

Murray

THE AUSTRALIAN

Christian

NATIONAL WEEKLY REPRESENTING CHURCHES OF CHRIST



“Dreams . . . Bright with Paradise”

*You little children, in whose eyes
Undimmed the light of heaven glows,
Whose dreams are bright with paradise,
Whose souls are whiter than the
snows,
From holy lips and undefiled
Breathe your soft prayer to Christ the
Child!*

*O saving hands! O Christ, that hears
A mortal mother's lullabies;
That feels our agony and tears
Whose bosom trembles with our sighs,
Give us pure hearts and undefiled
Make us like thee, O Christ the Child!*

*—Leading Editorial, “New York Sun,”
Dec. 25, 1897.*

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



And Jesus, looking upon (the rich young ruler), loved him and said to him, "You lack one thing: go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." At that saying his countenance fell, and he went away sorrowful; for he had great possessions.—Mk. 10: 21, 22 (R.S.V.).

What was lacking? One big thing: self-forgetfulness. Without that there can be no true discipleship. This young man was seeking a personal good. It was on a higher level than wealth, but still it was something for himself. He needed to be carried out of himself by a great devotion. Witness the extent to which he had been living on negatives: "Do not do this, do not do that." His score on the negative side was perfect. He had observed all the "do-nots." But he had missed the zest of the positive action.—H. E. Luccock.

O Lord, whose love hast made us thine, we come to thee for strength and vision for this day. May our love for thee be the guide of all our thinking, the inspiration of all our doing. Save us, we pray thee, from that love for lesser things which would turn us, sorrowful, away from thy high demands.

We pray for the children of our Christian homes, for young men and women drawn to thee by all they have learnt in school and church, but finding life's best decisions hard to make. Help them, and all youth, feeling the pressures of assertive self, to learn that only in self-forgetting and a great devotion is true life discovered. AMEN.

"Sell all thou hast, and follow me,"
And he in sorrow turned away.
"Ah, Lord, how tardily," sigh we
"Shall wealth and power thy call
obey?"

Yet, dare we pity him, or blame,
Who, high or low, have gifts as great,
But with less grace rebuff his claim
That all to God we dedicate?

—David Herries.

THE AUSTRALIAN CHRISTIAN

CONCERNING THE R.S.V.

LAST week we insisted that there could be no truly Christian criticism of the American Revised Standard Version of the Bible without a readiness to admit the revisers' honesty of purpose. Some critics and reviewers are not prepared to do that. R. C. Foster's intemperate language in the *Christian Standard* (10/1/53) judges itself when he calls the new Version "a colossal fraud," in which "radical leaders attempt a shrewd coup to convert the nation en masse to modernism by pretending that this monstrous piece of radical propaganda is actually a bona fide translation of the Hebrew and Greek texts." Not satisfied with that, he brands the revisers as hypocrites of the worst type: "Perversion of the text for propaganda purposes could not be forced too far or the shocked public would react immediately with resentment and repudiation. Shrewd changes calculated to allow the radical theories gradually to seep into the consciousness of the reader had to be used rather than point-blank denials." He writes of the "trap" into which "many conservative reviewers have fallen full-length."

Frankly, we see little hope of sound judgment from a mind that thinks in those terms. In making this

PLEA FOR FAIR JUDGMENT

we are doubtless qualifying to be classed among the gullible fools who have fallen into the "trap." But our concern at the moment is not to defend the new Version (that must stand or fall on its own merits), but to affirm that we would rather be branded as hopelessly naive than to approach this, and other urgent issues of Christendom today, with minds smeared by suspicion.

What are the virtues of the new Version? Even Prof. Foster, it is only fair to add, admits that "it is impossible that such a concentration of scholarship should work for so long a time without achieving admirable results in the translation of specific passages." Comparison with the Authorised Version will readily reveal some passages where changed sentence constructions and use of well-known words will make old phrases gleam with new meaning, even when compared with the American Revised Version of 1901, which was also taken into account in preparation of the new publication. It is interesting to note that F. F. Bruce, M.A., writing in *The Christian* (a British conservative weekly), comments that "in several places in the Old Testament a reading supported by the ancient versions, especially the

Septuagint (Greek version of the O.T.), is given preference; if the new revisers have erred at all in this respect, however, it has been on the conservative side. In some of these passages the sense is greatly illuminated as a result."

The work is excellently printed, with the narrative sections in paragraph, and the O.T. poetical passages set out as poetry, to distinguish them from the prose. It is worth noting, too, that the New Testament (first released in this Version in 1946) bears the marks of further revision in this new printing.

