

Massey

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



Coronation Hymn

God save the Queen. God be her guard
and guide;
May he for all her tasks his help
provide:
From all her realms may constant
prayer arise
To keep her in God's wisdom meekly
wise.

God save our Queen: with gentle
thought and deed
May she our Commonwealth in con-
cord lead,
Till the whole world shall breathe a
milder air
And all the nations in Christ's spirit
share.

God bless our Queen, and God, our
people bless:
In work well done to find our hap-
piness:
May we together in goodwill made
strong
Take up from Bethlehem the angels'
song.

God bless our Queen and grant her
length of days;
God keep our realms safe in true
Christian ways;
God help mankind to end the reign
of fear;
God bring to all the Heavenly King-
dom near.

—H. Elvet Lewis in British Weekly.

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THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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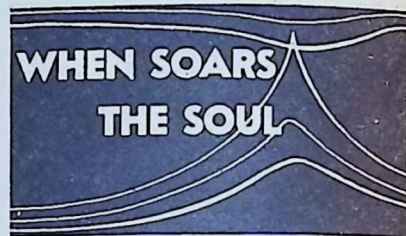
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When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.



The Israelites ran and fetched Saul; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.—1 Sam. 10: 23, 24.

The first summons to kingly duty came to Saul at his day's work. One would have thought that the anointed king would have said farewell to the labors of the farm. But in the simple spirit of those early days, Saul seems to have gone back to the farm work again. He had been out in the field with the herd all day, we read. He had been ploughing, perhaps. And he is leading his team homewards in the evening when suddenly there rings on his heart the call of God. . . . It is not when we idle and dream and dwell on our anointing that the call to kinglier service ever comes. It is when we yoke the oxen in the morn- ing and determine, God helping us, to plough well to-day. "I go a-fish- ing," said Simon Peter, and it was on that day he saw the risen Lord. "I go a-ploughing," said Saul, and that was the evening on which the Spirit of the Lord inspired him.—G. H. Morrison.

O Lord and heavenly Father, the exalter of the humble and the strength of thy chosen, who by anointing with oil didst of old make and consecrate kings, priests and prophets, to teach and govern thy people Israel: Bless and sanctify thy chosen servant ELIZABETH. . . . Strengthen . . . confirm and stablish her . . . and fill her, O Lord, with the Spirit of thy holy fear, now and for ever, through Jesus Christ our Lord. AMEN. (From Coronation Service).

Thy choicest gifts in store
On her be pleased to pour,
Long may she reign.
May she defend our laws,
And ever give us cause
To sing with heart and voice
God save the Queen.

THE AUSTRALIAN CHRISTIAN

KEY-WORDS of the CORONATION

GAUNT and ugly now, the great stands tower in London streets, waiting for Coronation Day. Then will come their hour, brief though it is, for every square inch will be sought—and bought—no matter what the price; and all for a pageant so swiftly passing, for only a glimpse of a gracious Queen. But nothing will be grudged that day. Songs will ring in the streets and hearts will be gay, wherever men of the far-flung British Commonwealth think of their Queen and her crowning.

But for the Christian the day's significance will go deeper than celebration. The young Queen herself has set the standard in sincerely seeking her people's prayers for her task. The spiritual must not be lost in the spectacular. The Coronation Service in Westminster Abbey emphasises that. No Coronation Service in history will have been so dramatically introduced into the ordinary person's life as this will be through the medium of television, radio, film and press. The words of that Service thus become especially important.

The prominence of the Bible and its language will quickly become evident as the Service proceeds, in the phrasing of prayers and anthems, as well as in direct quotations from the Psalms, Epistles and Gospels. There is a strong witness in the words which accompany the presenting of the Bible to the Queen: "Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and Government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God."

Great Bible words are the key-notes of the Service, which begins with a strong emphasis on

JOY AND WORSHIP

as the choir greets the Queen's arrival at the Abbey with the glad words of Ps. 122: 1-3, 6, 7, beginning "I was glad when they said unto me, We will go into the house of the Lord." When the Psalmist first sang the words he was rejoicing in the fact of comradeship, that others were ready to join with him in the long pilgrimage to Jerusalem, on a way too beset with robbers for a lone traveller to take. (Doubtless, "robbers" will still be well to the fore in Britain's Coronation year!) But how fitting it is that these words should ring out again in a service to which

many have come from the far corners of the earth, to rejoice together in the Commonwealth's Queen.

The service leaves no doubt as to the source of lasting joy, both for Queen and people. The choir bids all to "rejoice in the Lord alway," and sings confidently of "the peace of God which passeth all understanding." The congregation also calls on "all people that on earth do dwell" to "sing to the Lord with cheerful voice," while in the moving words of the Communion service the Archbishop of Canterbury reads some of the great New Testament verses which show how true joy became possible for man in that "Christ Jesus came into the world to save sinners." (I Tim. 1: 15). And when the Coronation is over, the choir sings its final praises, not to the Queen, but in the great words of the *Te Deum*: "We praise thee, O God." In that joyful worship Queen and people stand united.

In the same way they kneel together, for

SERVICE AND CONSECRATION

are demanded of Queen as well as people. In the Abbey, the shouts of the congregation will acclaim their readiness to give her homage and service, and the highest in the land will kneel before her, and declare themselves her "liege men." They will listen as Epistle and Gospel are read to them, urging them to "honor all men; love the brotherhood; fear God; honor the king," and to "render unto Caesar the things which are Caesar's; and unto God the things that are God's." (I Pet. 2: 17; Matt. 22: 21). These words are well chosen to set a people's duty to the Sovereign in the context of man's supreme duty to God.

For the Queen it is even clearer that she can only truly lead her people in the spirit of service and consecration to her task. All that we know of her, and the simple, moving words of such broadcast speeches as those made on her twenty-first birthday and for the first Christmas of her reign, make us confident that she will come to this hour in such a spirit. For her, then, let us all join in the prayer which follows the crowning: "God crown you with a crown of glory and righteousness, that having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of him whose kingdom endureth for ever. Amen."

J. E. BROOKE, Balwyn, Vic., would have all men
meet

A Stranger Who is No Stranger

Walking wearily and sadly along the road to Emmaus, the two disciples were talking of all the tragic things that had recently happened, when a stranger joined them, who was really their risen Lord, though they did not know him. He asked, "What is all this discussion that you are having on your walk?" They stopped, their faces drawn with misery, and the one called Cleopas replied, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said. "Oh, all about Jesus, from Nazareth. There was a man—a prophet strong in what he did and what he said, in God's eyes as well as the people's. Haven't you heard how our chief priests and rulers handed him over for execution, and had him crucified? But we were hoping he was the one who was to come and set Israel free." "Yes, and as if that were not enough, it's getting on for three days since all this happened; and some of our womenfolk have shocked us deeply. They went to the tomb at dawn, and then when they couldn't find his body they said that they had had a vision of angels who said that he was alive. Some of our people went straight off to the tomb and found things just as the women had described them—but they didn't see him."

In their doubt and despair they were hopelessly muddled about things, and yet here they were treating him, the only one who knew really and fully the truth of things, as a stranger. Not only did they call him a "lone stranger"; as Phillips translates their words, "You must be the only stranger in Jerusalem who hasn't heard all the things that have happened there recently." But, far from being the only stranger to all these things, he was really the only one who was not a stranger to them.

It is the mistake which human ignorance often makes in its whole attitude towards Christ. Let us point up the paradox in three ways.

First, that

Christ is Strange and yet not Strange.

