

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

The Church: Commissioned! Committed!

Howard Earle, Secretary, Federal Conference.

The Church: Commissioned! Committed! is the theme of the Twenty-Sixth Federal Conference, due to begin in Sydney on Thursday, October 4, under the leadership of Ira A. Paternoster, senior, as President.

It is a challenging theme, confronting us with some of the primal and final demands of the Lord of the Church, and calling us to new dedication.

SPEAKERS

It will be presented in several aspects in addresses by some of our leaders within the Australian brotherhood, and by the Fraternal Delegate from the International Convention of Disciples of Christ in America.

The President of Conference will speak on the Heritage of a People who have always been conscious of a commission, and who have sought to match it with consecration. Ira Paternoster, junior, will speak on The Missionary Mandate. Fresh from his encounter with our American missions, he will have much to share with us, his Australian brethren. Geoff. Whiting, South Australian Youth Director, will present the Commitments of Youth. At the Conference Sermon session, C. G. Taylor, Editor of The Australian Christian, will preach on That Christ May be

Known. A. W. Stephenson, President of the New South Wales Conference, will direct our thoughts to The Stewardship of Life, consequent upon our commitment to the commission of Christ. The final message of Conference will be 'brought by E. L. Williams, Chairman of the Federal Executive, on The Primary Commitment.

SPECIAL FEATURES

The Women's Conference, under the direction of the Women's Executive, with Mrs. Larcombe as President, will conduct special sessions throughout Tuesday, October 9, culminating with a pageant, entitled One Great Fellowship of Love. A Workshop on Men's Work will be conducted by the Department of Men's Work, led by F. N. Lee, who made extensive enquiries into this phase of brotherhood enterprise during his overseas tour. A Preachers' Session will be addressed by Ira A. Paternoster, junior, on The Functional Church.

REGISTRATIONS

Six hundred and eleven registrations have been received to date. Many more are hoped for and expected. Even if you cannot hope to attend Conference, we urge you to

register and thus to have a part in a great brotherhood event. Registration entitles you to a copy of the Conference Handbook, which will provide up-to-date information on all our Federal work.

NOTICES OF MOTION

Section 7 of the Constitution reads:

Six weeks' notice in writing shall be given to the Executive, of all business to be brought forward at any meeting of the Conference; such notice to set forth fully the motion to be moved, and shall be signed by the proposer.

No matter shall be discussed at any meeting of Conference unless such notice has been given.

August 23 is therefore the deadline date for all such notices.

PRAYERS

To all our membership throughout Australia we issue a call to prayer. Pray for the blessing of God upon the Conference, its President, its Executive Officers, the Sydney Committee on Arrangements, the speakers and workers. Seek guidance for the Official Representatives of the States that, in all our deliberations, the will of God may be done.

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

A. R. Haskell, Manager.

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

WHEN SOARS
THE SOUL

If God gives such clothes to the flowers of the field, which are alive today and burnt in the stove tomorrow, is he not much more likely to clothe you, you "little-faiths"? So don't worry and keep saying, "What shall we eat, what shall we drink, or what shall we wear?"! That is what pagans are always looking for; your Heavenly Father knows that you need them all. Set your heart on his Kingdom and his goodness, and all these things will come to you as a matter of course. Don't worry at all, then, about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day.—Matt. 6: 30-34 (Phillips).

God divides life up into days. Any man can fight the battle of just one day. It is when we add the burdens of yesterday, and our fears for tomorrow, that we are liable to break down. Yesterday is gone, and it cannot be recalled. Tomorrow is not yet here, so it cannot be anticipated. Today is ours to use and enjoy. . . . Sir William Osler, the famous Canadian physician, when asked the secret of his success, replied that, as a student at Montreal General Hospital, his whole life had been changed by reading some words of Carlyle: "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." Forty years later, Osler told his students that his success had not depended on any special quality of brains, but simply that he had learned the art of living in what he called "day-tight compartments." . . . There are no such things as good days and bad days. They are all God's days. "This is the day which the Lord hath made."—John Bishop.

O Christ, our only Saviour; so dwell within us that we may go forth each day with the light of hope in our eyes, and the fire of inspiration on our lips, thy word on our tongues, and thy love in our hearts.—G. C. Binyon.

So, for tomorrow and its needs
I do not pray;
But keep me, guide me, hold me,
Lord—
Just for today.

IS DENOMINATIONALISM EVIL?

Since Christendom was divided, there has never been more talk than there is today about the unity of the Church; never such intensive study of the theme; never so many ventures in co-operation. But denominationalism dies hard, no matter how often the judgment is repeated that "schism is sin." That is tragically true of the "marginal sects" of Christendom, who have been busy sowing so much confusion and suspicion through their missionary efforts in Asian lands. On that score, Dean Liston Pope, of the Yale Divinity School, sounded a solemn warning to American churchmen earlier this year, when he returned after a four-month tour of 16 Asian and Near Eastern nations. He cited Formosa, where today there are more than 60 religious bodies "competing with each other on a small island . . . Most are non-co-operative in the extreme, refusing to undertake joint planning of programme with any other group." It is tragic to see that happening, against the wishes of the Asian Christians themselves, who see the urgent need for a Church united in its evangelistic task.

In some senses, even more disquieting for those who had thought the battle against division fought and won, is the fact that denominationalism is raising up new champions for itself among some of the long-established Churches. Some men are bluntly denying the claim of a man like Charles Clayton Morrison, that "denominationalism clothes itself in the livery of the Church of Christ, but is evil at its heart." For example, Marion John Bradshaw, in his *Free Churches and Christian Unity*, says: "The true vitality of Christianity has often been its vigorous offshoots. Church divisions have sometimes furnished the best opportunities of effecting moral and doctrinal reforms dictated by the Spirit. Plain schism has more than once been the source of religious health. Despised sects have repeatedly emphasised or recovered important elements of the Christian message, or precious aspects of the Christian life, which united or established Churches had ignored or suppressed . . . The ecumenical attempt to brand such movements as sin and scandal is not only an offence against Christian charity; it is also a blindness to the ways in which God moves, 'his wonders to perform.' And it may easily become slander, and the bearing of false witness."

All of which, taken with similar statements in other books and in some religious journals, makes seemingly convincing reading. But let us place alongside it a statement made by A. L. Haddon in his July editorial for *The New Zealand*

Christian. Dr. Haddon meets the objection of those who want to know whether the assertion that division is sinful means that "Luther and Wesley, and others like them, whose work resulted in separate denominations, acted sinfully." "Not at all," he says. "There could have been wrong on the other side. Human weakness on both sides probably affected the issue. Though these leaders did the only thing possible for them in the circumstances of their day, there was sin in every such situation, and the resulting divisions cannot be considered as permanent gains to be perpetuated. Many of the circumstances which occasioned breaks have now ceased to exist. To remain in schism is sin. All sin is failure to grow up. Immaturities which made division inevitable in other centuries are being outgrown."

He goes on to emphasise that "our chief concern is not to decide who was right or wrong in earlier days, but to know the right or wrong of our own situation," and asks why attachment to "traditions that have gathered around the names of Paul, Luther, Wesley or Campbell" should "rob us of something more precious." "All that these leaders knew of Christ separately belongs to all who are in Christ," he maintains. "It is not their partiality, but his wholeness, that is our true heritage . . . Denominationalism prevents the coming of the Church in its wholeness. Denominations are not branches of the Church; they are substitutes for it. In the present situation, each denomination is forced to act as if it were the Church. It must take to itself in separation the things that belong to the whole Church—ordination, church membership, baptism, communion, the gospel. What we have now is a partial denominational expression of these things, that find their full intended efficiency only as acts of the whole Body of Christ."

In a strong conclusion, Dr. Haddon says, "That which is contrary to the mind and prayer of our Lord (John 17), dismembers his Body and preserves the parts in separation, prevents the coming of the Church in its wholeness, and sectionises Christian witness and work throughout the world, is sin. To the extent that we have helped to justify it—by speech or silence, by action or inaction—we ought humbly to repent, and submit ourselves more sincerely to seek the things that belong to his purpose."

Our forefathers were right. A spirit of unity in existing denominations is not enough, though we may rightly rejoice in it. There is a greater goal we seek—and we dare not betray it by shuttered minds or timid spirits.

V. C. STAFFORD, Director, Federal Board of Christian Education, gets down to the job of planning for . . .

Adult Christian Education

The important thing about a planned programme of adult Christian education, is to have one. This needs to be said, for we may think we have what we need, and find ourselves without clear objectives, organisation, methods and study materials.

