-Wallaroo (B. W. Manning).—During winter months week-night service is held in home of Mrs. Prosser, Wallaroo. R. Pascoe is in hospital in Adelaide. In spite of much sickness at Moonta, meetings are keeping up well and interest is being maintained. Mrs. Manning has commenced monthly missionary prayer circle. Ladies' guild is doing excellent work under capable leadership of Mrs. Verran. B.S. is soon to be re-opened. At recent church business meeting Messrs. Doley, Thoday and Verran were re-elected as deacons and fine reports were presented for last six months.

Mile End (R. W. Marshall).—At 44th annual business meeting excellent reports from all sections showed progress. Losses in membership by death were nine. 27 were welcomed by baptism; net gain being 14. 37 Y.P. attended Easter camp. Church property is now free of debt. Amount contributed for all purposes was £2,200, and average at Lord's Table, 160. Deacons elected were M. Lewis, G. Spangenberg, M. Somer. R.S.V. is now in use at services and B.S. During illness of preacher, services on Aug. 16 were addressed by A.

THE AUSTRALIAN CHRISTIAN

Ingham and C. Schwab. B.S. recently had attendance of 111.

Kilburn (H. G. Norris).—32 Y.P. enjoyed devotional session and games at C.Y.F. on Aug. 14. Preacher spoke at both services on 16th. Several local folk attended at night. Ruth Kelly sustained broken arm in accident whilst on way to church.

York (A. Titter).—Prior to church anniversary, Temple Day was held on July 18. Offering exceeded £100. 69th anniversary services were well attended. Choir sang at both services. Soloist was Mrs. Ninnes. Minister addressed both meetings. Anniversary practice has commenced in B.S. Auxiliaries sent £10 of goods to India. Young Ladies' Fellowship has had a series of practical demonstrations. Two girls' teams and boys' team are eligible for final round of competitions. 30 attended youth tea. on Aug. 16. Minister showed films with new strip projector. B. Harding spoke on morning of 16th while minister was at Albert Park. B.S. collected £30 for Morialta Children's Home.

Hawthorn (G. Mathieson).—Large attendances marked evening services when minister gave series of special addresses. Weekly church paper is now called **Hawthorn Gleanings**. Mrs. Richards and Mr. Morrison are still in hospital. J. Butler has been ill. Mr. and Mrs. R. Butler and Dorothy Cornelius, missionaries in Malaya and Japan, recently received food parcels. Many members signed petition to M.P. against extended liquor trading hours. There was large attendance at social arranged by G.L.B. Offering was received for youth camp site. On 12th Young Marrieds entertained mothers of kinder and cradle roll children.

Stirling East-Aldgate Valley (G. T. Fitzgerald).—Despite 28 inches of rain in last ten weeks attendances have been high. Half-yearly meeting showed progress. Combined Y.P.F. has 25 meeting for Bible study with minister. Finance has improved and salary and expenses of minister increased. F.M. offering, apart from Duplex envelopes, was £23. G. R. Stirling conducted teacher and scholars' session at recent tea and conducted evening service at Stirling. Visitors have included Mrs. A. Anderson, R. Halleday and K. Collins. R. Lindner was recently appointed Stirling church organist. One man rededicated life at conclusion of gospel service. Stirling B.S. now has 35 pupils. W. McKie has joined staff.

Victoria

East Malvern (H. R. Coventry).—Large attendances marked July Fellowship meeting held in home of Mr. and Mrs. Davidson. Miss Vawser showed pictures of Indian work.

Women's Fellowship held successful 13th birthday on Aug. 12. There was large attendance, including several visitors. Miss. D. Martin thrilled everyone with her description of social work. Miss W. Jackson was soloist.

Cheltenham (R. C. Bolduan).—A. Avery exchanged with minister and gave appreciated address on Aug. 16. Miss Vawser gave interesting illustrated lecture at night. Y.W.F. conducted church social on 15th to celebrate completion of complete renovation of B.S. hall. Cricket club held annual meeting. New matting has been purchased. Recent visitors included Mrs. A. Baker.

