

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

STAMPS AID TRAVEL

On the occasion of the Paris Centennial Conference of Y.M.C.A., in August, 1955, the French Government will issue a special-postage stamp commemorating the founding of the World's Alliance of Y.M.C.A.'s in 1855.

This, in itself, is of real interest to stamp collectors, the world over. However, the opportunity is being further developed with several objects. First let us tell you a fascinating story.

The International Association of Y's Men's Clubs with more than 500 clubs in 32 countries, has as its central purpose—"to serve by diligent, active, personal and united effort in carrying forward every phase of the programme of the Young Men's Christian Association." Y's Men are world minded and all have a common objective—"to achieve Christ's ideal of international and inter-racial justice."

Working toward these goals, the Y's Men have made it possible, during the past 32 years, for a significant number of delegates to travel great distances, over oceans and continents, to International Conventions. Before and after the conventions, the delegates visit many cities, homes of many Y's Men, places of interest, industries and institutions. These extensive visits enable the Y's Men to learn more about each other, about mutual problems, about conditions in their homelands. Ideas are exchanged, bonds of fellowship are strengthened and a deeper understanding is developed.

Such travel is made possible by the "Bishop's Fund," which is perpetuated by contributions of tremendous quanti-

ties of cancelled postage stamps, collected by Y's men everywhere, and by small cash donations.

The stamps are sent to central offices and sold in bulk quantities to stamp dealers. Millions of stamps are collected each year for this purpose.

This then, is the background leading to a special project, to supplement the Bishop's Fund, with travel assistance to Paris as the object. In co-operation with the World's Alliance of YMCA's, the Y's Men will produce and sell a souvenir First Day Cover bearing the special French commemorative stamp and posted from four special post offices at various conference centres.

A special envelope will be printed with a beautiful design (known as a cachet) by means of a steel engraving. It is expected that the cachet design will be executed by the artist who designs the 30-franc French commemorative postage stamp. The envelopes will be "franked" with the special stamps, addressed to the pur-

chasers, cancelled with a special obliteration and mailed on the first day of issue of the stamp from the special Paris post offices. The post offices will be located at the Maison de la Chimie, the Sorbonne, the Cite Universitaire and at the Rocheton YMCA Centre at Melun. Within the envelope will be a finely illustrated brochure containing interesting information and historical data on the World's Alliance and YMCA work throughout the world.

This cover will be a splendid souvenir of a most unique event. It will interest everyone whether stamp collector or not, and whether or not they attend "Paris."

The modest proceeds of this project will serve to enlarge this Y's Men's "Bishop's Fund" travel project. It will provide assistance for those who may be assisted to Paris, and also enable Y's Men to visit in all parts of the world, as a means of spreading good will and brotherhood and of strengthening the Y's Men's movement to enable it to become one even more worthy adjunct of the World's Alliance of YMCA's.

It is planned that profits of this project in countries where there are no Y's Men's Clubs will be available to the National YMCA organisations of those countries.

It is our sincere wish that everyone interested in the YMCA and the concepts for which it stands will purchase at least one of these beautiful covers and thus make the Bishop's Fund's World Brotherhood Project an even greater success.—Gordon McClary.



THE AUSTRALIAN *Christian*

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



The time has come for the Son of
man to be glorified. Truly, truly I
tell you, unless a grain of wheat falls
into the ground and dies, it remains
by itself all alone; but if it dies, it
bears much fruit. He that loves his
life loses it. He that hates his life in
this world will keep it for life ever-
lasting. If any man is my servant, let
him follow me; and where I am, there
shall my servant be; if any man serves
me, my Father will honor him. Now
my soul is troubled; what shall I say?
Father, save me from this time? No,
it was for this I came to this time . . .
Now is the judgment of this world;
now shall the ruler of this world be
driven out. But, I, if I am lifted up
from the earth, will draw all men to
myself.—John 12: 23-27, 31, 32 (Wil-
liams).

Our business is first and last with
Jesus Christ. It is him we preach and
to him we invite men and women
to come. In many ways we are better
trained than our fathers were — the
blessings of education are close at hand
for us all; but the heart of the gospel
is not in the refinements of the schools,
but in the response of the heart to the
love of Jesus. . . . Edward Burne-Jones,
the artist, during the last days of his
life, received hospitably at his home an
American lady who had done some
painting, and labored under the delu-
sion that she was a great artist.
Burne-Jones endured it with patience,
and finally asked her if she would care
to look at some of his paintings be-
fore she left. The lady agreed and
was taken into his studio, where she
looked intently at his paintings. She
was enough of an artist to know true
art when she saw it, and was hushed
into silence. When bidding her fare-
well, Burne-Jones said, "And now, my
dear, what do you mean to do with
your art?" She bowed her head and
replied quietly, "I mean to begin all
over again." That was the beginning
of the salvation of an artist. That is
what happens when Jesus is offered
to men. As he is lifted up before them,
they say, "I mean to begin again."
—John Bishop.

Now let us see thy beauty, Lord.
As we have seen before;
And by thy beauty quicken us
To love thee and adore.

THE AUSTRALIAN CHRISTIAN

Men's Work—a Force or a Farce?

The Archbishop of York recently told the Church of England that four conditions are immediately necessary for strengthening the life of the Church, and its witness to the world: (a) increase of clergy; (b) active and instructed laity; (c) strengthening of fellowship in all parishes; and (d) more generous and regular giving. It is worth noting the emphasis which the Church of England, in common with all other Christian communions, is now giving to the need for an "active and instructed laity." *The Anglican*, Australian weekly paper, said candidly in a recent editorial on "The Layman and the Church" (28/1/55): "There are few Churches which use their laymen less effectively than the Church of England . . . It is only, as it was yesterday, that the Church of England has begun to wake up to the fact that the laymen are the 'People of God,' that they are the Church, the 'Body of Christ' . . . There are multitudes of consecrated laymen who witness in their homes and whose lives where they work offer a great example. But individual effort is never sufficient in this highly organised world." The editorial bluntly lays much of the blame for "the dumbness of the layman" on the clergy, and urges men to get into the work of the C. of E. Men's Society.

THE LOCAL LEVEL

All this is excellent, and more than Anglicans would benefit from similar frank soul-searching on the matter of men's work. For, despite all that the various Christian Churches have said about the need for such organised work, painfully little has really been achieved in Australia. One significant pointer is that such a comprehensive effort as the Mission to the Nation, which sought to marshal churchmen for evangelism, has, on its secretary's admission, failed at the local level—the most vital of all. Were the men effectively linked together in Christian service in every local church throughout the land, the Mission to the Nation, and similar efforts, would achieve amazing results. As it is, they have too often been hamstrung.

The average churchman, pleasant, easy-going chap that he is, will take his Christianity as comfortably as he is allowed. We have let him get away with it too long, apart from lashing out fretfully when our own burdens grow too heavy. But sermons on his apathy and indifference are not good enough. Nor is the assumption of too many jobs by any one man, be he minister, elder or anyone else. Every churchman must be asked to do some specific job; made to feel that the

church is relying on him to do it. Ask the man, who doesn't attend church as often as you would wish, to help in some visitation of others; his reaction might surprise you.

The plain fact is that the Restoration Movement put down its roots and flourished in this land as a *people's movement*. Men were alive to their responsibilities. They witnessed and worshipped, and sought to do both better by forming on the local level their Mutual Improvement Societies. The "mutual ministry" demanded their best. It still does, but there are many men whose names are on our "morning plans" today who have never been given any organised, continuing help on how to serve at their best. Some churches hold training classes. Some issue typed notes of procedure and advice; the church at Lake-st., Perth has recently done some fine work in this way.

FEDERAL PLANS

This is the kind of work which many of our modern Men's Fellowships are doing. We need a Men's Fellowship in every church of the brotherhood, training men to serve—in the fullest sense of that term. To help us achieve that, the 1954 Federal Conference called for the formation of a Federal Department of Men's Work. Since then, a steering committee has been appointed to foster the project: F. N. Lee and N. R. Arnott, both of Victoria, are chairman and secretary respectively, and the active Victorian Church Men's Society is represented in the persons of its president and secretary. South Australia made a quick, enthusiastic response, inviting Fred Lee to the inaugural meeting at which the State committee was formed. The Federal committee has had encouraging news from Western Australia and Queensland in response to letters sent to State Conference Executives. A report from the church at Marrickville, N.S.W., printed in this issue, mentions the local appointment of a Director of Men's Work.

