

Murray

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## South Australian Newsletter

### MINISTER MOVEMENTS.

Several changes are pending in S.A. After seven years of faithful and progressive leadership, T. T. Robinson is to leave Cowandilla at the end of the year. To make it worse, he leaves the State!

Another inter-state movement is that we lose A. W. C. Candy from Grote-st., to Subiaco, W.A., in November. His ministry in the city church has been tireless, and the work there is in good heart.

More welcome news is that E. F. G. McIlhagger, of Inverell, is to come to Kilburn early in the new year. In the meantime, A. J. Ingham continues to maintain the leadership at Kilburn.

After five years at Owen-Long Plains circuit, M. D. Williams is to move to Naracoorte-Tarpeena circuit in the South-East.

### BUILDING CONTINUES.

During the last year, no fewer than 12 churches have been engaged in building projects of some kind. Now another five report similar moves.

Fullarton recently opened its new hall. This is a most colorful building, and is a credit to the church. The Sunday paper in Adelaide made a feature of the color scheme used.

Cowandilla unveiled the foundation stone of the new chapel, with G. Whiting officiating. This building is a dream coming true to the church,

for they have waited long years to see it happen.

Naracoorte has just completed a new youth hall and, having done so, promptly sets about doing the same at Tarpeena, at the other end of the circuit.

Flinders Park expects to open their new chapel within a month. This will be one of our prettiest buildings

in the city, and will meet a long felt need.

Other churches already planning are: Edwardstown, Ascot Park, Loxton, Kilburn and Warradale Park. This baby group of under 40 members, and just a year old, held a Temple Day recently, and £275 was given.

The League of 1,000 has just completed its first call for this year, and about £720 goes to Warradale Park as a love gift from this group of wonderful people. The second call is out now, and Ascot Park will be the recipients. In three years the League members have contributed over £3,000 to new work. As this is all in the nature of a love gift, one can see that if every member of the brotherhood shared, then the work of speeding new work would be undergirt in an amazing manner.

### EDITORIAL CHANGE.

Our State paper comes under new leadership as N. S. Moore, B.A., lays aside the editorial pen. Mr. Moore is probably the youngest editor we have ever known, and a worthy one at that. Owing to pressure of duties, he gives up the work, and A. A. McRoberts, B.A., will take up the task. He will also bring a keen mind to the paper, and his original approach will contribute.

### C.M.S.

The work of the Christian Men's Society progresses quietly. The group



F. N. Lee, Vic., who visited S.A. on behalf of men's work.

of business men who are undertaking this work are worthy of the deepest appreciation. They travel wherever they get an opportunity, to face the men of the churches with the challenge of service.

A personal word here shows their worth. Recently they went to one of our larger churches, and talked to an assembly of men. They wondered what the result would be. I was in that church several weeks later, and was amazed to see how the church had divided its men into groups for service. A comprehensive plan has been evolved, and if the local group maintain it, then almost every man in that church will be working.

Plans ahead of the C.M.S. include a Men's United Communion Service, Men's Camps, and at State Conference in September it is hoped that a place on the programme will be allotted to this department.

Maylands church recently fostered a visit from F. N. Lee, and, in spite of dreadful weather, over 100 men gathered to share.

#### OVERSEAS OFFERING.

Indications from this State suggest that the brethren are in favor of the policy of the Overseas Department in opening up new work. Several churches have topped the £100, and the smaller churches are giving well. This is a refreshing sign and indicates that the heart of the brotherhood is good. Many will wish our Overseas Board God's blessing in their planning and pray that at Federal Conference a new peak in achievement will be sought.

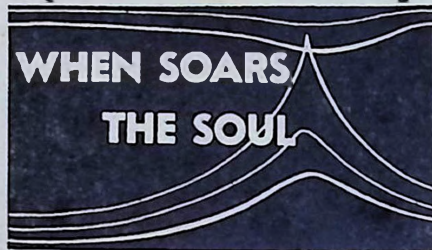
#### HOME CALL OF TWO GREAT MEN.

Will Beller died on July 10, aged 72. He was well loved among us as minister, Youth Director and friend of all. He had a stroke over the previous weekend, and passed away without regaining consciousness. A brotherhood funeral was conducted from Grote-st., where he had been baptised, married and later served as minister. Six ex-youth campers acted as bearers at the chapel, and six preachers assisted. A tape-recording was made of the church service, to be sent to his daughter, Gwenda (Mrs. H. D. Steward), of Wlingi, E. Java.

Charles L. Johnston, of Park-st., Unley, died on July 15, after a sickness which confined him to hospital since his return from the World Convention. He was Treasurer of the General Executive, secretary of Park-st., and friend of youth for many years.

We can ill afford to lose men of their calibre, both making a wonderful contribution to the work in this State, where they will be long remembered.—E. P. C. Holland.

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



A Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, skillful in the use of the Scriptures. He had had some instruction about the Way of the Lord, and he talked with burning zeal, and taught painstakingly about Jesus, though he knew of no baptism but John's. He spoke very confidently in the synagogue at first, but when Priscilla and Aquila heard him, they took him home, and explained the Way of God to him more correctly . . . Remember me to Prisca and Aquila, my fellow-workers in the cause of Christ Jesus, who risked their necks to save my life. . . . Remember me also to the church that meets at their house.—Acts 18: 24-26; Rom. 16: 3, 5 (Goodspeed).

When a proud ship sails the ocean, a monument to man's genius and mastery, we see the pennant gaily streaming from the masthead, a plume of smoke issuing from the stack, a white wave at her bow; and all these make her an impressive and triumphant show. Out of sight, meanwhile, and, unless it stops or falters, out of mind as well, under the water her screw ceaselessly revolves, and upon that, howbeit "out of sight and out of mind," everything depends. The business of religion is in some ways not altogether dissimilar. Revivals are showy things. Flying prelates, here today and gone tomorrow, catch the headlines. Great prophets are rare, and sensational preachers are rockets. Public crusades for righteousness quicken the pulse. The one quite vital and indispensable factor in the situation, however, is the quiet devotion and the faithful witness of ordinary Christian men and women, the routine ministry and services of ordinary churches. Here is the power-house. After all, it is the rank and file who are making history.—D. W. Langridge.

*Not to the strong is the battle,  
Not to the swift is the race,  
But to the true and the faithful  
Victory is promised through  
grace.*



**GORDON R. STIRLING, B. of Canberra, A.C.T., faces squarely issues involved in . .**

A number of readers may wish to have some details about the recent decision of the Federal Cabinet to give State aid to denominational schools in Canberra.

On Wednesday, July 4, a representative of each Canberra church was invited to a meeting in the Cabinet Room with the Treasurer, Sir Arthur Fadden, to discuss the question of Government aid to Canberra church schools. Most of those invited thought that they were being called together to discuss the principle of State aid, and to indicate whether they were for or against it.

The meeting was held on Monday, July 9, and was presided over by Sir Arthur Fadden, who was supported by Senator Spooner and Mr. McLaren, the permanent head of the Department of the Interior. Sir Arthur placed before the meeting the details of a Cabinet decision to give aid to church secondary schools. He then indicated that we were to discuss the detailed working out of this plan as far as it concerned each church. It was then that some of us realised for the first time that we were not there to discuss whether aid should or should not be given to denominational schools; but that the decision to give government aid had already been made, and we were there to discuss the mechanics of its working out.

#### Government's Plan

The plan for State aid to denominational schools in Canberra was presented as follows:—

1. The Commonwealth will contribute to the interest payable on loans raised by the churches after July 1, 1956, to meet capital expenditure on new schools and extensions to existing schools, erected for the teaching of pupils undergoing secondary education.

2. The Commonwealth contribution will be a reimbursement of interest to the extent of five per cent per annum, payable on loans raised by the churches for the above purpose.

3. The maximum contribution payable by the Commonwealth each year will be £25,000.

4. The contribution will be payable for a period of up to 20 years from the date of borrowing.

5. The scheme will apply to a capital programme, amounting in all to £500,000.

In presenting the plan, the following points were made by the three government representatives:

situation. It is well known in Canberra that the Church of England has great financial difficulty in keeping its two grammar schools going. Whether the help offered is the kind the Anglicans need will have to be

schools, the completion of public schools on which work has slowed down for lack of funds, and the servicing of standing public schools.

i. That as the Anglicans are the only non-Roman body with church

# State Aid to Denominational Schools

1. That the Canberra situation is unique, in that the influx of public servants to Canberra in connection with the centralisation of the Commonwealth Public Service Scheme, will put the church schools in a position of being unable to meet the needs of all those, desiring denominational education.

2. That the Government is short of money, and would prefer to pay interest on capital borrowed by private concerns, rather than having to make the capital outlay themselves for education in Canberra.

3. That a third of Canberra children are in church schools (mainly Roman Catholic), and that they should therefore have some assistance.

## R.C. and Anglican Views

The Cabinet proposal met with a very mixed reception, and it could be summarised as follows:

1. **Roman Catholic Attitude.**—Archbishop Eris O'Brien indicated that his Church welcomed the Government offer, and would avail themselves of it in so far as they were able to add more borrowings to their already heavy commitments. The Roman Catholics have already announced extensive plans for future school building in Canberra. It would appear that they would sooner have help with primary rather than secondary schools, and help has only been offered for secondary schools.

