

*Milwaukee*

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## AN AUSTRALIAN ABROAD

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

The Editor,  
Sir:

We had our first-semester examinations today, and while some things are still fresh in my mind I thought you might be interested in more of the internals of the Divinity School.

For me, there were two novel features about the exams. One was a "Text for the Day" on the first paper: "Be strong and of good courage — the end is not yet." The second was a prayer by the examiner immediately before we began to write. I felt like the sick man who said, when the parson asked him if he would like a prayer, "My goodness, is it that bad?"

Have you read anything of Morton Enslin's? He wrote in the *Pulpit* once about the American institutions which offer preachers a B.D. for \$25. One time he was offered a D.D. for \$50. He figured out that it apparently costs \$25 for each D!

They don't come that easy or that cheap at Drake. Each year of study is divided into two semesters: the fall semester, mid-September to the end of January; the spring semester, February to early June. A "semester hour" is one hour's lecture a week for a semester. 90 semester hours are required for the B.D. The maximum load that can be carried is 15 hours a semester (i.e., 30 hours a year), which means that the minimum time for doing the B.D. is three years. If I re-

member rightly I did the equivalent of about 65 semester hours for my Melbourne B.A. (Ordinary).

Most Melbourne subjects entailed three hours' class work a week. In a whole year we did two 3,000 word essays and had six hours' examination. For my Old Testament subject



this semester (a 3-hour course), I did four 2,500 word essays, six book reviews of 300 words each, and had a two hours' examination. That is only half a year's work.

As I said, we don't get our D's easily, or cheaply. My fees will be \$120 for

the year. With travel and Des Moines accommodation it will cost me \$500, say A. £200, for a year's study.

For most of our preachers in Australia, a B.A. is the end of our University achievement. We get it after years of study in full-time church work. One is impressed by the fact that in schools like Drake the B.A. (or its equivalent) is the starting point, in fact the prerequisite. It is interesting to find the extensiveness of the University experience that some of these men have had. To take two examples at random from my classes. One man had a B.Sc. in education before going to Butler where he did an M.Sc. and a B.D. He has a church of 250 members 60 miles out of town. Another is a graduate of Eugene, Oregon, has done some B.D. work at Phillips, Oklahoma, and is now completing it at Drake. (He also studied at Montana School of Mines. I guess that somebody has to qualify to minister to Americans in their 20th century atomic catacombs!)

One thing I like about University degrees here is that they sit light. Nobody ever "wears" them (unless one can afford the \$50 D.D. touch!). Which is as it ought to be.

Yours hopefully,

Ron Graham.

P.S. Can you ever forget Studdert Kennedy's picture of our "final examination"? Christ, he thinks, will look us in the eye, in unbelievable compassion, and ask but one question, "Well?"

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# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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



The fact is that the Lord is very patient towards you. He has no wish that any man should be destroyed; he wishes that all men should come to repent. Yet it remains true that the Day of the Lord will come as suddenly and unexpectedly as a thief. In that Day the heavens will disappear in a terrific tearing blast, the very elements will disintegrate in heat, and the earth and all that is in it will be burnt up to nothing . . . But our hopes are set not on these, but on the new Heavens and the new Earth which he has promised us, and in which nothing but good shall live. Because, my dear friends, you have a hope like this before you, I urge you to make certain that such a Day would find you at peace with God and man, clean and blameless in his sight.—2 Peter 3: 9, 10, 12, 14 (Phillips).

Today men are frankly afraid. Some regard it as impossible to believe in Providence; they offer a counsel of despair in the light of the atomic bomb. However, the Christian believes that God has created and still upholds his world. The ultimate purpose of God cannot be thwarted, even though man takes his own life individually or collectively, God is not surprised by what man does. Our faith in the forgiveness of sins and in the resurrection of the dead at God's hand gives us the assurance that whatever happens, God will not only be vindicated in his justice, power and love, but that believers will have their temporal lives swallowed up of eternity and taken into a new existence, which will be the fulfilment and consummation of what through grace was begun here on earth.—E. G. Hemrichhausen.

"My times are in thy hand";

Whatever they may be;  
Pleasing or painful, dark or bright,  
As best may seem to thee.

"My times are in thy hand";

Why should I doubt or fear?  
My Father's hand will never cause  
His child a needless tear.

—W. F. Lloyd

THE AUSTRALIAN CHRISTIAN

# BAPTISM AND UNITY

Since our editorial on this subject (25/1/55), we have received a number of appreciative comments, and also a most interesting letter from William Seamer, of McKinnon, Vic. Mr. Seamer writes as a man not only ready to defend the "infant baptism" position, but also eager to contend that no attitude on the subject should be a barrier to Christian union.

## A CHALLENGING LETTER

Mr. Seamer writes as follows:

"Increasing interest in the urgent need to fulfil Christ's prayer for unity is cause for great thankfulness to God. May I congratulate *The Australian Christian* on its many helpful contributions.

"But the article on 'Baptism and Unity' suggests some serious questions. Are Baptists the only people who provide no 'difficulty' about union? Should we concede to others the same credit for honesty and the same right to interpretation of Scriptures as we claim for ourselves?

"There is general agreement in preaching 'Repent and be baptised,' as Peter did, to adult Jews and pagans, but is there any New Testament precedent regarding children born and trained in Christian homes? I know of none such baptised in adult life. Was not baptism always connected with the beginning of Christian life? The attitude of Jesus and the letters of Paul suggest that there can be child members of the Church.

"Various baptisms were used by the Jews. Baptism of Jesus in Jordan was not the baptism of Matt. 28: 19 (cf. Acts 19: 1-7). The most vital of baptisms is described as a shedding forth, falling upon, pouring out. As Jesus spent no time explaining forms, some think that these simpler methods are more Christian and catholic. They can be used immediately for converts everywhere, even when immersion is impossible.

"When these people dare not, for conscience' sake, make adult immersion a vital condition of church membership, yet accept lovingly as fellow-members those who think adult immersion essential, what real difficulty are they putting in the way of unity? Is it 'intolerable compromise'? Is it not rather compromise essential to real Christianity, and to unity for which Christ prayed, as needed to make the world believe? (Jn. 17: 21, 23.) And is it not surely 'on the basis of the New Testament'?"

The generous spirit of Mr. Seamer's letter is obvious — but so is the need for some

## CANDID COMMENTS

on the points he raises:

(1). All Christian Churches need constant heart-searching on the genuineness of "difficulties" which stand in the way of Christian union. With that must go a genuine appreciation of the honesty of those who differ from us.

(2). That baptism is "always connected with the beginning of Christian life" is precisely our belief, not that it is connected with the mere beginning of physical life.

(3). Of course, there are child members of the Church. Many whose names appear in our "Discipleship" column are children who, after making their confession of faith in Jesus as Son of God and Saviour, are baptised and welcomed into the Church. Mr. Seamer has fallen into the common error of using the term, "adult immersion." We do not plead for that, but for "believer's baptism," the term which was used throughout our editorial on this subject.

(4). That the so-called "simpler methods are more Christian and catholic" is denied by a wide range of Christian scholarship, including those who, on other grounds, argue for "infant baptism." All are agreed that immersion of penitent believers is valid New Testament baptism; many go further and agree with us that it is the only Christian baptism clearly portrayed in the New Testament, and that it alone makes sense of the full New Testament doctrine of baptism. It is true that the baptism administered by John and that commanded in the Great Commission differ in their purpose, but there is no suggestion that they differ in their action.

(5). Mr. Seamer's final paragraph underlines the dilemma which this subject poses to many. But, passionately as we desire a fuller unity, we would be less than honest if we failed to urge still a return to what has been so widely admitted as a truly catholic position on this ordinance. Despite Mr. Seamer's reference to "the most vital of baptisms," Paul's use of the phrase "one baptism" in Ephesians 4: 5 is concerned with water-baptism, and emphasises its importance (though we would not minimise the work of the Holy Spirit in baptism).

(6). Finally, where in the New Testament is there clear evidence of two forms of Christian baptism being practised at the same time within the Church? How, then, can such a scheme be conceived as "on the basis of the New Testament"?

Dr. W. GRAHAM SCROGGIE stirred the last meeting of the Keswick Convention, Eng., with . . . .

# MY TESTIMONY

I am here tonight in consequence of prayers and pillows, penicillin and pills. I thank you for the prayers, my wife for the pillows, and my doctor for the penicillin and the pills. It is a grand privilege to be here once more. In Psalm 68: 18 the writer says, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Now, I have been coming to this Convention for a period covering fifty-five years, and I have been speaking here for a period covering forty-two years. Perhaps, therefore, you will permit me to bear personal testimony, to declare what God hath done for my soul.

