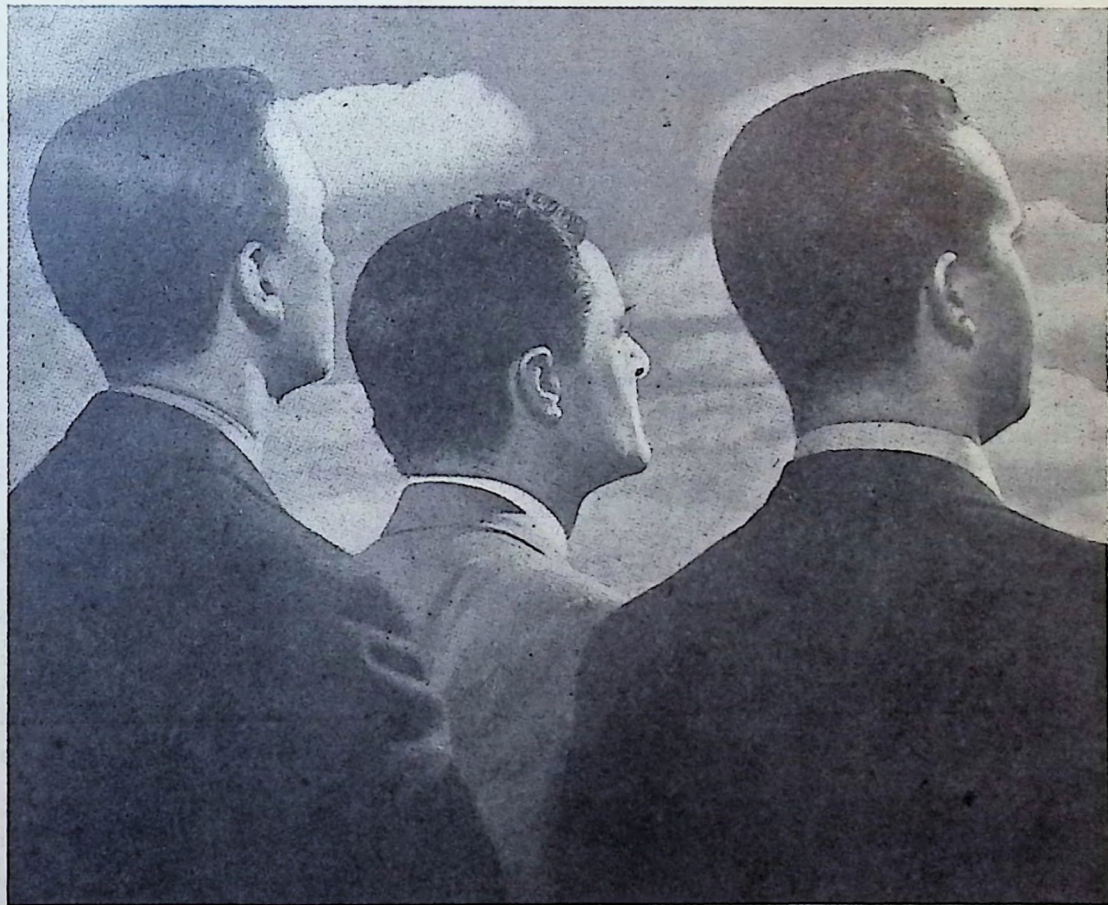


THE AUSTRALIAN

# Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



*O youth, lift up your eyes—share now God's enterprise!*

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

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# THE AUSTRALIAN Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

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

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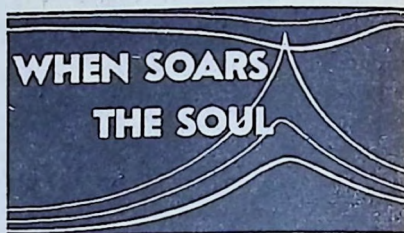
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When soars the soul earth's  
clamoring voices cease,  
Stilled in the wonder of God's  
power and peace.



Hold to what you have been taught,  
hold to your convictions, remember  
who your teachers were, remember  
how you have known from childhood  
the sacred writings that can impart  
saving wisdom by faith in Christ  
Jesus. All scripture is inspired by  
God, and profitable for teaching, for  
reproof, for amendment, and for moral  
discipline, to make the man of God  
proficient and equip him for good  
work of every kind.—2 Tim. 3: 14-17  
(Moffatt).

A favorable time each day should  
be provided for Bible reading when  
the centuries may speak to the days,  
and when the Word of the Eternal  
may be allowed to sit in judgment on  
the follies of our times. Davis  
McGaughey, in a recent issue of the  
"Religious Book Club Bulletin," offers  
some pertinent suggestions for Bible  
study. He says we should keep before  
us three questions as we read the  
Bible:

Who is saying what to whom, and  
in what circumstances? This remains  
the essential preliminary question.

What is the importance of what is  
said in the light of the Bible as a  
whole?

If God was saying these things  
then, what is he saying to me, to the  
Church, to the world now? Without  
this last question, which can, however,  
only come at the last, Bible study  
will remain little more than an in-  
teresting literary historical exercise.—  
Editorial, "Christian-Evangelist."

O thou Father and guide of us all,  
whose light and truth have lit up  
man's darkened ways, we thank thee  
for thy printed Word, which searches  
still our inmost thoughts. Bless the  
great Bible Societies through whose  
labors millions have read that Word  
in their own tongue. Direct the skill  
and patience of the translator. the  
unwearied daring of the colporteur,  
the loyal devotion of the preacher.  
May thy Word increasingly live in the  
hearts and lives of men throughout  
the world. AMEN.

An open Bible for the world—  
May this our glorious motto be!

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# Brotherhood Viewpoints

## THREE UNITY ATTITUDES

*James M. Flanagan, assistant-editor of "The Christian-Evangelist," recently published an interview with our noted British churchman, Dr. William Robinson, now serving as professor and head of the department of Christian doctrine and theology at the School of Religion at Butler University, Indianapolis, Indiana. Because of Dr. Robinson's well-known passion for Christian Unity, the following extract is significant.*

Professor Robinson has been a leader among our British churches for the cause of ecumenicity. Not only was he chairman of the British Council of Churches, Faith and Order Department (1947-51), but he also served as moderator of the Free Church Federal Council. He was a representative at the Geneva Conference, 1920, at Lausanne, 1927, Edinburgh, 1937, and at Amsterdam, 1948. He has been active in the Faith and Order Conferences, having served on two commissions.

The School of Religion professor sees three possible attitudes toward the matter of Christian unity. First, the attitude of Rome and a few other communions which claim to be "the only true church." He calls attention to the fact that these groups consider all other religious bodies as false, either schismatically or "heretical and schismatical." Such churches cannot, therefore, enter into any kind of co-operation with other groups.

The second prevailing attitude noted by Mr. Robinson is "the sentimental attitude." In effect, it says: "Differences of belief and practice do not matter anyhow—therefore there is nothing to keep us apart." This kind of thinking, according to Mr. Robinson, results in the belief that church union merely becomes a matter of forgetting our differences, being decent to each other and being amiable. The British churchman illustrated his point by quoting a doggerel:

Time was when sects would rail and fight  
To show that only they possessed the light;  
But now they're eager to display,  
The virtues of a milder way,  
Which, spite of logic, seems to say,  
That none are wrong and all are right.

Finally, there is the attitude which Mr. Robinson himself espouses. This he calls the "realistic attitude," which he considers to be the solution to the matter of Christian unity. This,

according to Mr. Robinson, is the attitude of the ecumenical movement. It recognises that schism is sin, but that we are *all* in schism. This point of view affirms that no single church can claim it is the one true Church.

"We shall not achieve unity by avoiding our differences," said Professor Robinson. He is convinced, along with leading churchmen of many communions, that we must face up to our differences realistically by studying them "in the light of the Scriptures, church history and REASON—as distinct from prejudice."

## DRIFTING CHURCH MEMBERSHIP

*The 1952 Conference of our South Australian churches appointed a sub-committee to report on the problem of "lapsed" or drifting church membership. After many meetings, three recommendations were prepared and included in the reports being presented to this year's Conference in its sessions, Sept. 9-16. We note them, at the present without comment, as being worthy of careful thought by us all.*

1. The fundamental cause is lack of loyalty on the personal level to Jesus Christ as a living Person. There must be created in the church the sense that our loyalty is to him first. The developing of this personal relationship through planned approaches should assist. By planned approaches we mean through pulpit messages and appeals, the Family Altar, stewardship of time, cementing of new members in the church fellowship in vital ways.

2. We believe that our brotherhood was at its strongest when we were deeply doctrinal people, and without offering any criticism of our ministers, we suggest that it is imminent for us once more to proclaim with firmness and clarity the great fundamental doctrines of the faith. In a word, we must embark on a course of presenting again and again the doctrinal message which will build faith.