A previous article dealt with the **Why**; this one attempts the **How** and **What**.

The Curriculum of Adult Education

A basic document in this field was prepared for the guidance of programme-building among American churches.

In practice, the programme includes five principal elements:

1. **Worship**—public worship in the church and its auxiliaries; private and family devotions.
2. **Study**—class work; guided reading; sermons; lectures.
3. **Service**—stewardship; volunteer service in the church, or as a Christian in other agencies; activities of social action.
4. **Fellowship**—social life of the Christian group; recreational activities.
5. **Evangelism**—the enlarging of the Christian fellowship to reach unchurched people; witnessing for Christ; leading others to commitment to Christ and membership in his Church.

Study Groups

While some of the above-mentioned experiences—such as public worship and sermons—are provided in the corporate life of the church, "the corporate congregation as such is too large and formal for most types of effective adult education." This calls for classes within the congregation.

1. Sunday Church School

One Baptist church in a Melbourne suburb recently announced "The Family Sunday School," providing for "classes of adults of various age groups, taught by trained adult teachers," and meeting with children and young people 9.45 a.m. to 10.45 a.m. every Sunday. Babies are to be cared for "by qualified workers in a well-equipped hygienic nursery."

This pattern has been long established among American churches, where the family then attends morning worship together, an extended

school session taking care of younger children.

This is the ideal plan—the family at church, learning and worshipping together. If we must change our set-up to get it, let us change our set-up!

It must, of course, be done without impoverishing the work among children and young people. Some see difficulties—home duties and other ties may militate against Sunday classes for all adults. If the programme is vital and interesting, the difficulties will be surmounted, as they have been elsewhere. The problem of accommodation has to be faced too, but if we are impelled by the urgency of the task we will find a way over this one.

What about leaders for adults, when some who possess the qualifications are engaged in teaching children? The church referred to set out to train teachers for the adult classes it planned to commence. It can be done if churches want it badly enough.

In weeknight meetings of adults, let the educational programme go on. It is necessary that adult classes should continue, at the mature level, Christian development begun in childhood and youth. There must also be an integration of the adult curriculum with that of children and youth. Further, classes must fit into an overall pattern of Christian education, and not sheer off into inglorious independence.

We dare not take the easy way out in these crucial days. Adult inertia there will be, but small groups of concerned people will disperse this.

2. Special Fellowship Occasions

Fellowship learning groups also include prayer groups, men's and women's clubs, "cell groups," camps, conferences, institutes and retreats. Some of our churches have successfully experimented with Christian "ashrams." These should supplement adult classes, not supplant them.

3. Age Levels

Education, whether secular or religious, necessitates a careful grouping of "pupils." Physical, mental and social changes take place in us, from young adults to the "old folks." The grouping of adults has tended to

follow this grading: **Young adults**, approximately 24 to 39 years of age; **middle age adults**, approximately 40 to 59; **older adults**, approximately 60 upwards.

Not all churches can use the same methods of grouping. It is necessary, however, to exercise some care in this direction, otherwise classes may disintegrate because there is too much disparity in the interest range.

Study Courses

The United Christian Adult Movement, U.S.A., developed a programme of worship, study and action, in seven areas of adult experience.

These areas are: **The Bible in Life; Personal Faith and Experience; Christian Family Life; Church Life and Outreach; Community Issues Calling for Christian Action; Major Social Problems; World Relations.**

In its **Learning for Life** bulletin, there are listed some sixty books and booklets covering these seven areas. The courses of study provide a balanced and comprehensive curriculum. This bulletin is continually revised to keep pace with new resource books.

Though the resources available in Australia are meagre, there are some which make valuable texts for a study group. Your Federal Board has been granted reprinting rights by our Disciples of Christ Christian Board of Publication for two booklets, belonging to the library of elective courses.

We do not need to wait for such resources. Youth Departments can advise on those already available.

The Board believes it to be important that adult curriculum and materials should tie up closely with the plan for children and young people.

It cannot be emphasised too strongly that the Bible itself, rather than books about the Bible, invaluable as these are, is the book adults need to know. The percentage of Bible illiteracy is alarmingly high. Men and women need to know that the Bible comes out of life and is for life. The snippets of Bible texts some people have are inadequate equipment for Christian living. Religion is more than personal enjoyment. Biblical textualism can lead to an unhealthy self-satisfaction.

(continued at foot of next column.)

MISSIONARY NEWS

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

Quaker Delegation Visits China

Janet W. Rees tells of some of the experiences of the delegation when they were allowed behind the "bamboo" curtain in late 1955. Introducing her report she writes:

The size of China is something we must constantly bear in mind. Imagine all the countries of Europe pushed into one solid expanse of territory and you may get some conception of her vastness. Stretch your mind further and people that territory with nearly one quarter of the population of the world.

After stating that China had passed through the most drastic and penetrating upheaval in her long history, she proceeds to show how China had practically eliminated all who came under the category of foreigners (citizens of U.S.S.R. excepted):

For many decades, thousands of men and women, especially from Europe and America, had entered China for purposes of trade and diplomacy, and as Christian teachers, doctors and evangelists. Many had given the best years of their lives in devoted service to the Chinese people. It may be difficult to under-

Methods

Adult classes will not survive, nor will they achieve the desired outcomes, if members become passive listeners to yet another sermon.

There must be stimulus, group participation, and this can be done through a variety of methods—lectures, symposiums, group discussions, role playing (group members projecting themselves into problem situations, acting out before the group), films, film-strips and slides, audio-visual kits, tape recordings, pictures, blackboard.

Proficiency in using methods demands familiarity with procedure, which cannot be given in detail here.

So we face a challenging task. Men and women can be reached by God, and, with the help of his Spirit, the Church must be God's agency for the educational evangelism of adults.

stand fully why their withdrawal was demanded, but we can at least recognize that nowhere can life be divided into watertight compartments.

There were six of us to the Quaker delegation, which visited China. Three of us had been in China before, and had previously been closely associated with some form of Christian service. For us it was like going back to a greatly loved home. The Chinese people were as attractive as ever. We were, in fact, the first official representatives of a Christian body in this country to visit China since her immense change-over.

"It is the duty of the host to carry out the wishes of his guests" is a well known Chinese saying. Our hosts had encouraged us to state our wishes, even before we arrived, and the thoroughness and generosity with which they were carried out touched us deeply. Our purpose in going to China was fourfold. We wanted first to try to convey a message of goodwill, and, secondly, to learn of the changes and achievements of the past six years, especially in the realm of education, medical services and social welfare. Our third purpose was to enter into formal and unhurried discussion with Chinese leaders on international problems, with the hope of increasing mutual understanding and of discovering some positive steps towards their solution. Finally, we hoped to contact Christian groups.

There were, of course, limits to what we could do and see. We only had three and a half weeks at our disposal. We had to be content with visiting seven of the large cities, Peking and Tientsin in the north, Chungking and Chengtu in the west, Shanghai and Nanking in the east, and Canton in the south. We should like to have moved about among the villages and in the countryside more than we did. We also wish our capacity to speak the language had been greater than it was.

Omitting her balanced survey, as she saw it, of welfare conditions under Communism, she summarises the situation regarding Christianity and its adherents:

How are the Christians faring? Marxism is the accepted philosophy of the regime. An avowedly atheistic philosophy, it has nothing basically in common with Christianity. No wonder the Christians were fearful in the early days of the revolution. One outstanding Christian leader told us that they had said their prayers, hidden fare-

well to their dear ones, and committed themselves into God's hands, but the wholesale and violent persecution which they had expected never came. There is, however, a good deal of close-up evidence that persecution of a more subtle kind, often causing mental and spiritual agony to individuals and groups here and there, has taken place. Christians with other religious bodies do, however, rejoice that their government introduced a clause into the Constitution safeguarding the use of church buildings (this includes Buddhist and Mohammedan temples), exempting them from taxation, and ensuring what is called freedom of belief. It may well be that the activity of the Christian Church in China during the preceding years had commended itself to the authorities. Schools and universities, hospitals and pioneer projects in social welfare had been established by Christians (the part played by foreign missionaries is for the time being glossed over), and were seen to be good. However that may be, the Christian Churches were allowed to continue their worship services and their weekday activities, and we had evidence that they are even gaining ground. No corporate Christian activity, as such, is allowed outside the church premises, and it must be recognised that the entire educational system of the country is in the hands of the government. There is, therefore, freedom of affiliation, and freedom of assembly, but not what might be called freedom of conviction, and freedom of witness in all departments of life. Should Christian conviction lead any individual or Church to cut across the pronouncements of the government, or the pattern of life and thought required, such deviation would almost certainly be short-lived. That there has already been a distressing amount of suffering, sometimes to the point of death, because of unwillingness to co-operate as required, cannot be denied. One is only thankful that the volume of it seems far less now than in the earlier years of the revolution.

