

Murray

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## "Many Happy Returns"

It is not given to many to attain the age of 80 years and still be keen of mind, bright of eye, acute of hearing, fluent of speech, irrepresible and independent of spirit, sure of step and vital in service. However, that such an attainment is his, will be agreed by all friends of Will H. Clay.

To celebrate this accomplishment the Victorian-Tasmanian Social Service Department arranged an informal function at the Will H. Clay Nursing Home on the evening of March 4, the 80th birthday of Mr. Clay. Representatives of Federal, State, General and Women's Conferences attended, with members of the Social Service Committee and Women's Auxiliary, and the Matrons of the three Homes.

Jas. W. Lewis (Committee Chairman) presided over a birthday tea prepared by Mrs. L. L. Lowrey, and A. R. Lloyd (Homes' Chaplain) offered thanks. Apologies and greetings were presented by W. T. Atkin (Secretary), after which E. L. Williams represented the Australian brotherhood, Mrs. M. Ward the Victorian sisters, S. Neighbour the Victorian brotherhood, in eulogistic references to the life, influence and service of the guest of honor.

F. P. Chipperfield (Chairman of the Homes' Board) paid a personal tribute to both Mr. and Mrs. Clay, and then read a letter from the Social Service Department which said, inter alia, "We honor you for the consecration of life, singleness of purpose, devotion and zeal, which have made you an instrument so greatly used by our Lord for the advancement of his Kingdom.

As we review your service for Christ and the Church we believe we can truly say, "There was a man sent from God whose name was Will." For that man we express gratitude to God." A token of that gratitude, in



the form of an arm-chair, was then presented.

Will H. Clay responded in his limical way, glorifying God for life, health, faculties, home, family, friends and co-workers, and the privilege of service and leadership in Christ's Kingdom.

Prayer, expressing thanksgiving for the past, and intercession for the

future, was offered by W. W. Saunders (Associate Secretary). A period of informal fellowship brought to a close an appropriate function in recognition of one whom all delighted to honor. —W.W.S.

## Visitation Campaign

OAKLEIGH, VIC.

Three nights of personal visitation at Oakleigh, Vic. resulted in forty-two homes being visited by fourteen visitors. Excellent meals, planned and prepared by the Ladies' Guild, fortified the visitors physically, whilst the session of prayer prior to leaving the chapel endowed them with confidence. The visitors were greatly helped and encouraged by their experience.

One person who had made her confession some years ago, but who had not followed in baptism, was brought to see her need and was baptised. The main purpose of the campaign was to strengthen the bonds of fellowship between the church and those who had not been regular in attendance at the Lord's Table, and also to establish new contacts by offering friendship.

Throughout the campaign, visitors emphasised the individual member's need of the constant fellowship of the church, and the importance of every individual in the Kingdom of God. One evident result of the campaign is to be seen in the marked increase in attendance at Lord's Day services. Oakleigh is now planning for similar visitation to continue every Wednesday evening throughout this year.

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



All of us, reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to him, from one degree of splendor to another, for this comes from the Lord who is the Spirit. So since by the mercy of God I am engaged in this service I never lose heart . . . For God who said, "Let light shine out of darkness," has shone in my heart, to give me the light of the knowledge of God's glory, that is on the face of Christ. But I have this treasure in a mere earthen jar, to show that its amazing power belongs to God and not to me. . . . So I never lose heart. Though my outer nature is wasting away, my inner is being renewed every day.—2 Cor. 3: 18; 4: 1, 6, 7, 16 (Good-speed).

The people who try my religion more than any other are those who meet every proposal for human betterment or change with a superior smile and the old statement, "You can't change human nature." Someone said, "There's more downright blasphemy in that sentence than in a tent full of top sergeants." There is more downright atheism in that attitude than in all the professed Godlessness of Russia, for at least Russia believes that something can be changed. It is a denial of the whole New Testament. From "the year one" people have been saying, "You can't change human nature." That is nothing but a rationalisation of defeatism, the refuge of prodigals who won't go home, the resistance of the secular man to the call of God within his soul to get up and be himself, the self for which he was created.—J. W. Hamilton in World Call.

O thou at whose touch old things pass away and all become new, we thank thee for all that thou hast done, calling, redeeming, and day by day renewing us. Forgive us that, sometimes forgetting the wonder of all thou hast done for us, we lose heart, and fetter the hands that faith could have moved. Show us the glory of the possible, and kindle within us a faith that will match our opportunities.

"You cannot change men!" so I said.  
Until I met the Lord,  
Who rose triumphant from the dead,  
And changed me with his Word.

THE AUSTRALIAN CHRISTIAN

## **PREPARING FOR CONFERENCE**

Several State Executives have been busy for months preparing for annual State Conferences at the Easter season. Programmes have been planned, departmental reports written, speakers secured and handbooks printed—all part of that essential preparation which weighs heavily on a few, whose service in routine matters is too little recognised among us. Let us give our hard-working Conference Secretaries and their helpers the honor due to them. Conferences don't just happen. Immediately one year's gatherings are over, executive officers begin thinking in terms of the strengths and weaknesses of the sessions, often discussing and analysing suggested improvements in programme planning. They are not afraid to experiment; as an example, note the Western churches' decision this year to bring their Conference Sermon session forward by a week, so as not to detain country preachers in the city over Easter Sunday.

For ninety years now, such Conferences have proved the value of

### **CO-OPERATIVE SERVICE**

There were some early fears that such co-operation would lead to interference with congregational independency, and some still have a lingering apprehension on that score. In 1924, A. R. Main said in a typical editorial in this journal:

"There are many works beyond the power of any congregation saddled with the responsibility of its local concerns. Our Home and Foreign Missionary work, for example, is made possible only by co-operation. Co-operation in Australia has been satisfactorily achieved through our Conferences. There is no alternative scheme before us. Theoretically, a group of individuals, responsible to nobody, and representing nobody but themselves, might undertake the task; but, naturally and wisely, the churches prefer the work to be done through committees of Conference which do represent the brotherhood, which are under the control of their fellows, which have to give an annual account, and are liable to dismissal if they do not please. One important use of co-operation in Conference is that churches which are congregationally independent are kept from an aloofness and ultra-independence which would weaken them."

The years since have only underlined the truth of Mr. Main's words. Where would some of our weaker churches have been without the leadership which has come through Conference bodies? Some of our strongest churches are prepared to acknowledge their debt in such matters as programme planning, etc. We belong together

and we must work together. Isolationism, on whatever grounds, is utter folly.

Indeed, we need the most independent-minded men among us for that kind of

### **CONSTRUCTIVE PLANNING**

We have a right to expect from our Conferences. Men who profess a concern for the brotherhood should (unless hindered by health or distance) give proof of that concern by unfailing attendance at Conference business sessions. Conference has a right to priority in our planning.

Debate on the floor of Conference should be marked both by candor and courtesy. Where there is criticism to be made—and no brotherhood department or leader expects to be exempt from that—let it be made helpfully, with a readiness to point out a better way. Let us think constructively of the big issues of the Kingdom, and resist the temptation to ride too many of our own "hobby horses."

Necessarily, the Conference reports will cast our thoughts back over the year—and they have their lessons for us. But one of the major criticisms of traditional Conference presentation is that far too much time has been taken up with past events. Let delegates read their report books carefully before they go to Conference, and if they speak in debate, let it always be with an eye to the future. Let there be a positive and constructive note about the business sessions, as well as in the main addresses of Conference.

