

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

A Prayer for Every Church

*We pray that in this church all thy children
may ever be welcome.*

*Hither may the little ones love to come, and
the young men and maidens be
strengthened for the battle of life.*

*Here may the strong renew their strength
and win for their lives a noble con-
secration;*

*And hither may age turn its footsteps to
find the rest of God and light for
eventide.*

*Here may the sorrowing find comfort and the
bereaved learn that, over their beloved,
death hath no more dominion.*

*Here may they who fear be encouraged, and
they who doubt have their better trust
and hope confirmed, and, receiving
help, go on their way rejoicing.*

*From the Church of St. Michael's
and All Angels,
Dandenong Mountains,
near Melbourne, Vic.*



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

A. R. Haskell, Manager.

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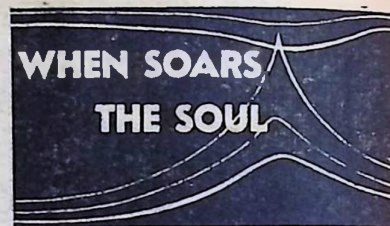
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



Be glad in the Lord always; I will
say it again, be glad. Let all the
world know that you will meet a man
half-way. The Lord is near. Do not
be anxious about anything; but in
everything by prayer and petition
with thanksgiving make your requests
known to God. And the peace of God,
beyond our understanding, shall
guard your hearts and minds in
Christ Jesus.—Phil. 4: 4-7 (Williams).

His peace is like his love — an
unshareable secret. But a comforting
reality withal. For, even though you
have the Spirit of Jesus in you—nay,
because you have the Spirit of Jesus
in you—you are on campaign duty all
the time. You have money cares and
family cares and health cares just
the same. And hopes die for you as
they do for other people, and some
dreams turn to dust. Yet the peace
of Christ abides and, now and then,
when you reach to some vantage
point and look back, you whisper
gratefully to your heart that all
things work together for good to them
who love God. This under-spirit in
us does two things more for us. The
one is that he shows us the smile
that is upon the face of duty: that
while you earn your bread you are
earning your character: and that duty
is not a task that you and I have to
wrestle with at the bottom of a
dark mine, but rather a life to be
joyfully lived under the broad sky and
in the clear sunshine of God. The
other and lovelier thing is that he
makes us sure that what you and I
call dying is not a mystery, but a
road—a valley road where shadows
lie indeed, but a road as well that
leads up and out and in to the sun.
—A. MacLean.

Be thou the presence on the altar
of our hearts; amaze us with the
wonder of thy love; grant us to
know thee better, that we may under-
stand aright what we ourselves might
become.—S. R. Harlow.

O Peace of God, which I too little
know,
Shed thy cool balm upon the way I
go.

THE AUSTRALIAN CHRISTIAN

WEEKLY COMMUNION

Congregationalist Principal John Marsh, writing in *The Christian World* (8/12/55), discusses the question, "Communion Once a Week?", in a most frank and interesting manner. After mentioning that many Congregational churches in Britain now observe the Lord's Supper once a fortnight, he examines the evidence both of the Scriptures and church history, and is finally convinced that "the remembrance of (our Lord's) life and death and resurrection should be an essential and central part of every great act of public worship. Certainly we ought to take seriously the long experience of the saints that it is round his Table that he keeps tryst with his own."

The Scriptural evidence, as Principal Marsh rightly points out, gives us "no clear explicit command that the Lord's Supper should be celebrated weekly"; but, curiously enough, while showing how early in *Acts* we find Christians "breaking bread from house to house," he says nothing concerning *Acts* 20: 7, with its strong inference that it was the custom of the church at Troas to meet upon the first day of the week, primarily "to break bread." From early church experience he quotes the famous description of Christian worship written by Justin Martyr some time in the period before his death, A.D. 165, in which he describes a typical Sunday gathering, when "the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings according to his ability, and the people assent, saying, 'Amen'; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."

Alexander Campbell, in an 1848 series of articles in the *Christian Baptist* showed how this early practice gradually gave way to less frequent observance of the Lord's Supper, so that while weekly communion continued in the Greek Church until the 7th Century, we find the Council of Lateran in A.D. 1415 finding that "an annual communion at Easter is sufficient."

In the time of the Reformation, men like Luther and Calvin made a determined effort to return to something of the pattern indicated by Justin, and to make a weekly communion the central service of each Lord's Day. They failed, because resist-

ance and apathy towards the "innovation" were too great, but Calvin, recording his failure in Geneva, wrote, "I have taken care to record publicly that our custom is defective, so that those who come after me may be able to correct it."

Our own forefathers of the Restoration Movement set out to do that, and did it so effectively that the weekly observance of the Lord's Supper has become an integral and valued part of the worship of our world brotherhood. Those who have argued that frequency of communion leads to shallow and perfunctory observance, are answered by the verdict of experience, so well expressed by Thomas W. Toler, "Rather than lessening in meaning and importance with frequency, the experience of communing weekly grows and deepens."

At a time when men like Principal Marsh are examining afresh the loss to the Church in infrequent communion, we ought to value even more this part of our heritage. No one who is free to attend each Sunday morning should fail to be present at the Lord's Table. This is a high-point in our worship experience. Let us keep it that way.

CHRISTIAN VOCATION

Another emphasis of the Restoration Movement which we rejoice to hear being made on all sides these days, is the vital part which every church-member should play in the Church's life. Our own practice has not been as good as our theory, and some have even out-stripped us in enlisting a larger percentage of members in the creative tasks of the Church.

Allied to this is the challenge for Christian men and women to think of their daily so-called "secular" task as Christian vocation in the truest sense. In his booklet, *Completing the Reformation*, William Robinson quotes Eph. 4: 12, in which the work of apostles, prophets, evangelists, etc. is said to be "for the equipment of the saints, for the work of the ministry, for building up the body of Christ." The comma after 'saints,' says Dr. Robinson, "is not in the Greek text, and I would contend that it ought not to be there at all. Then the official ministers' chief job is to equip the saints for the work of the ministry." So he pleads for *Christian* teachers, doctors, nurses, home-builders, etc. This idea has already been "earthed" in action like that of the Conference of British Missionary Societies in training about 500 young overseas workers "to relate their business calling to their Christian vocation."

Dr. JESSE M. BADER, World Convention Secretary, continues his story
of our work in Jamaica and Haiti

CHRISTMAS in the CARIBBEAN

We have four churches in Kingston. I preached on Sunday morning, January 1, for the King's Gate Christian Church, of which Herbert S. Shirley is the minister. There were seven baptisms and one confession of faith at this service. On Sunday evening, arrangements were made for a united service between our Duke-st. Christian Church and the St. George's Church (Anglican). This united meeting was held in St. George's Church, and the attendance was over 1,200. The choirs of the two churches were united for the service.

Our churches have an organisation which binds them together in one fellowship called, "The Association of Christian Churches in Jamaica" (Disciples of Christ). There are eight full-time pastors, 25 lay-preachers, and three student-preachers. One of the most effective things being done for our work in the island is for and through the Lay Leaders' Fellowship. Laymen are carefully selected to help care for the churches not able to support a full-time pastor. These laymen meet for two hours one evening each week to be trained for their work. William McKinney will spend some time in February this year in Jamaica, helping further to organise the laymen for the work among the churches.

Co-operation in Jamaica

There is excellent co-operation among most of the communions in Jamaica. The Jamaica Christian Council is composed of ten religious bodies. The president is Canon R. O. C. King, who is one of the finest and most influential Christian leaders on the island. Robert Nelson has done much while he has been in Jamaica, to strengthen the Council and further its work. This Council is now looking for a full-time secretary. One of the best things it is doing at present is to supervise the distribution of food sent to Jamaica from Church World Service. The distribution is being done all over the island through the public schools. The children of Jamaica need this food from us in order to supplement their diet. Robert Nelson is helping to guide this important work.

The tercentenary of Jamaica was celebrated during 1955 by a significant programme that began on New Year's Eve in 1954, with a united religious service conducted by the Jamaica

Council of Churches. It closed with a united religious service on New Year's Eve, 1955. The service was broadcast by means of radio throughout the whole of Jamaica. Canon King was the speaker. Those assembled in Kingston, where I attended, numbered up into the thousands. One of the remarkable things about this New Year's Eve service, which lasted from 11 to 12 o'clock, was that all these thousands of people stood, and no one left, so far as I could observe.

