

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

FOUR HUNDRED and SEVENTY

Howard Earle, Secretary, Federal Conference.

The Twenty-Sixth Federal Conference, scheduled to meet in Sydney, Oct. 4-11, with Ira A. Paternoster, senior, as President, promises to be a great occasion for the Australian brotherhood.

Four hundred and seventy members throughout the Commonwealth have registered, and many more are expected to do so in the intervening weeks. The registrations have been received from

New South Wales ..	251
Victoria	95
South Australia .. .	60
Queensland	31
Western Australia ..	24
Tasmania	6
A.C.T.	3

470

FRATERNAL DELEGATE

Ira A. Paternoster, jnr., son of the Federal President, has been appointed Fraternal Delegate from the International Convention of the American brotherhood. Mr. Paternoster is known to many in Australia, having trained in the College of the Bible, Glen Iris, before returning to the land of his birth, U.S.A. For some years he has been on the staff of the United Christian Missionary Society, and recently succeeded Spencer Austin as Executive Secretary of the Department of Resources. It will be a great occasion for father and son to share in this Federal Conference.

RAILWAY FARES

We draw attention to the concession fares available on the railways of main-land States to registered members of Conference. State secretaries have the information, and applications may be made for concession fare forms. The concessions granted allow for considerable savings, and

may encourage many to make the trip to Sydney, and share in the Conference.

REPRESENTATIVES

Section 3 of the Constitution provides that:

For the due representation of the several States, representatives shall be appointed by such of the State Conference Executives as shall contribute towards the expenses of the Federal Conference.

The basis of representation shall be:

- (a) For the first 500 members, six representatives.
- (b) For each succeeding 500 or portion thereof, two representatives.
- (c) The total number of representatives from any one State shall not exceed thirty.

By-Law 3 provides that:

Each State Conference shall, not later than six weeks prior to the commencement of each session of the Federal Conference, forward to the Federal Secretary the names of its official representatives to such session.

August 23 is therefore the deadline for all such notifications.



Ira A. Paternoster, Jnr.

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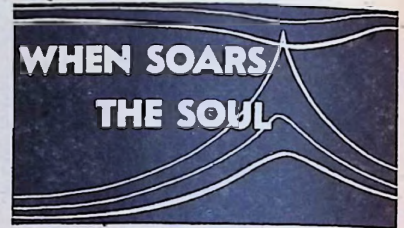
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread . . . For love's sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ . . . I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith.—Ps. 37: 23-25; Philem. 9; 2 Tim. 4: 6, 7.

Writing to Philemon from the Roman prison Paul calls himself "the aged." Well, he was probably in his fifties when he wrote that, but at that time the average life expectancy in Rome, as the experts now reckon it, was about 23 years. Few grew to be as old as Paul, then. Even in 1900, in the U.S.A., the average life expectancy was only 48; now it is over 63. Never in the world's history did so many people face the experience of growing old. Well, to advance far into age, and do it beautifully —

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made —

that demands more than stretching nerves, pressing with vigor on, and all that . . . Indeed, nothing in life can ever last through to the end, without interior resources that enable us to endure. And that means that a man must be a well, and not a cistern . . . needing peace as a margin of power around our daily need, a consciousness of springs too deep for earthly droughts to dry up, an awareness of reserves from beyond ourselves, so that our power is not so much in us, as through us . . . "In him who strengthens me, I am able for anything."—Dr. H. E. Fosdick.

To crown my faith before the
night,
At evening time, let there be
light.

THE AUSTRALIAN CHRISTIAN

HOMELIKE - AND CHRISTLIKE

Maybe you belong to a church which likes to be known as "the friendly church," or "the homelike church," or one which advertises in fading paint on its notice-board that a "warm welcome is assured." Whom are we trying to convince? Our hoped-for visitors—or ourselves? The critic may be pardoned for thinking that the makers of these slogans have set their sights far too low. Surely the simple name, "Church of Christ," should include all that—and much more! Surely our aim is to be "Christlike," rather than "homelike"? Pride in mere friendliness is a perilously poor substitute for the spiritual power which ought to be characteristic of every church.

Even so, let no one despise what Christian friendship—and, conversely, its absence—may mean in the life of a church. Most people are be-friended into the Kingdom, and the Friend of sinners must rejoice in that. Yet every Christian worker has met those among the unchurched who nurse bitter memories still of how they were "frozen out" when they timidly ventured to church. Questioning often reveals that the incident was so trivial that, almost certainly, the person who inflicted the hurt never knew what harm he had done by being too preoccupied with his own friendships, and failing to notice the "stranger in the midst." But no incident is trivial which turns a lonely, needy person from the Christ of the Church.

Even churchmembers, travelling on business or holidays, sometimes return with disquieting tales of how little they were noticed or made welcome in churches where they worshipped. The correspondence columns of our American churches' weekly, *The Christian-Evangelist*, have recently featured some spirited letters on this theme. A minister on holidays told how he entered a church building, was left sitting in a pew by himself—though those in front of, and behind, him were full—and listened to a visiting minister in the pulpit complimenting the congregation on its reputation for friendliness. He found the service itself inspiring. Then "at the close of the service, I remained a few moments while the aisles filled. Then I arose, went to the aisle and slowly walked out. Even though there were persons in front of, and behind me, no one spoke to me. In the porch most of the members gathered around the visiting minister. I stood in the porch for a moment, waiting to see if someone would say a word to me. No one came, so I turned and walked out of the church, got into my car and drove away."

In only rare cases is downright unfriendliness the reason. Sometimes it is a shy hesitancy, for not everyone finds it easy to take the initiative in talking to strangers. Sometimes it is over-busyness, with church officials concentrating on marking rolls, counting the offering, tidying the building, holding or arranging "urgent" committee meetings—and trying to get through before the patience of their waiting spouses is quite exhausted! (Is anything as urgent as making warm, personal contact with a visiting stranger, or new resident in the district, who left un-noticed, might never come our way—or Christ's way—again?). Most often, perhaps, it is just thoughtlessness, and the fact that we are eager to share some confidence or other with our established friends. But next time you come out of a church service on a Sunday morning, pause a moment and look around you at the quickly forming groups of mutual friends, and ask yourself how soon any one of them would part to welcome you in if you were a shy stranger, hovering on the outskirts.

What can be done to make sure that no one is overlooked? Some churches make effective use of guest books, with someone in charge to see that visitors are invited to sign. Church elders in many cases make it their personal responsibility to look out for strangers, and make them welcome; some men and their wives perform a lovely ministry in this way. The "coffee hour" has become quite an institution in many American churches, while the "fellowship hour" is an increasingly popular feature in Australian church life, especially after evening services. But there is no substitute for the spontaneous warmth of the ordinary churchmember, who, without any artificial fuss, makes the stranger feel he is really welcome.

Strangely enough, some folk who excel in this type of welcoming ministry, rightly seeing in it an evangelistic opportunity, fail to follow up with a "bullding-in" friendship once the former stranger has joined the church. It is a tragedy if a new convert feels himself "dropped like a hot potato" once he has made his decision.

In recent months some strange-sounding names have been appearing in our "Discipleship" column, a good sign that we are making some of the former migrants to our land really at home in the Church. But how much more we still need to do for them, and for all the unchurched in our land, in the spirit of him who once warned, "I was a stranger, and ye took me not in."

THE HIDDEN GOD

Dr. EDGAR DeWITT JONES, who died recently in Detroit, U.S.A., was recognised as one of our American brotherhood's greatest preachers. As an example of his preaching, we re-print from "The Christian-Evangelist" a sermon published several years ago. At that stage he had already preached this sermon "some thirty-three times, and always with a satisfying sense of its pulpit potency."

Concerning the genesis of the sermon, he wrote: "For a long time I brooded over Is. 45: 15 ('Verily, thou art a God that hidest thyself, O God of Israel, the Saviour'), yearning to preach from that text; but for some reason not easy to account for, I couldn't make headway with the sermon. Then, in the first year of my emeritus ministry at Central Woodward Church, there occurred a tender and dramatic incident, which sent me to this Scripture again and again, and a sermon emerged."

On first inspection, this text does not seem to ring true. It appears to be inaccurate and misleading. It startles and perplexes us. Why should God hide himself? However, on sober reflection this statement appears in a softer light. By and by the text, "Thou art a God that hidest thyself," commends itself as not only true but immeasurably comforting and reassuring. Moreover, the truth of it is clearly demonstrated by experience.

I.

There is an explanation at hand why this text seems, on the surface, at least, false and misleading. Have we not been taught, line upon line and precept upon precept, that God is a God who reveals himself? Has not this truth been the theme of thousands of pulpits, classrooms, and also of innumerable books? Still more important is the fact that the Bible, and the New Testament in particular, shouts from the housetops that God has shown us his "reconciling face."

