

Murray

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## British Churches in Conference

The 110th Annual Conference of Churches of Christ in Great Britain, which was held in Manchester, was one of the most successful of recent years. The number of registrations totalled 500. The business sessions were well supported, and some of the evening rallies reached an attendance of six to seven hundred.

The new President is J. L. Colver, who for some years has served as General Secretary of the churches. His address from the chair was concerned with *Recovering our Sense of Mission*.

Overseas visitors, of whom there was a record number, came from New Zealand, Canada, South Africa and U.S.A. 20 members of the Work Camp team, which has been engaged in building the new chapel at East Kilbride, received a special welcome, as did also Mr. and Mrs. E. Gray, home after serving for 26 years in Nyasaland. Mr. Gray commences his ministry at Wigan (Rodney-st.) in September. The fraternal delegates from the International Convention of Disciples in America were Dr. and Mrs. A. Dale Fiers. Dr. Lin D. Cartwright, editor of *The Christian-Evan-*

*gelist*, represented the World Convention of Churches of Christ.

Mr. and Mrs. C. W. Hammond were commissioned for missionary service in Nyasaland. One new minister was ordained for service in the home

churches. The missionary tea reached a target offering of £2,000.

A decision of major importance was made by Conference. The Union Committee recommended Conference to accept "Guest Communion," interpreted as "Close Communion, sympathetically applied." Conference accepted the recommendation, and commended it to the churches, recognising that each church has the right and responsibility to decide its own practice.

Conference also accepted a resolution, sponsored by the Social Questions Committee, calling on all members to abstain from alcoholic drink, from gambling; to exercise discretion in the matter of reading, seeing that part of the press exploits the vicious and the near-pornographic; and calling for a greater simplicity of life in these days when the Christian virtues are denied, and pride of place and possession of things are regarded as hall-marks of successful living.

The Central Council was asked to prepare a scheme for the re-organisation of the Standing Committees, and to report in 1957. The next Conference is to meet in Glasgow.—G. J. Hammond.



President, J. L. Colver, signs the Bible.

# OPEN FORUM

## RACE TENSIONS

South Africa was so kind to me that I am loath to put another side to the case outlined by Maurice Webb (Aug. 14) as a South African. Ten weeks there last year, with at least some examination of the situation on the spot and study before and since, make his presentation an amazing one to me. Mr. Webb covets good relations between South Africa and the rest of the world, claiming that the United Nations Commission on the Racial Situation showed how not to approach the problem. As one very relevant fact omitted by Mr. Webb was South Africa's decade of continuous and unwavering hostility to having the situation investigated, one wonders who is to be involved in the "co-operative study" he advocates. It seems over-optimistic for him to imagine the South African Government, firmly maintaining before the world that its racial policy is entirely a matter of domestic jurisdiction, giving its interest and support to any inquiry, however based. The smokescreen resolution he quotes is like many of the policies enunciated and the statistics published on the subject, and, vague as it may be, is even less convincing when read alongside the fact that it emanated from a conference called by the Dutch Reformed Church, unquestionably the source and "inspiration" for South Africa's apartheid policy and the increasing separations and hatreds arising from it.—Frank J. Funston.

## DIVINE HEALING

Your correspondent, C. K. Milne (Aug. 7) makes the statement that "God did not intend that humans should suffer from disease and unhappiness." There are certain objections to this, which I would like to make.

- (i) It was God's permissive will that Job be covered with boils to testify to his faith, and that the Liar be confuted (Job 2: 1-10).
- (ii) It was God's will that the man be blind from birth in John 9, that the works of God be made manifest in him.
- (iii) It was God's will that the plagues come upon Egypt because of Pharaoh's obstinacy (Exodus 11: 1).

There are countless other instances in the Word of God of the necessity for sickness, but our own Christian experience should confirm this.

How great a testimony the Christian can give when he is afflicted with the sorrows of this world, when he

endures, bearing his cross. I am a medical student — I have seen and appreciated the depth of wisdom and peace from which the Christian draws his strength. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusted in thee" (Is. 26: 3).

God, the Son and Creator, has established and hallowed the natural order in which we live, and science teaches us that disease existed in the primeval ages — God saw that it was good (Genesis 1: 31).

Healing is a special ministry of the Church, limited by special conditions as distinct from the peculiar powers given to the early apostles as proof of their authenticity; we must be regulated by James 5: 14.

As Christians we know "that all things work together for good to them that love God" (Romans 8:28), even death and disease and sorrow. For the Lord's sake, we should cheerfully endure these trials (Romans 8: 36). — John M. Stanhope, Kingsford, N.S.W.

## "IS DENOMINATIONALISM EVIL?"

I would like to suggest that in considering this question there is a basic thought.

The evils of denominationalism begin with the primary factor that division is contrary to the will of God, who in creation and government has designed all to be one in him. Jesus prayed, "The glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

Oneness is that which characterises the whole universe. The name "universe" bears witness to the fact. Every unit of creation has its relation, each to each and the whole to God. This, in the spiritual as well as the material realm, and both in God are one.

The spiritual realm has its basis in the fact that "God created man in his own image, and breathed into his nostrils the breath of life, and man became a living soul."

Oneness herein is found as man is blameless before God in love. God has so ordained that that love should find expression and be perfected in and through the Church, "which is his body," "the fulness of him that filleth all in all." So it is that, in human relations, love is that which transcends all, and then in perfection loses itself in God, for God is love.

Therefore, anything which mars this perfection and oneness is not only a sign of the presence of sin, but is sin.

Thus it is, that in denomination-ism, the Church, which should be the cradle and nurture for the Divine perfection in man, nestles within it that which continually poisons and retards; and the glory which the Father gave the Son does not rest upon the Church in division. — I. Jeffery, Tresco, Vic.

(Edited to 300 words limit.)

## THE CHURCH AND POLITICS

While being in agreement on many points with your correspondent W. J. E. Lewis (The Church and Temperance, A.C., 14/8/56), his letter raises some interesting points, particularly if read in conjunction with headlines in the Melbourne Herald, announcing that the great majority of church members are of the opinion that Church leaders should keep out of politics, and refrain from expressing opinions on political matters.

Those of us with a sincere belief that the Church must interest itself in, and enter into, all of life, have often remarked that for some obscure reason it is respectable to oppose the liquor trade and such things as 10 p.m. closing and extension of liquor licences, yet any attempt to discuss such fundamental social difficulties as a Government's economic policy, its war policy, or the trends of its thinking on international matters is choked off with the warning, "The Church must not get mixed up in politics."

The Church must concern itself with politics, because the Church is the conscience of the community, and so, whether it be local government, or State, Federal or World Government, the Church should make its voice heard. Until this conscience stirs politics, the way will be made easy for unpleasantness in many forms, including the liquor traffic, deplored by your correspondent.

How else in this day and hour can reform be brought about, except by the Church becoming an extremely vocal minority, placing the Christian ethic before comfort and expediency, until newspapers, councils and Parliaments are made aware of our demands?

Christian men and women should enter into politics, and the Church, through the direction of its teaching, should guide its followers to a politically enlightened state of mind.

Some will immediately say that the answer can only be found through the conversion of individuals, but surely there is no need to wait so long.

We get all steamed up about liquor. Why are we afraid of other and greater evils?—M. S. Collyer, Springvale, Vic.

More "Open Forum" on page 556.



## CHALLENGE FROM THE PAST

Within a month, the Twenty-Sixth Federal Conference of Australian Churches of Christ will be in session in Sydney. Much hard work has gone into its planning, and these last weeks will be even more demanding on organisers and speakers, and the many caught up in the human effort to make this an outstanding Conference. But that human effort, however intense, must be re-inforced with prayer, and in this vital ministry every member of the brotherhood can have a share in Federal Conference. For crucial decisions must be made at this Conference, and we dare not try to "go it alone;" humbly we need the guidance of our God.

Fifty years ago, the Third Federal Conference was held in Melbourne. Its early planning roused little enthusiasm; indeed, it had originally been convened for June, 1905, but (according to the then Secretary of the Victorian Conference) "it was found that the responses were so few that it was deemed advisable to abandon the same." The first two Federal Conferences had been held as far back as 1889 and 1891, and the lapse of fifteen years before a third such venture shows general agreement with A. B. Maston's verdict that "there was at the close of them a certain sense of failure. They did not succeed in arousing enthusiasm in the localities in which they were held, nor were they the direct instruments in developing works of practical utility."

This was hardly an encouraging background for a Third Federal Conference, but men of courage and vision went ahead with plans for what, in faith, they called "an epoch-making assembly," announcing their "determination, under the Holy Spirit's guidance, to obliterate for ever any and all of the obstacles for a united effort." A brave, if not entirely successful, resolve! It was backed by shrewd planning, which capitalised on the enthusiasm generated at a State Conference by holding the Federal gathering immediately following the annual Victorian Conference.

They deserved to succeed—and they did! More importantly, they felt themselves blessed of God. "The Spirit of Christ was in our midst," said *The Australian Christian*, "The local or parochial spirit was forgotten in the larger claims of a united Commonwealth for Christ. In a sense it may be said that, for the first time in our history, the brotherhood, in its representatives, rose to the heights of Christian statesmanship. They took large views of things. They saw the necessity of laying deep and broad

foundations for the future; and this, too, not in the passing of resolutions intended to be shelved, but with the desire and intention of giving effect to them when called upon to do so."