Meanwhile, the Federal committee is going ahead with the reprinting of ten pamphlets on men's work, which Mark Rutherford handed over after his Australian campaign. These have been adapted to Australian conditions.

All this is only a beginning. The beginning of what? Much of the answer depends on us. Let's see to it that the committee is spurred on, and not bogged down through any official go-slow tactics, or local indifference, or interstate pettiness, or smallness of conception. Let's plan and build big! We want this Federal Men's Work to be a *force*, not a *farce*!

"It is Christ alone who shows men what they are, and what they may become," concludes JOHN BISHOP in discussing faith in . . .

Son of God and Son of Man

The heart of Christianity is not belief in a set of ideas or general truths, but in a Person, in the God who has intervened once and for all to save the world in Jesus Christ, and who in saving has made known to us his nature and his name. Jesus brings the Father near, and no one else does. When we ask what special qualifications he has for knowing God that we should take his word as final, the answer of the Church is that there is between God and Jesus a solitary and unique relationship. He is "the only begotten Son of the Father," God manifest in the flesh.

Grounds for Belief

What grounds have we for believing that Jesus was not only the Son of Mary but the Son of God? It is inevitable that a personal God should reveal himself, and a full revelation can only be made through a Person. An Incarnation is not only reasonable but is to be expected. In answer to the question why we believe such an Incarnation took place in the person of Jesus Christ, I would refer to the unanimous witness of the New Testament. When Jesus was baptised a voice declared: "This is my beloved Son." In the middle of his ministry one of his disciples declared: "Thou art the Son of the living God." At his crucifixion a soldier belonging to a pagan race, beholding his patient suffering, was moved to make the same witness: "Surely this is the Son of God." The word which is appended to the fourth Gospel might well be said of the whole New Testament: "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

The New Testament records the amazing claim that Jesus made for himself. To a seeker after eternal life he says: "Follow me"; of one who would see the Father he asks: "Hast thou not known Me?" "Who can forgive sins but God alone?" said the Pharisees, and they were right. Jesus said: "Thy sins be forgiven thee: go in peace." "Ye call me Master and Lord, and ye say well, for so I am." He proclaims himself as being the object of prophecy. He claims to be greater than David, Solomon, Jonah and the Temple, and higher than the angels. He regards himself as the supreme authority, the teacher above all teachers. "It was said to you of old

time, but I say unto you." The Buddha said: "Forget me if only you will remember the way I go." But Jesus could never have said that. "I am the Way." "Come unto me," says he — seven times in that great passage occurs the personal pronoun.

Such claims by an ordinary man would be branded as egotism, but when Jesus makes them we feel that he is speaking the truth. For he had no sense of personal sin. He found nothing in himself to forgive. The greatest saints have been the most conscious of sin. But Jesus said to the Pharisees: "Which of you convicteth me of sin?" — and none of them was able to answer him a word. He was holy, harmless, undefiled, separate from sinners. Take his sinlessness and his claims together and they point in one direction. Jesus was not merely a man; in him God took human form, living our life, facing our temptations, sharing our sorrows, and dying our death.

A Vital Belief

Belief in our Lord's divinity is vital to the Christian religion. It seems to me that we must either accept Christ as the Saviour of the world or else call him mad, or utterly mistaken and deluded, and turn away from him. The fact of Christ is not just a fact of history: it has become a fact of conscience. Who is this man whose words still stab us like the sword of God, whose eyes still haunt us, whose "purity does all our lusts condemn"? Our hearts cry out: "Thou art the King of glory, O Christ." The only explanation which really satisfies our mind and conscience and harmonises with the facts is that the witness of Jesus is true, and that he is what he professed to be. "All other explanations are as unsatisfying to reason as they are revolting to reverence." When Thomas Carlyle's wife died, and his household was plunged into grief, someone read to him the great words: "Let not your heart be troubled: ye believe in God, believe also in me." Carlyle broke in upon the reading and said: "If you were God, you had a right to say that, but if you were only a man, what do you know more than the rest of us?" Jesus claims for himself relationship to God such as no other man enjoyed. He does in and for men what only God can do. In Christ we are face to face with God himself. To meet with Jesus is to be in the presence of the Eternal.

His Real Humanity

The humanity of Jesus is just as real as his divinity. In the early days of the Church men felt as great difficulty about the real humanity of Jesus as many do today about his divinity. They were quite sure that Jesus was God, for they had beheld his glory and felt his power in their lives, but they found it hard to understand how, being God, Jesus could at the same time be a real man. That is why the Apostles' Creed, starting with a confession of his divinity, "I believe in Jesus Christ his only Son our Lord," goes on with equal emphasis to insist upon his true humanity. "Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." It has been truly remarked that all the verbs in that sentence are verbs that set forth the great and universal human experiences, and that we might sum up human life in those terms.

The two phrases, "He was born of the Virgin Mary . . . he suffered under Pontius Pilate" are dates, like "1066 and all that." They stress the fact that once something happened on a certain day at the certain place, and they are of tremendous significance. For it is the very nerve of Christianity that it is an historic religion. It is bound up with the fact that Jesus Christ really did live; and if you could disprove that, you would destroy Christianity. It is quite evident that Jesus had a human body. We read in the Gospels of Jesus being hungry, weary, thirsty, sleeping, and at last dying. He had also a human mind. He advanced in wisdom. He possessed all our human feelings. "He suffered, being tempted." He sustained himself by prayer. He was made in all things like unto his brethren. He is the ideal man, the pattern for our lives. He illustrates the goal which one day we shall attain—"unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Difference Jesus Makes

What difference has Jesus made by his coming? He has changed man's thought of God. "Leave out Christ," said Dr. Moffatt, "and is there a thought of God that will stand the strain of life?" Jesus gave the world that final and perfect description of

(continued at foot of next column.)

WOMEN

FEDERAL ACTIVITIES

World Day of Prayer

Mrs. R. McCallum, N.S.W.

Mighty forces have small beginnings: a lighted cigarette butt carelessly thrown away may cause a conflagration, ruining life and property; a hole in a dyke may result in a disastrous flood; or an idea conceived in the mind of a man or a woman may become a world force.

A link in the chain of events to the great ecumenical movement of our times began sixty-eight years ago, when Mrs. Darwin R. James, then president of the Women's Home Mission Board of the Presbyterian Church of U.S.A., suggested holding a Day of Prayer for Home Missions. The response was so encouraging others were held. Then the women of the Foreign Mission Board united with them in observing an annual Day of Prayer for Home and Foreign Missions of the Presbyterian Church.

The idea commended itself to women of other denominations and the scope was widened and it became an inter-denominational Day of Prayer for Missions. In 1920 the women of Canada also observed "The Day," and it then became an International Day, and the first Friday in Lent was decided upon for the annual observance of it. Missionaries receiving the programmes from their home churches, and sensing the significance of such fellowship in prayer, and church women in other countries, knowing of its success in U.S.A. and Canada, wrote for copies of the Order of Service used, and in 1927 it became a World Movement. This was the year of the first obser-

God—our Father—in which we have learned to trust and rejoice. He shows his own sense of God's Fatherhood in his own life, the perfect life of Sonship. As well as giving man a new thought of God, as the Father of all men, Jesus made possible a new understanding of humanity itself. He reveals man's true nature and destiny, as well as showing the sinfulness into which mankind has fallen. A Chinese student once showed a visitor to his home pictures of Millet, Tolstoi, Beethoven, and Christ in the Garden. "I find help," he said, "in art and in literature and in music, but in real trouble my only contemplation is Jesus Christ." It is Christ alone who shows men what they are and what they may become.

February 15, 1955.

vance of the Women's Day of Prayer in Australia. It has so grown that, in 1955, "The Day" will be observed in 126 countries and in many more languages.

The Order of Service is arranged by the Central Committee in New York, who invite able women from various countries to prepare it year by year. The theme for this year is "Abide in Me," and has been prepared by Miss Jorgelina Lozado, of Argentine, who is an ordained minister of the Disciples of Christ. She not only holds an important pastorate, but is active in ecumenical and social movements.

A copy of the programme is sent from New York to participating countries and States, where women from the various Churches meet to adapt it to their own needs. There are times when some prayers and meditations do not fit into the economic or social pattern of the country and others must be substituted. Much time and thought are given by these women, for they are also responsible for organising meetings throughout their own State or country. Where the service has to be translated into another language it calls for even more time to be devoted to it.

