

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

SOUTH AUST. NEWSLETTER

HONOR TO WHOM . . .

It is pleasing to announce that one of our able men, Lyn Fitzgerald, B.A., Dip.Ed., son of G. T. Fitzgerald, has been placed in charge of administering the Colombo Plan at the University of Adelaide. This means that all Asian students at the University come under the direct control of Mr. Fitzgerald. The importance of the position from the point of international relations cannot be estimated, and those who know the new administrator are confident that the position is in good hands. As a deacon at Koongarra Park, member of the C.M.S. Executive and Federal Overseas Missions Board, our brother wields great influence for good.

THE PIONEERING SPIRIT.

The new city of Elizabeth, adjacent to Adelaide, has captured the imagination of the State, and out of the new city comes a worthwhile story. One of our young women, Mrs. Russell, and her husband, opened business and found no Bible school. At a Progress Association meeting, she announced that she was going to commence a Church of Christ Bible school the following Sunday. Four weeks later she had 103 children packed into a garage! The week later, she invited mothers and girls to meet her with a view to commencing a Girls' Life Brigade — 63 attended! With two little babes of her own to care for, she has undertaken something which tells us that pioneers are still among us.

This story was told by the writer at the recent Southern Conference,

and the brethren suspended business to see what they could do. Within a short time over £200 was available to purchase a temporary building to meet the obvious emergency at Elizabeth.

Around this rapidly growing City of Adelaide are several small causes, some meeting in homes, others in iron temporary buildings, where tremendous opportunity presents itself. The amazing thing is that, although the great majority are young people and have moved from virile and large churches, they are determined to grapple with the future. At Warradale Park, meeting in the home of Rob Manning, a church of 37 is growing in influence.

The vision, of course, is not in the discomfort of today, nor the building debts of tomorrow, but in the church which must arise through the years. These small groups are worthy of larger Church Extension offerings, more active support for Home Missions and Youth Departments. If we are to grow as a people and make our contribution in any community, it must surely be on the basis of the whole brotherhood taking an interest and sharing.

SIXTY YEARS' WITNESS.

Hawthorn church is in the midst of celebrations, with J. E. Brooke, one-time minister, leading in special observances. This church grew out of Park-st., Unley, and has never been a weak church. From it have come many brotherhood leaders. In 1919 the membership was 300, and

through the years 580 have accepted Christ at the services. Five members of the church are still in active mission operations overseas.

Highlight of the week will be the opening of a new hall for youth work. Through many months, the men have labored, and now see a delightful hall ready for use.

Hawthorn has always been strongly interested in brotherhood activities, as evidenced by splendid offerings to the larger work.

EVERGREEN.

This is about the only way to describe Mr. and Mrs. B. W. Manning. After three years at Moonta-Wallaroo circuit, possibly one of the hardest fields we have, they remove to Williamstown-Kersbrook next month. The demise of mining at Moonta, and little shipping at Wallaroo, have seen decline of all churches. Mr. Manning has done yeoman service, and the H.M. Committee is grateful for faithful service.

LEAGUE OF 1,000.

This very helpful group of people within the churches has just contributed over £800 to the Kilburn church, as it begins to build its chapel. The League consists of those among us who give £1 on call, twice each year, as the Home Mission Department names a group where need is the determining factor. The amount contributed is a gift. The last four calls have resulted in well over £2,000 being presented to the four churches concerned.—E. P. C. Hollard.

REGISTERED AT THE G.P.O. MELBOURNE FOR TRANSMISSION BY POST AS A NEWSPAPER

OPEN FORUM

"A MAN CALLED PETER"

Could I, through your paper, reply to a letter by F. W. Reynolds (A.C., 14/2/56), in which he said, "I know I will be branded as old fashioned, etc." Of course you are old fashioned! Do you think that Jesus Christ, walking the earth today, would speak to the youth of today, about "the lilies of the field" or an "un-leavened loaf"? Christ always spoke to people in a way they understood, and the young people today would want stories from him about everyday things. I am sure he would speak of television, jet-propelled planes, and picture theatres—which brings us to the picture, *A Man Called Peter*. I wonder if F. W. Reynolds has read the life-story of this "man called Peter." If ever there was a man of God it was Peter Marshall, and if a picture about him can bring men and women face to face with Jesus Christ; if it inspires young people to higher and finer things, as it is doing, who are we to say, do not go and see it? It doesn't matter by what means the gospel is brought to the people, as long as it is brought, enters and stays in the hearts and minds of those who are seeking it. If they seek and find it in a picture theatre, would you condemn the method?—E. Graham, Ballarat, Vic.

"W.C.C. LEADERS MEET."

I must support and compliment those brethren, C. LeCouteur and K. A. Macnaughtan in calling attention to the activities of the W.C.C., which claims to have attained some kind of "unity with diversity"—which, if it means anything, leaves things as they are.

The sectarian presentation of the teaching of these religious bodies is unaltered. They still retain their distinctive "divisions," their "creeds," and religious "titles." They still wear "clerical dress," including in one instance a cross hung around the neck. When these symbols of "popery" are discarded, we will credit them with a desire to comply with, and to accept, the authority of Christ and his apostles.

Instead, appeasement and compromise take precedence over truth, and established custom and traditions must never be questioned.

Modernism expresses itself in world organisations. The N.T. emphasis is upon the local assembly, individual witness, and the responsibility of those called to be saints.

I congratulate the I.C.C.C. on their courage in the stand taken by them.

Said Jesus, "Woe unto you when all men speak well of you."—W. Ridley, Griffith, N.S.W.

"W.C.C. LEADERS MEET."

In your editorial (A.C., Jan. 31), when discussing the tour of the I.C.C.C. leaders, you deplored the "emergence of a Jesuit-like spirit which justifies any means to accomplish its ends" . . . I heard these men speak in Perth, and never before have I heard men so filled with a self-righteous spirit of bitterness.

"To speak the truth in love," ought to be the desire of every follower of Christ. At the I.C.C.C. meeting I attended, there was much distortion of truth and an absence of love.

Dr. Slade, when making the point that modernism is upheld by the W.C.C., referred, for some obscure reason, to the American Revised Standard Version of the Scriptures, saying, "This translation denies the Virgin Birth." This is false. (See in A.R.S.V. Is. 7: 14, footnote, and Matt. 1: 23.) But, more importantly, the speaker's implication that this so-called modernist translation was published by the W.C.C. is likewise false. Its publication was authorised by the National Council of the Churches of Christ in the U.S.A.

Poor evidence this, of modernism in the W.C.C.

Dr. McIntyre used most of his time in a McCarthy-like attack on J. L. Hromadka, of Czechoslovakia. During this speech he quoted Hromadka as saying that he had once been a member of the Communist Party. Alongside this he placed Hromadka's statement, made on his arrival in Sydney recently, in which he said, "I am not a Communist." Dr. McIntyre then, with his own distorted interpretation of these two statements, said, "In his first statement Hromadka admitted membership of the Communist Party, but now, here in Sydney, he denies that he is, or ever has been, a member of the Party."

This is precisely what Dr. Hromadka did not say, in Sydney.

These typical examples surely reveal that these men are willing to justify means to accomplish an end.—A. West, Native Mission, Roelands, W.A. (Edited to conform to 300 words limit.)

"CONSULTATIONS ON CHRISTIAN GLOBAL STRATEGY"

The chief fault of Principal E. L. Williams' report on the recent visit of the W.C.C. Executive (A.C., Feb. 28) lies in what it omits. We were not told that the W.C.C. persistently disregards the influence within its highest offices of a modernism which is actually destructive of the Christian Faith. For example, though himself so genial and pleasant (Open

Forum, A.C., Feb. 21), Bishop Oxnam endorses the view that, if the O.T. story of the fiery serpents were true, Jehovah would be a "dirty bully!" Yet on this incident Jesus built one of the most effective references to his sacrifice, and our salvation thereby—John 3: 14, 15. In spite of his unbelief, Oxnam has held the highest office possible in the W.C.C.—that of President!

Archbishop Michael, of the non-Protestant Greek Orthodox Church, (whose doctrines include worship of Mary, transubstantiation, sacrifice of the Mass, prayers for the dead, etc., and for the re-building of whose churches and the training of whose priests good Australian Protestants have given the Lord's money through Inter-Church Aid) was also in the "group of men captured by a grand vision" (Mr. Williams' phrase).

Also present was Dr. Frederick Nolde, who presided at the San Francisco Festival of Faith (significant term!—the W.C.C. held one in Sydney, too). At the former, "prayers" were offered by Buddhist, Hindu, Jew, Moslem and "Christians." Responsive readings were taken from "sacred books" of six religions, including Moslem, Buddhist, Hindu, Confucian. Here is "union" with a vengeance! "They called God by different names," commented the official organ of the (American) Council of Churches. So Buddha, Allah and the vile gods of Hinduism are "other names" for our God!

The unwillingness of the W.C.C. to meet the facts presented by the I.C.C.C. is excused by Mr. Williams as a refusal to "engage in unprofitable negotiations and discussions." In view of the above, we wonder!—K. A. Macnaughtan, Melbourne, Vic.



THE BIG STARS DON'T MOVE

Some years ago, in the southern United States, a Negro community was thrown into panic by the extraordinary number of falling stars visible one night. Many ran in terror to the old man who was the unofficial, but acknowledged, mentor among the people.

