

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Protestant Seminary Closed in Spain

The Executive Committee of the World Council of Churches meeting in Gilbulla, Australia, issued a statement, Tuesday, Feb. 7, protesting against the closing of the Union Theological Seminary (Protestant) in Madrid on Jan. 23.

The resolution passed by the Executive Committee says:

"Deeply disturbed by the news that the Protestant Theological Seminary in Madrid has been closed by the action of the Spanish authorities, the Executive Committee of the World Council protests against this most serious infringement of religious liberty, which, at the very time of Spain's entrance into the United Nations, contradicts the Universal Declaration of Human Rights and the principle of respect for the rights of religious minorities."

The Executive Committee has instructed the General Secretariat of the World Council of Churches and the Commission of the Churches on International Affairs to take all appropriate steps "to secure continuation of the theological seminary, which performs an indispensable service for the Spanish Protestant churches."

According to recent reports from Spain received in Geneva, Spanish Protestants have not yet been allowed to see the order of the Ministry of the Interior, under which Spanish police closed the Seminary on Jan. 23. The police acted under a written order of the Ministry, 28/11/55.

The police record, describing in

detail the actual procedure by which nine of the principal rooms of the Seminary were sealed, states that the Minister ordered the institution, in all its departments, closed because it was operating "without authorisation." The police warn that grave responsibilities will be incurred by the Seminary administration if the school "continues to function in other buildings without authorisation."

The Spanish Protestant leaders have responded, in their petition for permission to resume Seminary operations, that the Seminary has been operating in its present form "from 1947 until this day with manifest, tacit, official consent." This theological centre, established in the south of Spain as an Irish Presbyterian foundation, has never before in its 73-year history been closed by the government.

In 1928 it began to operate in its present quarters in Madrid, as an interdenominational school. Its work was interrupted a decade later by war conditions, but not by government order. The casual reference in the police record describing the sudden closing of the Seminary rooms, is the first indication to the Seminary that it needed authorisation for its work.

Well known to the various Spanish governments since 1883, the Seminary was investigated by the police at the time of its re-opening, with ecumenical support, in 1947. The government rationing office at once provided it with the ration cards indispensable

to its existence. Neither then, nor during frequent police visits in the ensuing nine years, has the question of government authorisation ever before been raised.

The Spanish Protestant churches, it is reported, consequently regard the recent closing as an abrupt and unwarranted act, menacing what they regard as their meagre rights under the present Spanish Charter. They argue in their petition to the Minister of the Interior:

"The tolerance accorded or conceded us by Article 6 of the Spanish Charter implies necessarily the existence of Spanish Protestant pastors, and, therefore, of an institution which prepares for such a ministry.

"Even that private worship which is explicitly and positively authorised under the Charter would be impossible without the existence of these pastors.

"The legal fact of open chapels and churches—in considerable number—requires a theologically trained pastoral ministry to guide the congregations of the above-mentioned churches and chapels."

The petition, dated Jan. 24, is signed by the heads of the Spanish Evangelical Church and the Spanish Reformed Episcopal Church, Dr. Manuel Gutierrez Marin and Bishop-Elect Santos Molina. The Spanish Evangelical Church is a member of the World Council of Churches, and the Spanish Reformed Episcopal Church is closely associated with it in various ecumenical projects.

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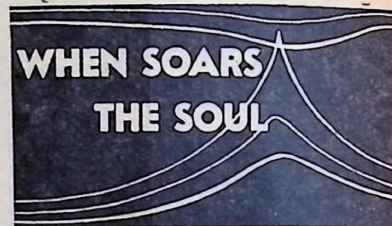
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



When you pray, don't rattle off long prayers like the pagans, who think they will be heard because they use a lot of words. Don't be like them. After all, God, who is your Father, knows your needs before you ask him. Pray like this—"Our Heavenly Father, may your Name be honored; may your Kingdom come, and your Will be done on earth as it is in Heaven. Give us today the bread we need. Forgive us what we owe to you, as we have also forgiven those who owe anything to us. Keep us clear of temptation and save us from evil."—Matt. 6: 7-13 (Phillips).

The strange word translated "daily" in "Give us this day our daily bread" is found nowhere else in the New Testament, and until quite recent times it was unknown to scholars in any other Greek document. More recently it turned up in a rubbish heap in Egypt, in a manuscript which was evidently a housewife's account book. This has enabled us to gauge its meaning more correctly. It would appear that it means something like "ordinary bread." We are not to pray for the cakes and fancies, but for the ordinary bread, which is "the staff of life." Our Lord does not ask us to pray for either wealth or poverty, though they may come and both be used to the glory of God. But we are not to pray for them. We are to pray for the ordinary bread, and to recognise that it comes from his bounty. . . . We are really praying that God would put it into our hearts not to be slackers, not to evade duty and responsibility, not to be so concerned with our "rights" that we forget "duties." . . . At the same time, it is a prayer which recognises that God alone can provide the sustenance by which we live, and banish carping care, slothful ease and lustful greed. —William Robinson.

Let me do faithfully thy work,
And duly pray;
Let me be kind in word and deed,
Just for today.

THE AUSTRALIAN CHRISTIAN

MISSIONS AND HEALING

As our correspondence columns have shown, and as is clear from further contributions in this issue, the Oral Roberts missions in Sydney and Melbourne have roused much speculation and some confusion. The deplorable hooliganism which brought the Melbourne campaign to an abrupt close has only added to the confusion in some minds.

We had no opportunity of hearing Mr. Roberts or seeing him at work, and hence have nothing to say about him personally. But we are strongly opposed to public so-called healing missions.

Firstly, there is no Scriptural warrant for them. Much is made of James 5: 14, though it is well to note the whole context and to read from v. 13 to v. 16: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Clearly, these glowing words indicate a faith in divine healing which we cannot ignore. But there is no parallel with the methods of modern public healing missions, with their parading of human suffering, and their tendency to heighten the power of suggestion to a dangerous degree, drawing some "who want a sensation much more than they want God."

Secondly, we deplore public healing missions because of their effect on those who come for healing, and go away disappointed, and sometimes embittered, with their faith in God imperilled. They are left with the inference that they lacked sufficient faith for healing. But there is evidence that, not only do folk of splendid faith remain unhealed, but also some, with little or no faith, are healed. Is God, then, capricious? What of the words, "The prayer of faith shall save the sick?"

We must see those words against the background out of which they were written. Even with our limited knowledge of New Testament times it is quite obvious that the prayer of faith did not always save the sick, else we would never have known of Paul's "thorn in the flesh" and the moving answer of God, "My grace is sufficient for thee, for my strength is made perfect in

weakness" (2 Cor. 12: 9). Dr. Leslie Weatherhead, in his *Psychology, Religion and Healing*, concludes that "we may work on the assumption that God's perfect intention for everybody is perfect health of body, mind and spirit. But when the question is asked whether this is God's intention under all conditions, it must be made clear that in some circumstances to choose health is to choose the way of selfishness, and to choose suffering is to choose the way of self-sacrificing service."

Meanwhile, there has been in all the Churches renewed interest and study of this matter, with a growing conviction that "it is the will of God that sick folk and their friends should both pray, and also use such means as are available (medicine, doctors, etc.), regarding them as God's instruments" (A. Rendle Short). While in London I heard Dr. Weatherhead and Dr. Sangster lead their great congregations in intercessory prayers for the sick, naming them, and citing earlier congregational prayer for others, and the results. Let us use the best of modern science and surgery, but let us test out, much more than we have done, the power of intercessory prayer.

LETHARGY OR LIFE?

Dr. Kathleen Bliss, the only woman on the Central Committee of the World Council of Churches, was among the most significant of Australia's recent visitors. As a distinguished theologian, broadcaster and editor, this Anglican, who, with her husband, worked for a number of years in India with the London Missionary Society, faces the world and its present issues with a penetrating insight.

She told a meeting of women in Melbourne that it was thrilling to feel the life of the Younger Churches of the East. Minority movements though they are, there is a passion and vigor about them, sadly missing from the Older Churches of the West. "Where does Australia stand?" she challenged her listeners. Will we show the same reality and life as our geographically nearest Christian neighbors, or allow a deadening lethargy to rob us of our opportunity.

We are accustomed to sober questions about Australia's future political relationships with our near Asian neighbors; it is an even soberer thought to ask how much some of our fellow-Christians in these lands are shaming us by the quality of their Christian living and daring. The point is driven home by Mrs. Steward's story in this issue of "Operation Andrew" in Indonesia. Read it—imitate it!

Writing from Indonesia, GWENDA STEWARD (nee Beiler) gives thrilling local glimpses of

OPERATION ANDREW

"Andrew first findeth his own brother and bringeth him to Jesus."