3. We submit that the ultimate responsibility of the pastoral care of the flock lies with the duly appointed eldership, men of God, of humble Christian spirit, who will minister in the New Testament sense. In our discussions it became evident that our elderships are not functioning as strongly as they should. We believe that this emphasis will strengthen the church's ministry.



# Where is Thy Voice, O Church?

Communists are interested in the lower working classes and all the underdogs of the earth, but what of the Church? Is the Church really interested in "the least of these my brethren"?

Take a walk around any dock area. See the attractive communist posters promising the solution to all man's problems. Then ask yourself, "Where is the voice of him saying, I AM THE WAY?" The Master, who spent so much of his time with the publicans and sinners, gives an example to the Church, that many seem to have forgotten.

Walk through slum areas, some of the hovels owned and neglected by prominent church members, and think of the Master's words: "For I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink. I was a stranger and ye took me not in, naked and ye clothed me not; sick and in prison, and ye visited me not."

An old man shuffled into the mission one morning, a pitiful broken man whose face showed the horrible blankness of years of hopeless existence. He was the product of a broken home and a pointless turning to "drink."

He painfully dragged himself to the corner where other men were shaving. A young theological student helping at the mission enquired cheerfully, "How are you this morning?"

"I'm done. This time I know I'm done."

"But it's not that bad. You will be alright."

"No, I'm done. This time I know I'm done. I've come for a shave and then I'm goin' up to the hospital, and I shan't be back. I c'lapsed three times on the way up 'ere this mornin'. I'm done."

He took a razor from the tray and went over to have his shave. When he had finished he came back with the razor. The missionary was now standing with the student, and the old man said to them, "Thanks for everything you have done for me. You have been real good to an old bloke like me, an' thanks a lot."

They both murmured something about their efforts being small, and wishing they could have done more. The old man gave a weak smile and saying "Goodbye," turned and shuffled out.

As he watched him go, the missionary said, "That might have been me! Going out there to face a hopeless death without God. That might have been me, and that is why I serve in this mission. Someone brought me to Christ and saved me from ending life like that, so I give my life that these social outcasts can know Christ."

That might have been me! Yes, it could have been the missionary, or any Christian, but for someone bringing them to Christ. It could have been you! Where then is your voice crying out for the social outcast?

Christ, the friend of publicans and sinners, the one who fed the multitude, healed the sick, condemned those who devoured widows' houses, comforted the sad, still wants this part of his work carried on, and he wants you and me to do it.

## Christ Wants Something Done!

He wants something done for the alcoholics. Now! Not just laws restricting the sale of liquor. He wants someone to guide those hopeless men and women, who are already broken by turning to drink. He wants men and women, who can look upon the dirty, unshaven drunk as a man in need of love, and care and understanding. The Christian who feels he can laugh and sneer at the drunkard has never really experienced the Master's love for man. "A new command I give unto you, that you love one another; as I have loved you." Where is thy voice, O Church?

He wants something done for slum dwellers. Take a walk some Saturday afternoon around some of your city's slums and imagine you are conducting Jesus on a tour to show him how the people live.

"This row is owned by one of our socialites. This hovel over here which has no front garden and very little backyard, damp walls, no windows in some rooms, and only a worn out stove for cooking, is owned by one of our politicians."

"This terrible looking place is owned by someone who says they haven't enough money to pay for even the most essential repairs."

"They are all much the same, Lord, but you know how it is, we can spend millions on defence, but we cannot raise enough money to do anything about our slums."

Would he be satisfied with the weak excuses we use for not clamoring for action in clearing up the slums? Of course, he wouldn't! He wants something done for these, some of the least of his brethren. Now! Where is thy voice, O Church?

He wants something done for the aged and sick people.

What an outrage against humanity are the ways in which aged and sick people are treated in our modern world. While a man or woman is productive, he or she receives sufficient to meet normal needs. However, when old age or sickness causes production to cease, a mere pittance is provided to meet what are often increasing needs. The law of the jungle, or the spirit of love. Where is thy voice, O Church?

He wants something done for the neglected child. Parentless and neglected children committed to the State could be placed into suitable homes. However, homes are hard to find, because no adequate maintenance allowance is paid to foster mothers. In South Australia the present allowance is twenty-five shillings per week. Friendship centres, clubs and social groups are needed in poorer-class areas. Middle class Christianity is alright, but can we keep it there?

Where is thy voice, O Church?

His needs were great. He had no home. Nowhere to sleep. He was hounded all night and every night by police ordering him to move on from the "warmth" of a doorway. So it was that he went down to the railway yards and spent the night in a carriage.

Next morning he came to the mission and told the missionary of what had taken place during the night.

"I just had to get some sleep, so I went down to the railway yards and slept in a carriage last night. What a good night it was after doorways, and, besides, you have no idea of the luck I had. In the carriage I found a camera and some money and other things altogether worth about £30. It certainly was lucky, and I want you to have this."

He offered an envelope to the missionary. The missionary was reluctant to accept it. But he insisted. "I want you to have this. Please take it."

The missionary took it and slowly opened it. Inside was a slip of paper.

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He took it out and looked at it. It was a receipt from the Police Department for the goods and money.

"It certainly was lucky that I found them, wasn't it? I knew what Jesus would want done with them. Now they will be returned to the person that lost them."

One of the least of these my brethren. A man you wouldn't like to be seen talking to. You would move up if he sat next to you on the tram. But he knew what Jesus would want done when someone had suffered a loss.

Many of God's people to-day have suffered a loss through their circumstances of life. Do we know what Jesus would want done? A blind eye turned towards the causes of their loss, or an outcry demanding that something be done? Of course, we know what Jesus would want done.

Where then is thy voice, O Church?



"To one of the least of these . . ."

September 8, 1953.

# MISSIONARY NEWS

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

## VISITING VILLAGE GROUPS

(Part 1)

The past three or four days have been spent among several village groups in the Shrigonda area. The evangelistic work of these parts is in charge of Messrs. Thomas and Coventry. As far as such work can be divided, each has his sphere of activity.

On the first visit, I accompanied Colin Thomas and his preacher, Daniel Dongre. Daniel is very much alive, and looks like a prophet out of the Old Testament, because of his black beard, piercing eyes and fiery zeal.

**BHOSE** was the first place of call, an area that has been hard hit by famine. Here there is a small group of Christians, under the spiritual leadership of Shankerao, a man now about sixty-five years of age. Though only a Christian for two and a-half years, he gives a splendid witness. During the past year "all the afflictions" of Job seemed to fall upon him. Normally he is a reasonably well-to-do farmer, but his crops failed. Some grain he had stored was broken in to by thieves, and a good deal lost, and the crowning blow was when his cattle began to die one by one, and he fell off a bullock cart and fractured his leg. This ended for a period his active life — maybe he will never regain good strength in his leg. A short time ago, Mr. Thomas asked him how he was getting along, and he replied "Things were alright" — yet he could hardly hold back the tears — then he added, "The Lord knows all about it." The plaster cast was taken off his leg by Mr. Thomas when we were there, and though suffering pain when he tried to exercise the leg, smiled through it all. He smiles through his tears. When Shankerao became a Christian, he learned to read, and the little group that gathered for the service seemed to deeply appreciate the time spent together. Whilst we have men of such faith in our villages the witness must continue.

**TAKLI.** This place was visited when in India last time. The Christian group here are also farmers, but rains came early enough for some harvest

to be reaped. Along the streets of Takli, in several places, women were busy sifting grain. The first fruits of a long awaited harvest. Given rain in most of these parts in three weeks' time, they will be able to plant the main crops. Kondiba is the leader of his group here, but there is need for much teaching before they can really have a deep experience. A young man who became a Christian about a year ago is in the village seeking to aid this small group.

It encourages us to know that out of some of these small villages have come some of our village leaders. Kissen Alhart, preacher and headmaster of the school at Dhorja, and Pandhev Ghodke, a teacher of the girls' school Shrigonda, are both from Pargaon, and the wife of the young man who helps at Takli is the daughter of one of the Christians at Pargaon. The villages will continue to bring forth fruit if we can only continue our visits of encouragement.

Such villages need intensive teaching, and more attempts in this direction have been made since Mr. Thomas located in the Shrigonda area. Famine, however, made contacts harder, because many village people left their homes seeking Government relief work in outside areas.

