

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



Reports from Youth Directors of Western Australia, South Australia and Queensland, tell of a successful and happy series of senior and junior camps during summer vacation.

IN THE WESTERN STATE.

In over three weeks' camping at Waterman's Bay, the Department enrolled 200 campers—seniors, junior girls and boys. Almost every country church was represented, with large contingents from the newer rural churches at Merredin and Geraldton. Senior studies were based on the Federal Board's publication, *Getting Acquainted with our Bible*, used also in other States. New Australians from Northam and Harvey were welcomed at junior camps, and contributed valuably to the project work centred round the theme, *These were Explorers*. The project provided adventures in understanding great lives, co-operation in group activities and craft work. Youth Director, Ron Hillier, was in charge of the three camps.

AT LONGWOOD, S.A.

Record number of 107 attended the tenth Christmas camp at the Depart-

ment's centre at Longwood. G. A. Whiting, B.A., led studies on *Getting Acquainted with our Bible*. A. A. McRoberts, guest lecturer, gave expositions of 1 Peter. Workshops on *What About the Church?*, *What About C.Y.F.?*, *What About our Hymns?*, *What About our Giving?*, opened up possibilities of creative work in these areas of church life. A. Anderson and Miss Elsie Caldicott spoke to campers on the World Convention and mission work in India. The bookstall proved a popular spot—over £100 worth of books sold. A well co-ordinated team of workers attended to kitchen and meal duties, devotional sessions, games and hikes, canteen, Sunday services.

QUEENSLAND HIGHLIGHTS.

The Department's property at Caloundra accommodated 123 seniors and 120 juniors. Almost every church from Rockhampton south was represented, some travelling from Roma, 400 miles distant.

Keith Horne, Director, tells of 25 decisions for Christ during both camps. The Chinchilla group presented a ham and a large Christmas cake, beautifully iced, with reproduction of C.Y.F. badge in the centre.

Camp programme provided for serious study, worship periods, and beach recreation. Work parties commenced road-making, clearing of property—one of the campers had brought a five-ton tip-truck to camp!

IN OTHER STATES.

In a previous issue, R. Greenhalgh wrote about Hurricane Illawarra, and its damage to camp property. The Victorian department conducted its annual camp at Monbulk, with 110 campers. Although incomplete, the new brick ablutions block was in use. It provides hot and cold water, with showers and up-to-date toilet facilities.

Today's Look at the Bible, conducted by F. T. Morgan, dealt with the miracles of Jesus. Tutorials were conducted covering blackboard sketching, marriage guidance, etiquette, Scripture reading in public, private devotions, human relations. A talent quest conducted by campers netted over £30 for ablutions building. Sunday morning communion offering amounted to £62. A strong team of camp leaders assisted L. A. Trezise, B.A., Victorian Youth Director. A new technique was adopted for study groups in which assignments were made, groups setting to work on these from a library of resource material.

Hall's Gap camp was used by a group of young people from country churches in the Western District, and a camp was held in Tasmania under leadership of C. H. J. Wright.

—Contributed by V. C. Stafford, Director, on behalf of the Federal Board of Christian Education.

"A DIEHARD VICTORY"

At the request of J. A. Wilkie (Ballarat, Vic.) we re-publish portion of an editorial, which appeared in our British churches' weekly, "Christian Advocate," on July 22, 1955.

Mr. Wilkie comments, "I notice that 16 leaders of the W.C.C. are to be in Sydney and Melbourne in February, so it is only wise and fair that the reverse side of the picture should be known by our people!"

For some weeks it was suggested that there would be "ructions" when the report of Anglican relations with the Church of South India came up for discussion at the Convocations of Canterbury and York. The number of "rebellious" clergy, who pledged themselves to disobey their bishops if the Church of South India was recognised and admitted to full communion, was said to be 3,000. There was even talk of a break-away from the parent church. This rebellious movement was influential enough to persuade the Society for the Propagation of the Gospel to stop its annual payment of £10,000 to the dioceses of South India. The spokesman of the Anglo-Catholic Council has said that "in no circumstances would the Council acquiesce in full communion with any Christian body, such as the Church of South India, of which the ministry is not exclusively commissioned by episcopal ordination."

Yet in the event, when the report was presented, there was little stir in either London or York. (The Canterbury Convocation was held, for the first time in 450 years, at Lambeth Palace.) This may have been because the malcontents realised that it is only a question of a few years, and all for which they have contended will be secured. By that time those ministers in the C.S.I., who are unacceptable to the Anglo-Catholics because they are not episcopally ordained, will have died. (It is hoped that their present disqualification will not operate in the fellowship of the saints in heaven. How embarrassing it would be for a priest in the "true apostolic succession," who could not meet at the Lord's Table on earth with a minister "not in the succession," to meet him in the courts of heaven!)

Within a few years all bishops, priests and deacons in the Church of South India will have been episcopally consecrated or ordained; the administration of Holy Communion will be limited to such ministers, who will not be permitted to officiate in non-Anglican churches; it will be impossible for members of the C.S.I. to receive communion in other churches;

the road to union with Rome will be free of impediments and the door to union with the Free Churches will be slammed and bolted. . . .

It may be recalled that in 1947, after 20 years of discussion, about half a million members of Anglican dioceses in India decided to join forces with another half million Christians who were Methodists, Presbyterians or Congregationalists, to form the Church of South India. This was the first merger between churches possessing episcopal and non-episcopal ministries.

It was not required of the Free Church ministers that they should be re-ordained, but it was agreed to start the practice of episcopal ordination for new candidates for the priesthood (ministry), which involves, in the nature of things, that within a generation (30 years) there will be no clergy in the C.S.I. who have not been episcopally ordained.

But even that concession does not satisfy the Anglo-Catholics at home and whilst these "black sheep" — these non-episcopally ordained ministers — are alive, the C.S.I. is not to be admitted to full communion with the Church of England. . . .

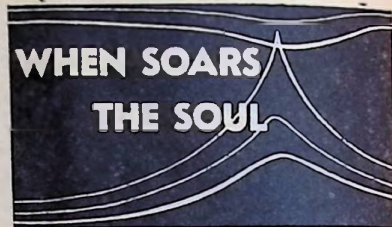
It may be that not all within the Anglican Church are happy in the present situation. Dr. Fisher, in his Presidential address to the Convocation of Canterbury, spoke a warning word to those within the Church of England who seek union with Rome. He described the Roman Church as the greatest existing hindrance to the advance of the Kingdom of God among men. This, because the Roman Church believes in an "ecclesiastical apartheid," as rigid and menacing as any political iron curtain. The ban on fellowship with other churches includes even the "elementary partnership of praying together to our common Lord."

The vociferous group of Anglo-Catholics within the Anglican Church claims that the C. of E. is part of the Catholic and Apostolic Church and that Methodists and Presbyterians are outside the Apostolic succession.

What they really fear is that any movement for union with other Protestant Churches will prevent Anglican union with Rome. It is this which leads the Observer to ask: "Has the Church of England accepted the Reformation, on which it is historically based?"

The answer would seem to be in the negative.

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



Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.—1. Cor. 13: 4-8 (Moffatt).

Frontiers that cannot be stormed by guns can be crossed by the love that cares about people. Time and again men, who felt it their patriotic duty to hate and kill one another, have discovered a bond of brotherhood when they tended each other's wounds. There are channels of love immediately open to us in the poverty that darkens the world in so many places, with all its attendant miseries. Hunger must be satisfied if it is not to breed hate and despair. . . . But bread in itself is not enough. A full stomach does not make up for an empty heart. A meal cannot become a sacrament of brotherhood till God's love gets through, as it did when Jesus took bread and broke it and gave it. . . . It is the souls of men that are starving, and they can only be fed by the love that in sharing "communicates immortality," as Hocking puts it.—Dr. James Reid.

This is my prayer to thee, my Lord—strike, strike at the root of penury in my heart. Give me the strength lightly to bear my joys and sorrows. Give me the strength to make my love fruitful in service. Give me the strength never to disown the poor or bend my knees before insolent might. Give me the strength to raise my mind above daily trifles. And give me the strength to surrender my strength to thy will with love.

—Rabindranath Tagore.

When capital and labor clash,
And nations' pride and hate would dash
Our highest hopes of lasting peace;
We come anew to Christ, and find
The way of life for all mankind.

World Council Leaders Meet

The coming to Australia of members of the Executive of the World Council of Churches has been rightly hailed as a significant event in our religious history. Whether we agree with the World Council or not, we certainly cannot ignore it, and all clear thinking, fair-minded Christian men and women should welcome the opportunity which some will have, of hearing these world leaders and judging at first hand the quality of their leadership, and the aims and methods of the Council.

It is obvious that some men, at least, do not want these leaders to be heard. It is reported that an eight-man team, representing the International Council of Christian Churches, will visit Sydney, Melbourne, Adelaide, etc. at the same time as World Council Executive members, and the daily press has lost no time in featuring such banner headlines as "Rival Church Groups Will Tour Australia." In a Melbourne *Herald* report (23/1/56) prominence was given to a report that the I.C.C.C. had booked the Sydney Town Hall for a meeting only 24 hours before the opening meeting of the World Council Programme. Clyde Kennedy, of California, who is assisting in organising the I.C.C.C. meetings, said this arrangement was "unfortunate": "We don't want to be discourteous," he said, "but we just couldn't get another hall a few days before as we would have liked." Those familiar with I.C.C.C. "irritation" tactics adopted at other times and in other places where World Council meetings have been held, may be pardoned some scepticism.

Not that we question for a moment the right of the International Council of Christian Churches to criticise and attack the W.C.C. In fact, we would defend that right for all bodies and individuals who, for varying reasons, are opposed to the World Council. The fact that the I.C.C.C., with its "54 evangelical denominations, of which a number are comparatively small numerically," is small alongside the W.C.C., does not affect this issue; we have never been a people to think that truth necessarily lies with the majority. But we have been appalled, in this and other connections, at the emergence of a Jesuit-like spirit which justifies any means to accomplish its ends. If we claim to defend the Faith, let us at least *act like Christians!* We look for more grace, less gall!