"Surely," says Paul Scherer, "there was never a life that seemed more alien than the life of Jesus. It came with another language, and moved about our common streets with the imprint on it of other and fairer customs." How strange seems his teaching in this world of ours — no ill-will, no impure thought, just simple truth, and love to all, even to enemies; that the happy people are the poor in spirit, those sensitive and sad over evil, those who long for goodness, the meek, the merciful, the pure in heart, the peace-makers, the persecuted for righteousness. And how strange he himself seemed, living all this out serenely in the face of all contradiction of, and opposition to it.

Strange! Yes, and yet, if only we saw things straight, not strange at all. His is the true and natural life, and the measure in which it seems strange to us is the condemnation of ourselves and our own ways. We talk about human nature, but Jesus shows us true human nature. His way is the way life was meant to be lived, the only way it can be rightly lived. Beside his human nature, our contrary custom is inhuman nature, or unnatural humanity.

"He is human, and we are not," declared Martin Niemöller to the recent Youth Conference at Travancore, and pointed out that the reason he died on the cross is linked to his very humanity, that is, because "a human being cannot be tolerated in this world of inhumanity."

Strange—yet not strange! And the second paradox

A Stranger — yet no Stranger!

Surely there was never a life that seemed more lonely than that of Jesus. The very nature of his greatness set



him apart, alone. His associates were not big enough to approach him in true understanding. Yet his aloneness was never really loneliness, for his love went out, in all-embracing friendship.

Our Lord was set apart from all others by his very uniqueness. Such perfection as his was never seen before or since. The very sceptics admit, "It is easier to believe him divine than to make him human." Yet he matched his uniqueness by the completeness of his identification with men. He is the "Son of Man," our brother in all things.

He is no stranger to any part of our experience. In particular, he is no stranger to those darkest and most dreadful things in our experience—our sin and death. Though himself without sin, he bare our sins in his own body on the tree, and tasted death for every man. How foolish, then, to treat him with the nail-pierced hands and feet and the wounded side, the one who has been in the tomb to break its power, as a stranger to wickedness and woe. His is no stranger's ignorance of these things, but a Saviour's knowledge.

Now we come to the third paradox. He seems strange and a Stranger to us; yet really,

We are the Strangers.

How strange our way of life, when set beside his. We have tried to run things our own way, and encountered endless frustration. We are like the inventor Edison, at the stage when a friend commiserated that, with all his tremendous labor, he hadn't any results. "Oh, I've got lots of results. I have discovered several thousand

THE AUSTRALIAN CHRISTIAN

things that won't work." Or like the story of the Professor who was noticed, by a friend who met him in the street, to be wearing one black shoe and one brown. "This is strange, Professor." "Yes, indeed," said the Professor. "I have worried about the problem all day; and stranger still, much stranger, is the fact that I distinctly observed in my bedroom this morning another pair, of which one was brown and one was black, too. I really cannot understand it." So odd we are, that we do not know why we are.

How lonely we are, too; with a feeling of bewilderment in the world, of frustration with our fellows, of out-of-sort-ness with ourselves and with everything. How accurately Theda Kenyon speaks for us all in many of our moods and moments:

I have known loneliness
Blinding my eyes and pressing on
my heart
In the frequented mazes of a mart,
Amid the city's thought-confusing
stress;

There, in the seeming press
Of vital needs and paths, I stood
apart,
Conspicuous, ignored.

Truly, we, not Christ, are the strangers. When will we waken to the truth which George Macdonald states, "Christ is the way—from the unhomeliness of things to the home we desire"?

The saddest of all aspects of our strangeness is our ignorance of our salvation. We live in a world that has been redeemed, where the Saviour's blood is on every rose, and every tree is reminiscent of his cross, a world that "holds, as chief treasure, one forsaken grave." One walks beside us who has borne our sins, carried our sorrows, tasted our death, and come back to share with us his victory over all these enemies of our souls. And we plod on in our uncomprehending, unbelieving stupor. "Stranger" they had called Christ; "Fools and slow of heart to believe," he said to them. Does he have to say it still, to us?

If only we would stop being so strange ourselves, we should treat Christ no more as a stranger, but know and acknowledge him as the very Saviour we need and our Friend of friends.

In John Inglesant, Malvolti, outlaw and murderer, meets, as he lies stricken in the hospital at Naples, the brother of the man he had killed, and to him he describes the vision that changed his life. "It spread through Rome that a miracle had happened at the Ara Coeli, and that the living Christ was come. . . . He came down the steps of the Campidoglio, and he came to me. He was not at all like the pictures of the saints; for he was pale and worn and thin, as though the fight were not yet half over—ah no!—but through the pale and worn look there shone infinite power and undying love and unquenchable resolve. . . . He passed on. But among ten thousand times ten thousand I should know him, and amid the tumult of a universe I should hear the faintest whisper of his voice."



MISSIONARY NEWS

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

TRUTH OR TRADITION

Mr. and Mrs. Bruce Munro, now located at Bhigwan (Diksal), have had many interesting experiences during the past twelve months. Here Mr. Munro tells how tradition holds a man and keeps him from accepting the truth.

"For laying aside the commandment of God, ye hold the traditions of men." India is built on traditions. Break the cobweb of tradition and you will fall . . . sometimes, you fall only to be re-ensnared in a deeper and more hopeless level of the web. Sometimes you manage to fall outside the web only to find that all that you knew, all that was secure and sound physically, is gone.

One of the greatest problems in India for a man or woman becoming a Christian is the fact that Indian society is based on the consanguine family unit known as the Joint Family. Within this group emerge

such things as social security of India, the means of obtaining a wife, and the economic balance. If you work to-day, you help those who are not working, and if you don't work to-morrow then you share what is within the family income.

This is not an anthropological wonder to us but a great problem. We see it in the domestic trouble of Dr. Murlider Kaloorker, M.B.B.S., now at the Mission Hospital, Dhond. He married the daughter of our pastor, Mr. Gaikwad. He is sufficiently educated to overcome the traditions of his Brahmin background, but his family even fought him publicly on the streets as he went to the Hospital at Bhir. When he returned to get his things from Bhir last month, he asked me to come with him to provide some help in case of encounters with his father. This is not uncommon. I went, and while there, was able to meet the District officials (magistrates, lawyers, and medical, supply, agricultural, veterinary officers). The Veterinary Surgeon asked me to be guest in his home for the period of my stay. He said: "I have broken with the caste system. I have

denied much of my past, but nothing will take me from my family group." He is a Sindi, driven from his lands in Pakistan, and he and his parents became refugees in India, so that the family unit re-assembled here. Though now their lands no longer hold them (having become confiscate), the family unit could have broken, but it did not—it reunited. His parting words to me as I left his quaint hospital headquarters were "Send me a Bible." A man in his early twenties, he feels he might find the peace and security he seeks in the Christian Scriptures.

HELPING INDIA

RELIEF FUND.

Amounts continue to come, and, up to the end of April, approximately £2,500 has been received. Most of this has already been forwarded to India. The help given has made our Indian brethren feel that we care, and our missionaries are encouraged, too, because they feel the brotherhood is behind them.

The Indian people to-day want to see Christianity in action. The purely evangelistic worker is looked at askance by some Indian leaders to-day. They are probably in a small minority, and certainly do not have the support of the Government. It is all to the good, however, when we can reveal the love of Christ through works in this present time of stress. Maybe the evangelistic worker will get a better hearing because hearts have been touched by the "works" of the Master.

In "The Bible in the World," GEORGE A. YOUNG presents a vivid picture
of the

CHURCH IN COMMUNIST CHINA

How is the Christian Church in China reacting to its communist environment, and what are the prospects of its survival? In attempting to answer this question some appraisal is needed of the relative strengths of Christianity and communism in China.

Christianity took root in China when Robert Morrison (1807) translated the Bible into Chinese. Amidst much hostility the seed of the Kingdom has grown and become a tree whose branches cover the whole land. Let us thank God that he has established in China a living and witnessing Church of one million Christians united to the Vine, nourished on the Word and fortified by the Spirit against whom the "gates of hell shall not prevail." For the third time in its short history this suffering Church is in the fiery trial of militant atheism.