A very profitable week-end was spent among the Christians at Bangaon and Dhorja. Bangaon being relatively near to Dhorja makes it possible, more or less, for these to be linked, though mostly the Lord's Table is set up at both places. Chhimalal is one of the teachers at Dhorja school, but has his home at Bangaon. He can thus give some spiritual help to the group there. Bangaon has been hard hit by famine, but a good group of Christians met together on Sunday afternoon — a number of village people were also present, but some heathen festival was being held, and when a procession and music took place outside, a rush was made by the non-Christians, and the worship went on without interruption.



Travis A. White, formerly of First Christian Church, Lubbock, Texas, who attended the Melbourne World Convention, became, on July 15, the seventh president of the Atlantic Christian College, which was founded by North Carolina Disciples of Christ in 1902.



The 150th anniversary of George Borrow's birth is celebrated in this "Christian" article . . . .

# A Vagabond for God

In her last book, *Why Not for the World?*, a popular history of the British and Foreign Bible Society, Miss Mildred Cable has a chapter on "Borrow, the Vagabond." As a colloquial expression the word has an ill sound. It suggests the idle, the shiftless, and even the rogue. But, as Miss Cable hastens to explain, it is descriptive of George Borrow only "in the best sense." To a certain Baron Taylor, whom Borrow met in the course of his travels, and for whom he had great esteem, he was "my cherished and most respectable Borrow," and no reader of his literary classics *The Bible in Spain*, and *Lavengro*, will have any difficulty in concurring with that estimate of the man who was born one hundred and fifty years ago last July.

## Never Aimless

In his earlier years Borrow was an incurable nomad. Roving was in his blood. He travelled widely in Russia, Portugal and Spain, and dreamed of going to the Far East. His insatiable curiosity impelled him to explore places well off the beaten track. But his wanderings were never aimless. He was intensely interested in people of every class and condition. He was, as Miss Cable says, "a wizard in languages," and could easily adapt himself to the most diverse company. A visionary, and to some slight extent an eccentric, he had an observant and alert mind, while his courage, independence and resourcefulness stood him in good stead in many a difficult situation. A genius, an artist in words, his accounts of his journeys and his experiences have placed him among our outstanding men of letters. Added to this, he stood over six feet in height, was something of an athlete, and had a countenance of extraordinary impressiveness. And with all, his labors were suffused with a noble idealism, a hatred of injustice and oppression, and a profound sympathy for the poor and underprivileged. As an agent of the British and Foreign Bible Society, he was indefatigable in spreading the Scriptures throughout the Spanish Peninsula, and in counteracting the superstitions and corruptions of Romanism.

A native of East Dereham, Norfolk, he was articled to a Norwich solicitor, but was more interested in languages than in law. By the time he was 23, he had a fore-knowledge of Welsh,

Irish, French, German, Danish, Latin, Greek and Romy, for the Gipsies were an interest from the beginning. After a brief experience with a London publishing firm, he set forth on his wanderings in Britain and on the Continent.

A few years later, having been recommended to the Bible Society on account of his extensive knowledge of languages, he was invited to meet the Committee. Characteristically, he decided to walk the 112 miles to London, a journey he completed in 27 hours, spending fivepence-halfpenny on food and drink on the way. The Committee wanted a man to go to St. Petersburg (now renamed Leningrad) to see through the press a translation of the New Testament into Manchu. Borrow was asked whether he was willing to learn Manchu. He agreed, and six months later came out first in a competitive examination. Even so, there was some slight hesitation about employing a man whose ways were rather singular, to say the least. However, he fulfilled his Russian task satisfactorily, and in 1835 was back in London and eager for another assignment from the Society. It was resolved that this time he should go to Portugal, to consult with the Society's agents in Lisbon and Oporto regarding Scripture distribution in that country and Spain, in both of which the Bible was virtually unknown.

Within a couple of months, after a stormy voyage, he arrived at Lisbon, just at the conclusion of eight years of civil war between the partisans of Donna Maria II and her defeated and exiled uncle, Don Miguel. Spain, likewise, was in tumult owing to the internecine struggle of the Carlists and the supporters of Queen Christina. Reaching Madrid, Borrow printed 5,000 copies of a Roman Catholic New Testament in Spanish, but without the tendentious notes. From Madrid he went to Granada and dwelt among the Gipsies. Then he visited Malaga, and in 1836 returned to London. A second journey to Spain had Cadiz as the first port of call. He arrived there after the vessel had been saved, by what seemed a miracle, from being dashed to pieces in a storm on the rocks of Cape Finisterre. In all, Borrow made four expeditions to Spain.

## Remarkable Letters

His letters to the Bible Society were remarkable documents. His

vivid word pictures of Spain, its cities, towns and villages, its priests, prelates, contrabandists (smugglers), banditti, innkeepers, peasants, police and governors — and many of the quaint characters were described in much detail — were unlike anything received from the Society's representatives elsewhere. In due course he received the letters back in order to prepare them for publication in book form. When the volume appeared in 1842, under the title, *The Bible in Spain*, it was an instant success, and made its author famous. Even to-day, one may learn from its glowing pages more about Spain than from a whole library of official blue-books.

Borrow was much in love with the country. "In the day-dreams of my boyhood," he writes, "Spain always bore a considerable share, and I took a particular interest in her. . . . In Spain I passed five years, which, if not the most eventful, were, I have no hesitation in saying, the most happy years of my existence." He went on to speak of her as "the most magnificent country in the world, probably the most fertile, and certainly with the finest climate." Of the people, he wrote with less rapture, but not without admiration for many of their finer qualities. "I have had the honor to live on familiar terms with the peasants, shepherds and muleteers of Spain, whose bread and bacalao I have eaten; who always treated me with kindness and courtesy, and to whom I have not infrequently been indebted for shelter and protection."

## His Methods

He defined his plan of campaign as follows:—"I had determined, after depositing a certain number of copies in the shops of the booksellers of Madrid, to ride forth, Testament in hand, and endeavor to circulate the Word of God amongst the Spaniards, not only of the towns, but of the villages; amongst the children, not only of the plains, but of the hills and mountains. I intended to visit Old Castile, and to traverse the whole of Galicia and the Asturias—to establish Scripture depots in the principal towns, and to visit the people in secret and secluded spots—to talk to them of Christ, to explain to them the nature of his book, and to place that book in the hands of those whom I should deem capable of deriving benefit from it. I was aware that such a journey would

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be attended with considerable danger, and very possibly the fate of St. Stephen might overtake me; but does the man deserve the name of a follower of Christ who would shrink from danger of any kind in the cause of him whom he calls his Master? 'He who loses his life for my sake shall find it,' are words which the Lord himself uttered. These words were fraught with consolation to me, as they doubtless are to everyone engaged in propagating the gospel in sincerity of heart, in savage and barbarian lands."

Explaining his object to a friend, he declared: "I did not come to Portugal with the view of propagating the dogmas of any particular sect, but with the hope of introducing the Bible, which is the well-head of all that is useful and conducive to the happiness of society—that I cared not what people called themselves, provided they followed the Bible as a guide; for that where the Scriptures were read, neither priestcraft nor tyranny could long exist, and instanced the case of my own country, the cause of whose freedom and prosperity was the Bible, and that only, as the last persecutor of this book, the bloody and infamous Mary, was the last tyrant who had sat on the throne of England."

### A Stout Protestant

It is evident on page after page that Borrow was a stout Protestant. He speaks of the grasping cupidity of Rome, who, "during the last century probably extracted from Spain more treasure than from all the rest of Christendom." Many other of his references to the Pope and his priests are the opposite of complimentary. Indeed, his plainness of speech on occasion might be regarded as tactless in a country so largely under the heel of the Papacy. While at Evora, for instance, he spoke to everyone who halted at a particular fountain, and discovered that none of them had even seen a Bible. "I found that most of them were bigoted Papists, and Miguelites at heart. I, therefore, when they told me they were Christians, denied the possibility of their being so, as they were ignorant of Christ and his commandments, and placed their hope of salvation on outward forms and superstitious observances which were the invention of Satan, who wished to keep them in darkness, that at last they might stumble into the pit which he had dug for them. I said repeatedly that the Pope, whom they revered, was an arch deceiver and the head minister of Satan here on earth, and that the monks and friars, whose absence they so deplored, and to whom they had been accustomed to confess themselves, were his sub-

ordinate agents. When called upon for proofs, I invariably cited the ignorance of my auditors respecting the Scriptures, and said that if their spiritual guides had been really ministers of Christ, they would not have permitted their flocks to remain unacquainted with his Word."

Borrow expresses surprise that his attacks on the superstitions of the people resulted neither in insult nor ill-treatment. There were two or three occasions when he was arrested by the authorities, but he appeared to have little difficulty in securing release. There were a few priests who were in sympathy with his work, and among the people in general he found, not infrequently, deep-seated resentment and disgust at the tyranny and corruption of the Pope's representatives.