For the past two years the Milton Society for the Blind in U.S.A., has printed the service in Braille, after a request had been made for it, and last year this was made available for the blind in other countries as well.

Where local meetings are held, it is the usual practice for a representative from each church in the district to arrange for the service, and, as far as possible, for members from the different churches to take part.

Offerings are taken at these meetings. In Australia we have given to the British and Foreign Bible Society for translation work, to the Pacific Christian Literature Society for reading matter for people who have just become literate, and to Christian Education in State schools. However, each State decides where it gives its money but funds are always kept in hand for the printing of programmes and leaflets for the following year.

As the sun rises on the Island of Tonga, "The Day" begins with women at prayer, and as its warm rays give light around the world "the voice of prayer is never silent, nor dies the strain of praise away." "Linking island to island, continent to continent, passing all national barriers, prayers are

carried to the ever-open ears of the Eternal" by worshipping women. Some meet in cathedrals and churches of splendor; others in small country churches; and still others in those of mud or grass. And all follow the same theme.

Racial, national, and denominational barriers have been broken down as women have prayed together. Leaders of the Churches who have been trying to heal the schisms of Christianity have paid tribute to this movement whereby women of all churches throughout the world have prayed together as one, over so many years.

It is no longer only a "Women's Day of Prayer" but a "Day of Prayer." Thus the scope has been widened still further when those of all Churches, men and women, young and old, black, yellow or white are invited to pray together.

Let us in this atomic age remember "More things are wrought by prayer than this world dreams of" and on February 25:

"Come with the comfort of his love abiding;
Come with the sense of his grace, divining;
Come with the knowledge of his wisdom, plenteous;
Come with the sureness of his power, endless;
Come with the joy of his presence, radiant;
Come with the hope of his promises, certain;
And abide in prayer."

The Church

I love the Church—
The Church has never failed me.
The Church is people — a circle of friends
The Church is "two or more gathered in his name"
That can work miracles to tired souls
That feel the consciousness of the presence of God
Not found alone.
The Church is a sanctuary,
A place of peace and quietness,
Built perhaps with a beautiful window
On which one sees the "Good Shepherd"
With the sunlight streaming through
Making it radiant and alive,
Or with only a holiness
That brings me to my knees.
I love the Church.
Since I am part of the people that make the Church,
I cannot say the Church is falling
Without saying, "I am falling."
It is not my pastor's duty to worship God for me.
After all, it is what I believe that lifts me up.
I love the Church.
It has never failed me.
—Susan Greer, Christian-Evangelist.

Saving India's Children

WINIFRED M. PEARCE.

One winter evening, nearly eighty years ago, a small girl was sitting by the fire of her nursery. In imagination she was back in the cold, wet street where that afternoon she had seen another little girl who, barefooted and insufficiently clad, was gazing hungrily at the good things displayed in the window of a teashop. Her compassion stirred again at the memory. Amy Carmichael took a piece of paper, and, her wonderful gift for composing verse already so developed that it was a natural means of expressing her thoughts, she wrote:

When I grow up and money have,
I know what I will do,
I'll build a great big lovely place
For little girls like you.

Little did she dream that she had written words that were prophetic, and after a time, in the youthful interests that filled her life, they were forgotten. Later came the consciousness that she was called of God for missionary service in India, and in 1890 she joined Mr. and Mrs. Thomas Walker, of the Church Missionary Society, at Tinnevely. From that day until she received her homerecall on January 18, 1951, she never left the land of her adoption.

A NEW COMMAND

After a period during which the Lord prospered her work as an evangelist among Indian women, he brought to her notice the children dedicated to the Temples, and led her out to receive such in his Name and to bring them up for him.

The first was a seven-year-old girl who had escaped for the second time from the house of a temple woman. When found by a Christian woman, she begged not to be taken back, and the next day she was brought to the mission bungalow. As before, she was followed by temple women, but after her bold declaration that she would not go with them, they left her in the care of the missionary, and no further attempt to reclaim her was made.

Thus began the ministry to which Amy Carmichael gave the rest of her long life. Soon other little girls were entrusted to her, and when the bungalow could no longer contain them, he who had not forgotten the promise made in childhood, led her to buy adjacent land and put up buildings where eventually boys were also received, and where, to use her own words: "We did not make a home for them; they were at home." In time this work developed into the Dohnavur Fellowship as it has now been for

nearly 30 years, unconnected with any denomination.

THE BUILDINGS

The compound covers an area of about 175 acres, and includes fruit and vegetable gardens, and fields which furnish fodder for the dairy herd that supplies some of the milk required. In addition there is an estate in the forest to which workers go for holidays in the hot weather—a gift from the Lord in 1938, just before the war clouds sent



Christian Orphans.

prices of property soaring. Outstations include one at "Pavilions," seventeen miles away, where a number of handicapped children are cared for.

Within the compound, besides the residential buildings, there is a hospital to which come men and women of the towns and villages within a radius of fifty miles; and a weekly clinic for leprosy patients, the spiritual ministry in both having been blessed with conversions. Developing out of the hospital work are special meetings for instruction in the Word, held annually in December, to which all who have received Christ or have shown interest in the gospel are invited. The congregations, which at the evening meetings may number as many as 300

adults, are made up equally by those from neighboring villages and others from greater distances. A further evangelistic effort is made by a number of Indian and European workers who use a free evening to take the gospel to surrounding villages.

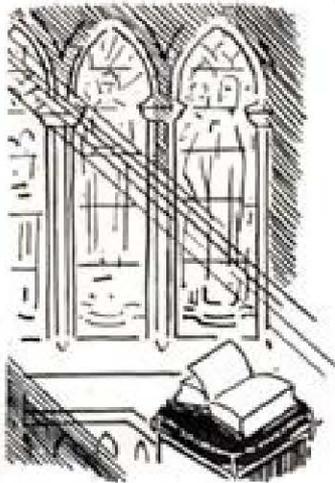
Converts are in great need of prayer, for comparatively few are prepared to face up to the very considerable cost of bearing witness to their faith. A woman who came to the hospital to cook for and help to nurse her father, who was an in-patient, later trusted Christ as her Saviour, and was baptised. One night, one of the Dohnavur Indian workers, who was one of the children of the first generation saved from a temple house, and who had taken a great interest in her, was awakened from sleep and had strongly a sense that this woman was in danger. She rose and prayed for her. Visiting her a day or two later she found that she had that very night been preserved from injury when threatened by her father-in-law who had become mentally unbalanced. In the house there were signs of Hindu religious observance, for which the husband might have been responsible, but there was also evidence that the pressure of superstitious practices had weakened her love for the Lord. When she heard that her visitor had been awakened to pray for her, her faith was strengthened.

ADJUSTMENT TO NEW CONDITIONS

During the war, and after, it became clear that the older boys and girls must be sent to outside schools, that they might experience life beyond the walls of the compound and in order to gain the school-leaving certificate required for training having Government recognition. This had Miss Carmichael's full approval, and the stage has now been reached at which a considerable number are beginning to work in hospitals and schools as nurses and teachers. Others are beginning college courses with medicine or teaching in view. It is believed that most of those thus going out are children of God, but they need persistent, prevailing prayer as, with new opportunities, they face new temptations.

Some of those who are trained or in training have heard the call to dedicate their lives to the service of God in Dohnavur, where, in a community numbering some 900 of all ages, and where more and more responsibility is devolving upon Indians, they have a wide sphere of usefulness.—The Christian.

THE AUSTRALIAN CHRISTIAN



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, Feb. 27

OLD TESTAMENT.

Proverbs 15: 20-33.

Summary.

This selection of wise sayings is typical of much of the Book of Proverbs, in which the theme of wisdom is dominant. The precepts are, for the most part, simple and self-evident in their application to daily life.

Explanatory Notes.

"Without counsel purposes are disappointed" (v. 22).—"Without counsel, plans go wrong, but with many advisers they succeed" (R.S.V.).

"A man hath joy by the answer of his mouth" (v. 23).—"An apt utterance is a joy to a man" (Gordon).

"The way of life is above to the wise" (v. 24).—"The wise man's road winds upward into life" (Moffatt).

"He that hateth gifts" (v. 27).—"Gifts" here means "bribes."

"studyeth to answer" (v. 28).—"A good man ponders what to say (Moffatt).

"The light of the eyes, etc." (v. 30).—Moffatt's version is both simple and vivid: "Good-fortune is the joy of life, good news is health and vigor."

