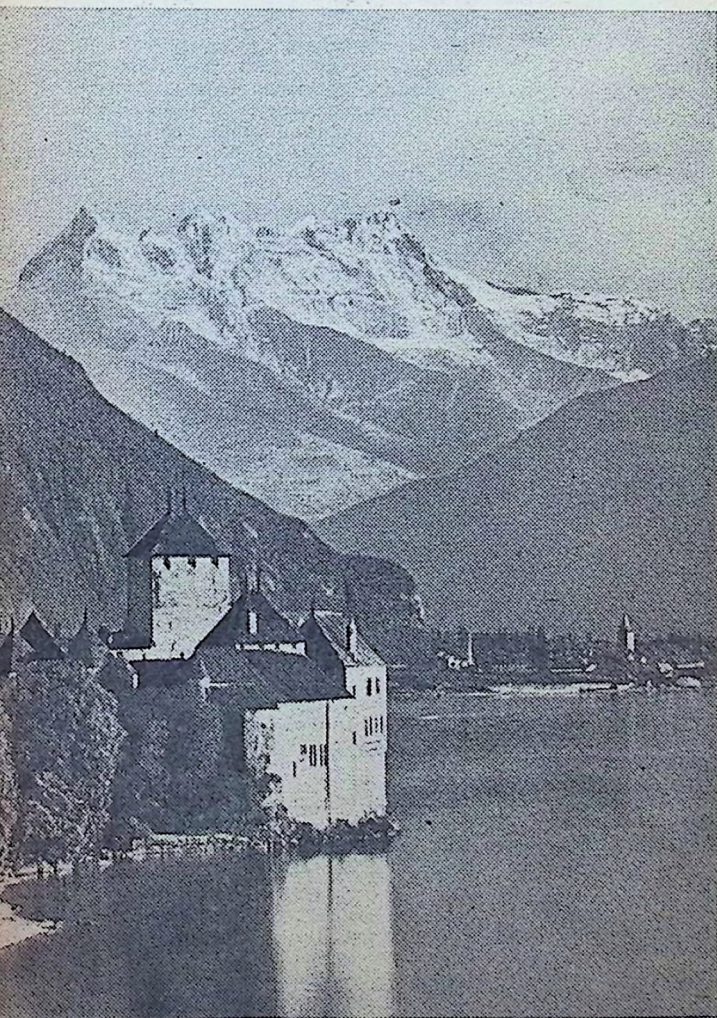


Fraser

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



The Prisoner of Chillon

*Eternal Spirit of the chainless Mind!
Brightest in dungeons, Liberty, thou
art!*

*For there thy habitation is the heart—
The heart which love of thee alone can
bind;*

*And when thy sons to fetters are con-
sign'd—*

*To fetters, and the damp vault's day-
less gloom—*

*Their country conquers with their
martyrdom,*

*And Freedom's fame finds wings on
every wind.*

*Chillon! thy prison is a holy place,
And thy sad floor an altar; for 'twas
trod,*

*Until his very steps have left a trace
Worn, as if thy cold pavement were a
sod,*

*By Bonnivard! May none those marks
efface!*

*For they appeal from tyranny to God.
—Lord Byron.*

The historic Castle of Chillon, Switzerland, was the prison of Bonnivard and the inspiration of Byron's famous poem on "The Prisoner of Chillon."

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NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST

C. G. Taylor, B.A., Editor. W. R. Hibburt, Manager

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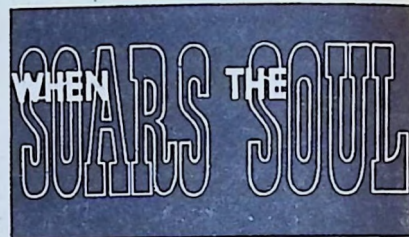
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*When soars the soul earth's
clamoring voices cease,
Stilled in the wonder of God's
power and peace.*



"The first of all the commandments is: Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. The second commandment is like unto it, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets." (Matthew 22 and Mark 12.)

Life is an affair of priorities: "Seek ye first"; "This one thing I do." The central priority is love to God. From that flows inevitably love to others. Get the centre right, and the circumference will come right. That is why Paul wrote: "All the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself." (Galatians 5: 14.)

In Jesus' day the religious leaders estimated that there were 613 commandments given by Moses: 365 negative and 248 positive. Christ reduced them to two. Indeed, he was probably the first to emphasise the importance of the two great commandments as a single statement of our responsibility, graphic in its brevity and simplicity.

Lord, my soul doth magnify thee. Thy love shall dwell in my heart. Help me to praise thee, not only with my lips but with my life. To thee we owe our lives. Thou hast given them to us, and it is in giving to others that we show forth thy love and share in thy likeness.

Lord, make me an instrument of thy peace. Where there is hatred let me sow love; where there is injury, pardon; where there is despair, hope; where there is darkness, light; where there is sadness, joy. For it is in loving that we find thy love; in forgiving that we find thy forgiveness and in showing goodwill to others that we know thy peace in our hearts.

—(From the Y.M.C.A.-Y.W.C.A. Week of Prayer Booklet.)

THE AUSTRALIAN CHRISTIAN

TRANSLATING THE WORD

NO other romance can rival the story of how the world has been given the Bible in more than one thousand languages in a work as yet unfinished. Learned men and devout missionaries have toiled hard and long at the task of making the Word of God known.

But the story of the Bible in print will not be told, even when the last language is added to the lengthy list. For in some tongues the work of revision and variant translations has added new meaning to a Word already prized. We of the British race have been singularly blessed. "How we got our English Bible" is a story well worth constant telling, vivid as it is with the venturing of gallant souls like Wycliffe and Tyndale. In more recent times men like Moffatt, Weymouth, Goodspeed, Phillips and Williams have made the Bible speak to us in the language of our own day. Revisions of the Authorised Version (on which most of us were reared) have been undertaken with more or less success.

The latest of these, and the one designed to create the greatest stir, was the American Revised Standard Version, released in its completed form last September. (The New Testament revision appeared in 1946.) The half a million dollar

PUBLICITY

campaign had built up an anticipation on the part of many, and a certain apprehension on the part of others. Could the new Version possibly be as good as was claimed? It was obvious, of course, that there were some confusing archaisms in the speech of the Authorised Version which could well be pruned. But the 1881 Revised Version had done that, without usurping the place of the A.V. in the affections of the average reader. There seemed reason, too, in the statement that modern translators of the New Testament can now refer to over 4,500 Greek manuscripts and versions of the Scriptures that were undiscovered in King James' day, and that even since the Revised Version, important archaeological discoveries in the Near and Middle East had greatly added to the translators' knowledge of Bible times. On that and other grounds it seemed possible that a much more accurate translation could be prepared, especially when fifteen years had been spent on the task by thirty-two American scholars with the help of an Advisory Board of fifty. But some looked askance at the theological reputations of certain of these scholars, while others wondered whether they could fulfil

their avowed aim of putting "the message of the Bible in simple, enduring words that are worthy to stand in the great Tyndale-King James tradition," without sacrificing style to precision (as the R.V. did) or adopting paraphrases and passing idioms, which some of the individual modern translators have done.

Scarcely had the new Version been released, in one of the most dramatic publishing ventures of modern times, than

CRITICISMS

began to make the headlines in religious and daily press. (It is worth recalling that no new Version has ever been published without incurring bitter criticism; one of the greatest Biblical scholars in England said concerning one Version that he "had rather be rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches"—and that was none other than the beloved Authorised Version itself!)

The most publicised point of attack on the new Version was the substitution of the words "young woman" in Isaiah 7: 14, for "virgin," as used in the Authorised Version. Even those who deplored the publicity-hungry tactics of the preacher in South Carolina, who burnt a copy of the new edition during a service, have wondered whether this translation is not a pointer to what some have not hesitated to call a "modernist conspiracy." But fair-minded conservative scholars have pointed out that the new Version gives "virgin" as an alternative reading, and where Matthew's Gospel quotes the same passage (only taken this time from a Greek translation of Isaiah, as distinct from the Hebrew behind the Old Testament translation) it appears in the Revised Standard Version as "virgin."

There are doubtless grounds for criticism of many renderings in this new Version, as there have been in all that have preceded it. We shall return to this theme in our next issue, but let us make quite clear now that, like some conservative reviewers from whom we shall quote, we refuse to be stampeded with this "modernist bogey" which irresponsible criticism has raised. The fact that we would have disagreed violently with many of the views of translators of the Authorised Version doesn't make us any the less *their* debtors. To deny that *these* men were equally honest is to make any *Christian* criticism impossible.

