

Fraser

National Weekly  
Representing  
Churches of Christ

# THE AUSTRALIAN CHRISTIAN

Registered at G.P.O., Melbourne, for transmission by post as a Newspaper.

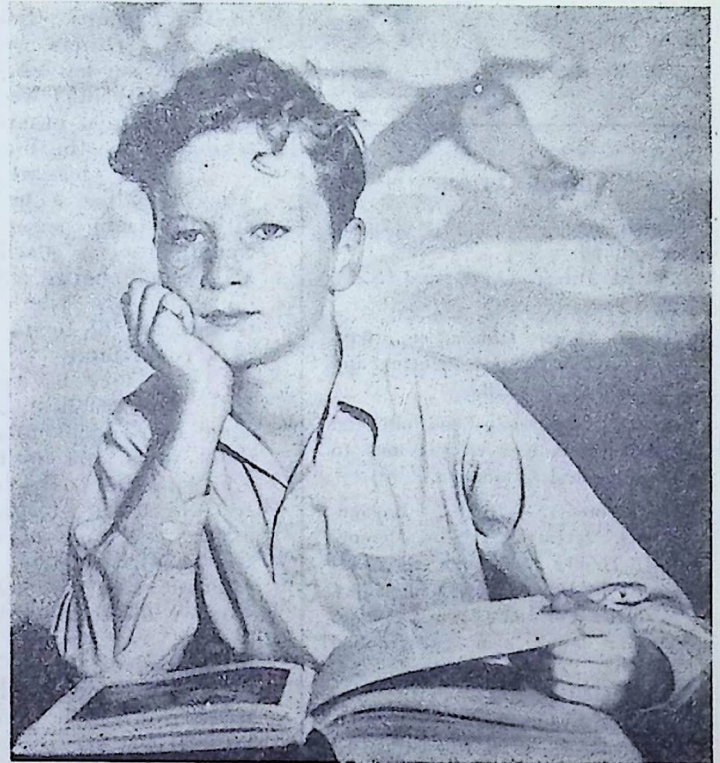
Vol. 55, No. 25

TUES., JUNE 24, 1952

## Through His Dreams the Future Gleams

Are you helping him to be ready for it?

Ponder this parable, written for "Zion's Herald" by Mary  
Foot Lord.



Once there was a college man and his college wife, and they had both specialised in psychology. When their only son was four years old, they sent him to kindergarten. He cried and protested that he didn't want to go, and his grandmother pleaded for him: "He's such a baby. He'll be a baby so short a time!" But the parents were adamant. "You can't begin a child's education too early," they said. "He'll absorb more subconsciously now than he will gain consciously later. Habits are formed during the first seven years." The boy went to school. At five years of age he began to take music lessons. There was the daily whining before he could settle down to the half-hour practice. His parents patiently explained that some of the greatest musicians had begun playing at the age of three. Hadn't he himself heard the prodigies over the radio?

They were accomplished musicians already at the age of five! The boy insisted that he did not want to become an accomplished musician. "Richard," his mother said, "you're not old enough to know what you want. Daddy and I must think for you now. In later years you'll thank us for insisting

on this discipline. It doesn't matter whether you use the knowledge gained for profit or pleasure, it will have become a part of you. You will be a more cultured personality, a more valuable member of society because Daddy and I have sent you to school and given you these other advantages."

The boy continued his music lessons. One Sunday a neighbor's boy came by and asked if Richard could go to Sunday School with him. "No," said his mother, "Richard is not old enough to understand about religion. There is much controversial matter in it. When he is old enough to be guided by his own intelligence, he can go, if he wants to." As it turned out, Richard never went to Sunday School. Years later he took scholastic honors at college and became a distinguished musician, but he never associated himself with any religious activities. When someone commented on this fact to his mother, she said: "It is strange, but even as a child he never showed any tendency toward Sunday School, either. I've noticed that people are, or are not, naturally religiously inclined. I never believe in forcing these things on any one. It's just one of those things that one has to choose for himself."



## "THE AUSTRALIAN CHRISTIAN"

Editor: C. G. Taylor, B.A.  
Manager: W. R. Hibburt.

Printed and Published by  
The Austral Printing and Publishing  
Co. Ltd.,  
524-530 Elizabeth-st., Melb. C.1.  
Phone, FJ 2524.

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Subscription. — Through Church  
Agent, 5d. week.

Posted Direct (Aust. and N.Z.),  
25/- year. Foreign, 30/-.

Cheques, Money Orders, etc., pay-  
able to The Austral Printing and  
Publishing Co. Ltd.

Change of Address.—Send old and  
new address a week previous to  
date of desired change.

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copy required by Friday.

### TEXT FOR THE WEEK

*To him who by the exertion of  
his power within us can do un-  
utterably more than all we ask or  
imagine, be glory through the church  
and through Christ Jesus through all  
generations forever and ever. Amen.*  
—Eph. 3: 20, 21 (Goodspeed).

### THOUGHT STIMULUS

*God is full of splendid surprises.  
Faith quite literally doesn't know  
what he will do next.—Said by  
J. Ernest Brooke during his message  
to the combined gathering at Lygon-  
st. chapel, Melbourne on June 18—a  
prayer meeting for the Snodgrass-  
Pollock Mission.*

# If You

# Ask Me . . .



WE present a series of discussions on problems  
of Scripture and daily living. Various  
writers will express personal views on these issues.

*How can I beat my moods of depression?*

We are all built rather differently. Four hun-  
dred years before Christ, a Greek scientist set us  
in four groups. Some were phlegmatic, slow as  
tortoises. Others were choleric, quick and eager,  
given to sudden anger like a tiger, or possibly a  
tabby cat. Some were sanguine, cheerful and opti-  
mistic. Whilst others were melancholy and always  
tended to see the black side of every cloud.

It is not pleasant to live with a gloomy person.  
They are like a leak in a boat. And, actually,  
although some seem to relish being a trial, they  
find themselves ghastly company. But the problem  
is how to change. Some would say it cannot be  
done, but the whole history of vital Christianity  
is a record of Beauty turning beasts into members  
of a royal family.

There may be a physical cause for depression.  
It is the cruellest thing in the world to blame  
some despondent folk, or to tell them to gird up  
their wills and pull themselves together. They  
are sometimes absolutely tired out. A month's  
rest, or even breakfast in bed for a week, will  
make new folk of them. Sometimes they need  
skilled medical aid. And, sometimes, they want  
someone who can help them to conquer great sor-  
row or disappointment.

But, very often, there are things we can do  
for ourselves which will make us victorious over  
the grey mood. I have only space to set down  
three tips which have often been of great help to  
me. If we are inclined to mope, remember other  
people. We do not talk about it, but most of us  
have a pretty hard fight. Nearly everyone has  
some invisible burden, or some secret wound. It  
makes the fight so much harder for them if we  
moan and creep about with gloom in our hearts.  
It makes it so much easier if we fight with courage.  
When it was asked why a particular V.C. was  
granted to a man, his colonel said: "Well, I  
suppose it really was because of his grin, you could  
see it three miles away across the desert."

Think of yourself as a sailor and determine the  
waves are not going to beat your ship because other  
ships depend on you. All of us these years have  
had rough weather, and are still having it. But  
we can do two things in a storm. We can creep  
down into the cabin and groan, or we can pull  
on oilskins and help the ship to fight through.  
Bad times can defeat us. They can make us  
cowards and cynics. Or they can set us climbing  
up to the bridge and pulling at an oar. Dr.  
Fosdick says that some people are thermometers.  
They register cold, whilst others are thermostats.  
They register cold and turn on the heat. Best  
of all, know you are not alone.

It is in the final watch of the night, when the  
wind is contrary, and the ship is frail, that, if we  
look up, we find Christ coming to us, walking on  
the waves.—McEwan Lawson.

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# Put Jesus Christ in His Place!

EDITORIAL

OUR supreme loyalty is to Jesus Christ. Let us affirm it and maintain it in the face of all that which struggles to-day for the mastery of the human soul. Henry Drummond's urgent advice to his students is even more vital in the face of modern pressures. "Gentlemen," he would say, "always put Jesus Christ in his place, but remember that his place is *first!*" Jesus himself declared to his disciples: "One is your Master, even Christ" (Matt. 23: 8). It must be confessed that his words have often echoed hollowly in the courts of a recreant Church. Paul cried: "To him every knee shall bow" (Phil. 2: 10), but again and again the Church has bowed the knee to others, even while mouthing his sacred name.

In the school of suffering it has had to learn the absolute necessity of loyalty to him, for

## HIS MASTERY ALLOWS NO RIVAL

Foremost among those who have sought to usurp his place in the Church has been the *State*, or temporal power. That issue quickly arose in the fierce persecutions to which the early Church was subjected by the Roman power. Even when, with the Church barely three hundred years old, the Emperor Constantine declared himself a Christian, it was not the triumph for Christianity which it has often been acclaimed. It is a thrilling fact that in so brief a time the despised faith should rise to become the official religion of the Empire. But there is another side to it. Evidence is not lacking that the Church lost in spiritual power far more than it ever gained by the so-called conversion of Constantine. The iron hand tightened on the Church, however velvet seemed its touch. Slowly but surely the centuries paved the way for that blasphemy we have seen at its worst in our time—the attempt of the State to harness the Church into its scheme of things, making it a mere lackey and the State its absolute master. The Nazis attempted that in Germany, and even more ruthlessly in occupied countries. The highest loyalty, it was affirmed, belonged to the Fuehrer. He was even declared, in one of their viler blasphemies, to be the true Holy Spirit! The Japanese State attempted a similar domination, and, as the extracts we have recently published from Martin Niemoller's review of conditions in Russia have shown, there is ample room for questioning as to how free the Russian church is to-day. But the poison has not been confined to these nations. No country where the Church is has been unaffected. It is seeping into the life-stream of our own nation.

