

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



“LIGHT Shining in the Darkness”

In him was life, and the life was the light of men. The light is shining in the darkness, and the darkness has not defeated it.

A man appeared, sent by God, whose name was John. He came as a witness to bear witness to the light, so that through him all might have faith. He was not the light; he came to bear witness to the light.

The true light, which gives light to every man, was coming into the world. He was in the world and the world was made by him, and the world did not know him. He came to his own place, and his own people did not receive him. But to all those that did receive him he gave the power to become sons of God. . . . And the Word became flesh, and dwelt among us, and with our eyes we saw his glory, the glory of the only Son from the Father, full of grace and truth. — A worthy meditation for Easter, 1953, taken from Williams' translation of John 1: 4-14.

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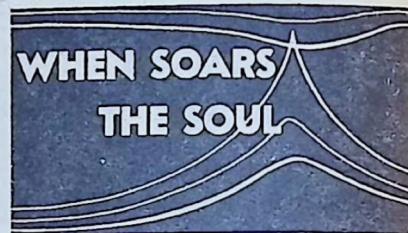
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*When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.*



In Christ you have found fulness of life . . . with him God made you alive, you who were dead in your offences and the uncircumcision of your flesh; he forgave all your offences; he destroyed the record of the debts standing against us, and its rules and regulations; he nailed it to the cross, and he put it out of sight. He disarmed all powers and authorities, and made them a public show, and dragged them behind him in the victory-march of Christ.—Col. 2: 10, 13-15. (Williams.)

How do I know, looking at Jesus, that life has a meaning, and God a purpose? I know it from his cross. When a flag is flying in the wind, you cannot always make out its design and pattern; but then, perhaps, there comes a sudden stormy gust, and blows the flag out taut, and for a moment the pattern stands out clear. Was it not something like that which happened nineteen hundred years ago? The flag of life, and of man's long campaign, had been flying for ages, and none could read its meaning; but suddenly came a storm-blast, the fiercest gust of all, and straightened out the flag: and men looked, and lo, its pattern was a cross. Does it not help us, in our own sufferings, to know that that cross is the ground-plan of the universe, that life is built like that, that . . . the most glorious purpose imaginable is being worked out?—J. S. Stewart.

O Father, we thank thee again for him who suffered and died for us men and our salvation. Along the sorrowful way our steps lag behind his, and life's perplexities blind our vision to thy purposes. We remember that nothing in life could ever defeat the dedication of him whose every deed echoed his words, "I come to do thy will, O God." Help us, dear Father, in his spirit, to seek thy will and do it, believing in thine unfailing purposes, knowing that no Calvary can ever destroy thy victory. AMEN.

O love of God! O sin of man!
In this dread act your strength is
tried,
And victory remains with love;
Jesus, our Lord, is crucified!

THE AUSTRALIAN CHRISTIAN

By Death and Victory Unchanged

EASTER draws near again, and with it the dark horror of Calvary, the strange wonder of the resurrection. How oddly it must have all read a few generations ago to the snug, smug believers in human progress—like a smudged page from another world's story. But this generation knows Calvary. It has gazed into the jaws of hell, and felt the full fury of man's hate for man. Nations went down into the darkness that swallowed so many lone dreams, and for some it is still night.

It is not surprising if those who have suffered most listen more readily to the story of the cross than to the message of the resurrection. *That*, if anything, is the unreal element in Easter for them. Who can believe in hope who has seen what dark forces can reign in the hearts of men?

There are still those ready to re-echo the old cry that the resurrection story is a fraud, the piously "happy ending" tacked on to reality. There are many convincing answers to that. For our immediate purposes, just think if the resurrection story is a fraud, what a poor fake it is. Any fiction writer could have written a more vivid, dramatic and coherent account than we find in the gospels, with their stories of frightened men and women running to and from the tomb, and the risen Christ talking in the garden with Mary, or taking an evening walk with two unimportant men. How unspectacular it all is!

Yet, almost because of that, it bears the brand of truth. It is so much in character with all that has gone before. For example, the risen lord was

THE SAME CHRIST

the disciples had known and loved. True, the victory over death had meant certain changes which made some of them, blinded with grief as they were, slow to recognise him. There was about him now something which was to win from Thomas his supreme cry of faith, "My Lord and my God!" Yet men and women, for whom the real tragedy of Calvary was that they had lost *him*, their friend, found in his risen presence a joy which surpassed their bewildered fear about the miracle. He had been "declared to be the Son of God with power by the resurrection from the dead," yet he was still the man who, only a few nights before—though it seemed an eternity—had said, "You are my friends," and was still to ask such questions as, "Lovest thou me?"

Would any fiction writer have thought of the conqueror of death showing

THE SAME LOVE

for individuals as had marked his ministry before the cross? He had died for the world; surely it no longer mattered so much what were the individual fears and stresses of those Galilean peasants. But we see it now as beautifully consistent with all that he had ever taught about God, without whom not even a sparrow falls to the ground—that heavenly Father who "knoweth that ye have need of all these things"—that the risen Saviour should have sought out Mary with the tender words, "Woman, why weepest thou?" and not only sent a special message to the man who had denied him, but have appeared to him also. What tender, healing things must have been said at that interview! In the same way, the depression of the two men on the way to Emmaus and the doubts of Thomas were his concern; he went to them personally, and hearts burned and faith glowed anew.

He went to men

ALONG REMEMBERED PATHS

in places where they had companioned before. The women at the empty tomb were bidden to "go, tell his disciples and Peter, he goeth before you into Galilee; there shall ye see him, as he said unto you." Where they had found him real before, in daily toil and intimate fellowship, meeting life's crises and the needs of others with the same assured victory—there they would find him again, the man behind the miracle. How like old times it must have seemed when in the breaking dawn by the Sea of Galilee he called out to them in their fishing boat and the haul became so great. They knew him then—"It is the Lord!"

He revealed himself

IN REMEMBERED WAYS

—the way he said a woman's name, the way he broke bread, or the way he came into their midst with such familiar greetings as "All hail" ("Good morning!") and "Peace be unto you." No wonder fear was so speedily transformed to a faith that not all the might of Rome and Jewry could break.

So Easter re-affirms our faith, not only in the breath-taking article of a creed, but supremely in that same loving Lord of life, who still makes his rendezvous with us along remembered paths and in remembered ways. In the half-dark of our day can we too spring up, crying: "It is the Lord!"?

BART BURTT, Doncaster, Vic.

guides our Easter meditations to **"The Wondrous Cross"**



John Milton wrote a poem on the birth of Jesus, but when he attempted to write one on the death of Jesus he gave up in despair, and left it unfinished. Every preacher attempting to preach about the cross knows something of Milton's despair. It is like trying to get the ocean into a tea-cup. For the cross is an amazing contradiction. It confronts us with some of the most perplexing paradoxes we ever have to face. How can we pretend to understand it, or interpret it?

Historical—Yet Personal

For example: The cross and its associated events belongs to ancient history, yet it is an intimate personal matter involving every one of us.

The characters in that drama are momentous—Rome was there in all her imperial power. One of the world's great religions was there making a vital decision. The most moving figure in mankind's spiritual history was there. Yet this historic tragedy, now nearly two thousand years old, which took place in an out-of-the-way corner of a forgotten country, personally includes YOU and ME!

We are all familiar with the opening words of that moving old Negro spiritual: "Were you there when they crucified my Lord?" But what a strange question to ask! Suppose it concerned the murder of Julius Caesar; that, too, was a great tragedy, yet whoever thought of asking "Were we there?" But this other question has been rehearsed across the centuries—"Were YOU there when they crucified my Lord?"

Well, we were there all right. In a deep sense we were all there. All the major actors in that tragedy involve you and me. The blindness of religious people who cannot see a new and larger truth; the selfishness of a business community that does not want its profits upset; the disloyalty of Judas, who cares more for self than for Christ; the political astuteness of Pilate who personally wants to side with Jesus, but on counting the cost, washes his hands of the whole affair; the emotionalism of the crowd stirred by effective propaganda to cry for they know not what—who of us was not there?

Not one unusual sin was involved in the crucifixion of Jesus. We may say that it was the towering crime of history, doing to shameful death the "Young Prince of Glory." But it was our familiar day-by-day sins and failures that did it. Truly we were there when they crucified our Lord; we had a hand in it then, and we have a hand in it still. Take one instance—the crowd's choice of Barabbas in preference to Jesus. Barabbas was no common criminal; Matthew tells us "he was a notable prisoner." His name means—"son of a rabbi." He was a patriot, an outstanding nationalist. Tired of subjection to Roman rule, he called for violent insurrection. He appealed to the imagination of the people, they demanded his release. But this Jesus, idealist, poet, dreamer, this believer in spiritual forces, this preacher of goodwill towards your nation's enemies—"Away with him! Crucify him! There is no hope for the nation, in men like him!"