And, through it all, let the

### **CHRISTIAN SPIRIT**

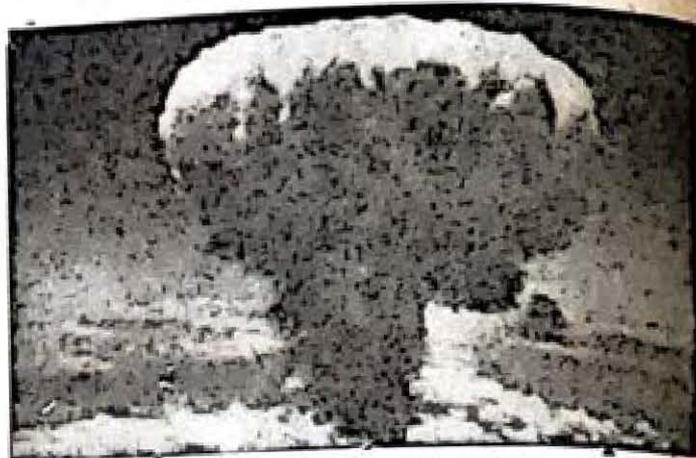
be manifest. In our assemblies will be young people, some serving for the first time as delegates for their churches. What impressions of Conference will you help to give them? If you are a preacher, and absent from vital sessions, will they be right in concluding that you care little for the brotherhood? If you are a leader in your local church, and show yourself more concerned with attacking personalities than upholding principles, what will they think of your spirit?

But, happily, despite strong differences of opinion at times, our Conferences have been noted much more for fellowship than division. We have been too often humbled by the knowledge of what God can do in and through us all, imperfect as we are, not to know that our common seeking of his will is more important than our differences.

Let us come, then, to Conference, prayerfully, positively, in the spirit of brotherliness, eager to help on the work dear to us all.

Against the background of Winston Churchill's recent speech, consider these comments by JOHN BISHOP ("Christian World") on . . . .

# Science Without Humanity



Many years ago Sir William Harcourt said: "We are all Socialists now." It could be said with equal conciseness but greater accuracy that we are all scientists now. During the twentieth century everyone has become increasingly "scientifically minded." The majority of students at colleges and universities seem to be studying science in one or other of its many branches. We live in a world of scientific ideas, and take an interest in scientific achievements. Many people seem to look to science to solve all our problems, personal, social and international. The belief seems to be spreading that the application of scientific method to all the perplexing problems of human life is the one thing needed to ensure the progress of mankind.

## Is Science Enough?

There are many achievements of science that we can hail with admiration and gratitude. Science has given us a new universe as marvellous in its vastness as in its unity. It has given us instruments like the wireless, the telephone, the motor-car and the aeroplane, which may, rightly used, be of great service to mankind. From scientific engineering to preventive medicine, from scientific agriculture to psycho-analysis, what need of human nature will not science meet? So, as Dr. Fosdick says, "For every person who gives up religion because intellectually he cannot believe it, I suspect there are a hundred persons who give up religion because, in view of what science can do for them; they feel that practically they do not need it. Why should not the motto of our modern world be: 'Science is my shepherd: I shall not want?'"

But when it is put in that way, most people feel some misgiving. For how can science be adequate to meet human need when, while she gives us tools to use, she does not determine the ends for which they will be employed? It is almost a commonplace to say that the moral progress of man has not kept pace with his progress in science.

We are not ready to be entrusted with this new stewardship of unlimited power. We are not morally and spiritually strong enough to make sure that this vast store of energy will be kept under proper control. As Professor Irwin Edman puts it in his *Candle in the Dark*, "The science that was to make life beautiful has also made it hideous. It rains bombs upon defenceless cities as well as celestial music upon enraptured ears. It invents unspeakable tortures as well as the clean beauties of modern architecture. It gives us abundance but has not prevented starvation in the midst of plenty. It gives us longer life and swifter death."

Science, as Bertrand Russell has pointed out, does not change human desires. It merely makes it easier for human beings to give effect to their desires. Civilisation is only, sin-deep. Scratch the modern man and the savage appears. Until we are spiritually wise enough to deal with our mechanical skill and use our new powers aright, the discoveries of science will work to our hurt rather than to our good. Science performs an inestimable service in interpreting the material details of life and mastering them for our use; but when men mistakenly look to science for an explanation of the meaning of life there is a gaping void in the picture. Science can never be a substitute for conscience, for the response of the soul to God, for the recognition of the supremacy of spiritual values. Science without humanity makes chaos. With all man's advance in the attaining of power over Nature, there has not been a corresponding advance in human happiness.

## Science Cannot Save

"Havelock Ellis tells how he and others stood around Maxim as he explained his new gun. "But will not this make war terrible?" asked Ellis. "No," replied Maxim confidently. "It will make war impossible." Ellis wrote this reminiscence on the day when Maxim's death was announced, Nov. 30, 1916,

and added: "Even the brilliant inventor who in the dawn of the Metal Age first elongated the useful dagger-like knife into the dangerous sword was doubtless convinced that he had made war impossible." Have we not mistaken comfort for civilisation? People have confused the mechanical mastery of Nature with a social millennium. Without conscience, without humanity, without the understanding of spiritual values in life, how can science benefit mankind?

The future destiny of mankind, it has been said, "depends on whether men shall prove themselves worthy of the agonies of science which will enter their ports"; in other words, it depends on the development of conscience, which is the nervous system of humanity. It is vain for the world to look to science for salvation. Science can never be more than the servant of the spirit of man, and unless that spirit is ennobled, science will continue to play a destructive as well as a beneficent part. Science alone cannot create a substitute for religion, the belief in which it has so fundamentally shaken.

Dr. J. H. Morrison in his *Cunningham Lectures on Christian Faith and the Science of Today* says: "It is certain that science cannot save the situation. On the contrary, there is a danger that science, if it does not violently destroy our civilisation, will make possible a tyranny more irresistible, more thorough-going, more ruthless than the world has ever seen. Humanity may become a standardised and slave-driven mass in which the freedom and moral worth of the individual count for nothing. Such will be the fate of mankind if a loveless science were to prevail." The pictures which scientists draw of the possible future are dismal in the extreme. They are becoming afraid of their own inventions. The fact is not, as so many think, that the more science we have the more we can discard religion as utterly outmoded; but rather that the

(continued at foot of next column.)

# MISSIONARY NEWS

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

## Evangelise or Perish

In an article contributed to the missionary magazine, *World Dominion*, former missionary to China, H. F. Wickens, stressed the "desperate urgency of world evangelisation." He pointed out that Communism was now "far greater in power than Caesar ever dreamed," and that the non-Christian religions were more active today than they had been for centuries.

Concerning the situation in India he writes: "Throughout India the initiative in all evangelism must now be undertaken by the Christian Church and not by Missions, however weak and inadequate the Church may appear in many places. That position, which arose in China twenty years ago, must inevitably develop in every country which becomes nationally conscious and seeks to modernise itself. The Indian position is aggravated—on the one hand by a growing secularism, aided and abetted by films and radio and by a good deal of literature (some of it Communist), and on the other by an emphasis upon Hinduism,

more science we have, the more need there is for religion to build strong character. Science will not solely be used for the welfare of mankind until society is founded on Christianity. The partnership of Christianity and science is necessary because science can provide the knowledge and the skill to solve our problems; but religion must give the motive force.

## Christianity Has the Last Word

It may seem that science has greater certainty than religion. In the sphere of the senses it has, but not in the realm of the things that are unseen and eternal. There are depths of need in human nature that no science ever reaches. On every road where science walks with us, sooner or later we come to the place where science has to stop—but we have to go on. "Christianity has the last word," as some one has said, "science only the latest." Nowhere do we see any clear light of hope for the individual or for the race save in a more convincing proclamation and a more widespread acceptance of the gospel of the love of God in Christ.

strongly entrenched amongst the wealthy, as the religion of India. It is not surprising, therefore, to find Christian missionaries in that country being subjected to pressure and criticism by the Press and by politicians. In this changing situation the obvious question may be asked, How many years will they be allowed to stay? And this prompts another grim and disturbing question, who or what is to win the souls of India's peoples in the immediate future?"