What is the world-wide result? The State has had its victories, the Church its bitter shames, but the Christian front has hardened under persecution, and more than one oppressor has broken to pieces on it. "The Christian front is the hardest of all to conquer," was Quisling's rueful admission in the heyday of his power. Always the State has found, in the most unexpected places, that hard core of true Christian defiance which, whatever the penalty, has affirmed with apostolic fervor: "We must obey God rather than men!" (Acts 5: 29).

But there is an even more insidious thing that has robbed Christ of his Church's fullest allegiance. It is *self-interest*, a false idolatry of power and vested interests, a greater concern with its own preservation than with the proclamation of the gospel. This traitorous spirit was also early at work in the Church. Lloyd Douglas has summed it up well in a dramatic portion of his well-known novel, *The Robe*. A young centurion of noble birth is reporting to Emperor Tiberius his impressions of new-born Christianity. He tells of the scattered friends of the Nazarene carpenter, of their simple faith that he had risen from the dead, of the world-wide kingdom they believed he would establish. But Tiberius

laughs the thing to scorn. "If it could go on the way it seems to be going now nothing could stop it. But it won't go on that way. It will collapse—after a while. Soon as it gets into a strong position. Soon as it gets strong enough to dictate terms. Then it will squabble over its offices and spoils, and grow heady with territory and power. The Christian afoot is a formidable fellow, but when he becomes prosperous enough to ride a horse, he will be just like any other man on horse-back! This Jesus army will have to travel on foot if it expects to accomplish anything." There is real insight in the words. It has not always happened that way, but it has happened all too often. Whenever the Church has spoken weakly, hesitantly, or failed altogether to act, you do not need to probe far to discover that this is one of the things which has sapped its life—self-interest. It is this same spirit (or lack of a true spirit) which delays the coming of that Christian union which all agree is vital.

Let the Church of to-day remember that the mastery of Jesus Christ will brook no rival—whether it be the usurpations of the State or the timidities of its own self-interest. Allegiance to him must be absolute. But that does not mean the stifling of life; it guides rather to fulness of life, for

## HIS MASTERY LEADS TO REAL FREEDOM

Freedom has seemed to many in these desperate times like an elusive butterfly; one moment we think we have it, the next it is as far out of our reach as ever. In war—even when called a war for freedom—it has not been man driving the machine, but the machine driving man. And even when the guns have been silenced freedom seems still lost, in the complex maze of modern life. Blind forces sway the destinies of millions—economic, political, financial forces. We are caught in the mesh together; the collapse of a market on one side of the world can mean disaster to thousands of homes on the other side. Out of the conflict of thought and life there has come to a climax in this century the anguished sense of need by peoples of all lands for one of two things—either a greater freedom of life for all, or a master hand that can bring all things into subjection. So the peoples of some lands have planned and fought for freedom as their future's hope, while others have made themselves over to their dictators. There are few who would dare to prophesy which theory of life will finally triumph.

But the Church, facing this situation, and knowing within itself a like conflict between authority and freedom, is looking with renewed devotion to the Man of Nazareth. He not only said: "One is your Master, even Christ," but also "I am the truth . . . You shall know the truth and the truth shall make you *free*" (John 14: 6; 8: 32). He who is the Christ of all the ages sums up the conflict of our age. To those who long for the master-hand of authority he says: "One is your Master, even Christ." To those for whom freedom is the breath of life he says: "The truth shall make you free."

That is something the Church has often forgotten. Sections of it have over-stressed authority until it has become tyranny; others have stressed freedom until it has become anarchy. But the Church was born when men waited, under the mastery of Christ, until his Spirit came in power and set them free to tell the world of him. "I am the bond-slave of Christ!" cried Paul (Gal. 1: 10)—but also: "Where the spirit of the Lord is, there is liberty!" (2 Cor. 3: 17). That Spirit bound his followers together in a fellowship transcending all other claims. The greatest hours of the Church ever since have been when it has found in his lordship and authority its final source of life, power, and freedom. The hard pressed churches of Europe and Asia have re-discovered that, and the Church which holds the future in its hands must put Christ in his true place—*first in the whole of life!*



Jesse M. Bader, General Secretary, air-mails us some

## World Convention Notes

### From New Zealand and India

Principal A. L. Haddon of the College of the Bible in Dunedin, New Zealand, was elected Dominion President of the churches of Christ, at the annual Conference held at Nelson, last Easter. Only on one other occasion in the 108 years of history of the New Zealand churches has anyone been elected to the office of president a second time. There will be over 100 in the New Zealand delegation going to the Melbourne Convention, August 5-10, 1952. Some will travel by plane and others by boat across the Tasman Sea. The Department of Religious Education of our churches of Christ in New Zealand is sending its director, R. W. Simpson, to the Melbourne World Convention. He will speak on the Convention programme on the subject, "The Christian Nurture of Children."

Four from our American missions in India are going to Melbourne. They will leave from Colombo, July 10, on the S.S. *Orontes* of the Orient Line. They will arrive at Melbourne on July 24. The four are—Leta May Brown, Dr. Moti Solomon and Mr. and Mrs. Fay Livengood. Miss Brown and Dr. Solomon will go to the United States after the Convention and the Livengoods will return to India, leaving Melbourne, August 19, on the S.S. *Srathmore*. I am informed that Miss M. E. Dass, of the British churches of Christ Mission in India, will travel with the above party of four to Melbourne. She is a missionary of the churches of Christ in Great Britain.

### On World Tours

Mr. and Mrs. Carrel W. Flewelling, of the Central Christian Church, Decatur, Illinois, are flying on one of the chartered planes from San Francisco to Melbourne. After the Convention they will continue on World Convention tour No. 2. On this tour they will visit the mission fields in Thailand and India. Also they will visit the Holy Land, then to Great Britain, where they will spend five days. This trip is a gift from the Decatur Christian Church in recognition of a 25 years' ministry.

The new and revised schedule of the two chartered planes for the trip from San Francisco, California, to Melbourne for the World Convention, indicates that these two planes arrive in Sydney on the afternoon of August 2. One plane is scheduled to arrive at 2 p.m. and the other at 4 p.m. Each plane carries 43 persons besides the crew. Arrangements have been made for the two planes to proceed from Sydney to Melbourne, leaving Sydney at 8 and 8.30 p.m., on Monday, August 4. H. B. Holloway, of Indianapolis, Indiana will be the leader of the party in one plane and Jesse M. Bader, of New York, the leader of the other.

There are two world tour parties which are designated as tour 1 and tour 2. These two groups leave by plane from San Francisco and arrive in time for the beginning of the Convention at Melbourne. After Melbourne, both tour parties will proceed on their round the world trip, visiting mission fields and other places of interest.

Spencer Austin, one of the secretaries of the United Christian Missionary Society at Indianapolis, will be the leader of tour party No. 1. There are 18 members now, who are taking this tour. Those going on this tour will visit Honolulu, Japan, Philippine Islands, Australia, Thailand, and India. On both tour No. 1 and No. 2 there will be about 40 different persons who will visit many of our mission fields. When these return home they will be a "broadcasting station" for world missions. The World Convention will be threading a beautiful fabric of world fellowship.

### By Air, Sea and Land

There is another group travelling by plane and ship from New York, East. This group will arrive in Melbourne in ample time for the Convention. The British delegation will travel on the *Strathmore* from London to Melbourne. Many Americans and Canadians will be on this ship, which arrives in Melbourne on August 4.

There are individuals who are travelling alone, some travelling east and others going west by ships and planes. All intend to reach Melbourne in time for the Convention.

All overseas delegates who are preachers and who will be in Sydney on August 3 and in Melbourne, August 10, have been invited to preach in our church of Christ pulpits of these two cities, on these two Sundays as indicated. What a rare fellowship this will be for everyone.

Mr. and Mrs. William Baker of Leicester, England, have been in Cambridge, Massachusetts, for two years. He has been attending Harvard Theological Seminary. He has completed his work there. These friends of mine passed through New York on June 10, on their way to Leicester, travelling on the *Queen Mary*. Both Mr. and Mrs. Baker will be at Melbourne. He will give the address for the Youth meeting on Saturday night in the Convention.

Mr. and Mrs. Ray E. Snodgrass and Mr. and Mrs. Ralph Pollock passed through New York, May 16, on their way to Australia. They will hold a mission in Perth, prior to the World Convention, and a mission in Melbourne, immediately following the Convention. They left New York with high anticipations of a wonderful spiritual experience while in Australia. These winners of souls will give their best to Christ and the Australian churches of Christ in this great undertaking in these two commanding cities.

One of the national secretaries of the Department of Men's Work of the United Christian Missionary Society is Mark Rutherford. He is a dynamic leader and speaker. He is among the most recent delegates to decide to attend the World Convention.