Most notably, they finally endorsed plans for a Federal College of the Bible—and nine months later, the first faculty members were welcoming the first students. That didn't happen without much prayer and planning—some of it agonised prayer and planning on the part of those men of vision who had been agitating for such a College since 1870, in the face of an honest, but ignorant, fear of beginning a "parson manufactory." It must have meant much to those men so to have won their point that, at this Federal Conference, "all the brethren who spoke to the question expressed their approval of steps being taken to form a College of the Bible."

Missionary work came under very careful review. The new Australian Mission work in India was only months' old, and many delegates sensed that they were at the beginning of a new day in missionary enterprise. Confidently, it was resolved: "That this Federal Conference of Churches of Christ in Australia, now federated for Foreign Missionary work, should proceed to found and direct their own missions in foreign lands, undertaking meanwhile to provide for missionaries now in fields who remain associated with us."

Another significant motion read: "That in the opinion of this Conference it is desirable to establish a fund for the support of aged and disabled preachers." In the down-to-earth mood of this Conference, the Executive was empowered to prepare and initiate a scheme for carrying that resolution into effect. The Executive was also urged to consider Federal Home Mission work in Queensland—a task which we are only now beginning to tackle seriously, fifty years later.

Some of these same issues, in differing forms, will be with us at the Twenty-Sixth Federal Conference next month. When the Executive, in addition to the usual day business sessions, sets aside one evening for the facing of urgent decisions on Federal overseas and home missions projects, it obviously expects things to happen. And so they will—if we are big enough in spirit, fervent enough in prayer, daring enough in vision, sacrificial enough in giving, united enough in loyalty to Christ and his Church. *Be ready for it! Pray for it!*

After a visit to Germany, JESSE M. BADER, World Convention Secretary, tells of the . . . .

## Remarkable Kirchentag Meeting

The seventh meeting of the Kirchentag (Church Day) was held this year in Frankfurt-on-Main, Germany, Aug. 8-12. I was present as a fraternal delegate from our World Convention. I have attended many meetings in my lifetime, but I have never been a part of so large an Assembly of Christians as at Frankfurt. The people came mostly from Germany. During the week, there were 80,000 present. Only 60,000 were expected and planned for. The Communist government of East Germany had agreed to allow 15,000 to come to Frankfurt. However, there were 9,000 more who got through the "barriers" to be present. On the last day, Sunday, Aug. 12, there were over 300,000 present for the final service. The housing and restaurant facilities of the city were taxed to the utmost. In and through it all, the extra attendance was cared for, and everyone seemed to get something helpful and inspirational out of the week's programme.

### An Ecumenical Kirchentag

The leaders of the Kirchentag movement in Germany decided that this year the Assembly should be more ecumenical in emphasis and character than in previous years. Therefore, invitations went out to many communions and organised church groups to send delegates. Many Protestants and Greek Orthodox groups were represented from a number of countries. There were 3,000 Americans present. I am sure I can say quite truthfully that everyone present, from whatever country over the world, received a great lift from the fellowship of this unusual Assembly. During the week, at least 25 ecumenical communion services were held, in which all Christians were invited to participate. On the last Sunday, 88 church pulpits and 15 army chapel pulpits in and near Frankfurt were filled by preachers from many lands. All preached from the same Scripture verses found in the latter part of the eighth chapter of Romans (Romans 8: 31-39).

### The Kirchentag Leadership

The President of the Kirchentag is Dr. von Thadden-Tricglaff. He is the one who conceived the idea of these huge gatherings, to which at first, only members of the churches in

Germany were invited. He is a layman with unusual gifts of leadership. There are 26 Bishops of the Lutheran Church in Germany. All of them are behind this lay movement. Bishops and church leaders of other communions are wholeheartedly for the Kirchentag. Some of these leaders are — Bishop Otto Dibelius, Bishop Hans Lilje and Dr. Martin Niemoeller.

### Transportation

Those attending the Kirchentag from East Germany came by 10 special trains. In fact, they were required to do so by the Communist government. Many others from all parts of Germany came on bicycles, chartered buses, automobiles and planes. Since the Kirchentag is held every two years, people begin to save and plan from one Assembly to the next. The parking of the many scores of buses and the handling of the city traffic was a real problem but, even so, it was handled efficiently.

### The Programme

The first session of the Kirchentag was held outdoors in the late afternoon of Aug. 8. There were 80,000 present, at which time Dr. Martin Niemoeller gave the main address on the theme for the week, "Be ye reconciled with God." He gave a strong evangelistic message. A Bible study on this theme was held for one hour each morning at 9.15. The study conducted by Dr. Niemoeller was in English. Many of us Americans attended his Bible studies. There were simultaneous study groups in a number of large halls, situated in the Fair Grounds.

At 11 o'clock there were a number of "working groups" meeting simultaneously in the various large halls in the Fair Grounds. I attended the one considering the subject of the Church and Politics. There were two speakers who participated on each of the two morning programmes. The third morning was given over to a panel, discussing the four subjects presented. This panel had on it Christian men and women from both East and West Germany. It was difficult for the chairman to get the members of the panel to discuss any subject other than the reunification of Germany. This is the uppermost concern of the Germans today. They will never be satisfied until their

country is united once again. It was reported during the Assembly that Bishop Dibelius, head of the Lutheran Church in East Germany, has offered the services of his Church to supervise and conduct an election as to whether or not the Germans want a united nation. His offer to date has not been accepted, mainly because the Russians are afraid of losing the election if it were conducted by the Church.

The evenings were given over to Kultur (culture) programmes, held simultaneously in sixty halls over the city. These programmes consisted of organ recitals, religious plays, oratorios and symphony concerts.

### The Closing Day—Sunday

The churches and halls were crowded out on the Sunday morning. Many additional people began to arrive in Frankfurt for the weekend, and especially for the closing service on Sunday afternoon at 3.30, at the old airport. There were 300,000 present. It was the largest number I have ever seen assembled in one place for one purpose. There was a band of 2,000 brass instruments to lead the hymn singing. Also, there was a choir of over 3,000 voices. Before this mammoth crowd stood a cross, which was 150 feet in height. For one-half mile on either side of the cross was a row of flags, made up of two different flags. One was the flag of Frankfurt and the other was a Christian flag. During the entire service of three hours, these flags waved in the breeze. The 300,000 present in this vast audience stood for three hours. Boy scouts acted as ushers and interpreters. Those of us who were "foreigners" were given reserved seats. The afternoon was one of sunshine. The programme consisted of two major addresses, many hymns, prayers and Scripture readings.

### The Meaning of the Kirchentag

The Kirchentag is a lay movement. It exists to strengthen the faith of Christians, to provide Christian fellowship, and to inspire local church leaders. It is not a political movement, although political overtones are present. This movement is deeply religious. In fact, it is the one binding force that is holding the German

people in unity and fellowship, even though their country is divided politically into East and West. Some of the speakers referred to the Kirchentag as a "miracle." There is no question in the minds of German Protestants but that this is a providential Movement.

## Signs

### of Spiritual Awakening

At present there are signs of a religious revival in Germany—in both East and West. The Kirchentag is the first and most hopeful sign of this spiritual awakening. The "academies" are another indication of a religious awakening. There are 18 of these, which have conducted 350 meetings in the past ten years. Different groups are brought together, such as doctors, lawyers, farmers, teachers, politicians, musicians, etc., to study how they can be better Christian witnesses in and through their professions. Bible studies and prayer undergird these academy programmes.

There is also a religious awakening among the young people. They were

present in large numbers at the Kirchentag. Many are taking leadership in their local churches. In East Germany it is not easy for Christian young men and women to stand up and be counted. Then, also, there is a new sense of stewardship that is coming into the German churches. For years, the Church and the State were linked together. The Lutheran Church was a State Church, supported largely by the State. All that is now changed. I was told by some of the leaders that to remain a member of the Church in Germany now, one must pay about 10% on the basis of his "Income Tax." If he does not do so his name is dropped, and he cannot have the services of the Church for weddings or funerals.

There is no missionary work carried on by the churches of Germany to any great extent, as we know missionary work in our own Churches of Christ (Disciples). They realise, that they should engage in sending out missionaries to other lands more than has been done in the past.

A revival, so the leaders of the German Church are saying, is greatly needed. Less than 5% of the mem-

bership of the average church attends the regular worship services of the church on Sunday, or renders a definite service. Those who attended the Kirchentag are the leaders—lay and clerical—in the local churches. These were urged all through the Kirchentag programme "to go home and get busy." One of the problems is, always, to have something happen in the local church, for if something does not happen there, the Kirchentags are largely in vain, so say the leaders.

The Kirchentag symbol was four crosses centred about one cross. Interpreted, this symbol means the four directions of north, south, east and west meeting in one centre. Another symbol of the Kirchentag was to be found in the huge church bells. There were four in each group and there were at least 12 groups of bells set up in different parts of the city. They were taken from churches and cathedrals, and shipped to Frankfurt for the week of the Kirchentag programme. They were rung about every hour of the day. Their tones carried far, and were a symbol of the joy found in the hearts of Christians who were meeting to sing, study and pray together.

## THE MINISTRIES OF OUR



### Programme for October

Mrs. G. M. Cox, S.A.

#### Theme:

God's Garden speaks to us of  
**Love and Sacrifice**  
through Spikenard.