Communist Achievements

Communism came to China in 1920, and after years of political struggle and armed conflict it won complete control of the country, and established the People's Government in Peking in October, 1949. With its five million Party members and its ten million soldiers and officials it is creating a new China. "Look what we have done in three years compared with what you have done in 150 years" is the proud boast of the communist to the Chinese Christian.

The People's Government has certainly done wonders for China—inflation is controlled, land is equally distributed, trains run to time, gambling and prostitution are abolished, polygamy and child marriage are illegal, women have equal rights with men, public-health schemes and preventive medicines are applied to the whole people. Venereal disease, so prevalent in the old army, is rarely seen in the new. Vast projects of flood control, irrigation, afforestation, and mechanisation of agriculture are being carried out. A new efficiency, integrity and public spirit characterises government administration. A new spirit has entered into the Chinese people, and the People's Government is winning the support of many by the appeal of patriotism and social reform.

Church — Communist "Honeymoon"

Such heroic achievements in improving the social and economic life of the people aroused the enthusiastic support of Christians no less than that of other

citizens. The leaders of the Church were won over to co-operation with the Government in its great task of reconstruction. Freedom of religious belief was guaranteed by law, and Christians were assured that they had nothing to fear so long as they remained loyal citizens of the People's Republic. Here began the real struggle between loyalty to Christ and loyalty to State. Five Christian leaders were appointed by the Communists to represent with two others the religious classes at the People's Political Consultative Conference, which prepared the way for the new Government and the new Constitution.

In July, 1950, these new Church leaders after talks with Prime Minister Chou En-lai launched the Christian Reform Movement, the aim of which was "to liquidate imperialistic influence within the Chinese Church, to end reliance on foreign personnel and finance, and to build a self-governing, self-supporting, self-propagating Chinese Church." A Manifesto was circulated pledging complete loyalty to the communist party's programme. At first the ideals of social justice and world peace seemed to provide common ground on which the Church and State could work together.

Repression — and Infiltration

But in February, 1951, the Government announced new laws to deal with

"counter-revolutionaries." A nationwide spy hunt resulted in the arrest of a million "reactionaries," and this was followed by the public execution of over two hundred thousand. None who were in China at that time can ever forget the fear and horror which seized the hearts of the people at this sudden demonstration of the ferocious nature of communism.

This new repressive policy affected the Church. A conference of 151 Chinese Church leaders was called by the Government in Peking in April, 1951, when the Church was asked to "sever completely all relations between Chinese churches and the imperialists." A new technique was introduced when eighteen of the delegates mounted the platform and accused brother ministers and missionaries of being "spies" and "secret agents of imperialism." These accusation meetings were carried out in all the provincial churches in order to purge them of unpatriotic elements. During this year most of the missionaries left China.

Together with this increasing party control over the Church is the daily pressure of political indoctrination. All Christians as citizens of the People's Republic have to be taught the communist doctrines, and all children have to go through the communist schools, where many Christian students are converted to communism. Here is a letter which a young baptised student sent



Such a mother and child must always be the Church's concern.

to me after six months in a communist university:

"Now I am no longer the former man you knew. Apart from my body which is the same, my whole mind and thought have changed. I have become a new man in the classless revolution pioneer corps; a loyal believer in Marx-Leninism. I shall never live for self but for the masses. What satisfies my aspirations now is the progress of a happy socialism to a communist State. In this new teaching I have found unimagined blessing and happiness. I very much hope you will examine this question of materialism and religion, so that you may understand what religion really is. I am sorry but I must inform you that I no longer believe in God or worship him. I can no longer address you as religious brother, but I send you my revolutionary love."

Such is the terrifying power of this new religion of communism which is seeking not by persecution but by infiltration to destroy the spiritual independence of the Church of Christ by changing it into a social-political-religious organisation of the people. Already many Churches built on wrong foundations of "gold, silver, precious stones, wood, hay, and stubble" have disappeared in the fire. Most of the western-trained leaders who have gone far along the way of accommodation, find it difficult to draw back, as they feel the tightening control of the State over the Church. Humanly speaking, the future of the Church is dark.

The Faith Still Lives

But there is evidence that the true Church will come through the fiery trial purer and stronger. (It is not advisable to give names or statistics.) As the common people have always been the backbone of China in her changing history, so it is the unknown Christians in hundreds and thousands of villages all over the country who are quietly rising to the occasion. They are so steeped in the Bible that they have a clearer understanding of contemporary events than the average Christian in the West. They are under no illusions about the real nature of the conflict. They know their Bibles too well not to recognise who it is who is removing the good seed, sowing tares, slandering saints, dividing Christians, seducing youth to denial of the faith, inciting children to accuse parents, raising up false prophets who preach another Jesus, blinding the minds of unbelievers and deceiving the elect with a false peace, and counterfeiting the work of Christ. These ordinary mature Christians are no strangers to spiritual conflict. They know that they face not a physical enemy but that the conflict is between "the despotisms, the

empires, the forces that control and govern this dark world, the spiritual hosts of evil" and the Kingdom of their Lord and Saviour Jesus Christ. They not only have the mind of Christ to discern the signs of the times but they are equipped with the whole armor of God—especially the sword of the Spirit which is the Word of God.

This true Church of the living God which is fed by the Word and empower-

ed by the Holy Spirit is not only standing but advancing in prayer and witness, in grace and the knowledge of Christ, and the Lord is adding to them "such as should be saved." I am convinced that the Church which has been established by God in China can never be destroyed, but that it will triumph gloriously over the enemies of God and man by the power of her Crucified and Risen King.



I LIVE IN A CHATEAU

By Howard Elmo Short.

On the first day of October last year, the Graduate School of Ecumenical Studies began functioning in a Swiss Chateau. With high hopes but with very little experience on which to build, a new task has been undertaken. Can something be learned through academic study and common life together so that students will not only pass courses but will make a contribution to the unity of Christ's Church in their own ministry later, is the question which faces such an enterprise.

Overlooking the narrow neck of Lake Geneva and the Alps beyond, ten miles north of Geneva, stands the stately Chateau de Bossey. Surrounded by several smaller buildings and 68 acres of land, this eighteenth-century castle has been transformed from private use into an ecumenical institute by the World Council of Churches.

The dean of the Graduate School is Dr. Hendrick Kraemer, famed Dutch missionary who took the gospel to Bali (East Indies), and later became professor of missions in the University of Leyden. Closely associated with him is Mlle. Suzanne de Dietrich, who gained world recognition as secretary of the French Student Christian Movement. She has charge of the Bible study. Dr. Hans Walz, German lawyer and ordained Lutheran minister, is assistant director, and also secretary for laymen's work in the W.C.C.

Lecturers have come for courses in missions and ecumenicity, Christian ethics, ecumenical history, Bible study, and the history of various churches. The 24 students come from 15 countries and 10 communions. Half of them are married, and they range from 21 to 45 years of age.

We work only in the French, Ger-

man and English languages, although 22 are understood. Not all feel it possible to worship together, although at least one of each faith joins in the common worship. A Lutheran "open communion" is observed each week, and the Archbishop of Canterbury gave written permission for one "open" Anglican communion. In the common life together the students are learning more than they would in a lifetime at home, regarding one another's faith.

How does it all strike a Disciple professor? Sometimes one has to struggle against the sin of self-satisfaction, for so many matters which are a hindrance to others have been dismissed by us more than a century ago. Open communion, for example, has been at the centre of our belief and practice. Also, we have been engaged in unity discussions and in co-operative Christian endeavors of various sorts for half a century. Furthermore, we have laid great emphasis on the fruits of the Spirit and readily rejoice in the Christian life which others have produced through doctrines other than our own. Many others feel the same way but, from our point of view, they still waste a great deal of time arguing about outgrown traditions which our fathers discarded. It all takes time.