We wonder how far Evangelical workers in Spain to-day would agree with the following estimate by Borrow of the Spanish people? "Strange as it may sound, Spain is not a fanatic country. I know something about her,

and declare that she is not, nor has ever been; Spain never changes. It is true that, for nearly two centuries, she was the she-butcher, La Verduga, of malignant Rome; the chosen instrument for carrying into effect the atrocious projects of that power; yet fanaticism was not the spring which impelled her to the work of butchery; another feeling, in her the predominant one, was worked upon—her fatal pride. It was by humoring her pride that she was induced to waste her precious blood and treasure in the Low Country wars, to launch the Armada, and to many other equally insane actions. Love of Rome had ever slight influence over her policy; but flattered by the title of *Gonfaloniera* of the Vicar of Jesus, and eager to prove herself not unworthy of the same, she shut her eyes, and rushed upon her own destruction with the cry of 'Charge, Spain.'"

In later years many other literary works flowed from his facile pen. In 1844 he travelled in South-Eastern Europe. His death occurred at Oulton in 1881.

J. K. ROBINSON, Fed. Board Sec., sends notes on

## Aborigines Missions

### MOOROOPNA, VICTORIA.

Steady and progressive work continues to be done among the native people at Mooroopna. These folk live on the flats at a bend in the Goulburn River. The minister and members of our Shepparton church have the oversight of the work. On June 13 and 14 the secretary of our Victorian Aborigines Committee, F. Langford, visited Mooroopna. He visited 9 homes of native church members, having prayer in each. On the Sunday he preached in Shepparton church in the morning, and thanked the church for the help given to the native mission work. In the afternoon he visited the Sunday school conducted by Christian nurses from the Mooroopna Hospital. Approximately 35 native children were in attendance. In the evening he attended the gospel service in the Mooroopna Hall, when over 60 native people were present. A social cup of tea followed the meeting.

### FITZROY, VICTORIA.

F. Beale continues in this work. Sunday evening attendances average 20, with 30 present on a recent Sunday. A club is held on Wednesday nights, with an attendance of 16. The Sunday school is doing well, a projector for screened pictures being a good help. Mr. Beale is overcoming the initial difficulties, and is winning the confidence of the native people

living in this inner suburb of Melbourne. He could use good magazines, papers and books. These may be sent to him, c/o College of the Bible, Elm-rd., Glen Iris, Victoria.

### NORSEMAN, WEST AUSTRALIA.

The Federal Secretary paid a week's visit to Norseman, and found the work in good heart. The epidemic of sickness was almost over. The staff is happy and united, and much in prayer over their work. Sonny Graham, one of the older boys, made his stand for Christ on Aug. 2.

### CARNARVON,

### WESTERN AUSTRALIA.

We have been concerned over the health of Mr. Reeson, who has had bronchitis, necessitating a period in hospital. He is much improved now, a recent letter stating that he was keen to get back to work. Dr. G. Hall, a member of churches of Christ in W.A., paid a private visit to the Mission, and has made some helpful recommendations to the Federal Board concerning medical care of both children and staff. For a number of years the offerings at the communion services at Carnarvon have been set aside as a fund for a chapel. On Aug. 9 the 161st offering was taken, and the £500 mark was reached in the chapel fund.



# FROM FAR-FLUNG FRONTIERS OF THE KINGDOM

## • Austria

"But surely these young people have not come from all over the world to work with us without pay!" This sentiment echoes back and forth all around the globe wherever people are getting their first look at ecumenical youth work camps.

The Youth Department of the W.C.C. officially accepted ecumenical work camps as part of its programme in 1951 after three years of experi-



mentation with the Congregational Christian Service Committee (U.S.A.). During the five year history of "ecumenical work camps", 91 camps have been held in 20 countries. This year's will bring the number well over 100. More than 3,800 young people from 40 countries have participated.

This summer, 27 camps have been scheduled in 15 countries, including Lebanon, Puerto Rico, Thailand, Philippine Islands, Malaya, Japan, Italy, Holland, Germany, France, England, Australia, Cyprus, Greece and the U.S.A. A camp was held in Sweden for the first time in August. Protestant youth in Belgium have moved their own camp over into Holland, where they will help in the flooded areas. Plans for three camps in Japan have been changed at short notice in order to assist in re-building areas damaged by floods there.

These camps offer a witness in deeds of service; fellowship and solidarity with other young people in common work, worship and recreation; and participation in the work of the whole Christian Church. They are open to young people 18 to 30, and vary in length from 3 to 6 weeks.

Perhaps typical of the work camps in Europe was the one at Liebenau, Austria, July 17-Aug. 20. There 23 youth from Austria, Germany, U.S.A., Switzerland, Holland, Sweden, England and North Ireland helped 24 refugee families build new homes. Ground was broken last Christmas. It is a project inaugurated by a Protestant

committee working for refugee housing in Austria, and consists of 12 two-family brick houses in a section of Graz that is becoming an evangelical community in a predominantly Roman Catholic area.

The work campers live in an evangelical students' home in Liebenau, about a half hour's hike from the building project. They get up at 6 o'clock, have devotions and breakfast together, and start work at 7.30. Konrad Gustorff, German theological student, serving as leader, divides up the day's tasks, and sets them to work. The girls are given digging jobs for the most part, though two were accomplished enough to lay bricks with skilled refugees working on their own houses. Boys haul concrete and shovel gravel for the road, work on the timbers that are going into the roofs, and take on the heavier jobs around a construction project. The group takes a break at 10.15 for a second breakfast, which is brought out to them by two "KP" campers. It is a welcome recess in the heat and sweat of the morning's work.

Back to work at 10.30, and straight through the lunch-hour to two o'clock. This schedule allows the campers to escape the worst heat of the day, and gives them time for study and recreation activity in the late afternoon. Supper is at 6.30, with discussion groups at 8 p.m. The day ends with group devotions at 9.30 and bedtime. It's no picnic. But it is a wholesome and ecumenical experience. It teaches give and take; it teaches youth to respect the views of others and knits them together on the basis of a common task and a common faith.—I.C.A. Newsletter.

## • Belgian Congo

"That's a sight I'll never forget as long as I live!" exclaimed Mrs. Rosa Page Welch. We were standing on the veranda of the administration building in the small State Post of Boende, watching the crowds of Congolese flocking to the scene of the concert she was to give.

From all directions they were coming with haste, Christians and non-Christians alike, some dressed in multi-colored native costumes, others wearing only small loin-cloths; some riding on bicycles, but most of them

running in bare feet; mothers, with babies strapped to their backs and children of all ages tagging behind; women, homeward-bound from the gardens and markets, with heavily-laden baskets upon their heads or backs; men, eager, active, young men, followed by hobbling, gray-haired elders.

### SOLDIERS CAME.

Then came the soldiers from the military camp, row after row of them, marching in formation up the red-dirt road to take their places in the midst of the large noisy crowd.

By the hundreds they came—curious, eager, expectant—to hear this remarkable American Negro Disciple, who was sent here from America with a message of goodwill in song. And they kept right on coming in a steady stream during that whole outdoor concert! Furthermore, they refused to leave when the concert had ended. Eventually, they broke out into happy native songs and dances, reciprocating the spirit of love and goodwill that had gripped their hearts.

### WAS UNFORGETTABLE SIGHT.

It was, indeed, an unforgettable sight; but it was typical of the warm-hearted reception given Rosa Page Welch everywhere she went. We did not reach Wema until 10.30 that night, but we were told that a crowd of three hundred people patiently waited near the entrance to the Mission Station until 9.00 to welcome her. Nevertheless, their enthusiasm the next day was undampened by this disappointment. In our travels between Wema and Mondombe, whole villages of people would be waiting along the roadsides just to catch a glimpse of her, and to wave and cheer as we drove by. Sometimes we marvelled that they knew just when we would be passing through, and we concluded that the word must have been passed along from village to village by means of the talking-drums. Always the



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people begged her to stop and sing for them. Sometimes this was possible, but more often it was necessary to keep moving in order to meet scheduled appointments.

At one crossroads village Rosa Page promised to sing for the people on our return trip. We had not the faintest idea of the hour we would be returning to that village, but the crowd was there waiting upon our arrival.

### PRIMITIVE CROWD.

And what a primitive-looking crowd it was! The whole council of village elders, donned in ceremonial regalia, was on hand to greet her. Favorite wives, wearing only tiny fringes around their thighs, some native jewelry, and cumbersome brass anklets, shuffled out of the nearby thatched mud huts. Evidently it was to be an all-day celebration, for even the girl-dancers were there with fancy head-dress and gaudily-painted bodies. Here was a village that was scarcely touched by the gospel of Christ. Standing there in a beautiful roadside grove, Rosa Page Welch spoke of Christian love and sang a group of Negro spirituals. How she wished she could have given her message in the native tongue without the need of an interpreter!