The whole of May was observed as youth month at Whyalla, S.A. At each Sunday evening service a guest speaker was present from the ranks of the town's leading citizens to speak on one aspect of the duties and responsibilities of a citizen in the community to-day. Theme for the month was "Christian Citizenship." Visitors included a headmaster, a social worker, a minister and a doctor. They did not give sermons, but answered some questions relating to their work and passed on some of their experiences and observations. On the first Sunday (Clubs' Parade Service) H. M. Searle, of the Technical High School, spoke on "Choosing a Career." On the second Sunday (Family Day) Mrs. O. E. Herbert's subject was "A Christian Home." The next Sunday Deaconess Dorothy Barnden's subject was "The Unfinished Tasks Awaiting Youth To-day." On the last Sunday (Empire Youth Sunday), Dr. P. Hogg, from Britain, spoke on "Youth in the Modern World." Attendances at evening services for the month averaged 74. On the morning of Family Day (May 11) families sat together and Junior Endeavorers staged a play in which tribute was paid to mother. At some of the evening services a Young People's Choir sang under the direction of R. Levett. On Sunday evening, June 1, two of our own men, who have attained positions of leadership and responsibility in the town, were "Guests of Honor," and gave their impressions of Youth Month.



### PROGRAMME FOR JULY

Devotional Theme:

### 'Trusting God for the Unknown'

Hymn.—No. 22, "God is love! His mercy brightens."

Prayer.

Bible Reading.—Psalm 63: 1-8.

Meditation.—"An Indian's Pilgrimage."

A 40-year-old Brahmin, with advanced ideas of education for women, married as his second wife a nine-year-old girl, but as public opinion was against his teaching the girl to read and write he made a home for her in the forest and here carried out his purpose. She proved an apt scholar and years later she was able to help her husband teach the family of two girls (the younger being Ramabai) and a boy.

The family suffered hardship through the famine of 1874-77 and feeling that their misfortune was punishment for some unknown sin, they spent the little money they had to propitiate the gods, thus securing a "change of luck." It availed them nothing, first the parents died, then the sister. After this sorrow, Ramabai, with her brother, started on a pilgrimage through India, existing as best they could. As a result of their experience they lost faith in the Hindu religion, yet were filled with a great desire to help the downtrodden and ignorant Hindu women.

Ramabai spoke seven languages, as well as being well versed in the sacred books. When they were in Calcutta she was invited to appear before the sacred conclave of pundits and they conferred upon her the title of Sarasvita, meaning "Goddess of Wisdom," and permitted her to use the title "Pandita."

The many years of hardship had undermined the health of the brother and he died soon after this honor had come to Ramabai, and she was all alone. Contrary to Indian custom, Ramabai had not been betrothed or married in childhood, and at 22 she married a man of her own choice and for two years knew much happiness. Then bereavement came upon her again; she was widowed with an infant daughter to care for.

She decided to go to England to fit herself better for the heroic task of helping her downtrodden Hindu sisters and it was there she became a Christian. Afterwards she spent three years lecturing in America and received generous financial support for her dream of starting a school for Hindu widows.

The school was opened in Bombay but was eventually moved to Kneegdon, 40 miles from Poona. It was here she was able to succor hundreds of girl widows during famine time. Later schools were opened in other places.

Ramabai was very humble; though a high caste woman by birth, she said: "Christ came to give different gifts to different people. Some he made prophets; some he made preachers; some he made teachers. Since I became a Christian I have thought he has given me the gift of being a sweeper. I want to sweep away some of the old difficulties that lie before the missionaries in their effort to reach our Hindu widows."

Prayer.—For missionaries.

Hymn.—No. 210, "Sweet is the memory of thy grace."

Business.

Address.—"How the Church Spread in Latin America."

Hymn.—No. 573, "What a Friend we have in Jesus."

Benediction.



# Frontiers of UNITY

## Disciples and Segregation

Several fundamental Disciple (churches of Christ) doctrines place this communion in a peculiar position with regard to the problem of racial segregation.

There are approximately 6,500,000 Protestant negroes in the United States. Of these, about 6,000,000 are in separate negro denominations. Only about 500,000 negro Protestants are in denominations predominantly white, and of these 95 per cent. are also in segregated local congregations.

It must be acknowledged, therefore, that so far as the American church is concerned, Christianity is exhibited here as a racial religion, divided on the basis of color.

The Disciples confront this perplexing problem—the most perplexing the church faces anywhere in the world to-day—upon a doctrinal basis in many respects different from that of any other communion in the United States.

While all the churches accept the New Testament as authoritative for belief and practice, the Disciples have given the doctrine a special prominence, insisting that their communion came into being for the restoration of the New Testament church itself. When the problem of segregation is faced, it is difficult to find in the New Testament any basis for segregation either in teaching or precedent. In fact, there seems to be definite teaching against it.

Again the Disciples have consistently refused to vote acceptance or denial of membership to those desiring fellowship in the local congregation. The terms of admission to the church are not matters to be voted upon by the officers of the church, or by the congregation. Nor is it within the province of the congregation, when one has accepted these terms, to vote whether he is to be admitted to membership or denied fellowship in the congregation. For this reason some congregations have refused to vote on the question of segregation, holding that terms of admission to the church are not within their authority to determine.

This has been further complicated by another doctrine of Disciples that those who are received into the fellowship of the church are not received into the local church alone, but into the Church Universal, the One Body of Christ. Therefore, to refuse membership to one who has complied with the New Testament terms of Christian fellowship, is to deny one, for whom Christ died, fellowship in his church.

Again, the Disciples are finding the problem of racial segregation increasingly troublesome because of their basic convictions as to Christian unity. One of the chief barriers to the unity of the church in America is to be found in racial differences and the color of the skin, but Disciples have largely ignored this whole area of disunity, limiting their discussions to matters of differences in doctrine and polity.

But it is at the Lord's Table that Disciples will find their greatest difficulty with the problem of racial discrimination. With Disciples it is not within the province of the local congregation to decide who may, or may not, participate at the Lord's Table. It is the *Lord's Table*, and the guests are present upon the invitation of the Lord. Who would be willing to assume responsibility to fence the communion table upon the basis of race and nationality when, according to Disciple doctrine, it is to be open and free to all followers of Jesus Christ? To do so would be presumptive and to assume an authority which has not been delegated, according to Disciple doctrine, either to the Pope of Rome, or the elders of any church.—Lin D. Cartwright, in *The Christian Evangelist*, 13/3/52.

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.

G. T. Bellhouse, M.A., B.D., in *The Christian World* discusses

## "I Prayed—But . . ."

"THREE times over I prayed the Lord, but . . ." How many people there are who give you that (the words are in 2 Corinthians, chapter 12) as their reason for no longer going to church, no longer saying their prayers, no longer believing in religion. That once at a crisis in their lives they prayed desperately unto the Lord, but . . . But nothing happened. During the war, they will tell you, they prayed every night that their boy might return, but he didn't. During a loved one's serious illness, they will tell you, they prayed hour after hour that that loved one might recover, but she didn't. At an important juncture in their lives, they will tell you, they prayed that a certain door might be opened, a door which they were convinced would lead to greater usefulness, but that door remained obstinately closed. What's the use then of prayer? they ask. What point was there in Jesus saying: "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you"?

It's an understandable enough complaint, and one must always try to deal very gently with it. But it's a complaint that betokens a really very, very elementary idea of religion.

### The Essence of Prayer

For one thing people who complain like this seem to look upon God in much the same way as they look upon the local fire-engine, as something not to be bothered about ordinarily, but to be bothered about only when the flames are leaping and the building is collapsing. They look upon God, that is, simply as upon one to be used in an emergency. They never seem to have dimly realised that the very essence of religion is not our using God, but God using us; that the true prayer is not "My will be done by you in me and for me," but, "Thy will be done in me and through me for others."

In fact Evelyn Underhill in more than one of her books insists that the only prayer with which we should dare enter the presence of God is: "O God, use me." She even goes so far as to say that we shouldn't dare to pray even for a sense of God's presence. Whether our hearts are to be flooded with that sense is for God to decide and for him alone. We should pray only to be used and to be shown how further we can be used. I've always thought this prayer of Fenelon to be one of the most truly religious prayers I've ever come across: "Lord, I know not what to ask of thee. Thou only knowest what I need. Thou lovest me better than I know how to love myself. Father, give to thy child that which he himself knows not how to ask. Smite or heal, depress me or raise me up: I adore all thy purposes without knowing them. I am silent; I offer myself up in a sacrifice; I yield myself to thee; I would have no other desire than to accomplish thy will. Teach me to pray. Pray thyself in me."

That is the prayer of a truly religious man, for a truly religious man is not one who thinks of God and resorts to prayer only when deep waters are threatening to overwhelm him. A truly religious man is one who sees all life as a trust from the hand of God, who seeks in all things to glorify him, to take the rough with the smooth and leave their ordering to him, but through them both to seek to do and get done his will.

For another thing, the people who complain that they can no longer believe in prayer because prayer did not once avail as they wanted it to avail, seem to forget what Longfellow once wrote: "What discord should we bring into the universe if our prayers were all answered! Then we should govern the world and not God. And do you think we should govern it better? It gives me only pain when I hear the long, wearisome petitions of men asking

for they know not what. As frightened women clutch at the reins when there is danger, so do we grasp at God's government with our prayers."

And again we need constantly to remind ourselves and those who have grown rather sceptical about prayer that *No* can be as real an answer to prayer as *Yes*. That because prayer is not immediately answered the way we want it answered, it does not therefore follow that the prayer is not answered at all. It may be that the refusal to give what we ask is part of God's providential ordering of our lives. He has a bigger purpose for us than we have for ourselves, a purpose which can only be achieved as at this moment he says *No*, as at this moment he refuses the request.