Another way the Protestant churches of Jamaica co-operate is through a Union Theological Seminary. We have three students enrolled this year. Another school in Jamaica, which is administered by us, is called Oberlin High School with about 75 students. Gladys Harrison is in charge of the Religious Education and Christian Youth Programmes for the island. Miss Ward is the treasurer of our Mission work, and serves as secretary for the Jamaica Christian Women's Fellowship.

I came away from Jamaica feeling that the best days for our work on this island are in the future. Our leadership among our Jamaica churches and our missionaries feel the same way. This island needs Christ and his gospel now as never before. Poverty and illiteracy abound among the Jamaicans. Not over 40% belong to any religious body. Our own brotherhood must increasingly do its full part in the redemption of this tropical island of the Caribbean.

Hospital in Haiti

A day was spent in Haiti, primarily in order to visit the Albert Schweitzer Hospital, being erected by Dr. and Mrs. Larry Mellon. This couple began the erection of this hospital two or three years ago, in the northern part of the island of Des Chapelles. The Haitian Republic is constructing a huge irrigation project in this area, which will mean a considerable increase in population.

How do you reach Des Chapelles? Your plane or ship lands you at Port au Prince. You travel 60 miles by automobile from Port au Prince to St. Marc on a splendid road. Upon reaching St. Marc you turn off on a gravel road for 23 miles to reach the hospital. Dr. Mellon has had to transport all materials, equipment and furnishings for the hospital by truck for 83 miles from Port au Prince to

Des Chapelles. There is no railroad. Mrs. Bader and I spent about four hours going over the hospital and the Mellon home. Both the hospital and home are still under construction, but nearing completion. It is expected that both will be completed and the hospital opened to receive patients by March 1 of this year. There were 350 workmen on the job, all of whom, except the two American foremen, were Haitians.

This hospital, when completed, will be as well equipped as any modern hospital in the United States. It will cost Dr. and Mrs. Mellon one million dollars. They have spared no expense in order to make this a place which will mean health to the Haitian people. The wood in the hospital is from Cuba, and termite-proof. The floors are beautifully tiled. Some of the rooms will be air-conditioned. A modern electric plant provides power and light for the hospital and the Mellon home. A water tank, holding 50,000 gallons of water, stands 100 feet above the ground. On March 1, when the hospital opens, there will be 50 beds available for patients. Later, an additional 100 beds will be available for use. A staff of four American doctors besides Dr. Mellon will begin their work on the day the hospital is opened. Also, there will be on the nursing staff, two American and four Haitian nurses. Mrs. Mellon is a graduate laboratory technician.

The people of Haiti, for the most part, are poor. They need medical attention and service. They are afflicted with yaws, tuberculosis and elephantiasis. The Mellons visited a number of countries in order to discover what they felt was a place of real need. They decided that the northern part of the Republic of Haiti needed a hospital more than any other place they visited.

The Haitian government provided 100 acres for the hospital site and also provided an additional 100 acres for a farm on which Dr. Mellon will raise cattle, hogs, chickens and vegetables for food for the hospital. What about the upkeep of the hospital in the future? Dr. and Mrs. Mellon have made provision for this through their Foundation (the Grant Foundation), through which they expect to provide \$150,000 to \$200,000 per year to maintain the hospital.

(continued at foot of next column.)

Discussing the basic need for the Christian Faith, IRA A. PATERNOSTER,
Federal President, asks

WHAT AM I TO BELIEVE?

We live in a day when many conflicting voices are heard proclaiming their various tenets, and in the confusion thus caused some are led to refuse to accept the vital truths, without which there is no stability to life and a drifting into unbelief.

It is not easy to meet the one who questions the basis of our faith. In this scientific age, an explanation that seems to satisfy the enquiring mind is presented for things around, yet an answer to the really fundamental things which no test tube can localise and no scales weigh, is put aside as unworthy of consideration.

Faith is not Credulity

David H. C. Read in his book, *The Christian Faith*, says, "No approach to the message of Christianity can be fruitful which regards it simply as a set of esoteric propositions to be swallowed by a super-human effort of credulity. Yet this is the assumption of a great many of our contemporaries." How true this is. The "superior" intellect today rather sympathises with the believing Christian, assured within his own superior mind that such a person has no solid ground upon which to stand.

But is faith in God, a purposeful God, so utterly without foundation? Does not our own heart respond to the fact of God in a way we cannot doubt? As I cannot analyse a mother's love and demonstrate its value in a scientific laboratory, yet, have from my earliest infancy been aware of it and valued it, even so I am made conscious of the love of God and am led in amazement to believe in that love which was so wonderfully demonstrated in the Lord's death upon the cross. God is capable of proof, immediately one surrenders his will to the will of God as revealed in the Bible. Having put the words of Jesus as recorded in John 7: 17 to the test, we have found

The Mellons are members of the Park-ave. Christian Church, New York City. Hampton Adams is their pastor. Emory Ross, an elder of this church, is one of the trustees of the Grant Foundation.

Of all the families of our American brotherhood, I would select the Mellons as the "family of the year" because of this very unselfish and glorious service they are rendering on behalf of a needy people.

them to be true, for having done the will of God we have learned of him.

David Read reminds us that "whether we like it or not, the early business of life compels each one of us to make decisions, and these decisions will be based, consciously or unconsciously, on our faith as to the meaning of life. Whatever we decide—to adopt the Christian Faith, or the Moslem, or the Communist, or any other system, even an agnostic one,—we live by a Faith we cannot prove. Even an atheist must act on the faith that there is no God, for he likewise cannot prove the validity of his assumption."

No Avoiding a Decision

Being what we are, beings with a mind to think and will to choose, we are early exercising these faculties. Life demands this of us. We either choose to live on the understanding there is a future life that will be determined for us by the choice we make here, or we choose to reject and live like an animal or a vegetable. How are we to make the choice? Mr. Read answers the question thus, "The Christian Faith is one that accepts and respects this situation of mankind. It comes to us with a sure and certain sound, but never as an irresistible force that smashes the citadel of our wills. There is no way of presenting Christianity so that any intelligent person will be intellectually bound to accept it; yet, once it is accepted in faith, it is found to be more intellectually satisfying than any rival view of the universe. There is, however, no way for any one to avoid the decision of faith."

Faith's Confidence

Having once decided within ourselves that the Christian Faith answers the need of our life, we may say with the Psalmist, "The heavens declare the glory of God and the firmament showeth his handiwork." With him we can lift up our eyes to the hills, knowing that it is from God our help cometh. Let misfortune in any form overtake us, we can say with Job, "Though he slay me yet will I trust him," or with Paul, "Can anything separate us from the love of Christ? Can trouble, pain, or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? Indeed, some of us know the truth of that ancient

text: 'For thy sake we are killed all the day long, We are accounted as sheep for the slaughter.' No, in all these things we win an overwhelming victory through him who has proved his love for us.

"I have become absolutely convinced that neither Death nor Life, neither messenger of heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord."

This is no blind credulity. It is not a "whistling in the graveyard to keep up our spirits." It is a faith that enables us to say, "We know for instance, that if our earthly dwelling were taken away, like a tent, we have a permanent house in Heaven, made not by man, but by God." Or, continuing with Paul, we may say, "Now the power that has planned this experience for us is God, and he has given us his Spirit as a guarantee of its truth. This makes us confident, whatever happens. We realise that being 'at home' in the body means that to some extent we are 'away' from the Lord, for we have to live by trusting him without seeing him. We are sure of this, that we would really rather be 'away' from the body and be 'at home' with the Lord."

Surely no better concluding word than that of Jesus could be added, when he says, "You must not let yourselves be distressed — you must hold on to your faith in God and to your faith in me. There are many rooms in my Father's House. If there were not, should I have told you that I am going away to get a place ready for you? It is true that I am going away to get a place ready for you, but it is just as true that I am coming again to welcome you into my own home, so that you may be where I am."

Hold fast to these great truths and life will be full for you.



The evangelist, Dr. J. Edwin Orr, opens an extended visit to Australasia with a campaign in Auckland, N.Z., commencing on Feb. 11. Charles Turner (tenor soloist) and Miss Darlene Janzen (accompanist and member of Hollywood Christian Group) will be his mission colleagues.