After my college days, and after being in my first pastorate for two years, I realised at the age of twenty-four that I had no power in my life and no message for the people, and I was contemplating returning to office work. I later found that that was not an exceptional experience, for when I was resident in the West Riding I was conducting some Bible studies, and a young minister came to me and he said, "I would like to take these studies." I told him that they were not for ministers, but for beginners, and he replied, "They are for me." He used an expression that would be well understood in Yorkshire—he said, "I'm run off my bobbin." I said, "You are run off your bobbin! How long were you at College?" "Four years." "And how long have you been settled in the ministry?" "Two years." "Four years' at college and two in a pastorate, and 'run off his bobbin!'" I cannot but believe that there are many who have had some such experience.

At college we learned quite a lot of things—theology, Hebrew and Greek, philosophy and ethics, homiletics, and so forth—but we did not learn how to live victoriously. The result was that many of us found ourselves in spiritual difficulty very early, and near to the start of my career I well nigh became a spiritual casualty. Now, I couldn't preach the things that I learned at college; it was only when I had settled in a congregation that I found I really hadn't anything to preach that was vital, that mattered tremendously to me. I was spiritually bankrupt. Regeneration is not the whole of Christian experience, it is only the beginning; and I resolved that I must find out at any cost what was wrong with me, and discover how it could be put right. I want to tell you this evening what I discovered.

I discovered the vital distinction between the Saviourship and the Mastership of Jesus Christ. Nobody can be a Christian who does not know Christ as Saviour, but there are multitudes of Christians who do not know him as Lord, as Master of the whole life; and if I understand the innermost significance of the Keswick movement, it is to expound this matter and to press it upon those who attend. The Saviourship of Christ is not enough for victorious living; something more is needed, and ever more—and chiefly it



is the Mastership of Christ over all the life.

Christ's Saviourship is related to what he wants to do in us by the Holy Spirit, if we let him. We can receive him as Saviour and refuse him as Master; and I take it that we are here to consider this matter in a very practical way. I knew I was saved. I accepted Christ as my Saviour when I was nine years of age, and I have never doubted that, except once when I had a bad bout of influenza!

Yielding to the Mastership of Jesus Christ has constituted my outstanding spiritual experience. But that relationship involves difficulties and produces trials. God has not promised his people a smooth voyage, but only a safe landing.

If we accept him as Master we may look for trouble, and we shall not have to look long or far, because his plan for our life will cut across every plan that we have made for ourselves.

One of the disadvantages of my Anglican brethren—there are a few!—is that their churches cannot turn them out! They have what is euphemistically called, a "living," and there they abide until they elect to live somewhere else. But dissenting ministers can be called by the people to the church, and the people can dismiss them. I have been dismissed twice! Sometimes people have

said, "How sad!" Nothing of the kind. My two dismissals were the sources of great blessing to me, blessing that has run through my life.

After my first dismissal I was invited to speak at a Keswick Reunion meeting at the Bayswater Baths in London. I had spent my last shilling on the return fare. When I went into the place full of people, they were singing—

Jesus knows all about all our struggles;

He will guide till the day is done.

There's not a Friend like the lowly Jesus,

No, not one. No, not one.

At the end of the service a young man came up to me and thanked me for the address. He said he would like to shake hands, which he did, and he left a golden sovereign in my hand. I took a look at it. I had not seen one for a long time. I went home to my wife and said, "That is good going—get rid of a bob and come back with a quid!"

After my second dismissal I had an interim period of two years, marvellously rich in opportunity to study the Word of God. During that two years the foundations were laid for all the Bible work I have done since. I could give you many illustrations of God's providing and protecting grace; I will give you one. Only once during that two years did a meal time arrive when there was nothing in the house to eat, but within half an hour of the usual time a basket was handed in. I took off the cover and on a dish was a chicken covered with sauce, and sausages all around, and some other things—some sweets of one kind and another. After my four-year-old had danced around the basket he slipped away, and I heard him talking to someone. I didn't think there was anyone else in the house, so I went in the direction of the voice and I saw him kneeling at the big armchair where we knelt together every morning for prayer, and this is what he was saying: "O God, thank you for the chicken, but I wish it hadn't sauce, I don't like sauce, and thank you specially for the sausages"—and mind you, they were sausages in those days! The friend who sent that basket is in the tent tonight, and did not know anything about our circumstances; but God knew, and that was what mattered.

"I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." God looks after his people. He has not

promised to pamper us, but he has promised to provide; and my experience is that "my freedom is his grand control."

There must be many in this great crowd who are disappointed with their life; and maybe ministerial brethren disappointed with their ministry, who have come here anxious and enquiring, and it may be that within your hearts you are saying—

Oh, to go back across the years long vanished,

To have the words unsaid, the deeds undone,

The errors cancelled, and the deep shadows banished,

In the glad sense of a new life begun,

To be a little child whose page of story

Is yet undimmed, unblotted by a stain,

And in the sunrise of primeval glory

To know that life has had its start again.

Well, if that is your mood and experience, you can go on to say—

I may go back across the years long vanished,

I may resume my childhood, Lord, in thee.

When in the shadow of thy cross are banished

All other shadows that encompass me.

And o'er the road that once was rough and dreary,

This soul made buoyant by a strength divine,

Shall walk untired, shall run and not be weary,

To share the blessing that has made thee mine.

Jesus said, "I am come that ye might have life, and have it more abundantly." What do you know about abounding life? You do not need to wait for the end of the Convention to enter into this wonderful experience, to have what he offers you. You can have it now, and have it here, in this opening night of the Convention. I cannot believe there is anyone present who does not want to know the experience of victorious living. Is your idea of the Christian life continuous conflict, generally issuing in defeat? That is not God's purpose for any of us. But he must be trusted, and he must be obeyed, and he must be followed; and when he is, we enter into experience that can come to us in no other way.



A training plane in difficulties over Northcote Cricket Ground, Vic., was guided in to land by Doug Nicholls, well-known aboriginal preacher. His daughter, Lillian, and a friend from Mooroopna, Leah Briggs (both trainees at the Melbourne School of Nursing), rendered prompt first-aid to the injured pilot.

February 22, 1955.

# MISSIONARY NEWS

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

## "YOU TAUGHT ME TO CARE"

Writing on Jan. 26, Pearl Anderson told how she was encouraged because of receiving letters and cards of greeting for Christmas and the New Year. She sends her New Year greetings to the brotherhood, and desires them to know that the money forwarded was of great help in a time of deep need. With slight modification we present a few extracts from her letter; there being a gap of about three months since the last one was received.

I ask you to forgive me for not writing you earlier, but I was transferred (by the Government) for three months to a village in the country. I was placed there to help the country people in matters concerning their health, especially amongst the women and children. There was little time to do more than talk, eat and walk, with not more than four to six hours for sleeping. Sometimes, however, sleep had to wait until the next day. I was happy doing all this work, for they absolutely needed this contact.

Now we have returned to our station at Kunming. It looks now as if we will have to vacate our house as the landlord says the Government want the premises, which means we will have to look for another place.

I saw Dr. and Mrs. Hsueh (Dr. and his wife were on the Hueili station and were in attendance during the final illness of W. Waterman) the other day. He is very sick and has not been able to move about for over six months. It does not appear as if he will live long. He sends his regards to you and to others who might remember him in Australia. Should Dr. Hsueh pass away soon, Mrs. Hsueh says she will sell the house. I would just love to live with her and she would like it, too, but the securing of such a building would be difficult.

We do thank you all for that amount of money. It helped to buy clothes and other necessities, and some, about two-thirds, has been banked against future needs. Our Station girls said, "You have such kind parents and friends and you are very fortunate."

I wish that some day I will be able to see you with my very own eyes. That would be a great and wonderful thing and would make me thrill with delight.

Life is full — a few days ago a telegram came from a village, asking for help for an expectant mother. A Red

Cross bus took us as far as it could go and then we had to walk. The woman was in a very sad state, but with attention we were able to bring her into our Station. She was with us ten days and was sent home again. We were so glad that we had walked over the hills and the fields in the darkness, and were able to save her life. There are many such cases, but when we know we have saved the life of a mother and girl and done "what was our duty to do," we are happy.

All this good work comes from you and God — for you taught me how to care for our own people, and they really do need help.—Pearl Anderson.

## INDIAN "PARS"

Word received that the consignment of goods sent out with Mrs. Jackel was about to be passed through Customs. Delays today seem to be inevitable.

On the Strathmore, accompanying Miss Skuce and Miss Geyer, a further consignment of goods was sent. South Aust. packed 13 large cases of food-stuffs, rugs, clothing, etc. When received, these goods are valuable, but they are not always given easy entry into the country.

In our area there was a promise of a better harvest and in some cases harvests were in full swing, after the lean years of famine.

There were nine baptisms from the Girls' Home at Shrigonda on Dec. 26.

Four of our former boys were present at the Triennial Conference held at Ceylon. This should have a broadening influence on these young men, some of whom we hope will be leaders in the near future.

During the past year a good deal of Christian literature has been distributed as well as Bibles, New Testaments and Scripture portions. Recently, with some gift monies, Miss Vawser was able to buy Scriptures in sufficient quantities to enable any girl without a copy to have one for her own use. (£25 was expended in this way.)