That is not ancient history. That's life in to-day's world in all its ruinous barbarity, its trust in force and the power of armed might!

Listen in the public places of our world where the policies of the nations are formulated to-day, and it is as though echoes come from a far-off day in Pilate's court, crying:

"Release unto us Barabbas!"

We were all there when they crucified our Lord.

Man's Worst—and Possible Best

That leads to another strange fact about the cross. It revealed man at his worst, yet it is the supreme revelation of man's worth. The crucifixion of Jesus was such a monstrous crime that no worse thing can be said of man than that man is capable of doing that. Man did that to the choicest soul ever to walk this earth. There the full measure of man's sin is revealed, the abyss of baseness man can fall to! What a monster man is! How full of such barbarity is his whole history! How can one believe in man, hope for anything from man, after that supreme exhibition of his stupidity and merciless cruelty! Well, here is the strange

thing—nothing has so revealed the importance, and worth, and possibilities of man as the cross of Christ!

The Old Testament asks: "What is man that thou art mindful of him . . . ?" To which the New Testament makes the sublime reply: "Man is the brother for whom Christ died." So the same cross that revealed man at his worst has led man to believe in himself at his best. When a king stoops to pick up something, it must have value. When Christ dies for someone there must be something in him worth dying for, and, the New Testament reminds us: "Christ died for every man."

The cross where man is seen at his worst, has, more than anything else in man's spiritual experience, revealed man's essential dignity and worth in the sight of God.

Right Defeated—Yet Victorious

But there is a yet deeper mystery. The cross was a crushing defeat of righteousness, yet it was the greatest victory that righteousness has ever won. Nearly two thousand years after the event, we are celebrating again one of the most colossal failures of history. On Palm Sunday Jesus came round "the brow of Olivet and into Jerusalem amid the hosannas of the crowd, but by Friday the crowd was crying: "Crucify him!" He had failed! He appealed for a reform of religion, and his own people answered from Pilate's court: "Away with him; let him be crucified!" He had failed. He trusted that his disciples would form the nucleus of the coming Kingdom—one betrayed him, another denied him; they all forsook him. He opposed violent revolt against Rome, and, lo! he was accused of trying to make himself a king against Caesar, and Rome crucified him! By every commonly accepted standard he was a tragic failure. That first Good Friday night Pilate, the Jewish leaders, all Jerusalem, and his own disciples, were quite sure that Jesus had failed.

But how the Easter message reverses all that! What a magnificent victory Christ wrought out of that apparent

ghastly failure! Did Pilate sit in judgment on Jesus? The world knows now that Pilate sat in judgment on himself. Did Judas betray his Lord? The world knows now that Judas sold himself. Did Rome stamp him out? Rome and its Caesars have gone down to the dust, but the Christ of the cross is marching from the green hill where he died to the throne of all the world. So all who shared in the crucifixion of Jesus went down to their unknown, unremembered graves, but he lives! The future belongs to him.

In days like these we may well be grateful for this great mystery at the heart of the Easter message. If the future belonged to the things which seem to succeed, then were all our hopes undone to-day, whether of democracy,

or Christianity, or a decent world of human brotherhood. But there is something in the world deeper and stronger and far more enduring than the things which succeed, namely — the things which fail, the things that are everlastingly right, and that honorably and sacrificially fail, but in failing achieve a magnificent victory.

"Of old a dreamer strove to mend
The mad world's warp with his white hands,
And lo! as every dream doth end,
So ended his, with lash and brands.
The mad world sat and drank, and dined,
And as a Dreamer hath no friend,
He hung alone above the lands.
And dreaming died . . . his name was Christ."

The wonder of Easter—a strange man hanging on his lonely cross—a colossal failure in the eyes of the world, but a man whose pierced hands still hold the future of mankind in their grasp.

The shadow of the cross falls across the world once more. That "old rugged cross" is an historic tragedy that yet takes in you and me; a revelation of man at his worst that yet awakens faith in man at his best; the supreme example both of the most crushing defeat righteousness ever suffered, and the most glorious victory righteousness ever won. And we shall sing, not of the tragedy, the inhuman cruelty, and the shameful failure of Calvary, but of something far otherwise.

"In the cross of Christ I glory,
Towering o'er the wrecks of Time. . ."



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

AN ADVENTURE IN CO-OPERATION (INDIA)

PENDING CHANGES.

For some years, mission policy has been to encourage and train capable young men and women as preachers, teachers, nurses and doctors. This effort has not been without some success, though in recent years, thanks to the provision of the Tunstall Trust, the rate of progress has been retarded more by lack of suitable trainees than actual lack of funds.

To-day, in India, we have several trained workers, some of whom are capable of leadership and responsibility.

Since India became independent, the Government has not only encouraged, but in some cases almost demanded, that where formerly Nationals from other countries were in control, when suitable opportunities occurred, these should be replaced by Indian personnel. This idea has come into the various walks of life, and whilst the relationship between missionary and Indian workers has always been on a higher plane, the time now seems opportune for a gradual handing over of control and responsi-

bility to the Indian Conference of Churches of Christ, Western India.

THE PROPOSED METHOD.

Such schemes are not entirely new, and have been variously named in the past, the most common names being "Integration of Church and Mission," "Devolution" (i.e., a handing down process, which in turn brings those on lower levels up to a higher group), "Indianisation"—that is the process of bringing control into the hands of the Indian people. The latter term is the common expression in use to-day.

The method under consideration has a two-fold objective:

1. To continue the present policy of using high grade Indian workers so that they will be experienced, and ready for the heavier responsibilities that will inevitably come upon them. Already a group of Indian workers have been brought up to equal status with their missionary brethren.

2. To inaugurate a scheme whereby the Indian Conference will elect the Committee of Management (Executive), who will have the direction and control of all sections of the work in what is known as "Our India." The present Committee of Management is elected by the missionary body at their annual meetings, and consists of seven persons, two of whom are Indian brethren. After the expiration of five years, the Indian Conference will elect all the members of the Committee of Management, save the treasurer, who will be appointed by the Home Board.

The Federal Conference Executive and all the State F.M. Committees have endorsed the broad outline of this Indianisation scheme.

FUTURE WORK.

It should be noted that, if normal conditions continue in India, for some time to come the missionary personnel is not likely to decrease, whilst it is likely the Indian high grade workers will increase. Thus for a time the financial responsibility of the brotherhood is likely to increase, rather than decrease, till the work is firmly established.

In view of the discussion that will take place between Indian leaders and missionaries, the Committee of Management requested the Federal Board to allow the secretary to visit India as a deputation from the Australian brotherhood and take part in these conferences, for many issues are involved which are of vital import to the Australian brotherhood.

The board has been mindful for some time that in the near future the secretary should visit India, as seven years have elapsed since the last visit.

To enable the Board Secretary to have consultations with the conference leaders and missionaries, and enable the drawing up of a Constitution to present to the annual conference of Churches of Christ, Western India in August, the secretary will leave for India in July.

Meanwhile the board asks the brotherhood to make the whole question a matter of prayer as many vital issues are involved, including the control and care of thousands of pounds' worth of property which has been built up over the years. Pray for us all as we seek to arrive at a working solution, for the implementation of such a scheme will not be without many problems.

They must increase — we must decrease.



"They Made Fun of Him"

is the moving Easter theme of

Frederic Greeves, M.A.

"Christian World Pulpit."

"They spat on him, they took the stick and struck him on the head, and after making fun of him they stripped him of the mantle, put on his own clothes, and took him off to be crucified."—Matt. 27: 30, 31. (Moffatt).

"After making fun of him" — the simple words startle us out of the complacency with which we read references to the mocking of Jesus. This is a masterly translation of a word which is a compound from a root meaning "to play as a child." It is also a vivid description of facts about many who took part in the crucifixion, and about many people since then.

Picture the scene! Soldiers baiting a Jew! "He thought he was somebody, he imagined he was going to be a king! Let him play at being a king!" So they dress him up (we all like dressing-up games); they kneel before him in laughing reverence; someone suddenly lifts his head and spits into Christ's face, and, as the spittle drips down his cheek, they laugh at the funny sight. "Doesn't he look a scream?" Later, as others pass by the cross, they, too, scoff at him, and the high priests made fun of him with the scribes and the elders of the people. "He saved others, but he cannot save himself!" What a joke!

We did not see thee lifted high
Amid that wild and savage crew,
Nor heard thy meek, imploring cry:
Forgive, they know not what they do!
But they saw and heard, and they
were not all wild and savage men, yet
they made fun of him.