The Christian Church in China is now standing entirely on its own feet. This would seem to be like a culmination of the process of de-velopment on to Chinese leadership that was started many years ago. The man in the street now sees that it is a truly Chinese Church, and has lost his prejudice against what was considered to be a foreign religion. Christians remain, in comparison with the total population, a very small minority. There are under four million members in the Catholic and Protestant Churches combined. Theirs is a tremendous task, namely to give an effective Christian witness in the vast secular state around them.—(From the Indian Christian newspaper, "Dnyanodaya," July, 1956.

MAURICE WEBB, former Director, South African Institute of Race Relations, asks whether there is a possible

New Approach to Race Tensions?

Not even idle hands give to Satan such opportunities for making mischief as "race" and nationalism; and when they dance together there must be horrid glee in Hell.

When feelings of "race" and nationality run wild, even Christians get bowled over, yet to the Christian these things are irrelevant, for his concern is with the souls of men and their individual personality.

As a South African, I am naturally concerned for the good name of my country, and deplore the fact that it has become a whipping-boy whenever the question of "race" is raised. I want us to get out of the whipping-boy role and into good relations with the world. Like many South Africans, I am opposed to the political policy called Apartheid, and believe that in adopting it we moved in the wrong direction, that sooner or later the pressure of economic fact and the workings of conscience will cause us to retrace our steps.

Countries today have become like villagers, whose neighbors know more of their lives than they know themselves. Even iron curtains have holes. In this situation where all nations are exposed to the public gaze and public criticism, it would be well if it were remembered that neither scoldings at U.N., nor economic sanctions by the Government of India will change South Africa's policies, but they can and do embitter its international relations. It is a little odd that, at a time when scoldings and punishment have gone out of favor for children, it is thought right to use them towards nations.

Faced with problems of international tensions, the C.C.I.A. attempts to follow the good practice of first studying the facts of a situation and then enlisting the active help of the churches in working for a solution. Perhaps situations of "race" tension might be approached in the same way. There is a great need for more knowledge and understanding of racial difficulties, and for Christian witness and conviction to be brought to bear on them.

The United Nations tried to obtain some light, as a change from heat, by appointing the Commission on the Racial Situation in South Africa. The obvious trouble with this was that it was directed specifically towards South Africa: in a company of nations some were to sit in judgment on one of them. If the Commission

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 "Eumenical 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.

served no other purpose it has shown how not to approach difficult inter-racial/international situations. An objective co-operative study of multi-racial societies might, however, do good.

We are all much in the dark regarding the many and complex problems that arise when people of different "race" live side by side, and too apt to think that these problems can be solved by slogans or easy generalisations, or that they are due to human cussedness or wickedness that can be changed by just "telling him not to."

There is in South Africa a widespread belief that our attitudes and actions are attributable to the ratio of 4 non-white to 1 white in the population. Our Prime Minister was recently reported to have told an audience of Americans that if there were 4 negroes to every white in the United States, American policy with regard to "race" would be the same as ours.

In the countries of this part of Africa the ratio of non-white to white is, roughly:

Union of South Africa	4 to 1
Southern Rhodesia	14 to 1
Northern Rhodesia	36 to 1
Swaziland	50 to 1
Portuguese East Africa	83 to 1
Belgian Congo	136 to 1
Nyasaland	480 to 1

All these countries practise racial separation, the extent differing in each case; but only South Africa makes separation a basic policy and marks its seats in public places "For Europeans Only." Unless there be some peculiar magic in the ratio 4 to 1, numbers do not seem to offer reason or explanation. Perhaps it is cussedness and wickedness, but I find it hard to believe that as human

beings we are much worse (or better) than our neighbors.

There is considerable similarity between the United States and New Zealand in respect to the ratio of white to non-white, the proportion of the Non-White of mixed blood and the uneven density of the non-white population; yet, the attitude of white to negro in America is very different from that of Pakeha to Maori in New Zealand. The difference may be due, in part, to slavery and a war of the States in the one case and the Treaty of Waitangi in the other.

A broad comparative study of many multiple societies ranging over history, economics, sociology, psychology, anthropology, but not as detailed or prolonged as pure academic research, taking note of local custom and popular opinion, might yield much useful information and bring to the problems of "race" a measure of understanding. It should gain the interest and support of Governments concerned, including South Africa, and be a sharing of experience, instead of an attempt to sit in judgment.

But knowledge, like patriotism, is not enough. It is urgently important that the Christian conscience should be acutely sensitive to the human hurt involved in situations of racial separation, and that Christian witness should be constantly in evidence. Here again: scoldings do little good and angry sermons preached in London or New York about the wickedness of South Africa do positive harm.

Fifteen months ago the Dutch Reformed Church in South Africa called a conference of the Protestant Churches that was widely supported by Afrikaans and English, white and black. The Conference reached unanimity on a number of resolutions, notably this:

"The Conference calls on all Christian persons to regard and treat every human being with the honor and respect to which we are committed as Christians, and to use every available opportunity to come into real Christian fellowship with one another."

We can confer and come to good conclusions. But how can we make them effective in the life of the Church and the people?

There is need for churches in multi-racial countries to share their experiences, particularly in respect of corporate worship. Are inter-racial con-

(continued at foot of next column.)

WOMEN

FEDERAL ACTIVITIES

Native Women Study the Scriptures

Miss F. Kennedy

Ndui Ndui, Aoba, New Hebrides

"And beginning with Moses . . . he expounded unto them in the Scriptures the things concerning himself . . . then opened he their understanding that they might understand the Scriptures" (Luke 24: 27, 45).

On the field, whether teaching or nursing is our specific training, winning souls is our one aim. Perhaps our native woman does not sway the home life quite the same as we do at home; nevertheless, the influence of good wives and mothers is to be seen. So, with this in view, we know that there is a big work to do in teaching our women to rightly divide the Word of Truth. "Thy Word have I hid in my heart, that I might not sin against thee." We long to have the Word of Truth so firmly sown in every one of these native hearts, that Satan will have no opportunity of swaying them. Satan will work through the old heathen past — Satan will work

gregations normal or exceptional? How far is there separation in the Church in respect of work and membership? Where there is separation, is this necessary on practical grounds; how far is it a reflection of the separation in the world outside; how far is it a custom that has become entrenched?

When, as in Africa, the Church comes into contact with a tribal society that still functions, is it able to fulfil as well as to destroy? Has it been able to replace the tribe by offering the person security and a sense of belonging?

When the Church brings a man to forsake the tribal ways, the superstitions, the taboos, and sets him adrift in perilous seas, does it also offer a haven? Does the Church become for him a society, a community, a fellowship to which he belongs and which belongs to him? We have much still to learn as to the way by which the Church in a multi-racial society can become not only multi-racial, but also a Church that knows no race nor nation, no class nor tribe nor caste, but only individual men and women and their need of God.

through the modern world pressing in so solidly nowadays, and ever since the war. Satan will use any means at all to break down these people, who really have commenced to grasp the Truth. Let us be diligent, let us be tireless; let us be faithful, that we may not fail them.

So, with this in view, we have our regular women's meetings, with their Bible studies, outlining the creation, the fall of man, leading up through many Old Testament lessons to the birth of Christ — through his life, death, and resurrection, to our salvation in him. Praise God for the glorious message we have to teach. Praise him, it is his work, and we are only laborers together with him. We must labor faithfully; God will give the increase. Many times we are discouraged, but God only asks, and he still asks, that we be faithful.

We have our weekly meetings at the home base; we have our fortnightly meetings out in the villages (a different one each time); we have even now had our first conferences. In 1954, 36 women, and myself, journeyed to Maewo for a time of fellowship, and in 1955 we held our first real inter-island conference, when Maewo, Pentecost, and Aoba, met together in three days of rich fellowship among our women. 42 villages were represented, and 107 visitors were accommodated at Ndui Ndui, travelling over land and sea to be there. We rejoice to see these outward signs, but our continued prayer is that God will give them that inward hunger and thirst after righteousness. We long to see them grow in grace. We long to see them filled.