That vast problems confront the World Council of Churches is obvious. The re-printed article on the opposite page highlights one poser; there are many others, some of which seem humanly in-

superable. Supporters of the W.C.C. will have their own probing questions, for which they will seek answers during the visit of the Executive. Not that these men think for a moment that they have all the answers. No man has asked more searching questions concerning the World Council than its own realistic General Secretary, Dr. W. A. Visser 't Hooft. He long ago discredited the glib phrase of early enthusiasm—"the world Church"—and discounted the fears of a "super Church." When a man like this 55-year-old minister of The Netherlands Reformed Church, who has given more than 30 years to inter-church work, says, "We do not stand for some vague unity of our own invention. We stand for the unity given by the Chief Shepherd, who knows only one flock"—we judge he is the kind of man to whom people of the Restoration Movement can listen—and talk!

Australians—if you have the chance, listen to these men and judge for yourselves.



THANKS TO C.E.

Many people will join with gratitude in the celebrations of the 75th anniversary of Christian Endeavor, for the debt which present-day leaders owe to this movement is incalculable.

The man who was destined to form the first society was orphaned at eight, and the kindly neighbors in Aylmer, Canada, who wondered what was to become of the lad they knew as Francis Symmes, little realised what world-wide fame lay ahead of him. A kindly uncle, whose name of Clark became his own, gave him a home, while the call of God to the ministry gave him a life-work, in which he early conceived the idea of Christian Endeavor.

Today we give thanks to God for his work, and for all who have shared his passion and vision. Many of us recall our first "papers" and stumbling "talks" at "Endeavor." The other day I heard a high-school teacher, being farewelled to another town, pay his tribute to the training received in one of our C.E. societies. It is not hard to think of many others who would echo his words.

Christian Endeavor is a young people's movement, and as such, has suffered when the old have held on to leadership too long. The strong C.E. of the future will need young, dedicated leadership, true as ever to "Christ and the Church."

Do you agree with ETHELBERT DAVIS, N.S.W., that "It is not what we believe, but whom we believe, that matters"?

The Religion of the Common People

As I write, I have in mind two preachers, whom I knew intimately.

One of them was a man of prepossessing appearance. He was always immaculately dressed; he had a voice that suggested a splendid elocutionist. He was noted for his scholastic attainments, being an M.A., B.D., B.Sc. His sermons were classical, abounding with quotations from the classics and from modern writers—and just a few score of people listened each Sunday to his messages in the great church building.

He talked in the highest terms of the one Perfect Man, who lived two thousand years ago. He used to show from his pulpit, how wonderful God was in creating the atom, and how God stood by and watched the tiny atom evolve into a world; and how wonderfully God worked in the evolution of life from the first tiny cell up through the various stages from the lower animals up to man.

He spoke in learned and poetic language of how that one man, Christ, had caught a vision of God such as no other man ever had, and then died on Calvary, just to show how much God loved man. He said there was no need for Christ to die in a substitutionary sense, but just as an example of love. Then he used to say how that, just through that perfect example given by Jesus, all men everywhere are growing better, and truer, and kinder, and how the darkness we call sin was being driven away by the Light of the World, until at last there would be perfect social conditions on earth, and that would be the Kingdom of God. He used to preach that heaven and hell are only conditions of the mind; heaven was dying happy, and hell was dying hard.

I heard that man say in a meeting of ministers, "I can't understand some of you men; I have not had a real convert in my church for over six years."

The Other Man

The other man was the "common or garden" variety. He was no hot-house plant. He had a clear, manly face. He had no scholastic attainments. He had a firm clear voice, with no evidence of elocution about it. His sermons dealt with the big themes, but in a simple way. He preached that God created the world;

that God created man, and that man fell into sin in the Garden of Eden, and that God planned salvation for man. He told the people that it was true that Jesus was born of the virgin Mary, she having been overshadowed by the Holy Spirit. He affirmed that Jesus really died on the cross to save man from sin, that he was buried, and rose again from the dead, and that one could be saved only by believing Christ and obeying him. The people were told that Christ was coming again, and that this world would never be right till Jesus came to reign. He even told the people that he believed that Christ would be coming soon.

He continually told the people that Christ established a Church, whose task it was to preach the gospel in all the world, to gather out from the nations of the earth a people for the Lord, and that whosoever would might come, for Christ would cast none out.

I heard him say in another meeting of ministers, "Brethren, I am only a common man, and I work among common people; I believe the Bible from cover to cover, and I have won twenty-four people to Christ in the last six months." By the look of him, we thought he had been given a present of £1,000,000, tax free.

What's the Difference?

We must look into the religion of the common man. How is it that one could not win one soul for Christ in six years, and the other man could win twenty-four in six months?

It certainly could not have been in the men, because the first man had all the advantages the second man lacked. Everything, humanly speaking, was in favor of this first man.

The difference was certainly not in the people, for in both congregations there were the same classes of people. There were well educated folk in both congregations; in both congregations there were businessmen and tradesmen; and there were manual workers.

If the difference was not in the man, and not in the congregation; it must have been in the message. There was a difference between the two messages. One man really did not believe what the Bible said; the other

man did believe. One preached a gospel of ethics; the other preached a gospel of redemption through Christ.

Someone has said that if you want a religion to kindle the imagination, turn to ancient Judaism; if you want a religion to fire the passions, accept Mohammedanism; if you want a religion to satisfy the contemplative spirit, embrace Hinduism; but if you want a religion to save the life of the soul, to help and bless and brighten, then come to Christianity.

The pure and undefiled religion of Jesus Christ is the religion of the common people.

Not Mystical

It must not be a mystical religion. We are too busy; life is too exacting, there is too much to do; we have not the time to sit and meditate, to lie and dream. We cannot sit by the day, pondering over the metaphysical and speculative, till we are lost in the contemplation of something we can never understand. We cannot be hermits and lie in a cave, or in a cell, and meditate and dream, until we dream ourselves away. We common people need a religion that we can take into our homes, our offices, shops, factories, sports and pleasures. We want a religion that will work — the religion of Christ.

Not Ornate

The religion for the common people must not be enshrined in an ornate service. The rich symbolism of Judaism may have appealed to the Hebrew. Pagan ritualism may have an attraction to the Easterner. But costly edifices, rich adornings, and robes and mitres, and bowings and scrapings do not appeal to the average man and woman. The people today who care at all, say, "We don't want ritualism; give us something simple, simple as the Christ of Galilee."

No Elaborate Creed

The religion of the common man must not be embodied in an elaborate creed. We have not the inclination, neither have we the time to set out our belief in a set formula, with a wordiness that makes our faith harder to understand. It is not what we believe, but whom we believe that matters.

Reasonable and Rational

The religion for the common man must be reasonable and rational; it must not do violence to all his reasoning power. It must be able to meet and suit every class. With God there is no respecter of person. With God there is no higher class, middle class, or lower class.

There is in every one of the facts of Christianity, a height to which the most intellectual has not yet reached, and yet a simplicity that meets the mind of the child. There is a philosophy in the religion of Christ

that baffled the intellectuals among the Libertines and Cyrenians and Alexandrines of Asia, and the philosophers of the Epicureans and Stoics of Athens. Yet, on the other hand, there is a simplicity that stoops down and says to little children: "Suffer little children to come unto me."

Belief and Life

This religion of Christ, which is the religion of the common people, has its mighty facts to be believed and its beautiful life to be lived. When the

wonderful facts are believed, it makes a difference in the lives of men and women. It makes a young man better, it makes a young woman better; it makes a man a better husband and father; it makes a woman a better wife and mother. It makes the worker and tradesman more honest, and the employer more just. It changes human lives everywhere; it makes men more careful of themselves and more thoughtful of others. It works out in practice what it says in theory. It puts Christ at the centre of human lives, as he is the centre of all doctrine.

Brethren in five States are preparing for Annual Conference. Typical of the challenges to be faced are those outlined here by President B. F. HUNTSMAN, in his

CALL TO VICTORIA-TASMANIA

The 91st Annual Conference of Churches of Christ in Victoria and Tasmania will be held in Melbourne from March 28 to April 5, 1956. As President of the Conference I extend a cordial invitation to all members in these States to plan to come to Melbourne for these eight days.

The objects of our Conference are set down in the Constitution as being:

- To cultivate fraternal intercourse among the churches;
- To co-operate for effective evangelism;
- To work for the unity of Christians by the restoration of New Testament Christianity;
- To put into practice the principles of Christianity through social and benevolent activities, including the establishment and maintenance of social institutions and expression of the mind of Conference on social questions;
- To act in a united capacity in any other sphere where deemed necessary and/or desirable.

These objectives are worked out by the dedication to Kingdom-building of about two hundred elected committee men and women, covering about twenty different committees and numerous sub-committees, together with 12,803 members in 139 church groups throughout Victoria and Tasmania.

Some Features

The theme chosen for the 1956 Conference is—**The Living Church**. Committees have been asked to give consideration to the development of it in their sessions.

Some important changes will be made this year in the executive officers of our Conference. With the passing of G. L. Murray, a new

Treasurer will be appointed. A. R. Lloyd, who has held the positions of Secretary or Associate-Secretary during the past six years, has decided not to stand for re-election.

The Conference will commence on Wednesday with the Women's Conference. Mrs. A. R. Lloyd, the President of the Women's Department, extends her personal invitation for all women to attend the women's session on Wednesday, March 28. In addition, Mrs. Lloyd invites all women to attend the President's reception at the College of the Bible on Saturday, March 24. The reception is being held in conjunction with the College garden party.

Reports of State and Federal work will be received, and future plans revealed.

The new Department of Men's Work will report to Conference for the first time, as will also the new Church Location Council.

The Executive will report on the response by churches to the resolution passed at the 1955 Conference concerning the "pooling of titles," to assist in the development of new work, and thus the extension of the Kingdom.

The Executive is anxious to allow good time for the adequate debate of vital matters, and the business of which notice is received will be arranged to this end. Some important matters are to be discussed.

All Can Help

According to membership, churches appoint two or more official delegates. These delegates have the privilege and responsibility of voting for the election of the officers and committees, on matters of finance, and where a division is called for.

Any member in fellowship with any of our churches, who attends the Conference, may take part in the deliberations and has equal rights and opportunity to speak and vote on all other matters under discussion.

It is important that every church, if at all possible, be personally represented — ministers, elders, deacons, deaconesses, secretaries and treasurers — all "key" people in church life should give serious consideration to attending at least some of the sessions.

