

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Federal College Greet Principal

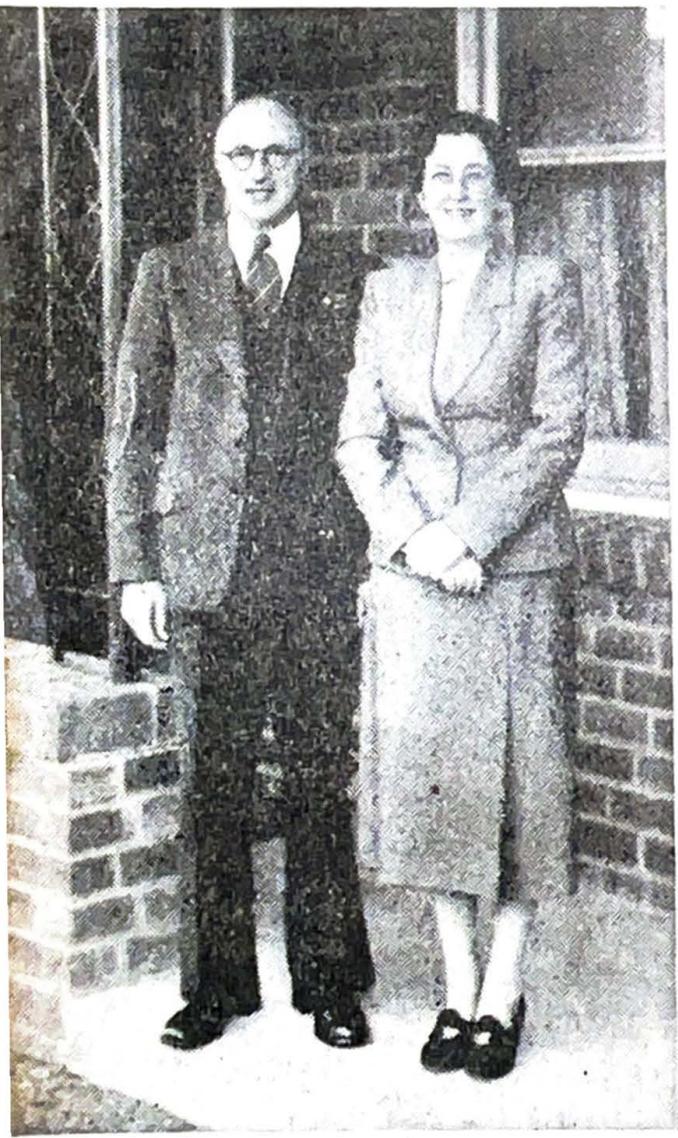
Principal and Mrs. Williams received a very warm welcome home after six months' absence abroad. The College community joined in a "Welcome Home" tea at the College on Feb. 25. Occasion was also taken to wish them well on their silver wedding anniversary and a gift of silverware was made to them.

During the vacation, all the College buildings were electrically re-wired, as the old installations were in very bad shape, and in some cases, dangerous. Accepting the lowest tender, the work has cost over £1,300. Skilled planning and supervision were undertaken by R. S. Ryall of East Malvern church, who gave his services freely to aid the College.

With characteristic hospitality, the Lygon-st. folk entertained the Board of Management, Faculty and Students at a delightful tea. The minister, L. G. Burgin, commented that this was the forty-ninth year that Lygon-st. had undertaken this ministry. Dr. Kemp, in thanking the hosts, read from a 1907 issue of *The Australian Christian* a very interesting account of the first inaugural session of the College — held at Lygon-st. chapel.

The splendid attendance at the public meeting and the fine spirit prevailing augured well for the new College year. It was good to have interstate visitors present, among them E. T. Hart, of Toowoomba, Qld. The vice-chairman of the Federal Executive, F. N. Lee, voiced the pleasure of the brotherhood in the safe return of Mr. and Mrs. Williams. Both gave very interesting responses and brought greetings from overseas brethren. Miss Lottie Sommers and Stephen Corlett delighted with two duets. After the distribution of scholarships, Principal Williams spoke on "Fulfilling Our Mission." Scholarships were awarded to R. G. Deane, R. A. Ryall, B. J. Richards, F. W. Beale, D. N. Geyer, E. M. Galloway, O. V. Laird, D. R. Oakes, R. K. Brittain, D. H. Smith, D. P. Holloway, and A. E. Stevens.

The Principals' Memorial building is nearing completion, and plans have been finalised to hold the public opening celebration on Saturday, March 26. The President of Federal Conference, Ira A. Paternoster, will officiate, and it is hoped that many friends will gather to honor H. G. Harward, A. R. Main and T. H. Scambler, who served the brotherhood long and faithfully. Following the opening service, the annual Garden Party will be held in the College grounds.—K.A.J.



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NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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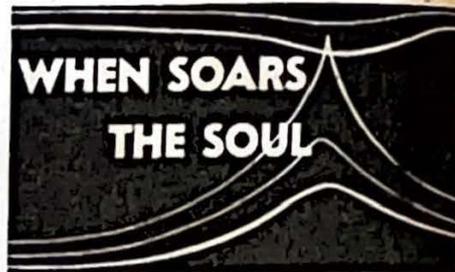
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And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.—Luke 18: 1-5.

"Men ought always to pray, and not to faint." We all know the tired and listless feeling on the long straight. . . . If anyone was tempted to faint, to give up because of trials and rough places, it was Jesus himself. The temptations in the wilderness are simply a concentrated expression of temptation that was always with him—the voices that whispered, "Give up this lonely path of love, this unrewarding, painful, desperate winning of an unresponsive world." Right to the end they followed him—and what was his only weapon? A life open to God. Always to pray meant for him not just the prayer for rescue in the wilderness or in Gethsemane, but the steady obedience, the trust that was absolute, the wonder that lit each new day and each new face, however drab and stained, with the radiance of the Father. . . . To be near him is to pray; and to be away from him is to faint. . . . We should be so obviously living in a fuller and more satisfying world than those around us that no one in his senses could imagine that a morning in bed with the more squalid news of the past week was more exhilarating than joining in the worship of a living God, throwing open the windows of our minds to his truth, touching the hem of the world invisible. This is to have a life open to prayer.—David Read.

O thou Water of Life, to whom the fainting turn never in vain, 'so refresh us with thyself that, far from losing heart ourselves, we may put new heart and faith into other needy lives. Through Jesus Christ, our Lord, Amen.

See! the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint while such a river
Ever flows their thirst to assuage?

THE AUSTRALIAN CHRISTIAN

BRITISH VIEWS AND NEWS

William Gowland, writing in "The British Weekly" (30/12/54), faces the problem of

INDUSTRIAL CHAPLAINCY

Much of our ecclesiastical organisation is geared to maintain the five per cent. of the nation's population attending church, but the industrial chaplain must experiment in a world where the ninety-five per cent. have no real connection with the Church.

The folk in industry are suspicious of our motives and staying power. Having examined on several occasions a situation in which industrial work has been commenced and then been dropped I have found several factors common to every case. The management are very loath to attempt the experiment twice. The shop stewards have been let down in that having commended the scheme to their fellows, and argued for it, they find the ground cut from under their feet, and there is a consequent lack of faith in their judgments. The effect of the closing down of the priest-worker movement in Paris has had a depressing reaction in some quarters which has been summed up by a working man in the phrase, "So the big boys are putting the screw on again." Worse still, they regard this somersault as evidence of reaction. Further, in commencing this sort of work and then allowing it to fizzle out we fail the few keen Christians in the factory.

A common factor in the reason for the withdrawal of local ministers from factories is that they are not supported by their own church. Members of the congregation begin to grumble that they are being neglected; into this situation is injected all the ramifications of finance, invitations, and what people think. This is but one piece of evidence of the unprepared church. Unless the priorities of the local church are right, it is difficult to see how a minister can meet all the demands.

Selfishness is not the peculiar trait of the secular mind. It might be well to find out how many millions outside the church are being neglected because of the needs of the few within, and the impossible demands being made on a minister by church members who refuse to grow up. The fact is that the situation can become so difficult that a minister can no longer face the physical demands.

If industrial work is to be done by the local church, then the local church must mobilise all its forces and tap all its resources of lay leadership. There must be a realistic use of its time and money. It would be better to do nothing at all in the industrial sphere than to do it in a fitful and irregular fashion. We are not dealing in this sphere with a local congregation of a hundred or so who will tolerate a great deal, but with uncommitted folk who watch with pitiless scrutiny.

A. Williamson (Edinburgh), writes in the "Christian Advocate" (14/1/55), of a great movement to bring the Church into the lives of Scottish people.