Prahran (Lloyd E. Jones).—Special winter addresses have attracted increasingly large attendances at night services and many strangers are being contacted and linked with church activities. On first two Sundays in August there have been 5 decisions and 2 reconsecrations. Visiting singers have included Pilgrim Quartet and Miss Conway (Rowlands Mission, W.A.). C.Y.F. visited Sth. Yarra conducting their Y.P.S.C.E. in July, and on Aug. 7 joined with the B.S. in successful annual demonstration of class projects. *Dust or Destiny* was also screened. B.S. has reached average attendance of 150. C.M.S. continues successful monthly programmes attracting number of non-church goers. August speaker is Dr. Duff-Forbes. Wednesday night prayer service has several times exceeded 40 and is source of power to church. Ted. O'Neill continues in critical condition in hospital and church prays for his recovery.

Ormond (F. Buckingham).—Six additions, (3 by baptism) have been recorded. Sis. L. Morgan is back after serious accident. Sis. Mitchell is home from hospital while many others have been ill. All clubs are healthy and contributing to monster fair. Plans for church are in final stage. Preacher is holidaying in W.A. Vote of confidence in work of minister was recorded at meeting of officers.

Maidstone (E. H. Randall).—Showing their enthusiasm for work of church ladies are energetically making every effort to raise money. Afternoon given by Mrs. Randall at manse raised nearly £5. Visitor at morning service on Aug. 9 was Mrs. Rosendale (Echuca). At well attended evening service Mrs. Clencie and Mrs. Randall rendered duet. Mrs. Pryor is ill. Vin Waters has been appointed song leader in place of Mr. Cousins who has retired after valued service. Working bee has laid pipes to drain storm water from manse. On 16th F. Funston addressed morning service as representative of Local Option Alliance. He also spoke to B.S. and scholars signed pledge form. Prayer

meeting on Tuesday night continues although numbers are small.

Brighton (C. G. Taylor, B.A.).—N. R. Arnott, newly-elected elder, was re-appointed chairman of the official board on Aug. 14. E. Baker and Mrs. Le Page are still unable to attend services, but Mrs. Pelling was welcomed back on 16th after illness. M. Dawson is home from N.S.T., and P. Tidd has left for camp.

Box Hill (W. A. Wigney).—Officers' Board has asked secretaries of local church departments for ideas to help plan future improvements to building. Six people accepted Christ at recent evening service. K.S.P. has enjoyed good meetings over past month with average attendance of 15. Junior P.B.P. was formed in July for girls aged 12 to 13. Thirteen girls were initiated. Cricket club enjoyed salmagundi night on July 18. Highlight of the evening was gents' cake competition. Women's Fellowship was held on 14th with 30 ladies present. Ladies collected £5/10/- for Box Hill and District Hospital.

Burnley (H. D. Sedgman).—Attendances continue to increase and auxiliaries are thriving. Work of Ladies' Guild is appreciated. J. Hall was welcomed back from Ocean Is. in July. On July 25 Y.P. held "hill-billy" social. One decision was made on 26th. Baptismal service was conducted on Aug. 9. Boys' gym. club held church parade on 16th.

Northcote (W. G. Graham).—W. W. Saunders spoke recently. Social Service offering amounted to £75. Miss I. Brown is new J.C.E. leader. Junior basket-ball team were premiers. Local preachers' fraternal conducted week of evangelistic meetings using Northcote Town Hall for final two meetings. Members supported all meetings well. Annual meeting was held on Aug. 12. All auxiliaries gave good reports. Youth organisations are in healthy condition. Both M.B's. have been working for brotherhood depts. Financial report showed that offerings for local work amounted to approx. £1,462. Offerings for brotherhood and other appeals £1,272. Two large amounts came from Duplex Fund, H. & F.M., £265, and C.F.A., £210. Officers elected for coming year were elder, W. T. Atkin; deacons, L. Bangsund, A. Brownrigg, T. Clark, R. Dickson, W. Hill, W. Huggan, L. Long, W. McCallum, D. Nation and L. Prior.