2. **Anglican Attitude.**—The Church of England was represented by Bishop Burgmann. He indicated that the Diocesan Council would decide whether help would be accepted or not. He asked a number of questions concerning the working of the scheme, especially in relation to loans already incurred on buildings just commencing, and loans on buildings designed for primary and secondary education together. He also asked whether it was thought that this Cabinet offer would be considered throughout Australia as establishing a precedent for aid to denominational schools in the States. He was told in reply that the Commonwealth was only concerned with education in the A.C.T., which was in a unique

decided by the Diocesan Council, but the impression gathered was that the Church of England was not opposed to State aid for denominational schools, at least in the A.C.T.

## 3. Free Church Attitude

The representatives of the eight other church bodies stood together in strong opposition to any State aid to denominational schools in any form. Their position could be summarised in the following points.

a. The Cabinet proposal was contrary to the cherished and long-standing principle that in Australia, education is free, compulsory and non-sectarian.

b. That the proposal was an infringement of the principle of the separation of Church and State.

c. That although the proposal appeared, on the surface, to be an attempt to give some relief to church schools in a unique and difficult situation, it was in fact the "thin edge of the wedge," to open the way to State aid for denominational schools all over Australia.

d. That Australian taxpayers, on the whole, would be opposed to paying towards religious teaching with which they could not agree.

e. That any shortage of money for education in the A.C.T., and any unique and difficult situation, was not a sufficient reason for the abandonment of principle.

f. That if churches wish to undertake their own education, and if parents want denominational education for their children, churches and parents concerned should be free to have, and to pay for such denominational education. If such churches cannot continue to finance such education, it would indicate that the demand for it does not justify its continued existence or extension, with the use of government funds.

g. That Cabinet should not have made such an offer without consulting the Australian people, or at least their elected representatives in Parliament.

h. That if money is available for denominational schools, it should be used for urgently needed new public

schools, and as these cater for very few children, the Roman Catholics are the only body likely to benefit greatly from State aid in Canberra.

j. That Cabinet be asked either to re-consider the whole question or to submit the matter to Parliament.

## What Can We Do?

Naturally, many readers will see clearly that if this scheme is proceeded with in Canberra, it will open the door wide for a campaign by sectional interests in the States to receive State aid at the State level. Readers will also be wondering what they can do about it. Here are some suggestions:—

1. On this issue, or on any other, we should not descend to sectarian bitterness or recriminations. We must accept the fact that the Roman Catholic section of the community are openly enthusiastic for State aid to church schools, and will do all in their power to get it. It is our job to state the case against State aid to denominational schools fairly and clearly, without clouding the issue with loose talk, wild guesses that cannot be based on produced facts, and rancor.

2. We ought to take every step we can to let members of State and Federal Parliaments know that the Australian people do not want to change from the present system. Cabinet is not likely to persist in a line of action if a large number of members of the Government are sensitive about this being a "hot" issue in their electorates.

3. Action is needed now from Churches, Conferences, church members on School Committees and Councils, from members of political parties and associations, and from inter-church groups. If readers feel strongly about this matter, they should wire their Federal member forthwith. Most Federal members will want to do the right thing, but they will want to know that they have some people behind them who will support them in this issue. But above all, let us keep the fight clean, factual, and unclouded by the extremes of sectarian bitterness.

CHARLES MALIK, as a Christian who was formerly Ambassador of the Lebanon to the United States and a former Chairman of the United Nations Commission on Human Rights, writes with authority on . . . .

# Positive Christianity and Communism

Positive Christianity cannot mean only the Sermon on the Mount. In fact, our difficulties in the world today stem in part precisely from the tendency of reducing so-called "Christianity" more and more to mere moralism. Apart from its essential falsehood, such a reduction cannot withstand the terrific Communist and Eastern onslaught. Positive Christianity can only mean the full plenitude of Christ's will in history, including the life of the humblest no less than of the most exalted person. This implies a certain definite faith with respect to God, to his historical dealings with the children of men, to Jesus Christ, to what happened during Holy Week and especially on that first Easter morning, to the Church and its diverse activities, to the destiny of man, of the Church and of nations, and to the Second Coming of Jesus Christ. If by Positive Christianity we mean anything less than the full life and doctrine of the Church, then the first thing that must be said under the title **Positive Christianity and Communism** is that **Positive Christianity** is something quite superficial, and, therefore, quite likely to be supplanted by Communism.

## Challenge With Christ

Nothing, therefore, is more misleading, more dangerous and more false, than to pose as competing with Communism on Communism's own ground. If all that the Christian, or the Church, says to the Communist, or to the Communist Party, is: "You want social and economic justice?—look here, I want more of that! You want to liberate the oppressed and downtrodden?—look here, I want more of that! You want to raise the standard of living of the masses?—look here, I want more of that! You want to overcome the profit motive?—I, too, want that! You want all men to be brothers, without distinction as to race, culture, nationality and religion?—I, too, have been preaching that! You want the nations and cultures of Asia and Africa to be free and independent?—I, too, want that!"—if that is Christianity's only response to Communism, then Christianity is already Communised! If Christianity cannot put up a higher and deeper challenge than that, then

### EXCLUSIVE!

This article, one of several for which we have been given exclusive reprinting rights in Australia, is one of an international symposium in the July issue of the "Ecumenical Review," which celebrates the tenth anniversary of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

Communism has already won. Communism is the absolute assertion of the material, the economic, the social, the immanent, the concupiscent, the human (in at least one sense of the term), and this assertion cannot be arrested and refuted, except by stepping out of this domain altogether.

The falsehood and superficiality of Communism do not reveal themselves on the human and natural plane; for man, as Dostoyevsky said, can stand and become almost anything. Those who naively wonder how this or that people can stand a Communist regime, with all its oppression and capricious change, have failed to ponder this profound Dostoyevskian truth. It is only the challenge of the revelation of Jesus Christ that can demonstrate how utterly false Communism in its ultimate pretensions is. This is not to say that a Communist properly and sufficiently exposed to the life and faith of the Church will be automatically converted; for the great mystery of freedom leaves the possibility of rebellion, even in face of the full truth, absolutely intact. What is here asserted is only that the concrete knowledge of Jesus Christ, and what he meant and continues to mean in human life, absolutely refutes the dialectical-materialistic metaphysics of Communism.

## Stress Faith's Certainties

On the side of theory and conviction, Christianity must never faint or falter in stressing the truth of which it is absolutely sure. The Communists display a very great respect

for ideas, and the Christians must match them with an even deeper respect. Therefore, to the Communist theory of the infinite perfectibility of man, Christianity must boldly oppose what it knows of the essential sinfulness of man. To the Communist theory that everything about man—his ideas, his hopes, his actions, his attitudes, his institutions—is the outcome of his economic and social experience, Christianity must boldly oppose what it knows of the original potency of the human soul to rise above every social and economic determinism. To the Communist rebellion against history and tradition, Christianity must boldly oppose what it knows of the unity of the human spirit in history and tradition. To the Communist apotheosis of the group, Christianity must boldly oppose what it knows of the essential mortality of all groups (except the Church) and the essential immortality of the individual human soul alone. To the Communist doctrine that truth is a function of the class struggle, and that, therefore, there is no law of nature, Christianity must boldly oppose what it knows of objective truth apart from any class and any struggle, of the power of reason to seek it, find it and be sure of it, and of the natural and inviolable dignity of man. To the Communist dogma that the immediate, visible, bustling, social excitements and achievements of life are all that there is, Christianity must confidently oppose what it knows of the inner, personal life of the spirit, with all its suffering, joy, freedom, creativity, victory, certainty and depth. To the Communist dogma that there is nothing above time and that the immanent process of history embraces everything, Christianity must boldly oppose what it knows of God as the transcendent Judge, not only of the hearts of men, but even of the course of events, and as the living Lord, not only of those who love and fear him, but even of those who hate and resist him. Christianity can quietly and lovingly let the gospel life of the obedient Son of God judge, explain and forgive the rebellious life of Marx, Lenin and Stalin. To the Communist assertion that death ends all, Christianity can confidently oppose what it surely knows of the resurrection of Jesus Christ and of the real, objective, in-

dividual, eternal life vouchsafed us through that event.

It is on its own distinctive ground, on the ground of what it surely knows, has proclaimed, lives for and has flourished under (always of course under and through the Cross), that positive Christianity can and must face Communism. In convicting men of their sin, in affirming the independence of man's will and spirit, in displaying in love the beauty and truth of tradition, in declaring the immortality alone of the Church and of the individual human soul, in stressing objective truth and its knowability by reason, in holding fast to the joyous inner life of the spirit, in proclaiming God as the living Lord and Judge, in preaching the gospel in its fulness, and in bearing witness to the resurrection of Jesus Christ—in doing all this, Christianity has the firmest ground on which it can stand and conquer.

### No Magical Short Cut

This is all on the side of theory and faith. But faith passes into works and life. Who today convicts and moves the Communist? Not the social workers, not the socialist parties of Europe and Asia, not the mighty armaments of the West, not the economic prosperity of the non-Communist world, not even the diplomacy of the West. All these have their own necessary domain of real validity. But since the Communist has also these things aplenty, he is left completely unmoved by their existence across the chasm. What really baffles him and forces him to think is the sight of monks, hermits and contemplatives, the discipline of faith among the faithful, the active potency of the mysteries and sacraments of the Church, the undying appeal of the gospel of Jesus Christ, the power of forgiveness and love upon those who are touched by the Cross.