#### HYMN.

No. 285, "When I survey the wondrous Cross."

#### PRAYER.

"Dear Father, we pray thy forgiveness for rendering so little in return for thy great love and sacrifice. Grant that as life meets us daily, we may face it anew with a full consciousness of thy presence. Quicken us with a sense of responsibility, to tell others of thy love and purpose for all mankind. Use us fully in thy service, in the name of Jesus. Amen."

#### READING.

Mark 14: 3-9.

#### MEDITATION.

Mary's gift was made from a small plant, a member of the Valerian

family, a native of high altitudes in the Himalayas. Because of the hazardous task of gathering it, and the long distance it had to be brought before being manufactured, it was understandably expensive. It was indeed the most costly of all the fragrant oils of the world, and the cost of the box which Mary used, we are told, represented a year's wages for a working man at that time.

When the ointment was made, it was sealed into boxes of alabaster or onyx, stored thus, and only opened for very special occasions. When the master of a house received distinguished guests, he broke the seal of a box, and anointed them with a few drops of the oil. Mary desired that none should be reserved for commoner use, so she broke the box, lavishing all of the spikenard upon her beloved Master.

No doubt many there that day would criticise Mary's extravagant action. We must not deprecate practical people, but we can become too concerned with price, and not enough with value.

Believer and unbeliever alike look

upon the glory of spring flowers: both may inhale the fragrance of roses and gathered violets. But the unbeliever misses the message of Divine love in petals and perfume. We are told that Judas turned when he smelt the spikenard. He spoke of the waste, and missed the glory of Mary's love, ministering to her Lord—and his.

Mary loved her Lord to the point of sacrifice, and showed it in that way. She could have anointed him with the customary few drops of oil necessary to fulfil the obligations of hospitality, but, had she done so, the incident probably would never have been recorded, and we would never have read these beautiful words—"Verily I say unto you," said Jesus, "whosoever the gospel shall be preached, throughout the whole world, that which also this woman hath done shall be spoken for a memorial of her" (Mark 14: 9). For Jesus to speak thus showed his approval, not just of Mary's sacrificial gift, but of the great love which prompted it. He wants the love of our consecrated hearts and minds today. He asks no impossibilities. He accepts our humblest gift or service—if true love for him consecrates our action.

There are so many today who say they love God, but they lack a fixed conviction. They go here and there, wherever a new voice calls, forgetting that faith without works will not serve. Were they doers of the Word

they would have no time to hear the many distracting voices. Let us take a lesson from Paul—his enthusiasm was centred on his singleness of purpose. Everything served one end—he had given himself unstintedly to God. It is when we try to serve God in patches that enthusiasm wanes. We need to do more to discover the truth about God, so that our conviction may be deeper.

A more composed and less flurried life is what we need today. The rush and noise of human affairs, and women engaged side by side with men in ordinary labor and affairs outside the home, do not make for tranquility and balanced judgment, so essential to quietness of mind, and peace of home life. Mankind is paying a terrible price for speed and material gain. There is no time to ponder and think of life as a whole. Man's eyes now seem to be focussed on the mud of materialism, and competitive greed—so that he misses the fine, wide vision of the peaks of life, and beauties of a spiritual horizon.

It is no use thinking we love God. Thought is useless if it dies in the mind—it must be translated into action. God's thought for us culminated in Christ's birth, which means light to them that sit in darkness, peace to the weary, salvation to all.

God knew before he sent his Son on earth that it was the only way man could be saved—and knowing could not have made the sacrifice easier. "For God so loved the world that he gave his only begotten Son," are among the most poignantly beautiful words ever written.

Our Saviour, all his life, knew how it would end. There was only one path to Calvary — and the resurrection.

Can we accept that great love and sacrifice without putting others before self today? Are we putting present pleasures before noble ends and objectives, personal popularity before principles? Let us examine our hearts daily, consecrating anew our every thought and action to his service, who loved us so lavishly and sacrificially.

#### HYMN.

No. 247, "I gave my life for thee."

#### BUSINESS SESSION.

#### MISSIONARY LETTER.

#### PRAYER FOR MISSIONARY WORK.

#### ADDRESS.

#### HYMN.

No. 307, "Glory be to God."

#### BENEDICTION.



### Miss B. Bates Visits W.A.

#### ECUMENICAL VENTURE IN LEADERSHIP EDUCATION

The first co-operative venture in leadership education for many years was well supported by the churches. Some 400 teachers and leaders shared in each of the four sessions conducted in the Metropolitan area, the South-West, and Northam.

Audio-visual materials, hired from Victoria, presented Christian workers with a new concept of the place and importance of teaching in the life of the Church.

The place and importance of adequate buildings for the task of teaching assumed new proportions as the need for better grading and the silent witness of buildings was realised.

The Church was challenged to do something about the lack of leaders. Practical suggestions for improvement and recruitment were made throughout the series.

Teachers were challenged to "grow as Christians" in their personal devotions and living of the Christian faith. Preparation of the lesson, and its relation to the needs of each pupil, were emphasised.

Girls and boys were seen as the important factors in teaching. We teach persons, not lessons. Teaching becomes a thrilling venture with God when the teacher assumes the role of counsellor, guide and friend; when we help children to grow into mature persons in Christ.

#### NEW HORIZONS FOR KINDERGARTEN AND PRIMARY TEACHERS

The visit of Miss B. Bates to W.A. has given a new vision to all kindergarten and primary teachers.

Teachers learned by seeing kindergarten and primary sessions demonstrated. When seen in this way, there was no doubt about the necessity for separate departments for these little people.

The whole session, from the time the child enters the room to the moment he leaves, was seen as an opportunity to introduce the child to God. Every moment was packed with purposeful activity and learning experiences for the child. There was no room or time for unnecessary pleasantries, such as birthdays and counting. It was suggested that the child got a greater thrill by

receiving a birthday card through the post.

Talks on worship, and illustrations in the use of posters and charts, challenged our present concepts, and opened new fields for adventurous teaching. The need for thorough preparation was evident at every turn.

All who attended these sessions have received a new conception of the Church's task, and their own place in the growth of girls and boys.

We gratefully acknowledge the generosity of our Victorian-Tasmanian Youth Department in sharing Miss Bates with us.

#### SUPERINTENDENTS LEARN BY DOING

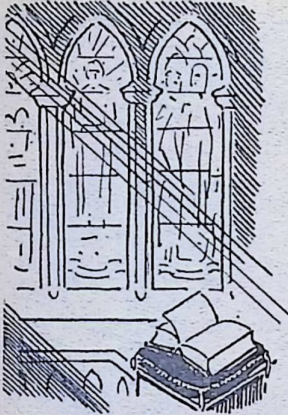
During the weekend, Aug. 10-12, general, kindergarten and primary superintendents from twelve metropolitan and two country churches shared a work-camp experience with Miss Bates.

The emphasis was on group activity and learning. Superintendents prepared a story for different age groups, and worked as a teacher preparation class by actually preparing a session together. They discussed their mutual problems, as well as those involving parents, enlisting new teachers and the conduct of worship.

New concepts of the place and importance of the church school, its teachers, rooms and equipment were gained. A new day in Christian education has dawned in many schools. —R. Hillier, W.A. Youth Director.

#### IN THE FEDERAL CAPITAL

G. R. Stirling reports the following: C.Y.F. has over 30 members. The newly-formed Young People's Bible Class has been meeting for some weeks with a membership of 20, conducting their own worship and discussions by the manse fireside. Young people have enjoyed bus trip to Mt. Kosciusko, and a second youth camp will be held at Sturt Island at the end of September. All four Brigade groups have enrolled new members, and attendances are increasing. 105 attended the Sunday morning service for the last Boys' Brigade parade. The Bible school is in the midst of a house competition, which includes Space Race to the Moon.



Sunday, Sept. 16

### OLD TESTAMENT

Isaiah 58: 1-12.

#### Summary.

Isalah has been called "The Evangelical Prophet." His prophecy has in its heart the note of God's grace. In chapter 58, the prophet is addressing a generation which is proud of the way it has reformed and purified its forms of worship, and of its strict observance of them. But something is lacking, and the prophets know what it is. The reality of religion is not in careful attention to forms, no matter how good the forms may be. What is needed is an inner awareness of God's abiding presence. There are two main points to observe: (1) Mere outward service of God is vain, he desires mercy rather than sacrifice (vv. 1-7); (2) Those who really serve him with the right spirit shall be wonderfully rewarded (vv. 8-12).

#### Explanatory Notes.

"cry aloud" (v. 1). — Literally, "to call with the throat." "To call with the throat means to call with vehemence, but with self-command; with passion, yet as a man; using every figure of satire, but earnestly" (G. A. Smith).

"did righteousness" (v. 2). — That is, "kept the law." They are ready enough for the external requirements of religion.

"exact all your labors" (v. 3). — "Oppress all your workers" (R.S.V.). G. A. Smith translates the verse as "all your workmen you overtask." He adds: "So formal is your fasting that your ordinary eager, selfish, cruel life goes on beside it just the same. Nay, it is worse than usual, for your worthless, wearisome fast but puts a sharper edge upon your temper."

"the Lord shall be thy rearward" (v. 8). — That is, "shall protect thee." The allusion is to the Exodus, when the visible manifestation of God's presence was a defence to the Israelites. See Ex. 14: 19.