Balwyn (J. E. Brooke).—Average attendance for past month has been 101. Film service was held on Aug. 9. P.B.P. held evening with Miss E. Vawser as guest speaker. Cricket club is re-forming and both junior and senior teams are expected to be

(continued at foot of next column.)

Going to School with the Master

Beginnings

It is interesting to notice how Jesus began his work on earth. Luke tells us in Acts 1: 1 that in his gospel he told "of all that Jesus began to do and teach."

After proving himself by his mighty deeds and the voice from heaven to be the Promised One, he called disciples to follow him. He taught them in the terms of the beatitudes what he wanted them to be, making no reference whatever to what he wanted them to do. An examination of these shows that first of all he demanded character. He hid nothing from them that was likely to test their courage and confidence in him; on the contrary, he inferred at least that they together were to expect strong opposition and persecution. His teachings were entirely new to them, and quite contrary to what they could reasonably expect from a leader who called on them to follow him. Jesus was fitting them for the service they were to give.

Learning by Experience

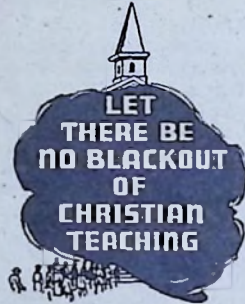
It would appear that they were with Jesus throughout his ministry, hearing him and seeing him perform his miracles before he commissioned them to preach and heal (we have no record of their preaching to the crowd before Pentecost — they commenced a visitation campaign) and they enjoyed a measure of success

fielded. Youth council held tea on 23rd.

Kaniva (M. T. Lawrie).—New hall was opened by Mrs. E. M. Rowe on July 12 when about 200 people attended. H. Earle was guest speaker. Special week-night meetings to celebrate occasion included Amateur Hour, arranged by Youth Fellowship, Back to C.E. night, and Explorer Club picture night. Celebrations concluded on 19th when Dr. Oldfield, Conf. Pres., addressed church twice and B.S. in afternoon. Married lady confessed faith in Christ on Aug. 9.

Oakleigh (J. W. Lewis).—Minister spoke at all services on Aug 2 and 9, there being a decision at each gospel service. Pilgrim Male Quartet sang at gospel service on 16th when preacher conducted baptismal service. Men have cleaned interior of chapel preparatory to renovation by contractor.

and reported it with some degree of elation. Jesus, however, seemed to ignore this. He gave them no word of praise—he was no flatterer. His purpose had been achieved. They discovered that they could heal, and without doubt this power compensated for their nervousness and slowness of speech (preaching was a new experience to them).



Progressive Evidence

The increasing evidence of the claims of Jesus resulted in an increase in the number of his followers, but these were not numbered among those whom he had called to be his immediate disciples. They were so many that he appointed seventy of them on one occasion to a service of visitation evangelism on similar terms to those under which the twelve were sent. "They returned with joy, saying, 'Even the devils are subject unto us through thy name'." Again Jesus gave no praise, but, it would seem, administered a mild rebuke, "Rejoice not," said he, "that the spirits are subject unto you but rather that your names are written in heaven." Step by step he led his disciples right up to his final act, which some took to be his defeat, but which proved to be the crowning piece of evidence that he was the Christ, the Son of God.

The Commission

At last, the Teacher was gone, the class was dismissed, but only for a while. Despair had seized them; and disappointment followed. "We trusted that it had been he which should have redeemed Israel," expresses how deep was that disappointment. "What fools we shall appear to be before our friends," was a natural conclusion. Peter takes the lead again. "I am going fishing," said he. The others were quick to follow. It was in this state of mind that Jesus found them. They saw him and ate with

him. They were confirmed in their faith. He was really the Christ, the Son of God, and all the evidences of their years in school with him came to their mind. They understood the "why" of their calling. These are the men who so boldly and ably declared what they knew. The beatitudes of the primary school were now plain to them. The time had come to do something. The do-attitude was forced upon them, and like hounds straining at the leash they plunged into the conflict which, for all except one, ended in a violent death.

