

Murray

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## News of Chinese Churches

Duncan Wood, who has just returned from leading a Quaker Mission to China, reports having met numbers of well-known Chinese Christians.

Mr. Wood said that church leaders in China had received with interest news of recent developments in the ecumenical movement. Many had sent personal greetings through the Quakers to friends in the West. "Just as Christians in the West have not ceased to remember their Chinese friends in prayer, so we have discovered that the reverse is true," Mr. Wood said. He reported that officials of the Bureau of Religious Affairs of the Chinese Government had raised no objection in principle to visits from other Asian churches, nor did they see any objection in principle to Chinese Christians visiting other parts of Christendom.

"At the same time," Mr. Wood added, "church leaders said 'not yet' when asked whether the time had come for fuller collaboration in ecumenical work." He commented by saying: "We cannot expect Christians in China to be much ahead of their government in seeking to re-establish contacts with the rest of the world."

When asked about the general situation of the Chinese churches, Mr. Wood said that they were "modestly but steadily" growing in numbers. "Although basic theological training is given in united seminaries,"

he went on, "we found no Marxist indoctrination going on there. Distinctions between Anglicans, Methodists and the Church of Christ in China are not blurred. However, many church activities seem to be inter-denominational in character. The theological seminaries have more candidates offering than they can take."

Mr. Wood also referred to the presence of representatives of the China Inland Mission churches in certain official functions. He expressed the opinion that mid-week Bible study and evangelistic preach-

ing were widespread. "An inter-denominational Youth conference in Shanghai in 1955 was attended by 600 people," he said. "The effect of this meeting seems to have been the deepening of the faith of the converted and the evangelisation of others."

Mr. Wood explained that Chinese Christians were freely identified to a large extent with the national cause. They were able to say that Marxism and Christianity were incompatible, but in common with other citizens they were not free to suggest opposition to the government's policy in any form. They were limited, again in common with their fellow-citizens, in their access to political information from the outside world.

**B. F. Huntsman, Vic.-Tas. President,** reminds Victorian church leaders that they can do much to help bring about a wise vote in the Liquor Hours Referendum on March 24. They are urged to: (1) Pray for the campaign and encourage all members in private prayer; (2) Bring before the membership each Sunday some aspect of the serious effect on the nation of 10 p.m. closing; (3) Co-operate with local propaganda committees. Such help is vital.

**A. Avery, 1955 graduate of the Federal College of the Bible,** will commence a full-time ministry with the church at Swan Hill, Vic., on Sunday, Feb. 12. Russell Banks concluded his ministry there on Jan. 5, and local brethren are conducting services in the interim.

Leaders met by Mr. Wood included Professor T. C. Chao (who resigned as a President of the World Council of Churches in 1950), Dr. Y. C. Du and Dr. Kiang Wen Han (both of the Y.M.C.A.), Dr. Y. T. Wu, Bishop Robin Chen and Bishop K. H. Ting (of the Union Theological Seminary in Nanking).

"There is not the slightest doubt of the Christian basis on which the churches are working," Mr. Wood concluded. "In spite of the relative isolation of the past few years they realise that they are still part of the whole Christian family. They welcomed us in this knowledge."

—E.P.S.

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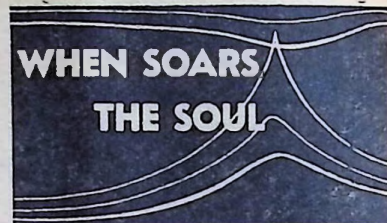
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*When soars the soul earth's  
clamoring voices cease,  
Stilled in the wonder of God's  
power and peace.*



Then Jesus said to Peter, "You must follow me." Then Peter turned round and noticed the disciple whom Jesus loved, following behind them. (It was the one who had his head on Jesus' shoulder at the supper, who had asked, "Lord, who is the one who is going to betray you?") So he said, "Yes, Lord, but what about him?" "If it's my wish," returned Jesus, "for him to stay until I come, is that your business, Peter? You must follow me." This gave rise to a saying among the disciples that this disciple would not die. Yet, of course, Jesus did not say, "He will not die," but simply, "If it is my wish for him to stay until I come, is that your business?"—Jn. 21: 19-23 (Phillips).

How busy so many of us are, fiddling with other folks' affairs, setting out their duties, and measuring their responsibilities, when all the time there is one plain duty and responsibility—our own. The Christian gospel presents us with a delicately balanced issue: from one point of view we must be concerned with our brethren, ever seeking to bear their burdens, to aid and succor our fellows, for the gospel is essentially a social concern; yet from the other side it is intensely personal and individual, the classic expression being, "He loved me and gave himself for me." Without this experience no man can fully enter into the life of service to which Christ calls us. When we look at our Lord, it is futile for us to plead, "And what about the other fellow?" Quietly, firmly, lovingly, he says, "What about you—follow me yourself!"—Dr. Trevor Davies.

O Father, place upon us the mighty ordination of the pierced hands of Christ, and appoint us to work that has lasting significance. Keep us from being serious over things that are trivial, or trivial over causes that are of eternal worth in thy sight. Be born in us, we pray, that Christ may be born in humanity.—S. Ralph Harlow.

## Some "Christian" Plans for 1956

We were encouraged by those friends who wrote in response to our suggestion that we would appreciate comment on the continuance or otherwise of some of our regular features, and the possible introduction of other material. It is good to know that there are those who "look forward eagerly" to the *Christian's* arrival each week, and are "helped a lot" by what they read.

We specifically asked for comments on "The Living Word," our page devoted to studies on the planned Sunday morning readings. This page was introduced especially for isolated members, and for the help of those churches without a full-time preacher. We are left in no doubt that it is meeting a real need with brethren like these, and they want it continued. One isolated brother was most emphatic: no "Living Word," no subscription! The result: "The Living Word" re-appears as from the first issue in February. City readers also expressed appreciation of the feature, one preacher commenting, "I was often quite thrilled with exegesis helps and comments."

We agree with the conviction that teaching is one of the essential ministries of a paper of this nature, and we hope to feature more Bible-based, related-to-life teaching articles in our pages this year. There will also be opportunity of teaching in the revival of "If You Ask Me . . .", a column in which representative leaders will be invited to answer questions submitted by readers — questions on the Bible, Christian living and witness, youth, women's and men's work, etc. The success of such a column depends on readers' participation; we want genuine questions, asked with a real desire to learn. Begin *now* to send in your questions, addressed to the editor.

We were pleasantly surprised at the popularity of our devotional column, "When Soars the Soul." Its omission from some issues caused such disappointment to some of our readers that we aim to ensure its consistent appearance in 1956.

Another surprise was the fact that, despite the many months since its last appearance, "Minister's Musings" still has its champions. But at this stage it does not seem likely to re-appear this year.

Last week's issue fore-shadowed a new monthly series, "Voices of the Veterans." This series was still in the planning stage when we were delighted to receive from Fred. Collins an article, so much of the type we had envisaged that we immediately adopted it as number one of the series. Next month another man who has given long years of

service to the brotherhood, but not as a full-time preacher, will make his contribution. We believe that from their years of experience men like these still have something vital to say to the brotherhood, and we want to hear them. As Mr. Collins put it in the letter accompanying his article, "I judge our churches to be in need of a few shocks." Some of these men will give us that — and more!

At the same time we want to hear from more of our younger men, and hope to introduce a number who have not, as yet, had an article published in these pages. Where possible, pen-pictures of both these new and "veteran" writers will accompany their articles.

### WAYS YOU CAN HELP

Other plans are in the melting pot. All in all, we shall do our best to maintain the great traditions of *The Australian Christian* throughout another year. You can help us, by reading its pages carefully, and by letting us know your comments and criticisms. Maybe you can help, too, by encouraging others to take the paper. We noticed in our New Year mail that, while there were some fresh orders, there were also some cancellations — some of these latter from ageing folk who wrote us courteous little notes, explaining that their cancellation was not through lack of interest. They did not say it, but it seemed obvious that fivepence a week had become a major consideration in their diminishing budget.

Why should pensioners and others in need be forced to miss this journal's weekly visit, simply through lack of finance? We would appreciate it if preachers could let us know of any such cases with which they are acquainted. At least one Australian church paper invites contributions to a special fund so that its issues can be sent regularly to people who deserve such consideration by their fellow-Christians. Surely we have men amongst us who would be glad to pay an extra subscription or two a year to ensure the same care and service for some of our own elderly saints.