There is no magical short cut to the salvation of the world. Not by tricks, nor by cleverness, nor by force, nor by negative feeling, nor by catering to the lusts of the flesh, can Christianity answer Communism, but by profound understanding on the basis of the word, the forgiveness and the Cross of Christ. "If I had not come and spoken unto them . . . if I had not done among them the works which none other man did, they had not had sin . . ." Christ transforms the natural man in us into one tormented by, and at the same time, forgiven for, his sins. This is the creation of souls. The Church must, therefore, accept the hatred and persecution of men awakened by Christ to their sin. It must love, serve and pray for them in the power of the Holy Ghost. And it must never lose sight of the fact that, whatever happens, it belongs altogether to another Lord, another kingdom and another destiny.

McEWAN LAWSON answers the charge that . . . .

## "RELIGION IS DOPE"

The word seems to have come from a Dutch word, meaning to dip. At first it meant an oily fluid, then it was used for narcotics in horse doctoring, and finally it became a label for false information which made you doze off, or go sleep-walking. And religion can be that. Early religious practice rarely joined worship to right conduct. You sacrificed a sheep to buy God's favor—and went on cheating your neighbor, or grinding the face of the poor. The practice still goes on. People always prefer magic—rabbits out of a hat—to the hard work of living justly. Reciting a creed is always easier than sacrificial service.

Many have criticised Jesus for seemingly taking no interest in politics or economics, or for never dealing drastically with slavery or war. One of his greatest words has also been grossly weakened and sentimentalised. In English we have only one word to label very different qualities of love. We say "I love nougat," "I love Beethoven." "I love the Rumba," "I love Jesus Christ." The result is that Christ's message of God's love, and of our duty to love others in God's love, has, by being packed alongside Hollywood croonings, become soft and sickly as a liquorice jujube.

But all this reduction of Christ to a sentimentalist, and his message

to dope, is the murder of truth. Jesus was the best friend the poor and needy have ever had. He felt injustice like a sword-thrust, and he was the greatest of revolutionaries. But he went deeper than we do. Three hundred and fifty years before Jesus, the great Greek thinker, Aristotle, listened to a communist orator in the market-place at Athens telling the crowd that, if everyone would become a communist, a lovely world would be born. But, having recorded the incident, Aristotle moved to the deepest human problem. "But what," he writes, "can change the cruel and greedy heart of man?" Jesus began with this radical need for change in human nature. He saw that a new and lovely design for social, economic and international life could only be woven by threads of a new-made and lovely quality in human motives and personality. He recognised the need for a new and better social environment, but he realised (as we do not always do) that even a just distribution of food, and the providing of social security, do not of themselves change the "cruel and greedy heart of man." He called individuals and nations to feed the hungry and clothe the naked; but he taught that to be generous of heart, we have to live in the generosity of God's love, and to receive his life-changing power. Men, for Jesus, needed to be recreated in a divine environment before they could truly produce a new and just human environment.

The message of Jesus Christ, rightly understood and accepted, is dynamite. "These men," they said of the early Christians, "have turned the world upside down." They really meant that they were turning it right side up. No one could possibly describe Francis of Assisi, Joan of Arc, Elizabeth Fry, Florence Nightingale, Abraham Lincoln or David Livingstone as being "doped"—and how much Mary Queen of Scots would have given to send John Knox into coma! It is the bottle of atheism or agnosticism which holds the dope of weariness. Genuine Christianity has always made men dangerously and exquisitely alive. "What did the first frog say?" asks G. K. Chesterton. And his answer holds the essence of Christ's message "Lord, how You made me jump!"—"Christian World."



The evangelistic mission held at Kedron, Qld., for a fortnight, was well attended. Average attendance was over 80, although, during the second week, weather was severely cold. One primary decision and one reconsecration were made. E. McIlhagger excelled himself in faithfully preaching the Word, and was ably assisted by K. Burkhead (Wynnum) as song-leader. Many interested friends were visited before the mission, and came regularly to meetings.

# MISSIONARY NEWS

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

## Christian High School, Baramati

John Bairagi reports progress on the new teachers' dormitories and school buildings. Some lag was experienced because of shortage of building materials, and even labor problems created, because of the demand for skilled builders. New sugarcane factories are going up in the district, and they have prior claims for building materials, and can offer workmen, particularly masons, higher wages.

Speaking of the opening of the High School, he says, "I am starting the High School class in the old building, and when the new building is completed we will shift over. I have secured the teachers for the High School, but accommodation for them will still be a problem. Please pray for this new venture. Now thank the Home Board for all these things. May God's richest blessing rest upon the brotherhood."

Miss Geyer, who continues language studies at Keagoon (Mukti Mission), also has a word about the new High School: "I expect to be coming to Baramati, instead of to Dhond, for the weekends, with the object of getting to know a little more of the people in this place, where I expect to be stationed later. The first class of the new High School, in which I expect to be helping, will be opening in a few weeks' time. Pray for it—for Mr. Bairagi, its Indian Principal—for the first two teachers, and for all its work and witness."

## HIGH SCHOOL TRUST FUND.

We have already mentioned the intention of the Board to create a Trust Fund, in which monies can be held and grants made for the effective working of the school. When Mr. Bairagi was in Australia four years ago, many people gave assurances of help for this new venture. He asks now that this promised help take practical form, as the money is needed forthwith. Some gifts have come to hand, but gifts large and small will be needed to carry out the task successfully. Already the Board has sent monies to India for this purpose.

The Board would urge the brother-

hood not to create for it an extra burden, by having to add the necessary annual amounts to the Indian budget. The work of Dhond Hospital was carried on over the years by special gifts, and there is no reason why the High School cannot be made to function in a similar way.

## Mahableshwar Experiences

Part of the training of new missionaries is to meet missionaries new and old from various countries and religious backgrounds. During the hot season, such experiences are many, because of the numbers who gather. Meeting with new missionaries, who are also studying the language, gives instruction and courage, and friendships are often formed that continue through many years.

Miss Geyer speaks of her recent experiences in the hills—Language Study: "I have just come back to the plains after three months' Language School in Mahableshwar. There were fewer students than last year. I greatly enjoyed fellowship with new missionaries of various countries and Churches. It was an honor, too, to be living with a lady missionary who had served Christ and the young people of India for thirty years, to listen to the exhortations of a very gracious American missionary who has been greatly used by God in a 25 years' evangelistic and teaching ministry, and to meet another who has compiled the Marathi Concordance and now, in his old age, is chairman of the Bible Society Marathi Bible Revision Committee."

Many admire Christ, but don't accept him: "My stay in Mahableshwar was more carefree than that of some others, because it didn't end with an exam. I was just starting on the material for the Second Year exam., which I hope to take in October. One prescribed text book was John's Gospel. The Marathi is comparatively easy, and, oh, how I enjoyed reading it. It was a thrill to me, also, to start writing compositions on gospel topics. It made the day when I could really teach about the Saviour seem a little nearer."

Witnessing for Christ: "Each Wednesday afternoon at Mahableshwar, a friend and I went out with our cook's wife, who used to be a Bible-woman, to a group of houses where some women gathered to listen to the gospel story. They were very friendly

and seemed really to look forward to our coming. They had heard the gospel before. They liked it, and assented to everything that was said. And yet, it hadn't really penetrated their minds, nor captured their hearts. There are thousands, no, millions of Indian villagers just like them. Pray that the Holy Spirit may enlighten them and draw them to Christ."

## "I Believe in God"

As I rode my cycle into Shrigonda recently, a young man, who runs a shop in Poona, alighted from a tonga, and, as we had not met for sometime, he asked me to come to see him that evening. When we met in the evening, we soon entered on a long discussion on God, and fellowship with him. Being a Hindu, he quoted from the Hindu religious books, etc., while I pointed to the fellowship we have with God through Christ—1 John 1: 3, "That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father and his Son Jesus Christ." We discussed at length the matter of prayer, in relation to an idea that he expressed when he said that we should not force God to do what we would like him to do for us. I tried to show him that it was not a case of forcing God, but one of fellowship with God, as a child with a parent, and that God wanted us to fellowship with him, and that he was only too ready to listen and help, as Christ said in John 16: 24, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." After a considerable time he volunteered: "I believe firmly in God, but I don't know what else." He is a good friend, and a well educated young man, with a wife and two children. These contacts, that we have with one another, we hope and pray may lead him into a knowledge of Christ as his Lord and Saviour. —B. V. Coventry, Shrigonda.

## These Also I Must Bring

Dorothy M. Geyer, Baramati.

(a) I met a young temple guide. He said, "There is only one God, but we can worship him under many forms—for he is in all, and all is God." Last year this young man was poor, and inclined to seek a warmer, loving God. This year he was prosperous, and seemed complacent.

(b) The two young owners of a bee farm said much the same thing. "Why do you missionaries speak as though Christianity were the only true religion? And why do you say we are all sinners? We are not sinners . . . we are divine."

"Do you never feel a sense of need, or dissatisfaction with yourself?"

(continued at foot of next column.)

# WOMEN

FEDERAL ACTIVITIES

## Interstate News

### SOUTH AUSTRALIA.

The July meeting at Grote-st. chapel opened with a devotional session, led by the Beulah Road church ladies. Mrs. Braddock brought the message, taking as her subject, **Be still, and know that I am God.** When we pray to God, and we are anxiously awaiting the answer, we must be patient, and in quietness, wait for God to answer in his own time. Mrs. Wood brought a message in song.

The President, Mrs. Kruger, welcomed all to the meeting; there was a record attendance of 140. The Auxiliary expressed pleasure in the knowledge that the Govt. has banned midnight picture shows. £1/1/- was donated to Royal Flying Doctor Service. General Conference has again requested us to arrange hospitality for visitors to Conference in Sept. Mrs. E. Hollard is to convene this.