The Conference is held at Easter so that our country constituency may participate. We look forward to a good contingent from our rural churches. Would ministers and secretaries of churches outside the metropolitan area arrange for a group to visit the Conference. Come Friday and stop until Saturday night, at least. Our Women's Conference has an accommodation committee—write to Mrs. W. N. McCann, of New-st., Eltham.

Mrs. Lloyd and I desire to issue a special invitation to our Tasmanian brethren and sisters to visit Melbourne over Easter. Only as we meet each other to discuss the Lord's work can we understand one another's views, and only thus will the wisest God-inspired plans be brought to fruition.

Christ's Church CAN be "a living church," but it will only be so as her members live, not unto themselves, but unto God, for the outworking of his plans in Victoria, Australia, and, indeed, throughout the world.

I pray that our 1956 Victorian-Tasmanian Conference will be an inspiration and an impetus to us all, with each one challenged anew, that Christ might so live in us that his Church might truly become a revitalising force in the world today — a Living Church!

JESSE M. BADER, General Secretary, World Convention, Churches of Christ, shares with us this first of two articles on his . . .

VISIT TO THE CARIBBEAN

It was in 1949 that Mrs. Bader and I made our first visit to Puerto Rico and Jamaica, where we spent Christmas and New Year. This time we left New York by Pan American World Airways for Puerto Rico on the evening of Dec. 23. Our itinerary took us to five islands in the Caribbean—Puerto Rico, The Virgin Islands, Haiti, Jamaica and Cuba. This island-hopping was done in two weeks. We returned to New York on Jan. 6. As in 1949, I made this trip "in the line of duty" as the General Secretary of the World Convention, in order to visit our missionaries, pastors and churches, and to see the work firsthand. I desire to share some of my observations and information with reference to our work in Puerto Rico, Jamaica and Haiti.

Puerto Rico

Our work on this beautiful island was begun a little over 50 years ago. At present we have 6,500 members in 48 churches and chapels. Of the 48, there are 28 organised congregations, with pastors and buildings. The other 20 are chapels, with Bible schools and occasional preaching. Our ministerial leadership includes 22 full-time ordained pastors, three lay preachers who are not ordained, one Bible woman, and nine Disciple ministerial students in the seminary.

We are growing and expanding more rapidly in Puerto Rico than in any other mission field of our world brotherhood, except in the Belgian Congo. Church membership is increasing on this island, new buildings are being erected and dedicated, and ground for future buildings is being purchased. During 1955 alone, the following new church buildings were dedicated: The Candelaria Christian Church in Bayamon, which has a property value of \$125,000; The San Juan Christian Church, which has a property value of \$200,000; The Juan Domingo Christian Church, with a property value of \$50,000. Three more buildings will be dedicated in the first five months of 1956. Our church leaders on this island are united. They enjoy a closely knit Christian fellowship.

I do not wish in any way to make invidious comparisons, but our work is growing more rapidly than that of any other communion on the island. Also, of the \$230,000 contributed

on the field in 1954 by the 11 mission countries administered by the United Christian Missionary Society, \$127,000 of this amount was given by the Puerto Rican Churches.

One of the finest missionary families we have on any mission field is Mr. and Mrs. Michael Saenz. They live at the McLean Grounds, about 15 miles from San Juan, in an attractive cottage. Both are from Texas. He is the treasurer of the Puerto Rican mission work, but he really does much more than that. He enjoys the respect of all our churches on the island, and his leadership in many things is appreciated. Our work and the Puerto Rican workers have come to such a maturity that there is practised what might be called "local autonomy." A missionary is not sent to the island by the United Missionary Society unless and until the Administrative Board of the Puerto Rican churches so requests. Too much cannot be said in behalf of the excellent administrative leadership of the United Christian Missionary Society across the years in behalf of the work on the island. Gradually it has shifted responsibility for leadership and finance over to the churches of the island, and they have acted very wisely in doing so.

There is a Council of Churches in Puerto Rico, with a full-time secretary. We are a part of this Council along with the American Baptists, Methodists, Congregationalists, and Presbyterians, U.S.A. The Protestant Episcopal Church and the United Lutheran Church, I am sorry to say, are not members. The Council has six departments of work, three of which are chaired by our men. We contribute \$2,400 to the budget from the United Missionary Society and our Puerto Rican churches.

Last November and December, Don McGavran, of India, now in this country on furlough, made a survey of our Puerto Rican work at the request of the United Society. His findings and recommendations are awaited with much interest. There is a Union Theological Seminary in San Juan, administered jointly by five communions, of which ours is one. At present our own Isidro Diaz Lopez is the acting President of the Administrative Board. He is also the pastor of our San Juan Christian Church, which has a membership of 585. Also, Carmelo Alvarez Perez, minister of

of Candelaria Christian Church, with a membership of 600, is one of the part-time instructors. He is also one of the Vice-Presidents of the World Convention. Juan Marcos Rivera, one of our finest leaders, is the business manager of the seminary. He is also chairman of our World Convention's Study Committee in Puerto Rico. Juan Vargas is one of the instructors in the seminary, and Michael Saenz is a member of the Board of Trustees. It can be seen quite clearly that we are furnishing more than our share of the leadership in the seminary. Besides our contribution of leadership, we are giving \$4,500 annually toward the budget. There are at present about 30 students, representing all five participating communions.

In 1955, three Youth Conferences were held at McLean Grounds, with a total attendance of 130. The annual convention of the Puerto Rican churches will be held in February this year at the Second Christian Church in Bayamon, with Guy Inman of New York City as the guest speaker. Mrs. Juan Marcos Rivera is President of the Puerto Rican Christian Women's Fellowship, composed of 40 local organisations.

Our Puerto Rican churches are deeply interested in the World Convention. One reason for this is that there was a large delegation from Puerto Rico at Toronto. Upon their return to Puerto Rico the delegates gave reports on the Convention in many of their churches. Our churches in Puerto Rico presented an invitation to the World Convention at Toronto to meet in San Juan, Puerto Rico, in 1960. However, the Convention voted to go to Edinburgh in 1960. Our brethren in Puerto Rico told me over and over, that they wanted the World Convention in 1965. They said, "Our new air-conditioned city auditorium will be completed by then; most of our hotels will be air-conditioned; and we have the leadership necessary to make adequate preparation for the entertainment of the World Convention of Churches of Christ." All I could say in reply was, "Of course, the Edinburgh Convention in 1960 has the authority to decide where the 1965 Convention will be held, but I am sure any invitation from the churches of Puerto Rico, presented at Edinburgh, will receive serious consideration."

Jamaica

Our mission work in this tropical island of the Caribbean will be one hundred years old in May, 1958. The work was begun by Julius Oliver Beardslee, under the direction of the American Christian Missionary Society. On May 9, following his arrival in Kingston, Jamaica, the first church of the Association of Christian Churches was started in a rented building at 48 Church-st. The congregation was known as the "Christian Chapel." It started with six charter members. Mr. Beardslee served Jamaica until July, 1864. The financial situation became so acute because of the Civil War in the United States, that it was impossible to secure sufficient funds for his support. He returned home.

The preachers and members in Jamaica, whom Mr. Beardslee left behind, carried on as best they could until the Christian Women's Board of Missions was organized in 1874 and took as its first project, "The restoration of the work in Jamaica." Since 1920 this missionary work has been carried forward by the United Christian Missionary Society.

The word "Jamaica" means "land of wood and water." Anyone who travels over this island (and I have been over most of it in my two visits) understands what a bountiful amount of wood and water is to be found here. Jamaica has three counties and fourteen parishes, and is a possession of Great Britain. The island has suffered terribly from two calamities

of nature, one of which was the earthquake on January 14, 1907, and the other was the hurricane in 1951. Immediately after the hurricane, the churches of the United States, under the guidance of the United Society, raised \$110,000 for a rehabilitation programme on the island. Out of this fund six new church buildings have been completed and dedicated, and two new parsonages have been built. Many other church buildings have been repaired. This building programme is still going on under the direction of Freeman Redding, of Indiana, who was sent to Jamaica by the United Society.

At present there are 33 churches, 33 chapels and Sunday schools and about 3,000 church members in Jamaica.

The all of Christmas, which is Christ."

—Mary Finger.

Current Notes

Mr. and Mrs. Bruce Munro and family are expected to reach Sydney from San Francisco, per S.S. Orsova, about March 7. After spending some time with Mr. Munro's people and filling in some deputation work, they will return to the Indian Field.

Miss Vawser thanks her many friends who were concerned about her health. She says she is well again and back on the job. She still has the supervision of the Language School, as well as being Treasurer of the C.O.M. She also has the large family of girls at the Shrigonda Home.

Hariba Waghmodi, Chairman of the Committee of Management, asks for the prayers of the brotherhood as they face many problems. They feel that Indianisation brings about responsibility, and would like the moral support of the home churches.

The Chairman of the Federal Board is now back in harness, after his trip abroad, and is helping to grapple with present-day problems in the overseas work.

A draft for £50 sterling has been sent to Pearl Anderson. It is likely to be some months before word is received of its arrival. The last draft took nearly six months to reach its destination—but it got there. There is a small balance in the fund, which could be added to by small gifts from her well-wishers. Some folk regularly send gifts; others when the need arises. We would appreciate any "extras" toward this "building-up" fund.

It is anticipated that another Australian doctor will proceed to India with his family later in the year. Plans are now being made to this end.



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

Shrigonda, India

This evening it is not difficult to let my mind wander to the first Christmas scene. I am out at Dhorja, that place 12 miles from home, where shepherd-boys roam with their animals by day, and as in ancient times, women still sit and grind their flour. Tonight the sky is bright with the full moon, and the undulating country stands in silhouette against the sky. I can hear the murmuring of voices from the village, and I know they are the voices of poor humble folk. After living in these parts, I have often felt thankful that the angels gave to shepherds the first message about the birth of Christ, the Saviour. Christ did not come just to the mighty and worldly-great, but he came to all, and especially to the poor and needy. His love reaches right down, and the very humblest folk cannot feel that they are beyond his reach. Neither does this mean that those blessed most with this world's riches and knowledge, are sufficient without him. Every single soul stands in need of the Jesus who was born in Bethlehem, and who later gave his life, that sinful men might live. Cf. Rom. 5: 8, 9, 10; 6: 23.

Jesus came to be the Saviour, and it is only as we love his wonderful name, that we can really appreciate the meaning of Christmas, and inherit eternal life, for "there is none

other name under heaven, given among men, whereby we must be saved" (Acts 4: 12).