Fortunately, music knows no bounds of language; it is a universal language in itself. If Rosa Page Welch failed at any time completely to win the people by her radiant personality and Christian love alone, she soon tore down all remaining barriers by her rich, soul-stirring singing.

She had experienced many memorable events on her world-tour, with happy memories of the Philippines, Thailand, Burma, Japan and India, but her greatest thrills came from her experiences here in Africa. Somehow, she felt a certain, peculiar kinship toward the Africans that seemed to strike a responsive note in the people themselves. Sometime, somewhere, long ago, her ancestors had come from this expansive land of black people. That she should be privileged now to visit this homeland of her ancestors was a priceless experience, thrilling beyond words. In her talks she would say, "Your ancestors were my ancestors, too"; and the faces of the people would beam with pride and joy.

If the white people—government officials, company operators, and merchants—had any misgivings about her coming, they had all faded away by the time Rosa Page Welch left Congo. She was presented in a number of

benefit concerts in addition to her free concerts, thereby adding greatly to the funds to be sent to the victims of the recent European storms. The newspapers published glowing reports of her visit and acclaimed her a noteworthy artist. There were also enjoyable conversations during informal unscheduled coffee-hours.—C. Watkins in World Call.



## • Japan

One of the principal Japanese newspapers stated recently that "the outstanding characteristic in the Japanese reading world is the rivalry between communist books and the Bible. . . . It will be interesting to see which will win the mind of the Japanese people."

The immediate answer of the British and Foreign Bible Society to



per cent. of which was achieved by colportage.

T. Miyakoda, General Secretary of the Japan Bible Society says: "It is a peculiar situation, that, though during the past three years the Japanese people bought more than 10 million copies of Scripture, yet church attendance has not increased proportionately. In Fukushima Prefecture, three of our colporteur pastors arranged courses of Bible lectures in three different cities, to be given by Old and New Testament scholars. They charged 20 yen as an entrance fee, yet they had an audience of nearly 200 at each meeting. Most of their audience were from outside the churches. It is said that there are at least 50,000 'non-church' Christians in Japan.

"It is reported that 3,000 copies of the big Bible dictionary and more than 10,000 copies of the small Bible dictionary were sold by a Christian publisher one month after publication. Most of the books were sold to people who do not belong to the churches.

### ROYAL EXAMPLE.

"Dr. T. Ariga, professor at Kyoto University, says that there are many diligent students of the Bible in secular circles. There is the example of Prince Mikasa, youngest brother of the Emperor, who is earnestly studying the Old Testament. He comes often to Bible House, and uses our library and sometimes consults with the Bible scholars working on the Revision Committee in Bible House."

In four years the Japan Bible Society, apart from Japanese Scriptures, has distributed 656,352 volumes of Scripture in foreign tongues—English, Hebrew, Greek, Latin, German, French, Chinese. The Society received a request for 12 Hebrew Bibles from Shizuoka, a city of some 200,000 inhabitants, where there is no seminary, but where an Old Testament study group had been formed.—The Christian.

this has been the authorisation of a grant of £3,000 for colportage work in Japan. Allocation of the funds will be made through the self-governing Japan Bible Society, which looks to the United States and Britain for such assistance.

The Japanese are a highly literate people; 99 per cent. of the population can read and write. The nation as a whole has great love of and respect for books, and there are at least 15,000 book stores in the islands, always crowded with eager readers, especially young people. Since the end of the war the Bible has definitely been the best-seller of the times. The Japan Bible Society distributed well over 10 million copies of the New Testament in three years. In the last nine months of 1952 the circulation was 1,760,158 volumes, 85





We are sorry to learn that Reg. Enniss, well loved former World President of our churches, has been unwell, and has been ordered a period of complete rest. His friends around the world will hope for a swift and complete recovery.

In the Sydney Town Hall on Monday, Aug. 31, the Third Jubilee of the British and Foreign Bible Society was launched in the presence of 1,800 people. Speakers were R. J. F. Boyer, A.B.C. chairman, and Mr. Justice Richardson; John Garrett, sec. Austr. Council for W.C.C., led the Act of Thanksgiving; and Sir John Northcott, N.S.W. Governor, unveiled a new 10ft. x 20ft. poster on the theme of Bible reading. As His Excellency unveiled the poster the lights of the Town Hall were dimmed, while the poster was illuminated. This poster (designed and produced by Morris and Walker, of Melbourne) will replace the Sunday School poster on the 200 hoardings made available throughout Australia by courtesy of the Outdoor Advertising Association.

Mr. and Mrs. C. W. Jackel conclude their ministry at Hamilton, Vic., this month, and will leave on Sept. 16 for their new work with the church at York-st., Ballarat.

Some time ago a circular letter was sent to members of the College of the Bible Old Boys' Club, acquainting them with their plan to assist in the refurbishing project of the College. Many have replied; but some, possibly, have overlooked this matter. As the committee is desirous of finalising the fund as early as possible, it would be appreciated if those who have not yet replied would do so, indicating whether or not they are going to participate in the scheme.—C. Cole, sec.

Past and present students of the Federal College of the Bible are asked to note that the date fixed for the annual reunion, Sept. 15, has been changed to a date to be determined.

Ten thousand German Christians from the East Zone were among the 50,000 who gathered in Hamburg on Aug. 12 for the opening of the fifth German Evangelical Kirchentag (lay assembly). The president, Dr. Reinhold von Thadden, welcomed also 400 delegates from other countries, and

expressed thanks to Roman Catholic organisations in Hamburg who had arranged accommodation for many of the visitors. He emphasised that the Kirchentag's mission was to serve the universal Church, with all churchmen co-operating in the task.

On Saturday, Aug. 29, at 3 p.m., the newly erected building at Seaforth, N.S.W., was officially opened. R. Stephens, chairman, welcomed visitors from all over the metropolitan area who gathered outside the building, and first of all listened to the Mosman ladies' singing group render, "Open the Gates of the Temple." G. Burns then performed the opening with a special key. The 150 present moved inside to inspect the building and listen to the rest of the programme and the dedication address by the N.S.W. Conference President. A thanksgiving offering of about £60 was received. After the meeting closed the ladies served refreshments to the visitors. On Sunday, 30th., at 3 p.m., the first B.S. session attracted 14 children, who enjoyed the open school, and promised to tell their friends and ask them to come.—C.A.M.

90th anniversary of Doncaster church, Vic., was observed on Aug. 30. Speakers were A. E. White and H. J. Patterson. 140 broke bread. P.S.A. and tea in Athenaeum Hall were enthusiastic and memorable occasions, 210 being present, including past preachers H. Hargreaves and G. T. Black, and Conference representatives, S. Neighbour and Mrs. Hodges. Messages were read from R. Banks, C. Lang and J. E. Allan, also past preachers. Evening service was held in Athenaeum Hall in order to accommodate 160 present. Special offering for Building Fund was later increased to £200. Concert on following Tuesday was well attended, when Westminster Madrigal Singers provided programme. Presentations were made during evening to A. T. Tully, choir-master of 30 years, and D. W. Petty, organist of 26 years. Greetings were brought by Mr. Schurer (Lutheran) and Mr. Roberts (C. of E.). Celebrations were concluded with supper.

Elsewhere in this issue, Victorian ladies are reminded of their annual missionary rally, which will be held in Lygon-st. chapel at 1.30 p.m. on Wed., Sept. 23. Mrs. J. M. Smeeton

will be guest speaker, with Winifred Lee as soloist, Alma Ross as elocutionist, and Miss M. E. Pittman at the organ. Gifts of clothing for aborigine children will be received at this meeting.

Lismore church, N.S.W., reports crowded meetings for E. C. Hinrichsen's "follow-up" work in the town. There have been 20 adult decisions since the close of the mission.

T. R. Morris, chairman of the Campbell Edwards Trust, was given the pleasant task of laying the foundation stone of the new building at Wattle Park, Vic., on Sat., Aug. 29. The Mayor of Box Hill (Cr. K. McIntyre) brought a greeting, while others to share in the programme were S. Neighbour (Conf. Pres.-elect.), W. Wigney, W. Kretschmar, C. M. Bailey and Dr. W. A. Kemp, together with E. Salisbury (leader of song) and Mrs. R. Brough (organiste). Afternoon tea was served. Working bees have already saved the church close on £1,000, and F. Hayercraft gives fine service in organising materials and supervising building, ably assisted by Mr. Fordham when needed. A lot of important work lies ahead for those who can help in any way. The building is being erected in cream; the two-tone inside brick work will be done by E. Knight (Hartwell), but all other by local working bees. Mr. Morris was presented with a suitably inscribed trowel. Claude Gadge's work with the sound system was appreciated.

