

Murray

THE AUSTRALIAN *Christian* NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

New Youth Hall, Parkdale, Vic.

The church at Parkdale, Vic., purchased a hut from Eildon through the Campbell Edwards Trust. A group of volunteers spent a week at

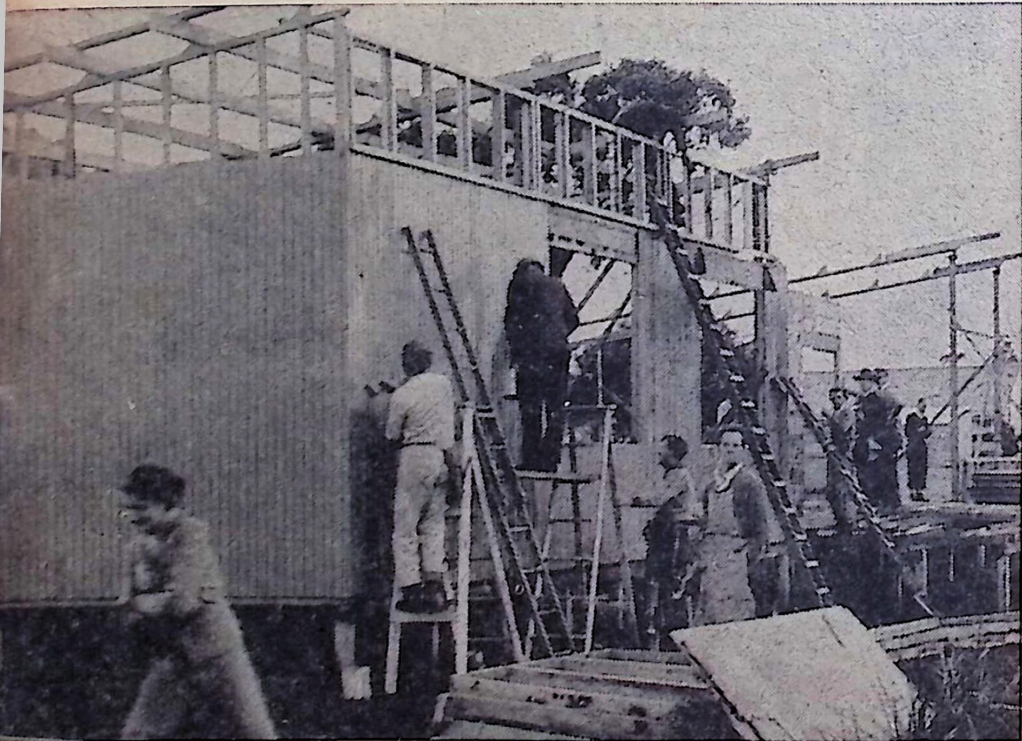
Christmas dismantling the building, which was transported free of cost by three of the Bible school parents, to the corner of Imes and Chandler-

sts. This block of land had been donated by a church member for the purpose of erecting a youth hall.

Local working bees and skilled labor were organised by F. Jones, to prepare for a brotherhood working bee. The C.M.S., with the assistance of T. R. Morris, organised men of surrounding districts to work on June 16. Plans for this day were handicapped by heavy rain. Volunteers arrived at 7.30 a.m., but disbanded. When the weather improved, 50 men were on the job and by dusk more than half the walls were erected and portion of the roof ready for iron. More than a quarter of the building was primed.

The following Saturday, many of the men returned, and while the building was not completed, much work was done, including erection of walls, laying most of the floor and half of the roof. Further local working bees will complete the job, which is estimated at approximately £2,500. Ladies of the church provided morning and afternoon tea, and meals.

The church at Parkdale appreciates the help of all volunteers. This hall will now make it possible to hold the present Bible school of over 100 kinders in a worshipful atmosphere, and to cater for mid-week activities for youth, who have no provision on the east side of Nepean Highway.



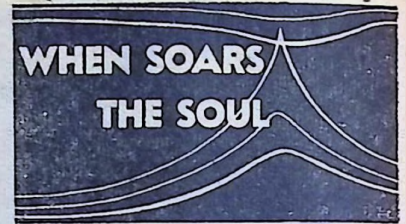
Workers on the job at Parkdale.

—C. Dunse.

WOMEN

FEDERAL ACTIVITIES

The meeting closed in prayer and benediction.—N. McLane, secretary.



Programme for August

Mrs. L. G. Cooke, Maylands, W.A.

Theme:

"Cleanliness Through Soap"

HYMN.

No. 100, "Purer in heart, O God."

PRAYER.

"O God, we thank thee again this day for the purifying work of thy love seen at work in the world. We thank thee as we consider human lives which have been cleansed of evil and sin, and made beautiful and saintly through the grace of Jesus Christ. May we, dear Lord, through the cleansing of our minds, be led to the fountain of healthy thoughts, and so find complete life in thee. In Jesus' name, Amen.

MEDITATION.

Bible Reading: Malachi 3: 1-7.

The garden is hardly the place where we expect to find cleanliness; rather the opposite is the general rule. For to spend many minutes working in the garden, is usually to be sure of dirty hands—dirty clothes, dirty shoes.

For the thought of finding cleanliness in the garden is quite foreign to us. But to certain Bible people it was far from unusual. As a matter of fact, to many people the practice of finding material for washing in the garden was as familiar as finding food for the table.

Soap in the form that we know it today was quite unknown in older days, but the word "soap" has derived from terms which were used of a preparation of vegetable alkali. The method of producing the preparation was by burning the particular plant, and adding enough water to the burnt ashes to make a thick paste, which later would solidify.

It is said that numerous plants capable of yielding alkalis still grow in abundance in parts of Palestine, and that many people still choose to use the cleansing properties of these plants in preference to the modern soaps. So, in a real sense, the garden produces cleanliness.

But in a richer, deeper sense, the garden speaks to us of cleanliness of thought. The beauty of blending colors and fragrant flowers is always good recompense for soiled hands and soiled clothes.

To pause for a few moments in the well-kept garden is always a good "mind-wash." To think of the God

of love and beauty behind the wonders of creation is always soul-cleansing.

Bathed in the light of God's love, "soul-petals" grow clean, strong and beautiful!

PRAYERS.

SOLO.

Hymn No. 500, "One thing I of the Lord desire."

MISSIONARY NEWS.

MESSAGE.

No. 497, "O Love that wilt not let me go."

BENEDICTION.

QUEENSLAND NEWS.

The monthly meeting of Qld. Auxiliary Conference was presided over by President, Mrs. C. R. Burdeu, who gave an inspiring message on Prayer. Mr. McKelvie, Conf. Pres., was guest speaker. He outlined what he considered things needing to be improved upon in our brotherhood, and then pointed out the things that pleased him in the brotherhood work. Mr. McKelvie outlined to the women some of the ways in which they could play their part in the work of Queensland.

Mrs. Burdeu reported on the Overseas Rally held on May 31, when Bruce Munro gave a very informative message on the work in India. The £34 offering was a record for our Overseas Rally.

The stall at the Community Fair under the Inter-church Council (with which we are affiliated) netted the sum of £25, which will go to the B.&F.B.S.

The sum of £150 was raised at the Garden Party held recently for our Aged Christians' Home.

It was decided to hold a street stall on Nov. 9, proceeds of which will go to Youth Department, Social Service, Home Missions and Hospital Visitation.

Several letters were received from a number of our Fellowships in reply to our Conference letter urging every sister in Qld. to become a member of the W.C.T.U. The response was very good.

Mrs. Burdeu reported that Toowoomba church had now come under the Budget System. Mrs. Burdeu stated how delighted she was, as the finances in Qld. had increased so considerably since the Budget System was introduced.

With my whole heart I seek thee; let me not wander from thy commandments! I have laid up thy word in my heart, that I might not sin against thee. Blessed be thou, O Lord; teach me thy statutes! With my lips I declare all the ordinances of thy mouth. In the way of thy testimonies I delight as much as in all riches. I will meditate on thy precepts, and fix my eyes on thy ways. I will delight in thy statutes; I will not forget thy word. . . . Open my eyes that I may behold wondrous things out of thy law . . . Thy word is a lamp to my feet and a light to my path. —Ps. 119: 10-16, 18, 105 (R.S.V.).

In Formosa, during World War II, an elderly woman and a young man, both of whom had had a course of training in a Bible school and had become evangelists to their own people, started gathering small groups of people together for Bible instruction. The method caught on and began to spread, until there was a real Bible movement. The Japanese, fearing it might have some political significance, tried to stamp it out, but they only succeeded in driving it underground. . . . From time to time, little groups of mountain people would creep down the valleys under cover of night, slip past the police cordons, and make their way to a house where a Christian teacher lived. They would rouse him from sleep with the request: "Teacher, give us a Bible lesson. We have only half an hour to spare, for we must be back home by day-break." For half an hour they had their Bible class, then, their lesson over, they would slip back to the mountains, carrying with them a few more crumbs of the gospel to share with their folk at home. . . . When the missionaries returned after the war they found that thousands had become Christians and were waiting to be received into the Church: the fruit of the work of two humble, ill-trained workers, with only the Bible in their hands.—A. M. Chirgwin.

Heavenly Father, forgive us that so often we leave neglected the Word for which others hunger as the Bread of Life. Help us, too, to search it, and ourselves be searched by it, that we may see thy will, and do it. Amen.