### God's "No" to Paul

Think of it all now in the light of Paul's experience. Paul all his days suffered from what he called "a thorn in the flesh." What it exactly was he doesn't tell us. Some think it epilepsy, others acute ophthalmia, others malaria, but we shall never definitely know, for Paul refers to it only this once. And that was very characteristic of him, for he was not one of those people who make their disabilities their chief topic of conversation. But whatever that thorn in the flesh was, it was evidently a very severe handicap. It interfered very definitely with Paul's life-work. If only he could get rid of it, how much more effectively he often felt he could serve his Lord. At one period of his life it evidently got so bad that he tells us he prayed, prayed desperately, that it should be removed, but it remained.

Now if Paul had been like some of the people we have been thinking about, he might there and then have said he'd had quite enough of religion. But it was just because he didn't give up after his unanswered prayer, just because he bravely took *No* for an answer, that his life was so infinitely more useful. That continuing thorn in the flesh drove him closer to his Master, brought him closer to his fellows. Though his thorn remained, he heard a voice which said: "My grace is sufficient for thee: for my strength is made perfect in weakness." "Most gladly, therefore," he wrote later, looking back on it all, "will I rather glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong."

### Power of the Wounded

You see what he means by that last phrase, don't you? It's something like this, isn't it? "When this thorn in the flesh lays me low, when it makes me conscious of my own weakness and need, then I am infinitely more compassionate towards my fellow men, infinitely more understanding, and I hold much more closely to my Saviour. Had I not these times of weakness and prostration, I might grow hard with my fellows, become impatient with their troubles and problems. Worse still, I might neglect prayer and quiet waiting, just go about my work in my own strength, and as a consequence reflect nothing of the living Christ to others."

This continuing thorn in the flesh, you see, contributed enormously to Paul's usefulness. And so it has done with many others.

It really all comes to this, this problem of unanswered prayer. What do we think life is for? If we think that it's just that we should be happy, realising every heart's desire, then we shall be constantly bewildered. But if we believe what as Christians we should believe, that life is supremely an opportunity for growing a soul, for getting closer to God and to our fellows, then even in God's refusals we shall be able to find a blessedness.



# Here and There

The World Convention Pulpit Committee has been gratified by the ready response of overseas and interstate preachers to the request that they should be ready to occupy Melbourne pulpits on Federal Conference and World Convention Sundays, August 3 and 10. It now seems likely that all churches can be supplied with visiting preachers. The Pulpit Committee again urges that to avoid any confusion, all arrangements for both Sundays should be made through the committee's secretary, F. P. Chipperfield, 113 Ivanhoe-pde., Ivanhoe.

Disastrous Eastern States floods have once again brought much hardship and loss. We commend the needy to the prayers and practical help of the brotherhood.

David R. Ploog, secretary, North Essendon church, Vic., writes: "The church at North Essendon and members of the families who lost their loved ones in the recent tragedy at Boronia, are deeply grateful for the prayers and Christian sympathy of our brotherhood in the great loss which we have suffered. We have been sustained and strengthened in our time of need, and are conscious of having been bound more closely together with the Lord in our sorrow, by the help and comfort which our many brothers and sisters have extended since the accident occurred."

Members of the church at Boonah, Qld., are much concerned at the continued illness of their preacher, A. B. Clark. A wide circle of friends will join in their prayers for Mr. Clark, his wife and family in this anxious time. He has been removed to Brisbane General Hospital for further treatment. Mr. Clark is editor of our Queensland churches' monthly paper, *The Christian Echo*.

An obituary in this issue records the recent death of Mrs. A. E. Stephenson of Subiaco, W.A., mother of Principal A. W. Stephenson, M.A., former editor of this journal. We extend our sympathy to all the bereaved.

North Sydney church, N.S.W., celebrated its 47th anniversary on May 25 and 28. On Sunday morning Dr. Crisp challenged the church as he spoke of "The Gifts of God." A fellowship tea at 5 p.m. was followed by a colored film, "Fujita," loaned by the Bible Society, Jack Budgen kindly supplying lantern. Ira Paternoster preached at night and Mrs. Gybs, of Mosman, was soloist. On Wednesday, Chatswood choir assisted with two anthems and G. Burns, past-president of Conference, introduced Ralph Amos as President of Conference. This ceremony had not been possible earlier owing to illness of Mr. Amos. An address from him was greatly appreciated. Greetings from Mosman, Chatswood, Lane Cove and Asquith were received. Fred Horsey, secretary, in presenting a brief report mentioned the names of Messrs. Bagley, Ewers, Colbourne, Harward and others who had served the church. Mr. Paternoster has completed 15 years as minister. Supper brought a happy function to a close.

The annual sessions of the Eastern District Conference, Vic., were held in the Ringwood chapel during the Queen's Birthday week-end, June 7, 8 and 9, under the presidency of A. Cameron, who led the Conference in its devotional session. At the commencement of the session the Conference stood for a period of silent prayer in tribute to the nine young members of the brotherhood killed in the recent Boronia accident. A greeting from the Women's Conference was read during the business session. The reports from the churches indicated generally healthy tone. Mt. Evelyn, the "baby" of the Conference, was busy in erecting a building for meeting purposes. Emerald reported that

its manse was debt-free, and another mission was projected for the forthcoming year. It was decided that a strong letter of protest be sent to the Army, Southern Command, in their permitting troops on bivouac to take with them strong drink. The speaker at the Saturday evening session, C. Smith, of Boronia, addressed the gathering on the subject, "The situation in which we find ourselves"; Mr. Rayment, of Ringwood, was the soloist. The seating accommodation of the Ringwood chapel was taxed to provide for the number who listened to the Conference Sermon given by C. G. Taylor; M. Clark, of Box Hill, rendered two musical items. These addresses were of a high order, and much appreciated. A hike for members of the Youth Committee was arranged for the Monday, the members returning to Ringwood in time for tea and the final session of Conference, the youth rally, the speaker at which was R. McKenzie. Women's Conference was under the presidency of Mrs. J. Henwood, the leader of devotions being Mrs. Rankine. The speaker for the afternoon was Matron Kiely, of the Brunswick Central Mission; Miss W. Lee was the soloist. Election of officers resulted: President, C. Smith; Vice-President, S. Neighbour; Secretary, R. J. Sandells; Treasurer, F. Rogers, J. Maguire; Song Leader, P. Jordan; Pianist, Miss B. Lowen. Women's Conference: President, Miss Jordan; Vice-President, Mrs. Somerville; Secretary, Mrs. H. Steele. The next Conference is scheduled to be held at Boronia during the Queen's Birthday week-end, 1953.—R. J. Sandells, Secretary.

Mr. and Mrs. G. Berry, parents of Mrs. Ted Heard, India, have returned to Australia after spending about eight months in that country. They bring a good report on the work there and state that all missionaries are well.

Two interesting visitors to Australia are Peter Deyneka, F.R.G.S., founder and general secretary of the Slavic Gospel Association and Slavic Vice-President of Youth for Christ International, and David H. C. Read, official chaplain to the Edinburgh University. Mr. Deyneka's whirlwind tour of 16 days embraced Melbourne, Sydney and Brisbane, before he left for Manila by air on June 20. On that same day David Read began his engagements in Australia with a Mission to the Adelaide University. He is planned to visit all States before the end of August.

Miss E. Vawser returns from India this month, having been away from Australia for 7½ years. Her normal term was interrupted, because of visiting the World Convention, Buffalo, 1947. Her return is timely because of the severe illness of her mother.

Members of Berwick church, Vic., appreciated recent visits from B. J. Combridge (Victorian H.M. secretary) and Chaplain C. Young, the latter addressing a congregation of approximately 60 on June 7 when young people of Dandenong conducted an inspirational service. The mid-week class for prayer and Bible study has resumed.

Victorian South-Western District Conference was held on May 31 at Drumcondra, Geelong. At the morning session J. E. Brooke (Lygon-st.) was the visiting speaker, while reports were received from Colac, Meredith, the three churches in Ballarat and the three in Geelong. It was decided to hold the next Conference at Dawson-st., Ballarat, on March 21, 1953, with the following officers: president, J. A. Wilkie; vice-president, Mr. Thomas; secretary-treasurer, W. J. Whitehead; assistant secretary (Ballarat), Mr. McLeod; auditor, Mr. Tattersall. Mrs. Forbes (devotions) and Mrs. E. L. Williams were guest-speakers and Mrs. C. G. Taylor guest-soloist at the Women's Conference in the afternoon. A youth rally was also held in the afternoon, addressed by F. Hunting, while Mr. Brooke again spoke to the evening meeting. Catering arrangements were in the capable hands of Mrs. Ross.

## CHANGE OF ADDRESS

C. DUNSE (preacher, Sth. Melbourne church, Vic.), 50 Nelson-st., Sth. Melbourne.

# Qld. Newsletter

R. W. Graham, B.A.

C. H. J. Wright is Queensland Conference President, and also preacher of Albion church, coming to Queensland in 1950 after successful ministries in West Australia and Victoria. One sidelight on his presidential tour is that our railways provide first-class sleeper travel for such purposes. "Conference President" is a most worthy office!

Mr. Wright reports on—

## THE CHALLENGE OF THE NORTH

"I have just returned from a trip to Northern Queensland during which time I travelled 2,300 miles, visiting the churches at Mackay, Charters Towers, Townsville, and isolated members at Cairns, receiving a warm and eager welcome.

