

Murray

THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

## New Bible School

A new Bible School has been opened across the Murray in N.S.W., in the new growing district of Barona. Up to the present there has been no other church building or Bible School there, and not even a public hall, although



there are at least 100 children at the State School.

A little over two years ago land was purchased by the Suprayasia District Conference, Vic. This block is in a fine central position. Plans were finalised for the erection of a utility hall, and about eighteen months ago work on the building commenced. With the exception of a few skilled jobs, the entire work was done by voluntary labor, even the seating for the building being in the programme. The hall was completed, interior decoration being in pleasing pastel shades, and the opening service took place early in December last. Doug. Clark, of the Mildura church, who had the main oversight of the building and did the lion's share of the work, was invited by the District Conference to open the hall.

The Bible School opened on Jan. 9, under the leadership of Ian Mansell, with four other teachers. So far 25 has been the largest attendance, but many more are expected to enrol.

The cost of the building has been underwritten by the four churches of the District Conference. It is expected that club work among the boys and girls will commence soon, and as interest is created among parents, church services will be held.—J. A. V. Thomas.

## 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.

## Missionaries Arrive

Miss Dorothy Geyer and Miss Hazel Skuce, after a good trip, arrived without incident in India. Miss Skuce has returned to her work among the women and girls at Baramali and the Friendship Centre activities. Miss Geyer, after a period at Dhond and a short visita-

tion of our various centres, will locate at Mahableshwar for language study. Miss E. Vawser, who was Acting Principal of the Language School last year, will give some oversight this year, but owing to fewer students will not be in residence permanently.



Miss D. Geyer.

## Women at Toronto

Mrs. Jessie M. Cleland, of Victoria, is to take the greetings of our Australian women to the World Convention. She has been asked to represent us on the Interim Committee of the World Christian Women's Fellowship at whatever meetings the Committee may have in Toronto. Mrs. A. W. Stephenson, of N.S.W., will also take greetings from our sisters on her travels abroad.—Miss Bell, Fed. Exec.

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C. G. Taylor, B.A., Editor.

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



I waited patiently for the Lord; he inclined to me and heard my cry. He drew me up from the desolate pit, out of the miry bog, and set my feet upon a rock, making my steps secure. He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the Lord . . . He will swallow up death for ever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the Lord has spoken. It will be said on that day, "Lo, this is our God; we have waited for him that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation." —Ps. 40: 1-3; Is. 25: 8, 9 (R.S.V.).

Spurgeon used to say that time and time again, when the key to some word of Scripture on which he felt compelled to preach eluded him, he would put it out of his mind and go to sleep. In the morning he would find that in some strange way the tangle had straightened itself out. God's light does break through if we are ready to lay aside our own ideas and willing to see things and people with his eyes. A way will open up in some challenging or depressing situation when we let God direct us. He can open our eyes to the value of people we do not like, so that our hearts are filled with the charity that seeks to help and to heal. But this illumination does not come by argument. It can only come through the love and compassion which God kindles in hearts that are humble enough and contrite enough to receive it. His light breaks when we are quiet enough to wait for it, as men who have lost their way wait quietly for the dawn.—Dr. James Reid.

O God, who werkest for those that wait for thee, grant us the quiet mind which lays us open to thy Spirit. Silence within us the voices of fear, the tumult of care, the tempting suggestions that lure our hearts from thee. Amen.—Dr. Reid.

Wait, my soul, upon the Lord,  
To his gracious promise flee,  
Laying hold upon his word,  
"As thy day, thy strength shall be."

THE AUSTRALIAN CHRISTIAN

# AS THE EDITOR SEES IT

## FLOOD RELIEF

While last week's issue was on the press, the following telegram reached us from Will Fraser, of Newcastle, N.S.W. "Newcastle churches rendering all possible assistance in flood crisis. No members' homes affected. All are inspired by magnificent sacrificial rescue work being carried on. Churches and school halls are receiving centres for needy supplies, and may be used by evacuees."

In the days since then the stark tragedy of the floods has become even more evident — but so has the amazing courage of some rescuers and survivors, coupled with a swift and generous response, not only from Australia, but from abroad. Britain's gift of a quarter of a million pounds sterling has made us proud anew of our heritage.

No ties are stronger than those of common race and faith, and many in our churches will be anxiously asking what is being done to aid such church members as must have been affected in a disaster so wide in its sweep. Some churches, eager not to be behind the swift charity of newspaper, radio and civic appeals, have already taken offerings.

Our Federal Social Service Committee is urging that all churches take such offerings as soon as possible. Gifts which are channelled through that Committee will be passed on to the Social Service Committee in New South Wales, which will be responsible for distribution to church members affected by the floods. The Federal Committee's address is 241 Flinders-lane, Melbourne, C.I. Let these gifts come quickly. The need is urgent.

P.S. A report has just come to hand from the N.S.W. committee. Read it!

□

## "FULFILLING OUR MISSION"

Many fine things were said by Principal Williams in his recent inaugural address at the opening session of the Federal College of the Bible.

Speaking directly to the brotherhood, he urged that we must "maintain a sense of mission." Whilst we now share with many the passion for union, and rejoice in that, we still have a vital witness to make as a people. We have a plan for union. But Principal Williams left no doubt of his conviction that loyalty to that plan demands that we be not only aware of movement in the Churches, but also ready to recognise a relationship with other people. He spoke of co-operation, conference and confrontation among Christians

today, and emphasised that in such a situation we should reveal conviction and courage, plus a bigness of spirit which would keep us friendly, positive, humble and courteous.

Because our mission remains so important and timely, Principal Williams stressed the need for us to be qualified to fulfil our witness. Churches must see to it that they engage as leaders only men who have shown determination to qualify for their task. We must forget any old prejudice which opposed education to evangelism. Ministers, for their part, must see to it that education and evangelism go together. Only the highest all-round standards are good enough for this service.

There was a positive note about the address. Here was a frank plea to the brotherhood to be worthy of its mission, as well as loyal to it. Bigness of spirit does not mean any lessening of loyalties. Indeed, because we are so sure of the witness we must continue to make among the Churches, we ought to be the most brotherly of all people. But are we? We might well recall the approach and spirit of Thomas Campbell in the *Declaration and Address*: "You are all, dear brethren, equally included as objects of our love and esteem."

□

## THE CHIEF CONSIDERATION

Over-page we reprint an article from Dr. McCracken, of New York, in which he says some searching things about folk who are "Religious Without a Religion." We all rub shoulders every day with people like these, and Dr. McCracken's comments are meant to help us in our approach to them.

But there is a disturbingly indecisive, vague note about what real religion means. Dr. McCracken rightly says, "No words can exaggerate how much consecrated and high-minded men and women are wanted within the Churches if the soul of the world is to be saved." But then he goes on to state, "The chief consideration is not that of preserving religious institutions. The chief consideration is that of trying to make a decent life for mankind in this world at this tragic hour."

That is important, but it is surely not the "chief consideration." Those words could fit any number of reform movements. The Christian religion is concerned with Christ as Saviour and Lord, with the fulfilling of his will for *time and eternity*. Our "chief consideration" is surely to bring men and society into saving and living relationship with Christ. Without that, we have nothing unique to offer.

Dr. J. R. McCracken (New York) writes in the "Christian World" of those who are . . . .

# "Religious Without a Religion"

A book reviewer, writing about a recently published biography of Thomas Carlyle, suggests that Carlyle was "religious without a religion." The more one thinks about the phrase, the more one recognises the force of it as it applies to Carlyle. He joined no church. He rarely went to any place of worship. He was frankly and sometimes fiercely critical of institutional religion. Yet the religious strain in his writing and the religious bent of his nature, as all will agree who know anything about the man or his books, are pronounced and unmistakable. Indeed, Dr. W. E. Orchard, for years a Protestant minister, then a Roman Catholic priest, after reading in his 'teens Carlyle's *Sartor Resartus*, made up his mind to study for the Christian ministry.

"Religious without a religion!" Does the phrase apply in the case of Abraham Lincoln? He was charged, though by his political enemies, with infidelity. Carl Sandburg thinks that at bottom he was an agnostic. The fact is that he never joined a church; he broke away in youth and forever from the theology common in the churches of his day. He made many sweeping denials, with a freedom which pained some of his friends, of the authority of any formal and earthly society calling itself the Church. Nevertheless, though unidentified with institutional religion, at heart he was a deeply religious man. He loved the Bible and knew it intimately. Under the pressure and tragedy of war he was often driven to his knees in search of a wisdom greater than his own. Few would deny the growth of soul which made his life in its closing years a spiritual masterpiece.