Mr. Coventry has gone down to the village for an evening meeting, and I can hear the boarding boys and Christian folk lustily singing some hymns. With me here are two tired little girls, Mary and Sue—and they have gone to sleep.

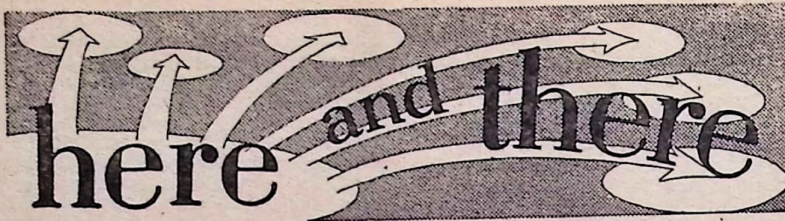
By the end of this month, we will have our two school-girls home with us, and we are looking forward to having them for a few weeks. They, too, are excited about coming. Four-years-old Mary is a source of amusement to the people, as well as ourselves, and she has the art of using the Marathi language. Susanne—our precious little fourth daughter—is now an exploring toddler.

We wish for all, through the New Year, a deep consciousness of the presence of Christ, whom to know is life eternal.—Pat Coventry.

Maewo, New Hebrides

It's nearly Christmas again. The people here are busily preparing for a picnic, concert and Christmas tree, all "firsts"—and there is much excitement about it all.

Greetings to the Board and brotherhood. Our wishes for you would be—
"God grant you the light of Christmas, which is faith,
The radiance of Christmas, which is hope,
The warmth of Christmas, which is love,



here and there

Owing to the Australia Day holiday on Jan. 30, this issue was finalised for press on Thurs., Jan. 26. Copy received after that date will be included in the next issue.

The observance of Australia Day, with its rejoicing in our national heritage, is being sadly overshadowed by the waterside workers' strike, with its threatening implications for our national welfare. We must pray for a just settlement, and for the observance, by all parties concerned, of those principles which have been effective in improving capital-labor relationships. For true nationhood, all phases of society must learn to place the good of the country before sectional interests, or increased profits or "extras."

E. H. Randall, minister of Maidstone, Vic., church, has accepted a call to the church at Springvale, Vic.

The church at Subiaco, W.A., will broadcast Sunday morning services on Feb. 5 and March 4, over 6KY, and on March 11, over National Station 6WN.

R. V. Amos concluded his 10-year ministry with the church at Chatswood, N.S.W., on Jan. 22. The chapel was filled to capacity for both services, at which challenging addresses were given by Mr. Amos. At the evening service, three were baptised, making a total of something over 150 for the period of the ministry. On the preceding Wednesday night a crowded gathering met to farewell the minister and his family. Representative speakers brought greetings, and both Mr. and Mrs. Amos feelingly responded. The church at Blackburn, Vic., where they are to take up their labors, is to be congratulated on its choice, and our prayers of thanksgiving for a happy and triumphant ministry at Chatswood mingle with a petition for its continuance in the new field.—P. G. Verco, asst. sec.

Throughout the year many people journey by car between South Australia and Victoria, passing through Mt. Gambier en route. There is no Church of Christ in that city, the nearest one being at Tarpeena, 15 miles out on the main road to Penola and Naracoorte. D. R. Stirling is conducting an effective interim ministry at Tarpeena and Naracoorte. Ser-

VICES are held each Sunday at 11.15 a.m., also a Bible school, and visitors will be cordially welcomed.

A very happy function was held at the Wentworth Cafe, Melbourne, on Jan. 11, to bid God-speed to Mr. and Mrs. Don Oakes, prior to their departure for the Carnarvon Mission. Keith Jones spoke on behalf of the Conference President, and Mrs. Lloyd brought a greeting from the women of Victoria and Tasmania. G. Scambler, R. McKenzie, J. Cain, J. Luff and D. Mansell represented the general youth work, the Bible schools, and Christian Endeavorers, and L. Chapman the C.M.S. Mrs. A. Jenkins was the representative of the Y.W.F. Mr. and Mrs. Oakes thanked the Church for providing this opportunity of service, and expressed the hope that they would be able to measure up to the great responsibilities entrusted to them.

The Victorian-Tasmanian Conference has been without a treasurer since the death of G. L. Murray in May last, but is now happy to announce that Clement E. Mott, also of the Surrey Hills church, has accepted the invitation of the Executive, and now becomes Acting-Treasurer of Conference forthwith.

Mr. and Mrs. E. T. Hart and family will leave Sydney on the "Orcaades" on Feb. 11, en route to their new ministry at Levington-rd., Leicester, England. Mr. and Mrs. R. C. McKenzie and family, who will succeed them in the Toowoomba manse, commence their ministry on March 11.

Chaplain L. G. Crisp, who has ministered to the men of the 1st Battalion, Royal Australian Regiment (engaged in patrol work along the de-militarised zone at the 38th parallel, Korea) has received news of his posting to B.C.F.K. Headquarters in Japan. He reports that the temperatures have reached 37 degrees below freezing, and the River Imjin which flows by the camp is frozen hard. Recently, a soldier of the Regiment followed his Lord in baptism in the waters of the Imjin. Geoff Porter (Kingsford, N.S.W.) and Ken Langdon (Hamilton, Vic.) assisted in the service. In the past year the chaplains of the Commonwealth Division have paid the salaries of

two Korean pastors for Christian work in the villages in the Divisional area, and provided them with transport. It is the intention of the Australian Regiment to provide money and materials and the carpenters to build a church in one of these villages, as a gift and a gesture of Christian goodwill. At Christmas time the men of the Battalion played Santa Claus, and brought a sleigh full of presents to 160 Sunday school children, to whom they later gave a party. In return the children, led by their pastor, sang carols and gave Christmas plays in accordance with Korean tradition.

The Victorian-Tasmanian Conference Executive is happy to announce that J. E. Brooke, of the Balwyn church, has acceded to their request to be the preacher of the Sermon Session this year on Easter Sunday afternoon, April 1.

H. R. Cave, preacher of the church at Edwardstown West, S.A., has been visiting New Zealand, where his aged father lives. Father and son had not met since 1938.

On Jan. 22, Russell A. Banks commenced his ministry at Drumcondra, Vic. An induction service was led by B. J. Combridge, with 116 present. Evening attendance was 70, and 99 broke bread. Twenty-five signed the visitors' book for the day. On the Monday evening a fellowship tea with 90 present was followed by a welcome night, and the chapel was filled again, with Latrobe-terr. and Belmont members joining in the welcome to Geelong. A wonderful spirit was evident over the entire weekend.

The Churches of Christ Choral Society (Vic.) will recommence rehearsals on Feb. 9 in Lygon-st. church hall. Vacancies exist for choristers, and new members will be welcome. Stainer's The Crucifixion will be rehearsed.

Mr. and Mrs. S. Bannon will commence their ministry at North Williamstown, Vic., on Feb. 19. F. T. Morgan will conduct an induction service at 11 a.m., on that day.

We have been asked to draw the attention of members and churches to the fact that under the Constitution of the Victorian-Tasmanian Conference, six weeks' notice in writing is required for (a) applications of churches for admission to Conference, (b) notices of business for Conference; (c) proposed alterations to the Constitution. All such notices therefore should reach the Secretary, Miss F. Haines, Churches of Christ Office, T. & G. Bldg., 147 Collins-st., Melbourne, C.I., by Feb. 16.



INTERSTATE CHURCH NEWS

Discipleship

Glenn White, Denis McElwee,
Brian Hosie, Harold Bowman,
Chris Plart, Misses Nancy
Ralph, Robin Smith, Valerie
McElwee, Jennifer Gleeson,
Invermay, Tas.

David McNeil, Pascoe Vale, Vic.

Yvonne Thornton, Allan Kitt, Bendigo, Vic.

Geoffrey Wharton, Unley, S.A.

John Greenwood, Ken and Robert Gray, Maidstone, Vic.

Miss Groom, Miss Arrowsmith, Subiaco, W.A.

Dell Winter, Des. Lennon, Fred Hebden, Selwyn and Mervyn Dickfos, Toowoomba, Qld.

Jeanette Bullock, Taree, N.S.W.

Mrs. Clark, Gardenvale, Vic.

Denis Egglestone, Robert McFadzean, Alan Ashwell, Blackburn, Vic.

John Wyatt, Carole Fooks, Veronica Chadwick, and K. Bennett, Beverley, S.A.

Membership

Mrs. Burgess, from Hartwell to Bentleigh, Vic.

A. Crowley, from Carnegie to Bentleigh, Vic.

Mr. and Mrs. G. A. Forbes, from Colonel Light Gardens to Unley, S.A.

Mr. and Mrs. G. Stevenson, from Box Hill to Ringwood, Vic.

Mr. and Mrs. Scriven, from Northcote to Blackburn, Vic.

Fallen Asleep

Roderick Butler, Horsham, Vic.

Mrs. Ritchie, Unley, S.A.

Mrs. R. Burns, Unley, S.A.

Mrs. A. C. Ling, Invermay, Tas.

Mrs. V. Foster, North Fitzroy, Vic.

Mrs. A. Mason, Hampton, Vic.

Tasmania

Invermay (E. Morrison). — All auxiliaries have resumed after holidays, and church attendances are back to normal. Nineteen Y.P. attended Y.D. Camp at Bruny Island. During absence of Mr. Morrison at Youth Camp, services were conducted by D. Lee, R. Edmunds and R. M. Wilson. Attendance of many non-members at gospel service is inspiration to church and decisions continue. Two young men were baptised on Jan. 16, and one on 23rd, when three young ladies and a young man also made their decisions. C. R. Edmunds and R. M. Wilson have been elected to eldership. H. Martin is new B.S. supt. Mr. and Mrs. C. Badcock will be greatly missed when they leave for Melbourne in Feb., when Mr. Badcock will enter C.O.B.

Western Australia

Cottesloe (G. Smith). — A committee is praying and planning for youth work for 1956. Mr. Smith represented Australian brotherhood at a Citizenship Convention in Canberra, Jan. 24 to 27. Betty Galloway has returned to Melbourne to take up secretarial duties with a branch of the W.C.C. Average attendance at mid-week prayer and Bible study in manse is 20. Mr. and Mrs. Beames and family, also Miss Pat Bevan and her father, are holidaying in Eastern States. W. Paget spoke at gospel service on Jan. 8.