We have been taught that God has revealed himself in nature. Thus the 19th Psalm opens with these words: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." This is a favorite theme of the poets. There is a grand passage in Alexander Pope's *Essay on Man*, and one much admired:

Ask for what end the heavenly
bodies shine,
Earth for whose use? Pride
answers, "Tis for mine:
For me kind Nature wakes her
genial power,
Suckles each herb, and spreads
out every flower;
Annual for me, the grape, the
rose renew
The juice nectareous, and the
balmy dew;
For me, the mine a thousand
treasures brings;
For me, health gushes from a
thousand springs;

Seas roll to waft me, suns to
light me rise;
My footstool earth, my canopy
the skies."

This is superb poetry, but considered as theology it is not so good. What about earthquakes, cyclones, tidal waves, venomous reptiles, man-eating tigers, the lightning's deadly stroke? In nature God is seen as a great artist, but scarcely as a loving Father.

Also, we have been taught that God has revealed himself in his laws, and that is true. There is the law of seedtime and harvest; the law of cause and effect. The moral law is hard as nails. The way of the transgressor is still hard. Ponder these awful lines in Edgar Allan Poe's sombre poem, *The Raven*: "Take thy beak from out my heart, and take thy form from off my door! Quoth the Raven, 'Nevermore.'" We reap as we sow. "Two things," says Immanuel Kant, "fill the mind with admiration and awe, the starry heavens above and the moral law within."

Then, too, God has revealed himself in history. Looking over the record of the centuries, despite man's inhumanity to man, there can be traced, to paraphrase Matthew Arnold, a power not of man that made for righteousness. Sometimes this is but dimly seen; again, it is written in large letters, so that he who runs may read. Surely God has revealed himself in the tragic break-up of nations which have mocked his laws. And the end is not yet.

Supremely, God has revealed himself in his Son. Recall the opening verses of the Hebrew Epistle, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And, again, the opening chapter of the Gospel according to John, "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The teaching that God is a God who reveals himself has been proclaimed, emphasised, argued and bountifully illustrated. But there have been comparatively few to instruct us that God is a God who hides himself. Pascal, however, a thinker of repute, is quoted as saying, "Scripture says that God is a God who hides himself. God thus being hidden, every religion which does not say that God is hidden, is not the true religion." And there is William Cowper's cheerful stanza:

Judge not the Lord by feeble
sense
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

We must beware of half-truths;
God is a God who both reveals and
hides himself.

II.

It sounds irreverent to say that God plays "hide and seek" with us, but sometimes it seems that he does. This thing of finding and losing God, and then finding him again, is a high adventure and more or less continuous. Jesus said, "Seek and ye shall find," and Paul, his ambassador, speaking to a critical audience at Athens, advised his hearers to "Seek God, if haply they might feel after him, though he is not far from each one of us." This is consoling theology, and to "feel," or grope, after God is the experience of a great host. It is doubtful if any two seekers ever found God in precisely the same way.

Sometimes men and women have found God through the fragrance of a flower which awakened long slumbering memories; through the hearing of a half-forgotten melody which vibrated a deep note; or, perchance, it was the smile on the face of a little child; or, again, it was a letter or a telephone call; maybe through a shock, a loss, a gain. Myriad are the ways by which we find God, and he finds us.

I come now to a tender and revealing episode within the life of the church I served for twenty-six years, an incident which confirms the truth of my next text, "Thou art a God that hidest thyself." It concerns one of the most devoted Christian gentlemen it has been my good fortune to know, the late Fletcher Sears. Mr. Sears was singularly gifted in public prayer. He read the Bible through, year after year, thirty-two times in all. He was great in his simplicities. He had but three interests — his church, his home and his business. For fifty years he was the purchasing agent of The Detroit and

Cleveland Navigation Company. Theologically, he was a Conservative — spelled with a capital letter. He and I did not live precisely in the same world theologically, but we did in the world of the Spirit, which is, I think, more fundamental. He respected and loved me, and I in turn reciprocated respect and affection for him.

Mr. and Mrs. Sears were a distinguished couple. They stood out uniquely from the rest of us. Mr. Sears was always impeccably attired, and carried himself with a kind of old-world courtesy — when the old world was at its best. Mrs. Sears was tall, willowy and a gracious person. Their manner of life was Puritan, yet Mr. Sears was no "kill-joy," nor wanting in a sense of humor, and could chuckle over the telling of a good, clean story. At church Mr. and Mrs. Sears sat well up toward the front, eloquent listeners to the sermon, and especially so if they deemed it doctrinally sound. During the celebration of the Communion of the Lord's Supper their worshipful mood was of co-mingled humility and adoration. For many years Mr. Sears taught the Alpha Bible Class, which was composed of mature churchwomen who, as they listened to their teacher unfold the Holy Scriptures, were "lost in wonder, love and praise."

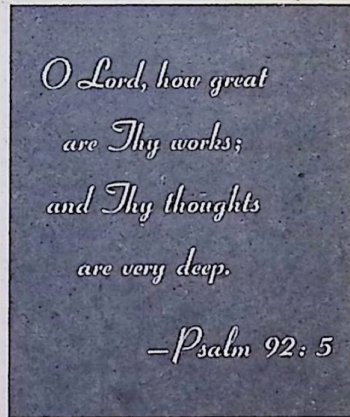
After a long life, singularly free from sickness, Fletcher Sears was stricken with a painful ailment which necessitated surgery and heroic treatment, long drawn out. During this period, Mrs. Sears, on one of her daily visits to her husband, fell, fracturing her hip, and was destined to be a patient in another hospital for the rest of her life. Thus, the skies darkened for these devout children of God, and the time of Sunset and Evening Star drew on apace.

Never shall I forget my last visit to Mr. Sears, not long before his passing. I was about to leave the city for some engagements and to be gone for a month, so I sought him out as he lay fighting pain and loneliness. He looked at me earnestly, felt for my hand and clasped it eagerly. "How are you today, dear friend?" I inquired. He gave me a searching gaze, and addressing me formally, as was his wont, said slowly and sadly: "Doctor Jones, I have lost God in this long illness. Yes, I have lost God. I know I am a saved man, because I have done all the things the Lord commanded, but I have lost him in this pain and suffering."

My clasp on his hand tightened and a brooding silence fell upon us. Then something moved me to say, ever so gently, "My friend, you are in grand company." "What do you mean by that?" he inquired, pain and incredulity written large upon his face. "I mean this: Job, in his ex-

perience of pain and loss, lost God for a while. Do you not recall that he said, 'Oh, that I knew where I might find him! that I might come even to his seat!' Then, Jeremiah had a similar experience and cried out that he had lost God. And, above all, our Lord in one terrible moment on the cross lost God, and cried, 'My God, my God, why hast thou forsaken me?' And there are others. You are in the best of company — saints of God."

The sick man's clasp on my hand increased in pressure and a ghost of a smile played about his lips. "Of course you are right! I wonder how I forgot that? Maybe the pain clouded my mind. Now I want you to pray with me before you leave." And when I said goodbye to Fletcher



Sears that day it was "goodbye" until we meet again on that Farther Shore. "Verily thou art a God that hidest thyself" — not sparing any of thy children, no matter how faithful.

III.

I am not quite through. I am fond of dogs. In my day we have had a mongrel, two cockers, a poodle, and now a Dalmatian, or, coach dog, as the breed is commonly known. The Dalmatian is a noble dog, stately and affectionate. Sometimes I think my Prince, religiously, is a Presbyterian, so proper and dignified is he. Politically, I think he must be a Republican, since, during the last presidential election, when I took him for his walk, he wanted to go into every big white house we passed. Curiously this large, powerful dog becomes frightened by any unusual noise. The backfiring of an automobile or a thunderstorm sends him all a-tremble to his master or mistress. I find it difficult to account for his plight. Perhaps Prince is gun-shy, or it may be it is a fear

of the unknown which transforms him into a frightened and bewildered creature.

One May day, a few years ago, I was in my upstairs study when a thunderstorm suddenly broke over us. Almost immediately Prince came up the stairs, trembling violently. He attempted to get up on knees, and I gently pushed him from me. Instantly he went berserk, sprang upon me with terrific force and sank two fangs into my arm. I cannot describe adequately my surprise and shock. I stood up unsteadily, called a taxi and went to a doctor's office, where the wound was cauterised and I was given an anti-tetanus shot.

No, I didn't punish my dog, I forgave him. You see, we are gods to our dogs. They know nothing so wonderful and so beneficent as their masters or mistresses. Our dogs worship us. My dog came to me in his distress and I cast him off. His god had forsaken him in his dire need and in a moment of anguish he turned against me. I treated my dog as I hope the Heavenly Father will treat me if ever in a fit of terror or despondency I decide that he has cast me off, and turn against him. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour."