DOES IT REPLACE THE A.V.?

Only time can answer that question satisfactorily. A reader would need to live with this Version before being able to judge correctly whether or not the beauty and rhythm of the A.V. have been retained, as was the revisers' aim. At present, a comparison of favorite passages gives evidence both for and against, and judgment must be reserved. A just-announced American Gallup Poll supplies the curious evidence that 28 per cent. of those interviewed approved the changes in the R.S.V., and 22 p.c. disapproved, though only 4 p.c. had actually bought a copy—an indication how judgments are being formed without honest reading of the Version itself.

No preacher or Bible student can have too many Scripture translations on his shelf as he seeks, by comparison, to understand the Word aright, and the R.S.V. at least deserves a place alongside Moffatt's, Phillips', etc. There will be some things many readers won't like, and will hope to see amended in future issues, such as the rather clumsy and inconsistent distinction between "you" for humanity and the antique "thou" for deity—or, perhaps more strictly, for God the Father. But the style of the R.S.V. makes it eminently suitable for public reading.

It is well to see the American R.S.V. against the background of present-day intense activity in Bible-selling and translation. The first volume of a new R.C. translation appeared last year, while in Britain scholars have in hand not merely a revision, which is what the R.S.V. is, but a new translation, based on the latest discoveries. For this keen interest in the ever-living Word we should certainly be grateful. Obviously, it is premature to talk of any edition being the "new A.V." But let us at least give the R.S.V. a fair reading—and, whatever the version, let's read the Bible more!



When life's great hours fade—

What then? Read what

G. T. BELLHOUSE, M.A., B.D.

says in the *Christian World* concerning the
constant duel between

THE TRAGIC AND THE TRIVIAL

ONE morning during a holiday in Braemar I came upon a house, a typical solid, stone, Scottish house, over the porch of which were carved the words: "In this house Robert Louis Stevenson wrote *Treasure Island*." I hadn't realised that *Treasure Island* had been written in the Highlands, so when I got home I looked up Stevenson's biography, and I read: "At Braemar, on a chill September morning, by the cheek of a brisk fire, and the rain drumming on the window, I began *The Sea Cook*, for that was the original title." I stopped my walk that morning, and just stood for a little and gazed at that house, which now with all the glamor and drama of *Treasure Island* about it seemed transformed as by a fairy's wand into a house of magic. Then slowly I walked away, a little dazed by memories of Long John Silver and the rest, only for my eyes to catch sight of another notice at the corner of the same house, a notice consisting of just three words, but three words most calculated to bring you down to earth, three of the most pedestrian words in the vocabulary: "Bed and Breakfast."

What a contrast! *Treasure Island*! Bed and Breakfast! *Treasure Island*, suggesting all life's color and romance! Bed and Breakfast, suggesting a frowsy room and the smell of kippers. And the juxtaposition of those two notices suggests one of the constant problems of life: the juxtaposition of life's poetry and prose, its visions and its tasks, its glory and its drudgery. Arthur Koestler, in his recent novel, *The Age of Longing*, writes about it. This is what he says: "It's not just the duality between the flesh and the spirit, but the more vexing and incurable duality between the tragic and the trivial planes of existence. [And by the tragic, he means the high, the lofty, the mountain-top experiences.] The real duel in you and me is between the tragic and the trivial life. When you are caught in the trivial life, you are blind and deaf to the Mystery; but

then the tragic life can only be taken in teaspoonfuls, except by saints. And even saints must continue the duel, and must cry out again and again, *touche*. . . There's Therese of Lisieux, that gentle little saint. She never complained about the cold and privations, but she confessed she was almost driven to distraction by the rustling of the starched habit of a very venerable old nun whose place was always next to hers in the chapel."

The Unending Duel

Don't we all know this duel? The duel between life's poetry and its prose, between the hilltop and the plain. You have been where deep has called out unto deep. And then you start for home, and some trivial-minded, gossip person joins you, or when you get home the baby is not sleeping, or the fire has gone out, or the hot-water bottle has flooded the bed—any one of a hundred trivial things, but sufficient to dissipate all your finer feelings.