"Northern Queensland is a place of scenic beauty, and one returns with the memory of grand mountain range, expansive cane-fields, blue seas, tropical islands, and warm, sunny days. Increasing numbers of southerners are touring the North to enjoy its warmth and beauty.

"But our churches in the North are in desperate need of help and encouragement. They carry on their difficult task with a faithfulness that is worthy of high commendation. Townsville, Charters Towers, and Mackay are at present without preachers, and have been for some time. At the time of writing we have no preacher north of Maryborough (180 miles from Brisbane), although Bundaberg will shortly have one. Rockhampton has been without a preacher for some time.

"It is evident that the towns of Northern Queensland have a great future before them. They are growing towns or cities, but our churches are not growing with them. There are a number of places where new work could be commenced, but our first and imperative task is to establish and expand the centres we have already opened. We must do something about them!

"Mackay, about 600 miles north of Brisbane, is one of the loveliest towns in the North, and has a population of 14,000. It is a centre of the sugar industry, there being seven mills in the district. Sugar is worth millions of pounds every year to Mackay. The new harbor they have built (costing £1,500,000 and nearly paid for in ten years) has become an important port. Our work began there in 1937. The church is almost free of debt and has an active membership of 23.

"Charters Towers, 910 miles from Brisbane, is called the 'Educational Centre of the North.' There are a number of big church schools in the town. The population of the town is about 8,000. On the Sunday that I visited the church, about 20 attended in the morning, 25 in the evening, and about 35 children in the Sunday School. There is a fairly large brick church and a belfry (it was originally a Lutheran building, hence the belfry—and bell—R.W.G.), a hall and a manse, all free of debt. Many lapsed members are still in the town and district.

"Townsville, 823 miles north of Brisbane, now has a population of about 38,000, and is growing like most towns in North Queensland. We have two new church buildings in Townsville, one at Hermit Park, and one at Armstrong. The combined debt is about £350. Active membership stands at about 17, with 80 in the two Sunday Schools. Townsville is important as a port. Mt. Isa products are shipped through Townsville. Railway workshops and meatworks are features of the city.

"The work in these places is not easy, but it is a challenging work that needs to be done. Their isolation makes problems. The local members ask for help. They have shown their willingness to work, but they need leaders. Two things we need are, first, money to subsidise the work, and then, preachers who are prepared to stay some time in those centres, tackling a difficult but necessary task."



## At Youth Camp

There are nearly 80 boys of 12 to 19 years of age gathered in the quadrangle between these buildings at Karla, 35 miles from Poona on the Bombay Road. The property belongs to the Panch Howd Church of England Mission in Poona and is an ideal site for youth camps.

Dr. Lindsay Michael has been a great leader in these youth camps and put a lot of time and thought into the enterprise, which we feel should be a great help to these young lives and to the church of the future.

Our first hiking and sight-seeing trip was to Karla Caves. They are said to be the best caves in India and show the work of Buddhist monks, and of Asoka, one-time king of most of India at the time of Alexander's invasion. The caves were known to exist as far back as 1063 B.C. but the work of excavation and carving is not so old. There are carvings of dancing girls, deer, lions, horses, elephants, etc. There are extensive rooms, cells and meeting halls for the monks, the carving out of which must have been a lifetime work for some people. The temple is a beautiful structure, carved out of the solid rock cave, the arched roof being recently reinforced with wooden beams. Most of the carving is in good condition, although some of the columns in front of the temple have fallen. The sign of Asoka (three lions) as on the stamps and coins of India to-day stands on one of the pillars at the entrance to the temple.

For the second hike we went to Lohargud, a fort about 4½ miles away, of which two miles was from the plains to the top of the fort.

On Sunday morning, Sumant Hivale gave a lecture on the way the gospel is making its way in the world and illustrated it by the story of the spread of the gospel despite the persecution of an unsympathetic queen in the island of Madagascar. Also he touched on the use of the Bible, and quoted scripture passages to help us in our daily lives. Hariba Waghmodi then dealt with the Protestant Reformation and the work also of Thomas and Alexander Campbell and their contemporaries. Other lecturers followed, after which there was a worship service and the Lord's Supper.

An older group of lads arrived from Dhond on Friday morning with Dr. Patil, and the younger group will finish on Monday and wend their way home with pleasant memories, and, we hope, a better vision of Christ and with brighter hopes for the future. They have studied and played together, and seen pictures of the life of Paul and Peter presented by Daniel Dongre. To-night we are to have a sing around the fire, testimonies from the boys and an inspirational talk and help for their walk with Christ, by Sumant Hivale. We can only lead in all these things and leave these young lives in his keeping, praying they may glorify his name.

—Colin Thomas, India.

**JOHN BAIRAGI and Dr. PATIL:** Deputationists to World Convention from India, due to arrive in Melbourne, July 6.

**ABEL BARNEY:** Prior to leaving the Islands, Mr. Barney is visiting the new churches and having a final word with the teachers. More churches have been established and several other groups are asking for teachers. Londua Training School will prove a valuable asset to our Island work in the near future. Abel should arrive in Sydney near the end of June.

**Mrs. H. J. FINGER DEPARTURE:** Mrs. Finger left Melbourne for Brisbane earlier in the month accompanied by her sons, John and Stephen. John will remain in Brisbane for schooling. She has now returned to Sydney ready for departure by plane for the Islands, June 25. Mr. Finger will accompany Abel Barney back to the Islands after World Convention.

# Minister's Musings

## DAY BY DAY

**SUNDAY.**—What is it that makes some people want to whisper and even giggle in church? Nor are they all young people. Happily, we're not worried much that way at the moment. There are various ways of handling the situation when it arises, of course. I still remember the electrifying pause in a service which I attended in my student days, when the preacher suddenly broke off his sermon and rebuked some Sunday School teachers for their giggling. He certainly got attention after that—but I went home with him to supper, and by that time reaction had set in. Had he done right after all, he anxiously asked both himself and us. In my moments of exasperation since I've had many a fellow-feeling for him, even if I haven't yet imitated him. Perhaps the most effective way of stopping it was that adopted by one minister, who paused and then said quite casually: "I'm always afraid to check those who interrupt our service. It's for this reason. On one occasion while I was preaching a young man who sat in the centre of the church was laughing and making uncouth grimaces. I paused and administered a rebuke. At the conclusion of the service a man came to me and said: 'Sir, you made a bad mistake to-night; the young man you reproved is a mental idiot, not responsible for his actions.' Since then, no matter how disturbing people are during a service, I have been afraid to reprove them lest I should repeat the mistake." Whereupon he proceeded to preach in a silence which could be felt.

**MONDAY.**—I suppose ours isn't the only home that is having an extra early spring-clean in preparation for the Convention visitors. Alison went to it with great gusto, but with a most distressing habit of calling out: "Will you come and move this wardrobe for me?" just when I was immersed in some learned treatise. Maybe there was some relief mixed with my exasperation; at least these things were easier to grasp! I finally gave myself up to the delight of getting down any lurking cobwebs which Alison could not reach. One scurrying spider whose web I had just shattered reminded me of a fable the Danes tell. A certain spider spun his web on the dark rafters of a stable and swung himself down. On the lower level he spun again, and prospered. Then one day, seeing the thread which ran up to the unseen, and thinking it of small value, he cut it. It was only a matter of time before the web sank to the stable floor, to be trodden under foot of men and beasts. We can't afford to lose contact with the unseen, either.

**TUESDAY.**—I have just finished reading the strangely beautiful meditations by "an ordinary Ceylonese woman" which have been recently published here under the title, *The Stranger*. They were introduced to Australian audiences by D. T. Niles, Y.M.C.A. secretary of Ceylon, during his visit last January. Words like these have a moving quality: "I cannot bear to think of him, standing outside my door and knocking. Waiting for me. I can imagine how he must be straining his ears, listening for my footfall as I come to the door. I now leave my door open, so that whenever he comes he may enter in. It is better so; for there are times when the noises of the world drown the sound of his knocking, and he knows that he is always welcome." I'll want to re-read this booklet.

**WEDNESDAY.**—It was good to see a representative gathering at Lygon-st. to-night despite the drizzling rain. The Prayer Committee for the Snodgrass-Pollock Mission must have wondered what would be the response of the churches to a call for such a united meeting,

and deserve to be encouraged by it. The meeting was well planned, and I thought the brief addresses from F. A. Youens and J. E. Brooke were finely suited to the purpose. Mr. Youens stressed the need for personal preparation and purity, for persistence and purpose in prayer. Mr. Brooke centred our minds on the grand theme of God's never-ceasing activity. "Our service," he said, "is a response to what God has already done and a co-operation with what God is now doing. . . . Prayer is the burning focus of all our collaboration with God."

**THURSDAY.**—Tom Lake and his fiancée Rita spent the evening with us. It's easy to see that these first months of study at the College have deepened Tom's conviction of a call to the mission field. I suspect that Rita is a little piqued that she doesn't see as much of Tom now, but she's careful not to let him see it. Good girl!