"He that refuseth instruction" (v. 32).—Again note how Moffatt puts it: "He wrongs himself who will not be set right, but he who listens to reproof gains sense. Reverence for the Eternal trains men to be wise, and to be humble is the way to honor."

Suggested Theme.

"THE WISE MAN'S ROAD."

Introduction.—Where are we going? Which road shall we take? Always we are being called upon to make decisions, which, for good or ill, put us on the way — somewhere. Here is a writer eager that all should travel "the wise man's road."

I. IT IS A HIGH WAY.—"The wise man's road winds upward into life" (v. 24). (a) He knows his true goal—life; (b) he knows his true friends—those prepared to instruct and ad-

monish (vv. 31, 32); (c) he knows his true God (v. 33).

II. IT IS A HUMBLE WAY. — He knows that "humility goes before honor" (v. 33). (a) He seeks advice (v. 22); (b) he ponders—thinks before he speaks — has no rash self-confidence (vv. 23, 28); (c) he prays believingly, to the God who answers (v. 29).

III. IT IS AN HONORABLE WAY. — This kind of man discovers for himself that "to be humble is the way to honor." (a) He honors his parents (v. 20); (b) his speech is honorable (v. 26); (c) he acts honorably to others (v. 27).

Conclusion. — He who walks "wise man's road" has all needed "health and vigor" (v. 30); he will arrive!

NEW TESTAMENT.

Matthew 20: 17-34.

Summary.

There are three clearly defined sections in this reading — first, our Lord's third, and rather detailed, prediction of what lay ahead of him (vv. 17-19); secondly (in pathetic contrast to these words concerning his own suffering), the attempt of Salome to secure first places in the Kingdom for her two sons, and the indignation this caused among the apostles (vv. 20-28); and, finally, his healing of two blind men near Jericho. The shadow of the Cross lies athwart the whole passage, as we see the Master moving on towards Jerusalem.

Explanatory Notes.

"the Son of man shall be betrayed" (v. 18).—"The three predictions of the Passion (Matt. 16: 21; 17: 22, 23; and this section) come in like solemn strokes of a great bell, warning of impending doom" (Johnson). For the first time he voices the stark, explicit terms, "mocked, scourged, crucified." Luke (18: 31) adds the comment that, even then, the disciples did not understand.

"mother of Zebedee's children" (v. 20). — This was Salome, generally thought to be a sister of Mary, the mother of Jesus. Mark's account of this incident has James and John themselves making the request; no doubt all three were active in pressing the claim.

"Ye shall drink indeed" (v. 23).— James was the first apostle to be martyred (Acts 12: 1-3), while John lived through long years of suffering and service for his Master.

"not mine to give" (v. 23).—Dum-melow quotes the comment of Euthymius on this saying: "Why is he, who is all powerful, unable to give this? Not from want of power, but from regard to justice. This eminence is

reserved for those who are worthy to attain it. For it is not only participation in a death like mine which wins the first seat, but undisputed pre-eminence in all good qualities."

"let him be your minister" (v. 26). — "your servant."

"not to be ministered unto, but to minister" (v. 28).—Few phrases more vividly sum up the spirit of the Master's life.

"to give his life a ransom for many" (v. 28).—Weymouth translates, "to give his life as the redemption-price for many," adding the footnote, "For those who have been made prisoners and are now in slavery." Phillips has simply, "to give his life to set many others free." Buttrick points out that the Greek word translated "ransom" has many meanings, including (a) the money ransom that freed a man from slavery; (b) the payment that freed a man from crime, as when one whose ox had gored a neighbor gave money in atonement of the wrong; (c) the price a father paid in lieu of his failure to offer his first born to the life of the priesthood. Men cannot pay the redemption price for themselves.

"Jericho" (v. 29). — The city was about 15 miles northeast of Jerusalem, and the last flourishing centre before Jesus reached his goal.

Suggested Theme.

"OUR WORSHIP AND OUR WANTS"

Introduction.—Here is a vivid, striking phrase: "... worshipping him, and desiring a certain thing of him" (v. 20). There is something all too modern and familiar in the urgent selfishness of this approach.

I. THE QUALITY OF OUR WORSHIP. — The word "worship" here means simply an act of respect—yet there was a real quality of worship about this family, one member of which was to write later, "We beheld his glory." That worship was (a) based on faith; (b) backed by their lives. Is ours as real? Yet it is

II. THE QUANTITY OF OUR WANTS which is so starkly typified here. Was the underlying thought that they ought to get something — and that something the best — out of following Jesus? How many of our prayers are simply clamorous demands? They knew to whom they should come, but ruthless self-desire spoiled it all.

III. THE QUESTION JESUS ASKS. — "Are ye able?" "We are able," they said, but how little they knew! They wanted what they could get; Jesus demanded all they could give. When they gave that, he gave the needed strength. He still does.

Conclusion.—They proved they could learn this lesson — and follow on. Have we?

here and there

Principal and Mrs. E. Lyall Williams returned to Melbourne from their overseas tour on Tuesday, Feb. 8, after a happy experience of brotherhood meetings in Western Australia.

The attention of members and churches is directed to the fact that under the Constitution of the Victorian-Tasmanian Conference, six weeks' notice in writing is required for (a) applications of churches for admission to Conference, (b) notices of business for Conference, (c) proposed alterations to the Constitution. All such notices therefore should reach the Secretary, Miss F. Haines, Churches of Christ Office, T. & G. Bldg., 147 Collins-st., Melbourne, C.I., by Feb. 24.

C. G. Flood, formerly of Wellington, N.Z., commenced his ministry with the church at Ann-st., Brisbane, on Jan. 16. Elder, R. Cardew, extended the right hand of fellowship. A public welcome to Mr. and Mrs. Flood and family was held on Friday, Jan. 14, when a large gathering heard addresses of welcome by representative brotherhood speakers, S. W. Vanham and L. G. Crisp, besides those from the church sec., board chairman and various auxiliary leaders. Following this meeting a further social gathering took place in the school hall when the minister and his family met members informally.

As a result of the stronger churches affiliated with the North Western District Conference, Vic., deciding to help weaker churches, Minyip has been given extra services on two Sundays a month. Ararat assisted during the month of January, their minister (R. J. Duckett) giving several days' visitation in the town and two services each day on Jan. 9 and 23. Attendances greatly improved. Teaching was appreciated, and members were inspired. Horsham church is assisting during the month of February.

The Conference Executive of the Victorian-Tasmanian Conference is hoping that many members from Victorian country and the Tasmanian churches are planning to attend the sessions of the 90th Conference, to be held in Melbourne from April 6 to 14. Members of Melbourne churches are invited to offer hospitality, and applications for hospitality are invited from country and Tasmanian members who wish to attend the meetings. All cor-

respondence re hospitality is to be directed to the secretary of the Women's Conference, Mrs. A. W. Cleland, "Byways," Alexandra-rd., East Ringwood. (Phone: WU 6157.)

Over the past sixteen months the officers of the churches on the north side of Sydney have met in fellowship from time to time, planning ways and means of creating greater fellowship amongst those churches. Two united outings have been enjoyed by all that attended. Both were held at Fairyland, a lovely picnic ground. The first was held on Saturday afternoon, Oct. 16, the second was held at the same place on Monday, Jan. 31. A happy day was brought to a close with a bright sing-song conducted by Scotty Gibb, assisted by Neil Nicholson, with the piano accompaniment. J. G. Shaw brought a heart-searching talk after the sing-song. On Jan. 24, the officers met together and elected officers for the coming year: A. Turnbull (Epping) pres., J. V. Ellerby (Hornsby) vice-pres. and P. Ward-Smith (Lane Cove) sec. The aim is to make the churches on the north side unitedly a vital force in the life of the brotherhood.

Mrs. James D. Wyker, of our American brotherhood, is one of a Fellowship Team of four women visiting a number of countries in the interests of United Church Women, of which movement Mrs. Wyker is president. The Team will conclude its Australian visit on March 6. On that Sunday morning Mrs. Wyker, one of the most eagerly sought speakers in U.S.A., will be the speaker at Brighton church of Christ.

South Auburn (N.S.W.) church cricket team made recent history when they dismissed St. Peter's (Campbelltown) for one run — and that scored off a "no ball."