The disciples knew this duel between the tragic and the trivial that first day in the company of Jesus. They had gone with him to the local synagogue. They had often gone there before as boys taken by their parents, and later as young men. But it had always been largely in the nature of a duty. The service had never seemed to come alive, to have much relevance to life as they knew it. But this day it was all so different. This young Carpenter from Nazareth had spoken, had spoken to them right where they were. They simply could not help listening, and as they listened deep springs of feeling had been opened in their hearts. Jesus had been like a breath of fresh air in that stuffy place. And what was more, a poor helpless life had been saved that morning. The quiet of the service had been broken by a weird cry, the cry of a man with an unclean spirit. All had felt jangled and upset by it, but not the preacher. Quietly he had gone up to the poor demented man, and had said to the unclean

spirit, "Be quiet! Come out of him!" And the unclean spirit, after convulsing him, had come out of him. Little wonder that we read: "Then they were all so amazed that they discussed it together, saying, 'Whatever is this?' 'It's new teaching with authority behind it!' 'He orders even unclean spirits!' 'Yes, and they obey him!'"

"Sunk in Dailiness"

What a service to remember all their lives! As they left that synagogue those disciples would be feeling as though they were walking on air, as though they had been transported into a wonder world, a world where anything might happen. And then we read in the words of our text: "And forthwith, when they were come out of the synagogue, they entered into the house." Down the little hot, straggling street, into the house. What sort of a house? A fisherman's cottage. Simon Peter's house. A house whose air was heavy and unclean with fever. A house where Peter's wife's mother lay tossing restlessly on a couch, a house of disease and pain and distress. A house where the peace of the synagogue would seem very far away.

Treasure Island and Bed and Breakfast! Arthur Koestler, and the duel between the Tragic and the Trivial! The Gospels, and the Synagogue and the House! They all stand for a problem we know so well. Life's poetry and life's prose. Life's glory and life's drudgery. The fair ideal and the gloomy actual. What are we to do about it?

Some people seem to ignore the problem, seem to live their lives in two quite separate compartments. They go to church, they listen to music, they read good books. They have their great hours. But back in their homes, back in their business, out in the streets, on the trains and the buses, they seem to act as though those great hours had never been, as though they had never felt their hearts burn within them, never caught a vision of the

heights. People go regularly to worship, sing the hymns with great vigor, join fervently in the prayers, enjoy and discuss a good sermon, but in the business world they are quite ruthless, in their homes are self-centred and fault-finding, and in the streets pushing and ill-mannered. They seem to live in two completely separate compartments. It's why the outsider so often says he sees no point in coming to church. It seems to make so little difference to those who do.

Other people know the duel between the tragic and the trivial, but now only very faintly. Bed and Breakfast has rather ousted Treasure Island. The prose and drudgery of life have defeated them. Once they cared for music and books and worship, but the incessant demands of the house and the children have by now almost destroyed all taste for these things. Like the couple Arnold Bennett once travelled with in a Continental train. The train was passing through the most magnificent scenery, but these two scarcely lifted their eyes to the windows. They just talked about food and the trashy news of the Continental daily they were reading. "Sunk in dalliness" was how Arnold Bennett described them in a letter to a friend.

I don't want to seem to speak harshly about such people. I know how very difficult it is to-day to keep our heads above the Bed and Breakfast level. But we must try to make the effort, or life will become a poor, shrivelled thing. And it is often because a wife has succumbed to Bed and Breakfast that a marriage begins to go wrong. She allows herself to get so frayed and fretted by the home and the children that she has no wish to have friends in or to go out to friends, and her husband begins to go out alone and look for other companionship, and the red light soon shows.

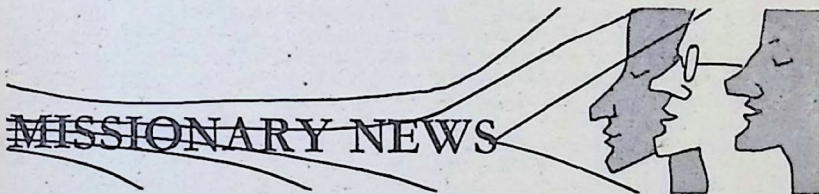
Life Made One

The only solution of this problem is surely to try somehow to bring these two, the tragic and the trivial, together. That is what Jesus did. He made life one. As someone has said: "For him life knew no transitions from the higher to the lower, no merely occasional sanctities, no mere secularities. Life was not for him, as it is too often for us, a thing of shreds and patches, a medley of events, a string of experiences that sometimes brought him the fragrance of the altar and sometimes

the dust of the street. Life for him was one high obedience, one immortal sacrifice, one solemn, joyous passion of Love."

