

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

News of British Churches

When the Scottish churches held their annual Conference at Kirkcaldy, they were able to report the highest number of baptisms for 20 years. There has been a quickening of life throughout the churches. Interest in the new church at East Kilbride is maintained. During July an international team will help to build a further section of the permanent church building. The Scottish committee is considering a plan for the development of new areas.

Churches in a number of centres are to meet overseas speakers prior to the annual Conference. Dr. and Mrs. Dale Fiers, fraternal delegates from U.S.A., will visit a number of churches. Kenneth Henry, president of the Disciple Student Fellowship, who is a member of the work-team to visit East Kilbride, will also visit a number of churches before going to Germany for the General Committee of the World Student Federation. Lin. D. Cartwright, editor of *The Christian-Evangelist*, will be at the Annual Conference as the delegate for the World Convention.

Recent visitors to Overdale College include A. G. Elliott, who is on the staff of Woolwich College, Sydney. He was accompanied by his wife and two sons. Dr. H. C. Lefever, Professor of Missions, gave an address to the students on Revival.

The church at Ilford has opened a branch Bible school on a new housing estate about a mile from the present school. A £1,000 alteration to the present buildings is almost complete.

Mr. and Mrs. T. M. Selbie have celebrated their golden wedding. Mr. Selbie is an elder at Coplaw-st. church, Glasgow, and a former President of Conference.

Mr. and Mrs. Humphries, members at Derby, have received the National Sunday School Union's Certificate of Honor for long service in B.S. work.—G. J. Hammond.

was attended by 120 girls. Intense interest was shown in the study course, prepared by R. V. Longthorp, in the form of an illustrated workbook.

Recent improvements at Monbulk camp include completion of ablutions block. A hut purchased from Eildon is to be erected to serve as a girls' dormitory. The Stawell Shire Council has requested approved toilet facilities at Hall's Gap property, and this work is in hand.—Compiled by V. C. Stafford, Director, Federal Board of Christian Education.

Youth Notes

QUEENSLAND WORKERS' CONFERENCE

Splendid attendances marked the seventh annual conference held at Rosevale, June 2-4. Chairman was R. Clymer, minister at Boondall, who is vice-chairman of the Qld. Youth Department. Devotional sessions were led by V. G. Boettcher and R. Combridge. Subjects dealt with in a varied programme included: *The Teacher and His Bible, The Teacher Training Class, The Teacher's Inner Life, Vacation Church Schools, Adult Christian Education, Information Panel, Cradle Roll*. R. C. McKenzie, B.A. (Toowoomba), gave two addresses, *A Total Programme for the Total Church and Qualities of Leadership*. Helen Trudgian, B.A., C. Williams, F. N. Winter, Joy Howell and K. Hack also shared in programme responsibilities. K. Horne, Qld. Youth Director, reports that the conference brought together teachers from all parts of the south-east.

VACATION CAMPS

In many States camps were held in the recent school vacation. Good Companions' Camp at Monbulk, Vic.,

Conference on Personal Counselling

At a recent meeting of the Victorian Ministers' Association, an invitation was extended by R. Y. Holmes (Bendigo) for all interested ministers to attend a **Conference on Personal Counselling**, during June 25 to 27. Six ministers from city and country churches met at the Rotary Youth Camp, Axedale, near Bendigo, to confer on matters connected with personal counselling.

Study sessions, under the leadership of Frank Hunting (Ballarat), were held on Monday night, June 25, while three sessions were held on Tuesday, June 26. Many aspects of counselling and spiritual help were discussed, attention being drawn to the fact that personal counselling should not be regarded as anything "special" in the minister's work, but rather as a normal part of his pastoral ministry. All who attended felt that the conference had been well worthwhile.—T. V. Weir.

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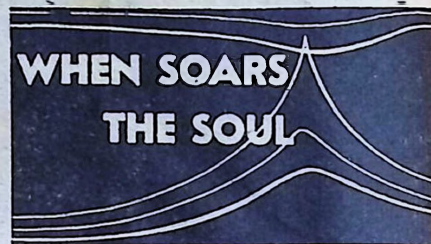
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



Can anything separate us from the love of Christ? Can trouble, pain or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? . . . No, in all these things we win an overwhelming victory through him who has proved his love for us. I have become absolutely convinced that neither death nor life, neither messenger of heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord!—Rom. 8: 35, 37-39 (Phillips).

A few years ago I heard a fellow pastor preach on this text, "We are more than conquerors." He was a man of brilliant intellect. He had begun a pastoral career of exceptional promise, he had a worthy helpmate and a fine baby son. Then, one after another, came a succession of blows, which left him bereft of family, his health gone, himself disfigured and unable to work, his career at an end at the moment when he had been at the height of his power. He should have been beaten and broken, but he was not. He stood before us, with his own life preaching a far more eloquent sermon than the words he uttered. He was more than conqueror! He had trusted in the gospel of Christ, and in the face of tragedy it had proved adequate. That gospel which was adequate for the first Christian martyrs is still adequate in the face of every tragedy.—J. B. Alexander, in "The Christian-Evangelist."

God of all comfort, be gracious to all who suffer. Save them from cynicism and despair. Give them courage and understanding. When the music of their lives is muted, send a song into their hearts. When clouds darken their day, be thou the Light upon the way. Amen.—C. A. Glover.

Who in the strength of Jesus
trusts
Is more than conqueror.

THE AUSTRALIAN CHRISTIAN

THE BIBLE IN OUR HANDS

"The times when the Church has gone to its evangelistic task with the Bible open in its hands have been precisely the times when it has won many of its greatest conquests. The Bible has, in fact, been the cutting-edge of its advance . . . What is more, it is probably better able to play a decisive part in the Christian movement today than at any time in living memory. For it holds a unique position. It can penetrate where no missionary can go; it can speak when other voices are silenced; and it can remain when Christian workers are removed from the scene. It is capable of being more than ever before the means whereby men of every nation and kindred and tongues can hear the wonderful works of God. It is for the Churches to make full use of it."

These are typical conclusions of A. M. Chirgwin in his exciting little book, *The Bible in World Evangelism* (S.C.M. Press; 166pp.; 6/3; available from the Austral). Anything from Dr. Chirgwin's pen is sure to be packed with facts—but facts with a difference, touched with a kindling imagination which sees them in the light of God's on-going purposes. The most casual reader should delight in this book—but scarcely remain casual afterwards, for there is a challenge here which cannot easily be side-stepped. Repeatedly, Dr. Chirgwin tells stories of what Christians have done, and are doing, with "the Bible in their hands"—a favorite phrase of his. Some of the records of what some men have sacrificed in order to secure a Bible, or portion of it, are enough to shame those who have the Bible in their hands all too rarely, and value it all too lightly when they do. It is a moving record, too, in its story of what colporteurs and others are prepared to do in order to spread the Word.

One conclusion should certainly challenge us who are the spiritual heirs of men who liked to be known as "people of the Book." It is this: "The most phenomenal development in Bible study and Bible circulation is not to be found amongst the well-known branches or denominations of the Christian Church, but amongst the 'sects' on the outer fringe of the Protestant world . . . Their method of interpreting the Bible may not commend itself to everyone, and they may be more inclined than most to bring their own views to it, than to try to discover what the Biblical writers intended to say. But, putting these objections aside, the fact remains that these extreme sects are probably doing more Bible reading and Bible distribution than any other section of the Christian Church."

Organisations like the Scripture Union, and similar bodies in the various communions, are trying to meet this challenge by renewed training of children in regular reading of the Scriptures. Our own children's publication, *Skyways*, has its schedule of daily Bible readings, prepared by Keith Horne, Qld. Youth Director. Youth have been catered for in a similar way in *Christian Youth Fellowship*, the quarterly study manual and youth magazine. Some local church magazines have featured suggested daily readings for their members, and there is no doubt that the adult churchmember needs a lot more encouragement in regular Bible reading and study. Our Federal Board of Christian Education rightly senses that we must, as an Australian brotherhood, really tackle the matter of adult Bible classes to meet such a need.

For the Bible must be "rightly divided," as well as read. Christians need to know the facts, so that they can be delivered from any foolish fear that the Bible, having been savagely slashed by hostile critics, must now be lovingly re-pieced together and jealously guarded. We have no need to fear for this "two-edged sword," whose imperishable worth shines all the clearer for having been both assailed and tested. When men hunger for an authentic word from God, it is to this Book that they still turn. It is God's Word. It searches us with the thrust of inspired men, who, as Chirgwin says, "were writing for a verdict."