## Man's Nameless Longings

I mention the cases of Carlyle and Lincoln because they are in no way exceptional. What was true of them has all along been true of many. They are not members of any church or synagogue; they subscribe to no creed; in some instances, they are impatient with what goes on in churches and are free and vigorous in their criticism. For all that, you can't say that they are irreligious. They themselves would repudiate any suggestion that they are atheists. They have the roots of faith in them. They respond to the deeper voices and values. They do more than believe in an inner decency at the core of things; they believe in God, not

perhaps at the top of their minds but certainly at the bottom of their hearts, and far more often than might be concluded from their outward behavior—their detachment from institutional religion, their absence from any place of public worship—they pray to God.

The fact is that, fundamentally, we are all religious. We are so made that the instinct in us to believe, to trust, to worship, is inherent and ineradicable. We can't live by bread alone. There are nameless longings in us which will not be stifled. We are finite beings but we are never really content with our finitude. The blank in the human heart, says Julian Huxley, is a "God-shaped blank."

That, however, poses a question. How does it happen that certain people who are religious, practically dispense altogether with religious observances? What about the man, described to me by his wife as a good man and more religious than I might think, who never went to church? Or Carlyle, exercising a profound religious influence, speaking of Christ as "the noblest, the brotherliest, the most heroic Being that ever walked God's earth," but provoking Erasmus Darwin to say, "After all, what the duce is Carlyle's religion, or has he any?" Carlyle's wife, to whom the question was put, says that she shook her head and assured Darwin that she knew no more than he did. Or what about Lincoln — at heart a deeply religious man, reading the Bible with a regularity that would shame many a clergyman, often on his knees imploring wisdom and strength from a higher than human source, but subscribing to no creed, never joining a church, and by active identification and commitment putting the weight of his influence behind religion in its organised form? What about scores of men prominent in public life today, denouncing Communism because of its atheism, making frequent reference to God and to spiritual values, yet completely detached from any branch of institutional religion and never darkening the door of a place of public worship from one year's end to another?

The detachment is sometimes due to a critical attitude adopted towards organised religion and the churches. Lincoln is a case in point. With preaching reeking of brimstone, with denomi-

nations jealous and intolerant of one another, with camp meetings characterised by an emotionalism that ran rampant, he was repelled. Others have been repelled for the same or similar reasons. They have been brought into association with a type of religion that is an affront to their intelligence, or that is bitterly sectarian, or that is given up to biblical and theological speculations and disputations which have no bearing on everyday life at all, or whose proponents are narrow-minded and mean-spirited so that their profession is belied by their practice. They have found church services dull, and preaching irrelevant, membership conventional and nominal, the denominations divided over doctrines abstruse and bewildering.

## Critics of Organised Religion

What are we to say about all this? There is a lot of truth in it. There is such a thing as bad religion. There is much that passes for religion that could not bear the searching scrutiny of Christ. The Churches are not what they ought to be—not by a long chalk. Scores of their members have been inoculated with no more than a mild form of Christianity. In too many of them petty sectarianism and theological hair-splitting are still common. The form of belief observed is often wholly external and based upon custom. We who are church members are all in this together. Between us we are responsible for much of the indifference shown to religious faith and religious institutions. If that indifference is to be dispelled something radical must happen to us. We can't expect people to be interested in the Church unless we ourselves are vitally interested. We can't expect them to believe what we only half believe.

To those who are staying out of the Church, religious without a religion, there is this to say. It is easy to criticise. Nothing is simpler than to stand on the sidelines and point out errors here and weaknesses there, to sit in an arm chair and say what others ought to do or what they are doing that they should not do. Perhaps we would do better if you were on our side. Come over and help. Instead of a spectator, be a contestant. No words can exaggerate how much consecrated and high-minded men and women are wanted within the Churches

If the soul of the world is to be saved. The chief consideration is not that of preserving religious institutions. The chief consideration is that of trying to make a decent life for mankind in this world at this tragic hour. The reason for supporting the Churches, with all their shortcomings and limitations, is the realistic one that we are not likely to have a decent life in this world without the contribution which they alone can give. The sober fact, not recognised or appreciated as it should be, is that the Christian Churches and the Hebrew synagogues are the only institutions in our civilisation whose primary purpose is to keep alive the moral and spiritual principles without which a decent world is impossible.

### The Church 'Crowded Out'

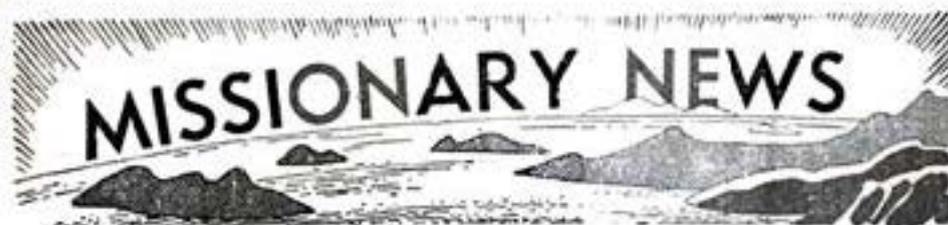
Having said as much, this should be added. It is not always because they are critical of institutional religion that some are religious yet stay away from church. Often what has happened is that they have gradually given less and less time and thought

to the forms of religious observance. It is not that they have no use for them, or that they deny their validity and value, so much as that other things clamor for attention, and get it. They are absorbed with the business of earning a living. They are ambitious to make a career. They are full of plans for the future. There are engagements to be kept, new books to be read, new films to see. They are so busy one way and another that they fall out of the habit of church attendance, omit the daily prayer, let the Bible go unread. They are not irreligious; they believe in God; they never lift their voices in condemnation of the Church. It is just that they do not manage their time and are not careful and scrupulous about putting first things first.

This, I submit, is the question our generation has to face. Can men be decent and just without adhering to any creed or worshipping in any Church? Masses of them think they can. But the trend of events in our time proves they are wrong. A vital

religion is the root of virtue. What a man believes about God and the moral government of the universe is bound to affect his conduct. A noble creed makes for noble living. Low thoughts on the meaning and value of life produce low actions. A vague and formless faith operates in the direction of a vague and irresolute character. The moral life is not self-sufficient. Goodness is a flower whose roots strike deep into the soil of belief. Disregard the roots and the flower will sooner or later wither and die. In the final analysis, character depends on religious convictions.

I suggest, therefore, that we should put to ourselves three questions. First, would I be what I am today without the faith of my fathers? Second, am I handing on to the generation coming after me any of the spiritual capital which I inherited? Third, do I have in myself the root of faith from which character springs, and am I nourishing it by means of private prayer and public worship?



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

### Current Notes

#### JUBILEE, INDIA.

In December of this year the Australian churches of Christ will have completed fifty years of service in "Our India." Prior to the year 1905, Australian missionaries, under the Australian Committee, co-operated with the American Disciples in their work—mainly in the Harda area. Chief among those who served in this way was Miss Mary Thompson, who went out in 1891, and who finally returned home in 1934, passing into the presence of the Lord in 1938.

December, 1905, marks the time when Mr. and Mrs. H. H. Strutton chose Baramati as the place to commence operations. For a period they pitched their tent on a site which was anything but an inviting spot. The tree still stands and flourishes in the grounds of the Boys' Home, a silent reminder of those sturdy pioneers who gave so much to the people of India. These workers were the forerunners of the long list of faithful workers who followed, and the first-fruits of these workers who thus blazed the trail were but an earnest of the large numbers who followed in their train.

Returning from the World Convention, Toronto, the Federal secretary will call in at India and take part in the Jubilee celebrations and the annual meetings—approximately late September.

#### FEDERAL FINANCES.

Most Missionary Societies report some increase in income, but are ever presented with unexpected rising costs over which they have no control. The spectre is ever before them. Often opportunities cannot be accepted nor projects entered into because of this vital factor. To meet this spiral, we must urge that increased giving continue.

In considering our present work as it stands, it is evident that current income cannot carry the burden of mounting costs, let alone contemplate advances. To January ending 1954 (general giving only) the sum of approximately £15,000 was received while to that period, 1955, £15,494 was given. Thus nearly £500 extra has been received, but the unusual number of furloughs and two new workers going forward have more than accounted for this amount.

We advance on our knees, and by the practical and liberal support of the home churches. D. L. Moody once said, "Blessed are the money-raisers, for in

heaven they shall stand next to the martyrs."

#### MISSIONARIES IN AUSTRALIA.

The following missionaries are in Australia and will be used until the end of June as shown:

Queensland: Miss Ruth Roberts, Conference and deputation; Mr. and Mrs. H. Finger, Deputation.

New South Wales: Mr. and Mrs. Frank Beale, Conference; E. W. Heard, Deputation work.

