

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

A Gracious Gift to the Community

Lovely weather and excellent support from church members and the community generally, made Saturday, October 3, a memorable occasion in Toowoomba, Qld., when the new chapel at Harlaxton was officially opened by the State Conference President, S. W. Vanham.

The building itself is a testimony to the sacrificial service of the men of the church, who for the second year in succession, have given up their Saturdays to work for the Lord. Last year a Bible school hall was erected by voluntary labor at Crown-st., and this year the Saturdays have been given over to building a splendid chapel at Harlaxton to meet the expanding need of the school and church previously housed in a chapel "built in a day" some thirty-one years ago.

It was the head teacher of the Harlaxton State school who, in the course of his greeting, declared the chapel to be "a gracious gift to the community."

Many favorable comments have been made concerning the unusual coloring and beautiful effect obtained in the interior decorations, and student architect, F. N. Winter, is to be complimented on the modern and artistic design that has produced such a worthwhile result.

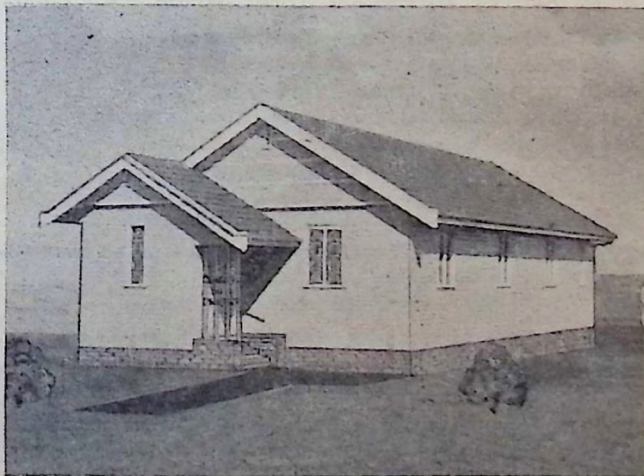
Leadership of the volunteer building project was in the hands of H. B. Christensen, who, together with his brother Les at the College of the Bible, made a gift of the leadlight

windows in memory of their mother, who was a great supporter of the Harlaxton work. The church is fortunate indeed to possess tradesmen whose skill could so effectively produce this exquisite chapel. Sacrificial gifts by other members have enabled the chapel to be furnished in effective fashion.

Among the guests for the opening ceremony were the Federal Conference President, C. R. Burdeu, who led the dedicatory prayer, and the Mayor of the City of Toowoomba, Ald. M. R. Anderson. Mr. Anderson congratulated the church on the fact that on

that day he completed his first year in office as Mayor, and during that time had been asked to attend four functions connected with the opening of new churches, two of which had been by churches of Christ.

V. G. Boettcher represented past preachers of the church, and the secretary of the Toowoomba Ministers' Fraternal (A. C. Hawley) brought greetings from the churches of the city. Auxillaries made gifts of communion furnishings and hymn books, whilst the Ladies' Fellowship at Harlaxton made the gift of the sponge rubber flooring for the aisles.—E.T.H.



New chapel at Harlaxton, Qld.

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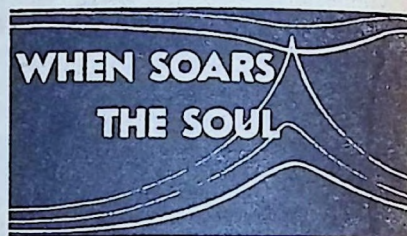
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



To what, then, shall I compare the men of this age? What are they like? They are like children sitting in the market-place, and calling to one another, "We have played the pipe to you, but you have not danced. We have mourned, but you have not wept." For John the Baptist has come eating no bread, and drinking no wine, and you say, "He has an evil spirit." The Son of man has come eating and drinking, and you say, "Look! A greedy fellow and a drinker, a friend of tax-collectors and sinners." . . . There arose a division among the Jews. Many of them said, "He has an evil spirit in him; he is mad; why do you listen to him?"—Luke 7: 31-34; John 10: 19, 20 (Williams).

We are all too respectable — we ministers in our pulpits and committees and on our visiting rounds; we church officers and members called by Jesus Christ to profess and propagate a living, dynamic gospel of redemption. . . Sunday after Sunday we talk, sing and pray about a gospel which, as G. K. Chesterton used to say, has enough moral energy in it to boil the whole of modern society to rags. And yet we do it so primly and respectably that hardly anyone is upset or offended by it; people have grown so familiar with the words that they nod drowsily through the reading of them, whereas, if they really understood what they were hearing, some of them would try to stop their ears with their fingers, crying out in angry protest against such subversive literature. — A. E. Gould.

O thou courageous Lord, whose love could never be destroyed by slander's spite or unrelenting hate, make us strong to serve thee in that spirit. May no self-seeking keep us silent when loyalty to thee demands we speak. And save us from the subterfuge of serving thee without surrendering all to thy revolutionary claims. AMEN.

The stone the angels rolled away with
tears

Is back upon Your mouth these thousand years!

—Edna St. Vincent Millay.

THE AUSTRALIAN CHRISTIAN

WE HAVE BEEN WARNED

TWICE within a month we have heard the voices of political opponents like Mr. Menzies and Dr. Evatt united in warning their fellow-Australians. The first warning concerned the Sydney Peace Convention; the second followed the first atomic explosion on the Australian mainland on Oct. 15. There is an obvious link between the two for all concerned with the vital problem of peace and war.

Some blunt things were said about the Peace Convention's organisation and motives. For many people it was sufficient that the nation's leaders had said these things; they must have access to the facts, and therefore they must be right. One man for whom it was not sufficient was J. Eric Owen, Melbourne Presbyterian minister and a leader of the Convention, who went to the Prime Minister, and, after giving him the names of the chairmen leading the commissions, the titles of the commissions, and of his methods to keep control in the hands of the conveners, asked Mr. Menzies bluntly how else he himself would run a peace convention. "Frankly," said Mr. Menzies, "I could do nothing else," and at Mr. Owen's request he said so publicly. Both at the Peace Convention, and more recently at the Victorian Presbyterian Assembly, where the issue was hotly debated, Mr. Owen declared himself almost frightened by the willingness of people to follow the lead given by Christian clergymen: "People are crying out for leadership—they are hungry for it," he told the Assembly.

SITUATION DEMANDS LEADERSHIP

That cry for leadership is a real thing. Those who would not agree with Mr. Owen, transparently sincere though he is, that participation in National Conventions on Peace and War is the wisest and most creative sort of leadership, cannot sidestep the challenge. They may share the opinion of one non-pacifist Christian, who, after attending a peace gathering as a sympathetic observer, said that he couldn't escape the feeling that he was in an "Alice in Wonderland atmosphere"—and that, rather than any fear of sharing "the communist smear," is one reason why some earnest Christians elect to stay outside of such movements. But they cannot evade the question—if not this, then what? If the non-pacifist fails to do something positive and healing about the situation in which we find ourselves to-day, then it is he who is dwelling in an "Alice in Wonderland world."

For the solemn warning of our national leaders after the explosion of the atomic bomb was much more grimly apt than the exultation which crept into some unofficial comments on the blast. "Mankind is in a wretched dilemma," said Mr. Menzies. "It is not a question of the power of one nation to destroy another, but the power of all nations to destroy themselves." Mr. Wentworth (Lib., N.S.W.) put it more tersely: "Time runs short while we stand paralysed."

ALL MUST WORK FOR PEACE

In such a situation, what can Christians, pacifist and non-pacifist alike, do to strengthen the cause of peace? First, we must restore its true Christian content to the word "peace." We have too easily allowed it to degenerate from being a great Christian guide-word to becoming a communist by-word. To restore its true significance involves strong preaching of the Prince of Peace himself, for only he can heal man's dispeace. As the American editorial writer, Arthur Brisbane, once said: "We may spend energy and effort to make the world a paradise itself, where the lion of capitalism can lie down with the proletarian lamb. But if we turn into that splendid room mankind with the same old heart, 'deceitful and desperately wicked,' we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace."

The full implications of that gospel of peace must be studied, and as fearlessly thought through on a local scale as in a widely representative body such as the Churches' Commission on International Affairs, which has exerted a constructive, peace-making influence in the affairs of United Nations. Its important statement, *Christians Stand for Peace*, underlines the Christian's duty to seek both peace and justice, and affirms that "peace and disarmament will follow from mutual trust; they will not automatically create it." Its closing section has the strong emphasis that "Christians can witness convincingly to peace only if they and their Churches, in their relations with one another across all frontiers, put loyalty to their common Lord above any other loyalty." The Commission has also urged that "the United Nations needs and deserves the discerning and active support of Christians."

Study, prayer, an active will for peace and understanding—surely we can all share in a programme that begins there!