They found the old saint sitting at the door of his cabin, looking up at the stars with a smile on his face. Could a man be like this, when the end of the world had come?

Quietly he pointed up to the sky and said, "Ain't it pretty? See them little stars shooting across the sky? But look at those big ones, they hasn't moved an inch."

For those who have eyes to see, it is the little things in life that are shaken.

“DIRTY BULLY”

In an *Open Forum* letter, published on the opposite page, K. A. Macnaughtan writes concerning Bishop Bromley Oxnam that he “endorses the view that, if the O.T. story of the fiery serpents were true, Jehovah would be a ‘dirty bully.’” This oft-repeated charge deserves to be noted. What are the facts behind it?

The phrase occurs in Oxnam’s *Preaching in a Revolutionary Age* (published 1944). Let the relevant passage speak for itself: “Hugh Walpole, in *Wintersmoon*, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy’s bedroom, the boy called him, put his arms around his father’s neck, and, drawing him close, said, ‘Father, you hate Jehovah. So do I. I loathe him, dirty bully!’ We have long since rejected a conception of reconciliation associated historically with an idea of Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being, who, because of Adam’s sin, must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, ‘Dirty bully.’” Note that there is no comment on the truth or otherwise of “the O.T. story of the fiery serpents,” and the much-publicised phrase, “dirty bully,” is revealed as a quote from a novelist, who puts it into the mouth of a boy, who had, tragically, not been shown the divine love behind even the grimmest stories of the Old Testament. Bishop Oxnam’s “endorsement” is shown as a revolt against any *theory* of the Atonement (as distinct from our faith in the *fact* itself) which misrepresents God as merely “an angry, awful, avenging Being.”

In fairness to Bishop Oxnam, why not quote the following extracts from this same book? — “There is a sinful heart beneath revolution, and a sinful society, too. Both must be born again. Whosoever believeth on Christ may find new life. It is the high duty of the preacher to make men see that revolution and reform are not enough; regeneration is demanded” (pp. 44, 45). “Preaching must be more than the voice of judgment; it must be the summons to salvation. It must call to repentance, but offer redeeming love. The preacher must not be fearful of tracing sin to its consequences, nor of predicting the certain results of social sinning. . . . The call to penitence, the prayer for pardon, the offer of mercy,

the love that seeks to save, must be at the forefront of preaching” (pp. 118, 119). “Christ, alive and free from an imprisoning cross, before which many bow to worship, but from which too few hear the summons, ‘Follow me’—how can he march if he be nailed to a cross?—a living Christ, who, having been lifted up, does draw all men because of his gift of self, but who leads all men because of his mastery of death—this is the revolutionary Christ, whose message will be Jubilate!” (p. 178). “The Son of God, who was also Son of Man” (p. 201). Strange “unbelief!”

OUR BASIC NEED

Dr. Colin Roberts, Ex-President of the British Methodist Conference, had some timely things to say to the recent Methodist Conference in Melbourne. “There can be no real revival,” he warned his hearers, “until the communities of the redeemed become the concerned communities of the redeeming. It is not enough to be able to see the need. You must be able to meet it.”

His suggested “imperatives of a sustained evangelism” are well worth consideration: “(1) I believe we need to know what the gospel is, and to declare it; (2) We must know what the gospel does, and demonstrate it; (3) We must know what the gospel demands, and respond to it.” These are simple, basic essentials; without them, changing methods of evangelism are all equally futile.

We appreciated Dr. Roberts’ insistence on the need to live more like Jesus, and to preach “the full message,” without any toning down. In a challenging phrase, he commented that “a great danger is not rejection—it is reduction.” “The modern Church,” he added, “will only be victorious when it conveys the certainty of the living Christ . . . Rattenbury, in one of his books, asks isn’t it a strange thing that Christ didn’t ask his disciples to go into all the world to tell of his love and power until right at the very end. Why didn’t he ask them earlier, instead of waiting as he did till the last. Rattenbury answers his own question simply—‘Perhaps they didn’t know him well enough.’”

Words like these remind us of those first evangelists, whose success and courage were such that their enemies “took knowledge of them that they had been with Jesus” (Acts 4: 13). Surely, our basic need still lies in him, and in “the practice of his presence.” All else stems from that. Without him, we can do nothing.

First of our PANEL OF NEW WRITERS is ERIC GOUGH, W.A. We present the second part of a thoughtful study on

The New Testament Ministry

When we come to analyse the characteristics of this New Testament ministry we are on more difficult ground. Paul, you remember, mentions three lists of ministries which God gave to the Church. 1 Cor. 12 gives apostles, prophets, teachers, workers of miracles, healers, helps, administrators, and diversities of tongues. Romans 12 refers to prophecy, ministering, teaching, exhorting, giving, ruling. Eph. 4 gives apostles, prophets, evangelists, pastors, teachers. It needs to be pointed out that these ministries do not necessarily imply a separate office. It is hard to imagine that there was ever an "official" worker of miracles, an "official" healer, or an "official" speaker in tongues. Rather do these things refer to functions within the Church, carried out possibly by any office-bearer, and even conceivably by one who held no office whatsoever. So, too, with evangelism. The term "evangelist" appears in the New Testament only three times, and appears to be a function (howbeit a very important one) rather than an office, as when Timothy was charged to do the work of an evangelist.

What we want to do is to analyse this collection of functions and offices which makes up the ministry of the Church, so as to say "The New Testament ministry appeared to possess these qualities," and in so doing to express at least some of the basic principles underlying the ministry. In attempting to do this I would make six suggestions.

Marks of the Ministry

Firstly, the ministry is organic in its nature. A limb acts as part of the body, and cannot act without the body. So the ministry is the Church in action — teaching, shepherding, evangelising. The result of this is that the difference between ministry and non-ministry is not a difference of kind, but of function, and as such provides the foundation for our doctrine of the priesthood of all believers.

Secondly, the ministry is specialised. "Special duties devolve on appointed persons." God expects no man to be a Jack-of-all-trades. He has given to men differing gifts, and that church functions best which uses the widest range of ministries.

Thirdly, there is a sense in which the ministry belongs to the whole Church, and not just the local congregation. This was obviously true of

the prophetic ministry, which was itinerant, but it must also be true of any ministry which exercises the prophetic function. Behind this lies the suggestion that the ministry is not of the local church but to the local church, i.e., the ministry represents the whole Church, and the members of the ministry are not merely employed by the local congregation.

Fourthly, the ministry is authoritative. Nothing we say about the priesthood of all believers alters the fact that the ministry is invested with the authority of Christ. It is not institutional authority, however, but moral.

Fifthly, the demands of the ministry are exacting in their requirements, not only in respect to the moral and spiritual qualities of candidates, but physically and intellectually also. It is better for a church to have too few leaders, rather than use men who do not measure up to the required standard. Perhaps it would be wise to say here to many worthy and humble men, whose very humility blinds them to their calling in the Church, that when God calls a man to be his minister, he also gives of his grace to make him the man he ought to be, if he will commit himself to the task.

Finally, the ministry is the gift of God. It is not the product of the Church. The Church can recognise that God has called a man to the ministry, but it cannot impart to him the gifts that make him a minister. Hence, when the Church ordains a man it is recognising the prior call of God. It is the call, therefore, not the ordination, which is the essential mark of the ministry.

Probably there are some important aspects that I have overlooked, but it does seem to me that the New Testament ministry was of the kind I have outlined. If that is so, then all that has been said should be sufficient justification for the asking of the questions which follow. These questions are asked in order that we might explore some of our attitudes to the Christian ministry and, it is hoped, revise them where necessary.

Some Pertinent Questions

Question 1.—Do we really practise the mutual ministry? Because the mutual ministry is such an important plank in our church programme, let me make several com-

ments. In the beginning our emphasis on the mutual ministry was a revolt against professionalism and sacerdotalism, i.e., against a particular group within the Church taking upon itself the sole right to perform certain functions. But when we have made that protest, does that mean that anyone in the Church can perform the functions of the Church, regardless of ability? Does the mutual ministry mean that any man who wishes may preside at the Lord's Table? Or is it true that these functions of the Church are all ministries, and while they do not demand a ministerial class, they do demand ministerial qualifications?

Again, isn't it true that in practice we have come to equate the mutual ministry with reading, praying, presiding or, perhaps, speaking at the morning service? Don't we feel that if some people have the opportunity of doing these things then our mutual ministry is functioning quite happily? As far as I can see, these activities constitute only a fraction of the truth. I would say that amongst other things the mutual ministry means that every member of the Church is faced with the same demands of responsibility, of sacrifice, and of service. We expect our ministers to feel very strongly about our services, about winning the unsaved, about attending in a church to all the things for which we don't care. When we excuse our apathy by saying that such things are the minister's job, and, anyway, he likes that kind of thing, we are denying the mutual ministry. Again, with respect to sacrifice. It appears that we have a double standard where sacrifice is concerned. If a man becomes a minister, then he cannot expect much in the way of a home, or salary, or working conditions, or security. Because he is a minister, such sacrifices are part of his job. But we, who consider ourselves not of the ministry, are at liberty to enjoy all the things we would deny him. Jesus never understood this double standard. He said, "If any man would come after me, let him deny himself and take up his cross . . ." So, too, with service. Here, perhaps, we come much closer to the mark. I would pay tribute to the immense amount of work accomplished by men and women in our congregations. Without their efforts we should have stagnated long ago. But, even so, there are many more who feel that their service should cost nothing, and, as a result,

scarcely even pay their fare as passengers. So I repeat—the mutual ministry means that every member of the church is faced with the same demands of responsibility, of sacrifice, of service. Do we really practise the mutual ministry?