Only as we daily bring that Word to bear on our lives can we use it effectively (as we should) in our task of visitation evangelism. Dr. Chirgwin's comment here is well worth heeding: "Many an interview has had no result, just because the Bible was not used, or was used blunderingly. On the other hand, countless interviews have borne rich fruit because the Bible itself, or its quoted words, were used at the right moment and in the right way . . . When conversation, prayer and friendship have done all they can to prepare the way, it is well to let the Bible have its chance. Scripture reading, coming as a climax, is more likely than anything else to lead the way to decision."

Among the theologians today there is real rediscovery of the Bible. That is a significant fact, and we should rejoice in its effects on minds that are seeking the way to unity. But how much more significant if churchmembers themselves really learned to read it, know it—and share it!

Dr. A. SKEVINGTON WOOD, looking at the British situation, urges the Church to face the

Challenge of Industrial Evangelism

"There is no sphere of British life where the struggle for the soul and mind of man is more vividly displayed than in industry," writes William Gowland, one of Britain's pioneers in factory evangelism. "The most effective forum of our day is not found in the university, or the press, the pulpit or on the soap box—but within the complex relationship of modern industry."

No one has realised that significant fact more acutely than the Communists. Consequently, their objective is not a parliamentary majority, but a strategic minority in industry, among shop stewards, trade unionists and key workers.

This present situation is one of the far-reaching results of the Industrial Revolution. It has been said that the new unit of the community is the factory and, if that be so, it is the eventual outcome of the vast transformation and expansion which began in the eighteenth century. Unfortunately, the institutional Church of that period failed to meet the challenge of transition and made no decisive move to reach the new working class with the gospel.

The tragic inheritance of that lost opportunity lies in the great gulf fixed between the Church and what we have now been taught to call, the proletariat. Therein is contained one of the sharpest contemporary challenges to evangelism.

Missionary Opportunity

The first British Conference on Factory Evangelism, held at High Leigh in 1954, voiced this concern when it reported that "the factory presents a missionary opportunity of the first magnitude, and that no greater single challenge faces the Church in this land than the evangelisation of the masses of industry."

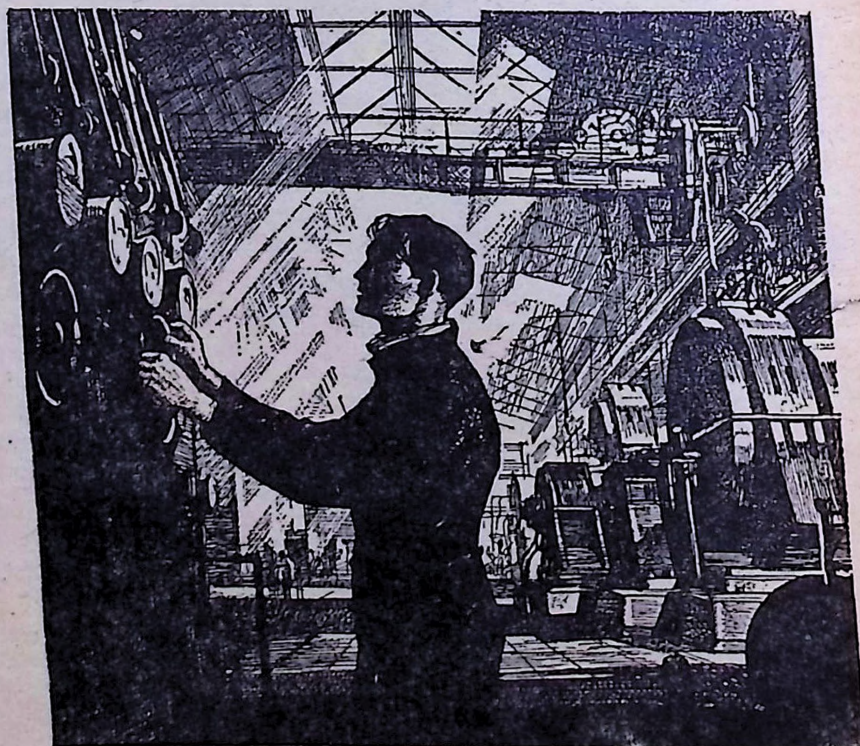
It has to be recognised, however, that Christian witness in the factory belongs largely to the sphere of what may be termed pre-evangelism. Before a full-scale frontal attack can be launched, a softening-up policy has to be pursued. "By pre-evangelism," says Canon Bryan S. W. Green, in his invaluable book on *The Practice of Evangelism*, "I mean the breaking down of the walls which separate the Church from the people outside, the making of contacts between Christians and the world, the taking of the things of God and interpreting them to those who need to know. In the present post-Christian situation in the English-speaking countries, just as in the pagan situation elsewhere, pre-evangelism is a wide and costly venture." To transfer

the metaphor from the realm of military strategy to that of agriculture, the seed has to be sown and watered before the harvest can be reaped.

Up and down the country the challenge of industrial evangelism is being met in three principal ways. There is, first, the work of the FACTORY CHAPLAIN. Increasingly local ministers of the gospel are undertaking part-time chaplaincy duties in industry. This approach arises from the assumption that if it is deemed necessary to send clergy as padres into the armed forces of the Crown, it is equally vital that they should minister to the same men when they exchange their uniform for overalls.

Much of the pioneering was done north of the border. The Church of Scotland Home Board Industrial Chaplaincy scheme was inaugurated as far back as 1943, after a series of experimental appointments. There are now more than three hundred such chaplains in Scotland — the largest number in any country in the world, it is claimed. A particularly fine work is being done in the huge hydro-electric camps in the Highlands. In many other areas of Great Britain, of course, the gospel opening afforded by factory chaplaincies is being seized and is bearing fruit.

Many stories could be told of the way in which this method of evangelism is proving effective to the salvation of souls. One must suffice. Raymond Smith, a Methodist minister in Manchester, tells how on the very first visit to his factory, he heard the sad news that one of the cleaners, a young mother of two children, had been tragically bereaved. Whilst she herself was at work the previous evening, her six-year-old daughter had been run over by a bus and killed outright. The chaplain visited the home with-



out delay and found the family stunned and helpless. They were entirely out of touch with the Church. They had no minister to turn to, no gospel to bring a message of hope. The padre was able to speak words of comfort from God, to read from the Word of God and to offer prayer. After the funeral, contact was maintained with that home and, says Mr. Smith, "On the last visit made before writing there could be no doubt as to the efficacy of Christ's work."

Team Witness

Another method of industrial evangelism is the **FACTORY MISSION**. When the chaplain is securely established and has gained the confidence of both management and men, it may then be possible to hold some sort of a crusade. During the Christian Commando campaigns of the immediate post-war years, the value of team witness was tested and proved. The canteen, the works gate, a machine shop or a yard may be used during a meal break for a series of brief meetings in which the claims of Christ as Saviour may be plainly presented.

It might be supposed that the surroundings would militate against the creation of a suitable atmosphere for an evangelistic appeal, but again and again that assumption has been exposed as false. It is to be remembered that little of our Lord's preaching was done in a consecrated building. He delivered his message mainly in the open air amidst all the distractions of toil and pleasure around him. Yet he who spoke, as never man spoke, was also heard, as never man was heard, despite the environment.

I well recall a works meeting he held in Paisley during a campaign conducted by Cliff College students in 1953. The management of a widely known firm graciously agreed to give us twenty minutes of their own time before the lunch hour. Over the loudspeakers we invited all who wished to listen to gather in the export room. No one was compelled to come, yet between four and five hundred were crammed into that place, standing shoulder to shoulder with hardly an inch to breathe. In spite of these unpropitious conditions, the hush that fell upon the gathering after the singing was over and the Word was being preached, was more profound than sometimes is encountered in a church service, and at the close it was not at all inappropriate to make an appeal.

But it must not be thought that this is a task for the minister alone. On the contrary, it is first and foremost a call to the Christian laymen in our public works. That is why the most effective and hopeful form of industrial evangelism is the witness

of the **FACTORY GROUP**. "We are convinced that England will never be converted until the laity use the opportunities for evangelism daily afforded by their various professions, crafts and occupations." So ran a sentence from the report **Towards the Conversion of England**. Too often we tend to assume that the gospel can only be brought to the factory by the chaplain or special missionary. But in every public works there are Christian employees. Let them realise their responsibility for bringing their workmates to Christ.

A number of movements have been started to further this end. Mention may be made of one of the most recent and most obviously evangelical — the **Workers' Christian Fellowship**. It was founded for the specific purpose of linking believers in industry, and of forming groups wherever possible for prayer, fellowship

and evangelism. Many Christians have a concern for the conversion of their fellow-workers, but they feel that their lone testimony is inadequate. In company with other believers their witness would be enhanced a hundredfold. Similarly, groups and individuals would be greatly helped by a strong, interlinking organisation.