ROY L. SMITH (Methodist "Christian Advocate") shows how easily . . .

We Nibble Ourselves Away

An old shepherd, commenting on Isalah's observation that "all we like sheep have gone astray," said, "I have seen very few sheep lost because they went racing off into the woods in a violent fit of anger. Most of them just nibble themselves away. They become so interested in the grass that is immediately in front of their nose that they lose all sense of direction and value."

A young couple who had been reared in the Church under splendid Christian influence, moved into their new home. It was a lovely little house, but like any other new dwelling, it lacked hooks on which to hang things, the doors did not swing freely after the rains came, and the storm windows had to be put up in anticipation of the winter.

Being employed all week and living more than an hour away from his place of employment, the young husband never seemed to have enough hours in which to run the errands, do the odd jobs, and make the little alterations the house seemed to require.

Saturdays were not enough. Besides, there were several football games the two of them thought they had to see. "One has to have a little recreation, you know," they explained.

They did not feel comfortable about the matter the first time they stayed away from church to get some work done in the basement. But they assured themselves that this was an emergency, "something just a little like an ox in the ditch, you know."

Then a week or two later the young husband said, "You go to church and Sunday school this morning so that the family will be represented, but I'll get that back porch painted. It has to be done before those plumbers get here Monday morning." The nibbling process had begun.

It was nothing less than amazing how many emergencies developed during the next six months. Then, in addition, there were three or four Sundays when the young wife had a headache, and the young husband did not feel like going off and leaving her. Besides, it gave him a chance to get some letters written and to build a work-bench in the basement, on which he could do many odd jobs during the long winter evenings and Sunday afternoons. The nibbling process was enlarging.

With the loss of regular church-going habits went the loss of certain

devotional habits, with which they had started out so bravely. By cutting down their rising time and by eating breakfast in a hurry they could get 15 minutes more sleep. The Upper Room reading could be done in the day (but it never was).

No one noticed it, but the tone of all their religious life began to grow dull. When they did go to church they did not enjoy it. Following one Sunday sermon in which the preacher had something to say about Sunday desecration, the two of them agreed that their minister was an old fuddy-duddy, who did not understand the

ways of moderns. Maybe they ought to hunt up another church home where the people were a little more "liberal."

Unhappily, the story is a short one. In 12 months they had almost completely nibbled themselves out of the Church and out of a Christian experience.

They had not been out-breakingly wicked. They were not wild or brazen young people. Neither were they members of the fast set. They did not drink or carouse.

But they nibbled. And by nibbling they went badly astray.

THE MINISTRIES OF OUR



Programme for March

Theme: "Watchfulness"

Mrs. C. Saxby, N.S.W.

HYMN.

No. 614, "To the work."

PRAYER.

Our Father, God, in the name of Jesus Christ, we bow in thy Holy Presence. We thank thee for him, who has made known thy love to mankind, and who has demonstrated that holy love in his life on the earth. At the foot of thy cross we kneel to ask forgiveness of all our sin. Help us to watch and pray that we enter not into temptation, but be ready to enter into thy kingdom. Amen.

BIBLE READING.

Matt. 25: 1-13.

MEDITATION.

God's garden speaks to us of watchfulness, through the almond tree. It is very interesting to study the Bible and find how nature has been used by God to speak to man. In this study, the almond tree speaks of watchfulness. "Shaked" is derived from a root which signifies "to be wakeful"—"hasten," for the almond tree blossoms very early in the season, the flowers appearing before the leaves. Hence it was regarded by the Jews as a welcome harbinger of

spring, reminding them that the winter was passing away, that the flowers would soon appear on the earth, that the time of the singing of the birds was come, and the voice of the turtle-dove would soon be heard in the land.

To be "wakeful"—to watch. What has a Christian to watch for? The coming of the Son of Man. Jesus used this word "watch" several times. The references were to watch, or to watch and pray. He told his disciples, and that includes us who are his disciples in these days, to watch for his coming, because we know not what hour it will be—morning, noon or night. He told them what to do while they watched—watch and pray. In order to watch we must know and study, also put into practice, the teaching of the Bible. Our time must be spent in living and preaching the good news of salvation as we find it in his Word. Jesus warns us not to be weighed down with dissipation and drunkenness, and cares of this life. We should spend our days in doing good.

Does not this remind us that only in Jesus Christ shall we find grace that shall cover our sin, and grace to live day by day so close to him that we shall be ready to meet him at any hour.

(continued at foot of next column.)

MISSIONARY NEWS

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

The Mission of the Church in a World of Revolution

"He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it." (Matt. 10: 37-39.)

"We live in a world of radical change. We hear the cry of the masses of mankind for a better life expressed in demands for land reform, higher standards of living, national independence, and racial equality. We see the achievements of political independence and the end of colonialism over wide areas. There is a stirring of national and cultural loyalties reacting against further encroachment upon them. Totalitarian States rule a large section of the world's people and seek to shape popular beliefs. Secularism continues to spread. In some areas there is a sharpening of racial issues. Growth in world population outstrips Christian expansion.

"The younger Churches, now appear as free partners in the Christian enterprise, with their own missionary efforts and ecumenical relationships. Real partnership in obedience between younger and older Churches is unceasingly manifest.

"In wide regions of the world the major problem is hunger. In large areas the standard of living of the village people is deteriorating. Great inequality of standards of living in different parts of the world is one of the main ethical issues with which the Christian Church everywhere should be concerned. Christians

should both urge their governments to appropriate action, and pioneer in direct effort to tackle the problem in the areas of greatest need.

"Faced with the task of Christian witness in such a world, we are called to hear anew and accept once more our Lord's commission, 'Go ye therefore,' to realise the Church as the instrument in God's hands; to face the problems of Communism and secularism; to raise prophetic voice against social, economic and racial injustice."—From *Strategy of World Missions*, U.C.M.S., America.

Bread Upon the Waters

It is a long time since a village man came to Shrigonda one morning, and asked that we send his son to Baramati to attend the Christian school there. We said that he would have to pay some fees. We did not know the man, neither did we know the full reason for this decision to send his son to this school. However, the man promised to pay what he could, and Taksen Gugeramal was sent off to Baramati to study. We told the father that the boy would become a Christian at the school, but the father said that he agreed to this. The father died a few years later.

Years have gone by, and Taksen and his brother have become Christians. Taksen has recently completed his Teacher Training Course. During the last months in college he was not well, and it was reported that he had contracted T.B. Steps were taken for him to have treatment, and yet to finish his course. He has been at Shrigonda for a few months now, having special food and medicines, and is very much better.

One day a man called to see Taksen. I answered the door, and asked him if he was a relative. They have the same name, and are distantly related. He talked about Christ, and said that he wanted his children to have the same advantages which had been given to Taksen. He said that there were two families in his village which had decided to become Christian. They know what Taksen has told them, others of their relatives are now Christians, and they understand many things with their heads. As yet, the real truth has not penetrated their hearts. However, in the course of conversation, this man asked if we would take his children and teach them from their early years, as we had taught Taksen, and that then he

would be proud and happy for them to grow up knowing the Lord.

Just a simple conversation, with an effort to tell the wonderful news of the Kingdom, but little penetrated that man's mind. He has seen one through whom the Light shines, he wants that Light, but as he feels inadequate himself he pleads for the Light in his children.

How quietly and surely God works and brings to fruition his purposes, when Christ's followers reflect the Light which is in them.—Edna Vawser, Shrigonda Girls' Home.

News of British Churches

The churches in Great Britain are seriously concerned by the news which reached them at Christmas-time of the imprisonment of Keith Skillicorn. There can be no doubt about the antagonism of the Hindu leaders in the Surguja area. Our missionaries have complained that their mail, both ingoing and outgoing, has been delayed and examined, and, in some cases, not forwarded after being opened.

The long delays in the appeal cases of J. C. Christie and his Indian colleagues is involving the mission in heavy legal costs, and this undoubtedly influenced Mr. Skillicorn's first decision not to accept bail, but to go to prison in the hope that his imprisonment would focus attention on the corruption of local government officials, and their denial of religious freedom, which is a constitutional right, to the missionaries.

