

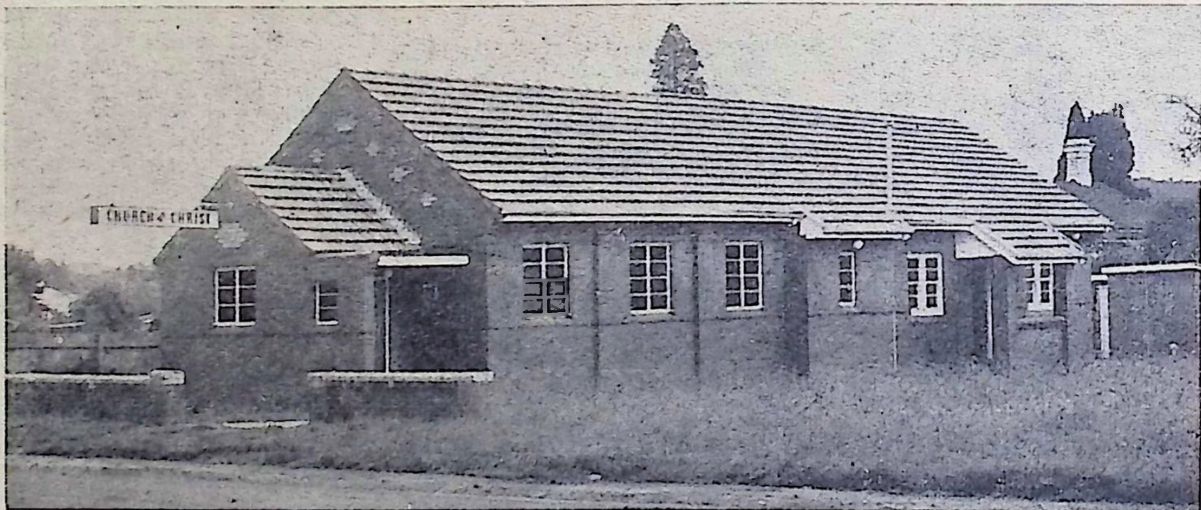
Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

New Chapel at Bowral, N.S.W.



On Saturday, Feb. 25, about 230 people, including folk from as far as Wagga Wagga, Canberra, Wollongong, Warrawong, Newcastle, Wentworth Falls and Sydney, attended the opening of the new church building at Bowral, N.S.W.

Principal A. W. Stephenson, (N.S.W. Bible College, Woolwich), Conference President, was chairman. E. C. Hinrichsen, who commenced the work in Bowral, gave the address. Also on the platform were R. Greenhalgh, Youth Director and Home Mission Secretary, who gave the prayer of dedication, and B. A. Roberts, the preacher of the church, who read the Bible reading.

The soloiste, Miss Fay Edmonds, of Sydney, sang "Bless This House." The ladies of the church served afternoon tea. The thankoffering received amounted to £361. Almost 200 sat down at the official tea.

Greetings were given by the Mayor of Bowral, Ald. R. H. Springett; the secretary of the Ministers' Fraternal, Stanley Howard; Conference President, Principal A. W. Stephenson; and the Youth Director and Home Mission Secretary, R. Greenhalgh.

In the outstanding speech given by Ald. Springett, he said this was the biggest undertaking by voluntary workers in the district, and the Council was pleased with the building.

We thank Misses Fay and Barbara Edmonds for their fine contribution with their singing. Special mention was made of voluntary workers outside the church and those who made donations. Also special presentations (novelty cakes) were made to those outstanding workers.

R. Greenhalgh presided at the tea, and was special speaker at both services on the Sunday.

We thank God for the fine weather and for the good attendances, both on Saturday and Sunday. God bless the church and her message, as she continues to plead for a return to New Testament Christianity in every way. —B.A.R.

OPEN FORUM

"CONSULTATIONS ON CHRISTIAN GLOBAL STRATEGY"

In reply to the criticism of my report of the visit of W.C.C. Executive members and others, I wish to state that I heard addresses by most of the Executive members, was involved in various consultations, and had many personal conversations with different ones. Dr. Leslie Cooke, Associate General Secretary of the W.C.C., was in our home, where he played the organ, and we sang many of Alexander's hymns. "These contain the gospel," was his comment. I heard him and others preach the gospel in a powerful way. In all these associations I found no evidence of modernism. Indeed on this, as on all other occasions of intimate association with the W.C.C., I was impressed with the affirmations of the great facts of the Christian faith.

Judgments of the W.C.C. should be based on statements by the Council as such. It cannot be held responsible for individual statements, any more than a denomination or the whole Church can be held responsible for the statements and conduct of individual members.

We attended the Festivals of Faith conducted by the W.C.C. at Evanston and Sydney. They were both expressive of the Christian faith. Who was responsible for the San Francisco Festival of Faith, and what were all the facts concerning it, we do not know. We do know that a suggestion has been made that prayer should be conducted in the United Nations by representatives of the various religions connected with member nations. This is a problem which is at present before the Churches' Commission on International Affairs, which represents the W.C.C. and the I.M.C. It is headed up by Sir Kenneth Grubb and Dr. F. Nolde. The matter was privately discussed during the recent visit. This Commission does not wish Christ to be interpreted as on a level with other religious figures, nor does it wish to be held responsible for banning prayer in the United Nations. All the facts, reservations and qualifications need to be known before we rush into judgment.—E. L. Williams, Glen Iris, Vic.

"W.C.C. and I.C.C.C."

Surely, readers of the A.C., be they within or beyond the borders of our brotherhood, must feel concern at its increasing tempo of rancor. Not only letters in Open Forum, even the trend of recent editorials, suggest a spirit, which, if unchecked, will spell our doom.

I support neither W.C.C. nor I.C.C.C. I am deeply sorry that either of these things came to be named among us.

I am no more for one than for the other. I shall quietly resist both. Can we not drop all talk of these movements, and busy ourselves, as of old, in a positive and kindly promulgation of the Restoration ideal?

I know we are "in it." However, it equally is patent that, at the time of getting "in it," many did not feel about the W.C.C. as now they do. Are we compelled to "stay in" a thing which so threatens our internal harmony and strength?

Today, one hears much of the need to guard against Communism, modernism and Romanism. Why the omission of denominationalism? There appears to be almost a studied silence on the subject. Yet of the "isms" named, it was the latter which brought us into being, carried us forward, and kept us together. The pity is that we ever became involved in

Readers, Please Note!

1. Discussion on W.C.C., I.C.C.C. and "A Man Called Peter" is now closed. See editorial.
2. Writers are requested to help the editor by keeping their letters to the limit of 300 words.

"extra," or "world" movements of this nature. Now, please, let there be no misunderstanding. Surely we are not called upon to "be heard" all over the world. Let us be heard where we are. And since, as a people, we are all over the world, we shall be heard by all—even in high places.

If W.C.C. or I.C.C.C. be as "meat" or occasions of stumbling (and obviously for many they are), then surely true and wise Christian leadership will demand that the Scriptures require of us to drop these divisive things. By thus going back we shall move forward.

May God give us grace, and save us from that which already has done us much harm, and threatens to hurt us even more.—Fred A. Youens, Gardiner, Vic.

"EASTERN ORTHODOX CHURCH"

K. A. Macnaughtan in A.C., 13/3/56, seems opposed to any association with Christians of the Eastern Orthodox Churches. I wonder if we could not be a little more charitable.

Mr. Macnaughtan labels the Orthodox Churches as non-Protestant. Actually these Churches were the first Protestants, breaking away from the Church of Rome in 1054. They represent the Church as it was in the

tenth century; and, while many things had been added to the New Testament pattern at that stage, the terrible excesses of Rome that caused the Reformation had not appeared.

We need to remember that the Orthodox Churches are strong in their opposition to "modernism" in all its forms. It is also encouraging to find them witnessing from their beginnings to immersion, even though they baptise infants. And, unlike the Roman Church, they make no claims to temporal power, nor do they have any truck with doctrine of "salvation by works."

To me it is encouraging to know that the Orthodox Churches are witnessing to Christ in Eastern Europe, and that church attendance in Russia is three times as high as in Britain or Australia. . . . At present it seems likely that fellowship between these Christians and Christians of the West will increase, and perhaps pave the way for peace between East and West.

We do not have to endorse doctrines to which we are entirely opposed, before we can hold out the hand of friendship to fellow Christians, who share with us in belief in Jesus Christ as Son of God and Saviour. I wonder if the way British Baptists took is not more Christian. Knowing that in pre-revolution days, Russian Baptists suffered persecution at the hands of Eastern Orthodox Churches, British Baptists recently sent large gifts for the restoring of Orthodox Churches wrecked during riots in Istanbul.—G. R. Stirling, A.C.T.

(Sections of above letters deleted to approximate to 300-word limit.)

"A MAN CALLED PETER"

May I, too, add a word along with E. Graham (A.C., 13/3/56), in reply to F. W. Reynolds regarding the recent notice appearing in A.C. about the picture, *A Man Called Peter*.

May I suggest to F.W.R. that if this picture is as good as the book, then he'll not feel at all old-fashioned should he care to go to a theatre and see it.

I have not had the pleasure of seeing it yet, but hope to do so when it comes my way, and I think more parents and teachers should see pictures such as these.

As for the book from which the picture was made, I consider it No. One of my four best for 1955, in the following order: *A Man Called Peter*, *Road to Bithynia*, *The Gown of Glory*, and *The Bishop's Mantle*.

As a parent, teacher and photographer, I would say I wish we could have more books and pictures like *A Man Called Peter*.—Stanley C. Burt, Devonport, Tas.