That was a long time ago, and the world has progressed since then. Yes, the world has moved on; we have more subtle methods of destroying people than crucifixion, and if Jews are not often hanged on crosses they are otherwise persecuted. That is cynical, you may say; at least no one would make fun of Jesus to-day. Would they not? Do they not? Does no one make fun of the things for which he stood? Goodness, idealism, meekness, long-suffering—these are still often ridiculed.

And which of us has never treated lightly some part of the message of Christ?

The danger with us to-day is not so much that we should crucify Christ again as that we should treat lightly the things for which he stood—that we should dismiss some of them with a pitiful smile. Few of us can look honestly into our own hearts and minds, without realising that somewhere, consciously or unconsciously, we have been making fun of Jesus. Why, then, did these soldiers behave in this way, and why do we?

Thoughtlessness

One cause of their action was thoughtlessness. They had an unpleasant duty to perform and wanted to get a little fun out of it. As Jesus himself said, "They don't know what they are doing." Dr. Fosdick has said that if a man honestly looks back over his past life he is most ashamed of his folly. "Always in retrospect the things of which I am most ashamed wring from me the cry, 'O Lord, be merciful to me, a fool!'"

More things are wrought by thoughtlessness than this world dreams of. In this generation in which irrationalism tends to be the mood both of politics and religion, we need to remember that fact. And the cure for thoughtless folly is a disciplined life. It is the man, who in small affairs as well as great develops the habit of thinking before he acts, who is most free from the tendency to act with impulsive stupidity. If there is great need for economic "planning," there is an equal need for personal lives that are planned. And what "plan" is there more adequate than God's plan as revealed in Jesus Christ? Those who are seeking from the New Testament — studied in the spirit of prayer—the *modus operandi*, the mariner's chart, for their lives, are doing wisely. Jesus offered us no Bradshaw's time-table by which we may travel along safe lines to our destination, but he did and does warn us of the rocks in life's dangerous sea, and teach us how to set our sails. We should prefer the railway-track to the perilous ocean, but we must travel in life as it is, and travel with thought and care as well as with courage.

Mass Emotion

This thoughtlessness of the soldiers was increased because they were in a crowd, increased by mass emotion. Many of them were, doubtless, decent, kindly men, who would not have acted as they did if they had come in contact with Jesus individually. How often we, too, are carried away by the crowd! The cruelty of which a mob is capable is only too well known, and the stupidity that grips sensible individuals in a crowd is continually apparent. But in these days the influence of mass emotion has become an increasing danger. Broadcasting and popular journalism are making it increasingly difficult for us to think for ourselves. At any moment we are liable to be swept from our deepest convictions by mass-hysteria. Never did men more need to keep intact the inner citadel of the soul than we do to-day. Otherwise we may find ourselves making fun of our Lord and even crucifying his spirit.

A False Sense of Values

Yet there was a more deeply rooted cause for much of the mocking of Christ. Those who laughed had false ideas about values. Kingship, for them, was something so utterly different from the kingship that Jesus had, that it is little wonder that they jeered. They "liked a man to be a man," but he would not retaliate. And the high-priests and scribes could not understand, still less respect, his type of religion.

It is because we often do not value very highly the qualities which Jesus showed, and hold other ideals than his, that we fail to recognise his Spirit, and dismiss lightly what we should reverence. For example, do we really value meekness when we meet it? Have we dismissed all thoughts of "prestige," both in personal and national life? Do we want to be rich with the wealth that Jesus had, or do we set our hearts upon other riches? These are some of the searching questions that each must ask himself as he contemplates the possibility of his making fun of Christ.

The Unknown Jesus

But the ultimate explanation of the attitude of the mockers of our Lord is

THE AUSTRALIAN CHRISTIAN

that they had never really seen him. We often sang as children, "I should like to have been with him then." But we should not necessarily have understood him.

There are only three ways of treating Christ. We may ignore him, as many do, as nearly all of us ignore some part of him. We may ridicule him, and that eventually leads to rejecting and "crucifying" him. Or we may reverence him, and that must ultimately issue in personal surrender to him. Those who have really "faced up to Christ" (to use our modern idiom) have become changed men. We have all seen that happen. If we have not seen sudden conversions — debased individuals made noble — we have seen lives which have been gradually made beautiful and useful by the "touch of the Master's hand." There are those who, in the East, have seen whole villages transformed. And, in spite of all

the discouraging facts in the modern world, there are tracts of life, areas of human experience, which already have been re-created because Jesus has been treated seriously. In this world that seems bent on its own destruction — driven by fear and greed and love of prestige; in this world where so many are still in degradation; in this world where men are literally yearning for a saviour—Christ has come! "Give the winds a mighty voice, Jesus saves!" We need to cry that to-day, giving to the word "saves" its full content for the whole of man's thought and life. In an age of dictators and innumerable plans, are we treating lightly the one who actually has the words of life?

And each of us must give his personal attention to Christ. That sounds like a platitude, but really to attend—to concentrate thought, feeling, and will—is not easy. Yet when men do thus meet Christ they are never the same

men again. If you really will see him, you will find that is true. You will not immediately become "perfect," but you will never again be like a man wandering alone in the darkness; you will never again be like a ship without a rudder; you will never again be in prison. No metaphor is adequate to describe the freedom that Christ gives,

But oh! the Master is so fair,
His smile so sweet to banished men
That they who meet him unaware
Can never turn to earth again.

It is said that a Negro woman stood with her little boy watching the body of Abraham Lincoln pass through the streets, and holding the child up so that he could see over the heads of the crowd, said, "Take a long look, laddy, take a long look, he died for you!"

Take a long look at Christ, and go on looking until, one day, you see him face to face.



PROGRAMME FOR APRIL

Mrs. Geoff. Whiting, Dulwich, S.A.

Devotional theme: "Sing to the Lord."

CALL TO WORSHIP.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness."

HYMN No. 135.

"Glory, glory everlasting."

PRAYER.

Our heavenly Father, we love thee and the Christ whom thou hast sent. Our hearts are full of thankfulness for the sacrifice which was made for us. We thank thee for the privilege of living and serving thee. Help us to make the highest use of every day. Lead us that we may grow in faith, in knowledge, in love for thee, and in compassion for our fellow men. In Jesus' name we pray. Amen.

READING.

Luke 6: 39-49.

MEDITATION.

"Glory to our King."

March 24, 1953.

Christians everywhere delight to sing praises to our Lord and King. We love to sing "glory" to his Name. It is right that we worship the One who gave his life on the cross, that we might have life everlasting.

But we must do more than sing glory to our King. Jesus himself said, "Why call ye me, Lord, Lord, and do not the things which I say?" He wants deeds, not merely words. Does it mean nothing to us that so many in the world to-day lack adequate clothing and necessary food; that many are still homeless as a result of war; that there is a feeling of hatred between men and nations; that many who live in our own suburb or town are sick and lonely?

We read that Jesus went about doing good. How could we honor him better than by following his example? Let us love our neighbor as ourselves. Let us give glory to our King in word and deed, and so spread the spirit of Christ on this earth.

HYMN No. 155.

"Glory, glory to our King."

PRAYER.

Our Father, help us never merely to say, "Lord, Lord." Rather show us the Way, that we may walk in it. Give us knowledge of thy will, and willingness of mind and courage of heart to act in accordance with it. In the name

of him who went about doing good. Amen.

BUSINESS.

TOPIC.

Women's work in New Zealand.

HYMN No. 474.

"Jesus, Master, whose I am."

PRAYER.

O Lord, we pray that thou wilt take our hands, and let them move at the impulse of thy love. May we ever serve thee with loving hearts and willing hands. In the spirit of the Master and in his name we pray. Amen.

EXECUTIVE NOTES

SYMPATHY.

Sincere sympathy is expressed to Mrs. Tilbee, president of the Western Australian Women's Conference, in the sudden death of her husband on Feb. 18.

SOUTH AUSTRALIA.

A floor polisher has been presented to the Rest Home by the Sisters' Auxiliary. A social afternoon was given to migrants from Finnsbury and Gepps Cross, which was so enjoyed by all that the women responsible for it felt it was time well spent. 131 visits have been paid by the Hospital Committee to the sick and "shut in" folk.

NEW SOUTH WALES.

At the March meeting, Mrs. Edgar Park gave an interesting account of the Mission work at Norseman, W.A. In thanking her, Mrs. E. Roffey, who presided in the absence of Mrs. Snow through illness, expressed the pleasure of the Conference Executive that Mrs. Park was now living in Sydney, and would be able to attend the meetings.



ship of H. Long and C. Le Couteur, and six young people rededicated their lives.

