

*W. Taylor*

# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

Yearly 27/6 (A. & N.Z.), 32/6 (For.) Weekly — 5½d. through church agent.

C. G. TAYLOR reviews . . .

## Ten Years as Editor

Ten years ago I was writing my first editorial for *The Australian Christian* of June 5, 1951. That I should be doing such a thing then surprised me a great deal, for the call to such a task was neither sought nor even contemplated. That I should still be writing editorials ten years later surprises me even more; it says much for the endurance of both readers and editor, for at times I have felt that the strain of combining such a demanding work with the claims of a full-time ministry to a growing church must surely prove too much. But — and this surprises me most of all — I find at the end of ten years that my joy in both tasks is undiminished. Not that I find either writing or preaching any easier now than then; in fact, the opposite is probably true. I am less satisfied now than then with what I write or say; I know only too well the frustrations that come. But I love my work — it's as simple as that.

I have never lacked help — from God, whose service this is, or from those who work alongside me. Like so many other men, I owe much to the understanding help of my wife. The Austral Directors have given me their complete confidence and at no time have tried to dictate or overrule editorial policy; both Austral managers with whom I have served have given full co-operation, as have all those actively associated with me in the production of each week's copy. There has been criticism, sometimes quite helpful; there has always been encouragement. My church Boards have stood sympathetically behind me in a wider brotherhood ser-

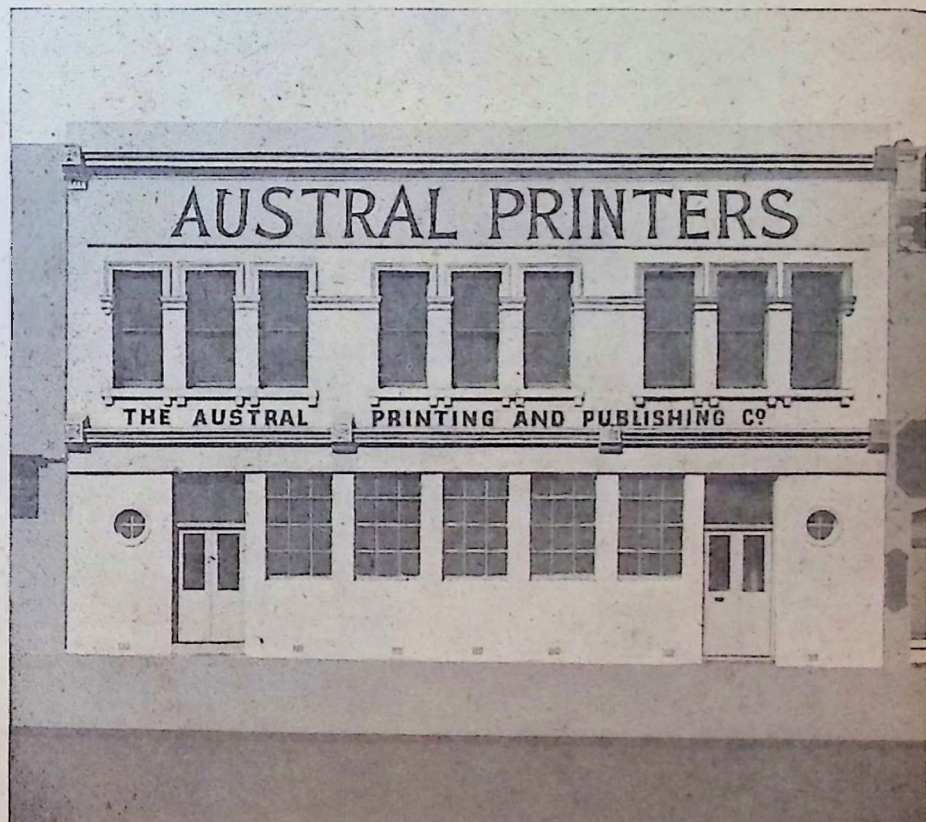
vice. I have learned to carry one day's troubles at a time; that way the load has never yet become too heavy.

### SERVICE

Looking back now I am humbly grateful for the privilege of having been able to try to serve God and the brotherhood through *The Australian Christian*. At all times I have tried to promote the full range of brotherhood activities, and to give ready co-operation to Departmental leaders. This paper exists to serve and inform the brotherhood. It tries also to open windows to the wider work of the Church as a whole. This helps to keep the editor, at least, abreast with what is being thought, said and done. It has been a stimulating experience. Even matters of routine, like reading through copy, not once, but twice, and sometimes even more often, still have a certain fascination.

I wish more time could be spent on it. On that score, I still feel as I did nine years ago when, writing a review editorial ("After Twelve Months"), I said: "Truly creative editorial work demands time for careful planning, for purposeful choice of other writers and subjects, for the maturing of thought and judgment as present-day issues are evaluated in the light of Christian teaching . . . If *The*

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Austral Building — Home of "The Australian Christian" throughout its lifetime; to be auctioned, July 11, prior to removal to larger premises.

REGISTERED AT THE G.P.O. MELBOURNE FOR TRANSMISSION BY POST AS A NEWSPAPER



Australian Christian is to realise its full possibilities, the time must come when a full-time editor is appointed." But the situation is almost exactly the same now as it was then; our circulation is not sufficiently large to make such a forward move economically possible without financial help of some kind. Despite steeply rising costs, there has only been a price rise of ½d per copy in the last nine years. It says much for the Austral Directors' spirit of service that the paper has been maintained at that figure. Its future ministry is one of their real concerns.

## CHANGES

Ten neat volumes on my shelves tell the story of these past ten years. They remind me that, of the five Austral Directors who called me to this task, only two are still with us. A. E. Kemp, G. W. Mitchell, J. McG. Abercrombie have been called Home — and we honor their memory and service. We have lost some great men in these ten years, men like Reg. Enniss and Fred. Lee, President and Secretary respectively of that memorable 1952 Melbourne World Convention; preachers like G. P. Pittman and W. Graham; missionaries like E. C. Hinrichsen and Vic. Morris — all men who were making headlines in the A.C. when this editor took office. Among the women, possibly none is more missed from our midst than Miss M. E. Pittman, beloved organist of Lygon-st. church and the Vic.-Tas. Conference.

Ten years ago there was no Church of Christ building or full-time minister at Canberra; there was no New Guinea Mission; there was no Brotherhood Centre in any capital city; the Will H. Clay Hospital and the Emmaus Rest Home for the Aged were not yet opened in Victoria; the Longwood Youth Camp site was not yet bought in South Australia. Fourteen of those on the Mission Field in 1951 are still involved in missionary service of varying kinds; twelve are no longer serving in this way, and a further twenty-three are at work today. W. R. Hibburt was manager of The Austral, and the page-size of the Christian was the same as it had been for 54 years (12 x 9½ inches).

## HIGHLIGHTS

As I see it, highlights of the years have been: 1951 — Crusade for Christian World, with special activities in some States; Austral Diamond Jubilee, Nov. 20; 1952 — World Convention in Melbourne; Snodgrass-Pollock missions; new size of Christian, Nov. 4; 1953 — W. R. Hibburt retires as Austral manager — A. R. Haskell succeeds him; Canberra foundation stone, new church building, laid Sept. 5; Northcote (Vic.) celebrates jubilee, June 21 — has chapel destroyed by fire, Sept. 27; 1954 — Canberra wel-

comes the Stirlings, Jan. 31 — opens chapel, Apl. 24; visit of the Mark Rutherfords stimulates interest in men's work and visitation evangelism; Federal Conference, Brisbane; 1955 — Wilkie Thomson takes over as Editor during my four months' overseas trip for preaching tour (U.S.A. and Canada) and Toronto World Convention; 1956 — temperance victory against extended hours in Victoria; new Mission Field planned during Sydney Federal Conference; 1957 — New Guinea Survey in June; Operation Increase launched, June 9; 1958 — Frank Beale and Harold Finger leave for Tung, New Guinea, May 19 — six missionaries in residence by Christmas; Shantabai Choudhari delights Australian congregations during visits with Miss E. Vawser; financial appeal for Victorian Brotherhood Centre launched by "the Seventy," Aug. 24 and 31; Federal Conference, Adelaide; 1959 — Billy Graham Crusades; official opening,



Typical of cover of "The Australian Christian," prior to adoption of present size, Nov., 1952.

Vic. Churches of Christ Centre, March 14; 1960 — First National Conference of Australian Churches; C.E. National Convention; new buildings opened in Canberra, April 23; magnificent Christian Centre, Perth, used as venue for Federal Conference, Oct. 12-19, though still unfinished; delegates return from Edinburgh World Convention. Besides these events, there were many new buildings opened and evangelistic missions held during the ten-year period. It has been my personal delight not only to attend and speak at two World Conventions (Melbourne and Toronto), but also to take part in Conferences in all States save Tasmania (an omission which I'm sure the Federal Secretary will hasten to point out can be rectified at Hobart Federal Conference next year!).