R. N. Walters of Cambridge University visited Overdale College in the early days of January, and gave a series of lectures on English literature to the students and others who were able to be present. He dealt specially with George Eliot, D. C. Rossetti and W. B. Yeates.

In his New Year message to the churches, the President of Conference, S. Mason, said that ecumenicity and evangelism are the keynotes and keystones of the living Church. "By living Church," he explained, "I mean those parts of the Church universal which, disturbed by the Holy Spirit, confront the world as it is, as those to whom is committed the reconciling word of God by Christ Jesus."

Much voluntary work will be done on the permanent church building at East Kilbride during the spring and summer. Early in July a work-camp will be held on the site. A team of young people sent by Disciple churches in U.S.A. will work side by side with a team of young people from the British churches.

Mr. and Mrs. T. Birkett, of South Wigston, have removed to London, thus severing a connection with the South Wigston church which has lasted for over 60 years.—G. J. Hammond.

PRAYER SESSION.

HYMN.

No. 620, "Ye servants of the Lord."

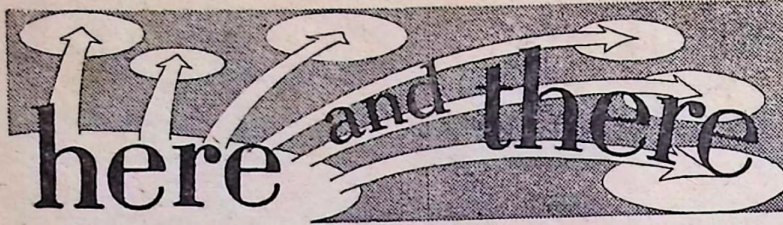
MISSIONARY LETTER.

MESSAGE.

HYMN.

No. 461, "Dying with Jesus."

BENEDICTION.



B. W. Manning has accepted a three-year term to labor with the Williamstown-Kersbrook circuit, S.A., beginning March 25. He will conclude his present ministry at Moonta towards the end of February.

Former students of the Federal College of the Bible, Glen Iris, who are studying at an Australian University, are reminded of the assistance available to them through the T. E. Rofe Settlement. Application should be made to the secretary immediately.

Friends of Mr. and Mrs. F. B. Burt, of the Doncaster manse, Vic., will be glad to know that their baby son, Roger, who contracted polio a year ago at the age of six months, is now making satisfactory progress. His parents would greatly appreciate the continued support in prayer of their friends in the churches.

The Executive of the Victorian-Tasmanian Conference is hoping that this year many members from Victorian country and Tasmanian churches are planning to attend the sessions of the 91st Annual Conference, to be held in Melbourne from March 28 to April 5. Let us plan to enrich our own lives by sharing in the fellowship and inspiration of these great Conference meetings. Members of the Melbourne churches are invited to offer hospitality, and applications for hospitality are invited from country and Tasmanian members who wish to attend the meetings. All correspondence regarding hospitality is to be directed to Mrs. W. N. McCann of New-st. Eltham (phone: JL 9207).

J. E. Shipway has entered his thirteenth and final year of ministry with the church at Hindmarsh, S.A. At Brighton, Vic., C. G. Taylor, B.A., has commenced his ninth year of ministry.

The Victorian Ladies' Choir will resume rehearsals on Feb. 27, at 8 p.m., in the Lygon-st. Lecture Hall, Melbourne. A good attendance is requested.

The church at Mildura, Vic., expresses thanks to all who conducted services while church was without a preacher. Mr. and Mrs. J. C. Cunningham and family were welcomed on Jan. 15. I. J. Chivell (Unley), who was on holidays, conducted the induction service and gave the charge

to congregation and minister. A welcome social was tendered on 18th. Capt. Rust (Salvation Army) and Mr. Blanksby (Methodist) spoke words of welcome. District churches were well represented. The service on Jan. 22 was broadcast over 3MA. Attendances are very encouraging. B.S. re-opened after Christmas break of four Sundays. A. MacWilliams is supt., and Neil Costain has joined teaching staff. Plans are in hand for an increase campaign. Visitors have been welcomed at services from Ringwood, Lillimur, Canberra, Unley and Nailsworth. The church extends sympathy to J. Furze on the sudden death of his father; also to Mrs. Sobee and family on the death of their husband and father, R. H. Sobee. Mr. Sobee has been in ill health for a long time. Bowl of Remembrance offerings amounted to £17/15/-.

The Bible Society's 116th annual public meeting in Melbourne will be held on Tuesday, Feb. 28, 1956, at 8 p.m., in the Collins-st. Baptist Church, and a cordial invitation to attend is extended to all readers of this journal. Interest will be wide-reaching, as the speaker on this occasion will be John Alexander Clarke, the well known Belgian Congo missionary and translator, whose 50 years of missionary labor were crowned by the publication of the whole Bible in Luba-Katanga, a language spoken by 750,000 people in the Katanga Province of the Belgian Congo. The Commissioner of the Salvation Army, Charles Durman, will preside over the gathering.

H. R. Coventry concluded an effective part-time ministry with the Frankston, Vic. church, on Jan. 1. E. Sanders commenced a ministry there on Jan. 8.

Significant news from Spain has now been confirmed by the Baptist World Alliance. The Baptist congregation in Elche, in the province of Alicante, after many months of worship in the homes of members, erected a chapel in which to worship. It was completed in 1954, and official request for permission to occupy the building and conduct regular services in it was made immediately. For almost a year the congregation awaited the answer. At last, they voted to move into the building and begin services. On the Wednesday following the Sunday when services

began, police closed and sealed the building, giving as their reason the fact that the church did not have written permission to hold services. The Second Baptist Church of Madrid was closed in the same way in 1954, and the national Baptist paper was forced to suspend publication some time ago.

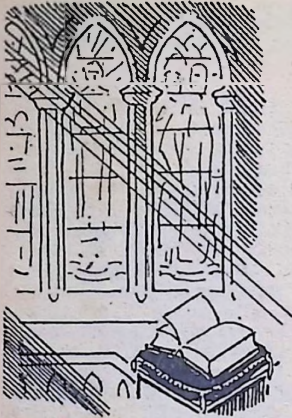
People desirous of phoning the Victorian Local Option Alliance are advised of their extended telephone facilities. Telephone numbers are now MF 1285; 1336; 1337.

The renowned Norwegian church leader, Bishop Eivind Berggrav, recently commented, "This is a time of growth in church life in Norway. I find more signs of such growth than at any time since I became a pastor of my church." He stressed that "the Church of the future may be the lay men's and women's Church." In underlining the importance of financing the voluntary work of the Church, he commented, "I went to America in 1954, convinced that something was wrong with the Americans and their relationship to dollars. I returned like a beaten dog. I am now convinced that it is something wrong with us and our relationship to money," he said, appealing to church leaders to be much more courageous in asking people for money for the work of the Kingdom. —E.P.S.

Anti-Protestant violence continues in Colombia, with missionaries in some areas being warned by local authorities that they cannot guarantee them adequate protection. In Buenos Aires, Argentina, a priest, dressed in civilian clothes, and accompanied by members of Catholic Action, entered an Evangelical service, screaming insults, pushing aside the pastor, and trying to snatch the Bible from his hands. Police dispersed the intruders.

Membership in the United Church of Christ in Japan (Kyodan) increased by 7,636 to a total of 162,397 in the year ended last March 31, according to a statistical report issued in Tokyo. The report listed a gain of 42 churches during the year, bringing the total to 1,455. The number of mission stations also rose by 42 to reach a total of 285. This represents a growth of nearly 65 per cent. over the last decade. The Church's membership in 1945 was about 100,000. The United Church of Christ in Japan includes Presbyterian, Reformed, Methodist, Protestant, Baptist, Lutheran and other Protestant Church bodies. —E.P.S.

Melbourne friends of Principal and Mrs. A. W. Stephenson were happy to see them looking very well after their intensive American and British tour, as they passed through on the "Orcaes" on Jan. 30 and 31.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, Feb. 19

OLD TESTAMENT

Proverbs 15: 24-33.

Summary.

This typical selection from the Book of Proverbs is, in the main, a collection of antitheses, emphasising the life of true wisdom over against the way of folly.

Explanatory Notes.