We present in three parts a significant report prepared for the 1953 International Convention of Disciples of Christ, and now being circulated for study among our American churches

OUR MISSION and MESSAGE

I. WE REJOICE OVER CHANGES AND ACHIEVEMENTS.

Whereas there is a clear call from our brotherhood to know and share our heritage and position as a timely Christian movement in the light of urgent 20th Century needs and conditions, we Disciples of Christ, in the International Convention now assembled (July 4-9), review and reaffirm the lasting historic witness and principles for the following purposes:

(a) To re-educate our brotherhood, now, in the last half of the 20th Century, in the timeless Christian ideals and faith of our early 19th Century spiritual fathers and their successors;

(b) To challenge the minds and hearts of our generation, and to promote the fullest possible development of Christian life and graces in the light of the whole gospel for all men in the whole of society in terms of 20th Century changes and trends.

(c) To witness firmly, but humbly, to the abiding essentials in our movement which we wish to share widely among ourselves and all Christian movements and communions to-day.

In this self-critical and prophetic spirit, therefore, we rejoice over the transforming changes and achievements which have added new hope and urgency for Christian co-operation, liberty, and unity to-day. We confess, with shame our own weaknesses and sins which have tended to obscure the clear light of the full gospel of Christ and to magnify the divisiveness of Christians among ourselves and other members of the Body of Christ on earth. And we humbly share the lasting witness which we believe is urgently needed to hasten the day when all Christians shall be one in obedience, loyalty, love and fellowship, with Jesus Christ as divine Lord and Saviour; to extend his spirit and mind, and to share his redemptive mission among all creatures.

I. WE REJOICE. . . .

Whereas sectarian rivalry, intolerance and corruptions have been greatly reduced and transcended since the days of Alexander and Thomas Campbell, Barton W. Stone, and Walter Scott, we rejoice. We rejoice with our Christian neighbors in the growing spirit and concern for Christian unity, love, and co-operative understanding which have emerged by the end of the first half of the 20th Century. We

gladly note that many conditions and barriers which divided Christians in the early 19th Century have been recognised and modified by the Christian conscience and reform of many denominations. We welcome the deepening self-criticism and Christian witness of many Christian groups which now are a part of a new "Ecumenical Reformation," which promises to become more revolutionary than the 16th Century Reformation.

GROWING TRENDS.

We rejoice over the steps that have been and are being taken among Christian communions kindred in type and teaching to encourage closer fellowship and, as in several instances, to unite forces for more effective service and a more emphatic witness to the desirability of unity.

We rejoice also at the growing trends and effectiveness of interdenominational movements and ecumenical causes which did not exist when our chief historic documents, *The Last Will and Testament* and *The Declaration and Address*, were written nearly 150 years ago. These trends toward increased Christian reform, self-criticism and unity would have warmed the hearts of American frontier pioneers as urgent steps toward our ultimate goal of Christian union.

We rejoice that such new co-operation and desire to obey and love Christ, and to share closer fellowship with all Christians, have helped to produce vastly more Christian sharing and mutual goodwill than our spiritual fathers knew in their day. These trends have helped to produce more accurate texts and translations of the Holy Scriptures, a purer faith, and more Christ-centred loyalty among Christians. These trends have helped to make more effective common efforts and aids for private and social worship, Christian education, evangelism, missionary programmes, and applications of the Christian gospel to daily personal and social life. Christian thought, scholarship, and devotion have become more Christ-centred and Bible-inspired. We take heart in the renewed concern to apply the Christian calling to all useful occupations of society, and to revive "lay" interest and leadership in Christian faith, life, and daily work.

OUR LEADERSHIP AND IDEALS.

These, and many other trends and movements, are new resources for the Christian hope of unity, liberty and love through Christ which were scarcely emerging during the early 19th Century. But we rejoice that Alexander Campbell, and others among our own pioneers, lived long enough to take part and leadership in such trends as they began to appear. We take pride in recalling that Alexander Campbell promoted the American Bible Society, Sunday School Associations, the Evangelical Alliance, and such other interdenominational movements as "great initiatory institutions" and as necessary intermediate "steps" toward the ultimate goal of Christian union. We are glad that the Disciples of Christ have continued this example to provide their share, and more, of the leadership of such movements of co-operation and fellowship on the changing scene of growing Christian reform and unity. We rejoice that other prophets and movements are witnessing with our own on behalf of Christian unity, liberty, and the revolutionary implications of the gospel. And we especially rejoice that new voices have been added to our own on behalf of ultimate Christian union as a goal beyond greater steps toward Christian unity.

We rejoice that we, Disciples of Christ, now need to re-state the lasting ideals in terms of the encouraging reforms and other new Christian resources for unity and union which our pioneer fathers hardly knew when theirs was a lonely voice in the American wilderness of sectarianism. We rejoice that we do not need to retreat from the heritage of our fathers, but need rather to be pioneers in the last half of the 20th Century as our fathers were in the first half of the 19th Century. We rejoice in our new opportunities to extend, complete and fulfil the New Testament principles in our day which they stressed according to the peculiar and changing needs of their day. We need to raise Christ above all the creeds and the traditions of men in a 20th Century wilderness of spiritual and moral confusion and strife. We, too, rejoice over the urgent call to obey the lasting divine demands of Christ

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The Whole Wide World for Christ

W. H. RAINEY

Man has been called "A Speaking Animal" — very inappropriately so, because no animal speaks. Language is one of the unique features of men. Some years ago in India a baby boy, lost or abandoned by his parents, was brought up by wolves. When discovered he could snarl and spit, but not talk. Taken to live with an Indian family, he was soon speaking their tongue. Needless to say, a wolf-cub under similar circumstances would never have learned to speak. The gulf between man and animal is thus clearly defined.

Let us go a step further. Explorers crossing lonely seas or cutting tracks through virgin forests, have found strange tribes; they have brought to light giants and pygmies—men living like monkeys in trees, and cave-dwellers still in the stone-age; but they have never found a tribe of dumb people. It is an indisputable fact that no human race lacks language. Let us advance still further. We believe it is equally true and fully proven that every people has a god or gods, and that their language has a word, or words, to describe him or them. Now we are told that there are about 3,000 languages spoken in the world, not counting dialects which are innumerable. Three thousand words for God, and as many different conceptions of him. Many worship a being they have made in their own image—virtuous, cruel or deceitful, and, such is the complexity of human nature, these contradictory qualities may be manifested in the same being at the same time.

GOD'S GREAT WORD TO MAN.

We Christians believe that in Jesus Christ, and in him alone, is the great

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in the light of changing human responses to his changeless gospel.

As we rejoice in the growing spirit of confession of sins and the need of God's guidance among our Christian neighbors, we, too, would be among the first to bow and confess our sins before we rise anew to witness to Christ in the power of the Holy Spirit in this new day. Increasingly, we realise, as do our Christian neighbors, that we, as well as they, need to change and to be changed, by the grace of Jesus Christ our Lord.

Next week: "We confess with shame . . ."

October 27, 1953.

All-Father revealed. Is it not quite natural that we should desire that the conflicting ideas of the nature of God should cease, and that man everywhere recognise that in Christ is the fulness of the God-head made known? The world's safety and happiness depend upon this, for we become like what we believe. Evil thoughts result in evil living, right thoughts in right living. If sufficient people believed in God as revealed in Jesus Christ, his kingdom of right would be firmly and permanently established on earth.

One of the means of accomplishing this great end is to give the Christian Scriptures to each man in his own tongue, especially that part of it which deals with the life and teaching of him whom we rightly call the Saviour of the world. To make it possible to give the Bible to the whole world in our generation, the British and Foreign Bible Society, the mother of all Bible Societies, has united with 22 others, including the American Bible Society and the National Bible Society of Scotland, in order to avoid overlapping and reduce administrative costs. Their joint efforts, with our missionary societies, have resulted in the publication of Scripture in 1,140 languages, and almost every month another is added to the list. Most of them had never before possessed any portion of the Bible in their tongue. Can you imagine the joy of people when they first receive the Bible? Think of the enthusiasm that swept England like a tidal wave when by Royal Command the Bible was placed in every parish church. St. Paul's Cathedral, in London, was crowded, and as they could not all read at once—indeed many could not read at all—they listened as others, each in their turn, read to them. Have we lost the warm glow that came into our hearts when we first took the Book in our hands? If we have, let us rekindle it by re-reading it. As Erasmus, who gave us our first Greek New Testament, speaking of Christ in the Scriptures says, "Were we to have seen him with our own eyes, we should not have as intimate a knowledge as they give us of Christ—speaking, healing, dying, rising again, as it were in our actual presence." That is the Christ we want the world to know—the Christ of the Gospels. He is still there waiting for us and for all men.

"WHILE IT IS DAY."

Our Lord said, "Work while it is yet day; the night cometh when no man can work." We can trust him; he knew what was in store for the world. There were many pathetic incidents in Paris before the entry of the Germans, but one stands out clearly in my mind, that of a French lady burying a Bible in her garden. She thought the day might come when the Bible would be prohibited and unattainable, then perhaps some chance digger, tormented in soul, would discover it and find life in its pages. "Fantastic," you say. Quite so, but nevertheless have we not seen country after country close its frontiers to the Bible, and areas of missionary activity restricted? Let us work now while doors are open, lest they soon close.