The Victorian Ministers' Wives' Association invites all preachers' wives in Melbourne for the Centenary Conference to attend their conference luncheon at Lygon-st. chapel on April 1, at 12.30 p.m.

The church at Toowoomba, Qld., shows world brotherhood vision in planning to subsidise fares of two young people for the fifth World Convention at Toronto, Canada, in 1955.

A. E. Hurren has commenced his seventh year of service with the church at Footscray, Vic. During his ministry every department of the work has developed considerably.

Following her post-World Convention visit to Japan, Jessie M. Trout (who was formerly a missionary there) reports the urgent need of new church buildings there, more young pastors in training, and the strengthening of services to the needy. These are important in meeting a situation in which "Christianity, while not sweeping the land, has won a place of acceptance and welcome in many areas." Miss Trout found "churches and Sunday schools well attended, and the majority of inquirers serious, respectable citizens."

A Centenary Gesture

On the occasion of Victoria's celebration of 100 years of pioneering for Christian unity by pleading for the restoration of New Testament Christianity, the Directors of the Austral Printing and Publishing Company are offering copies of *First Principles* at the nominal charge of 6d. when 1 dozen or more are purchased. An extra 1/3 should be added for postage charges for each dozen. The offer is open to churches in all States and New Zealand. The book is by Principal A. R. Main, M.A., one of the outstanding scholars of the century. He was unsurpassed for the scriptural basis of his presentation of New Testament Christianity. It would prove wise planning if a copy of the book were presented to young people who will shape the new century. It remains for preachers, officers and leaders of youth to initiate such action to ensure a wide circulation and use of the book. It contains 80 pages, and the 10 chapters cover the following subjects: 1. The Bible: God's Book. 2. Sin and Its Cure. 3. Jesus Christ: His Person and Office. 4. The Holy Spirit, I: Work of Inspiration; Baptism in the Spirit; Spiritual Gifts. 5. The Holy Spirit, II: In Conversion and Sanctification. 6. Faith. 7. Repentance and Confession. 8. Baptism. 9. The Church, I: Its Establishment and Membership. 10. The Church, II: Its Worship and Ministry.

Arrangements have now been completed in Melbourne for Mrs. Hibburt to accompany her husband when he leaves for New Zealand by air on Tuesday, March 31. Mr. Hibburt is scheduled as guest speaker at the Jubilee Dominion Camp at Easter, and both Mr. and Mrs. Hibburt will renew many happy associations at the Dominion Conference and elsewhere before returning to Melbourne on April 13.

A telegram of March 18, over the signatures of Maston Bell and J. K. Robinson, tells a vivid story of the Carnarvon Building Drive. It reads: "Fifteenth working day; kindergarten building forty squares nearing occupation; light and power points finished. Laundry hot and cold bathing and special children's washing facilities almost completed; prefabricated cupboards and furniture now going in. Second building thirty squares, roof rafters and floors being nailed. Main party returns Perth Saturday; eight volunteers remaining another week."

First service of the Albert Park church of Christ, S.A., was held in the home of Mr. and Mrs. Fax on March 15. Of the 34 present, 23 were received into fellowship. Mr. Hall, of Queenstown, led the service, which was addressed by F. Collins, of Henley Beach.

Mrs. D. E. Pittman, who, since her return from U.S.A., has been living at Hampton, Vic., with her daughter and son-in-law, Mr. and Mrs. C. Henshillwood, left for Western Australia by air on Saturday, March 14. She will be excellent company for her sister, Mrs. J. Rhodes, and will make her home for the present with Mr. and Mrs. Rhodes. Mr. Rhodes is well known for his keen and practical interest in brotherhood affairs.

The tempo is quickening in the Hinrichsen-Philp Mission, Invermay, Tas., where great crowds are gathering. The decision of 18 adults on Sunday, March 15, brought the total number to 61. Missioners and church will appreciate continued prayers.

The N.S.W. Conference handbook is prefaced by a timely message from the president, Ralph V. Amos. After mentioning mingled end-of-the-year feelings of relief, regret and rejoicing, he makes four observations: (1) We are much

stronger than we sometimes think we are; (2) We have a right to be proud of our organised work; (3) We are weaker in some places than we desire to be; (4) We have a vital challenge to answer to-day. Finally, he urges immediate action on building up gospel and prayer meeting attendances, and appeals for even closer co-operation in brotherhood and local work.

The Victorian Young Women's Fellowship had a gala night at North Fitzroy on March 14, featuring their "bring and buy" and mannequin parade. Almost 400 friends and families helped raise £200, £100 of which is for the Waterman Camp shower block, and the remainder to buy furniture gifts for new churches with Y.W.F. groups. The Y.W.F. is proving a vigorous asset to the Victorian work.

Preachers contributing to the Preachers' Provident Fund are advised that interest and subsidy have been added to their accounts for 1952, and if they have not already done so, they are asked to forward their pass books to H. E. Bell, 26 Robinson-st., Chatswood, N.S.W., for entry.

A man claiming recommendations from brethren in N.S.W. is imposing on churches in Melbourne, and may be moving to other districts. Further information may be obtained from the Victorian Social Service Dept.

Les. E. Snow, of St. Arnaud, Vic., writes in appreciation, following a visit to the Will H. Clay Nursing Home, Murrumbidgee, Vic. "The atmosphere there and the care bestowed on the patient, places it on a higher level than anything I have seen, elsewhere. The attention would cost £20 a week elsewhere; a recent survey indicated that £20 a week would not cover the cost of a private patient in a public hospital. The Department of Social Service deserves our best thanks for its work in its three institutions at Murrumbidgee and Oakleigh, for its hospital visitation scheme, and also for the guidance and counsel given from its city office." Many would endorse this tribute.

Young people of Warnnambool, Vic., report a successful camp at Hall's Gap over Labor Day week-end. A varied programme was held under the leader-

MINISTER'S MUSINGS

SUNDAY. — During some early-morning meditation about "the prayers for the church," in which I was planned to lead this morning's meeting, I thought of some prayers which might well be made for some who will not be present. Of course, the sick and the aged deserve our prayers, but there are others. . . . I wonder how many of them would be as honest as the stay-away who composed this Sunday morning prayer for himself: "Almighty God, as I sit here on this lovely Sunday morning, reading Truth, and half-listening to a service over the air, it has come over me that I have lied to you and myself. I said I did not feel well enough to go to church. That is not true; I was not loyal and devoted enough to go. I would have gone to the office, if it had been Monday morning. I would have gone to the lodge, if it had been Tuesday. I would have gone for a round of golf, if it had been Wednesday afternoon. I would have gone to the pictures, if it had been Friday night. But this is Sunday morning, and Sunday sickness covers a multitude of sins—but not from your sight. I am not ill; I am lazy and indifferent. I have lied to you and to myself. God be merciful to me a sinner. Amen."

MONDAY. — I suppose many Melbourne homes that contain singers of the Churches of Christ Choral Society are becoming quite familiar with Stainer's Easter music, programmed for the Society's first concert. Allison was practising it with gusto to-day while a mechanic was busy fixing up our gas service. He seemed quite unperturbed—not like the apologetic foreman of a road-gang who interrupted Madame Gall-Curci's singing practice one morning with the request that she sing fewer top notes—his men kept on "knocking off" for lunch!

TUESDAY. — A letter came to-day from a lady who read my recent reference to "pulpit shouters," and the use of the conversational tone in preaching, and thought it an excellent opportunity to air a heart-felt (or should it be "ear-felt"?) grievance. She writes on behalf of people like herself, with a life-time of service behind them, and now "rather hard of hearing, though not necessarily deaf," who find it almost impossible to hear "conversational tone" preaching, reading, etc. Now I have a great deal of sympathy for folk like that. I have vivid boyhood memories of how often my father would come home after hearing some preacher for the first time, and say exasperatedly, "I

felt like sticking a pin in him!" There wasn't anything wrong with his hearing—sometimes we children wished there was!—but he felt that the gospel demanded vigorous utterance. "Stand up and get it off your chest!" was his invariable advice to me before my early attempts at speaking—and it was sound advice in more ways than one. But old-time oratory is at a discount among folk to-day, more accustomed to the intimacy of the radio "arm-chair chat." That is where difficulties arise for folk like my correspondent. Happily, we at Graysley have an earphone service in the pews for those hard of hearing; and I rarely have to worry on their score—only on the rare occasions of some power or mechanical failure. Such an equipment would be a boon in many of our churches. But sometimes people make it harder for themselves—and the preacher!—by sitting well back, instead of forward, as my correspondent does. Sensitivity sometimes makes them reluctant to admit to the hardness of hearing by doing so, or by purchasing one of the inconspicuous aids to hearing which are available now. My own opinion is that even in the interests of the slightly deaf no preacher needs to shout or rant; often the trouble is not the conversational tone as such (that can still be vivid enough) as in the deplorable habit of dropping the voice at the end of sentences—and who of us does not need constant vigilance to avoid that? Meanwhile, forget not the hard of hearing!