How many churches have seriously thought of paying a year's subscription in order to introduce *The Australian Christian* into the home of each new convert — except in homes where it is already received. The possible dividends resulting to the brotherhood from such a policy would be incalculable.

J. E. BROOKE, Balwyn, Vic., discusses character in terms of a successful modern novel . . . .

## "Sailing the Seas, with the Heart in Port"

Twenty years ago there was published a series of volumes of beautiful religious essays by a Scottish minister, Alistair Maclean. In the preface to the first of these, *High Country*, he quoted the saying of a Gaelic woman as expressive of his theme. "I know the secret of happy living. 'Tis ever to sail the seas and ever to keep the heart in port."

Now his son, also Alistair Maclean, who served in the Navy during the war, has written one of the most widely acclaimed of recent novels, *H.M.S. Ulysses*.

The crew of the cruiser *Ulysses*, broken by overlong escort duty with the Arctic convoys, mutinies at Scapa Flow. The Admiralty, angered by the sympathy of the officers with the men, sends the ship on a further and more dangerous tour of duty.

One of the most heroic figures in the book is Captain Vallery, and one feels that the author has endowed this character with the qualities of faith, courage, and idealism, which breathe so richly through his father's books. Richard Vallery was one who sailed the seas keeping his heart in port, a port beyond the veil of earth and sea and sky.

After terrible suffering from the biting weather, and damage and loss from enemy action, Vallery, who is himself desperately ill, coughing his lungs out, takes over command of the convoy from Rear-Admiral Tyndall, who has broken under the strain, and gives the order to sail on.

At this point Surgeon-Lieutenant Nicholls, the assistant surgeon, loses his nerve, and bursts out to his Chief, Surgeon-Commander Brooks, "Why doesn't he turn back? . . . He's only got to give the order. What does he want? Death or glory? What's he after? Immortality at my expense, at our expense?"

He swore bitterly. "Wonderful headlines. 'Captain Richard Vallery, D.S.O., has been posthumously awarded.'"

"Shut up!" Brooks' eye was as chill as the Arctic ice itself, his voice a biting lash.

"You dare to talk of Captain Vallery like that!" he said softly. "You dare to besmirch the name of the most honorable . . ."

He broke off, shook his head in

wrathful wonder. He paused to pick his words carefully, his eyes never leaving the other's white, strained face.

"He is a good officer, Lieutenant Nicholls, maybe even a great officer; and that doesn't matter . . . What does matter is that he is the finest gentleman—I say 'gentleman'—I've ever known . . ."

"He is not like you or me. He is not like anybody at all. He walks alone, but he is never lonely, for he has company all the way . . ."

He laughed shortly. "Funny, isn't it—to hear an old reprobate like myself talk like this? Blasphemy, even, you might call it—except that the truth can never be blasphemy. And I know."

Nicholls said nothing. His face was like a stone.

"Death, glory, immortality," Brooks went on relentlessly. "These were your words, weren't they? Death?"

He smiled and shook his head again. "For Richard Vallery, death doesn't exist."

"Glory? Sure, he wants glory, we all want glory, but all the London Gazettes and Buckingham Palaces in the world can't give him the kind of glory he wants; Captain Vallery is no longer a child, and only children play with toys . . . As for immortality."

He laughed, without a trace of rancor now, and laid a hand on Nicholls' shoulder. "I ask you, Johnny, wouldn't it be . . . stupid to ask for what he has already?"

In this gripping passage we have an example of the

### Power of Great Character

It makes an impression, even on those who are, or feel themselves to be, far beneath it. There come moments of crisis when men see clearly that, far more important than a person's competence or cleverness, is his character. Fine as Richard Vallery was as a Captain, the thing that struck the shrewd old Surgeon-Commander was what he was as a man—"the finest gentleman" he had ever known.

Such character exerts an influence which is incalculable. What Captain Vallery was, did more to hearten and

sustain his crew than anything else. Such men, in J. M. Barrie's words, "are the strong nails that keep the world together." Or, as our Master said, "Ye are the salt of the earth. Ye are the light of the world." A person's character is the patent of his nobility, and his greatest value to his fellows.

Maclean's ship's doctor, in his eulogy of his Captain, also sets forth splendidly the

### Rewards of Great Character

First, the conquest of death. "Death? . . . For Richard Vallery, death does not exist." Was that not Christ's great promise—"If a man keep my saying, he shall never see death"? As Paul confirms, in his triumphant shout, "Jesus Christ hath abolished death."

Then, glory. No, not the tinsel glory with which childish persons play, but the true glory, which only God can confer. It is something divine, which touches man's life even, and perhaps most of all, in the darkest hour. As in that moment in the Lord's life when he said, "Now is the Son of man glorified"; it was the moment of impending betrayal, of awareness of the coming anguish and death—yet, in that moment, glory. And such may be the portion of his faithful followers, for the Apostle Peter testifies that, partaking of Christ's sufferings, "the spirit of glory and of God resteth upon you."

Again, the reward of great character is immortality, and not as a vague hope, but as a quality already possessed. As Percy Ainsworth so finely expressed it:

"It will not meet us where the shadows fall  
Beside the sea that bounds the Evening Land;  
It will not greet us with its first clear call  
When Death has borne us to the farther strand.

"It is not something yet to be revealed—  
The everlasting life—'tis here and now;  
Passing unseen because our eyes are sealed  
With blindness for the pride upon our brow.

"It calls us 'mid the traffic of the street,  
And calls in vain, because our ears are lent  
To these poor babblements of praise that cheat  
The soul of heaven's truth, with earth's content.

"It dwells not in innumerable years;  
It is the breath of God in time-less things—  
The strong, Divine persistence that inheres  
In love's red pulses and in faith's white wings."

To souls like Richard Valley, immortality does not pass unseen nor call in vain. It pulses rhythmically in all the toiling and pain of their present life.

Finally, the novelist makes his character place his finger on the

### Source of Great Character

He explains his captain's nobility in the words, "He walks alone, but he is never lonely, for he has company all the way . . ."

How strongly reminiscent of our Saviour's words the night before the Cross: "Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."

It is that constant companionship of the Heavenly Father that makes for great character. So the elder

Maclean, in his essay, *We Walk in Happy Safety*, speaks of the strength of the Divine Presence. "He is prepared to be a real comrade and to go with us in every weather. 'O child of mine,' he whispers, 'don't be afraid: I am with you.' What a radiant word! Let us claim it bravely as our own, and all the treasures of help and love which stand behind it. These days of ours, and lives of ours, shall then become the dreams of God made flesh. Allies and friends of the Highest, we rise, we climb, we grow."

Such is the secret of brave voyaging, which keeps up its own heart, inspires courage in others, and is sure of making the last glorious Landfall—"ever to sail the seas and ever to keep the heart in port."



# MISSIONARY NEWS

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

## Potentialities Yet Untapped

An article by William Garrett West (*The Christian-Evangelist*, 13/7/55) under the above heading stresses six areas of concern. One of his concerns was the question of overseas Missions:—

"Our support of missions has increased in the last five years. The record of giving is definitely improving. But in the face of the world's great need, we cannot be complacent. The Communist movement has made astounding progress toward capturing the world. No more determined and relentless movement has ever advanced upon mankind.

"I have seen hungry people in Palestine and in Egypt. Christianity must have a dynamic programme to meet the needs of the world's people. We must care; we must share. The world will go Communist, or it will go Christian. We cannot predict the future with accuracy, but the sands are fast running out. Poverty, disease, hunger, and ignorance—are not our problem, but our opportunity. We must provide the know-how to raise the level of living for the people in need.

"The Disciples of Christ can do very little in the total picture, but if we are true Disciples we will do

what we can as though it were done unto him. 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' Our Lord makes these things the test of righteousness at the 'last judgment.'

"But that day of judgment is here, and salvation in the present and future will be determined, according to the words of Jesus, not by what we believe about the weekly celebration of the Lord's Supper, or immersion, or New Testament doctrines, or Bible names, but by what we do for people in desperate need."