At a well attended meeting at Marrickville church, N.S.W., on Jan. 26, K. A. Rae, who has been appointed Campaign Director of Men's Work, outlined in detail the plan that is being put into operation as suggested by Mark Rutherford (America). January was centred upon the work by men of the church. Feb. 6 was opening for second phase of the campaign, with special emphasis on B.S. work. Church attendances are growing steadily, with many non-members attending. Fellowship has been enjoyed with school teacher, Ted Rugendyke, whilst home on vacation.

During the Moomba Festival, an Art Exhibition is being held at the Collins-st. Independent Church hall, Melbourne, March 15-25. Pictures by well known artists will be on view, among them being some by Charles Wheeler, O.B.E., Hans Heysen, Robert Johnson, John Rowell, Napier Waller, Ernest Buckmaster, Miss Evelyn Baxter, John Loxton, Dudley Wood, James Plett, Harry Sennett, Mrs. Violet McInnes, Norman Cathcart, William Spence, Max Middleton, Rex Branleigh, Ola Cohn, A.R.C.A., and others. On Friday, March 25, there is to be an auction of art treasures. Miss Evelyn Baxter's book of pictures telling the story of the Collins-st. Independent Church, will be available in limited edition form. Admission is free.

The church at Rockdale, N.S.W., farewelled Mr. and Mrs. G. J. Andrews and family on Feb. 5. During the evening, words of appreciation were spoken by the Conference President and the president of the Ministers' Fraternal. Mr. Saunders (church sec.) presented Mr. Andrews with a gold pen and pencil set, and Mrs. Andrews with a cheque. The church greatly regrets losing them after a very happy ministry of six years. On the 6th, there were crowded meetings both morning and evening. The church wishes them well in their new work at Albion, Qld.

The next meeting of the Victorian Ministers' Wives' Association will be held in the Lecture Hall, Swanston-st., on Friday, Feb. 18, at 2 p.m. Conference luncheon will be arranged. Mrs. G. Grainger will address the ladies on her recent trip overseas.

The church at Taree, N.S.W., extended a welcome to M. H. A. Pieper, ex-student of Woolwich College, on Thursday, Feb. 3, when the church secretary, A. W. Billingham, chaired the proceedings. Welcome and greetings were extended by C. W. Redman on behalf of members and officers, H. H. Cox spoke on behalf of Bible School, and Mrs. H. H. Cox extended welcome for the Ladies' Aid. D. Crowhurst brought a greeting on behalf of the Taree Ministers' Fraternal. A. Caldwell, minister of the Lismore church, and friend of incoming preacher, challenged the church to high endeavor. In his reply Mr. Pieper sought the loyalty of the members, and paid a tribute to his parents at Ipswich, for their encouragement and help. The chairman praised the work of P. E. Thomas, former preacher and minister at Marrickville, who was mainly responsible for planning the visit of Sydney preachers whilst the church was without the services of a local minister. Mr. Pieper commenced his ministry on Feb. 6. There were good meetings and the right hand of fellowship was extended to a new member at the morning service.

German Women Through American Eyes

JOHN GARRETT

Church women in many lands are looking towards one another in a new way as a result of the interest shown by the W.C.C. in the co-operation of men and women in Church and society.

Canon T. O. Wedel of Washington, and his wife, Cynthia Wedel, are a personification of the new spirit of mutual service the World Council is seeking to develop. During this European winter they have been in Europe together. Canon Wedel, who is Dean of the College of Preachers of the Episcopal Church in Washington, D.C., has been lecturing in the Graduate School at Bossey, the Ecumenical Institute of the World Council. While her husband has been teaching, Mrs. Wedel has been learning—but not only at Bossey. As a member of the board of United Church Women she has been visiting women's groups in Switzerland, Germany and France. "For four years," she says, "I have been a member of the World Council's commission concerned with the place and task of women in the Church. This trip has given me a first hand impression of women's work in countries other than the United States. Usually when American church women come to Europe, they find themselves in one place one day and another the next. This time I've been able to get a little better acquainted."

Mrs. Wedel spoke of the women she had met in Germany. "I'd better get my negative remarks over first," she said. "When I came back I put down the names of those leaders I had met and thought over the list. There were not more than two who were not pastors' wives, Vikarinnen (ordained women pastors) or deaconesses. I wondered whether leadership is perhaps a little too much in the hands of professional workers."

"In Bonn and the Rhineland I was tremendously impressed by the way in which German women are, however, taking part in politics. Three members of the Bundestag (the parliament) are pastors' wives. They and other church women are doing it out of a deep sense of conviction. They say that failure on the part of women to accept their full share of responsibility in the pre-war world constituted part of the trouble. There are other outstanding women working in the government ministries at Bonn, undertaking public service as a Christian responsibility. It is a good example of the co-operation of men and women in society.

"In the Rhineland I was struck by the work the German church women are doing for mothers. I guess we are all in favor of mothers, but we don't do much for them in this way. One

of the postwar problems in Germany has been the presence in the country of so many worn-out mothers. Rest homes have been established for them by the Church. By no means all who come to them are church women. In fact, for many, it is their first introduction to the Church. The ages of those who come range from twenty-five to sixty. The majority are younger women. They spend three to four weeks in a lovely atmosphere and find themselves enjoying Bible study together. The homes are run by deaconesses and supported by church women. The problem of leaving children behind is solved by local arrangements for child-minding during the mother's absence.

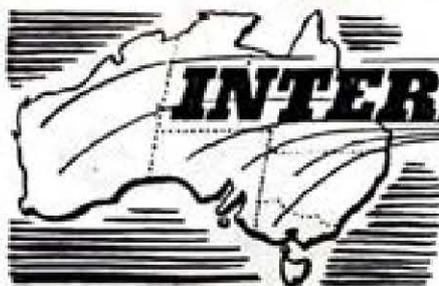
"Another feature of institutional work is the Schools for Mothers. German girls who have had to work in factories come to the schools for special classes in cooking, sewing, child care, interior decoration and so on.

This is something we could do at home in the United States. Lots of American girls grow up without this simple background. The Church must not be satisfied just to preach sermons. Here it is spending money and time on a practical plan whereby homes are improved and home life is made Christian.

"I was horror-struck by the German problem, as everyone is," she said, "but impressed by the way the government is providing for them. Church women are deeply concerned. They are doing all they can in an organized way. I saw kindergartens. I saw refugee women living in the 'homes for mothers.' But several leaders among the church women said, 'What we must do now is to get to know the refugee families individually and build relationships with them. What they most need is a new life here among real friends.' So money is relatively easy to find, but the effort to meet is the big thing the women want to undertake. It's true that this is not yet organized, but it is a concern among a number of women."



German mother and child, World War II.



INTERSTATE CHURCH NEWS

Discipleship

Mr. and Mrs. Martin, Bentleigh, Vic.
 Helen Knight, Stirling, S.A.
 Ron Sterling, Ascot Vale, Vic.
 Mrs. K. J. Cranston, Rockhampton, Qld.
 Trevor Kallmier, South Auburn, N.S.W.
 Mr. and Mrs. Gus Kuchel, Brian and Wendy, Lillimur, Vic.
 Clive Crouch, Kaniva, Vic.
 Marjorie Graf, Coburg, Vic.
 Les Dack and Keith Cumming, Ann-st., Brisbane, Qld.

Membership

Mr. and Mrs. W. Webber, from Colonel Light Gardens, to Hawthorn, S.A.
 Mr. and Mrs. Jelsman, from Dulwich, to Hawthorn, S.A.
 Sis. L. Brown, from Cowandilla, to Hawthorn, S.A.
 Mr. and Mrs. Saalmon, from Unley, to Hawthorn, S.A.
 Mr. and Mrs. C. H. J. Wright, from Albion, Qld., to Margaret-st., Launceston, Tas.
 Mr. and Mrs. W. Peters, from Margaret-st., Launceston to Invermay, Tas.
 Mr. and Mrs. Cornish, from Brunswick to Ascot Vale, Vic.
 Mr. and Mrs. Hazeldene, from East Kew, to Ascot Vale, Vic.
 Mrs. Alderson, James and Peter, from North Richmond, to Hartwell, Vic.
 Mrs. W. Jenkins, West Coburg Baptist, to Coburg, Vic.
 Mr. and Mrs. H. Watson, from Dawson-st., Ballarat, to Mildura, Vic.
 Mr. and Mrs. E. H. Paul, from Shepparton, to East Malvern, Vic.
 Mr. and Mrs. Muller, from Camberwell, to Wattle Park, Vic.
 Mr. and Mrs. Roberts, from Hawthorn and Camberwell, to Wattle Park, Vic.
 Mr. and Mrs. Hibbert, from Bambrard., Canfield to Wattle Park, Vic.
 Mr. and Mrs. Dinsdale, from Nth. Richmond to Wattle Park, Vic.
 Mr. and Mrs. Lowry, from Camberwell, to Wattle Park, Vic.