Brahmin girls, contacted through Friendship Centre, Baramati.

## Building Schemes

Some amenities have been added at Shrigonda Girls' Home which will materially add to the comfort and well being.

After a delay because of official modification to plans the Dhond buildings are likely to be under way almost immediately.

The Baramati school buildings are under consideration with view to early commencement.

## Orphan Support

The splendid article (15/2/55), "Saving India's Children," in *The Australian Christian*, reveals the fine work done over the years for needy children. For about thirty years, our own Mission has been doing exactly that. We have a family of between 230 and 240 children, and in these days of shortages that is no mean task. We are happy to say that as a result of our last paragraph regarding orphans

several were allocated supporters. There are still some for allocation, and what is not paid by definite supporters must be paid out of General Funds. Write direct to Federal Board for information.

## Island Students

Willie Toka and Frank Spooner, our Aoban boys studying at Lilean Memorial School, Fiji, were home for Christmas vacation and have now returned to school. Frank was awaiting results of the Senior Cambridge examinations. A pass could enable him to enter medical school. The Christians on Aoba are interested and are prepared to help in his support. Willie, who did not have the same educational foundations, will continue his studies in the eighth grade.

Both boys were keen to return to their studies, and their progress to date has been marked. Their Christian training has brought out the best in them and shown what can be done by persistence and grit. In future, Londa boys will be better equipped if it is deemed wise to send them out for further training.

## The Christian Contribution

"I feel the Christian missionaries can make no better contribution to India's future, and to the promotion of her welfare, than by letting the light of Christian charity penetrate far into the gloom of human misery and ignorance through constructive work in the fields of health and education.

"The staff at Vellore consists of a band of earnest men and women who have taken on themselves, in obedience to the spirit of Christ, to provide for the full recognition of the moral and spiritual basis of life in relation to health.

"Wherever this spirit of dedication to a higher purpose prevails, the results that follow are bound to be truly beneficial from the point of view of the individual and from that of the community."—Rajkumari Amrit Kaur, Union Health Minister, at Vellore Christian Medical College.

## Toronto Convention

AUSTRALIAN COMMITTEE

### Urgent!

NOTICE TO ALL INTENDING CONTRIBUTORS

The appeal for funds to assist the three brethren to represent the Australian brotherhood at the Toronto World Convention must close soon.

Would all intending subscribers please forward contributions to reach W. Neil McCann, Lavender Park Road, Eltham, Vic., by not later than March 22, 1955.

# My Brother's Keeper

In the words of Cain, the question may be asked by all of us: "Am I my brother's keeper?" And the answer is, most emphatically, "Yes." Of course, it is true that the whole idea of the brotherhood of man can only be conceived, practically, in the light of the acknowledgment by men of the Fatherhood of God, as revealed in Jesus Christ. Yet, it is equally true that each one of us may say, as an individual Christian, "I am my brother's keeper."

From the background of our present intricate and complex sociological fabric, three notable facts emerge: the Decline of Civilisation, the Dilemma of the Church, and the Duty of the Christian.

## I. The Decline of Civilisation

(1) **THEORIES**, many and varied, have been propounded to account for the rise and fall of cultures. Herbert Spencer, with his evolutionary upward trend, is followed closely by Karl Marx, whose stair-step theory punctuates history by a gradual crescendo of successive revolutions. Spengler and Zimmermann, however, see civilisation as a cyclic process, now rising, now falling, and with a definite tendency toward deterioration. In fact, most recent thinkers, in the light of the rapid strides in atomic research, are inclined to view civilisation, as we know it, as being definitely decadent and on the way out.

(2) **POWER** appears to be the all-absorbing, materialistic goal of all advancing civilisations; power that may be diversely employed in channels that are militaristic, political, economic, or ideological.

In the light of stark and pressing facts, the question must still be answered, "Am I my brother's keeper?" And the answer is always, "Yes." The Christian imperative, today, as ever, is not to save civilisations, not to save nations, but, by the grace of God in Christ, to save men.

## II. The Dilemma of the Church

In view of the chaotic condition in which we find ourselves, it may truly be said that this generation, in a large measure, is witnessing the dilemma of the Church. The fact is, we are "in the world, but not of it." The solution is to be found neither in withdrawal from the world nor in conformity with it. It has often been suggested that the church should move with the times; but that all depends on the direction in which the times are moving!

(1) **SOLUTIONS** to the problems that confront our civilisation have been many. Some have urged a return to the past. Others have looked with hope toward the future. Others, again, have sought refuge in detachment — in the monasticism and obscurantism of the cloister. Nevertheless, the Church is faced with the dilemma: we are "in the world, but not of it." "Go ye into all the world," is the commission of Christ. Yet, so often our gospel preaching and witness have been limited by our narrow social framework.

(2) **POWER MET BY LOVE**, is the only way out of this apparent dilemma. The only real advance will come when power — whether it be militaristic, political, economic, or ideological, is met and matched by the greatest power, a spiritual power, love — the love of God in Christ. It is the spirit, not the structure of our society, that needs to be changed. Theories, theories, theories . . . words, words, words . . . It is the need of man that matters.

John Wesley recognised this, when he faced the powers of his day with the power of a compelling love. His was not only the proclamation, but also the practical activity of love, and out of the Evangelical Revival of England there came social reformation as well as spiritual life. The abolition of slavery, prison reform, the Factory Acts, and the rise of hospitals and orphanages sounded out the practical message of Christ. Shaftesbury, Wilberforce, Howard, Barnardo and Elizabeth Fry are witnesses to this fact. And let it never be forgotten that Trade Unionism and the first attempts to give the working man a fair deal — came from the Church. Keir Hardy and George Lansbury were instruments of the grace of God, in Christ, to the people. But today, governmental departments have largely taken the business of Social Service out of the hands of the Church, in an attempt to "humanise" rather than to "Christianise."

Professor Arnold Toynbee, in attempting to assess the variation in the development of history and civilisation, indicates that the greatest progress in the realm of the Spirit made by man, represents a two-fold movement of rise and fall, of ebb and flow, of withdrawal and advance. It is interesting to note, in this connection, that Jesus withdrew, during the "hidden years," and then advanced into the world in a ministry of sympathetic understanding. Likewise, Paul withdrew into Arabia, in preparation, and then advanced in fearless advocacy of practical Christianity.

Too long have we been in withdrawal. . . . We must advance. This is

## III. The Duty of the Christian

(1) **THE HEBREW PROPHETS**, headed by Amos, preached a message of social righteousness. "But what has this to do with my duty as a Christian?" you ask.

Love, the great Christian virtue and the spring of all service to others, has two aspects. Mutual love implies justice toward our fellows, the very message of the Prophets; but they in turn fore-shadowed Christ, who, as the final revelation, became the fulfilment of all that they taught, presenting the fuller and greater aspect of love — sacrificial love, shown forth in mercy, in

(2) **THE NEW TESTAMENT ETHIC**. Consequently, because of God's merciful love towards us, in Christ, it is our duty, as Christians, to reach out in love and justice toward all men. As James says, "To him that knoweth to do good, and doeth it not: to him it is sin."

This is practical, personal Christianity. Too long the Church has been regarded as merely a middle-class institution, ministering only to limited age-groups and wage-groups. We must reach out to the whole community. Christ died for all, and Lazarus still sits in his rags and tatters outside your door and mine.

Christ saves the whole man — body, as well as soul and spirit.

Let the priest and the Levite pass by, but we, in the Name of Christ, must pause and pour in the oil and wine of sympathetic love.

Finally, the Motive of our service should be gratitude — for what he has done for us. Like William Booth, as we reach out to some poor benighted soul — as we bring food, shelter, clothing, and healing in Christ's name, to those in need — we can each say, "There, but for the grace of God, go I."