Dr. K. L. Kolhatkar, of Baramati, in sending greetings to the Board, says, "The Hindu people co-operate in Christian activities and like the Mission school, hospital and orphanages. The Friendship Centre helps this work of co-operation. God is helping this work. The recent arrangement of the churches in one Conference (Indianisation) is a good success and the Christian community is enjoying it."

# "They That Worship Him"

The pace and pressure of life have become so great, the struggle for existence is now so unceasing, that we all, more or less, are suffering from depletion of energy and consequent weariness of spirit.

"The strain of toil, the fret of care" are elements of the burdens which each of us bears. The battle in which we are engaged affords no respite; the voices of the world were never more demanding in their tone; or more exacting in their claims. A thousand and one noises break in upon the quietness of heart, soul and mind. In this hurrying, scurrying world, in this breathless, restless age, we have little time to be still and know God.

The danger of all this is that we are inclined to forget that the Government is still upon the shoulders of the Wonderful Counsellor, and the Mighty God. We are prone to forget that the hand upon the helm of the universe is adequate to every need, and equal to every emergency. That, "Be still, and know that I am God," of the Psalmist David, is God's own call to worship, and worship is part of the Christian life.

## What Jesus Said

For our understanding let us note what Jesus said. He was talking with the woman of Samaria. She said to Jesus, "I perceive that thou art a prophet. Our fathers worshipped in this mountain (Mount Gerizim) and ye say that in Jerusalem is the place where men ought to worship." Jesus said unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father . . . the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

"God is a Spirit": his very essence and nature is spirit, and it follows, therefore, that all worship must be in spirit; certainly sometimes expressed through externals. It is reverence for God that causes man to respond in praise, gratitude, love and devotion to the "Great Originator and Sustainer of all life."

## Quietness

All through the Scriptures we learn that quietness is a requisite of worship. God is waiting in the depths of our souls to speak with us, if only we will be still enough to listen; but we will not be still. "It is so hard,"

said one, "for us to exclude the vision of the busy market place, and instead of seeing God when we shut our eyes to pray, we see the tangled problems that wait to meet us on the morrow."

Look at Elijah in the cave at Horeb, as recorded in 1 Kings 19. God called to Elijah and said, "Go forth, and stand upon the mount before the Lord." Then Elijah watched the great strong wind that rent the mountains, tearing down the giant oaks and sweeping the grass like sand from the mountainside; but the Lord was not in the wind. Then after the wind he saw the earthquake,



rending the rocks asunder, and opening great chasms in the ground; but the Lord was not in the earthquake. Then there came the fire lighting up the countryside, and consuming the stubble; but the Lord was not in the fire.

After the fire came a still, small voice, and when Elijah heard it, he wrapped his mantle over his face, and listened. He shut out the roaring wind, he shut out the rending of the rocks, he shut out the crackling of the flames, in order that he might more clearly catch the softly spoken word. Behind the wind, and behind the earthquake, and behind the fire he saw and heard God.

Quietness in God's presence is essential; for to worship in spirit and in truth we need to hear God's voice. There is more danger that we shall not hear his voice than that he will not hear ours.

We have a time of blessed fellowship on the Lord's day, which we call the hour of divine worship. I wonder if in it we are not altogether too conscious of the externals? Is this service to us a series of rituals? We must sing hymns, we must pray, we must read Scriptures, we must take bread and wine, we must make an offering, we must hear a word of exhortation, and when it is all over we feel unsatisfied. Or is it that beyond the hymns, and beyond the sacred page, and beyond the broken bread, and beyond the sacred cup, and beyond the preacher's voice, we see and hear the Lord?

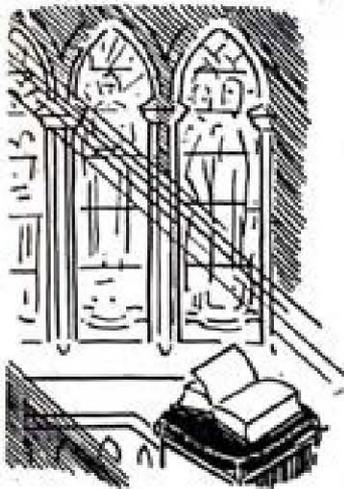
## Simplicity and Sincerity

Essential elements of worship are simplicity and sincerity. Great cathedrals, grand pipe organs, robed choirs and elaborate ritual may be right in their place, but they are not absolutely necessary to worship. An incident will illustrate this. The last time I was in Queensland, I went to a small town in Northwest Queensland. A woman heard I was to visit the town. She rode her horse twelve miles to ask me a question. She met me on the steps of the Post Office, and with tears in her eyes, she said, "Mr. Davis, all the years that my brother and I have been on the farm, we set up the Lord's table every Sunday. Brother is dead now, and I am alone, and run the farm with the help of the neighbor's children. I can't get any one to meet with me, and I can't get wine now, so I break bread, and I drink water in honor of him I love. What I have come to ask you is this, do you think Christ will reject me, or will he accept that?" I could scarcely see for the tears in my eyes, and could barely speak for the lump in my throat, as I answered, "Of course, he will accept what you have, for your worship is in spirit and in truth. And no doubt we would all be the better if we were to worship in that spirit."

## Renewing Spiritual Strength

It is by waiting upon the Lord in worship that we renew our spiritual strength. To maintain a robust spirituality we must have the quiet time of worship in the secret places of the Most High. It is by waiting upon the Lord that we learn to mount up with wings as eagles. Worshipping in spirit there is communion with God, and for awhile the tumult of our busy life subsides and quietness fills the soul. From that communion with the Lord we return to the common ways of life, "to run and not be weary, to walk and not faint."

Remember that it is in the stillness of the night that the dew falls, and every blade of grass is bejewelled, and every flower is refreshed, and the whole countryside sparkles with beauty. On a stormy, windy night no dew falls. In similar fashion the dews of God's love and grace, and God's still small voice of peace, never come to the storm-swept soul. "They that worship him, must worship him in spirit and in truth." It is then that we are more aware of his infinite nearness.



# THE LIVING WORD

## Studies on the planned Sunday morning readings

Sunday, March 6

### OLD TESTAMENT.

Isaiah 1: 1-17.

#### Summary.

These verses present a tragic indictment of Israel in its infidelity and ingratitude towards God, and the consequent judgment which has overwhelmed the land. Verses 10-17 contrast "the false and the true way of seeking God's favor," emphasising that sacrifices alone are insufficient; that they must be "clean . . . cease to do evil, learn to do well" etc. "What God does demand and must receive is righteousness of life and the fulfilment of the social obligations of taking care of the fatherless and the widow, who may readily otherwise fall under wrong treatment. It is a noble passage, and reminds one of Amos" (R. W. Rogers).

#### Explanatory Notes.

"nourished and brought up children" (v. 2).—Note the tender intimacy in this lament of a Father over his faithless children.

"Holy One of Israel" (v. 5).—A favorite phrase of Isaiah's, recalling the impact made by the holiness of God in the vision which marked the prophet's call.

"daughter of Zion is left as a cottage," etc. (v. 8).—This is a picturesque comparison for "Jerusalem, watching over her desolated environment. To keep off thieves, it was customary to erect in the fields a frail structure on poles, and there sat the farmer, in most uncomfortable pose, watching all night long over his cabbages" (Rogers).

"It is iniquity, even the solemn meeting" (v. 13).—Note R.S.V.: "I cannot endure iniquity and solemn assembly."

#### Suggested Theme.

##### "PLANNED LIVES."

Introduction.—We believe in planning. Life should be planned. But whose are the purpose and will behind it? Here Jesus depicts those whose lives are planned

### I. WITH AN EYE TO EFFECT. —

(1). They promote themselves (vv. 5-7). (2). They both parade and parody religion (vv. 5-7, 15-22). (3). They penalise others (vv. 4, 12, 15). By inference, note the contrast of those

### II. WITH A READINESS TO SERVE. —

(1). Acknowledging where true authority lies (vv. 8-10). (2). Humbly alert to people's needs (vv. 4, 11, 12). (3). Selfless in motive (v. 15). (4). Their word their bond (vv. 16-22).

Conclusion.—How are our lives planned? By whom? For whom?

### NEW TESTAMENT.

Matthew 23: 1-22.

#### Summary.

The whole chapter is a striking and sombre denunciation of the scribes and Pharisees, in which Jesus fearlessly exposes their hypocrisy, heartlessness and pride, and pronounces seven "woes" against them. The first three of these "woes" are included in this selection. (Note that the Authorised Version has eight "woes," but verse 14 is not included in the Revised Version or modern renderings, as it is not found in the earliest manuscripts, and is thought to have been borrowed from Mark 12: 40.)

#### Explanatory Notes.

"sit in Moses' seat" (v. 2).—"The scribes (who were ordained with the laying-on of hands) claimed to have received their authority through an unbroken succession from Moses . . . In rabbinical writings one who succeeds a rabbi at the head of his school is described as 'sitting on his seat,' because the rabbis taught sitting on a raised seat" (Dummelow). E. L. Sukenik thinks of "Moses' seat" as "probably the name given to the chair in the synagogue where the authoritative teacher of the Law sat."