Question 2.—Is our view of the ministry too restricted? In practice we have developed a ministerial class, and when we speak of a minister, we are invariably referring to the pastor in a local church. When men go to Glen Iris, we assume it is to train for office, or the mission field. Isn't it true that we expect our ministers to be paragons of the ministerial virtues, rather than develop a specialised ministry? Have we narrowed down the concept of the ministry?

Question 3.—Do we hold our ministry in the same high regard as the New Testament Church held its ministry? In the first place, don't we tend to look on the minister as just a member of the congregation, who acts as spokesman or chairman? Is the lack of church discipline today a significant example of this loss of prestige? The Church of today scarcely knows the meaning of discipline, and this is its tragedy, for, as Brunner says, "It gives the impression that to belong or not belong to the Church is the same thing in the end." And he goes on to say that the Church that has neither the power nor the courage to discipline has almost lost its power to witness. The point I am making is, that if we as a Church seek to administer discipline, the agency of that discipline would perforce be the ministry. But if that were attempted, people would say, "What right have they to speak to me like that?"—when, if that ministry were given its due place, that right would be recognised as inherent in the office. Perhaps, too, we show our lessened regard for the ministry in the way we deprecate education. True, the brotherhood accepts the value of theological training, but even after fifty years some still deny its value. Young people know that every worthwhile profession today has a rigorous training programme, and when we suggest that native ability and little else will suffice for the ministry, we are suggesting to them that their talents would be better employed in some other vocation. This is manifestly untrue, for we know that the ministry will exercise all the powers of even the most talented man; yet that is still the impression given, when we suggest that any or no training will be sufficient for the ministry. One reason, then, why some of our more talented young people do not feel the call to the ministry, is that they do not see the challenge it offers to their powers of mind and body and spirit. Has our regard for the ministry lessened?

Question 4.—What do we gain, if anything, by having church officers, instead of elders and deacons? In a number of churches, men say, "I am not worthy to be an elder," yet they are happy to be church officers. What they are saying then becomes, "I am not good enough to be called an elder, so please call me something else that will not require such a high standard—but then, of course, I will be happy to exercise the powers and privileges of an elder." Notice, too, that in the New Testament, an office was created to relieve the ministry of the Word of certain routine tasks. Because we have departed from this pattern, our officers are usually so snowed under by the routine and detail that they scarcely exercise any spiritual ministry at all. Remember that it will not be enough to change the name from officer to elder, or board to eldership.

The change must be radical—i.e., the recovery of the New Testament ministry contained in these offices. Could I raise another point here, which also has some bearing on the mutual ministry. When a man is approached to undertake some exacting ministry in the Church, he sometimes replies, "Sorry—no time!" Of course, he hasn't got time! What active, able, or interested person has? He wasn't asked whether he had time. He wasn't asked to do a job that would cost him nothing. To answer the call he might have to reorganise his whole programme. It is even conceivable that for the few who are able it might be necessary to give up a day of the week to the task. A little far-fetched, you think? Quite a lot of men do it for the community—why not for the Kingdom? Have we any excuse for not having elders and deacons?

Question 5.—Is our attitude toward women and the ministry so completely outmoded that we do a grave injustice to the loyalty, devotion and ability of our womenfolk? Paul said, "In Christ there is neither male nor female" (Gal. 3: 28), and not even Paul, with all his caution in the circumstances that surrounded the early Church, suggested that masculinity is a pre-requisite for the ministry. The myth of masculine superiority has been well and truly exploded! Should we reconsider our position?

Question 6.—Are we forced to admit that the minister as pastor of the local church is, in some way, a departure from the New Testament? If it is a departure, is it justified? Is our ministry as effective as it should be, or would it be more effective if we captured something of the spirit of the New Testament ministry? For too long we have assumed that what we do, as Churches of Christ, is in accord with the New Testament—not because it agrees with the New Testament, but because we do it.

These questions are not exhaustive, though I am afraid my treatment may have made them appear so. There may be other matters of even greater importance. But perhaps it is time our thinking began to face up to some of these problems. As with many other things, we need to re-think our position as a people on the question of the ministry. We who are called to the ministry must live as those worthy of their high calling. All of us must capture the spirit of our Master who said, "I came not to be ministered unto, but to minister."

"Take Up Thy Cross"

(A Hymn for March —

No. 588, Mar. 25.)

Charles W. Everest's hymn, "Take up thy cross," the Saviour said," has at least three unusual features. Firstly, it was written when the author was only 19 years of age, and was his only hymn, although he continued active in Christian work for over 40 more years; secondly, it is one of the most widely used of the older American hymns; and, thirdly, it is one of the most seriously mutilated hymns in common use. It is good to report, in this latter connection, though, that our own hymnal is almost guiltless.

The hymn regards the cross in the sense in which Jesus used the words: "Let him deny himself and take up his cross and follow me"—a symbol rather of man's self-denial than of the Saviour's redemptive work. There seems little excuse, then, for the many hymnals which, in verse three, make the change from "Thy Lord refused not e'en to die upon a cross on Calvary's hill" to "Thy Lord for thee the cross endured to save thy soul from death and hell." Two faults are the mutilation of the original and the importation of doctrine into a hymn singularly free from it.

We fail to see improvement, either, where the "menders" have changed "Take up thy cross, with willing heart" and made it "Deny thyself, the world forsake." The new line may be nearer the exact words of Scripture, but at the expense of poetic quality. Maybe the alteration from "calmly sin's wild deluge brave" to "calmly every danger brave" was permissible, both to eliminate an over-imaginative figure, and for the sake of smoothness, but the reason for changing "fill thy weak soul with vain alarm" to "fill thy weak spirit with alarm" remains a mystery!

Mutilations or not, and doctrine or no doctrine, it is no surprise that Charles Everest's hymn is still widely used, 123 years after this youth penned it!—F.J.F.

MISSIONARY NEWS

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

NEW FRIENDSHIP CENTRE — LARSUNA

Great interest was shown by the people of Larsuna and the surrounding hamlets in the opening of the new library and Friendship centre on Feb. 2. More than 1,500 people were present, in the largest gathering at a Christian function in a village that I have seen. Practically the whole of the village was there. The teachers from the school were very helpful to us in our preparations.

Members of the Baramati Girls' Club presented a drama depicting *The Slave Girl's God*, being the story of Naaman the leper, before the large and interested audience. This was an effective way of presenting Christian truth. The meeting was presided over by Dr. S. S. Patil, Superintendent of the Dhond Hospital, and Hariba Waghmodi and myself brought messages, when it was asked that the residents support this new venture, and that they make available a plot of land for the Centre to erect its own building on.

For the present a small building has been rented in the village, and books have been provided from the Baramati and Indapur Friendship Centres. There is need for more tables, chairs and cupboards for the library. The work has grown as part of the Indapur Centre, where Hariba Waghmodi is in charge. For some years, teachers and others from Larsuna have been going to the Indapur Library for books, and a nucleus membership has been built up.

Not far from Larsuna is a large sugar factory at Walchanagar, and it is hoped that more members will be obtained from there. The Government plans to establish another sugar factory at nearby Sansare under its second Five-year Plan, and this should be a further source of members.

Larsuna is situated midway between Baramati and Indapur on the main road, and is the largest village in the area. It is only a few miles from Bori, the home village of Hariba, where he is head man, and perhaps this accounts for the very large number of people present at the opening.

We are sure that the work here has great possibilities and we urge our Australian brethren to be in prayer for the project.

Kissan Ransingh, who is the librarian, is a young man who is being given a new responsibility in establishing this work. He has for the past three years been training in Centre work at Indapur, under Hariba Waghmodi. Coming from the village of Dhorja, he grew up in our Boys' Home at Baramati, where he was big brother to many of the little orphan boys. He was educated in High School to the matriculation standard, and was always willing and helpful in the work of the Home. We trust that God will give him help and strength in this work, and that Larsuna, through the Friendship Centre, may become another place of Christian witness and victory.—E. W. Heard, Baramati.

DHOND NOTES

Many thanks for your card and greetings for Christmas and the New Year, received about two weeks ago. I am very grateful to you and the Board for the "Christmas Cheer" you were good enough to send to us. Please convey my feelings of sincere appreciation and gratitude to the Home Board.

Since the new Indian doctor arrived, he has been of help to me. He has not yet seen the busy season of the hospital work, but in another fortnight or so, we will be very busy, after the winter season is over.

I was able to attend the medical Conference at Vellore, in December. It was indeed a very happy and profitable time. Good fellowship, enjoyable meetings, both professional and religious lectures, and meeting of old doctor friends of Miraj, were good features of this Conference.

I have a pressing invitation from Hariba Waghmodi to come over to Larsuna tomorrow, for the opening of the Friendship Centre. I am joining the party at Baramati in the afternoon to proceed to Larsuna for the occasion, and will return to Dhond by night time.