WEDNESDAY.—How the towel-girded humility of the Master shames our petty self-importance! As I re-read the story in my Easter preparation I was reminded of the famous evangelist, D. L. Moody, who once went to the station to meet some distinguished visitors. He was dressed in his favorite old tweed suit and slouch hat, and the visitors, taking him for a servant, ordered him to load their traps on the buggy and drive them to a hotel. He did so, greatly relishing the joke! The truly great are always humble.

THURSDAY. — "Hullo," boomed Jim Weymouth when I rang him this morning. "You've just interrupted me writing a letter. Oh, there's no need to apologise—I won't finish it now, but I was enjoying it!" More than a little intrigued, I drew the story out of him. He had received a letter from someone

whom he cheerfully called his "pet thorn-in-the-flesh," a letter which had made him so "jumping mad" (to use his expression) that he had sat down immediately, and written as blistering a reply as he could think of—before my phone call interrupted him. "I'll tear it up, of course," he laughed, "but I feel better already for getting the poison out of my system. I'll be able to think straighter about the whole thing now." No wonder Jim is well liked; he is a wise man. I've been told that A. R. Main used to do the same thing about some of the uncomplimentary letters which reached him occasionally when he was editor of *The Australian Christian*, and those who knew him best can well imagine the withering phrases his torn-up replies must have contained, as well as the strong wisdom of the letters he did send. Mark Twain, in his later years when sorrow seemed to dry up his gift of humor, was always imagining personal affronts to his family on the part of conductors, theatre ushers, bank presidents, etc., and wrote savage letters of complaint to the authorities. These letters were carefully filed—but never mailed. That was the true Mark Twain. Any person who uses the mail to bring unnecessary distress to another is a coward—and worse.

FRIDAY.—So the Archbishop of Seville has attacked Protestant booklets as being "like little infectious mosquitos conveying the germ of a deadly plague." No wonder the editor has been looking a little pale lately, working so close to so many thousands of Austral tracts! But (what is more to the point), how many of those tracts are we making work for us to-day? Is the effective use of tracts a dying art amongst us?

SATURDAY. — One column in to-night's paper roused some savage—and sober—thoughts. "Melbourne's Sunday is not so dull as most people think," affirmed the columnist. "Following is a list of what's on to-morrow." First heading was "Sport," with two a half inches of "copy" underneath it; then followed three inches, under the heading "Entertainment," and, finally, a little over an inch devoted to "Miscellaneous." Church services? Oh yes, they were mentioned—in two lines at the bottom of "Miscellaneous"! It makes you think, doesn't it?

interstate

CHURCH NEWS

Discipleship

Gwenda Quaife, Ascot Vale, Vic.
M. Clarson, Kingaroy, Qld.
Kevin Caulton, Wylie Park, N.S.W.
Reg. Tischler, Blackburn, Vic.
Patty Walker, Fullarton, S.A.
Irene Bolitho, Harcourt, Vic.
Shirley Loffel, Sutton Grange, Vic.
Valarie Cannon, Shepparton, Vic.
Janet Taylor, Tom Nettleton and
Colin Downes, Coburg, Vic.
Stewart Lark, Hampton, Vic.
Brian Shaw, Morwell, Vic.
Margaret Smith, Marrickville, N.S.W.
Beverley Woodroff and Jeanette Vivian,
Glenelg, S.A.
Pat Luke, Ann Peasley and Percy Tidd,
Brighton, Vic.

Membership

Mr. and Mrs. W. Hovard, from Ann-
st., Qld., to Kingaroy, Qld.
Dr. and Mrs. R. Green and family,
from Stanthorpe, Qld., to King-
aroy, Qld.
Mrs. McKenzie, sen., from Rockdale,
N.S.W., to Hurstville, N.S.W.
Mr. and Mrs. O. Watt, Janice, Helen
and Barbara Watt, from East
Kew, Vic., to Tootgarook, Vic.
Mrs. Mills and Peter Wills, to Geelong,
Vic.
Dr. and Mrs. Kemp, from Box Hill,
Vic., to Wattle Park, Vic.
Mr. and Mrs. W. Ellis, from W. Pres-
ton, Vic., to Reservoir, Vic.
Mrs. L. Dicker, from Gawler, S.A., to
Glenelg, S.A.

Marriage

Vivienne Le Couteur to Lindsay Hor-
ner, Warrnambool, Vic.
Judith Abrahamsen to Neil Sonsie,
Blackburn, Vic.
Frances Goodger to A. Stanley, Shep-
parton, Vic.
Marion Park to Graham Evans, Mar-
rickville, N.S.W.
Ruth Blackeby, Glenelg, S.A., to Frank
May, Balaklava, S.A.

Fallen Asleep

Miss I. G. Elliot, City Temple, N.S.W.
Joseph Taylor, City Temple, N.S.W.
Mrs. Stirling, Wylie Park, N.S.W.

L. S. Keyes, Tyalgum, N.S.W.
Mrs. Marsh (94), Nth. Adelaide, S.A.
Sister Shephard, Ararat, Vic.
Sister J. Hardidge, Doncaster, Vic.
A. E. Finger, St. Kilda, Vic.
E. A. Davis, Coburg, Vic.
Mrs. Shepherd (87), Reservoir, Vic.
Mrs. J. Richardson, Hindmarsh, S.A.

New South Wales

Hurstville (A. R. Norling).—B.S. pic-
nic at Sans Souci on Feb. 28 was well
attended. Annual church bus. meeting
on Feb. 18 elected following elders: H.
Button (sec.) and W. French; deacons,
R. Bint, H. Eggins (treas.), R. Edwards,
W. Hooper (assist. sec.), J. Reid, W.
McWhinney; deaconesses, Mesdames
Button, Eggins, Dewhurst, Hood, Flynn,
Metcalfe and Miss E. Whitehouse. Board
of Officers was given authority to put
into operation such departments of
functional church organisations as were
suitable to congregation. Manager and
Mrs. Dalton and boys from Boys' Home
were guests at annual harvest festival—
all goods were donated to Boys' Home
and Ashwood House.

Taree (K. W. Barton, L.Th.).—Half-
yearly bus. meeting of church was well
attended. Sec. reported that in four
weeks over £2,000 had been promised
for new church building. Other anti-
cipated amounts and bank assets, in-
cluding New Building Fund account,
advanced sum to over £4,000. A com-
mittee of seven was appointed by meet-
ing to report back to church by, or
before, August.

Earlwood (D. Mansell).—B.S. anni-
versary services on Mar. 15 were well
attended. Children's singing under
baton of H. Hudson was enjoyed by all.
Chapel was crowded Sunday night when
one lady made decision. Addresses from
Messrs. Morgan and Yelds have been
appreciated. Kevin Grieves was pre-
sented with gifts from J.C.E. and church
prior to departure for Temora, N.S.W.
D. Mansell leaves for East Kew at end
of month, and Geoff. Benjamin (college
student) commences ministry April 5.

Canley Vale (J. Brookes).—Work con-
tinues to grow with increases in all
auxiliaries, and 6 more have been added
to membership of church by baptism.
Junior girls' club has been formed—
"The Sunbeams"—under the leader-
ship of Mrs. E. G. Stimson. Membership
is already 22. Three beautiful bronze
vases have been presented to church in
memory of Mrs. Reardon, who passed
away last year. Previous to each Sun-

day night's service tape recording of
"Revival Hour" is played for those who
come early. Monthly Y.F. was commen-
ced with short devotional meeting, fol-
lowed by games and supper. Harvest
thanksgiving services were held in Feb.,
and supported by special singing. Preach-
er and Mrs. Brookes have Scripture class
at Canley Vale public school.

Marrickville (P. E. Thomas, B.A.).—H.
Standen (Bamu River Mission, N.G.)
gave illustrated talk on mission acti-
vities at recent mid-week meeting, and
spoke on following Sunday evening. R.
Brehlin is leaving shortly for army
service in Japan. He was presented
with a copy of N.T. at close of recent
evening service.

Queensland

Kingaroy (P. French).—Church is
happy at arrival of Mr. and Mrs. French.
Mr. Wright, conf. pres., conducted in-
duction service on Mar. 4, after which
welcome tea was held. Prior to Mr.
French's coming, S. Vanham spent several
days in Kingaroy in visitation as
well as conducting a Sunday's services.
Annual bus. meeting revealed healthy
condition in church work and record
offering. C. Allen (Rockhampton) and
A. R. Taylor (Kedron) have been wel-
come visitors during recent weeks. The
twelve months without a minister were
accepted by church as a challenge to
face up to responsibilities. Appreciation
is expressed to all visiting speakers for
assistance during that period.

