

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

NEW CHURCH HALL OPENS at South Perth, W.A.

Glorious sunshine marked the opening of the brick and tile church hall at South Perth, W.A., at 3 p.m. on Sunday, Aug. 9. Windsor Samuel presided over a gathering of 500, whilst J. Keith Robinson (W.A. Conf. Pres.) delivered the inaugural address. Solos were rendered by Mrs. K. Campbell and V. Pallot. Mrs. Campbell donated the organ, which was a legacy of her late father, Henry Wright, of Lake-st. church.

GREETINGS AND GRATITUDE.

Greetings were conveyed by the chairman of the South Perth Road Board (R. W. King), while others were received from C. R. Burdeu (Fed. Pres.), I. W. Nixon (former minister), L. G. Curtis (former officer and chairman of Building Committee, now in S.A.), D. J. Pallot (hon. architect, now in Malaya), and R. Schmitt (a South Perth youth leader, now in service at Aborigines Mission, Norseman, W.A.).

The church secretary, B. Wesley, made acknowledgements to all who had assisted in the supply and erection of the building, with particular reference to R. H. Jones, whose able supervision had made possible the completion of a £9,500 building for a little over £4,000. Recognition was also made of the sum of £200 received from 60 churches, following an appeal sent throughout the Commonwealth. The



Completed Church Hall.

gratitude of the church was again expressed to former preacher, I. W. Nixon, for his valuable assistance in the construction work.

OPENING FEATURES.

The building consists of a main hall, 60 x 30 ft., a lesser hall, 25 x 30 ft., with two front vestries and porch, fully equipped kitchen and conveniences. The large piece of land permits the future erection of a commodious house of worship in a fine corner position.

After the official opening, the Ladies' Fellowship entertained a number of visitors to tea, and in the evening R. Raymond (Subiaco) opened a week's series of evangelistic services. The evening gathering was well attended by 110 adults and a large number of children. Messages in song were provided by Mrs. R. Johnston (Victoria Park) and the South Perth choir, under W. Samuel. "What is the Church?" was the theme of R. Raymond's powerful message.

NEW PREACHER ENGAGED.

The church is looking forward to a great advance in numerical strength as it faces its future under new and favorable circumstances. Stanton H. Wilson, of Hampton, Vic., has accepted the church's invitation, and will commence his ministry early in the New Year. Mr. Wilson will be a valuable addition to the preaching ranks in W.A. During almost four years' ministry at Hampton, he has been a member of the Federal College Board of Management, and for over two years, lecturer in Homiletics.



Interior during opening service, Aug. 9, 1953.

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

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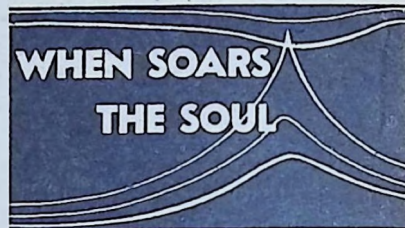
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



He granted some men to be apostles,
some to be prophets, some to be evan-
gelists, some to shepherd and teach,
for the equipment of the saints, for
the business of the ministry, for the
upbuilding of the Body of Christ, till
we should all attain the unity of the
faith and knowledge of God's Son,
reaching maturity, reaching the full
measure of development which belongs
to the fulness of Christ . . . we are
to hold by the truth, and by our love
to grow up wholly into him.—Eph. 4:
11-13, 15 (Moffatt).

Translators of the Scriptures often
feel keenly the limitation of human
powers of expression. A version in an
Eastern tongue made by a Western
missionary may be recognised after a
few years to be a very poor translation.
Some languages are rich in their voca-
bulary and in their wealth of ideas.
Others are so poor that the translator
of the Scriptures is compelled to coin
new terms and forms of expression in
order to convey the truth of God to
the untutored mind. What is a mis-
sionary to China to do with the pro-
mise that overcomers "shall walk with
me in white" (Rev. 3: 4), when in
China white is a sign of mourning?
And how shall a missionary to the
Eskimos convey the meaning of a sheep
and a shepherd to people who have
never seen a sheep? . . . Do we pray
for the men who give themselves to
the noble task of translating the Word
of God into other tongues? — "The
Christian."

Too dread the task, too great the duty
calling,

Too heavy far the weight is laid
on me!

O, if mine own thought should on
thy words falling

Mar the great message and men
hear not thee!

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

Give me thy mind to grasp thy
mystery;

So shall my heart throb and my glad
eyes glisten,

Rapt with the wonders thou dost
show to me.

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IS IT REALLY PROGRESS?

BUILDING activity has become a marked feature of church work in recent years, with the lifting of some war-time restrictions. Our front-page story of the new church hall at South Perth, W.A., is typical of much similar work that has been done, and is still planned to be done, throughout the Commonwealth. We rejoice with the groups for whom these new church buildings are the fulfilment of long-cherished dreams. But a new building does not necessarily spell progress.

This was emphasised by Dr. A. L. Haddon in the July issue of *The New Zealand Christian*, when, after surveying the New Zealand churches and noting that "in the erection of new churches and halls, and in the extension or re-shaping of present properties more churches and changes are involved than ever before," he comments:

"We are quite well aware that activity of a material kind is not the same thing as spiritual progress. Indeed, it may be a substitute for that spiritual development which is the only measure of Christian progress. We should bear in mind that it is easier for some church members to raise funds and erect properties than to face the deep issues in their own lives raised by confronting Christ. It is quite possible that this building activity is not so much a sign of real progress as of the desire to escape the responsibility of making progress. On the other hand, it may indicate a deeper devotion in Christian lives, expressing itself through material things, even as the greatest Divine gift was made through material forms."

CARRY CO-OPERATION FURTHER!

Dr. Haddon's warnings are well made. But one of the encouraging features of the building programmes carried through by our churches has been the combination of skilled and voluntary labor, which has not only saved thousands of pounds, but promoted a stronger fellowship, especially among the men. One preacher recently mentioned how the men of his congregation had come together in a new concern for the church. It was not a preacher-sponsored move, but one in which they accepted their own responsibility to the church and tackled a working project together. "The result," said the preacher, "is

that some men who were on the outer fringe are now right in the centre of things."

Now, when that happens it is progress, for few things are more important for church life in this generation than the active enlistment in service of a growing number of men. But it must not be allowed to end in just another form of the camaraderie which men can find in any social club or welfare organisation outside the church. Work done together must be seen as a means to an end, and not an end in itself—the erection of a chapel *for worship and the preaching of the gospel*; the construction of a hall *for Bible School, and the all-round training of young people*. Let men see that their personal responsibility does not end with putting together some bricks or erecting some rafters—that the much more important task for us all is the work of an evangelist, building lives into the knowledge of Christ.

NUMBERS ARE NO GUARANTEE

Men and women will only accept such major spiritual responsibilities if they are both convinced and instructed Christians. This is where our methods of evangelism have sometimes failed. It is not an automatic sign of progress to report a large number of decisions at the end of a church year. We have had too long an unhealthy dependence on numbers as the final guarantee of success of a mission or other special effort. It is what happens *afterwards* that matters, and it is good to see E. C. Hinrichsen taking time after his Lismore campaign to help in some of the important follow-up work. Dr. William Robinson recently criticised American united mass evangelism because it is "often lacking in instruction," and commended visitation evangelism because it "gives an emphasis on the individual, gives place to instruction, and prevents one person from taking the glory which belongs to Christ alone." But visitation evangelism also has sometimes been suspect, when the "you must be in it!" approach of enthusiastic, but ill-trained, visitors has secured decisions without a real understanding of what is involved. Whatever form our evangelism takes, instruction must be fundamental.

Finally, let's get rid of the idea that multiplicity of meetings necessarily marks any real progress. The "saints" are surely over-coddled in this regard. Let's get down to our real business of personal evangelism!