Hariba is very enthusiastic, and we would like to show our appreciation by our presence.

I am grateful to the C.O.M. for electing me to represent the Conference at the Mission Conference at Jabalpur (Disciples' Mission). I am hoping it will be a wonderful time of blessings and experiences. I am leaving Dhond on Sunday, Feb. 5, for Jabalpur.

The church affairs are moving smoothly, and the periodical baptisms are adding to the number.—Dr. S. S. Patil, Dhond.

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

WHEN SOARS THE SOUL

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the Lord.—Amos 7: 14-16.

God's "tap on the shoulder" comes in many different ways. It strikes some like a lightning bolt, and fairly beats them to their knees. It hit Saul of Tarsus that way . . . and he was never the same man again. . . . When this tap comes it may mean one of two things to you. It may mean you should leave what you are doing, like Peter and James and John, and give your life to full-time Christian service. How desperately we need ministers, missionaries, religious education directors, and full-time workers for Christ in many kindred fields. It may mean, though, that you should stay right where you are, working at the job you are in at present, but that you should do that work in a new spirit for Christ. There was a time when Christians frequently asked each other, "What ministry are you in?" However, if you were to ask a carpenter that question today, he would say, "I am not a minister at all, I'm a carpenter!" That is not good enough . . . May we come to know what Paul meant when he said, "Whether you eat, drink, or whatever you do, do all to the glory of God!"—Floyd Faust.

O God, help us not to be dazzled by the far-off, or deaf to the need of the near, seeing thy purpose in each common working task. Above all, help us to see there where the need is greatest, and hasten to meet thee there, lending thee the strength of our hands, our head, our heart, in the doing of thy Father's will. Amen.

Whether humble or exalted,
All are called to task sublime;
All must aid alike to carry
Forward one sublime design.

—Felix Adler.

THE AUSTRALIAN CHRISTIAN

WOMEN

FEDERAL ACTIVITIES

World President's Letter

30 Peel Moat-rd.,
Heaton Moor,
Stockport, England.
Dec., 1955.

Dear Friends,

Warmest Christian Greetings!

It is certainly a thrilling experience to have the privilege and honor of being the first to greet you thus as President of the World Christian Women's Fellowship of Churches of Christ. Be assured that I realise only too well the responsibility which accompanies such distinction.

Do you imagine me seated at an imposing desk in a book-lined room, surrounded by all the paraphernalia which usually betokens presidency? The fact is, I am in my kitchen, pausing to talk with you from out of the midst of the usual household chores! Perhaps in such an atmosphere one would expect to hear, as Ezekiel did: "Can these bones live?"

This is the season when the lovely stories of the Christ Child are retold, but looking back through the vista of history we know that from those simple scenes around the manger sprang the most tremendous Power-Force this world will ever know. How typical of life! Countless pioneers bear witness to the fact that "great things from small beginnings rise." Once there was no competent nursing for the sick, but then came Florence Nightingale. Once there was no radio, but then came Marconi. Will it likewise be said, "Once there was no World Christian Women's Fellowship, but then came Toronto 1955!"?

The answer lies within each of us. That we ourselves, one by one, do not amount to much is true; but the ideals for which we stand are tremendous—a world free from war, from want, from hatred and prejudice, from intolerance and pride! These ideals depend on whether ordinary, average people like you and me believe deeply enough, pray persistently enough, and work tirelessly enough. Together we approach the New Year strengthened by the sure fact that we are "workers together with him," and "with God all things are possible."

In closing, I would like to recall the words made famous when quoted by the late King George VI:

"I said to the man who stood at the Gate of the Year,
'Give me a light
That I may tread safely into the unknown.'
And he replied,
'Go out into the darkness, and put your hand
Into the hand of God.
That shall be to you better than light,
And safer than a known way.'"

Yours very sincerely,

Hilda M. Green,

President, World Christian
Women's Fellowship.

W.C.W.F. PRAYER TOPICS FOR 1956

Jan.—For the United Nations and the work of its specialised agencies, that it may be an instrument of peace.

Feb.—That all people may have Christian depth to understand and love people of all races and classes.

Mar.—For those persons all over the world who do not know of Christ's love, that they may hear of him, accept him, and follow him.

April.—For a fuller realisation of Christ's suffering and death, so that we may worthily love and serve him.

May.—For Christian parents, as they mould the character of children and youth.

June.—For homeless, hungry people, that their needs may be met through Christian love.

Federal President's Report

The Federal Women's Conference President, Mrs. A. Lacombe, who was appointed by the Committee for the Promotion of Christian Unity, as a consultant to the meetings held by the executive officers of the World Council of Churches, sends this report:

The Conference opened with a devotional service in St. Andrew's Cathedral on Wednesday, Feb. 1, at 9.30 a.m. In the afternoon, the first plenary session was held in the Great Hall of the University of Sydney. The following morning, at Wesley College,

after a devotional service in the chapel, we were divided into three seminar groups to discuss the following topics.

- (a) Christian Strategy in S.E. Asia (Chairman, Victor Coombes).
- (b) The Australian Council and the W.C.C. (Chairman, Dr. Calvert Barber).
- (c) Inter-Church Aid and Resettlement (Chairman, Principal Lyall Williams).

This lasted all day, with breaks for morning tea, lunch and afternoon tea.

On the Friday, after devotions, we all met together again, and one person from each group brought the findings. Then came question-time, and anyone could ask any question on any of the three topics, and the person most competent to answer was asked to do so—sometimes it was a man, and sometimes it was a woman. There were 20-25 women present, and about 120 people altogether. There was never at any time any feeling of difference in status between men and women, but always anyone speaking was received with equal appreciation.

On the first day it was strange to see the people from different countries in their colorful national dress, but after hearing them speak and expressing their allegiance to Jesus Christ as Lord, and seeing the love of God shining in their faces, it was thrilling to know that, despite our differences in practice and opinions, we all loved and worshipped the same God.

The idea of one "super-Church" is not in the mind of the W.C.C., but on the basis of allegiance to Christ as Lord, the Church can speak with a united voice on many world problems, and is doing much to relieve suffering, of which we in Australia know so little.

I am extremely sorry that there is such divided opinion among our members concerning the W.C.C., and feel it can only be because of lack of personal experience within this fellowship. Of one thing I am certain—this is God's world and his will will ultimately be done.



Two young men of the Spanish Navy have been sentenced to two years' imprisonment for the "crime" of refusing to kneel at Mass. The sentence has been upheld by the High Court of Justice in Madrid. Furthermore, at the end of the two years, the men will be obliged to spend two more years in military service. If they refuse to surrender their conscientious beliefs when again ordered to Mass by the military authorities, they may be sentenced to another term in prison and further military service. This could go on indefinitely.

here and there

The editor is absent from Melbourne this week, visiting South Australia to give the annual Magarey Lectures at Longwood Camp. It is expected that about thirty of our S.A. preachers will be in camp, with others attending day sessions.

From the first Sunday in March, the church at Padstow, N.S.W., where Ethelbert Davis is ministering, enters on a three-months' "Church Life on a Higher Level Campaign," with its challenging theme, The Church has the Answer. The campaign will include three weeks' home visitation evangelism. The church is proud that every one of its ten officers regularly attends prayer meetings, and gospel services, except when debarred by circumstances outside their control. J.C.E. was started with 14 members; that with a Boys' Club, Girls' Club, Youth Fellowship, and a tennis club caters for spiritual welfare of Y.P. Two women have been received into the church by transfer. Mr. McIntyre (Father and Son Movement) was recent speaker at a morning meeting.

The church at Gawler, S.A., rejoices that their minister, A. R. Piddon, was able to resume his ministry on Feb. 5, after three months' leave of absence, owing to ill health. Appreciative services were given by H.M. Dept., Theo Edwards and local brethren during that period.

Preference will be given to an Asian location for the 1960 Assembly of the W.C.C., and present plans seem to favor Ceylon. This was the decision of the recent Executive Committee meeting of the World Council, held in Australia.

Keith A. Jones, organising secretary of our Federal College of the Bible, is at present visiting South Australia in the interests of the College.

North Williamstown church, Vic., extended a farewell to H. Steele (interim minister) and family on Feb. 24, when a presentation was made by E. Westaway (sec.). A welcome was extended to Mr. and Mrs. S. Bannon on commencement of their ministry with the church. R. McMillan represented the Ministers' Fraternal. Encouraging reports were presented to the annual business meeting on Mar. 1. Deacons elected were: G. Aldersley, G. Dyson, A. Haskell, J. Hope, C.

Milne, G. Ogden (treas.), E. Thatcher, H. Williams; elder, E. Westaway; deaconesses, Mesdames B. Thatcher, C. Westaway, B. McCubbin, V. Wallis, E. Aldersley, P. Hope. After-church fellowships have been held in homes of Messrs. Hope, Bryant and Haskell. Y.P. look forward to these regular Sunday night features. Good Companions arranged screening of Aust. Antarctic Expedition film, *Blue Ice*. The chapel was filled. A group of 60 attended the film, *A Man Called Peter*.

A telegram from Reg Sack, minister of the church at Collie, W.A., reads: "First week Bond-Marlow mission at Collie. Big meetings. 25 confessions."