**FRIDAY.**—Through the good services of our "baby-sitter-in-chief," Alison and I were able to go together to the monthly meeting of our Young Marrieds' Club to-night. The usual vigorous buzz of "off-the-chain" chatter filled the room until our president called us to order to hear the guest of the evening, Dr. Paul Sharp of America. This Fulbright Lecturer, professor of history in the Iowa State College, has, with his wife and family, become very much at home with us in the few short months of their stay in Melbourne. We're going to miss them. With easy informality he talked to us about his homeland, and as an active fifth-generation Disciple was able to give a vivid account of church work in his own centre of Ames, Iowa. He happened to mention that his minister had just announced acceptance of a call to the church at Centralia, Illinois. I asked him later: "Wasn't that the church which had its buildings destroyed by fire early this year?" He said: "Yes," and we talked for a time of the magnificent spirit of fellowship which the disaster had prompted among other churches. The cost of damage was more than three times higher than the insurance figure, and the loss was staggering. The Baptist church immediately placed its premises at the disposal of the Disciples, and at the first of the meetings held on their property one pastor and two laymen of the Methodist church interrupted discussions by bringing a cheque for a thousand dollars. Other gifts came swiftly from Presbyterians, Baptists, Christian Scientists, a small church for colored people, and the Jewish community. Disciple churches also sent contributions, but the first gestures came from other confessions. I liked what the Methodist preacher had to say when presenting his people's cheque: "We are brothers. Your difficulties are our difficulties and your needs our needs."

**SATURDAY.**—The Federal Conference outing is planned for the Blue Dandenongs, I notice, on August 2. Let's hope the weather will allow our interstate and overseas visitors some idea of how lovely these hills can be, even if we haven't got some of the attractions that Perth, for example, offered four years ago. Then Perth's Darling Ranges gave visitors a real technicolor welcome, replete with blue leschenaultia and kangaroo-paws bathed in sunshine. But one unrehearsed moment came when the party paused at Chidlow for morning tea. A trainload of other visitors pulled in, and swiftly made their presence suelt—they were pigs! One Eastern States delegate gasped to a Westerner: "No wonder your railways don't pay. The department gives away too much for nothing!" That's one extra we can do without!



# INTERSTATE CHURCH NEWS

“ . . . they rehearsed all that God had done with them.”

## Discipleship

Mr. and Mrs. C. Hartley, Mrs. Taylor, Alan Cooney, Les Anderson and Gilbert Joyce; Hartwell, Vic.  
Marion Allison, Gladys McPhee, Phillip Ludbrook, Barbara Hill, Judith Potts and Rosalind Powell; Dulwich, S.A.  
Jean May and Val Norwood; Boonah, Qld.  
Mr. Shepherd, James, John and Margaret Shepherd, George Strack and Ron Hare; Essendon, Vic.  
Keith Conn and Geoffrey Houston; Warrnambool, Vic.  
Jennifer Harris, Barbara Illingworth and Joyce Johnston; Camberwell, Vic.  
Mrs. W. Campbell and Mrs. N. Hamilton; North Essendon, Vic.

## Membership

Mrs. Clark, senr., Ormond, Vic.  
Miss Mitchell, from Burwood, N.S.W., to Pt. Kembla, N.S.W.  
Mrs. Young, from Burwood, N.S.W., to Chatswood, N.S.W.  
Peter Beyer, from Echuca, Vic., to Warragul, Vic.  
Mrs. Gibb, from South Auburn, N.S.W., to North Auburn, N.S.W.

## Fallen Asleep

Mrs. Pilkington, 79, Albury-Wodonga, N.S.W.  
Mrs. C. Alderson, 93, Maryborough, Vic.  
Mr. Douglas and Mr. Daley, Croydon, Vic.  
Mrs. V. E. Hitchcock, 62, West Perth, W.A.  
Mrs. Willoughby, South Auburn, N.S.W.  
Mrs. F. Lewis, Mile End, S.A.  
Ron Bishop, Margaret Evans, Ruth Funston, Desmond and Richard Higham, Valerie and Brian Saunders; North Essendon, Vic.

## Marriage

Betty Cunningham to Gilbert Handasyde, Red Cliffs, Vic.  
Marie Colless to Murray Mitchell, Yarrowonga, Vic.  
Merle Wheaton to Brian Marchant, Kaniva, Vic.

## Western Australia

**South Perth** (I. W. Nixon).—Building project is now awaiting delivery of bricks which is expected at end of July. Response to brotherhood appeal for building funds has yielded over £60 to date, most W.A. churches having contributed. Some replies from Eastern States churches have come to hand, with cheques from Kaniva, Middle Park, Doncaster and Wonga Park, for which grateful acknowledgment is made. Church is preparing enthusiastically for Snodgrass-Pollock Mission and has commenced district cottage prayer meetings, holding three simultaneously in each section of the district. Attendances have been consistently good in recent weeks, averages being over 50 in morning

and slightly less in the evening. B.S. is engaged on large-scale drive for new scholars, teams of teachers under superintendent K. Ballantine canvassing whole district. Attendance on June 8 reached all-time high of 155. A promising new B.S. work has been pioneered at Riverton by H. Short with a party of young helpers from South Perth. Meetings of the school are held mostly in a home but once a month a hall is available; attendance has reached 73.

**Narembeen-Corrigin** (L. G. Cook).—Church at Narembeen has had fellowship with Mr. and Mrs. Snowden (Wagga, N.S.W.). A working-bee was recently carried out on J. Dayman's property, as part of a wheat farming scheme to help finance circuit work. A similar move is being adopted by G. Smith. Morning services at Narembeen continue to be well attended, and B.S. work is bright. A weekly meeting is being conducted at Corrigin now, instead of fortnightly, as previously, thus allowing a gospel service on alternate Sunday nights. Eight members from Narembeen plan to attend World Convention.

## Queensland

**Boonah** (A. B. Clark).—Church appreciates valuable assistance rendered by J. Christensen and C. Abbott in preacher's absence through illness. There were two confessions on June 7, J. Christensen preaching. Harvest festival service was held on May 25 with V. G. Boettcher as guest speaker, and sale of gifts on 27th, netting over £20. South Queensland Conference picnic was held at Toowoomba on Queen's Birthday week-end when a bus load of young people from Boonah attended. Sympathy is extended to relatives of Mrs. H. Beibling, senr., who passed away recently.

## New South Wales

**South Auburn**.—As church is still without a preacher visiting speakers have been prominent in giving messages. Attendances have been strong and interest has not waned. On 8th a presentation of a silver teapot was made to Mrs. Gibb (late A. Woolley) as she has transferred membership to North Auburn. On Sunday, 15th, Dudley West of Royal Sydney Industrial Blind Institution, gave an address on its work.

**Kingsford** (A. G. Elliott, M.A., B.Sc., Dip.Ed.).—Morning messages from Mr. Paternoster, of North Sydney, and Mr. Corlett, of Belmore, have been much appreciated. Men's Fellowship enjoyed another fine gathering on June 10, when Mr. Bardsley was the speaker. On 8th, both in the afternoon and evening, J.C.E., under leadership of Mrs. Elliott, with Miss D. Rodger as pianist, presented a most interesting and helpful anniversary programme on the theme, "The Light of the World is Jesus." K. Larcombe, of Paddington, was the afternoon speaker, and his message was enjoyed by all. Many of the juniors took part in special singing and items in the gospel service.

**Burwood** (Ethelbert Davis).—Preacher and his wife have returned from holidays. Church is grateful to those who took meetings during preacher's absence. On June 26 evening service was broadcast by 2CH and conducted by Principal A. W. Stephenson. Y.P. club is now under the leadership of A. Morris. Young men's soccer club is in full operation for the season and is shaping well. Annual business meeting of the church was held a few weeks ago under

the shadow of a great sorrow, because of the passing of W. R. Avenell, a beloved elder. The reports submitted by all departments showed steady progress.

## South Australia

**Dulwich** (G. Whiting).—Six young people have made a confession of their faith. Happy Hour club is still going along well, several contacts with children and parents being made through this means. Mrs. Morrow is progressing satisfactorily after recent operation. About 25 of our young people were in camp at Christie's Beach over the week-end of June 14. Meetings are keeping up well during winter weather.

**Cottonville** (G. M. Mathieson).—Rowland Butler has returned from missionary service in China, and re-united with family. On June 10 Young Marrieds met at home of Mrs. J. Coventry; several visited from Colonel Light Gardens. Our preacher attended Magarey lectures at Mylor from June 2-6. Mrs. S. Eagle and M. Gloyn, leaders of Girls' Life Brigade company, attended training course at Mylor over recent holiday week-end. A team of three represented Cottonville in a quiz at A.C.Y.F. on June 14 against Maylands; the latter team won. Mrs. Mableson has been attending services again after illness; W. Jackson has been in bed suffering from acute sciatica. Mrs. Annear, Mr. and Mrs. Rex Gloyn (of Iron Knob) were present on June 8, and numerous other visitors have been present at services.

**Croydon** (W. N. Bartlett).—The church has been much gladdened by numbers of confessions received of late, among young people and others. During Empire Youth Week young folk were addressed by G. Stirling. Visitation evangelism is being supported with prayer. All auxiliaries are functioning well and co-ordinating in church "Crusade for Christ," slogan of which is "Work and pray for our Crusade." Attendances both morning and evening have been heartening.

**Mile End** (R. W. Marshall).—Church anniversary was held on June 1 with excellent attendances. Dr. Trevor Turner gave inspiring address at morning service when a special thank-offering, with objective of £400, was received. This amount will liquidate debt on church property. B.S. is holding Happy Hours campaign under leadership of G. R. Stirling. Since C. Matthews has been appointed B.S. visitor, many new scholars have been enrolled. A memorial service to Mrs. F. Lewis was held on June 15.