Now, Sunday, March 7, 1954, will be the 150th birthday of the Bible Society, when our Patroness, Her Majesty, Queen Elizabeth II, will be in Melbourne. The great thanksgiving meeting will take place at Melbourne Town Hall that afternoon, and simultaneously there will be gatherings throughout the Commonwealth and indeed throughout the world. These meetings will be the culmination of an intensive campaign, in which every nerve is being strained to place the Bible in the centre of every heart and home. In connection with this campaign, Australia has committed herself to raise £50,000, over and above our normal income; of this sum, Victoria has made herself responsible for £20,000. This sum will enable us not only to take advantage of present opportunities of service, but to press forward to new conquests for Christ. Every gift, great or small, sent to the General Secretary, S. Russell Baker, will be gratefully acknowledged.

Help us to give the Bible to the world NOW.



F.M. General Income

The general income from all States, including annual offering, for the first quarter of our financial year (July to September) amounted to £10,988. This will show an increase when some credit amounts are added. Present indications show that the upward trend continues, and if maintained will help to counteract rising costs.

The Board thanks the brotherhood, particularly for the advance in most States in the annual offering.

In this University Mission address (condensed from the "Intercollegian")

D. H. C. READ discusses . . .

THE MEANING OF CHRIST

We find the Church to-day asserting things about Jesus Christ that are not immediately obvious. For instance, the Church does not only teach that Jesus lived two thousand years ago, and taught the good life. It also, as we well know, makes assertions about him such as that he was the unique revelation of Love; that he is the Son of God; that he is Divine; that he is God himself. The Church not only proclaims that his way of life is a good one, but claims that he had been sent from God in order to help us into that life. In other words, the Church proclaims Jesus Christ as a divine power in man's life. The Church also holds him up as one to be worshipped.

Now you may say, "What is the justification for that?" The only answer is "Let's go back to the Gospels themselves and see." Many writers and dramatists, including people like Bernard Shaw, have been busy trying to create a Jesus of their own imagining whom somehow they have got to know, but who is unknown to the writers of the New Testament. But the fact is this—that, whether or not you accept the claim of the New Testament that Jesus Christ is the Son of God and Saviour, you must, if you are honest, realise after studying the New Testament, that that at least was the considered view of the writers; that these writers are the nearest people we can find to the fact itself, to the coming of Christ himself, and that, therefore, we cannot look anywhere else in order to find that other picture of Jesus Christ.

THE WITNESS OF THE NEW TESTAMENT.

Open the epistles of the New Testament, and you find a man like Paul claiming that what happened when Jesus came into the world was that God was in Christ reconciling the world to himself. Turn to John's Gospel. We read there that God so loved the world that he gave his only begotten Son that whosoever believeth on him should have everlasting life. But some people say, "Well, we expect that kind of thing from Paul; and the Fourth Gospel is rather a strange book full of mystic words and difficult ideas. What about going to the Gospel according to Mark which (as I once read in a modern novel) is the book that looks least like as if it had been monkeyed around with by somebody in the interests of proving something."

Whatever you believe about that, open the book of Mark and just read the very first verse. "The beginning of the Gospel (the beginning of the good news) of Jesus Christ, the Son of God." You can't avoid in the Gospel of Mark itself the clear recognition that this Jesus Christ was somehow more than a mere man who appeared with his ethical teaching. He was a man who taught about God. Yes, but more than that, at the very centre is the affirmation in answer to the question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." "Right," you say, "well, what does that mean?"

I. SON OF GOD.

In one way or another, people know God because he has shown himself to them in that way. In the Old Testament you will find that they believed that God had revealed himself, that he had spoken to men as he spoke through his prophets.

At the same time there was a desire to know more. There was a sense that what they knew was incomplete, that this word they were hearing was not the whole truth they could get to know about God. And, in the same way, in the Old Testament there was the knowledge that what God wanted was that the human race should live as a family, that we should be what was called sons of God.

So, when Jesus began his ministry, as men looked at him and saw what he did and what he said, they realised that here was the full disclosure of God. They expressed this thing in different ways.

One of them said "The Word was made flesh and dwelt among us." Others, using the idea that God was wanting humanity to be a family, wanting men to reflect his love of the world and people, looked at Jesus Christ and said "He is the Son of God"—the one we are truly meant to be like. "Here is the Son of God, who has complete and absolute trust in the Father." When they looked at Jesus Christ they said "Here is the leader of the new humanity, the one who is really in touch with God, the one in whom we see God." Again, in the Fourth Gospel we have these words, tremendous words, describing the meaning of Jesus Christ, "He that hath seen me, hath seen the Father." If you want to know what God is like you look at the Son, Jesus Christ. So none of our ideas of God that cannot fit into what we know of Jesus

Christ can be right. If only the Church had kept that in mind more often, she would have been saved from many of the more painful chapters in her history. "He that hath seen me, hath seen the Father." Jesus Christ is the reflection, the perfect reflection of the Father.

II. SAVIOUR.

Quite clearly, the meaning of Christ is not to be exhausted with the idea that he reveals God to us. A mere demonstration of who God is, is not enough for people like you and me. Quite clearly it was God's design in this world that men and women should grow into his family; but something went wrong. There is no sign at all in history that we are becoming gradually and steadily more like the family of God. There is no sign in history that there are any forces in man himself which will take him in that direction.

THE LOST.

When we look at the Gospels we find that Jesus Christ came not only as the revelation of God and teaching about God; he came as he himself said to do something—to seek and to save that which was lost. His description of his contemporaries was that they were lost. That's a very realistic description. People to-day, in all camps, tell us "They haven't a clue." That's what it means. They're lost. Without a clue.

In another place he says, "I am come that they might have life, and that they might have it more abundantly." So then, Jesus Christ came into the world not to issue a new code of rules, but to give to man the true and fullest possible life. To do that he had to meet the thing that's up against every one of us. He had to meet this strange force that is quite obviously in the world.

THE POWER OF EVIL.

This strange dark force is not something that can be easily explained away in terms of mere ignorance which education would gradually eradicate. The late H. G. Wells wrote along that line for very many years, saying that by education we could get rid of this evil. Before he died he wrote a book about mankind being at the end of its tether. That book is the most blatant and utter pessimism that I have ever read.

Jesus Christ, coming into the world with his eyes open said, "They are

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lost." Yes, there is evil in the world. "He being evil," he said on one occasion. He knew perfectly well the power of evil. He knew that it wasn't simply something that had gone slightly wrong. He knew that there was in the world something which he called a demonic power.

Now the meaning of Christ is that he met this situation of sin and evil by a method which is so staggering that we hardly understand it yet. Armed with the power of God, we might have thought that with a word of destructive power all the evil might be blotted out, and men live happily ever after. That would be to destroy human beings as moral creatures by the power of God. So what he did was to choose what we call to-day the way of love. That meant simply that he went into the situation of evil, came into contact with it; and went to the Cross with open eyes, believing that this was the way in which the world could be rid of sin. Then he came back from the dead, and made it clear to his friends he was alive again. That was the good news. In this struggle between good and evil, that has gone on since the beginning, the climax is not still to come. The climax took place when the utmost evil poured down on the utmost innocence of Jesus Christ. And the climax was that good triumphed by love.

SO

This means that it isn't possible that automatically after that evil should disappear. His way still remains the way of love. The Jesus Christ who went to his cross is still the same One who won't force anyone to accept his way. He still offers, he still appeals; but he won't force. And to those who accept, to those who seek, there comes a knowledge of what he did. There comes an insight into the meaning of what he did in this world. Though given a strength to overcome sin and evil, though given a knowledge that this world isn't all that there is, they are given also some insight into the problem of suffering, the most terrible problem for all of us. Suffering is to be only truly understood, I believe, as we look upon the Cross of Christ. It appears that dreadful things may happen in the future, but at least we realise that the most terrifying and dreadful thing has already happened—the crucifixion of absolute innocence, the apparent triumph of diabolic powers. So the Christian message is that we can live within the light of the victory.

I close with this illustration. During the war, I was in a POW camp when I was waiting for liberation. The liberation had really taken place, owing to the decisive battles of the war, the battles of El Alamein and Stalingrad. These really decided the matter. The war still went on, and

the liberation was still to come to me, looking at it from a selfish point of view. But it did happen. By an extraordinary coincidence it happened for me at 3 o'clock on Good Friday afternoon, at the precise time that Jesus Christ died on the Cross for the liberation of the world. It did happen then, that the American army went through our camp, and we were free. I entered into freedom that I hadn't won. Others had paid the price for it, by blood and sweat. Victory was behind them. I then was brought into it. I could, of course, have said when somebody came and told me the news "I don't believe it. I don't believe it.