"The way of life is above to the wise" (v. 24). — "The wise man's path leads upward to life" (Gordon & R.S.V.).

"hell beneath" (v. 24). — The Hebrew "Sheol," thought of as a dark, gloomy region beneath the earth, to which went the souls of all men, without distinction.

"He that is greedy of gain, etc." (v. 27). — "He who traffics in ill-gotten gain wrecks his own household; but he who hates a bribe will prosper" (Gordon).

"The light of the eyes" (v. 30). — "Bright eyes gladden the heart" (Gordon).

"a good report maketh the bones fat" (v. 30). — "Good news is health and vigor" (Moffatt).

"the reproof of life" (v. 31). — "A man who listens to healthy reproof will rank among wise men" (Moffatt).

"The fear of the Lord, etc." (v. 33). — "Reverence for the Eternal trains men to be wise, and to be humble is the way to honor" (Moffatt).

Suggested Theme.

"THE UPWARD WAY"

Introduction. — Here is one of the Bible's strong contrasts between the way of life and the way of death. For this writer there is no doubt about it—"wise man's road" is the upward way.

I. IT IS A DEMANDING WAY.—It demands (a) Ethical standards—

vv. 26-28; (b) Weighing of facts—v. 28; (c) Readiness to take reproof—vv. 31, 32; (d) Reverence—v. 33; (e) Humility—v. 33.

II. IT IS A REWARDING WAY.—It ensures (a) The end is life, not death—v. 24; (b) The guiding care of God—vv. 25, 26, 29; (c) Daily new life and vigor—v. 30; (d) True fellowship—"shall abide among the wise"—v. 31; (e) Honor—v. 33.

Conclusion.—Those "pressing on the upward way," can face any demand, for the sheer joy of arriving!

NEW TESTAMENT

Mark 10: 32-52.

Summary.

Here are revealing glimpses of Jesus and his disciples on the way to Jerusalem—the third statement by Jesus of the sufferings that awaited him, followed in pathetic contrast by the bold bid of James and John for the places of honor in his Kingdom, prompting some of our Lord's most moving teaching on true humility; and, finally, the healing of Bartimaeus on the way out of Jericho.

Explanatory Notes.

"Jesus went before them" (v. 32).

—"Jesus was walking ahead of them" (R.S.V.). "Why, on this one occasion, was our Lord walking alone, but that the shadow of the approaching Passion, of which, as soon as his disciples rejoin him, he speaks with more detailed emphasis than before, lay heavy on his soul?" (Turner). "That is where Jesus has always been—ahead. Ahead of the customs of every age; ahead of its dulled conscience, ahead of its blindness to human and spiritual values and needs . . . (We must both) refrain from trying to keep him back with us . . . and strive to close the gap between him and us . . . We need not be so far behind" (Luccock).

"they were amazed . . . they were afraid" (v. 32). — Phillips' translation suggests that this was because their Lord walked on ahead—"they were puzzled and bewildered at this, but went on following him, with fear in their hearts." Were they awed by the way he strode out to meet the suffering of which he had already told them, and was to tell them again? Were they afraid for themselves As Luccock points out, many Christians never cross the frontier between Galilee and Jerusalem—from security to danger.

"mock . . . scourge . . . spit . . . kill . . . rise" (v. 34). — Jesus the realist!

"cup . . . baptism" (v. 38).—These are familiar Old Testament symbolic

words, involving sharp and costly sacrifice. Turner suggests on "baptism to be baptised with," "I have deep waters to pass through."

"to them for whom it is prepared" (v. 40). — "Precedence in that realm . . . is in God's hands. But it is also in man's hands as he fulfils the requirements of God" (Luccock).

"began to be much displeased" (v. 41). — "At first highly indignant . . . Jesus, however, called them unto him" (Weymouth). Jealous indignation cannot survive the force and grace of Jesus' teaching.

"his life a ransom for many" (v. 45). — The Cross "has been a ransom, a saving power, the price by which people have been delivered from bondage" (Luccock).

"Jesus stood still" (v. 49).—"Jesus never healed anybody on the run" (Luccock).

"Be of good comfort!" (v. 49).—"It's all right now" (Phillips).

Suggested Theme.

"THE ON-GOING CHRIST"

Introduction.—Note this vivid picture of the Lord striding on ahead, followed by his bewildered, frightened disciples. Still we sense how much beyond us is this on-going Lord — Beyond us in

I. COURAGE.—(a) He faced facts—vv. 33, 34, 38; (b) He went on undeterred—"behold, we go up to Jerusalem"—v. 33; (c) He rallied frightened and ambitious men—vv. 32, 39.

Then he is beyond us in

II. CONDUCT.—(a) He made no glib promises—never abused others' trust in him—vv. 36, 40; (b) He allowed no jealousy—v. 42; (c) He lived in true humility—"not to be ministered unto, but to minister"—v. 45.

Moreover, he is beyond us in

III. COMPASSION. — (a) Others were indignant at the ambition of James and John—he believed in their loyalty—v. 39; (b) Others passed by a blind man's need—Jesus "stood still"—v. 49; (c) Others rebuked the blind man—he called and healed him.

Conclusion.—In so many ways he will always be beyond us, this perfect Son of God—never more so than in the fact that he gave "his life a ransom for many" (v. 45). Yet the glory of it is, that it is precisely there, at the Cross, that he is most one with us whom he came to save!



INTERSTATE CHURCH NEWS

Discipleship

Campbell Bolwell, Ian Bentley,
Frankston, Vic.
Colin Chandler, Boronia, Vic.
Barry Rice, Harcourt, Vic.
Sls. J. Duncan, Croydon, S.A.
Betty Lovelace, Lyn Jones, Fay
Hogarth, Beverley Flowers, Bar-
bara Mahlstedt, Castlemaine,
Vic.

Membership

Mrs. Kinrade and John, to Boronia,
Vic.

Marriage

Patsy Murnane to William Pascoe,
Warragul, Vic.
Thelma Goodwin, Boronia, to Leslie
Baynes, Portland, Vic.
Marjorie Dinning to Ian Edwards,
Wangaratta, Vic.
Miss E. Aldridge to T. Brabham,
Springvale, Vic.
Miss M. Butson to D. Beanland,
Springvale, Vic.
Shirley Duffy to Brian Kidd, North
Williamstown, Vic.

Fallen Asleep

Mrs. Hadlam, Boronia, Vic.
Mrs. Dalwood, Norwood, S.A.
R. H. Sobee, Mildura, Vic.
Mrs. Parkinson, Castlemaine, Vic.

Queensland

Kedron (F. Langford). — B.S. Ex-
hibition was opened by K. Horne,
and very excellent display of project
work revealed. A project was com-
pleted for each lesson in each division
of 1955 quarters' lesson books.
Mr. and Mrs. Langford have returned
from holidays and have commenced
their third year of ministry. Em-
phasis will be placed on evangelism
for this year's programming. Speakers
recently have been Messrs. Wood,
Taylor and Eager. Auxiliaries have
purchased new projector.

Stafford (F. Langford). — B.S. was
just beaten for Efficiency Banner,
which school has held for two years.
B.S. Exhibition was repeated at
Stafford. Work continues to con-
solidate in this area, and Kedron
membership can see fruits for their
sacrificial efforts to spread witness
two miles from Kedron. Church was
saddened by severe hand injury re-
ceived by Sls. Jenyes.

New South Wales

Hornsby (K. R. Fennell). — Family
Bible was presented to Miss J. Bishop
and A. E. Morton by church at
kitchen tea on Jan. 20. Mr. Kalmier
conducted gospel service on 22nd, and
was assisted in song by Mr. Glazier.
Church supported Wyoming church
tent mission on 25th. At gospel service
on 29th, two were baptised. Mr. Ellerby
conducted part of the service and
Mrs. Bishop was soloiste. Recent
speakers have been Messrs. Allen,
Fennell and Glazier.

Bexley North (J. G. Shaw). — During
preacher's absence on holiday, Messrs.
Bagley, Yelds, Christison and Saville
conducted services. Recent visitor was
Mr. Bourne (Dubbo). Two B.S.
scholars decided for Christ at youth
camp. Congratulations are extended
to Mr. McKay on his appointment as
bank manager at Braidwood.