(More "Open Forum" on p. 188)

THE AUSTRALIAN CHRISTIAN

"OPEN FORUM" COMES ALIVE!

This issue contains more *Open Forum* letters than have been printed in any one issue for many years. That is good, and we rejoice in it — whatever temporary embarrassment it may cause the editor in finding room for them! It is that limitation of space, plus the more important fact that there are many other subjects on which a healthy exchange of thought could prove helpful, which makes it necessary to apply a closure to certain discussions from time to time. Recently we closed down on an interesting exchange of ideas stimulated by the visit of Oral Roberts; now we ask our readers to note that the letters in this issue are the last which will be published in the present discussion on the World Council of Churches and the International Council of Christian Churches, and the film, *A Man Called Peter*.

We have received many expressions of appreciation at the way in which these matters have been "aired" in these columns. At the same time, we appreciate the feelings of those who write in this week's *Open Forum* of an "increasing tempo and rancor" and being "hurt and grieved" by the exchange of views. But we cannot agree with them. Certainly, there has been no "rancor" behind anything we have written editorially, and we have failed to discern it, even in the sharpest of critics.

Let us get rid of the false idea that because we differ from a Christian brother, and say so, we have any less respect for him and the sincerity of his convictions. Indeed, the more frankly a man expresses his convictions, the more opportunity he gives those who disagree with him, to understand what makes him think as he does. And that helps to promote brotherhood in the midst of differences. For example, some of the men highest in the editor's regard for their Christian worth and their devotion to Christ and the Church, think differently from him on the issue of the World Council of Churches. He knows that, but he does not think of them as on one "side" of a fence, and he on the other. For brotherhood's sake, let's stop talking, or even thinking, in terms of "sides"! Let's disagree as strongly as our convictions make it necessary for us to do so—but always within "the unity of the Spirit." Let's justify the confidence that, on any issue, we are mature enough, and Christian enough, to do that.

Now that the closure has been applied to subjects which stimulated many letters, there need be no lull in worthwhile writing for the *Open Forum*. Some controversial things, dealing with

the life of the brotherhood, were expressed in such recent articles as those by T. R. Morris and J. E. Gough; other provocative articles are scheduled for early publication. Meanwhile, the Federal Literature Committee has been fulfilling a fine ministry in its production of *Provocative Pamphlets*, any one of which would provide material for valuable discussion in our columns.

So we appeal to our readers in all States to help keep the *Open Forum* alive, by opening up your mind and heart to your brethren in a helpful and creative way—as much as is possible in a necessarily rigid word-limit of three hundred words! We want the *Open Forum* to be something much more than a happy hunting ground for those who ride their own hobby-horses. Let it be a mirror of real thinking on the part of the brotherhood — *frank, intelligent, courteous and Christian!*

WAKE UP, MELBOURNE!

The annual Pre-Easter Concert by the Victorian Churches of Christ Choral Society was held in Lygon-st. chapel, Melbourne, on March 22. Musically, it was an excellent evening; Stainer's *Crucifixion* was well sung by the choir, under the leadership of its able conductor, Valentine Woff, with McAlister Woff and Arthur Haskell as soloists, accompanied by Misses M. E. Pittman (organ) and B. W. Lee (piano). Miss Lee also rendered pianoforte solos, and appropriate sacred songs were presented by Dulcie Gray and Amelia Scarce. Altogether, it was a deeply moving sacred experience.

Yet the audience, supposedly representative of all our Melbourne churches, would not have done credit to any one of them in a local effort. During the interval, the editor received a note from one member of the audience, who wrote that she was "amazed to see such a sparse attendance at so fine a presentation." While the editor was overseas, he heard Americans still praising Valentine Woff and his wonderful Melbourne Convention Choir, which led to the formation of the Choral Society. These choristers give their services readily to assist various brotherhood causes, and Mr. Woff and Miss Lee have never spared themselves in devoted leadership. Is it good enough to "support" them by buying tickets, and never attending? It is that kind of "proxy support" which is a disease in the Church in more ways than one. Wake up, Melbourne churches! You have a splendid choir. Give it some *real* support!

PROGRESS ON ALL FIELDS

NORSEMAN

At Norseman and Carnarvon Missions there is a very happy and harmonious fellowship among the staff, despite the many problems they are facing. There is an almost continuous demand for the admission of needy children, and even the recently provided increased accommodation is already taxed to its utmost.

An anonymous donor from New South Wales has provided an electric sewing machine, and this generous gift is much appreciated. With machines recently supplied by the Board, each section of the Mission now has a sewing machine. A new additional refrigerator and kitchen cabinets have greatly improved the kitchen facilities, but both kitchen and diningroom are inadequate, due to the growth of the Mission company. Advice has been received from the W.A. Department of Native Welfare that an estimate of £4,800 may be included in our applications for grants-in-aid in next financial year.

The kindergarten extensions completed last year have provided reasonable accommodation for fifteen tiny tots and the staff. Brian Byrne, who was a school teacher at Norseman School but living at the Mission, has been transferred to Perth. Whilst at Norseman he was a willing and consecrated worker for the Mission, driving the school bus each day, leading the J.C.E. and assisting in the Bible school. He was also responsible for the planting of several flower beds in the Mission grounds. During the school holidays the children had three weeks' holiday at Cape Le Grand, the boys and the girls alternately.

Miss Olive Laird, a highly trained nursing Sister, and graduate of the Federal College of the Bible, arrived in February to be in charge of the kindergarten.

By the end of April the entire Mission buildings will be provided with septic sewerage, which will be a vast improvement in comfort and a safeguard for health.

CARNARVON

Early this year we received notification of the intention of the Education Department to admit the two upper classes of the Mission school into the Carnarvon State school. While this was in harmony with the policy of the Board and the Mission, it placed a strain upon us in the matter of transport. However, by working at high pressure and with the assistance of a sympathetic motor

firm, we were able to purchase an excellent diesel school bus in perfect order, and we have entered into a contract with the Education Department by which the Department will pay us 66/- per day normally, and 162/- per day when a longer journey is necessary, if the river is running. Don Oakes has undertaken driving responsibilities, and we feel quite sure that the children will gain great benefit from this assimilation in a white school.

The senior girls' dormitory is now fully completed and provides excellent accommodation for the girls. Mr. and Mrs. Oakes have 17 senior girls under their care, and all reports indicate that these new missionaries are proving very successful. A building team from Geraldton has been engaged to complete this building and the junior girls' building renovations, and work is proceeding satisfactorily. This team is costing us £75 per week for a month's labor. We are glad to report that damage from the recent North-West cyclone was extremely light at the Mission. There was water damage in some ceilings, one small shed unroofed, and some trees blown over. Unfortunately, though the cyclone brought several inches of rain in Carnarvon, there was not sufficient fall in the water-shed serving the river, and the water is still at the drought level.

STAFF

The growth of the Missions is continually demanding more staff, but we are happy that we have some prospective reinforcements. Nurse N. Byard, from Victoria, will go to Carnarvon in April, and Mr. and Mrs. J. Clothier, from South Australia, have been accepted for service, and may also proceed to Carnarvon in April. We have other applications which are being dealt with.

MOOROPNA, VIC.

The native church is enthusiastic, and seeking to accomplish things for itself. A recent gift of £100 from a sister in Victoria has enabled the debt on the land to be almost cleared, and our Victorian Committee is pressing forward with negotiations for the purchase and erection of a prefabricated building to serve as a chapel.

FITZROY, VIC.

Under the guidance of Doug. Nicholls and our Victorian Committee, this work continues to grow,

and we are grateful to the Victorian Church Men's Society for making a reduction of the debt on the building its responsibility for this year.

POSSIBLE NEW AREAS OF WORK

In Victoria, there is the possibility of new work at Portland and Lake Condah. Our Victorian Committee and the Portland church have been doing some initial work in this area to meet the needs of native people. In N.S.W., our Committee has discovered a great need and opportunity at both Gilgandra and Lismore. The Federal Board has made no official decisions regarding these areas, but the need is pressing.

HOLIDAY HOSTEL

We have reached the stage with our work at Norseman and Carnarvon where it seems imperative that we should have a hostel, preferably close to Perth, where we can accommodate companies of native children, and also missionaries for holidays. A holiday away from the Mission has been proving a great influence for good in the lives of the children. Recently eighteen girls spent a month on a property owned by the W.A. Youth Department, and they returned to the Mission with a new spirit and outlook. However, it is seldom possible to secure the right accommodation just when needed.

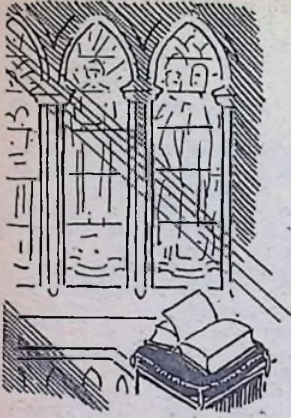
PARCELS FOR THE MISSIONS

It would be appreciated if churches in all States outside Western Australia would forward consignments of clothing or other goods through their State Committees, as often the freight costs on small parcels are more than the value of the goods. Further, State Committees are able to advise as to the type of goods most suitable.

Please continue to pray for God's blessing on our work. We covet the gift of your prayers.



We have been asked to draw N.S.W. readers' attention to the annual fete of the Churches of Christ Boys' Home, Pendle Hill, on April 7 next. Those who attend the fete are invited to inspect the large, two-storeyed Home, as well as to purchase from the stalls, which will be well supplied with many varieties of goods. Afternoon teas will be provided at a small cost, children will be entertained, and there will be plenty of free parking. It is hoped to surpass even last year's record fete.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, April 8

OLD TESTAMENT

Genesis 14: 14-24.

Summary.