I've been here for five years. No one's telling me I won't be here for another five years." And I could have sat there, and be sitting there still, behind the barbed wires. I had to act on it. Seeing that it had happened, that liberation had come, that the army that had won the liberty had arrived, all I had to do was to walk out into the sunlight. That's how it is. The meaning of Christ is that he came to reveal God, he came and fought the evil and gained the victory. We have to walk out into the sunlight of his Church—into the sunlight of his unity and believe in him, before we can really know what it is.



MISSIONARY NEWS

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

INTERESTING TRAIN JOURNEY.

Less than a fortnight ago whilst on the way to Shirsuphal in the train to hold a communion service with the isolated group there, we had a couple of opportunities of giving a witness. In the beginning we began chatting with the passengers about all sorts of things. Then after a little while I opened my bag to get something out. One of the passengers happened to see some figures belonging to a flannelgraph story we were intending to teach at Shirsuphal. Just at that particular time the farmers were all sowing the jewarrie seed, so the lesson we had with us was the Parable of the Sower. On seeing the figures the man asked us what we did with them. We explained that it was one of the methods we used to teach the children Bible stories. Then, we asked if they would be keen to see and hear the story. They seemed very keen, so we shut the carriage windows near us, erected the flannel board on the seat, and Mr. Sathe proceeded to tell the story. Counting the children and adults about twenty gathered around the board and listened attentively to the end of the story. In addition, there were lots of others further down the carriage who had remained in their seats, but had heard the story also.

We could not help feeling that God had given us a wonderful opportunity. Then as we were putting the flannelgraph back in the bag that same keen eyed man saw the bottle of grape juice we were carrying to use for the Lord's Supper. He asked me what we did with it, and by doing so he

gave us another opportunity to preach the gospel. Before explaining the meaning of the emblems I had to start from the beginning and briefly told the life of Jesus Christ, and tried to show how Christ died for all.

By this time we were nearly to Shirsuphal, so we got out our tracts and gospels. We distributed some tracts, and three of the passengers were interested enough to want to buy some of our gospel portions. We alighted on to the Shirsuphal platform feeling that our travelling time had been well spent.—Roy Dixon.

FAMINE RELIEF.

Some amounts continue to come forward, though officially the appeal is closed. If churches still have amounts in hand for this purpose, we would request that they be forwarded immediately so future allocations can be made. To date, £5,325 has been subscribed by the Australian churches. To this should be added a further £1,000 (the approximate cost of the food consignment sent to India).

Because of rains in stricken areas, the Indian Government has declared famine conditions at an end. Famine relief works are to cease, and workers are beginning to return home. Unfortunately, rains have not fallen in all areas, and in any case, crops have to be harvested before food can be produced. For some months there will still be famine conditions for many folk. Meanwhile, milk and grain are still being distributed by missionaries in needy villages. Most of this grain and milk comes from overseas and via Government channels. Some relief work is still being carried out by our workers to help needy Christian people in the villages.

FROM FAR-FLUNG FRONTIERS OF THE KINGDOM



• Brazil

This morning a member of the Bible Society staff in Brazil took me for a short journey on a suburban train in Rio. The line had been built by a British company many years ago to serve what was then a pleasant residential area. To-day the district is dirty and down-at-heel.

Rio is a strange admixture. It is rather like a gorgeously beautiful drawing-room that opens on a filthy back-yard. Its famous front, with its ten or a dozen golden beaches lined with luxury hotels, is as glamorous as anything of its kind in the world. But behind that gorgeous facade are slums as noisome and insanitary as any in Glasgow or Bombay. Our train took us out through one of these areas. But that was not what we went out to see.

We went to see a colporteur at work, John of the Cross by name, who has worked out a technique of Bible selling based on the number of coaches in the train, the number of stations on the line, and the time the journey takes. There were, we found, eight coaches and nine stations, and a journey of 40 minutes, or about 4½ minutes from one station to another.

When the train pulled up at the first station the colporteur stood up at the end of the long coach, and in a strong clear voice spoke briefly to the people, showing them a copy of Luke's Gospel.

Then he walked down the length of the coach selling Gospels as he went. The price was two couzeiros, equal to the cost of two newspapers. Men and women alike bought, and in all about 8 or 9 copies were sold. In a few cases people put questions to him, and he stopped for a moment or two to answer the questions and explain more fully what the book was about.

**40 MINUTES, 8 ADDRESSES,
39 GOSPELS.**

Just as the train was slowing down for the next station he stepped across the connecting way to the next coach, and we followed close behind. As soon as the train stopped he began his talk once more. It took about two minutes, not more, and was in very similar terms to his brief message in the first coach. Here again he sold a number of copies, and had a brief chat with one or two individuals be-

fore the train began to slow down, and he passed on to coach number three. And so it went on until he had gone the whole length of the train. He had timed it perfectly, for just as he finished selling in the last coach of all, the train drew into the terminus platform. The journey had taken 40 minutes; he had given 8 little addresses of two minutes each, and he had sold 39 Gospels.

I gathered that on the other days of the week, when he is not working on the trains, John of the Cross goes from door to door, or holds services in the open air, especially in the evenings, and stands at least one day a week at the doors of a cinema. Once when a religious film was being shown he sold over 1,000 Gospels in one day. The two things he specialises in are working on the suburban trains and at the doors of the local cinemas. During last year he sold over 15,000 copies of the Scriptures; three-quarters of these were Gospels, nearly all the others being complete Bibles.

I asked him if people ever wrote to him, in response to his invitation, or called at his home. "Yes," he said, "they write sometimes, but more often they come to see me at my house. There are very few Saturdays when I do not get any callers. I generally get about four or eight each Saturday, and they are nearly always genuine seekers. That gives me my chance, and many of them become truly converted. I find out where they live and give them the address of the nearest Protestant church. I know that some at least of them join up."

John of the Cross is a well-known figure in Rio, and he has inspired others to show initiative in Scripture distribution. The Bible (or some part

of it) is a best-seller in Brazil. Over a million and a-half Gospels, Testaments and Bibles were sold in Brazil last year, and many more could have been sold if the Bible Societies of Britain and America had been able to supply them. In no country is the door more widely open to-day.—A. M. Chirgwin, "British Weekly."

• Japan

Postwar Japan is an evangelist's paradise. So says Dr. E. Stanley Jones, who has made three evangelical tours of the country since the end of the war. His first series of recent meetings in Tokyo brought out more than two thousand people, and about 50 per cent. of those attending left their names as a means of inquiring further into Christianity. His gatherings, moreover, were not limited to Tokyo, but took place all over the country.

Moral Rearmament spent a long time planning its June meetings at Kyoto in Japan for its World Assembly with Dr. Frank Buchman and his international team of two hundred. Many Japanese who are prominent in politics, business and other social spheres—not Christian but interested in the Christian religion—looked forward eagerly toward taking part.

The Youth for Christ movement held world meetings in Tokyo and many other cities in August. The famous evangelist, Billy Graham, and five hundred delegates from all over the globe attended these gatherings.



Brazilian family of the forest.

In September came a big "Mission Congress" in Tokyo, held by the United Church of Christ in Japan. This was a thanksgiving meeting at the end of a five-year evangelical campaign, and at the same time the initial meeting of the One Hundred Years' Christian Movement. Protestant mission work began in Japan in 1859, and the meeting looks forward to a steady crusade accelerating until 1959.

These are some examples of the evangelical meetings taking place in the single year of 1953. There are many other meetings on a smaller scale. As a result of the closing of China for missionary work, and of the turning of Korea into a battlefield, many former mission workers in those lands have come to Japan. Some are intending to remain in Japan permanently, while others are waiting to go back to their old posts if conditions make this feasible. Japan has never experienced such a flocking together of missionaries in her history.

Besides older and well-known denominations, about 80 small, independent missions have come to start work; some of their names are utterly unknown to us. This is largely because the influence of the American occupation stirred up new interest, and because General MacArthur invited an unlimited number of missionaries without, to tell the truth, considering what kind of missionaries were most needed.

There has been a noticeable change following Japan's emergence into independence from the occupation in April, 1952. Large numbers of people, especially the young, have ceased attending church because some of them came out of curiosity, while others expected some immediate benefit through becoming acquainted with Christianity. Those who now go to church are far more serious; they are seeking spiritual truth or comfort. Many of these people have lost their hope in life, suffering both physically or materially, and spiritually. The number of those who are now serious in their religious purpose is very large, perhaps twice or three times as large as in prewar days.

But Japan is still a pagan land even after the war. Two great religions, Buddhism and Shintoism, claim the majority of the people, and their influence, not so much in religion but in ways of life and tradition, holds the people very strongly. There are many well-educated and highly respected people in these religious groups. I have been asked often by young seekers after Christianity why they should need to be-

come Christians, as long as Japan has these old religions.