This is precisely what the **Workers' Christian Fellowship** provides. Its travelling secretary is Charles Potter, formerly a Communist party leader, who was converted at Harringay.

The challenge of industrial evangelism is inescapable. We are compelled to choose. Either we take it up or we put it aside. How sinfully sad it would be, were we to lose such a glowing opportunity to extend the borders of Christ's Kingdom! "For a great door and effectual is opened unto us, and there are many adversaries" (1 Cor. 10: 9). — **The Christian**.

BOOK REVIEWS

TITLES OF THE TRIUNE GOD (Herbert F. Stevenson). — Published by Marshall, Morgan & Scott. 190pp. Australian price, 29/-.

Mr. Stevenson, who is editor of *The Life of Faith*, has succeeded in writing a book which the non-technical Bible student can read and appreciate. In the first section, "Names and Titles of God" are discussed in 19 chapters; part two discusses "Names and Titles of our Lord Jesus Christ" in 12 chapters; while the remaining two chapters are concerned with "Names and Titles of the Holy Spirit." Four pages contain a list of other books including references to the same subject-matter.

The author humbly suggests that the value of the book lies "in the fact that it gathers together what has until now been scattered through a large number of volumes, many of them difficult to obtain." But, while the book lays no claim to originality, and the material (especially in the second and third sections) is by no means exhaustive, it undoubtedly will (as Paul S. Rees suggests in his Foreword) "send at least some of its readers off on trails of further adventure."

There are surprises in store for those who have never realised the number and variety of titles and metaphors concerning God used in the Bible. As Bishop Westcott put it, "Each name authoritatively given to God is, so to speak, a fresh and lasting revelation of his nature. Now in one title, and now in another, we catch glimpses of his ineffable glory."

Mr. Stevenson readily admits that some of his views will not be acceptable to all, but there is a strong, evangelical purpose in his writing, which is commendable. In discussing the titles of God, he constantly finds their true

fulfilment in the gospel, and such chapters as "El Roi — 'Thou God Seest Me'"; "Jehovah-Jireh — The Lord will Provide"; "Jehovah-rohi — The Lord is my Shepherd"; and "Jehovah-Shammah — The Lord is There," contain some fine applications of gospel truths. The recurring thought of his book is well expressed in the chapter on "His Titles as the Christ of God" when he says (p. 147): "There is no further revelation of God — nor will there be through all eternity — than that which we have received in Christ: for there is nothing of his glory and grace unrevealed (2 Cor. 4: 6). That does not mean that we have comprehended all! We shall continue eternally to make new discoveries of the length and breadth and depth and height of the glory of God in Christ. For in him all the fullness of the Godhead dwells (Col. 2: 9)."

It is disappointing to find less than twelve pages devoted to "Names and Titles of the Holy Spirit." This is the least satisfactory section of the book — but maybe it is good psychology to leave the reader wishing that more had been written!

The preacher should find food for many a sermon here.

PARENTHOOD (E. Josephine Bamford). — Published by S. John Bacon. 83pp. Australian price, 5/6.

This handbook on sex education (previously titled *What Should I Know and How Shall I Tell?*) contains excellent material, well arranged to help in the training of juniors and intermediates, and also to aid adolescents and adults in facing their own problems of sex adjustment.

Mrs. Bamford writes as one who sees in it all "God's marvellous plan."

WOMEN

FEDERAL ACTIVITIES

"APART — HATE" ?

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17: 24-26).

Mrs. F. Manning, Victoria.

Racial discrimination presents a problem which is exercising the minds of thinking men and women everywhere in these momentous days, and many are pondering the spiritual significance of the things which are taking place in the world. No longer are we, as countries, separated by distant boundaries, and the Africa which seemed at one time so remote, and to many almost mythical, is today a mighty power, peopled with millions upon millions of men and women who are awakening to their potentialities.

From north to south of the great continent, African and other colored races have an inborn conviction that God's bounties have been bestowed upon white and colored alike, and that all should be able to benefit equally from them. In certain sections, however, the colored people are made painfully aware that this principle of equality between the races is not only unacceptable, but positively distasteful, to the ruling powers. The party at present in power in the Union of South Africa pursues the policy of apartheid, or segregation. (We are told this word "apartheid" is pronounced as "apart-hate," which is perhaps the best commentary on its meaning.)

A dignitary of the Dutch Reformed Church in the Union was questioned recently concerning this separatist policy of the Government, and was asked if he could support it on Scriptural grounds. He replied that he could not do so, but that he supported it purely on practical grounds. By this he virtually states Christianity to be impossible of practice.

A leader of the African National Congress was also interviewed on his aspirations for the Africans in the Union. His reply included these words:

"It is not the intentions of the Congress to elbow out anybody in South Africa. South Africa is large enough to accommodate all people, if people will have large hearts." "The question," he said, "is not of a narrow boundary, but of a narrow people."

The Church, as many of Africa's people understand it, and of which

many of their political leaders claim membership, has failed in its mission. It has so far departed from the spirit of Christ, and from the programme he was anointed of God to pursue (stated so clearly in Luke 4), as to support, not a policy of identification, but of complete segregation.

Jesus, when approached by the Devil, rejected the temptation to live apart as the Son of God, and be independent of food at the hands of men, and chose rather the path of identification with man in his physical needs. With equal determination, he rejected the offered power and prestige in religion, and the glory and pomp of political authority. His policy was not one of apartness but of close and loving intimacy with needy men and women, regardless of their race or circumstances.

One of the basic human needs is for love and understanding, and the Africans do not differ from others in this. They are quick to sense anything that savors of pride or superi-

ority, and are repelled by it. They are equally quick to respond to sympathy and understanding. They look for consistency in Christian living, and only as they see Christ's love expressed in the lives of those who claim to be his followers, are they able to comprehend the significance of the cross of Christ, which is the very heart of the gospel.

A special convention was held on one of our mission stations in the Congo, for all the women of the district. An opportunity was given to the women to tell of their experiences, and one woman told of the circumstances which led to her serious consideration of the gospel message. She had been walking one day, many years before, through the forest, and some distance ahead of her were two other women, one an African, and the other a white woman. The African woman was heavily laden (as Congo women so often are), and, as the one behind watched, she saw the white woman transfer the basket of manioc root to her own back. This simple act of sharing the other's burden set the mind of the quiet observer thinking, and led eventually to her acceptance of the One who gave his life to redeem her.

The missionary concerned never knew the outcome of that simple act, nor may we know how far-reaching our influence may be if we, too, are consistent in our Christian witness.

One of our American preachers looks at life . . .

When the Bottom Drops Out

Tragedy has recently come to our home, and, like a rude uninvited guest, has insisted that it remain.

With the birth of our first son, our joy broke forth as the morning, and our hope was bright as the sun at noonday. But within six weeks our joy turned to bitter sorrow, and our bright hopes were subdued by the blackest night we've ever seen. For we received the news that our boy had not developed mentally.

It was so dark. Seemingly, no light existed. Then those reassuring rays began shining through. We discovered that our spiritual resources are much the same as the stars of the universe. They are always shining, but we don't see them clearly until it's dark.

We learned that true value does not exist in what we see and touch, but in that which we can neither see nor feel. Real value is found in friendship, loyalty, concern, sympathy, the ever-present thoughts and prayers of others, hearts sensitive to another's grief, and love that finds its completeness in humble service. We have

learned the importance of people. We have felt the steadfastness of the Christian faith.

Through my ministry I have pointed hundreds of grief-stricken people to the cross, telling them that in it, and the Christ who suffered on it, they would find strength and courage for their dark hour. I always thought I was right. But now that a dark hour has been ours, I know I was right. Never again shall I point people to that cross, telling them what others have said about it. Now I can assure them personally that the Christian faith is sufficient. There is no darkness able to overcome the Light!

The congregation has been such a fortress of strength for us. It has shown us the Christian faith in action. Members have opened their arms and hearts, to love us with a love that will ever bind us to them. Only Christ in the hearts of believers could produce such a spiritual power.

For ten years, one month and one day our married life was smooth. Then (continued at foot of next column.)

MISSIONARY NEWS

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

Brahmin Becomes Christian

(In the following article, Hariba Waghmodi tells how a Brahmin became an agnostic and finally fell under the spell of Christ.—A.A.)

Dattatraya Ramachandra Agte comes from Satara city, about 100 miles south of the city of Poona, and belongs to a very staunch orthodox Hindoo Brahmin family. His father had four sons, of whom Dattatraya is the third. The family was of some means, possessed their own house in that big city of Satara, and also had a big family temple of Rama (a god) of their own. Of course, they were the devotees of Rama, one of the incarnations of Vishnu!