Toowoomba (E. T. Hart and F. J.
Winter).—Annual meeting of church
was held on Feb. 24, and following
deacons were elected: N. E. S. Grenfell
(sec.), L. Enchelmaier (treas.), R.
Draney, C. Dunn, A. Bernoth, L. H. G.
Pedler, H. Christensen, H. J. Lowe and
H. Scholl. A. E. Gould did not seek
re-election. Mrs. L. H. G. Pedler was
elected as supt. of Central B.S., H.
Christensen as Harlaxton supt., and R.
J. Hill as Crown-st. supt. Crown-st.
B.S. reported 66 scholars on roll, and
morning worship services have com-
menced with an average attendance of
17. It was decided to withdraw second
block of land at Crown-st. from sale.
Functional church programme of Ame-
rican churches, adapted to meet local
conditions, was adopted, and will be put
into operation immediately. Mr. Hart
has completed five years' service with
church. Work has begun on new chapel
at Harlaxton. Men of church will do
greater portion of work by voluntary
labor. Mr. Winter has been asked to

make himself available for an extra day's service each week with church. It was decided to open Flood Victims' Relief Fund for our British churches.

South Australia

Fullarton (A. Lennox, interim).—On Mar. 10 prayer meeting was combined with meeting, at which John Flrth (Oriental Missionary Society) showed pictures of work in Colombia, Sth. America. Offering for this work realised £10. Mr. and Mrs. Creeper (Cockburn) were recent visitors. A. Lloyd is confined to bed.

Glenelg (W. B. Burn).—Services have been well attended, and very fine messages given. There were two decisions on Mar. 15. There was fine display of fruit, vegetables and produce at harvest thanksgiving services. These were given to Rest Home and Minda Home. Thanksgiving offering taken for Indian Famine Relief amounted to £10/10/. Kitchen evening was given for Ruth Blackeby. G.L.B. and Life Boys have commenced, and enthusiasm is marked. Second tennis team had successful season, and is contesting finals. Assistance has been given by men in work of building new chapel at Clovelly Park and preparation of youth camp site at Longwood. Assistance was given in distribution of literature on Local Option poll, when liquor interests were defeated in district.

Hindmarsh (J. E. Shipway).—B.S. picnic was held recently at National Park, Belair. Sports for children and tennis tournament for others made a happy day. Thanks is extended to all workers, and C. Hallett for conveying goods to ground. Sympathy is extended to Richardson family in home call of wife and mother. Two girls accepted Christ at recent J.C.E. camp.

Whyalla (K. N. Roberts).—Pastor and five church members attended Northern District Conference at Balaklava. Church is growing in membership. Miss M. Levitt rendered solo at gospel service on Mar. 15. Song service conducted after gospel service on 8th by C.E. was well attended, and supper was enjoyed by all. At Ladies' Fellowship annual meeting all retiring officers were re-elected.

North Adelaide (Will Beller).—Annual bus. meeting of church was held recently, and followed by tea. Alva and Ralph Oke (gone to country) are missed. Harvest thanksgiving was observed on 15th. A splendid variety of goods was displayed, and taken to Rest Home.

Victoria

Ascot Vale (H. Gross).—Reports at half yearly meeting from preacher, church sec., and clubs were encouraging, showing work to be on up grade. Mr. Funston presided on Mar. 8. Y.P. help-

ed at gospel service. Women's Guild celebrated its birthday on 11th, Mrs. Holmes was guest speaker. Mesdames Patterson, Greenwood and Pout, three of aged members, were present at recent morning service.

Warrnambool (H. Long).—On Feb. 19 friends farewelled Brian Boyle, who has entered M.B.I. Mr. and Mrs. R. Pritchard and Royce Weir were recent visitors. Mr. Pritchard spoke on Feb. 22. Vivienne Le Couteur was given a shower tea on Feb. 26 prior to her marriage. T. V. Weir travelled from Shepparton to conduct marriage, and spoke on Mar. 1.

Maidstone (E. H. Randall).—Average at breaking of bread is about 50. Work on manse is progressing rapidly. Edna Vawser showed pictures on India Missions to an appreciative audience on Mar. 4. On 15th cradle roll demonstration was well attended. Kinders, under Mrs. L. Glencie, demonstrated how they conduct their meeting and cradle roll children were presented with card and mothers with bouquet.

East Kew.—On Mar. 8 W. Atkin spoke on work of C.F.A., and in evening church combined with Nth. Balwyn for film service. At annual meeting of W.M.B. and Ladies' Guild, Mrs. York was elected pres., Mesdames Warne and Prince, vice-pres., Mrs. Ellis, sec., and Mesdames Broderick and Elliot, treas. At J.C.E. missionary meeting on Mar. 15, Miss U. Young (P.I.V.M. outgoing missionary) spoke, and children presented her with handkerchiefs. On 15th F. Combridge and R. Edgar spoke, and church was pleased to have fellowship with Mr. and Mrs. Blackwell (Ormond), who have moved into district. J. Watt is able to attend church again. A contract has been let to paint chapel.

Hamilton (C. W. Jackel).—M.B. ladies catered for wedding of Mollie McPherson and K. Wilson. Profit will be given to manse fund. Mr. Edgar and Dr. Weland Wang spoke on 8th. Mr. Edgar showed pictures to Endeavorers on 10th and addressed M.B. On 12th collections at those two meetings were £14, £5 toward work among lepers. Church supported all convention meetings over Labor Day week-end. Roy Pitman is recovering from serious illness. Miss M. Tayhill, Mrs. Hickman and Mr. Brown are ill. Preacher is doing a great amount of visitation among members, non-members, and hospital patients. Mr. and Mrs. Jackel went to Portland church picnic. Members from Portland and Coleraine recently visited church, and Mrs. Maher (Portland) gave solo. K. Jones and students met members at tea on 14th, and later showed films of college life.

Ararat (R. J. Duckett).—Sympathy of church was extended to Mrs. Trenchard in loss of her husband. B.S. picnic at

Lake Lonsdale on Labor Day had 120 in attendance. Another record was broken recently with 68 B.S. scholars present. Senior scholars have ably assisted in conducting gospel service.

Wattle Park.—On Mar. 13 W. Newham initiated boys' club into Explorer movement. Boys' and girls' clubs paraded at gospel service on 15th. H. Edwards was speaker. Mr. Murray spoke in morning, when 28 broke bread. £100 was given to church at working bee on 14th, when Jack Ferries (Box Hill) loaned his tractor and equipment for excavations. All auxiliaries report progress.

Hampton (Stanton H. Wilson).—Church annual bus. meeting on Mar. 4 elected following officers: Messrs. Allen (sec.), Chapman, Dinwoodie, Frazer, Gole (treas.), Griffiths (asst. sec.), Henshilwood, Hilbig, Kruse, Maunder, Pittman, D. Stokie, G. Stokie and J. Tinkler. V. Gole has completed 21 years' service as treas. Interesting reports were received from auxiliaries. Presentation was made to Mr. Buckley in appreciation of his work as choir master. B.S. gave £31 towards work at Dhond, India. Over past 10 years £250 has been raised for this work. Y.F. joined with South Suburban Group in camp at Monbulk during Labor Day week-end.

Ormond (F. Buckingham).—Visitation work by preacher is appreciated by all members. Service was held in chapel on Mar. 13, prior to funeral of Sis. Gairns. On 15th W. Thomson (Malvern) was speaker in morning. There were three baptisms in evening. B.S. attendance has now reached 190. P.B.P. and K.S.P. both won Victorian shields for sports held Labor Day.

Croydon (L. Christensen).—On Feb. 22 preacher was welcomed after vacation. Church is grateful to all brethren who conducted services, Dec. 30-Feb. 15. Mr. and Mrs. Burden and family have been farewelled. Presentations were made by church and B.S. On Feb. 14 B.S. held picnic at Seaford. A large number attended. Conference pres., W. W. Saunders, spoke in evening on Mar. 1. B.S. has commenced practice for anniversary.

Northcote (W. G. Graham).—Attendances have been good last two weeks. After gospel service on Mar. 15 a meeting was held, and presentations were made to Miss B. Arnott, Miss D. Stirling and L. Wallace, Miss M. Collings and R. Martin and Miss L. Campbell and D. Scott, who are to be married shortly.