## GROWTH

But when we have surveyed all this activity, statistics confront us with some sobering facts. Take Victoria's

membership figures as an example. At the beginning of 1951, total membership in Victorian Churches of Christ was listed as 11,344; ten years later it was 13,131 — a gain of less than 1,800 in ten years during a period of rapid population growth. Over the same period there was a growth of four thousand scholars and over 600 teachers in our Bible Schools, to the present figures of 14,126 scholars and 2,201 teachers. Shouldn't a period that began with a Crusade for a Christian World and concluded with the sustained Operation Increase campaign have finished with better overall results than these? This needs probing and reflection, for statistics alone are an unreliable guide.

## CORRESPONDENCE

The Open Forum has at times been a lively section of the paper, especially when affiliation with the World Council of Churches was being hotly debated. One of the more humorous incidents associated with Open Forum concerned a letter which sounded very familiar when it was read; I looked through the Christians of several years before, and found that the same writer had submitted the same letter then, and had it printed! When the writer discovered that it was not going to be printed this time, he wrote me very solemnly a number of times, warning in graphic terms of the after-death fate that awaited those who suppressed truth! The paper's policy on letters for publication was stated in the editorial of Dec. 22, 1953: "While The Australian Christian is not interested in controversy merely for the sake of controversy, especially on themes little related to life, it welcomes well-reasoned, right-spirited, thought-provoking comment . . . But let such comment deal with big issues, not merely with 'pet theories' of very limited interest."

## ARTICLES

Editorially, the attempt has always been to stress the things that make for real unity — in the brotherhood and beyond it. The position of Churches of Christ has been set out in articles dealing with our history in Australia, and also in such series as the one we called "Faith of our Fathers" in 1954, reproducing excerpts from earlier writers and editors in our Australian churches (a similar series is planned for this year). Among editorials which were commented on at the time, one like "Where's the Money Coming From?" (Feb. 12, 1957) had this to say about a practical problem: "Where's the money coming from? From the brotherhood, of course. The money is there; no one denies it. But we have never really tapped the potential of our giving." Surely, that is still true. Another (Aug. 5, 1958) asked the question, "Are We Fair to Our Leaders?" and

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J. E. GOUGH, B.A. (W.A.) presents a two-part discussion on . . .

# THE CHILD'S WORLD

## PART II.

The third stage might be called the individualistic stage and it quite properly belongs to adolescence. This is the critical stage of development. The adolescent often enters into a period of conflict and doubt. The religious teaching that he receives should be such that it will give him some sort of security during this time. If this is to be so then his religion requires certain characteristics. In the first place, it must be such that he can understand its meaning and content. Don't expect him to be too mature — to grasp all the significance of the various facts of the Christian faith. Secondly, it must be personal. The adolescent stage represents a great pre-occupation with the self. A great deal of looking inwards goes on during this time. Personal relationships are also supremely important. His religion must meet his personal needs. Then again, his religion should be free of dogmatism. This is a stage when young people are feeling their feet and are aware of their own powers of thought and understanding. We are living in an age when young people are being taught to think for themselves — when even in the scientific field they are being shown that there can be more than one point of view, and that the scientist is not omniscient. He will often reject religious teachings that are forced upon him by the sheer dogmatism of the presentation. Finally, his religion must be relevant to life as he knows it and must live it. It must touch his problems and help him to arrive at decisions about daily and

practical affairs. Often this is a time when he must revise the ideas of religion that he gained in his childhood. He should be encouraged to develop that kind of understanding which will carry him into a full and satisfying Christian faith — even, perhaps, if his views are not quite as orthodox as we would like.

From this point it is only a step across to a consideration of the doubts and questions that children, and especially adolescents, have about religion. It is important to realise that when a young child asks questions about his religious teaching he is usually fairly unemotional and objective. Perhaps for the moment he is in doubt, but when the experience that raised the doubt has passed, the doubt also is forgotten. Very often, of course, in the somewhat older child, the question is not an expression of genuine doubt but simply a way of making life difficult for the teacher. But once again this passes quickly, and a genuine and honest attempt to face the problem, plus revealing that you understand some of the motives behind the question, will handle the situation easily. In the older child, however, there is often a great deal of confusion. This arises, in part, because of poor or inappropriate teaching and from the fact that often quite contradictory notions are presented to the child at different stages of his life. He becomes aware of inadequacies and inconsistencies in his understanding of God. Therefore the questions he asks are real, and if dealt with carefully can lead to a reconciliation and fuller under-

standing. When it comes to the adolescent he is rarely objective and unemotional. This is a period of heightened emotionality, and often what he wants is more than a mere factual answer — he wants a response to his feelings. He can be led very easily, and it is unjust and unwise to "use" his emotional instability during this time to make decisions which do not have a solid foundation in fact and reason.

To return now to the question of relating religion to the needs and situation of the child — especially the adolescent, but including all children. It has been suggested that a healthy-minded religion should help children to work through different problems at different ages. For example, the child between 2 and 4 should be helped to develop confidence in people and things through his religion. The child of 4 to 6 is learning what it means to co-operate, and his religion can provide solid foundations for co-operation. Between 6 and 8 years, children are exceptionally sensitive to criticism, and their religion should help them to work through this problem, so that they can handle criticism in a healthy way. Between the years of 8 and 10, one of the major concerns is a fear of failure, and again religion should provide help in dealing with this problem. In the next stage the 10-12 year old needs to be helped to a positive appreciation of goodness, and the 12 to 14 year old should be helped to develop initiative and a sense of adventure in work. These, of course, are in addition to the religious needs of the child, but a healthy approach to religious teaching will also meet these needs.

made this closing plea: "Be fair to your Christian leaders. Stand in behind them, and let them know it. Pray for them. See to it that no bitter criticism, whether it come from preacher, missionary, elder or deacon, be thoughtlessly accepted and passed on to do its damaging work. Speak a word of encouragement, or if necessary, write it. Direct your constructive criticism straight to them. Leaders are human, and may fail — but they will fail less often with that kind of trust. Give it to them — with your love!"

As an editor, I have had the kind of encouragement I need from those with consecrated ability who have taken the time to write articles for publication. Some outstanding articles have been contributed over the years. For myself there have been regular series — "Minister's Musings" (for whose return some misguided folk still ask!), "The

Living Word," "When Soars the Soul," "Notes from the Readings," etc.

Both in the initial editing of church news and the handling of advertisements, our Business Manager (A. R. Haskell) gives fine help, as do all who keep us supplied with news of church activities, in and beyond Churches of Christ.

Well, there it is — ten years symbolised in those ten volumes on my shelves. It is not nearly as good a record as I would have liked it to be. Too much has been written under pressure; there has been more of a sense of meeting "deadlines" than destiny. But I have seen it as a work for God, and as such I have tried, with heart as well as mind. And so long as I am needed, and am able to do it, I shall go on trying — with the kind of help that has lightened the load all these years.

One of the problems that parents often feel is the tendency for boys and girls during adolescence to become "doubters," and to turn away from religion, or at least, from the particular form of it practised by the parents. Sometimes parents anticipate this problem before it actually arises, and take steps to prevent it occurring. Usually the antidote they adopt is to engage in a fairly rigid religious training in childhood. Their theory is that if they establish the "right" religious ideas before the child reaches the age of doubt, then he will be preserved from it. This is not usually the result, except where the child concerned has developed a fairly passive type of personality and is content for various reasons to pattern his behaviour according to the dictates of his parents. Such children, of

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course, rarely make any valuable contribution to the church or community, and therefore this passivity should not be encouraged. But even apart from that there is a tendency for adolescents to rebel against the religious teaching of their parents in the very measure that such teaching has been dogmatic. A great many disappointments within families could have been avoided if only parents had been prepared to be a little more flexible. Not that tolerance and flexibility are a guarantee that the child will develop an adequate religious faith but, depending how you interpret adequate, it is at least a prerequisite.

In conclusion it might be said that if religion is to mean very much to the child it should be

Concrete in form,  
In common language,  
With less dogmatism.

It should be realised that words and stories are not enough. Teachers should seek to ensure that their pupils experience the basic religious concepts that they are learning about. If you are teaching the virtues of love or courtesy or kindness, provide opportunities for the child to be loving or courteous or kind. If you are teaching about the love of God or the wonder of his creation, you must give the child opportunity to feel that love and wonder. It is not always easy, but if we fail to do this it will be little wonder that the child will eventually discard much that he has been taught.

Finally, we should teach religious ideas in such a way that the child will be able to modify them in the light of his further experience. His ideas of God, or Jesus, or heaven, or goodness, should be such that he will be able to build upon these ideas rather than having to discard them and start afresh. We must remember that the religious ideas of the child do not come from the Sunday School teacher alone. There are many contributors, but it is the privilege of the Sunday School teacher more than anyone else, except perhaps parents, to mould these contributions into a wholesome and satisfying idea that will provide a foundation for the child's faith and life.

## THE MINISTRIES OF OUR



### Programme for July

**Theme: "I AM THE LIGHT  
OF THE WORLD"**

Mrs. J. K. Bond, W.A.

#### MEDITATION.

From prayer that asks that I may  
be  
Sheltered from winds that beat on  
thee;  
From fearing when I should aspire,  
From faltering when I should climb  
higher;  
From silken self, O Captain, free  
Thy soldier who would follow thee.  
Give me the love that leads the  
way,  
The faith that nothing can dismay,  
The hope no disappointments tire,  
The passion that will burn like fire.  
Let me not sink to be a clod.  
Make me thy fuel, Flame of God.