Fallen Asleep

Mrs. R. Bye, Margaret-st., Launceston, Tas.
 Calvin C. Chambers, Grote-st., Adelaide, S.A.
 Sis. Nisbet, Ormond, Vic.
 Mrs. J. J. McMahon, Albion, Qld.
 Miss M. McCullough, Ann-st., Brisbane, Qld.

Marriage

Shirley Phelan to Ian Keene, Coburg, Vic.
 June Cornwall to Don Drake, Maryborough, Vic.
 Yvonne Lovel to Vincent Houghton, East Malvern, Vic.

Tasmania

Margaret-st., Launceston (C. H. J. Wright). — Jan. averages were: 11 a.m., 85; evening, 80; communion 95. Youth club and C.E. fellowship have resumed activities. Mr. and Mrs. E. Heard visited church on Jan. 30 in interests of Overseas Missions. Mr. Heard spoke at 11 a.m., visited B.S. in afternoon and showed films after gospel service. Church car has been overhauled and repolished. Additional room at manse is nearly completed. Promotion day in B.S. was held on Feb. 6. Mrs. T. Scott and Mrs. E. B. Gray have been in hospital. B. Anscar suffered injury to ankle. Y.W.F. recommenced activities on 7th, their project for 1955 being Norseman Mission. Recent speakers have been R. Halliday, G. R. Edmunds, M. R. Wilson and C. J. Orr. Visitors have included Mr. and Mrs. Marsau, R. Halliday, Mr. and Mrs. Brune, Mr. and Mrs. Butler (S.A.), Mrs. Green (Qld.), Mrs. H. James, Mr. Morfey, Mrs. K. Barton, Mr. and Mrs. Mott (Vic.).

Western Australia

Kalgoorlie (P. H. Griffiths). — Preacher has returned from holiday, most of which was spent assisting at Carnarvon building drive. H. R. Fitch (Merredin) and local brethren have conducted services. There were good gatherings of ladies and church to hear Mr. and Mrs. E. L. Williams at meetings. Church floor is being renewed. Mrs. Wolfenden and Miss M. Reid have commenced training at Perth Bible Institute. Many members are on holidays but B.S. attendances are satisfactory.

Queensland

Albion. — Annual business meeting was held on Feb. 3 when the following were elected to office: F. Enchelmaier, G. Hall, H. W. Hermann (elders), E.

Enchelmaier, K. Mayer, W. Trudgian, B. Wiltshire, J. Purlonger, E. Collins and E. W. Enchelmaier (deacons), Sis. W. Hall and James (deaconesses). Yearly average attendances were morning, 108; evening, 73. All auxiliaries have recommenced activities for 1955.

West Moreton Circuit (W. R. Jarmyn). — Circuit has been delighted to have number of visiting speakers. Mr. Rogers (Presbyterian) who was minister in circuit years ago, spoke at Mt. Walker and at combined service at Rosevale on Dec. 31. E. C. Hinrichsen also spoke at Rosevale in Jan., and M. Pieper at combined service at Mt. Walker on Jan. 18. Nine juniors enjoyed Junior camp at Caloundra. C. Hinrichsen spoke at Rosewood on Jan. 9. Fellowship has been renewed with K. Christensen, home from C.O.B. Combined services between Rosevale and Mt. Walker are functioning well, with churches full. Marburg's annual business meeting has set out plans for the year. Miss Kickbusch has been in hospital.

Rockhampton (D. H. Paddon). — All auxiliaries have recommenced after recess period. A baptismal service was held on Feb. 6. Numbers at mid-week prayer meetings have increased, and prayer meetings on north side have recommenced. Framework of North Rockhampton chapel has been erected. At Men's Fellowship tea held on Feb. 6, it was resolved to hold first Men's Fellowship meeting on Feb. 14. A monthly church news paper, Chapel Chimes, has been commenced. Several Y.P. attended senior Youth Camp at Caloundra. On Jan. 23, an after-church farewell gathering was held to farewell Mr. and Mrs. D. W. Jones, jr. and family who left to reside in Brisbane. Church has enjoyed fellowship with Mrs. Porters (Gympie, Qld.).

Ann-st., Brisbane (C. G. Flood). — At gospel service on Jan. 30, two young men who had made good confession at Caloundra Youth Camp, were baptised. Otris' club, under the leadership of Miss T. Bamford, has been inaugurated, meeting once weekly. Balance sheet of Women's Fellowship showed amount of over £330 was raised during year 1954, and bulk of this was transferred to Church Building Fund. Much extension work and interior painting has been carried out at manse, which has also been furnished throughout. For Jan., average attendance at Lord's Table was 165, and 120 for gospel meetings. Interstate visitors recently were E. Burden, C. Hinrichsen and Mrs. C. Hooper (Sydney), Chaplain B. Gavill, (recently appointed to Wacol Military Camp in succession to L. G. Crisp), Mr. and Mrs. Nicol (Bankstown), Mr. and

Mrs. R. Wilson (West Ryde), P. W. Verco (Chatswood), Miss E. French (Preston, Vic.), Miss S. Simpson (Hunter's Hill) and Graham Knight (Stirling East, S.A.).

Toowoomba (E. T. Hart). — All auxiliaries have resumed after holidays with good attendances. Harlaxton and Crown-st. B.S.'s, held graduation services during January. Annual Family Camp was again held at Caloundra Youth Centre over Australia Day weekend. 63 enjoyed camp, youngest camper being 20 months and oldest 83 years. Theme for camp was *Faith that Works*, and leaders were E. T. Hart, H. Christensen and R. Hume. Mrs. Hart and A. Bernoth were camp hosts and Mrs. Rogers was cook. Three teachers' training classes were held for teachers and those interested in teaching, under leadership of E. T. Hart. Miss E. Draney was in charge of kinder teachers, and others who assisted were R. Hume, T. Hallop and H. Christensen.

New South Wales

South Auburn (L. S. Dewberry). — Baptismal service was held on Feb. 6. Church is planning a scholar drive in West Auburn area, and a special prayer meeting for this effort was held on 9th.

Taree (M. H. A. Pieper). — Meetings during January were principally conducted by local speakers as church awaited coming of new minister, M. H. A. Pieper. Members were pleased to have help of G. Croxman, preacher of Mosman church, who spoke at all services on 16th. Church has been without services of resident preacher since April 25, last year, during which time local congregation had assistance of 35 different speakers on the 49 Sundays, including 24 preachers and ministers of Sydney churches. This help the church has valued and appreciated. Outstanding loyalty of church has been noted by others outside of own ranks. Mrs. A. Saunders, wife of former minister, the late A. G. Saunders, is a welcome visitor to the Manning River.

South Australia

Hawthorn (A. A. McRoberts). — Average attendances for Jan. were: a.m., 140; p.m., 125. B.S. has resumed after holidays; nine new scholars were enrolled on Jan. 9. Barry Rodgers has joined up with the Army and is now in Vic. Brian Uren is in N.S.T. at Flinders Naval Base. J.C.E., Y.P.C.E. and mid-week Fellowship have recommenced. Tennis club has been re-formed and Y.P. have cleaned courts. Sid Flight has been appointed captain. Mrs. Tansell has been confined to her bed through sickness. Ladies' Fellowship have recommenced meetings, with Mrs. McRoberts as president.

Aldgate Valley-Stirling (R. Graham). — During past few months several con-

ventions and baptisms have been recorded. Annual meeting endorsed Board's plans for manse and building loan of £2,000. H. Lindner has been appointed to official board and retiring officers were re-elected. E. Golding after 25 years of faithful service, has relinquished position of church sec., and G. C. Purdie was elected as his successor. An evening was held to bid farewell to Mr. and Mrs. G. T. Fitzgerald, many of the large assembly paying tribute to their faithful ministry. Each was presented with a gift and a cheque was also given from the board and members. Offering for Christian Guest Home was £12, and £14 was given to Bushfire Relief appeal. 87th anniversary at Stirling was held on Jan. 23. Good attendances enjoyed messages of G. T. Fitzgerald and duets by Sis. Knight and Moore. There was one decision. R. Graham commenced six months' part-time ministry on Jan. 30.