We agree emphatically with what the writer has said, and would add that the income for our own work has only increased slightly, whilst expenditure in all departments has increased out of proportion to this increase. Two things may be mentioned. There are young men and women, trained for service in overseas work, for whom, at the moment, we have no openings. On the other hand, there are several well-meaning and earnest people who feel that we should **launch out**. If considered merely in the light of present income, this "launching programme" could be fraught with grave disasters.

At the next Federal Conference the Overseas Board will, in the terms of the last Federal Conference, "explore the possibilities of work in South-East Asia," and present the same to Con-

ference. The Board is ready to "launch out." We seriously ask the question, are we ready to advance when our present finances are inadequate to meet our present programme? Some have already responded to the call, and we trust that many more will do so in the near future. Have you, my brethren, increased your giving as the Lord has prospered you, or are you merely doing what you have been doing in past years? If this world is to be won for Christ, it will not be done by pious wishing, but by prayer and sacrifice.

### AOBA PRIMARY SCHOOL

"Now that school is in recess we can assess our work. At the school break-up there were 62 children on the roll (40 girls and 22 boys), with an age range of nine to twenty-one years. Attendance has shown a steady improvement, and when the exam. results came out it was found that most had progressed in all subjects, especially in English construction."  
—Frank Beale.

As our primary schools progress it will mean much to the development of the training school at Londua, which also reports a good year. Last year was the first year that we had actual graduates from the Londua training school, and the young people are already located in villages where the need is great. Our main task in the Islands at present is to build up responsible indigenous churches. We do have indigenous churches, but as yet we cannot say they are as spiritual as they might be. We believe that in the training of the young people we hold the key to the future. The old teachers, who had their grounding in Queensland, have almost all left us. We look now for their successors.

DOROTHY FAUST, in "World Call" tells with moving force . . . .

# WHY I AM SOBER

When I was a very small child I heard my mother say, "When Ed gets full of liquor, the horse that takes him home has more sense than he does." I decided then that I would never touch liquor because I wanted to be in possession of more than "horse sense."

At the age of twelve I saw the body of my girl friend's father slumped on a kitchen chair, a shotgun between his knees, blood all over the room, and a couple of bottles on the table. The mother was crying, "Liquor did it." Later, as a divorce investigator, I approached a home to which I had been called; a body stabbed through the heart fell out the door in front of me and a voice said, "They have been drinking and arguing all day." Several years ago I saw a young mother and her baby after they had been killed by an insane husband and father—another result of drinking.

## Everybody's Problem

There would be no point in relating these incidents to readers of a Christian church periodical if liquor were a problem only to those of a certain socio-economic status or to non-churchmen, but the hand of the meter points to some in every bracket of life's chart. It seems to me that one who uses liquor refuses to look at cause, effect, or end results. Dropping responsibility, knowledge, and stability of character in order to meet a present desire, church men and women often imbibe on special occasions with no consideration for the destructive effects to themselves or others.

## Special Occasions

For example, accompanied by an alcoholic acquaintance who had just been released from an Alcoholics Anonymous home, one day I stopped at the home of a group leader of a Christian Women's Fellowship. She greeted us with "Oh, you arrived at just the right moment. Today is my birthday and we are celebrating a little. Won't you have a 'shot' with us?"

Another incident worth noting occurred when a business executive told my husband recently that in his church on Sunday morning it was hard to find ushers or deacons to serve, whose breath was still not bearing strong evidences of their drinking on Saturday night. On another occasion, when an elder's wife was told that she and her husband were missed

at church on Sunday, she answered, "Well, you know we are not drinking people and we never serve any liquor in our home; but Saturday night our company had its annual party and my husband had a few too many. Even one drink always leaves me with a headache, so we 'slept in.'"

## Types that Most Need Help

None of these people believe now that they will ever be the failure, the chronic alcoholic, or the drunk on the dump. The line between types is very thin and motives vary with each individual, but I cite those that need help most:

The petty drinker who takes the drink to save face, afraid of being excluded or laughed at.

The polite, social drinker who likes it, but pretends not to, especially in his church circles.

The private drinker who takes the drink saying, "Two is my limit," but sneaks out for a third, fourth, etc.

The promiscuous or periodical drinker who, on impulse to escape, gets drunk, unpremeditated.

Then, of course, the chronic, compulsive one who is a combination of all, kidding himself and all the time knowing the problem is there. The one nearest and dearest to him may have a deep concern, but may understand less and hinder most, not intentionally, but because of inadequate knowledge to cope with the situation. This problem must be approached and corrected, just as any other medico-socio problem. This can be accomplished only by thorough, intensive psycho and religio-therapy.

Perchance someone might think that I, the sober one, have over-emphasised or exaggerated at some point. I suggest you attend a Monday morning "screening" at police court to view those who have been in the "drunk-tank" over the week-end and to listen to them cry out for help.

Each time I talk with an alcoholic I ask myself, "How do I happen to be the sober one?" Then I silently pray, "God, I must take on a deeper compassion to help those who are already caught by the devil's tempter, liquor."

Many of us so-called Christians, instead of being repulsed at damage done to bodies, minds and souls, fear to raise our voices against the use of alcohol, other than to make a few pious resolutions now and then. We

probably agree that the use of alcoholic beverages is one of the major evils of our times, but we do not consider it an illness to which we all may be susceptible. Most of us have aversions, fears and phobias which are not clear even to ourselves.

Drinking is sometimes a symptom of frustration or loneliness, which makes persons potential chronic or acute alcoholics. These persons develop "screens," so that only a competent medical or psychiatric authority can help them.

## Three Types of Christians

Finally, in summary I believe our churches today contain three types of Christians.

1. The total abstainer with compassionate understanding, who not only knows the story of the Good Samaritan, but acts accordingly.

2. The abstainer who is the "dry drunk," who is not tolerant of anyone who does not meet his standards.

3. Those who drink now and then, who now have beer in the refrigerator, and still think they can handle it. They are the potential chronic alcoholics faced with mental and medical illness which may not be curable. One of this type, when humiliated, excluded, angered, frightened, or put under great stress or strain, takes a drink. His "shadow" becomes the "reality." His negative becomes his positive. Fighting and hating are not sufficient, for when escape becomes impossible he becomes a murderer, and maybe ends his life with suicide.

## What Can We Do?

Stop lecturing or professing, and demonstrate total abstinence. We must first recover an understanding of man's true goal in life. Forms, creeds, dogmas, and rituals of the church are not enough to meet this great need. We must get acquainted with the Master. We must set our own house in order. Clergymen, church men, and women must demonstrate total abstinence instead of professing temperance, before they can help "sheep who have strayed from the fold."

How far is the fellow with the bad tuberculosis cough from being a tuberculosis patient in a sanatorium? Only a matter of degrees. Is the syphilitic a potential menace to society? By

(continued at foot of next column.)

THE AUSTRALIAN CHRISTIAN

From the Victorian C.E. Union comes this review, as world-wide C.E. prepares to celebrate . . . .

# 75th Anniversary of Christian Endeavor

Commencing on Feb. 2, 1956, special celebrations will be held by Endeavorers and their friends throughout the world to commemorate the founding, 75 years ago, of the Christian Endeavor Movement. In Victoria, a programme extending over ten days has been planned; for Christian people in this State, over the years, have had good cause to bless the day when Christian Endeavor reached the shores of this land.

Only two years after the foundation of Christian Endeavor in America by the late Dr. Francis E. Clark, at the Williston Congregational Church, Portland, Maine, on Feb. 2, 1881, an American migrant, Mrs. C. L. Thurgood, commenced a society at the Hope-st. Church of Christ, Geelong, Vic. The original building still stands, although it has since been acquired by the North Geelong Methodist Church.