#### HYMN.

No. 714, "The whole world was lost."

#### PRAYER.

Our loving Heavenly Father, we praise thee for the wonders of thy creation, but most of all for the One who brings the light and joy into our hearts and homes. May we recognise the part you would have us take in ministering to needy hearts about us, that the Light of Life may be presented in all his glory to our fellow men. Give us the courage to answer when you call, and to follow where you may lead. We pray in his name. Amen.

#### BIBLE READING.

John 8: 12-19.

#### DEVOTIONAL.

Suppose the sun were never to shine again, and the light of every star were put out, what a gloomy world this would be. This is the picture of the world in a moral and spiritual sense without Christ.

Let us pause a moment and ponder on what light does for us. Apart from making our day bright and showing the beauties around, it does far more by producing and nourishing life. When the love of God was manifest in Christ, it meant the breaking through of a great light into a sinful world. The life of the Lord Jesus was bathed through and through with the Light of God. He was the light, because God is Light; and God filled him as the pure transparent air. To believe on him was to believe on God. To see him was to see God.

Light is so beautiful, so pure, so gentle in its pervasiveness, and what better could set forth the nature of him who is the express image of God's person? There are two injunctions to which we must conform, if we would know the blessedness to which our Lord refers as being possible to us.

1. Obey the Light. In the latter part of verse 12 we read, "He that followeth me." We must put Christ first and allow him to be Lord of our lives. We cannot follow unless we leave all. Our own judgment, schemes and preferences need to be forsaken before we can follow another.

2. Become Children of Light. It is amazing how soon we become like what we love and pursue, and so may it be in your life and in mine in relation to the Light of Life. Let us think of him, saturate our minds with his words and teachings. Obey him to the uttermost. We ourselves can never hope to be Light bearers in this needy world unless we obey his call and ourselves are children of light.

A man crossing the Atlantic in a storm lay very sea-sick in his bunk. A cry, "Man overboard," was heard. "May God help the poor fellow," prayed the sick man, "There is nothing I can do." Then the thought, "At least I can put a light in the port-hole," which he did. The man was rescued, and recounting the story the next day, said, "I was going down in the darkness for the last time when someone put a light in the port-hole. It shone on my hand and a sailor in the lifeboat grabbed it and pulled me to safety."

May we be reflectors of the Light of Life in this chaotic world.

#### HYMN.

No. 343, "There's a call comes ringing."

#### BUSINESS.

#### ADDRESS.

#### MISSIONARY NEWS.

#### MISSIONARY PRAYER.

#### HYMN.

No. 417, "Light of the world! whose kind and gentle care."

#### BENEDICTION.



Next week's issue will be the annual Overseas Missions Number, featuring an extra four-page cover in color and many informative articles by missionaries in India, New Hebrides and New Guinea.





(Notes supplied by R. S. McLean).

### New Guinea's Need of Teachers

For the last few months practically every letter from our missionaries in New Guinea stresses the need to send teachers. When invitations are extended to well established Missions to send teachers into the villages, they are able to respond immediately by sending native workers. Until our work is firmly established and young men are trained to teach we can only respond to the many invitations we are receiving by sending out European teachers.

The purpose in sending teachers to New Guinea is not simply to provide secular education but to train young people in Christian service, and to provide capable leaders for our New Guinea churches.

An extract from a letter from Mr. Chamberlain is typical of those received from our missionaries:

"I will start off with some red hot news! There is a very great possibility that we will have a firm invitation from two or more villages within a short time. Last Saturday about fifteen men of the village of Kuminung arrived seeking work, but I had to refuse them, as I already had work boys from Pir, and we haven't much work left for a large number of men.

"While sitting down to chat with them, the Lulual (head man of the village) eventually came out that they were tired of the 'popeys,' and that they wanted us to come and establish a work amongst them. The other village is Varinung, whose Tultul (chief) last year asked for a teacher. They say that if we go to them they will shift their villages nearer to the Ramu, and this would save carrying goods long distances across the land.

"They are going to discuss the whole thing in their villages and then tell us definitely what they would like us to do. There is another good feature about this, as the spot they suggest on the Ramu, as a site for a possible station, is very close to the village of Azau, which is also asking for a teacher. It may be possible to work the whole three villages together. It seems that there is plenty of timber for building and leaf roofing if we decide to go ahead.

"They have a catechist (R.C.) but they say his work will cease if we go

in, just as the catechist that was here at Pir lost his job when we set up, and he now has become an ordinary member of the village."

### "Evening Prayer"

Aileen Draney, Tung, New Guinea.

It is just dusk and I want you to come for a walk with me to the village. We will have to carry a lantern, for it will be dark before we return. It only takes a few minutes to walk along the track to the village, and here we see groups sitting around smoky fires.

The men are generally grouped around talking. The housewife is either preparing or has prepared the evening meal.

Let us look at some of these groups.

This group is having yam for tea, which has been cooked on the coals of the fire, whilst another group is eating sak sak (a poor sago) with their fingers.

We must not stop, however, as we have come to have a prayer with the school children. One of them offers to "fight" (beat) the garamut (drum). Now look at the children diving into their houses to put on some clothes.

Within a few minutes quite a group have gathered, and we all go and sit at the back of the church. Yes, Togere, Dora and some more of the older ones have come again tonight.

There is a call for silence as we try to think of the things that we can thank God for, from the day now at an end. Yes, someone is sick and we must remember him in our prayers.

There is quietness for a moment, but as I close my eyes some of the others open theirs, and start digging their next door neighbor, or playing with the lamp. It is an encouragement, however, when young Kwami, a three-year-old, repeats the prayer behind me.

We look then at the picture of the "Good Samaritan," and the story is told briefly. There is a quietness as they have gathered around the picture. "Remember," I say, "that we must help those from Pir and the other villages" (this is a sore point with Tung folk). We now close in prayer, asking God that he will teach us each one to be loving and to look out ways of helping our neighbor.

When we say "Good night," and I go outside, there are some of the older ones who want to know if it

was an evil spirit who was responsible for robbing and harming the man in the first place. They believe that evil spirits live and lurk in the bush, and that they have captured people, and such people have not been seen again.

I have a talk with them and pray that I have been able to point them closer to the Saviour, who can conquer their fears and keep them in the shelter of his arms.

Well, I do not want to hear your impressions, but I would like to point the finger at each one of you and say, "You are the one — yes, you are the one that we need to pray, for this and all activity of Mission life."

As you have seen tonight, the power of Satan is strong. To pray "Bless the missionaries," once a day, is not enough. Can we count on you, and you, and you? CAN WE?



### News of British Churches

The three American ministers who have been serving in British churches during the past 3 years, under the Fraternal Aid scheme, will close their ministries in mid-summer. They have served churches in Kirkcaldy, Burnage and Bournemouth.

London churches held their yearly conference in the new church building at Avery Hill. One session was given to receiving reports from the committees which deal with general work, women's work, Sunday School, and youth work. The principal speaker was Paul A. W. Smith, President of Conference.

Notts S.S. Musical Festival was held for the 27th year and drew over 400 entries. Adjudicators spoke of the high standards attained in the various classes.

The Missionary Committee held its spring meeting in Glasgow, and advantage was taken of the presence of members from different parts of the country to hold a missionary rally. Special services were also held on the Sunday.

Gledhow Road, Leeds, held a week of mission in which the minister, R. J. Bade, was assisted by Don Powis, minister at Bethesda, Manchester. Four senior girls were baptised.

The death has occurred of W. M. Delf, senior elder at Birkenhead and a prominent Free churchman. He was 87.

Four Overdale students conducted a mission of Christian witness at Erdington, Birmingham.—G. J. Hammond.



D. G. HAMMER, Maylands, S.A., meditates on the all-sufficiency of God . . .

# "I AM THAT I AM"

Moses found in a time of crisis that his real strength lay in a realisation of what God is. With this knowledge he could answer the challenge that came to him at the Burning Bush.

What is God? The theologian, of course, has an answer. But is his answer the one which is needed? So often (and not without cause) the theologian has been accused of dealing in abstractions, and talking over the heads of the people.

One day a man was standing in front of a shop, deep in thought. He had a shilling in his hand. A wealthy financier friend of his approached, and asked him the reason for his hesitation. "I am trying to decide," he explained, "how best to use a small amount of capital I have at my disposal." His friend, being just the man to help, gladly proffered his advice. He briefly mentioned the present state of the share market, and touched on the security of investment in bonds, and the possibilities in certain shares then offering higher interest. When he had finished talking, he went down the street well content. He had offered good advice; none better. But the man with the shilling slowly shook his head. "It was all away above me," he said, "I was really trying to decide whether I would get better value buying a sandwich or a pie!"

Is there a really down-to-earth way of telling us what God is? The theologian can talk learnedly of omniscience, omnipotence, immutability and essence. But that hardly brings God down to the level on which men live. Let us turn, not to the theologian, but to the experience of Moses, at the Burning Bush. God called Moses to a mighty task. But Moses was hesitant. He knew his own inadequacy. He had tried to help his people forty years before, and failed. Now he asked two questions. "Who am I, that I should go . . . ?" and, then, in effect, "Who, God, are you?"