THE CHURCH IN EAST GERMANY

The communists do not differ one bit from their predecessors, the National-Socialists in that youth is the target group for their propaganda. Young people are put in responsible positions. It is not extraordinary that a 22-year-old becomes mayor of a town of 100,000 people. There are railway stations designated as railway stations of the Free German Youth. There the station master may be 18 years of age, and all who work with him are younger. Such things impress youth.

State's Youth Campaign

Therefore, the whole ire of the communists is poured on the youth work of the Church. They have not yet dared to prohibit our youth work completely, as has been done in Russia, for example. But youth work is restricted to small meetings in parish rooms. Up till now, however, the members of the religious youth groups have succeeded in meeting in large numbers. There is a trait of joy and valor among these church youths. This is a test for them. Each day means a new confession of faith. And they do it too. Indeed, the end is often that our youth leaders can no longer stay in the East Zone and must flee to Western Germany. This is always a painful, serious decision. It means they may never in their life again see their parents, unless there is some kind of political revolution to occur as soon as possible, in order that the reunion of Germany may come after all these years.

The State's materialistic philosophy begins with the smallest children in kindergarten. They learn of the Five-Year Plan, of Stalin as the good father of all children in the world. Everything that calls to mind religion has been eli-

We present the closing portion of a comprehensive address on Germany delivered on Dec. 11 last, at Denver, U.S.A., by Otto Dibelius, Lutheran Bishop of the Evangelical Church of Berlin-Brandenburg. Our extract is from the full report of "The Christian—Evangelist." (31/12/52).

minated. To sing a religious song is impossible. This is action hostile to the State!

At school it goes on. True, the Church has received permission to give religious lessons, but not at school. An efficient Young Pioneer — this is the Soviet youth group for children nine to fourteen years of age—does not go to church, nor can he participate in any religious instruction.

At the university it is the same. The theological faculties are still tolerated in our universities, but I have already received word that the State will no longer permit them and the church must establish theological seminaries of its own, and that these church seminaries must naturally be under state control. Freedom from political control cannot exist in a totalitarian state.

All government employees and all factory workers have to participate in briefing lessons every week, in which not only the political and economic events are discussed, but primarily the philosophy of materialism is proclaimed: religion is superstition; God does not exist; whether Jesus Christ has ever lived is uncertain; the church is an institution of the bourgeois class created to keep the working class uninformed.

Church's Increased Importance

The church as a whole occupies in present-day public life in Germany a position of greater importance than has previously been the case. In Western Germany, where the population is almost equally divided between Protestant and Catholic, this is true as regards both churches. Ever since the collapse in 1945, the state has laboriously and gradually been working its way up to reputation and authority. The churches, however, have retained their position in public life. They did not suffer under the change in the political situation. And it is still recognised that they offered courageous resistance during the Nazi period. One can say, the Social-Democratic party on the whole is still anti-religious, although one can detect a new trend among its leading persons. At the conference of the Lutheran World Organisation in Hanover, for example, the socialist Minister-President Kopf shared in the celebration of Holy Communion. Also in the Socialist press many a good word about the Church appears. However, the Church is not strongly backed by either the Social-Democrats, or by the Liberals, but only by the Christian-Democratic Party, headed by Federal Chancellor Dr. Adenauer.

The inner life of the Church grows stronger again. As regards finances, the Church in Western Germany has re-established itself, though it still faces heavy demands occasioned by the costs for reconstruction of ruined buildings—destruction without equal in all ecclesiastical history.

In Eastern Germany, 80 to 90 per cent. of the population is Protestant; only about one-tenth are members of the Catholic Church. Here the Church faces everywhere in political life the opposition of the communists who hold an undivided sway. The Social-Democratic Party is prohibited. The bourgeois parties, primarily the CDU, are, however, still in existence and profess themselves Christians. But they are so much under the pressure of the communists that they have long since been unable to express independent opinions.

In such an atmosphere of hostility it is not easy to live as a Christian. Our pastors are in a very poor economic position, much worse, for example, than teachers. During the past seven years, had not such a great quantity of textiles come from the United States, all of the pastors in my diocese would be clothed in little better than rags. Even now the problem of shoes is still a drama in each family. Almost worse is the



Which way goes Germany's youth?

fact that the pastors are unable to buy bicycles in order to cover the long distances in the country. Before the war many pastors in the East had their automobiles, or, at least, a motorcycle. Now nobody can dream of such things.

But, in the midst of all this hostility and poverty there is a generation growing up that knows what is at stake, and is willing to be faithful to our Lord Jesus Christ, whose watchword is: Here is the patience and the faith of the saints! Church services are better attended than ever before, although communist tactics frequently force the people to work on Sundays. The number of church workers constantly increases.

These Decisive Days

The time in which we live is a decisive period in the history of mankind. The big fight is being fought between Christian civilisation which is the basis of the West, and the spirit of materialism which—as far as it does not come

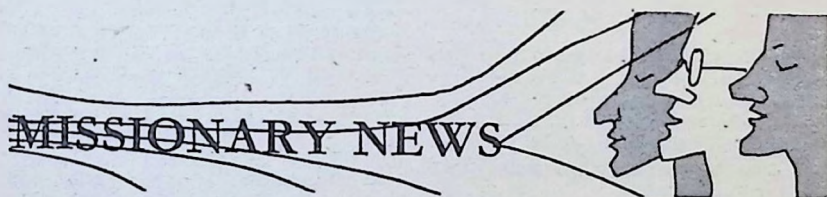
from the depth of the human nature—has also arisen in the West, and now breaks forth from the East with militant force. This fight upon which hangs the fate of all that is human will not be decided through military strength, nor through economic or social measures. It is a materialistic religion now breaking over us, impelled by a missionary spirit, an enthusiasm and a ready devotion such as has been experienced only once since the time of the great Christian mission, namely, during that period when Islam set forth to conquer the world. A religion can be conquered only through another religion which proves to be stronger. Communism will be conquered only through the Christian faith.

God has made Germany a battlefield in this big fight. We realise that it is a fatal question for all the world whether we Christians in Germany withstand and finally win, or whether we will succumb to the materialistic philosophy of the East. Nobody can relieve us from this responsibility. Nobody can help us in this decisive question. With all our hearts we are grateful for all

the material help we have received during the past seven years from other countries, and primarily from America. What the Church World Service has done for us, what the great Lutheran Relief Work, the relief service of the Presbyterians and the other churches have done, will live in our hearts and never be forgotten. And on behalf of my poor brothers and sisters in the German East, let me say: in the future, too, we will be deeply grateful for all help given us or to be given.

We in Germany are now in the battle and will do what we are called upon to do. There is no better conclusion to my report than the words addressed to the community of Philadelphia in the Revelation of John:

We know that we have but little strength, but there are men and women who have kept the word of God and have not denied his name. And if they all become downriden: for us fights the proper Man, whom God himself hath bidden. Ask ye who is this same? Christ Jesus is his name. It is he must win the battle.



Successful School Picnic

The combined school picnic was held at Londua during December. It was a delightful day, and over three hundred people came to participate.

A lawn now covers an extensive area between our house and the sea, and is shaded by coconut palms and other large trees, thus making it an ideal place for a picnic.

The people as usual saw that there was no shortage of food, and with their generous gifts, besides the meat, flour and rice procured with Christmas Cheer money, nobody was hungry.

The Londua students, rejoicing that another week of examinations had come and gone, gladly converted the schoolroom into a feasting house. The desks were arranged end on end so that at least eighty people could be seated comfortably. The beautiful leaves of the coleus plant were used to brighten up our otherwise sombre school room.

The children were kept active engaging in games in the morning, and novelty events in the afternoon. A service was held for the younger children after the distribution of cake and water-melon that served as afternoon tea. At this service, each child received a gift so generously provided by many of our churches at home.

The day closed with a Christmas service in the schoolroom, when Mr. Finger showed several strip films in color, portraying the Christmas story.

The day of fellowship was well worthwhile, and was a fitting climax to a busy school year.—Ron McLean, Aoba.

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

Glancing Backwards

Reviewing our work over the past year we look back to times of great joy, and also of acute sadness. We have rejoiced that, despite rising costs all round, the Lord has supplied our every need. We have had to exercise care in using available monies, but we have not had to curtail any of our work. Once again a number of baptisms have been reported throughout the Mission, some of whom have shown signs of spiritual growth, whilst others unfortunately have "walked back."

