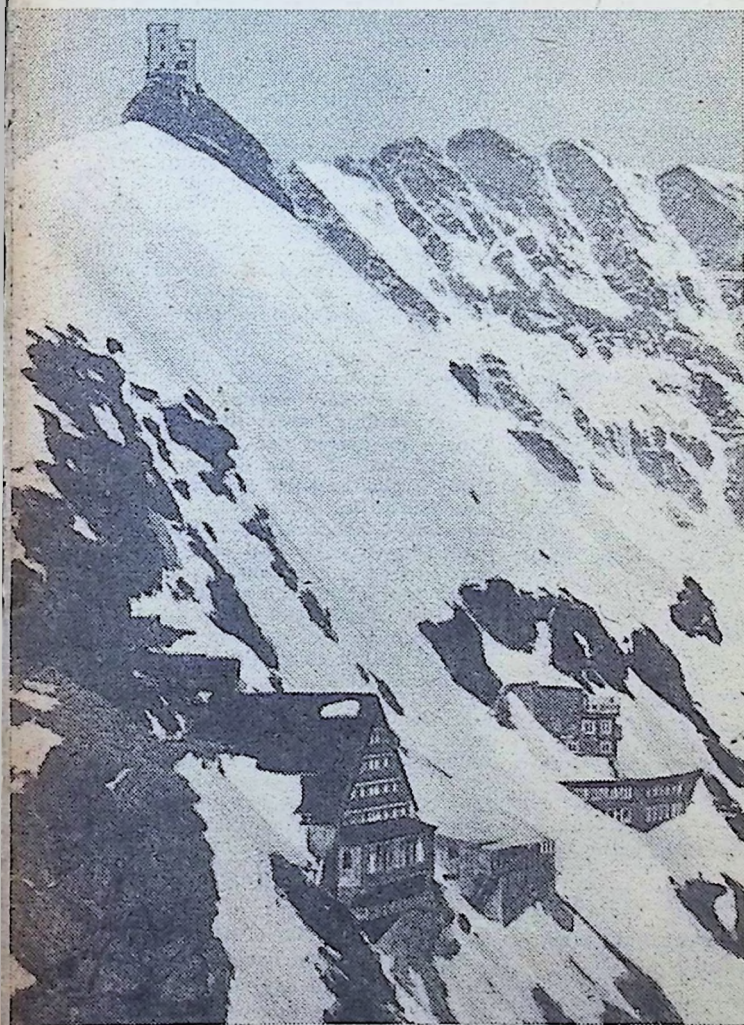


THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



"Above the Strife... the Vision Changeless"

Our picture shows an observatory pivoted on the summit of the Jungfrauoch (10,480 ft.), the highest railroad terminus in Europe. This Swiss observatory is designed for scientific research at high altitudes.

The following lines have appropriate significance:—

There was a Man who saw Life face to face
And ever as he walked from day to day
The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;

How men have fought and loved and fought again;

How in lone darkness souls cried out for pain. . . .

Above the strife and hate and fever pain,
The squalid talk and walk of sordid men,
He saw the vision changeless as the stars
That shone through temple gates or prison bars,

Or to the body nailed upon the tree,
Through each mean action of the life that is,

The marvel of the life that yet shall be.

—David Starr Jordan.

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C. G. Taylor, B.A., Editor. A. R. Haskell, Manager.

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WHEN SOARS
THE SOUL

Work out your own salvation with
fear and trembling; for it is God that
is at work in you, making you will
and work according to his blessed
will. Do everything without grumb-
ling or questioning, that you may be
blameless and simple, children of
God without fault in a crooked,
twisted age, in which you shine like
lamps in a dark world. Held fast
the word of life, that I may be able
to boast on the day of Christ, that
I have not run for nothing or tired
myself out for nothing.—Phil. 2: 12b-16
(Williams).

The basis of all our effort must be
the quiet dependence on God that
enables his Spirit to work in us and
through us. . . . With all our activ-
ity and labor we can do nothing ex-
cept as channels of his Spirit. . . .
A doctor tells of a patient who came
to him on the edge of a nervous
breakdown. It seemed a case of
overwork, and the doctor advised him
to give up a large part of it if he
did not want to go to pieces. Six
months later he met his patient in
the street, looking well and happy.
"I see you have taken my advice,"
he said. "No," replied the other,
"I am working harder than ever, but
I have discovered one thing you did
not tell me. I have discovered that
I am a pipe and not a cistern." He
had found, in other words, that he
was but a channel for a power be-
yond himself. He had only to leave
that to God and go ahead. That re-
lieved him of all the strain, and set
him free. We do not need to find the
capital to do God's business. He is
at work within us to will and to do.—
Dr. James Reid.

O thou who art the light of our
reason and the sure guide for in-
telligent discipleship, we thank thee
for . . . the joy of creatively entering
into thy enterprises, even as we re-
new our covenant of discipleship in
the spirit of him who leads us into
knowledge of thee. AMEN.—G. E.
Osborn.

O strangely art thou with us, Lord,
Neither in height nor depth to seek;
In nearness shall thy voice be heard;
Spirit to spirit thou dost speak.

—Alfred E. Vine.

THE AUSTRALIAN CHRISTIAN

Australian Church Papers

WITH its first issue in August, *The Anglican*, national weekly newspaper of the Church of England in Australia, celebrated its first anniversary. The staff members have worked hard and well in their bid to produce a religious newspaper which would win nation-wide acceptance among members of the Church of England.

However, "did you know that the Church of England is *the only denomination in all Australia which has its own national weekly newspaper?*" No? Well, neither did we, but that's what the editorial director of *The Anglican* wrote in the exuberance of celebrating the anniversary—and the italics are his! Apparently, his good work this year has kept him so busy in Sydney that he failed to notice such national weeklies as *The Australian Baptist* (since 1913), and *The Australian Christian* (since 1898).

Notwithstanding this "birthday blunder," *The Anglican* has made a notable contribution to religious journalism in Australia, with its excellent news coverage and other interesting features. We note with sympathetic fellow-feeling the need to build up circulation, and to rouse wider sections of Australian church life to appreciate the importance of a personal interest in the church paper.

Our Baptist friends have been wrestling with the same problems. *The Australian Baptist* has just made the interesting announcement (29/7/53) that its new Directorate has aimed at "increasing its circulation in those States which hitherto have been publishing monthly denominational papers. The Directors have therefore approached a number of those States with the proposal that the weekly organ become their State paper." Two States replied favorably, and after consultations Western Australia emerged as the first State willing to allow its monthly to be incorporated in the national paper, believing that "most, if not all, of the present supporters will become partners in the larger venture in church journalism." The significant thing about this was that the State furthest removed from the publishing centre (Sydney) made the first gesture in the interests of federal fellowship. How this develops will be watched with interest.

Meanwhile, the happiest relationships exist between *The Australian Christian* and our own State monthly papers, which have weathered some difficult economic tensions in recent years. Some excellent work has been done by various State editors.

It seems that most Australian religious journals are feeling slightly more secure, economically, than they were a year or two ago. A striking example is the interdenominational *Australian Christian World*, which, while still a monthly, reports increased support following its attractive new lay-out. But all church papers are insistent that more subscribers must be secured if they are to fulfil their ministry and safeguard their future.

During his visit to Western Australia last month, W. R. Hibburt, former manager of this journal, was our ardent advocate among the churches. We appreciate his continuing concern. We need more voices like his raised throughout the brotherhood, as we seek new subscribers. Will you help?

WAR MUST GO ON!

AFTER so many frustrations and with so many fears still ahead, there has been understandably little enthusiasm roused by the Korean truce. But the need for prayer and understanding goodwill is all the more urgent, and we may well rejoice with those homes for whom cessation of hostilities and exchange of prisoners have brought new hope.

Korea remains a staggering problem. Not as the price of any bargain, but in the name of not-so-common humanity, something must be done to rebuild that shattered land, if peace emerges from present deliberations. But the problem is much bigger than even the tragedy of Korea. In some challenging *British Weekly* articles Russell Lavers has shown that three out of every four of the world's population of two thousand million belong to the "have nots" and "are living at a standard that could be bought in England at present prices, on a total income of ten shillings a week for a whole family." He sees the cost of any really adequate war against want building up year by year "until it reaches a total of at least £3,500 million a year at present prices." That staggering cost would severely test the sincerity of nations which, in order to help, would need to accept certain restrictions on their own standards of living.