God's answer was "I AM THAT I AM." This is not so much a new revelation as a reminder of what Moses already knew, but had not applied to personal living. It was a call to Moses to a new spiritual experience; to find God's real nature by an adventure of faith. "I AM" is simply the meaning of the name "Jehovah." Roy Hession, in his book, *We Would See Jesus*, reminds us that "I AM" is an unfinished sentence. It causes us to ask "I AM — what?" Read-

ing this story in the light of other Bible verses, we learn that God is virtually presenting Moses with a blank cheque. He leaves him to write in whatever he needs in this great adventure to which he is called. "I AM — whatever you need. Do you lack eloquence, qualities of leadership, grace, patience? I AM all that you need, whenever you may need it."

Moses lived to see this abundantly fulfilled, in spite of his early hesitation. He became one of the world's greatest leaders. He saw the supply of water in the desert, and a table set up in the wilderness. At the end of the forty years' experience he could say to the people whom he led, "These forty years the Lord thy God (Jehovah — I AM) hath been with thee; thou hast lacked nothing" (Deut. 2: 7).

Many years earlier, Abraham had similarly learned what God is. As he toiled up the side of the mount, with Isaac his son about to be laid on the altar, his faith had spoken in the words, "My son, the Lord will provide." And when God did provide the ram in the thicket, Abraham named the place "Jehovah-Jireh," which means, "I AM — the One who provides" (Gen. 22: 14).

These compound names used of Jehovah are a study in themselves. They are scattered across Canaan and the desert of Sinai as landmarks of spiritual experience. When Aaron and Hur upheld Moses' hands in prayer, and Joshua led a victorious army against Amalek, Moses built an altar to memorialise the victory, and called it "Jehovah-nissi." "I AM — thy banner," that is, the One around whom you can rally for victory (Ex. 17: 15). Similarly, we have Gideon's "Jehovah-shalom," "I AM — thy peace" (Judges 6: 24) and Jeremiah's "Jehovah-tsidkenu," "I AM — thy righteousness" (Jer. 23: 6), and others. But the perfect revelation of what God is comes in the person of Jesus. It was no accident that the angel should decree, "Thou shalt call his name Jesus." The name Jesus goes back through Joshua to the compound name "Jehoshua," which is "Jehovah is salvation." Even in the very name he bore, God is saying to us in Jesus, "I AM — thy salvation." Here in Jesus, God is — the answer to man's greatest need of all.

Moses learned the lesson at the Burning Bush, and applied it to every varied need of the wilderness. God

was always sufficient! When the settlers of Fort Alcan, British Columbia, began stripping the old gaol for its timber, they made a surprising discovery. In spite of the immense locks, massive doors, and two-inch bars over the windows, they found that the gaol walls were made of mud, papered over. An enterprising prisoner could have dug his way out without difficulty, but no-one ever did! Fear of failure, lack of personal magnetism or eloquence — such things easily imprison a man. They might have imprisoned Moses, had he not broken free by the effort of faith. Perhaps, in the challenge of today, God is speaking to us. I AM THAT I AM. What more could we need?

## OPEN FORUM

### PENTECOST.

In meditating on Pentecost, I was struck anew by its significance; the wonder of it is beyond our comprehension. No wonder after such an experience that the disciples, being filled with the Holy Spirit, had the conviction of a divine energy within them, and went out and preached with power and courage, the gospel as given to them by our Lord and Saviour. How far removed are we from pentecostal power and conviction in these days, when we see so much compromise in the presentation of the gospel. It makes us realise the truth of the prophecies concerning the latter days. We thank God for those who have been and are preaching the gospel in all its fullness, the only positive message that will change men's hearts, and bring glory to God, and create holy desire, joy and satisfaction.—L. Holmes (Gardiner, Vic.).



The Division for Inter-Church Aid of the World Council of Churches in Geneva and the International Missionary Council have issued a world appeal to meet the extremely serious situation in Tonga, where a hurricane with a wind force of over 100 miles per hour destroyed 75 per cent. of the dwellings in 36 hours. 10,000 were left homeless. The cost of rebuilding churches, schools and dwellings is conservatively estimated at £300,000. All food crops and nut-bearing trees were destroyed. Contributions may be made through any church or sent direct to the Inter-Church Aid office in each capital city.





**Theme for the Week:**  
**"GOD'S WONDERFUL  
 WORLD"**

**Sunday, June 18**

Job 37: 5-13.

Thought Text: "He does great things which we cannot comprehend" (v. 5, R.S.V.).

In a passage that is full of the almost unbelievable grace of God, Isaiah has God saying, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (55: 9). Elsewhere he says of him, "Thou art a God that hidest thyself" (45: 15). Prophet of God though he was, he never lost the awe that lay behind every "Thus saith the Lord."

Even those who later saw the Father fully revealed in the Son never dared to talk glibly of him "who dwelleth in light unapproachable" (1 Tim. 6: 16). They acknowledged life's mysteries in the faith that "sometime we'll understand."

O the depth of the riches both of thy wisdom and knowledge, O God. How unsearchable thy judgments, and thy ways past finding out!

**Monday, June 19**

Job 37: 14-22.

Thought Text: "Stand still and consider" (v. 14).

There are times in the over-busy lives of us all when we need a friend to say to us, "Stand still, and consider the wondrous works of God." Stop in your tracks; take a straight look at the hundred-and-one things crowding in on you to be done — but see them against a background of "the wondrous works of God." Who is running the universe — you or God?

It was in a crisis hour that Moses told the Israelites, "Stand still and see the salvation of God" (Ex. 14: 13). When they stopped their fretful rushing to and fro, and trusted God, he gave the victory. He always does.

O God, forgive us that we sometimes act as though it all depended

on us, and not on thee, quietly working thy will through surrendered lives. Amen.

**Tuesday, June 20**

Job 38: 1-6, 22-27.

Thought Text: "Reserved against the time of trouble" (v. 23).

This is true of more than hail, which is here thought of as the traditional weapon of God in battle. Those who trust in God have found reserves of help available in every time of trouble. The Psalmist's great words have been true for them, too: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear" (46: 1, 2).

"Mobilise your spiritual resources!" cried F. W. Boreham to Melbourne Christians at the outbreak of World War II. How real to us today are those resources of faith and prayer?

May those hard-pressed by trouble today find what it means to reach out to thine infinite resources, O Help of the helpless. Amen.

**Wednesday, June 21**

Psalm 8.

Thought Text: "When I consider thy heavens . . . what is man . . . that thou visitest him?" (vv. 3 and 4).

When Twentieth Century man looks at the heavens, he remembers the exclamations of Gagarin and Shepard after their first flights into space — and sees himself, in the not so distant future, visiting among the planets! He thrills to the wonder of human achievements.

But the Psalmist was wiser. Today's marvels, almost commonplace to us now, would have staggered him, but he would still have thought the greatest wonder was that the Creator God should intimately care for the sons of men. And we know, in a grander sense than he, how wonderfully God visited men, never to forsake them.

O God, help this generation not to lose sight of thee, nor forget its need of thee, in the pride of its own achievements. Amen.

**Thursday, June 22**

Psalm 19: 1-6.

Thought Text: "There is no speech nor language" (v. 3).

All God's creation, every passing day and night, hymn the glory of God for the listening ear of faith. And yet, says the Psalmist, there is no actual sound; no mortal ear actually hears "the music of the spheres." Yet who of us hasn't heard, at times, in nature's stillness, a message of God's greatness more eloquent than

human words could ever make it?

We are too much afraid of silence. We fill even our church services with sound, from beginning to end. In our private devotions we bombard God with our petitions; we listen too little. "Be still, and know that I am God!"

Humbly, O God, we wait before thee, our fretful urgings silenced in the presence of thy greatness. May we hear thy word now, in the quietness. Amen.

**Friday, June 23**

Psalm 147: 1-9.

Thought Text: "He maketh grass to grow upon the mountains" (v. 8).

How beautiful in spring is the mountain slope bedecked with God's green-mantle of plenty — and how bleak, by contrast, the craggy ungrassed height! It was typical of the Psalmist that he should see God in such beauty, as surely as in the grandeur of stars which the Creator knows by name. He saw him, great though he is, healing the broken-hearted, binding up their wounds, lifting up the downtrodden, giving new life and hope to desolate hearts, as surely as spring does to bare mountain slopes.

With such a God, none of us needs live a defeated, unproductive life. He who makes grass grow on mountains can work his miracles with us all — if we let him.

Thou Source of life and beauty, without whose help life at its best is poor, so work in my life that it may truly count for thee. Amen.

**Saturday, June 24**

Psalm 147: 11-20.

Thought Text: "He has made Peace guard your boundaries" (v. 14, Moffatt).

The Psalmist recognised peace on Zion's borders as God's gift to his people. He and other Old Testament writers saw clearly that only in God was there any hope of lasting peace.

Isaiah dreamed of one who would be the Prince of Peace. When Jesus came he went beyond the prophet's hopes; he made peace with God through the sacrifice of himself, he gave men the peace of God as an indwelling reality, and he showed men how to live at peace with each other. So Paul assured the Philippians, "The peace of God, which is beyond our utmost understanding, will keep guard over your hearts and your thoughts, in Christ Jesus" (4: 7, N.E.B.).