**Long Plains** (M. D. Williams).—Meetings continue to be held in the Institute with good attendances; B.S. is steadily increasing in numbers. Preacher's addresses are much appreciated; also help given in his absence by local and visiting brethren from Owen and Prospect. C.E. society has difficulty in meeting owing to many members working away from the district. Work has recommenced on chapel with the aid of Mr. Richards, of Victoria (with Mrs. Richards on a visit to their daughter and son-in-law, Mrs. and Mr. M. Williams). It is hoped to complete the ceiling and floor in preparation for the plastering.

**Ungarra** (P. R. Whitmore).—Attendances have been good, including a number of visitors. Church was glad to have fellowship with Mr. and Mrs. Bartlett from the city; he spoke at the morning service. Y.P.S.C.E. recently held a cottage meeting at the home of Mr. and Mrs. Ray Lawrie. Mr. Whitmore continues to give helpful messages every other Lord's Day. Church extends sympathy to Mrs. A. Pugsley in the loss of her father.

## Victoria

**Croydon** (L. C. Christensen).—B.S. anniversary was held on June 1. K. Grafham (Balwyn Baptist) and L. Thompson (M.B.I.) giving faithful messages. Scholars and teachers rendered hymns with expression. Social evening was held on June 14; games items by scholars, prize distribution and supper served to an enthusiastic gathering concluded a successful series of anniversary services. Visitors from other churches helped to fill building for film service on June



15; H. Ansell (Bolivian Indian Mission) screened interesting color film, *Miracles in Inca Land*. Existing premises are proving inadequate for present needs and £25 has already been given to building fund for extensions. Preacher continues with messages that challenge to more effective Christian witness. Sympathy is extended to Les Daley and Ian Douglas in the loss of loved ones.

**South Yarra** (J. E. Gough, with A. M. Wood).—Church has commenced special Sunday night services during winter months. June 1 was family night; special song service was followed by light supper. At Y.P. night on 8th M. Woods was speaker. Men's Fellowship monthly tea and choral service were featured on 15th. Ladies' Guild held very successful concert on 13th, conducted by Hartwell ladies. B.S. is commencing a "Round Australia Rally." Graham Davis is still in hospital.

**Clayton** (D. P. Holloway).—Sunday evening meetings are now being held in South Clayton State School with a very good number, and one confession on June 1. Boys' Club now is 25 strong and full of energy. Plans for building have now been passed by the council. On evening of 8th we joined with Union Sunday School in their anniversary service.

**West Preston** (A. B. Withers).—Preacher spoke at both services of 15th, a man and his wife making decision in evening. A nurse from St. Vincent's Hospital spoke at J.C.E. sunshine committee meeting on morning of 15th. Young Explorers attended and competed in indoor sports at North Fitzroy. Y.P.S.C.E. held cottage meeting in form of musical evening on 16th. Sympathy of church is extended to Mrs. Lacey in the loss of her husband.

**Geelong**.—On June 8 Keith Jones (C.O.B. Secretary) preached both morning and evening to good attendances, and was much appreciated. On 15th B. J. Combridge (H.M. Secretary), an old boy of Latrobe-terr., gave helpful messages both morning and evening. Prayer meetings continue to be well attended. On May 29 a party of young folk motored to Colac for a "Youth for Christ" rally led by Mr. Taylor.

**Warragul** (V. Quayle).—Preacher has returned from Nubeena, Tas., where he has been preaching for the past month. On evening of June 1, after church service, a "sing-song" was held, in spite of small number present and bitter cold. Clem Byard, stationed at Puckapunyal as N.S.T., was home on leave for a few days. B.S. and Y.P.F. are well attended. Congratulations to Helen Buntock on winning her section of the Empire Essay competitions.

**Red Cliffs** (C. L. Lang).—Meetings have been well attended and a number of visitors present. All auxiliaries are working well. W.M.D. held a jumble sale, catered for a Rotary dinner, and had a picture night in May; making a total of £63. A kitchen tea was given Betty Cunningham and Gilbert Handasyde on June 4. H. Finger showed colored slides and told of work in the New Hebrides on June 5. B.S. reports six new scholars recently. Four cars of ladies went to the Darcon Mission Band birthday on June 10. Mr. and Mrs. H. J. Cook have returned after a motor trip to Cairns, Nth. Qld.

**Yarrawonga** (R. V. Holmes).—On May 18 a youth tea was held prior to special youth service. State lottery was discussed around the tea-table. Young people took part in the evening service and S. Chappell gave a fine address. Preacher has gained interest of the Bible Class which he has just commenced. On May 30 a kitchen tea was given to honor Marie Colless prior to her marriage. Preacher and brethren have been assisting in the Benalla work. Local churches have combined to hold weekly prayer meeting.

**Ormond**.—F. E. Buckingham has accepted call and will commence his ministry in July. Church has been helped by C. Cole's tonic messages. Messrs. Bradley and Clark have also given good service in filling pulpit in absence of preacher. B.S. continues to grow and teachers are needed.

Day kindergarten under leadership of Sister Mulrone, ably assisted by ladies of church and mothers, continues to fulfil a great need; also the kinder is contributing to finances of church. All clubs are a credit to church, both in service and on field of sport, etc. Memorial Church Committee has £1100 in hand for work on new chapel.

**Maryborough** (M. Coombs).—Midland Conference was held on Queen's Birthday when members from Bet Bet, Dunolly and Wedderburn met here. J. Lewis, of Oakleigh, was guest speaker. All auxiliaries are in good heart.

## About Those Missioners

Mr. and Mrs. Pollock are well-known as leaders of song throughout U.S.A., both in missions in our own churches and in inter-denominational campaigns. Mr. Pollock has attended all World Conventions to date and he will be song leader at the Melbourne Convention.

Dr. Snodgrass is minister at the church at Enid, Oklahoma, which has a membership of 2400. This church holds the record for all time among our American churches—241 added to the church in one day; it has also led the whole American brotherhood for several years in the number of additions. The church's annual budget is in the vicinity of £50,000, about one quarter being for missionary, benevolent and educational work. The Bible School has an average attendance of 1000, the church building will seat 1500 people and the whole church property contains 65 rooms. Even that plant is inadequate for the growing work, and a new educational building is planned.

The Snodgrass-Pollock team have worked together over many years and in all parts of U.S.A. Australia looks forward to sharing the campaigns under their leadership, July-September.

**Hartwell** (H. J. Patterson, M.A.).—Church work is in very good heart. On June 8 three made decision to follow Christ and on June 15 at the morning service two were welcomed into fellowship by transfer, while at the evening service six were baptised and three others made decision for Christ. The ladies of the Mission Band have given concerts at Mitcham and South Yarra. Bible Class has an attendance of about 30. D. Cartmel gave an appreciated address to the church on June 8 and Mrs. Cartmel spoke to the Bible Class. Mrs. Cook has been bereaved of her father by accident. Mr. Cook, Mrs. Downes and Mrs. Baker are in hospital. Irma Morrison is convalescing after operation. Mrs. H. A. G. Clark gave a fine talk to the Mission Band on Christian work in Japan. Church has had fellowship with Mr. Golder, of Hobart.

**Shepparton** (T. V. Weir).—Convention meeting was held in chapel on June 7 when evangelist John G. Ridley, preached with much blessing. Mardi Sims and Betty Clydesdale have resigned from B.S. teaching staff; vacancies have been filled by Val Clarke (kinder) and Gordon Bamford (B.S.). Farewell to Betty Clydesdale took place on June 10. Harold Finger gave lantern lecture on 10th with good attendance and interest in New Hebrides work. Church extends sympathy to Hilda Donion in loss of father.

**Bayswater** (B. H. Crowden).—On June 5 church annual meeting was held. All retiring officers were re-elected with addition of M. Mears and R. Davis. Reports showed all auxiliaries in good heart. R. Peck was re-elected B.S. superintendent. During winter months gospel meetings are held at 3 p.m. instead of 7 p.m. Many members are laid aside with sickness. Preacher's messages are much appreciated.

**Kaniva** (M. T. Lawrie).—During Youth Week services were held, and on May 4 young people took gospel service. Youth offering amounted to £120. Mother's Day service was held on May 11 when mothers helped in service. Building committee is actively engaged in purchasing building materials. Tender for stone work has been accepted. £4156 has been collected for building fund.

**Brighton** (C. C. Taylor, B.A.).—Mr. and Mrs. Martin (U.S.A.) and Mr. and Mrs. W. R. L. Rodgers-Wilson (Bairnsdale) were visitors on June 15, when preacher addressed both services. Youth Fellowship enjoyed Thornton Price's colored movies on 17th. Some members attended Snodgrass-Pollock Mission prayer meeting in Lygon-st. on June 18. Mrs. Woodhouse, C. Surridge and C. E. Hemsley have been unwell; K. C. Morris and Gary Watts have had tonsil operations.

**Warrnambool** (D. R. Stirling).—Attendances at morning and evening services have shown marked improvement despite bad weather. Sixteen ladies of church were guests of Mr. and Mrs. Stirling at manse for a "Ship Afternoon" at which £3/11/9 was donated to the B.S. Building Fund. On June 16 church ladies gathered at house of 90-year-old Mrs. Organ, mother of Mrs. R. Shiells, for a surprise birthday party. Mrs. Organ attended church on previous day. Visitors have included Mr. and Mrs. Alf Harmer and Bert from Horsham, Mrs. Binner of Melbourne. Keener interest is shown in prayer meetings. Mr. Stirling conducted "Open Pulpit" over 3YB on June 15. New causes at South Perth and Canberra have been assisted.