E. P. C. Hollard draws our attention to some interesting camp news from South Australia. W. J. Maxted, of Torrensville, took all of his people away to camp several weeks ago. With few exceptions, the whole membership moved to Longwood for studies and fellowship. The Cowandilla church, where T. T. Robinson is minister, is another to do the same. Mr. Hollard comments that this "suggests that, as people live together, they will grow together in the vital things of life."

Mr. and Mrs. S. Neighbour, who commenced their ministry with the church at Prospect, S.A., on Jan. 29, were given a welcome on Feb. 1. At this gathering, recognition was made of the work done by Mr. and Mrs. Jones during their interim ministry.

Since 1929, when the film, *The King of Kings*, was shown in Glasgow, evangelism in Scottish cinemas has become firmly established. At the time of the film's first showing the interest and support of the Churches was invited, and Dr. Maclean Watt, then minister of Glasgow Cathedral, was given the opportunity of speaking for a few minutes on the subject of the film. The next approach was to ask cinema managements to allow a minister to speak for five minutes at the Christmas and Easter seasons, and by 1931 this practice was general. The number of cinemas in Glasgow addressed by ministers at Christmas time gradually rose to sixty, and in one large cinema in the city it is probable that at least 10,000 people heard the Christmas message. Opportunities for these talks were fewer at

Easter, but recently J. Arthur Rank, the well known film producer, has asked for speakers on Good Friday. The Church of Scotland has provided a large number of the speakers. In addition to the Church of Scotland, other Churches joining in this work in different towns include Baptist, Methodist, Congregational, United Free and Episcopal.

After its first month of the "Operation Evangelism" plan, the church at Brighton, Vic., reports that, for the first time for many years, Sunday evening average attendances have topped those for the morning, despite the fact that morning figures have also risen. Sunday evening attendances in Feb. doubled those of January. More than thirty members have attended a series of four weekly teas and visitation training classes, and regular visitation has been done in pairs. Emphasis during March is on prayer, and three zoned "cottage" meetings are planned weekly. April 15-22 is scheduled as the week of intensive evangelistic visiting.



News of British Churches

William Mander, B.A., is to retire after a ministry of 27 years at Evington-rd., Leicester. He will be succeeded by an Australian, Eric T. Hart, of Toowoomba, Qld. Mr. Hart is due to arrive in Great Britain about the middle of March.

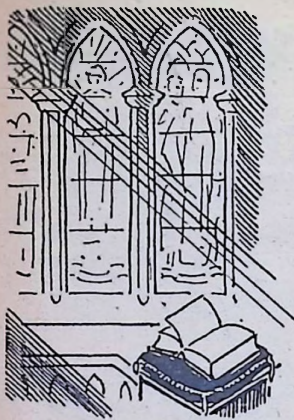
J. L. Bradley, of Leicester, has undertaken to raise £2,000 for the purchase of two Land Rovers, for use in India and Africa. He stipulates that gifts for this purpose must be additional to ordinary missionary giving.

The Sunday School and Youth Committee is organising two youth camps to be held in the summer, one at Kinross, Scotland, and the other in Northamptonshire.

East Kilbride is planning for May 26 the stone-laying ceremony for the permanent chapel, on which work has already begun. The church has been encouraged by a gift of 3,000 dollars from the United Christian Missionary Society.

At Burnley, Lancashire, members of the S.S. staff have received diplomas for long service; the present superintendent has served for 27 years, the primary leader for 38. One teacher had 37 years of service, and two others had 28 years. It was from Burnley that Mary Bannister went as a pioneer missionary to Nyasaland.

The death has occurred of David Morgan, a former member of the H.M.C. staff.—G. J. Hammond.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, March 25

OLD TESTAMENT

Psalm 22: 1-8, 11-21.

Summary.

Psalm 22 has been called the "prayer of a lonely soul," in which the cry of the forsaken (expressed in this passage) is followed in vv. 22-31 by a song of confident praise. This "individual" interpretation of the Psalm seems preferable to the more formal one advanced by Oesterley, who says that "this Psalm is one of those which record the antagonism between the orthodox section of the people, who continued faithful to the religion and worship of their forefathers, and those who, dominated largely by extraneous influences, were anti-traditionalist, and lax, both in regard to belief and practice." That its opening words were used by our Lord on the Cross gives it special significance to the Christian, with so much else in the Psalm that foreshadows his tragic experiences.

Explanatory Notes.

"and am not silent" (v. 2). — "I cry . . . by night, and get no rest" (Smith); "no relief comes to me in the night" (Moffatt).

"thou that inhabitest the praises of Israel" (v. 3). — R.S.V. has "enthroned on the praises of Israel;" Moffatt follows a suggestion of the text in the Greek version (Septuagint), and translates, "Yet, thou art throned, my God, within the sacred shrine, receiving praise from Israel!" Taylor comments, "The Lord, because of his mighty deeds on behalf of his people, is unceasingly extolled in their praises, so that his throne seems to be upborne by them."

"a reproach of men" (v. 6). — He proceeds to contrast his own shameful treatment with the God-given deliverance of the fathers. He sees his foes like bulls (v. 12), lions (v. 13), dogs and "a company of evildoers" (v. 16).

"my strength is dried up" (v. 15). — "My throat is as dry as a potsherd" (Moffatt).

"they pierced my hands and my feet" (v. 16). — "The Hebrew text here reads, 'Like a lion my hands and my feet,' . . . there can be no certainty as to the right reading. Some authorities read 'they bind,' the letters of which in Hebrew come near to those of 'like a lion;' we have adopted this as giving the best sense. . . . In likening his enemies to 'dogs,' he is thinking of the scavengers that devour corpses . . . they already treat him as a dead body" (Oesterley).

"garments . . . vesture" (v. 18). — These words mean the same thing.

"my darling" (v. 20). — The word used here simply means "soul" or "life."

"unicorns" (v. 21). — "Pluck my unhappy soul from these wild oxen's horns" (Moffatt).

Suggested Theme.

"THROUGH BLINDING TEARS."

Introduction. — We all know that "fun parlor" mirrors can't be trusted. But in life's saddest experiences we sometimes forget that life's mirrors cannot be trusted, either, when seen through blinding tears.

I. THE MIRRORS OF DESPAIR

gave the Psalmist distorted views of (1) man—of himself (vv. 6, 7; 14-17—"a worm, and no man," yet he was God's creation!) and of his fellow-men (vv. 12, 13; 16-21—he sees only enemies; how many in despair have been surprised by friendship). (2) God—he sees God as remote (v. 1), unresponsive (v. 2), rejecting him (v. 1). What distortion! Yet, even in despair, he can't forget

II. THE MEMORIES OF FAITH.—

God's redemption had been shown in other men's experience (vv. 3-5) and in his own youth (vv. 9, 10). His holiness (v. 3) demanded, that he heed his people's cry.

Conclusion. — Even through blinding tears, faith can cry, "Save me!" and believe that God will hear.

NEW TESTAMENT

Mark 15: 21-39.

Summary.

With his Cross borne by Simon of Cyrene, Jesus is led to Golgotha, and there crucified. Mark writes vividly of the dicing over his clothes, the mocking of the rabble and the priests, the cry of desolation, some spontaneous acts of kindness, the rending of the Temple veil, the wondering tribute of the centurion who saw him die.

Explanatory Notes.

"Simon a Cyrenian" (v. 21). — Cyrene was a Jewish colony in North

Africa, and Simon was probably a Passover pilgrim. The phrase, "coming out of the country," becomes "coming in from the country" in R.S.V., and "on his way from the fields at the time" in Phillips' translation—though this last, with its suggestion that he was just coming home from work at the time, hardly fits in with Mark's care to show him as from Africa, with two sons, Alexander and Rufus, mentioned by name, and known to Mark's Roman Christian readers as fellow-members (Rom. 16: 13).

"wine mingled with myrrh" (v. 23). — A kindly touch, as the oplate was meant to deaden the pain. But Jesus would not face death with vision clouded, so refused it.

"parted his garments" (v. 24). — Traditional spoil for the executioners. The tragedy, as Luccock points out, is that this is all they wanted from him.

"darkness over the whole land" (v. 33). — "Over the whole countryside" (Phillips).

"My God, why?" (v. 34). — "This word was not the last word on Calvary" (Luccock).

"rent in twain" (v. 38). — "What happened when the veil before the Holy of Holies was rent? All the world was brought inside; and all souls were made priests, who come through the name and the merit of the Priest who that day had died" (Morgan).

Suggested Theme.

"THE ROAD OF NO MAN'S SEEKING."

Introduction. — Look at Simon of Cyrene whenever you feel that life has treated you unfairly. Look at him treading the

I. WAY OF COMPULSION.—They "compelled" him (v. 21). But he was not the first or the last to be turned aside suddenly from life's planned paths, and forced to tread an unsought way.

II. WAY OF CONTEMPT.—The jeering crowd around him, the cross on his back! Yet later men were to glory in the cross, even though treated as "scum of the earth" (1 Cor. 4: 13, Moffatt).

III. WAY OF COMRADESHIP.—He was not alone; the Christ, whose cross he bore, walked with him.

IV. WAY OF CONQUEST.—Something happened to Simon—later we meet his sons as Christians. Was it because of this walk to Calvary?

Conclusion. — Christ himself made all the difference; he always does. Look for him again this Easter-tide, and find him—even on your unsought way.