The father, Ramchandra, trained his eldest son in the Yoga shastra, and he has now become an ascetic Yogi. Naturally, he lives a single life, somewhere in a remote place. The second eldest got married, and looks after the worship of the family god in their home temple. The third one is Dattatraya, who was also trained by his father to perform his religious duties according to the Hindoo scriptures, but turned atheist in the end. This is the son in whom we are in-

came our first real catastrophe. During the time of our smooth sailing we talked about the Lord: "The Lord is my shepherd . . . He makes me lie down in green pastures . . . He leads me beside still waters . . . He leads me in paths of righteousness."

But when our world crashed in on top of us, we no longer talked about the Lord; we talked to him: "Even though I walk through the valley of the shadow of death I will fear no evil for thou art with me. Thy rod and thy staff they comfort me. Thou preparest a table before me . . . Thou anointest my head with oil."

As we have talked with God, we have not asked that our load be lightened; only that we might have strength and courage to carry it nobly. We asked that we might not whimper, but that, with a voice of certainty, we might proclaim what strength and power belong to us who trust in God.—The Christian-Evangelist.

terested, and about whom I am writing you today.

It is well known to the world that religion is the heart and soul of India. But Dattatraya could no longer believe in his own religion, nor in the gods of his religion. He became an atheist. Naturally, he drifted into a Movement called "Satya Shodhak" (meaning "Seekers of Truth") and later on into the Gandhian Movement of "Satyagraha" (i.e. Firm stand for Truth). This latter movement led him into political disturbance and disobedience, and finally he became a political prisoner of the British in 1942. After coming out of jail, he became interested in his own education, which was so sadly lacking. By sheer dint of determination and persevering labor, he got his matriculation and his Teachers' Certificate in Hindi language. And it was this teacher profession that brought Dattatraya Agte to Indapur about four years ago. While at Indapur, he came into contact with Christian people and Christian teaching, which has now resulted in his acceptance of Christian hope, and his public baptism into the Christian Church. How glorious was that day for Mr. Agte, when he could accept the Lord Jesus Christ as his own personal Saviour.

Now, friends and brethren, it has not been altogether easy for Mr. Agte to come to Christ. He came through a hard way, and he still may have to follow the same for some time, or even indefinitely. One thing is definite, that he has a story to tell to the many seeking souls in India, and in the world. With God's grace and blessing, if this story is put into print in a booklet form for wider circulation, it will prove wonderful! The manuscripts are ready and awaiting. Will they, or will they not, go to the press? Or shall we say like Paul of old—"We are debtors both to the Greeks and the Barbarians," rather, both to those who are at home and abroad, for we are not ashamed of the Gospel of Christ, much less are we cold!

Women Witnessing for Christ

Dorothy Heard, Baramati.

During this week we have been having what we call Witness Week. Each afternoon the women gathered and went out in groups of three or four into the nearby villages. Last

Monday, I went out with a group in the bullock trolley to a village some five miles out of Baramati. On our arrival there, the place looked quite deserted, but we had hardly walked a hundred yards before heads started popping out of half-fallen-down houses to see who had come to their village. Some small children walked behind us, giggling and making comments about our clothing and what we carried in our bags.

We walked a little way and then came to a door, which led into a courtyard, where some grain was spread, drying in the sun. Here an old woman sat, moving the grain about so that it would dry. You would see her get up sometimes and shoo the fowls away as they came to pick at the grain.

On the porch sat a younger woman, cleaning the jowari ready for grinding, and beside her was yet another lass, who ground the jowari into flour ready for making the evening breads. The Bible-woman, who was in our group, asked if we might come in and talk to them as they worked. Very casually they invited us in.

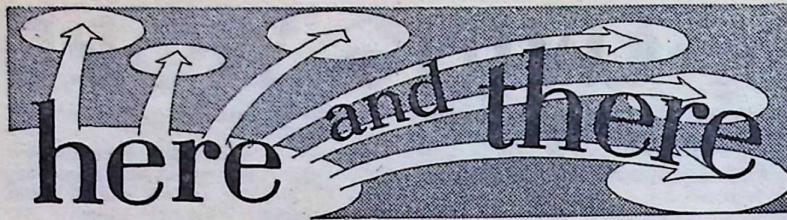
We had not even finished singing the first verse of a hymn before others had come in to see what was going on; small children, older children, young women and older women. One of our group then told a story of Jesus, and emphasised how he loves them, as he does us. As I looked around the group gathered, I wondered what each one was thinking. Some looked to be very interested, while others appeared as though they couldn't care less. However, we were pleased that we were able to tell these poor lost souls of Jesus and his love. Yes, some seed will fall on barren ground, but other seed will fall on good ground, and, with the constant watering as the stories are told over and over again, the seed will blossom forth and bear fruit of itself. Please pray with us that in these days of opportunity, his word will go forth and many will come to own him.

Islands Resignation

Mr. and Mrs. Owen Jones, who served one term on Pentecost, have tendered their resignation to the Board. During the greater part of their term they were engaged in organising the primary school, and eventually in teaching work. The Board have expressed their appreciation for services rendered, and, with regret, have received their resignation.

A successor must be appointed very soon, as Mr. and Mrs. Smith are due for furlough at the beginning of next year, leaving the Island without a settled missionary.

As far as possible the Island Field Council will give some oversight to the work.



An urgent telegram from Stanton H. Wilson conveys the sad news that Mrs. W. H. Nightingale, wife of a veteran preacher of our Western brotherhood, passed away early on Friday morning, July 6. Mr. Nightingale has completed fifty years in the ministry, and a recognition evening has been planned by the church at South Perth for July 16. We extend brotherhood sympathy in his sad loss.

On June 17, twelve members at Coburg, Vic., formally constituted the beginning of a new congregation, to be known as Church of Christ, Derby-st., Pascoe Vale North. Prayer is earnestly requested for this work in a new area.

After 13 years of happy fellowship, J. E. Shipway will retire from the work at Hindmarsh, S.A., at the end of January next. He will take up, in a fuller capacity, the work of chaplain to the hospitals, which he is now rendering as part-time service.

Norman R. Arnott, an elder of the church at Brighton, Vic., was farewelled by the congregation on the morning of July 1, prior to leaving that afternoon on the first stage of a five-months' business trip, which will take him by air to New Zealand, U.S.A., Britain and the Continent, with a return visit to U.S.A. before completing his tour. Mr. Arnott has recently been very active in helping to promote Federal aspects of men's work in our churches. He was presented with a brief bag, and also received a number of Kodachrome films from young people of the Christian Student Fellowship, of which he is leader. A very large group saw him leave by plane from Essendon.

A telegram from R. C. Pritchard, minister at Nedlands-Shenton Park, W.A., reports increasing interest in the Bond-Marlow tent mission at Shenton Park. The mission began in record cold weather, but up till July 2 there had been 7 decisions and 2 reconsecrations. We are urged to remember the mission in our prayers.

Although Bible Societies are setting new records each year in the distribution of Scriptures, they are having difficulty in keeping pace with the annual world population increase of 25,000,000. This was reported at the annual meeting in London of the B.&F.B.S., by its general secretary, Dr. William J.

Platt. He also mentioned that preparations are in hand in Russia to print Bibles for Protestant churches there. The Bibles will be printed from the Society's own plates, which have been shipped to Moscow, free of charge, through the courtesy of the Russian Embassy.

North Balwyn church, Vic., recently had a most enjoyable evening service, conducted by medical students. Trevor Banks (son of Russell Banks, minister of the church at Drumcondra, Vic.) led the service; Cliff Warmbrunn (Balwyn) was song-leader; Roger Killmier (Thornbury) was organist, and also gave a piano-accorrdion solo; John York (East Kew) gave a fine address on "Stretch Forth Thine Hand." Miss Evans was soloiste. North Balwyn members greatly appreciated the service.

We again urge our church correspondents not to submit "news" that is more than a month old. Such items are automatically deleted from reports. Give us current news, please!

Mr. and Mrs. J. B. Baker, who have completed a ministry with Albert Park circuit, S.A., were tendered a farewell social evening on June 30 at which words of appreciation and good wishes were spoken. A welcome was extended to Mr. and Mrs. E. P. C. Hollard, who have commenced an interim ministry with the church.

There are seven communions which are organised on a world basis like ourselves. These seven are—Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Anglicans and Churches of Christ (Disciples). Our communion was the last of these seven to organise itself into a world fellowship. Each of the seven meets every five years. The only one meeting this year is the Methodist Church, which will hold its world gathering at Junaluska, North Carolina, the first week in September. Our World Convention has been invited to send a fraternal delegate, which will be done.