Lot, his family and property had been carried away, among other prisoners and spoil, by eastern kings who had quelled the revolt of five petty Palestinian kings. These verses tell how Abraham made a surprise counter-attack with his retinue of 318 men, and successfully recovered both prisoners and spoil. On his triumphant return, he was met by the priest-king of Salem, Melchizedek, and received his blessing. Abraham gave the priest-king a tenth of everything, and, despite the offer of the king of Sodom that he should retain the spoil, he returned everything else, after allowing fair rewards to his Amorite allies.

Explanatory Notes.

"his brother" (v. 14). — More correctly, "his kinsman" (R.S.V.).

"Melchizedek, king of Salem" (v. 18). — As "Salem" was Jerusalem, this is a most interesting link of Abraham with what was to be the capital city of his descendants. The combination of kingly and priestly offices was of ancient tradition. The Jews made many speculations about this mysterious figure, who "suddenly emerges from the unknown, and as suddenly disappears." Note Ps. 110: 4; Heb. 5: 10; 6: 20; 7: 1-3.

"priest of the most high God" (v. 18). — The Hebrew name here is "El Elyon;" when Abraham uses it in v. 22, he prefixes Jehovah to the title, "as if to claim for him the exclusive right of supreme divinity." "El" is "the oldest proper name of deity" among Semitic people. "Melchizedek was standing for the only true God, though amidst races devoted to and degraded by idolatries most foul. One can imagine the strength it was to... Abraham to find in Canaan a noble representative of the God whose glory

he had seen in distant Chaldea, and the pleasure it was to Melchizedek that a devout worshipper of his God had come to the land" (Lang).

Suggested Theme.

"WHAT'S IN THIS FOR ME?"

Introduction. — We all know the type of person—maybe we see him in our bathroom mirror—who asks about every new project, "What's in it for me?" Here is the story of an old-fashioned "fool" who thought otherwise—in terms of

I. RESPONSIBILITY. — He could not shrug off Lot's plight as what the man richly deserved for his folly. He had a personal sense of responsibility for his kinsman; an urgent realisation that, others having failed, everything depended on him; the knowledge that he faced seemingly superior forces. The victory came to the man who only stopped to call on God (v. 22); not to count the cost.

II. RECOGNITION. — Abraham recognised both the ownership of God (vv. 20, 22), and his obligation to others—the friends who had helped him (v. 24). He who fails to recognise these obligations is getting nothing real and lasting out of life. Look at Abraham's

III. REWARD. — His kinsman delivered, himself blessed of God (vv. 16, 19).

Conclusion. — Are there any more lasting satisfactions? Try it!

NEW TESTAMENT

Hebrews 7: 1-3, 15-28.

Summary.

The whole chapter is concerned to show "the validity and dignity of Christ's priesthood," as illustrated and foreshadowed by Melchizedek. The writer "shakes the confidence of those who prefer the Levitical priesthood by reminding them that in their own history there stood one outside their ancestry and superior to the Levites... He is challenging the validity of the whole Levitical priesthood, and of the Law that inevitably belonged to it. He is saying that its day is over, and that Jesus Christ, the eternal priest, has now replaced the old covenant" (J. H. Cotton).

Explanatory Notes.

"without father, without mother" (v. 3). — "That is to say, nothing is recorded in Genesis concerning these details... notably unlike the genealogical lists given elsewhere in the book" (Vine). "The Melchizedek type of priesthood is, first, a royal priesthood (king of righteousness); second, a righteous priesthood (king of righteousness); third, a priesthood

promotive of peace or exercised in the country of peace (king of Salem means king of peace); fourth, a personal, not an inherited dignity (without father, without mother, i.e., so far as the record is concerned); fifth, it is an eternal priesthood (without beginning of days or end of life — so far as the record is concerned)."

"power of an endless life" (v. 16). — The R.S.V. contrasts "the power of an indestructible life" with "a legal requirement concerning bodily descent." "How vastly superior Christ is to an old priesthood whose only claim to office was ancestry!" (Cotton).

"the law made nothing perfect" (v. 19). — "The Law was incapable of bringing anyone to real maturity" (Phillips); "the law had nothing in it of final achievement" (Knox); "the law did not speak the last word of wisdom about anything" (Williams).

"Jesus made a surety" (v. 22). — "This is the only use of the word 'surety' in the N.T. The thought is not that Jesus becomes our surety before God. The position is reversed. Jesus is God's surety to us!... Jesus is himself God's pledge that the covenant will not be broken" (Cotton).

"this he did once for all, when he offered up himself" (v. 27). — "In a unique way, the work of the cross was high-priestly in its sacrificial character" (Vine).

Suggested Theme.

"GOD'S GUARANTEE"

Introduction. — The writer to the Hebrews, in a daringly confident figure of speech, thinks of Jesus as God's guarantee to his people (v. 22). Because of

I. WHAT HE IS. — Unique, holy (v. 26), ever-living (vv. 16 and 25). No priest can be compared with God's High Priest, whose office depends not on hereditary succession, but on "the power of an endless life."

II. WHAT HE HAS DONE. — He opened up the way to God (v. 19) and eternal life (v. 16) through making the perfect sacrifice for sin—even himself (v. 27).

III. WHAT HE WILL YET DO. — His saving work goes on (v. 25); "he ever liveth to make intercession" (v. 28); he will yet fulfil that "better hope" (v. 19)—"Christ in you, the hope of glory."

Conclusion. — He is God's proven guarantee to needy man — "God's pledge that the covenant will not be broken."

MISSIONARY NEWS

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

Island Christmas

(Owing to planes not being in operation for a period, between Australia and New Hebrides, mails have been unduly delayed.—A.A.)

"Christmas has come and gone, and the New Year is flying by, and we are now at the end of January.

"Christmas here was much the same as usual, except that this time, we decided to have our own festivities on Christmas Eve, to leave us free for the services on Sunday. This proved such a success that we intend to adopt this plan in the future.

"This year we had the McLean family from Aoba to spend Christmas with us; and their presence was enjoyed by all—the natives, ourselves, and little Miriam in particular—she loved the little McLean children and played happily with them, and was very sad when they left; in fact she cried bitterly, and fretted for a few days.

"We had our usual women's break-up and kai-kai, and it was very nice to have Mrs. McLean here for that, and during the devotional period. Mrs. McLean was presented with a bouquet of frangipani. Before the meeting began, I told the girl, who was to present the bouquet, to keep it concealed until the time came to make her speech. When the time arrived, Nellie stood up with the bouquet wrapped in a towel which she busily unwrapped while she was welcoming Mrs. McLean! I thought the flowers would be squashed, but they survived!

"Later we distributed gifts, and sat down to a nice quiet lunch. Everything was spread on leaves on the ground; there was lap-lap (native pudding), tinned meat, prawns, bread and butter, cakes, scones and tea. Just before lunch the women came and presented me with some baskets and mats.

"We decorated a Christmas tree and placed it on our back verandah again this year. It was made from the branches of she-oak, and it looked very pretty. Everyone, including the McLean family, ourselves, staff and hospital patients, received a gift from it.

"The McLean children were very excited, and wondered if Santa Claus would call here as well as on Aoba. They were not disappointed.

"On that evening, Mr. and Mrs. McLean and ourselves went carol singing around the boys' and girls' houses, and the various wards of the hospital. When we called at the girls' house, there was no one home. They were all away in one of the kitchens, cooking. However, they heard us at the hospital, and all raced back to their house, and by the time we reached there again, there were the four girls all sitting up on the side

Keith Skillicorn writes:

Many Australian friends have been anxious for further news of the situation facing the Indian Mission of British Churches of Christ, where the local government officials have preferred charges against two of the missionaries, Jack Christie, of Britain, and Keith Skillicorn, of Australia, as well as against various Indian members of the church. An arresting pen-picture of the situation is given in the following air-mail letter from Keith Skillicorn, dated March 6:

"The situation here has now come to a complete show-down. The local sub-inspector of police, in collusion with the Arya Samajists, recently ordered traditional Hindu marriage rites to be forced upon an unwilling Christian couple, by extracting thumb-impressions of the parents after making them thoroughly drunk.

"On the night of March 2, after we had given the couple a Christian wedding and were on our way to the feast, they, in company with an infuriated mob, including this notorious power-drunk sub-inspector, actually testified against us, implying that (1) the parents did not sign a statement agreeing to the marriage; or (2) the parents signed a document, the meaning of which they did not know; (3) we have forcibly made the couple Christians, after they had been married according to non-Christian rites, following their reverting from Christianity; (4) we have extracted by force or deceitful means the written consent of the couple and the parents to the Christian wedding; (5) we kidnapped the couple (both of whom are minors).

of one bed waiting for us, just as though they were sitting up in a grand-stand waiting for royalty! Their house was nicely decorated, and they had saved a lot of Christmas cards, and these were all set out on tables beside their beds.

"On Christmas Day, we went down to the village of Baravet, where we held our services this year. The weather behaved fairly well, although there was a storm-warning out. We had the usual Christmas service, followed by a kai. We were entertained right royally to lunch by John, one of the men who had learned French cooking. On the menu was 'Millionaire's Salad,' made from the heart of a coconut tree, and so called because the tree has to be cut down to make it: This first course was followed by fowl with curried sauce, and then roast beef (a bullock had been killed for the feast), bread and butter and tea. Mrs. Thevenin, the French planter's wife, was also a guest for the day."