In such a situation, it is clear that it will require immense time and effort to spread Christianity in Japan during these postwar days. You cannot really make Christians in a short time, in the way that many of the new missionaries believe they are doing, by baptising people so easily. Baptism is not enough; it takes a long training in Christian life, in which Bible reading, prayer and regular church attendance are all involved. Missionaries who genuinely expect to contribute to making Japan Christian should be prepared to live all their lives here, and if possible send second and third generations—as some of them are doing.

In this land we urgently need strong Christians. We need them in numbers and quality. We need a well-organised and a well-established church. This is a conviction which grows out of thirty-two years as a pastor, and seventy-three years of church life put in by my father and myself.

The Kyodan, the United Church of Christ in Japan, includes over 75 per cent. of the Christians in the country. It is the hope of this body to have a Christian leverage and influence in a real and penetrating sense—a power that will make itself felt in politics, in economics, and in the social life of the whole people.—Michio Kozaki, "World Call."

• Africa

Intense excitement reigned at Dadaya African missionary station of New Zealand churches of Christ on Aug. 15, when the news spread of the great honor that had been conferred on our Missionary Superintendent, R. S. Garfield Todd, in being chosen as the Prime Minister Designate for Southern Rhodesia. After twenty years of premiership, Sir Godfrey Huggins is resigning early in September to hand over this high and responsible office to this comparatively young "Rhodesian New Zealander," so named in the local press.

The Dadaya Postal agency has never been busier. Cables, telegrams and

letters are pouring in from all over the place. People from all walks of life, both European and African, are sending congratulatory messages, and assuring Mr. and Mrs. Todd of their loyal support and their prayers.

The letters particularly contain moving tributes to Mr. and Mrs. Todd, and refer to the prestige and achievements of Dadaya Mission with its unique contribution to African life in Southern Rhodesia.

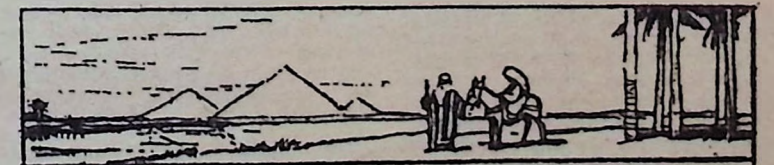
It should be mentioned here that Mr. Todd has served as a "back-bencher" in the Southern Rhodesian Parliament since 1946. He has never aspired to Cabinet rank. As a "back-bencher" he has been a fearless, clear thinking and able debater who has never been ashamed to attack legislation brought forward by his party if he believed it to be in conflict with Christian principles. As an M.P. he has been able to do an immeasurable amount of good for the African people, and sheaves of letters coming from them—from all parts of the Colony and beyond—rather gives a lie to the oft repeated assertion that the African people as a whole do not show gratitude.

Some of our African brethren—J. N. Hlambe, John Zulu, David Mkwanzu and others made special calls to the Todd home on that memorable week-end. They have expressed their firm belief that the hand of God is in this unexpected high honor that has been thrust upon their beloved leader at Dadaya.

In view of the magnitude of his new task, Mr. Todd has asked to be relieved of his duties as Superintendent of Dadaya Mission.

In announcing Mr. Todd's resignation, the Council desires to state that Mr. and Mrs. Todd are not severing completely their connection with the great work for which they have done so much during the past nineteen years. Obviously they cannot carry on with their present missionary duties for much longer, but they are ready and willing to serve in an advisory capacity and to give us the benefit of their consecrated wisdom and experience.

The Council takes pleasure in advising that S. R. Knapp has been appointed Mr. Todd's successor as Superintendent.—New Zealand Christian.





Owing to the holiday in Victoria on Tuesday, Nov. 3, our next week's schedule must be moved forward a day. First mail on Thursday, Oct. 29, will be the deadline, both for advertisements and church news, for the Nov. 3 issue. The Home Mission issue is planned for Nov. 10.

The Christian-Evangelist (2/9/53) includes the following stop-press telegram: "Dr. Frederick D. Kershner, for twenty years Dean of the School of Religion (Butler), died Monday, Aug. 24, after a brief illness. He retired from the School of Religion faculty, June, 1952.—O. L. Shelton." This telegram was printed on Dr. Kershner's weekly page, "As I Think on These Things . . .", which has long been one of his most influential ministries. This distinguished American churchman will be missed by our world brotherhood, and we extend sympathy to our American brethren in their loss.

We are sorry to learn that J. E. Allan, whose last ministries of a long and distinguished service were in Victoria, is at present in the Alfred Hospital, Melbourne.

The 83rd anniversary of the church at Peel-st., Ballarat, Vic., drew good attendances on Sept. 20, L. Crisp (Carnegie) being visiting speaker. On Sept. 27 a film night was held; a word of thanks was spoken for the help received from the Youth Centre in operating same. The church is progressing under the functional church system; prayer partners have been arranged, attendances at prayer meetings have increased, and already the system has proved a great success. A manse has been purchased, and special offerings have been received, amounting to approx. £80. Special interest is being taken in raising money for the manse at a future date. L. Morris and A. Graham spoke on Oct. 4. A presentation was made to Joan McKay, kinder supt., by teachers on the eve of her marriage to Jack Jones.

The 41st Bible School anniversary at Murray Bridge, S.A., was marked by splendid messages from G. R. Stirling, State Youth Director. Other happy youth events have been the B.S. picnic and Y.P.S.C.E. "chop picnic" (both held on C. Gruhl's farm), and C.E. District Union Rally, at which

J.C.E. gave an item. A cheque from an isolated family of recent membership included £5 towards additions to the Christian Rest Home. During Theo. Edwards' interim ministry ten have been received by faith and baptism. P. R. Whitmore, of Tumby Bay, will begin his ministry early in February, 1954.

On Wednesday, Nov. 18, 1953, Melbourne church men and women are to be treated once again to a musical feast. The combined choirs of the City of Brighton and City of Camberwell Philharmonic Societies are performing Handel's Israel in Egypt, in St. Paul's Cathedral. You are invited to learn the details in another column of this paper. The chorus work of this oratorio is remarkable, in that there are eight lines of music and the brilliant double chorus singing is unusual. The choirs and orchestra, with Lance Hardy at the organ, are under the direction of Dr. Herman Schildberger.

Victorian preachers' November meeting at Swanston-st. church on Monday, Nov. 2, at 2 p.m., will be addressed by J. Drayton, officer of the Department of National Development, economic adviser and research section, who will discuss plans being made to spread industries throughout the State. Prior to this interesting session, preachers will meet at 1 p.m. for their usual informal luncheon.

Services at Claremont, W.A., where J. E. Gough is minister, have reached the highest attendances for some years. Cottage prayer meetings are well attended. Four young people have made decision. Distinctive literature concerning the Restoration Movement is now available at the church. Average weekly offering for local needs is £16/10/- B.&F.B.S. offering was £10/8/-. L. Davis (Baptist minister) spoke at youth tea. Girls' club conducted successful fathers' night. Senior girls were defeated in basketball final. Dorcas has commenced building fund. A. Wilson, M.Sc., spoke to Men's Fellowship. Mr. Morris is able to attend services after long illness. Anniversary services were well attended. The church plans an evangelistic campaign early in 1954. Work has made considerable progress in recent months.

Ira Paternoster left Sydney on Oct. 25 for a special mission with an in-

dependent group of brethren in Auckland, N.Z. It is hoped this group will become linked with our N.Z. brotherhood after next Conference.

Principal E. L. Williams' appreciated leadership in a series of addresses on "The Witness of churches of Christ" marked the week of special meetings held in connection with the opening of the school hall, East Malvern, Vic. Sister churches sent delegations, and the church was helped by the song-leading of L. Butler (Hartwell), and items by soloists and choirs. On Oct. 17, the pageant That They All May Be One, composed by Wendy Morris (of senior school), was presented, and L. A. Trezise spoke. E. F. Halkyard, B.Sc., spoke on the morning of the 18th, and R. N. Gilmore at night, when H. R. Coventry officiated in the first baptismal service in the hall. Visitors' interest and good will have been encouraging.

Northcote church, Vic., has unanimously re-engaged its preacher, W. G. Graham, for an indefinite period.



Eastern Wheatbelt Conference, W.A.

The churches of Christ Eastern Wheatbelt Conference, W.A., met in the new Narembeen church hall during the last week-end of September. Some members came from far afield to take an active part. Representatives being present from Merredin, Mukinbudin, Bruce Rock, Corrigin and Narembeen.

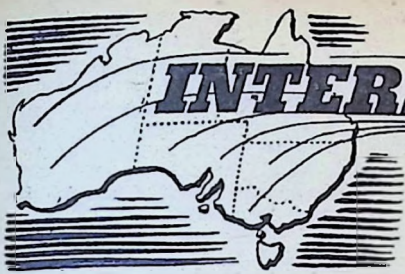
The conference followed a new pattern this year, business being discussed on the Saturday afternoon instead of on Sunday, which this year centred on a devotional theme. Mrs. George Smith was the speaker at a ladies' conference, which met at the same time as the circuit committee.