Re-thinking the Lord's Supper

Too frequently we hear honest expressions at the Lord's Supper which, if examined thoroughly, are obviously incorrect as far as Scriptural warrant is concerned. This loose thinking has caused a recession in the value of the Supper. Such a set of circumstances creates a weakened sense of worship values, and lowers the Lord's Supper to a place of "duty" or a mere religious formality. In churches there is often a lost sense of wonder as we come to the Table, and more, there is a lost art in worshipping regularly. The Table is a place of divine appointment, and a weakened appreciation of the Supper will have the further tragic result of a lost relationship to Christ himself. Let the Church lose the sense of the atonement as the Communion portrays it, and the Church will develop an insipid evangelism which will portray a lowly Nazarene instead of a Saviour who saves men from sin and restores them to God.

Looking again at the weekly act, there are vital questions we should be busy with, and in answering them we may elevate into his own prominence the Eternal Son of God.

I. What is the Fundamental Thing in Christian Worship?

Let your mind run quickly through the morning service. See each item, and assess it. In what does Christian worship express itself? Wherein is our worship different from all other worship forms?

It cannot be in singing hymns, for all living religions (and many now dead), used chants and songs whereby the soul soared to the Eternal, or the god being adored. Man has used music from the time of jungle tom-toms to organs in mighty cathedrals.

Reading from sacred literature does not make Christian worship, for the ancient Egyptians read from the Book of the Dead; the Koran, the Vedas and the Old Testament play a part in religious exercises.

Even offerings are as old as man's religious expressions, be it in the sacrifice of animals or the giving of a small round silver coin. Indeed, men have believed that offerings are religion.

Prayers and preaching cannot be

essentially Christian worship, for oratory and prayers have always been religious expressions, from the saying of beads to prayer-books and involuntary ejaculations.

Nothing answers the question like the simple feast observed by Christian people. In fact, the act of Communion is Christian worship. All other things may be aids to worship, but that one superb act, in which the worshipper loses himself in the Divine act, is surely the redeemed soul losing itself in the soul's Redeemer. For this purpose early Christians defied courts and councils, princes and persecutors, and if necessary, even denied the very use of prayers and sermons, that they might meet him in broken bread and poured out wine.

II. What is the Inner Meaning?

A glance at the actual words used by Jesus in the Gospels, and by Paul in 1 Cor. 11, will show that we must rule out some of the things so sincerely said at morning meetings. True, these are sincere, but after a time they become mere clichés, and often meaningless to the waiting assembly. Let us refrain from putting words where words do not exist. For example, Jesus did not say, "these are symbols." Of course, we see that this is a natural implication, otherwise we would wander in the morass of Romanism's awful transubstantiation dogma. However, if we ponder the actual words we can then appreciate more the implications, and then will come a sense of reality.

Consider the Master's words in John 6. "Except a man eat of my flesh and drink my blood he hath not life in him." Then at the table, "This is my body . . . this is my blood." At face value they seem to deny mere symbolism, but when we seek Paul's word in Phil. 3: 10, "That I might know him and the power of his resurrection and the fellowship of his sufferings," we begin to get to the heart of his word.

Karl Barth, in his booklet, *The Church's Teaching on Baptism*, says in effect that, as each candidate is baptised, he steps back through the corridors of time and enters the tomb with Christ, and then rises from the grave with him on the Easter morn. To Barth the identification in baptism is so complete that it is difficult to see where the death of Christ and the image of that death in the baptism of the believer are to be separated. It is not out of place to use the same imagery of expression in this connection, for in the Lord's Supper one shares with him those tragic events of the cross.

We speak of having fellowship in prayer and life's experiences, and these are acts of fellowship with Christ's Spirit; by the same token, then, the Lord's Supper is an act of fellowship with his sufferings on the cross.

Is there a real presence beyond the words "where two or three are gathered together . . ." ? Again, I say, we dismiss the idea of Rome that bread and wine become actual flesh and blood at the usage of Latin words



by a priest, but, in view of John 6 there must be some allowance for a real presence.

How best to illustrate this? What is your body? It is a means whereby the unseen personality expresses itself. After all, our bodies are of the dust, and are only vehicles of expression of that which dwells within. Thus when we meet one another, the body is the medium of approach and understanding in gestures and sounds. Can we not say, then, that the elements in our hands are tokens of Someone who is real and present? Whilst the spirit of a man dwells within the body, however, the spirit of Christ is not within the emblems, simply because at the resurrection he took leave of the material body. Because we use these two elements (as earthy as any human body) to indicate his body and blood, his spirit is surely present to bless them to us as emblems of that body once slain on Calvary.

Surely then the taking of bread and the cup are not acts of our fingers, but acts of our faith, for

through them we share something of himself, and, as they pass into us, so his spirit comes afresh to enrich us with his own divine presence.

III. What is the Supper's Relevance to the Christian?

Think now of the Master's words as he came to that last Passover, "I have longed eagerly to eat this Passover with you before I suffer" (Mof-fatt). In view of what we have suggested, the Christian restates it thus, "I long to eat eagerly with You because You have suffered."

These thoughts become supreme to the believing partaker at the communion service. The Supper is the highest act of worship in which one can engage. More, it is the believer's continuing sharing with Christ in the acts of redemption attained once for all at the cross. It is the sublimest demonstration of his own love for the Saviour. It is the witness he consciously makes in his community to

the vital message of Christianity, that is, that Christ died to save men. These four facts, backed by a life lived zestfully for him, make worship and life interchangeable expressions.

A fair question to any Christian is this: "Can I conscientiously absent myself from this divine appointment and only attend when the mood takes me, or when it is convenient?" Some are indulging in such thinking and acting, therefore, it is well to reflect just what such thinking and acting do to Jesus Christ, as well as the person concerned.

To adopt a loose attitude is to deny oneself divine privilege, for at that Table commonplace things glow with a divine touch. Wilfully to break this appointment is to set aside the four facts mentioned above. This we do at our peril!

Let us then re-think the Lord's Supper, not necessarily as far as its meaning is concerned, but our own comprehension of it and our attitude to it. It is the most important, the most sacred thing we do in the journey of a week.



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

Dhond C.E. Societies.

Welcomes have been given by various folk in different places, and the sincerity of their welcome has been expressed in words and garlands. Particularly pleasing have been the youth groups.

At a splendid gathering on Sunday evening, the C.E. groups held their meeting and invited visitors. Approximately one hundred were present. Mr. Dongre, pastor of Dhond, and one of our oldest Indian workers, presided, and his son Vijaysen read the welcome speech in English, which shows the development of some of our Indian people. Given time to develop and grow, there is good material for the future.

Herewith the welcome speech:

"It is indeed a great privilege to have you, sir, amongst us this evening, and I take the first opportunity, on behalf of the C.E. societies, to thank you for being present here and spending a few minutes with us.

"The Morning Star or the Prabhat Tara C.E. society consists of a group of young men, mostly workers both from within and without the mission. This young people's C.E. society was established six years ago under the leadership of the then existing pastor, Mr. Teltumbde. Since then, apart from our regular devotional meetings every Friday night, the young people have been very active and enthusiastic in helping the church in her activities, such as village preaching, bazaar preaching, the Tuesday magic lantern programme, the Crusade Prayer meetings and 'Bhajans'.

"From the last two years, our C.E. society has taken the responsibility of celebrating the Christmas week, the special of which is to arrange meetings and invite renowned speakers from outside to give the special Christmas messages to the congregation at large. The Neera-Bhima Valley Conventions, which are being held here annually since last two years, have also offered a wide scope of activities for our young people through their sessions, and I am proud and happy to tell you, sir, that our young people have played their part to their best. I am also happy to let you know that these

activities have been a means not only to help the church, but too a great blessing in disguise to make us realise the real spirit of Christian fellowship and the value of team-work through it.

"The Jeevan-Jyoti' or The Life-Giving-Light C.E. society, which is a second group, consists of young girls from the mission compound, Bethel Christian Colony, Railway Quarters and the town. This C.E. society was established last year under the leadership of Sister Walker, who has been taking a very keen interest in it. Though young in age, this group has been gathering an increasing momentum in its progress.