"TELL SCOTLAND"

The most significant thing about the religious life of Scotland at the present time is the "Tell Scotland" movement. Simply, as its name implies, it is a programme to "tell Scotland" the Good News of Jesus Christ and to bring the Church into the lives of men and women. Its inception was due to a concern on the part of the Church of Scotland for a nation-wide evangelistic campaign, but the movement is by no means confined to this one Church; other churches are invited to take a full and equal share and thus present a Church united in service. Churches of Christ are represented on the main planning committee.

In what kind of activities are we able to cooperate? To understand this we must first be reminded of the three-year plan to "tell Scotland." Last year we spent in preparing the ministers of the churches to lead the movement; this year has been arranged to prepare and train the congregations; next year will begin the final phase, the going out with the Gospel message. This year, then, we considered at a joint meeting of elders, deacons, church leaders and ministers the necessity for training, hearing a fine message from Dr. Gunn, a Church of Scotland leader. This same group of responsible people also heard five speakers dealing with questions and objections which those engaging in house to house visitation normally have to deal with. The next meeting, "Tell Scotland in Action," will hear reports from those who recently engaged in a scheme of visitation evangelism on a local housing estate.

From this it will be seen that the real object is to train and use members of the Church for personal evangelism, though it is envisaged that evangelistic preaching missions may also form part of the campaign.

The "Tell Scotland" movement lays down no hard and fast rules and even in this second year of preparation, visitation schemes are being carried out, and Billy Graham has been invited to conduct a mission in Glasgow, March 21 to April 30, 1955. In connection with the Graham mission a committee has been at work for some time and plans are being made in the light of experience gained at Haringay; prayer partners are being enrolled, and broadcasts are to be provided at centres all over Scotland. A "Commando" campaign to business offices in Edinburgh has also been planned. From all these efforts it is hoped to get guidance and help for the campaigns which will form next year's feature.

SPIRITUAL SECURITY

"Security" has come to be one of the key words of our era. There is something significant about this fact. Instead of such terms as "opportunity," "adventure," or "quest" we have exalted the expression "security." According to the dictionaries, this word means: "1. Freedom from exposure to danger; protection. 2. A feeling of or assurance of safety. 3. Freedom from anxiety or doubt." These are precisely the items most to be desired, it would appear, in the chaotic, unsettled, and dangerous era in which we are existing at present. As David Lillenthal is reported to have said recently, "Anybody who likes to live a quiet, peaceful, uneventful life has just picked the wrong time to live."

The main thrust of the contemporary search for security has been expressed in three realms particularly — the social, the economic, and the political or military. We desire to be secure against old age, loss of work, loss of health, loss of a job, or the loss of a war. There is much less concern expressed about the possibility of the loss of our souls. Seldom has an age talked more, thought more, and worked more for security and had so little of it. Untold billions have been poured out for military security so we would feel safe against aggression, and the more we spend the less secure we feel. As inflationary trends continue to undermine our confidence in economic stability, even those bonds and other financial investments which go by the significant name of "securities" begin to seem less unshakable and certain.

The Christian has always known that true security lies in quite a different direction. Of late, however, the certitude of this assurance has been increased and intensified as the human stabilities men have set their hearts upon have proved increasingly unsubstantial and unreliable. After all, no matter how much buttressing there is from without, all must fail unless there is a core of strength and hope and help expressed from within. The only security ultimately unassailable by any outside force or factor is spiritual security. If we can have this, then other securities will ultimately be safeguarded but, failing in this, all outer arrangements, guarantees, and compulsions eventually must be found wanting. Whence, then, lies spiritual security and how is it to be attained?

SECURITY THROUGH GOD'S FATHERHOOD

The trust we can have in God as an infinite, spiritual personality concerned with us as individuals and caring for us is one of the greatest bastions of

the human spirit against every assault of tumult and terror. The Psalms are full of this message. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident" (Ps. 27: 1, 3). "I sought the Lord, and he heard me, and delivered me from all my fears" (Ps. 34: 4). "What time I am afraid, I will trust in thee" (Ps. 56: 3). "Give us help from trouble: for vain is the help of man" (Ps. 60: 11). "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91: 1). There are numerous other similar passages scattered throughout the Old Testament. True, this refuge in God was usually conceived to be the privilege of Israel, especially, and was connected with compliance with God's decrees, but it was the correct expression of man's only sure retreat.

In the New Testament, of course, we have the repeated assurance of our Lord that God is our heavenly Father and that his care is constantly expressed toward his children. "Your Father knoweth" is one of the key expressions of Jesus in respect to this confidence we ought to have in God. It was characteristic of this attitude he sought to encourage in us that he should say, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows" (Matt. 10: 28-31).

The rest of the New Testament also is full of assurances of that trust we can have in God's care and unfailing love. Paul's deathless words in the Roman letter assure us that "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28). At the end of this same chapter there is the tremendous affirmation, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (created thing), shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

Sidney Lanier catches this note of our need to trust in God's fatherly

solicitude in his beautiful poem, *The Marshes of Glynn*.

As the marsh-hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh-hen sends in the sod
I will heartily lay me a-hold on the greatness of God.

SECURITY THROUGH CHRIST'S SAVIOURHOOD

There is help for every earnest individual who comes to Jesus as his Lord and yields to him as his Saviour. The fact that "Christ died for our sins" is our constant assurance that he loves us and lives to consummate his redemption of our lives. Our greatest concern should be our faithfulness to him, for we may be sure he will never fail in his devotion to us. As Paul asserts in his second letter to Timothy, "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. 2: 13).

All who have truly committed their way to Jesus as Saviour can know the assurance of the constant grace of the One "who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5: 10). It was no empty boast when the imprisoned apostle wrote, "I can do all things through Christ which strengtheneth me" (Phil. 4: 13). It is, indeed, as the truth of God has shone in our hearts that we have known "the light of the knowledge of the glory of God in the face of Jesus Christ." It is as this is true that we can say, as did the early Christians, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4: 8, 9). This solid-rock security, Jesus said, would always be the experience of those who came to him, heard his sayings, and acted upon his commands.

SECURITY THROUGH CHRISTIAN BROTHERHOOD

The people of God accomplish the extension and expression of the purposes of God in human affairs. Paul speaks of the Church as the "body of Christ," that tangible entity through which Christ's word is articulated, his compassion applied and his will accomplished among men. Therefore, it is in the Church of God, the fellowship and

(continued at foot of next column.)

WOMEN

FEDERAL ACTIVITIES

Programme for April

Theme: "SACRIFICE."

Mrs. A. B. Withers, Vic.

CALL TO WORSHIP.

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God."

HYMN.

No. 13, "Eternal Light."

PRAYER.

Our Father which art in heaven, we thank thee for the gift of thy Son to the world. We thank thee because his coming revealed to mankind thy love. We thank thee for his life which brought joy and peace to people. We thank thee, too, for his sacrifice, he who was without sin yet for our sakes was made sin, that we through his

mutual partnership of his people, that the sense of God's fatherhood is made most real, and the recognition of Christ's Saviourhood is effectively applied to the affairs of people's lives.

There is a stability of life one experiences in being bound together with those who worship the same Father and trust their eternal destinies to the same Saviour. Because the early association of Christian believers together was so intimate and intense they could pray together, witness together, rejoice together, suffer together, and die together with a sense of power, of poise and of peace which is the amazement of the unbelieving of our day just as it was the wonder of the pagans of the first century.

But such a sense of trust and triumph can only come to the Christian brotherhood as there is a vital faith in God's Fatherhood and in Christ's Saviourhood. It is not because the Church is "friendly," or "respectable," or "full of nice people," but because it is the binding together of committed lives for the present and forever that one can find spiritual security there. And only as one comes into that kingdom of God through Christ where there is righteousness and peace and joy through the Holy Spirit is this firm foundation reached. "Therefore, let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe" (Heb. 12: 28, R.S.V.). Here it is, indeed, that the only abiding security, spiritual security, is to be found.

March 1, 1955

death might have life. Help us to live so close to him that our lives will reveal his love to those about us. Through Christ our Lord, we pray. Amen.

BIBLE READING.

Luke 2: 25-35; John 19: 25.

MEDITATION.

When we think of Mary the mother of Jesus, it is not first of sacrifice that we think: it is of honor, the honor



Mary finds Jesus in the Temple.

sensed by Elizabeth when she herself was honored in the coming to her of the mother, as she said, of her Lord.

It was indeed an honor to be the mother of the Son of God.

But honor carried with it sacrifice. Not in all the willingness of Mary to be the handmaid of God, so that it would be unto her according to the word of the angel, can it be overlooked that she would have to suffer. Neither in all her soul's magnifying of the Lord and her spirit's rejoicing in God her Saviour was she to be spared the sorrow of her part. Generations would call her blessed, she of low degree would be exalted, but the greatness and glory would be overcast. Jesus was set for the falling and rising again of many in Israel and for a sign to be spoken against, and so a sword would pierce through Mary's soul. She would stand by a cross on which he died. Because he suffered she would suffer, too. She

would see the Son of God, her son, sacrificed; and in that was the sacrifice of her own soul.