One of the things that impresses a foreigner most when a "heathen" comes to the Lord, is the anxiety with which he immediately seeks out his friend, or his brother, to find him for the Lord.

One day there came to our home a young man who had worked in the padi fields. He was also a school-teacher, but he had come to show his thankfulness for the recovery of his mother after a rather extensive operation. He was extremely grateful, and my husband then told him how he looked to God to put his healing touch on the work of his hands. Then followed the privilege of telling this man of the Lord Jesus Christ, who was not only the Great Physician, but also the saver of souls, and the cleanser from sin. Quietly, the boy listened. He was astounded. "I have never heard this before," he said, and then he sat quietly by. Suddenly he looked up. "If this is for the whole world, why haven't we heard it before?" How would you have answered that question? We could only answer for ourselves, but not for others. He was amazed to think that Australians had known this good news for so long, and yet had never told his people of it. Oh yes, a few thousands have heard, but the rest of the 80,000,000 people of Indonesia have never heard it!

His main concern was to let others know. He was given an Indonesian New Testament and other little books that would help him to understand the Word of God, and each time he returned he wanted to talk about some verses and have them explained. He would not only do this, but he always brought someone with him, so that he could hear the good news. They delighted to hear the records of Gospel Recordings, and he took a gramophone and a set of records to his own village, and kept it there for one month, where he had it played continuously.

Newly-weds

Knowing that we spoke English, Mr. and Mrs. Siek came to our home to visit. He was the manager of a copra factory, and she a school teacher until she had recently married. She asked me if she could sit by me whilst I taught the children their school-work. She desired to perfect her English. Not liking to re-

fuse, but just wondering how I would get along, I said, "Yes," adding in a silent prayer, "Lord, if you have brought this, you undertake for me, for it won't be easy." The Lord undertook. She needed medical attention, and rest was the main item on the list of treatment. This brought us directly in contact with this couple, who continued to come to our home, each time hearing more of the love of God in sending the Lord Jesus to die for sinners.

But the thing that impressed itself on us again and again, was this fact. One Sunday morning they were accompanied by Mr. Siek's brother. "He is not a Christian," said Mr. Siek. "I want you to tell him about the Lord Jesus." On another occasion it was a Chinese school-teacher. "She wants to know of the Lord Jesus." At another time they brought a bank manager who had been staying with them. This man was a nominal Moslem, and Mr. Siek had tried to explain the way of salvation to him, but had also brought him down here to our home in the corner of the jungle, saying, "Will you please explain clearly to him about the Lord Jesus, for he has a great hunger in his heart to know the right way." The Word of God was brought out, and a time of explanation followed.

Seeking Them

Then there is Johannes, also a school teacher, who regularly brings folk to our home. "I wants you," he says, in his fairly good English, "to tell him about the Lord Jesus. He believes with his head, but his heart does not yet accept."

Then there is Rasikin, a university student, who came home to help nurse his sister, extremely sick with typhus and pneumonia — whilst sitting beside her in hospital, he continually read the Gospels given to him. His face glowed when we took his sister home quite recovered. "We must thank God for your sister's recovery," said my husband to the grateful family, "for she has been very, very ill." Rasikin sat beside his father on the verandah of the little Indonesian home, where we sat eating bananas 10 inches long. His father was reading the Javanese New Testament, whilst Rasikin possessed an Indonesian one. Tears glistened in the father's eyes, as he realised that the same good news was in the

Javanese rendering as in the Indonesian one. Yes, Jesus saves in every language. Rasikin returned to Jogjakarta, the university town. Recently we received a letter from him. "I am now brave (meaning he was not afraid) to tell all my friends about the Lord Jesus."

Moersid took the Gospel Recording Inc. gramophone and records to his kampong home so that his family could hear. They sat for four hours, on three consecutive nights, listening to the gospel words, and copying down verses to remember. They were astonished that they could read them in their own language from the Word of God. Moersid goes about his work at the hospital, where he works as a male nurse, singing away to himself, "Isa ada sobat kita" (What a friend we have in Jesus).

Yes, each one of them "Andrews" seeking out their own brothers, their friends, and relations to tell them of the wonderful news that Jesus died to save and to keep sinners. Are your lips sealed, or are you brave to tell your friends about the Lord Jesus?

News of China

Some Eastern States readers will remember the visit of Dr. and Mrs. Oswald Goulter in 1951, on their way to U.S.A., following long missionary experience in China. In a Christmas newsletter they wrote appreciatively of their co-workers on the faculty of Phillips University, Oklahoma, and the international students who frequently visit their home, coming from Malaya, India, Japan, P.I., Hong Kong, Formosa, Korea, Palestine, Switzerland, Scotland and Greece. Concerning news received indirectly from behind the "Dragon Screen" in China, they say, "Many churches in the cities and large towns continue their services and even increase their membership, provided they render Caesar what he demands. . . . A little magazine, called the Christian Farmer, tells of the re-opening of several rural churches since the completion of the land redistribution programme. The Chinese Bible Society has continued its work in Shanghai, as have some Christian book-shops. A large quantity of Bibles in Mongolian have been distributed in north China from Hong Kong."

THE AUSTRALIAN CHRISTIAN

46 Years' Service with Church

New Buildings in 1955

The churches at Ormond, Ringwood and East Kew opened new chapels, and the Ivanhoe school is almost completed. In addition to this work financed by the Church Extension Department, the Campbell Edwards Trust assisted the churches at Tootgarook and Glen Waverley to erect their first building. The church at Northcote has commenced building on its new site in Bastings-st., Northcote.

New Sites for Extension

Land has been purchased for the Aborigines' church at Shepparton, for a new cause at Kangaroo Flat (Bendigo), and for a manse at Morwell. The churches at Hartwell and North Essendon have secured sites for further extensions.



East Kew Chapel

Trusteeship

The churches at Northcote and Hamilton have appointed the Properties Corporation as trustees for the respective properties. This further reduces the number of properties not held in trust by the Corporation. In the past three years quite a number of churches have responded to the Conference appeal that all churches with property held by individual trustees should consider the transfer of the property in perpetuity to the Properties Corporation, to be held on behalf of the brotherhood.

"Pool" Fund

Following the 1955 Conference, representatives of the Departments involved in the Church Location Council discussed ways and means of implementing the Conference resolution regarding the use of titles made available by churches for the purchase of land in new areas. The Conference Executive requested the Properties Corporation to administer the fund to be raised for this purpose. Discussions have taken place

Extension IN VICTORIA

with our bankers on several occasions, regarding the raising of a special fund on overdraft in accordance with the Conference resolution. Present credit restrictions are holding up progress, but we are hopeful that in the near future a favorable decision will be received.

THREE WAYS YOU CAN HELP

(1)
Make an offering on March 11.

(2)
Join the "500" League.

(3)
Invest your savings in
Properties Corporation Debentures.

Interest rates:

5 years — 3½%

10 years — 4¼%

For deposits at call

(No debenture) — 3½%

All enquiries, with the exception of insurance, should be made to the Secretary-Treasurer: F. N. Lee, 430 St. George's-rd., Thornbury, Vic., phone JJ 3153; while all insurance business should be taken direct to the Chairman: R. Enniss, 64 Elizabeth-st., Melbourne, phone MF 8468.

Church Insurance

The Properties Corporation specialises in church insurance and attends to the insurance business for the great majority of the churches in Victoria. The commission from this business assists to meet our overhead expenses.

"500" League Raises £1,000

In the four years since the League was founded by the Corporation, it has raised the sum of £1,000, which has been distributed between ten

ANNUAL OFFERING Sunday, March 11

£2,000 REQUIRED

Serving the Brotherhood since 1910

churches that have erected their first building. This "extra mile" giving in Church Extension is being supported by nearly two hundred members, but there is need for many new enrolments before we can achieve our objective of 500 members who will contribute the sum of £1 to each church that opens its first new building. Enrolment forms appear on the back page of the folder now being distributed in the churches.

Loans to Churches Reach Record High

At Dec. 31, 1955, the Properties Corporation had advanced on loan the sum of £114,543. New loans granted in the past year amounted to £28,009. The existing low rates for interest have been maintained despite the general upward trend in the outside market. This is made possible by the splendid co-operation of



Ivanhoe Hall

members, churches and Conference Departments, that invest funds with the Corporation; by the liberal response to the annual offering in recent years, and to the income from insurance business.

Debenture Plan for Investments

The financing of churches for building has become a major operation in recent years. Loans to churches are of necessity on a long term arrangement extending over twenty years, if churches take full advantage of the time allowed for repayments. To help meet the need for a larger pool for financing this work, and to give some security to the Corporation in the matter of expiry dates for loans to the Corporation, the Debenture Plan was launched a year ago. Deposits can be made for fixed periods of 5 or 10 years at 3¼% and 4¼% respectively. Anybody interested in taking up debentures should use the application form on the back page of the folder now being distributed in the Victorian churches.—F. N. Lee, Sec., Properties Corporation.