And, as it was with the soldiers in the fight in Jehoshaphat's army, we need water, we need the Living Water for ourselves, that it may flow out to others if we are to help them. God was willing to give these soldiers the water that they so much needed, but what were they commanded to do? "Thus saith the Lord, Make this valley full of ditches." Are our own ditches all cluttered up with the things of this world? Well, we cannot expect the blessings of God if we do not make room for them. The Holy Spirit comes in different ways, in the mighty wind or the still small voice, but the ditches are filled — only if they are emptied and prepared for the filling. May God

so deal with each of us, on the field or at home, that we will be prepared for our part in helping these, our native sisters, to be ready to receive the fullness of the Holy Spirit. As yet they know so little of him — please do pray for us, as week by week we study the Scriptures with them.

★

A Shepherd Hymn

A Hymn for August —

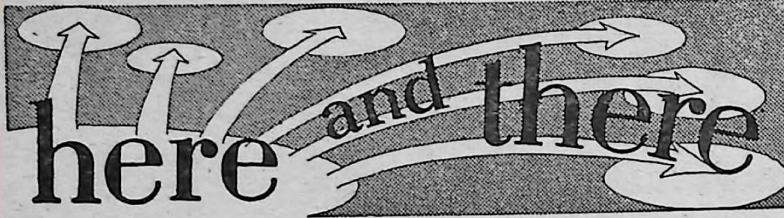
No. 526, Aug. 26.

Early writers found biographical details of Miss Jane Eliza Leeson very elusive, two of them recording of her personal history that "particulars are withheld" and "we can gather nothing." Later, however, it was ascertained that she was for many years well known in the Catholic Apostolic ("Irvingite") Church, late in life leaving it for the Roman Catholic fold. Several things may perhaps be elucidated by the remark that she passed away in 1883 "after a period of retirement from the world."

From the fact that she made a great number of capable translations of both Latin and German hymns, it is obvious that she was a woman of some education. Her hymn-writing was, however, mainly for children, and extended to several volumes, one of them bearing the unusual title *Infant Hymnings*. It is claimed that, during her "Irvingite" days, she produced some of her hymns as "prophetic utterances" during public services of the church.

Miss Leeson's contribution to our book comprises two well known hymns — "Saviour, teach me day by day" (No. 435) and today's hymn "Loving Shepherd of thy sheep" (No. 526), only 16 of the 24 lines of the latter having survived from the original form. Considerable liberties have been taken, not only by this abridgement, but also by halving the eight-line verses and making numerous confusing alterations in the text. An attempted analysis of these alterations left us with definite evidence that the only 24-line version we could find (which therefore looked like the original) was certainly not the original, so it is much safer to withhold comment.

Miss Leeson, in her *Hymns and Scenes from Childhood*, headed each of the three verses with "My sheep hear my voice, and I know them, and they follow me" (John 10: 27), thus paving the way for the simplicity of thought and language which the hymn retains, despite all modifications and, which, combined with the original intention, might well put it into the children's section of a hymnal.—F.J.F.



The following telegram from Rowland C. Fritchard, minister of Nedlands-Shenton Park, W.A., was received in this office on August 6: "Bond-Marlow mission Shenton Park closed Aug. 5. 49 decisions, 29 rededications, one restoration. Thank-offering £350."

The next meeting of the Victorian Preachers' Wives' Association will be held on Friday, Aug. 17, at 1.30 p.m., at the home of Mrs. E. L. Williams, Elm-rd., Glen Iris.

P. R. Whitmore, preacher at Murray Bridge, S.A., has accepted an additional three-year term with the church there.

A. J. Fisher, late of Lake-st., Perth, W.A., is now available for Sunday services and specials in Victoria. He has a personal set of color slides, covering our Aborigines Missions in W.A. His address is 25 Goldsmith-ave., Preston, N.18. Phone, JU 5750.

A continuous membership of 62 years with the church at South Yarra, Vic., was severed on Aug. 7, in the Home call of Fred Lewis, an elder of the church, who had been amongst the first group to make their decision for Christ and be welcomed into the church on July 1, 1894. He served for 26 years as Chief Inspector of Fisheries and Game in Vic. before his retirement in 1947. He was an excellent photographer, and some of his finest nature studies were featured on our cover pages several years ago. He was much respected and loved in the church, with whose members we join in expressing loving sympathy to Mrs. Lewis and their family.

Details of registrations for Federal Conference show that 336 have been received from N.S.W., 130 from Vic., 75 from S.A., 37 from Qld., 24 from W.A., 6 from Tas., and 3 from A.C.T., making a progress total of 611.

H. E. Greenwood, who has been giving helpful leadership to the young church at Geraldton, W.A., has accepted a call to succeed J. E. Shipway at Hindmarsh, S.A. He will be followed at Geraldton by T. D. Maiden, now of Harvey, W.A. A new Geraldton chapel is in process of erection by voluntary teams, backed by a gift of £252, as the result of a brotherhood appeal to the Western churches, and £275 raised by the

members themselves. George Smith (Cottesloe minister), who held a brief evangelistic effort there early last month, comments in "The Western Christian," "One sensed a great potential in this young cause, where reaping will take place as the result of hard, practical and faithful sowing on the part of its present pastor."

The Disciples of Christ Congo Mission will be represented in the display of Protestant Missions serving in the Congo, which will be among the features of the 1958 International Exposition in Brussels, Belgium.

We are glad to learn that, despite the serious flood position in the area, the main township of Buronga, Vic., where our churches have a hall, is safe, while the city of Mildura and towns of Red Cliffs and Merbein are not in the least danger. The £2,000,000 S.E.C. station (2½ miles from Red Cliffs town), which supplies all Sunraysia, is still a danger spot. Sympathy is expressed to the people of Nicholls' Point, Karadoc and Nangiloc, districts east of Mildura, along the Murray. Curlwaa and Wentworth, N.S.W. are in a serious position. Brethren in our Sunraysia churches have been quick to help in emergencies.

Churches in the Eastern Wheatbelt Conference, W.A., will hold their annual meetings at Merredin on Sept. 30 this year. On Oct. 4, the metropolitan churches of the West will hold their Half-Yearly Conference at Lake-st. chapel, with a brotherhood tea preceding the evening meeting. By courtesy of the Victorian Youth Department, the stewardship film, *The Beginning* (produced jointly by Disciples of Christ, Congregational-Christian and Lutheran Churches, U.S.A.), which is not generally available in Australia outside Victoria, will be screened as one of the evening features.

Churches of the South Australian brotherhood are preparing for a great series of meetings in connection with the Annual State Conference, Sept. 12 to 19. G. Whiting, B.A. will preside over the gatherings.

The Melbourne Argus recently featured a photograph of Wendy Matson, of Melbourne, as one of a team helping in the erection of a chapel for the East Kilbride Church of Christ, near Glasgow. The Argus report says:

"The builders—whose average age is 19 to 21—have travelled half-way across the world to help with the church. They are made up of 24 American University students, two Australian secretaries on a world tour, two Britons and a boy from Jordan."

The church at Burwood, N.S.W., is busy preparing for a tent mission to commence on Sept. 5, with Lloyd Jones (Mile End, S.A.), as missionary and L. Brooker (Caulfield, Vic.) as song-leader. All auxiliaries are combining to ensure success in this effort, which will come as the culmination of a year's emphasis on men's work and development of youth activities. Increased attendances and general upbuilding of the church and Bible school have followed this special emphasis. The site for the tent is on a vacant allotment of land, next door to the chapel in Clarence-st., Burwood.

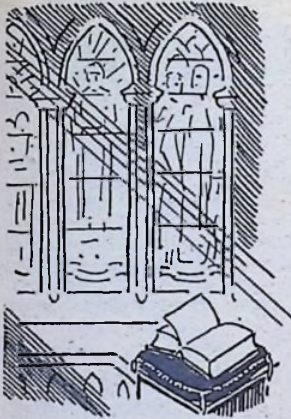
A Deputation from the Vic. Local Option Alliance will be received by A. G. Rylah, Vic. Chief Secretary, on Aug. 22, at 10 a.m., when a number of matters will be brought under the Government's notice, and certain reforms sought. The Deputation aims to capitalise something of the great victory won against late closing on March 24, when 60 out of 66 electorates voted overwhelmingly against 10 p.m. closing.