It is an interesting venture, and it has been good to be able to help begin the work. We will want to give attention to this newest phase of the ecumenical movement, and it is to be hoped that some of our students may find their way, next October, to the Graduate School of Ecumenical Studies. (From a report in the *Christian-Evangelist*, 25/2/53. Dr. Short is Professor of Church History, the College of the Bible, Lexington, Kentucky.)

—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.

College of the Bible Notes



Beginning with this issue, we have brought our normal schedule forward by half a day. It would greatly help if contributors would aim to have material in this office as early in the week as possible, and to note that items of general news must reach us no later than first mail Fridays.

Members of Queensberry-st. Chinese church express appreciation of the generous response to their appeal for clothing, and advise that shipment to Hong Kong church of Christ has now been arranged.

Latest report (dated May 12) from the Hinrichsen-Philp Mission at Belmont, Vic., tells of twenty-three decisions to date, with many standing during the crowded Sunday meeting.

A Religious Film Festival has been arranged in connection with the Mission to the Nation and in conjunction with the Australian Religious Film Society. This is to take place in the Assembly Hall, Melbourne, on the nights of May 26-29 inclusive. The programme, which will be different each night, will include several outstanding films imported specially for the festival. The idea is to bring friends who normally are not interested in the activities of the Church. Box plan opened at Allan's on Monday, May 18, where tickets may be obtained for 3/3. In view of the limited accommodation at the Assembly Hall, Melbourne, readers are urged to book early so as to avoid disappointment.

After six months' mutual ministry under the guidance of F. N. Lee, the church at Thornbury, Vic., is in great heart. April averages were: communion, 133; evenings, 125 (highest, 148), with encouraging number of visitors. 150 attended Good Friday morning combined service with Methodists and Presbyterians. Most members have joined in talent fund, with aim of £1000 by the end of 1953, towards building alterations and renovations, due to commence this month. C.M.S. beat K.S.P. in a recent sports' night, while A and C tennis teams reached semi-finals of summer competitions. Sympathy is extended to family in the sudden loss of A. Thomson, a very faithful member.

Ron Muller (Melbourne) was guest speaker at Yarrawonga's B.S. anniversary on April 19, while A. Jackel (Wangaratta) showed camp scenes of Cheshunt. Three car-loads from Yarrawonga attended the N.E. District Conference at Wangaratta. Mrs. Cowper is still in hospital, following an accident in March. 45 attended the first combined Y.P. gathering arranged by the Ministers' Fraternal.

Meyrick Roberts, of Wudinna, S.A., led the Forestville church in an appreciated fortnight's Mission. At a fellowship hour, following the closing Sunday service, Mr. Roberts talked briefly about his work on the West Coast, after which Mr. Train made a presentation, and the ladies served supper.

On May 8 and 9 Misses B. Bates and E. Mitchell visited York-st., Ballarat, Vic., conferring with district teachers, particularly those handling Junior and Intermediate scholars.

Food for India

It is planned to send a large consignment of food stuffs on the Stratheden, due to leave Melbourne on July 9. This is the boat on which Mrs. Coventry and children and the Federal F.M. Secretary will leave for India. The P. and O. Company, showing a ready sympathy, have given permission for eight measured tons to be sent on this boat instead of waiting for a slower freight ship, and have allowed a generous concession because of the nature of the shipment.

Goods will therefore be shipped from Melbourne, Adelaide and Fremantle, and these States will advise their churches the type of goods required. Generally speaking, all tinned goods will be of value, particularly tinned milk. Since the remaining States—Queensland, New South Wales and Tasmania—will not be concerned in supplying goods, it is suggested that gifts be sent to State Secretaries to defray the cost of sending.

This consignment should make a valuable contribution both to missionaries and Indian Christians.

1. At the time of writing the students are busily engaged in terminal examinations. The first term has been a very happy and profitable experience in College life.

2. During the College vacation, Principal E. L. Williams will be engaged in a teaching and evangelistic crusade with the church at Oakleigh.

3. A much larger number of students has entered upon the College Correspondence Course this year. A small committee is reviewing the present system, and next year it is planned to present the course in an improved set-up, and with a more comprehensive list of subjects.

4. Harold Finger, of the New Hebrides, in a recent letter advised us that the brethren of the New Hebrides, in making their annual gift to missionary work, allocated £50 for the College "with sincerest greetings of the Islanders." This wonderful gift is largely due to the visit of Abel Barney to the College during the World Convention.

5. Generous help has come to the students this term through much produce given at harvest festivals. Churches at Bayswater, Red Hill, Black Rock, Burnley, Richmond Nth., Hampton and Tootgarook have helped in this way, and friends from Berwick, Mildura, Kyneton, Hartwell, Gardiner, Dunolly and Cockatoo have sent gifts to stock the larder of the students. F. N. Lee also made a substantial contribution in re-stocking the first-aid cabinet. Thank you.

6. The Women's Conference, at its annual meetings appointed a new committee, this being the "Federal College of the Bible Women's Auxiliary," and Mesdames E. M. Washfold (convener), H. J. Patterson, D. E. Curtis, R. P. Morris and W. J. Thomson were chosen as the committee. A meeting has been held, and plans made to render practical service.

7. We have been encouraged by friends and groups who have already given to the fund to renovate and re-furnish the dormitories of the students. Others have promised help during the year. We hope that auxiliaries of the churches will make it their aim to share in this needy work this year. The total cost of the work will be almost £2,000, or at the rate of £125 per room. Each room provides for 2-3 men. Perhaps some friends would like, as a family, to provide for one room as a memorial to a loved one, or mark by a gift, some event in their lives.



INTERSTATE CHURCH NEWS

Fallen Asleep

Mrs. I. Leslie, East Kew, Vic.
Mrs. Martha Smith, Carnegie, Vic.
J. Maguire, Boronia, Vic.

New South Wales

Lidcombe (Arthur Baker).—Plaque in memory of late Oliver Andrews, who was member for 57 years, was recently unveiled. K.S.P. has enjoyed visits from Marrickville, Belmore, and Fairfield clubs. P.B.P. club was installed at evening church service. B.S. anniversary was held, with good attendances and bright singing. Monthly community praise service conducted by Ladies' Guild is proving popular. Preacher has been elected again as chairman of H.M. Committee. Mr. and Mrs. Baker were recently congratulated on occasion of silver wedding. An "extravaganza" held by K.S.P. to assist Ladies' Guild in purchase of carpets was marked success. Faithful Fisherman campaign is in progress in B.S.

Beverly Hills (N. Reese).—One of best gatherings of year was anniversary of Ladies' Guild on April 29. Ladies from other churches filled chapel. Lunch was at 12 noon, with meeting at 1 p.m. Song service was conducted by Mrs. Hansen (treas.) and Mrs. Newberry (pres.) opened meeting with prayer. Vocal items were rendered by Marrickville Ladies' Choir. Mrs. Wilson was speaker. Mrs. Lee gave report of activities, and Mr. Reese accompanied by an elder welcomed ladies on behalf of church. Messrs. Hotchkiss, P. Morton, Saunders and McFaden spoke during month. Attendance at C.E. meetings is increasing. Mr. Reese is now taking State school classes.

Mosman (G. E. Burns).—On May 3 service was broadcast over 2CH. Letters and phone calls were received expressing appreciation of service. On May 8 B.S. teachers conducted Witches' Night, when £7/10/- was donated to help produce equipment for school. At 11 a.m. on May 10 visiting speaker was E. Roffey (Lane Cove). In evening Mothers' Day service was held, when members of Ladies' Aid assisted. Mrs. Single and Mrs. Stimson sang appropriate solos. Offering was taken for Benevolent Soc.