Bless all in high office, O Lord, who, with thy peace in their hearts, work for lasting peace among men. Amen.



# HERE AND THERE

A lettergram received from E. W. Rofley, Lane Cove, N.S.W., reads: "New Life Crusade at Lane Cove, led by Haydn Sargent and Alec Ashwood, concluded. Church was greatly blessed during fortnight. Attendances ranged from 75 to 150, with 650 attending at Lane Cove Town Hall for special night, supported by brotherhood. 16 first decisions for Christ and 8 re-dedications. Thankoffering of £320 represented sacrificial giving."

The Annual Meeting of the Victorian Ministers' Wives' Association will be held at the Churches of Christ Centre, Monday, June 19, at 11.30 a.m. All members are invited to be present.—J. M. Graham, Sec.

W. A. Wigney will conclude a much appreciated ministry with the church at Box Hill, Vic., at the end of this month. K. J. Clinton will follow with an interim pulpit ministry until the minister-elect, Les. Dewberry, is able to take over the full-time work.

The Federal Literature Department records with gratitude the excellent response of the churches to the Christian Literature Week, May 21-28. At Malvern-Caulfield (Vic.), £34 worth of literature was sold and a fine emphasis on the use of Christian Literature was made. This was one outstanding effort among many. The Department now invites the churches to forward information as to how they observed the Week, that it may be guided in fostering a more effective observance of Literature Week for 1962. All correspondence should be addressed to the secretary, R. C. Bust, Churches of Christ Centre, 217 Lonsdale-st., Melbourne, C.1, Vic.

The Jones-Newham mission with the church at Boronia, Vic. (May 7-21) resulted in fourteen decisions by teenagers and young people, with an average attendance of 99 (final night, 166). The faithful preaching of Mr. Jones was appreciated, as was the fine singing, assisted by visiting soloists, etc. Presentations were made to the missionaries by H. G. Finger after the final meeting, when over 100 remained for farewell supper fellowship. Commenting on the mission, the resident minister (J. Manallack) says, "The lack of response from close contacts who were visited prior to the mission is in line with others' experience. This situation occupied the attention of the church officers, and some time was given to study how the church might be a mission church, continually outreaching."

Temple Day for the church at Carregie, Vic., was held on May 27, and the progress total stands at £456. The Ladies' Aid provided tea, and a film was screened at the evening service. Many past members gathered for Homecoming Day on the 28th, when the attendance reached 375. Messages were given by E. L. Williams (a.m.), T. O. Turriff (P.S.A.) and L. G. Crisp (p.m.); J. Lloyd and C. Ward also spoke on work in their churches during the afternoon. Miss V. Barnden was soloist, and Mrs. H. Hammon pianist. New lino has been put down in the vestry and kitchen by the Ladies' Aid.

Fiftieth anniversary of the church at Box Hill, Vic., was celebrated with a week of special meetings in May. Guest speakers on Homecoming Day (May 7) were A. E. White and K. J. Clinton, and a most interesting pageant and historical exhibition was presented in the afternoon. Features of the week that followed included parties for Y.P. (8th); ladies' night, with Mrs. R. Amos as speaker (9th); thanksgiving — R. V. Amos, speaker (10th); men's night — Dr. E. R. Killmister (11th); youth rally — G. Moyes (12th); family social night (13th). A daybreak prayer session on Sunday, 14th, prepared for the day's services, addressed by R. C. Bolduan and W. A. Wigney (resident minister). The ladies' catering and the help of visiting artists were appreciated in a great week of fellowship.

Principal Williams paid a vacation-time visit to the church at Mildura to lead in a special series of meetings concerned with the passion and plea of Churches of Christ and the points on which churches unite and divide. Opening service of the series on May 14 was broadcast over 3MA. On that same afternoon, Mr. Williams spoke to a combined district Protestant churches men's service on the churches behind the Iron Curtain. Concerning the services on May 21, the Mildura reporter says, "His two final addresses were a brilliant climax to an eye-opening week. The church is extremely grateful for Mr. Williams' valued ministry."

David Pfeifer, of Malvern-Caulfield (Vic.), was awarded a prize at the Richmond Technical School during Commonwealth Technical Training Week as the best apprentice in his class for Sheet Metal Work. He also received a Special Honorable Mention for an entry in the practical section conducted by the Commonwealth Technical Training Council.

## NOTES FROM THE READINGS

as suggested for

### Sunday, June 18

MICAH 6: 1-8.

God challenges Israel to defend itself against the charge of betraying his love, but it readily acknowledges its guilt, and asks how it may come before the Lord. The prophet's answer (v. 8) "is perhaps the greatest passage in the Bible on the futility of ritualistic worship which assumes that divine favor can be obtained by presenting sacrifices to the Deity" (Wolfe).

"ye strong foundations" (v. 2). — "God's controversy with his people does not lie simply on the surface; it plumbs to the very foundations of the world . . . We live and die immersed in the love of God, yet we are blind to much, if not most, of it" (Bosley).

"shall I give my firstborn" (v. 7). — "By contrast with the first three questions (vv. 6-7b), which dealt with sacrificial products from farm, barn and orchard, in v. 7c the concern is with human sacrifice" (Wolfe).

"what doth the Lord require" (v. 8). — "His answer is a marvellous summary of the teaching of his three great predecessors Amos, Hosea and Isaiah; the divine demand was for justice (Amos 5: 24), mercy or kindness (Hos. 6: 6) and a humble walk with God who alone is exalted (Is. 2: 11). The combination suggests that social morality is inseparable from and rooted in religion, and that the true worship of God is the service of man" (McFadyen).

EPHESIANS 6: 1-9.

Paul examines Christian home life, as it affects the relationships of parents and children, masters and slaves.

"in the Lord" (v. 1). — "The spiritual relationship is the supreme factor in determining conduct in the family circle" (Beare).

"provoke not your children to wrath" (v. 4). — "You must not grieve your children to resentment" (N.E.B.).

"in the nurture and admonition of the Lord" (v. 4). — "The first sign of Christian education in the home" (Goodspeed).

"do the same things unto them" (v. 9). — "In civil war, the slave had no rights against his master, but under Christianity the obligations are reciprocal . . . The slave was treated no longer as a chattel but as a person, capable of the highest spiritual development" (Beare).







# OUR FAMILY PAGE

## We Are Making Memories

Samuel F. Pugh.

I was just a little fellow at the time, so small that the incident is one of my earliest memories. My father and I, and a man whose identity I do not remember, were walking along together. Somehow I broke an umbrella I was carrying. My father said nothing. The other man said, "Don't scold him, Clyde. He feels bad enough about it already." And certainly I did regret it even more than my father did — probably more than he realised.

But why should I remember that trivial incident all these years?

I have been aware that everything we say or do creates a memory — and the realisation of that fact makes me tremble by its implications.

Who is there who, when he sees certain individuals, does not associate those persons with specific incidents — pleasant or unpleasant, complimentary or otherwise? Sometimes we remember a harsh tone of voice long after we have forgotten the point the tone was meant to emphasise.

Our children will look back over their years at home and remember incident after incident. They will hear words as clearly as they heard them the first time, remember the inflection, the tone of voice, see the expression on the face of the person involved. The situation may keep coming back to influence attitude or action years later.

The person who has a faith to live by, a code of conduct to maintain, an appreciation of people to enrich his life will be more apt to leave behind him a trail of happy memories than the person who is jealous, resentful, and without a set of workable Christian convictions.

It is a frightening moment when one realises what he has known all along — that every word and act, every smile and scowl, everything he does makes a memory that may last for many years to come.

I think of special days — birthdays, vacation trips, outings, rainy days at home, Mother's Day, Christmas. I think of ordinary days, pressure days, and days that brought disappointment.

What were the impressions created that will last for fifty or sixty years as vivid memories? What memories will be remembered happily?

May God give us a faith not only to express our belief but a faith to live by! And may all the memories we make be good ones!—The Christian (U.S.A.).

## This is Friendship

I love you, not only for what you are, but for what I am when I am with you.

I love you, not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant things that no one else has looked quite far enough to find.



I love you for ignoring the possibilities of the fool in me and for laying hold of the possibilities of good in me.

I love you for closing your eyes to the discords in me, and for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my days, not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy.

You have done it without a touch, without a word, without a sign.

You have done it by being yourself. After all, perhaps this is what being a friend means.—Selected.

## For Teachers

Work amongst children is the work of the whole Church. True, not all are called, or cut out to be Sunday School teachers, but none the less the work should be the concern of all, and should make a big claim upon

the interest and prayers of every church member. I think of one who could not teach, but who every Sunday afternoon shut herself in her room, and prayed by name for each of the children in a certain class, using a list of names supplied by the teacher, with a few remarks about each as her guide in prayer. Who can calculate the worth of such prayers?

Throughout the years we have seen many results in our Sunday School work that have rejoiced the hearts of the teachers, and with more prayer I am confident that we shall see yet greater things. Yet not all the results are seen by the teacher. There is an influence of the Sunday School, the result of which does not yield quick returns. Patience and faith are needed.

