

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

A RESTORATION HYMN

*This is my Saviour's Church.
He rules by sovereign right,
With his own blood he purchas-
ed it,
Most precious in his sight.*

*This is my Saviour's Church.
His lordship it displays
In winning men from sinfulness
To honor him with praise.*

*This is my Saviour's Church.
Let none his name defame,
He came to earth to reconcile
All men in God's great name.*

*This is my Saviour's Church.
His gospel her chief theme,
Himself her Lord in all the
earth,
His will, her voice supreme.*

*This is my Saviour's Church.
His spirit guiding men—
Since Pentecostal power was given
Obedient faith to bring.*

*This is my Saviour's Church.
To him be glory given,
May men and churches all unite
To make earth fit for heaven.
—W. A. Strongman, Gardiner, Vic.*

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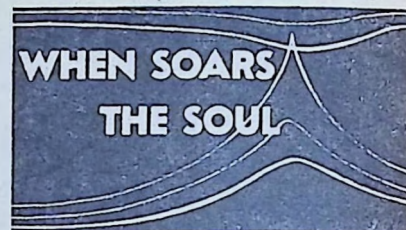
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*When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.*



The Spirit assists us in our weak-
ness; for we do not know how to pray
aright, but the Spirit pleads for us
with sighs that are beyond words,
and he who searches the human heart
knows what is in the mind of the
Spirit, since the Spirit pleads before
God for the saints. We know also
that those who love God, those who
have been called in terms of his pur-
pose, have his aid and interest in
everything.—Rom. 8: 26-28 (Moffatt).

We must apply that truth ("those
who love God . . . have his aid and
interest in everything"), not in any
sentiment of pious platitude, but with
complete realism. Between the ages
of 15 and 25, many people, perhaps
most, make three momentous choices
—the choice of their partner for life,
the choice of the job they are to do
in life, and the choice of whether or
not to give their final loyalty to Jesus
Christ in the membership of his
Church. The last is obviously a
"sacred" choice, the first is a choice
on which the seal of "sacredness" is
still normally set in Christian mar-
riage, but the central choice badly re-
quires to be restored to a setting of
sacredness.—R. L. Small, M.A.

O Lord, we pray thy blessing upon
each task this day. Make us truly
workmen that need not be ashamed,
knowing in all things thy presence
and thy help. Make us easy to work
with, honest and fair in all our deal-
ings, and with true regard both for
the rights and needs of others. We
would go forth this day with him who
is both our Master and our fellow-
workman, Jesus Christ our Lord.
AMEN.

May this day's work, O Lord, be more
Than labor grudged, monotony;
Remembering all the load he bore
We find true joy in serving thee.

THE AUSTRALIAN CHRISTIAN

LOOKING INTO LIFE

CALL TO PRAYER

MISSIONARY work which resulted in the Younger Churches of Asia is already paying rich dividends to the life of the Church Universal. Typical of that is the way in which world organisations have recently been calling on Eastern church leaders to prepare material for such annual events as Women's World Day of Prayer and the Universal Day of Prayer for Students.

U Kyaw Than, of Burma, who is Associate General Secretary of the World Student Christian Federation has written this year's Call to Prayer for students. It is stimulating devotional writing. Around three Scripture passages (Matt. 18: 19, 20; 1 Cor. 11: 17, 18; Eph. 4: 1, 3, 24) he develops a challenge to "a community of spirit" which "cannot settle down in complacent indifference to our separation," and finds expression in "redemptive communities in a disintegrating world" proclaiming "anew the uniting and redeeming act of Christ." Sunday, June 28, gives us all the opportunity to respond to such a Call in prayer for the world's students.



"AS OTHERS SEE . . ."

WE Australians are super-sensitive to criticism, so they tell us. The travelling visitor who is courteous and tactful, and says the things we want him to say, is acclaimed a man of rare insight and wisdom. But woe betide the critic, especially if, after the briefest of visits, he rushes into print with his disparagements. We have suffered too often from ill-considered judgments. But a mature people will always welcome honest criticism.

Our World Convention visitors last year were a wise group. In their public speeches they found much to praise, and after their hectic months of planning we enjoyed hearing our leaders honored and our singers lauded. We were even a little smug in thinking we had outdone the Americans at their own game in being able to claim that in Melbourne there are more churches of Christ than in any other city in the world. Later, we weren't so sure that there was anything worth boasting about in that. When we asked them, some of our visitors told us that in similar circumstances they had aimed at fewer, and larger, churches. Which strategy was right? That nag-

ging question set some thinking seriously about our whole approach to church extension planning.

Some leaders took a new look through our visitors' eyes at other aspects of our work—at men's and youth activities, for example. It was refreshing to meet with men who were in the midst of what amounts to a revolution in American Christianity, with more men becoming active in the church than ever before. We heard Dr. Snodgrass tell us bluntly after his Mission experiences that we were missing out badly in our failure to adopt the equivalent of the American adult classes in Bible school.

How much have we thought of these things since last year? They are worth re-thinking, even if you don't agree with some of their findings. Take another look through other men's eyes. A maturing people can always learn.



RELIGIOUS PERSECUTION

The Anglican Convocation of York, held earlier this month, was marked by an outspoken address by Dr. Cyril Garbett, the Archbishop of York. He strongly denounced religious persecution in European countries. "Early in this century," he said, "it was widely assumed that the days of religious persecution were over. Since then there have been outbreaks of it on an unprecedented scale." He then proceeded to outline the fearful sufferings of both Jews and Christians under Nazi rule, and to tell of "one of the most horrible events in the war," which happened in Croatia, when "hundreds of thousands of men, women and children belonging to the Orthodox Church were given the choice of changing their religion to Roman Catholicism or of being massacred." Since the war, persecution has become increasingly evident in communist-dominated States.

Protestants, smarting under what Rome did in Croatia (Yugoslavia) and is doing in Colombia (S. America), might feel little inclined to shed tears when Rome itself is persecuted by communist countries. But in an ever-increasing number of lands members of minority faiths stand in jeopardy—and the dark implications of that fact affect us all. We might well remember, too, that there are other persecutions besides the physical. How much, if at all, does this evil, resurgent spirit affect the way we think of, and act towards, those with whom we disagree?

A. G. ELLIOTT, M.A., B.Sc., Dip. Ed., of Kingsford, N.S.W., insists on

Practising What We Preach

This paragraph from Dorothy Walworth's American best-seller, *Nicomachus*, sheds considerable light on the prevalent human failing of inconsistency:

"They were at breakfast and he was reading to her from the magazine section of the *New York Times*: 'We are as grains of sand compared with the size of our planet, earth. Furthermore, science tells us that our earth is small and insignificant in our mighty solar system. And our solar system is infinitesimal in size compared with the vast universe.' He stopped and frowned. 'Toast burned again,' he said. 'Really, my dear, when will you learn that toast is important?'"

How true to life it is: and we are all in it. In fact, there are few human weaknesses more glaring or more disastrous in their results than this cardinal sin.

"Why call ye me Lord, Lord, and do not the things which I say?" asked Jesus. Theory devoid of practice is useless. No tenets are really worth holding without some practical demonstration of their validity. The warning of James continually stares us in the face: "Faith without action is as dead as a body without a soul." —(Jas. 2: 20—Phillips).

Now let us be bold enough to apply this to our own churches. In striving to set in motion a positive, practical programme for Christian living, we need to consider the question of

Reformation or Restoration?

The Protestant Reformation of the sixteenth century was undoubtedly one of the greatest events in history. Theoretically, it represented a complete break away from Roman authoritarianism. But to-day, as we look back over the long perspective of the years, with the practical considerations of the future as the only criterion, we must necessarily ask: What has the Reformation actually accomplished? Has it worked?