Principal W. G. ROBINSON ("Christian World") sees the Epistle to Philemon as

A SHEET OF NOTEPAPER

You might call the letter of the apostle Paul to Philemon a mere sheet of notepaper, for it is the shortest of all his letters and it cannot have been much larger than a single sheet when he first wrote (or dictated it) in Greek. But what kind of a sheet of notepaper did he write on? Let us throw our minds back to the time when Paul and others, both within and outside the New Testament, were writing their letters, and imagine the circumstances. Our word "paper" comes from the old word "papyrus," which was the material on which most of the writing was done at the beginning of the Christian era. It was made from the pith of the papyrus, a sedge-like plant, laid in strips in a vertical and then in a horizontal layer for each sheet, damped, glued, pressed, dried, and smoothed; each sheet was roughly of quarto size—that is, nine or ten inches by five. The pen was a sharpened reed, the ink a mixture of soot, water and gum. If the writing was a lengthy letter or a treatise, the sheets were gummed together, side by side, to form a roll which might be as long as sixty or seventy sheets. The letter to Philemon can hardly have been longer than a single sheet rolled up into a tiny scroll, tied up, and addressed on the back.

Many of our letters today run to conventional formulae. The address . . . Dear So-and-so. How are you keeping? News . . . Love from all of us . . . Yours . . . The writer's name. So with the letters of the ancient world. They too had their formulae. First the name of the sender, then of the recipient . . . Greeting and thanksgiving. The body of the letter . . . Good luck! Farewell! You will notice that Paul's letters conform largely to this type, but with important differences: he "Christianises" them; his greetings are concerned with grace and peace and love; his farewells and good wishes have nothing to do with luck; and he makes a place for earnest prayer for his readers.

A Simple Letter

We have grown so used to thinking of New Testament "epistles" (a high-sounding word which suggests a high-sounding piece of literature) that we tend to forget that fundamentally they are simply letters. This is certainly true of the letter to Philemon, even though some of Paul's other letters had a more careful

literary flavor and were meant to be passed round (cf. Col. 4: 16). To recapture something of its nature as a simple letter, let us turn to a modern translation such as the Revised Standard Version or Moffatt, or to a translation-paraphrase like J. B. Phillips' Letters to Young Churches. It then stands out clearly as what Mr. Phillips neatly calls a "covering" letter, sent by Paul with Onesimus, a slave who had run away from his master Philemon, who was a Christian in whose house the Colossian church met. Paul was in prison, and we do not know how he had come into touch with the runaway—possibly through Epaphras, who belonged to Colossae and was with Paul at the time this letter and Colossians were written (Col. 1: 7; 4: 12). Onesimus, whose name meant "Useful," had been far from useful to Philemon (Philem. 11); possibly he had stolen a sum of money from his master; certainly he had run away and so deprived his owner of the use of himself as his property. Here, at its simplest, is Paul sending him back to his master with a brief accompanying note.

What it Tells us about Paul

If ever a writer's character could be seen on one sheet of notepaper, it is here. It was a difficult task which Paul essayed. Philemon was a Christian, but he was also a slave-owner and he had been deeply wronged, according to the slave-owning standards of the Roman Empire. It was with the most delicate tact, and yet with a firm touch, that Paul approached him. Paul had the right to make demands upon Philemon—as his Christian leader, as one to whom Philemon owed his very self (verse 19), as one who could expect to count on his partnership (verse 17), and as a prisoner grown old in Christ's service (or, as the variant reading of verse 9 has it, as an ambassador of Christ). Instead, he asked for his willing consent and co-operation (verse 14); he dared to enliven his letter with a joke about Useful who had been useless, and with a mock I.O.U. (verse 18); and he opened and closed the letter in the most natural way by sending greetings to the whole church and by assuming that there would always be a guest room at his disposal in Philemon's home (verse 22). It is a masterpiece of persuasive letter-writing. But it is more than that.

It is "a priceless memorial of the great apostle" and of the way he fulfilled his apostleship.

What it Tells us about the Church

The letter is equally revealing in showing us a picture of one of the early churches. The church itself stands out clearly—probably in Colossae, meeting in the home of a wealthy Christian, led by Philemon and Apphia (his wife?) and Archippus (their son?). and with many happy contacts with other Christians (as the closing verses show). It speaks of fellowship or partnership among "saints" (verses 5, 7)—the members are fellow-workers, fellow-soldiers, (verses 1, 2) and fellow-prisoners (verse 23) with Paul in a fellowship of faith (verse 6), and in partnership one with another (verse 17); they can expect unlimited service and "refreshing" from each other; they are bound together by no merely human ties but by that grace of God and of his Son which sustains their individual and their corporate lives.

What it Tells us about Christianity in Action

Paul's plea must have been successful, or we should scarcely have had the letter preserved. He was right in his judgment about the kind of church it was, and the kind of members in it. But there is a serious problem which remains on our hands. Paul seems to take slavery for granted. He does not condemn it or protest against it. Was he wilfully blind to it? Was he afraid of the dangers of Christianity being equated with social unrest? Was he "soft-peddalling" so as to be tactful to Philemon? No. Although there is no open attack on slavery, its death-knell is sounded in the very nature of a Church to which such a letter could be written and of a Saviour who had called such a Church into being. In Christ there is neither bond nor free (Gal. 3: 28; Col. 3: 11). So Paul sends Onesimus back "no longer as a slave but more than a slave, a beloved brother" (verse 16). Slavery is transformed and transcended. It has been supposed that Onesimus later became an important figure in the Christian Church, and even that he helped to collect and publish Paul's letters. His importance is more than that. Without being freed, he had received his freedom in Christ; being freed in Christ, he was bond-slave to Christ to serve him continually (cf. 1 Cor. 7: 21, 22).

“Do something! Don't just pass resolutions,” urges the Minister for Territories, the Hon. PAUL HASLUCK, M.P., in discussing

Native Welfare in Australia

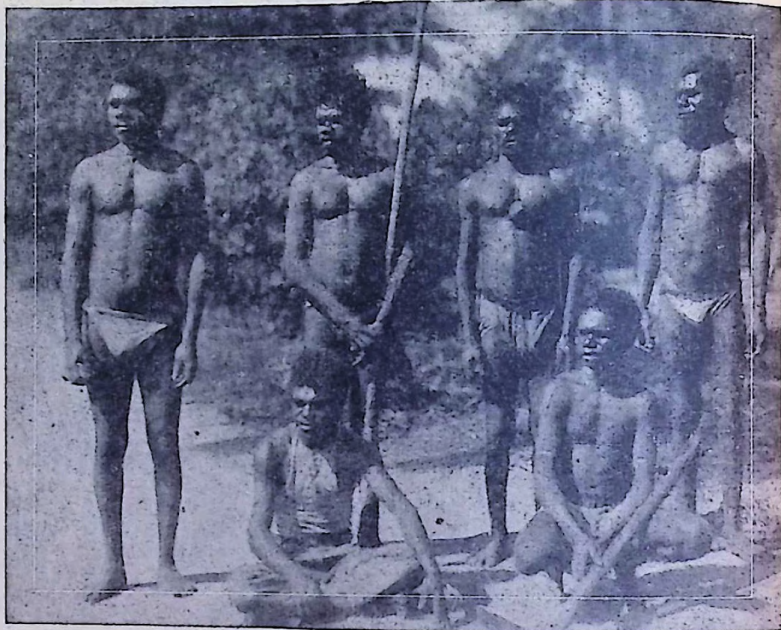
In the Northern Territory, today, we have less than 14,000 aborigines, all told, and we estimate that only 600 of them are still nomadic; that all the others are in regular touch with Europeans, and more than half of them are living in close association with Europeans. In a State like New South Wales, where there are about 11,000 persons described as aborigines, most of them are of mixed blood, and all of them are living in close touch with Europeans.

I mention this to remind you that the advancement of native welfare today is not simply a question of ministering to the primitive and nomadic tribesmen of the Central Australian deserts. The major task—and, indeed, the more urgent, complex and difficult task—is set by those native people who have already lost touch or are losing touch with their aboriginal way of life, and have not yet been fully received into the European way of life.

In the whole of Australia, the number of persons of aboriginal blood, who are classified by the statistician as “aborigines,” number only 73,000. That is a very small number, when set against the background of a total Australian population of nine million. In round figures, 46,000 of this total are full bloods, and about 27,000 are mixed bloods. Nearly all the mixed bloods, and about 24,000 of the full bloods, are living in proximity to European settlements. That is to say that probably less than one-third of all the “aborigines” in Australia are still more strongly under aboriginal influence than under European influence. Of these, about 3,000 are in Queensland; about 3,000 in the Northern Territory and about 15,000 in the northern part of Western Australia and in the central desert regions of Western Australia.

A Social Problem

The second point I should like to make is that the work of native welfare in Australia in the present day is a social problem, and not a racial problem. What do I mean by that distinction? A social problem is a problem concerning the way in which people can live together in the same society, with benefit to themselves and to each other. For example, slums and poverty are social problems. Behaviour of the child delinquent, or of the alcoholic, or of the mentally retarded, or of



the unemployable, are all social problems. There are problems set by a small group in the community who find difficulty in fitting into the life of, and achieving the standards of, the rest of the community. It becomes the responsibility of the community to help improve their conditions and to change their outlook, so that they can live as happy and useful members of the society to which they belong. There is no thought of shutting them out from the community, for it is recognised that they do belong to it. A racial problem, however, is a problem concerning the way in which two groups of people of different race may live in the same community, while maintaining their separateness as a group and retaining the physical characteristics, the traditions and habits which mark them as belonging to a separate race.

I suggest that the problem of native welfare in Australia is not a racial problem at all. There can be no doubt that the only possible future for the very small minority of aboriginal people in Australia today is to merge into and be received as full members of the great community of nine million European persons which sur-

rounds them. It may take several generations for this to be achieved, but I feel sure that it will be achieved.

Our Individual Responsibility

If you agree with me that this is a social problem, then two consequences will follow. The first is that you will set out deliberately and consciously to give all these people, and especially the younger generation, all reasonable opportunity of becoming members of the Australian community on terms equal to those of any other member of the Australian community. The second is that you will recognise that, as in every other social problem, regard has to be paid first of all to the individual.