The church at Doncaster, Vic., announces that the foundation stone of the new chapel will be officially laid by Thomas Petty on Sunday afternoon, Aug. 26, at 4 p.m. This ceremony will coincide with the 93rd anniversary services of the church, which will be observed the same weekend.

Mrs. F. Locke, who has now resigned as organiste at Prahran church, Vic., completed last May, 57 years' continuous service at the organ in various churches, twenty-nine of those being spent at Prahran. She will also be remembered for similar helpful service at Fremantle, W.A., and Hawthorn, Vic., and for the assistance she has rendered at various times at Malvern-Caulfield, Vic. We congratulate her on a record of which she may well be proud.

John Turner, whose ministry with the church at Moreland, Vic., has been appreciated, has accepted a call to return to North Fitzroy church, from which pastorate he originally went to Moreland. A fruitful renewal of fellowship is confidently expected by the North Fitzroy members.

We note with interest that Mr. and Mrs. Don Beller, of S.A., have been paying a visit to East Java, where Mr. Beller's sister, Mrs. Steward, and Dr. Steward, are doing a fine work.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, August 26

OLD TESTAMENT

Ezekiel 36: 24-38.

Summary.

Campbell Morgan calls Ezekiel "The Prophet of Hope." He points out, also, that the theme of chapters 25 to 48 of the prophecy is the restoration of the exiled Israel to her own land. Chapter 36 belongs to this section, and deals particularly with "the new order." To grasp the full purpose of the reading we need to go back to v. 16. Israel had been exiled for her sins (vv. 16-19), but the heathen had misunderstood the event, taking it as a sign of God's inability to save his people (v. 20). For the sake of his honor, therefore, it was necessary for the Lord to restore the people to their own land (vv. 21-24). On their return to the land, God promised moral and spiritual renewal, as well as material blessing (vv. 25-30). When the sinful people had been thus cleansed and restored, and the desolate land re-peopled, the heathen world would know that it was God's doing (vv. 31-36). The blessing, too, though undeserved, would be sent in response to Israel's prayers (vv. 37-38).

Explanatory Notes.

"I will sprinkle clean water upon you" (v. 25).—According to Wardle the word "sprinkle" would be better given as "dash." In vv. 25-28 we have an expansion of the promise found in 11: 19-20.

"thus saith the Lord God" (v. 33).—In vv. 33-38 we have two observations on the preceding prophecy. "Palestine, now desolate, shall again be tilled and be miraculously fertile, her cities rebuilt, walled anew, and re-populated. The nations will then recognise the power of God. The reduced numbers of the exiles shall, on their return, be so multiplied as to remind the prophet gratefully of the thronging crowds of sheep

brought to Jerusalem for sacrifice on a great feast-day" (Wardle).

"a new heart also will I give you" (v. 26). — "This is Ezekiel's counterpart to Jeremiah's prophecy of the New Covenant (Jer. 31: 31ff), and lies behind our Lord's teaching about the New Birth (cf. especially John 3: 5)" (F. F. Bruce).

Suggested Theme.

"THE GOSPEL ACCORDING TO EZEKIEL."

Introduction.—This is a remarkable passage. It sets before us not only "the gospel according to Ezekiel" but his "philosophy of history" as well. The prophet deals, in particular, with two things:

I. GOD'S HONOR.—We must refer back to v. 22 to get the complete picture. Then we must look at vv. 32, 36, and 38. Notice the "I wills" of God. He says "I will restore (v. 24, vv. 28-30), cleanse (v. 25), give a new heart (v. 26), implant my Spirit in men (v. 27), and be the God of my people (v. 28). "In this way will his honor be known to all men—good and bad alike.

II. MAN'S HEART.— This is the very centre of the "gospel according to Ezekiel." The hearts of men can be changed by the power of God. This is beautifully seen in vv. 26 and 27, one of the thrilling parts of God's Word. Notice the things which the Heavenly Father says will be the experience of those who have a new heart. They shall be clean in the eyes of God (v. 25), they shall live under God's care (v. 28), and they shall be concerned by the memories of the past (v. 31), and they shall be cheered by the thought of what God is doing for them (v. 33).

Conclusion.— The gospel according to Ezekiel tells us that we can all have hope, for God can redeem, restore, renew, and in so doing bring rejoicing into the hearts of his people. This is a glorious gospel note.

NEW TESTAMENT

Titus 3.

Summary.

After having established regulations for the organisation of the Church, and having defined the duties of its members, Paul, in this final part of his letter to Titus, now deals with the matter of how Christians should behave towards civil authorities, in a pagan society. He then proceeds to show that real Christian living is centred, not in words, but in works. Paul closes the letter with some personal greetings.

Explanatory Notes.

"put them in mind" (v. 1). — The word "them" refers to Christians.

"The Church as here conceived is not just a voluntary association of persons assembled for certain purposes designated 'religious.' It is a people, a 'special people' elected by God, joined to him and one another through the redemptive work of Christ and the indwelling Holy Spirit, a remnant redeemed from the perishing world, hoping soon to be removed from it, therefore superior to it and not dependent upon it" (Gealy).

"showing all meekness" (v. 2). — "To show perfect courtesy" (R.S.V.). "The word translated courtesy is too rich in connotation to be satisfactorily rendered by any one word. In the New Testament it is a characteristic Christian virtue. As the opposite of irritability, harshness, insolence, arrogance, it stands first for trustful submission to God, and then a consequent quiet, modest, kindly, patient demeanor toward men" (Gealy).

"careful to maintain good works" (v. 8). — "Plan how to practise fine deeds" (Barclay). — This "literally means to stand in front of, and it was the word which was used for a shop-keeper standing in front of his shop, crying his wares and selling his goods."

Suggested Theme.

"CONDUCT WHICH CHALLENGES."

Introduction. — According to Paul, the Christian's conduct should be a perpetual demonstration of his trust in God, and his concern for people—high or low, friend or foe. In Titus 3 we are reminded emphatically that Christian conduct counts. Paul begins with a reference to the Christian as

I. A CITIZEN (vv. 1-11). — Important truths are to be found here. The way we should behave as Christians is set out clearly (vv. 1-2). Then we are told why we should strive to live the Christian life well (vv. 3-7). This is followed by a description of the kind of work we ought to undertake as Christian people. Then Paul goes on to speak of the Christian as

II. A COMRADE (vv. 12-15). — He does this by reference to some of his own fellow-Christians. Notice how the old crusader of the cross showed his need, his concern, and his appreciation for his friends. In our relationship with people we do have a golden opportunity of displaying the kind of conduct which counts.

Conclusion. — The standard for Christian conduct is higher than any other. But have we really made it our goal?



INTERSTATE CHURCH NEWS

Discipleship

- Mrs. J. Dugeut and Phyllis, Glenelg, S.A.
- Mr. and Mrs. Rilstone, Whyalla, S.A.
- Clifford Broad, Sutton Grange, Vic.
- Margaret Bennett, Maurice Rankin, Mrs. Behnert, Mildura, Vic.
- Margaret Parker, Lavinia Coppa, Dorothy Brooks, Jordanville, Vic.

Membership

- Mrs. Burman, from Swanston-st., Melbourne to Tootgarook, Vic.
- Misses M. and J. Burman, from West Preston to Tootgarook, Vic.
- Mrs. M. Reid, from North Fitzroy, Vic., to Launceston, Tas.
- Mr. and Mrs. Lincoln, from Red Hill to Tootgarook, Vic.
- Mr. and Mrs. Morrison, from Doncaster to Tootgarook, Vic.
- Mrs. Hunter and Margaret, from Grote-st., Adelaide to Glenelg, S.A.
- Mr. and Mrs. W. H. Halliwell, from North Fitzroy, Vic., to Launceston, Tas.
- Mr. and Mrs. Heitzmann, Janet and Judith, to Whyalla, S.A.
- Mr. and Mrs. Marr and family, from Portland to Mildura, Vic.
- Miss Barbara Wylie, from North Richmond to Mildura, Vic.
- Mrs. Wotten, to East Ipswich, Qld.

Fallen Asleep

- F. Lewis, South Yarra, Vic.
- Mr. and Mrs. Hammond, Glenelg, S.A.
- H. R. Pitt, Goolwa, S.A.
- John Farrar, Sutton Grange, Vic.
- C. I. Berg, Balwyn, Vic.
- Mr. Keats, West Preston, Vic.