INTERSTATE CHURCH NEWS

Discipleship

Judith Carter, Helen and Carol Taverner, Cowandilla, S.A.
Max Roberts, Lidcombe, N.S.W.
David Tocknell, Blackburn, Vic.
Mrs. and Miss Bodi, South Yarra, Vic.
Barbara Kerr, Red Hill, Vic.
John Morton, Echuca, Vic.
Noeleen Jarvis, Lynette Brittle, Kerry Haven, Rockdale, N.S.W.
Gerald Dayman, Julie Richards, Mr. and Mrs. Hasler, Elson Smith, Fullarton, S.A.
Alan Simmons, Laurie Butterfield, Bamba-rd., Caulfield.

Membership

Mr. and Mrs. Ratten, from Box Hill to South Yarra, Vic.
Mr. and Mrs. H. Steele, Eric and Graham, to Blackburn, Vic.
Mrs. R. Wadsley, from Ormond to Blackburn, Vic.
Mr. and Mrs. Rowley, from Wudinna to Gawler, S.A.
Mr. and Mrs. W. Bower, from Hawthorn to Wattle Park, Vic.
Mr. and Mrs. A. McNicol, from North Essendon to Doncaster, Vic.
Mr. and Mrs. A. Gilbertson, from Enmore to Hurstville, N.S.W.
Mr. and Mrs. B. Matts, to Hurstville, N.S.W.
Mr. and Mrs. Crofts, from Portland to Oakleigh, Vic.
K. Parry, from Launceston, Tas., to Burwood, N.S.W.

Marriage

Susan Haeusler to Clarence Perkins, Lidcombe, N.S.W.
Miss D. Prossor to G. Newman, Red Hill, Vic.
Hazel Shepherd to Lionel Hutchison, Marrickville, N.S.W.
Lois Macdonald to Rex Williams, Kaniva, Vic.

Dawn Welsh to Colin Baldock, Kaniva, Vic.
Gladys Cooke to Les Owens, Rockhampton, Qld.

Fallen Asleep

David E. Argall, Lidcombe, N.S.W.
S. Pearce, Blackburn, Vic.
Mrs. F. Smith, Cheltenham, Vic.

Tasmania

Margaret-st., Launceston (C. H. J. Wright). — Feb. averages were: morning 96, evening 95, communion 126. Aborigines offering now exceeds £80. Y.W.F. recommenced activities with social evening, to which Invermay Y.W.F. were invited. Mrs. R. Byard and K. Younger have been appointed asst. organists. At evening service on Feb. 12, Brian Snoxall and Kelvin Parry both gave short addresses prior to entering College. B. Burn gave morning address on 19th. Flower Show arranged by C.M.S. raised £35 for Manse Fund; winners in the sections were (cooking) Mrs. J. S. Allen; (flowers) J. R. Gibson; (vegetables) H. and L. Sulzberger. Church is glad to welcome Miss E. Lyall back after long illness. Annual meeting of C.M.S. re-elected Mr. Wright pres., and J. Piper sec. Mrs. Wright is new pres. of Women's Fellowship, and Mrs. Allen, sec. Successful B.S. picnic was held at Myrtle Park on 25th. There was one confession at gospel service on Mar. 4. Recent visitors have included Mr. and Mrs. Baynes (Portland), Mrs. Harford and Mrs. Harding (East Kew), Mr. Thomson (N. Essendon) and Mrs. Churchwood (Vic.).

Queensland

Rockhampton (W. J. Davidson) — Fellowship was enjoyed on Feb. 26 with K. Fennell, who passed through on his way to commence his ministry at Townsville-Chartiers Towers. Y.P. are now using C.E. Red Books in their meetings. Three new scholars have been enrolled in the kinder. Attendances at all services have been maintained over last few weeks. Helpful addresses are being given at weekly prayer service.

New South Wales

Hurstville (D. Wakeley). — At annual church business meeting on Feb. 15, a special committee was appointed to look into and advise church on advisability of making extensive alterations and extensions to chapel

on present site, or seeking a new site. Appointments made to Official Board were: elder, W. Walton; deacons, R. S. Edwards (sec.), A. Alexander (asst. sec.), H. Eggins (treas.), W. S. French, J. Reid. During Mr. and Mrs. Wakeley's absence in Qld., services were taken by A. Rae (Marrickville), W. French and E. Cowan. Auxiliaries have recommenced activities.

Marrickville (P. E. Thomas, B.A.). — J.C.E. have resumed meetings under capable leadership of Cynthia Benson and Marilyn Dunne, and good attendances are recorded. B.S. held successful picnic at Doll's Point on Feb. 25. Opening meeting for year of Men's Fellowship was held on 26th, when an instructive message was presented by P. Naylor (Y.M.C.A. branch of New Settlers' League). Visiting speaker at Life Gift Fellowship on 29th was returned missionary from Unevangelised Fields Mission in Papua. Happy time was spent on Mar. 3, at social evening arranged to honor Miss F. Shepherd and L. Hutchison, prior to their marriage. Sincere sympathy is extended to Mr. and Mrs. J. Day in loss of their baby son, and Mr. and Mrs. Curzon in Home call of their brother-in-law.

Rockdale (A. B. Clark): — Church is having splendidly attended meetings. On Feb. 26, three young ladies made the good confession. On 29th, church held annual business meeting, when following were elected: elder, S. Creek; deacons, Messrs. Creek, D. Harris, R. Harris, R. Hutchens, I. Hudson, R. McDonald, G. Maxwell. There was a baptismal service at evening meeting on Mar. 4, and a young lady made the good confession.

Belrose (F. W. Reynolds, B.C.E.). — Church has rejoiced in three confessions. Baptismal service was arranged on night of Feb. 29, in conjunction with tent mission at North Balgowlah, when two ladies who had made good confession were baptised. Numbers at gospel services are increasing. Sis. J. Garrett entered Woolwich, to undertake missionary course. Hall has recently been refloored, and both buildings were cleaned by ladies.

Lidcombe (L. Wylle). — Attendances at all meetings continue to improve. Harvest festival was held Feb. 19. Boys and staff from Dunmore were guests of Men's Fellowship at tea, and afterwards at gospel service. Senior B.S. scholar made his decision. Sis. Wong and Mr. Ferris have been welcomed back after illness.

South Australia

Cowandilla (T. T. Robinson).—B.S. is commencing House System under names Peter, John and Paul. Miss Nancy Brumble, an aboriginal, spoke of work being done for her people, on 24th, at B.S. D. Sander is leader of J.C.E. Church camp was held at Longwood in delightful weather. A rich time of fellowship was enjoyed, thanks to Miss L. Mitchell (cook), N. McLean (leader) and Mr. Robinson (devotions), and so many who had a part. Mrs. Burlinson held evening for Married Women's Fellowship on 29th. Kinder Mothers' Club commenced meetings on 29th.

Gawler (A. R. Pigdon). — All auxiliaries have recommenced activities. B.S. is functioning without a supt., the school being led by teachers, and business meetings chaired by Mr. Pigdon. Teachers' training group is now held in place of Bible class for short period. At annual business meeting of Dorcas Society, following officers were elected: pres., Mrs. Trestrail; vice-pres., Mrs. Pigdon; sec., Mrs. Hatherley; treas., Mrs. Baker. It was decided to budget for £150 this year, and to seek support of all sisters in the church. Kevin Baker reached his majority and was congratulated by his many friends on Feb. 25. Mr. and Mrs. Rowley and family, late of Wudinna, now living at Rosedale, have been welcomed to church. M. Locke has recovered from accident. Mrs. A. Jones is making slow progress after illness. C.E. invited Mr. Griffiths (Norseman Mission) to their meeting, and with the aid of projector, a most interesting and challenging talk was given of work among aborigines. An offering of £4/8/- was given to Mr. and Mrs. Griffiths. Gospel services have been helped considerably by Don Opperman and Kevin Baker, who arrange for musical items. Average attendances for Feb. have been morning 60, evening 40.

Nailsworth (N. Gavros). — Men of church recently held "working bee" and cleaned up grounds surrounding chapel. Harvest thanksgiving was celebrated on Feb. 26, and a valuable contribution of groceries, fruit and vegetables was sent to Morialta Protestant Children's Homes. Ladies' Guild re-opened on 6th, with picnic in Botanical Gardens. Church regrets that Mrs. W. Bristow has found it necessary to resign as organist, after 26 years' service.

Fullarton (A. W. Morris). — Working bee was held on new property on Mar. 3, when good attendance made it possible to get through good deal of work; fence was erected between manse and new youth hall. Attendances at services are fairly good and offerings are being maintained. There was a good gospel meeting, at which

two made the good confession, and four were immersed. Miss Jennifer Outlaw was soloiste.

Prospect (S. Neighbour, B.A.).—On Feb. 9, Mr. Griffiths (supt. Norseman Mission) spoke on work being done among aborigines. Ladies' Guild picnic was held on 16th, at Botanic Gardens. At half-yearly business meeting on 22nd, it was decided to hold weekly meeting for prayer and Bible study, also a short prayer meeting prior to gospel service. Social evening was held on 25th in honor of Beth Grosvenor and Graham Miller, prior to their marriage. Harvest thanksgiving services on 26th, were well attended. At evening service, film, *This Way to Heaven*, was screened, and two decisions were made.