The task that is lying at your doorstep and at my doorstep is to see that this boy and that girl has the chance to live a better life, that each is helped as an individual, and that each, as an individual, overcomes the handicap which he or she carries.

This tendency on the part of the Australian community to think of

the Australian natives simply as a group and to forget the individual, is associated with two other very marked tendencies. The first is the tendency to let the Government do the whole job. The second is the tendency, which is so common as to become almost a national characteristic, to carry resolutions of protests or exaltations rather than to do anything of a practical kind that will make an immediate difference to the life of another human being.

You, and not the Government, form the community into which he or she is to be received. You, and not the Government, are the society that can either encourage a new member or can repress him. You, and not the Government, have in your hands the power to help this individual to live a happy and a useful life alongside you, or to reject him so that he must live as an outcast, no matter what may have been done by the Government to educate him or to teach him European ways. I have found that for every ten persons in Australia today, who are eager to tell someone else what to do, there is only one here and there who is ready to put out

his own hand in friendship to help the individual colored man, woman, boy or girl to live a better life.

The Government's Task

My own Government has responsibility in the Northern Territory, for about 13,000 to 14,000 colored persons, including mixed bloods. In the current financial year we are providing under various headings a total of at least £1m. to be spent on their behalf. Included in this total is a sum of approximately £240,000 for capital works, mainly in the form of buildings and settlements or schools for aborigines or houses. We are providing about £260,000 for an item on our own departmental vote which is called "maintenance." That covers the maintenance of natives in Governmental settlements, the maintenance of natives other than wage-earners on pastoral properties, and measures taken at various settlements to provide the people with occupations. For financial assistance to the Christian missions in the Northern Territory about £169,000 is provided. There is £62,000 for special

schools for aborigines and about £78,000 for the construction of schools on pastoral properties. In addition, there is the salary of the officers directly engaged in native welfare work and provision for health measures, in which the natives share on exactly the same terms as other members of the community.

Finally, I should like to refer to the great contribution which the Christian missions are making to this essential work. The Commonwealth Government's appreciation of what the missions are doing is shown in practical form by the fact that we are assisting their work financially to an increasing extent. We recognise that in educational and health measures and occupational training, as well as in the spiritual care of the aborigines, they are doing much to advance the aims of the Government for the advancement of native welfare. Beyond that, we regard the work of the missions as being of special value because of what they are doing in their religious teaching to give meaning and value to the life of these people. No man or woman can live and grow in a vacuum of no beliefs.

W. A. STRONGMAN, Gardiner, Vic., writes for younger readers concerning . .

QUIZZES and JACK-POTS

There are wonderful prizes to be won in quizzes. Family cars, home furnishings, trips abroad, jewellery, lots and lots of money, and even a newly-built home. Such prizes are an incentive, both to study and to cupidity. The quizzes cover a very wide range of knowledge in history, geography and other subjects. Attention to exact detail is essential, for the reward goes to the giver of the correct information. The sponsor pays when these conditions are fulfilled. Broadcast quizzes provide enjoyable and informative entertainment for the listening audience, who learn a great deal about human nature, its frailty, naivety, and even its loveliness of character.

A Personal Quiz

A quiz about ourselves would reveal similar characteristics in us, so that "it ill becomes the best of us to criticise the rest of us." As we go through life, the rewards, in prospect, can be very heartening. Starting off as children, we learn that, if we are attentive and studious at school, there is the eventual reward of the Leaving Certificate, with its "open-sesame" to many otherwise closed doors. We may go to the University to study our chosen course, with its reward of degrees in Arts,

Medicine, Law, Engineering, etc.—provided we can answer the questions!

But all of us pass through many other quizzes. Who will be our friends? We need companionship. What aesthetics will claim our attention? We must keep a healthy mind. Shall music, literature, painting, architecture be our choice? What sporting activities shall we employ to preserve a healthy body? Shall we be a player or an onlooker? How will we deal with religion? Shall we feed or neglect the soul and our spiritual nature? All this is quizzing we cannot avoid. Our lives will be colored by the answers we give. More than that, our destiny is determined by the reply we make to certain questions. We cannot evade the question that began with Pilate, "What will I do with Jesus, who is called Christ?" We are not in a position to wash our hands of the matter. Our subsequent behaviour depends on our decision.

The "Jack-pot" Prize

We have each been born into this world with a part to play in the overall plan of God. Questions of right and wrong will frequently re-

quire decisions which will affect our neighbors, as well as ourselves for "no man liveth unto himself." The question that Pilate asked in his dilemma has become the personal prerogative of every thinking human being. It is the "jack-pot" question in the Quiz of Life for all men everywhere. The prize of life—life here and now, in him; life hereafter, eternally with him. If we fail to answer correctly, the consolation prize isn't worth collecting. It is all or nothing. You remember the rich young ruler who went away sorrowful because he had great possessions? He had rejected the best of all possessions, "the pearl of great price." You remember Zacchaeus? The Quizmaster said to him, "This day is salvation come to thy house," and his wealth immediately fell into its proper perspective. "I give the half of my goods to feed the poor," was his response, for money was no longer the biggest thing in life's quest. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Money will buy for man certain satisfactions that are temporary and purchasable. But the best things in life are free. "What shall I do then with Jesus?" He that will, let him take . . . freely — of Jesus, the Water of life.

MISSIONARY NEWS

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

Aoba Missionaries Speak

FORGIVE THEM

Forgiveness in any language is easier to say than to practise. Often we blithely ask God's forgiveness for some sin of omission or commission which we did, knowing beforehand of his disapproval, and knowing that we will do it again. Or else we say we forgive someone, and still let the deed raise a barrier between us.

I would like to share with you a word from Ndui Ndui, which here expresses forgiveness. Not that the people are any different in practice, but the word struck me as worthy of comment.

Ndormndormkora. It is a compound word made up from *ndormi*, the heart, and *kora*, to lie or pretend or gammon.

Ndormi as a noun is the heart, the seat of the emotions. But by using a verbal prefix it becomes a word of action and so is used for thinking and willing. In some ways these people know better than we do, for it is desire springing from the heart which sets our thoughts moving. Jesus knew this, and repeatedly emphasised it.

Now the word *kora* at first seems strange. It can be used to imply that someone is lying or deceiving, also pretending, but when the words are linked it comes out like this: "thinking as if the thing committed was only pretence." Now here the whole significance comes out. We say, "Father, forgive" (*ndormndormkora*), and we are asking God to think or will as though whatever happened has not happened, and so the original relationship is restored.

There it is, the restoration of the original relationship. God forgives us and puts us back on the same intimate footing as existed before sin came in to break the relationship. We forgive and we stop being offended, and even though remembrance of the deed still remains, it does not rankle. It does not affect our actions to the one sinning against us.

The repetition of the word *ndorm* adds emphasis. It makes the action timeless. Forgiveness is not something we do now, and then forget about.

It involves tomorrow, and tomorrow, and tomorrow, and what is, has been and will be. It is the will in action, dominating the events which go on about us, bringing them into their proper relationship with people.

So much of the world needs to know what is involved in forgiveness. Not the least of them are the people here. Though they had, and still have, this word, in the past the people of Aoba were noted for the relentless-



Mrs. Frank Beale, with some of the older school girls. They are encouraged to continue their own native handicrafts.

ness of their feuds, grandparents passing on the feud to the grandchildren. But now the knowledge of God is slowly taking over, and forgiveness one day may be real and vital in the personal life, just as the word is real and vital and a constant reminder of the power of a loving God.—F. Beale, Aoba.

OFTEN TOO LATE

A young man came one Sunday morning to my house, and asked for iron tablets. I asked who needed them, and why. Old Moses felt weak after an attack of fever, and wanted them. The next day we heard that, even while Robert was asking for the tablets, the man was dead.

It's amazing how many people will leave sickness of any kind unattended for a long time. These people have received much help and instruction in caring for their bodies in sickness and health. The establishment of the hospital has been a wonderful means of helping them. Health talks and demonstrations at women's meetings, and informal talks by the way-side, have all been given for many years.

Those in nearby villages, with con-

stant contact and help, are often the worst offenders. One mother brought her little girl, who was just covered in yaws, which is a type of tropical ulcer. These ulcers were painful, and the child had to have quite a number of injections before they cleared up. She had been like that for three weeks before they came for treatment, and it's only ten minutes' walk to the hospital. The same woman brought her son two months later in the very same condition. That is one example out of many.

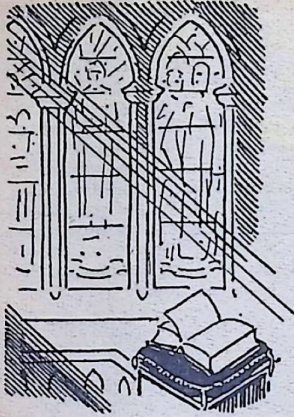
To teach the older ones seems futile. The young folk are much more likely to learn, and to use what they learn.

In the intermediate school at Ndui Ndui we're making an effort to really teach them. Thanks to the Young Women's Fellowship of Victoria and Tasmania we have a very smart little first-aid cabinet, and all that is needed to do minor dressings, and attend to the usual ailments of school children here.

During playtime each day, three senior girls set to work, preparing the dressings and applying them. In that way the senior girls, who will be the mothers of tomorrow, are learning how to care for sickness. The younger children are to come, receive treatment and report sickness quickly. Every sickness, even a scratch, must be reported. If not reported, drastic treatment follows. Some of the sores we're expected to dress we can't even see, but that's better than coming for iron tablets when a man is already dead!—W. M. Beale, Aoba.