Book Review

GARDEN GLORIES (Ethel M. Ker-shaw) — published by S. John Bacon. 48pp. Australian price, 4/6. Obtainable at The Austral.

Those familiar with Ethel Ker-shaw's "garden" booklets will probably have read most of these chapters in her earlier publications, *Garden Stories* and *Flower Meditations*. She discusses various flowers and the four seasons, and also includes some delightful and appropriate poems by Elizabeth E. Wells, to make a bright little booklet, very suitable for leaving with the sick or aged, especially with lovers of flowers. A typical story in her chapter on "Spring" tells of the bright-faced lad who, when asked how old he was, replied, "Muvver says Ise five, but if I goes by the fun Ise had, Ise a hundred!"

Some of the chapters are obviously dated, with references to "these dark days of war," and some careful editing would have improved the book.



While in N.S.W., giving some appreciated pulpit help to the church at Caringbah for two weeks, J. Wiltshire, minister of the Bentleigh church, Vic., has also been busy in Sydney on assignments for the United Aborigines Mission.

MISSIONARY NEWS

(Notes by A. Anderson, sec. F.M. Committee)

The Backward Look — which also Looks to the Future

Sufficient time has elapsed since our return to Australia to enable us to sit down and take stock, as it were, of the situation in "Our India."

As one reflects upon past missionary effort, commencing with the Struttons' camp beneath that historic tree (which still affords pleasing shade to the boys of the Baramati Boarding Home); on the long line of missionaries from Australia who have sought to sow seed, to lay foundations, to make friendships, to train co-workers, to acquire land, to sink wells, to plan and erect buildings (in spite of all the difficulties, only fully understood by those who have had to face them), the conclusion cannot be escaped that slow, steady progress has been made.

Educationally, there was a time when we were greatly encouraged to have children who could pass their seventh standard examinations, and some who successfully completed teacher-training courses. Later there came the time when a few were able to matriculate. Now there are those who are able to go on to colleges and universities.

Medically there has been a steadily expanding service.

Of recent years, Friendship Centres have been increasing their important contributions.

Spiritually, who can estimate the far-reaching results of steady, and often disappointing, visitation by Biblewomen, preachers, missionaries and others? Who can assess the spiritual harvest from the host of young people who have passed through our children's Homes? How encouraging to have seen little groups of Christians, developing into fairly strong churches!

But perhaps the most encouraging advance of all has been the gradual increase of co-workers and capable Indian leaders, who are now shouldering a good deal of the responsibility for the administration of all branches of the work.

Let us not imagine, however, that things are going so well that we can afford to rest on our laurels, or let up in our efforts. Our brethren and sisters in India need our prayers, our encouragement, and our practical support as much as ever. Speaking of

finance, though the Indian Church should most certainly accept an ever-increasing proportion of the financial burden, that portion, on account of the poverty of the great mass of the people, will of necessity be relatively small indeed for many years to come, and if we wish to see the Indian Church build onto foundations already laid by the Australian brotherhood, or even maintain the work which has been carried on, we will not be able to relax in our efforts to support them financially, or with missionary helpers, for many years to come.—Dr. L. J. Michael.

Pentecost Island Notes

BAPTISMS

J. Smith reports 21 baptisms, four from the mission area and seventeen from the Northern Section of the Island work.

OFFERING

The Island is busy on the Annual

Offering, but to date only the Northern group have reported. Their amount shows £130. Our Island people have been very generous in this giving, despite the fact that copra, the source of their main income, has dropped from over £60 to £25 per ton.

WOMEN'S CONFERENCE

The Annual Conference was held in May, and, had the Aoban women been able to attend, it would have probably been one of the best yet. Transport difficulties held up the Aoban women. Quite a delegation came from Maewo, and, with the Pentecost women, there were 275 present. These Conferences are proving of great value to these previously backward women.

TRIPLETS

Mr. Smith reported that triplets were born at Wali, one of the Southern villages. As soon as word was received at the Mission, the mother and children were asked to come to the Mission. The mother and babies did not come, and it is now learned that all the babies are dead. Lives could often be saved if only the people realised that special attention is necessary. It is a heartbreaking experience for missionaries when such incidents happen. Fortunately, many people are learning the value of medical care and attention.

Aborigines Mission News

J. K. Robinson, Federal Secretary.

DECISIONS AT NORSEMAN

On May 6, Norseman Mission shared with other Protestant Churches in a combined youth service. Because this was held in the morning, it was decided to transfer the usual "breaking of bread" service to the evening. About 6.45 p.m., two of the girls, Bernice Bandy and Joy Harris, realising that perhaps the service would be just the usual morning one, came to Mr. Griffiths, saying they wanted to make their decision for Christ. The service was arranged for them to do so, and both girls stepped out. After the benediction, Roma Donaldson ran from her seat, out of the building and home to her bed, crying lustily. On investigation, it was found that she, too, wanted to confess her Lord, but could not step out to the front in the meeting. Mr. Griffiths went over to the girls' home and called all the girls into the one bedroom. They came in various stages of preparing for bed, and Roma made her confession. About a week later, one of the staff asked Joy how her new Christian life was going; she hesitated for quite a while, and then replied,

"I don't hardly know yet, but it's better than the other one."

CARNARVON NEEDS WATER

At the time of writing, the water position at Carnarvon is desperate. It is only with constant watching and attention to the pump and the well that sufficient is secured for domestic needs. We ask all the Lord's people to pray for sufficient rains to make the river run, and also for guidance and professional help in boring for new water.

NATIVE NEEDS IN N.S.W.

At two places in N.S.W. it was discovered that groups of native people were in special need. At Gildandra, about 50 people were washed out of their homes by the 1955 floods, losing all their possessions. The Shire Council prohibited any further dwellings on the area. The only other site for the native people was alongside the sanitary dump. The Health Department ordered them off this. Our N.S.W. Social Service Committee, hearing of their plight, pur-

(continued at foot of next column.)

SECRETARIES IN SESSION

Melbourne was recently the venue of a new conference in the movement of our brotherhood, when the secretaries of the Home Mission Departments of Australia met together. S. Vanham (Qld.), A. D. Pyne (W.A.), R. Greenhalgh (N.S.W.), E. P. C. Hollard (S.A.), and B. J. Combridge (Vic.-Tas.), spent four days in intense study of Home Mission enterprise throughout our land.

The Victorian H.M. Department proved most gracious hosts, placing their office and its facilities at the disposal of the men, sharing with them in hospitality, and generally giving tone to the conference.

Whilst such a conference could not be authoritative, it was possible to pass back to the State Departments a series of recommendations which, after co-ordination, could become the basis of an inter-State approach to many problems and practical methods associated with Home Missions. Possibly one of the finest achievements

chased a property at Balladoran for £500, to house them, and called in our N.S.W. Aborigines Committee to help administer the project, along with members of the Gilgandra church. The Federal Board has endorsed this action, though at present it is not otherwise committed.

At Lismore, a group of somewhat similar numbers live on the old Cubawee Mission site. They have dwellings and a chapel, but all are in a dilapidated state. Our Lismore church, in co-operation with the N.S.W. Aborigines Committee, has undertaken a work of spiritual ministry among these people. The Lismore minister, Arnold Caldicott, is assisted by Frank Roberts, an aboriginal preacher, whose son is training in N.S.W. Bible College, Woolwich. The Federal Board has agreed to subsidise this work to the extent of £3 per week; for the present.

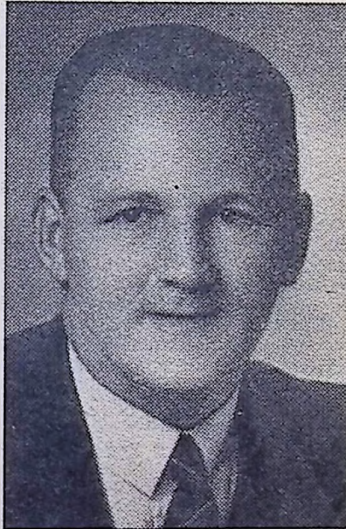
At both Gilgandra and Lismore, numbers of the native people claim membership in Churches of Christ.

APPRECIATED GIFTS

An anonymous donor in N.S.W. has donated a Bernina electric sewing machine to both Norseman and Carnarvon Missions. This lady is unable to enter missionary service herself, so has saved up enough money to make these very appreciated gifts, thus making the work of the missionaries so much easier. As she wishes to remain entirely anonymous, she has not supplied her name to the Board, so we make this our expression of sincere thanks.

was in the general exchange of ideas, sharing in mutual concerns, prayer and enlargement of vision. It is no understatement that all of our work should benefit by such a meeting.