On July 7, 1890, the Victorian State Christian Endeavor Union was formed from the societies then operating, and the first State Convention was held in Melbourne in September, 1890. At this time, records show societies at Prahran, Kew, Hawthorn, Carlton and Williamstown Congregational Churches; Hawthorn, Fitzroy, Eaglehawk, Warrnambool and Kew Baptist Churches; Union "Memorial" Presbyterian Church; and North Melbourne and Yarra-st. Geelong Wesleyan Churches. The interdenominational nature of the Christian Endeavor movement was thus clear from the beginning. Its rapid growth is evident since, from Sept., 1889, the 12 societies and 560 members, increased in 12 months to 65 societies and 3,000 members; to 205 societies and 8,000 members by 1892, and 322 societies and 11,200 members by 1893; and, still rising, reached a

the same token the man who plays with alcohol, the social drinker who thinks he can thus manage himself when he meets a crisis (like death in his family, bankruptcy or some such dramatic experience) becomes the gutter-drunk. He may know many things about others, but little about himself. His only security from this problem, and my only answer to why I am sober, is total abstinence. As I look at a drunk I say, "But for the Grace of God and total abstinence, there am I."



peak of over 500 Y.P. and Junior societies, with a membership approaching 30,000 just prior to the First World War. The Intermediate grade originated in 1909.

It was with great rejoicing that Dr. Francis Clark with Mrs. Clark and son, were welcomed to the third Convention, which was held in Melbourne at the Independent Church, Collins-st., during Sept. 1892. The inspiration of the presence of the one who was moved by God to start this movement gave a great impetus to its depth and growth in Australia. Dr. Clark said on this occasion that societies were increasing by 300 to 400 a week throughout the world, while at this gathering there were 82 societies represented from as far afield as Mildura and Portland in Victoria, together with those from New South Wales and South Australia. These meetings are fully reported in the Jubilee issue of the C.E. News, published in 1931, and in 1938 the early records of Australian C.E. were published under the title *First Fifty Years*. This latter volume is still available and has great historic value.

It was not until April 1893 that the first "Australian United Society of C.E.", now the National Union, was formed; and the first Australian Convention was held in Sydney in 1896.

From these great beginnings and through the succeeding years, members, older and younger, will remember the highlights of great gatherings and Conventions at Melbourne, Ballarat, Bendigo, Geelong and other centres, and the National Conventions in other States; not forgetting, of course, the second visit of Dr. Clark to Melbourne in 1904, and the World Convention in Melbourne in 1938.

The First World War had a great effect on the churches and on Christian Endeavor, for, by 1918, the membership had dropped to 13,000, the number of societies, however, remaining at 566.

During the following years, with the decrease in church membership

through the '30's and a decline in spiritual tone, Christian Endeavor suffered with all Christian organisations, but held a fluctuating membership of 10,000 to 15,000 and 500 to 600 societies in Methodist, Baptist, Churches of Christ, Presbyterian, Congregational and Church of England communions.

What may be said of the personalities that have stood in the forefront over the years? To each generation there are names that will be vivid for life, of people who have planned, of people who have organised, of people who have inspired, and we must leave each one to his or her own memories as we celebrate 75 years of C.E.

But this we must say, that Christian Endeavor has never failed to attract those who have received a call from God and those who would devote their lives to him and have wished to be trained to serve his Church. The majority of present and past ministers, missionaries and leaders, will wholeheartedly testify that it was because of C.E. that they were able to go through to full-time service, and there are tens of thousands who will say with pride, "Yes, I was (or am) a Christian Endeavorer."

Christian Endeavor in principle is rigid, but in programme it is flexible and adaptable, and it is in complete accord with modern educational methods, for it teaches by the "learning-by-doing" method. This active participation by its individual members is its genius.

Its scope covers personal devotions, all Home and Overseas Mission activities, social and citizenship demands of the day, and every activity that is incorporated in Christ's call to follow him. It can, and will, produce the devoted leadership required for the spiritual development of this country, as long as its motto, "For Christ and the Church," is put into daily practice.



Any Bible schools with a surplus of Junior Scholars' books for Jan.-March, 1956, are requested to return them to The Austral immediately and full credit will be granted. Some schools are without books, due to loss of their parcels in transit through the P.M.G.



We rejoice in the cabled news from India that Keith Skillicorn, of our British Indian Mission, has been released from prison.

Victorian preachers are reminded of their annual retreat at Monbulk, commencing Monday, Jan. 30. Registrations are still being received by J. H. Cain, sec., at 5a Judd-st., Camberwell, Vic.

The church at Collie, W.A., asks for the brotherhood's prayers as members prepare for a three-weeks' tent mission, with J. K. Bond (Wembley) as missionary. There were 19 additions to the church in 1955, and R. C. Sack, after a five-years' ministry, has been unanimously re-engaged for a further term of three years. The church mourns the passing of Mrs. E. A. Anderson, who, until she relinquished the position a year ago, had been "Australian Christian" agent since 1905. Congratulations are extended to F. Shepherd on receiving honorary life membership of B.&F.B.S. for his work as treasurer and colporteur of the Collie branch.

Annual report of the church at Hawthorn, S.A., where A. A. McRoberts, B.A., is minister, showed encouraging features. Sunday attendances averaged 151 (morning) and 135 (evening), while 11 were received by faith and baptism, and 15 by letter. C.F.A. has 60 members, who contributed £76 during the year, while the League of One Thousand has a membership of 46, contributing £90 in two calls. Forty-nine scholars were added to the Bible school during the year. Steady progress is being made with the youth hall, and youth organisations are functioning well. The treasurer's statement revealed a sound financial position.

The church at North Perth, W.A., regrets that this month marks the close of the ministry of Mr. and Mrs. C. H. Hunt, who have rendered splendid service.

Next Council Meeting of the Vic-Tas. Women's Conference will be held in the Swanston-st. lecture hall at 1 p.m. on Feb. 3. Leader of devotions will be Mrs. J. Turner. Also, a combined meeting with the Y.W.F. is planned for Feb. 7, at 7.45 p.m., in the Lygon-st. lecture hall. All churches are asked to see that they are

represented at both meetings.—B. L. Williams, sec.

Bruce Burn, formerly minister at Glenelg, S.A., has accepted an invitation to serve with the church at Ponsonby-rd., Auckland, N.Z., as from March 11.

The Austral, which acts as distributing agent of Books of Family Worship for the Federal Literature Committee, regrets that supplies have been exhausted, although an additional 500 were ordered for 1956. Efforts to secure additional supplies from the printers were unsuccessful, as only the quantity ordered by the joint churches' committee is printed.

Two of our Melbourne churches will have as guest speakers on Sunday, Feb. 12, members of the Executive Committee of the World Council of Churches. Morning speaker at Balwyn church will be Dr. Leslie Cooke (Congregational), recently appointed to head the work of Inter-Church Aid and Service to Refugees. In the evening, Dr. Ernest A. Payne (General Secretary of the Baptist Union of Great Britain and Ireland), will speak in our Brighton chapel. The Melbourne programme of the Executive (further details of which will be published later) will be preceded by three days of National Consultation in Sydney (Feb. 1-3 inclusive), followed by a Festival of Faith on the R.A.S. Showground (Feb. 4), and a closing Thanksgiving and Dedication service in the Sydney Town Hall at 3 p.m. on Sunday, Feb. 5.

Members at Murwillumbah, N.S.W., are looking forward to having their own church home soon. After meeting in a private home for several years, members in the Tweed district successfully tendered for a building previously owned by the S.D.A. Full purchase price has been paid, and the building is to be removed to the block of land purchased last year. Members contributed liberally, and are now planning alterations and additions when the building is transported to its new site in a rapidly expanding new area of the town, which is not yet served by any other church organisation. Members of this district, previously organised under the name "Church of Christ, Tyalgum," have resolved to use the name, "Church of Christ, Murwillumbah,"

and have transferred all assets thereto. Lismore church, nearest sister church, has forwarded donation of £128 towards the establishment of the cause, a source of much encouragement to the local brethren. H.M. Committee and Chapel Extension Fund have offered to provide temporary financial accommodation to enable completion of building transport, alterations, and additions. Recent visits by Mrs. Wylie (Pres. Women's Conference), and G. Knight (acting N.S.W. Pres.) were times of spiritual rejoicing. Recent additions by transfer include six from Inverell and one from Lismore.

W. R. Fennell, who has accepted a call to Townsville-Charters Towers circuit, Qld., will conclude his ministry at Hornsby, N.S.W., on Feb. 5.

Disciples of Christ in Mondombe, Belgian Congo (the most remote station of the Disciples' Congo Mission), report 1,835 baptisms during the past year. Impressive as this figure is, it does not reach the exceptionally large number of baptisms performed in each of the preceding two years.