"Now we hope and pray that these two little groups will be a real blessing in the re-building of the church and making Indianisation a success. We also hope that you will carry our special greetings to our young friends in Australia, and will remember us in your prayers.

"Last but not least, I take this opportunity to thank the members of the Church Executive Committee, and particularly Dr. Michael, Sister Walker and Pastor Dongre, for all that they have been doing for us.

"I thank you, sir, again for being in our midst and honoring the occasion. Thank you."

—The C.E. societies, church of Christ, Dhond, Aug. 2, 1953.



It is a sad religion that is never strong unless its owner is sick.

As a fireside convalescent; H. A. G. CLARK, M.A., B.D., Dip. Ed., enjoyed some

Browsing in Books

During two recent periods of convalescence, I have had more time than at any other period of my life to sit by the fire and read. This has brought so much pleasure to me that I am inclined to think that whenever possible operations should be performed in winter so this means of convalescence can be appreciated, and its benefits enjoyed.

The Books We Own

Above and on either side of the fireplace there is a row of books. They are a mixed group, as those above the fireplace have to fit in between two sections of the mantelpiece; hence size rather than subject has determined their location. With many of them I had only a very limited acquaintance. I possessed them rather than owned them, for we only really own a thing when we have fully appreciated it. Books are not worth much to us unless we read them. How much is your Bible worth to you from that standpoint? I recall a story of a retired butcher who, taking a friend into his sitting room, pointed to some shelves of books and said, "See all those leather bound books? Well, I killed all the calves." That was sufficient cause to be proud of the covers of the books, but it is only as we read and assimilate the contents of our books that we make them truly our own.

One of these books I had often consulted, namely a dictionary—the book that does not tell a story but throws light on all other books. It always has a unique position among books, and wise is the reader who never allows a word to pass without ascertaining its meaning. On the top shelf of the mantelpiece there is a figure of Gladstone, and recently I noticed it had been turned so that the face was towards the wall. On enquiry, I learned that a member of the household had just discovered that Gladstone opposed the abolition of slavery, hence the reversal. Gladstone belonged to a family which had big interests in plantations on which slaves were employed. Other great men were astray on this question, among them Alexander Campbell, who was bitterly attacked on this score during his visit to Great Britain by those opposed to his work. I recall seeing a copy of one of the posters circulated then by his opponents.

Truth and Tolerance

The greatest among us can be in error on some questions. One of the

books sent to me during my sickness is H. R. Taylor's *The Story of a Century*. In this history of our movement in South Australia, which I have found very interesting, there is a copy of a letter that Alexander Campbell sent to the brethren in South Australia in 1854, in which he stresses the need for evangelists with an enlightened understanding, a zeal according to knowledge, and benevolent heart. In seeking to encourage the brethren, he says, "If the sects around you have the vantage ground in popular prejudice, you have the true vantage ground in having the truth, the whole truth, and nothing but the truth as your faith and your law." When one reads the somewhat checkered history, it is not possible to believe that at any time they had "the truth, the whole truth, and nothing but the truth" as their faith. Life has taught me that no individual or group has all the truth and nothing but it. Those who think they have are intolerant and difficult to work with. Paul, that master Christian, reminds us that we know in part, and have not already attained.

There are four volumes of the sermons of F. W. Robertson (the most recent of them preached one hundred years ago, on Aug. 15, 1853), that I have never fully appreciated before. The statement I heard made many years ago, that he was a preacher a hundred years ahead of his time, has become a vital truth to me now. I wish all my Anglican friends, as well as many in other communions and some in our own, had advanced to where he was on the matter of the unity of the Church, but space forbids my saying more of that now. I read recently his sermon on "The pre-eminence of charity," and in dealing with the words, "Charity covereth a multitude of sins" he claims it does this in three ways—in refusing to see small faults, by making large allowances, and in tolerating even intolerance. This latter he illustrates with Paul's words, "He that observeth the day, observeth it to the Lord; and he that observeth not the day, to the Lord he observeth it not," tolerating both the observance and the non-observance. Paul, who found his bitterest enemies among the Jews, yet said in magnanimous mood, "They had a zeal for God but not according to knowledge"; Stephen with Christ-like generosity prayed, "Lord, lay not this sin to their charge." F. W. Robertson concludes: "Earth has not a spectacle



more glorious or more fair to show than this—charity, covering, as with a veil, even the sin of the lack of charity."

"Love Is Like Light"

This Christian charity, the attitude of unconquerable good will, is the glory of Christianity. During my browsing I have read a remarkable chapter in Arthur Clutton-Brock's *Studies in Christianity*. This writer first came under my notice during University days when his little book on *The Ultimate Belief* helped me considerably when going through that period of unrest inevitably associated with the moving out into a wider world of knowledge. Now in this book he says that which challenges deep thought, but always compensates for it. "When we love we are aware of the absolute value of that which we love. We cannot love any person or thing because they are of use to us; nor can we even love them for the pleasure which love will give us. We must be aware of their absolute value before they can give us delight; for the delight is the result of the sense of absolute value and of the freedom which comes with that sense. In it we escape from the loneliness of our own unique reality. . . . We are in fact shut into the darkness of self; but love is like a light poured into that darkness, so that we see an infinite reality that is not ourselves. And it is a light intellectual as well as moral."

Light in Darkness

Alongside of this book is Helen Keller's *The World I Live In*. In a day of amazing achievements, like the scaling of Mount Everest and supersonic flight, what this woman and her devoted and skilful teacher accomplished must still remain one of the marvels of our generation. In the front of the book is a picture of this blind, deaf, and dumb lady in her library. Books enrich her life and enable her to enrich others. She visited Japan during my stay there, and made a wonderful impression on the people. The problem of interpreting speech was overcome by her teacher

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repeating her indistinct English, which was interpreted by a Japanese, and then his Japanese speech was interpreted into sign language, and hence the deaf and dumb, and other Japanese and the English-speaking sections of her audience understood her.

In her chapter on *The Seeing Hand*, she writes: "My hand is to me what your hearing and sight are to you. It is the hand that binds me to the world of men and women. In all my experiences and thoughts I am conscious of a hand." This plus the power of imagination enables her to gain her knowledge of the world about her. Her courage rebukes our timidity, her cheerfulness reproaches our lack of it. In her *Chant of Darkness*, she writes,

"The timid soul, fear driven, shuns the dark;

But upon the cheeks of him who must abide in shadow

Breathes the wind of rushing angel wings,

And round him falls a light from unseen fires.

Magical beams glow athwart the darkness;

Paths of beauty wind through his black world

To another world of light,

Where no veil of sense shuts him out from Paradise."

One thinks of Milton, whose blindness seemed to render his talent useless, but who wrote masterpieces later. Yet as I thought of sitting before an unseen fire I felt life would seem as she, depicting the prevailing idea, wrote, "The man is blind. What is life to him? A closed book held up against a sightless face."

Thank God for such moral giants. I close with an experience of last

year with a young officer, who in an explosion lost one of his hands, and both his eyes, and suffered other serious injuries. He remained cheerful, and with magnificent courage and indomitable strength of will recovered. One of the sisters who nursed him fell in love with him, and later married him, manifesting love of the quality that Clutton-Brock describes, devotion that belongs to the highest traditions of her noble profession.

To-day they are in England, where he is studying at a school for the blind, and they plan to set up, if possible, something similar in this country. If those who cannot see books, or look on the glowing coals of a fire that gives them warmth can face life like that, then surely we should, with gratitude and gladness serve God, seeking to do and to lead others to do his will, thus hastening the day when it will be done on earth as it is in heaven.



The Christian Hope and the Utopias of To-day

(2) SCIENTIFIC HUMANISM.

In most men there is a haunting longing for an earthly paradise. Those in whose lives the influence of such a dream has been strongest have indeed been, and still are, among the greatest servants of human-kind, undaunted by disappointment, in their zeal for better things, and in their confidence in their fellows. But in history we also learn that these dreams easily become infected with the corruption of the human heart. Yet in spite of disasters, hopes are soon reborn; and man's belief in his creative powers somehow survives the successive disappointments he has known.