And he can make it so for us. We are in the quiet of the sanctuary. Outside life is waiting for us. That temptation written in your temperament, that truth so hard to speak, that silence so difficult to keep, that wayward child, that fretful invalid, that difficult person in the home, the hotel, the office. If only we could stay here, we often feel. But though we can't stay here, though we have to leave this place, we do not have to leave him who is the glory of this place. The Christ of the synagogue can be the Christ of the home, of the office, of the street. What he is to us here he can be to us there.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling
mart.
Plying their tasks with busier feet,
Because their souls a holy strain
repeat.



S.O.S. FROM INDIAN FIELD

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

Famine conditions are getting worse, and with a knowledge of the ordinary factors it will be some months before rains can be expected. Even when rains do fall it cannot relieve the whole situation till the future harvest is reaped. Desperate and starving people need help now. B. V. Coventry, secretary of the Committee of Management, expresses the feelings of his fellow missionaries as follows:

"The famine is worse in this area since 1918-1919 at least, that means that it is considered the worst one for over 30 years. The most reliable figure for the sufferers in the Bombay State puts it down at six and one-half million. This news was released only last week after some of the authorities had made a wide survey of the area. The situation is desperate, and will get worse during the next three or four months.

An all-area famine relief Committee has been set up in which our Mission is represented, and an allocation has been made to this group from CROP (Christian Rural Overseas Programme) of 15 per cent. of the total supplies. Of this our Mission is to receive in the first instance 40 bags of wheat (100 lbs. per bag). Most of this will be distributed in the Shrigonda area, where the need seems greatest. The distribution will be made regardless of "caste, religion or creed."

Pandit Nehru, Prime Minister, has made a pronouncement that all help given should have some return in kind from those receiving help. He stated, "I am not in favor of gratuitous relief. It saps the self-respect of the person taking it. I think there should be some kind of work associated with relief." Our missionaries will help, when and where needed, in supervising such relief.

Concerning our own brotherhood, the Committee of Management say, "If anything can be done by the brotherhood, it would be better to send money. We could use this in two broad ways:

1. Immediate relief to the desperately poor and needy as a short range prospect.

2. A long range project—allocate it for such work as wells or other schemes that will give employment, and be of lasting benefit for the people."

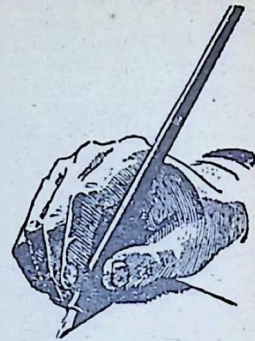
The Australian brotherhood is now called upon to strengthen the hands of our workers in the sad task ahead of them. It is heart-breaking to see and hear starving people clamoring for food and not have the wherewithal to give the desired help.

There are so many deserving appeals before the more fortunate Australian people, such as the needs of people in Europe and the flood victims, and many thousands have been contributed. Such appeals are worthy, but there are outside people who are moved to give to such appeals. Little has been said or done for the starving peoples of India, and few speak a word on their behalf.

Thus let our appeal go forth to helpless sufferers, many of whom are "of the household of faith." Prompt giving will ensure prompt despatch to the Field.

LITERATURE

and the Restoration Movement



WILKIE J. THOMSON

Malvern-Caulfield, Vic.

Strange as it may seem, in a world of rapid changes and wonderful advances in science, etc., the printed word is still more powerful than any of the later developments, such as films, radio and television. Most of these programmes have to be scripted and then advertised through the medium of the press, anyway. We still learn from books, and receive most cultural impressions from them. And a good book may stir our imagination and fire us with inspiration, without us ever realising, incidentally, the perspiration that went into the writing of it. Had we space we could show how books and pamphlets have changed the course of nations, but we must be content for the present in asserting that the printed word is still the most powerful factor in the world.

Early Restoration Literature

The early restorationists recognised, that, if the plea which they were preaching was to have any far reaching effect, then it must be printed. Thousands heard Campbell preach, but many more thousands have read his *Christian System*, and the *Millennial Harbingers* he published for thirty-two years. Barton W. Stone commenced the *Christian Messenger* in 1826, and these were but the beginnings of papers, periodicals, tracts and books which did far more than we can ever realise to spread the message and to enlarge the borders of world brotherhood in Christ. Into this field stepped Walter Scott with his book *Messiahship, or the Great Demonstration*. Later, men with journalistic experience, such as Lard, Milligan, Errett, Garrison, McGarvey, and many more used their pens on behalf of the cause. Their books included devotional as well as doctrinal themes. Indeed, I think many of our brethren would be amazed at the amount of "devotional" literature that was published. It was not all doctrinal, as so many imagine. Dr. Richardson, who wrote *Office of the Holy Spirit* was also the author of the fascinating *Life of Campbell*. This and other biographies, such as *The Life of Elder John Smith*, and an autobiography of Samuel Rogers called *Tales and Struggles of the Olden Times*, helped to spread the plea. Translations of the New Testament were made, such as Campbell's *Living Oracles* and *The New Testament with Apostolic References*, by Jackson, and Rother-

ham's translation. Among such works of scholarship we should not omit Rotherham's *Study of the Psalms*.