Both the Home and Overseas Mission Depts. announced that they had

had a record year, financially. The women have given £314 and £404 respectively to these Depts., and we give thanks to God for such a wonderful achievement. The newly-formed Aborigines Dept. this year has done a grand work, under the leadership of Mrs. Riches. £87 has been spent on curtains and bedspreads for the Carnarvon Mission, and over £30 raised for this work. It was reported that some of the older girls at Carnarvon are attending dressmaking classes.

Mrs. Whiting led in the missionary prayer.

The Social Service Dept. reported a visit to Finsbury Migrant Hostel, where they provided the programme. This month is the annual S.A. Alliance Fair, and again we are responsible for the cake stall. During this month there is a street day appeal for Kindness Week, and many of our ladies are assisting in this way. The Churches of Christ Choral Assn. planned a concert at Unley, with proceeds for Hospital Chaplain Fund.

The C.W. Fellowship Committee reported that the training for service meetings held last month were well attended, and much help was gained. The National Council of Women request any children's clothing to be sent to Northfield Mental Hospital, as the need is urgent; our Dorcas Supt., Miss Mann, will handle this for us.

At the Women's United Church Association musical "At Home" in the Adelaide Town Hall, our ladies were to assist with afternoon tea, as usual.

The Prayer Meeting Committee reports a number of homes visited; a good work is being done among the aged and shut-ins.—L. F. Hollard, Asst.-Sec.

### VICTORIA & TASMANIA.

Christian Women's Fellowship Council meeting, held July 6, at 11 a.m., was attended by 122 delegates and others, with Mrs. Randall, President, in the chair. The devotions were taken by Mrs. Thodey.

Mrs. Ward, of Social Service Committee, advised that our churches are represented on the Overseas Students' Co-ordinating Committee, and gave some information about the work being carried on by them.

Mrs. Lloyd, of the Missionary Committee, gave details of some articles

of clothing needed for Aborigine Missions in W.A. Unbleached calico tea towels; for girls, aprons with bibs and no frills for 7-9 years; Princess style flannel or flannelette petticoats—no buttons or hooks; bloomer-type pants, with elastic at top and in legs. For boys, pyjamas 6 to 11 size—particularly pants, as there are more than enough coats—for the smaller boys, elastic tops; older ones have usual style with elastic instead of cord—these knot!

Mrs. Williams brought report from sub-committee planning for Missionary Home. All were urged to plan and work to raise money for this building; after discussion re a day on which to bring gifts, it was decided that this matter be left in the hands of the Committee, and a report be brought to next meeting.

The remainder of the meeting was given over to the revision of the Constitution. This task was not completed; further discussion was left to a later meeting.—B. L. Williams, Sec.

### NEW SOUTH WALES.

Frank Roberts, of the N.S.W. Bible College, was speaker at July Women's Conference meeting, held at City Temple on Friday, July 6. Mr. Roberts brought a challenging message on the crises we experience in our Christian life, and also gave his own personal testimony of how God had brought him to a knowledge of his love, and the way in which he had led and guided his life towards training for fuller service at Woolwich.

Mrs. R. H. Wakeley, President, was in the chair for the meeting, and the devotional session was led by Mrs. Smith (Kingsford), with Mrs. Lovell, also of Kingsford, bringing the message.

It was with deep regret that the resignation of Mrs. C. Saxby as Corresponding Sec. of our Women's Conference was received. Mrs. Wakeley expressed deep appreciation to Mrs. Saxby for the wonderful way in which she had served over a number of years.

Mesdames Leach, Roffey, Wakeley, Stephenson, Hall and Corlett were appointed as delegates to Federal Women's Conference.

Miss Bell, Conf. Treas., presented a Financial Statement for the past three months, and reported that the Budget is ahead of this time last year, also that 28 of our women's groups have become affiliated with the W.C.W.F. thus far.

Sisters were reminded that goods for the Mission Boxes for Overseas work will be received at City Temple, on Friday, Aug. 3.

There were 85 sisters present, representing 27 churches.—B. Wylie, Rec. Sec.

"No. At least, hardly ever, and if we did, our holy books would tell us what to do."

(c) Four village women sat listening as our cook's wife told us a gospel story.

"There is only one God," she said. "Yes, he made us, and he made the world."

"We are all sinners," she said. "Yes, we do bad things, and he feels badly."

"We all deserve to be judged."

"But he loved us and gave his son to save us."

"Yes."

They listened spellbound.

"Now he wants you to love him and follow his way, and give up serving other gods."

"Yes, Yes."

They have heard the gospel often. They say, "Yes," and, in a way, they mean it. Yet it has not really penetrated their simple minds, nor touched their hearts and lives.

(d) I was sitting in a third class railway compartment talking (or mainly listening) to a woman and her children. Suddenly, from the seat opposite, a man's voice said in fairly good English, "Are you a missionary? Can you give me any Christian books? I want to learn about Jesus Christ."

Pray for these people and for the millions of whom they are typical.

# here and there

A telegram on July 16, from R. Pritchard, minister of the church at Shenton Park, W.A., reports that there had been 17 decisions and nine reconsecrations to that date, in the Bond-Marlow tent mission with the church.

Fifth anniversary of the church at Canberra was held on July 8. Guest speaker for the morning service was R. Rugendyke, evening service being conducted by the minister, G. R. Stirling, B.A. Fred Horsey was song-leader, soloist was Tom Hore (Presbyterian), and accompanist, W. H. Clark (Methodist). A very enjoyable fellowship half-hour after church was held, featuring further items by the visitors, followed by cup of tea and biscuits. 92 broke bread for the day, total attendance being 143 adults and 43 children.

The church at Surrey Hills, Vic., in announcing that Howard Earle has tendered his resignation as minister as from January next, expresses appreciation of his fine ministry during nine years of service. R. V. Longthorp, now with the South Yarra church, will succeed Mr. Earle at Surrey Hills.

South Australian churches are being invited to have representatives at their Second Unity Camp, to be held at Longwood Aug 17-19, inclusive. The first such venture last year encouraged the holding of a similar camp in Victoria earlier this year, with Principal E. L. Williams as lecturer and discussion leader. Mr. Williams will be guest lecturer at Longwood in August.

W. Giezendanner has entered the 10th year of his ministry with the church at Wynnum, Qld. The work is progressing in the district, and increased attendances at services have been recorded. G. McKelvie (Conf. Pres.) was present on July 15, and addressed the morning meeting.

As requested by resolution from the 1956 Vic.-Tas. Conference, the Executive Committee has called a general meeting for Monday, July 30, at 7.45 p.m., in the Lygon-st. chapel, to provide opportunity for discussion on Congregationalism in the New Testament. Arrangements have been made for R. T. Pittman to introduce the matter, presenting the Biblical material upon which a conclusion

could be drawn. Then the two speakers to follow—L. G. Burgin and L. E. Snow—will each speak on Congregationalism in the New Testament As I See It. Following this, there will be a brief period of relevant questions.

F. E. Buckingham, who retired from the full-time ministry following the conclusion of his service with the church at Ormond, Vic., has agreed to conduct an interim ministry with the East Kew church, commencing on July 29.

Victorian and Tasmanian C.W.F. monthly Council meeting will be held in the Lygon-st. lecture hall on Aug. 3, at 11 a.m. Leader of devotions will be Mrs. W. Thomson; an address on Indonesia will be given by J. Webb. Mrs. Marris will be in charge of the creche.—B. L. Williams, sec.

Nearly 200 people from all parts of the metropolitan area, Perth, W.A., and from country centres, attended a farewell to R. Raymond on his retirement from the ministry, after having served Australian Churches of Christ for more than 40 years. More than thirteen of them were with the church at Subiaco, which greatly regrets that health reasons have compelled his retirement. The chairman of the Church Board (J. Gordon) presided, and those present included the Mayor (J. Abrahams), who expressed appreciation of Mr. Raymond's services to the civic activities of the community. C. J. Robinson, Past President of Conference, and R. Brittain (Preachers' Fraternal) also spoke, while Miss C. Taylor presented Mrs. Raymond with flowers and a vase from the ladies of the church. Presentations included wallet of notes from the church, radio chair for Mr. Raymond (Youth Council) and one for Mrs. Raymond (church), and books of music to their son, Ron, of whose work as organist, C. M. Nelson voiced appreciation. The church choir and Mrs. Gwen Marshall provided items, and a buffet supper was later enjoyed by all. Mr. Raymond will continue to help, where possible, those churches needing preaching assistance.

Prior to the morning service at Ormond, Vic., on July 15, the secretary, A. J. Knee, welcomed to the

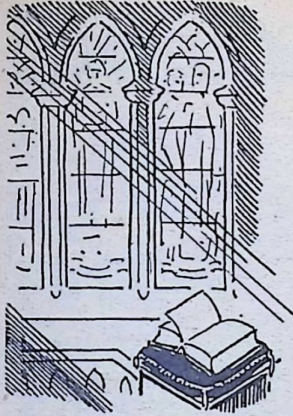
meeting, Mrs. Henry, senr., and members of her family and grandchildren, some of whom travelled from interstate to be present. Mrs. Henry, on behalf of herself and family, then presented a pulpit as a gift to the church.

The work in Geraldton, W.A., has been blessed by five confessions during the past six weeks. The week of Happy Hour sessions once again proved a great success. Average attendance was 106, with a total enrolment of 210. These sessions were conducted by George Smith, from Cottesloe, who also conducted a week of special meetings, at which messages and solos were much appreciated. The members have now raised £275 for the Building Fund, and the new chapel has now reached the stage where the outer walls are complete and roofing has commenced.