Subiaco (R. Raymond). — Year 1955 was a record financially, and compares well with any previous year for attendance and interest. New year began with a baptismal service in the evening. On both succeeding Sunday evenings a young woman has stepped out for Christ.

Queensland

Charters Towers. — Work is going along steadily and all auxiliaries are in good heart. Church is looking forward to arrival of K. Fennell to commence his ministry. Fellowship was enjoyed with two young men from Echuca (Vic.), R. Rosendale and W. Maclean. These two young men "rang out the old" and "rang in the New Year," on the church bells. Mr. and Mrs. F. E. Hammond and family (Townsville), spent New Year weekend with us and Mr. Hammond spoke at services on Jan. 1.

New South Wales

Taree (M. H. A. Pieper). — There has been one addition through faith and baptism. Minister has been on month's vacation, first at Youth Camp at Burleigh Heads, where 12 of Taree Y.P. attended, and later with his parents at Ipswich, Qld. Local brethren have been assisted by visiting speakers, D. Smith (Kingsford) and Mr. Wilkinson (Padstow). Five members of Tamworth church were welcomed on Jan. 8, including C. G. Love (former Taree member), who led morning service and conducted evening service. Church has welcomed many visitors during past four or five weeks, including four members from Bentleigh, Vic.

South Australia

Ascot Park (H. Cave). — On Jan. 15, B.S. re-commenced under leadership of new supt., W. Philp. Mrs. Bull, who has done two years' pioneering work as supt., resigned at the end of last year. Speaker on 22nd, during preacher's vacation in N.Z., was W. Carnaby. Church made presentation to Ken Matthews prior to his marriage to Vera Searle (Mile End). Work on temporary hall is nearing completion. It is hoped the hall will be opened early in March.

Forestville (W. A. Russell). — Since last report, three have been added by faith and baptism. Presentations were made to Lester Russell on occasion of his marriage, and to W. R. James, on occasion of anniversary of his diamond wedding. Alan Wilson, recently returned from overseas, delighted church with his messages. E. Killmier has returned to services after his illness. Sympathy is extended to Mrs. Jones, in death of her father. On Jan. 15, during preacher's absence at Port Pirie, Alan Wilson and Ed. Ots spoke at services. 22nd was promotion Sunday at B.S. Several members have returned from holidays, and attendances at services are improving.

Fullarton (A. W. Morris). — Preacher is on extended vacation, due to his entering hospital in Sydney for a knee operation. Speakers on Jan. 22 were D. Beller and D. Chigwidden. Mrs. Outlaw was soloist at evening service.

Unley (I. J. Chivell). — Series of Christmas "specials" was one of most successful in recent years. All were saddened by sudden death on Christmas Eve of Mrs. R. Burns, one of our

elderly members, who maintained a fine Christian witness through the years. Nearly 60 Y.P. had a happy time in camp at Strathalbyn, and on New Year's Day took both services at Strathalbyn and Milang, and one at Point Start. On the following Sunday evening they conducted the service at home, short addresses being given by Barbara Bray and Keith Bowes, with Peter Johnson leading. Others to help were Valerie Jones and Helen Wharton (solos), Rae Ritchie and Tom Anderson (Scripture readings). Pastor and family enjoyed a fortnight's holiday at Mildura. Speakers during his absence were Sir Philip Messent, L. G. Curtis and H. R. Taylor. The following elders and deacons have been elected: elders, H. A. Dunkerton and P. S. Messent; deacons, J. Black, L. B. Bowes, A. E. Brooks, D. W. Burdett, G. A. Forbes, A. R. Redman. Cricketers are having successful season, being undefeated so far. Christian Rest Home appeal totalled £12/12/-.

Albert Park (J. Baker). — During holiday period all auxiliaries were in recess, and attendances at services dropped to an average of 75 morning, and 45 night. Throughout holiday period Y.W.F. attendance did not fall below 28. B.S. re-opened on Jan. 15, with a record attendance of 118. This was passed on 22nd, when 122 were present. First prayer and Bible study fellowship for year had 16 present. Women's Fellowship re-commenced on 25th. Meeting to arrange for a C.E. society was held on 24th. Church is grateful to a number of visiting speakers.

Murray Bridge (P. R. Whitmore). — Since last report there has been one decision. Preacher and family have been on annual leave, services during their absence being taken by visiting brethren, John Carey (Dulwich), Glen Pearce and W. Matheson (Torrens-ville) and Bruce Roberts (Woolwich). There have been a number of visitors over holiday period. B.S. attendances fully justified continuance during vacation. Men cement-paved area at rear of manse, during preacher's absence. Sis. B. Lehman has taken position in city, and Mr. and Mrs. B. Leigh and family were farewelled at after-church sing-song, and presentation made. Aged Sis. Downing, though unable to get about, maintains an active interest in the work, and has shown an improvement in health.

Victoria

Bendigo (R. V. Holmes). — At choral service on evening of Dec. 18, choir rendered Simper's Nativity of Christ. Two decisions were made. An offering assisted local hospital and benevolent home. Birthday offering

has reached £150. During year, ladies reduced manse debit by £280. B.S. concluded successful "Olympic Rally" with social evening. A good team assisted in Eildon hut dismantling project.

Bentleigh (J. Wiltshire). — Meetings are returning to normal after holiday season. Severe sickness has visited many homes, and some restored ones were in fellowship on Jan. 22. Year starts with 180 resident members, 340 B.S. scholars, 44 B.S. teachers. All auxiliaries, including 3 C.E. societies, commence year with confidence. Mr. and Mrs. E. P. C. Hollard (S.A.) and J. G. Shaw (N.S.W.) have been among visitors.

Latrobe-terr., Geelong (T. A. Fergusonsson). — Meetings since New Year have been well attended for holiday season, numbers being kept up, especially at morning services, by good number of visitors. These included twelve Y.P. from interstate and N.Z., attending Youth Conference being held in Geelong. Preacher, on annual leave, visited W.A. Speakers have been C. Young (Social Service Dept.), A. McDonald (church elder) and B. J. Combridge (H.M. Sec.).

Horsham (H. M. Long). — There have been four further reconsecrations since last report. L. L. Smith, who has been in Horsham for five years with Education Dept., and now transfers to Melbourne, was farewelled prior to departure. During his stay, he was active in every sphere of church activity; as an officer on board, participant on worship plan, preacher, B.S. teacher. Each year he coached B.S. for their anniversary concert. Most vital service was his inauguration of Boys' Explorer Club and his guidance of it to an extremely high standard of efficiency. Surprise kitchen tea was tendered Mr. and Mrs. D. Giles by C.E.; Mr. Giles has also been here with Education Dept. Chapel Renovation and Extension Appeal has made encouraging start. With only thirty pledge cards handed in to date, total stands at £1,753. Most auxiliaries went into brief recess over holiday period, with exception of mid-week prayer meeting, B.S. and C.E. An open-air baptismal service was conducted at Haven in the Bungalalley Creek, adjacent to the chapel. Baptismal service of a Longernong College student was conducted New Year's morning, prior to worship service.

Kyncton. — D. Oakes received gifts at farewell social. B.S. held successful Christmas party, and youth auxiliaries had closing functions for year. Appreciated addresses have been given by G. Goudie, R. Patterson, Mr. McDougall, R. Veal, P. Whitmore, L. Chapman, and Mr. Miller, the last

two being from C.M.S. Visiting soloists were Mrs. Chapman, and Mr. Wolpole. Over £13 was received as first offering for liquor referendum campaign.

Maidstone (E. H. Randall). — F. Manning showed film on work among lepers of India. Mr. and Mrs. Gordon Chislett and family enjoyed fellowship with church early in New Year. It was a pleasure to welcome Mrs. W. Clencie back after illness. Keith Clencie had misfortune to fracture a bone in his hand. B.S. Hall Fund has reached £1,700, and church should be in position to begin this important work shortly. Officers at their last meeting received, with regret, preacher's resignation.

Pascoe Vale. — B.S. resumed on Jan. 8. A young married man recently made his decision. Recent speakers at services have been K. Forster, N. Cheal, A. White, H. Hammon.

Red Cliffs (C. L. Lang). — Although many are on holidays, services have been well attended, with a number of visitors present. On New Year's Day, services were conducted by teams from Murray Valley Youth Camp. Speakers were R. Banks (Swan Hill) morning, and J. Manallack (Berri, S.A.) evening. Mrs. A. L. Martin is recovering after serious illness.

Ringwood (W. F. Nankivell, B.A., B.D.). — Offering for Bowl of Remembrance was £17/12/3. Church has pledged its support to local committee organising campaign against extended liquor hours. First of three offerings to Social Service appeal for this cause amounted to £10/8/3. Welcome visitor to services recently was Mrs. J. Emmerson (Swanston-st.), who was one of our very early members. New church building is making it possible to expand B.S. work, and a Primary Dept. is being organised. E. Duffy (supt.) is appealing for teachers for school. Prayer meetings have recommenced in members' homes, with renewed interest and increased attendance. Recently, moving pictures of a world tour and tape recording of a Canadian broadcast covering 5th World Convention were presented to a good attendance of members by Mr. and Mrs. and Dorothy Cleland.

Swan Hill. — J. Blackley, who is on vacation from Woolwich, preached at both services on Jan. 22. Attendances were: morning, 58; evening, 56. Men of church are conducting working bees to prepare manse for coming of A. Avery in Feb. Berean Fellowship re-commenced on 20th with an attendance of 20.

North Fitzroy. — Meetings are back to normal after holidays, 72 break-

ing bread on Jan. 15. Church was saddened by death of Mrs. Vic. Foster, and sympathy is extended to her husband and two small children in their sad loss. Speakers have been D. Nicholls and local brethren at morning services, and C. Cole in evening.

Swanston-st., Melbourne (K. A. Macnaughtan). — There have been five confessions since last report. There have been many visitors from all States during holidays. Church regretted death of Miss R. Embley on Jan. 20. In earlier days she was regular attendant with other members of family.

Blackburn. — During interval without preacher, following local brethren are doing splendid job: G. Scambler, G. Kruse, R. Elliott, J. Hodgins, G. Gilmour and Mr. Potts. Church further rejoices in decisions of three young men. Successful B.S. picnic was held at Edithvale on Jan. 14.