Our youth camps (two for boys and one for girls) provided very fertile ground for much Christian teaching. In the camp for older boys rich possibilities of able leadership could be seen in the lives of some of those present. These camps have been conducted in places that have lent themselves to the creation of a devotional atmosphere. This has assisted the leaders in imparting to the lads the message of truth.

The sites have also been places where it has been possible to engage in some outdoor sports. Within walking distance historical and geographical landmarks are to be found. On various afternoons various hikes were arranged to some of these places. The camps have therefore provided educational, physical and spiritual meat for these young folk.

Though the spectacular bazaar preaching work and Gospel sales of a few years ago are not now being so strongly maintained, nevertheless there is much effective preaching being done, with steady sales of Christian literature and Gospels. Two kinds of village evangelistic camps were held during the year in different areas of the Mission. In the Baramati area encouraging preaching camps were conducted, whilst in the Shrigonda area the teaching of new Christians in the fundamentals of Christianity, and also how to read and write, have been emphasised. It has been most encouraging to those conducting these latter camps to see even elderly people learning to read and write, and to hear the fervent prayers uttered by some of the new converts.—Bruce V. Coventry (India).

THE MINISTRIES OF OUR WOMEN FEDERAL ACTIVITIES

PROGRAMME FOR MARCH

Mrs. E. M. Barton, Taree, N.S.W.

Devotional Theme: "Sing to the Lord"

CALL TO WORSHIP:

O come, let us sing unto the Lord,
For the Lord is a great God,
And a great King above all gods.
The Lord reigneth,
He is clothed with majesty.
Let us come before his presence with
thanksgiving,
And into his courts with praise.

HYMN No. 97.

"Let every heart and tongue."

PRAYER.

Our gracious and ever-loving Father in Heaven: we come into thy presence, conscious of thy majesty and power, that thou art the Lord of all the earth, and from thy hand come all the blessings which are ours day by day. Accept our thanks for thy gifts, and help us to show our gratitude by giving out to others in the same measure by which we have received from thee. Help us to be gracious, kind and loving in our daily lives so that we may be constant witnesses to thy saying power, and we may be fit vessels to be used in the extension of thy Kingdom on earth.

In the name of Christ we pray. Amen.

READING.

Psalm 146.

Meditation: "Awake and Sing."

The Psalmist of old wrote, "When I awake I am still with thee," and for the Christian this is a wonderful truth. Each new day God gives us is an opportunity of beginning life again, redeemed, restored, set free. Every morning is a chance to make another start, to improve on yesterday, and play a nobler part. But, sadly enough, many folk, even Christians, lack the virtue of awakening in a gracious frame of mind, and far from welcoming the new day, they immediately begin to worry over what the hours may bring, the troubles of yesterday, and even the unfairness of having to get up at all! The Christian should be able to add to the Psalmist's words these—"and so I sing"—because to awaken and know that God is love and is caring for us, is to give us joy in our hearts.

The birds sing at dawn for the sheer joy of being alive; they respond to the beauty of early morning. We share that responsiveness to Nature, and it is easy to sing on such a day, when we remember "God's in his heaven, all's well with the world." But every day is not the same; can we sing on the cold, grey days and dull wet days? John Wesley knew the answer to this



when he wrote, "The moment I awaked 'Jesus Master' was in my heart and in my mouth, and I found all my strength lay in keeping my eye fixed upon him, and my soul waiting on him continually."

If that is our waking thought, and we spend a moment in prayer asking for his presence, once we have that presence he will not leave us, and we will really feel like singing, "Glory all the day." To sing of our Redeemer is a witness to the power of salvation; happy spontaneous song will become a habit; the song within our hearts will be infectious, and others will take up the joyful strain. So

Praise ye the Lord! 'Tis good to raise Our hearts and voices in his praise.

HYMN No. 109.

"Crown him with many crowns."

PRAYER.

O Lord our God, give us patience for the daily duty. Keep us humble, never seeking men's praise. Make us conscious of thy grace and glory, as we go about our busy ways. Make us wise for all the pressing problems, give us strength amidst the strain and stress. Lead us, Lord, along the paths of blessing, glad and grateful for the joys of life. Amen.

BUSINESS.

TOPIC.

"The Enlarging Fellowship."

HYMN No. 489.

"Now I resolve with all my heart."

CLOSING PRAYER.

Lord, as thy mercies do surround us, so grant that our returns of praise may abound; and let us this day manifest our gratitude by doing something well-pleasing unto thee. Through Jesus Christ our Lord. Amen.



TOPIC FOR MARCH

Mrs. D. Nankivell, Ringwood, Vic.

The Enlarging Fellowship

In the month of February we all joined in the World Day of Prayer. Now "prayer is fellowship with God"; it is our contact with the creative healing and renewing power that God puts at our disposal if we learn how to take it and put it into the affairs of men.

A Fellowship! What do we understand by that word? The dictionary says it means "the state of being a fellow or partner; a communion; an association." We have the Young Women's Fellowships; the Men's Fellowship; the Fellowship of Reconciliation, and so on. These are groups of people having similar ideas and purposes forming themselves into associations so that their aims may be realised. We think of the various Churches as Communions. Have we thought much of the aspect of fellowship as being a partnership? Partnership implies obligation. It means more than merely being interested in other peoples and their problems; or having our imaginations pleasantly tickled by the stories of other lands graphically depicted by people who are deeply concerned.

This partnership in our world-wide family of churches of Christ should be a most enlarging experience. Our horizons will expand, and as our minds range over the countries and nations of the world we cannot fail to hear many of them say to us, "I have a concern with thee." Because we claim to be followers of the Christ and to be in fellowship with him in his Church we cannot ignore this concern. As we become more informed, the responsibility is laid upon us to examine our way of living, and the use we make of our time and resources, that the obligations of our partnership may be honored.

Widening Horizons

There are so many avenues of work calling for the help and interest of Christian women, that we should none of us be idle, or have time we find we don't know how to use. There are 900 million children in the world today, and something like 500 million of these are desperately in need of social protection, medical care, educational opportunities, the bare neces-

(Continued at foot of next column.)

THE AUSTRALIAN CHRISTIAN

THE GOOD OLD CAUSE

PERCY PITTMAN

Wordsworth speaks of "the homely beauty of the good old cause," and the cause I am thinking of is a homely one, simple and plain, but it is also beautiful, morally and spiritually, and it is old, as old as the New Testament.

I was reminded of it at Darjeeling in conversation with an American Baptist missionary to the hill-tribes of Assam. He said, "We Baptists of the United States are pleading for the restoration of primitive Christianity." It was good to know that others in America besides Disciples have this worthy aim.

(Continued from previous page.)

sities of food, clothing and shelter as well as religious training. Are our hearts big enough to say "every child is my child?" Maybe there is something a World Fellowship of Women of churches of Christ can do for some of these unfortunate little ones, who, also, are dear to the heart of the Heavenly Father. In some countries women have no rights as human beings. May we be instrumental in helping them to attain that dignity which belongs to each child of God! There are secret Christians in some lands afraid to declare themselves openly for the Lord Jesus. While we pray for them, is there some way we can help to bring a more liberal and tolerant attitude to those in authority in those countries?

It was with the idea that the combined strength of our women in all lands, where our people live and work, may be used under God to greater advantage for the extension of his Kingdom, that the proposal to form a World Fellowship was put to the gathering of women at the Fourth World Convention.

An interim committee was formed, and the first activities to be undertaken were to be a newsletter and the use of common prayer topics. Through the letter we hope to learn what is happening in the different countries, especially where the missionaries work, and how the changing aspects of our world affect the proclamation of the gospel. As we become better informed we can pray more intelligently.

PLAN AHEAD. Choose one of the countries in the syllabus. Gather all the information you can about the ways of living and customs of the people. Dress up, depict scenes from that country, have stories from their literature, etc., told or read. The more thought and imagination you put into your programmes the more value you yourself and other women will gain from them.

"And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

In the older lands of Europe the good cause spreads gradually, but in America more rapidly. There are hopeful signs also of its wider acceptance here in Australia.

Restoration is not Retrogression

It may be objected that restoration is really retrogression and not progression, and that we should adopt a new slogan. We do not reason like that, however, when the doctor tries to restore health to the sick, or when a workman endeavors to restore a damaged building. There is a faith which was once for all delivered to the saints, and Jude, the brother of Jesus, urged the Christians of his day to contend earnestly for it. Since his time a greater need has arisen.