In tracing the history of classical Protestantism, Ritschl has noted four major features that have, from the beginning of Luther's revolt, been uppermost in Reformed Christianity. They may be briefly summarised as: (i) The supremacy of the Scriptures; (ii) The importance of the doctrine of justification by faith; (iii) the

secondary, but nevertheless very real dependence on the confessional creeds, and (iv) the confidence placed in human reason. Even a cursory examination of these four factors, in their influence down the years, will reveal in a startling manner just how far orthodox Protestantism has departed in practice from its original ground. Trends in liberalism over the last hundred years have considerably weakened the confidence of thousands in the authority of the Word, although, fortunately, through the findings of archaeology, the tide has turned and the tendency more recently is in the direction of conservatism.

Likewise, the "saving faith" of the Lutherans, somewhat modified into a doctrine of election by the Reformed Churches, has largely degenerated into an intellectual assent to dogma rather than a personal, practical commitment. Neither have modern psychological theories of "conversion" greatly relieved the confusion here. Again, the theoretical affirmations of the historic confessions have in many quarters lost their formal authority, while even the former confidence in human reason has been considerably shaken. Not only is this so, but these very factors have actually provided grounds for unending controversy at the intellectual level, with a consequent neglect of the real, warm fellowship among Christians which makes for growth in grace and development of practical Christian living.

Clearly, reformation is not enough. The abuses of the "Great Church" of the Middle Ages are all too apparent in the reformed communions. Members of churches of Christ have not been slow to see this, and have rightly urged that Restoration of New Testament Christianity is the one and only answer to the problem. We must return to the first century. Our spiritual pilgrimage must not stop short of Christ himself. His authority, as residual in the Scriptures, must be pre-eminent. The limitations of the confessions and the inadequacy of human reason as conclusive courts of appeal are all too evident. And this is just where restoration comes in.

However, in the pursuit of this desirable goal, we also need to pause and inquire into the equally urgent question of

Doctrine or Devotion?

Doctrine and devotion are certainly not to be regarded as mutually exclusive. But how inconsistent we have so often been in our assured doctrinal position and our sad disregard for the real witness, the life of devotion that alone can commend the teaching we profess to hold!

The Reformation achieved grand results as far as it went—but nothing short of Restoration will suffice. The restoration of New Testament Christianity is a "must" for churches of Christ. Only as the New Testament Church is restored can we hope for Christian unity in the Biblical sense. Of this we are convinced. Much has been stated and recorded concerning the advisability of restoration. Yet, little of practical value has been achieved in assessing, by the aid of Scripture as the impregnable standard, what actually is worthy of restoration. Too often we have emphasised a restored doctrine, and rightly so, but have neglected the restored LIFE. Surely the real effectiveness of our doctrine can only be measured as it is practically related to daily living.

The real issue amounts to this—Do we practise what we preach? If not, then our greatest objective must be to develop a life consistent with our profession. We have fulminated against communism, but are we prepared to be as zealous for Christ as are the communists for their misguided cause?

Paul Tillich, exiled from his native Germany by the Nazis, is a strong contender for the notion that the Marxist theory is very largely an inverted, secularised and materialistic form of the Judaistic-Christian view of life. Nicholas Berdyaev has hinted at the same thing in showing how, in the new regime, the proletariat takes the place of the chosen people and the classless society replaces the Kingdom of God. Be this as it may, it seems clear that the failure of the Christian community in the practical field of real life has made this upsurge of social-materialism possible.

The fanatical zeal of the communists almost shames us; they are more "religious" than the Christians. Perhaps the French cynic was not very wide of the mark when he said: "The less Christian we are the more religious we become." At all events, (Continued at foot of next column.)

"THE IRON IS HOT!" — So was

The ZEAL of WALTER SCOTT

At the meeting of the Mahoning Baptist Association in New Lisbon, O., Aug. 23-25, 1827, members of some of the churches asked that an evangelist be chosen to travel among them and revive the churches. The situation was this: The association listed seventeen churches; members of fourteen of them were to be present at this meeting; these fourteen churches reported for the year a total of thirty-four baptisms and thirteen additions otherwise, with thirteen persons excommunicated. The net gain was sixteen, and this at a time when the population was doubling and redoubling.

The association, alarmed at this sad condition, appointed a committee composed of all the preachers present to select an evangelist. When the committee met, Alexander Campbell suggested Walter Scott. When the members turned to Scott to see if he would accept he was so startled at the suggestion that he could think of no objection. Thus he was launched upon the greatest career of his life.

Untiring Energy

Evangelist Scott entered upon this campaign on the Western Reserve with an energy and zeal that few men have ever exhibited. He was thrilled with his recent discovery of the true gospel and the correct manner in presenting it. He

Practising What We Preach.

(Continued from previous page.)

it is at the point of devotion, devotion to Christ, that we must apply ourselves.

If we are honest with ourselves, we must know that we all fall far, far short. How well Shakespeare knew this fatal flaw in our nature, and how truly he illustrates, in the character of Hamlet, the gulf that separates our thinking and planning from our action. Thus in Act IV sc. iv of the great drama, Hamlet is disturbed about that strangely human inertia that renders him slow to put into practice that which his heart and mind dictate, as he cries:

"I do not know
Why yet I live to say, This thing's
to do;
Sith I have cause, and will, and
strength and means,
To do't."

This irresolution is not enough. It is not worthy of our Lord. Let us truly practise what we preach. Let us truly match our FAITH by our LIFE.

DENVER SIZEMORE

"Christian Standard."

wrote: "The ancient gospel had set straight in my mind things which were formerly crooked. I felt my soul enlarged; the Lord had opened my eyes, and filled my mouth with arguments. . . Accordingly I rushed upon the sinful people like an armed man."

He drove himself mercilessly. He would speak three times a day, often in different places. Morning would find him in a school-house. In the afternoon he would be in a grove before a great outdoor audience using a wagon or stump for a pulpit. At night he would preach either in a church house or a private home. Baptisms by torchlight often followed the night sessions.

He had a great message that dying men needed. On his galloping horse he rushed from one appointment to the other, impatient that he could not go faster. "When some one remonstrated with him for being such a rapid rider, he replied 'The King's business requires haste.'"

"This urgency crept into his preaching, imparting to it an air of breathless expectancy which gave it the pinions of soaring eloquence. In such times his speech became a rushing of wings, a skyward flight. His audience as one man swayed with the preacher, or rose to its feet and stood, all unconscious of itself, leaning forward, gulping down his words. And yet, his preaching was not the emotionalism to which his day was accustomed. It was clear, logical, persuasive reasoning, carefully wrought out and finished. . . His emotion was the emotion of an idea." (Stevenson.)

When Scott rose to address an audience it was to deliver the message which Christ had given to the apostles. "Of no preacher, of modern times, could it be said with greater truth, 'he preached Christ unto them.'"

"He always first appealed to the judgment, and when he thought enough had been said to produce conviction, he used, with great power, the motives of the gospel to induce to action; the promises, to allure; the threatenings, to alarm; and, with a pathos rising from a realising sense of the danger of his hearers, he would, often with tears, beseech them to accept the offered grace." (Baxter.)

With a man like this and the message he preached, it is small wonder that days and nights went by for months on end with an unbroken line of converts.

Followed by Eager People

Frequently the people would follow Scott home after the night sessions to hear more of this wonderful gospel. This continued until he would be nearly exhausted from lack of sleep. This was the situation when he and James Mitchell, a young preacher whom Scott had chosen to be his exhorter, were engaged in a meeting at Warren, Ohio.

They had been staying at the home of Richard Brooks. One night after church, Mitchell said, "Do not let the people know where we are going, and we will slip over to Brother Jacob Harsh's and get a good night's rest."

Arriving at Harsh's according to plan, Mitchell retired, leaving Scott by the fire drying his clothes, for there had been baptisms that night. However, before Scott could retire, there was a knock at the door, and soon the house was filled. The eager crowd longing to hear his words would not be denied.

Scott, deeply touched, told them, "If you follow me to hear the ancient gospel, I will pour it into your ears as long as I can wag a word off the end of my tongue."

This he proceeded to do until several were deeply moved. Mitchell had fallen asleep, and Scott went to wake him, urging him to deliver one of his touching exhortations.