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

Assurance to Alien Missionaries

Some far-reaching and important statements concerning religion in India were made recently by Indian leaders. In these days, when many irresponsible statements are made, it is heartening to have the mind of the Government stated in no uncertain terms. The following extracts are quoted from *The Times of India*, great English language newspaper (19/12/55):

NO INTENTION TO CURB FREEDOM

The President, Dr. Rajendra Prasad, assured foreign missionaries in the country today that the Government of India had "no intention of curtailing their freedom or come in the way of their mission."

Dr. Prasad, who was speaking at a function held here to mark the 1,903rd anniversary of the arrival of Thomas in India, said that Christian missionaries, Indian as well as foreign, were welcome to preach the message of Christ in this country.

The Government, he said, intervened only when it suspected that they were deviating from the correct path.

The President said that foreign missionaries should remember that Indians were generally neither suspicious of others nor fanatical. If the Indian people and the Government displayed suspicion, it should provide an occasion for the missionaries to do some heart-searching.

Dr. Prasad said: "I can give an assurance to all inhabitants of this country that we do not look for conformity of faith. What we expect is loyalty to the country, and not to any dogma or faith. As long as a citizen is loyal to the country, he has nothing to fear either from the Government or any other non-official agency."

EQUAL RESPECT FOR ALL

He added that the Government tried its best to give fair treatment to, and equal respect for, all religions. He was confident that some conflicts that arose here and there would not embitter the relations between the followers of different faiths. In this

context, he recalled that the Indian people had no bitter memories, even against the British, whom they had fought for decades. "I can claim that our relations with the British during the last 250 years were never so good and friendly as they are today. That is our feeling, and I hope the other party will reciprocate," he said.

The President stated that it was not an accident that Thomas, over 1,900 years ago, found hospitality in India. It was not an accident that the Parsis were warmly welcomed in India. It was also not an accident that Muslim saints came to be worshipped and revered by the Hindus. It was only in the fitness of things that Gandhiji owed as much to Christianity as to Hinduism in the shaping of his life and principles. He was doubtful if any Hindu was dearer to Gandhiji than the late C. F. Andrews and the late Mr. Rudra, both Christians.

OLDEST FAITH

Dr. Prasad said that he was proud of the fact that Thomas, one of the twelve disciples of Jesus Christ, came

to India before many countries of Europe were converted to Christianity. That proved that Christianity was one of the oldest faiths practised in India.

DISTINCTIONS DEPLORED

Pandit Govind Ballabh Pant, the Union Home Minister, said that it was a disgrace that some Indians should make any invidious distinctions against fellow Indians on the ground of difference in faith. The principle of secularism, which meant equal respect for all faiths, was enshrined in the Constitution. "If we fail to serve the Christians with the same fervor with which we serve the Hindus, we shall be unworthy of the principles which are embodied in our Constitution," he stated.

Pandit Pant said that Christianity had taken an Indian complexion. In fact, he doubted if the so-called Christian countries followed the teachings of Jesus Christ as well as India. Indians accepted without reservation the doctrines enunciated by Christ in the Sermon on the Mount.

Further Baptisms — Baramati

Following the report of last week concerning the group baptisms from the Boys' Home, word has now been received that five more boys have been baptised. Others are likely after further instruction.

H. HARGREAVES (Bendigo, Vic.) discusses the timely subject of

DIVINE HEALING

Most Christian people will be in agreement on two things: first, that the Holy Scriptures are "divinely inspired," and therefore true; secondly, that in answer to earnest prayer, God has mercifully intervened, times without number, to meet the physical, and other problems of his people. Indeed, we are exhorted "by prayer, and supplication, with thanksgiving, to let our requests be made Known to God" (Phil. 4: 6). This is the privilege of every follower of Jesus. In this approach however, our requests should be, at all times, subject to the will of God (1 John 5: 14).

There is great need today for a prayerful and careful study of what the Scriptures do teach, especially on this subject. It can be truly said, "All the Scriptures are for me, that I might profit spiritually, but all the Scriptures are not about me." A common claim, made by many so

called "faith healers" in support of their work, are words found in Exodus 15: 26, "I am the Lord that healeth thee." The incident recorded is the healing of the waters of Marah. Any Bible student should see at once that these words are part of a covenant, made by God with Israel. Obedience would bring freedom from disease. It was a conditional blessing. This is seen when we consider the fiery serpents, sent by God, upon a rebellious people (Numbers 21: 6). That this has no reference to the Christian dispensation is easily proved. Today, many saintly men and women, who are suffering physically, are an example of Christian fortitude, and unshaken faith, in spite of suffering. The well known Fanny Crosby maintained that her "physical blindness" opened up to her a unique avenue of service. Is it not also true that godless, and

evil-minded people, often enjoy robust health, clearly indicating that they are not included in the covenant of Marah?

In our Lord's gracious earthly ministry, miracles of healing revealed the compassion of God, but they were also necessary to "corroborate" Jesus' claim to be the divine Son of God (Luke 5: 24; John 10: 37-38). The conferring of power upon the apostles had a very definite major purpose. Miraculous signs would follow the preaching of the gospel, authenticating its divine character (Mark 16: 17). The

miraculous gifts of the Holy Spirit to the early Church had a similar objective. To insist that, without reservation, all the sick can be healed is contradicted by Scripture — Paul, Trophimus, and Timothy, all experiencing physical suffering.

In spite of much publicity, the sad fact has to be faced, that many go away from healing services, unhelped, deeply discouraged, and in real danger of losing faith. If physical suffering should come our way, why not humbly, and prayerfully, commit ourselves into God's

hands? If, in the wisdom of God, we have to experience the "trial of our faith," we can take heart from the knowledge, that behind it all, God is seeking to rid us of much of the dross of life; that our faith tried by fire, is precious to God. We may not understand some of life's problems, any more than Job did his. Like Paul, we may wonder why the thorn in the flesh is not speedily removed. It is possible that God's answer to us, may be similar to that which Paul received, "My strength is made perfect in weakness," "My grace is sufficient for thee."

Missionary Societies — The Ecumenical Spirit

The Work of the National Missionary Council of Australia.

The National Missionary Council of Australia is an integral part of the International Missionary Council. From its headquarters in London and New York this world organisation links together the missionary movements of the older Christian countries with the Younger Churches in Asia, Africa, Latin America and the Pacific.

Established as a result of the World Missionary Conference in Edinburgh in 1910, the International Missionary Council was stimulated by Conferences held in Jerusalem in 1928 and Madras in 1938. This world-wide Christian movement has grown to include Christian and Missionary Councils in 35 countries.

During the war years the I.M.C. was able to give practical expression to the reality of the world-wide Christian fellowship, rising superior to the demands of races and nations, and engaging in a total effort to help needy churches and missions. Amongst other services the I.M.C. was able, through contributions in America, and from other countries including Australia, to perform an urgent function in furnishing the means of carrying on Christian work which had become isolated because of war conditions.

The National Missionary Council of Australia has played its part in all activities of the I.M.C., including studies, support of Orphaned Missions, and maintenance of contacts with significant movements abroad.

Prominent among the activities of the Council are questions of aboriginal welfare, maintenance of fellowship with the world-wide missionary enterprise, the production of missionary literature, liaison on many features of missionary work in the Pacific, and home base organisation along the lines of missionary co-operation.

Aboriginal matters have been the constant concern of the Council, with the sponsorship of Aboriginal Sunday each year and with questions such as pensions, care of the aborigines in country centres, services on settle-

ments, and many other matters, receiving attention from time to time.

Matters touching on relationships of the Council with Asiatics have always been laid very much on the conscience of the Council and its members. Australian immigration legislation has been frequently examined and representations made to Government. Efforts have been made in co-operation with the Australian Council for the World Council of Churches to stimulate a sympathetic attitude towards Asian students in Australia; efforts were made, with some success, to induce the Australian churches to embark on an expansion of missionary activity in South-East Asia, while there is yet time. The needs of Indonesia have been the subject of frequent enquiry and consultation.

Missions in the Pacific have also been the concern of the N.M.C. Apart from the activities of the Pacific Christian Literature Society—a subsidiary of the N.M.C.—there have been questions relating to the South Pacific Conferences, the welfare of natives in New Guinea-Papua, housing of native workers in Port Moresby, New Guinea marriage laws, Indians in Fiji, New Guinea land policy, questions of higher education in the Pacific and other important matters.