The new chapel at Enfield Heights, S.A., was opened on the afternoon of June 2. Neil Bright (contractor) handed the building over to Stan Neighbour, B.A. (minister of circuit). The Mayor of Enfield (Mr. Turner) was introduced, and congratulated the church on the beautiful building, and wished it every success in meeting the spiritual needs of the community. The Conference President (G. Whiting, B.A.) opened the building by untying a ribbon, with card suitably inscribed. The chapel was packed to overflowing as Mr. Whiting conducted the dedication service, assisted by E. P. C. Hollard (prayer), M. A. K. Crosby (Scripture), Mrs. Kruger (Women's Conference), and H. Cave (address of dedication). All expressed delight at the color scheme and furnishings. Tea was served, followed by a thanksgiving service at which further greetings were expressed, and S. Neighbour spoke. £185 was received in offerings. Mr. Neighbour was speaker at both services on the Sunday, assisted at night by A. R. Jones, who will conduct the evening services. There were splendid attendances at both services.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, July 15

OLD TESTAMENT

Psalms 40: 11-17.

Summary.

This is the prayer of a man with an aching heart, and a shadowed faith. The Psalmist is in distress both from sin (v. 12) and persecution (vv. 14-15). So he prays for the speedy confusion of his opponents, and for the deliverance of himself and all those who worship God (vv. 13-17). In contrast with the earlier part of the Psalm, here the scene suddenly changes. "The blue sky of his remembrance of the past has become overcast with the clouds of his experience in the present, and so, this part of the Psalm is a Prayer for Present Deliverance. How typical this is of life! Triumph and travail alternate. Joy and sorrow chase one another. Our landscape is made up of hills and valleys." (Scroggie adapted.)

Explanatory Notes.

"Withhold not thy tender mercies from me" (v. 11). — "The words are not a prayer, but an expression of confidence in the certainty of God's response (Matt. 10: 32). God on his part will not fail." (Kirkpatrick.)

"have compassed me about" (v. 12). — "The use of the word in 2 Sam. 22: 5 suggests that the true meaning is 'have overwhelmed me like a flood.' cf. Jonah 2: 5." (Kirkpatrick.)

"mine iniquities have taken hold upon me" (v. 12). — In the R.V., and the R.S.V., the words "taken hold" are given as "overtaken." Meaning "caught up with me again when I thought I had done with them for good." (Sclater.)

"that say unto me. Aha, aha" (v. 15). — The exclamation of malicious pleasure at another's misfortune. cf. 35: 21, 25." (Cambridge Bible.)

"such as love thy salvation" (v. 16). — "Compare v. 10: and the cor-

responding New Testament thought in 2 Tim. 4: 8." (Kirkpatrick.)

Suggested Theme.

"LIFE'S CONTINUING BATTLE."

Introduction. — Here is a man who is right up against things. He has been delivered from some of his enemies, but not from all of them. "If life were but one battle we could put off the armor when it was won; but as life is a campaign, we can never afford to do that; but we must be ever watchful, and ever prayerful, and ever hopeful. The God who has delivered, can deliver, and will deliver (2 Cor. 1: 10)." (Scroggie.) In life's continuing battle we need to make many a cry for

I. HELP (vv. 11, 13). — Naturally we turn to our Heavenly Father and ask for his assistance. Memories of God's steadfast mercy, steadfast love, and steadfast faithfulness arise before us. So we cry to our Lord, for we are fully conscious of life's great

II. HANDICAPS (vv. 12, 14, 15). — These are many, varied, and powerful. Opposition is a real factor in Christian living, for sometimes we are troubled by people (vv. 14-15), sometimes by problems, and sometimes by persecution (v. 15). However, when we turn to God and call for help to face these handicaps we realise that we can face life with

III. HAPPINESS (vv. 16-17). — Real Christians are possessed of a merry spirit, and they seek to magnify God in thought, word, and deed.

Conclusion. — Life is a continuing battle, but with God's help we can come out as "more than conquerors."

NEW TESTAMENT

Hebrews 11: 32-40.

Summary.

"The writer now abandons the attempt to compile a further list of particular illustrations of faith, and contents himself with a general statement. He alludes first of all to the exploits of the four great judges — Gideon, Barak, Samson, and Jephthah — and then to the achievements of David, Samuel, and the prophets; and then in a series of telling phrases, he gives a list of their mighty acts of faith . . . All these heroes of the past won a reputation for faith, and realised some of the divine promises. But the final promise—the realisation of the Messianic kingdom—was not granted to them. . . . The reward was deferred till it was possible for Christ to come." (Andrews.)

Explanatory Notes.

"and what more shall I say?" (v. 32). — "This summary is vibrant with power, poignant in its account

of sufferings, and challenging in its revelation of triumph." (Campbell Morgan.) "The examples of faith which follow fall into two classes: by faith men performed great deeds of heroism, and by faith they endured the severest persecution." (Century Bible.)

"subdued kingdoms" (v. 33). — Barclay renders those words as "mastered kingdoms." The reference is general, but the conquests of Joshua and David . . . may be specially in the author's mind.

"quenched the violence of fire" (v. 34). — This refers to those like the three young Hebrews mentioned in Daniel 3 — Shadrach, Meshach, and Abednego.

"were tortured" (v. 35). — In the R.V. margin it reads "beaten to death." The literal meaning is "were broken on the wheel." According to Milligan "the word rendered tortured means properly to stretch and torture upon the 'tympanum,' an instrument of torture in the shape of a large drum or wheel, on which criminals were stretched in order to be beaten to death with sticks and rods."

"they were stoned" (v. 37). — As Jeremiah is said to have been.

"slain with the sword" (v. 37). — As were the prophets in the time of Ahab (1 Kings 19: 14), and later Uriah, in the time of Jehoiakim (Jer. 26: 20-23).

Suggested Theme.

"COMPLETING HISTORY."

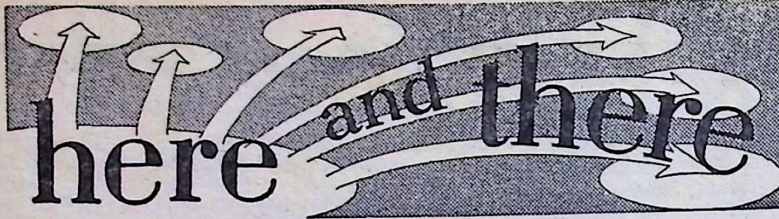
Introduction. — The honor-roll of history has been unveiled before our eyes. Men with great names, and others who are God's lesser known heroes, have been brought to our minds. Then, as Ronald Knox tells us in his translation of verse 40, "We were needed, to make the history of their lives complete." Just think of the people whose story we are called upon to complete. These folk

I. ACHIEVED GREAT THINGS (vv. 33-35). — The heroes of the faith made mighty conquests (v. 33), displayed amazing courage (vv. 33-34), and revealed splendid persistence (v. 35). These people, also,

II. ENDURED GREAT STRAIN (vv. 36-37). — It is not easy for them to be loyal to God; they were tested, tried, and true. And finally they

III. ATTAINED GREAT CHARACTER (vv. 38-39). — Their faith was "their certificate of character." They were godly men in a godless world.

Conclusion. — The history of the heroes of faith is an unfinished narrative until we "make the history of their lives complete."



Three months' campaign of the church at Padstow, N.S.W., closed with fifty-two new scholars added to B.S., a 25 per cent. increase in attendance at all services, and the discovery of much new talent. The church has now been brought to the position where it is looking for a full-time preacher, and is hopeful of soon procuring one. Ethelbert Davis, owing to distance from his home at Pendle Hill, has had to relinquish the work.

The Women's Mission Band at Dandenong, Vic., held their 26th birthday function on Wed., June 6. There were 76 ladies present, from sister churches, and also from the Presbyterian, Salvation Army, Dutch, and Baptist churches. Greetings were given by the ladies from the different churches. Other greetings and apologies were read by the secretary. Guest speaker was Mrs. Massey (Good Neighbor Council), who gave a most interesting and informative talk on the work. During the afternoon, Mrs. Westwood (pres. of W.M.B.) announced a change of name from W.M.B. to Women's Fellowship (afternoon group). After the meeting all ladies adjourned to the kinder hall.

Morning service from Wangaratta, Vic., on July 15, will be broadcast over 3NE, at 11 a.m. The broadcast coincides with the closing services of the ministry of R. J. Anderson.

Religious persecution in Colombia has been intensified. Protestants there are in the most serious situation to confront them since the start of the difficulties in 1948. In a communication dated May 1, the Evangelical Confederation of Colombia states that during the second half of April, 30 Evangelical churches were closed and seven Colombian pastors jailed. All forms of violence have again appeared: shooting, threats, and every sort of pressure through the civil authorities, including jailing, fines, sealing of churches, etc.

Sunday, June 24 was the climax to seven years of missionary pioneering, evangelism, and Christian education by Australian Baptists in New Guinea, when fifty-seven converts confessed Christ in the first baptismal service at the Baiyer River, headquarters of the Baptist Mission. A second baptismal service is planned

for Lumis, second centre of population in the district. The formation of the Church will, it is expected, take place on July 22. Australian Baptist leaders will be present for the Field Conference and opening of the C. J. and Mildred Tinsley Hospital. We rejoice with our Baptist brethren in these celebrations.

A consultation took place at the Ecumenical Institute at Bossey near Celigny, Switzerland, from April 30 to May 4 on the present and future use by the churches of "audio-visual media." It brought together specialists in radio, television, cinema, slides and film-strips, and representatives of the illustrated press, all engaged in the service of the Churches of Great Britain and nine continental countries. Their exchange of information and ideas will make possible a more far-reaching and well defined collaboration. In particular, it will be of continuing help to the Protestant minority Churches in the Latin countries; these Churches were represented by several delegates, who made clear the difficulties which they had to face. The conference was both theoretical and practical. The participants were shown films, color slides, film-strips and television recordings, which gave rise to lively debates: illustrated magazines, documents, film criticisms and posters were put at their disposal. They also paid a visit to the radio and television studios of Radio Geneva.