"I would be in a fine mood to exhort the people just aroused from sleep," Mitchell protested.

"The iron is hot; one stroke when hot is worth a dozen when it is cold!" Scott replied.

Young Mitchell came out. Several more were baptised that night.

As an indication of the results of this zealous preaching, when the Mahoning Association met in 1828, it was reported that over one thousand additions had been made to the churches that year. Quite a contrast to the report of 1827. This campaign continued on the Western Reserve for the next three years with Scott and his co-laborers averaging nearly one thousand additions a year. The ancient gospel so permeated the Mahoning Baptist Association that in 1830 members disbanded as an association and became simply churches of Christ patterned after the one in the New Testament.

Walter Scott's messages were preached with clearness. But without this last attribute, zeal, he would not have won the thousands to Christ that he did. God grant us more men with qualities like these!

GEORGE GRAINGER, Springvale, Vic., tells of one church's venture—

Opportunity Crusade

On the evening of April 26 the church at Springvale, Vic., launched an "Opportunity Crusade." By way of preparation the preacher had spoken at the morning meeting on "Trusteeship of Time," suggesting tithing of time for use in spiritual activity. The key words of the Crusade are "Worship," "Witness," and "Work," and the aim is to encourage expression of a full Christian life through these avenues. It is anticipated that many members will set themselves to tithe their time with the same earnestness with which so many at Springvale already tithe their money. The first week of the Crusade gives the following indications.

WORK.

After the launching of the Crusade, the film *Talents* was shown, and followed by a challenge from the preacher to "Work for Christ." The elders, Messrs. Marks and Daff then distributed ten shilling notes among the people (100 accepted), while the preacher suggested the goal of everyone should be to be a ten talent worker at least. The ideas which have been brought out, and the enthusiasm which has been aroused, have surprised even optimistic officers of the church. Knitting needles are running hot; lawn mowers, hedge clippers, and even hair clippers are burning oil. One young woman is publishing a paper advertising "talents," and giving progress reports. Two thirteen year old girls are booked for weeks ahead on window cleaning. An eleven year old boy will cut your kindling wood. Tradesmen will do a little out of hours on your car, or paint your house if you like. These are but a few of the ideas being used to "labor for the Lord."

WITNESS.

Some have already begun to use the tithed time in witnessing. Homes are being canvassed in a quest for scholars for the Bible school, and the hope of a prospect to pass on to the preacher. In an effort to aid the witnessing, special gospel services are planned for the next few months. Members are being given opportunities to take part in bright services. As the Crusade proceeds members will set themselves to encourage prospective converts; and homes will be opened to entertain them in family fellowship, particularly on Sunday evenings.

Talks on personal evangelism will help members to become "witnessing Christians."

WORSHIP.

So that the emphasis of the Crusade should not fall too much on the material aspect, the preacher spoke on the subject "Trusteeship of Talents," at the end of the first week. Talent is not money, nor any other material thing. It is some ability within you, perhaps unknown to yourself, but waiting to be discovered, developed, and dispensed. The money is only a medium through which the talent is expressed. One needs to be constantly replenished in spiritual vitality when working for God. Worship is an essential act for the Christian.

It is expected that helpers in morning meetings will see their part in relation to the whole benefit to believers through the worship meeting.

Presidents, readers, and other helpers are urged to put their utmost of prayerful preparation into their parts. Punctuality and efficiency are needful to enable worshippers to receive the highest degree of help from the act of worship.

Daily worship in the home will receive emphasis early in the Crusade.

September 27 is the climax date of the present effort. Results of the talent effort will be received, while the pledge to use energies in further service will be made in dedication and consecration. As a result of this "Opportunity Crusade" we should all learn to take our religion seriously; isn't that the need of Christians to-day? When we awake to the fact that Christianity is vital to every piece of our public and personal lives, and not a mere shuffling off to church sometimes on Sunday, we shall worthily wear the name which is above every name.

THE MINISTRIES OF OUR



Programme for June

DEVOTION THEME:

"Sing to the Lord"

CALL TO WORSHIP.

"Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me."

PRAYER.

Almighty God, enlighten our understanding with knowledge of right, that no deceit may mislead us, and govern our wills by thy laws that no temptation corrupt us; so may we always endeavor to do good and hinder evil. Amidst all the hopes and fears of this world, take not thy Holy Spirit from us, in the name of Christ our Lord. Amen. — Samuel Johnson (adapted).

BIBLE READING.

Matt. 25: 31-46.

HYMN.

No. 602, "Master speak, thy servant heareth."

MEDITATION.

The writer of this hymn on which we base our meditation, Frances Ridley Havergal, by her life showed that she listened carefully to her Lord and willingly obeyed him.

Are we, too, willing to make this prayer-song something personal? Do we hear Christ speak to us by the Sermon on the Mount, by his words of comfort and of love, or in his criticisms of hypocrisy or his warnings about judging another or seeing faults in others when we have bigger ones ourselves? Do we take to ourselves what he has said about feeding the hungry, visiting the sick, the imprisoned, the widows and fatherless, the strangers? As we listen do we visualise the scene in Galilee, Judah or Samaria nearly 2000 years ago, or in Asia, Africa, Europe or Australia to-day?

"I am listening, Lord, for thee
What hast thou to say to me?"

Does he tell us of the millions of starving people in India, of the widows and fatherless of Korea, those imprisoned, some maimed in body and mind, through the ruthlessness of modern warfare?

Our Foreign Mission Board has sent some aid to India, and the Churches through Inter-Church Aid are endeavoring to help many needy people in stricken lands. Good Neighbor Groups are active in helping the stranger in our own land. But they all need our help to do more.

If we can say in the words of this hymn—

"I am listening, Lord, for thee
Master, speak, O speak to me,"

there comes to us a responsibility and a privilege to do our best for him. For he said in the upper room, "A new commandment I give unto you, that ye love one another."

... "With obedience glad and steady
... I am listening Lord, for thee."

PRAYER.

Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for any reward save that of knowing that we do thy will.—Ignatius Loyola.

HYMN.

No. 172, "Breathe on me, Breath of God."

BUSINESS.

MISSIONARY LETTERS.

SOLO.

ADDRESS.

Thailand.

HYMN.

No. 360, "Father of all, from land and sea."

PRAYER.

O God our Father, we thank thee for all thy loving care and for giving us so many things to enjoy; send us on our way now to do our duty. Grant that we may always stand firm on the side of right, and spread thy kingdom of happiness wherever we go, for the sake of Jesus Christ our Lord. Amen.



Members of the Youth Fellowship at Brighton church, Vic., decided to take their own youth offering at their after-church meeting on Youth Sunday, May 10. The result was £41, easily passing their aim of £25. The direct giving of this group has, in the past two and a-half years, raised £125 for missions. This year's weekly giving aims at a further £75.

May 26, 1953.



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

Well Earned Rest

Most of our Indian missionaries have left for cooler climes for a much needed vacation. The weather on the plains has been particularly trying, and the environment of famine conditions has been a trying situation for all.

Sister Gwen Batterham and Sister Win Walker are in the beautiful hills country at Landour, Northern India. From there, each has sent some interesting news:

"Miss Walker and I arrived here a couple of days ago, having had an interesting time in Agra (seeing the Taj Mahal) and Delhi on the way here. We spent the first day in bed, and are now feeling more rested each day. Landour is an immense place built on the steep slopes of many mountains. One has to climb everywhere one goes, and such steep climbs. There are some immense buildings, and all the materials must have been carried by coolies, as that is the only means of transport. It is very grand and lovely. From the top of the mountain behind us, I believe you can see the snow on a clear day, but we have not ventured that far, as yet. It is so nice not to be doing language."—Gwen Batterham.

"Our second girls' camp at the end of February was a grand success. We later had a camp echo meeting at Dhond, when it was great to hear the testimony of blessing received given by some of the campers. I'm sure these camps are so worthwhile."

—Win Walker.