We can say little of it, for it is too easy to say too much, and to have an exaggerated view of this honored, sorrow-stricken woman, but we can fully acknowledge her sorrow and the cost, to her to see this man, once her babe, put to death, crucified.

Mary was mother to Jesus, that God in Christ might reconcile the world unto himself. She did not of herself give up Christ to such an end as the cross, but the cross lay in the purpose of the birth of Jesus, and having borne him in joyous wonder she must sorrowfully behold him on a cross.

One alone could have just that sorrow, but the sufferings of Christ are a motive for the sacrifice of any of us. Because he suffered, there is something for us to suffer for; because he sacrificed himself, there is a way of sacrifice to follow. The apostle Paul understood it as not counting his life as dear unto himself; the apostle John understood it as a need of laying down our life in love for our brethren.

Sacrifice is not all of one intensity. There are lesser and greater degrees. But the measure of all sacrifice will be its relation to the cross of Christ, the expression of the love of God, together with the counting of all things loss for the excellency of the knowledge of Christ Jesus the Lord.

HYMN.

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

BUSINESS.

MISSIONARY LETTERS.

PRAYER.

SOLO.

MESSAGE.

HYMN.

No. 463, "Faith of our fathers."

BENEDICTION.

May the God of peace make you perfect in every good work to do his will, through Jesus Christ. Amen.



Mr. and Mrs. D. P. Holloway were welcomed to the church at Devonport, Tas., on Jan. 19. Greetings were extended by Messrs. Crowden (Ulverstone), Byard (Devonport), Pitt (H.M. committee) and Bowen (Ministers' Fraternal), and also from Mrs. Holloway and Mrs. Crowden. Visitors from various parts of Tasmania attended the induction service on Jan. 23. The Ladies' Guild has recommenced and officers elected were Mrs. E. Stevens (pres.), Mrs. J. Webb (treas.), and A. Very (sec.). B.S. picnic was cancelled owing to bad weather, but the children enjoyed a day of games. The church picnic was held on Feb. 26.

H. A. G. CLARK, M.A., B.D., in the Christian fellowship of "Gilbulla,"
N.S.W., sees

Churchmen Face Tasks Together

The ninth annual meeting of the Australian Council for the World Council of Churches was held at "Gilbulla," the Church of England Conference Centre which is situated at Menangle, about thirty miles from Sydney on the main interstate railway.

From Tuesday, Feb. 8 until Friday, Feb. 11, about seventy delegates from the member Churches, besides a few observers, met in Conference. Among those present were the Federal leaders of five of the co-operating Churches, together with three archbishops, the director of Religious Broadcasts for the A.B.C., and leaders in various departments of church life throughout Australia. Churches of Christ were represented by our Federal President, I. A. Paternoster; our Canberra preacher, G. R. Stirling; R. V. Amos, of Chatswood, and myself. Decisions were reached on a majority vote so that a layman who was a delegate had the same voting power as a bishop.

The Place

"Gilbulla" is a fine mansion, around which were built outhouses to accommodate patients during the war, when the Red Cross Organisation had control of the spacious building and were using it for soldiers who needed psychiatric treatment. Previous associations as a chaplain added to the interest I had in visiting the place again in much more pleasant circumstances. The clergy themselves have built an attractive and unique chapel. Three sides are built of the trunks of small trees with the bark unremoved, thus eliminating any need for painting, and providing a structure that blends beautifully with the trees surrounding it. One end is entirely built of glass and lets in sufficient light to illumine the building with more than a dim religious light. The cross is made of two hand-forged spikes, about fifteen and nine inches long respectively, taken from the ancient cathedral at Coventry that was so badly bombed. They are suspended in the form of a cross by fine wire that is invisible from the pews, and are in keeping with the rugged simplicity of the entire building.

A United Communion Service

In this building the Archbishop of Sydney led us in an early morning communion service. As we waited in quiet reverence, the kookaburras laughed, as if in gleeful mood, sharing

the joy we felt that here our sectarian barriers were transcended and our unity in Christ expressed at the point where its expression counts for most. Last year, the Methodist President-General presided at a similar service and next year the new president, Denis Ryan of the Congregational Church of Australia and New Zealand, will conduct the service. Dr. A. Watson, of the Toorak Presbyterian church, Vic., acted as chaplain to the Council, and led us in our daily devotions, basing his talks on Christ's prayer for the unity of his people. His expositions would have cheered the heart of Thomas Campbell. At the previous Conference the daily devotions were led by an Anglican, a Quaker, and myself. Both methods proved satisfactory.

A Full Programme

The chairman, after welcoming the delegates, stressed the fact that the programme was a heavy one. The sessions of special committees largely accounted for this. Still and movie films and tape recordings were used both to present and to create impressions of the magnificent work being done through Inter-Church Aid, and to bring something of the sights and sounds of the Evanston World Council meeting to those unable to be present there. Much of the time was taken up with reports and discussions, and decisions arising from them. The following Commissions gave reports: Inter-Church Aid, Evangelism, Education, International Affairs, Immigration, Faith and Order, Sex, Marriage and the Family, Co-operation of Men and Women in Society and in the Church. The Youth Department Committee and the Resettlement Committee also made reports, as did each of the State secretaries. The above lists indicate that the Council seeks to apply the Christian ethic to every phase of life.

Working Committees, and the Message

The delegates were divided up into Working Committees, with from four to fourteen members in each. Here one learned to know a few of the members from different States and denominations more intimately, just as one entered into a warm fellowship with those sharing one of the large rooms. A professor, an economist, a research chemist, were among the group in our dormitory. All were vitally interested in furthering the work of

the Kingdom. The Message Committee was the smallest and consisted of Dr. A. Watson, Allan Walker, Bishop Hilliard, and K. T. Henderson. The Council finally approved the message unanimously. We quote some of the most significant sentences:

"We must consider now whether we should not act together in all matters except those in which deep differences of conviction compel us to act separately." The wisdom of this is seen in the united way in which Presbyterian and Methodist churches are carrying on their inland work. Again, "We must study humbly that which divides us and thankfully that which holds us together."

In the Message to the Nation there are some fine sentiments expressed: "The strain of striving for a level of conduct higher than self-interest is more than unaided human nature can bear. Those who by God's help can bear it, serve their country best." "The two greatest threats to freedom are communism and the forces of reaction provoked by the fear of it." "As Australians we stand at a point of decision in our history. . . . We must respect the aspirations of neighboring peoples for a better life, and be wary lest any policies of our country do them injury. . . . We cannot be content merely to help them with material goods, but must share with them the truth of God."

Even those closely associated with the Australian Council expressed surprise at the wide range of activities.

New Migrants

The report of the Resettlement Committee revealed that about 2,000 people from other countries have reached Australia during 1954, through aid from the World Council of Churches. About a half of these have been Greeks. 24 came from China, where there remain many thousands in a desperate plight. Over £300,000 has been loaned from funds handled by the W.C.C. in connection with this work. Over Australia there are fourteen people giving full or part-time service in this great humanitarian service. A new development in this field is that of getting sponsors for those who have no relatives or friends here. Individuals or churches can help greatly in this way.

The Hon. J. J. Dedman, who had just been appointed director, spoke of the great joy and gratitude of people who, having lived in distressing con-

ditions abroad, have come here and found new hope and purpose in life.

Television

A lengthy discussion took place as to what could be done to assure that the Church could use television in the interests of the Christian faith and ethic. Some had suggested securing a financial interest in the company or companies being formed. This was rejected, but the Executive was instructed to consider further the question of forming a company to provide suitable material for use in television in the interests of morality and religion. It was also decided that it would set up advisory panels if such were acceptable to the controlling powers. Later, it is planned to hold a Television School for those concerned with television programmes.

The importance of doing more together in the field of evangelism was

strongly urged by men like Allan Walker and the Bishop of Armidale. Problems arose because of the long periods of time between the meetings of the national church courts, assemblies and conferences, as in this, as in other matters, the final authority for approval is there. The report of the Educational Commission was most encouraging and in this field Victoria is making splendid progress.

Many excellent projects are hindered by lack of finance. I am convinced that we need to emphasise more the doctrine of stewardship in Australian church life if we are to meet the opportunities this hour presents.

A fellow delegate commented on the depth of interest shown by those present in advancing the Ecumenical Movement, and added, "We are moving forward, but our strides are too short." It was resolved to press forward with further united study on the Church

and its ministry and sacraments. The forming of friendships across denominational lines is an excellent thing and this was easy at "Gilbulla." There was a frank informal quality in the friendliness, which is expressed in the following lines written on an almanac that hung inside the dining hall. Our chairman would have been alarmed had we taken them literally!

Guest.