Friends have been saddened to learn that one of two Victorians, lost while fishing on holidays, was Fred Linton, a member of the church at South Yarra, Vic. We extend Christian sympathy to his wife and three young children.

Dr. L. O. Leet, of Dallas, Texas, who recently led a stewardship-evangelism crusade at our Minnesota-ave. church, Washington, D.C., revealed an amazing memory when at one meeting he correctly called more than 200 persons in the audience by name an hour after he was introduced to them at a reception. Thus personally addressed, all pledged themselves to support the crusade.

The New Year brought to an end A. J. Fisher's four-year ministry with the church at Lake-st., Perth, W.A., and also his long period of full-time service as a church minister. On Jan. 12 a large and representative gathering of people met to say farewell. All speakers spoke of the sense of loss at the departure from W.A. of Mr. and Mrs. Fisher, some expressing appreciation of the value of their service to the brotherhood generally, and others the loving gratitude and regard which their lives and leadership have inspired in the Lake-st. congregation. A presentation was made, and during a social hour after the meeting, all were able to say a personal good-bye. On Jan. 13, Mr. and Mrs. Fisher left Perth for six weeks' service at the Norseman Mission, and when this is completed they will visit Melbourne before making their home in South Australia.



# INTERSTATE CHURCH NEWS

## Fallen Asleep

Mr. Cowper, Yarrawonga, Vic.  
A. G. Brice, Mile End, S.A.  
Geo. Thompson, Subiaco, W.A.  
Mrs. E. A. Anderson, Collie, W.A.

## Discipleship

Mrs. Johnston, Lynette and Reg Johnston, Beverley Kluver, Valerie Elliott, Anne Kane, Toowoomba, Qld.

Herbert Bishop, Hornsby, N.S.W.

Messrs. Davies and R. Cocks, Mile End, S.A.

Mrs. Huggint, Janet Brand, Hawthorn, S.A.

Jim Cini, Ian Everett, Andrew Webster, Ron Collier, George and Laurie Moir, Don and Ken Dickie, Peter Strathan, Jim Field, Helen Flanders, Margaret Everett, Barbara and Margaret Clark, Ormond, Vic.

Ross Meldrum, North Perth, W.A.

Len Hart, Edwardstown West, S.A.

Joan Galletly, Dorothy Crozier, Carnegie, Vic.

Pat South, Ruth Horsburgh, Beryl Wilson, Tamworth, N.S.W.

Janice Barron, Colleen Gillespie and Peter Simpson, Collie, W.A.

## Membership

Mrs. F. Mason, from Peel-st., Ballarat, to North Essendon, Vic.

Mrs. Walters, from Adelaide to Mile End, S.A.

Miss S. Ford, to North Perth, W.A.

Mr. and Mrs. A. Allvar, Collie, W.A.

Mrs. Pascoe, Collie, W.A.

## Marriage

Mrs. G. McBride, Ballarat, to F. Mason, North Essendon, Vic.

Verá Searle to Ken Matthews, Mile End, S.A.

Miss L. Reveleigh to Alan Avery, Dandenong, Vic.

Christine Parkinson to John Lake, Subiaco, W.A.

Lexie Greenup to Ian Saggars, Subiaco, W.A.

## Queensland

Toowoomba (E. T. Hart and G. Gibson). — Final meetings for 1955 took form of Christmas parties. At Y.P.F. break-up, a Christmas pageant, written by Miss E. Draney, was presented. Gifts of groceries were brought and these were later distributed to pensioners living in City Council's Cottages. Christmas gift was also sent to Aged Christians' Home in Brisbane. Special project for Y.P.F. for 1955 was an organ for Caloundra Youth Centre, and this was in use for Christmas Camps. Prior to Christmas, Harlaxton ladies visited Mt. Lofty Convalescent Home and Margaret-st. ladies visited the General Hospital, a small gift being distributed to each patient. On Christmas Day offerings were received for Aged Christians' Home, also for the Remembrance Bowl. At gospel service at Margaret-st., there were two decisions. Two men were immersed on the night of New Year's Day. Visitors have included Ken Draney (C.O.B.), Mr. and Mrs. Thompson and Mr. and Mrs. Beddome (Bentleigh, Vic.). Mr. Beddome was speaker at Harlaxton worship service on New Year's Day.

## Western Australia

Inglewood (W. J. Marshall). — Half-yearly business meeting was held at end of year, and financial statement of manse was brought before members. Church has placed on record excellent service of J. Heiduk, who acted as overseer while building was in course of construction. It has been decided to dispose of vacant block of land adjoining manse. Enlarging of chapel buildings has been approved, and plans are now under consideration. Conference was held with elders, deacons, B.S. teachers and Youth Director, R. Hillier, to discuss finding of better methods whereby senior B.S. scholars will be encouraged to attend gospel meetings, and thereby brought into membership of church. Kinder dept. held picnic at King's Park, when 80 scholars attended. B.S. attendance reached 199. Attendance during holiday period has been good. Visitors included Mr., Mrs. and Miss Mason

(Nth. Essendon, Vic.), and Mr. and Mrs. Avery and family (Mile End). 20 Y.P. attended Christmas camp at Waterman's Bay. On New Year Sunday, three young ladies were baptised. On Jan. 15, two lads made their decision. Merle Peacock is welcomed back after a period in hospital.

Geraldton (H. E. Greenwood). — Work is progressing steadily, with continued increase in attendances. Two morning services in January, with influx of visitors, necessitated use of extra seating, with an overflow of members on front porch. First goal for Building Fund, proceeds of which will help to erect a much needed chapel, was £100 in thirteen weeks, but, in the ten Sundays since the inception of Fund, total reached £146. It is hoped that work will commence on the chapel in near future.

Lake-st., Perth. — There have been good attendances at both morning and evening services. During December, five were added to the church by faith and baptism, one by reconsecration, and one by transfer of membership. J. K. Robinson was visiting speaker at morning service on Jan. 15, and J. Gordon is assisting church for three weeks in conducting evening services.

North Perth (C. H. Hunt). — Ladies' Aid and Y.P.C.E. combined and held fete for Manse Fund. Combined B.S. and J.C.E. social was held. Kinders had Christmas tree, ladies having donated offering from annual social to buy gifts. Large number of Y.P. joined with C.E. to visit Christian Guest Home, and conducted special Christmas service, after which they travelled to home of Mr. and Mrs. Dearden for social hour. Y.P. attended Christmas social at North Leederville Methodist. Fellowship has been enjoyed with Mrs. Milles and daughters, Rochelle and Carol. Kath Shadbolt has returned home to country. Mr. and Mrs. Maloney (Harvey) are meeting with church. During absence of supt. on holidays, B.S. was led by Messrs. Chessel and Dearden. D. Gaffney has returned from Canberra. Mr. Lavery has recovered from his illness. There has been a reconsecration and one decision in recent weeks.

South Perth (S. H. Wilson). — Attendances on Jan. 8 were: 11 a.m., 105; 7.30 p.m., 130. A party of 20 girls from Carnarvon, with Mr. and Mrs. Bruce Clapp, were present, and rendered special hymn during service. On 15th, attendances were 103 and

102, speakers being A. Cant (C.O.B.) and M. Lindsay (Sunday Island). Mr. Lindsay told thrilling story of conversions among natives, and task which he has undertaken of translating Mark's Gospel into their own language. I.C.E. resumed on 10th, with 22 present at consecration meeting addressed by N. Rickert. Many families have returned from holidays and auxiliaries are gradually resuming. Choir is to be re-formed. Special prayer programme, regarding forthcoming tent mission, is being put into effect.

Subiaco (R. Raymond). — Visitors praised carol singing of Y.P. Christmas Bowl was feature of many homes. George Thompson (88), former sec. of church, has passed away. Conference of auxiliary leaders and church officers was held to plan year's work. Attendances at all services have been good. Among many holiday visitors were E. R. Stephenson, Shirley and Eric Tinetti and G. Gaston (Kalgoorlie); Miss E. Rickard (Ararat); Ray Lushey (Coburg); T. A. Baitye (Durham, Eng.); Edith Simmie (Moir, N.S.W.); Agnes Walsh (Glenrowan, Vic.); Rodney Smith, Mr. and Mrs. MacNish and Gordon (Collie); R. H. Carslake and Lindsay (Gutha); G. E. and R. Jones (West Preston); Miss Jessie Sanders (Inglewood, California); N. Groom, Mrs. A. Johnson, A. W. Friend (Joondana Heights); J. Hudson (Wembley); Mrs. A. Host (Seabrook).