The Do - Attitude

This attitude is explained in the book of the Acts. Surely a well named book, though it could better be understood as some of the acts of some of the apostles. The early training by experience was now turned to good account. Nothing was a surprise to them. Suffering and even death were expected by them, and, knowing this, they threw themselves with selfless abandon into a service, the effects and results of which left them no fears. Their preaching brought from their most bitter enemies the cry, "Men and brethren, what shall we do?" All realised the time had come for action. The nation was stirred. Belief was forced upon it. The evidences were too strong to be denied. "Repent and be baptised," was demanded.

The Church Was Founded

Thousands were swept into the Church. At last it seemed that the way to universal belief was found. For a time the Church was "in favor with all the people." The fellowship produced was contagious. A communism of the right kind existed, and the attitude of "being" joined with that of "doing," the one confirming the other. The whole of Acts of Apostles describes how faith and works combine in missionary enterprise and service for God. The social life of the Church is inextricably bound to its spiritual life. The "be"-attitude, which is primary, must lead to the "do" and the "go" attitudes which, though secondary, are just as important. "To the work, to the work" is just as relative to the Christian as, "Jesus keep me near the cross." The three tabernacles on the mount were denied the disciples; the need was with the multitude on the plain.

OBITUARY

Mrs. Cliff. Neumann.

The church at East Ipswich, Qld., was saddened by the loss of Mrs. Jean Neumann. At the early age of 29 years, after much illness, Mrs. Neumann received her home call. She will be greatly missed, especially by her husband and her young family; also by the members of the church, with whom she had worked so well, and had made so many friends. Patience and courage were well manifested during her long illness, and she was ever sustained by her strong faith in the Master. W. J. Davidson conducted the service in the East Ipswich chapel, and C. H. J. Wright the service at the Brisbane Crematorium. The writer conducted a memorial service at East Ipswich. To her husband and her children — Ian, Carol and Lynda—we extend deepest sympathy, and commend them to the Father of all comfort.—R.H.

Ernest Robert Louis.

On June 26, at the age of 73 years, E. R. Louis, after a brief illness at his home in Cardiff, N.S.W., passed from this life to be with his Lord. For fourteen years he had been a faithful and practical follower of the Saviour. He attended the Hamilton church for a number of years, and when the church at Cardiff was commenced, was enrolled as a foundation member. He was respected and loved by all who knew him, and is sadly missed by the little band of workers at Cardiff. On July 19 a memorial service was conducted, when the high esteem in which our late brother was held in the district, was evidenced by the number who attended. We pray that God's blessing and comfort will be with those who mourn their sad loss.—M.H.A.P.

Henry Knights.

Dandenong church, Vic., lost another faithful member at the home call of our brother who passed to his reward on Aug. 11, at the age of 84 years. He joined the church about 57 years ago, being baptised by Mr. Pittman at Berwick. He later transferred to Oakleigh and Dandenong and served as a deacon at both places. He was very faithful in his attendance and support of the church, and for some time assisted in the worship service. He took a joy in serving through his trade as a carpenter and assisted in the volunteer teams that erected chapels at Preston, Carnegie, Caulfield, Ringwood, Rochester and Warragul. He also shared in renovations and extensions to the Dandenong building. His family are all members of our churches; Clarence

(Hartwell), May (Mrs. W. O. Brown, Dandenong), Ivy (Mrs. A. L. Brehaut, Oakleigh) and Frank (Dandenong). To them and their families we extend our sympathy. With them we treasure the memory of a kindly and faithful servant of the Lord. F. A. Youens assisted the writer in the service in the chapel. He was laid to rest in Berwick cemetery. "Till the day dawn and the shadows flee away."—A.R.P.