There are of course some things belonging to primitive Christianity which cannot, or need not, be restored to-day, but there are others which belong to its essential being, and it is these which we should try to recover.

During a voyage to England I met a young Australian actor on his way to London to be trained for the Baptist ministry. He was reading a book containing the standards of the Baptist denomination, to which he was expected to subscribe before admission to the College. He asked me to read the book, and I found it decidedly Calvinistic. I asked him if he could assent to these views, and for a reply he ran his pencil through page after page on predestination, election, final perseverance, and so on, and I wondered how he would be received by the Baptist authorities. Some years later, however, I was glad to hear that he had been admitted to the College, and had become an acceptable Baptist minister. Some of us, by God's grace, are better than our creeds, but all such human productions should be laid aside as terms of fellowship, in favor of the one divine Creed endorsed by Jesus himself, "Thou art the Christ, the Son of the living God,"—a personal confession of a Divine Person, and a Creed all-inclusive and germinant.

Love and Unity

A policeman came to me one day and asked me to read the burial service

over his baby. He said his clergyman had declined to bury the child because it had not been baptised. The poor little thing had been kept alive in an oxygen chamber, and if it had been taken out to be baptised it would have died immediately. As I read the service over the little grave I realised that there are more ways than one of making too much of baptism, and I thought of Timothy Coop of England advertising in the daily papers that he would give a thousand pounds to anyone who would produce a text from the Bible about infant baptism, but the reward was never claimed.

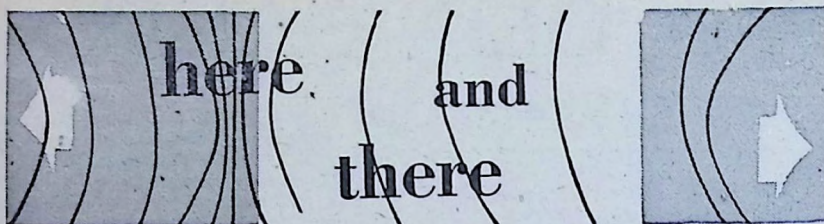
In some small Australian towns there are two churches of the same denomination which do not commune with one another at the Lord's Table, and sometimes the members are forbidden by their leaders to have social intercourse with each other. The questions on which they have divided are not matters of faith revealed in the New Testament, but personal opinions on which they could agree to differ. Unfortunately, these instances could be paralleled by others in other bodies all over the world.

Critical Eastern Situation

On the foreign field to-day there are many churches which are almost exact duplications of their denominations in the home-lands. Western customs, however, sit awkwardly on the shoulders of Eastern peoples, and full liberty should be allowed in all non-vital matters. This is a question of importance because the new Eastern Churches are growing so rapidly that they will soon outnumber the Western denominations, and will support and govern themselves.

To-day the godless State is looming over half the world, and the only power that can overcome it is the Christianity of the New Testament. If allowed a free hand, this primal faith will abolish tyranny, exploitation, aggression, gambling, drink, immorality, and all that separates men from God and from one another. The weapons of its warfare are not of the flesh, but they are mighty through God, and will prevail.

Primitive Christianity may be summed up in one word, Jesus. Jesus, the sole Head of the Church, the only Sacrifice for sin, the only Lawgiver of his people, the only Priest and Mediator between God and man; Jesus, in whom dwelleth all the fulness of the God-head bodily. Let us all be resolved to see no man save Jesus only, and to pray and work for the day when Christ shall be all in all; for he must reign till he hath put all his enemies under his feet, and he reigns in the power of love.



Many friends will mourn the passing of Lionel Dudley at the Royal Melbourne Hospital in the early hours of Sunday, Feb. 22, after prolonged ill-health. He was aged 41. Mr. and Mrs. Dudley are best known to the brotherhood for their missionary service in the New Hebrides (1936-39), and various home-land ministries, while Mr. Dudley did appreciated work as a Y.M.C.A. welfare officer during World War II. To Mrs. Dudley and the three children, relatives and close friends, we extend the brotherhood's sympathy and grateful remembrance of a truly gracious Christian.

Invermay, Tas., welcomed the Hinrichsen-Philp Mission party with a crowded tent on Sunday, Feb. 8.

Exciting topics have been chosen by speakers at the Centenary Home Mission Demonstration of the Victorian-Tasmanian Annual Conference, to be held at the Melbourne Town Hall on Good Friday night, April 5. Howard Earle will speak on "Heritage and Destiny," and B. J. Combridge on "Prospect and Challenge." The World Convention Choir (now Churches of Christ Choral Society) will take part, and has been requested to present three anthems at this meeting.

Any readers knowing of folk previously associated with churches of Christ and now living in Ringwood district, Vic., are asked to contact the secretary, Ray Morflew, 41 Mt. Dandenong-rd., East Ringwood, Vic.

The eight-month world tour by Mrs. Rosa Page Welch, sponsored by several American Protestant church groups, is being warmly endorsed by countries she has visited. Typical of the many appreciative comments is that of Kenneth Hendricks, missionary serving in Japan under the United Christian Missionary Society. He reported that many Japanese had learned to know and love negro spirituals, "but to hear them through the voice and charming personality of this remarkable negro woman was indeed a rare experience for the thousands who were privileged to attend the concerts."

The church at Lane Cove, N.S.W., has launched a special pre-Easter programme, adopting suggestions for this year by the C.M.S. for the planned programme of our U.S.A. churches. The theme is "Christ gives power for to-day." An immediate "follow-on" is planned

with a visitation evangelism Mission. John Turner, B.A., preacher of Moreland church, Vic., has accepted an invitation to lead in the V.E., and conduct a week of public meetings. His theme will be "Christ, the Church and you." Mid-week prayer meetings are being focussed on the programme. An increased annual offering for aborigines work, totalling £24, was received. The gratitude of the church was expressed to a beloved member for the gift of £100 to the manse fund. Mr. and Mrs. Lu (Chinese Natives Evangelisation Mission) recently told of their work. They are returning to Hong Kong to train Chinese Christians to carry on in China.

Our Friends, the Reporters

David W. Hibburt, B.A., is now assisting the editor by preparing News of the Churches for the press. Church reporters can add much to the value of this journal, and their services are appreciated.

Reports are sometimes edited for space reasons and the paper's literary style. If new reporters noted the style of published reports, they would be greatly helped. Attention is also drawn to the following guiding rules:

- (1). Report briefly and often.
- (2). Omit coming events; wait until the event is over.
- (3). Omit births, engagements, etc., for which our advertising columns are available. Marriages, however, may be listed under comprehensive heading.
- (4). Head report with names of those who have qualified for Discipleship, Transfers of Membership (indicate former as well as present church), Marriage, or who have "Fallen Asleep." Do not repeat these names in the body of the report.
- (5). Commence the actual report with the name of the church, followed by the preacher's name in brackets.
- (6). Tell other members of the church family what has happened while it is fresh. Keep your church in the news. Two or three lines of up-to-date news are of more value than an extended report of late news.

And—thanks again for all your co-operation! You will want to help Mr. Hibburt in his task, we're sure!—Ed.

In Appreciation

Mrs. E. Knight, of the N.S.W. Women's Conference, writes:

It was with profound regret that we learned at the Women's Conference meeting on Friday, Feb. 6, that Mrs. McCallum will be relinquishing her position as Women's Forward Movement Organiser at the forthcoming Annual Conference. This step is being taken on the advice of her doctor, who advises giving up all activities for the time being.

For fourteen years our sister has been an active member of the Executive, and has brought to our Conference a wealth of knowledge gathered during her residence in New Zealand, United States, Canada, and the various States of Australia.

Mrs. McCallum served very faithfully and efficiently as president on several occasions, was Overseas Missions Superintendent for a number of years, is at present serving on the General Conference Overseas Committee, the Aborigines Committee, of which she was secretary for many years, and is Superintendent of Missions for the Women's Conference. She represents us, with seven others, on the N.S.W. Women's Inter-church Council, and has been actively interested in the World Day of Prayer.

During Mrs. McCallum's appointment as Organiser of the W.F.M. she has travelled extensively in the country where she has been graciously received, and her visits much appreciated. During these visits she has, on several occasions, been invited to give the address at the church service, apart from speaking at women's and youth meetings. She has spoken about all the activities of the brotherhood on these trips, and has created a wider understanding of the work undertaken. By this means the country members have felt that they belonged to Conference, and had a part in it. We in the city know how she has helped in the local women's work.