It is not enough to criticise it, to point out that man can far more easily build a Tower of Babel than fashion a paradise. Rather, we must show how men in the full flush of their powers are caught by the strange mystery of their existence, and how their every hope and aspiration is somehow judged and met by the crucified Christ, the hope of the world.

It is impossible in a few phrases to summarise the rich and complex achievement of scientific method, at once in the domain of theoretical understanding of nature, and of the betterment of our human lot. Both types of achievement have fostered in men a sense of confidence in the method,

of horizons opening ever anew before them to whose challenge they can surely rise. Disappointments and setbacks may come but, given time, men will indeed build a city beautiful. Often this kind of hope is professed only at the cost of a tremendous intellectual and moral self-discipline; it is not enough to judge it by those whose professed of it is distorted by their own egoism. We must look at it as we find it at its best. There are few among us who have not cause to be grateful to the devoted labors of those who have taken the terrors from such formerly killing diseases as smallpox and diphtheria; and we should be fair to their claim that what by a combination of patience and brilliant insight has been achieved in one sphere can also be achieved in others.

In scientific humanism we see the fruit of an attitude towards nature which has its roots in distinctively Christian history. When Jesus cast out devils beside the Sea of Galilee, he was by his action revealing to men that the universe lay under the sovereignty of God and of no other. Men need not be afraid to scrutinise its inmost secrets; for all its foundations were laid by the Creator. So, to-day, for example, the man working continuously on cancer research is, quite unconsciously, upheld by the sense that what he is about is no intrusion on the domain of a devil who may destroy him, but an attempt to restore order in part of a universe

whose fundamental structure is divinely fashioned. It was in Christ's resurrection that the depth and the character of his victory was revealed to his own, and we can therefore say that those who work patiently and fearlessly to-day to banish the dark things from the lives of men do so under the sign of his triumph.

The scientific humanist often displays a quite wonderful humility, a patience and a reverence for facts which is beyond all praise, but in other moods he comes perilously near regarding himself as a god who can remake man in the image of his own conceit. If this language seems extravagant, it is not hard to find in current literature claims made for social engineering that do unquestionably suggest the image of the tyrant. We must never forget that men are betrayed into the most terrible sins by their virtue and nobility more than by their vice and weakness; the greater, the more sincere a man's devotion to his fellows, the more terrible, the more subtly destructive the temptation to which he is exposed.

The gospel pulses with a sense of the wonder of the created world and of the joy of human achievement, when that world is restored to its proper ways. If both are poignant occasions of temptation, in Christ they were bent to the service of God's glory. For to him nothing human was alien; and all that belonged to man as man was brought within the compass of his unflinching obedience, his absolute offering. (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.

here and there

Brotherhood representatives are converging on Canberra for the laying of the foundation stone of the Canberra church building on Sept. 5. Australia-wide interest must now be directed towards the aim of £4,000 by the end of the year. Let every church share in this giving.

We congratulate Frank A. Broussard on his election to the Camberwell City Council, Vic. Mr. Broussard has been a great friend of the Victorian Y.P. Dept.

A new Bible school for kindergarten and primary children began at Parkdale, Vic., on Sunday, August 23, with an attendance of seventy children. The preacher, Charles Dunse, took the initiative in canvassing the new area east of Point Nepean-rd., and arranging for the use of a municipal hall. Furniture and teaching aids were purchased, and a training class held for the new teachers. Bonnie Bates, of the Y.P. Dept. will continue to help the school for a few weeks.—L. A. Trezise, Vic. Youth Director.

The Victorian Young Women's Fellowship reports an excellent camp, Aug. 21-23, at Monbulk. The 42 campers enjoyed the fellowship and the stimulus of discussions on the Restoration Movement, ably led by Mrs. A. Cleland.

E. C. Hinrichsen addressed a crowded gathering at Lygon-st. chapel, Carlton, Vic., on Friday, Aug. 21, at the inaugural public meeting of the Churches of Christ Evangelical Fellowship. Mr. Hinrichsen stressed the essential unity of the brotherhood, and the room within its ranks both for variety of opinions and loyalty to fundamentals.

3,756 refugees were resettled in new countries by the World Council of Churches during the first half of 1953. This figure was released late in July in a report of the Department of Inter-Church Aid and Service to Refugees, covering its refugee operations from Jan. 1-June 30, 1953. This figure represents no mass movement of refugees under a quota system, but individual resettlement. Refugees were moved from 15 different countries, the largest number coming from Germany and Hong Kong.

"The Auckland Star" of Aug. 19, 1953, announced that "a New Zealander, Reginald Stephen Garfield Todd, is to succeed Sir Godfrey Huggins as Prime Minister of Southern Rhodesia." Mr. Todd, who is a graduate of Glen Leith Bible College, is still superintendent of our N.Z. churches' mission station at Dadaya, S. Rhodesia.

L. A. Trezise, B.A., will be guest speaker at the next Victorian preachers' meeting, Sept. 7. Executive meets at noon, lunch at 1 p.m., and general meeting 2 p.m.

As from Sunday, Sept. 6, 3MA Mildura will be operating on new wavelength of 1470 metres (present 3CV), and with 10 times the previous power. It is anticipated that listeners in both Adelaide and Melbourne will get good reception. Morning service will be broadcast from our Mildura church on Sept. 6, Oct. 25, Dec. 6. Radio Sunday School (membership now over 1700) will be heard every Sunday afternoon at 2.30 p.m. A Hymn Session and Bible Story Man, sponsored by one of our members, will be on the air at 5 p.m. every Sunday. An Epilogue, arranged by the Sunraysia Council of Churches, will be presented every Sunday evening at 10.15 p.m.

The church at Kilburn, S.A., has decided to hold a two weeks' mission in the church building, Sept. 27 to Oct. 11, instead of the previously planned tent mission. J. E. Webb will be missionary, with L. Milne song-leader.

News of British Churches

The 107th Annual Conference of British churches of Christ was held in London, Aug. 2-6. There are only six churches in the capital, none of them with a large membership. Yet they faced the task of providing for 300 Conference visitors, and made excellent arrangements for the Conference.

Conference sessions were held in Bloomsbury Baptist church, a notable landmark and the scene of great Baptist ministries. The present minister is Dr. F. Townley Lord.

Conference preachers were in the London churches on Sunday morning,

and in the evening, Principal James Gray conducted a broadcast service from Bloomsbury.

W. E. Harrop, secretary of the London churches, welcomed Conference on Monday morning, making a plea for a central church in the capital. The retiring President, G. J. Hammond, inducted his successor, J. W. Rutt, O.B.E., who made a shrewd analysis of the present situation, and urged a deeper study of spiritual healing and of eschatology. Representatives of the British Council of Churches and of the Baptist Union brought greetings.

Visitors from overseas included Dr. and Mrs. G. E. Osborn, fraternal delegates from the International Convention (America); Miss Muir, All Canada Committee; R. Blampied, New Zealand; with others from U.S.A. and Australia. Miss Esther Halliday, re-



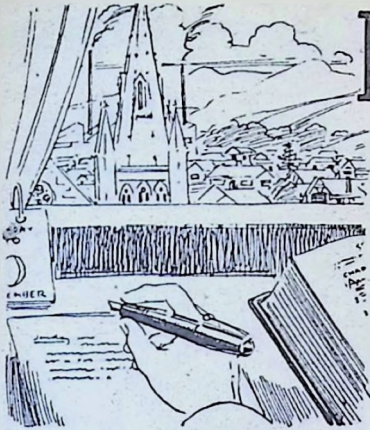
G. J. Hammond inducts
J. W. Rutt, O.B.E.

tired after 44 years in Thailand, and Mr. and Mrs. Robinson, from India, were specially welcomed.

Home Missions showed a small decrease in total membership. Overseas Missions in Thailand, Africa and India are making great advances. The missionary rally offering amounted to £1471.