# THE LIVING WORD

## Studies on the planned Sunday morning readings

### Suggested Theme.

#### "A RELIGION THAT IS ALL ON THE SURFACE."

**Introduction.** — This passage from Isaiah reminds us of the words of Paul in 2 Tim. 3: 5 — "for though they keep up a form of religion, they will have nothing to do with it as a force" (Moffatt). Now and then we need to ask ourselves if our faith in God is a form or a force. Isaiah points out, first of all,

**I. THE EMPHATICNESS OF A SHALLOW RELIGION** (vv. 1-7). — Here were people whose faith did not go deep enough. The prophet refers to God's call to his people (v. 1), and then proceeds to give a contrast between their actions as they are, and as they should be (v. 3ff). He points out (a) that their religious acts (like fasting) whilst apparently sincere, were mainly a matter of display (vv. 4-5); and (b) that their religious acts, to please God, must express deep faith, real love, and positive service (vv. 6-7). Isaiah then turns to

**II. THE EMPHASES OF A SATISFYING RELIGION** (vv. 8-12). — Very beautifully, God reminds them of his promised protection (v. 8), their personal possibilities (vv. 9-10), and his plentiful provision (v. 11). Such a faith makes religion real and satisfying.

**Conclusion.**—It is always vital for us to be sure that our faith in God is a force, and not a form. That demands constant supervision!

### NEW TESTAMENT

James 1: 16-27.

#### Summary.

James begins with a word about God (vv. 16-18). He then moves on to urge Christians to display self-control, and points out that man's anger does not work God's righteousness (vv. 19-20). There follows an exhortation that we strip ourselves of everything that soils (v. 21). Next comes an interesting passage in which the writer shows that he thinks of the perfect Law of God as being like a mirror, into which a man cannot look without seeing how far from perfect he is (vv. 22-25). The section closes with a repeated assertion about the importance of bridling one's tongue — a theme which James will discuss yet again, and at greater length, and with a reference about "pure religion and undefiled" (vv. 26-27).

#### Explanatory Notes.

"the Father of lights" (v. 17).—"The creator of sun, moon, and stars, and so the ultimate source of physical light; suggesting also that God is the

source of intellectual and spiritual illumination. An ancient Jewish benediction runs, 'Blessed be the Lord our God who formed the lights'" (Bennett).

"lay apart all filthiness" (v. 21). — "Putting away all filthiness" (R.V.). "Literally, 'stripping off,' as a filthy garment, unfit for wearing in the service of God's house; a common figure (1 Pet. 2: 1, Rom. 13: 12, Eph. 4: 22, Col. 3: 8)" (Sugden).

"be ye doers of the word" (v. 22). — "Here we reach what . . . seems to be the main thought of the Epistle — the all-importance of Christian activity and service. The essential thing, without which other things, however good in themselves, become worthless or insignificant, or even mischievous, is conduct" (Plummer).

"looketh into" (v. 25). — Literally, "bends over," or "stoops down," to look closely and carefully; used also in John 20: 5 of John stooping down to look into the open sepulchre. See 1 Pet. 1: 12.

"the perfect law of liberty" (v. 25). — "The perfect law, the law of liberty" (R.V.). "The law of liberty is the teaching of our Lord, especially as contained in the Sermon on the Mount, of which there is abundant evidence in the Epistle that James heard and remembered" (Sugden).

#### Suggested Theme.

#### "THE HIGH COST OF CHRISTIAN LIVING."

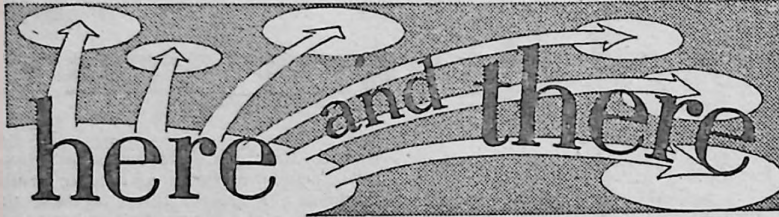
**Introduction.**—In this letter we find constant emphasis on practical Christian conduct and service. James now confronts us with three vital truths. He points first to

**I. THE TRUSTWORTHINESS OF THE FATHER** (vv. 16-18).—God is revealed in all his greatness. His sovereignty is suggested (v. 16). His generosity, his power, his constancy, and his love are stated (vv. 17-18). James next refers to

**II. THE TONGUE OF THE FAITHFUL** (vv. 19 and 26).—Though small, a man's tongue is extremely powerful. James tells us, as Christians, that our tongues should be our servants (v. 19), and always in subjection (v. 26c). The work of Christ can be helped or hurt by what we say, and the way we say it. Then, finally, James directs us to

**III. THE TESTS OF THE FOLLOWER** (vv. 21-25, 27). — Real, radiant, and rewarding Christian living makes great demands upon us. We must live lives that are clean (v. 21), active (vv. 22-25), and dedicated (v. 27).

**Conclusion.** — Victorious Christian living is costly, but is also Christ-centred, and, therefore, it gives contentment.



After thirteen years with the church at West Preston, Vic., A. B. Withers will conclude a fruitful ministry there on Oct. 28. He will commence his new work with the church at Northcote, Vic., on Nov. 4.

The commencement of a regulation postal strike in Victoria may cause some delays in delivery of *The Australian Christian*. We shall do our best to comply meticulously with all regulations to ensure, as much as we can, that copies reach our subscribers in reasonable time.

The appearance of the entrance porches of the chapel at Lake-st., Perth, has been greatly improved recently. The walls have been freshly painted, and the floor and steps covered with rubber tiles. In order to implement plans for replacing the church organ, a fund has been opened by an allocation from local funds, and a substantial gift has already been promised.

Dr. W. L. Carrington spoke to fifty members of the Vic. Churches of Christ University Association at a dinner on Aug. 28. The treasurer, R. Oldfield, reported that the Association had been able to meet the 1956 quota (£62/10/-) of Churches of Christ towards the maintenance of a chaplain at the University of Melbourne.

Word has come from Mr. and Mrs. J. Smith, our missionaries on the island of Pentecost, that the broadcast of the Vic. Churches of Christ Choral Society's hymn session on July 15 was well received, and listened to with great delight by the natives as well as the missionaries. The island Christians felt the thrill of belonging to a brotherhood, as they heard their Australian brethren singing.

The Slavic church, associated with the work at Latrobe-terr., Geelong, Vic., reports times of great blessing, under the leadership of its preacher, J. Wladysluk. On Sat., Aug. 10, four were baptised, including two former Roman Catholics and one from the Russian Orthodox Church. Visitors were present from Melbourne and Geelong, and G. Wladysluk (on vacation from N.S.W. Bible College) and P. Jakublewich were among those who spoke during the service. Those present were then invited to the home of Mr. and Mrs. J. Wlady-

siuk at Geelong West, where Biblical and brotherhood slides were shown by G. Wladysluk before supper was served, followed by a lengthy theological discussion. Similar happy fellowship in the Wladysluk home was enjoyed following services on Aug. 12 and 19, when G. Wladysluk assisted in preaching; he also led a Y.P. service on the 26th, after which the Young Circle was officially formed, to conduct services from time to time. There was 100% attendance at the Lord's Table on Aug. 12. Wed. night meetings at the Wladysluk home, and Sat. night gatherings at the Latrobe-terr. kinder hall emphasise prayer and Bible studies, and are well attended, especially by younger members of the church.

Thomas Petty, who had been present at the laying of the foundation stone of the present chapel at Doncaster in 1889, officiated at the laying of the stone for the new chapel, in a delightfully informal way on Sun. afternoon, Aug. 26. Owing to inclement weather, the first part of the service was held in the chapel, packed to the doors with members and visitors. The minister, F. B. Burt, presided over the meeting, which was also addressed by Russell Tully (chairman of the Building Committee) and K. A. Jones (Vic.-Tas. Conf. Pres.). The ceremony was connected with the 93rd. anniversary of the church.

Albion church, Qld., reports a very successful vacation Bible school, held from Aug. 20 to 24.

The "Back to God" Campaign, conducted at Mayfield, N.S.W., by members of the Woolwich Evangelistic Party, concluded on Aug. 26, with a total of 14 decisions and two re-consecrations. Missioner was Bruce Roberts, assisted by Barry Nowitzke, who led the song service and brought the gospel in song each night. A feature of the mission was that baptismal services were held on five successive nights, a total of 12 being immersed. Average attendance was 96, and 129 were present on the closing night. The church is deeply indebted to members of district churches and Kurri Kurri, who gave loyal support throughout the mission. A large delegation from Wingham attended both youth night meetings.

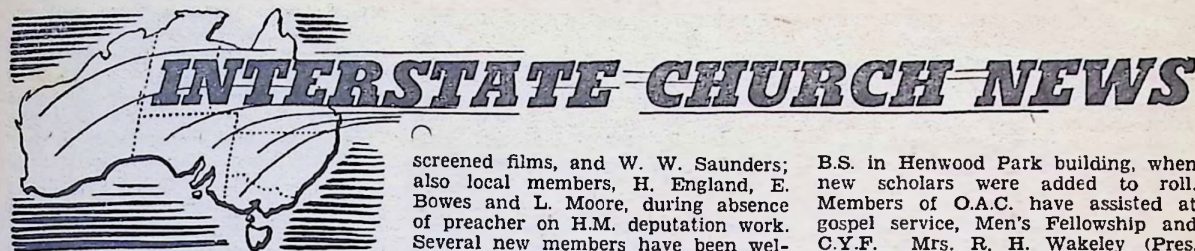
Mr. Roberts' messages were well received, and many have become interested as a result of his consecrated preaching. The thankoffering to date is £129. During the first week a Happy Hour was conducted by Doug. Willis, with over 100 attending each afternoon.