H. R. Coventry has completed an effective interim part-time ministry with the church at North Fitzroy, Vic.

On Aug. 6, 1945, at 8.15 a.m., the first atomic bomb dropped on Hiroshima. The citizens of Hiroshima, knowing full well the damage caused by atomic warfare, some years ago started a world-wide movement for the celebration of Aug. 6, as World Peace Day. In Hiroshima a civic service is held each year, when victims of this new method of modern war pray that no other city or nation will ever suffer the effects of an atomic bomb. In many other cities and towns throughout the world, intercession services and special meetings are held on the day, creating a chain of dedication and prayer. A meeting is being held in Melbourne, at Nicholas Hall, Lonsdale-st., on Aug. 6, 1956, at 8 p.m.,

with Rex Mathias and Dr. K. D. Rivett as speakers.

The church at Doncaster, Vic., announces the signing of a contract for erection of new chapel and kindergarten for £16,374. The site has been cleared, and additional land to a depth of 40 ft. has been purchased at the rear for £350. Special offering on June 10 to pay for the land raised £286, and another offering at B.S. anniversary the same afternoon for the same purpose, reached £163, making a total of £449.

K. A. Macnaughtan, preacher at Swanston-st. church., Melbourne, has been confined to bed for a period, but latest report states that he is now convalescing.

On Saturday night, June 23, W. E. Hoffman and family were given an official welcome to the ministry of the newly-formed Canley Vale-Fairfield circuit, N.S.W. The associate preacher of the circuit, W. Turnell, presided. Elders of each church extended the right hand of Christian fellowship. Presentations were made to Mrs. Hoffman from each Ladies' Guild.

New Building,

FULLARTON, S.A.

The opening of the new building at Fullarton, S.A., took place in brilliant sunshine on Sat. afternoon, June 23. C. C. Patrick spoke of the planning for the day, after which he asked Daryl Asche (builder) to hand the key to A. W. Morris (minister), who declared the building open, to the glory of God.

The dedication service followed inside the building, with A. Anderson (who conducted an interim ministry) preaching the dedicatory sermon, and B. W. Manning (past preacher) leading in prayer. Greetings were received from G. Whiting (Conf. Pres.), who was unable to be present. Other greetings were expressed by Mrs. A. Kruger (women), Mr. Freeman (City of Unley), and Mr. Snow (City of Burnside). Solos were sung by Miss M. Patrick and W. Philp. The thank-offering was £76. About 250 sat down to tea, provided by the ladies, and an evening service followed.

At inspiring services on the Sunday, A. W. Morris preached, and there were two decisions at night, when two others were baptised. The choir, led by Geo. Cox, sang morning and night, with Jennifer Outlaw and Margaret Patrick singing the solos. Offering for General and Building Funds was over £100.

The outside walls of the building are pale green, with white and black. The inside hall is pale blue, with various pastel colors in class rooms. The building is floodlit at night.

THE AUSTRALIAN CHRISTIAN



INTERSTATE CHURCH NEWS

Discipleship

Joy Bartlett, Croydon, S.A.
Ted Fehring, Wampony, S.A.
Lawrence Whitmore, Murray Bridge, S.A.
Pam Andrews, Elizabeth Clouston, Joan McKenzie, Semaphore, S.A.
Raymond Hinde, Wagga, N.S.W.
George Sutherland, Balwyn, Vic.
Marilyn Stoba, Pat Goodwill, Fularton, S.A.
Yvonne Ulstruv, Dawn Smith, Doreen Ervin, June Pearson, Coleen Semmler, Malcolm Craddock, John Ronayne, Geoffrey Mullins, Gay Borrett, Cowandilla, S.A.
Natalie Croft, Deidre Key, Verna Anderson, Ivanhoe, Vic.
Miriam Mills, Kingaroy, Qld.
Mrs. Woodhall, Mrs. Macey, K. Gardam, Devonport, Tas.
Graeme Middleweek, Ray Storey, Mrs. Middleweek, Canberra, A.C.T.
Miss E. Kirby, Parkdale, Vic.

Membership

Mr. and Mrs. A. McKenzie, David, Florence and Faye, from Prah-ran to Hurstbridge, Vic.
Mrs. Fehring, from Rochester, Vic., to Wampony, S.A.
Mrs. Kloeden, from Croydon to Cowandilla, S.A.
Mr. and Mrs. J. B. Ferry, from Epping to Hornsby, N.S.W.
Mrs. L. S. Ferry, from Campsie Baptist to Hornsby, N.S.W.
Mrs. Caspersen, from Rockdale to Wagga, N.S.W.
Jack Spencer, from Footscray, Vic., to Wagga, N.S.W.
Mrs. Sutherland, to Balwyn, Vic.
Mr. Petherd, from Warrnambool to Brunswick, Vic.
Miss Dow, to Unley, S.A.
Mr. and Mrs. J. Wilson, from East Malvern to Ivanhoe, Vic.
Mr. and Mrs. J. Leslie, from Hampton to Ivanhoe, Vic.
Mr. and Mrs. D. Stevens, from North Fitzroy to Ivanhoe, Vic.

Mrs. Buchanan, from Swanston-st., Melbourne to Parkdale, Vic.
Mrs. Britian, to Canberra, A.C.T.

Marriage

Helen Roebuck to Graeme Saunders, Buxley North, N.S.W.
Morva Dinning to Ian Murch, Wampony, S.A.
Dawn Scott to Robert Henshaw, Caulfield, Vic.
Sylvia Gibbons to Hal Davis, Ivanhoe, Vic.
Valma Trewarn to Ian Donohue, Ivanhoe, Vic.
Gwen Thompson to Doug. Walpole, Ivanhoe, Vic.
Dorothy Harman to Ronald Bott, Devonport, Tas.

Fallen Asleep

Mrs. Roberts, Peel-st., Ballarat, Vic.
Ernest Jury, Carnegie, Vic.
Ruth Bain, Cowandilla, S.A.
A. A. Rudd, Wagga, N.S.W.
Eric Cross, Kingaroy, Qld.
Mrs. Horne, Kingaroy, Qld.
Mrs. Hayden, Kingaroy, Qld.
Mrs. J. Gilmour, Parkdale, Vic.
S. Milne, Red Cliffs, Vic.

Tasmania

Devonport (D. P. Holloway). — Meetings over last few weeks have been well attended, particularly at morning worship. Early morning prayer meetings are continuing daily, and mid-week prayer meeting is in good heart.

Queensland

Toowoomba (R. C. McKenzie, B.A. and G. Gibson). — Harlaxton church held 35th anniversary on May 27, with G. McKelvie (Conf. Pres.) as guest speaker at all services. At P.S.A., Margaret-st. choir and Mrs. Lane gave items and G. McKelvie spoke. At anniversary tea, greetings were brought from all auxiliaries, and anniversary cake was cut by Mr. and Mrs. Scholl, who are leaders of Sunshine and Sunbeam Y.P. groups. 21 members of Boys' Life Brigade attended weekend camp on property of C. King (Goombungee). At Margaret-st. gospel services, a time of intercessory prayer has been introduced, when prayers are offered for those who are laid aside. Y.P.F. recently enjoyed record evening at home of Mr. and Mrs. K. Paton.

East Ipswich (R. Hilford). — Leichhardt B.S. anniversary was held on June 10. Guest speaker was R. Clymer (Boondall-Zillmere). There was a good attendance and some fine items. Supts. at Leichhardt are Mrs. R. Hilford (kinder) and D. Risson (upper school). During absence of Mrs. Hilford, through recent illness, kinders were trained for anniversary by Sis. Ev. Vanham. Anniversary theme was *God's Book—Everybody's Book*. Church Finance Committee reported to church on 17th, their speaker being W. E. Reeve, on Stewardship. C.M.S. met for bi-monthly fellowship tea, on 17th, when guest speaker was Padre Watkins (R.A.A.F., Amberley). Y.W.L. has been formed, under leadership of N. Fawdry, and first meeting was evening service on 24th. Despite very bad weather, seven children attended. L. Steels has accepted position of night usher. Visitors recently included Sis. Bartlett (Padstow, Sydney) and Sis. Merrell Gibson. Church's sympathy is extended to Mrs. Alf. Jenner, on death of her brother. Fellowship was renewed with Mrs. D. Risson on 24th, after a few weeks' absence, owing to illness. Sis. E. Lobley is at present in hospital. Average attendances for May were: East Ipswich, a.m., 123; p.m., 102; Leichhardt, 32.

Kingaroy. — Church is very appreciative of help given by F. Winter (Toowoomba) who visits each fortnight to conduct services, and to assist in pastoral work. He travels 104 miles each way, and that includes returning home after Sunday night services. He has given splendid sermons, and at the conclusion of his gospel address on June 3, a nurse of Kingaroy General Hospital confessed her Lord, was later immersed, and received into fellowship. Local brethren are helping to conduct services on alternate Sundays. B.S. work has lost valuable helper and teacher in death of Eric Cross, who was supt. of Corndale school. Sympathy is also expressed to families of Sisters Horne and Hayden, in passing of these sisters in Christ, after much illness in each case.

Western Australia

Cottesloe (G. Smith). — Splendid attendances at all meetings. Miss I. Greener, returned missionary from Borneo and past member of church, spoke at C.W.F. on May 29, also at youth tea on June 3. J. K. Bond was speaker at combined missionary rally, when Claremont, Palmyra and Fremantle joined us on 13th. C.W.F., together with prayer committee, met

at Claremont also on 13th. Successful sacred concert, arranged by ladies, brought £15 for women's work. Five cartons of clothing were sent to Carnarvon and Norseman. Additional rewiring of church property by Mr. Klemm is now complete and much appreciated. Mr. and Mrs. R. Christie are spending five weeks at Norseman.