"Rescue the perishing, care for the dying,

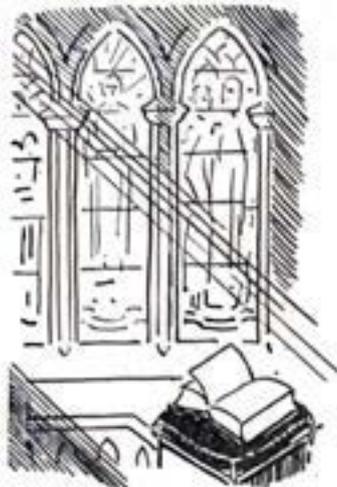
Snatch them in pity from sin and the grave;

Weep o'er the erring one, lift up the fallen,

Tell them of Jesus, the mighty to save."

But tell them with heart, and hands, as well as lips.

"Am I my brother's keeper?"  
Saints, Apostles, Prophets, Martyrs  
Answer — "YES."



# THE LIVING WORD

## Studies on the planned Sunday morning readings

Sunday, March 27

### OLD TESTAMENT.

Psalm 116: 12-19.

#### Summary.

The whole Psalm has been well called "a song of thanksgiving," in which the Psalmist, looking back to his deliverance from deadly peril, rejoices in God's mercy and goodness towards him. The passage selected for this morning reading is concerned with the Psalmist's response to the grace of God. He senses his obligation to give in return his best to God, and indicates some ways in which he may do it.

#### Explanatory Notes.

"the cup of salvation" (v. 13). — R.S.V. has, "I will lift up the cup of salvation," and, as Alexander MacLaren points out, "there may possibly be a reference here to a part of the Passover ritual. It seems to have become the custom in later times to lift high the wine cup at that feast and drink it with solemn invocation and glad thanksgiving." But whether it was the custom at the time this Psalm was written he is doubtful, and prefers to think of it as a metaphorical reference to the Psalmist's lot in life, which "appears to him as a cup full of tender goodness, loving faithfulness, delivering grace." Oesterley thinks of the "cup of salvation" as "the drink-offering poured before the altar in recognition of God's deliverance."

"I will pay my vows" (v. 14). — Possibly, promises made to God as to what he would do if he survived the peril from which he had been delivered.

"Precious in the sight of the Lord" (v. 15). — These lovely words have remained an assurance that the grace of God is even more precious and real in "the death of his saints."

"I am thy servant" (v. 16). — "It is not only the offering of sacrifice with appropriate words of praise which, according to the conceptions of the time, was acceptable to God; even more significant is the affirmation, 'I am thy servant; there lay the true

and enduring expression of gratitude, the definite self-dedication to carry out the will of the Master" (Oesterley).

"In the presence of all" (vv. 14, 18). — Emphasis is placed on public thanksgiving.

#### Suggested Theme.

### "THE DEBT OF LOVE."

Introduction.—"What shall I render unto the Lord for all his benefits?" Here is a man with eyes wide open to the mercies of God, making some response when

**I. GOD'S LOVE SHOWS THE WAY.** —(1) In deliverance—v. 16; (2) In abundant mercies—v. 12; (3) In personal concern—"to me," v. 12; (4) In constant care, even in death—v. 15.

**II. MAN'S LOVE MAKES RESPONSE.** (1) In supplication and thanksgiving—vv. 13, 17; (2) In sacrifice—v. 17; (3) In service—v. 16; (4) In stewardship—vv. 14, 18; (5) In sharing good news of salvation—vv. 14, 18.

Conclusion.—The Psalmist's response could have been satisfied with acts of worship in the Temple; but our response demands the worship and dedication of life itself — though nothing can ever repay "the debt of love we owe."

### NEW TESTAMENT.

Matthew 26: 17-35.

#### Summary.

Most of this passage is concerned with preparations for, and the actual celebration of, what was to prove "the Last Supper." Then follows (vv. 31-35) Jesus' prediction, both of death and resurrection for himself, and of desertion by his disciples. Peter vehemently claims that, though all else should fail, he never would. He is met with the sad warning that he would deny his Lord three times that same night. Yet, even then, Peter and all the rest vowed they would never deny him.

#### Explanatory Comments.

"Go . . . to such a man" (v. 18). — Mark adds the detail (14: 13) that the man they would meet would be "bearing a pitcher of water." David Smith believes that these instructions point to secret arrangements Jesus had already made with friends in Jerusalem to ensure that he could keep the feast quietly and uninterruptedly. Had his enemies known where he was they could have quietly arrested him while all pious Jews were in their homes, observing the sacred rites. Smith adds the comment that "it was women who went to the well with pitchers, and a man with a pitcher was unusual. He would at once catch the eyes of the

two disciples. . . . And that there might be no mistake a password had been agreed upon."

"my blood of the new testament" (v. 28).—The "blood of the covenant" (R.S.V.); "blood of the new bond" (Williams); "my blood which ratifies the agreement" (Goodspeed); "the blood which ratifies the Covenant" (Weymouth). "This is an allusion to Exodus 24: 8. There the sacrificial blood was dashed on the altar, the book of the covenant, and the people, to confirm the solemn agreement which the people had made to observe God's law" (Johnson). "This is a clear proof that Jesus regarded his death as an atoning sacrifice for the sins of the world, and, therefore, as altering the relation of the whole human race to God" (Dummelow).

"when I drink it new with you" (v. 29).—Jewish imagery tended to picture the future life under very material forms . . . and our Lord used the language of his people" (Turner). The words have been interpreted as referring, in effect, to "the marriage supper of the Lamb," or to the new experience which would come to the disciples in the post-Resurrection days, when the Kingdom of God had been established. When they observed this feast, they would know the living, risen Lord to be present at it.

"when they had sung a hymn" (v. 30).—The second half of the Hallel (Ps. 115-118).

"I will go before you into Galilee" (v. 32).—"As he had 'gone before them' in the days of his awe and consternation (Mk. 10: 32), from Galilee to Jerusalem, so in the days of his victory he would 'go before them' from Jerusalem to Galilee" (Turner).

#### Suggested Theme.

### "STRANGE CONTRASTS."

Introduction. — What strange and sad contrasts there were in that Upper Room!

**I. GLIMPSES OF HORROR.**—Little wonder that, as John tells us (13: 21), Jesus himself was "troubled in spirit" as he told them bluntly of (1) Betrayal—vv. 21-25; (2) Loss of Faith—v. 31 (Phillips); (3) Desertion—v. 31; (4) Denial—vv. 34, 35. Yet all was not dark — there were

**II. GLEAMS OF HOPE.**—(1) Obedience—his own as he faced "my time at hand" (v. 18), and that of his disciples as they prepared the feast—vv. 17-19; (2) Dedication—of himself through the Last Supper—vv. 26-29; (3) Promise of forgiveness of sins—v. 28; (4) Promises of God's future—vv. 29, 32.

Conclusion.—The horror passed; the last word was with hope.

# here and there

We appreciate the co-operation of those who have written, giving us actual dates, etc., re late arrival of their "Christian." These have been submitted as evidence to the postal authorities, and it is hoped this will result in a more prompt delivery.

Recent attendances at Murray Bridge, S.A., were: morning 94, evening 82. Youth teas have re-commenced. The Men's Fellowship visited the Coldstream Refrigerators Ltd., in Adelaide. The ladies combined with sister churches and organisations in town for World Day of Prayer service in Salvation Army, 100 being present. There was an excellent response by men for two urgent working bees to top final wall with concrete band (working till dark, after work on week-day), and to erect steel principals for roof on Saturday. Thirteen and eighteen men were at respective tasks. An outstanding gift of cutlery to value of £66 has been made through Sister Pearce by a good friend who desires to remain anonymous. In anticipation of increased requirements when hall is completed. This gift comprises 486 pieces of cutlery, made up of eight dozen each of table and dessert knives and forks, eight dozen dessert spoons, and half a dozen table spoons. Several other smaller gifts are also being made by various members towards stocking of new kitchen.