N.S.W. Social Service Letter

TAXATION.

Sydney newspapers are featuring long articles on taxation, suggesting ways in which the suffering public may be relieved of this burden.

The Sydney Morning Herald in an article entitled "Payroll Tax a Heavy National Burden," stated:—

"An enterprise which is employing 100 hands, yet losing money on its operations, is called upon to pay about £1,500 a year in pay-roll-tax, whereas a highly profitable hotel across the way, owned and run by an individual with a few employees, may pay little or none. Thus, a business which provides large-scale employment contributes heavily although losing money, whereas the profitable business across the road, which provides little or no employment, is not affected."

One evening paper stressed the hardships imposed on people who possessed a cottage of say £1000 value. If these folk, because of age or infirmity, applied for a pension the means test would eliminate their prospects, as it would if they also had a Savings Bank deposit to their credit. Therefore, they are forced to some other way of finding their bread and butter. Is it any wonder then that Sydney is full of racketeers, sly-grog and starting-price betting shops?

SALARIES AND SUNDAYS.

The Mirror on the basic wage question said:—

"The average Australian awaits the announcement with a philosophical calm born of lengthy experience of rising wages and a rising cost of living. At most, he figures, another wage rise will mean another round with his wife on the adequacy of the housekeeping allowance."

The N.S.W. Railways Dept., in keeping with the present Government trend, is out to boost its income, and is running special excursion trains to closer country towns on Sundays.

LIQUOR EXTENSIONS.

Not only is the Government trying to break the Lord's Day worship, but the Commissioner for Railways is also seeing that "intoxicating liquors are provided in reasonable quantities for the comfort of excursionists."

In spite of opposition from many quarters the Licensing Court is still increasing the number of hotel licences in new housing areas outside of the city. Alderman Marden said at the last meeting of Hurstville Council that a big percentage of Beverley Hills population did not want a hotel in the district. The Mayor, Alderman Mallard, said a licence had been secured, and nothing could be done about it now.

Another way in which the Govt. is evading the 6 o'clock closing law is by increasing club licences, and permitting the serving of liquor in restaurants. This is believed to be the result of the Liquor Commission's investigations.

Our Social Service Committee is encouraged by the growing interest in our field of service. Perhaps it will strengthen our plea! Who knows?—L. C. Yelds, chairman.

BIRTH.

SCHILLING (nee Smalley). On Tuesday, August 11, at Yallourn Hospital, Vic., to Iris and Harry—a daughter (Robyn Gay).

DEATH.

JACKEL—On August 11, at Hamilton, Louisa, beloved wife of James (dec.), and loving mother of George (dec.), Ethel (Mrs. Campbell), Horace, Aubrey (dec.), Baden, Cecil, Wallace. Fond mother-in-law of Ollie, Arch, May, Lily, Ivy and Edna.

IN MEMORIAM.

TAYLOR, Samuel—In loving memory of my dear husband and our dear father who passed away August 28, 1945. (Result of accident.)

—Inserted by his loving wife and family.

JACKSON—Treasured memories of John Barclay, beloved husband of Annie and loved father of Joan. Called to higher service, Aug. 26, 1945.

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Anniversaries and Homecomings

GARDINER—39th Church Anniversary Services. Sunday, Sept. 6, 11 a.m., R. C. Bolduan; 7 p.m., F. A. Youens. Wed., Sept. 9, at 8 p.m. Fellowship Evening, Speaker, Stanley Wilson. Elocutionist, Mrs. John Hopkins. Soloist, Miss F. Cowper. Hospitality available—please contact A. H. Fergus, 3 Van Ness-ave., S.E.6. (WM 7540).

RINGWOOD—32nd Church Anniversary and Temple Day, Sept. 6, 11 a.m., Stanton H. Wilson; 3 p.m., Lloyd Jones, Music by Camberwell Church Choir; 7 p.m. A. R. Pigdon. Visitors welcome.