Christian and humanitarian agencies are already at work in the front lines of human need, and the support from a land as favored as ours has been by no means generous. This war against want is one war which must go on—with all of us in it!



J. K. ROBINSON, Federal Secretary, sends latest
news of

Aborigines Mission Activities

State Governor Visits Carnarvon

His Excellency Sir Charles Gairdner, and Lady Gairdner, paid a visit of an hour and a-half to Carnarvon Mission on July 15. They professed themselves greatly impressed with the work being done, and with the general well-being of the children. Sir Charles showed an understanding interest in the irrigation and electricity plants, and all were attracted by the new buildings. Unfortunately, the superintendent, Mr. Reeson, was ill in hospital with bronchial asthma. He is making good progress, and was discharged from hospital on July 18.

Messrs. McPherson and Kennett, from Hamilton, Vic., are at present in Carnarvon finishing off some of the buildings. The store and the extensions to the superintendent's house have been completed, and the finishing touches are being put on the kindergarten building.

On a recent Sunday a baptismal service was held at a spot where there was some surface water in the river, and 13 young folk were baptised. One or two of these were white children, but the others were native girls and boys, including some of the older boys. All have been received into church membership.

Two boys who left the Mission last year, having reached the age of 16, and desiring to earn their living, visited the Mission during their holidays a few weeks ago, and seemed glad to renew old friendships. Their bearing and conversation revealed that they would bring credit on themselves and the Mission by their man-

ner of life. They are both workers on a sheep station, and it is a matter of praise to God that these lads have been fitted to go out to this work and bear a witness for Christianity and decent living. It may well be that through our Missions the Christian leaven will spread more and more into Australia's great out-back which, like every other aspect of Australian life, needs the uplifting and saving influences of true Christianity.

Thanksgiving

Two special points of thanksgiving to God may be emphasised. Firstly, in the big building drive at Carnarvon, the promised assistance of £7,500 from the W.A. Government for building materials was overspent by £1,243, but when the circumstances were explained to the Government, a further grant of £1,243 was made to cover the extra. Secondly, we cannot be too grateful for the Christian doctor at Norseman, whose care of the missionaries and children is so generous and efficient. We hardly dare think what the Mission would do without its very great friend, Dr. Kirkman.

Football

There are about 40 boys at Carnarvon, and about 20 at Norseman, who just love football. But the balls wear out so very quickly when play has to be on the rough ground at the Missions. They are not grassed ovals. If anyone, or any society, would like to help the Mission boys now, here is the opportunity. The best way of sending would be to post direct to the Missions. The addresses are, Carnarvon, P.O. Box 114; Norseman, P.O. Box 156. Native Mission, with the box number and town following, is sufficient address.

Mooroopna

The influx of native folk for the fruit-picking season has now subsided, and the local folk have become more settled. Attendances at the services are averaging from 17 to 23. The Shepparton church is still exercising helpful oversight of the work, and T. Weir, the minister, is planning to commence a young men's training class for the native young men who desire to serve in the Lord's work.

(continued at foot of next column.)

Difficulties at Norseman

Recent advices from Norseman indicate the prevalence of sickness on an unprecedented scale. Measles have laid up many of the children, including missionaries' children. Mrs. Felton has been ill in hospital with pleurisy, and sickness of various kinds has affected other missionaries. The abnormal wet and cold weather has made things doubly difficult. Mrs. Arnold had to leave the Mission on account of a break-down in health, and Mr. Barnett took over the kitchen work in the emergency. Reports are that no one has suffered from lack of food or from indigestion! This left greater burdens on Mr. Felton's shoulders, as it took a man away from the men's work.

However, there are some bright aspects. One is that a young man from one of our W.A. churches offered to give six months' voluntary work to the Mission, and his offer was gladly accepted. He is doing a splendid job in the outside work. He has not been appointed as a missionary, but his services as a helper have proven invaluable. The school teacher, Mr. Wild, has proved very helpful and co-operative, thus making the tasks a little easier. T. D. Maiden, minister of Harvey (W.A.) church, and Mrs. Maiden, visited Norseman by invitation to be guest speakers at the anniversary. Between 60 and 70 folk from the town attended the services, and a happy time was spent. The staff are happy in a spirit of harmony, and despite all the wave of set-backs through the time of sickness, are still in love with the work. Pray that God will bless and keep them in their work.

On the material side things are progressing well. Large numbers of trees have been planted, much painting has been done on the buildings, and fences have been made goat-proof. The goats, too, are now supplying about four gallons of milk a day.

There are good prospects that we shall be able to locate a suitable man as superintendent at Norseman before very long.



Picnic Group at Carnarvon.

DAVID G. HAMMER, of Balaklava, S.A., underlines Paul's plea for . . .

"Living by the Rule of Love"

Rom. 14: 15 (Moffatt): "If your brother is being injured because you eat a certain food, then you are no longer living by the rule of love."

Doubtful things! Young Christians (and older ones, too!) find that the life in Christ is beset with many practical problems. Can a Christian engage in certain "doubtful" pleasures? Is it wrong to cling to "doubtful" habits? Sometimes we feel that it would be much easier all round if some-one were to make up lists of what one ought to do, and what one ought not to do. Then, when the lists had been ratified by Conference, we would know where we were! However, the matter is not so easily solved. In fact, Paul's emphasis in **Romans 14** raises the whole matter to higher spiritual levels. Decisions as to what is lawful and what we ought not to do will vary from time to time, according to the spiritual development of the one who does the deciding.

A Higher Law Than Liberty

There are, of course, different levels of spiritual experience. No one is expected to remain on the primary level as a "babe in Christ." The growth in grace which ought to be the normal development of every child of God reveals a gradual unfolding of the Spirit in the Christian's life. There comes a deepening and broadening relationship to Christ himself, and with that, a changing relationship to the world around us.

On the lower levels is the law of liberty. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2). The new disciple has been born into a fellowship of freedom. Sins are remitted. The old bondage has gone. A few years ago, people

(continued from previous page.)

A copy of A. R. Main's **First Principles** has been purchased for every member of the church, and is made the basis of the Thursday night study meetings. The Board and the whole Australian brotherhood are grateful for the work being done by our Shepparton church and minister. The financial commitment of the Board is £2/2/- per week for expenses, payment of this being attended to by our Victorian Committee from offerings received.

August 11, 1953.

described this experience as being "saved." Many have come into this experience, and then gone no further. But the initial steps by which we are "saved" simply bring us into a life in which growth and development should be the normal pattern!

On the higher level is the rule of love of which Paul speaks. On this level, the emphasis in Christian experience has shifted beyond one's personal salvation, and into a life of LOVE. Utter and absolute love to God, which is the greatest commandment, then expresses itself in the second great commandment quoted by Jesus, "Thou shalt love . . . thy neighbor as thyself." On this level there is an understanding of many of Paul's thoughts, such as ". . . the cross of Christ, whereby the world is crucified to me, and I unto the world." "I am crucified with Christ . . . Christ liveth in me." In this higher relationship to God and our neighbors, the primary law of liberty gives place to a life so surrendered to God that self has no place. Liberty has been voluntarily surrendered and replaced with the motive of love for others.

For example, I knew a man who, although a keen churchman, shocked his religious friends by his insistence that he had a perfect right to go to the races whenever he wished to do so. He pointed out that he didn't gamble or drink. He simply enjoyed watching horses race. He was doing no harm, as far as he knew, and didn't feel inclined to give up a harmless practice because others thought it was doubtful. He was arguing, of course, on the level of liberty, and not on that of love. While on the one hand, the enjoyment of watching horses race was much in favor of his practice, on the other hand, the iniquitous business of gambling, fanning the fires of greed and avarice, has brought disgrace and disaster to many. The rule of love would argue that, if any associations of racing harm another person, then one's self-interests must give way to the other person's good. That is to say, one's liberty is surrendered, and for love of others, this practice is avoided.