Space will not permit me to dwell on all our sister's activities, but I deem it a privilege to have been asked to write this column, as I have spent ten years on the Executive with Mrs. McCallum, and they were very happy years, during which time she was a tower of strength to me, and I always valued her advice, given so graciously and generously.

When our beloved sister goes from us to the country to recuperate, we pray that God, whom she loves to serve, will restore her to health and strength, that she may return to meet with us in the near future. In the meantime we know she will be with us in spirit following the progress of the work which is so near to her heart.

MINISTER'S MUSINGS

SUNDAY.—As I passed so many people this morning who, obviously, were not going to church, I could appreciate how that exasperated preacher felt who prayed one Sunday morning: "Dear God, forgive me if I complain . . . but just for this day, I'd like to see all the fishermen come home empty-handed. I'd like to have all the golfers be duffers just for to-day . . . etc." Still, we had a good muster to hear the Conference President this morning.

MONDAY.—I hadn't been long home this afternoon before Catherine had me playing a game with her. Fortunately, after my afternoon's labors, she didn't want me to do anything more energetic than to sit in a lounge chair and knock on the wall, pretending that I was knocking at her front door. That was her cue to open her "pretending" door and give me a gushing welcome of "Ooh, hullo," in the most honeyed tones. Then I had to engage in serious conversation with her. To-day, I was a census-taker and solemnly asked her how many people lived in her house, and what were their names—and she as solemnly replied. "Do they all go to church?" I asked. "Oh, yes," was the definite answer. "What church?" was the next query. This time she wasn't quite so sure. "O-oh . . ." and then it came with a rush, "the A.M.P.I." I just couldn't keep a straight face after that. How she thought of the name of an insurance company I don't know—but I thought of some of the people I visit at times. It's plain their chief idea of the church is that it is an insurance against fate. And how peevish they are, when sickness comes, or something else goes wrong—almost as if they had been swindled! But, almost unconsciously, in otherwise lovely folk, the same idea persists. Have you ever heard said—or said yourself — "Why should that happen to him? Why should a man's good as that be struck down while blackguards walk the streets unharmed?" But no—Christianity is not an insurance—it's something much grander, the source of true strength and victory.

TUESDAY.—To-night Tom Lake and his fiancée Rita were present at our church social for a young couple about to be married. I noticed that Rita seemed rather quiet, and at times looked rather wistfully at the bride-to-be. Tom seemed unaware of any strain as he talked of College resuming to-morrow and of how he would be doing week-end preaching this year. Rita cut him short rather impatiently in the end. I

wonder if some of her old regrets about Tom's missionary decision are reviving?

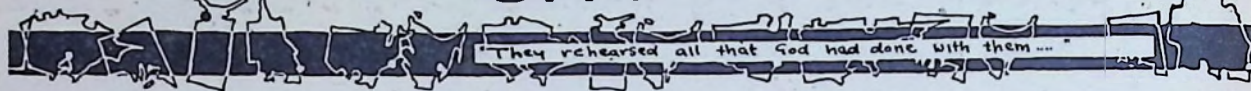
WEDNESDAY.—I was interested in a new book to-day—Ivor Powell's companion volume to last year's *Bible Cameos*. He has given this work the fascinating title of *Bible Pinnacles*, and there are more of those pithy character sketches in which the Welsh evangelist excels, as well as short discussions of miracles, parables and various incidents, making 84 brief sections in all. The headings, as in *Bible Cameos*, are designed to arrest the attention, but are not always as successful as those in the earlier book. They would have been better without such additions as "The Beggar . . . who asked for alms and was given legs," "Adoni-bezek . . . the toe and thumb specialist," and "Elijah . . . whose ministry ended in flames," but there are many typical of the evangelist's adroit use of the graphic, such as "Jacob . . . who saw a ladder he couldn't climb," and "Rahab . . . whose life hung by a thread." Occasionally the spiritualising of a character or an incident seems forced, but, on the whole, some excellent work has been put into these sketches, and men who do occasional preaching would especially be helped by both these volumes. Dr. F. W. Boreham writes the foreword to *Bible Pinnacles*, and says of Ivor Powell's writing that "no man can sit at his feet without acquiring fresh skill in the sublime art of coaxing his fellow-men into the Kingdom of God."

THURSDAY.—When I came in from visiting this afternoon, I found Allison just "coming up for air" after a non-stop session of questions from Laurel and Catherine. Judging by some of the questions Laurel asks we wonder sometimes just what youngsters do talk about at school these days. "Never mind," I consoled Allison, "Your worries will soon be over. Just tune into 3AW at 4.30 p.m. on Sunday, March 1, and any Sunday thereafter, and you'll hear a team of experts answering children's questions about God and his ways." Allison wanted me to sit down right away and write off to the experts some of Laurel's latest ticklish posers. I guess quite a few parents will be seeking that kind of help once this session gets under way, for while nothing satisfies a child as much as an answer given as spon-

taneously as the question is asked, there certainly are times which leave you thinking, "I wish I could have answered that better!" It is interesting to find our Victorian Presbyterian friends venturing out on such a session, with a team of volunteers supported by an outstanding compere, generously made available by 3AW itself. I understand that the team members will first discuss the child's question on an adult level, and then, according to the given age of the child who put it, a suggested answer will be given. Allison and I will certainly make an effort to hear the session on the first of March, and we'll advise others to do the same. It has possibilities.

FRIDAY.—It's good to hear some of our folk still talking about the joy they received from entertaining overseas visitors at the World Convention. Friendships and exchange of letters seem to have followed in many cases. If that experience has made the grace of hospitality more widely honored among us it will have worthwhile results. Apparently the Victorian-Tasmanian Conference Executive believes so, in making its appeal for hospitality for visiting delegates to the forthcoming Centenary Celebration Conference. There may not be the glamor of far-away places about these delegates, but the fellowship will be just as warm. To-day I came across this amusing piece of advice on hospitality in a North of England mother's farewell to her son: "George, thou mun mak' a yam (home) for t' preachers and sarra (serve or feed) all the beggars that come to t' door." Preachers and beggars? Hmm.

SATURDAY.—How better can a minister end a week than at a Christian wedding? Every member of this afternoon's bridal group was a member of the church, and there was something very warm and intimate both in the church ceremony and the breakfast that followed. This was one bridegroom to whom I didn't have to give moral strength in the vestry while waiting for the bride—he was too busy telling me: "You'll be all right. I know you will!" The minister with "wedding nerves"? No, just a bad throat—but it was amusing to have done unto me as I sometimes do unto others!



Discipleship

Maureen Blanck, Lois Brian, Valda Henry, Pearl Hoare, Dawn Taylor, Ian Muirhead and John Stewart, Maidstone, Vic.

Walter French, Victor Clark, and Glenys Neville, Mildura, Vic.

R. F. Middleton, Wyn. Whittaker and Phil. Whittaker, Subiaco, W.A.

Mrs. D. Ingpen, Geelong, Vic.

June Miller, North Essendon, Vic.

Membership

Mr. and Mrs. R. Freeman, from Echuca, Vic., to Shepparton, Vic.
Mrs. Beer, from East Kew, Vic., to Newmarket, Vic.

Mrs. and Mrs. A. Bernoth, from Ma Ma Creek, Qld., to Toowoomba, Qld.

Charles Jacobson, Beverley MacRostie and Joy Tucker, Bambra-rd., Caulfield, Vic.

Mr. and Mrs. Mildren, Stawell, Vic.

Marriage

Mary Meads to W. Waldack, Gympie, Crescent-rd., Qld.

Miss G. Reardon to R. W. Hume, Canley Vale, N.S.W.

Fallen Asleep

G. Portas, Gympie, Crescent-rd., Qld.
Sis. Stewart, Ormond, Vic.

Sis. Gibson, Maryborough, Qld.

Mrs. Holden, West Preston, Vic.

R. Miller, Enmore, N.S.W.

Albert Taylor, Geelong, Vic.

G. M. White, North Essendon, Vic.

Western Australia

Subiaco (R. Raymond).—Church has suffered loss of several members through removals from district. Miss V. Olds, a B.S. worker and C.E. leader, was given a presentation before her departure. Attendances at services are well maintained. A man and two girls were baptised Jan. 25. Thursday night services are well attended. Renovations to church hall, directed by H. B. Vawser, have improved its appearance.