Victoria

Bentleigh (J. Wiltshire). — 70 members and friends attended picnic at Warburton on A.N.A. day. All auxiliaries have commenced with good attendances after holidays. B.S. enrolment now 305, is practising for anniversary. At large 11 a.m. meeting on Feb. 6, a married couple were welcomed into fellowship, after baptism at mid-week meeting. At Y.P. tea, Bruce Rowe, missionary-elect to the aborigines, gave his testimony and spoke briefly at gospel service.

Red Hill (J. Sutton). — On Feb. 6 a number of visitors, including Mr. and Mrs. N. Gilmore (East Malvern) and C. Perkins (C.O.B.), were welcomed. Attendances are increasing at prayer meeting. A young man made his decision on 6th. Mrs. Morrison is able to attend services after many weeks of illness.

Alect Vale (H. Gross, B.A.). — B.S. has resumed after holidays and attendances are improving. Mrs. Wilson and Miss Reid have been welcomed to the teaching staff. G. Conning (Nth. Essendon) presided at morning service on 6th. A married couple were received in by transfer. Adult Christian Fellowship, comprising mainly young marrieds, has been formed. Aged Mrs. Patterson and Mrs. Greenwood are unable to attend services. Women's Auxiliary held first meeting for 1955 and elected Mrs. Sterling (pres.), Mrs. Driver (vice-pres.), Mrs. McCallum (sec.), Mrs. Petrie (treas.).

Drumcondra (R. Wilson). — B.S. recommenced on Feb. 6 with attendance of 80. G. Wladysulk (Woolwich Bible College) spoke on recent formation of Slavic church in Sydney. Items were rendered by Slavic choir. Venetian blinds for interior of church have been purchased by Ladies' Fellowship. Working bees are being held. Members are

aiming to raise money to paint exterior of chapel. Visitors have included P. Hunting (Ballarat), Mr. and Mrs. H. Mountjoy and son (Hamilton).

Hartwell (H. J. Patterson, M.A.). — After holidays attendances are returning to normal and three members have been received in by transfer. Appeal for needy through Christmas Bowl of Remembrance was well supported and over £70 given; this included £17 from successful banquet held by ladies prior to Christmas. Aborigines offering to date is £57 exclusive of Duplex Envelopes. K.S.P. and P.B.P. clubs are increasing in membership. On Feb. 6 when 38 were present the Bible Class appointed officers for the year. B.S. has initiated special campaign for efficiency and new scholars. Very successful youth camp with 26 in attendance was held at Hall's Gap Jan. 3-15 under leadership of preacher, A. Kilpatrick has been appointed church treasurer in succession to A. Illingworth.

Hurstbridge. — Annual meeting was held on Feb. 4 when the following officers were appointed: R. Smith (sec.), W. Belot (treas.), R. Clinton (B.S. supt.), T. Smith, D. McIntosh, D. Mynott, H. Roberts, Mrs. Smith, Mrs. McIntosh (deaconesses), D. Mynott (organist). Church anniversary was held on 6th, the speakers being Dr. Oldfield (morning) and T. A. Fitzgerald (evening). T. Smith was soloist. 45 attended gospel service. There have been three decisions in past month.

Kaniva (M. T. Lawrie). — Most auxiliaries have recommenced activities after recess. Voluntary helpers taught in B.S. during Jan. to enable teachers to enjoy vacation. Many visitors have attended services and D. Main gave address on Jan. 2. £74/4/9 was received for Christmas Bowl appeal. R. M. Williams who has been in hospital for some time is slowly improving. Concern is felt for Mrs. E. M. Goldsworthy and Mrs. C. W. Goldsworthy who were seriously injured in car accident while returning from Sydney. Both are in Albury Base Hospital. Over 40 attended first evening gospel meeting in new chapel at Serviceton on Jan. 9.

Ormond (F. E. Buckingham). — Attendances have improved after holidays. Chapel was filled for Youth Parade on Feb. 6. New building is slowly taking shape. Sis. I. Eickie and J. McMillan have been welcomed back to services. Sis. E. Gairns has been appointed sec. for Borneo Evangelical Mission and prayer is requested as she enters this Christian service. Four new members have joined S.P. and eight the P.B.P. At least 15 members of P.C.F.O. are active in B.S. work. Funeral service for Sis. Nisbet was conducted in chapel on 7th. Sis. SurrIDGE

is home from hospital and her condition is improving.

Coburg (J. A. Luff). — Attendances are returning to normal after holiday period. Sympathy is expressed to relatives of late P. Prittle, to R. and C. Wright in passing away of their father, and to Mrs. Barnden in loss of her sister. A number of members have removed to other districts, Mr. and Mrs. Purton (Oakleigh), Miss V. Barnden (Ultima), Miss B. Vernon (Bendigo). E. Parker is confined to bed. Mrs. W. Jenkins has been appointed leader of kinder primary section in B.S. P.B.P. club has presented an electric cleaner to church. Temple Day offering totalled £337. Gospel service on Feb. 6 was auxiliary night. C. Latimer was speaker, Joyce Manly, soloist, and several Y.P. assisted.

Mildura (D. A. V. Thomas). — W. Neville, K. Cameron, A. McWilliams and J. Chivell (Unley, S.A.) were speakers during preacher's vacation. Miss D. Agars was farewelled prior to her departure for N.Z. Church congratulates George Robinson on winning major Government scholarship to Melbourne University. Church has appointed K. Cameron as sec. in place of G. Cameron who has transferred his residence to Robinvale. A. R. Mansell has been appointed treas. Mr. and Mrs. Chivell and family (S.A.) have been recent visitors; others have also been welcomed.

Maryborough (M. A. Coombs). — Average attendances for Jan. were: a.m., 60; p.m., 40; with 60 communicants. On Jan. 31, Midland District Conference was held in chapel, with H. J. Patterson, M.A., as guest speaker. Churches represented were Bet Bet, Dunolly, Wedderburn, St. Arnaud and Maryborough. Ladies' Aid held annual meeting on Jan. 3; officers elected for year were Mrs. Shepherd (pres.), Mrs. Nicholls (sec.), Mrs. Mathews (asst. sec.), Sis. Bryant, A. Bursill, Coombs (vice. pres.), Mrs. Chamberlain (treas.), Mrs. P. Davies (group collector). All auxiliaries have resumed. Len Tye has returned to hospital in Melbourne.

Swanston-st., Melbourne (K. A. Macnaughtan). — Church mourns loss of aged Matt. Wright, aged 84 years. With his wife he had been in membership at Swanston-st. since closure of Nth. Melb. chapel. During preacher's absence on vacation, services were taken by Mr. Holloway (B.&P.B.S.), S. T. Burman and A. Wilson. One baptism and one confession since last report. After holidays, auxiliaries are again in action.

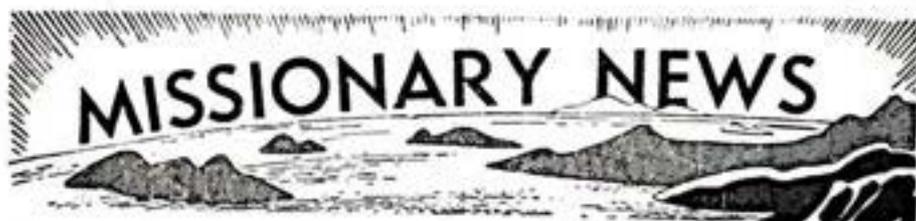
Lygon-st., Carlton (L. G. Burgin). — Preacher commenced his second year of ministry with church on Feb. 6 and appropriate references were made. A number of visitors were welcomed including Ron Earle (Warracknabeal)

who has entered the Teachers' Training College. All auxiliaries have resumed activity, and choir is rehearsing Easter music. Sis. L. Prittle has been welcomed back after her long and sorrowful absence.

Blackburn (S. Neighbour, B.A.). — Annual church meeting was held on Jan. 27. D. V. McDowell resigned position of church sec. after eight years' splendid service. F. Muldhan was elected to the vacancy. W. Bluhm has been appointed an elder. B.S. and auxiliaries presented encouraging reports. Glenys Dudley has commenced as trainee nurse at Alfred Hospital.