Islands' Village Work

"A few weeks ago, we spent a week in our northern villages. The people were very pleased to see us, and gave us a great welcome. I always like going to these villages because it is the only way to contact the women, and there are a large number of women up there. Apart from coming to hospital to have their babies, and some of them coming to special meetings, the women do not leave their villages. There are some very nice old women, their wrinkled faces covered in tattoo marks; but full

of the wisdom of years. Many of them have worked on plantations for years in their youth, and are not as shy as the younger women. They are full of humour, and very friendly and kind. We took some snaps, and hope they are good.

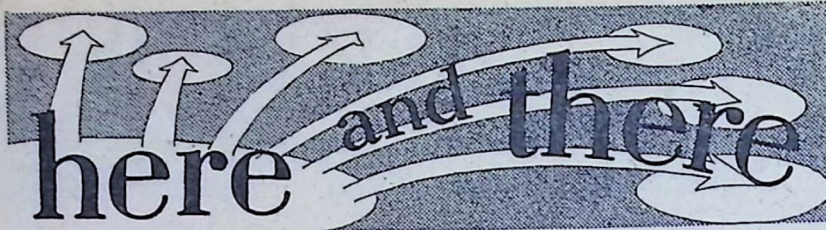
"One old woman came to have one tooth out; she had five teeth in the lower jaw and only one in the upper, all in an equal state of decay. As she pointed to the one in the lower jaw which she wanted removed, the whole five waggled together. They were so loose, and it seemed the five must come ere the one could be removed. However, my husband was able to remove them singly after we had explained that it would be better to take them all. She did not want to lose the one in the upper jaw, as she pointed out she would not have any left to eat with. She finally realised that one wasn't much good anyway, so out that came, much to the interest and amusement of a large crowd counting, Bwall, Karoo, Katcheel, etc., as each one came out.

"There were quite a number needing dental extractions, and we gave over 120 injections for the treatment of yaws and some quinine injections for sick babes. Many of the old ones were full of rheumatism, which is very prevalent here. The third stage of yaws brings a very painful bone complaint. By the time we had been there several days, we felt akin to them with their "sore bones," as our bones were protesting against the hard beds. My husband's hammock was too hot to sleep in, so he had to sleep on the floors and forms. So with stiffness from climbing and from resting on hard surfaces, we felt we needed "an injection also."

—Dorothy Smith.



Figures in the Year Book of the Church of Norway (Lutheran) underline the European Churches' need of trained leadership. While the total population of Norway has increased 40 per cent. since 1900, the total of pastors has increased only 15 per cent.—which means that, in the whole country, there is an average of 3,500 people to be cared for by each pastor. This compares with the position of one pastor for every 2,200 inhabitants in neighboring Denmark.



Some Victorian news, held over this week, will be included in next issue.

The church at Hurstbridge, Vic., following the destruction of the public hall by fire, has decided, with voluntary labor, to make an immediate start on a church building. Those who can help are asked to contact D. McIntosh, Cottles Bridge.

Principal A. W. Stephenson, of Woolwich Bible College, N.S.W., and former editor of this journal, has agreed to act as editor of the *Christian Messenger*, monthly paper of our N.S.W. churches. R. V. Amos, of Chatswood, will assist him. This will relieve G. J. Andrews, who, after fine editorial work in recent years, has now undertaken the duties of N.S.W. Conference President. The May issue has an attractive new format.

The North Wales Association of the Presbyterian Church of Wales spoke for many more than their own members when they framed a resolution urging that the Coronation, which is "for the Queen, an act of solemn dedication," should not be marred by drunkenness, but that "the highest degree of patriotism calls for an appropriate act of dedication on the part of all her subjects."

On May 10, B. W. Manning requested the church at Fullarton, S.A., to release him from his engagement. The church wishes him well as he continues at Moonta, to which church he was first released for three months in an attempt to revive the work there. The response has been encouraging.

We are glad to accede to a request from John Garrett, sec. of Aust. Council for the W.C.C., to publish the following minute, expressing "the high regard in which Principal Williams is held" by its members. "The Australian Council for the World Council of Churches records its gratitude to Principal Lyall Williams as he vacates the chairmanship of its Commission on Interchurch Aid and Service to Refugees. Principal Williams has worked with devotion and insight to bring to Christians throughout Australia both a clear picture of the needs of their fellow Christians throughout the world, and a sense of

their obligations in the gospel towards their fellow workers in Christ's fellowship. His ability and foresight have given him a position of high regard among all his colleagues in the work of the Commission. The Council is confident that on the foundations laid securely during his term of office a permanent structure will be built. It is in large measure due to the quality of his work that the Council can look forward to growing expression within Australia of the will to share one another's burdens, which is the true fulfilment of the Law of Christ."

Melbourne members are invited to join in a service of dedication at Swanston-st. chapel at 11 a.m. on Coronation Day, Tuesday, June 2. K. A. Macnaughtan will be the speaker.

Sunday school teachers have been searching for an inexpensive souvenir for scholars. The Austral advise that a colorful portrait of the Queen is now available and supported by a prayerful poem by the Dean of York. The price is 4d. per copy, posted 7d. Add 3d. for each dozen copies posted.

New Building, Coburg

On May 2, in the presence of a large gathering, the new building at Coburg, Vic., was officially opened by Dr. Oldfield, Conf. Pres. Mrs. E. Davis turned key in door in place of her husband, who did so much in restoring the building but passed away on Mar. 7. After the opening, a dedication service was held in the chapel, with E. L. Williams, Chairman of Federal Executive as speaker, and Miss F. Cowper soloist. Among gifts of furnishings and equipment were additional carpets, rubber floor covering for foyer, and blinds (Women's Guild), electric clock (P.B.P.), glass for communion table (K.S.P.), new vases (C.E.), table for study (Mrs. Kirwood), kitchen curtains (Mrs. A. Williams), chair for platform (E. Parker), 3 chairs for study (Y.W.F.), and platform furniture and organ (Mr. Constable). On May 3 home-coming had crowded meetings of past and present members. Speaker at morning service was S. Neighbour, Pres.-elect. of Conf., and in the evening,

A. R. Lloyd, with Misses J. Manbry and V. Barnden as soloists. Offering for week-end was £442. At annual business meeting, Women's Guild and M.B. changed name to Women's Fellowship. Following were elected to office: pres., Mrs. Hosking; vice-pres., Mrs. E. Parker; sec., Miss E. Parsons; treas., Mrs. Phelan; missionary treas., Mrs. Downes; flower convener, Mrs. Kettner; social convener, Mrs. Roberts.

"Pure Religion"

Practical Christianity was much in evidence on Saturday, May 2 and 9, at the home of Mrs. L. E. Dudley, a poultry farmer of Vermont, Victoria.

The story had its beginning many months ago in the illness of the late Lionel Dudley, ex-missionary and preacher of our churches.

Through those long months, Mrs. Dudley strove valiantly, but vainly, to keep pace with the demands of the farm. Task after task had to be neglected until their sum assumed hopeless proportions from the point of view of Mrs. Dudley's ability to cope with them.

Through S. Neighbour, minister of Blackburn church and President-elect of Conference, news of the situation reached the Social Service Department, of which Mr. Neighbour is a member. Something must be done to provide relief. To this end the Department, through its secretary, W. T. Atkin, arranged a working bee for Saturday, May 2. The poultry farm became a hive of industry, when 70 men from suburban churches invaded it and set to work to reduce the sum of undone tasks. Supervised by Mr. Neighbour, a grounds team erected new and repaired old fences, dug drains, harvested tomatoes, prepared beds for lawns, cleaned and repaired pens and brooder house, cut down drums to provide nests. A house team supervised by C. Bolduan, of Gardiner church, prepared the entire house for, and applied a first coat of paint.

This work, unusual for some, produced ravenous appetites, which were well catered for by the Dept's. Hostess, Mrs. L. L. Lowrey, and her tea of ladies, who provided morning and afternoon tea and lunch of satisfying proportions.