Wheat and sheep schemes largely finance preachers' salaries, erection of chapels, purchase of cars and their upkeep. City visitors were greatly interested in these schemes.

Visiting Conference speaker was George Smith, of Inglewood, who addressed the Narembeen Bible School on the Sunday morning, and also gave the gospel message at the evening service, holding the interest of all.

The following officers were elected: President, H. R. Fitch; vice-president, L. Smith; secretary, H. Jenkins. Appreciation was expressed for the generous hospitality of the ladies of the circuit.

The Conference sends greetings to all brethren throughout Australia.—L. A. Schuster.



INTERSTATE CHURCH NEWS

Discipleship

Mrs. D. Evans, Ray Marler, Shirley Marler, Joan Bagley, Gloria Hart, Sunnybank, Qld.
John Sweet, Wendy Manallack, Ivy Barnett, Geraldine Finn, Elaine Jackson, Joan Barfield, Mary Morrison, Berri, S.A.
Dawn Bokenkamp, Norma Germon, Wingham, N.S.W.
W. C. Keal, Dulcie Woolf, Wally Williamson, Toowoomba, Qld.
Mrs. F. Knight, Gympie, Qld.
Colin Baker, Laurie Redden, Heather Bessen, Janice Hurst, Doris Bywaters, and Ruby Harris, Mrs. Isgar, Mr. and Mrs. Window, Messrs. Harriman, Hendy and H. Cooper, Gawler, S.A.
Roy Mayberry, Maidstone, Vic.
Vincent Houghton, East Malvern, Vic.
Pam Mitchell and Peter MacSween, Kingsford, N.S.W.
Mrs. Stevenson, Kilburn, S.A.
Gail Roulston and Stewart Campbell, Northcote, Vic.
Brian Millard, Newmarket, Vic.
W. Watson, Barry Dobson and D. Reading, Invermay, Tas.
Keith Romey, Brian Crawford, Robert Crawford, Donald James, Lorraine Andrieu, Katherine Nicholls, East Preston, Vic.
Grahame Flee, George Johnstone, C. Lavando, Douglas Ling, Erica McIntosh, David Taylor, Larry Wilson, Gardiner, Vic.
R. Gleeson, Cowandilla, S.A.

Membership

Mrs. Gilbert, from Gawler, S.A., to Berri, S.A.
Mr. and Mrs. Ridgell, from Marburg, Qld., to East Ipswich, Qld.
Mrs. Sanders, from Balwyn, Vic., to Kilburn, S.A.
Misses R., P. and H. Williams and C. Brewer, Invermay, Tas.
Sis. R. Jarvis, from West Preston, Vic., to Emerald, Vic.
Mrs. V. Longthorpe, from Margaret-st., Launceston, Tas., to South Yarra, Vic.
A. L. Morton, Edward and Joan Morton, Hornsby, N.S.W.
Mr. and Mrs. Carter and Janice from Horsham, Vic., to Maryborough, Vic.
Mr. and Mrs. W. P. Baker, Kevin, Ross, Glen and Brian Baker, from Loxton, S.A., to Gawler, S.A.

Marriage

Dorothy Mavis Joyce to Gordon Pollard, Warracknabeal, Vic.
Mavis Bowman to Gordon Bartlett, Maryborough, Vic.
Leonie Piper to Colin Cripps, Margaret-st., Launceston, Tas.
Lois Younger to Viney Longthorpe, Margaret-st., Launceston, Tas.
Kath Graham to I. Gillett, Northcote, Vic.

Fallen Asleep

Mrs. Fanny E. Hart, Sunnybank, Qld.
J. Harlan, Sunnybank, Qld.
Mrs. W. Brydon, North Sydney, N.S.W.
P. Adams, Margaret-st., Launceston, Tas.
Mrs. Florence Adams, Gardiner, Vic.
Mrs. Jones, Malvern-Caulfield, Vic.

Tasmania

Margaret-st., Launceston (J. A. Luff).—Sept. averages were: 11 a.m., 73; 7 p.m., 72; and communicants, 90. In absence of minister on vacation A. J. Griffiths spoke on Sept. 20. B.S. anniversary practice has commenced. Ladies' Guild raised £5 at H.M. afternoon. K. McLean (Chalmers Presbyterian) addressed C.M.S. Minister is new president of Launceston B.&F.B.S. Committee. Several members are engaged in preparations for National C.E. Convention. Bethany annual offering was £45. Miss L. Dale (S.U.M.) addressed Y.W.F. on 14th. At recent film and social evening J.C.E. raised £12 for National Convention Fund. A. J. Griffiths and family are leaving for W.A. At Fellowship Hour after evening service presentation was made to Leonie Piper and C. Cripps prior to their marriage. Visitors have included Miss Thomson and Miss Gore (Vic.).

Invermay (R. M. Wilson). — Good attendances are being maintained despite much sickness. Sis. N. Dowde is in hospital. During Sept. B.S. tea was held, after which scholars gave concert. On Oct. 11 father of B.S. scholar made decision, as well as young man. On 18th two were immersed, and another made decision. Sis. M. Alderton is conducting B.S. anniversary practice. Many interstate visitors were present during C.E. Convention.

Western Australia

Harvey (T. D. Malden).—F. Stephenson addressed all services at B.S. anniversary. Splendid singing by

children marked occasion. 60 kinder children received prizes and presentations were made to mothers of Cradle Roll babies by Mrs. F. Jones. Demonstration and senior prize giving was on Oct. 13 when crowded building testified to work of B.S. staff. Several new teachers have been added to staff. Messrs. Maiden and Roesner visited Bridgetown during month. Church officers and wives attended Bunbury Golden Jubilee celebrations on Sept. 27, as well as mission following.

South Perth.—First B.S. anniversary in new building was on Sept. 27. A. A. McRoberts and J. Bond were speakers. An innovation was anniversary tea and film after it. 108 prizes were distributed while good conduct awards donated by sec., Mr. Cooper, were won by Diana Hughes and Bruce Peacock. Visitation by Mr. Nightingale, who also conducts State school scripture classes brought large number of scholars since moving to new building. During past three months Mr. Vincent has spoken, assisted by Messrs. Nightingale, Heyhoe and Samuel. Missionary interest has been stimulated by addresses of Miss P. Treasure (India), Mr. and Mrs. McMillan (Sudan), and A. Scott (B.&F.B.S.). Ladies' Fellowship acted as host to rally conducted by Women's Conference Auxiliary, at which over 80 attended. Mrs. G. W. Elliott occupied chair, and Mrs. G. A. Ewers was one of the speakers. A. Ware was guest speaker at monthly youth tea. Y.P. assisted in evening service conducted by H. Heyhoe.

Queensland

East Ipswich (R. Hilford).—Ministry of R. Hilford has inspired all. Average attendances in Sept. were: morning 76, evening 53, despite influenza epidemic. Church regrets removal of Mr. and Mrs. P. Green and family to Grenville. Sisters A. Risson and L. Martin have recovered from illness. D. Newlands is in hospital. B.S. anniversary and presentation of books was made on Oct. 4. A. Holmes presided, and minister gave addresses in afternoon and evening. Miss S. Martin conducted singing. Building at One Mile is nearing completion. Happy Hour conducted by Youth Director, K. Horne, benefited B.S. there. Average attendance was 56 with highest attendance 71.

Gympie (R. Roberts). — Cottage prayer meetings are being held at Monkland in preparation for visit of K. Horne, who will hold one week's mission and Happy Hour in district. D. Everard is improving in Brisbane hospital. Garden party at home of Sis. McKenzie aided building fund.

New South Wales

North Sydney (Ira Paternoster).—Sisters Butler and Lawrence, sen., are improving after illness. Visiting speakers have included Messrs. D. Wakeley, Norling and Cust. College offering is over £60.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.).—B.S. anniversary on Sept. 27 and 30 attracted large and appreciative gatherings. P. E. Thomas (Marrickville) was speaker in afternoon, and A. G. Elliott at night. School singing under direction of Mr. Larcombe was very good, and theme, "Our Best for Christ," was well presented. On Oct. 4 memorial service to the late elder, J. Rodger, was conducted, with Clive Way soloist. Recent visitors have included Miss G. Black (Subiaco, W.A.), Miss Gardiner (Taree), Mr. and Mrs. F. Elliott, Mr. and Mrs. Turriff, Mr. and Mrs. York, Mrs. Pope and Mrs. Barnes (all from East Kew, Vic.).

Mosman (G. E. Burns).—On morning of Oct. 4 three new members were welcomed into fellowship. C. Murray spoke. At night V. Muir gave gospel address. Minister spoke at Paddington in morning, and Seaforth at night. On Oct. 18 Ira Paternoster (North Sydney) exchanged with minister in morning. Mr. Ellerby gave gospel address while G. E. Burns was at Seaforth.