Queensland

Gympie, Crescent-rd. (R. Roberts).—Our sympathy goes to Sis. J. Morgan in home call of her father (96). Sis. Morgan is slowly recovering from her recent illness. B.S. and J.C.E. recommenced on Feb. 1. J. Kernick and J. Ogden spoke Feb. 1.

Monkland (R. Roberts). — B.S. recommenced on Feb. 1. Robert Norman Laurie (12), a B.S. scholar, was accidentally killed on Jan. 19. Our sympathy goes to all who sorrow. Building renovations have been made, especially to kinder room. Mr. Roberts gives religious instruction this quarter at Monkland state school. Mr. Lacey is ill.

Annerley.—Annual church bus. meeting was held on Feb. 4. Office-bearers elected were: elder, R. Smith; deacons, Messrs. Miller, Coward, More, R. Williams and Howell; deaconesses, Sisters Bateman, Miller, Tavener, M. Howell, snr.; sec., D. Howell; assistant sec., B. Scott. Motions passed included: An elder once elected holds his office at Annerley for life; appreciation for retiring secretary, T. Tavener, for 11 years' faithful service; church endeavor to call a full-time preacher within three months. C.E. is growing. Open prayer meeting with Bible study is now held in C.E. Other auxiliaries are functioning well.

Maryborough (C. Latimer).—Annual business meeting was held on Feb. 11. Following officers were elected: elders, Messrs. Dan and Malke; deacons, Messrs. Wiltshire, Popp, Oakley, Clow, Hamann, Ingham and Bauernfeind; deaconesses: Sisters Dan and Clow. B.S. and clubs have recommenced. B.S. has added several new scholars, and attendances are good. Mr. Popp has resigned as supt., being succeeded by Mr. Latimer.

Ma Ma Creek.—During Mr. Davidson's holidays, services were taken by Messrs. F. J. Winter, A. Gould and L. Christensen (C.O.B.). Good reports from all auxiliaries were presented at annual bus. meeting on Feb. 8. Toowoomba Y.P.F. and Galton Baptist C.E. were guests at Y.P.F. recently. E. Hart gave tea-table address. Ma Ma Creek, Galton, Fordsdale and Mt. Whitestone B.S. held combined Christmas tree concert. On Feb. 6 Mr. and Mrs. A. Bernoth were given farewell social, when presentations were made by church and Ladies' M.B. Mr. Bernoth was a member and chairman of official board for many years.

New South Wales

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.).—On evening of Jan. 25, gospel service was broadcast over 2CH. A splendid gathering thoroughly appreciated messages in song of Clive Way, Philip and Wallace Cooper. Morning addresses have recently been enjoyed from W. Hoffman (Woolwich College), J. Christison (Lidcombe), and Doug. Smith (Walgett). Y.W.L. is back at almost full strength after holidays.

Bexley North (R. W. Saunders). — During preacher's absence on annual leave help of C. Bowser at gospel services was appreciated. Miss Roach (Woolwich College) spoke on Jan. 18. Mrs. Saunders spent part of holidays in hospital, but is now recovered. A start has been made on new building with voluntary labor digging foundation trenches. Bank has granted £1800 for this project, £1000 more than previously offered. B.S. attendance reached record of 157. Picnic at Sans Souci Park was best yet, and many parents were contacted. Daily vacation B.S. was held over school holidays. Under supervision of Miss E. Peterson, assisted by Miss D. Yelds, it was a successful venture. On Feb. 15 baby dedication service was held, R. Saunders giving an appropriate message.

Enmore (D. Wakeley).—On Feb. 15 there were two baptisms. Mrs. Kirkman, who left for England, was farewelled by ladies on Feb. 11, also Helen Brown and Joy Robson, who have joined staff of Wollongong hospital. Miss Chant (Boonah) is having fellowship with church. Miss Hughes is new kinder supt. A. McInnes is B.S. sec. Mrs. Parsonage is home from hospital. On C.E. day I.C.E. conducted programme prepared by Mrs. Gilbertson. Miss Ross is new leader of girls' club.

Marrickville (P. E. Thomas, B.A.).—On Feb. 8 a young woman reconsecrated her life. Another young woman also did so on Feb. 15. A service was held to dedicate use of free bus for B.S. This project was launched Feb. 15, when four new scholars attended.

Canley Vale (J. Brookes). — Happy Hour conducted by Mr. and Mrs. Brookes in Jan. gained 21 for B.S., 8 for girls' club and 15 for boys' club. Ladies' Church Aid and clubs have resumed. Girls' club celebrated 2nd anniversary with choral items and dramatised play. On Feb. 1 Mr. Greenhalgh, of Y.P.D., spoke at both services and

visited B.S. Five Y.P. have been baptised. On Feb. 7 annual bus. meeting was held.

South Australia

Whyalla (K. N. Roberts).—K. Roberts is back again after a short vacation. Messrs. Tregloan and Pickup assisted in preacher's absence. All auxiliaries have resumed. B.S. has added 3 teachers to cope with extra numbers. Mr. and Mrs. James and Mr. and Mrs. Tregloan successfully commenced B.S. at Port Augusta in "Davenport Hall" on Feb. 1, when 21 scholars attended, with 3 new scholars on Feb. 8. Mr. James travels 48 miles from Whyalla to do this work. Area offers prospects with 200 homes to be erected.

Kilburn (H. G. Norris).—B.S. continues to grow, with 6 new scholars enrolled on Feb. 15, when attendance was 172. During kinder session, Beth Riches, who leaves district, was presented with Moffatt N.T. and flowers from B.S. staff in recognition of years of faithful service. Appreciation was also expressed by preacher before addressing church. Welcome visitors for day were Mr. and Mrs. Milney, senr., and L. Hollett.

Gawler (G. Rootes).—Church is in healthy condition. Offerings have reached records. Harvest festival services, Feb. 15, were addressed by G. Lee and G. Rootes. Male choir rendered three pieces. Choir is combining with Williamstown to assist Hinrichsen-Philp Mission. B.S. has reached record attendance of 85, but is facing acute accommodation difficulties.

Victoria

Ormond (F. Buckingham).—On Feb. 8 Dr. Duff-Forbes spoke at 11 a.m. Gospel service was well attended when F. Buckingham spoke. 115 broke bread for day. Personal visitation by preacher is bearing fruit. Prospects for new brick church on corner of North-rd. are good. G. Ennor is home from hospital. Day kinder resumed Feb. 9. On 15th Russell Baker spoke at 11 a.m. service. Presentation by treasurer, A. J. Gairns, of £103 to Mr. Bradley made Ormond debt free. Congregation sang doxology. Preacher spoke at gospel service — one baptism, 2 confessions.

Balwyn (J. E. Brooke).—Services on Feb. 15 were well attended. Mrs. Drummy has taken charge of P.B.P. Mrs. Back has resigned after 10 years of service as chaplain, and church appreciates her valuable contribution. Attendances at J.C.E. have increased so greatly that an I.C.E. is to be formed.

Northcote (W. G. Graham).—Attendances over past few weeks have been good. Doug. Nichols was speaker on morning of Jan. 25. Preacher has spoken at all other services except Feb.

15, when Edna Vawser and G. H. Westwood spoke. Preacher was in Adelaide owing to mother's ill-health. All auxiliaries have resumed.

Mildura (D. A. V. Thomas).—All auxiliaries are now in full swing. Boys and girls have recommenced clubs. B.S. picnic was held on Feb. 14. Ladies' auxiliary has given £250 and C.E. £100 towards new kitchen to be added to hall. Aborigines offering has reached £23. George Robinson, one of our senior boys, has been selected for Sun Coronation Contingent.

Shepparton (T. V. Weir).—B.S. has commenced year with increasing attendances. Jan. 18 was Promotion Day. A large number of aborigines attended gospel meeting on Aboriginal Sunday, Feb. 8. Aboriginal choir sang twice. Mr. Weir spoke. Service was recorded by D. Nicholls. Mr. Pinner has returned home from hospital. Mrs. Harris and Mr. Goodlet are still ill.

Red Hill (N. Gilmore).—On Feb. 8 item in song was given by Mr. and Mrs. J. Kirby, Mrs. B. Prosser and V. Holmes. On 15th N. Gilmore preached to large congregations. One young lady was baptised. Soloist was Mrs. D. Holmes. Ladies' Guild and M.B. have recommenced. B.S. has been practising for anniversary.

Newmarket (D. W. Hibburt, B.A.).—On Feb. 8 Mr. Moncur (Ascot Vale) presided at 11 a.m., and preacher addressed both services. Soloist was Miss Kelly. On Feb. 15 W. R. Hibburt spoke at 11 a.m., and D. W. Hibburt at 7 p.m. B.S. has commenced anniversary practice.