Guest, you are welcome
Be at your ease,
Get up when you're ready
Go to bed when you please.
Happy to share with you
Such as we've got
The leaks in the roof
And the soup in the pot.
You don't have to thank us
Or laugh at our jokes.
Sit deep and come often
You're one of the folks.



(Notes supplied by A. Anderson, Sec. Foreign Mission Board.)

Varied Opportunities

You are of course aware that we are now relieving for Mr. and Mrs. Heard in the Boys' Home, Baramati, and that we are finding out things rather slowly, as the 130 boys make constant demands on one.

The Home is housing now about twice the number of boys we had previously, and there are yet some new projects that we have not been able to get on to.

Shrigonda has had a visit from the Hindu Maha Saba while we have been away, but from all accounts they made fools of themselves again and did not achieve their objective any more than they seem to have done anywhere else.

I have had the opportunity to take Mr. and Mrs. Roy Dixon with me on one visit to Bhoose, Takli and Karjat, last weekend. We had the chance to preach the Word together once again along with dear old Daniel and Sumant Hiwale. We expected there might have been some opposition to our preaching at Karjat, but we do thank the Lord that there were great opportunities and we enjoyed the experience and the thrill of feeling that the Word of God was going forth to the people who need the message of his redeeming love.

It seems as though I am not going to get many such opportunities in the position I am holding now, unless we

start hot-footed after the Indianisation of this place.

At present, the thing that hits us as newcomers is the fact that there are too many boys for the buildings we have, and inadequate staff.

We are enjoying the work here, in spite of the draw to the evangelistic work. I can find a place to fit in teaching with these boys, but I hope the poor folk we have left in the outback villages are still being fed with the Bread from heaven.

I have left Daniel with a cart and driver and a pair of bullocks. I feel confident he will do a job out there, and I want to back him up, even from here.

The girls came from school over two weeks ago now, and are all thoroughly enjoying the holidays. It's lovely to have them home. Lois and Margaret are appreciating some of the older boys of the Home who are learning English. I see Margaret trying to help them along with their study.

It is a few weeks since we said goodbye to the Bhoose and Takli folks. We had a very nice last Sunday with them. We had a third little communion service with the folk at Shirsagar wasti, about 1½ miles from Bhoose. Mrs. Jackel was with us and she took a great interest in everything. Unfortunately, after leaving Takli on the way home, we got bogged because of the building up of embankments by the farmers, to catch the water. This caused heavy seepage through on to the usual tracks

and we were held up for several hours, getting back to Shrigonda at 2 a.m. on the Monday morning.—Colin and Jean Thomas.

A FRIEND STANDS BY

Once again the truth was brought home that the more we can live amongst the people of these outlying villages, the more chance we have of breaking down these barriers of prejudice and tradition which so often hinder the work of the gospel. The man next door to this small dispensary room is a high caste man. Nevertheless he is very friendly and has allowed us to go through his house to get water from his private well, and has offered to lend us anything we need. In fact, when one staunch Hindu approached the village leaders and objected to "these Christians coming and propagating their religion in our jutra," our neighbor took our part and urged that we be allowed to continue. He also went on to say that anyone should have the right to propagate his religion, whether he be Muslim, Hindu or Christian. This conversation did not take place in our presence but was accidentally overheard by one of our men.—Roy Dixon.



The chapel at Drummond, Vic., a familiar centre for many members and preachers for over seventy-five years, was recently sold to a local resident. Some of the furnishings are continuing service in the new chapel at Hurstbridge. Frequently, more than half of those present at a morning service at Kyneton church, are previous members of the church at Drummond.

The Lutheran Church reports a world membership of 68 million, with over 3,000 foreign missionaries, of whom the seven million American Lutherans support 1,650.

here and there

Mr. and Mrs. G. T. Fitzgerald have commenced their ministry at Blackwood, S.A. Splendid meetings greeted them on Feb. 13, when they were received into fellowship. On Feb. 20, another big company of brethren met around the Table, and 78 broke bread. Mr. Fitzgerald has given sound and profitable address on fellowship in service. One was immersed on the evening of Feb. 20, having confessed Christ during church camp at Longwood.

The church at Gympie-Monkland, Qld., has purchased a property on the corner of Horseshoe Bend and Tucker-st., and plans to dispose of present properties and erect chapel, manse and school hall on the new site, thus making it the local centre of the church work. There are no other churches in this area. R. Roberts is preacher in the circuit.

Two fine meetings at Boronia, Vic., on Sun., Feb. 20, served to welcome Sister Gwen Batterham home on furlough after five years' service on the Indian Mission field. After the evening meeting members gathered in the hall for an "After-Church Sing," during which Sister Gwen showed some slides of India. It was actually a gala day for Boronia, as at the morning meeting Principal and Mrs. E. L. Williams were also welcomed back, and the church

was inspired by the fine address given by Mr. Williams on the Evanston Assembly.

Readers are asked to contact the minister at Morwell, Vic., regarding members and friends who may be in the Morwell-Newborough district, but do not appear to have linked with these churches. A letter to D. Smith, 130 Commercial-rd., Morwell, Vic., would ensure that these, and any other friends moving into the district, would receive a warm welcome from the church.

The Bible school at Cowandilla, S.A., had an interesting experiment during the Christmas school vacation. Children from the age of 3 to 14 were catered for in a week of special training classes, which proved both helpful and successful. Average attendance was 98. The minister, T. T. Robinson, was supervisor, and much hard work was put into the venture. A display of work done was held at the conclusion of the week.

A happy after-church fellowship gathering took place at Kingsford, N.S.W., on Feb. 13, when opportunity was taken to express appreciation of the work of the preacher, A. G. Elliott, and Mrs. Elliott, and to make appro-

prate presentations as they enter into their fifth year of ministry with the church.

Mr. and Mrs. E. McClean and Mr. and Mrs. Nat. Haddow, well known to all who have had fellowship with Lygon-st. church, Vic., leave this month for a visit overseas.



Woolwich Bible College, N.S.W.

OFFICIAL OPENING, 1955.

On Feb. 12, the official opening service of Woolwich Bible College, N.S.W., took place in the College buildings and grounds.

Visitors came from Queensland, Victoria, Wollongong, Tamworth, Blue Mountains and from most of the Sydney suburban churches. The halls and rooms of the College were packed with friends. By means of the amplifying equipment loaned by R. Greenhalgh, the service was relayed for all to enjoy.

The Principal, A. W. Stephenson, presided and read greetings from Lismore, Taree, Albury, Wollongong and Phillips University, U.S.A.

Mrs. Amos, Conference President for the women, spoke of the importance of students' preparation for the Master's Kingdom.

S. Laney presented greetings on behalf of the State Conference, and told of the interest the churches were taking in the vital work of the College.

For past students, G. Crossman presented greetings; and B. A. Roberts, for present students, thanked churches for their interest.

The Federal President, I. A. Paternoster, presented Australian greetings and told of the activity of the College in helping the New Australians, some of whom were present at the function.

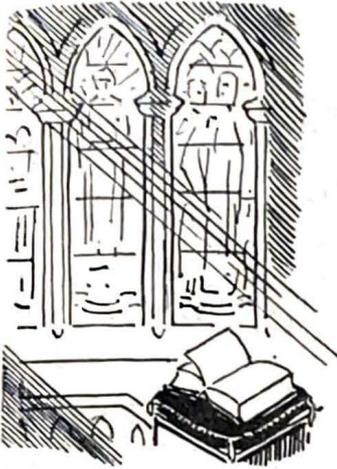
Afternoon tea was provided by the ladies, who were ably organised by Mrs. Reg. Hayward. About 300 enjoyed the College hospitality.

The constant support at these sessions is a witness to the high regard the churches have for the College and for the work the students are doing in the Sydney churches.

With the growing need for preachers, the College is more than justifying the support of so many friends.—A.W.S.



Arnold Caldicott (minister, Lismore, N.S.W.), shown presenting premiership blazers to under 17 Crusaders soccer team of church.—Block, "Northern Star."



THE LIVING WORD

Studies on the planned Sunday morning readings

Sunday, March 13

OLD TESTAMENT.

Isaiah 1: 18-31.

Summary.

Beginning with the much-loved words of v. 18, with their "Come now, and let us reason together," this section contains both words of appeal and of hope, with the vision of the faithless city finally purified and "redeemed by justice, and those in her who repent, by righteousness" (v. 27). Yet the sins of Jerusalem are frankly exposed, as is the fate of those "that forsake the Lord." The chapter closes with a warning to those who have adopted the pagan practice of tree and garden worship.

Explanatory Notes.

"every one loveth gifts" (v. 23). — Graft and corruption are rife: "every one fond of his bribe, keen upon fees" (Moffatt).

"I will ease me of my adversaries" (v. 24). — R.S.V. has more explicitly: "I will vent my wrath on my enemies."