Each leader gave a paper, and from it discussion and recommendation arose. Preacher problems, National Home Missions, Setting up new churches, Effective propaganda, Home Mission assistance, General church planning, all came before the group.



B. J. Combridge, Host Secretary.

Out of the conference came a number of propositions for State Departments to consider, and, after exchange of ideas on these, it is hoped for an outreach into all our planning.

A proposition is to be put forward whereby the brotherhood might face up to the acute shortage of young men entering the ministry. Over a period this matter could be handled, and with all States entering into the scheme, the whole brotherhood can benefit.

Methods in commencing new causes appear to vary from State to State. With a sharing of ideas and methods it is possible for the brotherhood to work to a united plan.

The divergence of concern regarding minister support revealed amazing differences. With some set standard, Departments might be in a position to make the lot of subsidised churches and ministers better.

The use of the circuit method in making men more available came in for considerable discussion.

The gracious help of the Manager of the Austral Publishing Co. is appreciated. The Conference expressed itself as concerned regarding the lack of suitable literature to place in the hands of teenagers and new converts. Mr. Haskell was most helpful, and with Mr. Luff of the Federal Literature Committee, accepted certain suggestions made to them.

A closer liaison between Home Missions, Youth Departments and Church Extension Boards was needed in all States. Victoria, Western Australia, and South Australia are finding a close tie-up in this matter. This makes it easier when new work is envisaged.

A revealing item is that only 4,480 members of Churches of Christ in Australia are subscribers to *The Australian Christian*. Statistics claim 36,000 members of the brotherhood! Obviously we are not a reading people! (Of course, many more than the 4,480 read "The Australian Christian" in our brotherhood homes, while four States have monthly papers. But Mr. Hollard's point is worth noting.—Ed.)

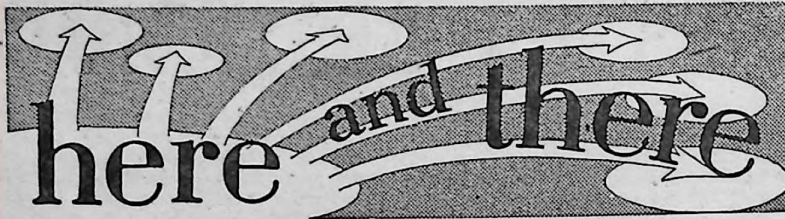
What of the Slavic population in this country? Are we aware that, before the recent war, our people had a membership of over 400,000 in Poland, with their own training College? Are we aware that many of these people are in this country, that churches after the New Testament order already exist in Australia and yet have no association with our brotherhood? This presents a major challenge. Who will face it? Must it come back to the Home Mission Departments? If so, what of the language problem involved? From there we must move to the need of supplying a ministry which will reach and share with these people.

This kind of getting together is worth all the effort made, for it works for unity within, and unity in our approach to the propagation of the gospel.

The work of Mr. Combridge as organizer of the conference and Miss Haines as stenographer is commendable. Each member of each State Home Mission Department will receive a full report of the conference, and in this the Victorian office will share with time and energy.—E. P. C. Hollard.



Before the end of the year, a new hymn book in the language of the Lapps will probably be available. It will contain 170 hymns. The Lapps are nomads, living in the northern part of Sweden and Finland, who have preserved their own culture and their own language. The Lapp hymn book previously in use has been sold out.



News of the passing of W. Beiler, of South Australia, reached us when last week's issue was on the press. He was a lover of Christ and his Church, a faithful servant of the brotherhood over many years, and will be well remembered, especially for his youth leadership work in S.A., and his ministry at Grote-st., Adelaide. The funeral followed a fine thanksgiving service at Grote-st. on Wed., July 11. We extend Christian sympathy to all his loved ones.

Members of Footscray church, Vic., held a welcome home night on June 23 in honor of their preacher, A. E. Hurren, who returned home after an absence of 11 weeks. During that time, he travelled to England and returned as chaplain on a migrant ship. A presentation of books was made. F. Funston represented the Social Service Dept. Books were also presented to F. T. Morgan, in appreciation of assistance given by him to the church, during the preacher's absence.

The work at Canley Vale, N.S.W., is prospering, following a mission in which 26 young people made their decisions, and there was one reconsecration. There have been baptisms every recent Sunday evening, with attendances up to 145. W. Hoffman's preaching and pastoral work has infused new life into the church. Bible school (V. Stimson, supt.), J.C.E. (Sisters D. Carri and F. Gibson, leaders), Boys' Brigade and Girls' Life Brigade are all on the up-grade.

We sometimes need to pass on to the P.M.G. Dept. complaints re late arrival of copies of The Australian Christian. So we hasten to express our congratulations that one letter, addressed to the Editor at "Austral House, 524-530 Collins-st.," was duly delivered at our correct address. The writer was a Federal Board secretary, whom we won't name—though, in view of his position, he may be pardoned for not knowing black from white, or Elizabeth-st. from Collins-st.! But we liked that "Austral House"!

On Sat., July 7, M. A. Coombs, minister of the church at Maryborough, Vic., began a series of devotional sessions over station 3CV. The Maryborough Girls' Choir will be featured, and the session will present a "Requested Hymn Programme" once

a month. Letters on the session may be addressed to Mr. Coombs c/o 3CV, Maryborough, from whom all information may be secured. Sessions begin at 8.50 a.m. each Saturday.

There are 4,000,000 unchurched people in the city of New York, Home Missions leaders from 15 Protestant bodies were told in a recent meeting called by the Protestant Council of the City of New York. A five-year twenty-four-million-dollar plan for reaching these people was suggested at the meeting. Funds are needed to provide new church buildings, and to develop interracial services at ten new housing projects.

We are very glad to learn that Murray Kemp, elder son of Mr. and Mrs. Roy Kemp, of the church at Ringwood, Vic., who is a Professor of Economics at McGill University, Montreal, Canada, has been awarded a Fellowship by the Nuffield Foundation of Great Britain, for a year's research work in Economics at Cambridge University. His status will be that of visiting professor. The authorities of McGill University are anxious for him to return to them after his Cambridge research, and will pay him half-salary during his absence. He has five months' holidays due, and plans to spend them in Europe, after his time at Cambridge. His younger brother, Don., is in his fourth year of medicine at Melbourne University, and this year is at Alfred Hospital.

After three years of preparation, the "Whither Zurich" Campaign, planned by the Evangelical churches of that Swiss city, got under way in mid-May. Twelve to fifteen thousand people took part daily in discussions on *Where are we Going?* — in Marriage, Family and Education, Social Life, Work and Vocation, Industry and Politics, Life in General. Meetings were held in ten halls in different parts of the city, with each hall served by a team made up of the official Evangelical Reformed Church of Zurich, the Methodists and the Free Evangelicals. Of the 250 team members, only ten were theologically trained—mothers speaking to mothers, business men to business men, industrial workers to industrial workers. The aim was to avoid the atmosphere of mass meetings, and there was no advertising of "star speakers," yet high attendances were recorded.

Sixty people sat down to tea at the Western Suburban District Conference, held at Footscray, Vic., on July 7. A. E. Hurren opened a tea-table discussion on "The Challenge of the Migrant to the Church." Approximately 100 attended the evening session, at which L. G. Burgin (Lygon-st.) gave an inspiring address. Items were rendered by members of participating churches — Sunshine, Maidstone, Footscray, North Williamstown. H. Pietzch (Maidstone), presided over the sessions, and Footscray ladies catered for the delightful meal. This was felt to be the best Conference for some time.

The Austral manager, who had occasion to visit the Vic. Social Service office on July 11, was invited to share in afternoon tea and join in wishing the secretary, W. T. Atkin, and assoc. secretary, W. W. Saunders, "happy birthday." Genial W. H. Clay, M.B.E., who was present, insisted that he and the Austral manager sing the greetings in duet form!

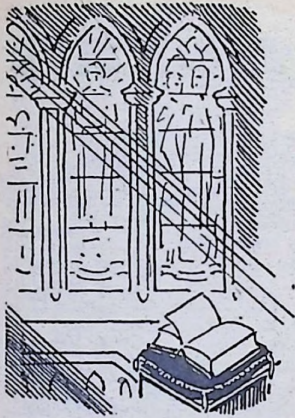
A telegram from L. Keatch advises us that the mission conducted by P. R. Baker at Merbein-Dareton, Vic., had resulted in 13 decisions after ten days.

A Worthy Tribute

The name of Nightingale is associated with the pioneering days of the work at Emerald, Vic. For two generations, various members of the family have remained loyal to the work at East Emerald, now Avonsleigh. From this centre, Will Nightingale, a young man, was thrust out into the wider harvest field. For twelve months he rendered voluntary preaching service at Bayswater and Avonsleigh. On July 5, 1906, he left to commence a full-time ministry with the churches at Ma Ma Creek and Mt. Whitestone, in Queensland.