At the conclusion of the morning service on Aug. 26, the church at Belmont, Geelong, Vic., where J. Smail is exercising an appreciated ministry, celebrated the opening and dedication of the new kinder hall. This was the culmination of several months' voluntary effort by members and friends. The need for the kinder hall became urgent, owing to the growing number of children. Mrs. Simper, senr., the oldest member of the church, cut the ribbon across the entrance, whilst J. Barnes (Building Committee chairman) officially unlocked the door.

The church at Maidstone, Vic., and the Vic.-Tas. Home Missionary Committee have secured the services of Roger Ryall to succeed L. E. Snow, at the completion of an interim ministry early next year. Mr. Ryall will complete his College course at the end of the present College year. L. E. Snow has been giving appreciated service since E. H. Randall concluded his ministry there.

Representatives of the Disciples of Christ, Congregational and Associated Reformed Presbyterian Churches in Mexico have agreed to work together on a series of co-operative projects, the work being carried on by a Protestant Co-ordinating Committee, comprising five delegates from each of the Communions. Among the projects approved were evangelisation, Christian education, medical and social work, publication of a hymnal, a joint periodical, a prayer calendar, with directory operation of a federated building in Mexico City, and federation of the C.E. societies of the three Churches. The congress also decided to establish centres for the rehabilitation of alcoholics in co-operation with the National Anti-Alcoholic Committee, to promote the organisation of Men's Brotherhoods, finance the study abroad of religious drama by a young minister, promote a "well-trained ministry for the working class," and encourage marital counselling.

We extend congratulations to W. A. Fordham, an elder of the church at Camberwell, Vic., who was recently elected Mayor of Camberwell. This will be his second term of service as Mayor. His daughter-in-law, Mrs. Wallace Fordham, who is also in membership with the Camberwell church, will act as Mayoress during the coming year. We are sure they will serve both the City of Camberwell and the Church well.



# INTERSTATE CHURCH NEWS

## Discipleship

Glenise Smith, Janice Hill, Joy Dennis, Christine Coleman, Ann Smith, Terry Lane, David Marr, Leon Dahlitz, Williamstown, S.A.

Mrs. J. Doyle, Shepparton, Vic.

Mrs. C. Mackley, Haven, Vic.

Ray Bunny, Albion, Qld.

## Membership

Miss O. Kellor, from Caulfield to Glen Waverley, Vic.

Mr. and Mrs. S. Beanham, from Moreland, Vic., to West Preston, Vic.

## Fallen Asleep

W. Gillespie, Wagga, N.S.W.

Mrs. E. M. Nation, Northcote, Vic.

Miss A. Stevenson, Malvern, Vic.

J. McIvor, Camberwell, Vic.

Mrs. A. Tutton, Camberwell, Vic.

## Queensland

Albion (G. J. Andrews).—Women's Fellowship was led by Annerley ladies on Aug. 2. Special every-member-present thanksgiving service, at completion of a reconditioning of church premises, was held on 5th. 5th anniversary concert of Good Companions' clubs was held on 9th. Y.P. tea was held on 19th. Y.W.F. enjoyed floral, decoration display on 20th. Social was shared on 25th. Men's Society fellowship tea was held on 26th, and baptismal service, led by Men's Society, followed the tea.

## Tasmania

Collins-st., Hobart (H. W. Street).—Meetings have registered good attendances, with heartening improvement in mid-week prayer meeting. Men have commenced lunch-hour meeting for prayer every Thursday. Recent visiting speakers have included W. Michel (C.I.M.) who

screened films, and W. W. Saunders; also local members, H. England, E. Bowes and L. Moore, during absence of preacher on H.M. deputation work. Several new members have been welcomed, while mainland visitors have included Mrs. W. W. Saunders, H. Parker (Ormond), Mrs. P. Edwards (Hampton), F. Elliott and H. Waters (East Kew). At annual meeting of Men's Fellowship, R. J. Boxhall was elected pres., P. Vogel, vice-pres., and D. Hemmings, sec. An improvement in attendance over previous year was shown, but new executive is looking for wider activity and service yet. Y.W.F. held annual church parade and participated in leading service. Other auxiliaries have continued to meet regularly. Mrs. Moore was soloiste for broadcast service on Aug. 5.

## Western Australia

Cottesloe (G. Smith).—C.W.F. programme for the month included two cottage meetings, sewing day for Aborigine Missions, visit to Fremantle C.W.F., and evening meeting in home of Mrs. Fallon, when Mrs. Michael showed slides of Dhond (India), and Mrs. Gordon interested in work on New Hebrides. 30 ladies were present. A number of B.S. staff attended teacher training conducted by Youth Director, also lectures by Miss B. Bates. An overwhelming vote was cast in favor of proceeding with building of new hall and kitchen at rear of existing church hall. Men's monthly fellowship was held in home of V. Beames on Aug. 6. Mr. Ridden (B.&F.B.S.) was morning speaker on Aug. 5. Church extends sympathy to loved ones of late Mrs. Welsh, and to R. Christie in loss of his mother. C.E. visited hospitals and shut-ins on Orange and Flower Sunday.

Lake-st., Perth (D. R. Stirling).—Increased attendances at gospel services have been maintained throughout month. At morning service on Aug. 12, R. K. Brittain was visiting speaker. Mid-week prayer meetings have been held in homes of Mr. and Mrs. A. M. Bell and Mrs. Horton. Mr. and Mrs. J. S. Bridge have arrived home from their overseas visit. W. Brown is at present on holiday in Singapore.

## New South Wales

Wagga (K. Christensen).—F. Roberts, L. Barker and D. Holmes (Woolwich) conducted a Back to God Campaign, Aug. 12-19. Rich time of fellowship was enjoyed. Happy Hour was conducted each afternoon with

B.S. in Henwood Park building, when new scholars were added to roll. Members of O.A.C. have assisted at gospel service, Men's Fellowship and C.Y.F. Mrs. R. H. Wakeley (Pres. Women's Conference) was guest speaker at Ladies' Aid meeting on Aug. 21; her message was appreciated. Fellowship has been enjoyed with Mr. and Mrs. John Elliot, en route to Darwin. Church has been saddened by Home call of W. Gillespie. Sympathy goes out to Mrs. Gillespie and family.

## South Australia

Strathalbyn (A. E. Cremin).—Annual business meeting of church was held, and ministry generally is in sound condition. All officers were re-elected. Ladies of church sponsored street appeal for Morialta Protestant Children's Home, and raised £45. Two young married couples and young man have made their decision in past three weeks. B.S. is preparing for anniversary. Preacher had to travel by tractor through flood waters to fulfil his speaking appointments at Pt. Sturt.

Williamstown (B. W. Manning).—Attendances have increased at both services. Annual business meeting was held on Aug. 1, and all auxiliaries reported good progress. All officers were re-elected with exception of Sis. Aileen Harvey and Don Harvey, of Girls' and Boys' Clubs, who have left district, and are residing in Adelaide. Mr. and Mrs. Manning are in residence at manse, and church looks forward to happy fellowship. A number of Y.P. have made their decision for Christ.

## Victoria

Bentleigh (J. Wiltshire).—At gospel meetings, after monthly Y.F. teas, preacher has spoken to Y.P. on *The Crises of Life*, the last topic being on Christ in relation to love, courtship and marriage. Mr. Holloway (B.&F.B.S.) was speaker on morning of Aug. 19. F.M. offering finally reached £120. Sick list is a long one at present. Mrs. S. Ratten and Mrs. Neill are in hospital, Miss Crowley and Mrs. Keneley have returned home after successful treatment. On Aug. 28, Miss Broden (Melb. City Mission) spoke to W.C.F. meeting, held in home of Mrs. Box.

Essendon (M. R. Roberts).—Meetings have been well attended, with approx. 120 present at each of last two evening services in Aug. On 19th,

Fact and Faith film, *God of the Atom*, was screened. Evening of 26th was observed as Family Night, when Explorer boys contributed to the service. C.M.S. had Cr. E. Basford as guest speaker at monthly tea on 12th. A number of members have been on sick list, and Mr. Warren has undergone a serious eye operation.

**Hampton** (K. J. Clinton, B.A.). — At Churches of Christ Choral Society concert on Aug. 16, building was crowded, and over £22 was raised for Building Fund. Father and son, and mother and daughter nights have been held in conjunction with Father and Son Movement. Plans are being prepared for additions to school hall. Ladies' Auxiliary and Y.W.F. have assisted at evening services. There has been further decision from a member of Bible Class.

**Malvern** (W. J. Thomson). — Services have been well attended. G. Mitchell, who has been unable to attend, due to illness, is very much missed, as are Miss Eustace, Mrs. Worsley and others temporarily laid aside. Explorers and Good Companions united in a fancy dress social. C.E. conducted progressive dinner on 24th, with courses being had at five different homes. Films were shown following gospel service on 12th, by courtesy of W.C.T.U. B.S. is practising for anniversary, under baton of Mr. Whibley. Church has been greatly saddened by passing of Miss Amelia Stevenson. Deepest sympathy goes to her family.