The Pacific Christian Literature Society watches over the literature needs of the South Pacific. A new feature of the Society's work is the production of a pictorial magazine in simplified English for Christian homes; the bulk of the Society's efforts in the past have gone into the production of a periodical in simple English, the *Pacific Island World*. In addition, the Society has published many suitable booklets.

The National Missionary Council, representing as it does the missionary boards of all the well known Churches of Australia, provides an opportunity for Christian leaders engaged in missionary administration to have fellowship and conference together, and to

plan unitedly for activities which can appropriately be entered upon on that basis. Its value to the Australian Churches depends upon the degree to which their missionary societies and boards believe that missionary planning and fellowship on a level higher than denominationalism is desirable.—R. A. Hickin, Hon. Sec.

B.S. Olympic Rally

The recent Olympic Rally held by the B.S. at Bendigo, Vic., created such interest amongst scholars, teachers and friends that other schools may be interested in a few details.

A rally committee directed by B.S. supt., J. K. Martin, was responsible for its conduct.

Four teams, with captains, were chosen under color identification.

Colored lights showed progress in the race from Olympia to Melbourne on a large scale map mounted on a "peg board."

The Melbourne Olympic Committee was helpful in supplying interesting data and charts, which were prominently displayed.

The M.C.G. arena, with a backdrop of grandstand and Government House, was depicted in a show case.

Each week the event scene was changed.

Point allotments were for new scholars, special projects, attendance, with deductions for unpunctuality.

A social evening concluded the rally, when the losing teams entertained the winners.

The supt. penned the following lines for the occasion.—

With joy and confidence I'll run,
Until my Olympic race is won.
Looking to Jesus, I'm sure to win,
If in him my faith I pin.
I'll train my body to endure,
Habits temperate, thoughts that are pure.

I'll run the race with greater pace
If I have Jesus and his grace.

here and there

This is an urgent call for renewed prayers for missionaries and workers in our British Mission in India. Latest news is that the original charges against Keith Skillicorn, our Australian representative there, are to be dropped and replaced with a charge of murder.

A tent mission commenced on Feb. 19 at North Balgowlah, N.S.W., with J. Blankley and D. Tonkin as missionaries, Phil Cooper song-leader, and Les Donaldson, pianist.

A well-attended welcome was given by the church at Blackburn, Vic., to Mr. and Mrs. R. V. Amos and family on Feb. 3. The interior of the manse has been re-painted by men of the church. At the Mission Band's first meeting for the year, Mrs. Elliott, as president, warmly welcomed Mrs. Amos to the women's work. Young Women's Fellowship begins the year with Mrs. Beryl Robinson as leader.

Hon. R. K. Whately is to speak at the annual dinner of the Victorian Churches of Christ University Association at Lygon-st. hall on Tuesday, March 13. The names of students who have commenced courses at the University, teacher training colleges, pharmacy college and higher technical schools should be forwarded immediately to the secretary, D. W. Hibbert, 24 Rennie-st., Coburg, N.13. The Association meets twice a year to allow students to meet one another and have fellowship.

Mr. and Mrs. W. J. Davidson and family have been welcomed to the ministry of the church at Rockhampton, Qld. Mr. Davidson has been conducting morning and evening services at both North Rockhampton (one baptism) and William-st. (one decision). All auxiliaries have resumed, with T. J. Jones new B.S. supt. The church was saddened by the sudden passing of Sis. Cummins.

Miss Wendy Morris, of the church at East Malvern, Vic., was Humanities Dux of the MacRobertson Girls' High School, taking first prize in Latin, French and English, and sharing first prize in British History. At the Matriculation Examinations she gained three first class honors and one second class honors, and has since been awarded a Commonwealth Government Scholarship, a Secondary Studentship, a Senior Scholarship and

a half share in a University Exhibition in British History. Throughout the examination period she continued her normal church activities, without missing a service, and fulfilled her duties as "Alpha" in the Phi Betas, B.S. teacher and organiste, and pianiste for the Girls' Gymnasium. We congratulate her, both for her achievements and her example.

Over one hundred members of the Bordertown circuit churches, S.A., attended a crowded welcome home and pantry evening for Mr. and Mrs. Colin Thomas and family. After twenty years' missionary service in India, they plan to settle in the district for some time. After a variety programme, compered by C. Curtis, M. Lawrie (Kaniva, Vic.) extended a welcome from "over the border." J. E. Macdonald spoke on behalf of the Bordertown circuit, while Mrs. Curtis extended the ladies' welcome to Mrs. Thomas. Mr. and Mrs. Thomas both expressed appreciation of the welcome and the gifts.

Mrs. E. L. Williams asks all Victorians, and the ladies in particular, to note that the annual College of the Bible Garden Party has been brought forward a week, to Saturday, March 17, to avoid clashing with the Liquor Referendum polling day, when many church-workers will be assisting in the "No" campaign.

Melbourne churches who were hosts to various members of the W.C.C. Executive on Sunday, Feb. 12, report inspiring and challenging addresses. Our own churches at Balwyn, Brighton and Cheltenham had large attendances to hear the visiting speakers. The five after-church combined services held in Melbourne and various suburbs drew a total attendance of 5,000. Best attended of these were the meetings at the Melbourne Town Hall (2,000) and Brighton Town Hall (1,000—the largest united church gathering yet held in that city).

The singing of Sankey hymns is to be a special feature of the Bible Society's annual Victorian meeting this year, to be held in the Collins-st. Baptist Church, on Tuesday, Feb. 28, at 8 p.m. The Sankey Memorial Choir, under the direction of Lawrence Warner, will conduct this session. Commissioner Durman, of the Salvation Army, who is to preside on this occasion, is a Vice-President of

the Bible Society in Victoria, and has had long years of experience in Africa. This will provide a further point of interest in view of the fact that the speaker for the annual meeting is the veteran African missionary, John Alexander Clarke.

H. Hargreaves, of Bendigo, Vic., who recently retired from full-time ministry, writes that he was able to be present at a morning service for the first time for many months. We rejoice with him in that encouragement. A short contribution from him appears in this issue.

Foundations for the new building of the church at Northcote, Vic., have been poured, and completion of the structure is planned by September. The new site is on a high position adjacent to the main thoroughfare. The fall in ground level will enable a hall to be built beneath the chapel. The glassed-in entrance foyer of the chapel will incorporate a crying room. The main building will accommodate 200.

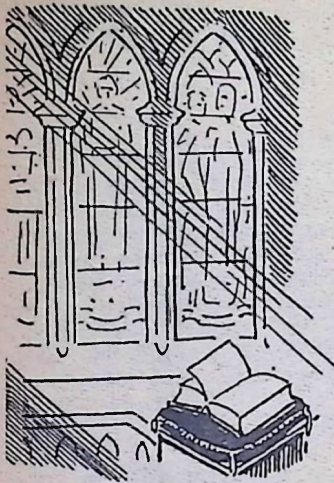
75th C.E. Anniversary Celebration

A series of meetings, organised by the Victorian C.E. Union to commemorate the founding of world C.E., was held in Melbourne from Feb. 10-13.

City business men sponsored luncheon at the Wentworth on the 10th, when 85 ministers from Churches of Christ, Methodist, Baptist and Church of England, enjoyed a happy time of fellowship in pleasant surroundings. Nicholas Hall was the venue for a basket tea and evening rally attended by 400 Endeavorers. Country delegations were present, and Bendigo Union portrayed a "model meeting." Items were rendered by the Carr Bros. (Geelong), and a series of picture slides screened depicting C.E. in action.

Fitzroy Gardens was the scene of a reunion on Saturday afternoon, 11th, many former Endeavorers meeting to indulge in reminiscences of past days. The evening rally, in the Assembly Hall, was attended by over 300, when guest speaker, T. G. Rees (National Y.P. supt), gave a challenging address on The race of life. Dulcie Gray (Thornbury C. of C.) was soloiste.

The concluding meeting was held in Collins-st. Baptist church on Monday evening, 13th, and took the form of a Citizenship Temperance Rally. Guest speakers were T. G. Rees and Dr. A. H. Wood (secretary-general, Methodist Church, A/asia). Celebrations were held in various country centres and Mr. Rees attended functions at Ballarat and Bendigo, arranged by District Unions in those cities.



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, March 4

OLD TESTAMENT

Isaiah 41: 10-20.

Summary.

Israel is assured of the tender care of the God who "will not forsake them," granting them strength and ultimate victory over their foes.

Explanatory Notes.

"the right hand of my righteousness" (v. 10).—R.S.V. has "my victorious right hand"; Gordon "my true right hand;" and Moffatt "my trusty hand."

"shall be as nothing" (v. 14). — "They shall become like an empty cipher, who war against you" (Gordon).