Gardenvale (H. A. Hunt). — During past month, young married woman made her decision. Mrs. Hunt is home from hospital, although still on crutches. Presentation of a clock was made to Stewart Lunn on occasion of his approaching marriage. He will be greatly missed by B.S. and church, in which he has served for a number of years.

Hampton (K. J. Clinton, B.A.). — Ladies' Auxillary closed year's work with gifts of £100 to Social Service Dept., and £200 to Manse Fund. Bible school added 41 scholars during year. There was one decision during last month. Projector has been purchased for church work. Preacher shared in C.S.S.M. beach mission at Sorrento. During his absence on holidays, A. Babbington, B. Manning, V. Brown, L. Chapman, V. Gole, R. Griffiths and R. Pittman were speakers. Sympathy of church has been extended to Mrs. Edwards in loss of her mother. Barton Gole was injured whilst competing in Victorian Junior Diving Championship.

The Student Volunteer Movement for Christian Missions held a very interesting Quadrennial Conference (the Ecumenical Student Conference on the Christian World Mission) in the last week of December at Athens, Ohio University, U.S.A. There were 3,500 delegates, of whom 1,300 were non-Americans and represented 90 nations. It was a time of real ecumenical encounter. Many listened to God's call to obedience in this generation. Professor K. S. Latourette, the world famous church historian, says "that this was the most significant of all the student conferences so far held, and that it might take 40 years to assess its impact on the world Church."

Indian Prison Experiences

An air-mail letter from Keith Skillicorn gives details of his release from prison in India on Jan. 11, after twenty-eight days in custody. He was released on bail and interim bond, and the next hearing of the case against him was scheduled for Jan. 19 and 20.

Reflecting on what had been achieved by his period in gaol, Mr. Skillicorn writes: "Firstly, as in Paul's experience (Phil. 1: 12-14), it furthered the spread of the gospel. One prisoner, I feel sure, will make a positive stand for Christ when he is released, and he has asked me in the meantime to forward a copy of the New Testament to his wife. Quite a number of others, including a group from a near-by village, have expressed a real desire for Christian instruction. One guard also asked me to give him the New Testament to read."

Mr. Skillicorn also tells of a very prominent Hindu worker, who, following a diet of hemp, had turned insane, and eventually had been imprisoned in the same gaol. At sight of the missionary, he violently cursed the name of Christ and the Church, and actually struggled with him on one occasion. However, Mr. Skillicorn managed to quieten him, so that he listened intently to the missionary's teaching, and a week later asked for a loan of the Hindi New Testament. Though he did not confess faith in Christ, the Church and its Lord were seen by him in a new light, and when he is later released he hopes to meet Mr. Skillicorn again for further conversation.

From the personal angle, Mr. Skillicorn writes, "It was a blessing to me spiritually, in that it afforded much time for prayer, meditation and study of the Word; and also physically, in affording time for physical exercise to pass away the time in the cell — this accompanied by a cold bath (Indian style) each morning, at the coldest time of the year, resulting in much appreciated reduction of my obesity."

There is an interesting sidelight in Mrs. Skillicorn's description of a visit she and the family paid to the prison: "We were treated like royalty, coming to visit an honored guest, and after we got past the first lot of gates, the second lot were opened, and, while one prisoner went to call Keith, we were displayed to all the prisoners standing in the yard, and introduced as 'the Sahib's family.'"

"Truly," concludes Mr. Skillicorn, "my sojourn in goal offered me the greatest opportunity of preaching

Christ since leaving Australia five years ago, and we ask you to pray for us in the words of Paul in Col. 4: 2-4, that God may open to us even more doors to declare the mystery of Christ."

The missionaries of our British Indian Mission value the prayers of their Australian brethren. With a further hearing of the Jack Christie case listed for Feb. 5, let us not fail them in prayerful concern.

Open Forum

AN APPEAL

I think many of your readers who were friends of Alfred William (Fred) Linton, who appears to have lost his life in a boating tragedy whilst holidaying at Inverloch, Vic., on Jan. 13, will be interested to learn that, as a result of a meeting of a number of his friends at the Church of Christ at South Yarra, a fund has been opened to provide assistance to his wife and three young children.

A committee has been appointed, and any of the following will be pleased to receive donations or offers of other assistance: John Roper (chairman), 18 Somers-st., Bentleigh (XU 3010); Reginald J. Walters (treasurer), 27 Murray-st., Prahran (LA 3080); Allan G. Searle (secretary), 87 Pakington-st., Kew (WA 9240); Jack Pitts, 97 Male-st., Brighton (XB 3236); Harry Macdonald, 31 Frederick-st., Ormond (LW 1889).—Allan G. Searle, South Yarra, Vic.

The church at Hurstbridge, Vic., is very appreciative of all who have helped in preaching, etc., during the past five years. Kevin Heath (C.O.B.) will lead the church in its first student ministry this year.

A report of the U.S. Census Bureau has revealed that clergymen dropped from the upper 30 per cent. of salaried workers in the United States to the lowest 30 per cent. between 1939 and 1949. During that period the median income of ministers showed a gain of 83 per cent., as compared with an average gain of 122 per cent. for the white collar professions.

Dr. Ralph Sockman, New York Methodist minister, recently criticised current preaching which, he says, "tends to emphasise Christianity as security rather than Christ as Saviour, but real peace of mind results from adjustment to God, not an adjustment to the passing flux and change." He described the present age as being "more interested in the mastery of life than the mystery of life. Know-how is not as important as know-why," he added.

HAROLD BONELL tells the story of a successful refugee settlement project
on the Dutch-German border

PEAT, POLITICS AND PEOPLE

The last election in Neugnadenfeld, a small village set amidst peat bogs in northwest Germany within three miles of the Holland border, was "fixed." But the outcome was settled not by political dishonesty but by a gentlemen's agreement between the Pastor and the Buergermeister.

Neugnadenfeld is governed by a town council of eleven members. Into this town since 1946 have come 824 Moravian refugees, who have been helped to establish a new life by the World Council of Churches, supplemented by a Ford Foundation grant and currently helped by the office of the United Nations High Commissioner for Refugees. In proportion to the existing population, the newcomers should have had six of the eleven seats in the council.

Moravian Pastor Seeberger and his people felt that it would be unfair for them as newcomers to dominate the local government. For that reason the pastor approached Buergermeister Hellweg to suggest that refugees occupy only five seats and help elect six of the older residents to the council. This understanding on the part of the congregation of Christian refugees has completely won the confidence of the permanent residents of Neugnadenfeld. Here is a community in which new refugee and old resident live side by side as good neighbors.

The story of this new resettlement project goes back to a much earlier one in 1800, in which the King of Prussia resettled farm families in a part of Poland then under Prussian influence. Among the settlers who seized upon this opportunity for new land were a group of Moravians, followers of Count Zinzendorf, marked by the piety and devotion that have characterised Moravians through the centuries.

Despite the fact that they were in a new country, working with new land of quality unknown to them, their first crops were bountiful. Out of gratitude to God for their plentiful harvest, they called their settlement Gnadenfeld, to commemorate the grace and goodness with which God had blessed their fields.

All of this was more than a century ago, but the little colony continued through the intervening years and the many and complex changes in Polish history. They were considered at one time Prussians, then Polish. For a period before World War 1, they were called Russians. But their history in

Poland came to a disastrous end with the second World War.

As the German forces retreated from Poland before the victorious Russians, the residents of Gnadenfeld tried to retreat with them. Some of them were able to escape the land of their forefathers, while others were cut off by the Russian advance and remain now in Poland. In 1945, those who escaped were located in refugee camps in Niedersachsen and Schleswig-Holstein. Because of their vigorous Christian faith and their loyalty to each other, they were able to resist more successfully than most the demoralising and disintegrating influence of the typical refugee camps.

Neugnadenfeld and Peat

In their minds always was the dream of feeling their own soil once more under their feet, ploughing their own fields and sowing their own seed. The fulfilment of this dream came to them unexpectedly in May 1946, when they were invited by the Niedersachsen Government to occupy what formerly had been a prison camp in the midst of the peat bogs, close to the border of Holland in North Western Germany.

The prisoners had been used during the war period to drain the bogs and reclaim them for farm land. With the end of the war this project was interrupted, and the availability of farm-minded refugees gave the first promise for continuing it. Eleven Moravian families were taken as the first settlers in this new area. They carried with them, because of their common interest in religion, their own pastor and school-teacher.

Eagerly they undertook the back-breaking task of cutting peat and ploughing the land until they could bring forth a good crop. Once more the miracle of successful farming was repeated, and the new settlement was gratefully named Neugnadenfeld, in memory of their well-beloved Polish home, and in recognition of the new expression of the grace and the goodness of the Heavenly Father.

Now nine years have passed, and 824 Moravians live in Neugnadenfeld. The village is an entirely self-supporting community, in which interesting experiments of self-help are now progressing. Under the guidance of the Refugee Service of the World Council of Churches, a grant of Ford Foundation funds was made for the establishment of a stocking factory,

a carpenter shop, and a chicken farm. These experiments continue, with the expropriation of the Ford grant, under the sponsorship of the World Council of Churches, in co-operation with the United Nations High Commissioner for Refugees.

The stocking plant is now under way. The first quarters chosen to house the intricate machinery have proved too cramped to allow for the volume of production necessary, and the quarters are now being changed to a larger building. Members of the Neugnadenfeld community have mastered the techniques of handling these machines. Each day 480 pairs of stockings are being manufactured. Here no stocking is made which is not already sold. A German stocking factory is co-operating in the project in providing materials and marketing facilities.

Heifer Project and Crop Help

There is a chicken farm there, where approximately 400 chickens are now cared for by a young farmer. While he busies himself with the care of the poultry, his wife has exercised her "green thumb" in raising large strawberries. This is one of the several small farms that will be helped, if the community's dream of owning a small truck to carry farm produce to the market can be realised.

Among the proud possessions of the Moravian farmers there are 23 cows so far, provided by the Heifer Project Inc., U.S.A. The care and the affection lavished on these choice members of the household, rivals that provided for the children themselves.

Last year was a difficult year for crops. Due to an excess of rain, a large portion of the potato crop was lost. For farmers still in the process of getting started on new land this loss seemed to be an almost insurmountable tragedy. The tragedy was transformed into triumph by the unexpected generosity of C.R.O.P. (Christian Rural Overseas Programme), which provided not only for seed and fertiliser for the new planting season, but also added a generous gift for the building of a silo and for the purchase of a spraying equipment designed for the control of the weeds.