The day was not long enough! At its close there remained to be done some jobs on the farm itself, and the applying of the second coat of paint to the house. The men gathered again on Saturday, May 9, and finally left the job with all tasks completed—a manifestation of practical Christianity which surely, in measure, exemplifies James 1: 27.



MINISTER'S MUSINGS

SUNDAY.—Most preachers, I think, are happier preaching at their home church than elsewhere. They know the people to whom they preach, and have shared life's deepest experiences with many of them. Under those circumstances it isn't only the man in the pulpit who preaches; he looks into faces that preach to him even more surely than words. Yet I enjoyed preaching away to-night, among a people so warm-hearted that I almost felt as I would among my own. I appreciated the ready courtesy which saw to it that one car brought me from my home to the meeting, and another took me home, saving some tedious travel. Surely more churches could be as thoughtful as that to visiting preachers and soloists? What I liked most about the evening was the response of one driver when I thanked him. "I've got a long way to go yet before I'm 'quits' with what the church has done for me," he said. That was simple, manly and sincere—easily the best sermon I've heard today.

MONDAY. — I have just finished reading a most unusual book by a missionary, R. B. Ekvall's *Tibetan Skylines*. It is not a typical missionary book; indeed, references to his evangelising work among the Tibetan nomads are merely incidental. What he sets out to do, and so admirably succeeds in doing, is to make some of his Tibetan friends live in the vivid stories he tells of their life in the wild country over which they wander. There is a strange childlikeness about some of their customs—for example, their love of quaint nicknames for each other, like Stretch Ears Jamtzen, Slab Face Rinchen, Handsome Fortune Temchok. These were always used except when talking to the person concerned; then you valued your life too much! I had never realised before what perfect young Tibetans some of the children I know must be, for I now discover that

the protruding of the tongue is no mere vulgar gesture, but the ultimate in Tibetan good manners, especially when accompanied with a "bow!" Another custom which husbands apparently find convenient is the religious vow of silence — when taken by their wives! This involves silence for a day and night, or perhaps for a number of days, in order that merit might be achieved or blessing might come. "Prayers were the only permitted utterances to pass their lips," writes Ekvall. "This meant that they prayed explosively and more frequently than usual, and tried to make gestures do duty for words." Alas, poor women! There are dark sides to the picture — the unending feuds, or "affairs," which follow a killing, the constant danger of robbers and enemies. One of the most moving incidents in the book comes near the end, when, with Mrs. Ekvall seriously ill, the missionary receives a deputation of Tibetan monks, who, rather embarrassedly, but sincerely, offer an entire ceremonial chant free to help make her better. Deeply moved, Ekvall has to tell them that, for believers in the Jesus religion, only prayers to God are any good. But it's a tribute to how closely he penetrated Tibetan life.

TUESDAY.—After listening to to-night's "Mission to the Nation" broadcast, I'm happy to revise my opinion of the last session. This was well done. I like the way the radio Mission is developing, reaching into the homes on such themes as worry and fear, color prejudice, juvenile delinquency, etc. It's good to hear of the wide newspaper publicity the Mission is receiving as it visits capital cities, and the fact that people are beginning to talk spontaneously about religion at their work. Alan Walker is a man for whom we should all be praying. I liked these sentences at the close of to-night's broadcast: "Christ took all the worries we could heap on him—even the worst—death. And he came back for more. He came back for me."

WEDNESDAY. — Thinking over Ekvall's book again—for it's not the kind of book you can dismiss lightly—I'm all the more conscious of the absence of stories of the converts he makes in the Mission he was allowed to establish, almost within the shadow of two lamaseries. Did all the exciting things happen to those who, despite their friendship for him, clung

to their old faith? Did the lives of the converts seem "tame" by comparison? As I went on my rounds this afternoon, I thought of homes I know in which there glows an unspectacular courage, more real and enduring than that of any hardy mountaineer. It might not make such good "copy," but it certainly makes good Christians.

THURSDAY.—When I arrived at the school hall to-night the dust was flying and the noise rising. No, it wasn't boys' club night, though the men in the hall seemed to be enjoying themselves as much as any boy could as they wielded hammer, sander, scraper, saw, sandpaper and paint-brush. We're proud of the way they have rallied to do some much needed work on our church property. One of the best features has been the help of one or two fathers of Sunday school scholars. It's at times like this that you realise how real is the goodwill towards the church on the part of some men who don't usually attend, and friendships made stronger in working together are bound to count a lot in the real business of evangelism. Meanwhile, our building committee has an extensive programme on hand, though I haven't yet heard that they plan anything like that group of men of whom the Methodist President spoke recently. They were told that their final task would be to do something about the dry rot in the pulpit! But perhaps it's enough in our case that the place chosen for the entrance of hot air from our heating unit is immediately beneath the pulpit. Enough said!

FRIDAY. — From all accounts, square-dancing is one of the current "rages" among the young and not-so-young alike. But I didn't think the craze took folk quite as young as our three-year-old, Catherine. After what happened after lunch to-day, I'm not so sure. She was mercilessly banging her much-abused (but beloved) rag doll about the floor, and when Alison mildly told her not to "hurt poor dolly," she looked up casually, "Oh, I'm not hurting her. She's doing a square-dance!" If she is like that before she has even seen one . . . !

SATURDAY. — So another week ends, with its shared good news and bad news; someone coming out of hospital, someone going in; a funeral one day, a wedding the next. What a life! Yes, what a great life!



INTERSTATE CHURCH NEWS

Queensland

West Moreton Circuit (W. Jarmyn).—On May 1 Dorothy Vanham was honored with 21st party at Rosewood. Its success was due to Mrs. Feldham and Mrs. Boettcher. Good gathering of mothers was entertained at tea in Rosewood on Mothers' Day. Scholars took part in special service. Tribute is due to leadership of W. Sleaford, Mr. and Mrs. Schreiweis, Misses E. Schreiweis, M. Domrow and D. Vanham. Mrs. L. Domrow and Mrs. L. Christensen are sick. Y.P.F. is being formed by minister in each of five churches.

Boondall-Zillmere Circuit (R. Clymer).—Boondall B.S. anniversary was credit to teachers and scholars. All services were well attended, and one decision was recorded. K. Horne was speaker in afternoon. Attendance at Mothers' Day gospel service was over 70. There were 40 present at combined clubs' tea at Zillmere. Under new shield competition clubs are maintaining interest, and girls' club is at present in lead.

Gympie (R. T. Roberts).—Mothers' Day was time of happy fellowship. After tea for mothers, preacher showed appropriate films. Evening service was led by Ladies' Guild, and Mr. Roberts spoke to large gathering.

Menkland (R. T. Roberts).—Y.P. held visitation drive, and dramatised "The Great Commission Accepted" at monthly gospel service. Squash night on May 9 and mothers' afternoon on 12th have been held. C.E. joined with Christian Nurses Assoc. at Gympie hospital for social evening.

Moorooka (L. Larsen).—There were average attendances during April. On Youth Sunday young man assisted in morning and youth conducted gospel service. Men provided tea for mothers on May 10. Women's Fellowship is doing good work. C.E. meetings have recommenced. Recent visitors have been J. Larsen, Mrs. Larsen, Mervin and George (Casino, N.S.W.), and Mr. and Mrs. Wildblood (Too-woomba). J. Larsen presided at morning service.

Kingaroy (P. French).—First of cottage meetings was held when 21 met at home of Mrs. Harling (Boynside) on April 22. Youth Fellowship has recommenced. Church has purchased second-hand car which is proving very helpful to minister in visitation. Tribute to mothers was paid in worship service on May 10 when there were many visitors from

Brisbane and locally. Gospel service was conducted by Y.P. Church attendances have been good. Service was broadcast on 17th.