Footscray (A. Hurren).—K.S.P. club initiated members of a new club at Sunshine. P.B.P. were again successful in winning swimming sports. Thanks are due to Messrs. Pfeifer, H. Saunders, M. Carter and N. Livett, who were speakers during preacher's vacation. Re-

cently five Trezise sisters sang at gospel service. Sisters Haden and Norton (Parwon) and C. Thomson are progressing.

Reservoir (R. E. Burns).—During absence (ill health) of A. Bagot, B.S. supt., B. Whittaker has been appointed to position. Choir of 20 voices has been formed under leadership of G. Hing, and is proving a great aid to evening services. Evening service on Feb. 22 was arranged as gospel programme for aborigines, and recorded by Doug. Nicholls for use in his way-side pulpit series. Constable G. House spoke at M.F. on Mar. 8. 85 ladies were present on 18th birthday of Ladies' Guild, chaired by Mrs. Burns, with Mrs. Hodges as speaker. Mrs. Quaife gave several items. G. Hing was speaker on Mar. 8. Combined church and B.S. picnic was held at Diamond Creek on 9th, with over 200 present. Sls. W. Hannah is able to attend church again.

Brighton (C. G. Taylor, B.A.).—28 Y.P. attended district camp at Monbulk over Labor Day week-end. Hymn service was held on evening of Mar. 8, and fifth annual marriage recognition service on 15th, when 215 were present; there were 3 decisions. Ladies' jumble sale raised £30. Mr. and Mrs. J. Mammen and Myrtle Hemsley have left for England.

Morwell (G. J. Shaw).—All auxiliaries have resumed normal activities since holidays. New scholars have been enrolled. Mr. and Mrs. Shaw continue faithful services, and weekly prayer meetings are still held at manse. Working bees have been held at manse, where fence has been erected. Ladies' Guild held market stall on Feb. 13, when £22 was raised. Enjoyable afternoon was experienced on Feb. 11, when Ladies' Executive Committee of Conference visited church and spoke to ladies on activities of various conference auxiliaries. Mrs. Taylor was soloist. Mrs. Nance-Kivell (W.C.T.U.) also addressed ladies recently, Mrs. McCracken being soloist. B.S. picnic was held Mar. 7 at Apex Park.

Coburg (A. R. Lloyd).—On Feb. 15 Miss E. Vawser attended evening service and presented films on mission work in India. On Feb. 14 and 21 working bees from Moreland, Ivanhoe and Essendon joined local workers on church rebuilding. Ladies of church provided meals. Cricket club held picture night on 26th. B.S. held annual picnic at Wattle Park on Mar. 8. During month of March speakers at morning services are Y.M. of church—Max Hurren, K. Bates, M. Williams and F. Jones. Mr. Funston (Nth. Essendon) was speaker on morning of 15th. Church bus meeting was held on Mar. 16 to hear and discuss matters of rebuilding and re-furnishing of chapel and hall.

St. Kilda (C. A. Fletcher).—Ladies' Fellowship has been formed, with Mrs. Box as pres., and Mrs. Rigby, sec. Mr. and Mrs. Bailey and family (Wattle Park) had fellowship on Mar. 15. Good numbers attended evening service, when film *The Talents* was shown. Endeavorers made presentation to Mrs. Alexander, their pianist, who is leaving district. M. J. Elliott has agreed to act as sec. until annual meeting.

Doncaster (F. B. Burt).—Margaret Miller, kinder supt., and Olive Crouch, teacher, were presented with crystal bowls from church at socials held in honor of their marriages. Harvest thanksgiving speakers on Mar. 1 were E. L. Williams and H. B. Turnham. Special offering for building fund realised £78. F. B. Burt and family have returned from holidays. Preacher commenced fourth year of ministry. Sis. J. Hardidge, who passed away Feb. 27 at 78 years, was a member for over 60 years, and one of the original B.S. scholars.

IN MEMORIAM.

PHILLIPS, Harriet.—Cherished memories of our dear mother, who passed away Mar. 27, 1947, at Cremorne, Sydney.

—Inserted by her loving daughters, Nellie and Elsie.

DEATH.

FINGER, Alfred Edward.—On Mar. 16, at his home 12 Evelyn-st., St. Kilda, dearly loved husband of Grace Evelyn, loved father of Laurence and brother of Sarah. Aged 73. At rest after long illness.

BIRTH.

SMITH (Simmons).—To June and George, Inglewood, W.A., on Mar. 13—a daughter (Sylvia Julianne).

BUTLER (Anderson).—At Gilgandra, on Mar. 10, to Duncan and Josephine—a son, Morrison. Companion for Warwick, Wendy and Jill.

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Board required by Christian young man, eastern suburbs preferred. Ring McEvans, MU 9381, between 9-5.30.

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88th Annual Conference

OF CHURCHES OF CHRIST IN
VICTORIA AND TASMANIA

March 31 to April 9, 1953

SYNOPSIS OF PROGRAMME:

Tues., Mar. 31—Lygon Street:

7.45—Opening Sessions General Conference, President's Welcome and Address. Reports.

Wed., April 1.

Women's Conference, at Lygon-st. All day from 10.30.

Thurs., April 2.

2.30—Swanston-st., Reception by President Women's Conference. For Country Women.

3.00—Lygon-st., Preachers' Session.

5.45—Lygon-st., Tea-Table Fellowship and Discussion.

7.45—Lygon-st., General Conference Contd. Amendments to Constitution. Recommendation re World Council of Churches.

Friday, April 3.

9.30—Lygon-st., Conference continued. Address by Incoming President.

2.00—Lygon-st., Reports. Devotional Address.

7.30—Melbourne Town Hall. Centenary Home Mission Rally.

Sat., April 4—Lygon-st.

10.00—Conference continued. Reports. Notices of Motion.

2.00—Reports. Discussion.

7.30—Overseas Mission Demonstration.

Sun., April 5.

2.45—Melbourne Town Hall. Centenary Sermon Session.

Mon., April 6.

All Day Picnic at Wattle Park.

7.45—Aborigines' Mission Demonstration.

Tues., April 7.

5.45—Lygon-st., College of the Bible Old Boys' Club Reunion.

7.45—Melbourne Town Hall, Great Youth Demonstration.

Wed., April 8.

7.45—Lygon-st., Social Service. Evening.

Thurs., April 9.

7.45—Lygon-st., Christian Endeavour Rally.

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A TRIBUTE TO LIONEL DUDLEY.

The brotherhood was saddened with the death of Lionel Dudley on Sunday, Feb. 22, just short of 42 years of age. Lionel was known and appreciated by a large circle of friends within the brotherhood and beyond. He was baptised at 12 years of age at Shepparton, Vic., and engaged enthusiastically in church work as Sunday School teacher and secretary up to the time of his entrance to the Federal College of the Bible in 1931. Whilst there he was sports champion for two successive years. It was during his first year at



College that he sustained an eye injury which contributed to ill health during most of the intervening years, and probably caused his early death.

Upon his graduation from the College in 1935 he served the church at Yarrawonga. Whilst there he married Gladys Christensen, from Western Australia, a fellow student at Glen Iris. In October, 1936, Mr. and Mrs. Dudley left for the New Hebrides, returning to Australia in 1939. He suffered a breakdown in health for more than a year, and then took up work with the Drumcondra church. In Feb., 1942, he became a Welfare Officer with the Army, later transferring to the Air Force, where he remained till the end of the war. The years 1945-9 were spent with the church at Echuca, Vic., and the last nine months of his ministry till October, 1949, with the church at Doncaster, Vic. From there on he and his family lived at Vermont, and attended the Blackburn church.

Lionel Dudley was much appreciated for his thoughtful ministry, in which his love of beauty, dignity and accur-

March 24, 1953.

ate expression of the Christian faith were always apparent. His closing years were a continual struggle with weakness and pain, and his home call came as a happy release.

Large crowds gathered at Doncaster chapel and Springvale Crematorium, where John Turner (for the Overseas Mission Committee), W. W. Saunders (Vic.-Tas. Conference President), and the writer paid tribute to the life and work of our brother. To his wife and daughters Glenys, Lynette and Janet, to his mother and loved ones we would say in the words of one of his favorite hymns:—

"At evening time, when labor's past,
Though storms and toils have marred
my day,

Mercy has tempered every blast,
And love and hope have cheered the
way:

Now let the parting hour be bright;
At evening time let there be light."

—Stan Neighbour.

FOR OUR GREAT GOD

The Great Centenary Celebrations

of the

PRAHRAN CHURCH OF CHRIST
conducted by

Evangelist E. C. HINRICHSSEN

MARCH 22 - 29

Mar. 22, 11 a.m.: The King's Request.

7 p.m., For 100 Years We Have Sald.

Mon., 23, 8 p.m.: The Greatest Scientific
Fact in the Bible.