Not Causing Another To Stumble

Paul's argument in **Romans 14** sets the whole matter out in a clear way,

and gives the guiding principle by which we should act in these matters. He uses the eating of meat as a basis upon which to make his statements. Probably, because much of the meat sold in the markets had been killed with heathen ceremonials ("offered to idols"), some Roman Christians might feel that they should avoid all meat. So Paul says,

1. There is nothing wrong with the meat itself (v. 14). So with many "doubtful" practices. The reason that they are doubtful is because they are not essentially wrong themselves. If we knew for certain that they were wrong, then there would be no question.

2. There is no cause for the church to legislate (v. 3). Though we might prefer an authoritative statement, the final authority is in our own spiritual background. One can neither despise nor judge another.

3. No action of ours must cause harm to another (vv. 20, 21). Notice also Moffatt's translation of **Rom. 13: 10**. "Love never wrongs a neighbor." What a high ideal is set forth in this dictum! The rule of love sets the matter on a different basis. The question is no longer whether the thing is itself right or wrong, but whether or not it is in harmony with the rule of love! And this makes it even more difficult to arrive at a clear-cut decision. Perhaps it is easier logically to decide, but every decision is linked with our own willingness to take, up the cross and follow the crucified Christ. As Thomas a Kempis writes, "Jesus hath now many lovers of his heavenly Kingdom, but few bearers of his cross."

The Practical Application

The application then cannot be made by the writer, any more than by any other man, except in so far as it concerns himself. Under the rule of love, "Thy neighbor as thyself" reaches into a higher relationship. It is not simply the helping hand to a man who has fallen, it is a way of life in which, so far as we ourselves are concerned, the cause of our neighbor's falling is removed. As the latter part of the verse with which we began, says, "Do not let that food of yours ruin the man for whom Christ died."

WOMEN

FEDERAL ACTIVITIES

Programme for September

Mrs. Stanton Wilson, Hampton, Vic.

DEVOTIONAL THEME:

"Sing to the Lord."

CALL TO WORSHIP.

It shall come to pass, saith the Lord, that I will pour out my Spirit upon all flesh.

Ye shall receive power after that the Spirit is come upon you, and ye shall be my witnesses.

The promise is unto you and to your children, and unto all that are afar off, even as many as the Lord our God shall call.

PRAYER.

O God, we pray thee, pour down the fulness of thy grace upon thy church that in the demonstration of thy Spirit, thy people may commend the doctrine of Christ.

Inspire thy ministers to preach the Word, that wayward and careless souls may be turned to thee, and all thy servants be roused to greater ardor, courage and fidelity.

Increase among us a zeal for the holy things of the faith, that thy work in our land may go forward, and our cities, villages and solitary dwellings will echo with the voice of praise and prayer, through Jesus Christ our Lord. Amen.

BIBLE READING.

John 20: 19-23.

HYMN.

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

MEDITATION.

Those who knew Canon Edwin Hatch would be the first to say that "Breathe on me, breath of God" was just the kind of hymn they would have expected him to write.

The author was born in 1835, and died at the age of 54. This brilliant son of the Anglican Church ministered to a parish in the slums of London. Then for seven years he taught classics at Trinity College, Quebec, from where he went to Oxford University as a lecturer. He was an authority of world renown on the

subject of "The Organisation of the Early Christian Church."

He wrote "Breathe on me, breath of God"—his one surviving hymn—in 1878. As the author combined in himself simplicity, spiritual insight and a practical attitude to life, so does this hymn show how the infilling of the Spirit is evidenced in practical service.

It is, says the hymn, by the giving of his Spirit that God conforms us to his own nature. In verse one, the writer says the Spirit generates new life in which one not only loves God but also loves to do what God would do.

Then he says the Spirit purifies the heart and inspires one to persevere in doing the will of God at all costs.

In the third verse, Canon Hatch suggests that the Spirit seals us as God's possession, and infills us with his power.



Alexander Campbell's Contribution to Unity

By Eva Jean Wrather.

In his attempt to define the church ecumenical, Alexander Campbell made contributions of lasting value in two important directions.

The first—if fully comprehended and explored to-day—would place Disciples of Christ in a unique, mediating position in ecumenical councils. But it has not been very generally recognised, though ably argued by two of the outstanding Disciple scholars of our generation—Charles Clayton Morrison, of America, and William Robinson, formerly in England. For, as both Morrison and Robinson have emphasised, the theology of the Campbells represents a *via media* between Catholic and Protestant positions, containing rich elements of both High Church and Low—a fact not at all strange when it is remembered that Thomas Campbell's father was once a

Finally the writer reminds us that the filling of the Spirit here and now is for us God's pledge of life hereafter.

Few hymns convey such profound spiritual truth with such simplicity. Here is research for the penetrating mind of the most learned theologian, and yet, here, too, is one of the best loved of children's hymns. Edwin Hatch has put successive generations of Christians in his debt for this sublimely spiritual and delightfully simple hymn.

VOCAL ITEM.

ADDRESS.

HYMN.

No. 323, "The Lord be with Us."

PRAYER.

Father in Heaven, who through thy Spirit art ever present in the lives of men, grant that all who seek thee through Jesus Christ, may have communion with thee, by obedience, by prayer, and by fellowship together in one Spirit. Grant that by the same Spirit we may have victory over all evil, strength in every trial and courage in every conflict. Glory, honor and praise be to thy great Name both now and evermore. Amen.

Roman Catholic, and reared his sons to manhood in the Church of England.

Of course, Ireland-born and educated, no man understood better than Alexander Campbell the evils inherent in an absolutist Roman system—as he amply illustrated in his debate with Bishop Purcell. Yet he was equally quick to assert his conviction that at some points Protestantism had run so fast out of Rome that it had run past Jerusalem. In defining the nature of the Church, he rejected the Protestant evasion of an "invisible Church" (united in the mind of God if not on earth), and the concept of the Church as simply a fellowship, and, instead, in accord with the Declaration and Address, affirmed that the Church is the mystical Body of Christ, in which any schism is sin. He rejected the "low" view that the sacraments are mere tests of obedience, the Eucharist no more than a memorial service, and instead affirmed the Real Presence at the Lord's Table and the "high"

import of the sacraments as real channels of grace and mystical union.

The second contribution of the Campbells to ecumenical thinking is the familiar one: that the Church can be united only by a "restoration of primitive Christianity." Admittedly, the term "restoration" is no longer so widely or confidently used as by our religious fathers, doubtless for the obvious reason that by a few it has been degraded into a deadening legalism. But used as the Campbells used it, as a challenge to a new beginning, as a new basis for unity through purification, in a return to the ideals envisioned on the first Christian Pentecost, then it still holds perhaps the one solid hope of the Church ecumenical.

In confirmation of the continuing wisdom of this plea of our forefathers, there is a growing body of "restoration" thinking apparent in non-Disciple circles. Particularly striking are recent statements by two internationally famous secular scholars. Neither, doubtless, ever heard of Thomas or Alexander Campbell; yet what they have said might have been lifted bodily from the Declaration and Address or the Millennial Harbinger. Philosopher and historian Will Durant says:

"If Christianity would go back to its sources, cleanse itself resolutely from the silt of time, and take its stand with fresh sincerity upon the personality and ideals of its founder, who could resist it?"

The eminent French scientist, Leconte du Noy, in his brilliant book, *Human Destiny*, states even more boldly and plainly:

"The only salvation for mankind will be found in a return to the elemental of the gospel, to the fundamental principles of Christianity, through a church vitalised by its own primitive ideals."

(Miss Wraether's article on "Alexander Campbell on the 'Union of Christians'" will be concluded next week.)

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



Union Theological Seminary in New York has set up a Harry Emerson Fosdick Visiting Professorship with a gift from John D. Rockefeller. Dr. Fosdick, after whom the professorship is named, is pastor emeritus of the New York's Riverside church. Dr. H. P. Van Dusen, president of the Seminary, announced that Dr. George F. McLeod, founder and director of the Iona Community in Scotland, had been chosen as the first appointee to the Fosdick professorship for the year 1954-1955.

August 11, 1953.