"that observe and do" (v. 3).—Despite all he is to say concerning their failure to practise what they preach, he urges his listeners to faithful observance of the law. Note the extra comment in the verse, as strikingly rendered by Moffatt: "They talk but they do not act."

"they bind heavy burdens" (v. 4).—Phillips has, "They pile up back-breaking burdens and lay them on other men's shoulders"—a translation which conveys well Jesus' metaphor of an over-loaded beast of burden. The reference probably is to "the intricate and troublesome observances which the scribes had added to the written Law, and had declared to be more binding than the Law itself" (Dummelow).

"make broad their phylacteries" (v. 5).—Note Goodspeed: "They wear wide Scripture texts as charms, and they wear large tassels." The phylacteries were leather cubical boxes, attached to a broad strip of material by which they were fastened to the head and the arm at prayer-time. Both phylacteries contained the same four passages of Scripture (Ex. 13: 1-10; 13: 11-16; Deut. 4: 4-9; 11: 13-21) — on one roll in the arm-phylactery, but in the four compartments on the head-phylactery. Wearing them was a mark of piety.

"Rabbi . . . Father . . . Master" (vv. 8-10).—These verses are a constant challenge to the effronteries of priestism. "Let us take our orders from Christ alone!" comments Campbell Morgan, emphasising how these verses urge submission to Christ's authority and fellowship with God.

"ye compass sea and land" (v. 15).—Judaism was a missionary faith, as interpreted by some of the rabbis.

"Whosoever shall swear" (v. 16), etc.—Jesus sweeps aside the dishonesty of those who pretended that certain forms of swearing oaths were binding, and others were not. "The scribes could release a man from his oath by asking if it was general or specific. They turned religion into the practice of a 'slick' lawyer" (Bull-rick).

#### Suggested Theme.

##### "YOU CAN'T BRIBE GOD!"

Introduction.—From earliest times, men have sought to placate their gods, and purchase their support with gifts. That spirit had to be repeatedly challenged. It still lingers. This chapter poses some timely questions:

### I. CAN A FATHER BE BOUGHT?

—God speaks as a Father, challenging wayward and unheeding children (vv. 2-4). The emphasis is on the real relationship between such a Father and his children — and its responsibility.

II. CAN RITES REPLACE RIGHTEOUSNESS? — God's answer is that "iniquity and solemn assembly" are an affront to divine righteousness. Forms alone are not merely not enough — they are an affront to the God who demands faith expressed in deeds (vv. 10-15).

### III. CAN JUDGMENT BE ESCAPED?

—The nation that sins sows its own inevitable judgment (vv. 5-9). Repentance and God's mercy alone can save (vv. 16, 17).

Conclusion.—You can't bribe God —you must "come" (v. 18)!



Mr. and Mrs. Roy Dixon and family, from India, arrived in Melbourne on the "Arcadia" on Feb. 21. Miss Gwen Batterham arrived from the Indian mission on Jan. 29.

The induction service of Peter Retchford to the ministry at Prahran, Vic. was held on Jan. 19. Conducted by H. B. Robbins and W. W. Saunders it was an inspiration to all who attended. The first prayer meeting of the year was attended by 23; an aim of 50 within six weeks was set, and 43 were present on the third week.

Our Western brethren have planned some significant changes for their 58th Annual Conference this year. Conference will begin with the Conference Sermon session in the Perth Town Hall on Sunday, April 3, and will continue with meetings on each week-night and during Good Friday, concluding on Easter Saturday night, April 9. Business will be completed in time to enable country delegates to return home for Easter services. "Loyalty" will be the theme of the Conference, over which Gordon A. Ewers will preside. On the Sunday prior to Conference, March 27, Brotherhood Sunday will be featured.

K. A. Macnaughtan, minister of Swanston-st. church, Vic., recently had the joy of performing the marriage ceremony at Latrobe-terr., Geelong, for his daughter Ruth and Lawrence Barker (Woolwich student), both members at Geelong. The bride has served well as church organist and youth worker. Many friends gathered to honor the couple.

On Feb. 9, an official welcome was extended by the church at Mile End, S.A., to Mr. and Mrs. L. E. Jones and family. M. A. K. Crosby (Conf. Pres.), Mrs. Candy (Sisters Conf. Pres.), Mr. Robinson (Preachers' Fraternal), E. S. Caldicott (church sec.), auxiliary leaders and District Conf. representatives expressed words of welcome. W. Philip was soloist. Members were introduced during the supper period. A young man made his decision on the 13th.

Following its screening in Sydney, the film, Martin Luther, will commence its Melbourne season at Hoyts Plaza on Feb. 24. The management has taken care that the supporting features for this film of striking religious significance should be such that the whole programme can be confidently recommended to church people. As the initial

success and subsequent length of run of the film will depend upon the immediate and practical support of members of Protestant churches, a special booking officer has been appointed to supply information regarding facilities for church and school groups.

Over 200 people were present in the Albion chapel, Qld., at a public meeting held on Feb. 11 to welcome Mr. and Mrs. G. J. Andrews and family. The opening services of his ministry on Feb. 13 were very well attended.

The Victorian and Tasmanian Women's Conference Executive Council will meet on Friday, March 4, at Swanston-st., at 2 p.m. Mrs. E. Wickham will lead the meditation. Mrs. E. L. Williams will speak. All ladies are welcome.

C. R. Burdeu reports an incident, which, coupled with his report opposite on the organising of men in S.E. Queensland, gives promise of an excellent men's work in that State. "Mr. and Mrs. H. McLane, members at Ann-st., Brisbane, had their business premises in Toowong burnt out. There was very little saved of value. On the following day, Saturday, S. Chalmers, secretary of Social Service Committee, arranged for men from various churches to help in cleaning up the remains. What would have taken days for the usual removal of salvage and debris took less than the one day by a group of men desirous of helping fellowmembers in their anxiety."

Miss Evelyn Cairns, Ormond church, Vic., has been appointed full-time office secretary to the Borneo Evangelical Mission, 317 Collins-st., Melbourne. Miss Cairns commenced her duties with the Mission on Feb. 7.

The first meeting for the year of the Victorian Ministers' Association will be held on Monday, March 7, in the Swanston-st. Lecture Hall. It is hoped to have K. J. Patterson, B.A., B.Com., present to speak on the work of the Wells Organisation, engaged in stimulating adequate stewardship in the life of the Churches. Members meet at 1 p.m. for lunch and at 2.15 p.m. for the meeting. All ministers and College of the Bible students are cordially invited.

Monies collected on behalf of the Qld. State Committee for the Federal Aborigines Mission Board are still be-

ing sent to the wrong address, and those concerned are asked to note again the name and address of the present treasurer: D. Smith, Mail Service 423, 16 Mile Creek, Chinchilla, Qld.

G. J. Crossman, preacher at Mosman, N.S.W., will conclude his ministry with that church in March to undertake chaplaincy duties with the R.A.A.F.

Frank Roberts recently led an aboriginal team in a mission at the aboriginal church, Mooroopna, Vic. There were six reconsecrations.

Several W.A. churches report encouraging beginnings of "new ministries. After four years at Narembeen, Lloyd Cooke was welcomed to Maylands on Jan. 21. Two Federal College graduates were also welcomed during January—R. K. Brittain at Fremantle church, and G. E. Powell at Narembeen. R. W. Marshall, formerly of Mile End, S.A., was welcomed this month to the work at Inglewood. These additions mean a record number of preachers for our vital Western work.

T. A. Fergusson, minister at Latrobe-terr., Geelong, Vic., commenced his third year of ministry on Feb. 6. One 18 S. scholar made the good confession on the 13th.



## Commonwealth Campaign, Qld.

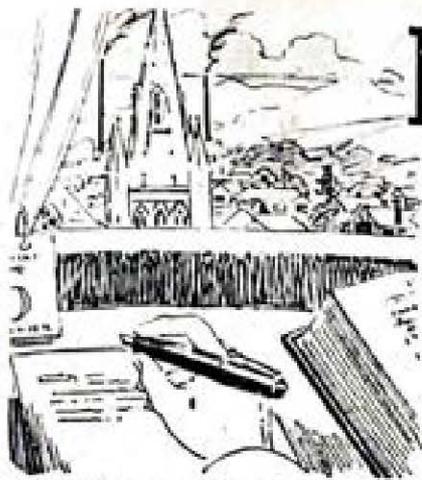
Whilst the Commonwealth Campaign in Queensland is planned to be launched at Easter Conference, a great meeting of men in South East Queensland met at Ipswich on Saturday, Feb. 12.

Ipswich is 27 miles from Brisbane and 60 miles from Toowoomba. There were good delegations from these districts. Other centres in the West Moreton and Fassifern districts were well represented. Altogether 146 men attended. Ipswich church building was filled to capacity.

Tea commenced at 5.30 and was continuous to enable men participating in sport to come. The film *God is my Landlord* was screened, demonstrating giving by tithes.