His love of the brotherhood has taken him to most States. In recent years he has resided in Western Australia, where he has held responsible brotherhood offices and ministries. This year is the Golden Jubilee of his ministry. The records reveal over 1,650 baptisms and, with restorations, over 2,000 added to Christ and the Church. His pioneering spirit enabled him to organise 19 churches, assist in eight others and organise the erection of four church buildings and four youth halls.

The cause at Avonsleigh is still small, but God takes a delight in raising stalwarts from what man calls "small corners." For 47½ years, until her death early this month, his wife was a co-partner in all his kingdom enterprises. The churches at Avonsleigh-Emerald appreciated personal greetings received from Mr. and Mrs. Nightingale.—W.R.H.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, July 29

OLD TESTAMENT

Exodus 19: 3-13.

Summary.

The Israelites arrived at Sinai, and set up camp near the mountain. Soon after this, Moses made his first ascent to commune with God, and was instructed by the Lord to return to the people with a promise of reward, if they proved to be obedient. Moses left the mountain, and told the people of the promise of God, with the result that they pledged, at once, to obey God's will. God's servant then reported to the Lord concerning the people's promise, and was told that the Divine Presence would be seen in a thick cloud, and that the people would actually hear God speak. Further instructions were given by the Lord concerning the preparation of the people for the great day, when the trumpet would sound, and the representatives of the nation would gather before God at the mountain.

Explanatory Notes.

"out of the mountain" (v. 3).—"The identity of the mountain is taken for granted. Moses has brought his people to the scene at which he received his commission" (Rylaarsdam).

"I bare you on eagles' wings" (v. 4).—"God's grace and care were the source of Israel's duty of obedience and loyalty: See 15: 16. The image here employed to illustrate the watchful solicitude of God is true and beautiful. When the eaglets first attempt to fly, the parent bird is said to hover round them and beneath them, so as to support them on its expanded wings when they are exhausted: see Deut. 32: 11" (Dummelow).

"a kingdom of priests" (v. 6).—"A kingdom of which every member is consecrated to the service of God" (Dummelow).

"in a thick cloud" (v. 9).—"No one, not even Moses, is able to gaze

on the unveiled majesty of God: cf. 3: 6, 33: 20. Hence when he appears it is in a cloud, which becomes the symbol and vehicle of the Divine Presence: cf. 13: 31, Num. 11: 25, Isa. 6: 4, Matt. 17: 5, etc." (Dummelow).

Suggested Theme.

"OF MEN AND MOUNTAINS"

Introduction.—Moses was one of God's mountaineers. He led the people of Israel through the wilderness, until they came to Mount Sinai, where they camped for a time, and where some very wonderful things happened. We are concerned here only with what took place during a marvellous meeting on the mountain between God and Moses, and with the things which followed. From this story we notice that

I. FELLOWSHIP BRINGS ITS OWN RESULTS.

—When we enjoy the presence of God, we soon discover that he speaks to us. Sometimes he does this when we are alone with him (v. 3), and sometimes when we are in the company of those who are our spiritual kinsfolk (v. 9). From this incident we see that

II. OBEDIENCE BRINGS ITS OWN REWARDS.

—Those who obey God receive rich rewards. We enjoy his presence ("I will come unto thee in a thick cloud" — v. 9), we experience his protection ("I bare you on eagles' wings" — v. 4), and we exult in our privileges ("ye shall be a peculiar treasure . . . a kingdom of priests, and an holy nation"—vv. 5-6). Note that obedience was required (v. 5), and promised (v. 8). Finally, we observe that

III. BLESSING BRINGS ITS OWN RESPONSIBILITIES.

—Our lives must be worthy (v. 10), our spirits must be disciplined (v. 12), and our hearts must be responsive (v. 13).

Conclusion.—When God speaks, let us obey, for then will we know in our lives the fulness of God's blessing. That's a great prospect, isn't it?

NEW TESTAMENT

Hebrews 12: 18-29.

Summary.

Here we see a contrast between the Old Covenant and the New. The character of the Old Covenant is first described in "sensuous and material" images. Then follows a statement concerning the New Covenant, and the glories which belong to it. Thus in contrast we see the solemnity of Mount Sinai, on the one hand, and the splendor of Mount Zion, on the other. These two pictures are followed by an appeal for watchfulness in the light of the privileges which we have as Christians. The closing words point to the severity of God in the face of sin.

Explanatory Notes.

"if so much as a beast touch the mountain" (v. 20).—This verse is rather loosely quoted from Exodus 19: 12-13.

"unto Mount Zion" (v. 22).—"The heavenly city, the New Jerusalem, the eternal and ideal sphere, the abode of God and the angels and the saints" (Dummelow).

"church of the first-born" (v. 23).—"This has reference to the church of Christ on earth, all the members of which are, on account of their high honors and privileges, called 'the first-born' just as Christ is himself called 'the First-born of every creature' (Col. 1: 15)" (Milligan).

"the general assembly" (v. 23).—Williams translates this as "the happy company."

"speaketh better things" (v. 24).—Abel's blood cried for vengeance; that of Jesus appeals to God for pardon and reconciliation.

"him that spake on earth" (v. 25).—Barclay gives the verse as "the one who brought the oracles of God upon the earth." Moses brought to earth the oracles of God.

"a consuming fire" (v. 29).—"Reverence and awe befit our worship, for God is a consuming fire. It is the stern side of God that is mostly in the writer's thought, for he is checking presumption. But he may be thinking, too, of the function of fire to cleanse and refine" (Century).

Suggested Theme.

"LOOKING TWO WAYS AT ONCE."

Introduction.—We are on holy ground as we look back to the great events of the past, and then as we turn to gaze upon our future glory. This is a grand passage. It begins with

I. A VISION OF THE PAST (vv. 18-24).—God's presence is splendid, awe-inspiring, and challenging. As we stand beside Mount Sinai we feel the greatness of God, the goodness of God, the glory of God, and the grace of God. Then we hear

II. A VOICE FROM HEAVEN (vv. 25-29).—God's proclamations are wide-reaching, and world-shaking. Our Father gives us words of warning, words of counsel, and assurance. Finally, we observe

III. A VENTURE FOR ETERNITY (v. 28).—"With thankfulness let us worship God in the way that pleaseth him, with godly fear and reverence" (Williams). Here is our vocation for time and eternity.

Conclusion.—It does us good spiritually, to be able to look two ways at once, for we draw strength from the scenes of the past with which to render our service in the future.



INTERSTATE CHURCH NEWS

Fallen Asleep

Mrs. L. Dawson, Geelong, Vic.
Miss M. Burman, Gardiner, Vic.
Mrs. F. McKenzie, Bendigo, Vic.
W. Davies, F. C. Adams, Mile End, S.A.
W. Dalton, Essendon, Vic.

Discipleship

Ian Philp, Fullarton, S.A.
Janet Hackett, Fay Kelly, Gloria Lawrie, Kilburn, S.A.
Mrs. J. Acquaroff, Mrs. Hall, Mr. and Mrs. F. Heber, Cheltenham, Vic.
Miss D. Arnold, Rockhampton, Qld.
Miss S. Lindner, Gardiner, Vic.
Lynne Wilson, Carol Shaw, Marilyn Richter, South Perth, W.A.
R. Buller, N. Theologa, D. Modystack, Mile End, S.A.
Mrs. Goon, Peter Anderson, Oakleigh, Vic.
Miss Diane Arnold, Rockhampton, Qld.
Helen Taber, Toowoomba, Qld.

Membership

M. Chequer, from Horsham to Geelong, Vic.
Miss V. Pilcher, to Bendigo, Vic.
C. Barnden, to Blackburn, Vic.
Mr. Hutchins, from Camberwell to Blackburn, Vic.
L. Tait, Miss P. Tait, from South Melbourne to Blackburn, Vic.
Mr. and Mrs. H. Fletcher, from Owen to Mile End, S.A.
B. Fairclough, from Henley Beach to Mile End, S.A.
V. Smith, Mrs. A. Chigwidden, to Goolwa, S.A.
Mr. and Mrs. R. Thomas and Malcolm, from Kyneton to Wangaratta, Vic.
Mr. and Mrs. Francis, from Mildura to Oakleigh, Vic.
Mr. Cartledge, from North Essendon to Oakleigh, Vic.
Mr. and Mrs. Walker, from West Preston to Mt. Evelyn, Vic.

Marriage

Nancy Stone to Mervyn Squires, Inverell, N.S.W.