"The true facts are these: (1) The parents of the girl are weak, and could not endure the harassment. But they did agree to the Christian marriage, and we have their written consent, given on March 1, the day before the official Christian wedding, after they had already been severely brow-beaten and threatened; (2) the father of the groom is a non-Christian Uraon, who has been friendly with Christians, and agreed to the Christian wedding, as his son accepted Christ a year ago, when the bride also became a Christian; (3) both bride and groom have given written agreement to a Christian wedding—they desired nothing else; (4) they are of marriageable age, and we are well within the law; (5) at the 'wedding' of Feb. 9, the sub-inspector made the parents drunk, thus getting their thumb impressions (they are illiterates) to a false document. The sub-inspector then ordered the Sindur, red mark, to be made on the bride's forehead, symbolising her marriage according to Hindu rites. (But the sub-inspector is a Moslem, who wants to please the Hindus by persecuting the Christians); (6) naturally, we could never consider the 'marriage' valid, so we gave an ultimatum to the police that the Christian ceremony would be performed on the afternoon of March 2, and completed it before the sub-inspector could get on the scene; (7) the couple came to the main town, and gave an excellent testimony for Christ before the Superintendent of Police. The faith of the couple has cost them much; they have been

turned out of home by their parents, even against their parents' will. The girl is with us for protection, as they have threatened to arrest her. We all expect fresh charges soon.

"The concocted case against me has also come to a show-down, and a stay order has been secured by the advocate employed by the other members of our party. The magistrate, also the chief man in our local subdivision, has proved himself to be very partial against Christians. Two prosecution witnesses were called to

testify in support of a statement to the effect that I had gone to a certain village in a jeep on Oct. 24 (at a time when the road was impassable, even for jeeps) and distributed eight guns, ordering the evangelists to shoot the Hindus who obstructed the Christians cutting the crop from land which was under dispute. One said he knew nothing, but the other said that 'never at any time did the Sahib bring a gun or guns to the village; in fact, he never came to the village on Oct. 24, and he hasn't got a gun.' On this, the clerk of the

court said, 'You fellows are mad, and will not get money (travel allowance) because you witness against the government.' When the second witness handed in his application for the travel allowance given to witnesses, the magistrate, in anger, tore up the bill, and threw it away, saying, 'You will not get it. Get out—you will have to walk home.' (60 miles of jungle).

"Surely, the Christians here need the prayers of home folk as they face even worse days."

The Service of Advisory Boards to Ministers and Churches

This statement, written for the guidance of churches and ministers, has been approved by the Advisory Boards of the various States.

THE PROBLEM OF FINDING AND PLACING MINISTERS

One of the "delicacies" in the life of the church is the church-minister relationship. The negotiation of an engagement is something to be handled with care and dignity.

An advertisement of a church vacancy, with a call for applications or a direct application by a minister to a church which he knows to be vacant or coming vacant, does not appear to preserve the necessary care and dignity in making an engagement.

Competition in which one church seeks to outbid another in seeking the services of a minister is hardly in harmony with the sense of brotherhood, nor is competition between ministers in seeking an engagement with a church.

These indignities and difficulties may be overcome by some responsible go-between—an introducing and recommending agency.

Churches desiring the services of a minister do not always know who is available, and more often do not know the qualifications of those who may be available. Not every man suits every church, nor does every church suit every man. A man who serves one church well does not fit in with another. It is imperative that the right man find the right church. The human element always makes the prospect uncertain, but a responsible group of men with knowledge of both ministers and churches is able to help considerably.

Just as no man lives to himself, so no congregation lives to itself. Irresponsible independency can render a dis-service to both the local church and the whole brotherhood. In practice, a man who is called to a ministry with a church becomes a repre-

sentative of all the churches. When a ministry is finished with one church which has given a call, there is the likely transfer to another church, and so he, who was called by an independent congregation, becomes recognised as belonging to all congregations within the brotherhood. With the limits of knowledge of a local congregation, it is possible for a call to be given to one who does not bring credit to either ministry or churches.

In order to help both churches and ministers, the various State Conferences have set up committees, variously known as Advisory Boards.

THE FUNCTIONS OF AN ADVISORY BOARD

1. To assist churches in securing the services of a minister.
2. To assist ministers in securing church appointments.
3. To aid all churches affiliated with the various State Conferences by establishing a recognised group of accredited ministers of Churches of Christ.
4. To recommend the granting of marriage licences.
5. To assist by arbitration and advice when local difficulties arise in the relationship between church and minister.

No Advisory Board has any authority over churches or ministers. All such boards are purely advisory. They recommend, but have no power to place or transfer ministers. Neither a minister's movements nor a church's calls are determined by any Advisory Board. A Board seeks to help simply by supplying information and/or recommending. The final decision is with the church or minister.

By reason of many contacts over a long period of years, Boards hold much confidential information which enables them to help both churches and ministers. Much information is of a strictly confidential nature, and it

is necessary that a Board's judgment may have to be accepted without asking the reason why.

Balance is preserved in the personnel of Boards by provision that membership shall consist of preachers and non-preachers.

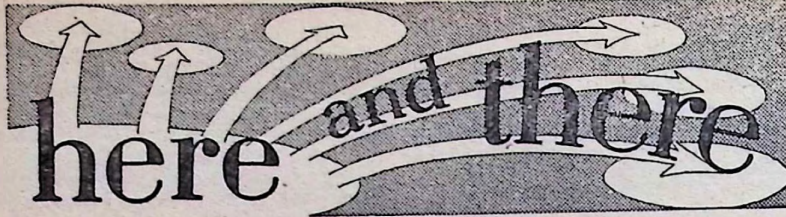
Advisory Boards are responsible to both churches and ministers and, therefore, cannot advance the interests of either part to the disadvantage of the other.

THE PROCEDURE OF AN ADVISORY BOARD

An Advisory Board can help churches and ministers only if all parties co-operate with the Board. In the majority of the States, churches and ministers are invited to sign agreements to co-operate with Advisory Boards. In the main, these agreements require notification to the State Advisory Boards when a church wishes to engage a minister or when a minister desires a change; or when any engagement is made the Board shall be informed. These agreements do not commit church or minister to negotiate exclusively, or even at all, through the Advisory Board.

Any Board can help only those churches and ministers who register and seek help. A Board can submit to a church only the names of men known to desire a change; it does not disturb men who are not known to desire a change. Information concerning any man may be given to a church which makes a specific inquiry.

The usual practice is to submit to a church the name of only one minister at a time, thus avoiding competition. It is imperative that a name submitted should be treated as strictly confidential until the church has decided to call the minister named. If a church does not accept the recommendation of the Advisory Board, it may ask for further possible recommendations.



Mr. and Mrs. Bruce Munro arrived from America by the "Orsova," on March 5. After attending pre-Easter Conference, N.S.W., Mr. Munro will attend Queensland Conference, and remain in that State for a period, doing deputation work. Mr. and Mrs. Munro are assured of a warm welcome wherever they go.—A.A.

Lismore has had another tremendous flood. Church basement was flooded, although water did not enter the main floor of the building, which is some height off ground level. The caretaker's cottage next door was swamped, and the manse, some distance from the town, had about seven feet of water under the building. Good warning and prompt action resulted in very little distress throughout Lismore.

The church at Kilburn, S.A., announces with regret that its preacher, H. G. Norris, is unable to accept a further term with them. Mr. Norris will conclude his ministry at Kilburn on May 27.

Many friends were saddened by news of the death of R. K. Whately, Vic. Minister for Lands and Forests, on March 17. A graduate of our Federal College of the Bible (1917), he was well known in brotherhood circles in the Eastern States. Only four days before his death, he addressed sixty members of the Vic. Churches of Christ University Association at their annual dinner at Lygon-st. He spoke then of a Christian's Approach to Politics. R. P. Morris was elected president of the Association, R. Oldfield treasurer, and D. Hibbert secretary. There was a large attendance of new members who have commenced their training at the university and other institutions. Eligible members are invited to contact the secretary. The Association plans to raise £62 for the share of Churches of Christ in supporting a chaplain at the Melbourne University.

A year ago, the church at Geraldton, W.A., where H. E. Greenwood is minister, had an active membership of only twelve; today there are thirty-five members. Average attendances have been: morning, 33; evening, 29; communicants, 31. After operating for six months, the Building Fund has reached a total of £195, and work on the erection of a chapel commenced on March 17, with male mem-

bers dedicating their spare time to the task. Four were baptised during February. Colored strip films on the life of Christ have been used in the evening services. Two new teachers are now working in the Bible school.

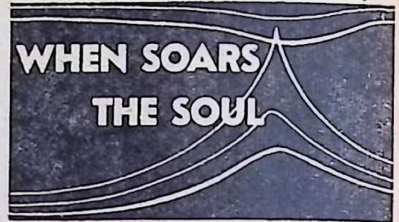
The church at Surrey Hills, Vic., held a Parents' Night on March 20, when Miss Bonnie Bates and helpers showed how a worship session should be conducted with a group of primary children. L. A. Trezise screened a film, and pointed out to parents the necessity for greater co-operation between the Bible school and the parent. Howard Earle (minister) then invited parents to come to the Bible school with their children, and form an adult B.S. class. These activities followed a visit to all B.S. homes by the minister and school staff, and the screening on the previous Sunday night of the film, *The Shield of Faith*. Another interesting venture recently was the evening service on March 11, when members of the Hawthorn Bowling Club were present, and heard an address on "The XYZ of Bowls and of Life." Will McDiarmid was the soloist.

Mr. and Mrs. R. Roberts were given a farewell by Gympie-Monkland (Qld.) churches on March 9. Representative speakers eulogised the work done during Mr. Roberts' four-year term with the church, and wished him and Mrs. Roberts success in their new sphere of labor. A presentation was made by T. Fittell. Rain and floods affected attendances on 11th, when Mr. Roberts preached his farewell messages.