East Kew.—On evening of Feb. 8 chapel was crowded for film service. A. Thomas and F. Combridge spoke on Feb. 15. Church was pleased to have fellowship with preacher-elect D. W. Mansell, his fiancée, Miss Winch, and her parents while they were holidaying in Vic. Good Companions, Explorers and J.C.E. have commenced with record attendances.

Maldstone (E. H. Randall).—Great encouragement came with decision of seven young folk from newly formed Youth Fellowship on Feb. 15. Working bees have practically completed floor of manse. Church has accepted Footscray's conditions for continuing to guarantee financial commitments on buildings should church gain conference affiliation. Mrs. Glen (Sydney) has enjoyed fellowship for two Sundays. Mr. Hurren spoke on morning of Feb. 8. B.S. is increasing, and has reached 170. Aborigines Offering amounted to £14/16/9.

West Preston (A. B. Withers).—During preacher's holidays F. V. Brown spoke on morning of Feb. 15, when church was glad to have fellowship with Mr. and Mrs. Bradshaw. V. L.

Gole spoke in evening. E. Fisher (S.A.) spoke at S.C.E. meeting on Feb. 11. On Feb. 21 men's working bee cleared ground in front of new hall, and cricket club held film evening. Plaster is now on walls of new hall. B.S. is practising for anniversary.

Middle Park (J. Plummer).—On Feb. 8, W. Huggan (Northcote) presided at 11 a.m. Preacher's messages are appreciated. Ladies' Friendly Hour held first meeting for year on Feb. 12, when Mrs. Plummer was welcomed and elected president. Mrs. Dockery and Mrs. Chappell are vice-presidents, Mrs. Ritchie, sec., and Mrs. Scholes, treas. A. Bagot was soloist at gospel service Feb. 15. Mrs. Annear was welcomed back after illness. J. Ritchie is improving. Harold Frey is assisting in morning service.

Geelong (T. A. Fergusson).—On Feb. 11 M.B. and Ladies' Aid welcomed Mrs. Fergusson. On 12th chapel was filled, when representatives of United Aborigines Mission, with Terrace and Belmont churches, farewelled Mr. and Mrs. Lenane and family, who are going to Gnowangerup under U.A.M. Presentations were made, and also to Valda Cashmore, who is entering M.B.I. On Feb. 9 girls' and boys' clubs farewelled Miss Cashmore, who has been leader of girls' club. On Feb. 15 there were excellent attendances. At conclusion Mr. Small made presentation to George Wladysulk, who is entering Woolwich College.

Brunswick (C. Watson).—Attendances have been good. Preacher has spoken at all recent services. Y.P. club held birthday night Feb. 9. Cricket club won matches on Feb. 7 and 14. Good Companions resumed on Feb. 5.

Echuca (H. Hargreaves).—B.S. has resumed with 100 scholars as aim for year. Prayer meetings have been commenced. Christmas Remembrance Bowl offering amounted to £4/5/-. Sympathy is extended to Mrs. Miller and Mr. Beyer in their bereavements. Mrs. Bernoth is able to attend church again.

Wangaratta (R. J. Anderson).—On Feb. 8 preacher spoke at all services. In evening a lady from Geelong made decision, and by request will shortly be baptised at Wangaratta. All auxiliaries have resumed after holidays.

East Malvern (H. Steele).—Church is grateful to H. Steele for his part-time ministry, which concludes Mar. 1. R. Coventry will take up the work. On Feb. 15, after gospel service, gathering was held to farewell Roger Ryall, who has entered C.O.B., and presentation was made. David Ryall succeeds Roger as B.S. sec. B.S. is flourishing. Church work is in sound condition, and progress in new building is fostering interest in district.

North Williamstown (C. J. Mackenzie).—Auxiliaries made good commencement. New contacts have been made by each group. Y.W. Fellowship donated £20 towards kitchen alterations in manse. Good attendances marked 65th church anniversary. Mr. Mackenzie spoke in morning. In evening Mr. Ansel (Bolivian Indian Mission) presented film, and spoke. Youth council has been formed. Mrs. Milne is recuperating after stay in hospital.

Warrnambool (H. Long).—Auxiliaries have all resumed. On Feb. 9 B.S. held general meeting. C. LeCouteur was re-elected supt., Miss H. Chipperfield, sec., and Miss D. Bryant, kinder supt. Church bus. meeting re-elected all officers. First year of church as self-supporting shows offerings to be higher than previous year. B.S. picnic was held at Pt. Fairy on Feb. 14. On Feb. 15 both meetings were well attended. 94 broke bread. Nancy Oakley is home from hospital.

Castlemaine (K. Clinton, B.A.).—On Jan. 11 a number of visitors were present, several helping in morning service. At evening service, film *The Man Who Forgot God*, was shown to good congregation. On Jan. 25 Mr. Smith (W.A.) showed lantern slides of work at Carnarvon and Norseman Missions. Mr. and Mrs. Clinton have returned from holidays, Mr. Goudie (Kyneton), Mr. Williamson (Methodist), Mr. Horsfall (Temperance Committee) and Mr. Baker (Baptist) preaching in their absence. On 15th, film *Pilgrim's Progress* was shown, members of Harcourt being present. B.S. is keeping up attendance, 69 being present on Feb. 14. Mrs. G. Potts (B.S. parent) is ill in hospital. Mrs. A. Read is home again after illness, and is able to attend. Praise and prayer meeting resumed on 17th, taking Acts as study.

Brighton (C. G. Taylor, B.A.).—W. W. Saunders made appreciated presidential visit on morning of 15th. Pre-wedding presentations were made to Vauneen Price and Max Bismire at well attended social evening on 17th. Mrs. Pritchard and Colin Surridge are in hospital, and several other members are ill. Both cricket teams have qualified for finals. B.S. attendances are rising; staff includes new teachers. Former junior school supt., Russell Price, with wife and son, were farewelled to Yarrawonga on Feb. 8.

Carnegie (L. G. Crisp, L.Th.).—On evening of 8th there was a youth tea, and young men assisted at gospel service. One was received into membership following baptism. Stanton Wilson (Hampton) brought an inspiring message to the church on morning of Feb. 15. Owing to illness Clive Ward (organist) was unable to be present; church is appreciative of assistance at organ of

Mrs. R. Hindman and C. L. McGregor (Oakleigh). College for Christians meets at manse Wed. evenings, and is well attended.

Stawell (J. C. Cunningham).—C.E. has resumed after recess, with 15 present. Farewell social and presentations were given Mr. and Mrs. Jones and

family on Jan. 27. Four new scholars have been added to B.S. Mrs. Tredgett and Margaret O'Neill have left hospital after operations. On 15th gospel service was conducted by campers from Halls Gap; 3 Y.P. and M. Lawrie gave addresses. Messages in song were also enjoyed, chapel was almost filled, and supper was served after service.

Frontiers of UNITY

ANNUAL CONFERENCE

Australian Council for the W.C.C.

The annual conference of the Australian Council for the World Council of Churches was held at the Anglican conference centre, "Gibbulla," Menangle, N.S.W., from Monday to Thursday, Feb. 9-12. Dr. G. Calvert Barber was in the chair, and was elected as president for a further twelve months.

Churches of Christ were represented by S. Vanham (Qld.), R. V. Amos (N.S.W.), and E. L. Williams (Vic.). It is impossible to enter into the experience of such a conference without being enriched by the real fellowship and impressed by the growth of mutual respect and trust.

The high-light of the conference was the reports of Australian representatives to the Central Committee of the W.C.C., which met at Lucknow, and to the Faith and Order Conference at Lund. Representatives to Lucknow visited various countries in Southern Asia. Archbishop Moule stressed the urgency of missionary enterprise. We have to think of our opportunity in Asia in terms of a few years. Mr. Wylie stressed the importance of evangelism and the necessity of a united Church if we are to be effective in this field. The danger of syncretism was recognised. There can be no amalgam of a tolerant Christianity with the best elements in other religions. There is a sense in which Christianity is an intolerant religion, which accepts only the God and Father of our Lord Jesus Christ. Indians and others responded to the clear and definite statement of the Central Committee condemning all racial discrimination.