Two new preachers, D. Stewart and G. J. Andrews, were welcomed. Conference Pres., S. W. Vanham, presided and gave a stirring address, explaining the movement. P. Langford, Director of the Campaign, challenged the men on the "Functional Church."

The indications are that the Campaign will make a substantial impression on our churches during 1955.—C. R. Burdeu.



# MINISTER'S MUSINGS

**SUNDAY.**—It was good to be back in the pulpit again, after being suddenly laid low last weekend, and spending Sunday in bed. I listened then to two services on the radio. The morning message was good — but, oh, that pulpit tone! The evening address was so poor, that I almost sidged out of bed in my indignation. Such futile broadcasts can do incalculable harm. I tried to be equally as stern with my own sermons today — it's much easier just being the critic!

**MONDAY.** — I'm feeling relieved at having managed, at long last, to cope with some correspondence which has been stagnating on my desk. It was put by for further reflection before answering — a fatal formula, that. I've entertained a few wistful thoughts about the more fortunate of my American brother-ministers, with their offices and trained secretaries. Yet even secretaries are not an unmix'd blessing, as B.B.C. producer, Peter Duncan, indicates in a story concerning a certain entertainer, who, at one concert, noticed in the front row a girl with a face exactly like that of a horse, who laughed incessantly at his antics. She asked him later for an autographed photograph, and he agreed, if she wrote in for it. A few days later came the request, and with it a note, saying, "You will remember horse face." Thinking what a delicious sense of humor she must have, he responded in like spirit by signing the photograph, "To Horse Face, kindest regards." A week later he was talking to his secretary, and she asked if he had yet sent a photograph to the girl he had nicknamed "horse face." "Yes, I did," he replied. "I thought it was marvellous of her to say she had a horse face." "But she didn't," the secretary replied. "I put a note on her letter saying, 'You will remember horse face!'" What strife a poor preacher could be in with that kind of secretary!

**TUESDAY.** — The morning mail brought the latest copy of the *Christian Advocate*, published by our British churches. I was especially interested in this as a sample of a brave new venture by the British Publishing Com-

mittee. As a war-time measure, the weekly had been reduced to eight pages, costing 3½d. This style has continued till now. The Committee was faced with a situation in which some might have urged even further retrenchment, for each 8-page copy was costing the publishers 5d. to produce and despatch. Instead, redeeming a promise to develop a paper more worthy of the brotherhood, the Committee has doubled the size and increased the charge only to 4d. It is a one year experiment, and circulation campaigns, plus invitations to folk to make direct donations, are hoped to give the paper financial stability. The Committee deserves to succeed. This first issue has an encouraging world-wide flavor, with several Australian Christian extracts.

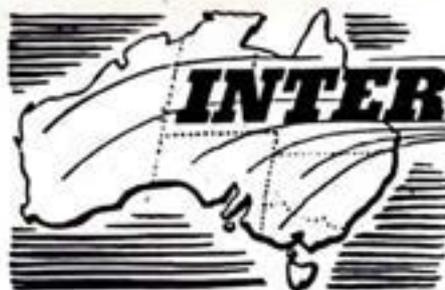
**WEDNESDAY.**—It was one of those debatable visits. Should I go, or not? It would be a difficult call to make, that was obvious. There was a decided chance that it would even be resented. I was tempted at least to put it near the end of my calling list. Maybe, then, the earlier visits would take up all my time. Fortunately, I recognised the indecision for what it was. I went, early in the afternoon, and neither hurried nor overstayed—I hope. Perhaps I haven't got far yet—but that will come. And the reception was not nearly as forbidding as expected. It rarely is, as those of our members who have shared in visitation evangelism have discovered to their delight. But we still need more people in every church doing some visitation.

**THURSDAY.** — Interest in Barton Warren Stone has been revived with the commemoration of what happened just over 150 years ago when he and his friends issued the Last Will and Testament of the Springfield Presbytery. This has been called one of the "basic charters of the Disciples of Christ," and its spirit is evident from this first assertion: "We will that this body die, be dissolved, and sink into union with the Body of Christ at large." They declared themselves no longer Presbyterians, but Christians only. Barton Stone's *Autobiography* gives a vivid picture of the times and of his own mental and spiritual struggles. It has some revealing glimpses of human nature. He tells of folk who urged him to settle amongst them and preach. "They had rented me a house in Lexington, and promised to supply my family with every necessity. But I then learned a lesson, and learned it better afterwards, that good men often make promises which they forget to perform." He had to resort to teaching, and later to farm work, in order to support his family, despite the re-

peated "fair promises" of the brethren. But there was nothing bitter about the spirit of Barton Stone. The four preachers who were with him in the break from the Presbyterians later deserted, two of them returning to the Presbyterian fold and becoming, as Stone says, "our most zealous opposers." Yet it is of these men that he writes, "These two brothers were great and good men. Their memory is dear to me, and their fellowship I hope to enjoy in a better world." Later, writing of Alexander Campbell, with whose "Disciples" Stone and his "Christians" united, Stone comments, "I will not say there are no faults in brother Campbell; but that there are fewer, perhaps, in him, than any man I know on earth; and over these few my love would throw a veil, and hide them from view forever. I am, constrained, and willingly constrained, to acknowledge him the greatest promoter of this reformation of any man living. The Lord reward him!" A rare and lovely spirit, this; we all stand in need of it to-day.

**FRIDAY.**—I spent a half-hour with one of our local Presbyterian ministers, who is exchanging with me as part of a general pulpit exchange throughout Graysley next Sunday. We spent the half-hour comparing orders of service, and seeking to anticipate for each other any possibly embarrassing moments through unfamiliarity with the normal service in each church. "Do you mean to say that all I have to do is give the sermon?" he asked, half-incredulous, half-delighted. I assured him that that was the normal case in our morning services. "Man," he said, looking at his own order of service which he handed me, "You're going to work harder than you've worked for years!" Which is one side-light on our mutual ministry! But I'm hoping that, after next Sunday morning, he will appreciate the mutual ministry for other reasons than that!

**SATURDAY.** — Facing tomorrow's tasks, I've been thinking of that moving personal testimony from Dr. Scroggie, which J. A. Wilkie forwarded and the editor has reprinted in this issue. How much more fortunate I was than Dr. Scroggie in my experience at College! He writes sadly of the discovery, soon after his college training that he was "spiritually bankrupt." I only know that there are hundreds of men like myself in our brotherhood around the world, facing tomorrow's demands, fortified by different memories of our Australian College life. We may have forgotten much we learned, but we have not forgotten the men from whom we learned — those selfless teachers from whose lives the flame leapt into ours.



# INTERSTATE CHURCH NEWS

## Fallen Asleep

Mrs. Rodriguez, Semaphore, S.A.  
T. Gray, Burwood, N.S.W.  
J. W. Nichols, Gardiner, Vic.  
Mrs. A. E. Lewis, Cheltenham, Vic.

## Tasmania

Collins-st., Hobart (H. W. Street).  
—At annual meeting on Feb. 9, retiring officers J. T. Holloway (sec.), M. Atwell (asst. sec.), F. Clifford (treas.), and D. Hemmings were re-elected. M. Davis was elected a deacon and B.S. supt. Meeting was adjourned till 16th, due to volume of business for discussion. Church is enjoying fellowship with Mr. and Mrs. E. Heard (missionaries on furlough). Morning service on 13th was recorded for re-broadcast by THO on 20th. E. W. Heard was speaker. Many visitors have been welcomed during holiday period. Youth camp will be held at Tarcoona (seaside suburb of Hobart) during Easter. Interstate Y.P. will be welcome. Mr. and Mrs. Ashlin have been farewelled to Melbourne. Although members at West Hobart, they have been active workers in the State sphere and often had fellowship at Collins-st.

West Hobart.—After service on Feb. 13, church said farewell to Mr. and Mrs. G. E. Ashlin, who have now transferred their residence to Vic. Several brethren spoke of sterling work performed by both Mr. and Mrs. Ashlin, and J. C. Woolley, on behalf of church presented them with a suitably inscribed clock.

## Western Australia

Inglewood (W. Marshall). — Interim ministry of Mr. Paget closed on Jan. 30. After evening service a social hour was held and gifts of appreciation given to Mr. and Mrs. Paget, also to Gladys Thomas on the occasion of her 21st birthday. On Jan. 31, about 40 members journeyed to Fremantle to welcome Mr. and Mrs. Marshall and Judith arriving by boat. Later the party went to King's Park where they enjoyed morning tea together. Ladies prepared the manse and filled larder in readiness for occupation. Welcome meeting on Feb. 3 was large and well represented. Mr. Marshall's ministry opened with large congregations, seating accommodation being taxed to capacity at morning service. Sis. M. Peacock leaves us to take a teaching appointment at Waroona. Two Carnarvon Mission girls who are now in Perth for schooling met with church at morning service.