Church at the Centre

Neugnadenfeld is essentially a farm community, but of even greater significance, it is most obviously a church community. The centre of the village

is the church, which occupies the building that was formerly used as a gambling casino for the guards who were responsible for the control of the Russian prisoners of war during the labor camp days of Neugnadenfeld. There is a cross and an improvised church bell evident from the outside of the building, but one must enter in order to appreciate fully the significance of this house of worship.

Pastor Seeberger calls this the most ecumenical church in Germany. He has reason for such a claim. The pews were provided by a neighboring Reformed congregation. Stoves came through the generosity of Swedish Lutherans under the leadership of Pastors Forell and Donell. The Swiss Evangelical Church provided additional chairs. The kindergarten material came from Holland and Denmark, and American Moravians have added their financial support to provide additional equipment as the need became evident. The response to such Christian brotherliness on the part of the refugee congregation is evident.

C.R.O.P., in the state of Ohio, U.S.A., became interested in the project and

BIRTH

STEVENS (nee Spowart). — On Jan. 18, 1956, at Whyalla Hospital, S.A., to Bev and Bert (late of Sunshine, Vic.)—a daughter.

IN MEMORIAM

FISHER, Frank Hugh. — To the memory of our dear one who departed this life, Jan. 28, 1945, at Darwin.

"Beyond the sunset, oh glorious morning."

—Inserted by his loved ones.

McGREGOR. — In loving memory of Margaret Jane McGregor, who passed away, Jan. 29, 1955.

"Sweet is the hope that again we will meet, kneeling together at Jesu's feet."

—Sadly missed by her loved ones, Bumbunga and Lochiel, S.A.

ENGAGEMENTS

TAYLOR—HEARN. — The engagement is announced of Adele Olive, only daughter of Mr. and Mrs. A. V. Taylor, 37 Princes-cres., Shepparton, to George Arthur, younger son of Mrs. E. E. Hearn, 114 Dundas-st., Thornbury, and the late Mr. A. Hearn.

GALLOWAY—RYALL. — Elizabeth Margaret (present address 5 Elm-rd., Glen Iris), only daughter of Mrs. M. Galloway, 21 Manning-st., Mosman Park, W.A., and the late Mr. D. K. Galloway, to Roger Arnold, second son of Mr. and Mrs. R. S. Ryall, 4 Hilltop-ave., Glen Iris, Vic.

advanced funds for the purchasing of seed potatoes, oat seed, red and white clover seed, sprayer for destroying weeds and insects, a horse-drawn cultivator and a roller. These were the gifts that enabled the agricultural projects to begin. Moravian farmers in Tuscarawas County in Ohio will raise money to reimburse the C.R.O.P. office for money advanced.

Neugnadenfeld settlers have decided to turn Ohio's gift into a revolving fund for seed. They will pay for it in instalments over a period of one year. Capital will slowly decrease as a consequence of the ten percent reduction granted to the settlers. In this way the money used as a rotating fund will help other farmers.

By voluntary offering this refugee folk will give DM 3000 per year for the financial support of their church work. Once a year a special missionary Sunday is observed in which the refugee congregation has given an average of DM 1,000 annually to support the world-wide missionary programme of the Moravian Church.

The church attendances maintain an excellent average, with upward of 200 people at the little building for morning worship. Two youth groups carry on a regular church youth programme under the guidance of the pastor and his lay-helpers. One of the young people, Frau Nacken, is patiently waiting for the completion of her husband's education in Hamburg, after which they will go to Tanganyika as missionaries under the Moravian board.

One enters Neugnadenfeld with a sense of great expectation. It is a village of friendly atmosphere in which each has his job to do, and does it to the limit of his ability. From the children in the crowded schools to grandfathers and grandmothers who still participate in hard farm work that seems almost beyond their strength, there is an evidence of consecrated co-operation. The village has received as much from the refugees as it has ever been able to provide for them.

Buergermeister Hellweg gratefully says that these refugees are their own people, for whom they accept responsibility as they would for members of their own families. One leaves Neugnadenfeld with a sense of real confidence. Its problems are not all solved but the spirit of Christian commitment, diligence and industry, the strong family feeling, the complete understanding between new and old residents give the promise of the solution of even the most impossible problems.



Japan had 512,450 Christians as of March 30, 1955, according to a survey conducted by Christian News, a weekly sponsored in Tokio by the noted Japanese Christian leader, Dr. Toyohiko Kagawa. Of this total, the paper said, 285,022 are Protestants, 193,724 Roman Catholics, and 33,704 Orthodox.



"A SILENT PARTNER"

YOUR INSURANCE

through the C.B.T. with the

National Employers' Mutual General Insurance Ass'n Ltd.

WILL GIVE YOU AND YOUR BROTHERHOOD THE MOST
EFFECTIVE COVER AT THE MOST ECONOMIC COST.

WRITE 287 COLLINS STREET, C.I.

MENTIONING THE C.B.T.

RING: MF 6211

NORTH WILLIAMSTOWN

68th Church Anniversary and Commencement of ministry of S. Bannon

11 a.m., Induction Service
Speaker: F. T. Morgan.

7 p.m., Speaker: S. Bannon.

Past members and friends welcome
For hospitality ring E. Westaway,
ML 2585.

A. E. BARBER

for Ladies and Gents Distinctive Tailoring and that Flattering Drape

694 SYDNEY-RD., BRUNSWICK (Near Albion-st.)

Quality suits from £20.

FW 1043 (shop), or FM 2093 (residence)

ALFRED MILLIS & SONS Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 QUEEN ST., MELBOURNE — 'Phone FJ 4962

Also:

Queen Victoria Wholesale Markets

IMMEDIATE DELIVERY

of your

SIMPSON Automatic MALLEY, THOR STAMPCO, POPE

And all the others

from

S.B. Radio, Malvern

205 GLENFERRIE ROAD
UY 2847 UY 8274

"BENWERREN"

For Christian Fellowship

A quiet holiday on the farm among the hills.

H.W.S., Tennis, Electric Light, Sewerage.

Mr. and Mrs. HOWARD McDONALD
YARRA JUNCTION

'Phone: Yarra Junction 218

A Warm Welcome to all.

"NORLAND"

Young Women's Hostel

For business girls or those holidaying in Sydney

Apply—"NORLAND" (UA 3143)

68-70 Charlotte-st., Ashfield, N.S.W.

Auspices: Ashfield Baptist Church

Victorian Christian Endeavor celebrates

75 Years of World C.E.

"For Christ and the Church"

Guest Speaker: T. G. Rees
National Y.P.C.E. Supt., N.S.W.

Saturday, February 4:
Barbecue and Campfire Devotions
(Train from Princes Bridge to Wattle Glen at 7.15 p.m.)
Richie Gunston, Yodeller
Dorothy Riseborough, Accordionist
K. J. Clinton, B.A., Speaker

Friday, February 10:
6 p.m.,
C.E. Leaders' Basket Tea and Conference at Nicholas Hall.
Group Leaders
T. G. Rees, Nat. Y.P. Supt.
H. N. Pell, Nat. Inter. Supt.
Miss J. Lyons, Nat. Junior Supt.
8 p.m.,
Visual Aids in C.E. work and Model meeting at Nicholas Hall
T. G. Rees and Bendigo Endeavorers

Saturday, February 11:
3 p.m.,
Past Endeavorers' Reunion
Near the Kiosk, Fitzroy Gardens

7.45 p.m.,
Evangelistic Rally
Assembly Hall
Speaker: T. G. Rees
Musical Programme

Monday, February 13:
7.45 p.m.,
Temperance Rally
Collins St. Baptist Church
Speaker: Dr. A. H. Wood
Film

EVERY FIRM INSURES ITS EMPLOYEES

But **PREACHERS** have no Workers' Compensation or Superannuation apart from the

**P reachers'
P rovident
F und**

This Brotherhood provision for its aged and infirm preachers needs your support in prayer and finance. Send your gift as an individual member or as a church to the Treasurer

H. BELL,
26 Robinson-st.,
Chatswood, N.S.W.

TO LET

Sorrento.—All elect. two-room flat, water, accom. 4. Booked through to Mar. 4. C. Gadge, 60B Whitehorse-rd., Ringwood. WU 7300.

Sorrento.—Holiday shack, accom. 4, water, elec. light, £3/10/- week. Booked through to Mar. 11 and Easter. C. Gadge, 60B Whitehorse-rd., Ringwood. WU 7300.

Holiday villa, 5 rooms, garage, accommodate 6, all elect., 5 mins. beach, stores, etc., and P.O. Cochaud, McCrae P.O. 'Phone Rosebud 727

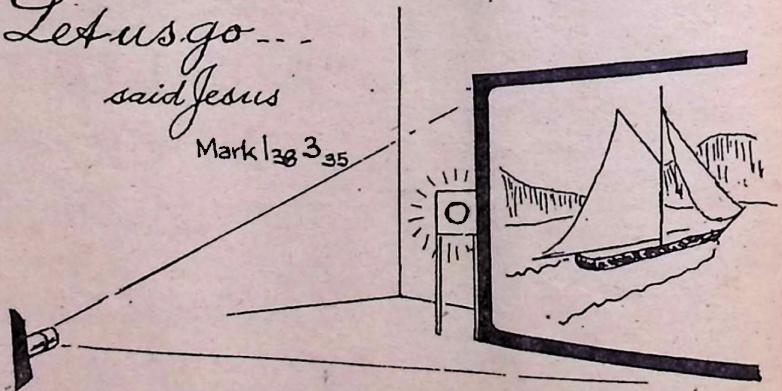
CHANGES OF ADDRESS

D. Hosking (secretary, Nedlands church), 6 Langham-st., Nedlands, W.A.

R. A. Banks (preacher, Drumcondra church), 7 Wattle Tree-rd., West Geelong, Vic.

3/40127 Chaplain L. G. Crisp, Officers' Mess, Cassells Camp, Base Supply Depot, Kure, British Army Post Office 5.

*Let us go...
said Jesus
Mark 1:38-35*



Needed NOW — nineteen to give £50 each (or equivalent) for three sound projection equipments for immediate benefit of the churches.

VICTORIAN AUDIO-VISUAL AID PANEL

Chairman: R. S. Ryall.