### New South Wales

Hornsby (K. R. Fennell). — Church Christmas party was held on Dec. 21. My Christmas Gift to the Lord offering amounted to £39/10/-. R. Barr was soloist at gospel service on Jan. 8. R. Bartholomew conducted the service and a senior B.S. scholar made his decision. Other speakers have been Messrs. Ellerby, Fennell, Glazier, Saxby and A. Surtees. B.S. and Boys' Clubs have re-commenced after short break.

Earlwood (G. H. Benjamin). — Christmas Day services were well attended, 54 breaking bread at morning service. At close of gospel service on Jan. 1, two adults reconsecrated their lives. All auxiliaries are in recess during holiday period. Church is happy to see N. Matthews back in his place as church elder after short time in hospital. Our gratitude is extended to speakers who have helped while minister and family are on holidays. Messrs. R. Jones, W. French, L. C. Yelds (Bexley North) and I. A. Paternoster (Federal President) have addressed meetings.

Tamworth (H. I. Walmsley). — Visitors were present during Christmas and New Year. Y.P. and Mr. Love have returned from camp at Bur-

leigh Heads. C.W.F. held first meeting for year on Jan. 15 when speaker was Miss Whyllie. Some members are ill at home or in hospital.

### South Australia

Edwardstown West (H. R. Cave). — In recent months Housing Trust erected a number of units near church to house pensioner couples, and as Christmas treat Endeavorers and Young Women's group each gave parties to these folk, showing pictures and making small presentations. Church thanks W. Beller, H. Stevens, R. Sugars and W. Carnaby for recent help. Company of Boys' Brigade has been formed, with Bill Fairclough and Murray Cave as leaders. Repainting of kinder chairs has been one of their activities.

Kilburn (H. G. Norris). — F. Fisher spoke at morning service on Jan. 8 and Dean Hamilton at night, preacher being on vacation. Mr. Norris spoke at both services on 18th when word of farewell was spoken to Rama, who recently confessed Christ and is now returning to Malaya. Church congratulates Allan Norris on attaining B.A. degree, also Dorothy Hackett who gained diploma for Home Science. Aindrie Mann also passed university exams with distinction. Mrs. Lawrance is now convalescing after operation.

Mile End (L. E. Jones). — Kinder dept. held Christmas party, when parents were entertained and gifts distributed to children. Members of Prahnan, Vic., cricket club visited and took part in morning service on Jan. 1, presiding and reading Scripture lessons. Y.P. went carol singing on Christmas Eve. Two men have been recently baptised and welcomed into fellowship. At special Christmas service carols were rendered.

Fullarton (A. W. Morris). — In absence of preacher on holidays, Dr. Trevor Turner was speaker on Jan. 15. A number are still away on holidays. There was a fair attendance at gospel meeting when W. Philp spoke. Miss Jennifer Outlaw was soloiste.

### Victoria

North Essendon (A. E. White, B.A.). — Drama, Christmas Under the Stars, was an impressive introduction to Christmas services. Meetings are gradually returning to normal as members return from holiday. Speaker at gospel service on Jan. 15 was R. H. Carden, M.A. (N.Z.). Sixteen Y.P. were at Christmas camp at Monbulk.

Yarrowonga.—Annual Christmas tree was held, each child receiving a gift, and older children bringing gifts which were sent to Mooroopna. Ladies' Talent realised £109 for year. Church

was saddened at Home call of beloved elder Mr. Cowper on Jan. 6. At worship service on 8th, four of his favorite hymns were sung. At close of service a small presentation was made to Mr. Roberts in appreciation of his ministry of past six months. Several were delighted to meet Mr. and Mrs. Curtis and family as they passed through town.

Balwyn (J. E. Brooke). — in absence of preacher on holidays, local brethren have filled the pulpit. On Jan. 15 C. Berg spoke at morning service when church was delighted to have fellowship with Mr. and Mrs. B. F. Huntsman (Conf. Pres.). E. Berg was speaker at evening service. Speaker at morning service on 22nd was W. Smith and in evening, F. Evans. Major aim of church for 1956 is completion of new school hall with modern amenities for club work and a new kitchen with up-to-date facilities for ladies' auxiliaries.

Clayton (J. L. Reid). — B.S. held Christmas tree and a happy time was enjoyed by all. W.M.B. last meeting for 1955 was addressed by Mrs. Reid. Each member brought a gift suitable for a hospital patient. 30 Y.P. attended camp at Belgrave Heights, under leadership of preacher. Church was happy to have fellowship with Mr. and Mrs. D. Holloway (former preacher and his wife), who were visiting from Devonport, Tas. During preacher's absence on Jan. 15, the services were taken by elders, Messrs. Tucker and Alms.

Dandenong (L. G. Read). — At morning service on Jan. 8 presentation was made to Miss L. Reveleigh and A. Avery, on occasion of their marriage. Baptismal service was held on evening of 15th.

Ormond (F. E. Buckingham) — Preacher has returned after several weeks in hospital. Congregation was large on 15th, when 104 broke bread at 11 a.m. Thanks was expressed by preacher to those who filled pulpit in his enforced absence. Nine Y.P. have been baptised and received into fellowship in recent weeks. 90 have been added to church since commencement of present ministry. Sis. R. Knee is home from hospital and is improving. Church fortnightly paper is very helpful to all. K.S.P.'s 14 active members have all accepted Christ as Saviour. P.B.P. is active again and looks forward to a good year. Ladies expect Nursery School to have record year. Mr. Booth extended thanks to all who helped in 1955 fair.

Carnegie (A. R. Lloyd). — Baptismal service was held at close of gospel service on Jan. 1, when two girls were baptised. During preacher's vacation speakers were Robert Ryall,

E. Buckmaster, F. Illingworth, and Roger Ryall. David Lloyd has commenced N.S.T. at Puckapunyal. W. Manning has returned home from hospital. Church extends sympathy to Mrs. A. R. Lloyd on death of her brother.

**Merbein.** — Services were well attended over Christmas period. Four Y.P. attended Murray Valley Youth Camp. Visitors from Melbourne, Adelaide, and Geelong were present during past weeks. C.E. took part in Christmas service, preceded by a baptismal service. At close of meeting, two young girls made their decision for Christ.

**Swan Hill.** — Mr. Banks conducted farewell services at the three circuit churches on Jan. 15. At his final gospel service in Swan Hill chapel, 125 were present. After the meeting the new kindergarten hall was officially opened by Mr. Banks. Mr. and Mrs. Banks left for Geelong on Jan. 17. All church auxiliaries are in recess except senior Berean Club which recommenced on 20th.

**Warracknabeal (R. H. Patterson).** — Mr. and Mrs. Patterson have commenced their ministry in the circuit and were welcomed at an after church fellowship in the hall on Jan. 15. Representatives of other churches in the district also attended.

## An "Old-Fashioned" Hymn

(A Hymn for January —

No. 115, Jan. 29)

Thomas Cotterill (1779-1823) has the doubtful honor of having been a sort of chopping-block in a church dispute on hymns. He had published a hymnal in 1810 and, by the time it ran to an eighth edition in 1819, was trying to enforce its use on his Anglican congregation in Sheffield. The use of hymns had not at this stage received official sanction, and feelings were so high that a case was taken against Cotterill in church courts. The hymns were declared to be irregular—though admitted to be excellent!—and a compromise reached, whereby a smaller collection was prepared under the archbishop's oversight. Copies were later sent to Cotterill's church with the archbishop's compliments!

As Cotterill's was one of the earliest hymnals to receive even this degree of sanction, and in spite of the compilation involving more than enough "clipping, interlining and remodelling" of hymns, it served as a sourcebook for many later compilers.