The church at East Kew, Vic., has congratulated Dr. Jean York on receiving her Diploma of Anaesthesia in Sydney, and Norma Corrie, who has passed her Nursing examination.

Wangaratta chapel, Vic., was packed on July 13, when the church met to farewell its preacher, R. J. Anderson, Mrs. Anderson and family, prior to their removal to Wollongong, N.S.W. Representatives of Ministers' Fraternal, Convention Fellowship, North-East C.E. Union, schools and local organisations were present, and expressed thanks for the preacher's services. Each church auxiliary voiced appreciation and presented gifts. Mr. Bradbury, M.L.C., spoke highly of Mr. Anderson's stand for truth and righteousness in the town. Church sec., I. Jackel, presented Mr. Anderson with a writing desk. Several items were presented during the evening, and supper was served. Mr. Anderson feelingly responded to the many expressions of thanks and goodwill. The church praises God for the ministry of Mr. and Mrs. Anderson in Wangaratta, for the good done for the town, and guidance for the church.

Church reports occasionally carry references to special ministries to the "shut-ins" of a congregation. According to the British Weekly, there is a Shut-Ins Day Association which, though of Canadian origin, is now an international organisation with contacts in the United States, France, Scotland and England. The Association's object is to encourage the active remembrance of the physically handicapped throughout the world, and it appeals to churches and organisations who know of "shut-ins" to arrange for them to be visited, or to receive gifts of flowers or books on what it calls "their day"—normally observed overseas on the first Sunday in June.



## Sunday, August 5

### OLD TESTAMENT

Psalm 146.

#### Summary.

In this Psalm, God is revealed as the unfailing Deliverer. In the first part of the Psalm we are told that God alone can be trusted, for men (no matter how good) are all prone to fail. Then, from v. 5 and onwards, we see Almighty God as Creator, Judge, Deliverer, and King. From beginning to the end, the theme of this Psalm centres in the happiness of those who put their trust in God (because of his character, and his works). This is the song of a man with a happy heart.

#### Explanatory Notes.

"Praise ye the Lord" (v. 1).—"The long-drawn music of the Psalter closes with five Hallelujah psalms, in which . . . themes of praise are peeled forth . . . This is the first of the five" (McLaren). "Marvellous is it that man is not always praising, since everything amidst which he dwells is continually inviting praise" (Gregory the Great).

"put not your trust in princes" (v. 3).—"His theme throughout is that over against God, men, even the greatest of them, are in the human situation a poor source of hope and help" (Taylor).

"in whom there is no help" (v. 3).—"According to McLaren "he has no salvation" is the literal meaning of these words. T. W. Davies says that the word "help" is usually rendered "salvation," meaning "a state of being set at large."

"his breath goes forth" (v. 4).—"In the R.S.V. this appears as "when his breath departs, he returns to his earth." Commenting on this, Taylor says: "According to the divine decree of Gen. 3: 19; thus he can guarantee no permanency to his plans or purposes, and all that one may have hoped for in him goes

# THE LIVING WORD

## Studies on the planned Sunday morning readings

to the dust with him. But there is One on whom men can set their hopes with confidence."

"happy is he" (v. 5).—"Translated 'blessed' in Psalm 1: 1. The Hebrew word occurs 25 times in the Psalter, but this is its last occurrence" (Davies).

"the way of the wicked he turneth upside down" (v. 9).—"The verb means 'to make crooked': the sense is 'God causes the wicked to reach a goal which they have not in view: they seek happiness, but the way they walk in is made, by divine overruling, to issue in misery'" (Davies).

#### Suggested Theme.

#### "WHERE TRUST BELONGS."

**Introduction.**—In a troubled world like ours, it is a good thing to have our sense of values right. In Ps. 146 we are shown where our trust should be focussed, for God is revealed as the one-unfailing Deliverer. This old Hebrew hymn begins with

**I. A WISE DECISION** (vv. 1-2).—Here is a man who has determined that so far as worship and praise are concerned he has a life-time vocation. Then follows

**II. A SENSIBLE ACTION** (vv. 3-4).—The Psalmist knows where trust belongs. There are times in life when even the best of men are not able to help us. He is a man of vision who recognises man's limitations. Next, we observe

**III. A HAPPY EXPERIENCE** (vv. 5-9).—The really happy man is the one who is conscious that God is with him, to help him (v. 5). This God who enters into the lives of his people is the great Creator (v. 6), Judge (v. 7), Deliverer (v. 7), Helper (vv. 8-9), and Sovereign (vv. 9b-10). It is in him that our trust belongs, and when it is there, we are of all people the happiest. Finally, we consider

**IV. A SPLENDID REALISATION** (v. 10).—"When a man really trusts God he suddenly realises, with joy, the fact of the eternal sovereignty of the One he worships. Then once again will his heart be filled with praise.

**Conclusion.**—From the history of the past, from the experience of God's people, from the clear teaching of the divine word, we are left in no doubt as to where trust belongs.

### NEW TESTAMENT.

Hebrews 13: 15-25.

#### Summary.

Heb. 13 closes with a personal note. The two acceptable offerings of thanksgiving and service by sharing are mentioned. These are followed by a statement on Christian

leadership, with a request for prayer on behalf of those in authority in the Church. Then comes a very lovely pastoral prayer, and some intimate personal greetings, closing with a very beautiful benediction.

#### Explanatory Notes.

"let us offer" (v. 15).—"Christ, having offered himself once for all as the great sacrifice of atonement, the only sacrifice Christians can now offer is that of thanksgiving (cf. Ps. 116: 17; 1 Pet. 2: 5, 11)" (Dummelow). It has been pointed out that the sacrifice of praise or thanksgiving had been the highest form of peace-offering under the Levitical Law. See Lev. 7: 12; 22: 29.

"pray for us" (v. 18).—"The first personal note of the Epistle. Hitherto the writer has kept his personality in the background. Now he pleads for the readers' prayers" (Andrews).

"brought again from the dead our Lord Jesus" (v. 20).—"The first and only direct reference to the resurrection of Jesus in the Epistle occurs in this phrase" (Andrews).

"the God of peace" (v. 20).—"That is, the God who makes peace. See Rom. 15: 33; 16: 20; 2 Cor. 13: 11 and Phil. 4: 9."

"our brother Timothy" (v. 23).—"The reference to Timothy suggests that he and the writer were colleagues in the work of the Christian ministry."

#### Suggested Theme.

#### "THEY ARE MEANT TO GO TOGETHER."

**Introduction.**—Real Christian living of the best kind lays great emphasis upon a pair of practices which go hand in hand. There is first of all

**I. PRAISE** (vv. 15-17).—This is an attitude which takes in the whole of life. In true Christian praise there is (a) lip profession (v. 15), for we must lift up our voices in thanksgiving to God. But something deeper is required, too, for there must be (b) life proof (vv. 16-17). The evidence of our praise's value lies in our service for God, and our obedience to him. Then there is, secondly,

**II. PRAYER** (vv. 18-25).—Here is a plea for prayer (v. 18), perfection attained through prayer (vv. 20-21), and a parting beautified by prayer (v. 22). Prayer changes things—and people.

**Conclusion.**—In the radiant adventure of Christian living, let us never forget that there are two things that are meant to go together—praise and prayer. Do we find it so?



# INTERSTATE CHURCH NEWS

## Discipleship

- Mr. and Mrs. J. Higgins, Wangaratta, Vic.
- Mr. Doyle, Shepparton, Vic.
- Mrs. Bannerham, Robert Morris, Peter Maddern, Albert Park, S.A.
- A. Emery, Montrose, Vic.
- Mrs. Croskell, Beverly Hocking, Frankston, Vic.
- Robert Sill, Sandra Molley, Robert Lewis, Rex Neil, Edward Morley, Chelsea, Vic.
- Russell Wolff, Wynnum, Qld.
- D. Edson, D. Galliford, J. Marriott, A. Simpson, Croydon, S.A.

## Membership

- Miss M. Kappler, from Cheltenham to Albert Park, S.A.
- Mr. and Mrs. K. Bowes, from Unley, S.A., to Canberra, A.C.T.
- Mr. and Mrs. R. Bolduan, from Cheltenham, Vic., to Canberra, A.C.T.
- Mr. and Mrs. F. White, to Canberra, A.C.T.
- G. Smith, from Maylands to Beulah Road, S.A.

## Marriage

- Dorothy Jordon to Max Taylor, Shepparton, Vic.
- June Bollman to Neil Raby, Wynnum, Qld.
- Ivy Sheriff to Russell Wolff, Wynnum, Qld.
- Beris Cooper to Evan Furlonger, Albion, Qld.

## Fallen Asleep

- Mr. Grigg, St. Arnaud, Vic.
- Mr. Robinson, senr., Rockdale, N.S.W. (late of W.A.).
- Mrs. Mayall, Frankston, Vic.
- Mrs. Mercer, Grote-st., Adelaide, S.A.
- Miss M. Young, Lygon-st., Carlton, Vic.

- Mrs. O. Rowe, Collins-st., Hobart, Tas.
- Miss A. Sugars, Grote-st., Adelaide, S.A.
- Will Beiler, Grote-st., Adelaide, S.A.
- John Galletly, Carnegie, Vic.