L. F. Barker, exit student of the N.S.W. Bible College, Woolwich, has accepted a call to the church at East Kew, Vic., and hopes to commence his ministry there on Dec. 9.

A Disciples of Christ chaplain has made history in the field of Bible

translation, according to the May issue of World Call. Chaplain (Major) James K. McConchie, Terminal Supply Chaplain of Oakland (Cal.) Army Terminal, has been notified of the publication of his translation of five books into an African dialect. The dialect is the Dagomba, of the Gold Coast. Chaplain McConchie served there in 1935-38 in education, and saw the need for the Scriptures in the native tongue. His translation is of the Book of Acts and the four Gospels.

Morning service will be broadcast from the Latrobe-terr. church, Geelong, Vic. (minister, T. A. Fergusson) over 3GL on Aug. 19, at 11 a.m.

E. Ots (C.O.B.) has accepted a call to minister with the church at North Perth, W.A., early in 1957.

★ Sunraysia District Conference, Vic.

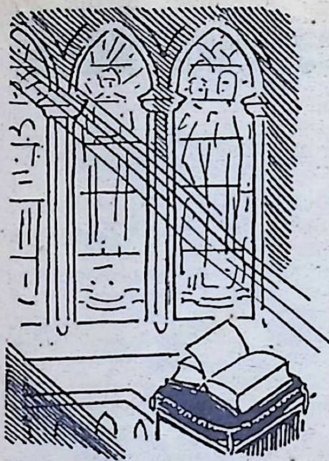
The Conference was held in the Mildura chapel on June 16-18, and all services were very well attended. The guest speaker was P. R. Baker, from South Australia, who addressed the youth meeting on the Saturday evening (Making Decisions), preached the Conference sermon (The Church of the Living God), and gave a message at the women's meeting on the Monday evening.

The president, H. J. Cook, presided over the business session on the Saturday afternoon, when reports from the churches and various departments were presented. We have a district church membership of 294, and 516 scholars in the Bible schools.

The new work at Buronga shows great promise, and gospel services are now being held once a month. The reports indicated that a most progressive work was being accomplished in the district. The following officers were elected: president, L. C. Keatch; vice-pres., J. C. Cunningham; sec-treas., A. L. Martin.

The youth work is most encouraging. The camps have been very helpful to the young people. It is proposed to build a youth hall on Mansell's property, and at a recent youth tea, £137/10/- was contributed to the project. The Youth Fellowship holds regular meetings on the first Sunday afternoon of each month at the four churches in turn.

The ladies of the district have been most active, and have contributed £100 towards an operation table for Dhond Hospital, and £35 to the new work at Buronga. This year the ladies aim to help Buronga and the Radio Sunday School.—C.L.L.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, July 22

OLD TESTAMENT

Proverbs 3: 1-17.

Summary.

Proverbs 3 falls into three parts, each being introduced by the words, "My son." These are vv. 1-10, 11-20, and 21-35. We are to study only the first portion, and most of the second. In vv. 1-17 we see (1) A plea for remembrance, with the assurance of God's blessing (vv. 1-4); (2) An appeal for implicit trust in God, which will bring his guidance and goodness into life (vv. 5-8); (3) A statement as to the right use of wealth (vv. 9-10); (4) A reviewing of the problem of the suffering of the righteous (vv. 11-12); (5) A description of the joy of the man who has found wisdom (vv. 13-17).

Explanatory Notes.

"my son, forget not" (v. 1).—"One of the golden words of religion is 'remember.' In view of the appalling, continuing ignorance among Christians of simple Biblical facts and Christian doctrines, the Church may do well to heed more carefully the message of this verse" (Fritsch).

"length of days, and long life" (v. 2).—McFadyen translates those words as "a long and happy life," which he goes on to explain "in the Old Testament, usually implies life with God's favor — happy life."

"acknowledge him" (v. 6).—"The term acknowledge is literally know, in the sense of 'to have intimate acquaintance with'" (Leslie).

"all your ways" (v. 6).—The emphatic word is "all." God really demands absolute obedience and complete surrender before he can give us the best experience of guidance.

"marrow to thy bones" (v. 8).—The R.S.V. has "refreshment to your bones." According to Wildeboer your would say, "a tonic to thy nerves."

Suggested Theme.

"HERE'S SOME GOOD ADVICE."

Introduction.—The words of a wise man are always worthy of consideration. Unfortunately, we are not always ready to accept the advice which our friends give to us. It is even worse when men fail to heed the good advice which comes from God. As we read Proverbs 3 we can say to ourselves, quietly and confidently, "Here is some good advice." We find here some

I. WARNING WORDS.—There are times when our Father counsels us about things that we must not do. Some of them are listed here — forget not (v. 1), lean not (v. 5), be not wise (v. 7), and despise not (v. 11).

II. CHALLENGING WORDS.—We are called upon to use certain things for God. There are (a) our trust, on account of which God can guide us (vv. 5-6); (b) our possessions, by which we express our gratitude (vv. 8-10); and (c) our suffering, through which we may glorify God (vv. 11-12). Then come some

III. ENCOURAGING WORDS.—Those who trust God completely obtain that "true wisdom," which recognises him as Lord of all. Here we see (a) wisdom found (v. 13); (b) wisdom compared (vv. 14-15); and wisdom rewarded (vv. 16, 17).

Conclusion.—When God says, through his Book, "Here's some good advice," let us be wise enough to take it to heart.

NEW TESTAMENT.

Hebrews 12: 1-17.

Summary.

The chapter begins with a picture of the Christian life as a race. The writer then goes on to show that discipline plays a tremendous part in life. He points out three things: (1) The need of discipline (vv. 3-11); (2) The spirit of discipline (vv. 12-13); (3) The aspects of discipline (vv. 14-17).

Explanatory Notes.

"encompassed about with so great a cloud of witnesses" (v. 1).—"Let us, surrounded by these champions, run our race patiently." The readers had not been willing to suffer, for they had forgotten their relationship to God, as Father. From the glorious examples, mentioned in the previous chapter, the author draws the practical moral that his readers should prove themselves worthy of these earlier heroes of faith. "The word 'witnesses' is the same as our 'martyrs,' but it has not this specialised sense here."

"every weight" (v. 1).—In the R.V.

margin it reads "all encumbrance." "The word is used of the superfluous flesh which an athlete has to reduce by training" (Century Bible).

"the hands which hang down" (v. 12).—Barclay calls them "slack hands." He adds; "The phrase that is used is the same as that used to describe the children of Israel in the days when they wished to abandon the rigors of the journey across the wilderness, and to return to the ease of Egypt."

"root of bitterness" (v. 15).—Again quoting Barclay, who says "Watch that no pernicious influence grows up to involve you in troubles. The phrase 'root of bitterness' comes from Deut. 29: 18; and there it describes the man, or woman, who goes after strange gods, and encourages others to do so, and who thereby becomes a poisonous influence in the life of the community."

Suggested Theme.

"THE CHRISTIAN OLYMPIAD."

Introduction.—There are many ways in which the Christian life is like the Olympic Games. Some of these things are seen in Hebrews 12. For instance, there is

I. A RACE TO BE ATTEMPTED (vv. 1-2).—In the Christian life we have a goal, and inspiration, a handicap, the power of endurance, an example, and a Helper. Then, there is

II. A STANDARD TO BE ATTAINED (vv. 3-4).—Christian living requires persistence, so we are warned about dropping out of the race. "Don't give up too soon; and don't relax before the tape." There is a word about struggling and suffering here, too. We notice, also,

III. A DISCIPLINE TO BE ACCEPTED (vv. 5-11).—There are, as Barclay points out, many ways of accepting discipline — we may accept it with resignation, we may accept it with a sense of getting it over as soon as possible, we may accept it with that self-pity which leads in the end to collapse, we may accept it as a punishment to be resented, or we may accept it as the corrective gift of a loving Father. Finally, we observe that there is

IV. A CONDITION TO BE APPRECIATED (vv. 12-17).—The course we have to run is not always an easy one. There are duties to be faced (vv. 12-13). There are aims to be fulfilled — like peace and holiness (v. 14). There are dangers to avoid (vv. 15-17).

Conclusion.—We are all challenged to take part in the Olympics of the Christian life. Let us determine, with the help of the conquering Christ, to complete the course triumphantly.