Cotterill himself is reported as having "the piety of a saint, the tastes of a scholar and the aspect and demeanor of an unaffected Christian gentleman." His contribution as a hymnwriter is not great, although in one book his name appears against seven hymns—five times with the cautionary word "part" added. Hymnals show that he had "operated on" the hymns of Wesley, Doddridge, Collyer, Heginbotham, Haweis and Elizabeth Scott. His two original hymns in our book are a favorite communion hymn (No. 250—"In memory of the Saviour's love") and today's hymn, "Jesus, exalted far on high," the latter obviously based on Phil. 2: 5-11, or more exactly, on verses 9, 10, 11, 6, 7 and 5 used in that order. An extra verse not included in our hymnal reads: "May we to others stoop, and learn to emulate thy love; so shall we bear thine image here and share thy throne above."

It is surely good to use, at least once and again, these "old-fashioned" hymns that are close paraphrases of Scripture.—F.J.F.

## Open Forum

### "PROPOSED HEALING MISSION"

I found the article "Proposed Healing Mission," by J. L. Reid (A.C., 6/12/55), offensive, to say the least, and consider the opinions of the writer to be quite irresponsible. This article, as written, will have a tendency to give a very distorted outlook to Christian people on a certain man's ministry. While in America recently, I had the pleasure of meeting Oral Roberts personally, and was present during one of his campaigns; therefore I consider I am in rather a better position to pass an opinion than our friend, J. L. Reid.

While Oral Roberts is not "Church of Christ," he is most decidedly a member of that Universal Church of Christ which includes those from every denomination who have been redeemed by the same Lord. His first passion is for the salvation of the lost, and every service is primarily a gospel service. He is not a healer, and does not heal anybody. He will offer the prayer of faith for those who are sick and wish to be prayed for, as was the custom in the early Church (James 5: 14). After all, this is not very extraordinary, as some Anglican ministers do the same for the sick, and the practice is also favored in the Presbyterian Church of Scotland.

Your correspondent displays a weakness when he says he wrote and asked the opinion of Dr. John R. Rice. I have also heard Dr. Rice preach and assure you that he would

not be acceptable to very many Churches of Christ congregations.—W. Cowan, Bentleigh, Vic.

### "MIRACLE OF WEMBLEY"

The article by Norman A. Mann, "The Miracle of Wembley," made very interesting reading.

Without presuming to criticise, I would like to ask a few questions.

Mr. Mann writes of ". . . the faithful preaching of the Word by a gifted man of God . . ." But he also mentions ". . . Billy Graham, in his appeal for decisions, never mentions the New Testament teaching on baptism, which to us appears so abundantly clear."

Seeing baptism is "so abundantly clear," and is mentioned more than one hundred times in the New Testament, should we call it "faithful preaching of the Word," when a preacher "never mentions" baptism?

Further, Mr. Mann writes: "Billy Graham's preaching is founded upon the Bible itself," but is it not strange that he "never mentions" something that is always mentioned in the Bible when the full way of salvation is mentioned?

Also he states: "When converts from the crusade are put in touch with our churches, we have a glorious opportunity of . . . showing from the pages of the N.T. the steps required for the completion of the new birth." Certainly!

But why should there be any "steps required for the completion" after the faithful preaching of the Word? And what of the converts who go to "other communions"; don't they need any "completion of the new birth"?

To me these things are very confusing. Could any other readers of *The Australian Christian* help to make things clear?—Vernon Lovett, Ashburton, N.Z.

### THE RETURN OF OUR LORD

Most of our people recognise the importance of bringing unconverted folk to the place of decision by preaching the Word of God and inviting response to the claims of our Lord Jesus Christ. A look at statistics indicates that for the most part we are making very little impact on the majority of people. This raises an important question. How may we become more effective?

It is obvious that the early Christians accepted the fact of the atonement and rejoiced in the power of the resurrection. A reading again of Acts will reveal the emphasis placed on the resurrection. Coupled with this belief was a definite conviction that "this same Jesus will come again in

like manner as ye have seen him go into heaven." When they kept the Lord's Supper, it was "till he come." Why bother keeping the Lord's Supper if we believe he has come already? Why do those who believe Christ's coming again is at conversion bother to keep the Lord's Supper at all?

I believe that positive powerful preaching of the Second Coming of Jesus Christ would revitalise our churches. The "blessed hope" of Christ's coming again purifies the Church and causes unsaved people to really think.

Instead of simply presenting a list of different opinions concerning the Lord's return. I want to know why our Colleges don't give a definite lead, and, like the prophets of old, declare, "Thus saith the Lord." It seems to me that our desire for unity at any price is robbing us of a strong pulsating message that would meet the need of the day.

Dr. Scroggie once said, "I'd rather believe the angels that appeared at the ascension than those men who belittle the doctrine of the Second Coming."

Preaching brethren—why are you silent on this great theme? I've spoken with members from different churches who declare that many preachers avoid the Second Coming.—W. J. Caspersonn, N.S.W.

## OBITUARY

Mrs. Sophia Twiddy.

The church at Wedderburn, Vic., was saddened by the passing of Mrs. Sophia Twiddy, who fell asleep in Jesus at her home, Dec. 31, 1955, in her 93rd year. Her life's partner, the late Maurice Twiddy, preceded her a number of years ago. Being convinced concerning the importance of baptism by the late Mr. Watt, and about 1898 by the late Mr. Little, she was baptised by her brother-in-law, the late George Gregson. Previous to her marriage, Mrs. Twiddy was a Salvation Army officer. She was a very loyal follower of Christ, being present at the Lord's Table unless prevented by illness. The writer, who conducted two ministries with the Wedderburn church, can testify that she was never afraid to tell others about Jesus Christ. Her family are a credit to this Christian lady. They are Maunder (Mrs. Henderson), Elva (Mrs. Ford), Bert, and Wilfred, who are following the example of their godly mother. To these we extend our deepest sympathy, and commend them to our heavenly Father's care. After a brief service at the home, the earthly tabernacle of our sister was laid to rest in the Wedderburn Cemetery, the writer conducting both

services. "Until the day dawns and the shadows flee away."—A.C.M.

Brian Pope.

The church at Maidstone, Vic., was saddened by the tragic Home call of one of its promising young men, at the age of 18 years. Brian Pope, while riding to Geelong on his motor cycle, collided with a petrol wagon, and was killed instantly. Brian grew up in our Bible school, and became one of its teachers and leaders in the youth work. He joined the church in Feb., 1953, and took his turn at reading the Scriptures and presiding at the Lord's Table on Sunday mornings. He was instrumental in bringing other young men to the church and to the K.S.P. Club of which he was scribe at the time of his death. Brian was possessed of a kindly disposition and sincerity of purpose and character which endeared him to us all. He is greatly missed, especially in the youth work. We commend his sorrowing parents, brothers, Arthur and Trevor, and sister Lorraine, to the comfort and blessing of our God. "Precious in the sight of the Lord is the death of his saints." The writer and W. W. Saunders, P.C.F.O. State Chaplain, conducted services at the parlors and the Fawkner Crematorium.—E. Randall.

Mrs. E. A. Anderson.

On Dec. 6, 1955, at Collie District Hospital, W.A., Mrs. E. A. Anderson received her Home call. Our sister came to Collie from Victoria at the beginning of the century, as Miss E. A. Houston, and helped to establish the church at Collie. She was the last foundation member of the church. Early in her married life she was bereaved of her husband, leaving in her care her daughter, now Mrs. J. Fogarty. For fifty years our sister was in faithful membership in Collie. In his address at the church service, R. C. Sack said, "Our sister was respected, honored and loved, respected for her fine Christian character, honored for her years of unswerving loyalty to her Lord and his Church, and loved for the love she spread abroad to all." Prior to her Home call, Mrs. Anderson had presented to the church, as a Jubilee Year gift, a communion table—a gift which will now continue to be a reminder of the faith and love of God's honored servant.—R.C.S.

### CHANGE OF ADDRESS

K. H. Bray (secretary, Queenstown church), 18 Glenavon-st., Woodville South, S.A.

A. A. Liebezeit (secretary, Petone church), 9 Totara-cres., Lower Hutt, N.Z.

F. B. Burt (preacher, Doncaster church, Vic.) altered phone number WJ 9177.

## "A Man Called Peter"

After a 26-weeks' season in Sydney, the outstanding film, *A Man Called Peter*, based on the life of the late Peter Marshall, Chaplain to the U.S. Senate and prominent Washington preacher, commences at Hoyts Regent Theatre, Melbourne, on Jan. 26.