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

REFLECTIONS ON SHIPBOARD

After two weeks aboard our floating home, we are due to arrive at Bombay to-morrow (July 23). On the whole, the journey has been uneventful, though monsoonal weather has from time to time reminded us of our human limitations. After leaving Adelaide, the weather was reasonable, though the seas were not so kind, and as we approached Fremantle the boat tossed considerably. The first day and a-half out of Fremantle we ran into some bad weather indeed which laid many of the passengers low. Our party managed to face the meal tables each sitting, but did not always "hold fast to that which is good"—in fact, sometimes they did not feel so good. For the rest of the journey to Colombo the seas were calm, save for occasional squalls as we neared Colombo.

I would like to include Mrs. Coventry in this word of appreciation we would send to the brotherhood. Prior to embarking, numerous messages from all parts of Australia were received, wishing us bon voyage, and the blessing of God upon the task set before us. It is a joy to know that so many were thinking of us and remembering us in prayer.

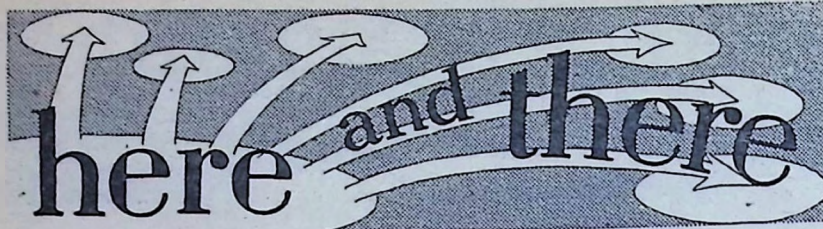
At Fremantle, the party were met by a group of church folk, and later were given the opportunity of meeting a group of about sixty for lunch at Lake-st. It was a wonderful privilege and opportunity of meeting many, many of whom we have known over the years as "comrades in arms." The words "love the brotherhood" seem to take on a deeper meaning with every such contact. The expressions of Christian love and understanding were cheering to us as we made our way back to the boat mid-afternoon. Among those at Lake-st. were Mr. and Mrs. S. Taylor, parents of our missionary Kathleen Taylor, and Mrs. Michael, mother of our esteemed doctor at Dhond.

Though most days are the same on ship-board, they do not become monotonous, though somehow to me there is always an air of unreality hovering over life on ship-board. The plain

fact is that there are so many on board, but so few of like mind and aspirations. Let me hasten to add, however, that the folk on board are very sociable and friendly.

There is little opportunity for real fellowship in Church services. The Captain's service on a Sunday, 10.45 a.m., is a well conducted and well attended one. It lacks nothing in dignity and reverence. The singing is spontaneous, but everything is read, and the personal and vital note is missing because of no spoken message. As mentioned, this service was splendidly attended — last Sunday there would be upwards of 250, which included First and Tourist Class. Opportunity is given in Tourist Class for a 5.30 meeting Sunday evening. This takes the form of Community Hymn singing. It appears that this is not held unless someone volunteers to take charge. Permission, however, is readily given, and the seats and rostrum prepared. I had the privilege of organising this service, and though there was little chance of giving it publicity there was a fine group of people prepared to join in this service — it was something in which they could all share. From expressions of folk afterwards, they felt it was a wonderful experience, and one felt the hymns had a message and revived memories of things worthwhile.

Very well known hymns were chosen and seemed to present no difficulties. The call for favorite hymns brought forth a good response, and during the service a young lady sang feelingly "O Divine Redeemer," and a young Fijian Christian on his way to England sang "I Come to the Garden Alone." During this solo, the audience were hushed, as his song gave out his splendid witness. A young cultured man, in the full strength of manhood, well over six foot, breathed in his song what Christ meant to him. At the end he received a splendid hand clap, but we retained him on the platform, asking all to join in singing the chorus. Here Joshua was in his element—the congregational singing was strong and full, but his voice was high and outstanding over all. The ovation this time was terrific. The congregation were asked to stand for the final piece "Abide with Me," and feelingly responded. It was a happy hour, and one that will be long remembered.



Their many friends are happy to join in congratulations to Mr. and Mrs. A. E. Kemp, of Swanston-st. church, Melbourne, on their golden wedding, celebrated on Aug. 5. They were married by H. D. Smith (Mrs. Kemp's father), well remembered as one of our earlier preachers. Mr. Kemp has been chairman of directors of the Austral Printing and Publishing Company since 1943.

Twenty adult decisions at the final meeting of the Hinrichsen-Brooker mission at Lismore, N.S.W., brought the total to one hundred. The thankoffering was over £900.

K. A. Jones, secretary of the Federal College of the Bible, returned to Melbourne on Monday, Aug. 3, after visiting the southern churches of Queensland.

The departure of Mr. and Mrs. Owen Jones, missionaries-elect for Pentecost, New Hebrides, has been delayed for about two weeks to allow Mrs. Jones to recover from necessary medical treatment.

At Hampton, Vic., recently an interesting hymn service was held. This service was unique in that the author of a hymn was present to comment upon a hymn written by himself, and upon another written by his father, and set to music by his brother. Hampton church has R. T. Pittman's hymn, "O God of Love," inserted in its hymn books. R. T. Pittman spoke upon this hymn and upon No. 753 "I will trust my blessed Saviour," written by his father, the late Joseph Pittman, and set to the tune "Mount Compass," composed by his brother, E. W. Pittman.

The last surviving Protestant radio programme in Colombia was suddenly ordered off the air by the Ministry of Communications early in May. Some clause in a Colombia-U.S.A. treaty of more than a century ago was cited as authority for the suspension! More to the point was an earlier approach by a priest who wanted to broadcast "The Catholic Hour" on condition that the Protestant programme was terminated, and when told by the radio authorities that that was impossible, vowed that he would investigate the matter. The

programme was known as "The March of the Gospel," and in its weekly broadcasts over the past five years, it had won a large listening audience, under Presbyterian sponsorship.

Mrs. B. Coventry and girls, together with A. Anderson, arrived at Bombay on the morning of July 23, and with the assistance of two former boys from the Baramati Home (one of whom is now in the Railways), they were able to board the Poona train within a few hours. Bruce Coventry and Colin Thomas met them at Bombay. Mr. Anderson left the train at Dhond, where Dr. Michael awaited his arrival, and Mr. and Mrs. Coventry and the girls continued their journey to Shrigonda. All were well, and especially rejoicing in being able to bring ten tons of foodstuffs and approximately £4,000 in cash to meet urgent needs.

Following a meeting held at the home of Mr. and Mrs. Dunk, Mount-st., Glen Waverley, Vic., on Aug. 3, it was decided to commence a weekly "breaking of bread" service for members in the district. Meetings will commence at the home of Mr. and Mrs. Thody, Little-st., Glen Waverley on Sept. 6, at 11.15 a.m.

The stewardship campaign, which was launched among N.Z. churches of Christ at the Easter Annual Conference, is winning general support. A co-ordinated pulpit presentation of the basic stewardship emphases is helped by the circulation of outline addresses to the preachers.

The Italian B. & F.B.S. secretary tells of a young Sicilian, sentenced to 30 years' imprisonment, who was converted by the chance reading of a Bible left behind in his cell. He led many of his fellow-prisoners to follow his example, and in less than two months 20 prisoners had asked for and received Bibles, and even held a service of their own on Easter Day. One of these men, transferred to another gaol, awakened interest in his new companions, and sent requests for Bibles and Testaments for them.

During Albert Anderson's visit to the Indian mission field, the secretarial work for the Federal F.M.

Board is being undertaken by Harold G. Norris, as acting-secretary. Mr. Norris became responsible for our weekly "Missionary News," as from last week's issue.

With a total attendance of 516,500, the greatest for any of his four-week evangelistic crusades, Dr. Billy Graham concluded his June campaign in Dallas, Texas, with 75,000 jammed into the Cotton Bowl Stadium for the final service.

The new dormitory block at the Christian Rest Home, S.A., will prove a fine addition to the property. £4,000 of the required £9,000 through the Building Fund is now almost in hand.



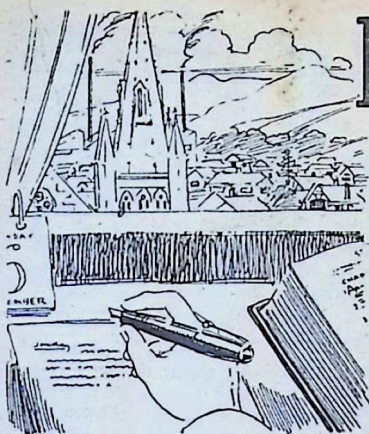
Laying Foundation Stone, Portland, Vic.