Treasurer: Miss A. E. Ashley, 524 Elizabeth-st., Melbourne, C.I.

OBITUARY

HURSTBRIDGE CHURCH

5th ANNIVERSARY SERVICES

February 12

Speakers:

11 a.m., B. F. Huntsman
(Conference President)

7 p.m., K. Heath

**YOU STRENGTHEN
ALL OUR WORK
WHEN YOU SUPPORT
HOME MISSIONS
INCREASED INCOME ESSENTIAL
TO BROTHERHOOD PROGRESS**
Send gifts any time, but especially
NOW to . . .

B. J. Combridge,
T. & G. Building, 147 Collins-st., Melb.
Phone, MF 5885

CLAUDE GADGE ELECTRICIAN

60B & 62 Whitehorse Road, Ringwood

WU 7300 and 8080

Electrical Contractor

New Installations, Repairs,
Maintenance.

ALAN WINKLER

Springvale-rd., Glen Waverley
WM 8211

Hardware, Electrical and Radio
Appliances.

MOUNT DANDENONG

For restful holiday. Superior accom.,
good table, bed lamps, H. and C. water.
Mrs. Beryl Dower, Leisure Lodge, Sum-
merlea-rd., Mount Dandenong. Phone
Olinda 6.

WELCOME TO

Paskeville Travel Lodge

587 Olive-st., Albury.

(next door Presbyterian church)

Prop., J. and M. Paske

Inner Spring Beds — Family Rooms
Hot Water — Bed and Breakfast
Phone 419.

Henry Isaac Reynolds.

On Tuesday, Jan. 10, the Home call came to H. I. Reynolds, at the age of 82. To all who knew him, he was a Christian gentleman. Over 55 years ago he was baptised, and later transferred to Warracknabeal, Vic., where he remained in membership until six years ago. He then removed to Woorinen, Vic., where he continued in membership with the church there, living with his daughter, Mrs. A. Fleet. At Warracknabeal, he was an officer for a number of years, and later became an elder. Of a kindly, lovable disposition, he was very highly respected, and greatly loved. It was possible for him to attend worship almost to the end of life, though not enjoying good health during the last two years. The church at Woorinen is all the poorer for his passing, but rejoices in the knowledge that he kept the faith, and finished the course. He leaves behind a family of four—three daughters and one son—and to these and other dear ones, the church extends Christian sympathy. After a short service in the Warracknabeal chapel, his remains were laid to rest in the Warracknabeal Cemetery.—R. A. Banks.



Winning Tomorrow's Leaders for Christ Today

The Melbourne University Evangelical Union has felt God's call to hold a Mission in the University, the dates being June 14-24, 1956.

Donald A. Kirkby, B.A., B.D., a New Life evangelist with the Presbyterian Church in New Zealand, is to be the missionary. Letters have been sent to about a dozen men and women, mostly from other States, inviting them to be assistant missionaries. The estimated budget is £1,350.

The Mission Organising Committee believes that the glorious gospel of Christ and him crucified will be proclaimed in power, only in response to the prayers of faithful people. Readers are asked, therefore, if they are willing and able to make the Mission one of their regular prayer responsibilities during 1956, to send their name and address to Prayer Secretary, c/o E.U. Box, Union House, University, Carlton, N.3, Vic.

All prayer partners will receive monthly prayer letters, the first of which was sent out on Jan. 16, 1956.

To Churches of Christ members. We have new homes for sale all suburbs, lowest deposits, very easy weekly repayments; also all classes businesses, milk bars, sandwich bars, etc. A square deal twist buyer and seller. Phone, call or write: R. Rowan, R.E.A.A., F.I.A., 230 Collins-st., Melbourne. Phones, Cent. 2660, 4741; night, UJ 2034.

ERIC J. PARKER, F.I.O. RONALD W. PARKER, L.O.Sc.

OPTOMETRISTS

360 Sydney-rd., Coburg, N.13
FM 1380

Fellowship

Half-Hour

TUNE TO 3KY

9.30 p.m.

every Monday.



Churches of Christ Evangelical
Fellowship.

Donations to Hon. Organiser, Broad-
casting Fund, F. E. Buckingham, 10
Wanda-rd., Caulfield.

MT. RIDDELL LODGE

MT. RIDDELL RD., HEALESVILLE
FARM GUEST HOUSE

Electric light and refrigerator.
Log fires, own farm produce.
Beautiful scenery and walks.
James Beveridge. Phone 246.

"CARINYA"

Guest House and Tourist Service

For an enjoyable holiday at Katoomba
contact Mr. and Mrs. H. Bartrop.

248 KATOOMBA ST., KATOOMBA

Phone: Kat. 438.

TO LET

Dromana. — Furnished house, accom. 9, 4 mins. off beach and shops, H.W.S., mod., clean. Avail. from Feb. 18 onwards. Particulars — phone FW 1802.

Frankston. — Furn. S.C. flatette, accom. 2, mod. cons., H.W., sewered. Avail. short or long period. Misses Ellis, "Ne-la," Cliff-rd., Frankston, Tel. 1063.

HOMES for AGED and INFIRM and NURSING for the SICK

Christian Guest Home, Oakleigh.
 Emmaus Rest Home, Murrumbena.
 Will H. Clay Nursing Home, Murrumbena.
 Accommodating 85 guests and patients. Remember the Homes in your will. Funds urgently needed.
Information:
 The Secretary,
 241 Flinders-lane, Melb.
 MU 2104, Cent. 1678.

Churches of Christ Bible College in New South Wales

Established 1942 to train men and women for the Master's service at home and abroad.
 Regular support in prayer and gifts is sought.
 A. W. Stephenson, M.A., Principal.
 57 The Point Road, Woolwich.
 N. A. Moore, Hon. Treas., 19 Albert-st., Petersham, N.S.W.



CHRISTIAN FELLOWSHIP ASSOCIATION

(Inc.) Est. 1935.
 In all States and Great Britain
 3,000 members pledged to help the one in distress.
 Contributions 3d. per week upwards at member's discretion.
 Each for All — All for Each
 Every member of the church urged to join. Agents in all churches. Thousands of pounds distributed.
Information:
 The Secretary,
 241 Flinders-lane, Melb.
 MU 2104 — Cent. 1678.

CHURCHES OF CHRIST Federal Literature Committee

To encourage the publication and distribution of literature likely to spread the gospel and the aims of the Restoration Movement.
 Donations may be sent to the secretary, C. L. Smith, Boronia-rd., Boronia, Vic.

High Class Millinery Models, etc.

ETHEL L. BRADLEY
 309 BEACH-RD., BLACK ROCK

W.C.C. Executive
Melbourne Programme

PUBLIC MEETINGS

Combined Sunday Night Services, Feb. 12. — Melbourne Town Hall (Bishop L. De Mel, Dr. F. C. Fry, Bishop G. B. Oxnam and Dr. Kathleen Bliss); Presbyterian Church, Canterbury (Dr. W. Visser 't Hooft, Dr. F. Nolde and Dean L. Pope); Brighton Town Hall (Dr. E. Payne, Dr. E. C. Blake and Pastor M. Niemoller); and Moonee Ponds Town Hall (Prof. J. Hromadka and F. Northam). The services are at 8.15 p.m., following normal church services at 7 p.m.

Lunch Hour Meetings.—On Monday and Tuesday, Feb. 13 and 14, 1.15 to 1.45 p.m.; Scots Church, Collins-st.

Youth Rally. — Mon. Feb. 13, 8 p.m., at Independent Church, Collins-st. Speakers: Bishop L. De Mel ("One Church"), Dr. Blake ("One Faith"), and Pastor M. Niemoller ("One Lord").

"The Church and International Politics." — Tues., Feb. 14, 8 p.m., at Independent Church, Collins-st. Speakers: Dr. W. Visser 't Hooft and Dr. F. Nolde.

Women's Meeting. — Tues. afternoon, Feb. 14, 2 p.m., at Chapter House. Speaker: Dr. Kathleen Bliss.

Theological Teachers' Conference.—Feb. 13 to 15, Ormond College.

National Seminar. — Feb. 13 to 15, Queen's College. Theme: "Australia and the New Nations of Asia."



In Florida, U.S.A. recently, a 27-year-old ex-convict, released after a 3-year term for posing as a senator and stealing a car, preached in a Baptist church, to an overflow congregation, which included the judge who sentenced him, the attorney who prosecuted him, the man whose car he had stolen, and several law enforcement and parole officials who had dealings with him. Donald A. Brandeis told a dramatic story of conversion in prison through a man whose own sentences totalled 199 years. Mr. Brandeis now plans to devote his life to preaching the gospel. All who had had a part in sending him to prison wished him well after the service.

Wholly set up and printed by The Austral Printing and Publishing Co. 524-530 Elizabeth-st., Melb., C.I.

Editor: C. G. Taylor, B.A.
 Manager: A. R. Haskell

FOR SALE

Organs, suitable for home or church, from £30. Perfect order. A. H. Fox, 493 Mt. Alexander-rd., Moonee Ponds, FU 4035.

Dignity and Satisfaction

LEWIS — Funerals

Our funeral arrangements are a fitting tribute to the departed. Reasonable charges.

Ring JA 1066

H. and K. LEWIS — Directors

ARTISAN PATTERN WORKS

Engineers' Pattern Makers
 N. H. D. Lang, Proprietor
 330 YOUNG ST., FITZROY, N.6
ENGINEERS AND FOUNDRYMEN
 Consult us for expert advice and prompt attention to all your pattern requirements.
 Phone: JA 4330

FOR EXPERT OPTICAL SERVICE.

W. J. AIRD Pty. Ltd.

W. J. Aird, F.V.O.A.

G. F. Capp, F.V.O.A.

OPTICIANS

ALTON'S BUILDINGS,
 Cnr. Elizabeth and Collins Sts., Melbourne.

'Phone MF 8837 for appointment.



Engagement Rings

H. J. LEM
 Jeweller

LADIES' & GENTS' WATCHES
 from leading Swiss makers

PEARLS RESTRUNG

Room 31, 2nd Floor,
 366 Bourke-st., Melbourne

'Phone: MU 1185

J. FERGUSON & SON
 (E. J. Collings)

FUNERAL DIRECTORS

712 HIGH ST., THORNBURY, JJ 3037
 176 HIGH ST., NORTHCOTE, JW 3333

Association with Churches of Christ enables sympathetic and understanding service in all suburbs.