Victoria: Mr. and Mrs. E. W. Heard, Conference and Deputation work; Miss Batterham, Conference and Deputation work; Mrs. R. Dixon, Conference.

South Australia: R. Dixon, Deputation work; Miss F. Cameron, Deputation work.

Western Australia: R. Dixon, Conference and Deputation work.

Tasmania: Mr. and Mrs. E. W. Heard have already visited churches in Tasmania.

Never has the Board had such a delegation of missionaries in Australia at one time, and the allocations will show that they have been shared with the States as far as possible.

Mr. and Mrs. Bruce Munro were booked to leave India at the end of February for U.S.A. Mrs. Munro, who is an American citizen, desired to travel to America to see her father, who is very ill. They hope to attend the World Convention, Toronto, and later return to India, via Australia. Mrs. Munro has been supported by the American Committee during her service with the Australian Mission.

# Help Church Extension

**"A Busy Year"**

The year 1954 was particularly busy. New church buildings or halls were completed and opened at Portland, North Essendon, Ballarat North, Clayton, Hurstbridge, Wattle Park, Jordanville and Pascoe Vale, and the manse at Portland was completed and occupied by the preacher. Of these, the work at Portland and North Essendon was financed by the Properties Corporation; Wattle Park, Jordanville and Pascoe Vale by the Campbell Edwards Trust; and the others by the respective churches.

Two fine new chapels are in course of erection at Ormond and East Kew. Both of these new structures will add to the number of well-planned modern properties that our brotherhood has acquired in the post-war era.

The new building at Jordanville has been erected on the site reserved some years ago in the Housing Commission estate, and is situated in the midst of a thickly populated area with tremendous possibilities for the future. Other reserves in Housing Commission estates are held at West Heidelberg and Highett.

## **"More Money is Needed"**

The annual offering last year passed £1,000 for the first time, the final figure being £1,105. The annual offering to be received on March 20, enables the Corporation to maintain its present low rates of interest on loans to churches; 3½% for church loans and 4½% for manse loans. As the number of loans and the total amount advanced increases, we need a correspondingly larger offering to maintain the interest rates at the present level. Last year, new loans granted to churches amounted to £12,301, and at Dec. 31, 1954, the total of all loans to churches had risen to £94,211. This figure will pass £100,000 in the coming year. In order to finance the increasing demands of the churches for finance for building projects the Properties Corporation has introduced a Debenture Scheme. In this way it is hoped to secure a greater volume of money on loan to the Corporation at higher rates of interest for certain specified periods. Deposits in multiples of £50 or £100 are being invited for a five year term at 3½% or for ten years at 4½%. If the brotherhood will respond to this debenture appeal it will help the Corporation to meet many of the calls for loans that at present have to be refused.

ON

**SUNDAY, MARCH 20**

## **"Church Extension Linked With Home Missions"**

The work of Church Extension is intimately linked with the work of Home Missions, the Church Extension department providing the buildings and the Home Mission department providing the preacher. During 1954, the churches at East Malvern, East Preston, Frankston, Maldstone, Morwell and Portland, represented this phase of inter-departmental co-operation. Every new field that the Home Missionary department decides to develop will call for further loans from the Church Extension department to provide a home for the new church.



Portland Church. Opened Feb. 1954.

## **"Five Hundred League"**

Commenced several years ago to help new churches towards the cost of their first building, provided they have had to face the total cost themselves, the League has been able to make contributions towards the first buildings of the churches at Morwell, Springvale, Mt. Evelyn and East Malvern. During 1954, six more churches have qualified for assistance: Portland, Wattle Park, Clayton, Hurstbridge, Jordanville, and Pascoe Vale, and a call has been made on behalf of these churches. Membership is open to all who will contribute the sum of £1 to all churches who qualify. Calls are made annually by the Properties Corporation on behalf of the qualifying churches. New members may join by filling in the application form on the Properties Corporation folder, now being distributed in the churches in connection with the Church Extension offering, or send your name and address and the sum of £1 to the Corporation Secretary: F. N. Lee, 430 St. Georges-rd., Thornbury, Vic.

## **"Trustee for the Brotherhood"**

The Properties Corporation acts as trustee for Conference property, and for any other real estate transferred to it by either Conference departments or churches. The Corporation, being constituted by Act of Parliament, is a perpetual trustee, and churches that appoint the Corporation as trustee put an end to any further worries regarding the trusteeship of their property. Local churches retain complete control over their properties but have the assurance that they can never be lost to the brotherhood, through any accident of local church government. During 1954, six new properties were transferred to the trusteeship of the Corporation. Churches with individual trustees are again urged to consider the wisdom of appointing the Properties Corporation as trustee.

## **"Churches Make Progress With Payments for Buildings"**

During 1954, several churches completed the payments owing on their properties while others made substantial reductions in their outstanding balances. In all, £10,632 was repaid by churches off their debts last year. The working expenses are kept to a minimum, and last year only amounted to £300, which represents an expense rate of 7/6 per cent. on the £80,000 of business transacted by the department.

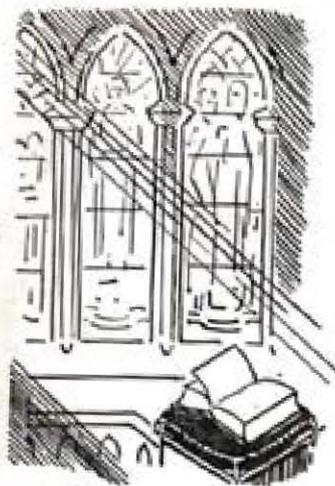
## **"Church Insurance"**

The Properties Corporation has always specialised in church insurance and today, transacts the greater part of the insurance business of the churches in Victoria. Note, that all business placed with the Corporation returns commission to the department, which in turn, helps with the Annual Offering to maintain our low interest rates. So all insurance business transacted with the Properties Corporation makes a vital contribution to the brotherhood.

## **"You Can Help"**

Yes! You can help the work of Church Extension in Victoria and Tasmania by making a liberal offering on March 20; by joining the "Five Hundred" League; by investing your surplus funds in Properties Corporation debentures for either five or ten years, and by transacting all your church insurance with the Corporation.

(Contributed by F. N. Lee, secretary, Properties Corporation.)



# THE LIVING WORD

## Studies on the planned Sunday morning readings

Sunday, March 20

### OLD TESTAMENT.

Zechariah 13.

#### Summary.

Zechariah, known as the "prophet of the Messianic King," was a contemporary of Haggai (520 B.C.) with whom he sought to encourage the disheartened people, who, returning from the exile in Babylon, were being urged to complete the rebuilding of the Temple. They were depressed and disillusioned. The first six chapters of the prophecy describe eight visions of encouragement, after which two chapters tell of a deputation on fasting, and the prophet's answer to it. All critics agree that these first eight chapters are definitely the work of Zechariah, but there has been much dispute over the last six chapters, which contain two oracles. These contain promises both of blessings and punishment.

The chapter selected for reading tells of the repentance of the people, in reaction from idolatry and false prophets, and the punishment, and ultimate purifying, which follow the smiting of the shepherd.

#### Explanatory Comments.

"there shall be a fountain" (v. 1).— "Just as there were ceremonial lustrations to purify from physical uncleanness (Num. 19), so a fountain would be permanently opened to cleanse the stain of this crime and every stain upon the soul" (McFadyen).

"I am no prophet" (v. 5). — The whole profession was disgraced by the pretensions of the false prophets.

"wounded in the house of my friends" (v. 6). — The context shows that there is no Messianic reference here. "If anyone should point to the marks on his breast such as the Bani prophets inflicted on themselves (cf. 1 Kings 18: 28) as evidence that he is a prophet after all, he will explain them as wounds he had received from his friends, possibly his parents, for attempting to play the prophet" (McFadyen).

"I will bring the third part through" (v. 9).—The doctrine of the remnant, through whom the purposes of God will yet be carried out. Note that verses 7 to 9 are transferred by such modern translators as Moffatt and Smith to follow on 11: 17. This unifies the prophet's references to the faithful and false shepherds.

#### Suggested Theme.

### "WHAT HAPPENS TO A GOOD NAME."

Introduction.—We like to keep a good name unsullied. It has been a grief to families when the conduct of someone has tarnished their good name.

**I. IT MAY BE SHAMED.** — False prophets had so abused their position as to make the name "prophet" a source of loathing and shame. Self-seeking, reliance on self and not on God, impurity, hypocrisy — all these had shamed a once-proud name. How fares the name "Christian" at our hands?

**II. IT MAY BE RECLAIMED.** — God has more work for his true prophets to do. In judgment (vv. 7, 8) and cleansing (v. 1), he will purify and redeem his people (v. 9).