Visitors from churches in the Western District of Victoria and Western Wimmera visited Portland on Saturday, Aug. 1, when the foundation stone of the new chapel was laid. A group of sincere people have witnessed there since 1940, when meetings began. A good allotment, most conveniently situated, was purchased some years ago, and a chapel constructed of Mount Gambler limestone is being erected.

W. Gale and B. J. Combridge represented the brotherhood, the foundation stone being laid by Mr. Gale. C. W. Jackel (Hamilton) led the service, at which the Mayor of Portland and a representative of the Ministers' Fraternal gave greetings.

The service on Sunday morning was attended by about 100, when W. Gale gave the address; B. J. Combridge preached at night, when a lad made his decision. A partly completed house next to the chapel has been purchased, and the Home Missionary Committee has undertaken to co-operate with the local brethren by placing a full-time preacher in the field when local arrangements are sufficiently advanced.

Entry into this field represents a further advance in brotherhood witness. This western seaport town is progressing rapidly, and is destined to become increasingly important, serving the west of the State from as far north as Mildura. Our Portland brethren have ventured in faith, and in its early stages the work will need substantial support from the brotherhood. It is believed that the future will justify both their faith and ours. —B. J. Combridge (Vic.-Tas. H.M. sec.).



MINISTER'S MUSINGS

SUNDAY.—I've discovered an effective antidote for Sunday night "blues." I sat down and began to add up the number of folk who had been associated with me, either in the preparation for or the conduct of to-day's two services—those who prepared the chapel and the Lord's Table, and made the baptismery ready for use at night; our indispensable "men at the door," quick with both hymn-book and welcoming smile; the ever-reliable organist; the planned helpers in the morning service. Almost to my surprise, I found the number nearing twenty, and when I had added the choir and those who had given leadership in Bible School, C.E., and Youth Fellowship during the day, the final count was well into the sixties. How could a preacher, with an army of volunteers like that around him, ever succumb to the despair of an Elijah, "I, even I only, am left"? And when to such a total you add those who render some help through the week, the phrase, "fellowship in service," becomes a glowing reality.

MONDAY.—The idea of lunching together before our monthly meetings is really "catching on" amongst our Melbourne preachers. The largest-number-yet had some bright fellowship to-day, both before and during the afternoon's address—for happily we had a speaker who knew how to tell some good stories, as well as how to make some salient points. Illustrating the alarming weakening of moral standards on such matters as honesty and courtesy, he told of the man who woke a little fuzzily one Sunday morning, and began to worry about what had happened to his bicycle the night before. When he recalled at last that he had left it outside the hotel he said to himself, "Well, that's the end of that!", but on the slender chance that he might be wrong, he dressed and went to the hotel. There, still leaning against the lamp-post was his bicycle! He rode

off, reflecting on this unexpected tribute to human honesty, until, passing by a church, he suddenly resolved that he would do something he had not done in years—go into the church and say a prayer of thanksgiving. That done, and feeling at peace with the world he had so sadly misjudged, he left the church, to find—his bicycle was gone! How high are Christian standards in practice?

TUESDAY.—Several of us farewell-ed one of our young men on the Strathaird to-night. From a near-by cabin came all the riotous drink-propelled gaiety of another kind of farewell party. Judging from appearances, many others we saw on deck would be feeling sorry for themselves within a few hours! I felt saddened, too, as I'm sure that ardent enthusiast both for travel and temperance, Thomas Cook (of Cook's Tours) would have felt. Incidentally, I learnt the other day through Cook's biographer, John Pudney, that Thomas had an unusual reason for urging travel to Paris. "We would have every sober and steady Englishman go to Paris to learn how to value his Christian privileges, especially those relating to the Lord's Day."

WEDNESDAY.—Mrs. Jenkins hasn't had an easy life, and washing and ironing for a large family wouldn't rank as one of her happiest chores. I found her bent over the hot iron, wheezing asthmatically as she worked, tucking back rebellious strands of hair when she saw me. "I'm looking forward to heaven," she sighed. "Just think of it! An eternity of rest!" I didn't have the heart to question her ideas of heaven—as in my callow youth I most certainly would have done. Nowadays I often feel that way myself! But as we talked I discovered she had a grievance against preachers who, on the occasions when she did manage to get to church, always seemed to be wanting people to do things. "As if I haven't got enough to do," she snorted, with a savage downward thrust of the iron. "When I go to church I want to relax." "I was reading the other day about the kind of preacher you would like," I commented. "Professor Luccock, of America, was saying that some preachers seem to have revised their texts to read, 'If any man will come after me, let him relax,' or 'Go ye into the world and keep down your blood pressure.' But he said something else which you would be wise to think about. 'Take the tension out of life, the dissatisfaction,

the striving, and you have the same remainder as when you take the tension away from a watch—an assemblage of junk.'" That made her pause with the iron in mid-air, but I hastened to add, "Seriously now—how long do you think you would be happy in an eternity of rest—or in a church which didn't have something for those capable hands of yours to do?"

THURSDAY.—The sight of Catherine's face, flushed and triumphant after she had blown out the fourth candle on her birthday cake, was one of the vivid delights of to-night's family festivities. But, later in the evening, when those cheeks were rosier still with slumber, I tried to ring some of my officers, only to find that they had been delayed at work by a destructive fire in a near-by factory. No child's breath could have extinguished those leaping flames! But at least I'm certain that those officers who watched that fire to-night will be amongst the first to vote for increasing our insurance coverage on the church properties. Personally, I'm convinced that every church should re-examine insurance in the light of to-day's swollen replacement costs. Some leave it too late, like the United Church in Norwood, Ontario, whose building (considered one of the finest in Canada) went up in flames recently, only the blackened walls remaining. It was later announced that, while the building was valued at 140,000 dollars, insurance only returned about 45,000 dollars.

FRIDAY.—It was a wild, cold morning, with the wind howling a gale outside. As I dressed I looked casually through the bedroom window—and then stopped, and looked again. Yes, I had seen aright. In the playing reserve opposite, hair flying in the icy gusts, was a man practising golf strokes! And yet we Christians often find it hard to get out of bed on winter mornings in time for some private devotions. Are the children of this world harder in their generation than the children of light?

SATURDAY.—These words of Emerson have been haunting me to-day. "Men live on the brink of mysteries and harmonies into which they never enter, and with their hand on the door-latch they die outside." Our task as preachers is surely to help some lift the latch and walk in. But to how much of the power and glory of God have we ourselves entered in?



INTERSTATE CHURCH NEWS

Discipleship

Margaret Emmett, Lynette Brooke, Veronica Seely, Balwyn, Vic.
Kevin Long, Long Plains, S.A.
Mrs. R. Stephens, Mosman, N.S.W.
Bruce Craven, Brighton, Vic.

Membership

Mrs. Crawford, Kay and David Crawford, from Camberwell, Vic., to Balwyn, Vic.
Mrs. T. Cook, from Nth. Essendon, Vic., to Balwyn, Vic.
Mr. and Mrs. A. F. Pascoe, from Kew Baptist, Vic., to Balwyn, Vic.
Mrs. Bruce, from Croydon, S.A., to Prospect, S.A.
E. P. and Rhy Eaborn, from Launceston, Tas., to Nailsworth, S.A.
Mr. and Mrs. Graham, from Shepparton, Vic., to Dawson-st., Ballarat, Vic.
Mr. and Mrs. D. H. Jarvis, from Balaklava, S.A., to Owen, S.A.
T. Veale, from Surrey Hills, Vic., to Wattle Park, Vic.
Mr. and Mrs. Schroder and Jim Schroder, Hawthorn, S.A.

Fallen Asleep

A. Dennien (late Gympie, Qld.), Boondall, Qld.
Clem Hill, Doveton-st., Ballarat, Vic.
F. J. Argall, Lidcombe, N.S.W.
Mrs. W. Tyson, Margaret-st., Launceston, Tas.
Mrs. L. Younger (senr.), Margaret-st., Launceston, Tas.
A. E. Meyer, Carnegie, Vic.
Mrs. Jensen (93), North Williamstown, Vic.