Harvey. — Several girls enjoyed C.E. camp at Busselton. Ron Pollock, B.S.

sec., was farewelled and a presentation made, following bank transfer; Mrs. Prince is now B.S. sec. Peter Malden goes to Teachers' Training College, Eunice Livingstone to Merridin H.S. Home Science centre, L. Marzo to resume medical studies in Adelaide, Joy Ottrey and Merveen Livingstone to Bunbury H.S. Mr. and Mrs. L. Roesner, with Mr. and Mrs. Ottrey, took services at Bridgetown recently. Visitors have included Mr. and Mrs. G. Smith, Mr. and Mrs. Barr, sen., D. Nelson, D. Hosking, and W. Bennett, who conducted morning service. Ladies' C. Fellowship commenced on Feb. 16. Church is preparing for spiritual campaign, with H. R. Fitch as leader.

South Perth (S. H. Wilson).—During preacher's absence on holidays, following addressed church. Principal Williams, M. Lindsay, H. Heyhoe, and J. Gordon. Y.P. are endeavoring to double quota of £15 to £30 for State youth work. H. Heyhoe takes leadership of juniors, who visited Cottesloe C.E. on Jan. 9. 25 Y.P. gathered for monthly tea on Feb. 6, with T. Banks as speaker. Aborigines annual offering created record of £44. Good Neighbors' club first meeting of the year was on Feb. 1, with Mrs. S. Wilson and Mrs. H. Heyhoe as conveners. Prayer meetings have recommenced in hall; keen interest and greater support are shown. On Feb. 6 four young men reconsecrated their lives. Men's Society met for tea on Feb. 13. Tennis Club now has membership of 50.

Subiaco (R. Raymond). — Broadcast service on Feb. 6 gave prominence to our Aborigines Missions. More than £50 was received for Mission offering. 164 attended evening service, this being best for the year. Church has purchased 16 mm. sound projector for church work. J. W. Gordon, P. J. Stephenson, H. L. and H. B. Vawser were re-elected elders for further two years. Church auxiliaries and C.E. societies have resumed activities after long Christmas vacation. Some members are very sick, including Mrs. H. G. Lake, Mrs. T. Hutchison, Mrs. Scott and Mr. Williams.

## Queensland

Roma (H. E. Paddock). — All services have increased, following close of holiday season and preacher's absence on vacation. Services over Christmas period were conducted by D. Neil (Presbyterian minister), G. Stubbe, and A. Cooke and appreciated by all. B.S. scholars have shown keen interest at recommencement of meetings and five new scholars have been welcomed. There was one baptism on Feb. 13. Mr. and Mrs. Mortess have been welcomed as visitors from Toowoomba.

## Discipleship

Clem. Herrmann, Zillmere, Qld.  
John Sanderson, David Qulnan,  
Merle Vanston, Bexley North,  
N.S.W.  
Sara Neal, Mosman, N.S.W.  
Betty Webb, Wangaratta, Vic.  
Don. Smallbone, Burwood, N.S.W.  
Lorraine Evans, Malvern-Caulfield,  
Vic.  
Elaine Warburton, Portland, Vic.  
Beverley Marsham, Latrobe-terr.,  
Geelong, Vic.  
Mrs. Ash, Mrs. Douglas, Judith  
Wainwright, Granville, N.S.W.  
Misses J. Attwell and J. Smith, Mr.  
Burkett, Hurstbridge, Vic.  
Will Haye, Roma, Qld.  
Doreen Bond, Harvey, W.A.  
Miss B. Monk, Thornbury, Vic.

## Membership

Mr. and Mrs. Benson, from Middle  
Park, Vic., to Wangaratta, Vic.  
Jean Hartnell, to Wangaratta, Vic.  
Miss J. Date, from Oakleigh, to  
Gardiner, Vic.  
Russell Corlett, from Oakleigh, to  
Gardiner, Vic.  
Mr. and Mrs. Marshall and Judith,  
from Mile End, S.A., to Ingle-  
wood, W.A.  
Mr. and Mrs. A. Watson, from Or-  
mond, Vic., to Glen Waverley,  
Vic.  
Mr. and Mrs. L. E. Jones, from  
Prahran, Vic., to Mile End, S.A.  
Tom Gray, from Warrawong, N.S.W.,  
to Mile End, S.A.  
Mr. and Mrs. Kevin Watson, from  
Coburg, Vic., to Carnegie, Vic.

## Marriage

Ruth Macnaughtan to Lawrence  
Barker, Latrobe-terr., Geelong,  
Vic.  
Dawn Yates to John Timms, Malvern-  
Caulfield, Vic.  
Valerie Olds to John Edwards,  
Subiaco, W.A.  
Norreen Turner to George Rendall,  
Carnegie, Vic.

**Boondall-Zillmere (R. Clymer).** — Over the Christmas holidays several Y.P. from both churches attended Youth Camp at Caloundra, one making his stand for Christ. At their annual business meeting, Boondall church decided to alter time of morning service from 11 a.m., to 9.30 a.m., and B.S. from 9.45 a.m., to 10.30 a.m. in order to enable preacher to attend both Boondall and Zillmere churches for morning services. It was also decided to introduce gospel films periodically to the gospel services as an attraction to those who normally do not attend.

## New South Wales

**Burwood (J. Henderson).** — During recent weeks meetings have been well attended with services being conducted by members of church, while preacher took leadership of youth camp and was also on annual holidays. Family camp was held at Lake Illawarra over the anniversary weekend, when quite a large number of members from the church spent happy time, gaining spiritual blessing. Some members are on sick list and prayers of church go out for them.

**Granville (C. Terry).** — In recent weeks two ladies have made their decision and been baptised. A B.S. scholar made her decision on Jan. 29. Church has appreciated messages given by Messrs. Bowser, Christison, Kenyon, Oswald and Willis during preacher's vacation. B.S. attendances continue to improve. Scholars are showing keen interest in drive to collect gifts for Carnarvon Mission. Scholar drive is also in progress. Many members attended annual opening of Woolwich College on Feb. 12. A pleasant day was enjoyed at Parramatta Park on Australia Day. Church rejoices in restoration to health of Mrs. Roberts. Mr. Pilkington is training B.S. for anniversary. Fellowship has been enjoyed with Mrs. Rochaix.

**Hornsby (K. R. Fennell).** — Circuit social was held at Asquith on Feb. 4. First working bee on painting window frames was held on 9th while sisters supported the prayer meeting. On 6th at the gospel service, E. Morton conducted the service and Mr. Glazier gave the message. Hornsby United Christian bi-monthly Fellowship Tea was held on 13th, and E. H. Perrett (Mission to Lepers) showed film in chapel. Gospel service was conducted by preacher. Members of clubs took part, Mr. and Mrs. E. Dwyer (Fairfield) assisted with messages in song. A. C. Thurrowgood preached. B.S. staff are planning scholar drive of area around chapel, and there is to be a competition among scholars, commencing early in March. Messages of Messrs. Bartholomew, Boswell and Fennell have been appreciated. Aborigines offering has amounted to £25/4/-.

**Rockdale.** — On Feb. 8, Y.P.S.C.E. held their meeting at home of Mrs. Wallace. They visited Ashwood House on 12th and took aged ladies for car trip, then later served afternoon tea. Speakers on 13th were G. Maxwell and Mr. McMillan. J. Hudson was soloist at evening service.

**Tamworth (H. I. Walmsley).** — A welcome home was given to preacher and wife on Feb. 4, and a wedding gift was presented to them. All auxiliaries have recommenced activities. B.S. promotion day was held on 6th. New superintendent is A. Hannah. Over 90 presents were brought in and forwarded on to Carnarvon Mission. Mr. and Mrs. Christensen and family were visitors on 13th.

**Taree (M. H. A. Pieper).** — B.S. picnic was held at seaside on Feb. 12. There was one decision at gospel service on 13th. Plans for advancement of work were discussed with new preacher at recent Board meeting.

**Bexley North (J. G. Shaw).** — Numbers at prayer meeting are increasing. On Feb. 5, B.S. picnic was held at Sans Souci and a happy time was enjoyed by all. On evening of Feb. 6, chapel was comfortably filled when three Y.P. were immersed. After service a time of fellowship was enjoyed. Y.P. Fellowship was commenced on Feb. 8. B.S. made presentation to Mr. Craven, superintendent, on his departure to Padstow.

**Mosman (G. J. Crossman).** — Speaker at morning service on Feb. 6 was S. Laney (Conf. Pres.). Other visitors have been Mr. and Mrs. Butler (W.A.) and Mr. and Mrs. Rackmann and family (Qld.). A B.S. girl was baptised at evening service.

## South Australia

**Grote-st., Adelaide (A. W. C. Candy).** — Preacher and family have returned from vacation. Sympathy of church is extended to them in death of Mrs. Candy's father. E. Hollar conducted services on Feb. 6. Morning service on 13th was broadcast over 5KA. Choir sang and Miss P. Orr was soloist. E. McAllister's Concert Party provided programme at concert arranged by W.M.B. on 8th. Aborigines offering was £24. Negotiations are proceeding for heating system in chapel.