Conclusion. — The result is a restored relationship — a new sense of kinship with God (v. 9).

### NEW TESTAMENT.

Matthew 26: 1-16.

#### Summary.

Beginning with another sombre statement by Jesus concerning his approaching betrayal and death, this chapter gives a swift behind-the-scenes view of those who were plotting his fate. Then comes the tender and revealing story of Jesus' anointing by a woman in the house of Simon the leper, only to be succeeded by the darkest view of all — that of Judas Iscariot making his evil pact with the chief priests.

#### Explanatory Comments.

"after two days" (v. 2). — If Jesus was crucified on the Jewish Friday then this clear prediction of his death was probably made on the Tuesday night (the beginning of the Jewish Wednesday, estimated after sundown). Buttrick comments, "We should note the careful way in which Matthew connects the death of Jesus with the date of the Passover. Calvary was another passover: the angel of God again visited his people. . . . There was another paschal Lamb, another life given for the remission of sins (1 Cor. 5: 7). Thus there is a great faith and a great gratitude behind the careful indication of dates in v. 2."

"not on the feast day" (v. 5). — Better, as R.V. has it, "not during the feast."

"lest there be an uproar" (v. 5). — A tribute to the popularity of Jesus.

"Simon the leper" (v. 6). — He must have been healed (by Jesus?) or he could not have entertained guests.

"a woman" (v. 7). — From John 12: 2-8, it appears that this woman was Mary of Bethany, sister of Martha and Lazarus. She is sometimes identified with the "sinner" of Luke 7: 36-50, but the details are markedly different, and the popular identification of Mary of Bethany with Mary Magdalene is regarded by many as "libellous."

"alabaster" (v. 7). — The term was generally applied to any semi-transparent stone suitable for working into such ointment pots, etc.

"they had indignation" (v. 8). — John takes note that Judas made this mean-spirited rebuke, but obviously all were puzzled, and, indeed, indignant.

"sold for much" (v. 9).—Mark (14: 5) adds the detail that it could have been sold for "more than three hundred pence" — possibly more than £200, present Australian money.

"Why trouble ye the woman?" (v. 10). — Phillips has, "Why must you make this woman feel uncomfortable?"

"wrought a good work upon me" (v. 10). — "She has done a beautiful thing to me" (R.S.V.).

"the poor always with you" (v. 11). — This is no easy dismissal of the claims of the poor, for, as Buttrick reminds us, "the poor are more than mouths to be fed; the poor have needs which money cannot meet."

"for my burial" (v. 12). — What a realist Jesus was!

"Judas Iscariot went" (v. 14).—Note the fearful contrast of what Judas did with the lovely deed at which he had protested.

#### Suggested Theme.

### "WHAT IS WASTE?"

Introduction.—It is fatally easy to dismiss as waste some of life's finest moments. The disciples fell into the trap of regarding

**I. GENEROUS GIVING** as waste. But Jesus looked behind the gift to the love that prompted it. She gave her best — and all of it — to the Master. She gave even better than she knew. Uncalculated love always does. Jesus saw the real waste in

**II. SELFISH LIVING** — like that of the man whose sharp comment made the woman uncomfortable—Judas, son of perdition (or, "waste"). John's account shows that his concern for the poor was only a mask.

Conclusion.—What, then, is waste? —generous giving or selfish living! How this story shames our calculated service!

# here and there

Owing to the holiday in Vic., on Monday, March 14, our next issue must be prepared for the press by Thursday, March 10. First mail Thursday morning will be a dead-line for news and advertisements.

Many friends will be glad to learn that members of the Federal Social Service Committee in Vic., together with State and Federal representatives, met to honor the 80th birthday of Will H. Clay on Friday, March 4.

"Taking the church to the people" was the object of a floodlight gospel service held on Feb. 27 by the church at South Perth, W.A. Platform equipment, seating and piano were taken into the open beside the building. The Bible School took part, singing, by request, some recent anniversary pieces. There were 186 present, and keen interest was shown by many non-members. The whole service was amplified, and some World Convention recordings were featured at the beginning of the meeting. Stanton H. Wilson is minister at South Perth.

R. C. McKenzie, minister at North Richmond, Vic., advises us that he has the offer of a family Bible, in very good order, which he thinks might be appreciated by some new church. The lady offering the Bible is anxious to see it put to good use. Any interested church can contact Mr. McKenzie at 6 Murphy-st., Richmond, Vic.

Conference President, S. Neighbour, B.A., conducted induction service for incoming preacher, D. H. Smith, at Morwell-Newborough, Vic., on Jan. 16. Meeting was presided over by E. R. Sherman, who acted as interim preacher for six months, and whose services have been greatly appreciated by circuit churches.

On Dec. 12, 1954, the television networks in Belgium, France, Germany, Great Britain, the Netherlands, and Switzerland, co-operating in the Inter-European television programme "Eurovision," for the first time transmitted a television service from Switzerland. The service was televised from St. Peter's Cathedral, Geneva, the church where Calvin used to preach. Dr. Robert Mackie, Director of the Division of Inter-church Aid and Service to Refugees of the W.C.C., preached the sermon in English. Professor Henri d'Espine, the newly appointed president of the Federation of Swiss Protestant

Churches, conducted the opening part of the service in French. The concluding parts were heard in German, read by Ernst Meyer, pastor of the Swiss-German Protestant community in Geneva. This was the second successful television broadcast within a fortnight of a worship service held in Switzerland. Radio Zurich had formerly televised a complete Reformed service of worship.

C. J. Mackenzie, who has accepted a call to the church at Hamilton, N.S.W., will conclude his ministry at North Williamstown, Vic., on March 20. H. E. R. Steele will commence an interim ministry at North Williamstown on 27th.

On Feb. 6, J. E. Searle commenced his eighth year of ministry at Preston, Vic. Attendances and interest are well maintained and work is in good heart. Special features during February at gospel services have been films leading up to the Crucifixion. Films during month have been Last Journey to Jerusalem; Thirty Pieces of Silver; The Upper Room; and The Betrayal in Gethsemane. During Australia Day holiday weekend, young people enjoyed camp life with North Fitzroy Y.P. at Emerald. Women's Fellowship has resumed meetings for year, and enjoyed visit to Swallow and Ariell's biscuit factory.

The mission conducted at Thornbury, Vic., by E. T. Hart (Toowoomba, Qld.) concluded on March 6. We hope to feature a comprehensive report in our next issue, but we note that there had been five decisions up to Wed., March 2. On that Wednesday evening, 105 were present as a delegation from Northcote church to share in the mission service and to witness the baptism by W. T. Atkin of one who had recently made decision at Northcote. It will be remembered that Northcote church had its buildings destroyed by fire last year.

W. Davis, formerly of Monbulk youth camp, Vic., is still receiving bundles of mail re annual offerings, etc., though it is now two years since he was secretary of the church at Silvan. Will brotherhood departments please note.

F. R. Baker reports from Dover, Tas., concerning the mission he is conducting with the small church there. Much opposition has been encountered, and for the first two weeks, despite

much visitation, there was no visible response. Then, in the third week, came six decisions and one reconsecration. "These people," writes Mr. Baker, "were immersed into their Lord in the sea on the Dover beach before a large crowd on Sunday afternoon, and were received into the church at the communion service after the evening meeting. The beach baptisms must have impressed many of those present." Remember this effort in your prayers.

Mr. and Mrs. R. P. Morris, of Brighton, Vic., plan to leave for U.S.A. on business at the end of this month. They hope also to attend the World Convention.

Bible School attendances are increasing so rapidly at Jordansville, Vic., that the building (erected late last year as one of the "two buildings in a day" project) is already inadequate. Through the Campbell Edwards Trust a marquee has been secured to house the kindergarten. For the last three Sundays of Feb., B.S. attendances were 212, 213 and 218, with a record offering of £6/3/9 on Feb. 20.

"The Evangelical Church in Germany today faces a dual task: to watch over the unity of the German people and to promote the idea of peace and reconciliation in the life of the nations," declared Bishop Dibelius, Chairman of the Council of the Evangelical Church in Germany, in a broadcast address. He went on to say that the Church had become the bridge between East and West, not because it had any political purpose in mind but because of its very nature. The Church would do its utmost to carry on and remain faithful to this task "even if circumstances should render it difficult — perhaps very difficult." The Bishop declared, "There is no sense in appealing again and again to the world to be united when we know that nations agree with those who are willing to fall in line with their own particular policy. It is still more deplorable to fall a prey to that cheap kind of propaganda which invariably declares its own country's policy to be in favor of peace (although it may conceal a rearmament process on a quite unequalled scale) and always regards as war-mongering the policy of other nations, even when their will for peace is evident. The Church can go on cultivating human relations, where the ties between nations have been severed. Politicians may find themselves in a situation which forbids them to talk to their opponents; for a Christian in his Church such situations do not arise; he is ready at all times to listen and understand and discuss a compromise, whatever may be the nationality of his opponent."