South Australia

Beulah Road (G. W. Wood). — Church
has enjoyed fellowship with many
visitors. Services continue to be well
attended and assistance of H. Ray-
mond (violinist) on Jan. 22, and re-
cently formed choir have been greatly
appreciated at evening services. B.S.
did not close down over holiday
period, and at annual teachers' meet-
ing, F. Fisher was re-elected supt.,
and R. Molloy, sec. Visiting speakers
during Jan. were J. Styles (C.O.B.)
and M. A. Coombs (Maryborough,
Vic.). Several working bees have been
held during last two months, and
now the long-awaited shed is being
erected. Attendance at prayer meet-
ings has been very good and a keen
interest is maintained as Revelation
is studied.

Croydon (W. N. Bartlett). — On
Jan. 15, first youth tea was held for
1956. Good number of Y.P. enjoyed
fellowship. John Beaumont presided
at tea, and Barbara Hoskin took the
evening service, our own pastor
preaching. This was followed by
after-church fellowship, at which A
Christian in Politics was screened.
There was one decision at the ser-
vice.

Kilburn (H. G. Norris). — T. Pen-
hearow spoke at morning service on
Jan. 22. B.S. has resumed after four
weeks' holiday break, and four new
scholars have been enrolled. During
morning service on 29th, Mr. Norris
spoke word of farewell to Miss Dorothy
Nachett, who goes to teach at Balak-
lava High School. Kinder dept.
presented her with book and bouquet,
and J.C.E. also made presentation.
She will be greatly missed. Recent
welcome visitors included W. Francis
and son (Naracoorte), Mr. and Mrs.
Young and family (Mt. Hill), Mr.
and Mrs. Simpson (Wudinna), Mrs.
Smith (Hawthorn), Mr. and Mrs. W.
Maddern (Serviceton).

Moonta-Wallaroo circuit (B. W.
Manning). — During school holidays,
church has been greatly cheered by
car loads of visitors. Farewell social
was tendered Mr. and Mrs. Thoday,
who leave shortly. Mr. Doley made
presentation on behalf of church and
guild. A surprise presentation was
made to Mr. Doley, who for years
has borne burden of the work.

Norwood (P. C. Woolford). — Two
people made their decision at evening
service on Jan. 1, and both were
baptised and received into fellow-
ship on evening of 8th. Attendances
have been good over holiday period.
B. Roberts (Woolwich) was speaker
at morning service on 22nd. Mrs.
Dalwood, one of our oldest members,
has received Home call.

Ungarra (A. B. Titter). — Christmas
and New Year services were appre-
ciated by all. Appreciated messages
were given by G. Rose and R.
Chamberlain, on their working holi-
day from Glen Iris. Preacher and
family are on holiday, and local
speakers are conducting services. New
B.S. and youth hall is nearing com-
pletion. Attendances at C.E., B.S., and
church services have been good.

Aligate Valley-Stirling (R. Graham).
— Annual business meeting at Valley
was well attended, with excellent re-
ports. R. Long and E. Golding were
appointed elders, and L. H. Walters
deacon. 88th church anniversary of
Stirling was observed on 22nd, with
fine messages from S. Neighbour and
R. Graham. At night, Valley choir
rendered three items. Rest Home ap-
peal amounted to £13. J.C.E. at
Valley, under leadership of Mrs. Long,
has gained 12 members during year,
and has done a great work.

Hindmarsh (J. E. Shipway). — A
number have been on holidays, but
are now returning. Feature of gospel
services is number of Y.P. attending.

B.S. work is settling down for 1956. Mrs. R. Price has returned home from hospital. Brian Russell has returned after twelve months abroad in England.

Nailsworth (N. Gavros). — During preacher's vacation, local brethren have addressed church—A. Rebbeck, R. Gaskin, N. Oxenbury and A. Lambert. Attendances have been affected by youth camps and holidays generally. Auxiliaries are now resuming after recess. Men's Fellowship listened to an interesting address by C. R. Stock at January meeting. Mr. and Mrs. Gavros visited Victoria for their holiday.

Victoria

Boronia (C. L. Smith). — Average number breaking bread in 1955 was 85. On Jan. 15 F. Byatt was speaker in morning, and J. J. Dedman in evening, after which churches combined for film, *This road we walk*. Speaker on 22nd was R. H. Carden (N.Z.). On 25th, a social evening was held to farewell Sister Gwen Batterham. Church is supporting local committee opposing extension of liquor hours.

East Malvern (R. N. Gilmore). — Attendances have been well maintained over holiday period. Mr. and Mrs. T. W. Smith have moved to Forest Hills, and are greatly missed. David Ryall has received congratulations on winning scholarship to England to study electrical engineering. Church is playing active part in opposing extension of liquor trading hours, N. F. White being elected president of local "Vote No" committee.

Frankston (E. Sanders). — Attendances were very high during holiday period, there being 94 present at morning service on Jan. 22. Many visitors have attended. Recently formed K.S.P. club is functioning well. Church anniversary was held, preceded by a successful dinner, catered for by ladies. R. Bolduan (Cheltenham) was guest speaker.

Hamilton (R. W. Saunders). — During preacher's absence at Hall's Gap Youth Camp, and later on holidays, speakers were T. Rivett, V. Quayle (broadcast), T. Davey, R. McPherson and R. Goudie. B.S. resumed after three weeks' recess. On Jan. 15, Mrs. R. McPherson showed film slides to B.S., depicting work at Norseman, W.A.

Harcourt (G. W. Barnett). — B.S. has re-commenced after holidays. Local brethren conducted morning and evening services in absence of preacher and family on holiday. One B.S. scholar has been received into fellowship.

Pyramid. — G. W. Barnett (Castlemaine) spent a few days in the area,

conducting meetings and visitation. He addressed prayer meeting, C.E., B.S., and Sunday services, and also screened films of aboriginal mission work in W.A. A young man made his decision at gospel service, and Mr. Barnett later returned to conduct baptismal service. On Jan. 22, a tape recorded sermon was played by John Broad, who had recorded farewell sermon of R. Banks (Swan Hill).

Springvale (G. A. Grainger).—Two enjoyable evenings were spent when kitchen teas were given to Miss E. Aldridge and T. Brabham on Jan. 12, and Miss M. Butson and D. Beanland on 24th. J. K. Bond (Wembley Park, W.A.) was speaker at gospel service on 29th. Mr. and Mrs. Bond and family are holidaying in and around district. Y.P. visited 3KZ to join in recording C.E. programme on 31st.

Wangaratta (R. J. Anderson). — Mr. and Mrs. I. Edwards (nee Dinning) were farewelled prior to taking over State School at Malla-coota, Vic. Preacher and family have returned from holiday. Services during his absence were taken by A. Jackel and R. Ellis. Church is strongly represented in local Stick to Six campaign, with Mr. Anderson as sec., B. G. Benson treas., and several others as canvassers. Church continues to support Benalla by providing speakers each fortnight. Many visitors have been welcomed over holiday period.

Warragul (M. D. Keatch). — Attendances have been maintained through holiday period, with a number of visitors present, among whom were Mr. Warmbrunn and Mr. and Mrs. H. R. Coventry. On evening of Jan. 22, Mr. Coventry showed very fine color slides of Jubilee Celebrations on our Indian Mission Fields. C.Y.F. commenced year's activities with visit to Cowes. Y.W.F. has been commenced. Mr. Keatch's ministry is very much appreciated.

Castlemaine (G. W. Barnett). — During preacher's vacation, speakers were Messrs. Houston (Bendigo), Reid, Brierly (Methodist), and Higgins, also Mr. Griffith (Norseman), who showed slides of work there. Four girls were baptised and received into fellowship, and another girl was baptised on Jan. 29. Mrs. A. Clark has been ill and Mrs. W. Hall and Margaret Walters are in hospital. A number of visitors have been attending services. W. Johnston conducted mid-week service on 30th. Sympathy is extended to Mr. Parkinson in the loss of his wife, who was a very faithful member.

Echuca (C. E. Watson). — Attendances are returning to normal after holiday period. Feb. will be known as Loyalty month, when all members

will be encouraged to attend services. Plans for year's work will be presented. Preacher is leading helpful study of Acts at prayer meeting. Youth groups enjoyed picnic at Lake Boga on A.N.A. holiday. All auxiliaries are commencing activities. Preacher is doing excellent visitation work.