The outstanding achievement of Conference was the acceptance of Part B of the Report of the Commission on the Ministry, held over from last year. This provides for ministers to play a greater part in the local churches, and on national committees.

Dr. A. D. Harcus, General Secretary, Free Church Federal Council, made a great contribution in his address on the ecumenical movement. — G. J. Hammond.



MINISTER'S MUSINGS

SUNDAY.—Red Cross Sunday had special significance for me to-day as I thought of Henri Dunant, the Swiss banker, whose experiences gave birth to this great humanitarian project. I had not known until reading a review of Ellen Hart's recently published biography of Dunant that he was influenced by the teachings in Geneva of Robert Haldane, the Scot who, with his brother, figures in the story of the British origins of churches of Christ. Apparently the influence went deep, because, when an old man, with many of his old beliefs shattered by bitter experience, he could still say, "I am a disciple of Christ, as in the first century: simply that!" His was the inspiration which led to the successful establishment of International Red Cross with the signing of the first Geneva Convention in 1864. Dunant was then still in his mid-thirties, and an international hero. But it is a sad commentary on human nature that when he went bankrupt only a few years later, and was thus disqualified as a citizen of Geneva, he was disowned as "an irresponsible" by the Red Cross committee itself, and forced to resign. Bitter years followed, until he was re-discovered by a journalist when he was 67, and the world that had forgotten him acclaimed him once more, making his 68th birthday a European occasion, and giving him half the Nobel Peace prize when he was 73. We do well to remember how much the world owes to its so-called "failures." Paul failed to exterminate Christianity, and became its most ardent missionary. Peter was a failure, wonderfully transformed into the valiant preacher of Pentecost.

MONDAY.—The day began with a funeral—a sad beginning, until we recalled the deep anguish and pain which would no longer trouble our friend. He did what he could for the church, gladly, despite his physical handicaps. I noticed as we talked of him how many said, "He tried to smile through the worst of it." How much unspectacular courage we take for granted!

TUESDAY.—Mike Burton reminded me to-night of our Youth Fellowship discussion last Sunday on race prejudice. He was the guest yesterday of a Methodist friend at the Mission to the Nation youth luncheon, and heard Alan Walker speaking from his own experience of the color problem being much more serious in remoter parts of our land than most Australians realise. Mike felt that the missionary talked in real "down-to-earth" fashion as he challenged the 360 young people present to "offer that faith and obedience through which God may do great things." Alan Walker first learnt how to talk the people's language 25 years ago when selling ties and shirts in a Sydney store, and later, during the depression, when he hawked fruit and vegetables in order to pay his way through theological college. Ministries on the coalfields and in industrial areas have completed an education which has taken him to Great Britain, Europe, U.S.A., and from universities to United Nations' meetings. When you listen to his forthright talk on Australia's drinking problems, it's interesting to remember that he himself is descended from Johnny Walker—but not the Johnny Walker of whisky fame. Johnny was the son of a convict guard, but became a minister, and three of his four sons did likewise. In fact, Alan is the thirteenth member of the Walker family to be a Methodist minister, and he has certainly proved himself as the ideal man for the big task of the Mission to the Nation.

WEDNESDAY.—At our local Ministers' Fraternal, Bill Jenkins, one of our Anglican representatives, passed on some experiences of a "retreat" he attended recently. One phrase of the visiting lecturer concerned "clerical dumps" (moods, not manses!), and was couched in the warning, "A little liver livereth the whole lump"! One good story was told during the morning tea "break," which was new at least to me. It concerned a British magistrate, jubilant over England's winning of the Ashes. The first culprit before him on the day after the great victory gave his name as Bedser. "Bedser?" queried the magistrate eagerly. "Any relation to Alec Bedser?" "Oh, yes, sir." "Case dismissed." The next man gave his name as Compton. "Any relation of Denis Compton?" asked the magistrate, thinking of that batsman's winning stroke. "Yes, sir." That case was also dismissed. The third man stepped forward confidently, and gave his name as "Jack 'Obbs." "Jack

'Obbs?" queried the magistrate, looking suspiciously at the generous sweep of the man's nose. "How do you spell it?" "J-A-C-O-B-S," replied the man. His case was not dismissed! After that, we settled down to some hard thinking as Bill led us in a searching examination of the moral problems posed for the non-pacifist Christian by the accumulation of atomic weapons. That sobered us, and we decided to give the whole of our next meeting to some discussion of the theme.

THURSDAY.—I've been finding quite a lot of interest in Victor Gollancz's rather expansive "autobiographical letter," *My Dear Timothy*. I came across a section to-day that is well worth noting. Gollancz says that "all battles are shadow battles except the battle a man fights in the innermost citadel of his own being: that until he has won this battle he is useless either as a sheet of glass for the flooding in of good to the universe or as a sheet of iron for the shutting out of evil: and that something must happen to him, some free acceptance of an offered grace, before this battle can be won. . . . This is why love is not love unless it can love, without taking thought, the unloving: this is why tolerance is not tolerance unless it can tolerate, without taking thought, intolerance."

FRIDAY.—The phone rang when I was in the midst of some work, and I lifted the receiver rather impatiently. But I put it down later, feeling better than I had felt all day, and my work no longer seemed so imperative. My caller was one of our older men, with no pretensions to wealth, but wanting to know if there was any way he could help some folk whose trouble had been on his heart all day. This is the real meaning of fellowship.

SATURDAY.—Gardening and wood-chopping set me glowing this afternoon, and so did some words of William Clowes when I read them to-night. Clowes was one of the two founders of the Primitive Methodists, early last century, and was a deeply religious man, as these words show: "When I have to preach, I dare not leave my room till God has given me the congregation: and then I go up the pulpit stairs with majesty." There's a ringing quality about those last words; only a man sure of the power of God could have said them. Yet we are surely meant to be "ambassadors," not suppliants of people's favor.



INTERSTATE CHURCH NEWS

Discipleship

Neil Bright, Prospect, S.A.
Neil Ryan and Leslie Baker, Ascot Vale, Vic.
Mrs. Hogan, Dawn Hogan, Bonny Hogan and Barbara Adams, Parkdale, Vic.

Membership

Barbara Jarvis, Parkdale, Vic.

Fallen Asleep

Elizabeth Bulpitt, Auburn, N.S.W.
Joseph Reginald Whitehouse Smith, Auburn, N.S.W.
Bevan Edwin Jackson, Auburn, N.S.W.
Harold Beasy, Dunolly, Vic.
Sis. C. Newman, East Ipswich, Qld.

Queensland

Ma Ma Creek (W. J. Davidson).—H. Eager (Temperance Union) spoke on July 12, and screened films on 13th. K. Jones (Federal College) spoke on 19th, and showed films in Gatton in home of C. Dickfos. Farewell and presentation were tendered Althaus family on 13th. Mr. Ament (B.&F.B.S.) screened films and spoke on missionary experiences on Aug. 12. H. Coleman conducted Gatton services while minister took Warwick meeting on 16th. Gatton and local C.E. held combined social at Dickfos home on Aug. 19 to farewell Noel Dickfos, Keith Bartholomae and Daryl Reisenleiter, who entered National Service Camp.

East Ipswich (R. Hilford).—Church has been blessed by commencement of Mr. Hilford's ministry. Average attendance in July was 85 (a.m.) and 57 (p.m.). Ladies' Guild birthday luncheon on 16th was presided over by minister. C. Young (Vic.) was speaker. On 19th memorial service was held to late Sis. C. Newman. Promising work is being done at One Mile where B.S. Hall is partly completed. Two new teachers have been appointed to One Mile and one to East Ipswich. All auxiliaries are working well, under

guidance of minister. Y.P. had fellowship meeting with Baptist Y.P.

West Moreton circuit (W. R. Jar-myn).—Social evening was held at home of Mr. and Mrs. Abraham (Marburg) on Aug. 6, and raised over £5 for Marburg social hall. Lowood social hall is progressing. Cricket team from Marburg-Lowood enjoyed match played against Albion on their ground. W. Lacey is home from hospital. Memorable night was had in Rosewood on Aug. 22, when church was crowded. Y.P.D., with visitors from Brisbane, Ipswich, Toowoomba, Ma Ma Creek, Boonah and West Moreton attended youth rally.