INTERSTATE CHURCH NEWS

Tasmania

Margaret-st., Launceston (C. H. J. Wright, B.A.).—June averages, morning 118, evening 103, communion 138. B.S. is implementing advice received during recent visit of Miss Bates. Junior and Intermediate teachers are also holding a weekly training class. Women's Fellowship recently assisted Old Folks' rest room in the city, and also attended prayer meeting at Bible House, arranged by B.&F.B.S. There are now 62 financial members of Women's Fellowship. Men's Society recently enjoyed pictorial travel talk through the Cradle Mountain Reserve, given by V. Heazlewood. Men are sponsoring redecoration of front exterior of chapel. Members of Youth Club visited Hobart on June 29 to July 1 as guests of Hobart church and Youth Club. Membership has increased by 25 since commencement of year; 14 of these have been by faith and obedience. Mrs. Sulzberger is making good progress following recent operation. P. Arnot is in Melbourne for medical treatment. Mr. and Mrs. Burn are leaving for U.S.A. Morning service on July 1 was broadcast over 7NT.

New South Wales

Wingham (M. H. A. Pieper).—Since close of tent mission, attendances at both morning and evening services have been well maintained, there being as many as 70 at an evening service. Church rejoices in five further decisions since mission. Visit of Mr. and Mrs. B. Munro, on June 14, was real blessing. On 17th, D. Tonkin (Mosman), spoke at morning service. Mr. and Mrs. K. Porter (Georgetown) were visitors on 24th, Mr. Porter conducting both services. Messages from local and visiting brethren have been greatly appreciated. Mid-week prayer meetings are well attended, and C.Y.F. has average attendance of 23. B.S. is also well maintained and is largest in Wingham area.

Taree (M. H. A. Pieper).—Church appreciated number of visitors and speakers during past month. Mr. and Mrs. B. Munro visited church on June 13, bringing messages on needy work of overseas missions. On 17th, D. Tonkin (Mosman), spoke at Wingham in morning, and at Taree in evening. On July 1, church was happy to welcome Mr. and Mrs. P. E. Thomas, who are on three months' vacation on North Coast. Mr. Thomas, a former preacher at Taree, conducted evening service that day. M. H. A. Pieper brought morning message. Men have been diligent round

church grounds preparing way for progressive building programme.

Broken Hill (N. Kingston).—Church is happy to report that Mrs. Harris, Mrs. Griffiths, Robert Griffiths and Mr. Palmer are successfully recovering from broken legs. Church has just enjoyed series of morning addresses on Stewardship. A young lady decided for Christ during a gospel service, and has been baptised and received into membership. C.Y.F. concluded half-year with debates, visit to radio station 2BH, and fancy dress social. Men of church have almost completed new toilet block. B.S. is preparing different type of anniversary services.

Mosman (D. W. Tonkin).—On evening of June 10, church service was broadcast over 2CH. Mr. Tonkin was speaker, and choir rendered item. On 17th, a fellowship tea was held, when B. Munro was guest of honor. Mr. Munro gave gospel address. On morning of 17th, L. Donaldson was speaker, and B. Goldstein (Earlwood) on July 1. B.S. has just concluded increase campaign, when 23 new scholars were added. The class who won the contest by bringing most new ones, and collected most points for various items, was awarded a trip to the Youth Camp. School is working hard for coming examination.

South Australia

Ascot Park (H. Cave).—Extremely cold, wet weather marred fortnight's mission conducted by J. E. Webb, which concluded on June 10. Meetings were well supported by delegations from Hawthorn, Forestville, Torrensville, Mile End, Warradale Park, Blackwood, Clovelly Park, Glenelg, Henley Beach and Edwardstown churches. There was one decision on the final night. Church has been strengthened by the splendid teaching given by Mr. Webb, and the fine singing by Mr. Philp. Many valuable contacts have been made. Gospel services will, in the meantime, continue with help of speakers from circuit. C.E. society has been formed. Practices are well in hand for B.S. anniversary.

Albert Park (E. P. C. Hollard).—Attendances have kept about average in spite of cold, wet weather. At recent gospel service, following a social evening for juniors, on the Saturday, four of this group confessed faith in Jesus Christ. Film, Decision, was screened to a large audience, mainly non-members. At well attended service on June 24, E. Hollard was inducted as interim minister. An invi-

Discipleship

- Margaret Adams, South Melbourne, Vic.
Kath McIntyre, Pat Payton, Jordanville, Vic.
Pam Stevenson, Broken Hill, N.S.W.
Mr. and Mrs. J. Riley, Fullarton, S.A.
Keith Bradford, Margaret-st., Launceston, Tas.
Ron Jeffrey, G. Henderson, Coburg, Vic.
Mr. and Mrs. C. Pike, Marilyn and Glenda Pike; Joan Partington, Dianne Cameron, Beverley Faulkner, Col. Light Gardens, S.A.
Neil Hallett, Peter Trevaskis, Peter Russell, Alwyn Carter, Robin Frost, Cherie Frost, Raelene Loffler, Hindmarsh, S.A.
Dianne Morris, Valmai Tragelgas, Pamela Trembath, John Engalhardt, Mrs. Batty, Glenys Turner, Albert Park, S.A.
Max Le Maistre, Hampton, Vic.
Beverly Turner, Bentleigh, Vic.

Membership

- Mrs. R. Rosendale, from Bendigo to Echuca, Vic.
Mr. and Mrs. H. Barnden, from Coburg to Echuca, Vic.
Mr. and Mrs. T. Broderick, from Clayton to Warragul, Vic.
Mrs. Dockery, from Middle Park to St. Kilda, Vic.
Miss Lawrie, from Queenstown to Nailsworth, S.A.
Gerald Barnard, from Invermay to Margaret-st., Launceston, Tas.
Mr. and Mrs. J. Mellody, to Brighton, Vic.

Marriage

- Yvonne Kirk to Howard Tippet, Hampton, Vic.

Fallen Asleep

- Mrs. Donaldson, Gardenvale, Vic.
W. Ford, Carnegie, Vic.

tation was given and one adult responded. At night, Mr. Baker conducted his final service as circuit minister. This was a baptismal service. There was one confession. Women's Fellowship held their 2nd birthday on 27th, and in spite of rain and hail, over 60 attended. This small fellowship group raised over £90 during the year. On July 1, 2nd youth tea and service was held, and very well attended.

Berri-Winkie (J. Manallack).—Barmera, Berri and Winkie B.S. teachers combined to hear lectures by G. Whiting and Miss A. Kentish. Their instruction was appreciated by all. Girls' Life Brigade invited officers and their wives to share in their meeting, and badges were presented to successful girls. 45th church anniversary services were well attended, and morning service was broadcast over 5RM. Winkie B.S. visited Gerard Aborigine Mission, and shared in Pleasant Sunday Afternoon with aborigine children. Mr. and Mrs. W. J. Rowan have returned to Berri after an absence of three months. J. Tilley has recovered from recent operation.

Colonel Light Gardens (F. G. Banks).—There is great rejoicing here. Attendances have been excellent, with accommodation taxed at Lord's Table; evening meetings have also been well attended, and, above all, souls have been won to Christ. Seven have made their decision during past month, and have now been added to church. B.S. is in excellent heart, with average of 160; the leaders are keen, and the Y.P. are responding splendidly. Regular monthly Y.P. services are held, with young folk assisting. Recently formed Y.P.S.C.E. is another live auxiliary. Y.W.L. attends morning services and is gaining in numbers and interest. Ladies' Guild and Girls' Club are functioning well. Work is on a very high spiritual plane.

Beverly. — Ladies' Guild has been busy collecting jams and groceries for Morialta Children's Home, sewing for Children's Hospital, and preparing for fete to be held to raise money for chapel renovations. Attendances at both morning and evening services are being kept up, and there have been large attendances at evening service on the one Sunday each month that a youth tea is held. Youth Fellowship has recently had their annual meeting—J. Wehr is pres. and J. Paterson sec., and a good variety of meetings has been planned. Youth work has been further expanded by commencement of Girl's Life Brigade and Cadets, under the leadership of Mrs. W. Greenwood and Mrs. K. Bennett. Girls have shown keen interest, and numbers have been increasing each week. Boys' Brigade has attained status of a company, and is doing well, with W. Greenwood as their leader. B.S. is entering whole-

heartedly into competition now in progress, pitting class against class, conducted in conjunction with efficiency campaign. Ladies' Fellowship had successful birthday party planned by pres., Mrs. R. Skewes, with her committee. With visitors from other churches, the attendance was over 100. They, too, are working for the fete, raising money by supplying supper at various functions.

Fullarton (A. W. Morris).—On July 1, cold and bleak weather conditions resulted in smaller attendances. A husband and wife were welcomed into fellowship following their baptism. Annual F.M. offering to date is £24. At evening service, young ladies in a sextette provided several items in song. A number of folk are indisposed, but we are glad to report that Wilfred Craddock is progressing after being in hospital.