In a report received from an Army Chaplain during the war in Korea, he wrote: "There was a certain young fellow in our regiment whom we had long been trying to influence, with no apparent response. The first occasion that the regiment was under fire he fell, mortally wounded. I hurried to his side, and quickly asked whether there were any messages he would like me to send home for him. 'Yes,' he replied eagerly, 'write to my mother. Tell her that I died a Christian; and write to my old Sunday School teacher, Miss —; tell her I haven't forgotten the lessons she used to teach me at Sunday School years ago.' And then he passed away. I wrote those two letters without delay. To the first there was for a long time no reply. The poor mother was too broken-hearted to write; but to the second a reply arrived almost by return of post. 'May God forgive me,' it read. 'I gave up teaching at Sunday School some years ago, because it seemed all in vain.'—Joyful Tidings.

## THE POWER OF PRAYER

Away in foreign fields, they wondered how

Their simple word had power—  
At home, some Christians, two or three, had met

To pray an hour.  
We are always wondering how,  
Because we do not see  
Someone — perhaps unknown and far away—  
On bended knee.

—Source Unknown.

Tom. — There's no doubt about it. That girl you just introduced me to is magnetic.

Bill. — So she ought to be. Everything she has on is charged!





Janice Astbury to Ormond Inglis,  
Janice Murray to Victor Oates,  
Valerie Jones to Stewart Stone-  
house, York-st., Ballarat, Vic.

## NEW SOUTH WALES

Georgetown (R. B. Elbourne). — Mrs. Burns (Presbyterian) speaker at 21st anniversary, C.W.F.; Mrs. E. Oswald, first treasurer, journeyed from Sydney to be present. In recognition of 21 years' service, Mrs. W. M. Fraser presented with flower vase. Newcastle District Convention on 27th. G. Jackel, R. Baxter, Hazel Louis (Woolwich students) conducted symposium on service. Film on Albert Schweitzer screened. Chapel crowded for evening session.

Hornsby. — C.Y.F. concert, May 13; proceeds for Manse Fund. Y.P. conducted devotional service at Bingley Hall at 5.30 p.m., 14th. B.S. held bonfire in chapel grounds, 21st. Cottage prayer meeting, 20th. New kitchen-storeroom finished; working bees held past few weeks to paint same and inside of hall. This was completed in time for 55th church anniversary, 28th. G. R. Stirling (Canberra) guest speaker at both services, and at 5.45 p.m. showed slides of his trip to World Convention. Crowded chapel enjoyed P.S.A., followed by anniversary tea. Attendances good; evening guest soloist, Miss B. Fuller. Recent speakers: Messrs. Bartholomew, Cole, Ellerby, Oswald.

Wollongong (R. J. Anderson). — Church 20th anniversary had K. Crawford (Caringbah) guest speaker. Buffet tea, 27th, commenced celebrations, followed by open air witness, then evening meeting, at which aux. reports were given by leaders. Special meetings, 28th. B.S. had all-time record attendance. A. Hurry and R. Hutton seriously ill in hospital.

Bexley North (E. T. Hart). — Church welcomed Mr. and Mrs. Jack Edwards (New Hebrides), Mr. Edwards telling of work in Islands, Samuel and Japeth (two New Hebridean students) took part in gospel service, May 7. Mother's Day service conducted by Y.P.; Men's Soc. provided after-church supper. B.S. "round-up" during May holidays averaged 46 children daily.

Lidcombe (H. K. Christensen - R. Davidson). — C.E. had yachting trip around harbor, also barbecue with Mosman-North Balgowlah at Clontarf. During evening Ron Holt, former student minister at Lidcombe, was presented with gift on behalf of C.E. for his ministry during 1960. Y.P. attended Easter Camp, Lake Illawarra. On May 7, auxiliary parade commenced; boys' and girls' clubs repre-

## Discipleship

Ken Mair, Keith Dean, Betty Moss, Prahran, Vic.

Neville Watkins, R. Sutherland, Box Hill, Vic.

June Duffy, Lesley Baird, Margaret Phillips, Marion Towers, North Williamstown, Vic.

Murray Jones, Balwyn, Vic.

Ronald Sutherland, Drumcondra, Vic.

Mr. and Mrs. B. Goddard, Margaret Taylor, Carol and Sandra Brookes, Ray Brookes, Michael Harris, Fremantle, W.A.

W. McVernon, Hamilton, Vic.

Kay Schmidt, Queenstown, S.A.

Mr. and Mrs. E. Effler and Elke, Bayswater, Vic.

Heather Croft, Joan Drake, Lyn Petersen, Geraldine Plymin, Jenine Retchford, Robin Finger, Glenys, Irene and Leslie Russell, Robert Allen, Robin Watson, Owen Rich, Geoffrey Meehan, Peter Tate, Boronia, Vic.

L. Astbury, York-st., Ballarat, Vic.

## Fallen Asleep

Max. Bucknell, Strathmore, Vic.

L. Ogden, Frankston, Vic.

S. Annear, Middle Park, Vic.

Mrs. F. W. Bennett, Unley, S.A.

R. H. Lampshire, Henley Beach, S.A.

Mrs. Margaret Feary, York-st., Ballarat, Vic.

Mrs. Holmes, Boronia, Vic.

## WESTERN AUSTRALIA

Fremantle (L. Donaldson). — Several added by F. and B. Youth Council formed; all officers and wives invited by Y.P. to share in dedication service for council. Elders and minister brought greetings and charged Y.P. with their duties. Youth choir numbers 24. Men are also meeting for voice practice. Both choirs under leadership of Barry Goddard. Sis. Hilda Dunne and Val. McConkey in hospital; Mrs. E. Mitchell home from hospital.

## QUEENSLAND

Sunnybank-Rocklea (B. M. Nowitzke). — Speakers during minister's absence at Army Camp were: Rocklea — L. Collard, S. Roberts; Sunnybank — W. Cobine, S. Bunny, H. Lowe, H. Farmer, P. Ward-Smith. Attendances a.m. maintain high level. Youth night, May 21, addressed by D. Mansell; chapel well filled. On 20th, Y.W.F. gave guests at Aged Christians' Home party for Y.W.F. 3rd birthday. Annual church meeting, 24th, well attended; good reports. Deacons appointed: L. Collard (sec.), W. Cobine (treas.), F. Colston, C. Jenner, R. Marlowe, E. Neumann, K. Shirley, J. van Beest, C. Vallins. Deaconess yet to be appointed. Sunnybank B.S. enjoyed picnic, Sherwood Park, 27th. Church members conducted communion service, Burdeu House, 28th. C.Y.F. to meet monthly. Junior club for boys and girls commenced.

## Membership

Mrs. A. Viney, Footscray to North Williamstown, Vic.

Mr. and Mrs. Hiron, The Patch to Montrose, Vic.

Mrs. I. Weeper, Miss Jean Weeper, Fullarton to Unley, S.A.

Mrs. De Vernies, Beverley to Nailsworth, S.A.

Mr. and Mrs. McCann, from Lismore; Mrs. Jan Atkins and Laurie Stubbs, from Austral; Keith Morton (baptised while on holidays, N.Z.), to Bexley North, N.S.W.

Mr. and Mrs. I. Douglas, Ringwood to Bayswater, Vic.

Mr. and Mrs. Sercombe, Mr. and Mrs. Harvey, Emerald to Boronia, Vic.

## Marriage

Norma Cheal to Ian Burden, Boronia, Vic.



sented; 75 present. Three Y.P. made decision. At C.W.F. missionary night for church, E. Oswald gave illustrated talk on his trip to the Missions in W.A. Delegations from church attended annual youth concert and Deeper Life Crusade, at Granville. Special drive being conducted for B.S.

## SOUTH AUSTRALIA

**Ascot Park** (R. H. Sercombe). — Y.P. weekend camp, Longwood, May 26; minister, camp leader. Local service addressed by R. Brittain. Campers returned for evening service, in which they shared.

**Queenstown** (H. Cave). — May busy month; visit from Conf. Pres., D. Beiler; Mother's Day services. B.S. record attendances followed anniversary. Choir is practising for annual concert. C.W.F. had visit from H.M. ladies; also inspected modern bakery. Recent visitors included Mr. and Mrs. D. Dobson (Belmont, Vic.). New Budget scheme working well.

**Nailsworth** (A. Norris, B.A.). — Forty-second anniversary, May 21. Temple Day offering £90 to date, special project being installation of hearing aids and amplifiers. Large attendances at all services, 28th. Preacher delivered thoughtful addresses on the Trinity. Evening observance of Lord's Supper to be held in ante-room instead of being incorporated in gospel service.

**Unley** (C. H. J. Wright, B.A.). — May 24 preacher on annual leave; speakers, Dean Hull and Ian Gates. Miss Esther Messent led adult classes. Church saddened at passing of Mrs. Bennett, foundation member of B.S., received into church, 7/10/1886.

## VICTORIA

**Balwyn** (J. E. Brooke). — Splendid a.m. meetings and increasing p.m. attendances show work in good heart. One baptism, May 28. Phil's gave night helping Oakleigh Guest Home. Y.W.F. entertained at Singleton Homes. Leith Ratten appointed senior B.S. supt. Youth assisted "Lifeline," June 3.

**Blackburn** (R. V. Amos). — During minister's absence in N.S.W., speakers were J. Cain (Ringwood) and E. Baxter. Tennis club successful film night, 6th. On 15th, Mrs. Amos gave lampshade demonstration at C.W.E.F. meeting. C.M.S. visited Temple Beth Israel, St. Kilda, 26th.