Western Australia

North Perth (C. Hunt).—During month Ladies' Aid held meeting at home of Mrs. Henderson. Y.P.S.C.E. had fellowship with Maylands and Lake-st., and South Perth and North Leederville Methodist societies. Musical evening in honor of mother was held May 7. J.C.E. raised guinea for missions by concert. On May 8 parents were invited to meeting, and Aunt Ruth (Radio S.S.) spoke. Nearly 50 attended, and each mother received white flower and text. Miss Kennedy (New Hebrides) and Mr. Price (Baptist) have spoken to children. Mr. Robinson, sen., who has been faithful member of church, has left to make home in N.S.W. with daughter. He was farewelled on May 3, and gave challenging testimony. B.S. scholars have increased. Evening messages in song are appreciated.

South Perth (I. W. Nixon).—Sixth annual meeting was on May 8. Elections resulted in elder H. Heyhoe; deacons Messrs. Cooper, Collins, Shedley and Elliott. Reports showed year of outstanding progress. There were 21 additions by faith and baptism. B.S. won Increase and Attendance campaign, tennis club secured victory in A Grade Tournament. Ladies' Fellowship raised £32 by talent night. Ladies make monthly visits to Aged Women's Home at Mt. Henry. Sis. Collins has been re-elected to lead for third year, and Sis. Cooper (sec.) and Jefferies (treas.). W. Samuel is chairman of Board, Mr. Wesley sec., and Mr. Ballantine treas. Brick and tile hall is nearing completion, and will represent £10,000 asset. All funds to date, except £1,000 represent voluntary giving augmented by exchange of building sites which benefited church by £250. In year £1207 was received for building fund by offerings, sale of work added £157. weekly offerings £893, and brotherhood offerings £72. Total outlay on project will not exceed £5,000. Thanks is due to D. P. Pallot (design and plans), and R. Jones' (building supervisor). Further £400 was given between Apr. 29 and May 3. Mr. Nixon terminates ministry at end of month after 5 years.

Lake-st., Perth (A. J. Fisher).—Prayer meetings continue to be conducted in scattered suburban homes. Pathfinders' and girls' clubs held bar-

Discipleship

Lance Hunt, Vanita Hunt, and Deane Dinning, Wampoony, S.A.
Gordon Pollard, Pat Millstead and Len Nix, Warracknabeal, Vic.
John Lacey, Boondall-Zillmere, Qld.
Lyle, Stewart and Wendy Jackel, Anne Falconer and Dawn Voss, Wangaratta, Vic.
Mr. Jenkins and Christine Jenkins, Warragul, Vic.
G. Jameson, Daphne Smallman, Cardiff, N.S.W.
Barry Rattray, Shirley Squires, Moorooka, Qld.

Membership

D. Shoday, Henley Beach, S.A., to Wampoony, S.A.
E. Meyer, Berwick, Vic., to Maidstone, Vic.
John Tenney, Wangaratta, Vic.
Mrs. F. May, from Glenelg, S.A., to Balaklava, S.A.
Mrs. Gardiner, from Preston, Vic., to Mt. Evelyn, Vic.
Mr. Gardiner, to Mt. Evelyn, Vic.
Mrs. Jones, from Ivanhoe, Vic., to Dandenong, Vic.
Mr. and Mrs. W. McDowell, from Blackburn, Vic., to Warragul, Vic.
Miss Brentwood from Bambra-rd., Caulfield, Vic., to Warragul, Vic.
Mrs. Batchelor and Kevin, from Dover, Tas., to Warragul, Vic.
C. Louis, Cardiff, N.S.W.
Mr. and Mrs. S. Roberts and John, Cardiff, N.S.W.

Marriage

Dorothy Simpson to R. Capell, Boondall-Zillmere, Qld.
Miss C. Mackley to Graham Bell, Horsham, Vic.
Doris Webb to Len Halliday, Norwood, S.A.
Allsa Tippet to Lindsay Hunt, Gardenvale, Vic.

Fallen Asleep

J. P. Spry, Fullarton, S.A.
Mrs. Leslie, East Kew, Vic.
Mrs. T. R. Morris, Brighton, Vic.
Mrs. McDonald (91 years), Mt. Evelyn, Vic.
Mrs. Newman, Sth. Melbourne, Vic.

becue on April 11. Badminton season opened on April 23. Y.P. shared in Empire Youth Sunday rally and worship. Training classes began on Mar. 17. Mar. 8-21 was arranged as fortnight of public visitation by every member. Good use is being made of projector for gospel services and other occasions. Mar. 22 was Pioneer Sunday. Three communion services have been broadcast since last report. Letters from listeners express appreciation of messages and singing. Choir sang for annual public meeting of B. & F.B.S. Mothers' Day services were held on May 10. Local activities were suspended during conference, Mar. 31-April 6.

New South Wales

Belmore (B. G. Corlett). — Annual meeting was held on May 13 when printed reports of all auxiliaries were received, and showed work to be healthy. Membership is now 209. Average communion attendance is 119. Balance in new building fund is £3,250, and special effort is being made to increase it. Official board elected was: elders, C. Hillier, E. Smith and C. Taylor; deacons, C. Bowser, W. Christie, H. Handley (sec.), H. Harrison, T. Hawkins, G. Robertson, A. Roe, W. Schofield, G. Sloman and R. Webb (treas.). P.B.P. held successful mothers' night on 12th, to which Junior P.B.P. and mothers came as guests. Concert sponsored by Ladies' Aid and M.B. raised £30 for new building fund. Officers and K.S.P. have completed renovation of kinder room.

Bexley North (R. W. Saunders). — Special series of May meetings commenced on Mothers' Day. In afternoon kinders held service when they gave items, Cradle Roll certificates were presented, and Mrs. Wylie spoke. In evening B.S. scholars assisted, and 140 attended. Y.P.S.C.E. members concluded gospel service on 17th. Short talks were given by Shirley Saville, Noreen Harrison and Lyna Peterson, while others assisted. B.S. enrolment has reached 270. On 12th Mr. Greenhalgh spoke to Y.P.S.C.E. and others concerning Y.P. Dept. work, and showed films. Miss R. Strachan has been welcomed into fellowship, and is assisting in G.L.B. and B.S. New steel notice board has been made by A. McAllister, and painted by Mrs. M. Cook. Elder L. C. Yelds has been elected chairman of State Social Service. Dept.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.). — C.E. joined in annual District Rally on Apl. 18. Members of J.C.E. sat for "Junior Question Box" on Apl. 19. Happy fellowship was enjoyed at cottage gatherings on Apl. 21 in home of

Mr. and Mrs. McWilliams, on 22nd. In home of Miss Goode, and on 23rd in home of Mrs. Zambra. R. Bartholomew brought helpful morning address on Apl. 26. In evening Mr. Elliott conducted Anzac Remembrance Service, and Mr. Cooper was soloist. Visitors included Mr. Cane (Qld.), Mr. and Mrs. Mountjoy (Hamilton, Vic.).

Taree (K. W. Barton, L.Th.). — Two visiting speakers in district for youth meetings have given appreciated messages to congregation. As guest speaker for local Friendly Youth movement, George Rees (Youth Leader for C. of E.) spoke on evening of April 28, whilst Eric Potter (Principal of Queensland Bible Institute) in district for Manning River Convention, spoke on morning of May 3. Youth week was held by church, May 3-10, with special services.

Cardiff (M. H. A. Pieper). — Work is showing encouraging progress. First decision made in building was on May 10. Attendances at all services are of high average. B.S. work is conducted by Misses M. Jameson and A. Smallman. Church rejoices in return of J. S. Gibson (sec.) from hospital, and continues to pray for recovery of Mrs. F. Smallman.

South Australia

Norwood (A. R. Jones). — "Faith that works" campaign concluded on Apl. 26 after week of visitation and meetings led by K. Patterson. As a result one renewed fellowship with church. Meetings were well attended and church inspired. Miss M. Searle (Semaphore), Mr. and Mrs. Hennig and Ivan and Mrs. Lindner (Balaklava) were welcomed on Apl. 19. Miss V. Searle was present on May 10 after long period of illness. Mrs. C. J. Parker has also recovered. B.S. anniversary on May 3 saw largest number of children for several years. Singing under Mr. Dix was of high standard. Annual meeting was held on May 13. Officers elected were C. J. Parker, L. R. Parker, H. Greaves, M. Parker, N. Tilley, H. Folland, J. Folland and D. Fenn. E. J. Johnson resigned after 32 years as treas. Appreciation was expressed, and presentation made. Reports were encouraging, and revealed excellent work being done by auxiliaries.