Among the interesting changes in post-war Japan is the adoption of "colloquial style" language in schools, universities and the highest circles, in place of the formerly cherished "literary style." As a result, the classical Japanese Bible had to be replaced with one in the speech of the day, and a Bible Revision Committee has already published a new version of Mark's Gospel, with the rest of the Gospels and Acts following this year. The Japanese Bible Society hopes that the new version will set a standard of colloquial speech, not yet fixed in form.

On Sat., Aug. 29, the site of the new building at Bowral, N.S.W., was pegged out, and C. Wheat (student-preacher) and W. Lyle turned the first sods for the commencement of the foundations. The church is indebted to Mr. Button, of Wagga Wagga church, N.S.W., for the plans of a brick building and weatherboard school hall, attached at the rear. Under leadership of Frank Roberts, church sec., and master-builder, the eight men of the church (total adult male membership) plan to erect the building by voluntary labor (apart from brick-work, to be done by contract), with Alan Oldfield, of Carringbah, N.S.W., attending to electrical installations.





# INTERSTATE CHURCH NEWS

## Discipleship

Shirley Golder, Mr. and Mrs. G.  
Midwinter, Naracoorte, S.A.  
Mrs. Durbridge, Kalgoorlie, W.A.  
B. Smith, Mrs. Barton, Mrs. Pierce,  
Prahman, Vic.  
Ray Hillbrick, Warragul, Vic.  
Miss I. Leslie, Lake-st., Perth, W.A.

## Membership

Mr. Mrs., Rita and Irene Clark,  
from Box Hill, Vic., to Hartwell,  
Vic.  
Miss B. W. Lee, Lygon-st., Vic., to  
Prahman, Vic.  
Mr. and Mrs. Hillbrick, from Hart-  
well, Vic., to Warragul, Vic.  
D. Selby, from Tempe, N.S.W., to  
Hurstville, N.S.W.  
Mrs. D. Selby, from Bowral, N.S.W.,  
to Hurstville, N.S.W.  
Lorraine Winter, Malvern-Caulfield,  
Vic.  
Mrs. I. Redmond, from Col. Light  
Gardens, S.A., to Lake-st.,  
Perth, W.A.

## Marriage

Winifred Dryden to Maxwell Downes,  
Hartwell, Vic.  
Daphne Milne to Charles Dawson,  
Hurstville, N.S.W.

## Fallen Asleep

George Cook, Hartwell, Vic.  
Edwin W. O'Neill, Prahman, Vic.  
Mrs. Handley, Warragul, Vic.  
Mr. Buckley, Hurstville, N.S.W.  
Mrs. J. P. Anderson, Lake-st., Perth,  
W.A.

## Western Australia

Kalgoorlie.—Conference Pres., J. K. Robinson delivered helpful messages during visit, and showed slides of native missions. E. C. Smith has addressed church. Church has elected 7 elders and 7 deacons. Successful B.S. concert and stall were held. Hall kitchen has been lined by men, M.B. supplying materials. C.E. visited hospital on Orange and Flower Sunday. Combined youth rally and tea under auspices of B. and F.B.S. was well attended. A number of members have been farewelled recently.

## Queensland

Mackay.—S. Vanham spent three weeks with church in helpful ministry. Mr. and Mrs. Wilkie (Vic.) have been among recent visitors. Mr. Wilkie conducted services on Aug. 2 and 9, as well as mid-week meetings. K. Bell is home from hospital. B.S. has adopted competition in conjunction with State Youth Committee.

## New South Wales

Kingsford (A. G. Elliott, M.A., B.D., Dip. Ed.).—Adult B.C., under leadership of preacher, continues good work. Choir, under L. Larcombe, is making splendid contribution to evening services. Visitors from City Temple C.E. were entertained at youth tea on Aug. 2, and assisted A. G. Elliott in gospel service. Speakers included Miss Edmonds, Mr. Date, and musical items were rendered by Misses J. Fancourt and P. Quinan, and W. Cooper. Sister Paterson (Sydney City Mission) brought fine message to Ladies' Guild.

Hurstville (A. R. Norling).—On Sept. 4 the Functional Church organisation was implemented at meeting, which had A. W. Stephenson as speaker. Committees have had enthusiastic meetings, and many practical suggestions have been made. Women's Guild have large number of articles for Aboriginal Mission. Christian Women's Fellowship, which meets monthly at night, is working towards improvements in building and furnishings. New piano is being used in anniversary practice. Minister and deaconesses have taken communion to shut in members each month.

Mosman (G. E. Burns).—Social evening was held on Aug. 15 to honor Mr. and Mrs. Stephens, who were recently married. On 16th, W. Roffey (Social Service Committee) spoke, and Mr. Vance (South Sea Evangelistic Mission) gave short address. On 17th Bible Training Class was commenced to help older scholars, teachers and others. On morning of 30th, Mr. Moore, Baptist minister of Warrnambool, Vic., spoke. Mrs. Moore, sister of Mrs. Ghys, was present. A. Cust gave gospel address. Visitors have included Mr. and Mrs. Farrenden (Enmore) and Mr. Guy and family.

Burwood (E. Davis).—On Aug. 30, 110 broke bread during day. 70 attended evening service, when one young man made decision. Minister has been seriously ill in hospital after operation, but is now progressing. In his absence appreciated messages have been brought by visitors. Arrangements have been made for members to attend mission at North Parra-

matta. B.S. is now meeting in morning, and has commenced anniversary practice.

Bexley North (R. W. Saunders).—L. Peterson, missionary-elect for A.I.M. in Kimberleys, conducted gospel service on Aug. 16. Mr. Benjamin (Earlwood) was morning speaker on 23rd. Owing to minister's illness officers conducted gospel service, L. Yelds speaking. R. W. Saunders conducted both services on 30th. Women's Fellowship was in charge of Y.P.S.C.E. meeting on Aug. 18. Mrs. Greenhalgh led meeting, and Mrs. Saunders spoke. C.E. is practising for anniversary. Y.P.S.C.E. arranged fancy cake and table decorating evening with concert. Miss Boyd was organiser. All auxiliaries participated, and £21 was raised for building fund. Picture night by boys' club netted £10 for same fund. On 29th Y.P. held squash night at home of Mr. and Mrs. Bates. Flooring of new building has been laid, and brick walls will shortly be completed.

## South Australia

Kilburn (H. G. Norris).—Over 90 children and parents enjoyed film screening by Vacuum Oil Coy. Offering was received for Longwood Camp site door fund, which is now fully subscribed. Mrs. R. Whalland was soloist on 30th. Minister's visitation has resulted in some parents of B.S. scholars attending services.

Hawthorn (G. M. Mathieson).—Social Service offering exceeded £25 on first day. Preacher spoke on C.F.A. on Aug. 23. Prayer meetings on recent Tuesday nights have been in homes of W. Ferris and E. Shearing. Attendances have been large. B.S. is practising for anniversary, under A. Glastonbury. Mrs. Richards is improving in hospital. Mrs. G. Berry is well enough to attend services again. J. Butler has been ill.

Dulwich (G. Whiting, B.A.).—Church was saddened by passing of F. G. Cleveland, who was sec. for 13 years, and also a deacon. Annual business meeting was held on Aug. 20, when reports showed activity and progress. Officers were re-elected, with exception of treas., who did not seek re-election after over 12 years' service. C. Fletcher was appointed to fill vacancy. All meetings are well attended. Recent visitors included B. Richards, home on vacation from C.O.B.

Forestville (W. A. Russell).—Happy Hours conducted by G. R. Stirling resulted in several new scholars to B.S. Several Blackwood Y.P. joined in combined Fellowship in Atomic



Evening. At after church Fellowship on Aug. 16, presentation was made to Yvonne Birmingham on occasion of her marriage. Sympathy is extended to Mrs. Redford and Mrs. Bell in home call of husbands. Dorcas Society is growing in numbers, and effective work being done. P. Fopp and B. Cutts are successfully leading I.C.E., and new members were recently added.

**Mill End (R. W. Marshall).**—During illness of preacher church has been addressed by Messrs. Lewis, Philp, Collins and Maxstead. Further £20 has been donated to youth camp site from W.D.C.Y.F. M.B. held annual meeting on Aug. 26, with 60 present. Mrs. Lennox gave inspiring talk on her experiences as missionary in Bolivia. Musical and other items were enjoyed. Hymn book was presented to Mrs. S. Norman in recognition of services as hospital visitor. B.S. held annual Pet and Hobby show on Aug. 30, with large number of parents and friends present. Entries were judged by Misses Stirling, Whiting, Kentish and L. Trowbridge. First annual rally of Western District churches was held on Aug. 31, when reports were read. E. P. C. Holland presented challenging message. Several musical items were rendered, and supper closed evening. Preacher's health is improving.