"take away all thy tin" (v. 25). — Better, "remove all your alloy" (R.S.V.).

"the oaks which ye have desired" (v. 29). — The Israelites had found tree and garden worship common among the Canaanites — and, indeed, it still persists in Syria. Here those Israelites who had adopted the pagan practice are sharply reminded that worship belongs to God alone.

Suggested Theme.

"A WATERLESS GARDEN."

Introduction.—In vivid phrases, the sinful nation is portrayed as a waterless garden, withered leaves. Summer and water restrictions make this a very apt metaphor at the moment. Note

I. WHAT IT ONCE WAS.—"a garden"; the garden of the Lord. This nation had been the Lord's in a unique sense. Great souls had matured within it. Rare beauty, in faith and song, had come from it. Justice, righteousness,

honesty, compassion—these had been its fruits (vv. 21-23).

II. WHAT IT NOW IS.—"waterless," "withered." They forgot whose they were, and sought other help (vv. 29-31). Judgment was inevitable (vv. 20, 24, 31).

III. WHAT IT MAY YET BE. — (1) Completely dead; or (2) Refreshed and lovelier than before — purified, prosperous (vv. 18, 19, 25-27);

Conclusion.—Note the later promise of Is. 58: 11: "Thou shalt be like a watered garden."

NEW TESTAMENT.

Matthew 23: 23-39.

Summary.

Verses 23-33 are concerned with the remaining four "woes" of the seven pronounced in this chapter against the scribes and Pharisees. These scathingly condemn their emphasis on trifles and such matters as outward cleanliness and external righteousness, forgetting the inward need. The final "woe" pillorises their smug self-righteousness. Then follows (vv. 34-36) a solemn warning of the way his messengers will be treated, and the chapter closes with the moving lament of vv. 37-39.

Explanatory Notes.

"tithe of mint and anise and cummin" (v. 23). — Anise, or dill, is a plant, the seeds of which are used in medicine. All three mentioned in this verse are plants, and the reference is to requirements as set out in Lev. 27: 30 (which confined tithing to the fruits of seed and tree) and Deut. 14: 22, 23, which prescribed tithes of grain, wine and oil. "Rabbis extended it to all cooking vegetables, while the Talmud claimed that everything one eats and drinks, and which has its growth from the earth—even the herbs from the kitchen garden—is tithable" (Davies). "Jesus thinks it absurd to spend time on the tithing of trifles; one who does so may shift the centre of religion, and distort it so that the most important things are forgotten" (Johnson).

"faith" (v. 23). — This word is translated in varying ways; Moffatt has "faithfulness," Knox "honor," Goodspeed "integrity," Weymouth "faithful dealing," and Phillips, "good faith." As these translations rightly indicate, the word conveys fidelity and loyalty to the truth.

"strain at a gnat and swallow a camel" (v. 24).—Here is an interesting example of a printer's error in the Authorised Version, "at" being printed for "out," which was intended by the translators. The point is that both gnat and camel were unclean to the

Jew, and Jesus was whimsically showing how, in trying to avoid minor defilements, these men were in danger of real pollution. Phillips captures the spirit of the words in his translation, "You filter out a mosquito, and swallow a camel."

"Whited sepulchres" (v. 27). — "To walk over a grave caused pollution, and in order to enter the Temple this must be avoided; hence, before Passover, graves were chalked off lest pilgrims to the city might inadvertently walk over them . . . Mc. Neile rightly thinks that whitewashed graves do not form a good simile of hypocrisy, since they proclaim to all the inward pollution instead of concealing the contrast as between the outward appearance and the bones and uncleanness concealed within. The reference, however, may be to the ornamental plastering of walls of sepulchres for the purpose of making them look attractive" (Davies).

"Fill ye up then the measure of your fathers" (v. 32). — Knox translates, "It is for you to complete your fathers' reckoning," and comments, "By killing the Son of God, as their fathers had killed his prophets; cf. 21: 38."

"Abel . . . Zacharias" (v. 35).—Luke, in recording this phrase, simply uses the name "Zacharias" without adding "son of Barachias," and it is thought that the reference is rather to Zachariah, son of Jehoiada, the story of whose murder is told in 2 Chron. 24: 20-22. Dummelow comments that, "in the Jewish arrangement of the books of the sacred Canon, Chronicles stands last, so that Jesus chose his examples (of murder) from the first and last books of the Jewish Bible." Zachariah, son of Barachias, is best-known of the 29 Zachariahs in the Old Testament, being the writer of the prophecy under his name.

Suggested Theme.

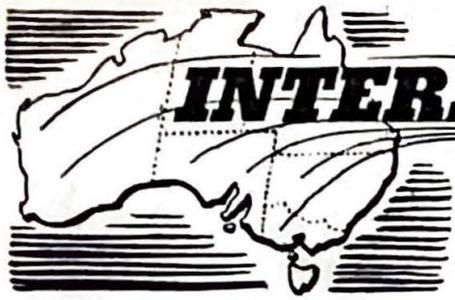
"LEFT TO OURSELVES."

Introduction.—"Now I leave you to yourselves," said Jesus (v. 38, Goodspeed). Which is exactly what some people want. He is too disturbing, this Christ.

I. LEFT TO OUR STANDARDS.—In life and religion, others besides the Pharisees have thought they could improve on Divine standards. Jesus mercilessly shows us in actual fact

II. LEFT TO OUR SIN.—If we fail to accept his standards, his sacrifice, we are "on our own;" the house left "desolate," "in ruins."

Conclusion.—The Lord who wept over Jerusalem does not want to leave us alone. He wants us as his own.



INTERSTATE CHURCH NEWS

Discipleship

Arthur Pope, Maidstone, Vic.
 Helen Burden, Lexie Maxwell, Linda Woolan, Ringwood, Vic.
 Elaine and Leone Henderson, North Perth, W.A.
 Mrs. Hunt, Byron Hunt, Hamilton, Vic.
 Dawn Carslake, Blackwood, S.A.
 W. Palmer and Mrs. V. Garner, Broken Hill, N.S.W.
 Mr. Thornton, Margaret Crockett, Bentleigh, Vic.

Membership

Mr. and Mrs. E. Male, from Moreland, Vic., to Ringwood, Vic.
 Mrs. E. World, from Thornbury, Vic., to Ringwood, Vic.
 Mr. and Mrs. K. McKay, from Caulfield, Vic., to Ringwood, Vic.
 Mr. and Mrs. L. Price, from Wangaratta, Vic., to Ringwood, Vic.
 Mr. and Mrs. R. Thomas and Malcolm, from Swan Hill to Kyneton, Vic.

Marriage

Barbara Rees to Arthur Baker, Lidcombe, N.S.W.
 Janet Gray to Allister Burns, Georgetown, N.S.W.
 Mrs. E. Hanley to F. Harris, Broken Hill, N.S.W.

Fallen Asleep

Mrs. A. W. Parker, Ringwood, Vic.
 W. Andrews, Malmsbury, Vic.
 Mrs. Bernath, Echuca, Vic.

Western Australia

North Perth (C. H. Hunt). — Two B.S. girls recently made their decision. Youth service was conducted by B. Stewart, A. Chessell and L. Dearden. J. Lavery and family were welcomed back after trip to Eastern States. D. Gaffney is temporarily stationed in S.A. Plans are being prepared for celebration of church jubilee. B.S. has completed arrangements for picnic at Mosmans. J.C.E. is leading in State Efficiency Shield competition. Boys'

club has recommenced. Y.P. held social on 26th to raise funds for Youth Committee.

Queensland

Sunnybank (K. Horne). — In absence of preacher, who was director at Qld. youth camp, speakers were Messrs. Marlour, Woff, Rogers and Finger (missionary, New Hebrides). Three senior, and seven junior Y.P. attended youth camp and are planning for future ones.

Gladstone (L. T. B. Barnes). — During preacher's vacation Messrs. J. Adermann and Brown were speakers. Church is moving to procure land for chapel. Mr. Adermann is guaranteeing the cost and is donating one quarter of it as gift to church. W. Wissmann and R. E. Smith are sec. and treas. of building committee. Preacher is now serving church full-time.

Gympie-Monkland (R. Roberts). — During holiday period and preacher's absence, meetings were conducted by local brethren and B. Nowitzke (Maryborough). Morning service on Jan. 30 was broadcast. G. Barga (W.E.C.) was speaker. R. Anderson addressed evening meeting. This service was followed by a fellowship hour when opportunity was taken to farewell Kath Henry who is now attending Brisbane Teachers' Training College. Fellowship evening was held in home of Mr. and Mrs. McLellan on 12th when presentation was made to Beverley Pittell who has entered University. Aborigines' Mission offering amounted to over £20.