Queensland

Gympie-Monkland (R. Roberts).—On July 26 successful B.S. anniversary was held. A. Popp (Maryborough) spoke to children in afternoon and evening. Car load of Maryborough visitors and Miss C. Tavenor (Annerley) were welcomed. A number enjoyed fellowship tea. Monkland B.S. scholar made decision.

Tasmania

Margaret-st., Launceston (J. A. Luff).—Averages for July were: 11 a.m., 79; 7 p.m., 73; communion, 95. Ladies' Guild entertained City Mission ladies on July 7, when city Missioner was speaker. C. R. Edmunds was morning speaker on July 12, and G. J. Foot took evening service, showing latest films from Indian Field. Y.W.F. combined with Youth Club to give social evening to girls of Launceston Girls' Home. Y.W. have collected 600 bottles for dispensary work at General Hospital. B.S. midwinter tea was held on July 25. Annual appeal for Bethany Boys' Hostel was launched by H. W. Street at morning service on July 26. Annual offering for Overseas has passed £100. J.C.E. is preparing National C.E. Convention project. Several have been in hospital, including J. A. Luff, Miss G. Crowden, Mesdames H. Street, Webb and Higgs.

New South Wales

Lidcombe (Arthur Baker).—Ladies' Guild on July 22 held thanksgiving service for new carpets in church building. Mrs. A. Baker, pres. of guild, welcomed large number of visitors from fifteen churches of Christ and four other churches. Gift of carpets was accepted by preacher on behalf of church, and thanks were given to members of Guild in raising £132, which included anonymous gift of £41. J.C.E. anniversary was well attended. Evening service was led by supt. Marlon Davies.

Mosman (G. E. Burns).—On July 26 G. Andrews (Conf. Pres.) was speaker. On 30th, E. Lloyd, Jewish evangelist from London, spoke at meeting. North Sydney C. of C. and Mosman Baptists attended. On Aug. 2, L. Donaldson spoke in morning. In evening, B.S. teachers, led by J. Hunter, conducted service. Mrs. J. Hughes was soloist, and Mr. Burns speaker. There was one baptism. At Seaforth most outside work is finished and paths commenced.

South Australia

Semaphore (S. E. Matthews).—Large attendance of ladies from all churches marked annual meeting of Ladies' Guild. Mrs. Fax was guest speaker. Mesdames Hunter, Thompson and Fee provided programme. Report showed 412 garments were made for Children's Hospital. Church business meeting reports show work is progressing in all departments. J. P. Brooker (sec.) and A. Drummond

(treas.) were re-elected. V. W. Taylor, N. Bray and P. Rodda were elected deacons. On Aug. 2, P. Rodda was present for first time after illness. G.L.B. entered recent drill competition. Monthly youth teas and parades are well attended. Y.P.S.C.E. is working effectively. Music by Ladies' Choir is appreciated at evening service.

Long Plains-Avon-Owen (M. D. Williams).—Building material is on hand for erection of youth hall at Owen. Ladies recently raised £30 for Morialta Protestant Home. Overseas offering amounted to £93. Mr. Kramer (B. and F.B.S.) addressed services at Long Plains and Avon on week-end of July 19. Conference Pres., G. R. Stirling, visited Long Plains and Avon on 5th. Men's Fellowship at Long Plains on July 1 discussed how to improve worship. At annual meeting at Long Plains on 7th, nine deacons were elected. Additional seats have been placed in new chapel. First wedding in new chapel was on June 27, and first baptism on July 26. Long Plains C.E. and Avon C.Y.F. held social on 30th, proceeds of which went towards rafter for new dormitory at Longwood camp. Overseas offering at Long Plains was £44, and Avon £22. A. Harkness, Mrs. W. H. Parker, Mr. Kennett and Mr. Eglinton are recovering after illness.

Maylands (E. Sherman, B.A., Dip. Ed., and G. Wood).—Combined mid-week services for month were held at Maylands, with improved attendances. Mr. Wood was leader. Large number attended circuit youth rally at Beulah-rd. on July 25. Speaker was G. R. Delbridge (Holy Trinity), and God of Creation was screened. Parents' social on Aug. 1 was enjoyed under leadership of G. Wood and W. Heath. B. Dix is now asst. sec., and B. Heath asst. registrar of B.S. Mrs. W. B. Wharton was guest speaker at B.S. teachers' tea on July 26. Talk was on use of flannelgraph. On 20th, first training class for those taking part in morning worship was held at Maylands. There was disappointing attendance of 25 from eastern suburbs.

Berri-Winkie (J. Manallack).—Ladies' Guild held annual rally on July 9. Visitors from Sunraysia churches and Loxton and Moorook were present. Mrs. W. Green (H.M. supt.) was speaker. At annual church meeting on July 16, J. Searle and A. Chapple were re-elected sec. and treas. respectively. B.S. and G.L.B. especially reported good year of progress. 20 members of Men's

THE AUSTRALIAN CHRISTIAN

Soc. spent week-end with Croydon brethren. Increasing interest in gospel services is reflected in average attendance over recent weeks of 65. Mr. Kramer spoke on morning or Aug. 2. There was baptismal service at night.

Hawthorn (G. M. Mathieson).—H. Cave (S.A. Temperance Alliance) spoke at morning service on July 26. About 20 members of new church at Clovelly were present as gesture of appreciation. Members meet in private homes for Tuesday prayer meetings. Several members have joined in Saturday working bees to erect building at Clovelly. Recent carpentry work was led by G. Pederson. C. Thompson played for S.A. in recent football carnival in Adelaide. Mr. Morrison and Mrs. Richards are in hospital. Attendances at all services have increased.

Kilburn (H. G. Norris).—Good representation attended Prospect mission on July 29. C.Y.F. enjoyed strip film and social programme on 31st. Mr. Chivell (Unley) spoke in morning and taught B.S. class on Aug. 2. D. J. Lawrie (Croydon) preached at night. Help of these brethren is appreciated during preacher's absence. B.S. attendance was 201. Ladies' Guild is preparing for sale of work.

Fullarton (A. H. Lennox).—Annual business meeting showed that effective work is being done throughout church. Ladies are especially commended. Each week they meet from 1-3 p.m. for work, after which devotional and business session starts. 480 new and good used garments have been forwarded to Korea, Children's Hospital, Carnarvon, Norwood C. of C. Social Service Centre, Colebrook Home for Incurables and local relief. 41 food parcels were posted to India, and 89 lbs. of food went with Mrs. Coventry. Church shows increase of 26 in membership. H. Phipps, A. J. Rosewarne and D. H. Smith were elected deacons. Monthly prophecy address was on evening of Aug. 2. Male choir brought messages in song.

Prospect (K. J. Patterson, B.A., B.Com.).—Mission commenced on July 26, with Mr. Hollard as speaker. Gospel service was well attended when one lady made decision. Meetings on Tuesday and Wed. nights were well attended.

Victoria

Berwick (D. Smith).—On July 18, Y.F. held successful social, proceeds being for sports equipment. At recent W.M.B. meetings Mrs. Hodges (Women's Conf. Pres.) and Mrs. E. Kershaw (author of several flower books) have been speakers. Good Companions held tea and church par-

ade on July 26. 55 were present at evening service, when Miss R. Roberts led service and D. Reynolds spoke. Sympathy goes to N. Meyer in loss of brother. Mrs. B. Meyer (N.S.W.) has been recent visitor.

Minyip (W. Wakefield).—Fortnightly worship service is being maintained, with average attendance during past six months of 8. On June 14, Mr. and Mrs. Smith and daughter (Hurstbridge) were present. Mr. Smith had been in membership with church 23 years ago. D. C. Smith (Portland) visited on July 26. Mrs. A. F. Newell has returned home after spending some time in hospital at Ballarat. Mr. and Mrs. H. J. Newell attended Portland services for laying of foundation stone of new chapel. Preacher's helpful addresses are appreciated. Overseas offering was £48.

Swan Hill (R. A. Banks).—Church attendance lately has been well maintained, average 55-60 breaking bread. It has been decided to hold B.S. in morning.