A. B. Titter formerly at York, S.A., commenced his ministry with the church at Ungarra, S.A., on Feb. 13.

THE AUSTRALIAN CHRISTIAN



# MINISTER'S MUSINGS

**SUNDAY.**—A good attendance this morning—but tonight the empty seats seemed to rise and hit me as I entered the chapel to begin the service. I felt sick and dispirited as I gave out the opening hymn. Then the people who were present began to sing, and, with a sudden jolt, I remembered them. These, after all, were my immediate concern—not those who had not come. They could be dealt with later. But these others had come, and I must try not to fail them. I thought later of the preacher who once dreamed that a stranger came into his service, a man from whom he could not take his eyes as he preached. He hastened down the aisle to greet the man after the service, only to find the seat empty. Puzzled, he turned to one of his ushers and asked who the stranger had been. "Why, Jesus!" was the confident reply. After that he always preached with the thought of that silent listener in his pew. And he is one listener we dare not forget.

**MONDAY.** — As I checked through the roll today I thought of one of our men with whom I talked last night. Our Evangelistic Committee had decided to ask him to be responsible for some important help in pastoral work. An initial approach had been made to him, and I was checking on his reactions. "Yes, I've thought and prayed about it," he said. "As a matter of fact, I've been wondering lately what I could do to serve better, and this seems just the thing I've been looking for." As I shook his hand I thought what an answer it was to my black mood of an hour before. Remembering it today has kept the Monday "blues" away! Responses like that are worth any amount of discouragement.

**TUESDAY.**—The day began in the sadness of farewell to a little woman of whom it was well said that for her Jesus was always first, others second, and herself last. Some of us who stood in the morning glory round her grave, met again tonight with hundreds of others in the Graysley Town Hall to think with our brethren in all the churches about our oneness in Christ.

The beginning of the day marked the end of an earthly life (if that life's influence can really know an end); the end of the day saw the beginning of a new movement to bring Christians in Graysley closer together. Yet there was an even closer link for me. I thought, in that evening's fellowship, of Oxenham's words, "All Christly souls are one in him," and away raced my thoughts to her who had been truly a "Christly soul," among us as one who served. That spirit never dies.

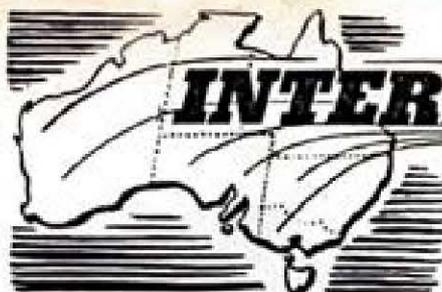
**WEDNESDAY.** — "Why are the churches so half-hearted in fighting the drink traffic?" she asked me, not belligerently but deeply earnest. "It took the referendum defeat in New South Wales to wake up the church people there. Is it going to need that, or worse, to stir real action here?" I appreciated how she felt. Are we giving enough positive temperance teaching to the young? Are we helping them to face the temptation of the "special" drink? I've never had to cope with the kind of situation which confronted an American minister's wife, when, accompanied by an acquaintance who had just been released from an Alcoholics Anonymous home, she called to see a group leader of a Christian Women's Fellowship, and was greeted with, "Oh, you arrived at just the right moment. Today is my birthday, and we are celebrating a little. Won't you have a 'shot' with us?" That could happen in our Australian churches, if we fail to educate aright.

**THURSDAY.**—As I looked at the list of names in front of me, one suddenly stood out from all the rest. What disturbing memories it brought back of a day or two last year! It began on the Friday, I remember, in the early days of the new speed limits in Victoria. I had driven the car into the city, and was very busy when Alison rang me at lunch-time. "You've had a visitor," she said, "a speed cop." My breath noticeably quickened as I asked anxiously, "What did he want?" "Oh, he didn't say," she replied. "Just asked if you would be in tomorrow morning, and if he could see you then. The amusing thing was that Catherine went to the door first, and, when she saw the policeman in uniform and heard him ask for you, she clung on to me tightly, and said, 'He won't put daddy in gaol, will he, mummy?' Of course, I told her that was nonsense." I wasn't so sure! When I put the phone down I sat thinking for a few minutes. What had I done wrong? Had I exceeded the 30 mph limit? Failed to give the correct signals? Not given way to the man on my right? All through the rest of the busy day the questions

kept returning, with haunting persistence. I drove home at night through the peak period traffic, with copy-book care, unheeding the honking horns of those care-free souls that sped by me. I couldn't settle to my books the next morning, and was digging in the garden when at last I heard the front gate open, and knew that my visitor had arrived. "Well, this is it," I thought, as I moved forward to meet him. "I'm Constable So-and-So," he said, giving me his name. "I called to see you yesterday." "Yes," I answered non-committally, noting with sudden easing of tension that he was young, and seemed a little uneasy himself. "Well, I want to see you about getting married," he suddenly blurted out. "Why, certainly," I said, as I ushered him into the study. I never blinked an eyelid. To this day he doesn't know what his first call did to me. But I remember! Still, his name and that of his wife are down on our list of those married in the chapel, whom we are inviting for our annual Marriage Recognition Service in a few weeks' time.

**FRIDAY.**—What curious samples of "religious literature" reach us hard-pressed ministers from time to time! Some of it hardly warrants more than a quick glance on the way to the W.P.B.—sometimes the outside wrapper is sufficient warning. But one little paper, with accompanying note, rather moved me. It was from New Zealand—The Good Samaritan by name, and sub-titled "A magazine for invalids and cripples." It is made up of contributions received from various invalids and cripples, and is published quarterly by Hugh Kennedy, 3 Alexander-rd., Tauranga, N.Z., at 6/- per year. I have never before seen a "Wanted" notice quite like the one on the last page: "Wanted, a sub-editor; also a sub-correspondent, secretary. Invalids or cripples who would undertake to take over the editorship and secretaryship, should either be unable to carry on owing to ill health." Articles of not more than 600 words are invited from similarly afflicted folk. There is real courage behind these pages.

**SATURDAY.** — I've discovered a virtue in not owning a tape-recorder—on which, at times, I have cast a covetous eye. I've read of one financial minister who could afford one, and decided to record his sermons and play them back to himself on Saturday nights, so that they would be fresh in his mind. The rash man probably deserved what happened to him one Saturday evening. During the play-back of the sermon, he fell asleep, and only awoke in the silence which followed the recording!



# INTERSTATE CHURCH NEWS

## Discipleship

Barbara Freeman, Latrobe-ter., Geelong, Vic.

P. Chamberlain, Newmarket, Vic.

Harolyn Thompson, Footscray, Vic.

P. Dale, S. Neal, Mosman, N.S.W.

## Membership

Mrs. Stirk, from Cheltenham to Hampton, Vic.

Mrs. Allison, from Brighton to Hampton, Vic.

Mrs. Welch, from Perth, W.A., to Grote-st., Adelaide, S.A.

Mr. McDonald, from Port Pirie to Grote-st., Adelaide, S.A.

Mr. and Mrs. G. E. Ashlin, from West Hobart, Tas., to Footscray, Vic.

## Marriage

Barbara Cooper to Robert Ballard, Hampton, Vic.

Jan Hasegawa to Ken Combridge, Drumcondra, Vic.

## Fallen Asleep

Mrs. M. Gower, mtr., Kilburn, S.A.

P. Donahue, Wagga, Wagga, N.S.W.

## Western Australia

Claremont (J. E. Gough). — Twenty-five Y.P. shared in youth tea at which R. Brittain (Premantle) spoke. Joy Hudson and Jill Morgan led evening service and shared in sermon. Y.P. Endeavor Fellowship has average attendance of 10. Teacher Training Classes have been commenced, with number of prospective teachers attending. Church has purchased brick and tile residence within few minutes' walking distance from church, high school, and main shopping area. Manse fund contributions have been trebled to make this possible. Work has started on erection of new side fence at chapel. Both junior girls' and junior boys' clubs have divided their membership, older boys and girls having formed intermediate clubs. Mrs. Cherry and Mr. and Mrs. Walton have returned from overseas.