The monthly Council meeting of the Victorian and Tasmanian Women's Conference will be held in the Swanston-st. lecture hall on April 6, at 1 p.m. Leader of devotions will be Mrs. W. Thomson. All delegates and friends are requested to make a special effort to be present.—B. L. Williams.

On March 9, the chapel at Too-woomba, Qld., was filled for welcome to Mr. and Mrs. R. C. McKenzie and family. The charge to the church was given by F. Langford (Kedron) and that to the preacher by S. Vanham, Conference President. After the welcome service, the meeting adjourned to the school hall, where gifts brought by members and friends for the manse pantry were presented to Mr. and Mrs. McKenzie.

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



O that I had in the desert a wayfarers' lodging place, that I might leave my people and go away from them! . . . O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and thou hast prevailed. I have become a laughing-stock all the day; everyone mocks me. For whenever I speak, I cry out, I shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot.—Jer. 9: 2; 20: 7-9 (R.S.V.).

Some people are fortunate enough to be always blithe and smiling in the service of God, but Jeremiah was not like that. He had to fight for his faith, and to pass through the valley of deep shadow. He longed for his quiet lodging-place away from the crowd, but it was not to be. Nor may it be for us. We are all bound up in humanity from the day we are born. We are born to be members of a community, for good or ill. Some people have it in them to be hermits; but they are few, and it is better that it should be so. In times of stress we may long to escape, but for most of us escape is impossible. But while Christianity may not give us a way of escape, it does give us an answer . . . However much life may depress him, the Christian does not long for a lodging-place in the wilderness if he has given Christ a lodging-place in his heart . . . The important thing is not where the body is, but where the heart is.—B. V. Anderson, "Christian World."

O Father, give us the spirit of him who never turned back, but with steadfast face and unconquerable love in his heart, went forward, even to Calvary, to do thy will. May we know the strength of his presence, day by day. Amen.

O thou who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

THE AUSTRALIAN CHRISTIAN



INTERSTATE CHURCH NEWS

Discipleship

Mrs. Dunne, Peter Strack, Heather Ferguson, Ian Ferguson, Ray Musgrove, Lynette Garden, Mary Cox, John Cox, Lorraine Wallis, Essendon, Vic.

Mr. and Mrs. F. Dewis, B. Cottrell, M. Purcell, Misses B. Dewis, C. Martin, G. and J. Burgess, P. Lewis, J. Sellars, J. and K. Brewer, Invermay, Tas.

Roger Knott, Don Raynor, Caulfield, Vic.

Ian Hamilton, Charles Allen, Croydon, S.A.

Maureen Burnell, St. Kilda, Vic.

John Douglas, John Lambert, Vernon Board, Margaret Couper, Carnegie, Vic.

Melva Scott, Ascot Vale, Vic.

Lynette Goodall, South Auburn, N.S.W.

Heather McAllister, Kayren Teis, Trevor Keal, Ian Williamson, Keith Lock, Toowoomba, Qld.

Rhonda and June Mudford, Gildandra, N.S.W.

Mrs. Sutton, Dubbo, N.S.W.

Robin Lewis, Maryborough, Vic.

R. Lawton, Miss G. Smallacombe, Albert Park, S.A.

J. Dickinson, Miss J. Bohling, Subiaco, W.A.

Membership

Marion Wright, from Red Hill to Bendigo, Vic.

Miss F. M. Goss, from South Yarra Baptist to Boronia, Vic.

Mr. and Mrs. J. Croft, from Newmarket to Boronia, Vic.

Mrs. Privett, from Geelong to Drumcondra, Vic.

Mr. and Mrs. Fairs, Ian, Susan and Janet, from Kilburn to Albert Park, S.A.

Mrs. Jamieson, from Ormond to Carnegie, Vic.

Mrs. Smith, from Chelsea to Carnegie, Vic.

Marriage

Judith Harm to R. Johnston, Albion, Qld.

June Sires, Balaklava, to Jim Bartlett, Croydon, S.A.

Brenda Lawrie to Noel Beaumont, Croydon, S.A.

Norma Winch to Maurice Goetjens, Croydon, S.A.

Fallen Asleep

Mrs. M. Anderson, Bundaberg, Qld.

Mrs. H. Lewin, Bendigo, Vic.

Tasmania

Invermay (E. K. Morrison).—Church held annual business meeting on Mar. 9. All reports showed year of increased activity and much good work achieved. Visitation among non-members continues each Saturday morning. Deacons elected were: E. Burden, W. Bailey, D. Lee, W. Harvey, C. Rothwell, W. Smith, K. Smith, H. Martin, R. Comer. Mr. Morrison has returned after successful mission with church at Highcroft. During his absence, services were conducted by local brethren. Sis. Dal. Wilson has left to further her studies in Vic.; she is greatly missed from all youth activities. Attendances at all services are increasing, with many non-members attending gospel services. There have been nine decisions during past three weeks.

Queensland

Albion (G. J. Andrews). — Two Sunday evenings have featured color pictures on *The Life of Christ* as a pre-Easter theme. Morning services have also been well attended, when sermon subjects have been themes suggested by Campaign for Progress. Following a Men's Fellowship tea, men's choir contributed to evening service recently. Y.W.F. enjoyed a plastic handicrafts night on Mar. 12. On 15th, Women's Fellowship met at manse. J.C.E. numbers are growing. Some B.S. teachers joined with Teachers' Conference at Caloundra. All clubs had entries in Annual Swimming Carnival and Albion gained second place.

Gympie-Monkland. — Good interest was shown in K. Horne's messages at Y.P. tea and evening meeting on Mar. 12, but floods prevented many from attending. Sale of manse has been effected, and a house secured

for new preacher, until a new manse can be erected on Horseshoe Bend site. Mrs. Dowdle has been elected president of Women's Fellowship, and Mrs. M. Runge, sec.

North Rockhampton (W. J. Davidson). — Good attendances are being maintained in B.S., with four new scholars being enrolled. Ladies' Christian Fellowship has purchased electric clock for chapel. Attendances average from 22 to 25. Visitors have included Mr. and Mrs. J. Steele and family (Kingaroy).

Toowoomba (R. C. McKenzie, B.A., and G. Gibson). — Annual meeting of church was held during Feb. and following deacons were elected: L. Enchelmaier (treas.), E. Grenfell (sec.), L. Pedler, M. Muller, C. Dunn, A. Bernoth, C. Bell-Booth, H. Christensen, H. Scholl and R. Hole. Annual meetings of auxiliaries have been held and following elected: Mrs. L. Pedler (pres. Margaret-st. Ladies' Fellowship), Mrs. Hall (pres. Harlaxton Ladies' Fellowship), L. Pedler (pres. C.M.S.), H. Christensen (pres. Y.P.F.). Mrs. K. Paton is in charge of G.L.B., assisted by June Draney with senior girls, and Jan Rixon with junior girls. "Lifeline" Group in connection with B.L.B. has been formed, in charge of M. Muller, assisted by D. Lennon. Y.P.F. special object for 1956 is a carillon for Margaret-st. chapel. Harvest festival gifts were delivered to Christian Guest Home, Brisbane. While waiting for arrival of Mr. McKenzie, G. Gibson assisted local brethren with the preaching at all centres. Messages of E. Adermann (Kingaroy) were also enjoyed.

Western Australia

Lake-st., Perth. — 66th annual report of church activities was presented at business meeting on Feb. 23. Report showed that services and activities had been continued throughout the year, which was a record one financially. Mid-week meetings of prayer fellowship have recommenced, first having been held at the home of Mrs. Panton on Mar. 8. On 13th, Dorcas Society held its opening meeting for year. Recent election resulted in following deacons being returned to office: E. L. Berry, R. Blackman, G. A. Ewers, W. H. White, W. J. Yeomans. With a view to procuring more suitable house in a different area, it has been decided to dispose of manse. Property has not yet been sold, but has been placed on market. Church has extended congratulations and good wishes to Mr. and Mrs. Albany Bell, who celebrated their 60th wedding anniversary on 11th.

Good wishes were also expressed to Mr. and Mrs. J. S. Bridge, who have just left on a four-month visit to U.S.A. Men's tea was held on 15th, followed by talk, discussions and practice for Sunday evening service. Miss Alexander is home from hospital and is able to attend services. Miss Entwistle, however, is still in Royal Perth Hospital.

Maylands (L. Cooke). — New year has brought much social activity. Unfortunately, polio epidemic necessitated cancelling of proposed church family camp at Waterman's Bay, and postponing of B.S. picnic. Mr. and Mrs. I. Humphrys and family have returned after five years in Vic. A. Cant has returned to studies at C.O.B. Mr. and Mrs. A. E. White and Mr. and Mrs. C. Willsea are leaving this month for holidays in Britain and Europe. Miss J. Ingleton has taken up a 12 months' teaching appointment at Christmas Island. New chapel is under construction with brickwork 50 per cent. complete, and it is expected that building will be completed by early spring.

North Perth. — Although church is without full-time minister, witness has not decreased. There was record attendance at recent communion service, when over 80 attended. Gospel services, under leadership of R. Vincent, are also creating great interest, there being nearly 60 present on a number of occasions. B.S. recently had record attendance with 110 children and teachers present. Teachers and officers met for monthly meeting. All auxiliaries are functioning well. Members of Ladies' Aid visited Guest Home on recent Thursday evening. Mrs. Wilkins, a temperance worker, spoke to Y.P.C.E. at consecration meeting. We are grateful to Messrs. Pyne, Chessell, G. Smith and Lavery for their helpful messages. Improvements to building have included fluorescent lighting in chapel and bitumen path at side of building.