"thou worm Jacob" (v. 14). — Emphasising nation's insignificance without God—cf. Moffatt's "puny Jacob, petty Israel."

"Thou shalt fan them" (v. 16). — "You shall winnow them, and the wind shall carry them away" (R.S.V.).

"the shittah tree" (v. 19). — The acacia tree, while "the oil tree" is, of course, the olive tree.

Suggested Theme:

"SPRINGS IN DRY LAND"

Introduction.—How true of God in human life is the lovely promise of v. 18: "I will make the wilderness a pool of water, and the dry land springs of water." The Psalmist experienced the same truth: "When they pass through Wearyglen, fountains flow for their refreshing" (Ps. 84: 6, Moffatt).

I. THE PROMISE OF HIS PRESENCE is one such refreshing spring in a dry land. It is personal—"I am with thee . . . I am thy God" (v. 10); positive—the answer to all fear (vv. 10, 13, 14); persistent—"I will not forsake them" (v. 17).

II. THE REALITY OF HIS POWER is yet another spring in the

dry land of our own weakness — strengthening (vv. 10, 13); redeeming (v. 14); overcoming (vv. 15, 16).

III. THE FULNESS OF HIS PROVISION is a recurring spring to our need—provision for both immediate (vv. 17, 18) and future (v. 19) needs.

Conclusion.—With such a God life can never be a "barren land."

NEW TESTAMENT

Mark 11: 15-33.

Summary.

This passage begins with the vivid story of Jesus' expulsion of the money-changers from the Temple, followed by private teaching on faith, prayer and forgiveness, prompted by Peter's comment on the withered fig tree. Then comes his enemies' direct challenge to Jesus' authority, and the counter-question with which he met it.

Explanatory Notes.

"tables of the money-changers" (v. 15). — Foreign money had to be changed into Jewish currency for the paying of the half-shekel due to the Temple. But what had begun as a custom of convenience had led to corruption.

"that any man should carry any vessel through the temple" (v. 16). — Mark is the only Gospel writer who tells us of this "short-cut," forbidden by Jesus. Turner comments: "One sort of traffic naturally encouraged another, and the courts of the Temple, like the nave of Old St. Paul's in London, had come to be used by people carrying the apparatus of their daily business to and fro, as an ordinary thoroughfare."

"of all nations" (v. 17). — Only Mark retains this phrase from the prophecy. Note "My house shall be known among all the nations for a house of prayer" (Knox), and "a house of prayer for all the nations" (R.S.V.).

"scribes and chief priests" (v. 18). — Pharisees and Sadducees united against Jesus.

"astonished at his doctrine" (v. 18). — "Full of admiration" (Knox); "astounded" (Moffatt); "amazed" (Goodspeed); "his teaching had captured the imagination of the people" (Phillips).

"when even was come" (v. 19). — This is correct—R.V. and Phillips are wrong in translating "every evening."

"ye shall have them" (v. 24). — "We have too slight a faith in God's

love and in his ability to change both us and the world. There are indeed mountains that can be removed by prayer and dedicated faith, mountains of evil which block the coming of the kingdom. Instead of the faith that they can be moved, all too often we have the faith that keeps them from moving—a faith in mountains, in immovable stones, in the might of material forces. Such a pagan 'faith' in the unyielding obstacles of a status quo delays the kingdom."—Luccock.

"And Jesus answered" (v. 29). — "Our Lord refuses to be drawn into a premature declaration which might have provoked his immediate arrest before the time was come. And we may well believe that he wanted to give them still the chance of thinking out the whole situation" (Turner).

"they feared the people" (v. 32). — It was clear what the people thought of John, and the leaders dared not publicly dispute their verdict; yet to agree would be to admit the validity of his witness to Jesus. They were caught on the horns of a dilemma.

Suggested Theme:

"BY WHAT AUTHORITY?"

Introduction.—It was a crusading Christ who drove men to this angry questioning. Only a crusading Church can pierce through modern man's indifference and make him ask the same question. Where does our authority lie?

I. IN CONVICTION? — "Never man spake like this man." Jesus did not deal in half-truths. He believed what he said, and men knew it and listened. But a man can be convinced he is right—and yet be wrong. More is needed.

II. IN COMPASSION? — He was "moved with compassion." So must the Church be if it is to win men today. But people need more even than understanding.

III. IN COMMUNION? — Prayer must mean as much to the Church as it did to its Master. People look for the stamp of God on what we do and say.

IV. IN COMMISSION? — Jesus knew himself commissioned to a great task—judgment and salvation. "Even so send I you."

V. IN THE CROSS? — It is that "Man on the Cross" who claims our lives. There is his ultimate authority—and ours.

Conclusion. — Nothing could be too big for a Church with this authority!



INTERSTATE CHURCH NEWS

Discipleship

- V. Roznicki, H. R. Bennetts, Miss H. Powell, Kalgoorlie, W.A.
- Ann and Fay Turner, Northcote, Vic.
- Mrs. Roseman, and Graham, Mrs. Stevens, Mrs. Taylor, Jordanville, Vic.
- Bob Patterson, Sunshine, Vic.
- Ian Knight, Rockhampton, Qld.
- Rodney Page, Kilburn, S.A.
- Mr. and Mrs. Leadbetter and Barry, June Milne, John Lundeberg, Albert Park, S.A.
- Mr. Rodgers, Ted Dickenson, Hamilton, N.S.W.
- Misses Heather and Marlene Baker, Mr. and Mrs. Woods, Henley Beach, S.A.
- Graeme Haylock, Collingwood, Vic.
- Jennifer Hayes, Vivienne Hoskin, Irene Wardle, Naracoorte, S.A.
- Anne Santry, Lane Cove, N.S.W.

Membership

- Mrs. Bath, from York-st., Ballarat, to St. Kilda, Vic.
- Mrs. A. W. Norton, to St. Kilda, Vic.
- Mr. and Mrs. Parker, from South Yarra to Jordanville, Vic.
- Mr. and Mrs. Allen, to Jordanville, Vic.
- Mrs. Nielson, to Albert Park, S.A.
- Mr. Allan, to Albert Park, S.A.
- Mr. and Mrs. Clack, from Horsham to Drumcondra, Vic.
- Mrs. Ferguson, Mrs. Harward, from Fullarton, S.A., to Echuca, Vic.
- Mr. and Mrs. Jenkins and family, to Naracoorte, S.A.

Marriage

- Gladys Carr to William Giles, Latrobe-terr., Geelong, Vic.
- Valma Williams to John Dunsmore, Kalgoorlie, W.A.
- Judith Bishop to Arthur Morton, Hornsby, N.S.W.

Fallen Asleep

- Mr. Kayler-Thomson, Latrobe-terr., Geelong, Vic.
- Sis. Cummins, Rockhampton, Qld.
- J. A. Maloney, Kalgoorlie, W.A.
- Mrs. Sorrell, senr., Rockdale, N.S.W.
- Mrs. Blackmore, Box Hill, Vic.

Tasmania

Devonport (D. P. Holloway).—Local brethren filled preaching engagements during absence of preacher on holidays. They were assisted by C. R. Edmunds (Invermay). Morning meetings at Devonport continue to be well attended. Sis. S. J. Bruton addressed church on Feb. 5 on mission work at Carnarvon and Norseman. E. O. Stevens addressed evening meeting. Church enjoyed fellowship with Mrs. Jordan, who is holidaying at the manse. Prayer meetings are fairly well attended.

Margaret-st., Launceston (C. H. J. Wright, B.A.).—Jan. averages were: morning, 71; evening, 60; communion, 83. Brian Snoxall will shortly enter C.O.B., and Kelvin Parry will go to Y.M.C.A. College, Sydney. During absence of preacher on annual leave, services were conducted by C. R. Edmunds, G. J. Foot, L. Bullock, E. Byard and R. M. Wilson. There were two confessions at gospel meeting on Jan. 22. Mr. Wright attended Preachers' Annual Retreat at Monbulk. Church is glad to welcome back Miss B. Gullidge from Melbourne. Promotion Day in B.S. was held Feb. 5. Most auxiliaries have recommenced activities for 1956. Y.W.F. meeting on 6th invited Invermay Y.W.F. to social evening. Recent visitors have included Mrs. Hensby (N.Z.), Mrs. Noble and Bruce Burn (S.A.), Mrs. C. Nicholls (Sydney), Miss Trudgian and Mrs. Potter (Brisbane). Youth Club held weekend camp at Badger Head over A.N.A. weekend. Colin Cripps was camp-leader, assisted by Mrs. J. Piper and Miss D. Allen.