Perth, Lake-st. (A. J. Fisher). — Recent speakers have been W. H. Nightingale, A. M. Bell, J. K. Robinson, R. Vincent, E. L. Williams and J. Ewers, some taking place of preacher during his holidays. B.S. has received good enrolment since holidays. H. Shenton and L. Henshillwood, with their families, have left for trip to Great Britain. Miss D. Gilbert starts in Public School at Northam, and W. Black has been transferred for six months to Repatriation Hospital at Heidelberg (Vic.). We shall miss all these folk. Aborigines Offering amounted to £87. Addresses of E. L. Williams to church and brotherhood groups were greatly appreciated.

South Perth (S. H. Wilson). — B.S. is adopting native mission boy through Youth Council. Good Neighbors' Club is also caring for girl and boy at Carnarvon Mission as part of their activity. Boys' Club, under leadership of J. Browning, recommenced on 22nd. Ladies' creche for young children at morning service is most helpful. B.S. picnic on Feb. 26 at Manners Hill Park was most successful. Attendances are increasing after holiday period. G. Ewers (Conf. Pres.) addressed morning meeting on 27th. J. Collins is on sick list and Miss G. Treen has been in hospital.

## New South Wales

Hornsby (K. R. Fennell). — Two more working bees have been held and painting of window frames in chapel has been completed. Sisters continue to support prayer meetings. Mr. Beadle (Epping) was preacher at morning service on Feb. 20, and A. Surtees conducted gospel service; Sis. L. Cardwell assisted in song. Mr. Cust spoke on morning of 27th. Monthly fellowship tea was held at 5 p.m. Mr. Gilbertson (B&PBS) was guest speaker. Miss E. Tewksbury brought a message in song at gospel service. Recent attendances at gospel services have been most encouraging. Church responded well to urgent Flood Relief Appeal by Social Service Committee and £28/8/- was contributed on 27th.

Mosman (G. J. Crossman). — B.S. picnic was held at Balmoral on Feb. 19. C. Murray and J. Hunter were speakers on 20th. One sister was received into fellowship on 13th. Following were elected at annual meeting held on 23rd: J. Hunter, K. Hunter (treas.), V. Muir, R. Stephens, P. Walker, C. Murray (sec.). Forty-seventh church anniversary and Temple Day was on Feb. 27. £50 was received. Baptismal service was conducted in evening. Visitors have included Miss Nelson (Carnarvon, W.A.), Mrs. Lar-

combe (North Sydney), Miss Munro (Fairfield, Vic.), Mr. Macrae (Lower Hutt, N.Z.).

Wagga Wagga (A. W. Morris). — Mr. and Mrs. A. Dow have gone to take up residence in Qld. A presentation of suitcases and money was made to them after church on Feb. 20. Youth Fellowship has recommenced in home of Mr. and Mrs. Powell, and Y.P. are enjoying this Saturday night programme.

## South Australia

Adelaide, Grote-st. (A. W. C. Candy). — Attendances are improving after holidays and warm weather. Large congregation witnessed baptismal service on evening of Feb. 27. Sympathy is extended to Bradley family in death of their father, also to Mrs. Joy in loss of her husband. Miss L. Downs is improving after operation and a number of older members are unwell. S. Oakley has returned from Tasmania. Prayer meetings are well attended. Choir is rehearsing for Easter programme. B.S. is sharing in Harvest Festival. Mrs. Candy, Pres. of Sisters' Conf., has visited a number of districts. Organ fund now stands at £763.

Kilburn (H. G. Norris). — Harvest Thanksgiving services on Feb. 27 were splendidly attended, and much food-stuffs received for Morialta Children's Home. B.S. attendance was 227. Sisters' guild held annual meeting on Feb. 22, when following officers were elected: Mrs. F. Lawrence (pres.), Mrs. J. Edwards (vice-pres.), Mrs. W. Royals (sec.), Mrs. I. Milne (treas.). B.S. teachers also held annual meeting and re-elected all officers, whilst C.E. societies elected D. Hamilton (inter. supt.) and Dorothy Hackett and Marie Holdsworth (junior co-supts.). Church sympathises with A. Gower and family in loss of his mother.

Ungarra (A. B. Titter). — Church appreciated assistance of G. Rose and R. Chamberlain (C.O.B.) during Christmas vacation. Farewells were said to Mr. and Mrs. Couch and Fay prior to their transfer of residence to Adelaide. Work has commenced on new hall kitchen and kindergarten.

Edwardstown West (H. Cave). — Annual general meeting showed work in good heart. Seeking and appointment of a preacher and purchase of manse entailed many extra meetings for officers, and they have served church very faithfully. Secretary, J. R. Eley, and K. Lambert, who is leaving district, did not seek reappointment as officers. Special thanks of church was tendered to J. Eley for his service over a period of three strenuous years as church sec. New officers are: H. Stevens and

B. Nicholls. W. Carnaby replaces K. Lambert as B.S. supt. B.S. teachers held social evening at home of Mrs. Wilton to farewell K. Lambert and family. Social evening and presentation were tendered W. Beiler for his services as interim minister. Our thanks are also extended to visiting brethren, who ably assisted with services in interim period.

**Hindmarsh (J. E. Shipway).** — Annual church meeting was held on Feb. 22. Reports from all auxiliaries revealed good work. Two young men, P. Pickering and R. Allan, were elected to Officers' Board. Treasurer, Mr. Trevasikis, retired, and was thanked for services rendered; R. Allan will take position. Report by Centenary sec. revealed all was going well. Contract for renovations at £695 has been let. Almost £500 is in hand. B.S. held successful picnic at Belair on 26th. Sympathy of church is expressed to Mrs. W. Moore in passing of her mother.

## Victoria

**Drumcondra (R. Wilson).** — On Feb. 15, kitchen tea was held for Jan Hasegawa and Ken Combridge prior to their marriage. Aboriginal offering was £25. On 22nd, a baby shower was held at home of Mrs. Plitton. Annual meeting was held on 23rd and showed that eight members had transferred by removal to other places during year. Membership stands at 117. Elections were as follows: L. Mountjoy (elder); M. Douglas (sec.); G. Batty (treas.); R. Miles, H. Douglas, D. Douglas (deacons); A. Holden (auditor); Miss M. Hall, Mrs. V. Pearce (deaconesses).

**Hampton (K. J. Clinton, B.A.).** — On Promotion day, Bibles were presented to all scholars who graduated from primary dept. to junior school. B.S. picnic held at Hurstbridge on Feb. 26 was very happy function. Film, *The Promise*, was screened on Feb. 27, this being first of monthly series to be held throughout year.

**Latrobe-terr., Geelong (T. A. Ferguson).** — Another B.S. scholar made good confession, and was baptised on Feb. 20. Two girls were received into fellowship on 27th, and each was presented with framed baptismal certificate and copy of *Privileges of Church Members*. Ladies' Aid held successful afternoon on Feb. 23, in aid of their £500 quota for New Hall Fund; £29/8/6 was result. The fellowship, with items arranged by Miss Pigdon of 3GL, and around afternoon tea, was most enjoyable. New scholars have come to B.S., being brought in cars of teachers and interested members. Max Carr is preparing school for anniversary. All meetings are in good heart. The three Grieve sisters, Barbara, Ellen and Valerie, sang at gospel service on 27th.

March 8, 1955

**Newmarket (D. W. Hibbert, B.A., Dip.Ed.).** — Former members attended church anniversary on Feb. 27. R. C. McKenzie spoke in morning. Four Y.P. attended Hall's Gap camp. P. Foster spoke at cricket parade. Training and observation classes for prospective B.S. teachers have commenced with average attendance of nine.

**Red Hill (J. Sutton).** — Women's World Day of Prayer was held in chapel on Feb. 25. There was a splendid attendance at gospel service on 27th to witness baptism of six Y.P. Miss L. Andrew, who recently underwent operation in Morningson hospital, is progressing.

**Warrnambool (K. W. Barton, L.Th.).** — Annual business meeting of B.S. made following appointments: K. W. Barton (supt.), L. LeCoutur (asst. supt.), Miss H. Chipperfield (sec. and treas.), N. Clowes (asst. sec. and treas.), Mrs. Barton (Kinder supt.) in place of Mrs. N. Loader, who resigned. R. Edgar (Mission to Lepers) screened sound film of leper work on Feb. 22. Church annual meeting was held on 23rd, when reports submitted brought encouragement and constructive suggestions. It has been decided to hold an after-church fellowship on the first Sunday of each month. Women's World Day of Prayer was held in crowded chapel on 25th. Mrs. Barton was afternoon speaker on theme, "Abide with me." All congregations took an active part in day's proceedings.