Tasmania

Margaret-st., Launceston (C. H. J. Wright, B.A.). — July averages were: morning, 103; evening, 85; communion 124. Annual F.M. offering exceeds

£111. C.W.F. held missionary afternoon, at which letters from overseas missionaries were read and discussed. Ladies farewelled Mrs. Allen at social afternoon on July 26. Both Junior and Inter C.E. societies made gifts to F.M. offering. Public meeting was held in school hall to discuss Tasmanian liquor laws. Two members of Parliament (E. W. Beattie and W. A. Bethune) were present to answer questions and lead discussion. Men's Society held enjoyable salamundi evening recently, and is now planning "mystery tour" with cars. The men are financing redecoration of front of chapel. Y.W.F. is very active, with well attended fortnightly meetings. They have raised £54/12/- for Norseman Mission. Work is proceeding on construction of class units for B.S. Weekly preparation class for Junior and Inter teachers is well attended. Mid-winter tea for scholars was held on 28th. Following morning service on Aug. 5, presentations were made to Mrs. Allen and Miss Doris Allen, prior to their departure for Norseman.

Western Australia

Maylands (L. Cooke). — Auxiliaries are working at full pressure preparing for annual fete. Attendances have been maintained at over 100 at both Sunday services, with maximum of 142 at one gospel service. Youth Council held kitchen tea in honor of Ellen Wood and Ron Logan, prior to their recent marriage. An after-church gathering was held to farewell Audrey Harris, transferred to Canberra for six months.

Queensland

East Ipswich (R. Hilford). — On July 13, East Ipswich Junior Fellowship held social evening, at which parents were entertained by club members. Fellowship is now led by A. Pieper, assisted by L. Steels, D. Turner and Miss D. Rush. Leichhardt Women's Fellowship held first anniversary morning tea on 18th, when over sixty ladies attended. President of Women's Conference (Mrs. C. R. Burdeu) attended, and there were also representatives from various local and brotherhood churches. On same evening, at East Ipswich, Keith Horne showed programme of audio-visual films. Working bee is handling task of painting manse and completing toilet block. Visitors during month included K. Ludgater (Warwick), Miss V. Holt (Chinchilla), and W. Hack (Ann-st.). After some years in isolation, Mrs. Wotten was received into fellowship on July 15. She was formerly a member of Roma church.

Mrs. Hilford, senr. (mother of preacher) has been ill recently, but is now making satisfactory progress. Mr. Ellis has been in Brisbane Hospital for eye operation. Mrs. Dack has also been in hospital. Church extends sympathy to Mrs. A. Jenner and family, on loss of her father. G. McKelvie (Conf. Pres.) visited C.M.S. on 16th.

New South Wales

Earlwood (B. F. Goldsteen). — During July, messages at morning services have been appreciated from D. Tonkin (Mosman), L. C. Yelds (Bexley North), Mr. McMillan and B. F. Goldsteen. Gospel messages have been stirring, but attendances poor, owing to sickness and cold weather. Church has enjoyed fellowship of visitors, including S. C. Woolley and Mr. Woolley, jr., and R. Saxby (Taree). J.C.E. has commenced, with 15 members enrolled, with Miss N. Hagan, leader. Girls' Club held first birthday on Aug. 3, Miss Val Donnelly (leader) iced a cake in honor of the occasion. Boys' Club and their leaders (Miss P. Pretty and Miss M. Mackay) shared happy time with them, 31 being present. At recent Women's Fellowship meetings, Mrs. B. Day (Overseas Missions) and Mrs. W. Milne (Catering) have been guest speakers. B.S. is being trained for anniversary by Mr. Woolnough (Hurstville).

South Australia

Murray Bridge (P. R. Whitmore). — Church annual business meeting was held on Aug. 1, and following were elected: A. C. Page, sec.; G. A. Bywaters, asst.-sec.; N. F. Page, treas.; W. E. Harper and F. Mitchell, elders; B. Doceff, C. Gruhl, H. Roberts, I. Roberts and D. J. Harper, deacons; D. J. Harper, B.S. supt.; Mrs. Whitmore, kinder supt.; D. J. Harper, reporter and distributor of church papers. Preacher's report revealed 97 on roll, average morning attendance 88, and evening, 80. Sec. praised preacher for his work and inspiring messages. Ladies' Guild presented challenging report. Ladies handled £600 during year, and gave £440 to Hall Fund. Reports were received from other auxiliaries. Kinder and B.S. gave encouraging resumes. Ladies' Fellowship is enjoying times spent at their newly-formed group. Meeting decided to send protest to local M.H.R., in regard to Federal Government action to grant financial aid to church schools. Church expressed seek that Mr. Dix is unable to seek re-election as reporter and deacon.

Goolwa (R. Oke). — Ladies' Guild held monthly guild meeting on July 25, but conditions and sickness kept many away. Miss F. Cameron, from India, addressed meeting. H. R. Pitt received Home call, and deepest sympathy is extended to Mrs. Pitt. C.M.F. held bi-monthly meeting on Aug. 1. Pres., Gerald Bugar, had charge of the meeting, and gave interesting paper on his recent visit to Gepps Cross. Main part of evening was devoted to questions on the Bible and church work. Supper concluded happy and profitable evening. Miss M. Graham is still in hospital. Sickness is prevalent and attendance at services has been consequently reduced. Church appreciates visiting speakers, who assist each fortnight, from city and country churches. Prayer meeting prior to gospel service is improving, with members attending.

Glennelg (Theo Edwards).—Monthly report shows splendid interest in all depts. A. W. C. Candy was morning speaker for church anniversary on July 15, and Theo Edwards at night. Successful family social evening was held on 28th, in charge of W. Woodroffe and F. Rogers; items were given by church auxiliaries. Church recently sustained loss in passing, within few hours of each other, of our aged Mr. and Mrs. Hammond, who were honored for their devotion and loyalty to church. Three ladies were received into fellowship, following decision and baptism.

Berri-Winkie (J. Manallack).—Representatives from B.S., aided by members, visited every home in Berri to ascertain whether there were children having no Bible training. Ladies' Guild held successful social afternoon, attended by other church guilds of district. During July, gospel services were led by each auxiliary in turn. An added interest in each service was result, evident by chapel being full on every occasion. Annual business meeting was held on Aug. 1. The four retiring officers (R. DeBoo, A. Crook, K. Hammond and D. Hunt) were re-elected. A. Chapple and D. Hunt were re-elected as B.S. supts. of Berri and Winkie schools respectively. Reports from auxiliaries show that all work is in good heart.

Whyalla (A. E. Stevens).—Church recently purchased 16mm sound projector for use in visual education, etc. Recent film screened was *King of Kings*. All branches of youth work are in good heart. Thirty girls and up to 20 boys attend weeknight club meetings. Three depts. of C.E. are well attended. B.S. has commenced Increase Campaign. Additions to church have been two by faith and four by transfer. Visit by G. Whiting (Conf. Pres.), was greatly appreciated on weekend of Aug. 4-5. Bible on the Table was screened after evening service. Sympathy of church is extended

to Mr. Simpson and Mrs. Possee in recent bereavements. Church is preparing for Temple Day, and B.S. is practising for anniversary under leadership of W. Berry.

Kilburn (A. J. Ingham).—Finance for new chapel building is now available and contract signed, completion being planned for March, 1957. Mrs. Kruger, representing Sisters' Conference, spoke to well-attended meeting of C.W.F. on July 31, afternoon tea being served at close. Mr. Ingham conducted baptismal service on Aug. 5, when a young woman and two young men were immersed. Mrs. C. Kelly was soloiste. All meetings are well supported, and youth work continues to grow.

Victoria

Horsham (H. M. Long). — Much interest was shown in three churches of circuit in minister's illustrated addresses on *Moses' Tabernacle*. Model built to scale was loaned by a Dutch migrant, now living at Murtoa, J. deVries. A father and daughter made public re-consecration following screening of *Shadows of his Glory* at last gospel film service. Visit of K. A. Jones (Conf. Pres.), accompanied by two students, was much appreciated. Large attendance in most inclement weather heard Pat. Symes (W.E.C.) tell first hand of persecutions in Colombia, Sth. America. Third annual men's training class has begun with fourteen participants. C.W.F. celebrated sixth birthday. Matron Forward (Wimmera Base Hospital) was guest speaker. Women's World Day of Prayer held their "fellowship day" in chapel.