Epping (R. Beadle). — Month of Feb. was notable for experiment in specially arranged film services; intended to be in the form of out-door services, these special efforts were marred by continuous inclement weather, causing a change to indoor arrangements. The services were successful, many visitors being noted among congregations. Several Fact and Faith films were screened, and were considered a wise choice, the films carrying a powerful implied message. All auxiliaries are in good heart and prospects for making 1956 a year of advancement and improvement are encouraging.

Subiaco (R. Raymond). — Attendances at all meetings are encouraging and growing. 159 attended evening service on Mar. 11, when two were baptised. 40 men of church had tea

together on Feb. 26, and appointed J. W. Gordon, chairman, and H. Steward, sec. of Men's Fellowship. Mrs. F. Stephenson is president of C.W.F. and Mrs. Reid, sec. Fellowships are doing a good work. C. B. Reid, S. Constable, R. Marshall and R. Dawson were re-elected deacons. H. B. Vawser is now B.S. supt. School is making plans to change from afternoon to morning school. Church has prevailed upon preacher to extend his ministry for a few months. S. Constable has been re-appointed church sec., and A. C. Olds enters upon his 25th year as church treas.

New South Wales

Gilgandra (V. S. Dallinger). — Services have continued with interest, and all auxiliaries are in good heart. Several members attended Western District Conference, held at Dubbo in Feb. Most members have returned from holidays, and church enjoyed visit from Mr. Crossman and two carloads from Dubbo, on occasion of baptismal service of Dubbo lady. Mrs. M. Butler and Mrs. Alderman have returned from Sydney. At church annual meeting, deacons elected were: D. H. Butler (chairman); sec., W. Quayle; treas., W. Hodgkiss; deacons, T. Quayle, J. Morris, A. Hodgkiss, W. Mudford. Reports were received. Church has released preacher from term of engagement. At B.S. anniversary on Mar. 11, a fair attendance was reported, in spite of inclement weather. Programme prepared by school was enjoyed, and R. Greenhalgh was visiting speaker. At evening service two B.S. girls made good confession. Several visitors were present during the day.

Lismore (A. C. Caldicott). — Annual business meeting was held on Mar. 12. Reports revealed loss of 26 young adults, shifting to other districts for employment, but, despite losses, 110 average attendance at breaking of bread throughout year. Sixteen baptisms were recorded, one transfer, and one baptised believer. Financial position is healthy, and intensive evangelism is planned for coming year. All officers were returned, including newcomer, Mrs. Bignill, as deaconess. Church has decided to install two overhead fans, and Masonic Hall has been acquired for future B.S. work. Highlight of year was work achieved by Guild and Mission Band.

South Auburn (L. S. Dewberry). — Dedication service of new communion table was held on Feb. 26. A Y.P. club member made good confession and was baptised following Sunday evening. Due to inclement weather, B.S. picnic had to be postponed. Concert is being planned by B.S. and Y.P. departments, proceeds being for projector fund. Harvest thanksgiving was held in kinder department of

B.S. on Mar. 11. Produce and flowers were later sent to Dunmore House. Recital in word and song was given by Miss Joyce Trickett on 2nd, relating her experiences at Oberamergau. Messrs. Goldstein, Hewitt and Kallmier have given helpful messages during preacher's holidays. Mr. Goldstein conducted Bible class during that period.

Taree (M. H. Peiper). — Church was pleased to greet Mr. and Mrs. N. Fraser (Hamilton) with other visitors on Feb. 26. Mr. Fraser assisted by speaking at gospel service same evening, whilst preacher was conducting baptismal service at Wingham. Several brethren suffered in recent flood on the Manning, including Macindoe family at Taree Estate. Waters were highest since disastrous flood of 1929. On morning of 11th, church appreciated message given by Manning River C.E. Union Convention speaker, I. A. Page (Boolaroo). At this service, right hand of fellowship was extended to recent convert.

South Australia

Albert Park (J. B. Baker). — There was a record attendance of 192 at B.S. on Mar. 11. Five were received into fellowship by transfer at morning service. E. Holland conducted evening service, at which 112 were present.

Croydon (W. N. Bartlett). — Y.P.S.C.E. have had number of special speakers, including C. Stock (Jewish Evangelical Witness), Messrs. Greenwood and S. Hoskin. Installation of P.B.P. and K.S.P. clubs was held on Mar. 13 and social evening followed service. Harvest thanksgiving services were held on Feb. 26. A. R. Jones spoke in morning. Goods and clothing totalled approx. £80. H. K. Brand was soloist at morning service on Mar. 4. On 7th, silver wedding of Mr. and Mrs. Bartlett was celebrated with social evening. Devotional service was followed by items given by members of various auxiliaries. Church showed its appreciation of services rendered to church by this loyal couple in presentation of a silver tea service and tray. Youth tea was held on 18th, followed by an after-church fellowship. Jim Bartlett was president at evening service, and Sis. Alice Ruediger led the tea and fellowship.

Fullarton (A. W. Morris). — Another working bee on new building accomplished a great deal, when painting was commenced, fences completed and foundations for outbuildings poured. At morning service on Mar. 18, two were received into membership, following their baptism. Mrs. Cox (Mt. Compass) was a visitor. At evening service, D. Chigwidden conducted song service. Mrs. Outlaw was soloist. K. A. Jones (C.O.B.) was a visitor, and at an after-church meeting showed slides of College activities.

Hindmarsh (J. E. Shipway).—Work in church goes steadily along. Y.P. are preparing winter programme, and a camp at Longwood is proposed. Sympathy is expressed to Geo. Doley and family in the passing of Mrs. Doley. K. Jones addressed church on Mar. 18, in interests of C.O.B. Preacher will conduct number of services in nurses' chapel at Royal Adelaide Hospital. Chaplaincy work is already revealing great appreciation from patients.

Kilburn (H. G. Norris). — Sympathy of church is extended to Lawrence family in Home call of B. J. Lawrence (senr.). B.S. continues to grow, new scholars being added each week. Ladies' Guild has recommenced after holiday break. H.M. Committee met with church officers on Mar. 12, for conference and prayer, their visit being helpful and appreciated. 10th annual meeting of church was held on 14th, when reports disclosed healthy growth of all depts., and strong increase in church membership. All retiring officers were re-elected, and W. Royals added to diaconate. Miss Christine Semmens is now morning organiste. Allan Norris spoke at morning service on 18th, and at night a baptismal service was conducted by H. G. Norris, when five recent Kilburn converts were immersed by S. Neighbour (Prospect), who kindly assisted. Attendance at B.S. was 250. C. Kirby is now vice-supt. of school, in place of F. Lawrence, who continues as church sec.

Milang (A. E. Cremin). — Attendances maintain good average, with good spirit within church. Miss P. Thorpe and Mr. Dolling have commenced Y.P. club. Church is planning its centenary late this year. Harvest thanksgiving service was held on Mar. 11, with A. H. Wilson as speaker.

Strathalbyn (A. E. Cremin).—There have been three additions by baptisms in last three weeks and three by letter of transfer. Temple Day offering was held on Mar. 17, and amounted to £130. Mr. Cremin was speaker for evening service. Harvest thanksgiving service was held on 18th, and A. Pigdon was speaker for day. Evening service was combined with Milang and Pt. Sturt churches; Men's quartet and Milang choir helping in the service. Church is planning another teaching mission under leadership of minister. Graham Goodwin and Kevin Phillips were both honored with social evening on their 21st birthday.

Victoria

West Preston (A. B. Withers).—At recent church business meeting, the following were elected: elders, A. Notman, A. E. Wood, C. W. Hart; sec., A. W. Aitken; treas., C. J. Hall; deacons, T. Harman, G. Seal, D.

Ferguson, R. Green, W. Shepherd, J. Berry, A. Weedon; deaconesses, Mrs. Duffield, Miss Wood, Mrs. Jenkins.

Ascot Vale (C. Perkins).—W. Mason (Nth. Essendon) presided on Mar. 11. A baptismal service was held in evening. A young lady was received into fellowship on 18th. F. Morgan spoke at both services on 18th. Meetings are keeping up to average. Preparations are in hand for 65th church anniversary. Mrs. Wittick is still in hospital. Miss Ladham enters hospital for operation. W. Brown has returned home from hospital. Adult Fellowship is enjoying helpful meetings. Y.P.C.E. is having good attendances.

Bendigo (R. V. Holmes). — On Mar. 11, evening theme, *Something to Sing About*, traced story of Christian faith by hymn singing. Harvest thanksgiving was observed on 18th. At evening choral service, choir rendered *Simper's Rolling Seasons*. After hearing talk by J. Hort (Footscray), C.M.S. attended combined Men's Rally for final instructions on polling day duties. Church was saddened by Home call of isolated member, Mrs. H. Lewin (Ravenswood). Preacher assisted at funeral services at Bendigo of Colin Bailey, a Bankstown (N.S.W.) church deacon.

Oakleigh (J. W. Lewis). — B.S. held annual picnic at Mulgrave Reserve on Feb. 25. Youth council entertained six Y.P. from our churches at Castlemaine and Harcourt over Labor Day weekend. Annual business meeting of church was held on Mar. 14, when following were elected to office: elders, S. Fordham, C. McGregor; deacons, F. Hodges, J. Masterton, jnr., K. Masterton, H. Walpole; F. Gillespie, treas.; A. Brown, sec.; deaconesses, Mesdames Fordham, Farmer, Hodges, Kempster, J. Masterton, senr. Encouraging reports were received from all auxiliaries. B.S. plans to commence morning school as from April 8. Y.W.F. held variety evening on 16th and raised £17/4/10 towards Building Fund. R. Dixon was guest speaker at J.C.E. on 18th and Endeavorers presented him with £10 towards Overseas Mission work. Mr. Dixon also spoke at worship service. Church was pleased to have fellowship with Mrs. Dixon and family.