New South Wales

Hornsby (K. R. Fennell).—Y.W.L. was recommenced on Aug. 2. Mr. Turner, of "Sunshine Hour," was guest speaker at Hornsby United Christian Fellowship Tea held in chapel on 9th. On 13th Ladies' Guild was recommenced, and Mrs. Russell was elected pres., Mrs. R. Bartholomew sec., and Mrs. Bishop treas. Hornsby challenged Asquith to table tennis competition on Aug. 22. Asquith won 10-7. Miss J. Bishop and J. Powell rendered duet at gospel service on 16th, and G. Glazier a solo on 23rd. A number of scholars passed in annual B.S. examination. Recent speakers have been J. Ellerby, K. Fennell, G. Glazier, A. Norling, B. Roberts and A. W. Stephenson.

Taree (K. W. Barton).—Annual business meeting was held on Aug. 19. Reports of all auxiliaries were duplicated and made available to members prior to meeting. Manner of presentation proved helpful. Income for year amounted to £1,528, and expenditure £1,406, leaving credit balance of £122. Church accumulated funds at end of June, including New Building Fund, were £1,993, now increased to £2,163. Church gave approximately £6 each week to brotherhood work. Appreciation was recorded of services of Miss S. MacIndoe, formerly J.C.E. supt., and Mrs. N. Branch and Mrs. A. W. Billingham, deaconesses, who did not seek reelection.

Inverell (E. F. G. McIlhagger, B.A.).—Plans are under way to erect church hall at rear of chapel. Tennis court at manse is nearing completion. Men's Fellowship has recommenced monthly meetings. Recent visitors included Sister Burkhead (Penrith) and D. Jackson (Chatswood). Sisters T. Young and A. Mackie are sick.

South Australia

Prospect (K. J. Patterson, B.A., B.Com.).—Diamond Jubilee celebrations commenced on Aug. 15, when new Crosby Memorial Hall was opened. A large crowd witnessed opening ceremony by Mrs. Crosby, sen., and then entered building for dedication service. Speaker was G. R. Stirling, Conf. Pres. On 16th large congregations, including many former members and visitors enjoyed fellowship and messages from Ira Paternoster (Nth. Sydney), who was first full time minister of church. In evening there was one baptism. Weekday meetings were well attended, and Mr. Paternoster's addresses appreciated. Sisters' day and Guild annual meeting were on 20th. Chapel was full for afternoon meeting.

Kilburn (H. G. Norris).—In lieu of usual prayer meeting good representation joined with Prospect on Aug. 19 for Brotherhood Rally in their Jubilee celebrations. B.S. attendance on 23rd was 201, with 2 new scholars. Mrs. Evans, sen. (England), who is mother of treas., has been visitor. Sick visitation by minister is appreciated by B.S. parents and members. Mrs. O'Donnell is much improved.

Naracoorte-Tarpeena (F. G. Banks).—Annual business meeting was held, with good reports. Morning meetings are well attended. A. C. Killmer is B.S. supt., and Mrs. G. Wardle, kinder supt. On Aug. 16 four were baptised, and one made decision. On 23rd C. P. Hughes (Temperance Alliance) spoke. Sympathy of church is extended to Sisters Oliver and Butler in passing of father. Tarpeena is progressing well, 16 to 18 taking communion. Ladies' meetings have commenced, and are held fortnightly. Y.P. club is well attended. Happy Hour session continues, with average attendance of 30 to 35. Preacher has accepted further term of one year from Jan., 1954.

Dulwich (G. A. Whiting, B.A.).—At annual business meeting held on Aug. 20, reports showed development in all departments of the work. A. G. Rudd relinquished position of treasurer after term of over twelve years. Appreciation of his splendid service in this capacity was recorded. C. Fletcher was appointed in his place. Y.P. presented an excellent concert on 21st., proceeds of over £20 will go to manse fund.

Victoria

East Kew (D. W. Mansell).—C.M.S. held tea on Aug. 16, when Mr. Fair-service (Presbyterian minister) spoke. Hymn singing after evening service

was conducted in home of R. F. Geyer. On 21st over 30 attended inaugural rally of C. of C. Evangelical Fellowship. Minister is member of this committee. On 22nd, J.C.E. enjoyed combined picnic with Ringwood J.C.E. Preacher is conducting studies in Hebrews at mid-week meeting. J. Pope was member of Vic. Lacrosse team playing in Adelaide.

Merbein. (M. D. Keatch).—W.M.B. held third annual Winter Fair, when over £100 was cleared for Building Fund of B.S. Hall. Also W.M.B. held successful birthday afternoon on Aug. 25. Several members are holidaying, and others have been ill.

Geelong (T. A. Fergusson).—On Aug. 12 eighteen members of W.M.B. Committee made annual visit to Geelong. After luncheon, Mrs. Morrison chaired meeting, and Mrs. Randall led devotions. Miss Vawser spoke. Offering was received for Indian Famine Relief. On 16th service of song was conducted by minister. Mrs. Spencer and G. Clarke rendered solos, and Mrs. Sutherland, Mr. Herwood and D. Drayton formed trio. Special mid-week fellowship meeting was held on 19th. Mr. McGregor is home from hospital. On 23rd there were large congregations. Mrs. Nelson was soloist and Max, Cliff and Neville Carr sang as trio. Mr. Jamison (B.&F.B.S.) gave lantern lecture after evening service. Offering for Society was taken. Overseas offering was £66. On 21st 30 members attended Evangelical Fellowship meeting in Melbourne.

Red Cliffs (C. L. Lang).—On Aug. 16 D. Thomas (Mildura) was morning-speaker. Miss E. Vawser spoke to ladies on 17th, and showed colored movies on mission work on 18th. Building was packed. Offering of over £10 was given for milk for Indian babies. Supper was served, and happy fellowship enjoyed by all.

Dunolly (A. Stevens).—B.S. raised over £8 for Hall Fund by Temple Day talent drive. Boys' club held social, and raised over £3 for same cause. B.S. sec., Sis. Scott, is ill. C.E. visited home of R. Freemantle, and spent happy time. Ladies' Guild presented £1 towards Miss Waterman's work in New Hebrides. They also supply fruit for sick members. Several ladies spent afternoon scrubbing church. B.S. is preparing for anniversary.

Parkdale (C. M. Dunse).—Good attendances at meetings are being maintained, with preacher bringing helpful messages. L. A. Trezise spoke on morning of Aug. 23. Y.W.F. and Men's Fellowship held combined film night. Proceeds were towards kinder equipment. Miss Cernm is making good

progress. All three tennis teams have reached finals.

Warragul (V. Quayle).—On Aug. 16, C.M.S. held luncheon, at which four Melbourne members, who conducted worship service, were guests. B.S. was well represented at combined B.S. march of witness and rally on 16th, and concert on 21st. Y.P. presented play, *The Road to Emmaus*. Group from school sang bracket of anniversary hymns. At morning service on 23rd, minister, presided, and W. McDowell was preacher.

Carnegie (L. G. Crisp, L.Th.).—Women's Fellowship held 38th birthday meeting on Aug. 13, with representatives from other churches present. Miss E. Vawser, who was guest speaker, also spoke at worship service on Aug. 16. On 23rd, instead of usual address, minister conducted Praise and Hymn night, in which origin of hymns was given. Soloists were Howard Whittaker, Stanley Struther and Mr. and Mrs. B. Ferguson. Painting of church hall by men commenced on 22nd.

North Richmond (R. C. McKenzie).—Sunday evening services continue to be well attended. *God of the Atom* was screened on June 28. Miss B. Bates spoke at Ladies' Night on July 5. Ladies held jumble sale on July 17, when £19 was raised for Manse Fund. K. Christensen (C.O.B.) presided at morning service on 19th. *God of Creation* was screened at night. Kitchen tea was given Betty Andrews and Allan Hansen at home of Mrs. Jones on 20th. Gwen and Una Rowe have returned from N.Z. Church officers have taken communion to home of Mr. and Mrs. Chipperfield during past months.