**Kilburn (H. G. Norris).** — Services are particularly well attended, especially evening gospel meetings. Mid-week prayer meetings are creating much interest and useful discussion. Mrs. Kelly and Mrs. Linford were recent soloists. Conf. Pres. (M. A. K. Crosby) spoke at morning service on Feb. 13 and was accompanied by Mrs. Crosby and children. B.S. has commenced anniversary practice under leadership of Mrs. Kelly. Church officers decided to provide baptistry in

present building immediately. C.E. work is expanding.

**Unley (I. J. Chivell).** — Preacher and family enjoyed holiday in Gramplans. During his absence speakers were H. L. Davie, H. R. Taylor, L. G. Curtis and I. Hull. Y.P. who attended Strathalbyn camp at Christmas assisted with evening service on return. Help of young men in fighting bushfires was appreciated. During holiday month young folk cleaned up church grounds, and calsonimed and painted kinder hall. Promotion Day at B.S. was followed by scholars being entertained at tea in homes of teachers and church members. They returned for evening service, when church was nearly filled. Mr. Chivell was assisted by Judith Moore, John Lawton, Robert Wharton and David Cosh. Church business meeting was one of the best attended for some years, and a happy spirit was evident. Officers elected were: H. R. Taylor and L. G. Curtis (elders), A. Gardner, C. L. Johnston, and T. Turner (deacons). J. H. Smith, who is leaving district, was thanked for his services as deacon for 20 years.

**Murray Bridge (P. R. Whitmore).** — Visitors from sister churches and interstate kept attendances up during holidays and preacher's vacation, when Bruce Roberts and Phil Woolford (Woolwich College), G. Whiting (Youth director) and Bob Dean (C.O.B.), were speakers. One married lady made good confession at gospel service conducted by Mr. Whiting. A. C. Page (sec.) has returned from holiday in W.A. Mrs. Haupt is awaiting hospital treatment. Maurice Keatch (minister at Merbein) and his family were welcome visitors at this, his home town. Brethren from Prospect church, by bus and car, joined in river cruise and fellowship picnic with church here on Australia Day. Visitor from Kentucky, U.S.A., was present at last morning communion. Y.P.S.C.E. has recommenced, with good meetings in various homes, and large offerings, plus additional weekly voluntary hall contribution of 1/- per member, steadily building up fund for a further substantial donation to hall finances. Pleasing progress is being made on Youth hall, with walls now being topped, and carpenters soon moving in. Much voluntary work on hall is being rendered by men of church, and fathers of B.S. scholars, with willing co-operation of builder, E. Shepherdson. Sisters' Guild has recommenced meetings.

**Semaphore (R. H. Sercombe).** — During preacher's vacation A. Anderson occupied manse and conducted services on Jan. 2 and 9. A young man made his decision on Jan. 23. J.C.E. has recommenced meetings under leadership of R. Stacey. Annual tennis picnic was held at Kingston Park on 31st. Mrs. V. Taylor has taken charge

of Kinder dept., following resignation of Miss D. Hayter. A number of visitors have been enjoying fellowship with the church.

### Victoria

**Box Hill (W. A. Wigney).**—Preacher began third year of ministry on Feb. 6. D. Nicholls was visitor at morning service. Church appreciated assistance of J. Scott, R. Sandells, R. Muller and W. David during preacher's vacation. A Bible study class has been commenced on Sunday afternoons. An enjoyable church picnic was held at Rickett's Point on Australia Day. P.B.P. attended a camp at Monbulk over that weekend. Church congratulates Mr. and Mrs. R. J. Sandells who have celebrated their silver wedding anniversary. L. Crouch is improving in convalescent hospital and Mrs. Ferris (sen.) has been in hospital for some weeks. Visitors have included Mr. and Mrs. McFarlane (Swan Hill) and G. Wigney, home on school vacation.

**Gardiner (F. A. Youens).**—Some of our Y.P. have distinguished themselves. John Youens has been awarded a leaving bursary of £50; David Youens an Intermediate Technical scholarship; Ruth Fullarton gained the Bronze Medallion of the Royal Life Saving Society and is recommended for the Silver Star. Extra seating is needed each Sunday at the worship meeting, attendances are so large. Temple Day offering is now within £25 of the £2,000 objective. Preacher has officers' consent for a six weeks' mission campaign in New Zealand from Easter.

**Malvern-Caulfield (W. J. Thomson).**—Under the leadership of Mr. and Mrs. Beveridge, kinder hall has been renovated by Y.P., coloring being in modern tones. Miss Kerrison is now leader of that dept. A happy B.S. picnic was held at Rickett's Point on Australia Day. Church continues to lose members by removal. Mr. and Mrs. F. Beale spoke at gospel service on 6th giving instructive talk on the Aborigines Mission and New Hebrides work respectively. Deepest sympathy is expressed to Mrs. F. Illingworth in the loss of her father.

**Oakleigh (J. W. Lewis).**—During preacher's absence as leader at P.C.F.O. camp on Jan. 30, local C.M.S. conducted both services. Speakers were S. Fordham and H. Farmer, both elders of church. On Feb. 9, Mr. LeCouteur, of Missionary Aviation Fellowship conducted meeting sponsored by Y.W.F. B.S. picnic was held at Wattle Park on 13th. Christian sympathy is expressed to preacher and family in home call of his mother, also to Mr. Wright, (B.S. supt.) and family in the loss of his father.

**Portland (V. Quayle).**—Church enjoyed fellowship with many visitors during holiday period. M. T. Lawrie, R. Goldworthy (Kaniva) and J. C.

Cunningham (Stawell) addressed church during their stay. Others assisted at communion services and with messages in song. During January special meetings were held in Free Library Hall and films to suit the times were a special feature. Weekly social evenings were held in school hall during holiday season. On Jan. 15, two car loads journeyed to Casterton to assist new cause there. H.M. offering was £16. Six Y.P. and preacher attended youth camp at Hall's Gap. Monthly church paper is now being printed. Concert to aid tennis court funds was arranged by preacher and held in local hall on Feb. 8. Artists from Hamilton church assisted local talent and C.E.M.A. choir in presentation of the programme. Proceeds were £20.

**Red Cliffs (C. L. Lang).**—Services have been very well attended and visitors welcomed. A surprise evening was given Mr. and Mrs. John Milne and a presentation made on Jan. 25. Women's Fellowship had an enjoyable picnic at Red Cliffs baths on 28th. Sympathy of the church is extended to the Heazlewood family in recent bereavement. C.E. has commenced after holiday recess.

**Swan Hill (R. A. Banks).**—Services have improved with larger attendances, and work in the district is in very good heat. Mr. and Mrs. J. Blucher (Morwell) were visitors on Feb. 6 and 13. Youth tea was held on Feb. 6. G. Chislett was speaker at morning service on 13th. Berean Club held annual business meeting on 11th, and it was decided to commence a discussion class in the near future.

**Wangaratta (F. J. Anderson).**—Morning meeting on Jan. 30 was broadcast over 3NE. A young lady was baptised at gospel service. Church enjoyed fellowship with Miss B. Anderson, who was home for weekend. Successful C.E. rally was held on Feb. 12 with R. Edgar (Mission to Lepers) as guest speaker. Mr. Edgar addressed church at morning meeting on 13th and screened films after evening service. Mr. and Mrs. J. H. Barnden (Briar Hill) were visitors. A senior B.S. scholar and two visitors made their decision on 13th.

**Cheltenham (R. C. Bolduan).**—Successful B.S. picnic was held at Carrum beach on Feb. 5, 160 children and parents attending. Preacher is now on holidays and speakers at services on 13th were V. C. Stafford and Chaplain C. Young. All clubs and auxiliaries have recommenced after holiday period. Aborigines Mission offering amounted to £38.

**North Essendon (A. E. White, B.A.).**—Auxiliaries have recommenced activities and attendances are improving after holidays. 109 attended gospel service on Feb. 6, and a young man

made his decision. A mother and daughter registered their decision on 13th. Fellowship was enjoyed with Misses Carson and Haskett (Annesbrook, N.Z.). Picture and concert night was held in Youth Memorial Hall on 10th. Programme was arranged by Moonee Ponds Salvation Army and proceeds of £11/7/- will be devoted to hall fund.

**Northcote.**—W. Gale continues to give helpful messages. W. T. Atkin was speaker on morning of Feb. 6. Baptismal service was held at Thornbury chapel, conducted by Mr. Atkin, when two young ladies were immersed. All auxiliaries have commenced following holiday break.

**Echuca (H. Hargreaves, interim).**—Fellowship was enjoyed with Mr. and Mrs. C. Watson of Brunswick on Feb. 13. Helpful messages were given by Mr. Watson, and at evening service duets were rendered by Margaret Frencham and Margaret Ireland; Mrs. Parry and Mr. Watson. Enjoyable happy hour was held after evening service. All auxiliaries have commenced again. New B.S. work has begun at Vic. Collier's home in Housing Commission area. Interest is growing in prayer meeting, 16 being present at last meeting.