**Norwell-Newborough (D. H. Smith).** — Public welcome was tendered new preacher, D. H. Smith, on Jan. 19, when welcomes and greetings were extended by representatives of the congregation and local churches. Auxiliaries have recommenced activities and plans are in hand for increasing activity. Mrs. Moore (Qld.) and Mr. and Mrs. Hurford (Ararat) have been welcome visitors. Mr. Hurford has been appointed to Collins-st., school. Mr. and Mrs. Carr have been ill, and Mr. Reeves has returned home from hospital. David Preston is undergoing N.S.T. at Puckapunyal.

**Dandenong (L. G. Read).** — All auxiliaries have commenced meetings after vacation. Good Companions have increased attendances since changing to Wednesday nights. Y.P.P. held its meeting on Feb. 19, when preacher spoke. On Friday evenings the Y.P. meet for tea, then a meeting follows, with tennis to conclude evening. Church has decided to continue with building of new chapel.

**Middle Park (J. Plummer).** — Church is grateful to W. Huggan, A. Bagot and T. Clift for assisting at morning services as presiding brethren. Ladies' Friendly Hour held first meeting of year at home of Mrs. Dockery. Preacher is commencing series of studies on book of Revelation at mid-week meeting. Mrs. Plummer is improving in

health. Mrs. Dowell and Mrs. Hartvigsen are laid aside with illness. B.S. held enjoyable picnic at Boronia on Feb. 26.

**Noble Park.** — Morning attendances are good, there having been 30 communicants over last few weeks, as well as many children. Church is grateful to those who come to bring the message every week. B.S. is still increasing, with 14 new scholars since vacation. B.S. teachers met on Feb. 27 to make plans for picnic and to consider ways of extending school. An effort is being made to increase attendance at gospel meetings. Fortnightly prayer meetings are still being held in members' homes. A women's auxiliary is to be formed.

**Parkdale (C. Dunse).** — A young man was baptised on Feb. 20, and received into fellowship on 27th, and a young lady made her decision at gospel service on 27th. Pilm, Dedicated Men, was screened after evening service. Members stood in silence when word was received that P. Bryce (foundation member) had been suddenly called Home.

**Swan Hill (R. A. Banks).** — On Feb. 20, presentation was made to Mr. and Mrs. Banks, who celebrated their silver wedding anniversary. Berean Club conducted stall on 26th, and £10/5/4 was raised for new building fund. Social evening and presentation was held on March 4 in honor of Nancy Parkin, shortly to leave district. Gospel services have been well attended, and attendances at morning services have improved. I. Crowe was speaker at morning meeting on Feb. 27. Church has commenced discussion group, which held its first meeting on 22nd.

**Carnegie (A. R. Lloyd).** — *The Promise* was screened at 7 p.m. service on Feb. 20, and a lady made her confession of faith at the close. Y.W.F. held meeting in church on 22nd, and guest speaker was Mrs. P. Beale (nee Win. Waterman) on furlough from New Hebrides. On 26th, B.S. held annual picnic at Carrum, when an enjoyable day was spent. Youth Council held annual tea on 27th, and at 7 p.m. Y.P. took part in youth service. Visitation of homes commences again on Wednesdays and Sundays.

**Boort.** — Gordon Henderson was presented with student case and best wishes when he left to enter C.O.B. Women's World Day of Prayer combined service was held in our chapel. Mrs. Mayes was speaker and Mrs. Creighton soloists. M.B. has resumed meetings. £7/15/- was handed in at meeting for Biblewomen of India. Used stamps are being brought to our meetings for Save the Children Fund. Local brethren are helping with preaching here and at Pyramid Hill. Mr. Frost (Baptist) is also a helper.

**Footscray (A. E. Hurren).** — P.B.P. club was successful in winning best

Chapter Shield, 1954, for second year in succession, Kappas gaining third place. Reports read at half-yearly business meeting on Feb. 23, were very encouraging. Presentations have been made to A. Smart and Joyce Gray, also Thelma Hargreaves and Murray Jowett in honor of their marriages. Ladies' Aid held successful picnic to Emerald Lake, 29 ladies attending; fellowship was enjoyed with Mr. and Mrs. D. Stewart. At Feb. C.M.S. tea, speaker was H. Kaye. Max Carter has been elected B.S. supt., and Mrs. J. Parsons, sec. Lewis Norton is attending services after a period in hospital.

Jordanville (J. Waife). — On 26th, B.S. held third annual picnic at Fern Tree Gully with approx. 350 scholars and parents in attendance. Mrs. G. Coates was in charge of catering. Explorer senior and junior clubs have been commenced under leadership of Jim Dow (Bambra-rd), assisted by Bill Sims and Graham Coates, with attendance of 34. G.C.C. commenced on March 3 with attendance of 33, under leadership of Miss M. Coventry, assisted by Misses J. Coventry and Joyce Evans. B.S. recently welcomed H. Walpole and Joyce Evans to teaching staff. On Feb. 11, B.S. held picture night with attendance of over 200, proceeds of evening amounting to £14. Mr. White (East Malvern) was projectionist.

South Yarra (V. Longthorp). — All auxiliaries have recommenced. First fellowship meetings have been well attended. Musical items by members was feature of after-church fellowship and help of Mr. Dorning and his co-workers from the Collingwood Free Breakfast Mission was enjoyed at cottage prayer meeting. Bible Study group is discussing the resurrection. Sunday night attendances have improved. On Feb. 20, Glenys and Lynette Dudley helped with their singing. Y.W.F. first meeting was held at home of Mrs. Barbour and W.F. were guests at lunch given by Mr. and Mrs. Brown. Kitchen tea was tendered to S. Pitts and D. Palmingham in honor of their approaching marriage. Homecoming services were all well attended, and addresses by E. R. Sherman, W. J. Northey, and R. V. Longthorp were greatly appreciated. Musical items by Mrs. C. G. Taylor, O.E. Quartet and New Life Trio were enjoyed by all. B.S. attendances are improving, 133 being present recently. Mr. and Mrs. Eaton have joined staff, Mrs. Eaton as new Primary Dept. pianist.

Box Hill (W. A. Wigney). — Attendances are increasing at morning and evening meetings. Harvest thanksgiving services were held on Feb. 27. Choir helped with special music. Produce was given to C.O.B. Annual meeting was held on 23rd, when encouraging reports were received. Income for year was £1,545 (local), £360 (others). Women's Fellowship raised £175 by

direct giving methods. Dorcas Society distributed 1,300 garments to various sources of need. Debt on church building was paid off during year. Plans are being discussed for extensive alterations to church halls to meet rapidly expanding growth of B.S. and clubs. Deacons elected were: R. J. Sandells, E. Hammond, R. Ward, G. Gray, W. Waters, K. Steele; treas., J. Scott; B.S. supt., R. Muller; deaconesses, Mesdames Wigney, Hammond, Elliott and Gray. R. Ward, who has served faithfully as sec. for many years, retired, and G. Gray was appointed in his stead.



The church at Raleigh-st., Footscray, Vic., is planning a mission in late April, with W. W. Saunders as missioner.



## The Sacred Day

(A Hymn for March — No. 229, Mar. 29.)

The simplest historical note on the hymnody of the period in which today's hymn (No. 229, "With joy we hail the sacred day") was written would perhaps be that, about that time, the Church was being awakened to literary values in hymns. Names which could be quoted in this connection rather as examples than necessarily as leaders, are those of Heber Milman, Keble and Harriet Auber. The subject matter of the hymns need not be restricted; both prayer book and psalter might still be the basis of whole "sets" of new hymns, or hymns might be distinctly original.

Miss Auber, in a definite attempt to put "elegance and poetic language" into psalm versions, brought together a collection under the title, *The Spirit of the Psalms*. As with many other such productions, their origin is not always clearly discernible, but the reason is substantially that the psalms are evangelically interpreted and applied — used, in other words, as a starting-point and a mine of suggestions for versified Christian teaching and preaching.

Probably only verses 1 and 7 of the 122nd Psalm are recognisable here, being used in verses 1 and 4 of the hymn. Examination of our hymnal shows that three more of Miss Auber's productions (hymns 12, 164 and 217) are psalm versions, drawn from Psalms 90, 75 and 42 respectively. The hymns, with their respective opening lines, "Ere mountains reared their heads sublime," "Hasten, Lord, the glorious time," and, "With hearts in love abounding," are all well-known and one would be erring on the side of caution to agree exactly with the commentator who describes these as "a group of fine hymns."

In the hymn that is our special concern today, Miss Auber, consistent with her plan of "evangelical interpretation," goes on in the closing verse from her meditation on "the sacred day which God has called his own" to "the day more great when Christ again shall come."—F.J.F.

### BIRTH.

MOORE (nee Chivell). — On Jan. 27, in Adelaide, S.A., to Joan and Neville, a son (Peter John).