Burwood (E. Davis). — During preacher's holidays services were taken by local and visiting brethren. On April 26 Mr. Davis was speaker at public Anzac service held in Palatial Theatre. At gospel meeting on same night three World War I soldiers gave short addresses. Annual meeting was held in April, and reports showed healthy financial position. Officers are planning for greater pro-

Queensland

Gympie-Cres-rd. (R. T. Roberts).—On May 2 Christena Club held first anniversary on May 2. B.S. picnic was held on May 1 at One Mile, over 200 attending. Mrs. Plucknett, Mrs. Venning and Mr. Lacey are in General Hospital.

East Ipswich.—Church is thankful for help of Messrs. Feldhan (West Moreton), Coward and Reeve during absence of permanent minister. On Mothers' Day children from J.C.E. distributed flowers as congregation entered. V. G. Boettcher gave appropriate address. Open-air B.S. at One Mile continues under guidance of D. Risson. Deacons have inspected building as shelter is needed during winter. Y.P. arranged trip to Cunningham's Gap on Anzac Day, and on Labor Day two B.S. combined to have record numbers and time of fellowship.

Tasmania

Invermay (R. M. Wilson).—Meetings continue to be well attended. 74 broke bread on May 3, and 75 on May 10. Church was sorry that Mr. Wilson was not able to accept offer of full time ministry, but he has accepted offer to extend his ministry to cover all necessary visitation. Following visitation by members, 36 new scholars were welcomed to B.S. on 10th, and 36 new names were added to cradle roll. Another 40 new scholars are expected when school holidays are over.

Western Australia

Subiaco (R. Raymond). — Attendances at all services continue encouraging. Anzac service on April 26 was of special interest, and gave opportunity for good gospel address by preacher. On May 3, Mr. Raymond broadcast morning service, and B. Stitt gave tea-table talk to Y.P. and afterwards conducted gospel service when Girls' Club formed choir. Other visiting speakers have included Miss Kennedy (New Hebrides), who spoke one morning. S. E. Riches (Mission to Lepers) has also spoken. S. Constable, C. B. Reid, and R. Marshall have been appointed deacons. There was one first decision and three reconsecrations at youth rally of four of our churches, addressed by A. Wilson.

Discipleship

Mrs. J. Kohler, Fullarton, S.A.
Carol Sargent and Benita Morgan, Newmarket, Vic.
Mrs. E. Sugars and Miss B. Ford, Subiaco, W.A.
Gweneth Barringer and G. Gilbert, Prahran, Vic.
Roderick and George Griffiths, Peter and Trevor White, John Bartrop, Graham Smith and John Wilson, Maylands, S.A.
Francis Kelly, Footscray, Vic.
Kevin Baldry, Raymond Kettle and Mrs. M. Smith, Carnegie, Vic.
Mrs. E. Hopkins, Patricia Fasham, Noel Munday, Kerry Wilson and John Wilson, Gardiner, Vic.
Mrs. Penrose and K. Pedler, Castlemaine, Vic.
Ken Spry, Coburg, Vic.
Mrs. McGrath, Mosman, N.S.W.
Joan Murray, Springvale, Vic.

Membership

Ken Watson, from Brunswick, Vic., to Cheltenham, Vic.
Beverley Taylor, from Black Rock, Vic., to Cheltenham, Vic.
Miss M. Leworthy, from Malvern, Vic., to Carnegie, Vic.
Mrs. Errey, Forestville, S.A.
Mr. and Mrs. A. Moroney, from Essendon, Vic., to Swanston-st., Vic.
Miss Kath. Vercoe, from Bordertown, S.A., to Swanston-st., Vic.
Miss Adams, from Parkdale, Vic., to Sth. Yarra, Vic.
Mrs. Ewart, Fay Ewart and W. Fairfield, from Collingwood, Vic., to Boronia, Vic.
Mrs. Kretzschmar, Wattle Park, Vic.
Mr. Davis, Echuca, Vic.

Marriage

Hilda Smith to Allan Robertson, Carnegie, Vic.
Merle Ely to R. Duff, Castlemaine, Vic.
Frances Henry to Leslie King, Gympie, Qld.

gress, and are seeking co-operation of every member. 33rd anniversary services were held on May 3. Heavy rain marred attendances, but good spirit was shown at all meetings. At evening service choir rendered two anthems, under leadership of Mr. Prowse. Attendances have been lower than usual owing to holidays.

Rockdale (G. J. Andrews).—On Apl. 22 Mrs. Mason gave display on stages of pottery work. Some pieces were donated for sale, and afternoon tea was sold, raising £24 for kinder extension fund. Soloist was Mrs. Ranson. On April 29 Women's Fellowship anniversary was well attended. Pres. of Women's Conf., Mrs. E. Roffey, was speaker, and Mrs. Souness and Miss D. Oldfield contributed vocal and elocutionary items. Mrs. Copley raised £3/10/- for extension fund by sale of buttons. Dedication services for those in position of leadership was held at morning service on May 3. In afternoon kinder mothers were entertained at Mothers' Day service. Afternoon tea was served. Each mother received gift made by children. Sale of buttons for kinder extension fund by B.S. scholars amounted to £26.

South Australia

Colonel Light Gardens (I. K. Hull).—B.S. has grown to 155, and is still increasing. Morning and evening services have increased in numbers during recent months. As part-time ministry of Mr. Hull is meeting present needs, it is to be continued until end of year, when decision will be made concerning full-time ministry. Mrs. R. M. Harris is in hospital recovering after operation.

Maylands (E. R. Sherman, B.A., Dip. Ed.).—"First Things First" campaign is name of mission being held by J. McCormick (Broken Hill). Meetings are well attended, and support from Beulah-rd. and Koon-garra Park is appreciated. During week sound film was screened in conjunction with spoken word, and Friday night was youth night. Week of Happy Hours was conducted by Mr. McCormick for boys and girls. Average attendance was over 300. Morning service on April 19 was broadcast. On April 18 "The White Cliffs of Dover," a recital, was given by Joan Cartledge, assisted by Maylands Ladies' Choir and Mrs. Fisher. Proceeds were devoted to Longwood camp site. R. Pitkin has resigned as B.S. sec., and R. Johnson has been appointed joint sec.-treas.

Moonta-Wallaroo (B. W. Manning).—Preacher gave Anzac address in Wallaroo Town Hall, and two nights later in same hall spoke on return of Christ. Representatives from Ka-

dina, Minlaton, and Moonta were among 100 who attended service. Moonta church held thanksgiving day, which proved blessing to church. Mr. and Mrs. Doley have returned from holidays. Mrs. Conner is in Adelaide hospital.

Kadina (R. B. Ewers).—Church is enjoying a time of spiritual blessing. Attendances of 100 and over are being maintained. Finances are in healthy condition. A. Anderson spoke at both services on Apl. 19, making strong missionary appeal. His visit was much appreciated. Three youths have recently confessed faith. Ladies' Guild held successful golden birthday celebrations on May 7 and 10. Manse project is progressing favorably, and splendid team work of men is already vital witness to town.

Forestville (W. A. Russell).—On Mothers' Day I.C.E. held meeting, at which several mothers were present. Several members gave papers on mother and her influence. Both church meetings were well attended. In the afternoon kinder and primary combined. 26 mothers were also present, and Mrs. Russell gave appreciated message. Combined Youth Fellowship, which meets each Saturday evening, is meeting a long felt need.