Tues., 24, 8 p.m.: The Greatest Quarrel
in the Bible.

Wed., 25, 8 p.m.: The Greatest Battle
Foretold in the Bible.

Thurs., 26, 8 p.m.: The Greatest Victory
in the Bible.

Fri., 27, 8 p.m.: The Greatest Question
in the Bible.

Sat., 28, 8 p.m.: The Most Remarkable
Man in Prahran.
(Great Youth Rally).

Sun., 29, 11 a.m.: Homecoming; 3 p.m.,
Australia's Greatest Need; 7 p.m.,
The Greatest Warning in the Bible.
Come with us for every service.

Special solos and a Special Centenary
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Minister: Lloyd E. Jones.

Secretary: Geo. W. Matt.

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Melbourne Town Hall

TUESDAY, APRIL 7, 7.45 p.m.

Programme Highlights.

1. Finals of Choral Competition.
2. Recital on Four Pianos. By four of our own young men.
3. A Century Cavalcade.

ADMISSION 2/-

Tickets available in all churches.

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GOOD FRIDAY EVENING

Brotherhood Centenary Witness and Home Missionary Demonstration

College of the Bible Old Boys' Club

The Annual Outing and Re-union Tea
of above Club will be held on

Tuesday, April 7

Motor Outing leaving Punt Rd., Richmond
(between Swan St. and River)
at 10 a.m.

Bring lunch and a cup.

RE-UNION TEA AT LYGON ST.,
5.45 p.m.

All Old Boys are cordially invited.
Please notify your intention to Sec.,
C. Cole, UM 1248, by Sun., Apl. 5
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*Anniversaries and
Homecomings*

PRAHRAN.—100th Anniversary, Mch.
22-29. Guest speaker, E. C. Hinrich-
sen. Sunday, Mch. 22: 11 a.m., Every-
member-present service; 7 p.m., Evan-
gelistic meeting. WEEK OF EVAN-
GELISM, Monday to Saturday at 7.45
p.m., Sun., Mch. 29—100th Homecom-
ing Day. 11 a.m., Worship and Com-
munion. President Dr. G. H. Oldfield
(President-elect of Conference). Preach-
er, Lloyd E. Jones. 1 p.m., Centenary
Dinner. 3 p.m., 100 years of Evan-
gelism, E. C. Hinrichsen; 5 p.m., Cen-
tenary Tea; 7 p.m., Great Evangelistic
Service, E. C. Hinrichsen. Soloist, Miss
Frances Cowper. Prahran Choir un-
der leadership of Miss B. Winifred Lee
(Mus. Bac.).

NORTH FITZROY.—Mar. 25 and 29,
80th anniversary. Wed., Mar. 25, In-
spirational and Fellowship Rally. Sun.,
Mar. 29, Homecoming and Thanks-
giving Day. Those desiring fellowship
ring V. Foster, JJ 1929. Come and
join in this time of fellowship and
thanksgiving.

WARRAGUL.—Sun., Apl. 12, 53rd church
anniversary and homecoming. Guest
speaker: Dr. G. H. Oldfield, Con. Pres.
elect. All former members and friends
invited to share this day of fellowship
in the country. Hospitality provided;
if coming please notify C. W. Peder-
sen, Smith-st., Warragul, by Apl. 4.

FOOTSCRAY. — May 2 (Sat.), May 5
(Tues.), 75th anniversary. All former
members welcome. Invitations will be
sent to all sending name and present
address. Those also requiring accom-
modation should write to Secretary H.
E. Easton, East Esplanade, St. Albans.
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*Junior, Youth Choirs
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Adjudicator: Mr. NORM PARTON.

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Long Plains Church of Christ, S.A.
Opening of New Chapel

Saturday, April 11

2.30 p.m.: Opening of Building, followed
by Dedication Service.

Speaker: G. R. Stirling, Conference
President of S.A.

5 p.m.: Fellowship Tea.

8 p.m.: Thanksgiving service.

Speaker: G. Rootes, Past Preacher.
Thank Offering.

Sunday, April 12.

10.30 a.m.: Communion Service. Speaker
J. B. Baker, Past Preacher.

3 p.m.: Youth Service. Speaker: G.
Whiting, S.A. Youth Director Elect.

7 p.m.: Gospel Service. Speaker: I.
Durdin, Past Preacher.
Basket Tea.

Past members cordially invited. Please
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Obituary

Miss I. G. Elliot.

After a long illness, the death occurred on Feb. 5 at Hornsby Hospital, N.S.W., of a very faithful member of Sydney City Temple. As an infant in arms our sister was carried by her mother to City Temple 73 years ago. She was baptised by the late J. Colbourne on June 13, 1895. For 10 years she was an active member of the Board of Management of "Ashwood House." Practically all her life our sister was most regular in her attendance at the services, travelling many miles each Lord's Day. Her interest in the Mission Band and Sisters' Conference work was keen. City Temple is poorer to-day by the passing of our beloved helpful sister. To her sister, Mrs. Thompson, and brothers, also cousin, Helen Leck, we convey our loving sympathy. The service at the City Temple was conducted by I. A. Paternoster, assisted by N. D. Morris and W. J. Crossman, who delivered the obituary message and afterwards conducted the service at Waverley Cemetery.—W.J.C.

Mrs. Henrietta Lewis

The church at Paddington, N.S.W., lost its only remaining foundation member in the passing of Henrietta, widow of the late Edward Even Lewis. Henrietta Minister was born on Feb. 11, 1860. At the age of 15 years she was baptised by Thomas Hawkins in the Christian Meeting House, in Newtown Road. In March, 1879, she was married to E. E. Lewis. Mrs. Lewis was associated with the Enmore church until Feb. 4, 1892, when in their home the church at Paddington was formed. Ever since that time, until failing health made it impossible, she has been very active in the work at Paddington, was once president of Women's Conference, and was outstanding in sick visitation and hospitality. In 1916 the church presented her with a marble clock with the inscription "For her many good works." Those who knew her well will feel that this best describes her. Mrs. Lewis was called home just after her 93rd birthday. We express our sympathy to those who will miss her most.—R. Hilford.

Mrs. Stirling.

The church at Wylie Park, N.S.W., was saddened to hear of the death on Feb. 27 of Mrs. Stirling, senr., at the age of 84. Our sister several weeks ago was knocked down by a car as she was crossing the road to visit a friend; she suffered a broken leg and other injuries. Whilst in hospital she never uttered a word of complaint or reproach. She was a very faithful Christian, coming into the church a little over 3 years ago, when she was baptised by L. Devberry, but during the past year was unable to attend too regularly. She did

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Associate Secretary

what she could, and passed into the presence of her Lord with calm confidence. The funeral service was conducted by W. J. Crossman. To her daughter and sons we extend our Christian love and sympathy.—W.J.C.

Lawrie Samuel Keys.

Members at Tyalgum and Murwillumbah, N.S.W., were shocked by the sudden passing of Lawrie Keys in the Tweed District Hospital on March 4 at the early age of 30 years. He is survived by his wife, Mrs. Beryl Keys, daughters Robyn (4½) and Julie (2), his mother and stepfather, Mr. and Mrs. Norman Simpson. To each of these and to all sorrowing relatives our loving sympathy is extended. At the age of 13, Lawrie was baptised in the Tyalgum chapel, and had resided in the district and worshipped at Tyalgum throughout his life, except for a period of overseas service during World War II. Upon his return he was married to Beryl Tulk, of Lismore, in the Lismore church of Christ by J. C. Cunningham, in June, 1947, and has been dairy farming at Bray's Creek, near Tyalgum, for the past six years, retaining an active interest in church life. The funeral services in the Tyalgum chapel and at the cemetery were largely attended, and were conducted by R. H. Nowlan, minister of the Murwillumbah Baptist Church, assisted by the writer who gave a testimony of the faithful Christian witness of our brother.—R. F. Goode.

Joseph Taylor.

The home call to our brother came on Friday afternoon, March 6, at the age of 76. Unwell for some time, on the previous Saturday he was, however, able to attend a cricket match, and on the Lord's Day morning the worship service at the City Temple, N.S.W. Joseph Taylor was baptised by the late Thomas Hagger during a mission held at Auburn, N.S.W., in 1909. After the mission the church was formed, and at the first annual meeting he was elected to the Board of Officers. For 43 years he was a member of the City Temple and served for many years as a deacon. In business he was the soul of integrity; he loved the game of cricket, and endeavored at all times to play the game on and off the field. The service at the City Temple and afterwards at Rookwood was conducted by W. J. Crossman, assisted by E. Davis and N. D. Morris. To his loved wife, daughter Linda, and son Collin, we extend our very deepest sympathy. A number of men from his former house of business attended.—W.J.C.

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