Brethren will be glad to learn that the chapel at Gilgandra, N.S.W., escaped damage in the disastrous floods. However, many church families suffered very heavy losses, and some older brethren lost many of their possessions. The chapel at Dubbo suffered flood damage, and some members have been left with very little. Both these churches have been greatly heartened by gifts of food and clothing from city brethren. Members in both Gilgandra and Dubbo have assisted in flood relief wherever possible. As a result of the disaster, all regular meetings have been curtailed for a week or two. Prior to the tragedy, two from Gilgandra and two from Dubbo were baptised on Feb. 20.

The Gospel-in-Film Service, in co-operation with the Slavic and Oriental Mission, has arranged a Gospel Film Festival in Melbourne from March 18 to 29. Sessions will be held at Nicholas

Hall, Lonsdale-st., next to Wesley Church at 7.45 p.m. (both Sundays excluded). A varied programme of the latest gospel and missionary sound films from overseas will be supported by short messages given by Dr. Len Jones and E. W. Brown. Among the films is Empty Shoes, a 30-minute color film on the life of William Carey, which will be shown with another missionary film on Tuesday, March 22.

On Feb. 20, Church Men's Society work was launched in S.A. at a combined meeting of the Long Plains, Owen and Avon churches. The meeting was addressed by C.M.S. secretary, Lin. Fitzgerald, and chairman, Edgar Lawton, presided over an informal gathering of men. At this meeting it was resolved to adopt the C.M.S. plan which covers evangelical, educational and stewardship work by the men of our brotherhood.

Mrs. Minnis, mother of P. R. Thickins, formerly of Australia and now ministering in U.S.A., has returned to Melbourne after an extended visit to America.

Attention is drawn to an important brotherhood occasion at the Federal College of the Bible, on Saturday, March 26, at 2.30 p.m., when a memorial building to past Principals (H. G. Harvard, A. R. Main and T. H. Scambler) will be opened by L. A. Paternoster (Fed. Pres.). This memorial was sanctioned by Federal Conference some years ago, but owing to restrictions on building materials, nothing could be done until recent times. The structure is a seven-room dormitory block. Everyone is invited to be present, and especially former friends and associates of the men we seek to honor. A Garden Party in the College grounds will follow the opening celebrations.

The following appeared in the Tasmanian paper, Mercury (10/2/55): A Royal Humane Society Certificate of Merit yesterday held a proud place on the Matron's desk at the Bethany Boys' Hostel at Dover. The Governor (Sir Ronald Cross) presented the certificate to 16-year-old Graham Pearson, a boarder at the hostel, at the Royal Hobart Regatta on Tuesday. Graham bravely rescued 11-year-old Denis Burr from drowning in a creek at Dover in April, 1953. Matron

K. Webb, of the Bethany Boys' Hostel, said yesterday that Graham, an orphan, had been at the hostel since it was established eight years ago. "He is a fine swimmer, and he treated this rescue just as a matter of course. He was very modest and calm about the award, but all of us at the hostel are tremendously proud of him," Matron Webb added. The certificate citation reads: "Denis Burr was swimming in the creek, and got entangled with a mooring rope in about eight feet of water. When he called out, Graham ran a short distance from the beach, and swam to help him. He swam about 20 yards at an angle to the bank. Graham grabbed the other lad, and swam to the bank with him. Finding the creek bed muddy he swam a little further until he could walk ashore. Neither suffered any harm." Graham, who was educated at Dover school, is learning the grocery trade at Dover.

The Chinese Mission at Queensberry-st., Carlton, Vic., is greatly in need of teachers. Miss A. Baker, 5 Clovelly Court, Hawthorn, E.2, appeals for helpers in the school on Tuesday and Thursday evenings, 8 p.m. to 9.30 p.m. Treat this appeal as urgent.

Mrs. Pettifer, of Lygon-st. church, Melbourne, Vic., was honored by her family and many friends by a delightful evening in the lecture hall on Saturday, March 5. Still erect and in good health, this devoted member of the church was celebrating her 90th birthday. She is a grandmother of Mrs. E. W. Heard (now home on furlough from India), who was present for the occasion. The minister of Lygon-st. church, L. G. Burgin, presided over the evening. A social evening was held in the hall on the previous Saturday evening, Feb. 26, to farewell Mr. and Mrs. Nat. Haddow and Mr. and Mrs. E. McClean, who were leaving for an overseas holiday.

Choristers are urgently wanted to assist in the Victorian Conference Choir at Melbourne Town Hall on Easter Sunday afternoon. A rehearsal will be held at Lygon-st., on Thursday, March 31, at 8 p.m. Numbers selected are "Jerusalem" (Parry) and opening chorus of "Olivet to Calvary" (Maunder). Valentine Wolf is the conductor. All singers are invited to share in this ministry of music.

The church at Doncaster, Vic., announces the retirement of two deacons from the official board. Thos. Petty was elected to office on Jan. 18, 1911, and has served continuously since that time. He was secretary until 1948. Albert T. Tully was elected in 1923 and also serves the church as choir-master. The church greatly appreciates their faithful and honorable service. R. Rogerson and G. H. Tully have been elected to the vacancies.

THE AUSTRALIAN CHRISTIAN

# THE MINISTRIES OF OUR

# WOMEN

## FEDERAL ACTIVITIES

LETTER TO AUSTRALIAN WOMEN  
FROM MRS. J. D. WYKER.  
(U.S.A.)

Sydney,  
2/3/55.

My Dear Christian Friends,

We are on a two-months' global tour as members of an International Christian Fellowship Team of Protestant women. We were told as we left the U.S. that we are "symbols of the concern of 35,000,000 American Christians for world peace and understanding."

At our Commissioning Service, Dr. Eugene Carson Blake, president of the National Council of Churches, urged that the travelling team take with them to areas they will visit, many of them threatened by Communism, "a strong sense of the power of Christianity to combat the fear and hate that are keeping world humanity torn asunder."

We are being sent by United Church Women, a nation wide organisation representing upwards of 10,000,000 U.S. Protestant and Orthodox church women.

Miss Margaret Shannon, of New York, executive secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A., and chairman of the committee which planned this tour, said to the team: "It is time women think together of the world God dreams of. It does not begin with us, it will not end with us. But we believe that there is a greater world wherein mankind can live together in friendship and peace." She described the visit as "part of a movement of Christian women towards sharing together their experiences in building fellowship and Christian unity."

The ties between U.S. women and Christian women in other countries have grown out of the World Day of Prayer observance held traditionally on the first Friday in what some call "Lent." Begun in the U.S. in 1887, it is now a worldwide observance marked in 131 countries, in more than 1,000 languages and dialects. In our country the Day is sponsored by United Church Women.

On Feb. 25, World Day of Prayer this year, the team was in the Fiji Islands (on the International date line) to share with Christian leaders there in the first of many observances round the world.

It has been a rare privilege to be with our own church people here in Sydney, and I wish to express my deep appreciation for the rally held in the City Temple. I was very pleased, as we were taken on a tour of some of the church institutions of the City, to see a home sponsored by the women of churches of Christ. What it will mean to share these experiences with our people back home!

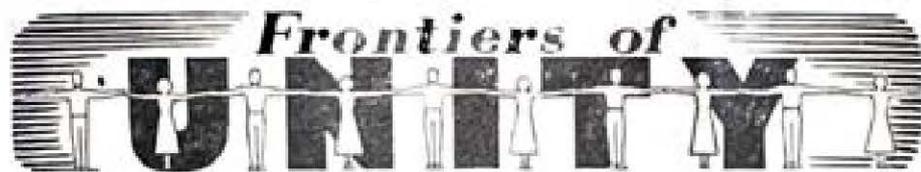
As we left Los Angeles, Miss Jessie M. Trout, ex-secretary of the International C.W.P., was at the plane with Miss Katherine Schutze, to wave us off. They both sent their love and greetings to all Disciples women as we meet them round the world. I know Miss Trout would want me to bring her special greeting to the women of Australia.