Queensland

Mackay (D. H. Paddon).—Interior of chapel has been painted and improvements are being made to manse electricity. With members back from holidays, attendances are again increasing. C.Y.F. and B.S. have recommenced, with one new scholar for B.S. It has been decided to hold cottage prayer meetings once a month, in addition to weekly meetings in chapel. Excellent church offerings during recent weeks are most en-

couraging. Ladies' Fellowship recommenced on Feb. 1. Ross Nielson has returned to Brisbane for further studies, and Marie Langeland has returned to Blackheath College, Characters Towers. Mrs. Lambert is in hospital, and Mrs. Archer recently underwent an eye operation. Question box has been placed in chapel to receive questions, suggestions and requests. Preaching at morning services during Feb. and March is following plan of State Programme For Progress.

Western Australia

Kalgoorlie (F. H. Griffiths).—Many members are away on holidays, but I.C.E. and B.S. continue with depleted numbers. During absence of preacher, R. McKeich and O. Cannon brought messages. Mr. Griffiths, while at Esperance with his son, was able to help with building project at Wongutha Native Farm, being established by Rod. Schenk for expert farm training of native lads. Mrs. Dunsmore (nee V. Williams) was farewelled after gospel meeting, and presentation made prior to her leaving district. Minister and small group have been visiting natives on outskirts during Saturday afternoons and conducting services. Church has been saddened by death of J. Maloney, much loved member of church for over 50 years. Sympathy goes to his wife and family. H. R. Bennetts, who recently made his decision, has joined R.A.A.F., and expects to be stationed at Richmond.

New South Wales

Rockdale (A. B. Clark).—Very good meetings, both morning and evening, are being held. Y.P.C.E. Fellowship meeting, recently formed, is proving very successful. Boys' Club has been divided into junior and senior clubs. Morning speaker on Feb. 12 was Mr. Benjamin (Earlwood). B.S. had an open school for prize-giving day. Many parents and friends attended.

Hamilton (C. J. Mackenzie).—Attendances at all services are increasing as members return from holidays. Visitors have included Sis. Armstrong (Sydney), Mr. and Mrs. A. Morris and family (Fullarton, S.A.), former preacher at Hamilton, Mr. and Mrs. L. G. Read (Dandenong, Vic.), also a former preacher. Gospel service on Jan. 29 was broadcast over 2KO. Two have been received into fellowship. Members sympathise with Sis. Edgar in her recent bereavement. Women's Guild handed church a cheque for

£66/7/3. Sis. Bannister, an aged member, has taken up residence with her daughter in the Cessnock district. Mr. and Mrs. Randall are back into fellowship, slowly recovering after recent illness.

Lane Cove (E. W. Roffey, B.A.).—All church auxiliaries have recommenced after holiday recess. Plans for an early start on manse project are being pushed ahead. Attendances at both morning and evening services have been good. Anne Santry, a Youth Fellowship member, made her decision on a recent Sunday evening. Fellowship has been enjoyed with Mr. and Mrs. A. W. Stephenson after their return from abroad. Church farewelled Mr. and Mrs. Peter Ward-Smith on Feb. 12, prior to their departure for Goulburn, where Mr. Ward-Smith has been transferred by his company.

Mosman (D. W. Tonkin). — On afternoon of Feb. 5, men met together at a fellowship tea. Theme was **What more can we do?** Ladies' Aid commenced activities for year on 8th, when election of officers was made, and "forget-me-not" sisters were revealed. Auxiliaries have also commenced for year, with larger numbers. On morning of 12th, Collin Bowser (Belmore) exhorted church. Visitors to church on 5th were Misses Bev. Allington and Bev. Dix (Maylands, S.A.), Allen Newstead (Reservoir, Vic.), Mr. and Mrs. Morrow (Dulwich, S.A.).

South Australia

Albert Park (J. Baker). — Attendances at all services are improving. B.S. increases each week, with 143 children and 25 teachers present on Feb. 12. Forty-three Y.W.L. members attended morning service. Much interest is shown in newly-formed C.E. meeting on Friday nights. 22 were present at Women's Fellowship on 8th, when several mothers of B.S. scholars attended. Teachers meet once a month. There have been five recent baptisms, a married couple and their son, and two B.S. scholars. These were received into fellowship on 12th, along with two by transfer.

Bordertown (C. E. Curtis). — A. MacRoberts spoke at Men's Society meeting on Jan. 19. Men recently held working bee at home of Miss Warncken, doing necessary repairs. Women's Fellowship held meeting on 26th. Men and women have held working bees, painting new cupboards in kitchen at old building. J. E. Macdonald spoke at morning service on Feb. 12. Evening service included graduation ceremony for those passing out of J.C.E., and Y.P. assisted in service. Mr. Curtis preached.

Kilburn (H. G. Norris). — Church picnic was held at Largs Bay on Jan. 30. First weekly meeting of re-organised senr. C.Y.F. was held on Feb. 3, with excellent attendance. Dean Hamilton was appointed convener of devotional; Rolffe Peacock of social sessions; with sec. and treas., Morris Peacock; and Christine Semmens, pianiste. Special series of messages by preacher is proving helpful. Recent soloists were Les Milne and Mrs. C. Kelly. Mrs. Lawrance is now able to attend services again after operation. Mr. Lawrance, senr., is in hospital. Church will miss Mr. and Mrs. Fairs and family, who are transferring to Albert Park. B.S. attendance on Feb. 12 was 230, and eight new scholars were enrolled. Anniversary practice has commenced, with Mrs. Kelly conducting, and Christine Semmens as pianiste. G. Rootes addressed morning service on 12th, and Dean Hamilton preached at night, Mr. Norris being guest speaker at Milang-Pt. Sturt. At close of message a B.S. scholar accepted Christ. Mr. and Mrs. I. Thoday are now residing in manse and attending services.

Henley Beach (J. E. Webb).—During holiday period many interstate visitors have been present, and attendances have been well maintained. Housing Trust is building hundreds of new homes and flats in close proximity to chapel, and church is planning to devote considerable time and attention to new area. B.S. had attendance equal to all-time record on Jan. 29. Quite a number of new scholars are being enrolled. At annual meeting of school, S. Glastonbury, supt., was thanked for past leadership and re-elected for another year. Church finances are continually on upgrade, and annual offering for Aborigines Missions is in advance of previous years. There is a lovely spirit of fellowship in the church and four (three by faith and baptism and one immersed believer) have been received into fellowship. Mr. and Mrs. Webb have entered upon second year of their ministry. During their first year there were 20 additions to church.

Naracoorte. — Church said farewell to Mr. and Mrs. D. R. Stirling at an evening at chapel on Jan. 27. They made a deep and lasting impression on all. On behalf of sisters, Mrs. Burzacott made a presentation to Mrs. Stirling, and Mr. McKenzie handed a token to Mr. Stirling from the menfolk. Messrs. M. E. Wardle, and W. Pomery supported his remarks, and several other members paid their tributes. Youth Council has been formed with H. H. Dinning as pres., J. Gurgens, vice-pres., and V. Hoskin, sec. Mr. Weston (Bordertown) preached at both services on Feb. 5. Building operations are pro-

ceeding at the hall, and working bees have been held to paint and renovate chapel. Half yearly business meeting was held on 8th. Ladies' Guild meetings resumed on 7th.

Victoria

Balwyn (J. E. Brooke).—On Jan. 29 church was delighted to renew fellowship with Mr. and Mrs. C. Thomas and family, who have returned from missionary service. Mr. Thomas preached at the morning service. In the evening Mr. Brooke, who has returned from holidays, occupied the pulpit. On evening of Feb. 5 three young men, G. McLeod, C. Warmbrunn and I. Smith gave their findings from P.C.F.O. camp discussions on **Christian attitude to alcoholic beverages, gambling, and stewardship of money.** After the service, Y.P. entertained campers from other suburbs at a very enjoyable reunion. On 12th church was packed to hear Dr. Leslie E. Cook (assoc.-sec. W.C.C.) give a thought-provoking address. Many visitors were in the congregation, including Walter Albiston, L. A. Trezise and H. A. G. Clark, who assisted in service by introducing guest preacher. Special offering was taken to assist in presenting case for 6 o'clock closing in district. Many church members attended after-church meeting in Canterbury Presbyterian Church, where guest speakers were Dr. Visser 't Hooft, Dr. Nolde and Dean Pope. Mrs. F. Broussard has been appointed new leader of Good Companions. Organ fund now stands at £460. Church is sorry to learn that aged Mrs. Ganett is in Royal Melb. Hospital as result of a fall.

Dandenong (L. G. Read). — During preacher's holidays speakers were J. Wiltshire, F. Morgan, R. Baker, R. Rainey and J. Luff. Fellowship hour was held on Feb. 5; at which a presentation was made to Mr. and Mrs. A. Avery, who are taking up work at Swan Hill, Vic. F. Selby and Mrs. Spur have been discharged from hospital and Mr. Philp is able to attend services again.