Fullarton (A. H. Lennox, interim).—On May 10 Youth Sunday and Mothers' Day were combined. In evening youth choir gave three items, and four young men had charge of service. John Deuter led, Alan Moore prayed, James Suttle read, and David Moore preached short youth message. Mrs. Outlaw gave splendid talk. A. H. Lennox applied talk to gospel appeal. There was baptismal service at commencement of service.

Kilburn (H. G. Norris).—Mothers' Day was featured in kinder. dept. on May 10 when many parents attended at 10 a.m. B.S. attendance of 208 created new record. Visitors included Tom Quinn (Holder Memorial Church) who assisted in B.S., Mrs. Leane and Allan, Mr. and Mrs. and Miss Moore (Mile End), and Mrs. White, soloist. Boys' basket ball team commenced season with good win.

Murray Bridge (T. Edwards).—Mr. and Mrs. Edwards are occupying manse during interim ministry. Surprise party gave them welcome on Saturday night. At combined Anzac service, Mr. Edwards represented church, and at combined Easter service spoke on Good Friday morning in Methodist church to congregation of 200. Ladies' Guild recently had visit from Overseas Committee. Youth tea and service on May 10 were well attended. Social was held at manse for J.C.E. Increased attendances are

noticed in B.S. At Long Flat, social was held and pictures shown by Mr. Dix to aid Y.P.S.C.E. Good interest is being maintained in services.

Victoria

Newmarket (D. W. Hibburt, B.A.).—L. Croft and J. Croft have resigned from B.S. staff because of leaving the district. Ladies held successful afternoon in home of Mrs. Watson, and raised £17 for carpet fund. At evening service on Mothers' Day, Mrs. J. Turner (Moreland) spoke, and Mrs. Coe and Miss H. Kelly brought messages in verse and song. Two oldest mothers present were presented with posies by Girls' Club. Baptismal service was held on May 17.

Wangaratta (R. J. Anderson).—On April 31 young man made decision. During preacher's holidays, services were conducted by A. E. Franks and I. K. Jackel. N.E. District Conference was held in April at Wangaratta. Visitors were present from Albury, Shepparton, Yarrawonga, Benalla and Wagga. A. Morris (Wagga) was president. W. Gale was also present. All auxiliaries are functioning well.

Prahran (Lloyd E. Jones).—Grand meetings marked centenary celebration, Mar. 22-29. Two confessed their faith, and another since then. During absence of preacher while conducting mission at Hartwell, C. Young and A. Thomas filled pulpit. Good meetings continue each Sunday, and choir work is appreciated. W.M.B. had pleasant afternoon inspecting Aspro building. B.S. is prospering, with over 150 scholars on roll.

Wonga Park.—Attendances are being maintained. C.E. held Easter service on Mar. 29; at which tableau was presented. On Apl. 12 harvest thanksgiving service was held. Gifts were taken to Guest Home by C.E. and friends. On Apl. 30 annual meeting was held. Officers elected were: sec., W. Dawe; treas., C. Kear; organist, Mrs. Knee.

Cheltenham (R. C. Bolduan).—96th church anniversary was celebrated on May 3. J. E. Brooke spoke at 11 a.m., and at 3 p.m. film service was held. Fellowship was enjoyed with several visitors. Southern District Bayside Conference met in chapel on May 9, under chairmanship of R. C. Bolduan. Evening meeting was youth service. On May 10 Mothers' Day was observed with members of Mothers' Club attending morning service. Youth tea was held, with V. Longthorp as speaker, followed by youth service. Frances Cowper was welcome visitor.

Carnegie (L. G. Crisp, L.Th.).—Anzac services were held on April 26. On May 3 Good Companions and Ex-

plorers took part in march through city. At night there was youth service, when all auxiliaries paraded. J. Hindman was special speaker, assisted by leaders of youth clubs. Attendances at all meetings have been excellent. 30 have been added to church by faith and baptism, and letters of transfer since Mr. Crisp began ministry. Jack Bruce and Max Patters have returned from military training. Mrs. G. Warmbrumm is improving after illness.

Balwyn (J. E. Brooke).—On May 3, 87 broke bread for day, when in absence of preacher, owing to illness, R. Skilbeck spoke in morning. On May 10 church was crowded for Mothers' Day services. Service was held in afternoon for mothers of kinder and cradle roll children. In evening Phi Betas led service and formed choir. Film Bible on the Table was screened. On 11th and 12th K.S.P. and P.B.P. honored mothers by evening, with them as guests. Throughout May B.S. is preparing for campaign to be launched in district.

Castlemaine (K. Clinton, B.A.).—On April 5 number of visitors were present at morning service. There was baptismal service in evening. During month Good Companions visited "Castlemaine Mail" printing works and Old Reformatory. Explorer club was entertained at pie night on April 14 by N. Read. Mothers' club has been formed by Mrs. Clinton, and meets monthly. On May 2 and 9 men held working bees to paint interior of kinder hall, chairs, etc. Tennis club (Harcourt and Castlemaine) held wind-up social on 7th. Team was defeated in grand finals. 15 ladies visited Harcourt Ladies' Fellowship on 7th. 57 broke bread on May 10. M. Symes was speaker. In afternoon children sang special hymns, and were accompanied by Foundry Band. Miss M. Hall was at piano, and Miss N. Hall at organ. C. Sandland (W. Preston) was speaker. In evening film was screened. Indian Food Appeal is over £8. Sympathy is extended to Mrs. Punton in death of husband.

Ormond (F. Buckingham).—Meetings are well attended. Three have decided for Christ, and two have been baptised. B.S. is in healthy condition. Plan has been submitted for new church. Day Kinder with mothers, under leadership of Mrs. Mulrone, continue to make donations to new church.

Frankston-Moorooduc (F. T. Morgan).—Moorooduc anniversary was celebrated on Mar. 24, when God of Creation was screened. Matron Envell was speaker at M.B. birthday on April 16. B.S. anniversary services held on April 19 and 26 were

well attended. Scholars enjoyed picnic at Mt. Eliza on May 2. Church welcomes Mr. Scarcebrook and Mrs. Daws, who have returned after illness.

East Preston (F. Langford).—194 attended B.S. on May 10. Special Mothers' Day service in evening packed new building. Senior girls presented play, Ruth, in place of sermon. Oldest mother, Mrs. Frier, and youngest, Mrs. V. Best, received sheaths of flowers. Senior girls entertained mothers at social evening on 8th.

Dunolly (R. Stevens).—Presentation was made on behalf of church and friends to Mr. and Mrs. R. Fremantle prior to their wedding. Ladies' Guild is doing splendid work. Mr. Stevens has formed Senior C.E. Boys' Club is growing. Church attendance averages 35 to 40, and B.S. 40 to 50. Weekly prayer meetings are proving their worth. Hospital patients receive books and flowers. Mrs. Fletts' work is appreciated. Combined picnic was held with Bet Bet.

South Yarra (V. Longthorp).—Attendances continue to be good. Prayer and Bible study group has recommenced, and is well supported. At recent C.E. meeting preacher showed film on History of Art. Speakers at morning services were C. Cole, Apl. 26, and C. Kimber, May 3. Visitors included Mr. and Mrs. Orr (Launceston, Tas.). Good Companions took part in youth march and dedication service in city on May 3. Basket ball team has been commenced by young girls. Ladies' Guild have enjoyed talks by Mrs. Dockery, Hospital Supt., and Mrs. Chesterfield, Pres., W.C.T.U. Mrs. Bartlett is still in hospital.