New South Wales

Enmore (A. Baker). — Services have been well attended over holiday period. Combined choir, under auspices of Enmore choir, visited Royal Prince Alfred Hospital on Christmas day. This was their forty-seventh annual visit. W. D. Rankine, who organises these visits, has been present on each of the forty-seven occasions. Prayer meetings, at which Mr. Baker has been giving series of addresses, have been very well attended. All auxiliaries are now in full swing after holidays. B.S. is making big drive for new scholars.

Georgetown (W. E. Hoffman). — Working bees are busy painting externally the chapel and school halls. All meetings are being well attended with new contacts at gospel services. C.E. is planning a kitchen tea in honor of Phyllis Reilly and Keith Fraser. Mr. and Mrs. K. Pickard's young son, Robert, is making good progress after a very delicate heart operation.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip.Ed.). — All auxiliaries, including

newly-formed C.Y.F., have made a splendid beginning after holiday recess. Mrs Lovell has accepted position of president of Ladies' Guild. Morning messages from Messrs. Beadle (Epping) and Bowser (Belmore), have been much appreciated. Recent visitors have included Mr. and Mrs. Flood and family (en route to Brisbane from N.Z.), Mr. Norling (Hurstville), Mr. Benjamin (Earlwood) and Mr. Davis (Woolwich).

Marrickville (P. E. Thomas, B.A.). — February has emphasised B.S. work in our special campaign. Scholars attended gospel service on Feb. 13 and rendered vocal items, including duet by Cynthia Benson and Marilyn Dunne. Mr. Rae conducted service. Youth Director, R. Greenhalgh, conducted one week of Happy Hour sessions. Inclement weather interfered with attendances but new contacts were made. Happy Hour was climaxed with Parents' Night on Feb. 20. A goodly number attended the meeting. Bethany Bible Class elected officers as follows: Dianne Catts (pres.), Helen Graham (sec.), and Ray Clifton (treas.). Church welcomed home Mr. and Mrs. G. E. Knight after an extended holiday, visiting Aborigines Mission stations in W.A.

Broken Hill. — Sis. M. Rogers and J. Hoskings attended youth camp at Longwood during Christmas vacation. Church appreciated services rendered by Allan and Brian Hoskings as speakers during Christmas period. Both have returned for further studies at Sydney University. On Dec. 26, a married lady confessed Christ. On Jan. 8, a social evening was held at Duke of Cornwall park and was much enjoyed. Mr. Baker conducted service on 9th, and there were two baptisms at gospel service. Other speakers for January were Messrs. Cremer and Dean of Sydney. Mr. and Mrs. Dean have come to reside in B. Hill, also Mr. and Mrs. White of W.A. Judith Palmer, now teaching at North school, has joined B.S. staff. Other visitors have been Misses Semmens (Kilburn), B. Geough (Cowan-dilla), Miss Smith (Maylands), Mr. Wilson and Miss Beard (Forrestville), and Mr. Lound (Sydney). W. Heath (Maylands) conducted services on Feb. 6, and K. Dixon, stationed at Olary Public School, conducted services on 13th and 20th.

South Australia

Forestville (W. A. Russell). — Work in church and auxiliaries continues happily. Attendances have been affected by the extreme weather conditions. Two young women, who recently confessed Christ, have been immersed and received into church. B.S. prize-giving night was well attended by scholars and parents. Films were shown and community hymn singing

enjoyed. Attendances at B.S. have improved each Sunday since holidays. I.C.E. and J.C.E. are well attended and very good work is being done.

Albert Park (J. Baker). — From Christmas programme Building Fund received £5 and Furnishing Fund £16. Hymn book for organ was donated and promise of pulpit received. Gifts of hymn board, communion and offering trays are greatly appreciated. H.M. offering was £43. Work has been recommenced on building and an all-out effort is being made to complete chapel quickly. Evening services commenced on Feb. 6.

Kilburn (H. G. Norris).—B.S. attendance on Feb. 20 was 217. Allan Norris presided capably at morning service. During afternoon, a fellowship tea was arranged for Y.P. of B.S., several of whom took part in youth gospel service at night. Mrs. Don Aird and Mr. Vincent, snr., were recent welcome visitors. Work on baptistery is progressing rapidly, through well attended working bees. Mrs. Gillies is in hospital.

Cowandilla (T. T. Robinson). — All auxiliaries have recommenced. Several members have been indisposed, but are now making good progress. 55 children and their leaders from U.A.M. were guests at tea and conducted gospel service. Men's Fellowship held games night. Collection at Christmas dinners amounted to £4/2/6 for the Rest Home. Annual offering for Aborigines Mission is £53 to date. Y.P. experienced happy fellowship at recent Longwood camp. Mr. and Mrs. Max Thompson were tendered farewell as they left for their new home at Clearview, both being valuable helpers in church and B.S. Several Y.P. were successful in Intermediate examinations. Church has enjoyed fellowship with several visitors, including Mrs. Ken Siggs and family, who are transferred to Aborigines Mission work in the Warburton Ranges. On Feb. 13 V. Tavener addressed morning service.

Victoria

Maidstone (E. H. Randall).—Attendances are improving, with about 50 breaking bread weekly. During preacher's vacation, services were taken by H. Pietzsch, W. W. Saunders, and B. J. Combridge. Half-yearly business meeting was held on Feb. 9, when committee was formed to go into matter of commencing to build school hall. E. H. Randall and K. Clencie were appointed delegates to Conference. B.S. teachers met on Feb. 13, and plans were made for future events.

Ringwood (W. F. Nankivell, B.A., B.D.). — Men of church conducted services while preacher was on vacation. Full meeting at every-member-present service on Feb. 20 considered plans and programme of preparation for preach-

ing mission in May. Messages were read from missionaries H. J. Patterson, M.A., and L. E. Brooker. B.S. held very enjoyable picnic at Mordialloc. Officers elected for Y.W.F. during 1955 are Mrs. J. Deuter (pres.), Mrs. F. Withers (vice-pres.), Mrs. G. Emmerson (sec.), Mrs. J. Cleland (treas.). Y.W.F. has commenced creche during morning church service. Y.P. have also presented communion plates to church. Recent sale of work raised £118 towards cost of new chapel, which is well on way to completion.

Bendigo (R. V. Holmes). — Church annual business meeting was held on Feb. 23. A. Mudford (elder); and E. Duus, G. Felton, A. Pettigrove, and W. Smith (deacons) were re-elected for a two-year term. Resignation of E. Sanders as deacon (taking up full-time Christian work in S.A.) was received with regret. C. Houston was elected to the vacancy. H. Langley, sec.; G. Felton, asst. sec.; and A. Pettigrove, treas. were re-elected. Membership stands at 161 (incl. 13 isolated). Ladies' Auxillary led by Sisters C. Houston, pres., and A. Pollock, sec., was commended for year of intense activity. Youth work is maintaining strength. An I.C.E. society recently formed shows good promise. Work is in good heart under Mr. Holmes' leadership. Messages are of a high order. A decision was recorded on Feb. 13.

Dunolly (D. G. Beanland). — New student preacher has been welcomed. Two young men have made their decision, and there has been one baptism. C.E. visited Maryborough for Midlands Youth Fellowship meeting. Large louvre windows have been installed in kinder room. Miss M. Birthisel has joined kinder staff. Sis. Flett has relinquished her work in B.S. due to ill health. Women's World Day of Prayer was held in chapel. Some members attended Midlands District Conference. Ladies' Guild and C.E. have recommenced activities. Recent visitors have been Mr. and Mrs. Hindman (Sunshine), Mr. and Mrs. Harwood, Miss M. Butson, and Mr. and Mrs. A. E. Stevens (former preacher and wife).

Hamilton (R. W. Saunders). — A baptismal service was held on Jan. 30 and June Goudie's B.S. class assisted by H. Mountjoy and I. Goudie took part in the gospel service. A lad made his decision on Feb. 6, and was baptised on 13th. Miss A. Forrest (M.B.I.) gave testimony and Lynette Jones sang at gospel service on 13th. Western District C.E. Rally was held in chapel on 19th. Preacher gave address at the gospel rally. Boys' club is progressing under leadership of Messrs. Snibson, Humphreys and Lunn. Highest attendance at B.S. was recorded on Feb. 6, when 119 were present. Mr. Hickman has been appointed assistant B.S. visitor, Mr. and Mrs. F. Leashman, D. McLean and M. Jennings have been

added to B.S. staff. A lad was received into membership on 20th and his mother made the good confession at the gospel service.

Red Hill (J. Sutton). — Preacher had charge of boys' club on Feb. 19. The young folk are very keen. Several visitors have enjoyed fellowship with the church. B.S. is practising for anniversary. Sunday evening prayer meetings are increasing, 15 being present on 20th. Gospel services are growing in numbers and a young man and young lady made their decision on 20th, bringing number of converts for month to seven.

Yarrowonga (R. Willson).—Aboriginal offering was £23/7/-. All officers were re-elected at annual business meeting. B.S. attendances have been affected through much sickness. Church enjoyed visit from Mr. and Mrs. Langford and Peter.