Maylands (L. Cooke). — Four baptisms were witnessed at gospel service on June 17; 142 were present. Generally, attendances are improving, and some reorganisation of auxiliaries seems to be livening up general atmosphere within church. New Youth Fellowship Club for Y.P. over 13 years of age has been formed. This replaces the C.E. Men's basketball team (B grade) is so far this season unbeaten, but girls' teams are finding somewhat stronger opposition.

New South Wales

Beverly Hills (G. H. Benjamin). — At evening service on June 17, five Y.P. were received into fellowship, and two others came forward in response to invitation. On Sunday evening following, their mother also took her stand for Christ. Chapel was almost full at morning meeting on 24th, and there was a splendid meeting in evening, despite very wet weather.

Bexley North (J. G. Shaw). — Cottage prayer meetings are in hand for winter months. After serious consideration it was found necessary to revert to morning B.S. instead of afternoon as at present, commencing in July. There were good attendances at both services on June 17. Mr. and Mrs. R. W. Saunders (Hamilton, Vic.) were welcomed, and later, Mr. Saunders, a previous minister of the church, gave the address.

Hornsby (V. S. Dallinger). — Church supported Overseas Mission meeting at Epping on June 16. Monthly fellowship tea was held on 24th. Mrs. R. Roberts (W.E.C.) was guest speaker. Mrs. Dallinger and Mr. Barr have been recent soloists. R. Surtees was morning speaker on 17th, Mr. Dallinger being preacher at all other recent services. Attendances are most encouraging, and preacher is settling down into his new ministry quite well.

Wagga (K. Christensen). — Men's Fellowship has resumed monthly meetings with planned programme covering Bible study, comparative religion, and training for service. A Powell is pres., and L. Kavanagh, sec. Subscriptions will be donated to O.A.C. Farewell social and presentations have been extended to Mrs. Wenk and Mr. and Mrs. Solomon, prior to their departure from Wagga to reside at Henty. Fellowship has

been enjoyed with Miss Madge Thompson on her return from an overseas tour. Several members have been in hospital, Mrs. Gillespie is progressing in hospital, and Mrs. Rich is confined to bed at her home.

South Australia

Blackwood (G. T. Fitzgerald). — Meetings have been well attended. On June 24, 112 attended morning service, and 90 gospel service. One addition by restoration, and four by transfer. B.S. is also increasing. C.E. and Y.P. after-church Bible class have been well supported. Youth hall is nearing completion. Much credit is due to the men for their untiring efforts in the building of the splendid hall. Ladies' Guild and Women's Fellowship are both doing a useful work.

Cowandilla (T. T. Robinson). — Mother's Club Cradle Roll Baby Show on May 28 was success, though weather was wet. Mrs. C. Simons gave children's story to an interested audience. J.C.E. had 49 present on June 10. Girls' Life Brigade had very enjoyable visit to Police Barracks on 7th. There was a good representation of Life Boys present at tea, followed by church parade, on 10th. B.S. and church were saddened by passing of Ruth Bain, age 13 years. At recent meeting, pews for new chapel were decided upon. Women's Fellowship Group have decided to give platform furniture. B.S. has gained many new scholars of late, and gave tea for intermediate scholars. D. McDonald and L. Jones gave talks to children. Scholars enjoyed meal served by teachers. Quizzes were conducted and marks given to different houses.

Croydon (W. N. Bartlett). — On June 9, B.S. took a concert party to Minda Home. Items, especially tumbling by Kappas, were very well received. S. Neighbour has delivered four lectures to prepare members for Visitation Evangelism, which is being held in conjunction with present evangelistic campaign. Third issue of **Croydon Salt**, a monthly paper published by the Publicity Committee, has just come out. Prayer meetings have been held on 18th, 19th and 20th, and will be continued while members are out visiting. Very heartening reports on results have so far been received. The prayers of members are definitely aiding those who are out on this evangelistic work. E. P. C. Hollard is combining with church in the effort.

Kilburn (A. J. Ingham). — Church was thrilled to receive message from Miss Cameron at morning service on June 24, and to hear from her of Indian Mission Fields. She also spoke to kinder and Y.W.L. B.S. scholar confessed Christ at gospel service.

B.S. now has 356 scholars and teachers on roll, which is highest yet. There are also 60 babies on Cradle Roll. D. Lawrence and N. Page are directing an increase campaign, which concludes at end of July. Good Companions and Young Explorers recently had attendance of 43, and are increasing under leadership of Mrs. Kirby, as is Y.W.L., conducted by B. Barrett.

Murray Bridge (P. R. Whitmore). — Despite cold weather, attendances are keeping up at services and B.S. Y.P. joined Norwood young folk for holiday weekend camp and studies at Longwood Youth Camp. Reports indicate a very enjoyable and worthwhile time. All campers journeyed to Norwood church for Sunday evening service. During preacher's absence, S. Riches assisted in services, and Mrs. Riches spoke to B.S. A Y.W.F. has been formed with Mrs. Whitmore, pres., and Mrs. L. Simpson, sec. The Fellowship will meet monthly. Attendance at last Men's Fellowship showed improvement. Girls' Brigades are arranging display, and Dramatic Club is busy preparing for their next concert. B.S. is considering purchase of new B.S. hymn books. B.&F.B.S. showed sound film in hall for united service, with 75 present. Two of our ladies, Mesdames C. A. Grundy and F. Mitchell, were honored with small gifts by local Bible Society committee in recognition of 23 years each as collectors.

Semaphore (R. H. Sercombe). — On June 3, a Youth Tea was held, after which A. Anderson (sec. F.M. Board) showed pictures of Mission work in India and New Hebrides. Mr. Anderson also spoke at evening service, when G.L.B. held their annual enrolment service. Mrs. Fax was speaker at monthly meeting of Ladies' Guild. Attendance at B.S. is increasing, and they will soon be practising for anniversary under baton of G. Young. Mrs. R. Stacey has taken charge of kinder dept. Three girls from G.L.B. and B.S. made their confession during month. J.C.E. meetings are well attended, and Endeavorers are taking part in the meetings, led by R. Stacey. Fellowship with Mr. and Mrs. Fenn (Vic.) has been enjoyed. Average weekly number of communicants is 65.

Wampony (B. Crowden). — Attendances are reasonably maintained, in spite of wintry conditions. Recent additions have been a lady by transfer, and her son by his baptism on May 27. First wedding in new chapel was solemnised on June 20. Young men from B.S. conducted service on 24th, when several taking part for the first time, carried out their duties with dignity and credit to themselves.

Unley (I. J. Chivell). — Wintry weather and sickness have affected

attendances. Preacher was indisposed for a time, services being taken by H. R. Taylor and Trevor Turner. F.M. sec. (A. Anderson), spoke regarding annual offering, and L. G. Curtis conducted gospel service, when Mr. Chivell was at Norwood for the B.S. anniversary. Stormy night was responsible for a small gathering at Mission Band's annual gift social. Travel pictures taken in N.Z. and various parts of Australia were shown by W. P. Crowhurst (Beulah Road). D. W. Burdett (treas.) has returned, after four months' transfer to Canberra. Thanks are due to L. B. Bowes, who acted in his absence. From time to time communion services will be held in homes of shut-in members. Three-night concert, staged by C.Y.F., was an outstanding success. About £100 will be available for purchase of tubular steel chairs for new hall. Producers (Mr. and Mrs. G. A. Jessup), club leaders (Edda Chivell and Peter Johnson), and all the young people who took part, are to be commended.

Victoria

Peel-st., Ballarat. — Meetings have been well attended over past weeks. Speaker at morning services for month of June were J. A. Wilkie, Mr. Ferguson (B.&F.B.S.), and G. Reed. B.S. is in healthy position and good interest is maintained. D. Horsborough and Mrs. Coates have been added to teaching staff. Film service on 24th was well attended. The Son of Man was screened. Church was saddened at Home call, suddenly, of Mrs. Roberts.

Balwyn (J. E. Brooke). — Attendances continue to be good, 121 being average at communion for June. On June 10, chapel was crowded in evening, when Good Companions held parade and took part in the service. A young lad was baptised, and his grandmother welcomed into membership. On 22nd, C.M.S. held monthly tea, and enjoyed talk given by guest speaker, Clayton (Candles) Thompson, Hawthorn footballer. On 24th, speaker at morning service was C. Troutman (Aust. sec. Inter-Varsity Fellowship). Organ Fund is within £91 of being filled, and this amount is expected to be raised within next month. Sympathy is expressed to Mr. Soulsby in passing of his sister. Congratulations are extended to Miss Doreen Turnham on successful completion of her Mothercraft course.

Brunswick (R. W. Vautier). — On June 9, a cricket social was held, at which trophies were presented. Favorite hymn session was enjoyed on 10th, when Mrs. N. Davies was soloiste. A man was welcomed into membership by transfer. Gospel team of Y.P. from Brunswick ably conducted service on 24th, R. Neate giving address. Mrs. Vautier, who was to

have been speaker at Y.W.F. service on 24th, underwent an operation for appendicitis earlier in week. Our prayers are for her speedy recovery. Mrs. Murphy brought a message in song at Y.W.F. service. Basketball team is doing excellently, having suffered only one defeat up to date.

Carnegie (A. R. Lloyd). — 19 Y.P. with preacher and his wife, attended South-Eastern Fellowship Camp, at Monbulk, June 15-17. H. Gehan was speaker at morning service on 17th. At night, in place of usual sermon, preacher conducted question night, answering a number submitted. Several of the campers assisted in the service. Officers and their wives were hosts to parents of B.S. scholars and others at fellowship tea on 24th, later inviting them to gospel service. Mrs. G. McDowell has returned home from hospital after illness. Church was saddened at sudden Home call of E. Jury, a faithful member and door-keeper for many years. F. T. Morgan (Chaplain to Footscray Technical School) spoke to C.M.S. on his work, on 21st. Young Explorers were runners-up in final of Indoor Sports. Several K.S.P. members have been initiated into Second Degree.