Dunolly (D. Beanland). — Attendances have been maintained, after loss by removal of some helpful members. Church appreciated help of Springvale Y.P. at church anniversary and messages from Mr. and Mrs. Randall, also at B.S. anniversary, when D. Beasy (past scholar of school) returned and delighted all with special messages. B.S. has resumed after holidays. A number of Y.P. attended Youth Fellowship at Harcourt. Church appreciates help of Maryborough in releasing Messrs. Coombs, Living and Drake to assist whilst preacher is on holidays.

Jordanville (B. McIntosh).—Special monthly film services have been well attended. Attendances at morning and

evening services show marked improvement. Four have been received into fellowship by baptism, and four by transfer.

Lalrope-terr., Geelong (T. A. Fergusson). — On Jan. 25, church enjoyed fellowship of Mr. Griffiths (supt. Norseman Aborigines Mission), who gave an illustrated talk on mission work. Mr. Fergusson resumed his ministry on Jan. 30, after annual holidays. On Feb. 1, Ladies' Aid commenced year's work with a picnic at Torquay. C.E. 75th anniversary celebrations were commenced in chapel on 2nd. Meeting was presided over by Mr. Fergusson. Feb. 4 marked commencement of Mr. Fergusson's fourth year of ministry. After evening service, first of after-church fellowship monthly meetings for 1956 was held.

Newmarket (D. W. Hibbert, B.A., Dip.Ed.). — C.Y.F. commenced fortnightly meeting on Feb. 7, when Lawrence Chia spoke on South-East Asia. Fortnightly Bible study groups commenced on 15th. City Story was screened on 12th to illustrate one church's response to the inner suburban situation. G. Gardiner is convalescing satisfactorily.

Ormond (F. E. Buckingham). — 119 communicants on Feb. 12 set a record. Mr. Kennedy (U.S.A.) was speaker at evening service. Special services have been planned to mark close of Mr. Buckingham's ministry. Robin Knee is attending hospital, but was able to attend B.S. on 12th. Sister Clark is indisposed. Day nursery has begun under leadership of Sister Ikie. Mr. Bickham has painted outside of old hall and adjoining buildings. K.S.P. and P.B.P. are preparing for sports day.

Sunshine (F. B. Alcorn). — Services of Mr. Fletcher (Reservoir) during preacher's holidays were appreciated. Recent visitors have included the Drake family (Maryborough) and former Sunshine minister, N. Gavros, and family (S.A.). Church was pleased to witness a young man make his stand for Christ on Feb. 5. In preparation for Aborigines Mission offering, D. Nicholls gave talk at morning service on 5th.

Warracknabeal (R. H. Patterson). — B.S. has commenced after holidays. Sis. D. Chivell has returned from Geelong and is nursing at local hospital. Sis. M. Earl has gone to city to nurse. Sympathy of church goes to family of late H. Reynolds, foundation member of the church, who passed away at Woorinen.

Box Hill (W. A. Wigney). — Attendances are almost back to normal after holiday season. On two Lord's Day mornings preacher has been absent visiting other churches in the interests of Aborigines Missions. Re-

cent visitors have been Mr. and Mrs. B. McFarlane (Swan Hill), G. Wigney (home on school vacation), Mr. and Mrs. Blankiron (S.A.), Mr. Jones (W.A.), and Mr. and Mrs. Jemmer-son (Darebin). Church regrets to lose one of its young men, Richard Gray, who has been transferred to Lang Lang. J. Scott, who has been indisposed for a considerable time, is now able to attend services occasionally. Preacher and his family have now moved into new manse. To mark occasion, a visit of inspection of manse was arranged for 12th. All were impressed with its beauty and utility, and much praise is expressed to O. Clark, supervisor, and his co-workers for the fine results achieved in the undertaking. At the close of the inspection hour, afternoon tea was served in school hall. Church extends sympathy to Mrs. Steele, senr., in the passing of her aged mother, Mrs. Blackmore.

Lygon-st., Carlton (L. G. Burgin). — Normal meetings are proceeding, and there is active co-operation for year's work. N. Haddow recently gave film night, sponsored by W.M.B., of his overseas tour. Mrs. Piper is recovering after severe illness, and church was glad to see her about again. Church expresses sympathy to relatives in Home call of a former deacon, J. Magilton.

Dawson-st., Ballarat (F. C. Hunting). — Attendances are back to normal after holidays. Members rejoiced in attendance of Mrs. Milne, after a long serious illness. Successful B.S. picnic was held at Wilson's Reservoir on Feb. 11. Y.W.F. recommenced meetings with devotional talk by Mr. Jackel (York-st.). Mrs. G. Allen and Mrs. N. Reed were elected co-supts. of Cradle Roll at B.S. teachers' quarterly meeting. Average attendance at B.S. is increasing (now 120). All auxiliaries have re-commenced and are working well.

Carnegie (A. R. Lloyd). — Mr. McCann brought short greeting in support of Aborigines Missions at worship service on Jan. 29. H. Gehan was speaker at 11 a.m., on Feb. 5, and monthly parade of all auxiliaries was held at gospel service, when H. R. Coventry showed colored slides of recent visit to India. After-church hymn singing and fellowship, followed by biscuits and tea supplied by Women's Missionary Group, was held on Feb. 12. All auxiliaries have re-commenced. Christmas Bowl Appeal amounted to £33/10/-.

Collingwood (H. J. Cook). — Sound equipment has been installed in church and has proved popular innovation. Vocal messages have been rendered by Mrs. Darby, Miss Simons and George and John Mackley. Enjoyable picnic was held at Parkdale

on Jan. 30. Ladies commenced Women's Fellowship on 6th, with visit from Mr. Hayne of Dunkling's. Happy time was had by all. Baptismal service was held on 12th.

Drumcondra (R. A. Banks). — Services are continuing to grow. After-church fellowship was held at home of Mrs. Ross. A picnic was held on Australia Day at Queenscliff; 67 were present. Plans have been finalised and everything is in readiness to conite exterior of church building. 113 children attended B.S. last week. Building was packed for morning service, and evening service was very well attended.

Echuca (C. E. Watson). — Special men's meeting was held on Feb. 12. W. Payne was speaker at morning service. Youth choir journeyed to Mooroopna aboriginal church to assist in service. Miss Beecroft showed slides and spoke of work amongst aborigines, at recent meeting. A young man made his confession at prayer meeting. Boys' club enjoyed swimming night.

Middle Park. — Meetings have been well attended. F. Sumpton has been conducting interim ministry and his addresses have been much appreciated. Services of Messrs. Hart and Salisbury have also been appreciated. R. Rowan has taken over midweek prayer meeting and B.C., with good attendances. Sec., H. A. Annetts, has been absent for several weeks through operation in hospital, but is now home and progressing. Gratitude of church is extended to Mr. Harrison, who undertook duties of asst. sec.

IN MEMORIAM

BARBOUR, Robert. — Passed away at Repatriation Hospital, Heidelberg, Feb. 13, 1952. "Time turns the pages over, memories turn them back."

—Inserted by his loving wife and family—Toorak.

ROBBINS, Alice Gertrude. — Called Home on Feb. 24, 1953. "The fragrant memories of selfless devotion ever remain." Harold B. Robbins.

ROBBINS, Alice Gertrude. — Sweet memories of our darling mother and gran.

"Deep in our hearts her memory is kept." —Muriel, George and family.

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OPEN FORUM

TOOTGAROOK CHURCH, VIC.

It was my privilege last Sunday (29/1/56) to be asked to conduct a service at the Church of Christ at Tootgarook, Vic. I believe there are only twenty-five local brethren and sisters, but at the evening service there was an attendance of 70-80 persons.

The greater number of those present were visitors from many of our country and suburban churches. I was amazed to meet so many, to whom I was known personally, coming from such a widespread area.

There was a splendid atmosphere in the evening service and the singing did my heart good. Such singing would be welcomed in any live, evangelical church. It was the gospel in song.

The building is a credit to the little band of local brethren who have erected it. It fills a brotherhood need. Hundreds of church members from many parts of Victoria make the Peninsula their holiday resort during Christmas, New Year and Easter seasons. Now, at Tootgarook they have the opportunity of meeting for worship, communion, and gospel preaching that reaches thousands of holiday-makers in the area.

It seems hardly fair to leave all the financial burden to the few local brethren who have worked and given so liberally to make this possible for holiday-makers from all our churches. I would suggest that as it fills a brotherhood need in that district, it is worthy of brotherhood support. I trust it will be discussed at our forthcoming Conference. — Harold B. Robbins, Prahran, Vic.