Ascot Vale (H. Gross).—Attendances at both morning and evening services have been below average. Several are away sick. Mrs. Wittick is again in hospital. Ladies' Guild forwarded flowers and cards to Mrs. Hewson on her 80th birthday. Anniversary practice under F. Petrie has begun.

Pascoe Vale.—Ladies' Guild annual meeting was held on Aug. 12. Office-bearers are: Mrs. Donaldson, pres.; Mrs. Tippet, vice-pres.; Mrs. Robertson, sec., and Mrs. Burbidge, treas. Guild's third birthday on July 22 was successful, when Mrs. Ward (Travelers' Aid Society) was guest speaker, and £4/12/- raised for this cause. Recent speakers have been N. Cheal, W. Alves and R. Tippet. Mrs. Dudley has been ill.

Swan Hill (R. A. Banks).—Piano has been purchased by church to assist social side of work. B.S. attendances have increased since morning school commenced. Anniversary practice under Mrs. Thomas has commenced.

Queensland Newsletter

MISSION TO THE NATION.

The Methodist Mission to the Nation won a great response in Brisbane. The total attendance for the week's meetings was 45,000. On the final night 10,000 people filled the City Hall, the basement, the reception room, the front steps and covered King George Square. The City Hall was not big enough to accommodate the lunch hour crowds, and on the Wednesday was filled three times (women's meeting, lunch hour, and evening meeting). Alan Walker addressed the audience of the Theatre Royal at interval one evening, the prisoners at Boggo Road Gaol, and the men at the big Ipswich railway workshops.

This really is a Mission to the Nation, and we would all do well to realise that the Church is not meant "to coddle the saints but to collar the sinners." Many have been converted, and have linked up with the Church as a result of the Mission, but it is impossible to measure the full results. Alan Walker related the Christian message to the whole of life, proclaiming Christ as the Saviour of the individual and society.

PREACHER MOVEMENTS.

We have been glad to welcome R. Hilford to our preaching ranks. He has commenced his ministry at Ipswich. V. T. Parker leaves Kedron in October, and will begin at Annerley next year. His successor at Kedron has not yet been found. The Kedron church is pioneering a new work at Stafford. A. H. Wilson, of Maylands, S.A., is conducting an interim ministry at Maryborough.

SOUTHERN VISITORS.

K. A. Jones, organising secretary of the College of the Bible, has made a tour of the churches in Southern Queensland. J. A. Wilkie, of Ballarat, Vic., has visited the north on holiday, and has given splendid help to the churches at Townsville and Mackay in preaching and visitation. We are expecting many southern visitors at this time next year. The dates of Federal Conference have been fixed as August 19-26, and the hospitality committee is expecting to find accommodation for 400 to 500 visitors.

THE NORTH.

Federal Conference in Melbourne last year decided to assist the churches in Northern Queensland, but the demands of Canberra have been so great that the Federal Home Missions Committee is unable to help. The Queensland H.M. Committee, feeling that the need is so urgent, has decided to place a preacher in Townsville-Charter Towers early next year, and is now

seeking the man. S. W. Vanham (pastor evangelist) has been spending much of his time in the north, and meetings have been commenced at Ayr, about 50 miles south of Townsville. The population of Townsville, gateway to the Tropic North, is expected to reach 50,000 within a few years' time. It is the commercial capital of North Queensland, and the official port for a hinterland of vast extent and riches. A work centred here, reaching West to Charters Towers (80 miles) and South to Ayr has challenging possibilities.—C. H. J. Wright.



Christian Missions in South-East Asia

(The following letter signed by the heads of the major Protestant Churches, with the exception of the Presbyterian Church, calls attention to the missionary challenge presented to Australian Christians by the present situation in South East Asia. It was released simultaneously to press and radio throughout Australia on Saturday, Aug. 29.)

We wish to draw urgent attention to South East Asia. The Churches in Australia have before them now a striking opportunity of strengthening the Churches in these areas. To-day we can help them. To-morrow may be too late.

The intense pressure of world affairs and the swift changes in South East Asia have created an entirely new situation. These changes impose upon Australia heavy responsibilities and obligations, which arise as much from our geographical nearness to these peoples as from our Christian heritage.

People matter. And the people of South East Asia matter to Australia.

The Australian Government has seen the significance of these changes. As a nation Australia has sent diplomatic representatives to eight new independent countries in this area during the last five years.

Furthermore, in the Colombo Plan Australia is a partner in a realistic attempt to share our material resources and technical experience with the millions of peoples in these countries.

We are the nearest Christian nation to approximately half the world's population. Millions of these races are illiterate, are living below a subsistence level, and are without knowledge of the gospel.

Can the Church in Australia meet this new situation with a spiritual Colombo Plan, so that we might share our cherished spiritual realities and

resources with our South East Asian neighbors?

To us is given the opportunity of opening areas hitherto unevangelised, and also of strengthening the indigenous Church and its leadership.

We therefore call upon the members of our respective Churches throughout Australia to support whatever moves will be made by their Church to extend the missionary enterprise in a part of Asia to which we are so close.

The time available for giving such help may be short. Many urgent and specific needs have been mentioned. Let us not fail to meet them.

Howard Sydney, Primate.

G. Calvert Barber, President-General, Methodist Church of Australasia.

C. R. Burdeu, President, churches of Christ in Australia.

W. L. Jarvis, President-General, Baptist Union of Australia.

Walter Albiston, President, Congregational Union of Australia and New Zealand.

Johs J. Stolz, President, United Lutheran Evangelical Church in Australia.

Authorised by National Missionary Council of Australia, 242 Pitt-st., Sydney.

THE MINISTRIES OF OUR



Reports from States

NEW SOUTH WALES.

Mrs. R. Amos led the devotional period at the meeting on July 3, and R. Greenhalgh reported on the work in Canberra, the Youth Centre, and H.M. activities.

A scheme to provide necessary funds to pay for weekly cleaning of City Temple was brought before the delegates, and it was decided to raise funds for this purpose. A monthly news sheet is being distributed to all societies to keep the women informed about brotherhood activities.

The committee of "Ashwood House" arranged a morning tea to farewell the matron (Miss Andrews) and the sub-matron (Miss Nelson). The chairman, Mrs. A. Larcombe, made a presentation to each lady, and voiced the appreciation of the committee for their assistance. Sister A. Woodhouse has commenced duty as matron. About 150 young people accepted the invitation to the Women's Conference to the annual Youth Rally and tea, when Miss Vawser gave a much appreciated address.

The president, Mrs. E. Roffey, is planning to visit the women's groups of the southern churches of the State.

SOUTH AUSTRALIA.

Increased enthusiasm is shown in the monthly meetings, with August attendance again over 100. Mrs. Hughes presided, and Mrs. G. Stirling led the devotional session. Reports were received from Superintendents. During July the Overseas Superintendent, Mrs. Mathieson, visited the West

Coast, and the Sisters' Conference at Ungarra. The committee visited Bala-klava. Mrs. Trowbridge brought before the Auxiliary the proposed new law to extend liquor trading hours, and asked that all present should write to the S.A. Premier opposing any alteration. The churches of Christ women's stall at the Alliance Fair raised £64/13/- of the total £453/15/9.

Mrs. McQueen is at present holidaying in England.

VICTORIA AND TASMANIA.

There were 108 present at the August meeting, over which Mrs. Hodges, president, presided. The devotional meditation was led by Mrs. W. J. Thomson. The guest speaker was Mrs. J. Massey, president of the contact committee of the Good Neighbor Council. She told of the work of this organisation in helping New Australians and of ways in which the Conference women could help. Reports were received from Y.W.F., Missionary Dept., Social Service and C.O.B. Auxiliary. Written reports from Hospital Visitation, General Dorcas, Temperance and Isolated Sisters showed the work to be in good heart.