**Hamilton** (A. B. Clark). — One addition, F. and B. Minister took quarterly service for Port Fairy church. Half-yearly business meeting elected committee to raise funds to complete B.S. hall; Mission Band conducting

rag appeal for same purpose. Church appreciated fellowship with Mr. and Mrs. R. Combridge, who showed slides on New Hebrides Mission. While visiting, Miss M. Potts has helped with evening solos. C.E. changed to Wed. night.

**Collingwood** (S. Wilkerson). — Church in good heart; working bees painting and renovating property. One married lady baptised. Men joined in forming Collingwood Men's Inter-church Fellowship. C.W.F. journeyed to East Preston for birthday night. Mother's Day tea served to ladies by men; service followed, led by ladies. I.C.E. formed. Members attended North Balwyn mission, 20th.

**Drumcondra** (R. Banks). — Mrs. R. Combridge (New Hebrides) addressed W.M.B.; £20 handed her for Mission work. Mother and daughter tea, Mother's Day. C.W.E.F. chartered bus to visit Emmaus and Oakleigh Homes; musical programme given. Sympathy to Miss Lilley in bereavement. Coca-Cola factory (North Geelong) visited by C.M.S. C.W.E.F. and C.M.S. combined for Do It Yourself paint demonstration. Ladies' Aid afternoon at manse; prettiest and oldest things on display, and goods on stall sold. Young man baptised and received into fellowship.

**Maidstone** (R. H. Patterson). — Av. attendances: 74 (a.m.); 61 (p.m.). B.S. record number of 237 on 21st. R. V. Longthorp (Christian Ed. Dept.) a.m. speaker, Youth Sunday; and R. Evans, ex-League footballer, spoke of sporting experiences at youth tea. Miss Pam Easton was soloist at tea and p.m. service. C.W.F. visited Sunshine on birthday; also attended missionary rally, Footscray, to meet Miss Dorothy Geyer. Mrs. R. Patterson (speaker) and Mrs. H. Pietzsch (soloist), Mother's Day. Over 100 attended social evening arranged by officers in appreciation of support to Budget scheme. Musical programme arranged by E. Westaway highlight of evening. Social and film evening conducted by C.W.E.F., 23rd, when H. Cooper screened a movie film of recent B.S. picnic. Church and auxiliaries shared in evening to honor P. Elligett, prior to her marriage and departure overseas. Gifts were presented by various depts. Mrs. C. Cordy (Sydney) and son have been visitors.

**Middle Park** (A. Matheson). — S. R. Baker (B. & F. B. S.) a.m. speaker, May 14. Y.F.C. team conducted night service. Visit by C. Minns and guide dog Andy, and items by Y.P., Cheltenham, appreciated on 21st. Youth tea, 28th, followed by family service; members of Malvern Salvation Army assisted. Sympathy extended to relatives of late S. Annear.

**North Williamstown** (R. C. Bust). — Father and two daughters baptised, 28th, and the mother welcomed by transfer. Noel Bryant assisted p.m.,

when 4 young ladies made decision. C.M.S. journeyed to Colac to conduct a.m. service. C.W.E.F. painting bee, 31st. W.M.B. sewing evening made clothing for Aboriginal girl, Carnarvon.

**Parkdale** (P. Perry). — During May series of Sermons from Science, with audio-visual, helped create added interest in gospel services. 20 attended Bible study and prayer on 24th. Mr. and Mrs. A. Cleland screened films of recent trip abroad and slides of World Convention, on 20th. "Glen Leigh" players presented 3 one-act plays, 26th. Proceeds from these 2 events for New Chapel Fund. Old manse sold; new manse in grounds almost ready for occupation. Ladies' monthly snowball meeting held in home of Mrs. Deslandes. Explorer boys and kinders, entertained mothers at respective meetings. Offering for church at Bombay, £22/18/-.

**Portland** (C. G. Henderson). — At C.W.F. annual meeting, May 11, Mrs. Henderson was elected pres. afternoon group, Mrs. A. M. Goldsworthy being pres. evening group. Church annual business meeting, 26th.; all reports encouraging. All deacons and office-bearers returned to office, with exception of B.S., where D. Langley has been elected supt. Miss Elsa Langley appointed one of church organists. During last 3 years, debt on church properties has been reduced by £1,000, leaving approx. debt £6,000. Members attended district prayer rally, Port Fairy, 17th. Mrs. Taylor and Mrs. Atwood in hospital; church regrets illness of Mrs. Henderson.

**Prahran** (G. S. Brown). — Young lady baptised, May 21. On 26th, "wog night" held by Y.P.F., with visit from Maidstone. Minister has completed series of lectures and studies at University. Delegations made to missions at Gardiner, North Balwyn and Boronia.

**Boronia** (J. Manallack). — Av. attendances: a.m., 130; p.m., 96; communicants, 128; B.S., 209 scholars. Church enjoyed fortnight's mission with Lloyd Jones (Adelaide). Eastern District quarterly tea at Boronia, 27th. Church kitchen remodelled by Mr. Croft; full working facilities include servery to two halls. C.Y.F. visited Herald and Weekly Times office.

**Ascot Vale** (G. Moyes). — Av. May attendances: a.m., 43; p.m., 34; May 7, C.Y.F. presented play, What Shall I Do With My Life? 14th, Mother's Day service conducted by C.W.F.; guest speaker, Mrs. R. V. Amos (Pres., Vic.-Tas. C.W.F.). Guest speaker, p.m., Ward Patterson (U.S.A.). At conclusion of gospel service, Y.A.F. held discussion, Jesus Christ, the Light of the World. Guest speakers, 28th, K. A. Jones and G. R. Brown (B. & F. B. S.).



At conclusion of night service, combined churches' film service held; *Falling Leaves*, screened. Sympathy expressed to family in passing of Mrs. M. Holmes.

**Bayswater (H. S. Prime).** — Following opening of new Worship Centre, an *Accepting the Challenge* stewardship campaign resulted in increased giving. Budget now operative. Av. number of communicants, 63; C.B.S. has 130 scholars enrolled; 12 on Cradle Roll. Good Companions and I.C.E. entertained mothers at special meetings. At C.W.F. picture night, 13th, Mr. and Mrs. Cleland showed slides and movies of travels abroad; proceeds to church Building Fund and Dhond Hospital. Ladies visited Glen Waverley C.W.E.F. birthday social, 15th. C.M.S. visited Railways Control Room. Fortnightly Bible study meetings recommenced. Explorers' club commenced with R. Peck, K. Waddington and R. Town as leaders. Youth club painting and decorating kinder. equipment. A man, his wife and daughter baptised 28th, following decision previous Sunday.

**Malvern (G. J. Crossman).** — Av. a.m. attendance, 70. Soloists have been E. Oberjat and Mrs. Gullidge. Explorers held mothers' night. Mrs. Pfeifer provided supper. Mrs. Cleary in hospital. C.Y.F. held social in aid of Temple Day.

**York-st., Ballarat (C. Terry).** — Missionary Conv., led by F. W. Reynolds, outstanding success. Y.P. travelled to North Balwyn mission to hear Dr. A. G. Elliott. Teachers hold weekly working bees on B.S. hall; improvements include floating acoustic sounding boards in variegated shades. V. Longthorp guest speaker, anniversary.

## Manse Opened

WAGGA, N.S.W.

Saturday and Sunday, May 27 and 28, were important days in the life of the church at Wagga, N.S.W., as the 75th anniversary of affiliation with N.S.W. Conference was celebrated. Several pioneer members set up the Lord's Table in Wagga in 1885.

W. H. B. Palmer (N.S.W. Conf. Pres.) officially opened and dedicated the manse in the presence of a large gathering of members and friends. In doing so Mr. Palmer expressed his delight at seeing such a spacious and well-built brick dwelling. With three bedrooms and a study, the house is furnished and equipped with built-in cupboards.

Chairman of the Board of Officers, W. J. Caspersonn, presided at the opening function and expressed appreciation to F. Button (architect) and to the many who gave their gifts in money and other ways. Bricks were donated, as were time and labor

by many in digging and pouring foundations. Mrs. Rich, the oldest member (aged 90), turned the key of the front door and handed it to Mr. and Mrs. W. J. O. Todd. After a word from Mr. Todd, all present were invited to inspect and partake of afternoon tea.

The new manse, which replaces an older one sold two years ago, is the first building to be erected on four adjoining blocks of land purchased on Fernleigh-rd. and Heath-st. corner in the southern part of Wagga. A development plan is at present under consideration, which will mean eventually a new church hall, and finally a new chapel.

Celebrations continued with a musical programme in the chapel on the Saturday night. Mr. Todd chaired and items were presented by the various auxiliaries. Musical items were also presented by the Salvation Army Band.

On the Sunday morning Mr. Palmer addressed the church. The building was well filled, and members of the Girls' Life Brigade paraded. Being unable to attend on the Saturday, the Mayor and Mayoress of Wagga (Ald. and Mrs. I. J. Jack) attended worship on the Sunday. The number of communicants for the day was 106.

## Christian Literature Week

MALVERN-CAULFIELD (Vic.).