How we wish that many of you were coming to Toronto for the World Convention next August. We will be thinking of you then.

My warm greetings to all of you. I wish I might have met all of you.

Sincerely,

Mossie A. Wyker.



### WILLIAM BARCLAY SAYS . . .

William Barclay has contributed a column of New Testament notes to the British Weekly. Now he is contributing a page for preachers and teachers. Three recent points I want to share with you:

1. Truth is bigger than any man's grasp of it. Oliver Cromwell had trouble with these intransigent Scottish forefathers of mine. On one occasion he was compelled to say to them: "I beseech you, by the bowels of Christ, think it possible that you may be mistaken." It is not so much a question of thinking that we may be mistaken, as of remembering that none of us possesses the whole truth. That very great scientist Isaac Newton used to say: "We are like children playing on the seashore. We pick up a pebble here and there, and perhaps one of us finds a pebble that is prettier or more valuable than the others. But the whole ocean of truth lies undiscovered before us."

One of the things that has hurt  
March 15, 1955

the Churches more than anything else is that people have been so eager to make their idea of truth, and their religious experience, the norm and standard for all men. "God fulfils himself in many ways." "God has his own secret stairway into every heart." After all, the world is round, and, if you go on long enough, you can get to precisely the same place by starting out in opposite directions. I must not love my bit of God's truth any the less, but I must remember that I do not possess it all.

2. The Church is bigger than any denomination of it. In his book, Appointment with God, J. B. Phillips tries to help people to get the most and the best out of the sacrament which brings us to the Table of our Lord. At the end of the book he says a lovely thing in language that anyone can understand. He says that no Church should act as if it had "cornered" the mystery of Holy Communion, and he says that none of us has any right to bar from the Table of our Lord any man

who honestly and sincerely loves Jesus Christ.

It is not that we should think less of our own Church; it is that we should not ever think that Jesus Christ is in no other. There was a time when, in face of the heretics and their writings, the Church was compelled to close the canon of the New Testament and to say that no other works were to be admitted to it. When that time came, Tertullian bitterly — and as it happened, unfairly — said: "The Holy Spirit has been chased into a book." The Holy Spirit is not shut up in any Church.

3. It is not we who possess Jesus Christ, but Jesus Christ who possesses us. There are people who act as if they believed that they alone possessed Jesus Christ, and were not willing to share him with others. Someone has said that all through religious history man has been busy making God in his own image. It is when we remember that Christ possesses us, not that we possess Christ, that our arms will be as wide as those of the cross.

He drew a circle that shut me out—  
Rebel, heretic, thing to flout;  
But love and I had the wit to win—  
We drew a circle that took him in.  
(British Weekly, 6/1/55.)

(Contributed by C. L. Smith for the Federal Committee for the Promotion of Christian Union.)



# INTERSTATE CHURCH NEWS

Mrs. A. Clark, Launceston, Tas.  
A. Harkness, Owen, S.A.  
Mrs. H. McKenzie, Owen, S.A.  
W. Bluhm, Blackburn, Vic.

Barry, W. Dick, W. Boland, Angus Mackie and J. Stone. Welcome visitor was Pauline Vigus (Subiaco, W.A.).

Marrickville (P. E. Thomas, B.A.).— Church rejoices in interest shown by many members during special campaign. Contacts are being made with many non-members. Scholars from junior and intermediate classes of B.S. attended communion service on Mar. 6. Women's Fellowship resumed meetings on Feb. 23, with splendid talk by Mrs. Amos (Pres. N.S.W. Women's Conf.). Fellowship has made gift of stainless steel sink and draining board to church. Boys' Club has commenced meetings under leadership of T. W. Benson and Ray Clifton, with record attendances. Men's Fellowship enjoyed meeting on Feb. 27 when Mr. Justice Richardson (Supreme Court, Sydney) delivered an interesting and helpful address. Congratulations are extended to Noel Moore upon his appointment as treasurer of Woolwich Bible College.

Rockdale. — Both services on Feb. 20 and 27 were taken by Mr. McMillan. There were very good attendances. I.C.E. held fellowship tea on 27th and happy time of fellowship was had. Church annual meeting was held on 24th. Officers elected were: elder, S. Creek; deacons, Messrs. Creek, Saunders, Maxwell, Harris, McDonald and Hudson. Messrs. Yelds and McMillan were speakers at services on Mar. 6.

Albury (P. L. Leivesley). — Church rejoices in four confessions during past fortnight. Forward move in witness of church has begun, with keen anticipation for future. Men's morning prayer meeting is being held at 6.30 a.m. each Wednesday. Ladies' Guild is enjoying fellowship in its activities. B.S. has welcomed six new scholars this year. New members have been welcomed to Y.W.P. Debate was recently held in which it was proved that "Single women have more time and opportunity to work for the Lord than married women."

## South Australia

Forestville (W. A. Russell).—Attendances and interest are good, and work is well maintained. New scholars are being added each week to B.S. I.C.E. and J.C.E. are both in flourishing condition. Harvest Thanksgiving services were well attended, and after gospel message two young men confessed Christ. On March 6, youth tea was held, and film, Faith Triumphant was screened prior to evening meeting, when a baptismal service was held.

Long Plains-Owen-Avon Circuit (M. D. Williams). — Owen church mourns passing of two elderly members, A.

## Tasmania

Margaret-st., Launceston (C. H. J. Wright). — Feb. averages were: morning, 85; evening 95; communion, 103. Church and B.S. picnic held at Myrtle Park on Feb. 19 proved happy outing. Ladies' Guild recommenced activities; Mrs. J. S. Allen was re-elected pres. and Mrs. H. Sulzberger re-elected sec. Men's Society Flower Show was again successful in spite of wet day, nett profits being approx. £35, which will be forwarded to Aborigines Mission Committee for use at Norseman. Marlene Edwards and Betty Byard have taken over leadership of I.C.E. Promotion Day in B.S. was held on Feb. 6. Recent "Question Night" meeting at Y.W.P. proved of great interest. Additional room at manse has been completed. Gospel service on Feb. 13 was baptismal service. Following evening service on 20th, fellowship hour was held in school hall to farewell Lorna Holden, who has left for service at Norseman Mission Station. Miss Holden was presented with travelling clock. Total received so far for annual Aborigines Offering exceeds £60, not including £35 from C.M.S. Recent visitors have included Mr. and Mrs. Lovell (Essendon) and Mrs. Aitken (West Rosebud).

## Queensland

Toowoomba (E. T. Hart). — During absence of preacher at Thornbury mission, speakers have been P. J. Winter, R. Hume, A. Gould, H. Scholl and R. Hill. R. Hume was also responsible for mid-week meetings. B.S.'s are working for annual Project Day in May, when they will compete for C.E. Gray Memorial Shield. Choir recently provided programme for Salvation Army Harvest Festival. Pres. for Ladies' Guild at Margaret-st. is again Mrs. Adams. Mrs. H. Scholl and S. Deuble conducted State school religious instructions during preacher's absence. Guest of C.M.S. meeting was C. Rogers (Congregational) who has recently returned from overseas.

## New South Wales

Inverell (E. McIlhagger, B.A.). — Family services were held on Feb. 20, with 101 present at morning service. Recognition service for babies born in past year was incorporated in morning meeting, and two Y.P. confessed their faith during evening service. At annual business meeting on 23rd, following deacons were elected: G. Bulmer (sec.), A. Mackie (treas.), L.