**Reservoir** (R. E. Burns).—During May meetings were well attended and general interest well maintained. Special features were resume of Conference given at a morning service by T. Clift and G. Hing; Sunday evening film service by a representative of the B.F.B.S.; and a film evening at the home of W. Peeler when girls of P.B.P. entertained mothers. A farewell evening was held in honor of Mr. and Mrs. A. H. Thodey, who have transferred to Tasmania, and a travelling rug was presented. Mr. Thodey has served as church auditor and deacon. Mrs. Thodey as secretary of Ladies' Guild. Ladies of Guild presented Mrs. Thodey and Mrs. Salter (transferred to Coburg) with framed miniatures. Mother's Day service was well attended, R. E. Burns giving a special address whilst Mrs. Burns and Marjorie Burns rendered duet; there was also a mothers' quartette party. Ern Turner, of Men's Fellowship, has been admitted to Fairfield Hospital suffering from polio. Hopes are entertained for complete, if slow, recovery.

**Essendon** (E. F. G. McIlhagger).—Fortnight's mission with J. G. Shaw (Morwell) was an inspiration. Despite cold weather attendances were excellent; many visitors were present. Those who assisted with musical items include: sisters Ferguson, Hutton, Grant, Lynch, Warren, Dodds, Hemsley, M. Lee, Winifred Lee (Lygon-st.), Margaret Grant, Valerie Pearce, Elaine White, and Judith Strack; brethren McIlhagger, Alves, Hemsley, Croxford, and Tovey. Mission concluded on June 15; at close of Mr. Shaw's address six decided for Christ. Many assembled in school hall after service to farewell Mr. Shaw; a presentation of books was made. Les Blackburn (Burnley) presided at morning service on June 8. After-church song service was held at home of Mr. and Mrs. McIlhagger. Kitchen tea was tendered to Joan Hainsworth on June 14; items were given by Mrs. Ferguson (solo), M. Grant and V. Pearce (pianoforte duet). C.M.S. held tea meeting on June 15 when an interesting talk on "Photo Lithography" was given by Mr. Sholl (Moonee Ponds Baptist). Collection for Boronia victims has reached £50. Sympathy is extended to Mrs. F. Strack in loss of her father.

**North Essendon** (A. E. White, B.A.).—Christian Choristers assisted in gospel service on June 15, and after the service opportunity was taken to farewell Mrs. Shannon, moving to Warrnambool after 11 years' faithful service with church. £30/10/- has been raised towards Canberra quota. Recent appeal for funds for new hall was successful. £300 being donated during May.



**DEATHS**

**BARNDEN.**—Passed peacefully away, June 10, Fred, dearly beloved husband of Dot, loved father of Howard and Elva, Marion and Jack Leach, Cliff and Dorothy, Vi, Bert, Lois and Fred Strack, Eric and Jean, Betty and Bill Moss, Max and Helen; loving grandpa of Helen, Ross, Robin, Juliet, Athol, Dallas, Tony, Janet, Graeme, Alison, Sue, Gail, Barbara, Andrew. He giveth His beloved sleep.

**EWERS.**—On June 7 at her residence, 9 Thomas St., Kew., Isabella Grace, loved wife of the late Percival Francis Ewers.

**IN MEMORIAM**

**MURDOCH.**—Loving memories of my dear husband, George, who passed away June 21, 1948, at Victoria St., Flemington.  
One of the best.  
—Inserted by his loving wife, Ethel.

**BIRTHS**

**WILLS.**—On June 15, at Geelong Intermediate, to Dorothy and Colin—a daughter, Christian Joy.

**WALKER (Langford).**—On June 6, at St. George's, Kew, to Gwenda and Irvine, Daylesford—a son, Robert Ian.

**COMING EVENTS**

July 4 (Friday).—Victorian and Tasmanian Women's Conference Executive Council will meet at Swanston-st. at 2 p.m. Mrs. A. Watson will lead devotions and Mrs. A. E. Smith, returned missionary from India, will speak. Will delegates bring 1952 Conference report books.

**ORMOND ANNIVERSARY SERVICES**

June 29, 1952

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3 p.m., Brighton Salvation Army Band.

7 p.m., W. W. McDowell.

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**A.P. & A.M.**

A special gathering is to be held in Melbourne on Aug. 4. Interstate and overseas brethren associated and visiting the World Convention who desire an invitation, please send personal particulars to H. B. Robbins, 680 Hampton-st., Brighton, S.5., Vic.

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**Obituary**

**Mrs. B. V. Young.**

On March 19 Fullarton church, S.A., was saddened by sudden home call of Mrs. B. V. Young. Our sister linked up with the church at Broken Hill. She came to Fullarton in 1928 and was most active in the work as B.S. teacher, in Endeavor and Guild, and was a great woman of prayer. She brought up her family in the fear and admonition of the Lord and they "rise up and call her blessed"; Win (Mrs. Ron Barnes), faithful organist, Neil, training in A.B.I., Val, missionary-cleet for India. All trust in the blessed hope of the meeting of the loved one with the Lord in the air and "so be forever with the Lord."—B.W.M.

**W. R. Avenell.**

Partaking of the Lord's Supper, exhorting his brethren, and a few minutes later in the glory; such was the passing of W. R. Avenell, beloved elder of the church at Burwood, N.S.W. Ever since his baptism as a youth in Birmingham, England, by William Ainsworth he had been actively engaged in church and welfare work. He came to Sydney in 1914, being married at Paddington by Will Gale to Miss Ruth Fraser in 1918. He helped as a B.S. teacher at Hurstville, and some time before his death came with his family into membership at Burwood. He served the brotherhood as Conference President, and us a member of the Overseas Mission Committee, Advisory and Bible



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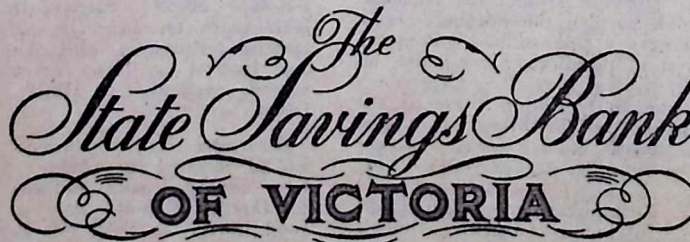
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College Boards. Loved and respected in all walks of life, he will be especially remembered for his ministry at the Lord's Table, and his exhortations. The large number at both chapel and crematorium showed the respect in which he was held, and deep sympathy for his wife, son and daughter.—Ethelbert Davis.

Alice E. Stephenson.

Our aged sister, Mrs. A. E. Stephenson, passed from this life on June 3 at a ripe old age. She became a member of North Williamstown church, Vic., 62 years ago, having been immersed in the Baptist church in England. For 60 years she was the devoted and happy wife of our beloved and aged brother, Arthur Ernest Stephenson. Together, Mr. and Mrs. Stephenson have been faithful and humble in every possible Christian duty, all members of their family being active in the Master's service. The church at Subiaco, W.A., has been enriched by the membership and service of the Stephenson family, and the love and sympathy of this congregation, with their many friends in other places, is extended to Mr. and Miss Stephenson, Mrs. E. F. Black and Mrs. Sagers. Principal A. W. Stephenson of Woolwich College, N.S.W., Ernest, of Kalgoolie, and Fred J. Stephenson, who is the chairman of the Officers' Board of this church. The patient sufferer is at rest.—R.R.

Mrs. W. Hewitt.

The church at Croydon, S.A., was bereft of a faithful member and very dear saint when, on May 31, in her 81st year, Mrs. W. Hewitt was called home. Baptised when 18 by the late H. D. Smith, she was received into church fellowship at York. Forty-one years ago, at the opening of a nearer chapel at Croydon, our sister transferred from York to become a foundation member of the new church. For years Mrs. Hewitt served as deaconess and chorister. Blessed with good health she attended church services regularly until the last Lord's Day of her life. She set a beautiful example of implicit trust in Christ. J. E. Shipway, of Hindmarsh, conducted the funeral service when the body of our sister was laid to rest in the Cheltenham cemetery alongside that of her late beloved husband. No family remains, but relatives and many friends thank God for a long and gracious life.—W.N.B.

Mrs. A. Rapsey.

On May 6 the church at Albury, N.S.W., was very much saddened by the passing, after a short illness, of a foundation member, Mrs. A. Rapsey, at the age of 90. Suffering the loss of her husband much earlier in life, she moved from her farm at Tallangatta, into Albury. During a mission conducted by C. L. Vawter, of America, she made her decision and entered into fellowship with the church, which she generously assisted by advancing money to help in the building of the present chapel; she was also very active in the Ladies' Guild. Owing to increasing age she was unable to attend regularly the services of the church, but maintained her faith and interest to the end. Sympathy is extended to her family and to her daughter, Evelyn, who is in active membership with the church. Her body was laid to rest in the Tallangatta cemetery "till the day break and the shadows flee away."—H.E.

Mrs. G. Hossack.

On Saturday, May 3, Mrs. George Hossack passed quietly into the fuller presence of the Lord Jesus Christ. We thank God for her life of faithful Christian witness, and for the enrichment she brought to us who knew and loved her. Mrs. Hossack came forward to be baptised at the Charles Scoville mission held in the Adelaide Exhibition Building in 1912, and was baptised with her husband by the late J. E. Thomas. Our sister was received into the fellowship of the Grote-st. church of Christ, S.A., and from there transferred to Mile End, and from Mile End became a foundation member of the church at Cowandilla, S.A. Her steadfast loyalty to Christ and his church was an inspiration and we treasure the memory of her quiet helpfulness and concern for all.—T.T.R.

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