Lygon-st., Carlton (L. G. Burgin).— Preacher and family have returned from holidays, and as Mr. Burgin enters his third year of ministry, church is in great heart. Members are gradually returning after holiday period and all departments are resuming. A number of members are very sick, and thoughts and prayers are with them. Fellowship of many country and interstate visitors has been enjoyed. W.M.B. initial function, before resuming normally, was held at Melbourne Botanical Gardens, and a day of companionship was enjoyed by a goodly number. A young married woman made her decision at gospel service on Jan. 29.

Glen Waverley. — Oakleigh brethren have taken most morning services, and M. Symes gospel services. On past three Sundays, Mr. Thompson (Springvale) has been morning speaker. Mr. and Mrs. D. D. Stewart were welcome visitors at gospel service on 29th. Church is grateful to Oakleigh church for gift of a president's chair and £18/10/-, this being their second monetary gift to us. Hymn-board, made and donated by Frank Dunk, is in use and much appreciated by members. B.S. has resumed after holidays.

Oakleigh (J. W. Lewis). — During preacher's vacation, local brethren have conducted services. On Jan. 15, R. McCue (Vic. Local Option Alliance) was guest speaker, and evening service was taken by H. Miller. Speakers on 22nd were S. Fordham and B. Donan, and on 29th, B. Donan and H. Farmer. Church was pleased to welcome as visitors to service, Conference President and Mrs. Huntsman on morning of 29th. Guest soloist at gospel service on 29th was J. Perrin (Murrumbeena Baptist). Major project of church for 1956 is remodelling of school hall and provision of new up-to-date kitchen.

Brighton (C. G. Taylor, B.A.). — B.S. "Promotion Day" on Jan. 29 was shared by number of visitors. Many parents and friends enjoyed picnic at Mt. Evelyn with B.S. members on 30th. Meetings have been well attended. C.Y.F. resumed in mid-Jan., with Sunday and Tuesday meetings. L. J. Price is making speedy recovery from injuries received in car accident on 26th. Misses H. Peirce and C. Strahan were operated on for appendicitis on 26th, Miss Strahan being later moved to Fairfield with suspected jaundice.

Open Forum

"PROPOSED HEALING MISSION"

In a recent article, "Proposed Healing Mission" (6/12/55), John L. Reid seems to treat with disparagement the idea of Divine healing. He speaks as though there could be no relationship between Divine healing and the preaching of the gospel, but surely this brother knows that, in the N.T., these two things are inseparable. I take it that he accepts without question the healing miracles of our Lord; surely he does not doubt that the disciples possessed the gift of healing, nor can he fail to see that this gift was much in evidence in the early Church, and the Church exercised a vital healing ministry until well into the third century. The recognised procedure for physical healing in the early Church may be found in the Letter of James (5: 14, 15), written almost at the close of the apostolic age for the guidance of the Church in future ages.

There is not the slightest evidence from the N.T. that this gift of healing (1 Cor. 12: 8-28) was only for that age, as so many have claimed. The evidence is all to the contrary (Mark 16: 15-18).

Our brother must know something of the work being done along these lines today by men like Leslie Weatherhead and his intercessory healing services; F. L. Wyman, Rector of St. Paul's, York; Frank Uttley; Dr. Arthur Pool, Physician Superintendent, The Retreat, York; Dr. Christopher Woodard, a Harley-st. specialist, and others who are exercising a valuable ministry of Divine healing in both England and America.

We, who for so long have pleaded for the restoration of the N.T. Church on the basis of the N.T. teaching, need to realise that that implies something more than baptism and the weekly observance of the Lord's Supper. Among other things, if we are true to our plea, we are bound to restore Divine healing through the spiritual preparation of prayer and

faith, to the place which it occupies in the N.T.—F. B. Burt, Doncaster, Vic.

"THE RETURN OF OUR LORD"

I wish to correct an impression which may be taken from a comment made in W. J. Caspersonn's letter which appeared in the issue of January 24. I refer to the paragraph: "Instead of simply presenting a list of different opinions concerning the Lord's return, I want to know why our Colleges don't give a definite lead, and, like the prophets of old, declare, 'Thus saith the Lord.' It seems to me that our desire for unity at any price is robbing us of a strong pulsating message that would meet the need of the day."

Let me make it very clear that in our Federal College at Glen Iris the clear Scriptural fact of the Second Advent is taught by all teachers. We all know that around this fact various theories have gathered, and opinions vary. These theories are presented to students in addition to the teaching of the fact, and in loyalty to our

(continued col. 1, page 77)

MARRIAGE

MARSH—RUSSELL. — The marriage of Margaret Rosalle, elder daughter of Mr. and Mrs. C. H. Marsh, Port Pirie, and Lester David, younger son of Mr. and Mrs. W. A. Russell, Forestville, was celebrated on Jan. 14, at Church of Christ, Port Pirie, S.A. W. A. Russell officiated.

APPROACHING MARRIAGE

MORFEW—SEARLE. — The marriage of Linda Alma, youngest daughter of Mr. and Mrs. L. W. Morfew, 261 Tyler-st., Preston, to Norman William Allan, eldest son of Mr. and Mrs. J. E. Searle, 9 Bolden-st., Heidelberg, will be celebrated on Saturday, Feb. 18, 1956, at 4 p.m., at the Church of Christ, High-st., Preston. Mr. J. E. Searle will officiate.

DEATHS

SEMKEN'S. — On January 22, 1956, at Perth, W.A., Mary, widow of the late J. C. Semkens, Cottesloe, W.A., beloved mother of Les (dec.), loving sister of Mrs. Whittington (36 Elphingve., Hawthorn) and Mrs. Laidlaw (7 Bridges-st., Glen Iris).

"Rest, sweet rest."

SMITH. — On Jan. 24, 1956 (suddenly) at 1052 Nepean Highway, Highett, Ellen Mary, loved wife of the late Frank E. J. Smith, and loved mother of Percy, Hazel and Morrice (all deceased), loved daughter of the late Charles and Mary Brough.

"Peacefully sleeping."

IN MEMORIAM

GILCHRIST. — Treasured memories of William Henry, our dear husband and loving father, who passed to higher service, Feb. 5, 1954. "Resting in the arms of God's infinite love."

—Inserted by his loving wife and children.

JENKIN, Linley. — Memories of my loved husband and dad, called Home, Feb. 10, 1950, to the Mansions prepared for him, leaving the fragrance of life made beautiful by loving deeds.

—Florence, John and Pamela.

JENKIN. — Treasured memories of our eldest son and brother, Linley, who passed to higher service on Feb. 10, 1950.

"Thine eyes shall see the king in his beauty."

—Inserted by his loving mother, father and family.

NICHOLS. — Treasured memories of my dear husband, and our darling pop, James William, who was called Home, Feb. 9, 1955.

—Ever remembered by his loving wife, also Beryl, Charles, Dorothy and Gwenth, "St. Leonards," Edgar-st., Glen Iris.

WHITE. — Treasured memories of George Morrison, beloved husband of Popsy, loved father of Joe and Roma, called to higher service, Feb. 3, 1953.

"Some day we'll understand."

ENGAGEMENTS

KEAVY—FISHER. — Mr. and Mrs. F. E. Keavy, Newtown, Geelong, are happy to announce the engagement of their only daughter, Rosemary Joan, to Collin Frank, youngest son of Mr. and Mrs. A. J. Fisher, Adelaide (recently Perth).

ROGERSON—WEIR. — The engagement is announced of Marlon Cecily, youngest daughter of Mr. C. Rogerson, and the late Mrs. I. A. Rogerson, 131 North-rd., Reservoir, to Ronald Charles, eldest son of Mr. and Mrs. T. V. Weir, 10-Shakespeare-ave., East Preston.

The Bible's Answer to the World Council of Churches

By Representatives of the International Council of Christian Churches

Saturday, Feb. 11, 7.30 p.m.

LOWER TOWN HALL, MELBOURNE

Dr. K. R. Kinney and Dr. Carl McIntire

Sunday, Feb. 12, 8.15 p.m.

SWANSTON-ST. CHURCH OF CHRIST

Dr. K. R. Kinney and A. F. Ormeo

Wednesday, Feb. 15, 7.45 p.m.