Wingham (K. W. Barton, L.Th.).—Fortnightly Fellowship continues with good support. Last meeting was film night, which included missionary film, *Regions Beyond*. Baptismal service was conducted on Oct. 4, when two young ladies were baptised and received into membership on same evening. B.S. anniversary was held on 11th. Guest speaker was A. R. Norling (Hurstville). Anniversary concluded with prize-giving concert on following Wednesday. School continues to be led faithfully by G. Norling and small band of teachers.

South Australia

Kilburn (H. G. Norris).—On evening of Oct. 18 members were transported to Prospect, where combined baptismal service was held, and converts of recent mission immersed. B.S. attendance was 190. Conference Pres., G. Mathieson, and G. Mathieson, jr., were welcome visitors. F. Lawrance is recovering after illness. Ladies' Guild held successful function on 17th, when they disposed of goods made during year. Following mission with J. E. Webb, work is in good heart.

Whyalla (K. N. Roberts).—Minister has resumed duties after illness. J. Ewers (W.A.) is worshipping with church. He and W. Tregloan took services during absence of minister. Newly formed youth society is pro-

gressing. Sis. M. Wood was home on leave on week-end.

Dulwich (G. Whiting).—B.S. picnic at National Park attracted about 135 parents and scholars. B.S. anniversary was held on Oct. 4, with singing led by Mrs. Perkins. Mr. Chivell (Unley) spoke in morning, J. B. Baker in afternoon and minister at night. Good attendance witnessed prize giving on Tuesday night. Average Sunday attendances are well maintained.

Maylands (A. A. McRoberts).—Since winter, attendances have moved upwards, the average for Sept. being 109 at morning and 96 in evening. B.S. has been practising for anniversary. A. A. McRoberts completed series of talks at morning services upon position and appeal of C. of C. Visiting speakers during month were R. Holmes (Vic.) and Mr. Wood (Palmyra). W. Harris gave gospel message in absence of A. A. McRoberts (at South Perth anniversary) on Sept. 26. Collection for Bethesda Hospital yielded £5/13/-. Fete held on Sept. 19 was great success, giving net result of close to £100. It is hoped to place plans of proposal for new church building before general meeting during Oct.

Mill End (R. W. Marshall).—B.S. held successful anniversary services. Teachers enjoyed fellowship with R. Greenhalgh (N.S.W. Youth Director) at luncheon. Meetings were addressed by Messrs. Stirling, Thurrowgood, J. B. Baker, Greenhalgh and Marshall. At B.S. demonstration on Oct. 7 scholars presented items and Bible plays. Prizes were distributed. Bible on the Table was screened. There was large attendance at picnic at McLaren Vale on 12th.

Cowandilla (T. T. Robinson).—Mrs. Jackson is home after operation. Visiting speakers have been C. F. Adermann, M.H.R., W. Burns and V. C. Stafford. Morning average is 85, evening 65, and communicants 91. Married women's group held two successful concerts in aid of platform coverings and kinder Christmas tree, and raised £24. Mrs. P. Scheins is pres., and Mrs. M. Pollard, sec. At last meeting of group Mrs. T. T. Robinson spoke on trip to N.Z. Duetlists on Oct. 11 were Miss B. Pitcher and J. Westly. On 18th basket ball captain assisted in service. Mrs. R. Hall presided, and spoke to children. Newly formed youth choir gave special item, with N. G. McLean in charge.

Victoria

Emerald (D. Stewart).—On Oct. 11 church celebrated fortieth anniversary. R. H. Sparks spoke in morning and Dr. G. H. Oldfield in afternoon. Assistance of C.E. quartet and Mrs. Neville Ross was appreciated. Among past members present were members

of Daff and Bolduan families. Thank-offering of £51 was received. Annual meeting revealed stable condition of work, and members of newly elected Board are H. L. Sercombe (sec.), H. Green (treas.), A. F. Laird and D. Nelson (deacons), and Mesdames Sercombe and Green (deaconesses).

Geelong (T. A. Fergusson).—Ninety-sixth anniversary was held on Oct. 18. Large attendances heard J. E. Brooke (Balwyn), who was guest speaker. At P.S.A. minister presided, and items were given by Mesdames Ball and Watt, K. Taylor, Mrs. Folletta and R. Folletta. Feature of evening service was special singing by choir, and instrumental item by R. Folletta. Annual B.S. meeting re-appointed D. Drayton as supt. Resignation of Mrs. Carr as kinder supt. was received with regret. Mrs. H. Russenberg was appointed to this vacancy. Cricket team won first match of season.

Ormond (F. E. Buckingham).—Meetings are large. Minister has commenced series of ten addresses on return of Christ. Ladies held apron afternoon to aid their stall for sale of work. All clubs are assisting in B.S. and church work. Successful B.S. picnic was held at Ferny Ck. Excellent work was done by ladies under guidance of Sis. E. Mitchell. H. Bowden is recovering after illness. Mr. and Mrs. Woff were soloists on evening of Oct. 18.

Maryborough (M. A. Coombs).—Reports from all auxiliaries were received at half-yearly business meeting. Mrs. R. Burrell held social afternoon for C.O.B. Refurnishing Fund. B. Trickey led bright singing at B.S. anniversary. On 11th Mr. Syme spoke in morning, and A. Graham in afternoon and evening. V. C. Stafford spoke at all services on 18th.

Newmarket (D. W. Hibburt, B.A.).—Miss R. Matson spoke and Miss W. Matson (Frankston) assisted at youth service on Oct. 11. Combined prayer meeting with Baptists is held each month. B.S. is holding used stamp drive for Social Service Dept., and aims at every child above kinder knowing Lord's Prayer and Psalm 23 by end of year. R. Bust spoke at morning service prior to College offering.

Maidstone (E. H. Randall).—At enthusiastic church business meeting programme suggested by conference committees was adopted to commence with Church Membership Dedication Service on Oct. 25. On 18th A. E. Hurren spoke, and visitors included Mr. and Mrs. Iliff (Sunshine). B.S. scholars are practising hard for anniversary under leadership of Vin Waters. A. Hounsel had brief stay in hospital.

Northcote (W. G. Graham).—Since fire, meetings have been held in small

Town Hall, and will continue there until the building is available. Attendances have been averaging about 160 for both services. Two decisions were made on Oct. 11. B.S. is held in Presbyterian school hall. Response to re-building appeal has yielded £2000 in cash and promises. Street stall conducted by choir on Saturday morning yielded £100. At after church function Miss K. Graham and I. Gillett were made presentation prior to marriage. Annual meeting of B.S. teachers was held on Oct. 19.

East Preston (F. Langford).—Attendances have been well maintained, and six recently were baptised and welcomed into fellowship. Matron Perrin gave fine address to 66 ladies on work done amongst women at Pentridge, and £14 was raised for Building Fund. Y.W.F. had 55 present when Dr. Aikin spoke on educating children about sex. C.M.S. is preparing toys for Christmas tree. Tennis club has entered three teams in summer competition. J.C.E. prepared articles for New Hebrides, and maintains good average at each meeting. W. W. Saunders spoke to W.M.B on work of Homes of brotherhood.

Croydon (L. Christensen).—Church anniversary was held on Oct. 4. W. Nankivell was speaker at morning service. Mr. Page, former preacher of church, spoke at P.S.A. After fellowship tea film *Hidden Treasures* was shown. Attendances at services were good. Annual meeting was held on Oct. 17. Church has decided to do without elders, having five deacons who will elect leader amongst themselves. Position of B.S. supt. is still vacant. Church officers recommend part-time preacher after one more year under student preacher. New student is expected next year. Mr. and Mrs. O. Smith have moved into new home. Y.P. gave them surprise house-warming on Oct. 10.

Preston (J. E. Searle).—Church celebrated 51st anniversary on Oct. 11 and 18. At 11 a.m. on 11th, Dr. G. H. Oldfield spoke and led in prayer of dedication for members. Thank-offering was £562. Betty Quaife was soloist. P.S.A. was addressed by Mr. Leuba on work of refugees in Europe and *This Road We Walk* was screened. R. Fisher spoke in evening, and choir sang. During day Ladies' Fellowship provided excellent hospitality. On 18th V. Gole (Hampton) spoke in morning, and minister installed newly elected deacons and elders. In evening choir and male quartet rendered items, and minister spoke. Annual business meeting revealed work to be in splendid condition. There were 12 additions in year and 4 restorations.

Malvern-Caulfield (W. Thomson).—Mr. Latimer spoke at gospel service on Oct. 4. Through Mrs. McKenzie,

Caulfield Philharmonic Choir under David Plummer gave concert to aid church funds. Canberra appeal amounted to £32. Three people have made decisions. B.S. anniversary services were enjoyed. On Oct. 18 Mrs. Mitchell was able to attend services after long illness. Sympathy is expressed to Mrs. Worsley in passing of husband. Ladies held floral afternoon on 21st, with many visitors present. Men have been conducting meetings at Emmaus during month.