## Australian Capital Territory

Canberra (G. R. Stirling, B.A.). — 132 scholars attended B.S. on July 8. Visitors at services during day were R. Hone (Blackburn, Vic.), D. Chandler (Boronia, Vic.), L. F. Barker (Pendle Hill, N.S.W.), J. Blankley (Balgowlah, N.S.W.), Mr. and Mrs. T. Hore and W. H. Clark. Church rejoices in reception of six members by transfer from other centres. C.Y.F. averages 25 present, with meetings arranged and conducted by Y.P. themselves. At youth service, on July 1, Ray Storey led, Pat McEwan and Bob Jackson read, Rae Bowes was soloiste, and Gwen Moignard and Warwick Ongley gave talks. Bible Class, led by Keith and Rae Bowes, averages 17 present, and has vigorous discussions on C.Y.F. book. 79 broke bread on 15th, with 103 at B.S., and 52 at youth tea, prior to film service featuring **Frontier Parson Reads the Bible.**

## Tasmania

Collins-st., Hobart (H. W. Street). — All auxiliaries have continued in active service. Attendances have remained good, despite bleak weather. Y.W.F. has conducted annual meeting, and elected Sis. M. Holloway pres., and Sis. W. Duro and D. Davis, vice-pres., Sis. J. Vogel, sec., and Sis. G. Dixon, treas. At July meeting, Mr. Stratton addressed Y.W.F. on **Marriage Guidance.** Explorers paid interesting visit to The Mercury printing office, and Men's Fellowship spent an evening debating on subjects of general interest. 14 members of Margaret-st., Launceston Youth Fellowship visited us over weekend of July 1. They played bat-tington, and joined in services and special youth tea. P. Stacey is back in fellowship after his accident. Church has extended its sympathy to L. Gairns, in his recent bereave-ment. On July 5, Mrs. O. Rowe re-ceived her Home call, after an ex-tended illness. Sympathy is extended to Mr. Rowe and family in their great loss.

## Western Australia

Lake-st., Perth (D. R. Stirling). — Attendance of some visitors at gos-pel services during the month in-

dicates response to efforts being made to increase church's witness in district. At these services, a series of messages has been delivered on the miracles of Christ, and copies of John's Gospel were handed to all visitors. Between 95 and 100 people enjoyed time of fellowship at church tea and film evening on June 29. A. M. Bell welcomed all newcomers, and invited them to join in other church activities. Visiting speakers at morn-ing services have been Messrs. A. J. Griffiths, R. Vincent and Payne. Mr. and Mrs. Payne are visiting from Echuca, Vic. Church has also enjoyed fellowship with Mrs. McGregor (Oak-leigh, Vic.). Clothing for Carnarvon and Norseman Missions has been sent by Dorcas and Women's Fellow-ship. Midweek prayer meeting was held at home of Mrs. Panton.

## Queensland

East Ipswich (R. Hilford). — About 50 attended social evening arranged by Fellowship Committee on June 30. On July 8, Mr. Andrews (B.&F.B.S.) paid a visit. Fellowship tea was arranged, and after speak-ing at gospel service, he showed film, **The Great Invasion**, depicting work of Lutheran Missions in New Guinea. C.W.F. celebrated 33rd birthday with luncheon on June 27. Mrs. Dyer (Cong. Union) was speaker, with about 100 ladies attending. Alan Hilford has received news of trans-fer to Laidley, to take effect in Aug. Preacher recently, attended confer-ence of senior Army Chaplains at Wagga, N.S.W. Church was pleased to see Mrs. Armstrong back on July 1, following four weeks' hospitalisa-tion. Suffering from effects of a fall, Mrs. Reeve, senr., is at present in hospital in Brisbane with a fractured hip. Mrs. Reeve is mother of E. Reeve, church elder, and has cele-brated her 95th birthday. Recent visitors included Mr. and Mrs. McKenzie (Prospect, S.A.), Mr. and Mrs. P. Green (Ann-st.), Mr. and Mrs. Lebitzer (Bundamba). F.M. offer-ing to date amounts to £32.

Kedron (F. Langford). — Services are well maintained, and recent a.m. attendances are over 90. Mr. Trud-gian (Brisbane City Mission) gave very interesting programme at mid-week fellowship, to very appreciative audience. J.C.E. capably conducted an evening service, and films, **Young, Strong and Free**, and **In His Name**, were screened. Two new teachers, Misses Sampson, have been added to B.S. staff. Some scholars sat for B.S. examination, conducted by Y.P.D. Interstate visitors have been at meet-

ings, and substantial gift was given by Les. Brooks and Son toward Building Fund.

**Stafford (F. Langford).** — Happy Hour, conducted by Y.P.D., was well attended. Average was over 100 mark, and some new B.S. contacts were made. M. Wood recently conducted gospel service. Teachers did visitation amongst parents of B.S. scholars. Interest is still maintained in auxiliaries, and work continues to show quickening of interest. Mrs. Walters is assisting kinder dept.

**Albion (G. J. Andrews).**—Mission was held during June, with S. W. Vanham as missionary. Women's Fellowship conducted sewing day at home of Mrs. Burdeu. Teachers' Fellowship rally was held on July 1. Men's Society enjoyed bowls evening at Aged Christians' Home on June 26. An "all girls" night for past and present club members was held on 29th. Y.W.F. made felt toys at their meeting on July 9. Y.P. enjoyed barbecue on 14th. Record offering of £135 was received for overseas missions.

**Toowoomba (R. C. McKenzie, B.A., and G. Gibson).** — Teachers' tea was held on July 16, and R. McKenzie gave talk on **Qualities of Leadership.** After tea, K. Horne (Youth Director) showed set of audio-visual films on various activities, to teachers and church members. Training classes for all interested in preaching are still being held monthly at manse. An effort is being made by Margaret-st. Ladies' Fellowship to form a Fellowship in Crown-st. district.

## New South Wales

**Rockdale (A. B. Clark).** — On June 24, chapel was decorated with gladiol, supplied by Mrs. Crosky in memory of her father (Mr. Robinson). First family night was held on July 7, and was great success. 90 were present, including many who do not regularly attend meetings. Mrs. Milne was speaker at Women's Fellowship on June 27. At Men's Fellowship, on July 12, there were about 25 present. Dr. R. Miller (Burwood) was speaker. There is improvement in attendance of B.S. Church services are well attended, with many Y.P. present there. A. W. Stephenson (Woolwich) was morning speaker on July 15.

**Albury-Wodonga (F. Leivesley).** — Attendances have been affected by bitter weather, and much sickness amongst members. Mrs. Sproule, senr., and Miss Edna Lobbe are both convalescent, after a number of weeks in hospital. Boys' Brigade and Good Companions continue to grow in numbers. Boys from 6 to 10 years meet as Christian Commandoes, un-

der leadership of F. Leivesley, assisted by Max Winch. Y.P.S.C.E. has attendance of 20. Senior C.E. societies have been inaugurated at Albury and Wodonga. Wodonga group plans to meet on 1st and 3rd Thursdays of each month, with F. Leivesley pres., S. Winch vice-pres., and Mrs. Ray Anderson sec.-treas. Albury group will meet every Thursday night, and plans series of cottage meetings, incorporating weekly prayer meeting of church, with F. Leivesley, pres., F. Phipers, vice-pres., and Mrs. A. E. Combridge, sec.-treas. Many new scholars from Dutch families in North Albury-Lavington area have boosted B.S. attendances. Record attendance of 112 on July 15 included 32 at Wodonga. The five Wodonga teachers entertained pupils at tea on 15th, prior to special children's service at 6.30 p.m. Wodonga Ladies' Fellowship made and presented to B.S., banner for use in B.S. activities. Albury Y.W.F. had as recent guest speaker, I. A. Paternoster. Church was uplifted by recent visit from R. Greenhalgh. 2,000 bricks have been made, and plans are now in hand for pouring foundations of new youth hall.

**Holroyd (K. Crawford).** — Church rejoices in five decisions over last six weeks — three primary, one membership, and one reconsecration. I.C.E. has been adopted by Epping C.E., and membership has increased by eight in last month. **Redex Trial** in B.S. has resulted in 12 new scholars in three weeks. D. Holmes (Woolwich) is assisting in work, particularly in visitation.

**Kurri Kurri.**—On July 1, G. Brown (Bankstown) gave inspiring messages at morning and evening services. Nance Marley and Grace Hunter gave messages in song. Messages were given on parables at Sisters' Guild meeting. Church Bible Class meets every Thursday night, led by Tom Wotherspoon. Speakers during past month have included J. Adamson (Merewether) and B. Munro (India). Mr. Aird (Convention President) and Mrs. Aird have been visitors.

## South Australia

**Albert Park (E. P. C. Hollard).**—Attendance of members and non-members is keeping up well, average for two weeks being 92, morning and evening. On evening of July 8, two lads confessed faith in Jesus Christ. These, with three others, were baptised on evening of 15th. At morning service of 15th, one was received by transfer. At evening service, one adult made her confession. G. Cox spoke at morning service on 15th. Y.P. are very active in Junior and Y.P.C.E. and Y.W.L., and now have started table tennis, and plan to play basketball.

**Beulah Road (G. W. Wood).** — During June, church rejoiced at three decisions for Christ and seven reconsecrations. Meetings are well attended, despite wintry weather, with morning average for June, 91, and evening, 87. Feature of gospel service is pre-service prayer meeting, with attendance of 25. Average weekly offering for June was £29/18/7, and F.M. offering amounted to £55. Interior of chapel has been painted and Y.P.S.C.E. is working for new carpets. Efficiency campaign has been introduced in B.S., with increased attendance and six new scholars in month. Bible Study Group has commenced on Saturday night, with 13 Y.P. attending.