ASSEMBLY HALL, COLLINS-ST.

Dr. H. C. Slade and Dr. Carl McIntire

Hear facts all Christians should know

position as a people, students are taught that in matters of theory and opinion there must be liberty. One's opinion about a particular theory must not be confused with the fact, and presented as the gospel.

Furthermore, there is no advocacy in Glen Iris of unity at any price, but a clear presentation of our historic witness for unity through restoration, while at the same time endeavoring to understand the positions of others, that in fellowship, humility and sincerity we may together know the truth and obey.

I am sure that what I say concerning Glen Iris is true also in the New South Wales College at Woolwich.—E. L. Williams, Glen Iris, Vic.

The first ecumenical conference on social questions ever to be held in Latin America met from Nov. 15-19, 1955, in Sao Paulo, Brazil. The forty delegates studied the report on Social Questions of the Evanston Assembly of the World Council of Churches, and considered the responsibility of the Evangelical Churches in Brazil in the present social situation. That such a discussion was timely was indicated by the fact that the conference was delayed owing to political disturbances in Brazil. It was decided to set up a Department on Church and Society, with working committees on (1) education for political responsibility; (2) work with the industrial proletariat; (3) rural problems.

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February 7, 1956

Beginning Our 50th Year

College of the Bible
INAUGURAL SESSION

will be held in the
Lygon-st. Chapel
on

Monday, February 20, at 8 p.m.

Speaker:
Frank C. Hunting, of Dawson-st.,
Ballarat

Music by the C.E. Quartet

Join with us in this great brotherhood meeting of the College's Jubilee Year

Note: Informal opening session of the College on Wednesday, February 15, at 9.30 a.m. Visitors gladly welcomed.

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preaching the Word
and translating it
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Luba-Katanga

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Tuesday, February 28, at 8 p.m.

Chairman:
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Charles Durman

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Sunday, February 19

68th Church Anniversary and
Commencement of ministry of
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11 a.m., Induction Service
Speaker: F. T. Morgan.

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

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Coming Events

BOWRAL, N.S.W.

OFFICIAL OPENING OF NEW
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Saturday, February 25

at 2.30 p.m.

President: A. W. Stephenson

Official opening: E. C. Hinrichsen

Soloists:

Misses Fay and Joy Edmonds,
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Official tea, Bowral School of Arts,
5.30 p.m.

All welcome, admission, 3/-
Make a party from your church to
see our beautiful town and this lovely
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South Yarra Church

HOMECOMING SERVICES

Sunday, February 26

11 a.m.,

Speaker: Russell Baker

Soloists: Mrs. C. G. Taylor

3 p.m.,

P.S.A. Service

Speaker: R. H. Barnes,

Supt. and Sec., Melb. City Mission

Soloist: Lawrence Cowan

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7 p.m.,

Speaker: R. V. Longthorp

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1956

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Preaching appointments

On Sunday, February 12

11 a.m.,

Noone-st. Mission, Clifton Hill, Dr.
McIntire; Reformed Church, Albert-
st., Melbourne, A. Warnaar; Paisley-
st. Baptist Church, Footscray, Dr.
K. R. Kinney; Swanston-st. Church
of Christ, Melbourne, Timothy Tow;
Cidwood Hall, Moonee Ponds, R.
Mazierski; St. Kilda Baptist Church,
Dr. H. C. Slade; Spring-st. Mission,
A. F. Ormeo.

7 p.m.,

United Gospel Mission, Dr. Carl
McIntire; Swanston-st. Church of
Christ, Dr. K. R. Kinney; Aberfeldie
Baptist Church, Timothy Tow; Mald-
stone Church of Christ, R. Mazierski;
Paisley-st. Baptist Church; Footscray,
Dr. H. C. Slade; Bentleigh Church of
Christ, A. F. Ormeo.

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OBITUARY

Nell Hall.

The sudden Home call of Mrs. Robt. Hall on Dec. 20, at Kurri Kurri Hospital, N.S.W., at the age of 72 years, was sadly felt by her kinsfolk, fellow members, and friends in the district. Our sister made her stand for Christ 55 years ago in the Bedlington Church of Christ, Northumberland, England. She left for Australia in 1923 and met with the church at Chatswood, then later with Kurri. Mr. Hoffman, of Georgetown Church of Christ, conducted the funeral service. To her husband, Robt., and others who mourn her passing, we tender the profoundest sympathy of the Kurri church.

Mrs. Alice M. Parkinson.

As Miss Alice Stead, Mrs. Parkinson came to Castlemaine, Vic., from Geelong 37 years ago. Since then she has been actively interested in the church here. Her faithfulness has been an example, particularly to the young people, among whom she was for many years a leader. As a B.S. teacher and Y.W.L. leader, Mrs. Parkinson gave splendid service. While connected with the Ladies' Guild, our sister served as secretary for about 14 years. Always ready to serve others, Mrs. Parkinson was connected with the Benevolent Home Committee, Red Cross, Kindergarten Committee, and Girl Guides. She was the secretary of the local Women's World Day of Prayer Committee when she passed away. Never in good health, she served in her fullest capacity; in later years she had suffered a great deal. An earnest conscientious prayer partner will be missed from the Castlemaine church.—G.W.B.

Mrs. Sarah Burns.

On Christmas Eve, Mrs. Sarah Burns passed away very suddenly. She was spending Christmas with her sister, expecting to enter the Christian Rest Home in the New Year. After the evening meal, she helped in the kitchen, and was expected in the lounge room by her sister, when it was discovered she had suddenly passed away. Our sister was baptised early in life and worshipped with the churches at North Adelaide, Grote-st., Henley Beach, and Unley, S.A. She came to Unley in 1920, when she married the late Robert Burns, and has been in membership there ever since. She was one of the most faithful members our Movement has had. In earlier years she was active in C.E. circles, and in this work helped and enthused many young people. In 1935-36, she was honored by being elected the President of the Women's Conference of South Australia. Her absorbing interest in Overseas Mission work, right to the end, was possibly stimulated by the work done by her sister, Miss Rosa Tonkin, in China. God

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gave her 90 years, and she packed them with enthusiastic service for him. She rests from her labors, but her works follow her. To her relatives who remain, we extend our deep sympathy. In our hearts are fragrant memories.—I.J.C.

Richard Blackburn.

The passing of Richard Blackburn will revive memories in the minds of many who knew him, both as preacher and friend. Educated in England, he visited America in 1911, where he joined our churches before sailing for Australia in 1912. He joined Lygon-st. church, Melbourne, under the ministry of Horace Kingsbury. From 1913 to 1922 he served in ministries under the H.M. Depts. of Vic. and S.A., and from 1922-28 at Broken Hill. Moving to N.S.W., the family linked up with North Sydney church, in a period broken only by a two-year ministry at Erskineville. In 1943 Mr. and Mrs. Blackburn accepted appointments as Supt. and Matron to the Dunmore Boys' Home, Pendle Hill, but Mrs. Blackburn's ill health forced resignation after 4½ years' service. With a return to health they accepted a similar position under the U.P.A., with whom they remained until their retirement from "Melrose" Boys' Home, Pendle Hill. They then visited Great Britain, and left for home again last year in charge of a party of English boys coming to join U.P.A. Homes in Australia. Just after leaving Colombo, Mr. Blackburn suffered a fatal heart attack, and was interred at sea. He is survived by Mrs. Blackburn, two sons and two daughters. L. Barker conducted a memorial service in the Pendle Hill chapel. Love and sympathy are extended to his wife, family and relatives.

Miss Rose Goodall.

Recently Miss Rose Goodall received the Home call. Her passing breaks yet another link in the early families of the church at Hindmarsh, S.A. As a young lady she was never the most robust in health, but was regular at the church services, and assisted in the work of the school. Following the death of an older sister, she went to live with Mrs. E. Jacobs, of Mt. Compass, another sister. Lately her general physical condition gradually weakened, until she quietly fell asleep in Christ. It is a blessing for her to be absent from the body and present with the Lord. She was laid to rest in the Hindmarsh Cemetery, Ralph Oke, preacher of Mt. Compass church, assisting the writer at the grave-side. Her relatives we bear up before the Lord in prayer.—J. E. Shipway.

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