It was with some apprehension that we approached Christian Literature Week. Questions had been raised in my mind as to what the reaction would be amongst a fairly conservative congregation at such a venture.

When approached to conduct the bookstall, John and David Pfeifer were most enthusiastic. A very wise and careful selection of books was prepared by Mrs. Lynch, of The Austral.

The range of books proved of special interest to our B.S. staff, many of whom find it difficult to visit bookrooms in limited lunch breaks. A generous donation of £5 enabled some expansion of our School library.

Viney Longthorp introduced the Week with a much appreciated address on *The Need and Value of Christian Literature*, during which, he reminded us that "some books inform; other books reform; but this Book (the Bible) transforms. All are needed in a complete development of personality."

The response by the church was beyond expectations — so much so that, by numerous requests, we are extending a further week. To date some £34 worth of books have been sold.

In addition a "free" table of literature in the form of Christian publications — periodicals and tracts — was available and widely used.

This Week provided valuable insights and indicated a real need. The Federal Literature Department is to be commended for introducing the Week to the brotherhood. — G. J. Crossman.

## Pray for New Delhi

Dr. A. C. Watson, President of the Australian Council of Churches, has made a call to prayer to all the member churches of the World Council of Churches in Australia. His letter reads:

The Third Assembly of the World Council of Churches meets at New Delhi, India, Nov. 18 to Dec. 3. The delegates of our member Churches in Australia have been named, and are now preparing themselves for their important work of representing us at this most significant meeting. I am sure that nearer the time of the Assembly there will be a call to prayer from the Executive of the Central Committee or from the Secretariat in Geneva. It seems to me, however, that all of us should be calling our people to prayer on behalf of the Third Assembly and of the churches in Asia, whose special responsibility it will be to care for their fellow Christians from other countries.

As you know, one of the major decisions at the Assembly will be concerned with the proposed integration of the International Missionary Council and the World Council of Churches. There will also be new applications for membership of the Council from sister Churches. My own conviction is that, in spite of the very disturbed state of the world or many parts of it, the Christian Churches on this occasion will be meeting in a spirit of hope. The very theme of the Assembly, *Jesus Christ, the Light of the World* — rebukes any feelings of despair in us.

This is a great opportunity for those in New Delhi, and for us in Australia who support them, to remind ourselves, in a hundred different ways, of our common task of witnessing to the light of God in the life of men. I do not presume to suggest any form of words to be used in prayer. You will be eager to choose the form most appropriate to common worship in your own communion.

I send out this letter with my personal greetings, and with a prayer that under God, and by means of prayer, we will be drawn nearer to one another in true unity, and be shown new ways of serving the Lord, who is both God and Saviour.



## IN MEMORIAM

**PITTMAN.** — A loving tribute to my dear friend, Marion Ettie Pittman, called to Higher service, June 13, 1960. "Deep in my heart you are with me still."

—Inserted by her loving friend, Olive E. Davey.

## C.M.S. Regional Rally

(conducted by Melbourne members)

**LATROBE-TERRACE CHURCH,  
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**JUNE 20, 1961.**

Diesel Electric car will leave Spencer-st. station, Melbourne, at 6.30 p.m., picking up at Footscray, Newport, Werribee; leave Geelong on return 10.15 p.m., arrive Spencer-st., 11.10 p.m.; car parking facilities at Spencer-st.

Return rail fare 15/-.

Tickets now available from C.M.S. Executive members: D. WATT (BY 2043), N. CHEAL (FU 8649).

Enjoy the trip, join in the fellowship, be inspired with the meeting.

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## DEATHS

**BUCKNELL.** — On May 19, 1961, at Royal Children's Hospital, Vic., Maxwell Ronald, loved son of Mr. and Mrs. Ron. Bucknell, 21 Melissa-st., Strathmore, and brother of Geoffrey, Sheryle and Heather. Aged 13½ years.

**FEARY.** — On May, 25, 1961, at her home, 189 Eureka-st., Ballarat, Vic., Margaret Alexandra, dearly loved wife of Harold George Feary, loving mother of William, Geoffrey, Gwen-dolyn (Mrs. M. Murray) and Robert. Aged 63 years. "With the Lord."

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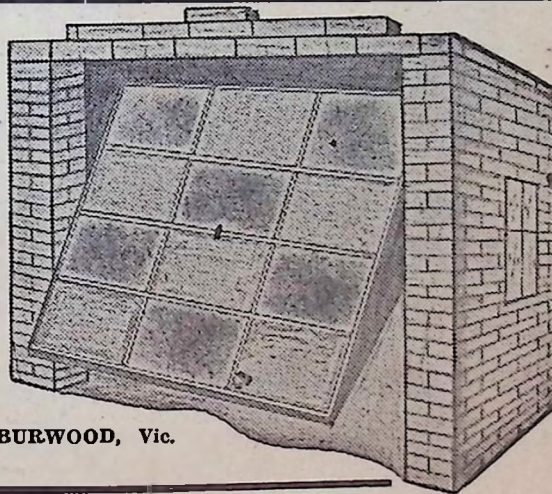
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**FIRST TERMINAL EXAMINATIONS. HONORS LIST.**

**Apologetics:** R. Brand, T. Lane, A. Male, B. Marriott; 6 others passed.

**Practical Church Work I.:** D. Andrews, T. Mason, B. Wells; 5 others passed.

**Practical Church Work II.:** K. Bowes, R. Brand, T. Lane, B. Marriott, K. Turner; 9 others passed.

**New Testament:** D. Andrews, G. Carslake, K. Edwards, A. Matheson, B. Ricketts, R. Sidler, A. Storay; 13 others passed.

**N.T. Greek I.:** D. Andrews, G. Harrison, T. Mason, A. Page, K. Pitt; 4 others passed.

**N.T. Greek II.:** K. Bowes, G. Carslake, K. Edwards, T. Lawrie, A. Matheson, B. Ricketts, A. Storay; 6 others passed.

**N.T. Greek III.:** R. Brand, K. Hank, J. Lloyd, G. Lord, B. Pryor; 7 others passed.

**Greek History:** 8 passed.

**Comparative Religion:** R. Brand, S. Graham, T. Lane, J. Lloyd, A. Male, B. Marriott; 8 others passed.

**Religious Education:** K. Bowes, G. Carslake, K. Edwards, A. Matheson, B. Ricketts, B. White, K. Mason; 8 others passed.

**Old Testament:** D. Andrews, G. Carslake, K. Edwards, T. Mason, A. Matheson, B. Ricketts, R. Sidler, B. Wells, B. White; 11 others passed.

**Homiletics I.:** D. Andrews, T. Mason; 6 others passed.

**Homiletics II.:** G. Carslake, M. Giezendanner, A. Matheson, F. Rees, R. Sidler, A. Storay, B. White; 4 others passed.

**Homiletics III.:** K. Bowes, T. Ede, T. Lane, G. Lord, B. Marriott; 9 others passed.

**Church History I.:** D. Andrews; 7 others passed.

**Church History II.:** K. Bowes, G. Carslake, A. Matheson, F. Rees; 7 others passed.

**Doctrine:** K. Hank, T. Lane, G. Lord, B. Marriott; 9 others passed.

**Ethics:** T. Lane; 8 others passed.

**Economics:** G. Lawrie; 2 others passed.

**English:** 7 passed.

**English Grammar:** L. Baxter, B. Davidson, G. Lawrie, C. Smith, J. Paver; 6 others passed.—E. L. Williams.

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## OBITUARY

### Edward James Joseph Roulston.

Edward Roulston, of Northcote, Vic., collapsed on his way to work on the morning of May 9. A gardener by occupation, Mr. Roulston was employed by the M.M.B.W. His wife, formerly Ruby Burns, was a member of the church at Fitzroy. In the ministry of W. W. Saunders at Northcote, Mr. Roulston was baptised, and he continued in membership until his death. He was a somewhat reserved man, and took no public part in the church. Where he was wanted, however, he took his place willingly; where he could do good, he did it. In World War II, Edward (Ted) Roulston served with the R.A.A.F., and for many years up to his death he was a visitor to sick servicemen in the Royal Melbourne Hospital, for which service he was made a Life Governor. W. T. Atkin offered prayer in the service at the funeral chapel and a representative of the servicemen participated in the service at Fawcner Crematorium. The church at Northcote sympathises with Mrs. Roulston, a very faithful, energetic member, and with her children, Eddie, Gail and Richard, members with her in the church.—A. B. Withers.

### Maxwell Ronald Bucknell.

During the early hours of Friday, May 19, Max. R. Bucknell received the Home call. Maxie, as he was popularly known to everybody at Strathmore (Vic.) church, was 13½ years old, and had been in ill health for some time, but in spite of this he was most cheerful. He was baptised when he was 11 and loved his church, displaying remarkable interest in every aspect of activity. The services at the chapel and Fawcner Crematorium were a triumphant witness to a young life lived steadfastly for Jesus Christ. Sixty-nine floral tributes and nearly 200 messages of sympathy were sent with Christian love. The preacher at Strathmore (Terry Lane) conducted both services. The sympathy of the church is extended to his parents, both of whom are faithful members at Strathmore; also to his younger brother and sisters.—J. W. Thompson.

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