Frankston (H. R. Coventry). — Annual business meeting was held on Feb. 16. All auxiliaries gave favorable reports. Deacons elected were Messrs. Adams, Bolwell (sec.), English (treas.), Jackson, Gooch, and McKenzie, with Mesdames English, McKenzie and Scarcebrook as deaconesses. On 18th, kitchen tea was tendered to Miss O. Hugo, in honor of her approaching marriage. Men's Fellowship was resumed on 23rd, Mr. Coventry being speaker. Church has been heartened by improved attendances.

Lygon-st., Carlton (L. G. Burgin).—Midweek prayer meetings are well attended, and helpful Bible studies are being given by preacher. Visitors have included Mr. and Mrs. Howard (Newcastle), Mr. Cox (S.A.), and Mr. Baker, while church has welcomed Coleen Campbell (N.Z.), who is at the Conservatorium of Music. Brethren are conducting meetings at the Oakleigh Home during Feb. Y.W.F. commenced activities on 25th.

Kyneton (D. Oakes). — During College vacation appreciated addresses were given by G. Goudie, A. Mudford, R. Goudie, H. Saunders, R. Patterson, F. Drake. B.S. picnic was held at Vaughan Springs on Feb. 19.

Warrnambool (K. W. Barton, L.Th.). —B.S. picnic held at Port Fairy proved most successful and enjoyable on Feb. 5. C.E. has elected Mr. Barton pres.; Norm McDowell, vice-pres.; Eileen Owen, sec.; and Marlene Conlin, treas. Society participated in rally held at Hamilton on 19th. Men's Society was treated to informative and enjoyable talk by father of Dutch children attending B.S. Good attendance marked first meeting for year of W.M.B., when Mrs. Barton was appointed pres., Mrs. H. Houston, vice-pres., and Mrs. N. Loader, sec. Church has suffered loss in home call of H.

W. Houston, ardent laborer for church in this place for many years. Passing of John Peel removed one who had labored as an officer, and, on occasions, as organist, until infirmity prevented attending services. Miss Sanders, asst. organiste, is laid aside, and is receiving special treatment at a Melb. Institute. Preacher appreciated opportunity of fellowship with other preachers at Monbulk retreat.

Brighton (C. G. Taylor, B.A.). — R. Enniss and R. P. Morris gave appreciated addresses on Feb. 6. On 20th, preacher shared in pulpit exchange arranged by Ministers' Fraternal. Women's Fellowship held annual meeting on Feb. 10, when Mrs. C. G. Taylor was elected pres.; Mesdames Charlesworth, Lewis and Youens, vice-pres.; Mrs. M. Davey, sec.; Mrs. E. Leeden, asst. sec.; and Mesdames Ball and Emmett, treas. Girls' Good Companions and Boys' Explorers have resumed meetings. C.Y.F. has had interesting meetings on Sunday and Tuesday nights. Junior cricket team and tennis team have both entered finals in their competitions. Church half-yearly business meeting was held on 22nd, and successful men's annual dinner on 25th, when S. H. Porter, Chief Commissioner of Police, was speaker.

Bentleigh (J. Wiltshire). — Two baptisms on Feb. 20 made four for month, including three adults. 132 communed on Feb. 13. Training and Bible class for Y.P. at preacher's home one night weekly has commenced fourth year. Splendid film of mission work in Bolivia was shown at open meeting of Y.P.S.C.E. £6 was donated. M.I.S. had outing of instruction at Essendon Exchange. I. Law is in hospital. Mr. Cox (Dulwich, S.A.), has been visitor.

Echuca (H. Hargreaves). — Mr. Quilton (Sudan Interior Mission) was speaker on Feb. 20. Films of mission work were shown on following evening, also to C.E. W. Payne and J. Willer have also helped with recent services. Church has been saddened by death of Mrs. Bernoth, a loyal member over many years.

CHANGE OF ADDRESS.

R. W. Marshall (preacher, Inglewood church), 148 Sixth-ave., Inglewood, W.A.

R. Jones (secretary, Earlwood church), 124 Wardell-rd., Earlwood, N.S.W.

W. M. Cooper (secretary, West Hobart), 27 Salvator Place, West Hobart, Tas.

C. E. Watson (preacher, Brunswick church), 30 Overend-st., Brunswick, Vic.

L. G. Cooke (minister, Maylands church, W.A.), 35 Ninth-ave., Maylands, W.A.

A. C. Thurrowgood (preacher, Mayfield church), 51 Carrington-st., Mayfield, N.S.W.

"Five Fingers"

A. C. Caldicott, Lismore, N.S.W., presents some reflections, after reading G. R. Stirling's pamphlet, "Five Fingers."

Reading G. R. Stirling's *Five Fingers*, Provocative Pamphlet No. 1, brings again to our attention the strength and weaknesses of the Restoration Movement. First, a word of congratulation to Mr. Stirling, but also a word of reprimand for that almost apologetic finale to what he believes, not to be only his belief but that for which we of churches of Christ stand.

Mr. Stirling implies he has stated the churches of Christ position, but has nothing but his own opinion and interpretation to support it. The covering note on the final page verifies that he has no support, since the Federal Literature Committee is not willing to endorse openly, in this Provocative Series, anything anyone says in our brotherhood. The pertinent or impertinent question must be asked, "Are we functioning on a conglomeration of ideas or opinions?"

Mr. Stirling's analysis of the Baptist position and the New Testament Church is timely. There is a widespread ignorance among our people in Britain and Australia re the differences existing between us. I hear no uncertainties expressed by Baptist people. They know their doctrinal position. We need today a clarification of what we preach — the time has come for us to get rid of all apologetic opinions.

When the early Church invaded the pagan world its rapid growth resulted only from the certainty of the fact that the New Testament message was right and all else wrong. The Jerusalem Conference reveals that doctrinal matters were wrestled out and the findings sent abroad to those in doubt.

Whilst I was in Britain, a commission of fifteen men submitted a Report on the Ministry, printed and considered by the Annual Conference in Barrow, August, 1951. As a stranger I had no difficulty in knowing what the churches of Christ in Britain believed re (i) The Authority of the New Testament; (ii) The Ministry in the New Testament; (iii) What is permanent in the New Testament Order?

It is not sufficient to send a young man to a new field with the New Testament and tell him, "We speak where the Bible speaks, etc." Some churches have no leadership to guide and advise. Sometimes, where there is an eldership, little help is forthcoming. At College he does not exhaust the Bible in his studies — then again some ministers never enter College. Then, in the face of some doctrinal problem, how satisfying it is for all concerned to turn to the findings of a commission and speak confidently, saying, "This is the Scriptural position of churches of

Christ . . ." instead of referring the matter to a senior man who says, "As far as I can see, in my opinion, it has always been my practice . . ."

I urge that the next Federal Conference appoint a commission to iron out and declare our position so that we do not speak in a babel of tongues, but with one voice.

OBITUARY

Amella W. Parker.

Following an accidental fall, an esteemed member of the church at Ringwood, Vic., in the person of Mrs. Amella W. Parker, recently received the home call. It was in the Chandler-Clay mission held at Malvern in 1918 that Mrs. Parker with her husband and family, made the good confession and was baptised. After several years in membership at Malvern, Mrs. Parker had fellowship with the churches at Windsor, Moreland, Dandenong, Springvale, and lastly, at Ringwood. Given to hospitality, Mrs. Parker kept open house for those who loved Christ. In their student days some of our preachers enjoyed the privilege of fellowship in her home. The first meeting of the Springvale church was held in the home of Mr. and Mrs. Parker, and Mrs. Parker was called upon to unlock the new chapel door on the occasion of the dedication. Our sister dearly loved Christ and his Church. Whenever possible, she was in the Lord's house, and never failed to declare her faith in and love for the things of the Kingdom. In the knowledge that she has entered into her reward, we rejoice, and commend her sorrowing loved ones to him who is able to provide every spiritual need.—W.F.N.

BIRTH.

SHAW (Stone). — At St. George's Hospital, Kogarah, Sydney, on Feb. 7, to May and Joe, a daughter — Joy Helen.

DEATH.

McCUBBIN.—On Jan. 24, 1955, suddenly, at Dromana, Gladys Elizabeth, loved wife of John McCubbin, loving mother of Ian, and beloved only child of the late John and Edith Chapman. "Peace, perfect peace."

IN MEMORIAM.

CLIPSTONE, H. M. — Our loved pastor and friend, called to higher service, March 3, 1946.

"Always remembered by what he has done."

—A tribute from the Buckingham family, Caulfield, Vic.

International Church Women's Visit

Three leading figures among the churchwomen of the world arrived in Sydney on Monday, Feb. 28, by Pan American World Airways from the United States of America. They are visiting Australia under the auspices of the W.C.C., and will meet Australian churchwomen in Sydney and Melbourne.