Gardiner (F. A. Youens).—Excellent attendances continue, with average in past three months of 160 for breaking of bread, and since Easter evening services have averaged 120. During absence of Mr. Youens at Swan Hill on Anzac week-end, H. Arms and A. Wilson were speakers. K. Jones was morning speaker on May 3. On May 10 four Y.P. were received into membership by faith and baptism, and at conclusion of gospel message at night three girls, who were visitors, made decision. Mr. and Mrs. Amos (Chatswood, N.S.W.) were visitors. All auxiliaries are growing in numbers. Over 30 Y.P. meet in private homes each Sunday after evening service for hour of fellowship. On 14th, 50 people attended mid-week meeting to hear Mr. Lloyd (converted Jew) tell of work of British Jews' Society. "A" Grade tennis team won district premiership of summer competition, and three teams have

been entered for winter competition. Sympathy has been extended to Miss L. Darnley in loss of brother.

Melbourne-Swanston-st. (K. A. Macnaughtan).—There have been eight baptisms since last report (three New Australians). During preacher's vacation, J. Wiltshire, A. Wilson, F. A. Youens, B. Lumsden and C. Young assisted. University Evangelical Union conducted one evening service, and A. Thomas spoke to Sunday afternoon study group. Ian Siggins is now church organist, having succeeded L. Davies. Morning B.S. is progressing under leadership of S. Burman who is also helping with Wed. prayer and study service. Special references to Anzac Day were made on April 19. Several members are ill, including Dr. Valerie Elms (from Adelaide), who is resident at Queen Victoria Hospital. Older members regretted to learn of death of Mrs. A. L. Gibson, who, as Miss Gertrude Walker, was in earlier days prominent in Y.P. activities.

North Williamstown (C. J. Mackenzie).—Splendid services were held on Mothers' Day, with every member present service in morning. Offering was over £40 for local work. Young Ladies' Fellowship rendered items during evening service. Mr. and Mrs. M. Keatch (Dareton) and Mrs. Bryant (England) have been amongst visitors. Representatives of Maidstone Kappas visited for sports' night. Church extends sympathy to Miss Bell at sudden decease of her brother.

Malvern-Caulfield (W. J. Thomson).—"Back to Malvern" on May 3 was well attended. Former members were welcomed from many places—Miss Thompson came from Wagga. Former preachers, F. Buckingham and H. Kingsbury were present. W. Thomson reviewed past, and spoke on future progress. Women's dept. (Mrs. Griffiths, caterer) provided dinner. Happy interchange of memories by many was led by elder, J. Holloway. Evening service was conducted by F. Iltingworth, jnr., Roger Ryall and B. F. Huntsman, all grandsons of former members, while Mrs. Henshillwood and daughter (descendants of pioneer members) and others helped with their singing. New platform was dedicated, and new B.S. rooms provided by women's dept. and erected by Mr. and Max Moody were set aside. Considerable amount of work has been given by members around building. Young men's training class, led by preacher, is doing good work.

Wattle Park.—Messrs. Quirk, Baird and Kretschmar have conducted evening meetings. C. Young, Dr. Kemp, Mr. Kretschmar and Mr. Bailey have been

morning speakers over past month. On April 18 Girls' Club street stall realised £50. Donations towards new chapel and furnishings are gratefully acknowledged, £100 from Wattle Park Y.W.F., Morris Family Trust £15, Hawthorn church £2/4/4, Executive Y.W.F. £33. H. Edwards presented church with silver communion plates and Sankey tune book at conclusion of his interim ministry. Church foundations have been laid ready for brickwork. L. Trezise addressed boys' club at their Mother and Son night on 8th. Girls held successful mothers' night on 12th, when 45 attended. Youth offering amounted to £11/6/-.

Echuca (H. Hargreaves). — Keith Fleming and Geoff Maslem were recipients of gifts from church and Bible School when they left to take positions in city. A married man was baptised recently. Prayer meetings are proving very helpful. All auxiliaries are in full swing. Preacher gave special messages on Mothers' Day.

Boronia (C. L. Smith). — While preacher has been visiting district churches in his capacity as Eastern District Conference President, addresses by H. Steele, K. A. Jones, S. Watson and C. Young have been appreciated. On May 10 members of Christian Social Action Study Group attended morning service, which was followed by a baptismal service. Youth offering now stands at £22/7/8. All youth auxiliaries are functioning well, and held a combined night with parents and friends on May 8. Basketball team has joined Victorian Baptist and Churches of Christ Association.

Springvale (G. Grainger).—Average of 95 have broken bread past month, and 120 attended Crusade gospel service. Visit of Doug. Nicholls on May 3 was greatly appreciated when he took recordings of youth choir to be used in his work. United meetings are held at church fortnightly, opposing application for liquor licence at Springvale. Prayer meeting group visited Clayton on May 6, Mr. Grainger giving studies on Revelation. C.W.F. have held sewing bee on behalf of mission work. Conf. Temp. Comm. visited ladies on May 13. Men's Society visited Int. Harvester works at Dandenong. Dandenong Exp. visited local boys. Reps. of U.F.M. gave message and films at Youth Fellowship. Youth choir sang at Collins-st. Baptist Church on May 9. Mrs. Southgate is in Women's Hospital. Phi Betas conducted talent quest, over 100 attending. Good Companions entertained mothers at special mothers' night.

DEATH NOTICE.

NEWMAN (CASSEN).—On May 10, at Will H. Clay Nursing Home, Ada, loved sister of Horace, and sister in law of Lorna.

IN MEMORIAM.

HAMMOND.—May 31. Some place, some time, we know not when, in God's own time we'll meet again.

—Ever remembered by his loving wife and daughters, Tumby Bay, S.A.

DICKENS.—A tribute to memory of Mrs. W. Dickens, loved and remembered.—Inserted by B. Sinclair, Camberwell, Vic.

GREAVES.—In loving memory of my dear husband, who passed away May 26, 1949.

—Inserted by his wife, Red Hill South, Vic.

— 1953 —

Eastern Dist. Conference

OF CHURCHES OF CHRIST

Will be held in

CHURCH OF CHRIST, BORONIA

June 6, 7 and 8

President: C. L. Smith
Vice-President: S. Neighbour, B.A.
Leader of Song: P. A. Jordan.

□

SATURDAY, JUNE 6, 3 p.m.

DEVOTIONAL SESSION

C. SMITH

Business Session ——— Basket Tea

Evening, 7.30 p.m.—YOUTH RALLY

Speaker: A Missionary from Travancore Youth Conference, India.

Boronia Girls' Choir

□

SUNDAY, JUNE 7, 3 p.m.

CONFERENCE SERMON

Speaker: J. E. Brooke.
Soloist: Miss V. Barnden.

□

MONDAY, JUNE 8.

WOMEN'S CONFERENCE, 1.15 p.m.

President: Miss Jordan.
Secretary: Mrs. H. Steele.

DEVOTIONAL SESSION

Speaker: Mrs. M. Morrison, Hartwell.
Soloist: Mrs. J. Warmbrunn.

BUSINESS SESSION.

OBITUARY

Emily Isabella Morris.

Mrs. T. R. Morris, of Brighton, Vic., whose homeall came suddenly on April 23, was the second daughter of Eleanor Lucas, who, twice widowed in ten years, reared her family of four in Christian ways and enterprise. When about 13, Emily joined the church at Peel-st., Ballarat, later transferring with the family to Dawson-st. In Bible school and C.E. work she met Rowland Morris, to whom she was married in 1899 by the bridegroom's father, Charles Morris. In 1901 Mr. and Mrs. Morris moved to Brighton, Vic., giving devoted service to the church. Mrs. Morris taught in the school, finally taking over the Bible class from Mrs. F. M. Ludbrook. She had an active interest in all church activities, and especially in missions and temperance work. With her husband she shared the great grief of their life in the loss of their eldest son, Charles Edward, in 1919, and nurtured three other children in the Christian faith. Great crowds at the Brighton chapel and cemetery on April 27 bore tribute to the influence of her strong and fervent Christian faith. Her loved husband and children — Eleanor Wynne (Mrs. A. A. Hughes), Rowland Price and Marjorie (Mrs. B. F. Huntsman)—and her surviving sister, Mrs. A. G. Chaffer, have been strengthened by the many tributes and remembrances of friends throughout the brotherhood. The writer was assisted in the chapel service by Principal E. L. Williams and A. McMillan (Presbyterian). One of the poems kept by Mrs. Morris in her drawer reads: "We'll be with him to-morrow!" So it was for her, swiftly and surely.—C.G.T.