**Forestville (W. A. Russell).** — Attendances at meetings have been well maintained, in spite of sickness. Work amongst Y.P. is an inspiration. Between 40 and 50 Endeavorers meet each Sunday morning. Most of I.C.E. are church members, who are very interested in work of church. Recently, 20 members of I.C.E. conducted meeting at Albert Park, where C.E. has been formed. Attendances at B.S. are consistently good. School is practising for anniversary. Successful J.C.E. social was held recently, with 40 juniors in attendance. Brian Cutts is supt. of the society. F.M. offering, including duplex, amounted to £102.

**Fullarton (A. W. Morris).** — At morning worship on July 15, A. W. Morris preached in interests of the B.&F.B.S. Two Y.P. received right hand of fellowship, following their baptism previous week. H. R. Overland's mother was called Home during week, at age of 90 years. Sympathy is extended to family. There was fair attendance at 6.30 p.m. prayer meeting, followed by song service prior to the gospel meeting. Choir rendered an item, and Jennifer Outlaw sang a solo.

**Norwood (P. Woolford).** — Record attendances marked successful B.S. anniversary. A. McRoberts spoke in afternoon, and I. Chivell in evening. Mr. Dix capably assisted in training and conducting scholars. At fellowship tea, over 100 sat down to well prepared meal. B.S. has launched competition, **Mobilgas Trial.** For next ten weeks, school is aiming to increase membership by 100%. Boys' Brigade work is responding to new interests, with increase of over 20 in last month. Dorcas ladies visited Rest Home on June 27 and presented an interesting meeting to ladies. Mr. and Mrs. Anderson have visited during month, representing Foreign Mission work. At monthly church parade of youth activities on July 1, record number of Y.P. attended. At after-church fellowship, film, **Daniel in the Lions' Den,** was screened.

Ascot Park (H. Cave). — Church has combined with Edwardstown to produce weekly Circuit News, which has proved very useful. Special efforts are being made to contact non-members in district by gospel services, which were commenced last month in temporary hall, and by personal visits to the many people who have been contacted; a visitation committee has been appointed to arrange this. Mrs. Bayly (Ringwood, Vic.), who is now living in district, has been visitor at recent services. J.C.E. has been formed, with S. Bull, supt.

Grote-st., Adelaide (A. W. C. Candy). — Attendances have been very good throughout winter months. Four were baptised on June 24, two ladies from Salvation Army (who have returned to their usual fellowship), and a man and wife. One young man from Adult Bible Class made his decision on July 8. Three elderly members have passed to be with the Lord, and are lovingly remembered. F.M. offering will reach £300, with inclusion of duplex offerings. B.S. is conducting Olympic Games campaign, which is proving successful.

Croydon (W. N. Bartlett). — Church has celebrated its 45th anniversary. Campaign of Visitation Evangelism has been carried out in conjunction with this. While members were out visiting, prayer meetings were being held in the chapel to support them. On July 8, anniversary services were held. Meetings were packed, and two young men made their confession. Temple Day offering was taken to help pay for manse, and £176 was received. Later, two loans totalling £60, were converted to gifts. On 11th, annual business meeting was held. Dedication service for elders, deacons and deaconesses was held on morning of 15th.

## Victoria

Ascot Vale (C. Perkins). — Meetings are keeping about average and messages of C. Perkins and F. Morgan are most helpful. There is much sickness among members, Mrs. Wittick, Mrs. W. Brown, Mrs. Thomsen, and Miss Burns being ill. We rejoice that Miss Brown is again well enough to attend services. Mrs. Greenwood and Mrs. Patterson are greatly missed from services. Adult Christian Fellowship is having good meetings, and great interest is shown by each member, who, in turn, takes leadership. W.C.F. celebrated 30th birthday; Mrs. Randall was guest speaker. Mrs. McCallum presented Mrs. Moncur (foundation member) with spray of flowers. Ladies held a successful street stall, and raised £24. Money is used for various charity purposes. Ron Sterling and Robert Wittick are

doing good work as leaders of Young Explorers' Club.

Bayswater (R. Ryall). — At annual business meeting, all retiring officers were re-elected, with addition of F. Finger. Reports from all auxiliaries showed work to be in very strong condition. I. Smith (Balwyn) recently addressed morning meeting. On July 8, a film service was held, when films concerning Amsterdam and Evanston were screened, and a recording of Dr. Visser't Hooft was played. Attendances are keeping up well. Y.P.S.C.E. attended C.E. rally, held in Ringwood chapel on 10th.

Frankston (E. Sanders). — Church has embarked on Crusade campaign. E. L. Williams, M.A., gave address at official opening of campaign, which commenced with church dedication service. Attendances are being maintained at morning services, but evening service attendances are only fair. Miss Ellis was given privilege of cutting birthday cake, when W.M.B. visited Dandenong for celebration of W.M.B. birthday there. Chills and ills are affecting several members. Y.P. are active, and take keen interest in their own depts. and church services. J. MacKenzie has been forced, through indisposition, to relinquish positions of K.S.P. chaplain and B.S. supt.

Montrose (K. W. Draney). — Y.P. conducted youth service recently, at which I. Mackey (Emerald) was visiting speaker. One confessed Christ at the service. On July 5, Kappas and Phi Betas combined for Kappa birthday meeting. On same day, Ladies' Fellowship visited Wonga Park for combined meeting. Baptismal service was conducted on evening of 8th.

Red Hill (J. Sutton). — The Brown and Morrison families were amongst many visitors at morning service on July 15. Seven Y.P. were received into membership. Church business meeting was held in afternoon. Officers elected were: N. Brown (sec.), M. Wright (treas.), V. Holmes, C. White, J. Kirby, S. Prossor, B. Prossor; auditors, W. Torney and B. Prossor; B.S. supt., J. Kirby.

Shepparton (D. A. V. Thomas). — Recently formed evening group of C.W.F. is proving real time of blessing, both in numbers and fellowship. Happy evening was spent at kitchen tea given in honor of Max Taylor and Dorothy Jordon, when an almost overcrowded hall showed the love and esteem in which they are held. N. Doyle handed over a large array of gifts. As it was also Dorothy's 21st birthday, ladies of church presented a birthday cake and good wishes. Sis. R. Davis is in hospital. At recent officers' meeting, church decided to instal hot water service at manse. F.M. offering so far is

£26. Mr. Thomas is at present recovering from attack of bronchitis.

St. Arnaud. — Fellowship was enjoyed with F. Gason and family (Ararat) recently, when Mr. Gason preached; and with Mr. and Mrs. C. N. Rogers (Warracknabeal) on July 15, when Mr. Rogers preached. Sympathy is expressed to Mrs. Grigg in loss of her husband.

Wangaratta (R. J. Anderson). — Worship service on July 15 was broadcast over 3NE. A. Jackel presided and Mrs. A. Jackel was soloiste. After the service, members, led by officers in a service of rededication, shook hand of preacher during singing of Consecration Hymn. Chapel was packed in evening for preacher's final service at Wangaratta. A young girl made her decision, a man rededicated his life, and a married couple were immersed. A. Campbell is home and convalescing after six months in hospital.

Lygon-st., Carlton (L. G. Burgin). — Average attendances are slightly lower, owing to sickness prevailing. Church has suffered another loss in sudden Home call of life-long member, Miss M. Young, and expresses deepest sympathy to relatives. Members are glad to have Mrs. Piper about again, and L. McClean home from hospital, after operation. Prayers of members are for Mrs. Gudgeon in her time of trial and need. Regret is felt by all because of preacher's poor health, and hope is expressed that recent short rest will prove beneficial. Thanks go to Messrs. Hart and Huntsman for help during Mr. Burgin's absence. L. Williams was guest soloist on July 8 for gospel service and "Friendly Hour." Church Quartette party's item was well received.

East Kew. — F.M. offering so far is £40. Sis. B. Still is still in hospital, and Mr. and Mrs. Woodbridge are very ill in hospital. Men's work on kinder hall is progressing satisfactorily. Work has been used as a means of contacting outside folk, and making them feel at home. Church gave donation to Evangelical Fellowship. Mrs. G. Trompe won tennis ladies' singles championship shield. Ladies bought curtains for vestry, carpet and hall and passage, and lino for lounge at manse. Meetings were well attended on July 15, and many visitors were present.

Middle Park (F. Sumpton). — Preacher continues to render appreciated service. On July 5, R. Rowan gave an Evening of Recitals to a well attended gathering, proceeds being for building repairs. Mr. Rowan is doing good work with Y.P. and midweek meeting.

Surrey Hills (H. Earle). — Monthly film services are proving helpful feature of gospel service. Explorers

opened Efficiency Drive with well attended church parade on July 15. Good Companions won zone final in indoor sports, and were runners-up in grand final. B.S. is holding Trip to the Moon competition, to encourage greater interest over winter months. At first annual meeting of Y.W.F., Mrs. Ramsbottom was elected pres., and Mrs. R. Minahan, sec. C.M.S. arranged meeting of all men who help in morning service. Helpful talk was given by Dr. Oldfield, and a good discussion enjoyed. Ladies' Guild had visit from Miss Winter (Royal Children's Hospital), and presented her with parcel of hand-knitted woolies.

Carnegie (A. R. Lloyd). — Local troop of Girl Guides and Brownies attended morning service on July 8. After gospel meeting, community hymn singing session was led by S. Wilkerson. Supper was provided by tennis club. S. H. Wilkerson was speaker at morning worship on 15th. At night, Family Service was held, when whole families and representatives attended. K. Hawkins has been added to Officers' Board. Owing to sickness and weather, attendances have been smaller. Deepest sympathy is extended to Manning and Galletly families upon sudden Home call of John Galletly.