Wattle Park.—B.S. continues to be particularly healthy and Youth Club activities have recommenced. Senior girls are led by Mrs. Brough and Miss

Anderson, junior girls by Mrs. Murray and Mrs. Bailey, senior boys by A. Rice and junior boys by K. McCredden. T. Veale, former boys' club leader, has been transferred to Stawell Technical school and farewell evening was tendered him on Jan. 28 when a presentation was made. Mr. Veale reciprocated the gesture by presenting to church a set of offering plates. Every member present on Feb. 6 marked first anniversary of opening of chapel. There was a large congregation present and F. T. Morgan was speaker. Over 130 attended P.S.A. at which H. A. G. Clark was speaker and Miss Chisholm, R. Smyth and H. Williams were assisting artists. H. J. Patterson addressed evening service and the Emmanuel quartet provided musical items. Total offerings received for the day exceeded £50.



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

Enthusiastic Christmas Gatherings

Christmas services on Aoba and Pentecost were inspirational and enthusiastic, and several baptisms were reported.

AOBA.

Christmas Day in the Islands is a day of worship. The significance of Christmas is not forgotten. I doubt if there would be any who could not explain the meaning of Christmas.

On Christmas morning a crowd of several hundred people gathered at the beach at Ndul Ndul to witness a baptismal service. A moderate swell was running but the service was conducted with dignity and reverence. After a short service on the beach, Isaac (a native teacher who was to immerse the candidates) walked into the sea. A chain of men and women assisted the eleven candidates as, one by one, they walked through the swell to Isaac. On the rocks at the edge of the sea stood a choir of young men, unprotected from the hot tropical sun, singing, "Follow, follow, I will follow Jesus."

A well attended service was held in the Ndul Ndul church on Christmas afternoon. The next day a united service was again held and at this service the young people who had been baptised were received into fellowship. One of the speakers at this service was Willie Toka, home on holidays from

Fiji, where for the past six years he has been at school.

Reports have not yet been received from all centres but we know there have been at least twenty-three baptisms over the Christmas period.—R. McLean, Aoba.

PENTECOST.

Several days before Christmas, we began preparing for the occasion. The house, hospital and dispensary were brightened with paper decorations, paper bells etc.; then we made a Christmas tree out of branches of she-oak trees, the nearest to pine trees here. Then there were biscuits and sweets to make, so we were all kept very busy. On Christmas Eve, the white staff went carol singing, to the houses of the staff and then to the various wards in the hospital. On Christmas Day we were up and about very early in order to place our present for Mr. and Mrs. Jones on their doorstep before they awoke; then we distributed presents to the staff off the Christmas tree. Later in the morning we all went to the church at Vania for our Christmas service. The service began in the usual way, then everyone moved down to the sea where we had the joy of baptising ten young people, after which we all returned to the church for the remainder of the service. Again we used the model of the manger scene to teach the story of Christmas.

In the evening we had our Christmas dinner at the mission house. It was quite different this year with the Jones family present, to make things seem more like home. Later in the evening

a group of boys from the Melanesian Mission came to the house and sang to us Christmas hymns and such songs as "The Holly" and "The Holly and the Ivy."

On the Sunday, the ten young people (five of them live at the mission) were received into the fellowship of the church, and again the theme was the Christmas story.

During the week our girls came to sing to us twice and on New Year's Eve finished with the song, "This is New Year, Happy Day."

We had our neighbors, Mr. and Mrs. Thevenin, to the evening meal on New Year's Day, but the barometer was dropping so they could not stay very long; even today (3/1/55) the barometer is still low and there is a storm warning out, with the centre of the storm not very far to the northward. We hope it remains there. After our Christmas experience in 1951 we certainly do not want to see another hurricane.—J. and D. M. Smith, Pentecost.

BIRTH.

HEARD (Berry).—On Feb. 5, at Queen's Memorial Hospital, Hobart, to Dorothy and Ted, a son—David John (premature).

DEATH.

WRIGHT—On Feb. 3, Matthew, of 71 Capel-st., Melbourne, dearly beloved husband of Mary Ann, loving father of Phil, Roy, William, John, Cliff and Lillian, father-in-law of Eva, Mavis, Violet, Audrey, brother-in-law of William McIlroy, grandpa of Ruth, Jack, Margaret and Jennifer, Fay, Russell, Ron and Natalie, Lois, Graeme, June and Keith, Judith and Shirley, and great-grand-pa of Meryl, Glenda and Rodney. Aged 84 years. "Sleep on beloved, we loved thee well, but Jesus loved thee best."

NICHOLS, James William.—On Feb. 9, at his home, "St. Leonards," 8 Edgar-st., Glen Iris, Vic., beloved husband of Annie (Nell), father of Leonard (deceased) and Beryl (Mrs. Cole), father-in-law of Charles, and darling "Fif" of Gwentyth and Dorothy. "I know that my Redeemer lives and because he lives, I, too, shall live."

IN MEMORIAM.

ROBBINS.—Alice. Treasured memories of our darling mother and grandma.

"Though absent she is very near,
Still loved, still missed, and very dear."

—M. and G. and family.

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February 15, 1955.

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Subject:
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Sunday, Feb. 27. All welcome.

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115th
ANNUAL
PUBLIC MEETING

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Speaker:
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BOYS

Who will wash their smiling faces?
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Who will dress them and caress them?
Who will darn their little socks?
Where are arms enough to hold them?
Hands to pat each shining head?
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Who will pack them off to bed?

Home for underprivileged boys; for, indeed, it has been the means of saving many a boy from destruction.

We have boys in the Home who have never known a mother's love, a father's comradeship or a family life. Some parents care little what becomes of their boys—for others it is a heart-break to part with them, although they know their boys are being well cared for.

To one lad we said "Do you miss your home, your family?" (this boy's home had been broken by an alcoholic father). "Miss them?" he said; "Did you ever hear of a boy being lucky enough to have twenty-four brothers? No, I'm having a wonderful time. I know when dinner time comes, my dinner will be on the table. Before, I didn't know when I'd get my next meal. When bed-time comes, I know my bed will be clean and ready to sleep in—there's no having to pull a drunken father off my bed before I can sleep. Miss my home? This is my home! Miss my family? I know I'm better off without my family—these twenty-four boys—they'll do me for a family!"

What a wonderful opportunity and privilege God has given to us of rendering lasting Christian service amongst the boys of Dunmore House!

Can you tell of a more noble service than gathering in our own Australian boys who are less fortunate

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than we are, not having the privilege
of a Christian home, missing that love
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life? The alternative could be a ruined
body, a wasted life, a lost soul—all
because they didn't have the chance
they, by right, deserved.

How much better to make men than
mend men!

And we can do this! It is in our
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The Dunmore Boys' Home will, with
gratitude, receive your gifts. ANNUAL
OFFERING, MARCH 6, 1955.



A Soldier Song

(A Hymn for February — No. 585,
Feb. 27.)

One of Charles Wesley's hymns sel-
dom missing from any collection is
"Soldiers of Christ, arise" (our No.
585). Presumably, however, it has
never been sung in full—unless by way
of long-drawn-out experiment—and
the nearest approach I have seen to
the full 128 line text uses only three-
quarters of the original. This is in a
hymnal taking a strange "middle
course," with the 32 lines "Soldiers of
Christ, arise" as its No. 266 and then
giving double labels to two succeeding
equal length sections, calling them "267,
second part" and "268, third part."
The 24 lines in our book are actually
less than one fifth of the full version.

Explanatory notes in one interesting
hymnal tell us that the hymn "was
written amid the strain and turmoil of
the great Methodist revival," adding
"we seem to hear the shout of victory
above the tumult." It is easy to see
how the stirring Wesley hymns both
gave rise to and expressed the spiritual
feelings of hosts of newborn Christians.

Probably no hymnwriter uses the
long or the unusual word as effectively
as Wesley — we have examples here
with the expressions, "indissolubly
joined," "the unutterable prayer" and
"the panoply of God."

It is no surprise that hymnal editors
have differed greatly in their selection
of verses from the picturesque and
vigorous ones available. Some of the
striking lines our book does not use
are: "To God your every want in in-
stant prayer display," "Approach his
courts, beseege his throne with all the
powers of prayer," "Believe, hold fast
your shield and who shall pluck you
from his hand?" "If faith surround
your heart, Satan shall be subdued,"
"Let truth the girdle be that binds
your armor on," "Stand then against
your foes in close and firm array."

These and many other parts of this
fine hymn have in them something
of the briskness and brevity of "words
of command" fitly addressed to "sol-
diers of Christ."—F.J.F.

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