**Noble Park**.—15 people from Noble Park attended baptismal service at Springvale on Aug. 15, when a married woman was baptised. C.W.F. is working for sale of work, and taking turn about with Springvale and Clayton ladies in fortnightly visits to Epileptic Colony. Patients much appreciate these visits. Film service was held on Aug. 5, when *Neighbor Next Door* was screened to an appreciative congregation. B.S. is in good heart. Teachers are badly needed, as classes are often 18 and 20 in number, and three teachers are relinquishing their positions. J.C.E. is thriving and well attended.

**Northcote** (W. Gale). — Preacher continues to give most helpful messages, and at evening services occasionally has assistance of Y.P. Attendances over winter months have been quite good. Auxiliaries are in good heart, and all are looking forward to opening of new church buildings. After a lapse of a couple of years, a cricket club is being formed again. Anniversary practices are progressing very favorably under leadership of R. Tippett. Church has been saddened by sudden Home call of Mrs. E. M. Nation, and sympathy of church goes to her husband.

**North Williamstown** (S. K. Bannon). — Men's tea was held on Aug. 19, at which L. Chapman (State president, C.M.S.) was speaker. It was decided to form a C.M.S., and H. Williams was elected pres., and T. Bryant sec./treas. Attractive literature rack has been made by E. Neville, and placed in entrance to chapel. C.W.F. and P.B.P. combined on 29th for demonstration of tapestry work by representative of Semco. Mrs. Bannon is recovering from illness, and G. Sonsie (Ballarat) is again attending services after recovery from operation. £16 was raised in a popular boy competition held by Young Explorers. John Thatcher was voted "popular boy."

**Newmarket** (D. W. Hibbert, B.A., Dip.Ed.). — Church school held an open day on the afternoon of Aug. 19. Fifty per cent of parents visited to observe the normal programme. *The Jealous Heart* was screened on Aug. 26. Drive by school raised one ton of waste paper. Ladies have recently added several articles to church furniture.

**Brighton** (C. G. Taylor, B.A.). — At church annual business meeting on Aug. 14, Harold Plummer (choir leader) was elected to diaconate. Thanks is expressed to Kevin Balson for year of service as chairman of the Board. On 21st, Y.P. tendered 21st birthday surprise evening to C.S.F. pres., Miss P. Luke, feature being recorded greetings from C.S.F. leader, N. R. Arnott, now in London. There were excellent attendances on 26th, when *The Miracle of Love* was screened at night. B.S. and C.S.F. members presented items in enjoyable parents' nights on 25th and 28th, respectively, while Boys' Gym held happy "dads and lads" night on 29th, featuring films and pasty supper. Mrs. Teeson, Mrs. Frecker and Mrs. Peling have been welcomed back after illness. Mrs. M. Bismire (Kedron, Qld.) is visiting parents and church.

**Bendigo** (R. V. Holmes). — Men entertained ladies at social evening in recognition of their effort in finalising manse repayments. H. Langley (church sec.) and Mrs. A. Pollock (Ladies' Aux. sec.) traced history of manse from minute book records. Aug. youth service featured Bible class, which provided readers and choral items. Members discussed advantages of association with class. School teachers of past (Mrs. C. Bailey); present (C. Houston); and future (Miss Marlon Wright—trainee teacher) introduced Education Week at special evening service on Aug. 19. Prospective teacher students, Misses Dorothy Ross and Marion Houston, took readings. Encouraging reports are being received on Aug. 26 worship broadcast service over 3BO.

**Black Rock** (J. Styles). — First of series of four talks on Unity was given on evening of Aug. 19, by D. Allison, who attended, with N. Simper, Unity Camp at Monbulk earlier in year. After the talk, film, *Amsterdam* was screened. On 26th, Denis Cordner (Melbourne Football Club) spoke to Y.P., stressing teamwork in sport, the home and the church. Following special meeting, it has been decided to enlarge kinder by building separate hall at rear of chapel. Y.W.F. donated £250 to assist work to proceed. Y.W.F. fete is being planned.

**Chelsea** (R. Bust). — Chapel was well filled on Aug. 26, for combined evening service with local Methodist and Congregational churches. This was followed with all other Protestant churches in district by film and talk from B.&F.B.S. sec., S. R. Baker. Church was very happy to welcome back C. LeCouteur, after his long stay in hospital. We thank God, and pray his recovery will be complete. Mrs. Skewes has gone to live in a cottage at Brotherhood of St. Laurence at Carrum Downs.

**Latrobe-terr., Geelong** (T. A. Ferguson). — On Aug. 19, A. McDonald presided at morning service, broadcast through 3GL. Max and Allen Carr were helpers. Choir sang, and preacher gave appropriate message for commencement of Education Week. At evening service, the Carr brothers rendered an item. On 24th, youth of church gathered together, with members of official Board and other interested members, to hear a lecture by L. A. Trezise (Director, Y.P. Dept.) on work of Y.P. in Melbourne area. After lecture, the Y.P. elected a Youth Council to act for twelve months, also a Senior Councillor to act on this Council. The meeting was closed with supper. Mrs. J. Ball was soloiste at evening service on 26th.

**Horsham** (H. M. Long).—Alterations to constitution were formally ratified by congregation at special business meeting. Two deaconesses are now fully-accredited members on official Board. Number of deacons was reduced from eight to six. Preferential voting system was adopted uniformly for all offices. Visit by John May from aboriginal farm at Wongutha, W.A., proved very stimulating. New Organ Fund realised over £25 from annual tea and a musical evening that followed. Men of church are being rostered by C.M.S. to scrape clean 28,000 used bricks for use in chapel renovation and extension. Each man has quota of 700 bricks. Contractor is expected to commence in month's time.

**Prahran** (P. Retchford). — On Aug. 20, C.W.F. held enjoyable anniversary, when Mrs. Bason, wife of Mr. Bason (Methodist church, Kyneton)

gave most interesting account of her experiences as minister's wife. Over 60 women were present, and birthday cake was cut by oldest member, Sis. Thompson. Monthly sing-song was held at manse, when 40 members and friends had happy get-together, items being given by Misses Barton, Barrenger, Newham, Mrs. Newham, P. Retchford and Alan Conry. On 24th, C.W.F. prepared three-course meal for 128 men of C.M.S., at their special rally held in school hall. Church appreciated messages of J. Luff (Coburg) on morning of 26th, and E. Miles (Bambra-rd.) in evening. Many visitors were present, and all enjoyed messages in song brought by Ambassadors' Quartet. All auxiliaries of church attended mission at Caulfield being conducted by Mr. Retchford, instead of their usual meetings.

Shepparton (D. A. V. Thomas). — At close of recent gospel meeting, a married woman made the good confession. C.W.F. evening group have made a number of baby singlets, also tray cloths to be donated to local hospital. Over 70 girls and leaders were present at combined social held in B.S. hall at invitation of Good Companions. At last meeting, 15 girls spent enjoyable evening at home of Mr. and Mrs. R. Fitzsimmons, when slides were shown. All Y.P. of church recently paid visit to 3SR and took part in a recorded programme. Speaker at morning service on Aug. 26 was Mr. Turriff (Aborigines Mission Board). Social evening was tendered Kevin Thorne, to celebrate his 21st birthday. Much sickness has been prevalent amongst members.

The Patch (D. H. Thoday). — Women's Fellowship is an active and valued auxiliary in work of church. On July 25, World Fellowship Day was observed. Meeting was held in home of Mrs. Adamson, Mrs. E. L. Williams being speaker. On 22nd, ladies of Boronia Fellowship visited The Patch, and conducted the meeting, speaker again being Mrs. Williams. Despite heavy rain a good number travelled from Boronia, and their visit was much appreciated. On 29th, Box Hill ladies paid their usual quarterly visit, which was very helpful. Meeting was held in home of Mrs. Adamson. During community hymn session at close of gospel meeting on 26th, gift was presented to Mr. Davie and Miss Wain in view of their approaching marriage.

Swan Hill (A. Avery).—Speakers at services on Aug. 19, during preacher's absence at Woorinen, were E. Mott and J. Leach. Both meetings were well attended and 70 broke bread for day. Men's Fellowship on 26th enjoyed film screened by A. Fisher on the Mallee Hen. 25 men

were present. 110 attended gospel service on 26th, when two sound films, *Walking with God*, and *London Glory* were screened. I. Crowe preached at morning service. At conclusion of gospel service, presentations were made by church and auxiliaries to Sis. H. King, prior to her departure to Melb.



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

### More About Dhond Floods

A few days after Mr. Coventry's report on the floods at Dhond, we received a follow-up report from Miss Edna Vawser.

After commenting on the flooded bungalows in the Dhond Compound, she continues:

#### DHOND CHRISTIANS SUFFER.

"The compound bungalows were built on good foundations, and have withstood the floods. Alas! Alas! Bethel Colony was not built thus, and houses are no more. In some cases where houses were made of burnt bricks, the bricks are in heaps and mud plaster gone; mud brick houses have been washed down the river. Absolutely nothing remains. There were many, many Christian families living in Bethel Colony, and they are not allowed by the police to go near."