**Carnegie (A. R. Lloyd).**—On Feb. 6, at gospel service 100 were present, when there was parade of all auxiliaries. Miss L. Somers (Oakleigh) was soloist. After-church hymn singing fellowship was held on 13th, followed by cup of tea and biscuits. K.S.P. has been re-formed with H. Meadows as chaplain. Members of Coburg K.S.P. attended on 11th, when eight were initiated. Dr. Cyprus Mitchell, of Will H. Clay Nursing Home, passed away recently. S. Wilkerson is acting B.S. supt. in place of R. Wilson, who has gone to Mt. Gambier. S. Jenner is improving after illness. Mr. and Mrs. Wilkerson, snr., have returned to South Perth after holidays here.

**Clayton (J. Read).**—All auxiliaries have recommenced. B.S. had record attendance of 130 on Feb. 13. F. Reynolds conducted gospel service and a presentation was made to him as he enters Woolwich Bible College. Items were rendered by N. Westmore and C.E. Quartet. A pulpit Bible has been selected as a gift from past-preacher D. P. Holloway.

**Red Hill (J. Sutton).**—Visitors on Feb. 13 included Mr. and Mrs. N. Gilmore and Mr. and Mrs. R. Salmon. N. Gilmore addressed morning meeting. Three young ladies and a young man made their decision at gospel service.

### BIRTH.

**BELL (nee Hill).**—On Jan. 19, at Terang, to Thelma and Alan, a daughter—Jennifer Macee.

## The Need for Workers

The Federal Aborigines Mission Board desires to place before the Lord's people the need of workers for our Missions at Carnarvon and Norseman. This is not a mere advertisement for more staff but a statement of the needs so that all who have the work at heart will lay them before the Lord, asking him to send forth his chosen servants into the work. This statement may also prove to be a leading for those whose hearts are already turning to missionary service.

Our needs are:

Two married couples for dormitory work.

A man to take charge of a vegetable garden.

A lady to take charge of kitchen and dining room.

(A suitable couple could meet the above two needs between them.)

Two single ladies, one with nursing experience if possible.

We believe that if the Lord's people know the specific needs they will be able to pray more pointedly that He will supply them.

### DEATH.

**NICHOLS.** — On Feb. 9, at his residence, 8 Edgar-st., Glen Iris, James William, eldest son of the late William and Jane Nichols, loved brother of Ada (Mrs. Smalley), Herbert, Clement, Rhoda (Mrs. Thomas), Estella (Mrs. Smith), Fred, William (dec. 1st A.I.P.), Victoria (Mrs. Wood).

"Resting where no shadows fall."

—Inserted by his loving sister, Rhoda.

### IN MEMORIAM.

**KLEASE (Nash).** — Treasured memories of our beloved Jean, called home Feb. 15, 1948.

"Beyond the sunset, oh glorious morning."

—Inserted by her family, Caulfield.

**ROBBINS.**—Alice Gertrude. Fragrant memories of a life of devotion and loving companionship remain ever cherished, H.B.R.

### ENGAGEMENT.

**DANIEL-ROBERTS.** — The engagement is announced of Jean Marie, eldest daughter of Mr. and Mrs. L. Daniel, Kyancutta, S.A., to Meyrick, youngest son of the late C. V. Roberts and the late Mrs. E. S. Roberts, "Beth-el," Drillham, Qld.

### MARRIAGE.

June Maureen, only daughter of Mr. and Mrs. H. J. Williams, Yarraville, to Keith Raymond, only son of Mr. and Mrs. Harold Smedley, Pascoe Vale South.

## Exhibition of Photographs

"The Church in America"

How modern art, architecture and social changes have affected religious institutions will be shown in an interesting pictorial display, *The Church in America*, which will be opened in the Myer Mural Hall annexe, Melbourne, by the Chief Justice, Sir Edmund Herring, and the United States Consul-General, Gerald Warner, at 4.30 p.m., on Monday, Feb. 28. It will be open from that day until March 12.

Some of the pictures may cause controversy, but they will show what experiments are being made in modern

church design, presentation of religious ideas, color, lighting and the work that the churches are doing today. The pictures will embrace all denominations and members of all denominations are invited to see them, gratis.

### SILVER WEDDING.

**SMEDLEY-PECK.** — Mr. and Mrs. Harold Smedley announce with gratitude and pleasure the 25th anniversary of their wedding, celebrated at North Fitzroy, March 1, 1930, by the late J. W. Baker. Present address: 37 Lansdowne-st., Pascoe Vale South.

### LAND WANTED.

By young couple, Blackburn-Mitcham area. Please contact E. Lusk, 101 St. Hellier-st., Heidelberg Heights, N.23, Vic.

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COMING EVENTS.

Northern District of S. Aust. 62nd  
Conference, Balaklava; March 8 and 9.  
Speakers: E. P. C. Hollard; A. A.  
McRoberts and G. Wood. Brotherhood.  
church and district reports. President:  
R. Ewers. Secretary: H. B. Freebairn.

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**FOURTH DECADE ANNIVERSARY**  
SUNDAY, MARCH 6

11 a.m.: S. Neighbour, B.A.  
3 p.m.:

H. A. G. Clark, M.A., B.D., Dtp.Ed.

7 p.m.: J. Turner, B.A.

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Vacant Feb. 28-March 6. C. Gadge,  
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PRESS ANNOUNCEMENT.

ESTATE AGENCY MERGER.

"An important city Real Estate mer-  
ger has taken place. R. 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  
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## Victorian Ministers' Retreat

CAMP WATERMAN, JAN. 31—FEB. 2

Twenty-nine ministers enjoyed the fellowship of the annual three-day Retreat this year, while ten others visited the camp for shorter periods. We were particularly pleased to have K. Barton, R. W. Saunders, D. A. V. Thomas, P. Hunting, G. W. Barnett, and T. Fergusson with us representing rural centres. P. Reichford, recently returned from U.S.A., was also welcomed.

B. Burt, of Doncaster, led us in a series of Bible studies on Romans 8. It was decided to take steps to secure a wider circulation of these excellent addresses. H. A. G. Clark, M.A., B.D., spoke on his experiences overseas, and showed colored slides of places visited and personalities he had met. The main addresses centred around practical Church life: F. Morgan, "Minister-Church Relationships"; V. C. Stafford, "The Teaching of the Bible School Curriculum"; K. Cathcart (Psychologist, Travancore Clinic) "Meeting Personality Problems."

Morning and evening devotions were led by members of the group. Films were also used, including one that was supplied through the courtesy of the W.C.T.U. G. Barnett showed slides on Aborigines Mission work.

At the business session, J. E. Brooke was elected pres., A. R. Lloyd, vice-pres., and J. Cain, sec.-treas.

All who attended felt they had enjoyed a stimulating time of study, prayer and fellowship—H. F. Gross.



## Supplementing Leader Training

NATIONAL FITNESS COUNCIL, VIC.

With the re-opening of Youth Clubs after summer vacations, youth leaders will be seeking new ideas for club activities. "Something for Everyone" becomes the theme on which a successful club programme is based.

Next month, March, the National Fitness Council, Vic., will commence a series of courses for physical, social and cultural activities, which will supplement the training already being done by church groups and open clubs. These courses will include practical sessions in gymnastics, folk dancing, craft and camping. Other activities for junior, intermediate, and senior age groups will embrace singing games, miming, movements to music, social games, quizzes and dramatics. Advice on the use of films, music and art in

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Flinders-lane, Melbourne, and a small  
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Popularity of these classes is evident  
in the attendance at Weekend Training  
Camps conducted from time to time  
at Mt. Evelyn. Priority is given to  
young people who are already engaged  
in this valuable service to the com-  
munity.

Application for training courses and  
camps should be made to National  
Fitness Council Headquarters, T. & G.  
Building, 147 Collins-st., Melbourne,  
where full information is available.

**OBITUARY**

Jas. W. Nichols.

Nearing midnight on Wed. Feb. 9,  
a good, and much loved man passed  
quietly to his reward. Jas. W. Nichols  
came from S.A. to Vic as a boy, and  
in March, 1902, accepted Christ under  
the preaching of Dr. Cook. Through-  
out the years he ceased not to serve  
the churches, and to manifest a very  
deep love for his Lord. In the prime  
of his life Mr. Nichols served on the  
C.E. committee, and, with his life's  
partner, did much to foster the growth  
of C.E. societies. Neither will he ever  
be forgotten for his work in association  
with the beginning of our Social Ser-  
vice Dept. Gifted with both the voice  
and the personality, J.W.N. delighted  
to sing, and to train schools for special  
anniversary services. In the latter  
years of his life, he was in member-  
ship with the church at Gardner  
where he endeared himself to young  
and older alike. Among the Kappas he  
he was a father and friend. As door-  
keeper his ministry of welcome and  
cheer is gratefully remembered. Such  
as Jas. W. Nichols cannot depart life  
without many feeling the poorer. We  
miss him, and sincerely commend the  
sorrowing relatives to the sure and  
bountiful love of him they so faithfully  
serve.—F.A.Y.

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