Western Australia

South Perth (S. H. Wilson). — Attendances for July 1 were much improved; a total of 173 communed for day. £39 was received for F.M. offering, and total receipts for day were £102, including New Building Fund and Brotherhood Fund. Y.P. work is in good heart, I.C.E. and recreational groups working enthusiastically. 40 Y.P. were present at monthly youth tea, after which Dr. L. Michael gave a talk, and screened pictures of Indian work. Three were received in at morning service, and a man stepped out at close of address on evening of July 1. Church members are supporting mission at Shenton Park. Ladies' Fellowship talent outing was held at Mrs. Bathgate's home at Gosnells, when 22 were present and £3 was realised. Mrs. Shearn has been ill. Recent visiting speaker at mid-week service was Miss H. Martin (Carnarvon).

Queensland

Rockhampton (W. J. Davidson). — Both B.S.'s. recently joined together in annual picnic held on Queen's Birthday holiday. Large number of parents and friends from both churches gathered and spent fine day together at Botanical Gardens. One decision for Christ was recorded at recent gospel service. Interest continues to grow in Y.P. meetings each Tuesday. Guest speaker at gospel service on June 24 was G. Morrow (Sudan Interior Mission). Visitors on same day included Mr. and Mrs. Laurie, Mrs. Goodwin, and Mr. Luxton (Ungarra, S.A.). Preacher has commenced series of addresses on Restoration Movement at mid-week prayer meetings. B.S. has commenced practice for forthcoming anniversary.

Mackay (D. H. Paddon). — Good meetings continue, despite cold weather. Preacher has commenced series of addresses at gospel services on God and Man in the Beginning. As a goodwill gesture from church and minister, Mr. Paddon addressed gospel meeting of Assemblies of God, as their minister is ill. Officers and men of church have decided to paint

exterior of chapel by voluntary labor. During recent C.Y.F. meeting, guest speaker was Mr. Pierson, a school teacher, who spoke on Soul Winning. Second meeting of Church Men's Fellowship was held on evening of 27th, when nine men were present. During a session of impromptu speeches, men spoke on given subjects. Plans are under way for definite progress in this fellowship. Table tennis match between six players of C.Y.F., and six men from Penneys Social Club, held on 29th in chapel, resulted in church having victory by 259 points. Movable polished partition railing was made and contributed to church for chapel platform, in front of table. Preacher addressed meeting of Crusader Movement during month in Technical College. Sand garden competition held at recent church picnic was great success.

Toowoomba (R. C. McKenzie, B.A., and G. Gibson). — Teachers and Y.P. have attended Y.W.C. at Rosevale and also Wombo-Sixteen Mile C.E. anniversary during June. At Central ladies' anniversary, Mrs. Burdeu (Conf. Pres.) was guest speaker. Special speaker at Y.P.F. annual thanksgiving night was Mr. Stolz (Lutheran) on What wilt thou have me to do? Y.P. joined with those of churches connected with Ministers' Fraternal in sports afternoon and night programme of discussion groups at Presbyterian Youth Camp at Shannon Park. This new venture was to be an annual affair, but Y.P. have requested that another be planned for six months hence. Recent speaker at Margaret-st. worship service and fellowship tea was L. McIntyre (Father and Son Welfare Movement). Girls' and Boys' Life Brigade parades are held monthly, and numbers now fill almost a third of seating accommodation.

New South Wales

Hamilton (C. J. Mackenzie). — June was Preparation Month for Foreign Missions. Four local brethren, D. Brown, C. Fraser, P. Talbot and H. Menson gave short addresses on various phases of F.M. work. Chapel was filled for brotherhood rally, at which B. Munro (India) was guest speaker. Members attended fellowship rally at Georgetown, at which Mr. Munro was also speaker. Church quarterly business meeting was held on June 19. Film, Giving Thanks Always, was screened on July 1. Recent evening gospel service was broadcast over 2KO. Sis. K. Porter was soloiste. Baptismal service was

held on 8th. Illustrated travel talk sponsored by Ladies' Guild was given by Mr. Blunden on 13th. Newcastle District Christian Men's Fellowship is creating much interest. Visitors have been Mr. and Mrs. B. Munro, Mr. and Mrs. Buffinton (Canberra), Sis. Parsonage (Enmore), Mr. Baker (Georgetown), Sis. Elbourne (Albury), Miss Kerry Videll (Canada). Church sympathises with Sis. Rogers in her recent bereavement.

Mayfield (A. C. Thurrowgood). — Church has formed representative committee to plan for mission in August by Woolwich Evangelistic Party. Attendances at pre-mission cottage prayer meetings have doubled, and all auxiliaries have pledged support. Mr. and Mrs. Fletcher have returned from extended holiday. Reports indicate recent radio broadcasts have been well received. Visitors have included Mr. and Mrs. Clinch (Wingham).

Inverell (E. McIlhagger, B.A.). — Visitors have included Mr. Willis (Lismore), Mr. Morris (Cardiff), Mr. Bagley (Moree), H. Doust (Maryborough). Prayers are offered for Mrs. Forde, who is seriously ill. C.W.F. continues to have encouraging meetings. Last meeting was held at home of Mrs. L. Mackie. Stan Lowry has returned from Sydney, where he had received medical treatment. David McFettridge has returned from hospital and is improving in health.

South Australia

Kilburn (A. J. Ingham). — At conclusion of gospel message on July 1, a young woman confessed Christ. Farewell fellowship supper was tendered to Mr. and Mrs. J. Edwards after prayer meeting on 3rd, when church sec. (F. Lawrance) presented gift, and words of appreciation were spoken by B.S. supt. and club leader, as well as on behalf of church. B.S. also made suitable presentation on 8th. This family will be greatly missed as they transfer to Maylands. Senr. C.Y.F. farewelled Allan, Glenis and Shirley Norris, and Heather Edwards, on 6th. These young folk will also be missed. A young woman confessed Christ on 8th. Church looks forward to full-time minister next Jan., but in the meantime, time of blessing is being enjoyed in interim ministry of Mr. Ingham, following solid pastoral work of H. G. Norris.

Fullarton (A. W. Morris). — Morning worship service on July 8 was good. Baptismal service preceded gospel service, when two were immersed. Margaret Patrick was soloiste. Church extends sympathy to A. E. Brock in passing of his wife.

Millie End (L. E. Jones). — Winter campaign by preacher on subject of Signs of the Times has resulted in

increased attendances at gospel services. B.S. distributes all offerings to various charities. W.C.F. has had special speakers at their meetings. Miss Pitt (Brighton Babies' Home) gave an informative talk at recent meeting. S. Neighbour (Prospect) addressed church anniversary service, when thankoffering was received.

Goolwa (R. Oke). — C.M.S. has been formed. Film evening, arranged by A. Jones, was very helpful. Interest is growing and hopes are high for increasing support. On July 4, church annual business meeting was held. Officers elected were: W. J. Bugar (sec.), R. J. Spencer (treas.), J. McKinley, H. Baggs, P. B. Shipway, A. Neighbour. Report on C.Y.F. was received, and revealed healthy organisation, members showing keen interest and active support. R. Oke (chairman) introduced need for special effort from members of church to consider providing suitable hall for C.Y.F., which is showing so much improvement, that present kinder room (now being used) is not large enough to accommodate those attending, with prospect of others also interested to join C.Y.F. B.S. work is being maintained. R. Oke has started prayer meeting at 6.30 p.m., prior to gospel service. Miss M. Graham, S.C.D.H., Miss Muriel Reed, Mrs. M. Hall, Mrs. E. Burzaccott and Margaret Tuckwell are ill. Two members have been received in by transfer. Church building has been improved with new iron roof and exterior painting of woodwork. New organ has been purchased for church. Attendances at morning service remain good, with average of 45. Evening service is not so encouraging.

Victoria

Tootgarook (A. Cant, B.Ed.). — Church attendances are being maintained, with averages of 58 a.m. and 43 p.m. B.S. increase and efficiency campaign, which began in June, has resulted in 10 new scholars in 3 weeks, and an attendance of about 100 per cent. Tennis court is nearing completion, and Y.P. have worked well on its construction. Fortnightly youth club numbers have almost doubled, and interest is high. Combined women's meeting was held in chapel on June 21, when 51 attended, there being several visitors from other local Women's Fellowships. Preacher and Mr. Boquest (Rosebud Methodist) exchanged pulpits on 24th for evening service.

Warragul (M. D. Keatch). — C.Y.F. held successful mock court, which raised £21 towards piano fund. Church joined in three united meetings, conducted by Dr. J. Edwin Orr of Los Angeles. Mr. Archer and Mrs. Waters are laid aside. On July 1, Mr. Anderson (World-wide Evangelisation

Crusade) spoke at 11 a.m., and again at C.Y.F. and C.M.S. tea, 30 being present. He also showed slides to an after-church meeting of the work in North India. Two were received into fellowship by transfer. Overseas mission offering amounted to £53. Attendances have improved, and average offering for general fund during June was £32.