Ormond (D. W. Mansell).—Average attendance for June was: morning, 160; evening, 150. At gospel service on July 15, two young men were baptised. Youth tea was held at 5 p.m., and after gospel service, tea and cakes were served in church hall. Elaine Mitchell, who has been ill, is back again. Church sympathy is extended to Sis. F. Galletly in her great loss. Y.P. in charge of Organ Fund had enjoyable concert on 13th, raising £13. Paper drive was also held, and thanks go to Mr. Ennor for his help. P.B.P. is still top in basketball without defeat. Five electric heaters are now installed in chapel. D. Cole was soloist on 15th. All work is in excellent condition.

Portland (V. Quayle).—Attendances over last month averaged: morning, 60; evening, 37; B.S., 42. On passing the 50 attendance mark, B.S. scholars were taken for an outing. School accepted, with regret, resignation of G. Graham, as supt., and Mrs. Graham as Cradle Roll supt., owing to their removal to Ballarat. V. Quayle has been appointed supt., and Mrs. L. Baynes Cradle Roll supt. Monthly Sunday afternoon meetings for aborigines continue to be held at Lake Condah. Women's Fellowship purchased a table, notice board and literature rack for front porch. Gift of three chairs for B.S. teachers was made by Mr. and Mrs. Shields. B.S. assisted in special children's service on evening of June 24. Colored strip film, Scenes from the Life of our Lord, was screened July 24, 1956

on July 1. W. T. Atkin (Social Service Dept.) spoke at Men's Society tea and evening service on 15th.

Maidstone. — Eighty were present, including number of parents, at gospel service on July 1, when A. Kaye and 18 of his B.S. scholars assisted in meeting. Weatherley family, from Kinglake, attend communion service on alternate Sundays. Visitors recently were Mrs. Scantlebury, and Berthelsen family, from Dandenong. F.M. offering totalled £8.

Glen Waverley (G. R. Clark, B.A., B.Sc.). — Two members have been received by transfer, and membership now stands at 35. F.M. offering reached record total of £35. Ladies of church have purchased a piano. A member has loaned £100, free of interest, towards purchase of same. Ladies have pledged themselves to raise this amount in 12 months. Men arranged a social evening on July 7, and were addressed by L. Chapman and F. Lee, jr. (C.M.S. Board). Friendship Visitation Campaign is to be conducted by church. Mrs. O. Thodey has been elected pres. of local branch of W.C.T.U. Members are pleased to have R. Handasyde present again, following ill health. B.S. is progressing well, but work is hampered by lack of teachers.

#### CHANGE OF ADDRESS

A. J. Galletly (secretary, Carnegie church), 1 Hooper-st., Murrumbeena, Vic. UM 7774.

## Bible Society Membership Campaign

South-East Asia is a kind of spiritually fertile crescent, stretching from the South China Sea to the Bay of Bengal. Its population of 175 millions is predominantly Buddhist and Moslem. The Christian community is but a tiny fraction of the whole, in most areas less than one per cent. About one person in every five living in South-East Asia can read or write, but millions listen to the radio, attend the pictures and have a vote. Many of these areas are crippled by poverty, disease and squalor.

To enter sympathetically into the heart of South-East Asia is to be torn between hope and despair, faith and fear.

There are three great forces at work in South-East Asia today — revolutionary upheaval, messianic nationalism and imitation of the West. Each presents both an obstacle and an opportunity in South-East Asia to Christian missions in general, and the Bible Society in particular.

The Scriptures, translated into the homely speech of these Asian peoples, have the answer to the perplexities and problems of these teeming millions of people. To make the Bible accessible to these people is the plain duty of the Christian community, and the Bible Society is appealing for many



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more members to assist it in its task. Your monetary gift could provide a Bible for one of these folk who might, through the reading of it, become a Christian leader in his own land — a counter-revolutionary, who could save his country.

On Bible Sunday of this year, Sept. 2, Bible Society membership will be specially commended by the Churches, and this will have deep significance for, on that day, the London General Secretary, Dr. W. J. Platt, will be in Melbourne in the midst of his Victorian itinerary.



The church at Holroyd, N.S.W., is very appreciative of the action of the Mosman church in releasing D. Tonkin to conduct a "Back to God" evangelistic campaign during November and December. The Mosman church will continue to pay Mr. Tonkin's salary during the mission. J. Gibb will act as song-leader.

#### BIRTH

ROBERTS. — To Mr. and Mrs. Meyrick Roberts (nee Daniels), Essendon, Vic., on July 15, 1956, at Epworth Hospital, Richmond, a son — Carl William.

#### DEATH

SMITH. — On June 30, 1956, after long illness, Ivy Lucy, loved sister and sister-in-law of Gertrude and Arthur Flower, loving auntie of Neville, Ivy, Shirley and Beverley. "In God's care."

#### IN MEMORIAM

CHAMBERLAIN. — Our son and brother, David. "Lovingly remembered."

CHIPPERFIELD. — In loving memory of our dear mum, Mary Margaret, who passed away on July 25, 1955.

"Ever remembered by her family."

JOHNSON. — In loving memory of our dear sister, Elsie, who fell asleep in Jesus, July 18, 1955.

"In his presence is fulness of joy."  
—Inserted by Alf and Alice.

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**OBITUARY**

**Agnes Barlow Nightingale.**

The late Agnes B. Nightingale, who passed to be forever with the Lord on July 6, was born at Clermont, Qld., on Feb. 12, 1885. A missionary candidate, she united with Churches of Christ in Brisbane, and became an outstanding leader in all departments of youth work. In 1908, she assisted W. H. Nightingale, at Ma Ma Creek, as song-leader, soloiste and personal worker, in a mission in which 32 decided for Christ. Together, they organised the church at West Halden, and were married by Chas. Watt at Ann-st., Brisbane, on Feb. 3, 1909. In her life-time, Mrs. Nightingale organised three Women's Conferences—the State Conferences of Qld. and Tas., and the Northern District Conference, S.A. For four years, she was State W.C.T.U. President, W.A., and Pres. for nearly two years of our Women's Auxillary Conference, the secular press acclaiming her as one of the outstanding public leaders among the women of W.A. She faithfully supported her local church by prayers, gifts and words of counsel. God has given his Church many great and noble women, and Agnes Barlow Nightingale was one of them. A large and representative company shared in services at chapel and graveside, conducted by the writer, with R. Raymond speaking in the chapel service. The church at South Perth, and the whole Australian brotherhood, thank God for so gifted and devoted a life. Loving sympathy is extended to W. H. Nightingale; daughters Hope (Mrs. R. Dawson) and Joan (Mrs. Carr); and son, Wallace.—Stanton H. Wilson.

**Mrs. Susan Radford.**

On July 12, the late Mrs. Radford was laid to rest in the Swan Hill Cemetery, Vic. Mrs. Radford passed away quietly at Ivanhoe on July 11. Our sister had reached the good age of 79 years. She was the mother of nine children, and is survived by eight. Mrs. Radford joined the church in Golden Square over fifty years ago. It is thought by some that she was a foundation member of the recently closed church at Ultima. After leaving Ultima, Mr. and Mrs. Radford moved to Swan Hill. Over the years our aged sister built up a fine Christian record of service, loyalty and devotion to the Church. A service was held in the Swan Hill chapel, and G. A. Mott (Woorinen) paid a very fine tribute to Mrs. Radford. This was deeply appreciated by the family. Our sister was one of those souls whose life was tempered by the Spirit of her Master, and she learned the art of growing old gracefully. She will always be remembered for her lovely spirit. Sincere sym-

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pathy is extended to her family.  
—Allan A. Avery.

William Dalton.

The whole church at Essendon,  
Vic., has felt deeply the passing of  
William Dalton, on June 29, follow-  
ing a time of sickness. Since coming  
to the Lord, some six years ago, he  
had become very much a part of  
the fellowship, and had found a place  
in the affections of all. His quiet,  
unassuming manner and faithful ser-  
vice made a deep impact, and  
demonstrated to all who knew him  
that what we are speaks more loudly  
than what we say. A friend to all  
alike, he will be missed by many,  
both within and outside the church.  
Our sincerest sympathy is extended  
to his wife, his daughter and two  
sons.—M.D.R.

James Sydney Hillbrick.

The name Hillbrick has been as-  
sociated with the church at Ber-  
wick, Vic., for many years, and it  
was here that our late brother gave  
his heart to Christ about fifty years  
ago. With other members of the  
Hillbrick family, he remained in ac-  
tive membership of the church for  
some years. Then, taking his own  
family, he removed to Benalla, where  
he engaged in farming. Here, un-  
fortunately, he was isolated from the  
service of the Church. Despite this,  
he did not drift away from his Lord,  
for when later he went to live in  
Geelong, he immediately took up ac-  
tive membership in the church there.  
Later again, they went to live in  
Maidstone where, once more, he en-  
gaged in active service. But ill health  
prevented him from giving to the  
church that service which was in his  
heart to give. He attended the ser-  
vices when he was able to do so, but  
towards the end of his days he was  
confined for the most part to his  
home. He was a patient sufferer to  
the end, and will be remembered by  
his family and many friends in the  
church, as one of the Lord's servants,  
who was faithful in those things that  
he was able to do for his Master.  
We commend his wife and family to  
the comfort of our Lord.—E.H.R.

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