#### CHRISTIAN GIRLS INVITED TO SHRIGONDA.

"A woman who was once in Shrigonda came back to Shrigonda on Monday with three very small children. In one hand was a small bag, and in it were all her possessions. She asked me to care for her small daughter in the Children's Home. She had walked from the station, had come without a ticket for she had no money. Five miles' walk with three babies! How she did it, I do not know. Well, her wee girlie is with us. She took the other two home, we drove her back yesterday.

"I told Miss Walker to send all the stranded girls to Shrigonda. I did this with the full confidence of our brotherhood. How many girls will go to Shrigonda, I do not know. I will be short of bedding, but had left instructions for two blankets to be given to any girls who might come while I was away.

"Now Miss Walker said that all those displaced people are in a railway depot, living together — men, women, boys, girls, etc., with no provision for bathing or washing, etc. I know that parents cannot leave their daughters in this land under such conditions, so I felt compelled to give an open invitation to all the Christian girls to go to Shrigonda, even though I will be at Baramati this week for the Annual Meetings. The parents will then be more free to make other temporary arrangements for themselves, and when they are able, they can take their girls home."—(As reported last week, this soon happened in many cases.)

#### BIRTH

MANSSELL (nee Winch). — On August 26, 1956, at Margaret Coles Hospital, Melbourne, to Shirley and David, a daughter — Jennifer Gail. Both well.

#### DEATH

BAILEY. — On August 27, 1956, Jean, dearly loved daughter of Jennie Bailey, 207 Windermere-st., Ballarat, and the late Alfred Bailey, loved sister of Ross (dec.) and Mac.

"Behind all shadows standeth God."

GILLANDERS. — On August 24, 1956, Mary, dearly loved daughter of the late Donald and Christina Gillanders, sister of Edward George, David, Jessie, sister-in-law of George, Mary, Maggie Grace, aunty of Christina Sadie. Aged 68 years.

"I am the resurrection."

GILLESPIE. — On August 24, 1956, at Wagga, N.S.W., William, loved husband of Mary Ellen (May) and loved father of Olive (Mrs. Halbisch), Bill, Eric and Hector.

"In God's care and keeping."

POWELL. — On August 17, 1956, Ina Mary, 14 Garnet-st., Brunswick, Vic., beloved wife of the late Walter Arthur, dearly loved mother of Lorna (Mrs. Jenkins), Arthur, Harold and Stan, loving mother-in-law of Dick, Leah, Jessie and Marie.

"In her Saviour's care."

SMEDLEY. — On August 19, 1956, Florence Margaret, 2 Smythe-ave., Mont Albert, loved wife of the late Lieutenant S. Smedley, M.C., loved sister of Anna, Will, Gwyn and Lewis, loved cousin of Theresa Smedley.

"At rest."

#### IN MEMORIAM

PRYOR. — Edward John. Treasured memories of my dear husband and our loving father and grandfather, who was called Home, Sept. 7, 1952.

"In God's care."

# OPEN FORUM

## OUR LORD'S RETURN

In the A.C., July 24, there appears an article on **Positive Christianity and Communism**, wherein the writer, Charles Malik, inter-alia, makes an appeal for the doctrines of the Cross, that there may be "definite faith with respect to God, to his historical dealing with the children of men, etc."

I refer particularly to one of the subjects he mentions, our Lord's return. No attentive reader of the New Testament can fail to be struck with the prominence given by the evangelists and apostles to the "coming of the Lord." There is scarcely a single book, from **Matthew to Revelation**, in which it is not set forth as the glorious promise of God and the "blessed hope" of the Church. It was frequently and solemnly predicted by our Lord; it was incessantly kept before the eyes and ears of the early Christians by the apostles; and it was firmly believed and eagerly expected by the churches of the primitive age.

Whatever may be the theoretical opinions expressed in symbols and creeds, it must, in candor, be admitted, that the "second coming of Christ" has all but ceased to be a living and practical belief.

Note these words from Alexander Campbell in **The Christian Baptist**—"Dialogue between Editor and Clergy": "I understand the Commission as follows: Go, you apostles, (naming them one by one) and disciple all nations, immersing the believers into the faith of the Father, Son and the Holy Spirit, teaching the baptised disciples to observe all things whatsoever I have commanded you, either before or since my resurrection from the dead — and take notice (Lo) that I shall be ever present, with signs and wonders to confirm your testimony to the end of this state: for before this generation shall have passed away, the gospel shall be preached to all the nations for a testimony to them."  
—R. J. Johnston, Launceston, Tas.

## A CLARION CALL

Many in various countries who love the old position of Churches of Christ, seeing it to be the Scriptural position, are very disturbed by present-day trends among the churches. The following extract is from an editorial in a Church of Christ magazine received from England (**The Scripture Standard**, Oct. 1953). The editor was referring to England, but could just as easily have meant America, New Zealand, or Australia, for in these countries, also, many who refuse to follow the drift are

feeling, saying, and writing similar things. It is a clarion call to all:

"To those of us who remember the days when Churches of Christ all spoke the same thing, and there were no divisions among them, their present state is tragic . . . In the old days, when the churches were loyal to the plea for a return to New Testament teaching and practice, solid and substantial progress was made . . . But now, after so much fraternising, compromising with, and imitation of sectarians, their distinctive mission and message is eclipsed . . ."

"During our sixty-two years' membership in Churches of Christ we have seen many forward movements started by those who intended to show the old-fashioned brethren how to make progress; some of them claiming to know better than the apostles of Christ. These movements all ended in utter failure, and the churches were much weakened . . . When will some folks learn that real progress can only be made by loyalty to New Testament teaching and practice? The Churches of Christ came into existence to plead for that."  
—L. G. Burgin, Carlton, Vic.

## "A NEW LOOK"

I was interested to read this Provocative Pamphlet, in which J. Eric Gough, under seven heads, very trenchantly criticises Churches of Christ.

Some of these heads are worthy of particular notice:

Reason 2.—Our tradition is second-hand. We belong to this Church, it is suggested, because mum and dad belonged, because we happened to belong to a club or Bible school, etc., not because we are convinced believers.

Reason 4.—We have been guilty of lovelessness toward our neighbor.

Reason 5.—We have lost our passion for truth.

Reason 6.—We do not know our Bibles.

Reason 7.—Our people are ignorant—not ill-mannered, but "ignorance that breeds conservatism."

If Mr. Gough believes this analysis to be correct, then he has disclosed, within Churches of Christ, a set of conditions both alarming and dismaying. But I think Mr. Gough's appraisal is not designed to help the Restoration Movement, but is aimed at ecumenical advances and submersion in the World Council of Churches. This is made clear on pages 7 and 8, where we are exhorted to "Face the Facts." Mr. Gough's facing of the facts seems to be summed up in paragraph D. "We must develop within our people a greater flexibility," etc. We would then be "flexible" enough to associate ourselves with the Greek Orthodox Church with its abhorrent doctrine of transubstantiation, "flexible" enough to, at least, condone Popery, if and when Rome accepts the current invitation to join the W.C.C.\* Further, Mr. Gough would have us believe that this "flexibility," would come about by "the guidance of the Holy Spirit," and would be an answer to our Lord's prayer in John 17.

I suggest Mr. Gough would be better advised to lead a Back-to-the-Bible campaign than to endeavor to break down the foundations built upon by our forbears. Jesus himself stood by the Word, the apostles lived by the Word, and the Word has been the basis of unity between true believers throughout the Christian era.  
—F. R. Tucker, Heatherton, Vic.

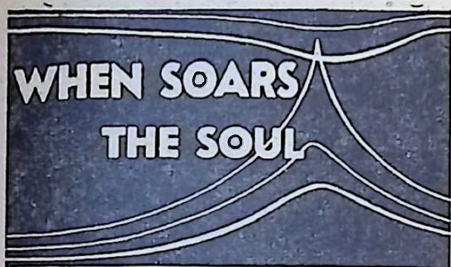
[\*"Since the World Council of Churches was constituted in 1948, no official approaches have been made by it to the Vatican, or to any other Roman Catholic authority" (**A History of the Ecumenical Movement**, p. 687).]

# E. C. HINRICHSEN MEMORIAL CHAPEL

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



Now I must tell you, brothers, about the wonderful opportunity God has given to the churches in Macedonia, and how they turned the trial of a great affliction into abundant joy, and dire poverty into the purest form of riches. I can affirm that, up to the limit of their capacity, and even beyond it, they have spontaneously begged me, with the utmost urgency, to give them the privilege of contributing to the needs of our Christian brethren. They even surpassed my expectations, for they first of all surrendered themselves to the Lord, and also to me (so far, of course, as is consistent with the will of God).—2 Cor. 8: 1-5 (Wand).

I am certain that Christian people will only support their churches in the measure that they themselves have been brought face to face with God . . . At a time when the intellectual life of the British universities was riddled with scepticism, the late Archbishop Temple led a mission to the University of Oxford. This was no modern high-powered, highly-financed evangelistic campaign, but in the words of one critic, "it stopped the rot in the Christian life of Oxford." On the last night of the mission, the packed congregation of undergraduates was roaring out, as so many congregations do, the words of Isaac Watts' hymn, "When I survey the wondrous Cross." Temple stopped the singing before the last verse, and said, "I want you to read over this verse before you sing it. They are tremendous words. If you don't mean them at all, keep silent. If you mean them even a little, and want them to mean more, sing them very softly." There was a hushed silence while every eye was fastened on the hymn-sheet, and then the words:

Were the whole realm of nature  
mine,  
That were an offering far too  
small,  
Love so amazing, so divine,  
Demands my soul, my life, my  
all . . .

were whispered by the 2,000 young men and women there . . . an ex-

perience, as one said, "never to be erased from my memory."—J. T. McNay.