Boronia (C. L. Smith). — Average attendances for Feb. were: morning 108, evening 52. B.S. reached record attendance of 186. At annual business meeting, following were elected: sec., W. A. Thompson; treas., H. C. Shields; asst.-treas., G. Chandler; B.S. supt., P. A. Jordan; deacons, P. Collyer, C. Finger, A. Page, E. Bird; deaconesses, Mrs. A. Sommerville, Mrs. O. Goodwin. Church has adopted budget system of giving to brotherhood work. Recent evening services have been conducted by Mission Band,

Chandler family, and Official Board. Women's Mission Band has elected Mrs. Sommerville as pres., and Mrs. Carroll, sec. Women's Fellowship arranged special meeting with speaker from Council of Adult Education on Mar. 8. Preacher, with 20 Y.P. and leaders, attended Eastern District's camp at Frankston on Labor Day weekend. Speakers on 11th were W. Newham and D. Stewart. B.S. picnic was held at Seaford.

Carnegie (A. R. Lloyd). — Monthly parade of all auxiliaries was held on evening of Mar. 4. B.S. were highest with 61; also there was installation of K.S.P. and P.B.P. officers by State officers G. Pearson and M. Hurren. At close of service, two young men made their confession of faith. After-church hymn singing session was held on 11th.

Footscray (A. E. Hurren). — Meetings are very well attended. Whilst preacher was on holiday, messages from M. Carter, A. Kaye, W. W. Saunders, and R. Dixon, were much appreciated. Mr. Dixon also showed slides of mission work after the service. A young man made his decision for Christ. All officers of Ladies' Aid were re-elected. K.S.P. members, and friends, visited General Motors. Presentation was made to Joan Webb, after evening service on Mar. 18, in honor of her approaching marriage.

Maryborough (M. A. Coombs). — Average attendances for Feb. were: morning, 64; evening, 42; 60 communicants. All auxiliaries have resumed. Messrs. Drake, Living and Beanland occupied pulpit during preacher's holidays. Y.P. travelled to Harcourt for Midland Youth Fellowship. Weekly prayer meetings have recommenced in homes of members and are well attended. Church is participating in fight against extension of hours in liquor trade. In connection with church anniversary, a Temple Day talent scheme has been commenced; each member has 10/- to work with. R. Sewell is in Heidelberg Hospital, and Mrs. Parnall is ill.

Wangaratta (R. J. Anderson). — Women's Guild held annual meeting on Mar. 7, when Mrs. B. G. Benson was elected pres., Mrs. I. Jackel, sec., and Mrs. MacDonough, treas. Girls' club is continuing strongly with average attendance of 16-18, under very able leadership of Mrs. Anderson and Mrs. R. Patrick. Boys' club and C.E. are not functioning so effectively. 12th annual Wangaratta Evangelistic Convention was held on 9th to 12th. Mr. Anderson is president, and visiting speakers were J. W. Searle (principal M.B.I.), and K. A. Macnaughtan (Swanston-st. church). Mr. Macnaughtan also spoke at both services on the Sunday. Ministry of C.E. Quartet was also much enjoyed over the weekend.

OPEN FORUM

"DEMOCRATIC APPROACH TO TRUTH"

To one who has constantly appealed for open discussion of divergent views amongst us, your editorials, and letters in *Open Forum*, in recent issues, are welcome evidence of the democratic approach to truth. It is hoped the discussion will continue, but may a plea be made for such discussion to rise to a standard, not only commensurate with the importance of this specific subject, but particularly in a perspective relevant to the problems of our times.

Secularism, yea, even paganism, is becoming more and more dominant in current affairs. Mammon and Mars are becoming gods to be almost worshipped. We need, therefore, to query whether the old time fundamentalist interpretation of the Church's task is the surest method to, not only attack prevailing tendencies, but also to present Christ as the alternative and only solution.

We, as members of the Restoration Movement, have achieved a victory in that there is a desire for unity amongst almost all lovers of the Lord Jesus. It now behoves us to base our thinking from this, and proclaim the necessity to restore the full "spirit" of the early Church.

It is of no profit in these days to present Christ to the unsaved by discussing "orders," "clerical dress," "titles," nor to present learned arguments purporting to prove meanings of every symbolical incident in the Old Testament, based upon a literal acceptance of such. Neither is it profitable towards the desired end to "prove" that current happenings are fulfilment of ancient prophecies. The man-in-the-street is entirely unmoved by such presentation, simply because his whole life is outside the compass of such. He wants something to speak to his heart as well as his mind, he wants a "way-of-life" that will lift him above the standards he sub-consciously knows are not the best. And this is, basically, what the W.C.C. is attempting to give—L. O. Collyer, North Balwyn, Vic.

"W.C.C. LEADERS MEET"

It is no small honor to have one's *Open Forum* letter made the subject of an editorial (A.C., 13/3/56). May I comment further?

1. The reference to Bishop Oxnam was only in illustration of one point of the objection to the W.C.C. Readers will not have overlooked the remainder of my letter.

2. No one has denied that there are good things in Oxnam's book.

But (to borrow your own mode of expression)—strange credulity to refuse to see unbelief in a man, unless he denies every doctrine of the faith!

3. I am glad you quoted the relevant passage from his book. But, beneath your attempted extenuation of the writer, readers will still discern a hard core of unbelief, on his part, in the Word of God. For (a) he misrepresents the revelation of God found, by way of example, in the story of the fiery serpents. If he intends (as you plead) no connection between the actual story itself and his comments ("an idea of Deity that is loathesome," etc.) why does he make a connection by introducing Hugh Walpole's story at all? (b) The boy who called God a "dirty bully" because he heard this O.T. story is, to Oxnam, an "honest boy" speaking "in justifiable repugnance." Mr. Editor, the explanation that the boy's reaction was because he had "tragically not been shown the divine love behind" this story is your explanation, not Oxnam's! If that were his reason for introducing the story, he didn't say so! (c) In the absence of such comment from him, my charge, therefore, stands; Oxnam does endorse the view that, if the O.T. story were true, Jehovah would be a "dirty bully."

4. Finally, even should it be proved that Oxnam is not an illustration of modernism in the W.C.C., the objection itself stands. Where and when has the W.C.C. dealt with the apotiesias of modernism, and (in obedience to explicit Scripture commands), refused fellowship to those who "abide not in the doctrine of Christ"?—K. A. Macnaughtan, Melbourne, Vic.

"A MAN CALLED PETER"

Allow me to reply to a letter by E. Graham (A.C., 13/3/56), in which he expresses the view that Jesus Christ would, if he were walking the earth today, speak to young people about picture theatres. I heartily agree that the Lord Jesus would speak to them of picture theatres, but I have no doubt that he would clearly warn them against such a corrupting influence. May I stress that the question at issue is not whether we should speak in the language of the day, but whether we should condone an influence which is, more than any other agency in our land, squeezing our people generally, and our young folk in particular, "into the mould of this world."

The motion picture industry is admitted by social workers and police

chiefs alike to be the major cause of delinquency among young folk, yet young people in our Bible schools and churches are often encouraged to attend theatres. There, sin is often glamorised, and our young folk come almost to worship actors and actresses of immoral character.

I shall not use space to discuss the merits or demerits of *A Man Called Peter*, but let me declare that I would no more patronise the film industry by entering one of their theatres (and so seem to sanction the practice) than I would patronise a hotel for a glass of lemonade. If someone should say we ought to drink lemonade in the hotels, and so encourage hotel proprietors to trade in good drinks—I beg to disagree—Meyrick Roberts, Essendon, Vic.

"A MAN CALLED PETER"

Did those who have so vigorously denounced this film actually see it? I doubt very much that they did, because if they had, they could not write in the way they have done. Personally I saw it twice and would not hesitate to see it again, if the opportunity presented itself. It is an excellent production, and has done a wealth of good to Christians and non-Christians alike.

The primary motive in favor of the film is, in my opinion, that 50 per cent. or more of film-goers do not attend church, and yet they visited the theatre to see *A Man Called Peter*, and received from that film something to make them think of eternal issues, which they would not otherwise have received, because they are not Christians. I know this for a fact, for many of my own personal acquaintances, who are not Christians, have seen the film, and have all admitted quite freely that it gave them something very definite to think about in regard to the Christian faith. Is this not a witness? On the other hand, if they attended a church service, that particular type of person would be most uninterested. Speaking frankly, I received more blessing from the film than I have from 60 per cent. of sermons I've heard, and I know other Christians feel likewise.

Also, Dr. Peter Marshall was a great man—a man to make an impact on the churchgoer and the non-Christian—a man who thought no sacrifice too great to make for his Lord, and therefore surely he deserves some recognition.

Those who are too narrow-minded to visit the theatre have, I feel, missed out in this case, on a rare and beautiful presentation of the gospel, and one which will live for a long time in the hearts and minds of those who were fortunate enough to see it.—Miss M. Jenner, East Ipswich, Qld.

"WHAT IS A MODERNIST?"

I am grieved and hurt by letters which have appeared in the *Open Forum* in the last few issues, concerning the merits or demerits of the I.C.C.C. and W.C.C.

Surely, as we come to Easter, we are all conscious enough of the lacerations of the Body of Christ, without turning on one another and picking faults over minor "omissions." We lacerate ourselves with an apparent venom that comes close to what we see in the political parties. Truly, the world laughs, and rightly so, while we squabble.