Black Rock (J. Styles). — Plans were made at annual meeting to extend kinder building. Fellowship meetings held fortnightly are proving of great spiritual help, with members taking alternate meetings. With help of recently-formed creche, church has been encouraged by attendance of parents of young children at worship services. Members appreciate the service rendered by creche assistants. Y.W.F. birthday meeting was attended by 72, guest speaker being Pat. Loftus (Victorian Youth Clubs). Church was sorry to say farewell to Frances, Beverley and Pam Whadmore, who have left district.

Drumcondra (R. A. Banks). — Evangelistic campaign opened with tea on July 7, with every-member-present Sunday to follow. 115 were present at morning service, and evening service also was well attended. J. E. Brooke (Balwyn) spoke at all meetings. Aim is 30% increase in membership, and 15% increase of offerings. 122 scholars were present at B.S. recently. B. Russenberg and D. Foletta (Latrobe-terr.), Phyllis and Ailsa Nelson have brought messages in song during past few weeks. Mrs. Jackel has shown slides of her trip abroad.

Swan Hill (A. Avery). — In-preacher's absence at Wooreen on July 1, speakers were G. Chislett and J. Leach. Berean Club visited 3SH on 6th, and were shown over studios. Training classes for young men assisting on church plan have commenced under leadership of preacher and G. A. Mott. Morning service on 8th was broadcast over 3SH. 74 attended gospel service on that day. During past weeks, several homes have been visited by members of Committee for Evangelism.

Bendigo (R. V. Holmes). — Preacher is presenting morning worship series on Ten Commandments. Ladies report sufficient funds in hand to finalise manse repayments. Party of Castlemaine and Harcourt Y.P. attended "book and song" social, conducted by C.E. All youth groups paraded for evening youth service on July 1, when Ian Ross was song leader. Ladies' Auxilliary has prepared "hospital box" for New Hebrides. G. Underwood has been appointed senior club supervisor. Men held all day working bee to shift Stet hut' building material under cover.

Gardiner (F. A. Youens).—Church is happy to have raised in its Overseas offering amount necessary to maintain its living link (Miss Dorothy Geyer), who hopes to be teaching in Baramati High School before end of year. Meetings are being well maintained. Explorer Club is being revived under new leadership.

Blackburn (R. V. Amos).—Cricket and tennis clubs organised car trial on June 30, destination being television tower on Mt. Dandenong. Speakers for July were S. Vanham (Qld.) and W. Wigney (Box Hill). Several members have been received in by transfer.

Box Hill (W. A. Wigney). — C.M.S. had for its guest speaker, John Burnett, chaplain, Pentridge Gaol. Mr. Knight (Student Christian Movement) addressed church on June 24. At evening service, color film, *Three Minutes to Twelve*, was screened to large congregation. At C.W.F. on 26th, members were treated to demonstration of art of arranging flowers, given by Mrs. Berryman. On July 1, preacher exchanged with R. V. Amos (Blackburn) for gospel service. Good interest was shown in both services, and at Box Hill a young man made his decision. 140 were present at morning worship service. Sympathy of church has been extended to Miss Rankine, on death of her brother at Carisbrook.

Kaniva (G. A. Grainger). — Services continue to be well attended and preacher's messages are much appreciated. Church officers hope to plan special evangelistic campaign. C.E. meetings have been held in homes of members during winter, and are very enjoyable. Good Companions' Club, under leadership of Mrs. Grainger, has been formed, and 19 girls attended first meeting on June 25. Several members are recovering after time in hospital. 66 Y.P. attended Youth Fellowship meeting on June 19, when Fellowships from other churches were present. Two carloads of men went to Hall's Gap to assist at working bee to erect new toilet block at Youth Camp. Brethren at Lillimur erected new fence around chapel, and at Serviceton painting work has improved property. Yearling Youth Fellowship had attendance of 25.

Red Hill (J. Sutton). — Chapel was packed for both services on July 1. Y.P. assisted in evening service, at which there were three baptisms. 30 Y.P. attended rally at Clayton on 7th. Several visitors were present on 8th. Three new converts were received into membership. Nine B.S. lads were baptised at gospel service. One young lady made her decision. Mrs. Sutton and baby daughter were welcomed. Several members are on

holidays, but attendances are well maintained.

Maryborough (M. A. Coombs).—Average attendances for June were: morning, 56; evening 50; with 61 communicants. Much illness prevails amongst members. On June 24 a Choral Worship Service was held, when choir rendered anthems to take the place of the address. B.S. has commenced practice for anniversary, under leadership of Miss B. Drake. Y.P. of Junior Group recently conducted evening service, when theme was *A Faith for Modern Youth*. Explorers' Club is fulfilling important part in church life under leadership of C. Barker. Boys are being encouraged to take part in work of church. Ron Sewell is home from hospital, Miss Cooke is still an inmate and Mrs. C. Barker and Miss M. Backway are on the sick list.

Mildura (J. C. Cunningham).—All services are being very well attended. Recent visitors were Mr. and Mrs. W. Thomson (Malvern). Kinder teachers entertained parents of scholars at social. A very happy time was enjoyed by all. Mr. and Mrs. K. Melberg are leaving Mildura to make their home in Bendigo. Members met in hall on June 24 to say farewell. Mr. and Mrs. Marr and family (Portland) are meeting with church, also Ian Soulsby (Balwyn). B.S. has just completed "Redex Trial" for new scholars, and 17 have been added. A party was held on July 14. District Conference sessions were enjoyed by all. Mildura ladies worked as a willing team and served a hot tea to over 80. Church was saddened by death of Mrs. Le Brun. Sincere sympathy is extended to her family.

Ormond (D. W. Mansell).—Meetings are still increasing, and eight confessions of faith have been registered in short period of new ministry. Work among Y.P. has endeared both Mr. and Mrs. Mansell to all members of church. Youth Council has been formed to help preacher and officers in church. W. Smeaton is pres., Valda Thompson, sec., and Elaine Mitchell, treas. Two members each of P.B.P., K.S.P., Good Companions and Explorers form committee. Annual meeting of church was held on July 4, when following were elected to office: elders, R. Mitchell, A. Knee; deacons, T. Flanders, A. Gairns, G. Blackwell, G. Booth, H. Bean, D. Cole, J. Whittaker, H. Hood, A. Mitchell; deaconesses, Mesdames R. Mitchell, A. Mitchell, H. Bean, A. Mulrone, D. Mansell, D. Ritchie, P. Napper, W. Eicke, R. Alabaster; organists, Mrs. Skewes, J. Whittaker, M. Thompson, R. Bean; ushers, Messrs. Sketchley and Cole. Good reports were received from all activities. W.C.F. report showed credit of £107, after £1,100 had been paid

for chapel furnishings. Y.P. are proud of new organ which is to be installed. K.S.P. have 20 members, with 98% church membership. P.B.P. still have unbeaten record in basketball. Since last report, four girls have been baptised into Christ. Sickness still has members confined to bed—Sis. Elaine Mitchell, Mansell and Johnston; Robin Knee has returned home from hospital. Sis. Ede Mitchell has recovered from operation. Sis. Tootall is able to move about home. Working bee was held at chapel on July 7, when improvements were made to buildings.

Wangaratta (R. J. Anderson). — On July 8, Mr. Anderson visited Benalla in the morning and spoke there, whilst Aub. Jackel brought message to Wangaratta. In the afternoon, I.C.E. had cottage meeting in home of I. Jackel, staying there for tea before attending gospel service. Gospel service was well attended, and a middle-aged couple confessed their faith in Christ. Prayer meetings are increasing in numbers, studies being taken from American study books. Studies and prayer time are proving source of rich blessing to those attending. Y.P. work is continuing to improve, with clubs and C.E. Societies increasing in number.

Geelong (T. A. Fergusson).—Services of June 23 were well attended. At evening service, Mrs. Nelson was soloiste. On 26th, C.M.S. had as guest, Mr. Gorell, amateur movie enthusiast, who showed color films that he had taken. At ladies' meeting on 27th, Sis. M. Brown showed Kodachrome slides, taken on recent vacation in Adelaide. On 30th, ladies held last effort for second year quota towards New Hall Fund. It was a house party at the home of Mr. and Mrs. D. W. Drayton, when 70 church members were entertained by Miss I. Bridge. July 1 marked end of second year's saving towards New Hall Fund. Total on this date was £2,263. Savings for second year were £97 greater than first year. At evening service Ailsa and Phyllis Nelson were duettists. Youth dinner was held on July 6, at which small committee from Official Board entertained Y.P. Problems of youth work were discussed. Profitable evening was enjoyed. Miss Joyce Hobbs was guest soloiste at gospel service on 8th.