VISIT OF BROMLEY OXNAM

Yesterday was one of those rare occasions which seldom come to country preachers, the opportunity to listen to a world figure of the Church. Bishop Bromley Oxnam came to Sale. Christians will readily associate his name with the W.C.C. Executive, and recall that around this man there centred some of the bitterest controversy aroused by opponents of the W.C.C.

Labels from "liberal ogre" to "Marxist collaborator," were freely attached to him. Even later, he fell foul of McCarthyism.

Naturally, it was not without interest that I heard him speak. But, more particularly, I want to share my experience of an intimate fellowship as I sat opposite him at the Methodist parsonage tea-table, and in later personal conversation with a small group of Methodist ministers.

Surprisingly, the lofty themes of economics were not at the forefront. The Bishop, with obvious enthusiasm,

asked, "Say, how are you fellows working on your evangelistic programmes — have you tried visitation evangelism?" You can imagine the follow-up. There was a man with a real enthusiasm for evangelism, with no "demilitarised" gospel, either. We were often strangely stilled as he spoke, aware of a uniting fellowship in the Spirit. A common objective, to save men, unites us under our common Christ.

Sir, sometimes we are invited to believe these men may just as well be Buddhists for all their contribution to the cause of Christ. But I saw no sign of "ogre" or "collaborator."

I speak as I have found, and I know that I departed rejoicing, not only in the heightened vision of the possibilities of the Ecumenical Movement, but also with the strong conviction that we were one with this man in our intimate fellowship of the gospel, truly born of the Holy Spirit. —D. H. Smith, Morwell, Vic.

EQUAL CHECK TO MODERN PENTECOSTALISM

My knowledge of healing missions is based upon four-and-a-half years' association with Pentecostal Movements (namely, the National Revival Crusade and the Commonwealth Revival Crusade) and, whilst with these movements, a detailed study of

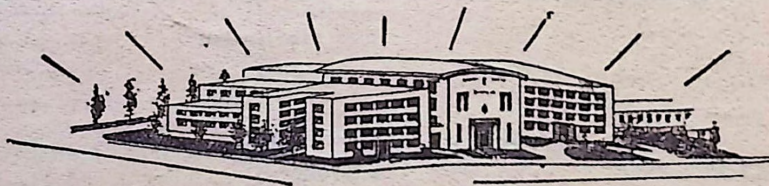
other groups in the "Tongues Movement," plus visits to Oral Roberts' tent nightly, whilst he was in Melbourne.

Many questions and loose ends were gathered during my association with "Pentecost" and confusion of mind was the result until I consulted with a well-known lecturer on psychology. I was introduced to the study of hypnotism and found that most of the phenomena of modern Pentecostals are explained by this science. Tongues, interpretation, and healings (gifts of God as recorded in 1 Cor. 12) are today being counterfeited by men and women who inadvertently become subject to the laws of suggestion and hypnosis; these laws being just as positive as the laws of gravity, electricity or physics.

As we dwell on the subject under discussion, i.e., "healing of the body," we all agree that healings come from God whether by direct miracle, the surgeon's knife, medicine or therapy, and when healings take place let us unite in giving thanks to God.

We are all privileged to pray for the sick as Scripture shows — God forbid that we should ever neglect or cease this ministry.

We know that with God all things are possible, but the surgeon's knife, medicine, and therapy (physio or hypnotic) are limited . . . Those suffering from asthma, goitre, stammering, stuttering and most other functional complaints can be helped to a cure by hypno-therapy. It is in



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this field that modern Pentecostals have their successes, and they advertise after they have "cured?" functional complaints, that all complaints are subject to their methods—to the detriment of the organically sick people concerned. Pentecostals have a zeal of God, but not according to knowledge. Rom. 10: 2.—E. L. Davies, East Geelong, Vic.

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60th Anniversary Services

Tuesday, Feb. 28:

8 p.m., Men's Meeting
Speaker: J. E. Brooke
Soloist: Malcolm Potter

Wednesday, Feb. 29:

8 p.m., Ladies' Meeting
Speaker: J. E. Brooke
Soloist: Joan Drew

Thursday, March 1:

8 p.m., United Rally
Speaker: J. E. Brooke

Friday, March 2:

8 p.m., Youth Night
Speaker: J. E. Brooke

Saturday, March 3:

5 p.m., Opening of new church hall
5.30 p.m., Tea, and address by
S. E. M. Riches
7.30 p.m., Social Evening

Sunday, March 4:

11 a.m., Homecoming Communion
Service

Speaker: J. E. Brooke
Offering to be received for Hall
Fund

3 p.m., Pleasant Sunday Afternoon

and reunion of old scholars
Speaker: G. W. Wood

7 p.m., Gospel Service

Speaker: J. E. Brooke
Soloist: Joan Brown

All past members and friends
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(Smithson) 2/11 (3/2)

APPOINTMENT WITH GOD
(J. B. Phillips) 6/3 (6/8)

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OBITUARY

Mrs. J. F. Radford.

Sister Mrs. Radford was baptised
into Christ during the days when
Bendigo Church of Christ, Vic., met
in the Temperance Hall. For many
years she and her husband wor-
shipped elsewhere, but during the
past two years renewed fellowship
with the church at Short-st. Her
regular attendance and quiet but
cheerful personality will be missed
by us all. One of our late sister's
prized possessions was a Bible, pre-
sented when she was the first bride
married at the Wade-st. chapel,
since removed. The funeral service
was conducted by J. K. Martin,
assisted by A. C. Mudford. The
church at Bendigo extends loving
sympathy to our sister's relatives,
who with us miss her presence here
but rejoice that she is "present
with the Lord."
—R. V. Holmes.

Mrs. Clarice Lydia Clydesdale.

The sudden passing of Mrs. Clydes-
dale was a great shock to the church
at Shepparton, Vic., and to the wider
circle of friends. Her mother, the
late Mrs. Coleman, was a former
member at North Fitzroy and later,
a foundation member at Hartwell.
She married Roy Clydesdale in 1923,
and the following year both came
to Christ during the mission held
by E. C. Hinrichsen, linking up
with the church at Shepparton
during the ministry of D. D. Stewart.
In the early years of her church
association she assisted the late
Sis. Fisher in the work of the
Girls' Club. For many years she
was active in B.S. work, as
teacher and treasurer, until ill
health forced her to resign. Always
active in the Mission Band and
Ladies' Guild, she held office for
a considerable period. She was
a foundation member of the
Mooroopna Blind Auxillary, and
held office as secretary for 18
years, until her own loss of sight
compelled her to resign. She
always delighted to open her home
to visiting preachers, and her
Christian grace and beautiful
character were an inspiration.
The church prays for strength
and comfort for Mr. Clydesdale
and the daughters, Margaret and
Betty (a trained nursing sister
with the A.I.M. at Fitzroy
Crossing).
—D.A.V.T.

Mrs. Annie Brown.

In the passing of Mrs. Annie
Brown, in her 87th year, on Jan. 24,
the church at Inglewood, W.A.,
has lost a grand and gracious
Christian woman. Baptised at
Kalgoorlie in 1924, by W. R.
Hibbert, our sister gave 22
years of consecrated service
in the goldfields. For many
years she was secretary of the
Mission Band, and her faithful
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mid-week meeting, was a constant challenge and witness to all. Nine years ago she came to the city to live, and was received into the fellowship at Inglewood, where she continued her faithful witness right to the end. She always had a smile and a cheery and challenging word for all. We thank God for every remembrance of her. Services at the undertaker's chapel, and graveside, were conducted by the writer. We commend the loved ones who mourn to the Father of all comfort, in glorious hope.—R.W.M.

Mr. G. Quenault.

On Nov. 8, 1955, in the Alfred Hospital, Vic., our brother, George Quenault, was called Home to his reward at the age of 79 years. Our brother was received into membership at Hampton on May 22, 1921, by letter from Sandringham Baptist Church. He was a keen sportsman, and in the recreational side of the young people's activities he took an active part. Although he was of a quiet disposition, he was a loyal member of the church and is missed from our fellowship. The sympathy and prayers of the church have been made for his beloved wife and family.—K.J.C.

Mrs. Amy Mason.

On Dec. 20, 1955, our sister, Mrs. Mason, went to sleep in Christ after a short illness, at the age of 76 years. Our sister was received into membership at Hampton on Jan. 17, 1926, on statement from Brighton. She demonstrated practical Christianity through the years, and like Dorcas was "full of good works." Her fingers were incessantly active with a needle, always helping others. She was regularly in her place at worship, unless unwell, and is missed from our fellowship. The prayers and sympathy of the church have been extended to her loved ones.—K.J.C.

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