Edwardstown West (P. R. Baker). — Attendances were well maintained on second Sunday of B.S. anniversary. Preacher took morning and evening services, and G. R. Stirling spoke in afternoon. On following Wed. prize giving and picture evening was held. Collection of £6 was received toward lining of new primary room. School has commenced on

Sunday mornings at 9.30 a.m. Attendance on first Sunday was 173, with several new scholars. Urgent call has been made for more teachers. Aim of Temple Day in August is £200.

Wampony (R. Pritchard). — During Mundalla mission three Y.P. and one by transfer have been added to church. On May 10 church was crowded when R. Pritchard welcomed them and presented each with N.T. Morialta Protestant Children's Home offering was received May 3. New chapel is progressing.

Fullarton (A. H. Lennox-interim). — School holidays affected attendances at services on May 17. In evening A. Drysdale (Unevangelised Fields Mission) spoke on work in New Guinea. Mrs. Drysdale was soloist. Following service two colored films on this work were screened. Retiring offering was received for Mission.

Kilburn (H. G. Norris). — Married woman and her two children (B.S. scholars) made decision on May 17. In evening Kilburn Girl Guides attended in uniform. Ladies' Guild provided carpet for aisles in new Roberts' Memorial Hall. Recent address by minister on stewardship has brought improved giving.

Balaklava (D. G. Hammer). — After C.E. meeting on April 9, farewell was said to R. Curtis on eve of departure for work in England. Frank and Ruth May were tin-kettled on 17th. While about 40 ladies conducted meeting at Christian Rest Home, some of male car drivers stacked bricks for new building. Mr. Hansen (Meth. minister) is new district C.E. pres. C. Candy was speaker at rally held in chapel on 18th. Church officers conducted C.E. meeting on 29th. Indian Famine Relief appeal amounted to £70.

Cowandilla (T. T. Robinson). — Average attendances in April were: a.m., 103; p.m., 113; communicants, 119. Youth offering has reached £37. Mothers' Day was observed on May 10. G. Stirling spoke in evening. Married women's club gave special items, and Mrs. J. Grigg presided. In afternoon Mrs. Griffin (kinder supt.) conducted services at which kinders gave special items to 45 mothers who attended. On 13th Married Women's Club held 4th birthday rally. 54 M.W. from other clubs attended with 20 members of local club. Mrs. Schlein is pres. On 17th Miss L. Campagnaro was soloist. After evening service, J. Grigg conducted fellowship in song. This will be regular feature during winter. Mrs. G. Broadbent is in hospital. Several Y.W. have improved church garden. Outside of church and manse have been painted.

Victoria

Warracknabeal (W. Wakefield). — Mission led by A. B. Withers (West Preston) was well attended and encouragement to church. Horsham and Kaniva visitors attended two nights. Supper was served after meeting. Three Y.P. joined church during mission. Chapel was crowded for baptismal service. Thank offering was received for mission expenses, and church is grateful to West Preston for releasing their minister.

Montrose (D. Chamberlain). — On May 3 harvest thanksgiving was held with good meetings. Evening was record attendance for some time. There was excellent display of produce, and thanks is expressed to Mr. and Mrs. Finger and others who arranged goods. Mr. Finger took goods to Christian Guest Home. Church services are well maintained, and D. Chamberlain's addresses are appreciated. During preacher's vacation Mr. Oaks is conducting services. J. Reidy was welcomed after absence following operation.

Ararat (R. J. Duckett). — Ladies' Aid is working with enthusiasm and good attendances. Coronation Fair on May 15 cleared £75, with which ladies liquidated church debt. Most of credit for clearing this 31-year debt is due to Ladies' Aid over the years. Plans are advanced for erection of Y.P. hall, which should be in use this winter. Enthusiasm prevails in all depts., and by systematic visitation contacts are being built up and new scholars added to B.S.

Wangaratta (R. J. Anderson). — Mothers' Day was observed at services on May 10. Young man was baptised in evening. J.C.E. and Y.P.S.C.E. distributed buttonholes with texts to hospital patients and private homes. On 6th Girls' Club entertained mothers and presented each with gift made by girls. Mrs. Anderson spoke, and supper was served. Betty Anderson is recovering after operation.

East Kew (D. Mansell). — M. W. Farmer, R. McDougal and T. J. Warner have conducted evening meetings at Emmaus Rest Home. Mrs. Arthur is sick. Contractor has nearly completed painting chapel. On May 9 J.O.E. prepared white sprays for Mothers' Day, and distributed them to members on 10th. Presentations were made to Mr. and Mrs. Broderick from church and ladies prior to their removal to Belmont, Geelong. Y.P. are enjoying after-church sings in homes. O.M.S. visited T. C. Prince's factory on 18th.

Chelsea (D. R. Turner). — On May 10 three B.S. scholars were received

into fellowship. Team from Cheltenham conducted communion service on 17th, helpful sermon being delivered by R. C. Bolduan. Successful Y.P. tea was held on same evening.

BIRTH.

BAULCH (Waterman). — To Joan and John at Hamilton, Vic., on May 15, a daughter, Christine Elizabeth. A sister for Jennifer.

ENGAGEMENT.

HOVARD-FOX. — The engagement is announced of Deirdre Lilian, only daughter of Mr. and Mrs. W. H. Fox, 6th Avenue, Windsor, Brisbane, to William George, only son of Mr. and Mrs. W. H. Howard, of Memerambi, late of Gordon Park, Brisbane.

DIAMOND WEDDING.

Mr. and Mrs. E. J. Killmiller, of George-st., Marleston, S.A., have pleasure in announcing the 60th anniversary of their marriage solemnised at Bordertown on May 31, 1893, to be celebrated on May 30; at home on May 31 from 2 p.m.

IN MEMORIAM.

HOGBEN. — Flowers in Memory Garden of our John never fade. Taken by accident May 30, 1950.

— Inserted by mother, father, brother Eric, sisters Betty and Maxine. Also Keith and George, Wembley, W.A.

KERR. — To the cherished memory of our darling son and brother Frank, who fell asleep in Jesus June 1, 1948.

— Always remembered by mum, dad, and Gladys, Beverly Hills, N.S.W.

FUNSTON. — In honored and loving memory of Ruth; also of Brian and Valerie, Dick and Des., Ron, Margaret, Betty and Lynette—Boronia accident, June 1-2, 1952. "Lovely and pleasant in their lives, and in death not divided."

SAUNDERS. —

Cherished memories of
VALERIE and BRIAN

beloved, deeply missed, only children of Mr. and Mrs. W. W. Saunders.

A tribute to the memory of
**RONALD BISHOP
BETTY CANTLAY
MARGARET EVANS
RUTH FUNSTON
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esteemed Christian friends of Valerie and Brian, who, with them, passed "to be with Christ" as a result of the Boronia level crossing fatality, June 1st, 1952.

The River of God's Peace

(A Hymn for May—
No. 418, May 31.)

A mere superficial examination of the hymns and poems of Frances Ridley Havergal shows by their titles and appended texts that she is familiar with Scripture, and loves to use it. In at least one poem, there is with every line a reference to the Scripture which it quotes or from which the idea is drawn. Moreover, any knowledge whatever of the life of the poetess indicates that, as she thought, believed and lived, so she wrote. A list of poem titles suggests the deep and satisfying currents of her inner life — Called, Justified, Sanctified, Glorified, Peace, Rest, Content, Confidence, Adoration, Thanksgiving, Everlasting Love, Everlasting Blessing, Faithful Promises, Fresh Springs, Faith and Reason, From Glory to Glory.