Another Grand Community Hymn Singing Night

- TUESDAY, SEPT. 15, at 8 p.m.
- SWANSTON STREET CHURCH.
- Leaders of Song:
 1. Val. Woff.
 2. P. A. Jordan.
- Organist: Ernest Peters.
- Pianist: Rex Cleland.
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Holiday Flats to rent. McRae-Rosebud district. New, self-cont., close to beach, accom. 5, electric and wood stoves; elect. and wood supplied. Sept-Dec. 24, £7/7/- week; Feb.-April, £8/8/- week. 1457 Burke-rd., East Kew, WL 2659, WL 3384. (not vacant Jan.).

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Lismore is a beautiful city, surrounded by flourishing dairy farms. A. C. Caldicott is the honored preacher in this district.

The weather was cold.

We went North, expecting it to be warm, but Lismore had a period of unusually cold weather, too cold for the tent. The people were indifferent. For some weeks it looked almost hopeless. The people came late, the audiences were small.

Then something happened!

It seemed that the Spirit of God began to work amongst the church people, then in the town, and then the whole district. Many must have prayed.

The audiences filled two tents. Hundreds of unsaved people began to attend. From near and far the people came. Whole families accepted Christ; as one of the elders said on the last night, "It amazes me, so many men who gave no thought to God and spiritual things are now in the church and bursting with enthusiasm."

A business man in the main street said, "I will have to do something about it or my children will think I am a heathen," so he stepped out, and then his two boys came. That seemed to express the feeling of many other fathers who came.

A Tussle in the Tent.

One night another business man decided to step out, his wife (R.C.) tried to stop him, and grabbed his arm. He released himself and came to the front. She went to the door and went home. There was division, but it is alright now; on Sunday night she stepped out and made the confession, and both are being baptised next Sunday night.

One night it rained very heavily—had rained all day. Amongst those present was a farmer who lived miles out. I said, "I am glad you got in;" he said, "I am glad I came, but to get

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home we will have to leave our car
on the main road and my wife and I
will have to walk a mile up a hill in
the rain and mud."

Could anything but the gospel cause
people to do that?

No wonder that the whole family
soon came to Christ.

Space prohibits the relating of the
miracles of grace. It is not possible
to imagine the enthusiasm of the
people in the last week, and Lismore
is regarded as a most conservative
town.

The final Sunday was a great day;
counting some baptised believers who
decided to come into the church,
there were over 20 adults who decided.
Without any special appeal the people
gave an offering of over £900, the
surplus being reserved by the church
for soul saving.

Delegations.

People came from many places, in-
cluding car loads from Inverell (220
miles away), Tarome (over 200 miles),
Murwillumbah (57), Grafton (90) and
many from Bangalow, Byron Bay,
Tyalgum, Coraki and Casino, all more
than 20 miles from Lismore.

Mr. Caldicott has a magnificent
church and opportunity, but he and
the officers felt that it was a very
big task to shepherd about 100 new
members, about 60 of whom had not
been inside a church of Christ prior
to the mission, so by special invitation
the missionary is helping consolidate
for a couple of weeks.

On Sunday night three adults de-
cided for Christ. One is a young man,
whose father owns two of the best
racehorses in the district. His father
was present. He and the mother of
the young man are very close to the
Kingdom. But what a wrench from
the old life and what a revolution!
He may do as another mission con-
vert did, sell these splendid horses on
condition that they be used as hacks
but not for racing purposes. And so
the great work goes on.

Les and I have been in this great
task for a long time. We have found
nothing so potent and so powerful
and so revolutionising as the gospel
of Christ.

One man, the Traffic Inspector, at
first critical but later 100 per cent. in
his support, said after a meeting,
"It's a pity God ever lets a man like
that die." Well he does, but he will
raise up some one else, for there
is no way of getting in touch with
rank unbelievers and outsiders like
marquee mission manoeuvres.

God willing our next mission will
be in Gawler, S.A., and then Loxton.

Please continue to pray for these
efforts as we are needier than ever
we were.

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