## Victoria

**Ormond (F. Buckingham).**—Mr. and Mrs. Buckingham are on vacation in W.A. On morning of Aug. 30, K. Jones spoke, and Mr. Storey screened slides after evening service. Sis. Mulroney is at present in Queensland. Mr. Kneeb has been able to resume church responsibilities. C. Gadge is leading children in anniversary singing. Junior basketball team was runner-up in first year of competition. K.S.P. is purchasing chair for new church.

**Cheltenham (R. C. Bolduan).**—V. C. Stafford spoke on morning of Aug. 30. Evening meeting was civic service, with mayor and councillors of Moorabbin present. Men's Fellowship had successful evening in home of Mr. and Mrs. Huntley on 27th. J. Botterill spoke on horticulture. After church Y.P. Fellowship is well attended, and helps evening service. Meetings are held in homes of members.

**Hartwell (H. J. Patterson, M.A.).**—Average attendance at communion for Aug. was 142. Four members have been received by transfer. To accommodate Sunday morning congregation six new seats have been added to furniture. Ray Salmon has been transferred to Sydney. Church is adopting Church Programme Planning suggestions. On Aug. 30 M. Beasy (Mildura) had fellowship with church, and Mr. and Mrs. N. J. Warmbrunn were

welcomed after three months' holiday. E. L. Williams spoke on Inter-Church Aid, and screened *The Road We Walk* at evening service. On 16th, K. Jones gave illustrated talk on C.O.B. to B.C. J. E. Brooke addressed C.M.S. at tea. B.S. has enrolled five new scholars.

**Maidstone (E. H. Randall).**—Communicants for Aug. averaged 50. Church is progressing steadily. Prayer meeting has commenced study of book of Revelation. Teachers at monthly meeting decided to hold B.S. picnic again this year. Women's Fellowship is working hard to prepare for fete. B.S. scholars were tendered social on Aug. 29. Social Service offering amounted to nearly £6. Special youth service was held on evening of 30th, when clubs took part. At conclusion of address by preacher, members of K.S.P. were installed by F. Broussard, State Chancellor, and N. Livett, State Scribe. Supper was provided by Y.P.

**North Williamstown (C. J. Mackenzie).**—Seventh birthday of Y.W.F. was successful, with 85 present. Work programme on building continues. *Reaching from Heaven* was screened to good congregation on Aug. 30. G. Ogden was soloist. Mr. and Mrs. K. Watson (Coburg) were recent visitors. Several Explorers attended Monbulk camp.

**Warragul (V. Quayle).**—Impressive service was held on Aug. 31, when Ray Hillbrick was baptised, and later he and his parents were received into fellowship. P. Beyer was soloist. H. McDonald is teaching again in B.S. after military training. Thanks was expressed to Mrs. Andrews, who taught in his absence. Sickness reduced W.M.B. attendance.

**Brunswick (C. Watson).**—Preacher has spoken at all recent meetings. Miss Vawser spoke at meeting of Y.W.F. Mr. Watson (Melbourne City Mission) spoke to Y.P. on Aug. 31. Young lady was baptised on Aug. 23, and received in on Aug. 30. Memorial service was held on 30th for Mrs. Marsh, mother of secretary.

**Thornbury.**—First year of Mutual Ministry has been completed, and annual church meeting approved similar plans for coming year. Officers elected were: elders, F. Lee (church director) and E. R. Killmier; deacons, L. Allison, G. Gates, H. Hince, A. Prentice and N. Robertson; E. Mounsey (sec.), S. Allison (treas.); deaconesses, Mesdames Hammett, Harvey and Mounsey. Alterations to church building are over half completed. Qualified helpers under S. Allison have been able to commence alterations to lighting, etc. Mr. and Mrs. Lee have returned from holidaying in Sydney.

**Hamilton (C. W. Jackel).**—Attendances at church and B.S. have been

average during winter months. There have been three baptisms. One was a lad from Portland, and two car-loads from there attended. Hamilton was represented at recent laying of foundation stone at Portland. On Aug. 16 church farewelled Mr. Miles, Mr. and Mrs. Pierce and Cynthia, who have gone to Geelong. Also Miss B. Whyllie, who has taken position at East Melbourne Foundling Home. On 30th K. Langdon spoke in morning, when minister was at Portland. At after church meeting Mr. and Mrs. McPherson and K. Kennett spoke of work at Carnarvon, where they helped for two months with buildings.

**West Preston (A. B. Withers).**—A. R. Lloyd (Coburg) spoke at morning service on 16th. A. E. Wood spoke at S.C.E. meeting on 26th. K.S.P. and Young Explorers held combined night on 28th. On 29th concert arranged by Mrs. Jessie Johnson was held in aid of building fund. Joan Turnham spoke at J.C.E. meeting on 30th. Mr. Withers was speaker at Y.P.S.C.E. meeting on 31st. Choir continues good work at evening services under leadership of F. V. Brown.

**Stawell (J. C. Cunningham).**—On Aug. 16 B. J. Combridge was guest speaker at morning service, and Dr. Oldfield was evening speaker; C.E. took part with messages in song. 20 men had tea at church. Many members have been ill during month. Farewell was expressed to Miss R. McDonnell, who is going to France, and Alma Brilliant and Pattie Nicquet, who left district. Miss Vawser showed films of India on 28th. Roderick Cunningham, who has been sick for many weeks, is still confined to bed. Working bee was held during month, and 33 cement bricks were made for new school room.

**North Fitzroy (A. O. S. Baker).**—Special features for August have been Explorer and Men's club church parade and service, conducted by Women's Fellowship. Fruit salad social, conducted by Youth Council, was successful. B.S. is practising for anniversary. House to house canvass by teachers resulted in 12 new contacts.

**Malvern-Caulfield (W. Thomson).**—Severe cold has interfered with attendance on recent Sundays. Mrs. R. P. Clark was welcomed back after illness. Mrs. G. Mitchell is now home following operation. Retiring officers J. Holloway, T. Jackson and E. Potter were re-elected at annual meeting. Ladies were thanked for new stage and dressing rooms now erected in hall. Mrs. Lowrey addressed ladies on 26th. B.S. is preparing for anniversary under W. Whibley. Canvass of all scholars was recently made by C.E. Sunday morning readings by



Y.M. who have taken a keen interest in training for service, have been appreciated. G. Black recently addressed gospel meeting. Services of Brian Richards, who now goes to Montrose as preacher, will be missed. Choir's singing is great help to services.



This year's severe floods in Holland, England, and (more recently) in Japan, together with the disastrous Greek earthquake, have roused world-wide Christians to sacrificial giving. The Waldensian Church in Italy has just sent 2,000 dollars for the aid of flood victims in Holland, while a group of small churches in Uruguay and Argentina banded together and collected 82 dollars for the same cause. Christians overseas sent £50,000 for English flood victims, and have been quick to answer Japan's call, diverting food and clothes to stricken areas, sending money, and switching 3 ecumenical youth work camps to help in reconstruction.

#### BIRTHS.

**MURPHY** (Goldsworthy).—On Aug. 27, at Jessie McPherson Hospital, to Dot and Bill—a daughter (Margaret Joan). (Both well.)

**QUAYLE** (nee Gedge).—At West Gippsland Hospital, Warragul, to Lesley and Vic., a son (Leonard William). A brother for Rosemary and Jennifer.

#### DEATH.

**LANGLEY**.—At Hill-st., Box Hill, on Aug. 28, Robert Langley, loved father of Maisie and Stan, grandpa of Valerie, Max, Kevin and Beryl. "A wonderful father at rest."

#### IN MEMORIAM.

**CURZON**.—Treasured memories of our dearly loved only daughter Marjorie, whom God called home, Sept. 8, 1943. "Always in the thoughts of mum, dad and brother."

—Inserted by her loving mother, father and brother.

**WATSON**.—In loving memory of my dear husband, Ernest Edward, who passed away Sept. 11, 1948.

**WHITE**.—Treasured memories of our dear mother, Alice, who passed away Sept. 11, 1951.

—Inserted by her loving family.

#### BEREAVEMENT NOTICE.

**O'NEILL**.—Mrs. Dora O'Neill and Betty desire to express deepest appreciation for every kind thought shown in letters, flowers and by personal word, during their recent, sad loss.