### IN MEMORIAM.

GAIRNS, Agnes. — In loving memory of my dear mother, who passed away to be with the Lord on March 12, 1953. Always in my thoughts.

—Inserted by her daughter, Evelyn, 16 Queen-st., Ormond.

MITCHELL.—Cherished memory of Katie Louise, loving niece of L. Meldrum, Sydney, who passed away March 11, 1954.

"At rest"

WARDEN. — In loving remembrance of my loving husband, David M. Warden, who passed away on Feb. 26, 1948. Loving father of Jean, Alf, Les.

"Always remembered."

—Inserted by his loving wife, Nellie Warden.

### APPROACHING MARRIAGE.

The marriage of June Mary, elder daughter of Mr. and Mrs. F. J. Sherriff, 69 York-st., Ballarat, and Aleck Edward, third son of Mr. and Mrs. N. Fraser, 24 Larter-st., Ballarat, will be celebrated at York-st. church of Christ, on March 19, at 3 p.m.

### RUBY WEDDING.

SHERRIFF-HOLMES. — Mr. and Mrs. F. J. Sherriff announce with pleasure and thanksgiving the 40th anniversary of their wedding celebrated by Pastor A. R. Benn, Kaniva, on March 16, 1915, at Neumarurr, Vic. Present address, 69 York-st., Ballarat.

### SILVER WEDDING.

Mr. and Mrs. Phil. Sampson have pleasure in announcing the twenty-fifth anniversary of their wedding, celebrated at the church of Christ, Moreland, on March 15, 1930, by pastor J. E. Webb. Present address, 1 Clarinda-st., Sth. Crafeld.

### APPRECIATION.

Mr. and Mrs. J. Methven thank their many friends for kindly remembrances on the occasion of their Golden Wedding anniversary, Feb. 22, 1955.

# Flood Call from N.S.W.

Almost twelve months ago to the day the northern parts of N.S.W. were under flood waters and the brotherhood of Australia came to the rescue. Now other parts of the north, plus north-west parts of the State, are suffering untold devastation from the present floods. The damage is greater and many more of our brethren affected. Once again, the Social Service Committee, with the backing of the Conference Executive, sent out an urgent appeal to the churches for assistance. Offerings were taken up on Sunday, Feb. 27, and the response was grand at such short notice. The amount of money received at the time of writing this (2/3/55) is £680, and £320 is on the way—truly a wonderful response from the brethren in N.S.W. Some of this money has already been forwarded on, and some has been used in buying needed goods which have also been sent to Gilgandra and Dubbo.

The Conference Executive, in conjunction with the Social Service Committee, appealed to the brotherhood for members to offer accommodation for evacuees. Here, again, the response was overwhelming. The Boys' Home Committee is ready to take children, and many private homes are available for children and older folk. The Rest Home at Thirroul has accommodation available for aged folk.

Many members have sent in clothing, without being asked to do so. Some of our sisters have been busy in the office, sorting out clothes, and getting them ready to send away. Two utilities, loaded with clothes, have already gone to Gilgandra and Dubbo, with Messrs. Turnbull (Epping) and Fraser (Padstow) in one car and Messrs. Cropley (Rockdale) and Nell Hodgekiss (formerly of Gilgandra) in the other. J. McNair (Bexley North) is taking in his car bibles' food and clothing, groceries, fruit and other necessities.

Other affected areas where we have members are Mudgee, Tamworth, Inverell and Newcastle, but to what extent is not known at present. It is our aim first of all to help our church and B.S. families. Any help provided in these areas will be administered through the Social Service Committee, in conjunction with a church leader located in the stricken areas. Our thanks go to all who responded so well in so many ways. Unfortunately, the devastation is great and many will need a lot of help in the way of finance and goods. N.S.W. has responded magnificently, quickly and early, but more help is needed, and we look to the brotherhood of Australia to come to the rescue of their brethren in Christ in N.S.W. What has been done is good, and can help many, but many more may be helped if more will respond. Brethren, pray for those in the flood stricken areas. For more information, contact W. C. Roffey, Social Service organiser, 69 Campbell-st., Surry Hills, Sydney.

As indicated on our editorial page, Victorian churches are asked to send donations through their Social Service Committee, 241 Flinders-lane. Churches in other States, unless operating through their own local committee, may send direct to Mr. Roffey. The position is desperate. Act quickly.

## OVERSEAS MISSIONS

### Farewell to

Mr. and Mrs. Frank Beale  
(New Hebrides)

### Welcome to

Missionaries from India

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Batterham, Mr. and Mrs. Roy Dixon

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Contact: R. P. Morris, 243 Smith-st., Fitzroy, for invitation.

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

## CHRISTIAN FELLOWSHIP ASSOCIATION OF N.S.W.

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William Henry Duff.

The church at Launceston, Tas., was saddened recently by the news that Will Duff had passed away in Brisbane. Born in the North of England, he migrated with his parents to Australia, and as a young man became associated with the church at Launceston in its early days. During periods when the church was without a regular preacher, he assisted with preaching and in B.S. activities. Mr. Duff spent a number of years in Johannesburg, and together with the late Mr. Seddon and others, commenced a mission work amongst the colored population of that city. Returning to Tasmania he served the church at Margaret-st. as an elder, until failing health necessitated him leaving to reside with his daughter in Brisbane. Our late brother was esteemed very highly for his love for the Church, faithfulness to the Word, and deep devotion to his Lord. Retiring from business some years ago, our brother did splendid work in visitation to the sick and aged in homes and hospital, a ministry which proved a great blessing to many. He maintained a keen interest in the work of the brotherhood. Mr. Duff's wife predeceased him many years ago. Our Christian sympathy is extended to the sorrowing son and daughter. We give thanks to God for the life of a gracious Christian gentleman, whose passing leaves a fragrant memory.—J.P.F.

Mrs. Ada Laurie Wendorf.

Queensland churches of Christ lost one of their most prominent women in the death of Mrs. A. L. Wendorf on Feb. 13. She would have been 84 this month (March). She was very well known throughout the Australian brotherhood. Like her husband, W. A. C. Wendorf, who died in 1950, her main interest was the Church. She joined the church of Christ in northern N.S.W., 70 years ago, and in the years that followed, and finally at Ann-st., she provided able leadership among the women. Few ever heard of her quiet, but generous giving. An able organiser and speaker, she was several times Qld. Women's President, and also took part in inter-church meetings, being also Fed. Conference and World Convention (1930) delegate. Other interests were Brisbane City Mission (on executive) and National Council of Women. One of her most-loved works was Sunsetholme (an institution for the care of elderly women), of whose committee she was a foundation member, and pres. for 23 years. On the afternoon of Feb. 11, she presided at a committee meeting there, and on her return home was discussing the afternoon's business when she had a stroke. She did not regain consciousness and died two days later. Prior to her burial a largely attended service was held in the Ann-st. chapel. A

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fine tribute was paid by the minister,  
C. G. Flood. Surviving her are three  
daughters—Mrs. W. Keeble, Mrs. Ruby  
Hinrichsen, and Miss Queenie Wen-  
dort, of Brisbane; and one son, Bur-  
nett W. Wendort, of Melbourne.

**Cyprus Richard Mitchell.**

On Jan. 27, at Will H. Clay Nursing  
Home, Murrumbena, Vic., Dr. Mitchell  
ended this life after an illness (Parkin-  
son's disease) extending over a period  
of about fourteen years, for the last  
eleven of which he was accommodated  
in our Christian Guest Home and  
Nursing Home. Born in Coomeroo,  
S.A., in 1881, he worked in that State,  
Vic. and W.A., before, while still a  
young man, going to America. By doing  
all manner of menial tasks and preach-  
ing on Sundays, he was able to earn  
sufficient money to pay for his studies.  
In 1914, he obtained the degree of  
Master of Arts and later Doctor of  
Divinity and Doctor of Philosophy. Dr.  
Mitchell travelled to New Zealand,  
England, and three times to America,  
also across to Siberia in the year of  
the revolution, representing the  
Y.M.C.A. Up to the day of his death  
he was mentally alert and his mind  
was as active as ever. He served the  
church at Bendigo, Vic. for some time  
and was well known in Melbourne and  
New Zealand. A memorial service was  
held in the Australian Church, Mel-  
bourne, on Feb. 10, when Ross Lloyd,  
chaplain to the Nursing Home, gave  
the address. Among those who were  
closely acquainted with the ministry  
and service of Dr. Mitchell are R. L.  
Williams (U.S.A.), and W. F. Nan-  
kivell (Ringwood)—WILL H. CLAY.

**CHANGE OF ADDRESS.**

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