The team is led by Mrs. James D. Wyker, President of United Church Women and a Vice-President of the National Council of Churches of Christ, U.S.A. Other members of the team are: Miss Felicia Sunderlal of India and a graduate of Agra University, and Mrs. David D. Baker, U.S.A., editor of *The Church Woman*, official magazine of United Church Women.

Interdenominational Women's organisations taking responsibility for the visit include the Commission on the Co-operation of Men and Women in the Church and Society of the Australian Council for the World Council of Churches, the Women's World Day of Prayer Committee, and the Women's Inter-Church Council.

The visit is preparatory to the Seventh Biennial Assembly of United Churchwomen of the world, to be held at Cleveland, Ohio, Nov. 7 to 10, 1955.

The team will spend three days in Sydney, during which their hostess will be Mrs. Maynard Davies and a committee of ladies representing most Protestant Churches. They will fly to Melbourne on March 4 for another three days. Their visit to Melbourne will be in charge of a similar Committee led by Miss Margaret Davies, of the Victorian Committee of the Women's World Day of Prayer.

The team will leave Sydney on March 7 for Djakarta, by *Quantas*.

Creating Goodwill

A comparatively recent development, in almost all governmental, commercial, industrial and institutional organisations has been the emergence of what is technically known as the public relations officer. The P.R.O. (as he sometimes terms himself) has become an integral part of these activities, and in many cases his job has become highly efficient and highly paid.

The P.R.O. has evolved many ingenious practices and methods. He separates himself from straight-out advertising. He does not seek to "put something over you." What he seeks to do is to create good relations and good feeling for the concern which employs him or is a customer of his firm.

March 1, 1955

But behind all this facade of business efficiency and modern development there is one simple principle, and any good P.R.O. will readily admit it. The whole job of a P.R.O. is to "create goodwill." It may be goodwill among the employees of his company, or among the shareholders, or among the customers for his firm's product, for a particular movement, or among the general public.

So that you will see that "creating goodwill" has become an accepted asset in our public life. But need it all be just a hard-headed commercial transaction? If business men are prepared to spend a great deal of money on it, it must have some value.

Therefore, should we not devote some thought to its value in our private lives and in our relations with our fellows? If we consciously try to create goodwill ourselves, it might pay both ourselves and the other "bloke."

And it might pay something else that is important to the lot of us—the whole community. — Issued by Neville Smith on behalf of the Committees in support of A Call to the People of Australia, 162 Exhibition-st., Melbourne, C.I.

COMING EVENTS.

Burnley Bible School Anniversary.
March 13 and 20. Speakers: March 13: 3 p.m., W. Pyke; 7 p.m. R. Deane.
March 20: 3 p.m., Kinder Display; 7 p.m., E. Ots.



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MENTIONING THE C.B.T.

RING: MF 6211.

Geo. Gray, of Auburn, N.S.W., has passed on to us a comment received in a personal letter from Raymond Gaylord, minister, church of Christ, Pearry, Ohio, U.S.A.: "Thank you for *The Australian Christian*. I have especially found some of the recent editorials delightful. In fact, I used one in an August issue — 'Movement or Monument?' — as the basis for a recent sermon." We appreciate Mr. Gray's thoughtfulness, and Mr. Gaylord's comments, especially concerning the guest editorial by Neville S. Moore, B.A., editor, *S.A. Fellowship News*.

A. Pfeifer, an officer of the church at Maidstone, Vic., who was last year appointed Inspector of Courts of Petty Sessions, has now been appointed Prothonotary of the Supreme Court of Victoria.

College of the Bible

GARDEN PARTY

to be held in the College Grounds
on Saturday, March 26, 1955, at 2 p.m.

Plenty of Stalls — Afternoon Teas

Cooking Competitions

From 7.30 p.m. till 9.30 p.m.

On the evening of the same day
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The building, a dormitory block, is to
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and T. H. Scambler. Everybody wel-
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three great men, specially invited.

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Kyneton Church of Christ

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Saturday, April 16 and

Sunday, April 17.

Past members and friends
cordially invited.

Watch for further announcements.

E. Harridge, secretary,
New-st., Kyneton.

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Sorrento.—All elect. two-room flat,
water, accom. 4. Vacant Feb. 26 on-
wards. C. Gadge, 60B Whitehorse-
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Sorrento.—Holiday shack, accom. 4,
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PRESS ANNOUNCEMENT.

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"An important city Real Estate mer-
ger has taken place. Mr. Rowan of
Queen-st., has purchased the whole
of the shares in Geo. Brent and Co.,
230 Collins-st., where he will remove
and take over the staff and all de-
partments, save hotel-broking, which he
is closing down. This link with early
Melbourne business, in the heart of
the City, will add greatly to Mr.
Rowan's prestige and influence. He will
take over on Feb. 16."

If you have any property or business
to sell please call, ring or write R.
Rowan, F.I.I.A., Auctioneer, Sworn
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bourne (incorporating Geo. Brent and
Co., est. 1900). Phones: Central 2660
and 4741. After hours, Mr. Cochrane,
JB 1868; Mr. Pearse, FM 4313, Mr.
Gould, XM 4328; Mr. Peters, JA 2223,
Miss Ward, Warrandyte 19. Not Sunday.

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"Homesick at Home"

Several months ago 80-year-old Mrs. B. in Czechoslovakia received a letter from her children in a refugee camp in West Germany, a letter in which they told her about the new and unaccustomed living conditions common to hundreds of other refugees in camps. In the letter they expressed how much all of them were longing for her and for their childhood home which they had been forced to leave and had no hope of ever seeing again.

The letter made quite an impression on the aging woman. She wrote a reply shortly before entering an institution for feeble and aged people. Her children were astonished to find it written in verse. Such a thing never had happened before in letters from their mother. The letter gave them no consolation, but it made them realise that they had less reason to long for home than they had thought.

The verse follows—having lost some beauty in the translation from German:

I read your letters filled with longing
for the old days,

Longing for the town and all who
lived therein.

The picture haunts you in the alien
land

Where now you live, as strangers.

You see the house where your fore-
fathers dwelt,

The sheltered garden filled with
flowers and fruit,

You see the fertile fields of golden
corn,

And hear your woods softly whisper-
ing in the night.

That old homeland still seems so
near,

My children, do not envy me, who
had to stay

When all my dear ones had to go
away.

Alas, all that I loved is changed and
lost,

And sad it is for us who remember
the past.

Strangers live in the familiar old
houses

Neglecting the gardens and the
fields.

The churchyard is deserted—no one
cares

For the resting-places of the dead.
Even my bread comes from an alien
hand,

Even our homeland is a foreign land.

Oh, God! My home is no longer in
this country.

I pray thee, lead me home to thee.

Perhaps not sublime poetry, but its sincerity is striking. With all its simplicity it is an interesting document, telling better than many long articles and reports, perhaps, how human hearts suffer on both sides of the Iron Curtain.

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An Australian Abroad

Divinity School,
Drake University,
Feb. 4, 1955.

**The Editor,
Sir:**

Do you ever tremble at the thought
of writing what someone else might
read? I have hesitated to make any
generalisations about America — the
exceptions would so easily tear them
to shreds. I wrote you once about
non-segregation in Des Moines schools.
Then I chanced to talk to a young
Negro. Now, that is one letter you
will not get! Recently, in all good
faith, I said that by 1965 every third
person in the United States would be
over 65 years of age. It did seem a
high percentage, but that is what the
"authority" said. Now I find that what
the Census Bureau estimates is that
by 1960 every third American will be
over 45. However, that does not alter
the fact that we youngsters will need
to get adjusted to these oldsters!

The Divinity faculty here has
had a wide educational and church ex-
perience and is highly qualified in every
way. The Dean, John McCaw, whose
field is Church History, has degrees
from Drake and Chicago. Ed. Becker
(Rural Church and Christian Educa-
tion) is a graduate of Drake, Wincon-
sin and Yale, and has completed his
Yale Ph.D. thesis. Frank Gardner has
degrees from Cotner and Lexington.
He teaches Christian Thought. Will
More is a Chicago Ph.D. and has three
degrees from Butler. His speciality is
New Testament and Greek. The Pro-
fessor of Old Testament is Charles
Smith, who is a Butler M.A. and a
Yale Ph.D. Russell Striffler, the hos-
pital chaplain, is just completing his
Ph.D. thesis. Charles Tupper teaches
in the wide field of Preaching and Pas-
toral work. He is a graduate of Drake
and Chicago and has an honorary D.D.
My three courses have been under
Smith, Striffler and Tupper. Dr.
Tupper told me today that he had
been in class at Drake with T. H.
Scambler. He is more like "T.H." than
any other man I have known.

Yours (learning),

Ron Graham.

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