Kilburn (H. G. Norris). — Ladies' Guild enjoyed well attended picnic at Botanical Gardens on Feb. 28. Mr. Norris conducted first of two special meetings on 29th, to instruct men in conducting morning service. B.S. teachers held annual meeting and election of officers on Mar. 1, when all officers were re-elected, except C. Kirby, replaced by F. Lawrance as vice-supt.; W. Royals replaced D. Evans as treas.; retiring brethren were thanked for their services. K. Jones was guest speaker at morning service on 4th.

Victoria

Cheltenham (R. C. Bolduan). — Successful youth camp was held at The Basin, Feb. 17-19. During preacher's absence at same, P. Payne gave appreciated morning address on 19th. Y.P. returned to Cheltenham for evening service, when strip film, *And Something Happened*, was shown. Both junior and senior cricket teams have reached finals. At evening service on 26th, sound film entitled, *A Missionary at Walker's Garage*, made a deep impression on all. Church is preparing for teaching mission by J. E. Brooke. Extensive alterations and additions are being made to chapel.

South Yarra (V. Longthorp). — All auxiliaries have recommenced. H. Kerrison has been elected B.S. supt. Presentation was made to Mr. and Mrs. Kimber, as a token of gratitude for work in school. On Feb. 14, Women's Fellowship held its first meeting of year in Botanical Gardens. A happy day of fellowship was enjoyed by past and present members on Homecoming Day, on 26th. Speakers were S. R. Baker, R. H. Barnes and V. Longthorp; musical items were rendered by Mrs. C. G. Taylor, L. Cowan, and C.E. Quartet. At evening service a mother and daughter made their decision for Christ.

York-st., Ballarat (C. W. Jackel).— There have been some well attended services, when building has been comfortably filled. A young man has made

his decision. C.E. has been featuring in an excellent manner at evening services. The Feary Bros. have pre-cut timber and organised an effort to add a new building to the present old one, at Mount Clear. A good delegation was present to hear Dr. McIntyre (I.C.C.C.) speak to a crowded meeting at Peel-st. church. R. Dixon was welcome speaker on morning of Mar. 4. In evening, chapel was filled for screening of film, *Three Minutes to Twelve*. Mr. Jackel is away as guest speaker at Naracoorte Golden Jubilee and District Conference to follow.

Blackburn (R. V. Amos). — Five young men were baptised on Feb. 19, and another made his decision. After-church fellowship was held in home of Mr. and Mrs. Miles. Youth Council arranged a hike and barbecue on 25th. Church offers Christian sympathy to Mrs. Pearce in passing of Mr. Pearce.

Carnegie (A. R. Lloyd). — R. Dixon, on furlough from India, was speaker at worship service on Feb. 19. Gospel service took form of questions night, when Mr. Lloyd answered a number of questions submitted. On 26th, Youth Council held tea and youth service with Y.P. assisting, Ian Field giving address. Two Y.P. made their decision. B.S. held annual picnic at Carrum on 25th. Men's Society held annual meeting and elected officers: pres., R. Hawkins; vice-pres., B. Ferguson, A. R. Mudge; sec., S. Jenner; treas., G. Warmbrunn. Church has set new aim for church and each auxiliary at least to double membership and attendances within three years, and to triple their spiritual service.

Doncaster (F. B. Burt). — Harvest thanksgiving services were held on Feb. 26, when a special offering increased Building Fund by £92. Fruit, which was displayed, was sent to brotherhood institutions and Women's Hospital. During absence of preacher on annual leave, church is being addressed by W. W. Saunders, B. J. Combridge, G. Scambler and L. Chapman. Two have been welcomed into membership by transfer. Plans for new chapel and kindergarten have been completed, and an early start to building is expected. Services on 19th were addressed by W. Sandells (Box Hill) in absence of F. B. Burt at Hall's Gap Camp.

Red Hill (J. Sutton). — There was a baptism at evening service on Feb. 26. Miss D. Prossor and G. Newman were given kitchen tea and presentation on 27th. Visitors have been Mr. and Mrs. Duff and Mr. and Mrs. Hurren. A girl was received into membership on morning of Mar. 4. B.S. anniversary was held in afternoon and evening, with guest speaker, R. Brooker. Chapel was filled. Church is

happy that preacher's wife is convalescing after a period in hospital.

Echuca (C. Watson). — Loyalty month ended with well attended tea meeting. F. Lee (Thornbury) showed excellent slides of his recent tour and spoke on the work of evangelism. A number of delegates attended Central Northern District's Conference at Kyneton, and enjoyed day of fellowship. Boys' Club participated in recent evening service; Mr. Watson and Mrs. Parry brought message in song.

South Melbourne (G. Hearn).—New preacher is settling into various phases of church activities. Baptismal service was held on Feb. 12. Mid-week fellowship of Bible study and prayer commenced on 23rd, when 15 attended. B. F. Huntsman (Conf. Pres.), was visiting speaker at Family Fellowship Service on 26th, and during after-church fellowship hour showed colored slides on work of Churches of Christ Conference. Monthly teachers' training class began on afternoon of Mar. 4, and T. Brown (Alcoholics Anonymous) spoke at youth tea and afterwards at gospel service. Church is glad to have Mrs. Hank back after her operation. Fortnightly news sheet, *The Link*, is now being published, and is popular with members. Church is taking active part in Referendum Campaign.

Kaniva (M. T. Lawrie). — Church held annual business meeting on Feb. 24, when reports from all departments were encouraging. Offerings are being received at gospel meetings to aid "Fighting Fund" for Referendum. 32 attended Men's Fellowship tea on Feb. 26, which was followed by a special cricketers' service. Preacher will conclude his ministry here on Mar. 25. Alan and Barry Williams have left to attend Longerenong College.

Bendigo (R. V. Holmes).—Church held annual business meeting on Feb. 29. Sec. reported active membership of 151 (incl. 14 isolated), six having been added by faith and baptism. Officers elected included H. Langley, sec.; A. Pettigrove, treas.; C. Houston, A. Pollock, H. Langley, deacons; J. Martin, elder. Church is to be organised on a functional basis. Budgeting and building committees have already been formed. Each month, planned evening service invitation cards are distributed. Result has been improved attendances morning and evening. Youth service on Mar. 4 featured B.S. on Parade, with scholars attending and taking part in service with teachers.

Swan Hill (A. A. Avery). — Work continues in good heart, and attendances at all services are high, with an average of 75 breaking bread. Morning service on Mar. 4 was broad-

cast over 3SH. Monthly fellowship was held at home of Miss H. King on 3rd, when 30 were present. Attendances at Berean Fellowship are averaging 26. Mrs. Avery has returned home from hospital after appendicitis operation. A number of visitors from Ballarat, Oakleigh and Sydney have been at services lately.

Brighton (C. G. Taylor, B.A.). — Ladies are holding an extra meeting each month for sewing. Church planning morning at Boronia on Mar. 3 was stimulating; representatives of the Official Board and eleven auxiliaries made up group of 29. Auxiliary plans were presented, and discussion groups centred on evangelism, Christian education, worship and finance. "C" tennis team won grand final on 3rd. Gifts received at harvest thanksgiving service on 4th were passed on to Federal College.

Toronto World Convention

I thoroughly enjoyed reading the various articles and news items in *The Australian Christian* concerning the experiences of the Australian delegation as it attended the World Convention at Toronto.

I would like to state what a great personal delight it was to meet again and renew so many cherished friendships, and to tell the Australian brethren what an outstanding contribution was made by the Australians who took part on the programme of the Toronto Convention. Every Australian who had a part in the programme made a worthy contribution, and I am sure the brethren at home would have been proud of how well they were represented.

I am sure the Church in the United States was blessed, and has a far deeper appreciation of the Australian Church because of those who lectured and preached in this land, and we trust the Church in Australia will have a much richer appreciation of our great brotherhood because of this opportunity for a closer fellowship.

With greetings to the many dear friends who have enriched my life with their friendship.—Theo. O. Fisher, Minister, Indianapolis, U.S.A., Programme Chairman at World Convention, Toronto.

IN MEMORIAM

AUGUSTINE. — Treasured memories of our darling Vivian, which will live forever in the hearts of those who truly loved her. 14/3/55.

The Church in Korea Strides Forward

ELIZABETH BRAUND

(Based on an interview with Dr. Hyung Nong Park, President of the General Assembly Seminary of the Presbyterian Church in Korea.)

During the last seventy-two years since Protestant mission work began in Korea in 1884, the number of Protestant Christians has grown to an estimated figure of 825,000, of whom some 620,000 belong to the Korean Presbyterian Church.

This shows remarkable progress, and is all the more striking when it is remembered that the period in question, far from being placid and easy, has seen foreign domination, war, bitter persecution and untold suffering in Korea. From 1910 to 1945, Korea was under Japanese rule, and for much of that period Christians were liable to persecution. This became virulent in 1937 when the Japanese ordered all Korean people to bow down and worship before Shinto shrines, punishing those who would not obey. Among those Christians who stood out against this were over one hundred Presbyterian leaders, who thus incurred imprisonment of eight to ten years for their faith, during which time over half of them died in prison.

Then, after the Korean war broke out in 1950, about five hundred and forty Korean ministers and evangelists were taken or killed by the Communists. This, it should be noted, is the number of leaders who are known to have suffered; but during these last years large numbers of Korean Christians have lost all their earthly possessions, and sometimes their families too, while many others have witnessed to their faith with their lives.