Representatives were deeply impressed by the work being done by the Churches' Commission on International Affairs through Dr. Nolde and his staff. This Commission has approaches to the highest authorities in the United Nations, the United Kingdom and the U.S.A. It is believed that the constant pressure in high places, and assiduous work in connection with the causes of war are more effective than peace con-

ferences. The work and influence of this commission is far beyond the realisation of the churches. The Christian point of view is expressed with real weight through this channel.

It was pleasing to hear of various representatives at Lund declaring that the denominations must die.

A good deal of discussion took place concerning television, which is recognised as being a potent instrument of great good or evil. Stress was laid on the need of a positive approach. It is probably no secret that it was due in part to the representations of the Australian Council Executive that hasty legislation on television was prevented and a royal commission set up. It is very important that television shall not fall into the hands of certain vested interests which are not renowned for a sense of moral responsibility. The Council will maintain constant vigilance and effort to the end that television shall be controlled in the interests of the whole community. It is necessary that the churches present a united front on this important issue.

The work of Inter-Church Aid was given due recognition as one of the most significant services being rendered through the sponsorship of the World Council of Churches. Australia is far behind other contributing countries. The report showed that approximately £25,000 has been forwarded over the last three years. The recent Remembrance Bowl Appeal showed a return to date of £7419. F. Byatt was re-appointed as secretary, and the Commission was authorised to continue the appeal.

Australian churches of Christ are entitled to send one representative to the second assembly of the W.C.C. at Evanston, U.S.A., in 1954.

The financial assessment for Australian churches of Christ is the same as last year, £176 for the Australian Council and £176 for Geneva. Last year we met our full quota for Australia, but only £63 for Geneva. £76 of our contribution was made through individual W.C.C.F. subscriptions.—E. L. Williams.

IN MEMORIAM.

WARDEN.—In loving memory of my dear husband, who passed away on Feb. 26, 1946, loving father of Jean, Alf and Les.

—Inserted by Nellie Warden.

DEATH.

WHITE, George Morrison.—On Feb. 3 (suddenly) at his home 9 Cowper-st., Nth. Essendon, dearly beloved husband of Frances Esther, and loved father of Joe and Roma.

BIRTH.

MURRAY (nee Gwen Feary). — On Feb. 5, 1953, to Mr. and Mrs. M. F. Murray, Kingsley-crt., Ballarat—a son, David Maxwell.

SILVER WEDDING.

FOLLETT—ROBERTS. — Mr. and Mrs. W. A. Follett announce with gratefulness and pleasure the 25th anniversary of their marriage, celebrated at Wesley Church by I. Cain, Feb. 25, 1928.

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COMMENCEMENT OF MINISTRY

W. F. Nankivell, B.A., B.D.

SUNDAY, MARCH 1

9.45 a.m. Bible School.

11.00 a.m. Communion.

5.00 p.m. Youth Tea.

7.00 p.m. Gospel Service.

Anniversaries and Homecomings

FOOTSCRAY. — May 2 (Sat.), May 5 (Tues.), 75th anniversary. All former members welcome. Invitations will be sent to all sending name and present address. Those also requiring accommodation should write to Secretary H. E. Easton, East Esplanade, St. Albans. MW 0606.

BALLARAT (Dawson-st.). — Sunday, March 15, 94th church anniversary. 11 a.m., The Family at Worship. 7 p.m., The Inspiration of the Gospel. During Ballarat's Begonia Festival.

An interesting sidelight on conditions of religious life in Korea is the news that three Protestant ministers and an R.C. priest are participating in a forum on "Why I Believe My Church is the Real Representative of Christ." The forum was arranged as the result of increasing requests from non-Christians, particularly students, climaxed by a statement signed by several hundred students asking the various Christian Churches in Korea to co-operate in such a programme. "We want to believe in Christ," the statement said, "but how can we find out which Church is nearest to God?" Protestant ministers taking part in the forum, and in the question period to follow, represent the Methodist, Presbyterian and "Holiness" Churches.



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that with the high cost of living and the demands of family life, it is not an easy thing to save money. But it is equally true that many families could spend less than they do without reducing their standards of living or their real enjoyment of life.

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Watch for Further Announcement

JUBILEE CONFERENCE.

of Churches of Christ

in Northern District of S.A.

in BALAKLAVA on March 10 and 11.

Theme: "Pioneering for Christ after 60 years."

Everyone welcome, especially those associated with conference in the past. Any desirous of accommodation contact A. S. Shepherd, Box 102, Balaklava.

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Holiday Shack, Sorrento, accommodate four, water, electric light, £3/10/- per week. Vacant March 16 onwards. Claude Gadge, 49 Springfield-rd., Blackburn. WX 5494.

Holiday beach home, Rosebud, accom. 9 persons. All mod. con., H.W.S., on main road. Apply 21 Munro-st., E. Kew. Phone WL 1594, or bus. FJ 6532.

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Dr. George Carver

Among the great research scientists of the century, Dr. George Washington Carver stands high. A negro who had overcome every kind of obstacle, and won through very great hardship, he had fought on to win for himself the education he craved, when others would have given in. As a child of ten, he went to school, to be told, "You can't come here—you're black." As a young man of twenty-two, after years of part-time schooling paid for by his laundry work, he qualified for admission to a University, and when he arrived to enrol, the startled Principal told him, "We don't take niggers here!" It was only the deep conviction that it was God who had planted in him the ability he knew he possessed and his insatiable desire for knowledge, the conviction learned in disappointment and hardship that God remained faithful, the conviction that God would use him and his knowledge in the service of the negro people, that kept in him the courage to persevere in the face of rebuffs and prejudice. Through his student days, and in his long years of teaching and research at Tuskegee Negro College, he was constantly aware of the wonder of God's creation as it was revealed to him in his scientific work.

Helpless Without God

Towards the end of a career that had brought immense benefit to the farming negroes of the South—a career in which his research ranged from soil science and crop improvements, to the commercial uses for the new crops he encouraged, to the improvement of living conditions by showing farmers and their wives how to use the crops they produced, and how to make their homes attractive—of all this he said: "I am God's servant, his agent, the instrument through which he speaks. Without God to draw aside the curtain, I would be helpless."

Side by side with his humble acknowledgment of the glory of God, and of his dependence on him, went the practical response of the man co-operating with his Maker. There is the story told of Dr. Carver at the time when the boll-weevil was destroying the cotton crops on which the whole economy of the South was built. He had urged farmers to forestall ruin by planting peanuts instead of cotton, and many had done so. Came harvest, and the problem of marketing the peanut crop. He was convinced that God had led him thus far—but he, Carver, had not looked ahead to this problem. He locked himself in his laboratory, and prayed urgently, and simply, "O God, what do you wish me to do with the peanut?" As he prayed, "his long fingers mani-

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pulated, weighed, measured, analysed
the peanut into its component parts.
Here were fats, oils, gums, resins,
starches, acids. He rearranged the in-
gredients, now including, now excluding,
in varying quantities, at varying tem-
peratures, under varying pressures . . .
and thick and fast came the answers
to his prayer." Foods, toilet articles,
household articles, paper—more than
three hundred products before he had
finished.

But it is not primarily the number of
things that he did that matters in the
life of George Carver. It is his attitude
to God and to himself and to his neigh-
bors that claims our attention. It is
the humility of the brilliant man who
recognised the source of his powers,
who recognised that relationship between
God and himself and other men that
made him always the instrument
through which God spoke, God's ser-
vant among his fellows.

—Australian Intercollegian.



*International Youth
Work Camp*

The Philippine Federation of Chris-
tian Churches invites Australian Chris-
tian Youth to take part in an Inter-
national Work Camp, which will be
held in the Philippines from April 26
till the end of May this year. The
project will be to participate in the
reconstruction of a national student
centre which was destroyed during
World War II—a centre for various de-
nominational and interdenominational
conferences and retreats. Participants
will be contributing to an important
reconstruction project, in fellowship with
Christians from many lands, and at the
same time will learn the technique of
Christian work camps.

Campers will be responsible for their
own transportation to and from the
Philippines. Expenses within the Philip-
pines for board and lodging will be met
by the Work Camp Committee.

All young people interested in taking
part in this project should apply by
Monday, March 16, to the Secretary,
Australian Christian Youth Commission,
156 Collins-st., Melbourne, Victoria.

COMING EVENTS.

MARCH 6 (FRIDAY).—Victorian and
Tasmanian Women's Conference Execu-
tive Council will meet at Swanston-st.
at 2 p.m. Miss D. Willis, of Australian
Ass. for U.N. will be the speaker. Mrs.
A. Kennedy will lead devotions. All
women welcome.

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