Despite editorial warnings we still libel one another with labels — this bogeyman of "modernism" is bandied around with far too little thought. Perhaps Mr. Macnaughtan would tell us clearly exactly what makes a man a modernist—it seems to me, to qualify for the label you need only disagree on such a question as the I.C.C.C.-W.C.C. dispute.

It is vital that we state clearly what we mean by a term before we start using it to define a man's stand on any questions of debate. So, please, Mr. Macnaughtan, state what you think a modernist is, and not what I would like to know in case I turn out to be one myself.

One further note. I see W. Ridley (13/3/56), says, "Modernism expresses itself in world organisations." What about the I.C.C.C. and our own World Convention? Perhaps we are all modernists!

Cannot we have a little more of the "in all things charity" spirit — this is not a slogan of weakness, either, but surely if we have a passion for unity we should be in unity, not vilifying one another.—R. N. Gilmore, Malvern East, Vic.

Box Hill, Vic., church, has recorded a minute of appreciation concerning the services of J. Scott, who has resigned after many years' service as deacon and treasurer, and of W. Reed, retiring auditor.

BIRTH

BYANT (Hill). — On Mar. 13, 1956, at Chalambar House, Ararat, to Evelyn and John, a daughter—Helen Gall. Both well.

ROBINSON. — Beryl and Ken announce with pleasure and thanksgiving, the arrival of Gary John, on Mar. 3, 1956. Address: 44 Ida-st., Bassendean, W.A.

SMITH. — To Margaret, wife of Kevin, on March 14, at Brisbane, a son — Mark Graham. First great-grandson for Mr. and Mrs. H. W. Hermann.

WATT (Ramsay). — On Mar. 21, 1956, at Queen Victoria Hospital, to Gladys and Charles, a son.

March 27, 1956

Love

Love has a hem of its garment
That touches the very dust;
It can reach the stains of the streets
and the lanes,
And because it can, it must.
It dares not rest on the mountain;
It is bound to come to the vale;
For it cannot find its fulness of mind
Till it falls on the lives that fail.

And the place of its deepest shadows
Most reveals its strength to save,
Since its fairest hour is seen in the
flower
That blossoms above the grave.

Time's waters cannot ebb or stay,
Power cannot change them, but
love may;
What cannot be, love counts it done.
—Keble.

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March 30 — April 2, 1956

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Alex. Gilchrist: Director for New South Wales of Campaigners for Christ, is well known as an experienced Convention speaker and youth evangelist.

Chairman: Alfred E. Coombe.

Vice-Chairman: Leonard E. Buck.

MEETINGS DAILY — 10.45 a.m., 3 p.m., 7 p.m.

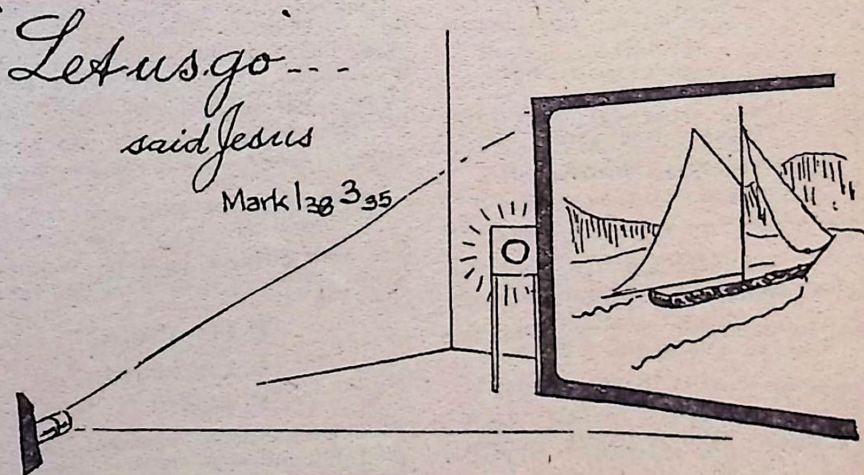
(Note: No Saturday afternoon meeting)

Missionary Meeting — Monday at 3 p.m.

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91st Annual Conference

OF CHURCHES OF CHRIST
IN VICTORIA AND TASMANIA

March 28 to April 5, 1956

Theme: "The Living Church"

Programme in Brief

(All meetings at Lygon-st. except
where otherwise stated)

Wed., Mar. 28.

Women's Conference. All day from
10.30 a.m.

Thurs., Mar. 29.

3.00—Preachers' Session.

5.45—Fellowship Tea and Discussion,
for Preachers and Secretaries
only.

7.45—Opening Session General Con-
ference, President's welcome and
address. Reports.

Fri., Mar. 30.

9.30 and 2.00—Conference Contd.
Notices of Motion. Reports. Ad-
dress by Incoming President.
Devotional Address.

7.30—Home Mission Rally.

Sat., Mar. 31.

9.30 and 2.00—Conference Contd.
Notices of Motion. Reports.

7.30—Overseas Mission Demonstra-
tion.

Sun., April 1.

2.45—Independent Church, Collins
St. Sermon Session.

Mon., April 2.

All Day Picnic at Wattle Park.

7.30—Aborigines' Mission Session.

Tues., April 3.

5.45—College of the Bible Old Boys'
Club.

7.45—Melbourne Town Hall, Great
Youth Demonstration.

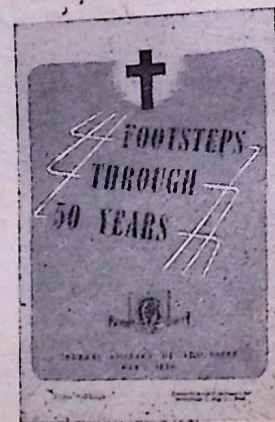
Wed., April 4.

7.45—Social Service Session.

Thurs., April 5.

7.45—Christian Endeavor Rally.

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OBITUARY

Mrs. Madge Anderson.

The church at Bundaberg, Qld., has sustained a great loss in the passing of Mrs. Madge Anderson at the age of 44 years. She will be sadly missed as mother, wife, friend and church worker. With the great advantage of being reared in a Christian home, she demonstrated, early in life, her faith in Christ, and retained that faith unto the end. Our sister was of the best type of Christian womanhood, and was highly esteemed, both inside and outside the church. This was clearly indicated by the large gathering that assembled to mourn her passing on March 9. She was a member of the Ladies' Helping Band, where she attempted to display the true spirit of her Saviour, who went about doing good. In addition, she was a valuable member of the church choir, and often took part in duets, which to her were opportunities of Christian witness. We have fragrant memories of happy associations with her, and are greatly comforted by the fact that she is "with Christ, which is far better."
—F. D. Craig.

Margaret Doley.

Mrs. Margaret Doley received the Home call in the early hours of the morning of March 12. For some weeks her physical condition had been weakening, and quietly she entered into rest. She had reached the three score years and ten. Many years ago she became a member of the church at Hindmarsh, S.A. Here, later in life, she married George Doley. For some years they lived in the hills, and were associated with the church at Aldgate Valley and, later, at Blackwood. She was a lady with a winsome disposition, and never tired of doing something to help others. The church and its services were very dear to her, and, almost to the last she was able to attend these. She leaves a husband and three daughters, whom we commend to the Father of all love. J. E. Webb assisted with the services at the home and at the cemetery. So he giveth his beloved sleep.—J. E. Shipway.

Herbert Goldsworthy.

Herbert Goldsworthy was born at "Fair View," a farm on the shores of Lake Alexandrina, S.A. He was the youngest son of the late John and Ellen Goldsworthy. In the early history of the church at Point Sturt and Milang, the family became interested. Herbert came into the church under the directing influences of T. J. Gore, A. C. Rankine, and H. D. Smith. He married a daughter of the late William Manning, and together for many years their lives were knit in the work of the church at Milang. He was interested in singing, and

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served for many years as church secretary, and also as B.S. supt. The home, until the passing of Mrs. Goldsworthy, was an open house for preachers, and many have been refreshed both physically and spiritually therein. He was interested in the work of Conferences of the churches in the southern district, and for years a representative in an executive capacity. He gave freely of his means. Following a short illness in hospital he fell asleep in Christ on Thurs., Feb. 9. His body was laid to rest in the Milang Cemetery on Sat., Feb. 11. Allan Cremin, minister of the circuit, conducted the services in the home and at the cemetery. As we review his life, so wholly given to God and the church, we say—"servant of God, well done."—J. E. Shipway.

Pending the appointment of a preacher, Theo. Edwards will commence an interim ministry with the church at Glenelg, S.A., in April.

DEATH

SELWOOD. — On Mar. 16, 1956, at Colac (suddenly), Louie, loved wife of Les. W. Selwood, and fond mother of Ron (Ararat), Murray and Noala (Mrs. Lin Firth).

IN MEMORIAM

JENNER. — In loving memory of our beloved parents, who were called Home; mother, Dec. 27, 1932, also father, Mar. 29, 1950.
 "Forever with the Lord."
 —Inserted by Grace and Stan, Glenhuntly.

KILLMIER. — In loving memory of Arthur Clifford, dearly beloved husband of Hilda, loving father of Dorothy and Beth, called Home, Mar. 30, 1955.
 "Until the Easter glory lights the skies."

PEET. — With loving thoughts of Ern, who is in God's care. From Mum, Dad, Mavis, Rae and family.

WICKHAM. — In loving memory of my dear dad, who passed away at Sale, Mar. 25, 1955.
 "In silence I remember."
 —Inserted by his loving daughter, Doris.

PHILLIPS — Harriet. Treasured memories of dear mother, who passed away, Mar. 28, 1947.
 "Always remembered."
 —Inserted by her loving daughter and son-in-law, Elsie and Wal Dale, Cremorne, N.S.W.

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