Against this general background of persecution and calamity, Dr. Hyung Park, whilst in England for several days on his way from the United States to visit various European countries, emphasised certain factors which, under God, have helped bring about the rapid growth of the Christian Church in Korea, and to maintain its witness in evil days. He stated that the Korean Churches' progress in time of peace, and their witness in time of trouble, has been made because of their strong faith in the authority of the Bible as the Word of God, and their love of Bible study. This study has been promoted by means of conferences, Bible schools and institutes, and correspondence courses.

While faith in the Bible's authority, and study of the Bible, ever comes

THE AUSTRALIAN CHRISTIAN

first, Dr. Park described other aspects which have strengthened the Churches' witness in Korea. There is strict devotional life, observation of Sunday, and earnestness of prayer. Then there is an accent on personal evangelism, whereby every Christian may be trained as an evangelist who can lead others to Christ. Effective organisation of church workers enables the majority of church members to take some part in the work; and church members also give much financial support.

Korean Christians in general have received good spiritual training from the testing days of the past years. The loss of homes and belongings has taught them to set little store by earthly possessions and to seek "those things which are above." Long months and years as refugees have made them more earnestly seek God through prayer, and most Korean churches hold prayer meetings at 4.30 or 5 o'clock in the morning, when the people meet to call on God. The people, too, have become increasingly zealous in church service; and refugee Christians have given big offerings to their churches from what they have been able to earn. Many of these refugees have formed and built their own chapels, and the number of chapels has therefore greatly increased in South Korea. On Chejedu Island, for instance, there were only ten chapels before the war, but there are now over fifty; while in the southern-most seaport of Pusan the number of chapels before the war was only about sixteen, but today is over eighty, most of which have been built by refugees.

Today, too, Christian young people in Korea are more than ever thirsting for Bible knowledge, with the result that schools and institutes are crowded, as are the ten existing Theological Seminaries and eight night schools; and there are in all some three thousand students. In the war-scarred buildings of the Theological Seminary, of which Dr. Park is the President, there are at present 492 students who sit on poor benches without desks, and who sleep and study without heat in winter, and often without sufficient clothing, too. Through sacrifice and self-denial they are preparing themselves to go out and declare the unsearchable riches of Christ.

Since the truce in Korea, the United Nations' Military Forces, and certain other foreign organisations, have been engaged in the task of rehabilitation, and the work of restoring chapels and schools is going forward slowly.

—Joyful Tidings.

Preacher's Precept

"Still achieving, still pursuing,
Learn to labor and to wait."

—Henry van Dyke.

The small Bible school at Dunalley, Tas., has shown encouraging growth in the last two months, membership rising from 15 to 37, with a very good average attendance. With the addition of Mrs. Valentine to the teaching staff, there are now three teachers for the three classes.

It was recently decided to close the meetings at South Lillimur, Vic., as Mr. and Mrs. E. G. Thompson have moved to Kaniva, and only one other family was in regular attendance. Final meeting was held on Feb. 26, when E. G. Thompson presided, John Kennett and Rex Thompson read the Scripture, J. H. Kennett passed around the emblems, Mrs. Kennett was organiste, and M. T. Lawrie gave the address.

The Melbourne suburban groups of the Young Women's Fellowship held a combined evening at the North Fitzroy chapel on March 6. Following their practice of supporting different departments of Conference, films were shown by Visual Aid Committee to show the work they are doing, and the proceeds of the local collections will be presented towards a new projector for the use of all the churches. The educational trust fund, instituted to help the secondary education of an aboriginal child, is paying dividends. It is reported that Duxie Bateman, our interest at present, topped her form last year, is regarded highly by the staff of her high school, and has helped lead her girl friend to a decision for the Lord.

Dr. C. Irving Benson, well known Supt. of the Methodist Central Mission, Melbourne, left that city for Great Britain on the Orsova on March 11. His health has been giving concern for some time, and he plans to rest as much as possible. However, he has undertaken to preach for a month at the City Temple, London; to speak at the Wesley Day Festival in Westminster Central Hall; and also to preach for Canon Bryan Green in Birmingham Cathedral.

On Dec. 13, 1955, a group of fanatics burned the Protestant chapel in the country district of Palmira, in Colombia. The chapel had been dedicated early last year. A few days before the destruction, the Roman Catholic priest of the municipality had visited Palmira, stirring up hatred against the Protestants. This destruction raised to 46 the number of Protestant church buildings destroyed in Colombia by fire or dynamite since 1948. A week after the incident, church members, in a special service, knelt in the ashes, praying for the salvation of those who, through misguided zeal, had destroyed their chapel.

ENGAGEMENT

CHIVELL—THOMAS. — The engagement is announced of Edda Elva, third daughter of Mr. and Mrs. I. J. Chivell, Unley, S.A., to Thornley, only son of Mrs. and the late Mr. A. Thomas, Perth, W.A.



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18. Speakers: 3 p.m., D. Beasy;
7 p.m., H. B. Robbins. March 25,
3 p.m., Robert Edgar; 7 p.m., J.
Wiltshire. Conductor: Claude Gadge.

**NORTH RICHMOND BIBLE SCHOOL
ANNIVERSARY.** March 18 and 25.
Speakers: 18th, 3 p.m., R. Deane;
7 p.m., P. Foster. 25th, 3 p.m.,
Kinder afternoon, Miss M. Deane;
7 p.m., C. H. Dow. A cordial wel-
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Further programme details in later
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More S.A. News

E. P. C. Hollard.

LONG FELT NEED.

For some years the need has been felt for a hospital chaplain, and now the Social Service Department announces that an arrangement has been entered into with the Hindmarsh church whereby J. E. Shipway will spend some time each week in this important field. No better choice could have been made than our genial Hindmarsh minister. It is interesting to note that Mr. Shipway will round out over 10 years at Hindmarsh at the end of this year, and retire from full-time service. Even so, the new hospital work will continue to claim his efforts.

BUILDINGS GOING UP.

The church at Colonel Light Gardens, where F. G. Banks ministers part-time, is now ready to open its new hall. This is a very commodious structure, needed badly to cope with over 180 children.

Enfield Heights has laid the foundation stone of its chapel, and the walls and roof are in place. Mr. and Mrs. A. E. Mauger officiated at this ceremony recently. This small church, also in a new area, is growing steadily. The Prospect church took it under its wing, and shares its new minister, S. Neighbour, with the Enfield brethren.

Just before Christmas, Flinders Park called on one of its foundation members, J. Mossop, to lay the foundation stone. The chapel is fast coming to completion, and with it interest in the community rises. The school continues to grow until 200 are now enrolled.

The churches at Loxton on the Murray, and Kilburn are getting ready to make building moves.

Koongarra Park, to which church R. B. Ewers is to minister, is ready to erect its manse. Mr. Ewers will be the first resident minister of this congregation. Through the last year or so, A. J. Ingham has led in a part-time capacity, and the church is thriving.

For 10 years, Albert E. Brown, a preacher-business man, has led the church at Brooklyn Park. Now a full ministry is to be entered into, a house is to be erected, and a splendid youth group to be served.

A SLIGHT INVASION.

Over on the West Coast, the churches of the Tumby Bay-Ungarra—Mt. Hill circuit decided to give the Pt. Lincoln church a boost. Men from the circuit prepared themselves for visitation, then drove the 56 miles to Lincoln, and visited among the prospects nominated by the minister, I.

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W. Nixon. Many contacts were made, and several decisions and reconciliations were recorded. This example of the strong helping the weak could well be imitated.

MINISTER AT PIRIE.

Gerald Rose and his wife, recently from Glen Iris, were inducted to their work at Pirie by the writer. The young couple made a good impression at their commencement and hopes are high.

OBITUARY

J. A. Maloney.

The church in Kalgoorlie, W.A., has been saddened by the Home call of a very honored and much loved brother, in the person of J. A. Maloney, not unfittingly described as the most respected man in Kalgoorlie. A city councillor, a J.P., and, prior to his retirement a short while ago, associated with one business house for 45 years, he also loved and served the church. With a record of almost 50 years' unbroken membership (begun under Thos Hagger's ministry) he served in almost all capacities, being outstanding as treasurer, chairman of the Official Board and B.S. teacher for 19 years. He took ill shortly before Christmas. Happily, his two sons and two daughters were able to spend their Christmas at home. He was taken to Perth early in the New Year for specialist treatment, and had recovered sufficiently to be taken to his son's home. After a sudden relapse, he was taken to hospital and died in the early hours of Feb. 3. He is survived by a widow, two sons, and two daughters. He was laid to rest in the Karrakatta Cemetery, C. H. Hunt officiating at the graveside. We at Kalgoorlie will miss him. He was a good man and a faithful servant, and we will see him in the morning. —F.H.G.

CHANGES OF ADDRESS

H. Rice (secretary, Harcourt church), Harcourt, Vic.
 S. Neighbour, B.A. (preacher, Prospect church), 1 Pulsford-rd., Prospect, S.A. ML 5309.
 A. Wieland (secretary, The Patch church), Cook's Corner, Kallista, Vic.
 H. Hatherley (secretary, Gawler church), 13 21st-st., Gawler, S.A.

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