## Discipleship

Don Baxter, Hazel Ogley, Inverell, N.S.W.  
Val. Higlett, Barbara Hole, Ross Higlett, Toowoomba, Qld.  
June Taylor, Lorraine Cronin, Forestville, S.A.  
Miss S. Horder, Launceston, Tas.  
Pauline and Sandra Thompson, Gulgandra, N.S.W.  
Ken Jones, Valerie Oliver, Dubbo, N.S.W.  
Joyce Mackley, Terry Foster, Noel McNeil, Horsham, Vic.  
Jean Combridge, Bendigo, Vic.  
Margaret Streeter, David and Alan Bremner, Burnley, Vic.

## Membership

Mrs. Robinson, from Ivanhoe, Vic., to East Malvern, Vic.  
Mrs. Farrell, from East Kew, Vic., to Launceston, Tas.  
Mrs. Gee, from Hobart, Tas., to Launceston, Tas.  
Miss B. Gore, from Launceston, Tas., to Blackburn, Vic.  
V. T. Moore, from Broken Hill, N.S.W., to Fullarton, S.A.  
Mr. and Mrs. Jas. E. Webb, from Blackwood, S.A., to Henley Beach, S.A.  
Mr. and Mrs. Toshach from Prospect, S.A., to Henley Beach, S.A.  
Mr. and Mrs. Murray Thomas, from Mile End, S.A., to Henley Beach, S.A.  
A. McMahon, from Surrey Hills, Vic., to Burnley, Vic.

## Marriage

Anne Taber to Dea. Hock, Toowoomba, Qld.  
Shirley Tedge to Trevor Cookson, Essendon, Vic.  
Betty Dumesny to Harry Arnel, Port Fairy, Vic.

## Fallen Asleep

P. Tanzer, Toowoomba, Qld.  
Mrs. E. Duff, Launceston, Tas.



In death of her daughter-in-law. Bruce Craven gave appreciated illustrated talk on overseas experiences on 8th. Mrs. Minnis and Miss M. Hemsley have returned from U.S.A. and Canada, respectively.

Red Hill (J. Sutton). — Six Y.P. were received into membership and presented with a N.T. each at morning service on Mar. 6. B.S. anniversary was held in afternoon, when chapel was filled. Prizes were distributed to B.S., kinders and Cradle Roll. W. W. Saunders was guest speaker and also gave message at evening service, at which young lady made her decision. Lexie Andrew is convalescing after operation in Mornington hospital.

Ormond (F. E. Buckingham). — On Mar. 6, 116 broke bread for the day, with 125 present at night, when there was one decision. Work on memorial chapel has been delayed by brick shortage, but to speed up work it was decided to sand-finish interior of new chapel from window-sill height to ceiling. Ladies visited Emmaus Rest Home on 8th, when Sister Goodin delighted inmates with recitations. H. Bean is confined to home, ill. All auxiliaries are growing. B.S. has reached record of 127.

★

## Thornbury Mission, VIC.

The Mission at Thornbury led by Eric T. Hart, of Toowoomba, Qld., has been a time of rich spiritual fellowship and blessing.

All churches in the northern, western and near eastern suburbs of Melbourne supported the meetings in splendid style, and visitors were also present from a number of south suburban churches. A car load came from Geelong on one evening.

Mr. Hart was supported by H. Hince as song leader, Dr. Killmier and Mrs. Page as organists, and Roger Killmier and Florence Crossfield as pianists. A team of visitors commenced work a fortnight ahead of the Mission and worked through to the end of the campaign.

Interest grew from week to week, Sunday evening attendances being, 185, 230, 260. The aggregate attendance for the fourteen services was 2,045. The final service was a grand climax, with the building crowded to the door, five teenage young people making their decision.

The visible results so far are nine primary decisions and one reconsecration, while two others, who had previously made a confession of their faith, asked for baptism and will join the church. Several other baptised believers will take membership with the

church. The inviable results are countless. Many homes have been reconsecrated through the pastoral work of the missionary, and the whole church has been lifted to a new appreciation of spiritual values.

Features of the Mission were Saturday night Family Services, with longer programme and film, or other added feature in addition to the sermon; and the after-church Social Hour on Sunday evenings, when again a film was presented and supper was served. On Sunday, March 6, during the Social Hour, Dr. Killmier, on behalf of the church, expressed thanks to Mr. Hart for his splendid leadership and presented him with a gift of books as a memento of a wonderful time of fellowship with the Thornbury church. In response, Mr. Hart, in a very gracious way, thanked the other members of the Mission team, and presented a book to the song leader, the organists and pianists. He complimented the church on behalf of the Queensland brotherhood for the interest being taken in the church at Mackay, as the Thornbury church's own Home Mission project. Support for this work has now passed £3/10/- weekly.

To the church at Toowoomba, the church at Thornbury sends greetings and thanks for having released Mr. Hart to lead this campaign.—F. N. Lee.

★

## Open Forum

(Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.)

### USE OF SUNDAY

The article by L. A. Trezise on the above subject (25/1/55) gives cause for concern. Generally speaking, it gives the impression of the "thin edge of the wedge" for morning Sunday schools.

In par. 8, Mr. Trezise says, "Some have felt that the afternoon school is more effective than the morning school. This is not so where the school is properly conducted." The wording could just as logically be transposed to read, "Some have felt that the morning Sunday school is more effective than the afternoon school. This is not true where the afternoon school is properly conducted." This is equally as true a statement. We should perhaps see that our schools are so well conducted that children will want to attend them, even though they are held in the afternoon.

In the previous paragraph Mr. Trezise says, "It is no use lamenting the absence of youth from the evening service and blaming the morning school if we fail to organise the activities of the day." One of the "activities of the day" for which Mr. Trezise is pleading is surely an afternoon school, and we should back him up by retaining it. He has pointed out that resort to morning school is claimed by some to be the means of encouraging attendance of the young people at morning service. Cannot the afternoon school be just as well used, with the teacher's help, as an encouragement for attendance at the evening gospel service? It is at this service, as a rule, that the adolescent's introduction to Jesus Christ usually takes place, so that attendance thereat is, if anything, more important than attendance at the morning service.

Large attendances are not necessarily the mark of successful schools. The ones that eventually direct their scholars to an acceptance of Jesus Christ as their Saviour and to a following of his way of life are the successful ones, be they conducted in the morning or afternoon.—L. H. Park, Wembley, W.A.

### BAPTISM AND UNITY

I thank you for allowing me to state some aspects of this question, also for your "candid comments" thereon, the first of which disposes of what I have found to be the chief difficulty in the way of unity, the lack of genuine appreciation of the honesty of those who differ from us.

I had no intention of suggesting baptism had to do with the "mere beginning of physical life." But, in a really Christian home, where parents from earliest infancy "nurture them in the chastening and admonition of the Lord," who can say how early children are "of the kingdom." As we find no New Testament instance of such being baptised in later life, surely those who claim for their children a place in the kingdom and church of our Lord should be permitted to baptise them, whilst at the same time giving fullest freedom to defer it, to those who think otherwise?

When baptising adults (by whom I mean those old enough to understand) I have always shown them the Scripture and baptised them according to the method they believed most Scriptural and most spiritually helpful. In early ministry John Wesley always immersed, unless a medical certificate of exemption was provided. Later, after conversion, immersion was the exception to be recorded. Several times in his Journals appear such records as: Today I baptised five persons, two by immersion.

I heartily agree that "constant heart searching on the genuineness of 'difficulties' in the way of Christian union"

is an urgent need. Though we differ greatly on the secondary aspects of Christian baptism, there is sufficient to be said for each to deserve loving toleration, and my object in writing is not to try to get others to take my viewpoint, except in this, that baptism presents no insuperable barrier to unity, but faced in the Scriptural and Protestant spirit, will add vitality to the unity for which Christ prayed.