WESTERN AUSTRALIA.

The Aborigines Committee had charge of the devotional session at the July meeting, when 65 delegates answered to the roll call. The report from the treasurer showed a balance of £373/9/-. A district rally is planned for Sept. 30 at South Perth. There will be a basket lunch following the morning session. It was reported that the much-loved Mrs. Cosh was ill, and prayers were offered for her recovery.

Western State Advances!

—says W. R. HIBBURT

During five weeks' sojourn in Western Australia, I was constantly challenged to state my impressions after an absence of 26 years. To record them may enable readers in Eastern States to keep themselves apace with progressive work in a distant State.

(1). The individuality of the State remains unchanged in its friendliness. The picture of the early Church in the Book of Acts gives proof that the Church was a society of friends, a new fraternity. This capacity for fellowship characterises individuals and congregations, and is a distinct State asset.

(2). A survey of the 26 years reveals a steady ongoing—new causes, new buildings, buildings remodelled and given a more worshipful appearance, the establishment of work in rapidly growing suburbs, a businesslike strategy in developing an expanding work in the wheat belt areas, an extended book-room providing office facilities, a social concern evidenced in the Bethesda Hospital project, and the prospect of a Home for the Aged. A team of earnest preachers and business men investing their experience in the work of the Church is yielding good dividends.

(3). The youth-mindedness of leaders and congregations is heartening. The healthy and vigorous Youth De-

partment is encouraging. It is to the credit of the State that it has a full-time Youth Director, and has been able to secure a camp-site and construct serviceable buildings. These purposeful activities of to-day will yield an adequate leadership for the to-morrows.

(4). The pioneering spirit persists. Ideals are pioneers. The ideal of the brotherhood-centre appeals as a strategic venture. Now that Conference has made the decision and purchased the site, it should be advanced by the whole brotherhood and not left to a single congregation or a few brave spirits. Eastern States have faltered in such a project at the decisive hour. A group of younger business men could carry it to success in a day when the State is making rapid advances.

(5). Twenty-six years ago opportunities were challenging, but they have been outstripped by greater ones because of the assured development of the State.

(6). It is a matter of sincere congratulation to realise the splendour of the achievements at Carnarvon and Norseman. This leadership in our Federal responsibility to the aborigines is typical of the spirit of the West. During the period under review the State has given a doctor, teachers and nurses to overseas missions, two editors to our National Weekly, a director for the Board of Christian Education, a secretary for the Federal College of the Bible, and the Aborigines Mission Board, and preachers serving responsible State departments and congregations in the Eastern States.

ENGAGEMENTS.

SEELEY—McNALLY.—The engagement is announced of Peggy, eldest daughter of Mr. and Mrs. R. Seeley, 14 Wynette-ave., Balwyn, to Ian, only son of Mr. and Mrs. E. McNally, 3 Melville-st., Hawthorn.

MANNING—HURREN. — Margaret Irene, only daughter of Mr. and Mrs. W. H. Manning, 9 McPherson-ave., Carnegie, to Maxwell John, third son of Mr. and Mrs. H. F. Hurren, 10 Wellington-st., Coburg.

IN MEMORIAM.

PRYOR.—In loving memory of my dear husband and our loving father, Edward John, who was called home on Sept. 7, 1952.

—Inserted by his loving wife, son, daughter-in-law and grandchildren.

CROSSFIELD.—In loving memory of our dear mother, Kate, who passed away August 29, 1950. "Treasured memories."

—Inserted by her loving family.



PROGRESS

The march of progress is ever forward, and the lot of the average man is constantly growing better and brighter. Things which our grandfathers looked upon with wonderment, to-day we regard as commonplace.

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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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Anniversaries and Homecomings

CARLTON (Lygon-st.).—Bible School Anniversary, Sept. 20. 3 p.m., J. Wiltshire; 7 p.m., Lindsay Chapman. A hearty invitation to all friends for this special day.

BALWYN.—Bible School Anniversary. Sundays, Sept. 20 and 27. Special services at 3 p.m. and 7 p.m. both Sundays.

NORTH FITZROY. — 80th Bible School Anniversary, October 11 and 18 (preliminary announcement). Past scholars, members, teachers, book these dates.

Another Grand Community Hymn Singing Night

- **TUESDAY, SEPT. 15, at 8 p.m.**
- **SWANSTON STREET CHURCH.**
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OBITUARY

Eliza Witchell.

The church at Doncaster, Vic., suffered the loss of its oldest member in the home-call of Mrs. Eliza Witchell (91), on August 4. Mrs. Witchell's name was associated with the church from the days of the pioneers, her active service in the work extending over 75 years. She was the eldest daughter of Mr. and Mrs. Henry Wilmot Smith, a pioneer family of the district. She was baptised at Lygon-st. on Dec. 8, 1878. She was a member of the choir for 60 years, was associated with various benevolent organisations, Red Cross, and Rechabite Lodge. During latter years, Mrs. Witchell was not able to attend the services, but maintained her interest in the work, and often spoke of early days of the church's history. Her husband predeceased her 16 years ago. After a service at Padbury's parlor, Box Hill, the funeral took place at the Box Hill cemetery, the writer officiating. To her sister, Mrs. Thos. Petty, who exercised such a loving and gracious ministry for Mrs. Witchell during her last years, and to her brothers Sam, Alfred, and Albert (N.S.W.) we extend deepest Christian sympathy and the deathless hope. We thank God for having known such a gracious, kindly soul whose passing leaves a fragrant memory.—F.B.B.

A. Dennien.

The passing of A. Dennien, snr., in Brisbane after a short illness, was a shock to the church at Gympie, Qld., as only 8 weeks before, when he left to reside at Sandgate, he was in apparent good health. In his youth he was active in choir work in the West Moreton district. For the past 13 years he was a member of Gympie church, in which time he was a deacon and also acted on the Building Trust and other committees. He was one of the stalwarts at working bees, some of which work will stand as a practical and lasting monument to his consecrated efforts. The large crowd at the service conducted by R. Roberts both at the church and Gympie cemetery testified to the love and esteem in which our brother was held. Whilst in Brisbane he was associated with the Boondall church. We commend his loved ones to the God of all comfort.

Mrs. Elizabeth Bulpitt.

In the early hours of Aug. 4 our sister was called home to her reward at the age of 78 years. The church at South Auburn, N.S.W., has suffered a great loss, but her undaunted faithfulness to her Lord makes our loss her gain. Many years of true discipleship won for her the love of all who knew her. Truly she was a mother in

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Israel to us, always bright and happy,
ready to help where she could. During
her 30 years in South Auburn, she was
regular in attendance and liberal in
giving. Mrs. Bulpitt was an example
to us even at the last, when she al-
located her usual portion of material
things to the service of the Master.
During the last 5 years failing health
made it more difficult for her to attend
the services, but a kind Christian
friend and neighbor brought her per
car each Sunday to the morning ser-
vice. The high respect in which our
sister was held was shown by the large
number of relatives and friends who
saw her mortal remains laid to rest
on Aug. 5 at Rookwood cemetery,
after a service held in the South
Auburn church, conducted by A.
Baker (Lidcombe). We extend our
deepest sympathy.—W. Younghusband.



*Central Northern
District Conference,*
VIC.

Rochester was a new meeting place
for the half-yearly Conference held
on Aug. 1, when there was a splendid
attendance from the 10 churches. Most
of the meetings were held in the
Presbyterian Hall. The men's meet-
ing was held in the chapel. All had
their basket meals in the Soldiers'
Memorial Hall.

K. C. Clinton, B.A., was president,
speakers being Dr. G. H. Oldfield,
State Conference President, and Mrs.
Kibrig, child psychologist.

A resolution opposing State lotter-
ies was carried unanimously. £10 was
voted for appeal for refurbishing Col-
lege. Another retiring offering was
taken at Women's Session for wicker
chairs for Emmaus Rest Home. Musi-
cal items by Messrs. Pollock and
Goudie and Miss J. Jackel were ap-
preciated.—G.G.

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