Red Hill (J. Sutton). — On June 16, Y.W.L. held their 8th birthday. New Testaments were presented to Rosemary and Jennifer Blomfield for best-kept stamp books. Seals were given to Y.W. members for attendances from one to seven years. The presentations were made by preacher in morning service on 17th. C.W.F. visited Tootgarook for pleasant afternoon on 20th. Miss Mitchell gave an interesting talk. K. A. Jones (Conf. Pres.) spoke at gospel service on 24th. Several Y.P. assisted in meeting, and R. Kingsley led song service. Mr. Jones, at close of meeting, gave an illustrated lantern lecture on C.O.B. life. Supper was served at close.

Dandenong (L. G. Read). — On June 9, Youth Fellowship held meeting at home of Mrs. Zeuschner, and E. L. Williams gave illustrated talk of his trip overseas. Evening services have been a series on the second coming of Christ. After evening service on 10th, a fellowship hour was held at home of Mrs. Paton. On 11th, an enjoyable social evening was held at home of Mr. and Mrs. M. Edwards, who were recently married. C. Cole was speaker at morning service on 17th. Good Companions journeyed to Carnegie for indoor sports on 25th. Mrs. Spurr is still not very well, also Mrs. Brough, senr. W.M.B. held 26th anniversary on 6th.

Northcote (W. Gale). — Preacher continues to give most helpful messages and children's talk at night is illustrated by slides. Members of

I.C.E. have been visiting sick and older members of church. B.S. has commenced anniversary practice under leadership of R. Tippett. Church still meets in Town Hall, but members are looking forward to going into new building. Small envelopes, used weekly for special offering for Rebuilding Fund, after 64 Sundays have brought in £1,000. Builders are making steady progress with new building, and are hopeful of having it completed on time.

Warrnambool (K. W. Barton, L.Th., Dip.R.E.). — During absence of preacher on holidays, A. J. Fisher effected a most efficient and appreciated interim ministry, which closed with five decisions from one family on June 3. Meetings of C.E. are encouraging, with increased attendances and interest. Much activity is being displayed by W.M.B., and they have set a progressive plan for next few months. Badminton Club has resumed for winter months. C.M.S. at their last meeting reviewed their activities and considered more practical work to be carried out. Prayerful sympathy has been expressed to Colin LeCouteur, who is in St. Vincent's Hospital following an aeroplane crash at Buchan. Robertson McCue (Local Option Alliance) instructively spoke at morning service on 24th.

Latrobe-terr., Geelong (T. A. Fergusson). — On May 27, A. McDonald (elder) spoke in morning and R. Lenane (missionary on furlough) spoke in evening, in the absence of preacher, who was guest speaker at Shepparton Temple Day. On June 3, Mr. Fergusson commenced a series of lessons on Beatitudes at evening service. B. Russenbergh was soloist at this service. B.S. commenced a Teachers' Training Class on 4th. The series will continue for four weeks, during which, messages, discussions, and 35 mm films will be included in the curriculum. Mrs. Ball was soloiste at evening service on 10th. On 17th, R. A. Banks (Drumcondra) spoke at morning service. D. Foletta was soloist at evening service. Progress board for New Hall Building Fund now stands at £2,064.

North Richmond (C. Dow). — Attendances at evening services have greatly improved over recent weeks. W. W. Saunders was speaker at Training Class held on June 3 for men who assist in morning services. Youth tea was held on 3rd. B.S. concert held on 13th was well attended. Preacher has completed series of addresses on *The will of God*. At evening service on 17th, C. Young spoke in absence of preacher, who was at East Kew. After the service 22 attended C.Y.F., held in home of Mr. and Mrs. McCrae, where, after a sing-song, the question, *Can a Christian be wealthy?* was discussed. Due to sickness, Miss

Baines and Mr. Spittle have been unable to attend recent services.

Preston (J. E. Searle).—Work continues to flourish with splendid meetings and fine spiritual atmosphere. On June 3, W. W. Saunders addressed Y.P. at Quarterly Tea, and in the evening conducted a dual installation of P.B.P. and K.S.P. officers. At close of message two Y.P. decided for Christ. Film, *In Face of Jeopardy*, was viewed by large congregation on 10th. Evening service of 17th was another inspirational meeting, and at close of address two made the good confession. Y.P. visited Emmaus Home on 23rd, and entertained the guests. There were many non-members present on 24th, when those who had confessed Christ previously were immersed. Church is saddened by illness of Mrs. Norman and Mrs. Johnson, two of their older members in Emmaus Home. Preparations are in hand for 54th church anniversary.

Stowell.—Church is grateful to Horsham brethren for preaching assistance each month. Campers at Hall's Gap Camp (from Mildura) conducted service on May 27. Speaker was J. C. Cunningham (past preacher). Janet Legge has commenced nursing at District Hospital. After two years in hospital, Bruce Dartt has now gone to Melbourne for further medical treatment. Prayer meetings have been held in homes of Mr. and Mrs. Smith, Mr. and Mrs. Reither, and Mr. and Mrs. Marshman. Mr. Anderson (W.E.C. Mission, India) was guest speaker on June 24. He also showed films of Indian mission work on 23rd and 24th in home of Mr. and Mrs. Marshman.

Swan Hill (A. A. Avery).—On June 24, sound film, *As We Forgive*, was screened, and despite wet weather there was a good attendance. Prior to service, Men's Fellowship was held, when Mr. Cockroft (Woorinen) led the discussion. On 22nd, Berean Club was visited by a member of St. John's Ambulance Brigade, who gave an interesting talk on first aid. Attendances at fortnightly Bible study continue to be encouraging.

Wangaratta (R. J. Anderson).—Services continue to improve in attendance, especially at gospel service, where much blessing has been received in spite of three blackouts during services in past month. On June 24 a young man rededicated his life to Christ in a service lit by lanterns and torches. On 19th, I.C.E. and Y.P.S.C.E. visited Methodist Society for Bible cricket match and came home winners by a large margin. On 20th, Boys' and Girls' Clubs combined for social evening, when over 30 attended. Work at South Wangaratta and Benalla is being continued, the service at Benalla on 24th being taken by A. L. Jackel and F. Zwilla. Mid-week prayer meet-

ing is growing, as more members become conscious of their need of prayer. Preacher travels many miles weekly into surrounding districts to hold religious instruction classes in schools.

Doncaster (F. B. Burt).—Church is pleased that C. G. Taylor (Brighton) has accepted invitation to become preacher. On June 10, F. T. Morgan was speaker at B.S. anniversary service, which was well attended. B.S. concert was held in Athenaeum Hall on 12th. L. Trezise (Youth Director) visited church on 17th, and showed an audio-visual film-strip. Attendances at services are being maintained, although many members have been away ill.

Ivanhoe (S. F. Davey).—Church is now feeling benefit of new hall, which is in use on most nights. Boys' Club is now divided into three, whilst both Good Companions and Phi Beta Pi cater for girls. Explorer Club won zone final for Indoor Sports, and also purchased gymnastic material. B.S. is being conducted in new hall, and at both Bellfield school and Community Centre. Work is in good heart. Recent officers' meeting agreed to co-operate with Hurstbridge in exchange of preacher, president and readers once each month. With erection of new hall and renovation of chapel, church has had to give special consideration to meeting a greatly increased financial obligation. An "over-all" budget plan has been introduced to provide for all the appeals, both local and external, supported by the church, with the objective of progressively increasing the giving to each, and at the same time eliminating special appeals. This plan has been very successful; during the four months of operation regular weekly giving has increased 70 per cent. Plans are under consideration for an evangelical campaign in Ivanhoe area.

North Williamstown (S. K. Bannon).—C.W.F. enjoyed slides depicting mission work in New Hebrides at their meeting, on June 20. Mr. and Mrs. S. Parson have embarked on trip to Scotland. District C.E. squash was held in hall on 23rd. W. Oldfield addressed morning meeting on 24th in interests of F.M. offering. Dr. and Mrs. Oldfield and Mrs. W. Oldfield were visitors. God's Wonders at the Zoo and Rim of the Wheel were screened at evening service, and C.E. Quartet rendered items. There was an attendance of 110. Mr. Marks (Springvale) was projectionist. Good Companions won Zone Indoor Sports at Footscray.

Warracknabeal (R. H. Patterson).—Ladies' Aid held social in aid of funds. Sunraysia girls were given hot soup on their way to Hall's Gap camp. Hymn night was held on re-

cent Sunday evening. Working bee was held at manse, also in church grounds. New spouting has been put around chapel. Mr. Harmer has been in hospital, but is well again. Ladies are preparing for fete later in year.

Parkdale (C. Dunse).—Special Sunday evening services were held during month of June, namely, question, youth, and family nights, and guest night on 24th, when W. W. Saunders was speaker. W.M.B. paid visit to Oakleigh Guest Home. Gift night was arranged to honor Miss Beverley Ward on eve of her marriage to Vern Fox.

Red Cliffs (C. L. Lang).—W.F. held cake stall and raised £22. At P.S.A. meeting held at Red Cliffs, farewell was said to Rodney Cook and Henry Milne, who have gone to N.Z. on working holiday. W.F. have given further £50 to reduce debt on kinder hall. Sympathy of church goes out to Milne families (Sunraysia) and Hibburt family (Auckland, N.Z.), in death of S. Milne.

Springvale (E. W. Randall).—Good Companions held their camp at Belgrave Heights, with Mrs. Beanland as leader. Bonfire-barbecue was held at property of Mr. Baines on May 26, when some folk from Clayton joined in the fun. Phi Betas and Prayer Meeting Group visited Oakleigh mission. Evening meetings have been well attended, and two decisions were recorded on June 3. The Monk family have now moved to Seaford, and are missed from meetings. On 22nd, all auxiliaries combined in putting on successful concert.