Nailsworth (N. Gavros).—Offering for Overseas Missions exceeded £52. On July 1, R. Gaskin and A. Lambert preached in absence of preacher through indisposition. The Misses Kraft have removed to another suburb, and will be greatly missed in Y.P. Societies. Ladies' Guild has concluded satisfactory year, and contributed over £50 for all purposes.

Victor Harbour (S. L. Patching).—A well attended business meeting, held in atmosphere of brotherly love and kindness, marked close of 1955-56 church year. Following business of the evening, supper was enjoyed by all present. An election of officers added three new names; A. Harwood and A. Sando were made deacons, and Mrs. A. Harwood joined deaconesses. All reports received showed that church and auxiliaries were in sound condition. Sec. reported 7 baptisms and 6 added by transfer for year, with increased attendances at regular meetings. Prospects appear bright for future. Treas.'s report revealed sacrificial giving on part of members with total of £1,331 given for all purposes. Film evening, recently held in Town Hall, contributed toward Youth Hall fund, which is growing steadily. Admissions to manse are almost completed, and will be ready on arrival of new minister and family.

Victoria

North Fitzroy. — Morning speakers have been A. J. Fisher, P. and V. Foster. C. Cole continues to lead gospel services. Special features have been: favorite hymn night, question night, family worship service, and invitation night. Visiting soloists have been Miss Dulcie Gray. After-church fellowship has been enjoyed around organ with singing, followed by a cup of tea. C.M.S., Women's Fellowship, W.M.B., and Intermediate Y.P. Fellowship have had helpful meetings. Attendances at meetings have been

down owing to sickness and cold weather.

Hampton (K. J. Clinton, B.A.).—B.S. scholar was baptised on July 1, and three other scholars made their confession. Monthly film service was again well attended, when My Brother was screened. Work among Y.P. is very encouraging. School has reached attendance aim of 150. Indian orphan is being well supported; two scholars held a backyard bazaar and raised £4/11/- for this fund. Teachers and scholars are also contributing on their birthdays. P. Retchford was guest speaker at C.M.S. meeting. V. Brown is in hospital.

St. Kilda (J. Plummer). —Attendances have been steady in recent weeks. Prayer meeting is regularly held prior to gospel service. Miss Dall and Mrs. Norton have returned after illness. At annual meeting all officers were re-elected. Mrs. Plummer was added to deaconess list. Auxiliaries presented promising reports. Good Companions are to meet weekly, 14 members with Mrs. Elliott as leader. Boys' group meets only monthly at present, 13 enrolled and A. W. Norton is leader. J.C.E., with 21 members, is very active; £7/4/- raised for missionary efforts. A. W. Norton is the leader. Church school, weak in numbers, plans increase campaign with L. Finger, supt. Ladigs' Fellowship with Mrs. Coghlan, sec., is congratulated on great efforts at recent church anniversary, and is planning further work.

The Patch (D. K. Thoday). —On June 17, a special gospel service was held. Building was filled to see strip film of *The Life of Christ* (Part 1). This was followed by community hymn singing led by Mr. Beament, with commentaries by Mrs. Washford on favorite hymns and their authors. Cup of tea brought to close a very happy service. At Women's Fellowship on 20th, ladies were pleased to have visit from Mrs. Edyvane of Ringwood church.

Echuca (C. E. Watson). — Preacher is giving stirring messages on *The Holy Spirit* at morning meetings. Mr. Allison (Oriental Missionary Society) screened films of work at recent service. Preacher's wife is much improved in health following holiday. Church regrets illness of Sis. Payne, whilst holidaying in W.A. Much sickness prevails locally. Three young ladies from Bendigo church and Mrs. Barn-den, senr. were visitors on July 1.

Hamilton (R. W. Saunders). —During absence of preacher and wife in Sydney on June 24, T. Rivett and T. Davey addressed church. On same day, T. H. Haddon presided at Coleraine and T. Davey brought the message. Faithful labors of preacher are appreciated. Wendy Marchant is now

staff secretary to kindergarten, and David Hudswell is teaching a class. B.S. sec., H. Mountjoy and his wife have returned from cruise to Cairns. Anne Corcoran arrived from Scotland to take up duties at Kanawalla; was welcomed at church and B.S. Dr. Piercey spoke on Preventative Medicine to Y.W.F. C.M.S. is preparing for fishing expedition to Portland. Miss F. McDonald (missionary from the Belgian Congo) addressed W.M.B. Members have taken home blessing bags.

Jordanville (B. McIntosh). — 53 people journeyed to Oakleigh on June 16 to witness 4 baptisms: a young married couple and 2 Y.P.; 3 further baptisms on 28th with 32 present. On both occasions a large number of new church members were present. A number of baptisms are pending. Attendances on 17th were a record; 63 attended morning worship, also record giving of £14. The Power of God was screened at evening service, at which 80 attended. Good Companions recently held family night.

Bentleigh (J. Wiltshire). — Church has released preacher to help work at Caringbah (N.S.W.), for two weeks. Encouraging start has been made with men's conferences on ministry of church. These will be held in preacher's home once a month, and will deal with serving, reading, presiding and other aspects of mutual ministry. Mr. Wiltshire also meets Y.P. in his home after school hours once a week to speak to them on the way of life. There was one decision at gospel service on July 1.

Carnegie (A. R. Lloyd). — Monthly parade of all auxiliaries was held at gospel service on July 1. At close of service, a young girl made her confession. Mrs. W. Manning was present at morning service after illness.

East Kew. — Special prayers are being offered for Sis. Betty Still, who is very ill in hospital; also for Mr. and Mrs. Woodbridge, who are also ill. Church appreciates assistance of E. L. Williams and H. Kitchen for their services during period without preacher. Youth Fellowship formed is doing well, and already has 30 members. Mrs. Barnes gave luncheon and afternoon for talent fund. A happy time was spent, and fellowship enjoyed with Mr. and Mrs. Mansell. Morning meetings are good, but smaller at night owing to cold and sickness. Kinder room is being renovated and painted, work being done by men of church. B.S. has finished their motor trip, with several new scholars.

Gardenvale (H. A. Hunt). — Sickness still prevails. Sympathy of church goes to Miss Cooze in loss of her father. Aged Mrs. Donaldson has passed away. New carpet has been donated to church from funds of dramatic club, which is in recess.

Newmarket (D. W. Hibbert, B.A., Dip. Ed.). — J. Strack (Essendon) presided at recent morning service. What is a Christian? has been screened. Business meeting made provisional planning for church programme in 1957. An informal discussion considered how to ensure an effective future for the congregation. Minister accepted further term of two years as from the end of 1956.

Coburg (J. A. Luff). — Church rejoices in baptism of young man on June 24, and decision of another on the same evening. P.B.P. enjoyed visit from L. A. Trezise on 11th, when he showed films and spoke on his trip to U.S.A. Special word of thanks to members who open their homes to Y.P. for their after-church fellowship. Y.W.F. sponsored programme on 13th when D. Nicholls was guest speaker. Good Companions and Explorers held combined indoor sports' night on 18th. Three members are improving following operations, namely Miss Marsh, Miss Myerscough and Mrs. Burt. Misses Barbara, Lynnette and Wendy Vernon will be greatly missed from church, especially the C.E. and B.S., following transfer of their residence to Parkdale.

North Essendon (A. E. White, B.A.). — Meetings during June were well attended. Four Y.P. made their decision to follow Christ. On July 1, A. D. McGregor (Essendon South Methodist) was speaker in exchange with Mr. White. In evening, a large congregation witnessed film, Missionary to Watkins' Garage, and were much impressed. Annual pilgrimage was made to Keilor and Fawkner Cemeteries, in memory of young folk lost in Boronia accident. Over 40 attended. Explorers won zone final in indoor sports. Successful concert was arranged by B.S. staff and scholars, and was well attended. C.Y.F. held fellowship tea on July 10, 50 being present, and attending gospel service afterwards.

North Williamstown (S. K. Bannon). — Mrs. V. Wallis has had to relinquish her much appreciated services as J.C.E. supt. K.S.P. and P.B.P. banquet was held on June 30. Representatives from other clubs brought attendance to 100. State chaplain, W. W. Saunders and Mrs. Saunders were guests. Large congregation at gospel service on July 1 appreciated message from F. Manning (Mission to Lepers) and his screening of film, *The Lonely Journey*. After-church fellowship, held in hall, was well attended. Kappas and Phis held joint meeting on 3rd to view screening of slides on activities of A.N.Z. Bank. Y.P. appreciate homes made available to them for holding regular after-church fellowships.