Middle Park (F. Sumpton). — Attendances are keeping up to average, in spite of weather conditions. Thanks of members is due to S. Keating, who is responsible for commencement of bi-weekly newsletter, *The Friendly Messenger*. Bible study and training class has been commenced on Sunday afternoons by F. Sumpton.

Camberwell-Hawthorn (J. H. Cain, L.Th.). — Three baptisms recently: one at Camberwell and two at Hawthorn. Camberwell choir entertained guests at Emmaus and Oakleigh Homes. Women's Senior Fellowship held a lunch, and invited mothers of B.S. scholars. Men of church held social evening at home of Mr. and Mrs. V. Barber, and invited fathers of the scholars. John Routley and Graeme Kirkwood won the C. & D. Doubles, and John won Handicap Singles in Table Tennis Championships. Interest is being maintained in Talent Scheme, which is being run for six months.

Parkdale (C. Dunse). — Officers invited three representatives from

each auxiliary to attend a conference on Sunday afternoon, followed by a basket tea. Happy fellowship was enjoyed, and many problems talked over and help gained. Work of B.&F.B.S. was stressed on July 29, speaker at 11 a.m. being J. Smeaton. Film was shown after evening service, and attended by folk from local Methodist church. Retiring offering for this work was received. B.S. Auxiliary ladies held all day working bee, sewing to prepare for forthcoming fair. Tennis club has arranged to conduct two tournaments, to raise funds for new B.S. hall. Meetings are being well attended, and there was a decision on 29th (a New Australian girl).

South Yarra (R. V. Longthorp). — Chaplain of Prahran Technical College, Lloyd Rust, was speaker at recent Y.P. tea. Padre Crossman (R.A.A.F.) addressed gospel service. Working bees are making steady progress with new hall. B.S. has commenced practices for annual concert. District Ministers' Fraternal has commenced series of lunch-hour devotions in main shopping area. Minister has conducted one of these.

North Fitzroy. — Morning services are being conducted by A. Fisher, C. Cole, P. R. Foster. Mr. Cole has charge of gospel services. Services of note have included sportsmen's parade, at which D. Nicholls was speaker, H. Beitzel (League umpire) read the lesson, and Gore-st. Aboriginal Mission combined for the service. A children's worship service was held also. B.S. teachers inviting scholars to their homes for tea, before bringing them to gospel service, which the scholars conducted, singing two special hymns.

Avonsleigh. — Successful B.S. anniversary was held on July 15. Ian Mackey (C.O.B.) gave splendid address, and Peter Legge, at the organ, led children's special singing. Thanks of school and church are extended to these two brethren of Emerald, also to Messrs. Cox and Mackey for church services whilst school supt. was ill. F.M. offering was £3, and £2 has been sent from B.S. to Miss O. Laird, for use of children at Norseman Mission.

Echuca (C. E. Watson). — Half-yearly conference of Central Northern District was held Aug. 4, and was well attended. K. Jones (Pres., Vic-Tas. Conf.), and Mrs. Randall (Pres., Women's Conf.), were special speakers. Mr. Jones also spoke at morning service on 5th, and was assisted in service by two young men from C.O.B. A number of visitors have attended lately, including aboriginal folk forced to camp in the town through floods. Ladies have greatly improved appearance of kitchen by painting it. Another prayer meeting

group has been commenced for Y.P., and attendance at first meeting was encouraging.

Harcourt. — Meetings are well attended. Losses of teachers for B.S. are regretted, caused by removals from district. Several members journeyed to Echuca, on Aug. 4, to attend Central Northern District Conference, and enjoyable time of fellowship was spent. One B.S. boy has recently been received into membership. Sympathy of members goes out to wife and family of J. Farrar, whose sudden death is felt by all. Mrs. Normington has been appointed pres. of Women's Fellowship, to fill vacancy by resignation of Mrs. Milligan, leaving district shortly.

Jordanville (B. McIntosh).—Jordanville members joined Oakleigh for three baptisms. Y.P. of church performed play, Torch Bearers, at youth night. Women's Fellowship attended Presbyterian church birthday evening. Men of church have begun Men's Fellowship. Film, Missionary to Walker's Garage, was screened, and one decision was made. Women's Fellowship held successful first birthday. Over 90 members from neighboring churches joined in fellowship. Average attendances for July were: a.m., 50; p.m., 47; communicants, 38.

Maidstone. — Recent welcome visitors were Misses Bev. Chislett and Margaret Bennett, from Red Cliffs. Several £5 donations have come in for Hall Building Fund, which now stands at £1,800. Annual meeting was held on Aug. 1, and one new officer was elected. J. Snow, Arthur Waters and Doug. Mountford have completed their National Service training. Y.P. tendered kitchen tea to Lorna Kirby and Arthur Pope, prior to their marriage.

Mildura (J. C. Cunningham). — Members enjoyed fellowship tea, which preceded well attended annual business meeting on July 28. Following were elected to office: deacons, D. Clark, A. D. Leng, R. McAllister, A. MacWilliams, A. R. Mansell, I. Mansell, I. Nankivill (treas.), W. Neville (sec.). Ladies' Fellowship held successful "at home," proceeds of £32 being for Social Service Homes. B.S. has commenced practice for anniversary. Mrs. Chislett, senr., Neil Walker, Mrs. Davies, senr., and Mrs. H. Smith are now convalescing after hospitalisation. M. McAllister and K. Jardine have commenced National Service training. Meetings have been well attended throughout winter. Film service is held one night each month, on the night Mr. Cunningham conducts monthly church service at Buronga.

Warragul (M. D. Keatch).—Morning attendances have been maintained, 84 communicants being highest

number in recent days. Evening meetings are not so well attended. Sickness has been prevalent among membership. Mrs. Waters is in hospital and, following an operation, is making splendid recovery. J. Austin is also in hospital seriously ill. D. Smith (Morwell) was speaker at both services on July 29, and choir assisted at evening service. F.M. offering totalled £72/12/-, including £10 from Ladies' Guild.

Moreland (J. Turner, B.A.). — Loyalty programme has been arranged for month of August, with visiting speakers, featuring Loyalty—To the Bible; to the Message of the Churches of Christ; to our brotherhood; to my initial commitment to Christ. Church is indebted to W. Wigney, H. Earle, E. L. Williams, K. Jones, F. Lee, W. W. Saunders and B.&F.B.S. for their assistance. Appeal for tithing, with self-denial week, included in plan. Girls' Clubs have been successful place-getters in recent competitions. K.S.P. is looking forward to leadership of G. Harman. Church has reluctantly accepted resignation of preacher. Work of Turner family in district has been an inspiration and challenge to all.

Portland (V. Quayle). — Work amongst Y.P. is one of most encouraging features at present time. Weekly Youth Club continues to gain new members. B.S. has increased by 60 per cent. in last quarter; two C.E. societies and a Youth Fellowship are functioning. Majority of these meetings are under leadership of preacher. Sound film, Reaching to Heaven, was screened on July 29. Religious dramatisation, The Pearl Merchants, was presented by Y.P. at evening service on Aug. 5. Visitation campaign between members is taking place.

Red Cliffs (C. L. Lang). — At annual business meeting, on July 26, officers elected were: elders, H. J. Cook, C. L. Lang, A. L. Martin; deacons, K. Chislett, L. Chislett, L. Chiswell, R. Heazlewood, I. Milne, M. Milne, T. Sires, A. B. West; sec., A. L. Martin; treas., H. J. Cook; organists, Misses B. Heazlewood and B. Chislett. Reports indicated great deal of activity had taken place, and attendances were improved. Church average attendance was best ever, and Y.W.L. has had average of 25 for their first year. Though serious flood position does not affect Red Cliffs, or surrounding vine-lands, members have been very ready to help those less fortunate. On July 30, 18 men from church held working bee on property of N. Brown (Karadoc). On Aug. 3, Mrs. Constable (Ballarat), showed pictures of her trip to World Convention at Toronto. Sympathy of church goes out to Martin, Etheredge and Bodle families, in death of Mrs. Bodle, senr.

West Preston (A. B. Withers). — On Aug. 8, K.S.P. visited Northcote club and enjoyed sports night. P.B.P. were again successful in winning Homecrafts Competition. Preacher spoke at Y.P. meeting on 6th. Men of church removed front fence from church property and replaced front fence with concrete strip, greatly adding to appearance of grounds. Church expresses sympathy to members who have recently suffered bereavements.