## *Fifty Years Ago*

Excerpts from "The Australian Christian" of Sept. 6, 1906.

Editor: A. B. Maston.

Meeting re proposed College of the Bible.—Among speakers at the meeting held at Lygon-st. on the cold, wet, boisterous night of Aug. 22, John T. T. Harding had this to say about the proposed training of students: "The educational training of the students would be such as to specially fit them for service in this community. Their modes of thought and manner of expression would be natural and home-like to those to whom they appealed. Their words would fall with a fitness and a naturalness on the senses of their hearers, as does the odor of the woodland wattle, when its golden splendors light the darkness of our mountain glens, or sweet as the scent of wild boronia, wafted athwart the arid stretches of the Western plains." (!)

Welcome Home to Horace Kingsbury.—Horace Kingsbury, en route to a ministry at Enmore, N.S.W., on his return from the Bible College, Kentucky, U.S.A., gave an excellent exhortation at Swanston-st., Melbourne, and also, at a meeting in Lygon-st., spoke of the Australian boys overseas, and the desire they all had when their studies were completed, of returning to their home land. Refer-

ence was made by him to Prof. Mark Collis, of Kentucky; Hugh McLellan and Cecil Armstrong, of Lygon-st., and the great work these brethren and others are doing in their different spheres.

The Secular Press!—We have often spoken of brethren sending us newspaper extracts for insertion in the Christian. We are glad of news from all sources, but extracts from the public press as a rule are not suitable for our use, and are usually full of incorrect statements . . . In giving notice of our great Sunday School demonstration in the Town Hall not long since, the Melbourne Press got all mixed up with the Seventh Day Adventists, and two or three other kinds of cranks. May the good Lord deliver us from the secular press.

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CHRISTIAN  
WOMEN'S  
FELLOWSHIP  
Churches of Christ  
ANNUAL  
**Missionary Group Rally**  
Wednesday, September 12, 1956  
in  
Lygon-st. Chapel  
10.30 a.m.: Discussion  
Pamphlet No. 14—"The New Look"  
1.30 p.m.:  
Speaker: Mrs. Colin Thomas  
Soloiste: Mavis Gullidge  
Organiste:  
Miss M. E. Pittman, L.Mus.A.  
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## Coming Events

**BALWYN CHURCH HOMECOMING DAY**, October 14, 11 a.m., Every member present. Speaker: K. A. Jones (Conf. Pres.). 5 p.m., Fellowship Tea. 7 p.m., Speaker: J. E. Brooke; Soloists: Lyle Williams. Past members and friends cordially invited to spend the day with Balwyn Church of Christ.

**NORTHCOTE BIBLE SCHOOL ANNIVERSARY**, Northcote Town Hall. Sept. 16. 3 p.m., T. V. Weir; 7 p.m., A. J. Fisher. Sept. 23. 3 p.m., H. N. Pell; 7 p.m., W. Gale. All welcome.

**SPRINGVALE BIBLE SCHOOL ANNIVERSARY**. Sept. 9 and 16. 9th 3 p.m., speaker, R. Deane; 7 p.m., E. Randall. Bright singing at both services. Hymns written by conductor, G. Thomson. 16th. 3 p.m., Kinder and Primary afternoon; 7 p.m., Cantata: The Master's Light-bearers, presented by Intermediate scholars. Everybody welcome.

**THE MESSIAH** will be rendered in Collins-st. Independent Church, Melbourne, by the Churches of Christ Choral Society on Tuesday, December 11. Reserve the date now.

**COLLINGWOOD BIBLE SCHOOL ANNIVERSARY**, Sept. 16 and 23. Sept. 16: 3 p.m., E. Ots; 7 p.m., D. Tallents. Sept. 23: 3 p.m., L. A. Trezise, B.A.; 7 p.m., H. J. Cook.

**LYGON-ST., CARLTON, BIBLE SCHOOL ANNIVERSARY**. Sept. 16: 3 p.m., R. V. Amos; 7 p.m., L. G. Burgin. Sept. 23: 7 p.m., W. W. Saunders. A hearty welcome to all.

Come Back  
to  
**BORONIA**  
SUNDAY  
September 23

11 a.m., E. L. Williams, M.A.  
3 p.m., P.S.A. Lyall Dixon, M.A., B.D.  
(Collins-st. Independent church)  
7 p.m., C. L. Smith  
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Hospitality provided



## Grand Olympic Rally

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Saturday, November 17  
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College of the Bible Old Boys' Club

## Annual Reunion

at the College

on Tuesday, September 11, at 8 p.m.

Devotional Leader: Lloyd G. Read

Speaker: A. J. Fisher

Greetings: Ira A. Paternoster, junr.,  
from U.S.A.

Make this Golden Jubilee Year  
Reunion a memorable occasion.

## CHRISTIAN FELLOWSHIP ASSOCIATION

Members are informed that the  
**ANNUAL MEETING** of the Association,  
will be held in Lygon-st. School  
Hall, on Tuesday, September 11, at  
7.30 p.m. All members invited to  
attend.

W. T. Atkin  
Secretary

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*Ministers' Wives,*  
S.A.

The Ministers' Wives' Association of  
South Australia held its annual social  
at Grote-st. on July 27, for ministers,  
their wives and families. Over 80  
attended. Community hymn singing  
was compered by A. W. Morris, and  
the Conference President, G. A. Whit-  
ing, led in prayer.

Mrs. J. E. Webb is president of the  
Association, and J. E. Webb extended  
a welcome to all and conducted the  
programme, assisted by the commit-  
tee, who had arranged it. Enter-  
taining games and competitions caused  
great hilarity.

Appreciated items were rendered by  
Mrs. J. B. Baker (solo), E. Paddick  
(pianoforte solo), H. Cave and sons,  
Murray and Brian (vocal trio), and  
a part-song by twelve of the Minis-  
ters' Wives. Mrs. H. Cave was pian-  
iste for the evening. The thoughts of  
all were led in family devotions by  
Lloyd Jones.

A tasty supper was served and a  
happy time of fellowship brought to  
a conclusion by the singing of "Blest  
be the tie that binds," and the bened-  
iction.—Thelma Jones, Hon. Sec.



**OBITUARY**

Elizabeth Overland.

The church at Fullarton, Adelaide,  
has lost a valued member in the  
passing of Mrs. Elizabeth Overland,  
who passed away peacefully in hos-  
pital on Friday, July 13, after a very  
short illness. To within a short period  
of her death she attended services  
regularly, whilst in residence at the  
Christian Rest Home, and, at the  
age of ninety, was an example and  
inspiration to all who knew her.  
With her husband (William), since  
deceased, she was baptised in the  
Port Pirie Church of Christ chapel  
in 1898. She also had been in mem-  
bership at Dulwich, Grote-st., Gaw-  
ler and Henley Beach. There were six  
children, four sons and two daughters,  
and five of these survive her. Our  
sister never missed a Conference in  
.50 years. Truly it can be said of her,  
that she loved the Church, was faith-  
ful unto the end, and has gone to  
her reward. The writer, assisted by  
J. E. Webb, conducted the service  
at the funeral parlor and later at  
the graveside.—A.W.M.

Mrs. Norman.

On the evening of July 22, at the  
Emmaus Rest Home, Murrumbena,  
Mrs. Norman, at the age of 95 years,  
passed quietly from these earthly  
scenes to be forever with the Lord.  
Born in England, our late sister came  
to Victoria in 1886 with her husband,

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and, uniting with the church at Williamstown, became one of its foundation members. She continued in active membership for many years, being an enthusiastic B.S. worker. In 1918, Mrs. Norman removed to Preston and linked with the church there, where she was loyal in her attendance at the Lord's Table until early this year, when she went to Emmaus. Her mature faith in God, and her simple trust in her Lord, were an inspiration to all who knew her. She was a lover of God's Word, which she knew intimately, and loved to talk of the Saviour she loved. Hers was a gracious personality, which will be sadly missed, but she "being dead, yet speaketh." To Mrs. Neil Brown, with whom she lived for many years, and to her loved one is extended our sincerest sympathy.—J.E.S.

James McIvor.

At the age of 64 years, James McIvor was called to his eternal reward on Aug. 4. Church members at Camberwell, Vic., paid a fitting tribute to his quiet but devout Christian life at a crowded service in the chapel. James McIvor joined the church at Hawthorn, Vic., in 1924, later moved to Hartwell, and for the last seven years was a much loved member at Camberwell. He supported Mrs. McIvor in her many church interests, and was a tower of strength behind the scenes. We commend his wife to the care of our Heavenly Father.—J.H.C.

Mrs. Alice Tutton.

Our sister, Mrs. Tutton, received her Home call on Aug. 18, at the age of 67 years. She joined the church at Oakleigh, Vic., under the late R. K. Whately, some forty years ago, when the church was meeting in the old Mechanics' Hall. When the church building was opened, Mrs. Tutton served on the B.S. staff. Later, her church membership was transferred to Hartwell, and from there to Camberwell, where she was a loyal member for many years. We extend our sympathy and love to Mr. Tutton in his bereavement.—J.H.C.

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