East Kew (D. W. Mansell).—On July 20, Mr. Yescovitch from Dental College gave illustrated talk on care of teeth to C.M.S. Church was pleased to have fellowship with Val. Young (outgoing P.I.V.M. missionary) on July 25. Mrs. Cherry (Melb. Univ.) spoke on 27th to Y.W.F. on fears in childhood. Mrs. W. Woodbridge and J. Watt are ill.

Balwyn (J. E. Brooke).—W. Smith chaired annual meeting on July 29. The following were elected: L. Hare, W. Smith, L. Warmbrunn (elders); C. Berg (sec.); D. Russell (ass. sec.); Messrs. Bristowe and L. Warmbrunn (treasurers); E. Berg, J. Drummy, S. Hogan, F. Parsons, K. Sturgess, W. Sturgess, D. Warmbrunn (deacons); Mesdames Cuthbert, Hoffman, Oliver, Race and Seely (deaconesses). During year over £400 was spent in repairing manse, chapel and hall. Over

£600 was given to outside work. Since establishment of Nth. Balwyn, church has given £593 to estimated cost of £1900. Apart from minister's visits, deaconesses paid 144 to sick and shut in, and sent 113 letters to sick and bereaved. B.S. average attendance was 100, with 16 additions. Average attendance at services was 100. Membership stands at 183. Additions included 7 by decision, 14 by transfer, and 1 restoration.

St. Kilda (C. Fletcher).—K. Colley (Aborigine Inland Mission) visited B.S. and spoke at church on morning of July 12. Mr. and Mrs. Latimer (formerly Maryborough, Qld.) visited on 19th. C. Latimer spoke at night. After recovering from severe burns, Lianne Young was welcomed back to B.S. Sympathy is expressed for Muller family in loss of father.

Cheltenham (R. C. Bolduan).—Speaker at youth tea on July 26 was Raneé Doray, an Indian girl from Ceylon, who is studying in Melbourne. She spoke of Christianity in Ceylon. In youth service at 7 p.m. four young people gave short addresses to good congregation. Men's Fellowship held successful sports evening on 27th. Men decided to make wooden toys for Christmas tree.

West Preston (A. B. Withers).—On 2nd, R. Baker (B. and F.B.S.) spoke at morning service, and preacher in evening. Men continue work on new hall, and converting old store room into kitchen. Y.P.S.C.E. are having series of studies on Revelation. Fellowship continues studies led by F. V. Brown. Good Companions and P.B.P. combined on 4th at Preston church to see temperance films. Work of preacher is greatly appreciated.

Maidstone (E. H. Randall).—Church is gratified at increase in attendance for past three weeks. 72 were present at special meeting on evening of July 26, when Pilgrim Male Quartet



Tumby Bay (S.A.) church of Christ youth with prize-winning Coronation float.

(Oakleigh) rendered assistance. Fellowship was had in morning with Mrs. Blick (Drumcondra) and J. Hort (Footscray). On Aug. 2, 55 broke bread for day. Feature of morning service was number of babies present with parents. Three members of Footscray K.S.P. conducted morning service, and other visitors included Molra McCracken (Raleigh-st.). In evening minister spoke to good congregation, which included many strangers.

Dawson-st., Ballarat (F. Hunting).—Combined M.B. held afternoon to farewell and make presentation to Mrs. O. Jones prior to departure to New Hebrides. Good attendances have marked past month. Evening services have been conducted by Women's Fellowship leader, Mrs. Hunting (July 12), B.S. leader, G. Reed (July 26), and Family Night, Mr. and Mrs. Lloyd Morris and Joan as leaders. Sympathy is extended to Mr. Jacobie and Max in bereavement, and Mrs. Bailey in' homecall of brother (B. J. Kemp, Essendon). Clem Hill, Doveton-st. church sec. and B.S. supt., was killed on way home from work. Good attendance saw screening of *Dust or Destiny*.

North Williamstown (C. J. MacKenzie).—Half yearly church meeting has been held. Special meeting is scheduled to present plans for future work. B.S. anniversary preparations are in hand. Mrs. Kendall (Colac) was recent visitor. Good gathering of Y.P. and members saw films screened by Miss Vawser.

Dandenong (A. R. Pigdon).—On July 21 M.B. visited Will H. Clay Nursing Home. On 25th, Y.F. held meeting in-home of Mr. and Mrs. Flett. C. Smith (Boronia) was speaker. New constitution for church was adopted at meeting on 28th. *Betrayed* was screened at evening service on Aug. 2. Sympathy is extended to Mrs. Raggon in passing of husband.

Warragul (V. Quayle).—Church congratulated and made presentation to Mr. and Mrs. C. Waters on occasion of silver wedding. C.M.S. held annual meeting and monthly tea on Aug. 2, when A. Pigdon (Dandenong) was guest speaker. Mr. Pigdon also spoke in evening. B.S. anniversary preparations are under way, as well as practice for combined B.S. demonstration and concert. On July 26, C.E. led evening service.

Clayton (D. Holloway).—W.M.B. held second birthday, with about 85 present. Matron Button spoke on Murrumbidgee Hospital, and Miss L. Somers was soloist. On July 12, D. Holloway exchanged with A. Pigdon (Dandenong). K. Fordham has given series of talks on three Sunday morn-

ings. B.S. attendance is nearly 80. Work is proceeding with new church hall. Hospitality is provided at working bees every Saturday.

Maryborough (M. A. Coombs).—Despite sickness, average attendance through July was maintained. Minister has commenced Teachers' Training Class. Church was saddened by passing of Mrs. Bailey. Mrs. Russel, who was deaconess, has taken up residence at Emmaus Rest Home. After-Church Fellowship is enjoyed alternate Sundays.

Ararat (R. J. Duckett).—Since church became self supporting, general offering has steadily increased. Overseas offering was all time record of £65. Despite weather, attendances have been strong, and fellowship is increasing. 40 per cent. of membership attends mid-week prayer meeting. Officers poured foundations for new Y.P. building. B.S. has commenced anniversary training.

Carnegie (L. Crisp, L.Th.).—R. Geyer (Gardiner) was morning speaker on July 26. On 29th ladies held gift afternoon at manse. On Aug. 2, Y.W.F. assisted minister in evening service, Mrs. Fergus was soloist. Good attendances have marked recent meetings.

Lygon-st., Carlton.—Church has been blessed by fine ministry of A. Wilson, R. Geyer and L. Chapman in recent weeks. Overseas offering reached over £80, and was 10 per cent. improvement on previous year. Twenty-five attend Prayer Fellowship. W.M.B. has gathered splendid collection of goods for Norseman. Mrs. G. Berry has accepted office of W.M.B. pres. for further term. W.M.B. has raised £51 in past year for brotherhood enterprises.

Essendon.—C.M.S. held community singing on July 4. Visiting speakers have been K. Jones, W. Saunders, S. Baker, C. Young and L. Crisp. Y.W.F. conducted evening service on July 19. Mrs. O. Dempster was speaker. *Dust or Destiny* was screened at evening meeting on 26th. J. Burns (N. Essendon) presided on morning of Aug. 2. Miss Vawser showed film on work in India in evening. Sympathy is extended to Mrs. Kemp and family in passing of Mr. Kemp, and also to W. Alves and Mr. Moss in loss of mother and brother. Mrs. Lynch and family left on Aug. 3 to join Mr. Lynch, who has been in Siam for some months.

Brighton (C. G. Taylor, B.A.).—Bruce Craven made his confession of faith, was baptised, and received into the church, all on the evening of Aug. 2, prior to leaving for England on the 4th. At business meeting on

Aug. 4 following were elected: elders, N. R. Arnott, E. Baker and T. R. Morris; deacons, Messrs. K. Arnott, Balson, Davis, Hilbig, Kemp, Malin, Mann, Meadows and Morrall; treasurers, J. H. Charlesworth and C. W. Emmett; asst. treas., R. Gumley; sec., R. Scott; asst. sec., J. McLean; B.S. supt., R. P. Morris; organist, D. Price; asst. organist, Mrs. F. Mann; J.C.E. supt., Miss V. Lanaway; choir leader, Mrs. C. G. Taylor. Men's Fellowship enjoyed visit of Jack Iversen, former Test cricketer.