To-day's hymn: "Like a river glorious is God's perfect peace" (our No. 418) is no exception to these general observations. Obviously her starting-point has been Isaiah 66: 12 ("I will extend peace to her like a river.") The refrain is equally obviously a paraphrase of Isa. 26: 3 ("Thou wilt keep him in perfect peace whose mind is stayed on thee"), this becoming "Stayed upon Jehovah, . . . as he promised, perfect peace and rest." In the second verse, the Lord's "measuring of the waters in the hollow of his hand" (Isa 40: 12) suggests the safety of being "hidden in the hollow of his blessed hand"—neither foe nor traitor, worry, care nor hurry would be there.

And F.R.H. is not alone in her use of Isaiah's figure of the river of God's peace! Another singer writes, "When peace, like a river, attendeth my way," and yet another, a true singer of the Inner Light—the aged Whittier—in one of the choicest meditations ever written on age and physical frailty, sings of his longing for the place, "Where flows for ever through heaven's green expansions the river of thy peace."—F.J.F.

COMING EVENTS.

June 5 (Friday). — The Victorian and Tasmanian Women's Conference Executive Council will meet at 2 p.m. in Swanston-st. Lecture Hall. Mrs. Holden will lead devotions, and Mr. G. Barnett, of Norseman Aborigine Mission will be speaker. All ladies welcome.

Open Forum

(Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.)

CHURCH DISUNITY.

Principal A. L. Haddon's article (A.C., 12/5/53) presents with commendable brevity the position of churches of Christ in its relation to Church disunity, but many of our members will no doubt like to know just how far liberty of interpretation (to which he refers) may be allowed to go. Mr. Haddon says: "In interpreting these acts, or understanding them theologically, liberty is allowed." That seems reasonable. But what is to be our attitude towards those who have gone far beyond the limits of "interpretation" to positive denial of the fundamentals of our faith?

For instance, what is to be our attitude towards those who so interpret the atonement as to say that the idea of a blood sacrifice is quite repugnant? Is that permissible "interpretation"? Or what of those who deny the virgin birth? Is that permissible "interpretation"? When "interpretation" becomes "denial," what are we to do? That is the problem which is exercising many of our members to-day. Are they to overlook such "interpretations," or are they to "come out from among them"?—Stanley Wilson, Melb., Vic.



A Spiritual Occasion

As the Queen's Coronation draws nearer, it is becoming more and more apparent that the spiritual nature of the occasion will receive more attention than the material or physical. It is possibly because the Queen herself has asked for our prayers and our help for her in her heavy tasks that there has been a surge of moral emotion throughout the Commonwealth of Nations.

From Canada we hear the voice of the Governor-General, Vincent Massey, emphasising the importance of the spiritual side of the Coronation for Canada. In Britain the British Council of Churches has appealed to young people of all Churches to keep vigil on the eve of the Coronation. The appeal says: "As the Queen prepares to make her own dedication in Westminster Abbey it is fitting that she

should be joined in spirit by countless young people all over the country who will be praying for God's blessing on her and on the people over whom she is called on to reign."

In New Zealand arrangements are being made for special church services around the Coronation period, and the accent will be on youth.

What are we doing in Australia? How many of us are endeavoring to realise the inner significance of the Coronation—that it will be a deeply religious ceremony, in which a young Queen will dedicate herself to the service of her people. Do we pause to consider that if the Queen so dedicates herself we owe her something in return? That is, of course, the case.

We owe to her the duty of endeavoring to make ourselves worthy of her service. To do that we should endeavor to be better citizens, to recognise our responsibilities to one another, and to the community as a whole. That is what Queen Elizabeth II would wish.—(Contributed.)

— 1953 —

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SATURDAY, JUNE 6, 3 p.m.

DEVOTIONAL SESSION

C. SMITH

Business Session ——— Basket Tea

Evening, 7.30 p.m.—YOUTH RALLY

Film and speaker who attended 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.

Northcote Jubilee Services

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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2/3. Posted 2/8.

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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

PRAHRAN (High St.) Bible School Anniversary, May 31 and June 7, at 3 p.m. and 7 p.m. Special speakers. Bright singing by scholars. Hospitality provided for all visitors both Sundays.

BAMBRA-RD.—Back to Bambra-rd., 34th church anniversary. May 30, Grand Youth Rally, 8 p.m., singing by Springvale Youth Choir. Speaker, A. E. White. May 31, 11 a.m., Every Member Present. Guest speaker, L. E. Jones. 3 p.m., P.S.A. selected artists. One hour of entertainment and fellowship. 7 p.m., Festival of Worship and Praise, assisted by soloist and choir. Speaker, F. A. Youens.

BERWICK.—Home Coming Sunday, June 7. 11 a.m., C. L. Smith; 3 p.m., Reminiscences, Dr. A. J. Saunders, Percy Pittman; 7 p.m., Gospel Service, S. Neighbour.

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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Let's Figure This Out!

Many clubs or societies wanting an assured income, seem to think that the simplest way is to run some gambling stunt or conduct a liquor bar. It must be difficult for Christian youth to resist all the efforts made to induce them to drink or gamble.

In N.S.W., Qld. and W.A., there are Government lotteries, ostensibly conducted to benefit charities. They do help charities, but only a small sum finds its way there. In Tasmania there is a privately owned lottery known as Tattersalls.

In Sydney there is always a large queue at the lottery office buying tickets. In Queensland there are hundreds of agencies. These are usually very busy with people eager to give their money to "charities"—or is it with the hope of winning a major prize?

In Queensland it is made very simple. Full tickets are 5/6 each, one-sixth share 1/- each. There were 153 drawings during the year 1951-2 (about three every week). Each has 100,000 tickets, and is growing in popularity, as each year the Golden Casket breaks records for drawings.

The results of the total Caskets for the year 1951-2 were:—

Tickets sold	£4,882,500
Agents' commission	206,977
Stamp Duty	244,155
Prizes	3,118,650
State treasury for distribution to Hospitals, etc.	1,227,107

The advertisements show each Casket to provide 1255 prizes.

However great that may sound, there are 1000 at £5 and 200 at £10.

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There are 1¼ prizes in every 100 tickets.

Therefore 98¾ blanks in every 100 tickets.

Average is one prize over £10 in every 1818 tickets—and the chance of a prize of £100 or more, 6666 to 1.

Gambling grows like all greed, and crushes the morals of its victims like a vice.

Gambling in lotteries is a losing proposition. "The more you speculate the more you lose." If you buy every ticket you are sure to lose.

(Figures supplied by the Queensland Government.)

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Hymn for the Queen

Among the changes in the Coronation ceremony introduced for the crowning of Queen Elizabeth II on June 2, 1953, will be the introduction of a hymn which will be sung by the congregation in Westminster Abbey as well as the choir. In previous coronations the congregation's part has not included singing.

The Archbishop of Canterbury, Dr. Geoffrey Fisher, who will conduct the ceremony, has asked listeners who will hear the Coronation broadcast to join in the singing of the hymn, which will be rendered toward the end of the Coronation service, just before the Queen takes Holy Communion.

The hymn selected is well-known. It is the "Old Hundredth," with a musical arrangement by the famous present-day composer Dr. Vaughan Williams. Most people will recognise it from its first verse, which is:

"All people that on earth do dwell,
"Sing to the Lord with cheerful voice:
"Him serve with fear, his praise forth tell,

"Come ye before him and rejoice."

Dr. Vaughan Williams made the suggestion that a hymn for everyone should be included in the ceremony, and the Archbishop of Canterbury approved. As a result, the composer arranged its five verses for choir, orchestra, organ and congregation.

Its opening fanfare will be for "all available trumpets," and there will be a good many. The first verse will be in unison with a massive accompaniment. In the second verse the choir will sing in harmony. In the third verse the choir will be unaccompanied except for a trumpet descant. The fourth verse will introduce a mediaeval musical device known as a faburden, a kind of counterpoint, and in the fifth verse the orchestra and unison voices will return.

Should we not all join in this hymn in honor of a young Queen who will be dedicated to our service, and to whom we owe duty and service in return?—(Contributed.)

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