South Yarra (V. Longthorp).—B.S. anniversary on Oct. 4 was well attended. C. Watson (Brunswick) was afternoon speaker, and preacher addressed morning and evening services. Children sang well under leadership of A. Searle. On 11th kinder and Cradle Roll demonstration was held in Renown Hall, when all children and babies received books. Concert was enjoyed by all on 14th, when scholars received prizes, and a presentation was made to R. Walters on his retirement as supt. C. Kimber has been welcomed as new supt. Explorers enjoyed hike on Sept. 26. J. Thompson (Archaeological Society) gave interesting address to C.E. B.I tennis team received their premiership pennant on Oct. 20. Mrs. D. A. Lewis is in Alfred Hospital as result of a road accident.

BIRTHS.

AH MOUY (Pang).—On October 21, at Epworth, to Winsome, wife of Stanley Ah Mouy—a son (Dennis Stanley).

DEATH.

ADAMS.—On Sept. 13, at Launceston, Tas., Percy Harold, loved second son of the late George and Emma Adams. Loved friend of Herbert and Grace Scott-Brown.

IN MEMORIAM.

LACY.—In loving memory of my dear ones, mother, who was called home Oct. 30, 1943, Nesta, June 30, 1931, and dad, June 11, 1952. "Till he come."—Rosa.

ENGAGEMENT.

The engagement is announced of Shirley Edith, elder daughter of Mr. and Mrs. W. Giezendanner, of Wynnum, Queensland, to Francis Adrian, youngest son of Mr. and Mrs. F. A. Dawes, Wynnum.

SILVER WEDDING ANNIVERSARY.

LANGLEY-EDDY.—Mr. and Mrs. H. Langley announce with pleasure the 25th anniversary of their marriage, celebrated by A. E. Hurren at the church of Christ, Short-st., Bendigo, October 27, 1928. Present address 17 Baxter-st., Bendigo.

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PLEASE NOTE.

Owing to the cost entailed, we regret that we have been unable to send sample copies of the College Magazine to each church. Should you desire such, please forward 2/6d. immediately and we will be only too pleased to send you a copy. But HURRY, as supplies are nearly gone.—The Editor.

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7.45 p.m., Baptist Church

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Wednesday, 18th November, 1953
at 8 p.m.

Soloists:

LESLIE ADAMS	-	-	Tenor
CAVELL ARMSTRONG	-	-	Soprano
MARGARET LANIGAN	-	-	Soprano
PATRICIA de BERGH-KER	-	-	Contralto
LANCE HARDY	-	-	Organ

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Anniversaries and Homecomings

MOUNT EVELYN—Church Anniver-
sary, Nov. 1. Speakers: 11 a.m., B.
J. Combridge; 7 p.m., A. H. Pratt;
8 p.m., Film. Progress of church
and building. Basket meals.

EAST MALVERN (16 St. George's
crescent)—Bible School Anniversary
on Nov. 1. 3 p.m., J. W. Lewis,
prize-giving; 7 p.m., H. E. Steele.
The pageant ("That they all may
be one") will be repeated at this
service. Special singing by the
school at all of these meetings.

EMERALD—Bible School Anniversary,
Nov. 8, 11 a.m., 3 p.m. and 7 p.m.
11 a.m., "Remembrance Day" Ser-
vice, D. D. Stewart. 3 p.m. and 7
p.m., singing of special hymns by
school. Distribution of prizes. Illus-
trated talks, H. R. Steele (Croydon).
Come and share the "day" with us.

LYGON-ST., CARLTON—Home Com-
ing Day, Nov. 1, 11 a.m., C. G.
Taylor, B.A.; 3 p.m., P.S.A., S. R.
Baker; soloist, Laurence Cowan;
xylophonist, Joan Atkinson; 7 p.m.,
Gospel in visual presentation. Film.
Decision. A cordial welcome to all
past members and friends to enjoy
the happy fellowship of this home-
like mother church on this very
special occasion. Accept our hos-
pitality.

MIDDLE PARK—Bible School Anni-
versary, Nov. 1, 3 p.m., T. Fitz-
gerald; 7 p.m., R. P. Clarke. Nov.
8, 3 p.m., A. Thomas; 7 p.m., J.
Plummer. Bible School concert and
distribution of prizes, Wed., Nov. 25.
A welcome awaits all.

SWANSTON-ST., MELBOURNE —
88th Homecoming Day, Sunday, Nov.
8, 11 a.m., "The Church the World
Needs;" 3 p.m., guest speaker, James
Beatty, B.A.; 7 p.m., "A Beautiful
Bride." Preacher, K. A. Mac-
naughtan. An invitation to all former
members and friends to join us in
a day of thanksgiving and worship.

Christian Fellowship Association

Members of C.F.A. are invited to
attend the Annual Meeting on Nov.
17 in the School Hall, Lygon-st., at
7.30 p.m.

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W.C.T.U. Convention S.A.

Vital decisions were made at the 65th annual convention of the Women's Christian Temperance Union, Adelaide headquarters, Wakefield-st., Sept. 26 to Oct. 2. Delegates numbering nearly 130 came from many metropolitan Unions, and from Gladstone, Balaklava, Hamley Bridge, Bute, Kadina, Gawler, Strathalbyn, Naracoorte, Wolseley, Mount Gambier. Main features of the official opening, with the president, Mrs. D. Glen, in the chair, were reports from the general secretary, Mrs. E. J. Green, and the corresponding secretary, Mrs. H. R. Lawrie, and a memorial service to departed members conducted by Mrs. A. N. G. Black. At night greetings from kindred bodies were received at the president's reception, the president's address delivered, and some delightful music enjoyed. At intervals during the week reports were heard from Union, country and youth organisers, the children's organiser, and from superintendents of about 40 departments of work. The treasurer's report and balance sheet was made interesting and entertaining by Edith I'Anson, who explained various features in a racy manner, calculated to arouse enthusiasm on the usually dull subject of finance.

The highlight of the week was the presence of Isabel McCorkindale, National Director, recently back from the World's Convention in Canada. As well as delivering addresses on the Safer Roads Campaign and her experiences across the Pacific, Miss McCorkindale gave much valuable information and advice on procedure, and was of great assistance to the general secretary in preparation of the report on building progress. As a result the plans presented were passed unanimously. It was shown that over £5,000 was in hand towards the project, which will include additions of 15 bedrooms, caretaker's flat, and modern amenities on top of Willard Hall, remodelled stage in the hall, new kitchen, and a separate unit of laundry and staff rooms. The budgeting of Unions to raise extra money was proving successful, and several hundreds of pounds were already in hand through this means.

Resolutions on lotteries, citizenship for aborigines, the Colombo Plan, radio, and equal status were accepted by Convention, and sent to their appropriate destinations.

A friendship evening was arranged for the Thursday night, with singing, dancing, and piano items by New Australians, an Indian graduate working for a doctorate at Adelaide University, a Scotsman in kilt, and four part-aboriginal girls. Guests fraternised between items, and the evening was

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voted excellent. The children of the
Loyal Temperance Legion presented
another fine evening on Friday. Dur-
ing the week educational films on the
alcohol subject and smoking, brought
from abroad by Miss McCorkindale,
were shown to several groups.

Each day luncheon was served for
delegates and others at Flinders-st.
Baptist hall, where guests gave greet-
ings from various church movements.

Plans were made for the National
Convention, to be held in Adelaide
during April next, when delegates from
all the States will be present. It is
over twenty years since this gathering
was held in our city. A summer school
at "Nunyarra," Belair, is to follow the
convention proper.

Officers elected were: president, Mrs.
D. Glen; first and second vice-pres-
idents, Mrs. W. Burns, Mrs. C.
Duguid, B.A.; retiring pres., Mrs. W.
T. Cooper, J.P.; corresponding sec.,
Mrs. H. R. Lawrie; recording sec.,
Miss V. E. Turner; treas., Miss E.
T'Anson, J.P.; gen. sec., Mrs. E. J.
Green.



*Who Are Excused
from Giving or Going?*

Those who believe that the world is
not lost and does not need a Saviour.

Those who believe that Jesus Christ
made a mistake when he said, "Go
ye into all the world, and preach the
gospel to every creature."

Those who believe that the gospel
is not the power of God, and cannot
save the heathen.

Those who wish that missionaries
had never come to our ancestors, and
that we ourselves were still heathen.

Those who believe that it is
"man for himself" in this world, and
who, with Cain, ask, "Am I my
brother's keeper?"

Those who want no share in the
final victory of Christ.

Those who believe they are not ac-
countable to God for the money en-
trusted to them.

Those who are prepared to accept
the final sentence: "Inasmuch as ye
did it not to one of the least of these,
ye did it not to me."—Horace Bush-
nell.

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