Wattle Park.—All auxiliaries report steady progress. Appreciation to Messrs. Watkins, Dougal, Warne, Kretyschmar, Veale and Dr. Kemp for helpful messages over past month. Church building is in course of construction under supervision of Mr. Haycroft. Working bees by members have saved much money. Chaplain and Mrs. Young have returned much refreshed from holidays in Qld., and Mr. and Mrs. Brough from W.A. Church extends sympathy to Dr. and Mrs. Kemp in their recent sad bereavement.

Brunswick (C. Watson).—Preacher spoke at both services on July 26. On Aug. 2, in preacher's absence on holiday before beginning full-time ministry, Mr. Thurgood and Mr. Chapman spoke in morning and evening respectively. Attendances have been good. All auxiliaries are in good heart.



Six Bible Schools of British churches of Christ experimented during the May-June quarter in the use of Australian primary and junior materials supplied by our Board of Christian Education.

BIRTHS.

BLINKIRON (nee Hurren).—On July 28, at Lameroo, S.A., to Dorothy and Ivan—a daughter (Ronslee May).

REARDON (Mason).—On July 31, at Sacred Heart, Moreland, to Gwen and Ron (Nth. Essendon, Vic.)—a daughter, Carol Ann. Both well.

DEATH.

McKELLAR.—On Aug. 3, at 185 Kepler-st., Warrnambool, Matilda, loved wife of the late William McKellar, and loving mother of Ivan and Rita (Mrs. F. V. Bryant).

BEREAVEMENT NOTICE.

Mrs. B. J. Kemp and family wish to express their sincere thanks for all expressions of sympathy in the recent loss of husband and father. Owing to many addresses unknown, will all please accept this as our personal thanks.

First Anniversary, Emmaus Home, Vic.

On Sunday, July 26, members of the Social Service Committee and the Women's Auxiliary, with wives and husbands, met at the Emmaus Rest Home, Murrumbidgee, in an informal way to celebrate the first anniversary of the opening. Matron Miller represented the Christian Guest Home, and an apology was received from Matron Button, of the Will H. Clay Nursing Home.

The day was fine, and everything combined to make the occasion a happy one. The chairman of the Committee, F. P. Chipperfield, owing to voice trouble, was deputised for by W. H. Clay. Short talks were given by W. A. Brown (chairman of Homes Board), and W. T. Atkin (sec., committee). Both were reminiscent, bringing to mind events which had led to the acquisition of properties and subsequent experiences leading up to the present. All present agreed that we had been divinely led all the way. While no guest (there are twenty-five) could muster sufficient confidence to make a speech, many of them spoke of their happiness, and expressed their thanks to God for the Home. It was good to hear them sing "Tell me the old, old Story" and "What a Friend we have in Jesus." Mrs. Guldridge contributed two lovely solos. Les. Crisp and James Lewis (chaplains to the Homes), W. W. Saunders, and Will Clay contributed to the programme. After an excellent afternoon tea, Mrs. R. Ross responded to the thanks, and a hearty doxology was sung.—W. H. Clay.



Russell Lavers recently emphasised the problem of the world's illiterates by asserting in the *British Weekly* that "In Asia and Africa more adults are illiterate than the total populations of Europe and North America put together." It was said a few months ago that Dr. Frank Laubach, the world-wide Christian literacy expert, had already been involved in 239 languages in teaching people to read.

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August 11, 1953.

L. R. H. Beaumont, who earlier served various churches in Victoria, is now engaged in a part-time ministry at Mairangi Bay, N.Z.

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36th Church
Anniversary Services

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7 p.m.: A. R. Lloyd.

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DONCASTER

90th ANNIVERSARY

SUNDAY, AUGUST 30

11 a.m.: Morning Service,

A. E. White, B.A.

3.30 p.m.: P.S.A., Athenaeum Hall.

7 p.m.: Evening Service.

H. J. Patterson, M.A.

TUESDAY, SEPTEMBER 1.

8 p.m.: Concert, Athenaeum Hall.

Refreshments.

VISITORS WELCOME.

Secretary,

K. C. H. Cousin, Elgar-rd., Doncaster



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August 11, 1953.

OBITUARY



Bertram John Kemp.

The church at Essendon, Vic., sustained a loss in the sudden death of B. J. Kemp (63), on July 24. He was baptised at Swanston-st. at the age of 14 by Percy Pittman. Later he transferred to Ascot Vale, and 38 years ago at the commencement of the work at Essendon, transferred there, serving for about 20 years as church secretary, and for a number of years as B.C. leader. As K.S.P. chaplain he gave leadership, counsel, and continuing friendship to many young men. As a mark of their esteem they long ago conferred on him the affectionate title, "Boss" Kemp. He was also for some years State Chancellor of K.S.P., and also served the brotherhood for some years on the H.M. Committee and Y.P. Department. He was widely known for his many kindnesses and capacity for friendship. Large crowds assembled at Essendon church and Fawkner cemetery, where the writer, assisted by Dr. Oldfield (Conf. Pres.), and Principal E. L. Williams commended Mrs. Kemp and her daughters Doreen (Mrs. J. Stack), Hazel (Mrs. J. Cooper), (a younger daughter Joan was accidentally killed in 1940), and other relatives to the love and care of our Heavenly Father.—Stan. Neighbour.

Albert Edward Meyer.

In the early hours of Sunday, July 26, our dear brother slipped away into the presence of his Lord at the age of 85 years. Born at Harkway, near Berwick, he surrendered to the claims of the Saviour as a young man, and was baptised in the Berwick chapel by the late J. C. F. Pittman. Throughout his many years of discipleship our late brother grew daily like Jesus. One could not be in his presence and not feel the spirit of gentleness and goodness that was expressed in his simple faith. Of later years he suffered a good deal of pain and discomfort, but was always so appreciative of those who sought to minister to him. Finally when the call came, like Enoch, he was not, for God took him peacefully in his sleep. His mortal remains were laid to rest in the Springvale cemetery, after a service conducted by the writer. To his wife, two sons and daughter, his brother Nathaniel (Berwick) and his sister Rose, Mrs. Cantwell (Dandenong), we offer our deepest sympathy, but with glorious prospect of eternal re-union on that great day; we would humbly thank God for a life which reminded us all so much of Jesus.—L. G. Crisp.

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*From One Hymn
to 297*

A Hymn for August: No. 524, Aug. 16.



Several comments have been made recently on the quality of German hymns. This time, we could well refer to them "quantitatively." Away back in 1786, one indefatigable research worker catalogued by their first lines over 72,000 of them—others have claimed that his list was very incomplete!

To show how at least part of this enormous output came, we note that Paul Gerhardt in 1653 turned into a hymn a single prayer of thanksgiving from the writings of one Arndt—and did it so successfully that, 80 years later, P. F. Hiller, inspired by Gerhardt's example, determined to versify the whole of Arndt's collection of prayers, ultimately furnishing 297 new hymns!

But, perhaps, after all, it comes back to quality! Gerhardt's hymn was the one brought into English for us by John Wesley as "Jesus thy boundless love to me" (our No. 524)—so competently that no other translation has ever come into common use.

Ten of Gerhardt's verses have been kindly translated for me by a bright girl, most of whose 15 years were spent a bare 60 miles from where Gerhardt lived as a youth. Possibly because of his own peculiarly subjective piety—or that of his day—his verses are marked by an almost cloying sweetness, and could be more properly ranked with acts of adoration than with Arndt's "prayers of thanksgiving."

Some typical excerpts—in prose, of course—would read: "How friendly, holy, sweet and beautiful is thy love": "Let me not think of anything else, not see, feel, hear, love, honor anything but thy love and thee"; "What is there, oh, most lovely one, which I have not in thy love? It is my star, my sunlight, my fountain at which I refresh myself, my sweet wine, my heavenly bread, my garment before God's throne, my crown, my protection in all danger, my house in which I live."

Wesley's free translation has eliminated much of this, and is open to few of the objections which could be levelled against Gerhardt's lines. Arndt, Gerhardt and Wesley have joined forces to give us a noble hymn of adoration, love, consecration and communion with the Lord.—F.J.F.

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