North Balwyn (R. Dean). — During past month, attendances have

improved morning and evening, especially with Y.P. Boys' club conducted night service on June 3, and boys' choir assisted. On Students' Sunday, local students read lessons at morning service. Night service was conducted by members of Eastern Youth Fellowship. E. Berg was preacher. Fellowship hour was conducted after church. On July 1, splendid message was conveyed by screening of film, *The Promise*, followed by short message from preacher.

Brighton (C. G. Taylor, B.A.). — Girls and boys of gym clubs paraded at evening service on 17th. University students assisted in S.C.M. Day of Prayer service on 24th. On July 1, film, *Second Chance*, was screened to a large congregation. A night of visitation was held on June 21, following tea together. Two were welcomed into fellowship on July 1. Christian Student Fellowship will be under leadership of Miss P. Luke and John McLean while leader, N. R. Arnott, is overseas. Mrs. D. E. Lewis has been welcomed after operation. Mrs. E. Frecker has also been in hospital. Mrs. Pelling has broken a shoulder-bone.

BIRTH

CROUCH (Sandells). — On June 27, 1956, at Bethesda, Melbourne, to Win and Keith, a daughter — Jennifer Erin.

DEATHS

CUE. — On June 14, 1956, at his residence, Caulfield, William, loved husband of the late Catherine, dearly loved father of Dorothy (Mrs. Featherstone), William (dec.), Marjory (Mrs. Collard), fond father-in-law of Bert and Clive, dearest grandfather of Marjory Rachel, and great grandfather of Julian David.

JURY. — In memory of my friend, Ernest, called Home suddenly, June 23, 1956. "Forever with the Lord." — Inserted by Stan. Jenner, Carnegie Church of Christ.

IN MEMORIAM

HANCOCK. — In loving memory of my beloved husband and our loving father, Albert Edward, who was called Home on July 14, 1955. — Inserted by his loving wife and family.

APPRECIATION

GRUHL. — Mr. G. W. Gruhl wishes to thank all kind relatives and friends for cards, letters, floral tributes and expressions of sympathy in the sad loss of his loved wife, Millie. Will all please accept this as my personal thanks, as many addresses are unknown.

Western Australia

Maylands. (G. M. Mathieson). — H. Jones has been appointed acting sec. whilst L. Hudd is on granted release for six months. A. Anderson addressed church on June 17, when his overseas mission message was greatly appreciated. Recent visitors have been Mrs. Peck (Vic.) and Mr. Penhall (Kadina). Young Marrieds' Fellowship has contributed £16 to Aborigines Mission. Women's Fellowship held its annual meeting, and £153 was allocated to various channels of service. £205 was raised for the year. Mrs. Walpole and Shirley Crossman are still in hospital. Sympathy goes out to loved ones of late W. Matthews and W. Sando. Successful Men's Fellowship gathering took place on 26th. F. Lee was guest speaker, and splendid pictures were shown. Much is expected as a result of this greatly appreciated occasion. Mrs. Cartledge and her committee provided a generous dinner. Mr. Lee spoke at this occasion also. Overseas mission offering to date is £180.

Victoria

South Melbourne (G. Hearn). — Interior of chapel has been recently decorated, walls being peach color,

whilst the baptistry has been painted pastel blue. Texts in royal blue have created quite an effect, and members are very proud of the renovations. Successful opening of monthly youth fellowships was held on June 9. 89th church anniversary was celebrated on 17th and 10/- talents were handed out to members, who are now busy making use of them. Proceeds will go towards recent renovations. Average attendances for June were 31 morning, and 59 evening. Members attending mid-week prayer and Bible study are discussing Revelations. Special services are being held in July (friendship month), and members are busy visiting homes in neighborhood with invitations. Church was glad to see young girl make her decision on July 1.

SILVER WEDDING

Mr. and Mrs. Cecil E. Watson announce, with pleasure, the 25th anniversary of their marriage, celebrated by Pastor William Gale on July 11, 1931, at the Moreland chapel, Vic. Present address: 86 Sturt-st., Echuca, Vic.

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11 a.m., Worship Service. H. J. Pat-
terson, M.A.

3 p.m., Musical Afternoon. Programme
by Strathmore Ladies' Choir.

4.45 p.m., Church Anniversary Tea.

7 p.m., Evening Rally. L. A. Trezise,
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Version of
1 Corinthians 13*

If I have the language ever so per-
fectly, and speak like a pundit, and
have not the touch of love that grips
the heart, I am nothing.

If I have decorations and diplomas,
and am proficient in all up-to-date
methods, and have not the touch of
an understanding love, I am nothing.

If I am able to worst my opponents
in argument, so as to make fools of
them, and have not the wooing note,
I am nothing.

If I have all faith and great ideals,
magnificent plans, and wondrous vis-
ion, and have not the love that sweats
and bleeds, and weeps and prays and
pleads, I am nothing.

If I give no end of money and
goods to benefit the poor, and have
not the love to take them something,
sometimes, I am nothing.

If I surrender all prospects and,
leaving home and friends and com-
forts, give my body to be consumed
in the heat, sweat, and mildew of
Bengal, and have not the love that
yields its rights, its coveted leisure, its
own conveniences, its own plans; if I
give my life to showy sacrifice of a
missionary career, and turn sour and
selfish amid the little daily annoy-
ances and personal slights of a mis-
sionary's life, I am nothing! Nothing!
Virtue has ceased to go out of me.

If I can heal all manner of sickness
and disease, but wound hearts and
hurt feelings for want of love that is
kind, I am nothing.

If I write books and publish articles
that set the world agape, and fail to
transcribe the Word of the Cross in
the language of love, I am nothing.

Worse, if I have not love, I may be
competent, busy, fussy, punctilious,
affluent, well equipped, and, like the
Church at Laodicea, be nauseating to
Christ. — W. Barry, "The Baptist
Times."

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OBITUARY

Marion Taylor Scott.

The late Marion Taylor Scott was born in Scotland, and was baptised into Christ in her teens. With her husband she came to Australia in 1909, and till 1918 lived in isolation, in country areas, but, although isolated, they remained active in Christian witness. After the death of her husband, our late sister removed to the city and linked with the church at Subiaco, W.A. Subsequently, her five children linked with the church there also. In 1938, Mrs. Scott removed to Nedlands, where she was in membership at the time of her passing. She died at the age of 72 years. Mrs. Scott had a mature faith in her Lord, and her simple trust in God was an uplifting experience to those who knew her. She will be missed for her loyalty and devotion. God has called her to a reward he has prepared. The prayers and sympathy of the church go to all her loved ones.
—R.E.P.

Steuart Milne.

The church at Red Cliffs, Vic., has lost one of its most faithful members in the sudden passing, as a result of an accident, of Steuart Milne. As a young man he came into the church at Invercargill, New Zealand, and in 1915 he came to Merbein, where he was in membership for some time. In 1926, he took up a fruit block at Cardross, and for 30 years gave a faithful Christian witness in that district. Along with his loving wife, who predeceased him by seven years, our brother established a Christian home, where the family was taught to love Christ and his Church. He was a devout supporter and regular attendant, with his family, at the services of the church, and was respected by all who knew him. This was manifested by the large number who attended the services in the chapel and at the graveside, and by the beautiful floral tributes. Our sincerest sympathy is extended to his two daughters and four sons in the loss of a loving father.
—C.L.L.

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*Filling the Pulpit—
What With?*

A young man, who was a student in a theological seminary, came on Saturday to the town in which he was to preach the next day. The student went into a barber shop for a haircut. The barber, knowing that the young man was a stranger, was eager to learn his name and his business.

Said the barber, "Who are you?" The young man replied, stating his name. The barber continued, "What is your business?" The young man said, "I am a student in the theological seminary." The next question of the barber was, "What are you here for?" And the student answered, "I am to fill the pulpit at the Baptist church tomorrow." The barber's instant reply was, "What with?"

It was a good question. It was a proper question for all preachers. We are to fill the pulpit—but what will we fill it with? We will stand in the pulpit. We will speak in the pulpit. But with what will we really be filling the pulpit? Will we fill it with ourselves, with our selfishness, our little store of learning, our pride, our desire for praise?

Or will there be Another with us in the pulpit—Another who fills that pulpit, who fills our own words with wisdom, who expresses his love, his new life, through us? Will there be with us in the pulpit Another who lives with us, who speaks through us, and who enables our message to reveal his truth, the forgiveness of sins through faith in him? We fill the pulpit—but what do we fill it with?

—The Baptist Observer.

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