## The Christian Hope and the Utopias of To-day

### (3) "DEMOCRACY."

Historically, modern democracy is a very complex phenomenon. Looked at in one light, it is fundamentally an attempt to harness political power to the human urge for justice, to constrain that power in some measure to submit to the critical judgment of the ordinary man, made effective through representative institutions. But in the course of history this notion of democracy has gathered to itself other associations, including that of a community in which is realised a fundamental equality of status between its members. Here it is no longer a political, but has become an ethical concept. . . . Its influence in parts of the western world is considerable. If it lacks the intellectual content of scientific humanism, and the fierce dynamic power of Marxism, it corresponds to the private dreams of many ordinary men; and at the same time it enables them to see the actual environment of their every-day life as big with the promise of a coming perfection, of which the seemingly unending expansion of industrial production is taken as a living sign.

But the democratic utopian, in his optimistic passion for equality, may sit too light to traditional moral and spiritual discipline, leaving us with a world spiritually sterile and morally shallow, all depth of thought and feeling cut away. Some have discerned this impatience with moral discipline in the espousal of a purely abstract ideal of the "liberty of the individual," which has certainly been characteristic of one strand of the democratic tradition (namely that often called individualistic). Many, too, have been quick to point out that the concept of welfare underlying much modern social legislation is too largely hedonistic, and therefore blind to the heights and depths of human existence. It remains without question historically true that this attitude of mind has not only been destructive in itself, but has helped not a little to discredit the democratic tradition in politics.

So in different ways in communism, scientific humanism and "democracy," we encounter the power of the demonic in human life, the ease with which men assume a status and a posture under the sun which does not

belong to them, and if not in one way, then in another, destroy their very manhood and that of their fellows.

Yet for this disaster the Church must take a great measure of responsibility; for it is, in part at least, the ferment set up by its preaching and life, which has brought these ferments to the world. But its own understanding of its message has been too restricted, too cribbed and cabined to the confines of a passing piety, to enable it to keep these ferments within the compass of that by which alone they can be judged and hallowed. Through its fault they have escaped from the setting in which alone they can find their proper discipline, the gospel of Jesus Christ. By its failure to measure its vision by the dimensions of the gospel, the height, the breadth and the depth of the love of God for man in the flesh of Jesus Christ, it has allowed the aspirations of humanity to serve the purposes of hell rather than the glory of God.

To those who are inflamed with the ideal of social equality, the gospel speaks of one who was content to be called a drunken man and a wine-bibber, who ate and drank with the rag-tag and bob-tail of society making them feel accepted in his company. To those whom circumstance has made hard-boiled and cynical, the same Christ reveals himself as the one who sifted and purified by his own Passion the headstrong generosity of the woman who anointed him in the house of Simon the leper. "She hath anointed my body aforehand for the burying." He died in agony, so that in his absolute innocence a place might be established in which the stumbling efforts after goodness of ordinary men and women could receive at once judgment and affirmation. (From the Second Report on the Theme, "Christ the Hope of the World," of the 1954 Assembly of the World Council of Churches.)

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

#### ENGAGEMENT.

**BARNETT-HALL**.—Patricia Anne, only daughter of Mr. and Mrs. R. F. Barnett, 10 Boronia-st., Canterbury, to James Walker, eldest son of Mr. R. Hall, Manton-st., Burnley, and the late Mrs. A. Hall.



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Wednesday, Sept. 23.

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Speaker: Mrs. J. M. Smeeton.

Soloist: Winifred Lee, Mus.Bac.

Elocutionist: Alma Ross.

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## Anniversaries and Homecomings

COLLINGWOOD.—Bible School An-  
niversary, Sept. 13. Speakers: 3  
p.m., Mr. Brittain; 7 p.m., C.  
Watson. Sept. 20. Speakers: 3 p.m.,  
R. Bethune; 7 p.m., G. Powell.

SPRINGVALE. — Bible School An-  
niversary, Sept. 13. Speakers: 3  
p.m., E. J. Miles; 7 p.m., J. C.  
Henley. Sept. 20: 3 p.m., W. L.  
Pike; 7 p.m., C. Cole. Songs writ-  
ten and composed by the conductor,  
G. Thomson.

NORTHCOTE. — Bible School Anni-  
versary Services.—Sept. 13: 3 p.m.,  
A. E. White; 7 p.m., S. Davey.  
Sept 20: 3 p.m., W. G. Graham;  
7 p.m., C. G. Taylor.

CARLTON (Lygon-st.).—Bible School  
Anniversary, Sept. 20. 3 p.m., J.  
Wiltshire; 7 p.m., Lindsay Chapman.  
A hearty invitation to all friends  
for this special day.

BALWYN.—Bible School Anniversary.  
Sundays, Sept. 20 and 27. Special  
services at 3 p.m. and 7 p.m. both  
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## Another Grand Community Hymn Singing Night

- TUESDAY, SEPT. 15, at 8 p.m.
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## An Evangelist's Borrowings

(A Hymn for September, No. 119,  
Sept. 20.)

What first impression the headline will create I have no means of knowing! Let it be at once said that it relates solely to the fact that one of the greatest of recent evangelists in his only widely-known hymn borrowed line after line from hymns still more widely known. Probably the borrowing was deliberate and with the laudable motive of commending to those who would use the hymn some of the really great hymns of the faith.

Dr. J. Wilbur Chapman and Charles M. Alexander formed a team worthy to rank with Moody and Sankey of a generation earlier. Over a long period of years, in one world journey after another, Chapman proclaimed a message, the claims of which thousands could not resist, every address aiming at securing allegiance to Christ. The words of one of his hymns suggest his preaching: "I know of a world that is sunk in shame—a Book, a marvellous Book—a Home in Immanuel's land—a Day, a glorious Day—a Name, a precious Name, 'tis Jesus!"

The hymn specially noted to-day, however is, "Jesus! What a Friend for sinners!" (our No. 119.) The borrowings appear in every verse, as well as in the chorus. "Jesus! Lover of my soul," "While the billows o'er me roll," "While the tempest still is high," and "More than all in him I find" come from Charles Wesley's great hymn; "Let me hide myself in him" is from "Rock of Ages"; "Hallelujah! What a Saviour!" is the refrain of "Man of sorrows"; and "I am his and he is mine" come from "I've found a Friend"—all of these "source hymns" being much older than Chapman's.

As for the thoughts of the hymn—Jesus as Friend, Lover of souls, Strength, Comfort, Guide, Keeper, Pilot — no Christian preacher could have better material for reaching the hearts of men; nor could he hope for better results than the conclusion of the hymn suggests.—that all men might say, "I am his and he is mine."—F.J.F.



The fourth Baptist Youth World Conference was held in Rio de Janeiro, Brazil, from July 15-22. Total attendance was expected to reach 10,000, mostly from Brazil itself, but including over 350 Baptist youth of college age from U.S.A., and others representing thirty countries. Billy Graham, famed Baptist evangelist, was included on the programme.

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Old Testament: F. W. Beale, L. C. Christensen, Miss D. Geyer, D. R. Oakes, B. J. Richards, G. D. Rose, R. A. Ryall, D. H. Smith, D. R. Turner; 12 others passed.

New Testament: F. W. Beale, L. C. Christensen, Miss D. Geyer, G. A. Hearn, D. R. Oakes, B. J. Richards, G. D. Rose, R. A. Ryall, D. H. Smith, A. E. Stevens, D. R. Turner; 11 others passed.

N.T. Greek I: Miss D. Geyer, D. R. Oakes, B. J. Richards, G. D. Rose, R. A. Ryall; 4 others passed.

N.T. Greek II: L. C. Christensen, D. R. Turner; 6 others passed.

N.T. Greek III: R. K. Brittain, B. H. Crowden, R. N. Gilmore, R. H. Sercombe; 1 other passed.

Homiletics I: Miss D. N. Geyer; 13 others passed.

Homiletics II: F. W. Beale, D. R. Turner, L. C. Christensen, D. H. Smith, A. E. Stevens; 4 others passed.

Homiletics III: R. K. Brittain, M. A. Coombs, B. H. Crowden, R. N. Gilmore; 1 other passed.

Church History I: Miss D. N. Geyer, D. R. Oakes, B. J. Richards, G. D. Rose, R. A. Ryall; 5 others passed.

Church History II: L. C. Christensen, D. H. Smith; 6 others passed.

Comparative Religion: R. N. Gilmore; 3 others passed.

Doctrine: R. N. Gilmore; 3 others passed.

Ethics: M. A. Coombs, R. N. Gilmore, R. H. Sercombe; 1 other passed.

Apologetics: R. K. Brittain, M. A. Coombs, R. N. Gilmore, R. H. Sercombe; 1 other passed.

Religious Education: Miss D. N. Geyer, L. C. Christensen; 9 others passed.

Greek and Roman History: 3 passed.

Economics: 2 passed.

English Grammar: R. Bust; 6 others passed.

—E. L. Williams.

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