BIRTHS

MACKLEY (Harmer).—On June 22, 1956, at Wimmera Base Hospital, Horsham, Vic., to Verna and George, a son—Kevin Bruce. Brother for Philip.

PHILLIPS (Cuddy).—On June 23, at Queen Victoria Hospital, to Rita and Gordon, a daughter—Elizabeth Lorraine. Both well. Thank you, all in attendance.

DEATH

STEUART MILNE of Cardross, passed into the new life on June 19, 1956, result of car accident; beloved husband of the late Ella Gladys and loved father of Max, Ivan, Nancy (Mrs. M. W. Hibburt, N.Z.), Elvie, John and Henry. Aged 72 years. "Asleep in Jesus."

ENGAGEMENT

ASHLEY—ALLISON.—The engagement is announced of Alice Elizabeth, eldest daughter of Mrs. E. (Oakleigh) and the late Mr. H. Ashley, to David Arthur (Black Rock), youngest son of the late Mr. and Mrs. A. S. Allison.

Tape-Recorded Services

In the Byron Bay-Bangalow district of the N.S.W. North Coast, a faithful group of members has for some years maintained a sound witness to the Church in this beautiful part of Australia.

Members meet in the nearby towns of Byron Bay and Bangalow on alternate Sundays, in rented premises or in private homes. The use of modern tape-recording techniques has brought the benefit of large city church services to this small but devoted group.

Recordings of services in several Sydney churches are arranged and made available by the Home Missions Dept. to the Byron Bay brethren.

An incidental benefit derived by this arrangement is the bond of fellowship forged between the larger city congregations and these smaller groups, which must lead to a greater strength and happiness for all concerned, as well as sharing the messages of leading speakers.

Much appreciated also by these more isolated brethren are the church journals, such as *The Australian Christian*, and the *Christian Messenger*.

As one member said to the writer during a recent visit to the district, "It is often our one means of contact with the Church in general."
—E. J. Richards.

50th Anniversary, GEEVESTON, TASMANIA

On June 17, fifty years to the day, the church at Geeveston, Tas., celebrated its Jubilee anniversary, with joy and thanksgiving, and with splendid attendances. Many former members and others came by bus and cars from Hobart, while other cars from Dover and Huonville brought many others. These, with local members and friends, filled the building on two occasions.

Greetings were received from the Victorian-Tasmanian Conference Executive, West Hobart church, N. Warmbrunn, and Dr. Knight (Hobart). Geeveston church had invited the writer and Mrs. Stewart to revisit the first field (with Dover) of their full-time ministry, and to share with them the special celebrations.

Inspector Boxall, of Hobart (a former member), presided at the morning service, and F. A. Ashlin, secretary, extended a warm welcome to all visitors. Following this service, the luncheon provided and served by the Geeveston members, at the Town

Hall, was partaken of heartily, the generous provision being much appreciated. Mr. Boxall, jr. (Hobart), expressed the thanks of all visitors. A large birthday cake had 50 candles on it, and Mr. Ashlin was asked to light and extinguish the candles. Mrs. Ashlin then cut the cake, which was served to the guests. Josiah Park (Hobart), speaking on behalf of the Australian brotherhood, congratulated the church on the attainment of 50 years' service for the Lord, and commended the outstanding services of Mr. and Mrs. F. A. Ashlin. Mr. Ashlin had been secretary for almost 50 years, while Mrs. Ashlin has been organiste for 30 years.

At the P.S.A. service, held at 2.30 p.m., again at the chapel, A. H. Thodey chaired the meeting, and welcomed the large gathering. Vocal items were contributed by Mrs. Moore (Hobart), and Mr. and Mrs. Stewart. The message related to triumphs of the gospel in association with the late Evangelist E. C. Hinrichsen. Posies were presented by Mrs. F. McGibben to Mrs. Ashlin (organiste), Miss Winnie Lambert (50 years' loyal service), Mrs. F. Sharp (first bride), and to Mrs. Stewart (wife of preacher).

Before the service ended Mr. Thodey, as church officer, made further reference to the valued services of Mr. and Mrs. F. A. Ashlin, and on behalf of the church presented a writing desk to Mr. Ashlin, and a hand-bag to Mrs. Ashlin. Both made suitable acknowledgment of the gifts, and expressed the hope for continued support in

carrying on the Lord's work at Geeveston. An offering taken for the Bethany Boys' Home at Lindisfarne, amounted to £17/8/-. The doxology brought to conclusion a most successful celebration.—D. D. Stewart.

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and measure. The gift of prophecy,
the gift of tongues, healing, and even
raising the dead, in some instances
obtained among primitive believers
(1 Cor. 12: 8-10; 14: 26). The Lord
confirmed his Word by the signs that
followed (Mark 16: 20), and Paul
taught definitely that these wonders
were not to prove permanent (1 Cor.
13: 8-11); that, even while they lasted,
compared with the realisation of per-
fect love to God and our fellow-men,
they were like the attainments of
childhood compared with those of
full manhood.

With the passing of the age of the
apostles, there terminated an alto-
gether exceptional state of things
which had prevailed since the day of
Pentecost, and caused these abnor-
mal gifts of the Holy Spirit to cease.
This, I believe, gives the reason why,
in these days, the sick man is not
always restored to health, even when
he is anointed with oil in the name
of the Lord.—T. J. Johnston, Laun-
ceston, Tas.

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OBITUARY

Thomas Pym.

In his 80th year, Thomas Pym passed away, after much patient suffering, on June 5, at the Mallala Hospital, S.A. Our brother was one of the earliest pioneers in the Avon district. No man was more highly honored and respected by those of his community. He and his wife (formerly Ella Carslake) were members for many years with the church at Long Plains, and when a cause was commenced at Avon, they became foundation members, carrying a large share there, until removing from their farm to Mallala three years ago. Mr. Pym was one of the original trustees of the Avon B.S. hall, and was made a life member of the B.&F.B.S. He and his wife were given to hospitality, many preachers and others sharing in their kindness. They were generous in many aspects of the work of the church. After a service in the Balaklava chapel, many, paying tribute to the esteem in which our brother was held, gathered at the cemetery, for the service conducted by the writer. We give thanks for such a Christ-like life, and offer our sincere sympathy to his wife and family, Oliver and Arlene (Mrs. Hall), whose assurance is in the One who is the Resurrection and the Life.—M.D.W.

Mrs. Roberts.

On June 17, at Ballarat, after a short illness, Mrs. Roberts was called Home. Mrs. Roberts was baptised in 1930 at Peel-st. chapel, and was a most regular and loyal member of Peel-st. over the years. Of a quiet and kindly disposition, she became endeared to all with whom she came in contact, both young and old alike. A large gathering of members and friends attended services at the chapel and graveside, which were conducted by A. H. Graham, who spoke of the kindly Christian witness of our beloved sister. We commend her husband, daughters, son, and relatives to our Heavenly Father.—P. Graham.

Muriel Emily Burman.

On June 23, a quiet sweet life closed. Our sister loved her Lord, and went to be with him. She was born in England, and came to Australia in June, 1922. She was baptised in the Church of Christ, Footscray, Vic., during the ministry of the late Mr. Stitt. Her love for service reflected itself in many ways. However, our sister was never happier than when teaching little ones. At different times she was kindergarten supt. at Footscray, Prahran and East Malvern. In more recent years she was a member of the church at Gardiner, where also she helped as a teacher. Testimony to her Christian witness was seen in the number who assembled in Gar-

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diner chapel, whence there followed a large group of friends and relatives to the Springvale Crematorium. Sincere sympathy is felt for the aged father and mother, also for the other relatives.—F.A.Y.

James Dunner.

James Dunner died in his sleep on Sunday, June 10, after a period of bravely borne suffering. As a young married man he joined the church at Boort, Vic., where their two girls and five boys also decided for Christ. Seventeen years ago Mr. Dunner left his saddlery business at Boort, and the family moved to Canberra, where he joined the staff of Parliament House, rising to the position of Deputy House Keeper. He had only retired a few days before his passing. James Dunner loved to serve the Master. Before the Canberra Church of Christ was established, he served on the Board of the Canberra Baptist Church. When the Church of Christ commenced services five years ago in the Buffinton home, Mr. and Mrs. Dunner became foundation members, Mr. Dunner being a foundation member of the Board of Deacons. In Parliament, in bowling circles, and in the community, he was widely known as a gentleman and a man of God. In the church he was loved by all. Mr. and Mrs. Dunner were staying with one of their sons in Melbourne at the time of his death. A. E. White (North Essendon) rendered a kindly ministry of visitation during the last days, and conducted the funeral service. We commend Mrs. Dunner and her family to the comforting love of the Father.—G.R.S.

Christina Hayden.

On June 4, our aged sister, Christina Hayden, was called Home after months of illness. Through an accident, she lost her husband in 1930, and since then has had the responsibility and management of her home and farm. She joined the church at Kingaroy, Qld., during the Hinrichsen mission in 1929, and faithfully witnessed for her Lord right up to the time of her passing. Domestic circumstances, requiring patience and loving attention, represented one of her life's challenges, lovingly accepted to the full. P. French (Gympie) officiated at the graveside.—C.F.A.

Jane Margaret Horne.

On Sunday, June 18, our sister, J. M. Horne, passed to her eternal rest, after much illness. She was an active and influential member of the Kingaroy church, Qld., for approximately 30 years. Her husband pre-

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Editor: C. G. Taylor, B.A.

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deceased her two years ago. Our sister was an outstanding example of Christian witness to her family and to all who knew her, whilst her patience and forbearance during her illness indicated her readiness for the Master's call. The services at the church and graveside were conducted by P. French (Gympie).—C.F.A.

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