—William Seamer, McKinnon.

**Editor's Note:** To fit in with our "Open Forum" word-limit, the above has been condensed from a much longer letter. We have tried to ensure that Mr. Seamer's main viewpoints are still expressed. We appreciate our correspondence with him, and, in closing it, simply emphasise, in answer to the point made in his second paragraph, that, on the other hand, there is certainly no undisputed New Testament evidence that infants were baptised, and that such a practice makes nonsense of the whole N.T. doctrine on baptism.

### "FIVE FINGERS."

I would like to draw the attention of your readers to the fact that, according to Robert Richardson (*Memoirs of Alexander Campbell*, Vol. II, p. 208), and also to Dwight E. Stevenson (*Walter Scott, Voice of the Golden Oracle*, p. 74), Walter Scott's famous "Five Finger Exercise" is given as: 1. faith, 2. repentance, 3. baptism, 4. remission of sins, 5. the gift of the Holy Spirit.—A. G. Elliott, Kingsford, N.S.W.

### BAPTISM AND UNITY

Your editorial of last week on the subject of baptism, in reply to W. Seamer's criticism of our position on that ordinance was read with keen appreciation. But, I fear that baptism is not fully understood by us, as well as by other churches.

Let me cite a typical case of conversion and baptism. A young man of the world who, in common phrase, is not a wild youth—has an occasional drink, smokes and carries on life with the usual varieties of dissipation, without taking any interest in religion. He is persuaded to go to church, and as a result decides to become a Christian. The confession is made and he is now a subject for baptism. His old way of life is dead.

Is he instructed that drinking, smoking and dissipation, which includes eating unwisely, must be given up?

Baptism is a burial and a rising to a new life—a birth—both physical and spiritual. Before burial there must be death, and if the candidate has not died to the things that mean physical and spiritual destruction, then the ordinance of baptism has lost its significance.

It is obvious that no infant, but only a sane, intelligent person, can

become a subject for Christian baptism.

The smoking that goes on by members before entering church buildings and immediately after coming out, seems to me clear evidence that converts have not been fully instructed.

—C. K. Milne, Hawthorn, Vic.

### BIRTH.

**ROBERTSON.** — On Feb. 28, 1953, at Maryborough, Vic., to Marion and Fred, a son—Neil Frederick, Brother of Jeanette and Gary.

### IN MEMORIAM.

**FINGER.** — In loving memory of Alfred Edward, husband of Grace and father of Laurence, who passed from this life March 16, 1953. Greatly missed.

Inserted by his wife and son, Grace and Laurence Finger.

### COMING EVENTS.

**Brunswick Bible School Anniversary.** March 20. Speakers: 3 p.m., J. Luff; 7 p.m., R. Averell. March 27. 3 p.m., A. Venier; 7 p.m., C. E. Watson. Bright singing by scholars. All welcome. Tea supplied for visitors.

**Burnley Bible School Anniversary.** March 20: 3 p.m., Kinder display; 7 p.m., E. Ota.

**North Richmond Bible School Anniversary.** March 27. Speakers: 3 p.m., J. Cain; 7 p.m., D. Beasy. April 3. 3 p.m., Prize-giving; 7 p.m., R. C. McKenzie. Annual Concert, March 30, 8 p.m.

**North Fitzroy Church, 82nd Anniversary, Sunday, March 27.** An invitation to past members and friends to come back home and spend the day in worship and fellowship at the old church. Hospitality provided. Contact L. Trotter, 51 Clyde-st., Thornbury, N.17.

BE FAR-SEEING



Not just as far as the eagle, but much farther — all the eagle wants to see is his next meal. We have to visualise our needs years ahead and plan in advance ways and means of meeting them.

The only way most of us can amass the cash necessary for these needs is by steady saving without let-up — by depositing part of our wages every week in the bank.

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Saturday, March 26, at 2.30 p.m.

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**PRESS ANNOUNCEMENT.**

**ESTATE AGENCY MERGER.**

"An important city Real Estate mer-  
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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  
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If you have any property or business  
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Rowan, P.I.A., Auctioneer, Sworn  
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Gould, XM 4328; Mr. Peters, JA 2223,  
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**THE AUSTRALIAN CHRISTIAN**

# OBITUARY

Mrs. H. McKenzie.

About 1860, Robert Harkness, along with the three Lawrie brothers, migrated from the Myponga district, south of Adelaide, to 50 miles north of the city, where they established the Alma church, one of the earliest, largest, and most active of the country churches in S.A. Robert Harkness was foremost among the leaders, and the members of his family, John and Robert (deceased), Angus and Janet (Hamley Bridge), justly became famous for their loyalty and leadership in the S.A. brotherhood. Janet married Herbert McKenzie, and remained all her life in the district. She passed to her eternal reward, after much patient suffering at the age of 85 years, on Jan. 12. She remained an active and devoted member of the Alma church, and when the work ceased there, transferred her membership to Owen. To the members of her family, we offer our sincere sympathy, but assure them that while we sorrow because of her passing, she is not lost, for her "life is hid with Christ." We shall not forget her cheerful disposition, gracious Christian character, and devotion to family, friends and community. Her earthly remains were laid to rest in the Alma cemetery. In the absence of the preacher on holidays, B. Manning of Moonta, friend of the family in pioneer days conducted the service.—M.D.W.

Angus Harkness.

While the preceding lines were being written, word was received that the late Mrs. McKenzie's brother, Angus Harkness, of Hamley Bridge, S.A., had passed away suddenly during the night of Feb. 11, at the age of 79. He gave of his best all his life for the Master and the Church, and was a strength to the churches at Alma and Owen, serving as leader, preacher, teacher, secretary and elder. He took part in the services of the church at Owen till recently, when failing health prevented his attendance. He was baptised at Alma, in June, 1893, and married Margaret McKenzie in 1904. He was one of our true pioneers, having a love for the church and a deep appreciation of our plea. When distance prevented him meeting with his own church, he felt at home in the fellowship of others in near-by churches, making a contribution to their work, and often witnessing to our plea. The Lord blessed him materially, and he gave liberally to the Lord's work. After services at home and at the graveside, in the presence of many friends, he was laid to rest in the tiny Alma cemetery, resting place of the family and many other pioneers. To his wife and four daughters we express our sincere sympathy. We give thanks for his life knowing that death cannot end a life like that.—M.D.W.

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**Ken Lacy.**

The church at Footscray, Vic., was  
deeply shocked and suffered severe loss  
in the sudden death of Ken Lacy, who  
passed to be with the Lord on Jan.  
18, following an emergency operation  
at the Royal Melbourne Hospital. Mr.  
Lacy was one of God's gentlemen, who  
with a friendly hand and cheerful  
smile greeted friend and stranger alike.  
His was a loving Christian home, with  
a wife who helped to make it possible  
for him to exercise a beautiful Chris-  
tian hospitality, which meant a great  
deal to the church. As church officer,  
asst. B.S. supt., and choir member,  
he was most diligent and consecrated,  
and gave whole-hearted support to  
every worth-while project, both in  
local and brotherhood work. Mr. Lacy  
made his decision for Christ while  
living at Bendigo, the family having  
moved there from Pyramid Hill while  
the children were still young. The  
chapel was full for the funeral ser-  
vice and W. H. Clay and W. Gale paid  
tribute to the memory of our brother.  
The writer conducted the service at  
Fawkner Crematorium. Very great  
sympathy is felt for Mrs. Lacy and  
her two small children, also for Mrs.  
Lacy, snr., and her remaining sons who  
still live at Bendigo. We share with  
all the great hope and assurance,  
which is the lot of all who love our  
Lord Jesus in sincerity.—A.E.H.

**OVERSEAS MISSIONS**

Farewell to

Mr. and Mrs. Frank Beale  
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Welcome to

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