BIRTHS

HUNT (nee Hancock). — On July 29, 1956, to Dalice and Donald, of Winkie, S.A., a daughter — Keryn Anne.

PRICE (Nugent). — On August 2, 1956, at Southern Memorial Hospital, Brighton, Vic., to Alison and Royce, a son—Craig Ronald.

DEATH

BERG. — Clifton Inglis (suddenly), of 8 Rubank-ave., Balwyn, Vic., beloved son of Nettie and the late Francis, dearly loved brother of Laurie, Harold, Jean and twin of Edwin. Aged 28 years.

"Precious in the sight of the Lord, is the death of his saints."

McIVOR. — On August 4, 1956, James, of 39 Spencer-rd., Camberwell, beloved husband of Lillian, loved brother-in-law of Mabel and Alf, Harold, Nell, Mabel and Will.

CLINTON. — On August 2, 1956, at Royal Melbourne Hospital, Harold Edwin, beloved husband of Evelyn, loving father of Harold (dec.), Russell, Colin (dec.), and Kenneth; father-in-law of Betty and Norma; grandpa of Roger, Heather and David, Wayne, Janis and John. Aged 73 years.

"At rest in Christ."

LEWIS. — A tribute of affectionate memory to our well loved and highly esteemed elder, Fred. Lewis, who passed to a peaceful rest, on Aug. 7, 1956. A loyal follower of Jesus Christ and faithful member of this congregation for 62 years.

—Inserted by Church of Christ, Cliff-st., South Yarra.

IN MEMORIAM

BANGSUND. — In loving memory of Lonè, dearly beloved wife of Sigurd John, beloved mother of Evelyn and George Edmiston, devoted granny of Malcolm and Georgie. Passed away August 10, 1955.

McINNES. — In loving memory of my dear wife (Florrie), who passed away at Reservoir, August 7, 1951, loving mother of Horrie (Manly), Pearl (Mrs. Alcorn, Sunshine), Bette (Mrs. Francis, Noble Park).

"At rest."

—Inserted by her loving husband, Wal.

Open Forum

THE CHURCH AND TEMPERANCE

When one begins to reflect on the part strong drink plays in the numerous cases of murders, brutal assaults, divorces, broken homes, and the blighted lives of thousands of children, one cannot help asking the question, Are the Christian Churches of our country aware of the tragic effect of the liquor traffic on our community? The Church was formed by Christ for the saving of the souls of his children, and if the Devil has any greater agent in the damning of the souls, minds and bodies of those for whom Christ died, then I have not heard of it. A collier recently sank off the coast, with the loss of 8 lives, and great headlines

Coming Events

RED CLIFFS CHURCH 33rd ANNIVERSARY AND HOMECOMING, August 19. Speakers: 11 a.m., C. L. Lang; 3 p.m., I. Young, Dist. Inspector of Schools; 5.15 p.m. Tea; 7.30 p.m., Film, God of Creation. Past members please accept this as an invitation to be present or send a greeting.

BALWYN CHURCH
Whitehorse-rd.

Sunday, August 19, 11 a.m.

MEMORIAL SERVICE
TO
CLIFTON I. BERG

COME HOME TO
MALVERN-CAULFIELD

Sunday, September 9,
at 11 a.m.

Speaker: Ira. A. Paternoster, Jnr.
Fraternal Delegate from U.S.A.
Soloiste: Miss Jean Milne

STAWELL CHURCH

*Golden Jubilee-
Anniversary*

Saturday-Sunday, September 15-16,
1956

Guest speaker: F. C. Hunting

An invitation to all old members and friends to join in the celebrations.

Details from sec., F. M. Mortyn,
Longfield-st., Stawell.

August 14, 1956

appeared in the daily press, and people were worked up to a state of anxiety and sympathy, and rightly so. Yet in a week or two, many more lives have been hurled into eternity through the ravages of strong drink, but the press and public appear to take it as a matter of course. What is the matter with the Christian conscience of the community? Is it the work of Satan himself, so to deaden Christians to a sense of their responsibility, that he works his will, with little attempt to defeat him? The Council of Churches and the Temperance Alliance have started a campaign to purchase literature to put into the hands of our young people, so that they may be made aware of the danger of strong drink, but their work is hampered by the apathy of the Christian Churches, which seem almost to resent the appeal for financial support for this all-important work. May the Lord open our eyes, and touch our hearts that we may do our utmost to foil the Devil's deadly work. We owe it to our children to do this.—W. J. E. Lewis.

PROFESSIONAL ENGAGEMENTS

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7 p.m., C. L. Smith

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All members and friends welcome.
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Awards will be given to the following
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Entries returnable October 31,
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Forms obtainable from

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August 14, 1956

OBITUARY

Mrs. Margaret Bodle.

On July 3, Mrs. Margaret Bodle passed to the higher life, at the home of her son at Red Cliffs, Vic. Our sister had almost reached the good age of 90 years. She came into the church at Wedderburn, Vic., during a mission conducted by Thomas Hagger in 1897, and with her family came to Mildura in 1911. She had been in membership with the church there for 45 years. Since the death of her husband, seven years ago, she has been living at Red Cliffs. She was a wonderful mother and a fine Christian character, who brought up her family in the love of God and the Christian faith. After a service in the Mildura chapel, at which there was a large and representative gathering, she was laid to rest in the Mildura Cemetery. Loving sympathy is extended to her sons and daughters. —C. L. Lang.

Mrs. Waterson.

The church at Bambra-rd., Caulfield, Vic., has suffered a great loss in the passing of Mrs. Waterson, on July 21. For some months our sister had been in indifferent health, following a major operation. She endured with great fortitude and courage, and was consistently cheerful and brave. Her passing was sudden and peaceful at the end, and she passed to be with her Lord, surrounded by her loved ones. For over 30 years she had been a faithful member of Bambra-rd. church, and was one of the foundation members. She took an active interest in all church activities, and maintained that interest to the end. She was a gracious soul, gentle, kindly, and deeply interested in the work of the Kingdom of God. She will be greatly missed. A large representative company shared in the services at the chapel and crematorium. Beautiful floral tributes were expressive of a lovely life, well spent in the service of God and man. Loving sympathy is extended to the husband and two daughters, whom we commend to the Father of all hope and comfort.—E.J.M.

Clifton Inglis Berg.

On Sunday, Aug. 5, the church at Balwyn, Vic., was deeply shocked to learn of the sudden passing, early that morning, of a beloved member and officer, Clifton Inglis Berg, at the age of 28. Son of Mrs. Nettle Berg, and the late Francis Berg, he had an unbroken association with Balwyn church. Baptised with his twin brother, Edwin, at the age of 13, he grew in grace of life and strength of service, with all his gifts consecrated to the Saviour's service. He was loved by the young people in B.S. and club activities, and for several years prior to his voyage

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overseas, served the church most faithfully and efficiently as secretary. He was the ideal "preacher's pal." His religion and his life were one. He was most highly respected in his daily work, and had before him a very promising business career. After attending, with his mother, the last World Convention of our churches at Toronto, he returned eager to serve the brotherhood. He had this year commenced to serve with the Social Service Department and the Christian Union Committee, and was also a valued member of the State Council of K.S.P. At a crowded service in the chapel, the writer was assisted by Dr. Linley Hare, W. T. Atkin, W. W. Saunders, and D. A. V. Thomas, and at the graveside by H. J. Patterson. To his mother, and his brothers, Laurie, Harold, and Edwin, we express deepest sympathy. —J. E. Brooke.

William J. Woodbridge.

It is with very great regret that the brethren of the East Kew church, Vic., report the passing of the late William J. Woodbridge, in his 85th year, on July 20 last. Our late brother worked diligently for his Lord as secretary of the North Melbourne church for some 30 years, and then took up the work at East Kew approximately 19 years ago. He served on the Board of Officers during that period, and the benefit of his experience was greatly enjoyed by all. Mr. Woodbridge is survived by his wife, one son and three daughters, and perhaps the greatest tribute that can be paid to his Christian way of life is that one daughter was President of our Women's Conference, another daughter was Vice-President, the third daughter married one of our preachers (C. J. Wright), and the son is still actively engaged in the work at East Kew. A service, conducted by W. Wigney and D. Mansell at the chapel on the Tuesday morning following the death of our late brother, was excellently attended by church members, and representatives from every department of the brotherhood, showing the high regard in which our late brother was held

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by all. We are confident that the Lord will comfort and assist the members of this family in this their time of sorrow.—R. G. Trompf, sec.

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