Essendon (M. R. Roberts). — Instruction class was conducted for number of B.S. scholars who have recently joined church. Baptismal service was held, when three Y.P. from Pascoe Vale were immersed. Three B.S. scholars made their decision. Y.P.C.E. has commenced with nine members. Fortnightly training classes are being conducted for junior and inter teachers. C.M.S. held area tea on July 8, at which 57 were present, V. Gole being guest

speaker. A number of men remained for gospel service, when V. Gole was again speaker.

Berwick (R. V. Chamberlain). — At church anniversary, E. L. Williams, M.A., spoke at morning service, and after a family luncheon in B.S. hall, gave talk on his experiences at Evanston, U.S.A. K. A. Jones (Conf. Pres.) spoke at evening service. At recent evening service, film, **In His Name**, was screened. Morning attendances have been very good. Men of church have been repairing and painting vestry.

Cheltenham (R. C. Bolduan). — June was observed as Christian Union month, special speakers being Principal E. L. Williams, J. C. Alexander and V. C. Stafford. 56 men took part in an inter-church men's service. Church rejoices in four adult decisions in recent weeks. C.M.S. has undertaken continued maintenance work on B.S. equipment. F.M. offering amounted to £34.

Footscray (A. E. Hurren). — C.W.F. held picture night, presented by P.M.G. Ladies' Aid held special afternoon on June 20, when Mrs. Shields spoke of her work in Children's Courts in England. B.S. has planned visitation for every home in church area. Church was saddened by Home call of H. Saunders, an elder for many years. Sympathy is expressed to Mrs. Saunders and family.

Mt. Evelyn (R. G. McPherson). — Since last report, successful harvest thanksgiving, combined B.S. and C.E. anniversary services have been held. Mrs. Walker, recently received in by transfer, is a wonderful help as organist. H. Graham and B. Thurrowgood, with preacher, have been doing house to house visitation, conducting services and giving addresses. Fellowship and addresses of Messrs. Nelson, Baker, Deutscher and Wooden have been helpful. Mrs. Pratt is again supt. of kinder, but is at present confined to bed. On evening of July 1, H. Graham led service, which took form of spiritual testimony and prayer service.

Oakleigh (J. W. Lewis). — Harvest Festival services were held on June 24; gifts were later distributed to W. H. Clay Hospital, Christian Guest Home and Burwood Boys' Home. Supt. and 54 boys from the Home were guests of members for evening meal on 24th. Youth tea was held on July 1, guest speaker being A. R. Lloyd. After-church social was held to farewell Keith Holt, Explorer leader, prior to his departure to the country. Friendship social was held on 7th, with an attendance of 95. First of series of Fact and Faith films was screened after gospel ser-

vice on 8th. B.S. has commenced an Olympic Rally. Y.W.F. held plastic demonstration on evening of 11th, with attendance of 28 members, Mrs. Grace giving the demonstration.



"Rejoice, the Lord is King"

(A Hymn for July —
No. 562, July 29.)

A hymn must have "something about it" to pass all these tests of excellence—to be in wide use well over two centuries after its original appearance; to find a place in Roundell Palmer's *Book of Praise*—hymns, from the literary point of view, "most worthy of being separated from the mass"; to be readily found in Methodist, Anglican, Presbyterian, Baptist, Congregational and Churches of Christ collections; to be worth translating into Latin and worth modifying for special occasions; and, finally, to merit the attention of Handel in the composition of a tune.

Such a hymn is Charles Wesley's "Rejoice! the Lord is King!" originally one of his sixteen Hymns for our Lord's resurrection. Now, strangely enough, many Methodist

hymnals classify it in sections more particularly relating to Christ's Kingdom on earth. In some respects, it is a typical Wesley hymn—almost a "Christianised psalm," abounding in Scripture references, seized upon as fit occasions for rejoicing.

Like most modern hymnals, ours abbreviates the hymn somewhat, using only four of its six verses. Every verse, except the last, closes with the triumphant lines: "Lift up the heart, lift up the voice, rejoice, again I say 'Rejoice'" — to which lines hymnals using expression marks do well to append "ff." One must, however, confess failure to see either wisdom or propriety in supplanting the words of both Scripture and Wesley to conform with Sankey's: "Rejoice aloud, ye saints, rejoice." The opening lines of the omitted verses are little, if at all, below the standard of the others. They read: "His Kingdom cannot fail, he rules o'er earth and heaven, the keys of death and hell are to our Jesus given" and "He sits at God's right hand till all his foes submit, and bow to his command, and fall beneath his feet."

The striking tune, popularly used, is not the Handel one, but that by John Darwell, frequently known as "Darwell's 138th" because, amongst Darwell's complete set of 150 tunes (one for each of the psalms), it was the one prepared for the 148th. —F.J.F.



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terson, M.A.

3 p.m., Musical Afternoon. Programme
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4.45 p.m., Church Anniversary Tea.

7 p.m., Evening Rally. L. A. Trezise,
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menical significance.

Pastor Partanen, head of a
"Settlement Work Centre" run by
the Church in Finland, recently
stated in a Finnish paper that a new
and fruitful relationship is growing
between the Church and the workers
in his land. Previously, the Church
made contact with the workers only
through the Christian Workers'
Movement, through the Settlement
Movement, through social work, and
through employers of labor. Today,
the Church is trying to make direct
contacts with the leaders of the
workers' movement.

BIRTH

BEALE (Waterman). — On July
11, 1956, at Ndul Ndui, Aoba, New
Hebrides, to Win and Frank, the
gift of a daughter—Marilyn Anne.

DEATHS

CRUMP. — On July 4, 1956, at
Oakleigh, Elizabeth, beloved sister of
Will Fisher (Glenthompson), May
(Mrs. Dudley, Strathmore), Charles
(Sydney), Alex (Mt. Evelyn).
"Asleep in Jesus."

MERCER. — On July 5, 1956, at
Adelaide, Rose Alice, loved widow
of the late Benjamin, dearly loved
mother of Myra, Stan and Alf. Aged
82 years.

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**Tasman Pioneers—
Joseph Williams**

M. Smith

In the wild colonial times there
were many enforced migrants in the
country, who feared neither God nor
man, and had loose ideas concerning
law and order. In those days there
lived on the steep side of the country
known as the "Ragged Tier," a man
called Joseph Williams.

One year he had a very fine fat
bullock of which he felt rather proud,
and he decided to sell it. One even-
ing he shut it in the yard, intending
to drive it to the Sorell Stock Sales
the next day. He rose early the next
day, intending to get an early start,
but found the gate open and the
beast gone, never to be seen again.

The following Sunday he was in-
vited to a neighbor's place for dinner,
and was served a lovely helping of
roast beef. "Have another helping,
Joe," said the man at the head of
the table. "Thanks," said Joe, "It
is a very nice piece of meat." "Well,
you ought to know," said the man.
"Yes, I do," said Joe, "but I expect
the least I say about it the better,"
to which they all said, "Yes, yes."
They opened a bottle and drank of
its fiery contents, grew merry and
indulged in coarse jokes, and sang
and told tales of the wild colonial
days. Joseph was glad to be excused
and returned home.

Soon after losing the bullock he
found salvation, which so changed
his way of life that, whereas once
he was called "Black Joe," he was
now known as "Holy Joe." Once he
listened to an exhortation based on
1 Cor. 10: 31. After the service was
over he stood on the grass, outside,
talking with others and, being a
heavy smoker, filled his pipe with
strong Yankee Doodle tobacco and
blew clouds of smoke all around.

"My brother," said Stephen Cheek,
"Can you do all this to the glory of
God?" Joseph Williams hesitated a
moment and replied, "Well, no,"
threw down the pipe on the ground,
placed the heel of his boot upon it,
and ground it into the earth. He
then despatched his tobacco the same
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OBITUARY

Harold Saunders.

The church at Footscray, Vic., has lost a valued member in the passing of Harold Saunders, who died on June 2, while spending a few days with his wife at the house at Malmsbury. The end came suddenly, and was a shock to all concerned. Much sympathy is felt for Mrs. Saunders, Joan (Mrs. Manallack) and Ken. We pray God will comfort them all. Mr. Saunders, during and after a course at the College of the Bible, ministered faithfully to the churches at Kyneton and Drummond, Woorinen and Ultima, Coburg and North Williamstown. He also gave very practical assistance to the churches in the erection of new buildings. Following earlier association with the church at Footscray, Mr. Saunders was for many years in membership at Lygon-st., where the family was highly esteemed. After a period of illness, Mr. and Mrs. Saunders were received into membership at Raleigh-st., Footscray, in 1952. Since that time our brother had exercised a splendid ministry as church elder, being much loved by all. We miss his cheery smile and friendly handshake, but we look forward to the day when all who truly love Christ will meet again in the home where there will be no more of suffering or pain. In the absence of the writer, W. W. Saunders conducted the service at the chapel, and also at the grave.—A.E.H.

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