This film is so good that those who have been disgusted by some of Hollywood's earlier "treatment" of religious themes, will regard it as almost a miracle. For the spiritual message is here, strong and demanding, especially in the striking excerpts from sermons, which are delivered with telling force. It is a film which all should be encouraged to see, for this is a gripping theme, cleverly presented with humor and character, showing the force of a life which honestly seeks the guidance of God.

Peter Marshall was a refreshing personality. One fleeting scene shows the family coming to the table, and Peter pulling a wry face when he discovers turkey hash is on the menu. "Catherine," he says to his wife, "I guess you'll have to ask the blessing tonight. God knows I'm not grateful for turkey hash and I can't fool him!"

Yet there is plenty of pathos, and the ladies will need a good supply of handkerchiefs—which will, doubtless, add to their enjoyment.

Frankly, don't miss this film. It has something real to say—and says it well.—C.G.T.

### IN MEMORIAM

CRISWICK. — A tribute of love and everlasting remembrance of my darling "sister" Muriel, who was called to higher service for Christ on Jan. 17, 1938.

"All radiant with the glory and the calm of having looked upon the face of God."

—Inserted by her devoted "sister" Dorothy L. Giles.

LACY. — In loving memory of Kenneth, who passed away Jan. 18, 1955.

"A beautiful flower in God's garden."

—Remembered by Auntie Julia.

LACY. — Treasured memories of our loving and dearly loved son and brother, Kenneth Edward, whom God called Home on Jan. 18, 1955.

Severed only "till he come!"

—Inserted by his loving mother and brothers.



### THE POWER IS AT THE CENTRE

"It is to us, a pleasing consideration that all the churches of Christ, which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed, as to the positive ordinances of gospel institution; so that our differences, at most, are about the things in which the Kingdom does not consist, that is, about matters of private opinion, or human invention. What a pity, that the Kingdom of God should be divided about such things!" From the "Declaration and Address," by Thomas Campbell.

Here Thomas Campbell touches one of the sorest spots in the whole ailing denominational system of Christendom today. In order for a denomination to defend its separateness, it must turn to the more or less incidental phases of the Christian Faith, for as Campbell points out, churches "are already agreed in the great doctrines of faith and holiness." Our differences "at most," he said, "are about the things in which the Kingdom of God does not consist."

Most ministers feel now and then called upon to tell their congregations—especially the young—what their particular church believes. One wonders, to be logical, if we are to presume that what they preach the other Sundays of the year is what the church does not believe.

We have letters once in a while complaining that the Disciples don't stand for anything any more but have become too much like the other communions about them. They call for a return to an emphasis upon the peculiar doctrines which separate and distinguish us from all the other communions.

We are often told that the communions today which are growing most rapidly are the ones which are most denominational and most exclusive. It is claimed that their power is in their shibboleths, their peculiar doctrines staunchly held.

We are not too sure that this is true. Take the Southern Baptists, for example. This is one of the fast growing religious bodies in the United States at the present time. Seldom do their ministers preach on what the Baptists believe. Their power, in our opinion, is rather to be explained by their more vigorous emphasis upon the basic truths of the Christian gospel commonly held

by all communions. It is in the intensity with which they promote their cause and the seriousness with which they take their religious convictions.

True, these convictions are presented with their own distinctive theological slant, but the power of their message is, first of all, in Christ and his gospel of redemption, and the power of the Spirit to transform life.

Any weakness of the Disciples, in our opinion, is not so much in the lack of emphasis upon our peculiarities, as in our failure to stress adequately the great basic truths of the Christian Faith—the sinfulness of sin, the grace of God, the saving power of Jesus Christ, obedience to the will of God, the power of the Spirit for man's regeneration, the assurance of immortality, the redeeming fellowship of the Church, the ultimate triumph of righteousness under the banner of Christ, and the glorious consummation of history in accord with the purposes of God. In these common doctrines lies the power of the Church.

Some may say all these are good Christian Church doctrines; these are our peculiar beliefs; this is but the

"restoration" of New Testament Christianity. Very well, but all we are saying is that if the Disciples of Christ ever experience a revival it is more likely to come in a re-emphasis upon these basic truths than by a revival of mere shibboleths.

The source of power is at the heart of the Christian faith, not at its surface, as Thomas Campbell pointed out.—*Christian-Evangelist*, June 15, 1955.

(Contributed by C. L. Smith for the Federal Committee for the Promotion of Christian Union.)



Mrs. Cynthia Wedel (wife of Canon Theodore Wedel, of Washington Cathedral) was elected at the late-November assembly of the United Church Women in the U.S.A., held in Cleveland, Ohio, to succeed Mrs. Mossie Wyker as national president. Mrs. Wyker, an outstanding Disciple women's leader, visited Australia last February.

### ENGAGEMENT

**KING—ROGERS.**—Mr. and Mrs. C. King, Pritchard-st., Swan Hill, are happy to announce the engagement of their youngest daughter Evelyn Alice, to Ernest Charles, elder son of Mr. and Mrs. A. E. Rogers, Curlewist-st., Swan Hill.



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## Northern N.S.W. Youth Camp

Sixty campers made the Burleigh Heads National Fitness Camp their rendezvous, Dec. 26—Jan. 6. Campers came from as far south as Taree and from the north touching Rockhampton.

Main studies centred on the American booklet, *Faiths that Compete for my Loyalty*, by Dwight Stevenson. Campers were given a thorough insight into the workings of the false sects and how they are making a subtle impact on the youth of our own churches. Group leaders were Messrs. Pieper (Taree), Terry (Woolwich), Caldicott (Lismore) and Miss A. Walker (Lismore).

Mr. Goode, Headmaster, Murwillumbah High School, preached at the morning worship service on Jan. 1, and challenged all to a mighty faith in God for the coming year. The gospel service was taken by C. Terry. A beautiful service was held at the Tallebudgera Creek, when Shirley Stewart (Murwillumbah) was baptised.

Highlights throughout the camp included prayer sessions, a combined meeting with the Salvation Army, who shared religious films, a camp fire meeting and other usual features of camp life. Sister Carol Larsen was camp nurse. Again Mr. and Mrs. Harry Pieper acted as camp father and mother. Other adult helpers were Mr. and Mrs. Reg Pratt, and Mr. and Mrs. Harry Christensen.

It might be added that with 500 Seventh Day Adventist campers occupying adjacent quarters, discussions were most stimulating.—A. C. Caldicott.

## Ten Commandments for Australians

1. You shall worship the Lord your God, allowing nothing to separate you from the Christian Church.
2. You shall not worship the false god of money, for money buys neither personal happiness nor social peace.
3. You shall not corrupt your charity with the greed of gambling.
4. You shall control your thirst, for liquor destroys men and nations.
5. You shall hold in respect your aboriginal people, for you have many amends to make to them.
6. You shall seek a foreign policy whose trust is not in racial pride or

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armed might, but in doing good to your Asian neighbors.

7. You shall honor your senior citizens, children caring for their aged parents, the nation making sure that they do not want.

8. You shall safeguard home and family life by purity before marriage, and fidelity after it.

9. You shall give God his rightful place in the schools and universities of the land.

10. You shall find national unity not in party, or class, or church loyalty, but in obedience to Jesus Christ, who is Saviour of all.

—(Suggested by Alan Walker, Mission to the Nation Leader.)

*He Gives His Peace*

I was passing through disturbing times. One night I had a dream. At a holiday resort a trio of men was practising for an evening service. I listened—and then awoke. The refrain lingered in my mind. I cannot reproduce the melody but the words echoed in this line:

"He gives to us his peace."<sup>9</sup>

When burdened by the stress of life,  
 He gives to us his peace.  
 Amid the tumult and the strife,  
 He gives to us his peace.

Chorus:  
 He gives to us his perfect peace.  
 He gives to us his peace.  
 Our faith, hope, love will never cease,  
 Sustained by Jesu's peace.

"My peace I leave," the Saviour said,  
 "My peace I give to you."  
 Along life's path we will be led  
 And know the promise true.

It passeth understanding how  
 He gives to us his peace.  
 But whom we have believed, we know,  
 Will keep our hearts in peace.

So lift your hearts, go on in strength,  
 Sustained by inward peace,  
 For vict'ry is assured at length  
 When he gives loved ones peace.

—A.J.F.

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