SONGS THAT WIN SOULS

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Fifteen Solos, Duets and Hymns.
1/4, posted 1/7

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Ten Solos, Duets and Hymns
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Mission to the Nation —by Film and Radio

Mission to the Nation, being carried on by the Methodist Church, is using the most modern media to carry its message to the people of Australia.

A great Film Festival has been arranged to take the gospel to the people of Melbourne by that means. In co-operation with the Australian Religious Film Society, new releases of religious films have been brought to Australia to be shown in the Assembly Hall, Collins-st., on the evenings of May 26 to 29. Charge will be 3/3, and booking will open at Allan's on May 18 for all four nights. Our people may be interested to see these films, with a view to hiring them later from the Australian Religious Film Society for use in their own churches, and also to show support for the Mission.

It should be remembered that the Methodists embarked on this Mission with the expressed blessings of other Church leaders, and following a decision of the Australian section of the World Council of Churches a few years ago, when it was felt that although united action was necessary, any national Missions to the people would have to be carried out by the denominations separately. As the Methodists are careful to point out, their Mission does not seek to bring the whole nation into Methodism, but to take the whole Christian gospel to the whole nation. It might be expected therefore, to bring some people into all Churches.

RADIO DRAMAS.

Rex Mathias (National Mission Secretary) informs us that letters from listeners indicate that there is a steadily increasing interest in the series of real-life dramas which the Mission to the Nation is broadcasting weekly on an Australian network, under the title "Drama with a Challenge." Two additional N.S.W. stations have entered the network, bringing the total throughout Australia to 62.

Over the next three weeks, these dramas will deal with problems relating to health, racial relations and juvenile delinquency. There will be no programme in the series in Coronation Week. Large numbers of listening groups have been formed in homes and churches for the purpose of discussing the messages of the broadcasts. Organised efforts are being made by youth of at least one other denomination as well as Methodist, to encourage and guide fruitful discussion in such groups.

May 19, 1953.

MILLION MANIFESTOES.

In the next few weeks the Methodist Church will begin a campaign aimed at distributing one million Manifestoes of the Mission through the community. If you do not have one handed to you or placed in your letter-box, ask a Methodist neighbor for a copy of this brief statement of the purposes of the Mission.

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CHURCHES OF CHRIST

Federal Literature Committee

To encourage the publication and distribution of literature likely to spread the gospel and the aims of the Restoration Movement.

Donations may be sent to the secretary: C. L. Smith, Boronia-rd., Boronia, Vic.

Anniversaries and Homecomings

NEWMARKET—Bible School Anniversary, May 31: 11 a.m., Dr. G. H. Oldfield; 3 p.m., A. B. Withers; 7 p.m., R. Muller. Bright singing by scholars, tea time hospitality provided.

CARNEGIE—41st Anniversary Celebrations: Sat., May 23, Temple day. Sun., May 24-31, Coronation Crusade, Sun., 7 p.m. Week nights, 7.45. Crusader evangelist, Stanton H. Wilson. Crusader in music, L. E. Brooker. One inspiring week. Come and be challenged, helped and encouraged.

QUEENSBERRY-ST., CARLTON, VIC.—The 48th anniversary services of the church will be held on Sunday, June 7, 11 a.m. and 7 p.m., and on Tuesday, June 9, 7.45 p.m. at Social Evening. All welcome.

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Saturday, May 23, at 3 p.m.

Be there at the culmination of this great voluntary effort by local enterprise.

Sunday, May 24.

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3 p.m.: Lloyd Jones.

7 p.m.: E. H. Randall.

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JUNE 21 and 24

Sun., 21st: 11 a.m., A. E. White, B.A.
3 p.m., Town Hall. Programme by Northcote Choral Society. Guest speaker, Dr. G. Calvert Barber.
7 p.m., W. G. Graham.

Wed., 24th, 8 p.m.: Fellowship Meeting. Speaker, F. A. Youens. Reminiscences, Supper.
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Travancore—1952

Bruce Burn, Glenelg, S.A.

The third world Conference of Christian Youth, meeting at Kottayam, Travancore, India, but more likely to be referred to in future historical accounts as "Travancore '52," may be said to have been marked by three stages. That "young men shall see visions" is a phrase to remind us of the vitality and hope that is inherent in each new generation of young people. This applies to the young communist no less than to the young Christian. Wasn't it one of our own educationists from the U.S.A. who wrote concerning his visit to Moscow, when in the Square, he heard thousands upon thousands of young people of Russia shouting "We are changing the world! We are changing the world! We are changing the world!"? The vision had possessed them, and they were supremely confident in their cause. They were the optimists. So at Kottayam, the youth of various Christian organisations throughout the world came together in hope, knowing indeed that Christ is the answer.

But the optimism soon suffered a decline; for too many of the delegates had come expecting patent answers to all the problems that were theirs. The too great optimism had begun by now to sour in the mouth; or, to use another picture, the bright sun had become rather obscured by the dark clouds.

This tempering of the optimistic outlook was a healthy sign, enabling the delegates to understand the problems they faced in a realistic way.

No Easy Answers

So, they discovered that there were no easy answers, which they could take back to their several countries and many committees and sundry churches, saying "Eureka!" This was what Sarah Chakko had really said in her opening address, reminding Conference delegates that at any such gathering we are part of the total pattern of this world, bringing "the evils of this world, just as much our inheritance as the good things of this world." And we must "lay all this at the feet of the Person who can guide us." We were told, too, that the questions we asked had been asked before, and that all the contemporary systems failed because their answer was based on the assertion that "man is self-sufficient to solve his own problems, and that our salvation is in our own hands."

She said that to the Christian, "that was a horrible assertion—for we do not know the mysteries of life

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and death . . . and there is only one way, the way of humility, and dependence upon God."

So, in the third stage of Conference, we discovered anew the significance of the call of God, "Adam, where art thou?" Jesus Christ is no answer, until at first he has been for us that question of God to man. In our ignorance, in our pride, we must lay all at his feet, not having part in Adam's unwillingness to wait, and who went ahead on his own—but waiting upon God. Sarah Chakko added, "The gift of the Holy Spirit came to a community of those who loved the Lord and waited in prayer. The conditions are there. Let us wait upon God, and hear what he has to say to each one of us, as we empty ourselves of our arrogance."

All this gives strength to the opinions of some at Conference, that the better theme would have been the Biblical one: "Christ, the Reconciler." For surely as he reconciles, so he is the answer; and we in turn become those who have the ministry of reconciliation.



For Those Who Preside

Upwards of 400 men associated with churches of Christ in Australia and New Zealand are required to prepare an introductory communion talk each week. For some the task returns with a frequency. The book, *Love's Sacred Re-calling* has been edited by W. R. Hibburt to help men who find difficulty in arranging their thoughts, as well as those who desire to maintain an appropriate freshness. Each talk may be used as printed, or as a stimulus to one's own individual thought. The book aims to provide presentation examples of pre-communion thoughts. The book opens with a New Testament treatise of the Lord's Supper, and closes with 8 pages of appropriate prayers. Seasoned preachers will find it an apt book with which to aid and encourage beginners. The book may be secured from the Austral or State Book Depots at 6/6 per copy, 6/11 posted.

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