Missionary Writings, Tracts and Fiction

As the missionary work of churches of Christ developed, there came from some of the pioneer missionaries books that will stand as classics, as Dr. Susie Rijnhart's *With Tibetans in Tent and Temple*, and a wonderful book of pathos and humor, suffering and courage by Flora Beale Shelton, called *Dr. Shelton of Tibet*. Such books stirred folk to dedicate their lives and possessions to God's work. But do not think that in just mentioning a few books and periodicals, etc. I am in any way exhausting the amount of literature put out by our brethren, especially near the turn of the century—a time in which great advances were made in the membership of the churches. At this time also the value of fiction was recognised, and Dungan's *On the Rock* brought a great many to faith and obedience in Christ. I met many such in the earlier days of my ministry, some of whom are still alive and still faithful to Christ and his Church.

A. B. Maston's "Christian Sower Tract Fund" was responsible for much of the progress made in evangelistic work in Australia. Men did not live such insulated lives in those days and distributed tracts freely. Later there came from The Austral a spate of books and booklets—bound copies of *Truth in Love*, sermons, books of illustrations to help preaching brethren, etc. All were worthy of a wider reading public. W. Blakemore used the religious column open to him in *The Leader*, as did others their local papers. In America a new star arose in the writing world. It was Harold Bell Wright, a former minister of churches of Christ, and some of his books were world's best sellers. He got some good teaching over in his novels, too, not the least of which was on Christian unity. It is in this field of fiction that we have been in latter days woefully lacking.

The Australian Christian published a serial by A. R. Benn, *If Thou Should'st*

Go Away. I thought it a poor title, but it stuck. Although I have not looked at that story since, to me he wrote so descriptively that it all stayed, like the title. T. H. Scambler's *A Preacher on Holiday*, contained very graphic sketches, and his book *Constant Stars* holds the interest well. Many of A. R. Main's leading articles in the *Christian* were well worthy of publication in book form, and would have ranked a long way above many accredited books of essays in that day. But somehow our brotherhood was not concerned about having the plea of churches of Christ circulated in every book shop. It seemed content to go on winding itself within itself. The several States produced tracts and booklets, almost without exception of a doctrinal nature, as they should be, but I'm afraid they made very heavy reading. It seemed that "the field" was no longer "the world"—it was becoming limited to the intelligentsia—and the membership of the churches was showing a pitiful decline.

To-day's Position—and Possibilities

We have had writers in our brotherhood, who, becoming discouraged in the limited scope, have turned to secular journals and magazines, which, at the best, offer an opportunity of presenting a good moral—and that is always worth while. Those who have written something of value in our brotherhood have done so the hard way, burning the candle at both ends. Probably nothing really great has been achieved in any other way, but the tragedy of it is that the author has probably had to produce his work as well, and publishing in Australia is no easy business, we all agree. But if one individual has the enterprise and concern of the Master so much at heart as to make big sacrifices and publish matter for the sake of our Lord and Saviour and his kingdom, what should the brotherhood not do! If I may be allowed a suggestion here, then let me say that the Australian Christian should be enlarged and expanded so that its interest reaches far beyond our own churches.

THE AUSTRALIAN CHRISTIAN

I know the difficulties, but I also know the brotherhood, and I have never known it to fail in responding to something that will mean the Church's enlargement. Maybe all it needs now is the opportunity. One has but to look at the pictorial Jubilee History, which, by the way, oozes with the romance of her pioneering days, and, *That They All May Be One* to see evidences of what a smaller and poorer brotherhood could do.

With the establishment of a Federal Literature Committee it is to be hoped that some co-ordination of States may be found, and some more good books and tracts be added to what has, or

what is being produced. That may be looking into the future a bit, but Ruskin pointed out that a writer of any work had to be either a thinker or a seer.

And finally, have you noticed in modern books, both fact and fiction, how often the kindly priest and nuns appear? Any criticism of them that may be made seems unkind, if not cruel. Perhaps you have noticed in what unfavorable contrast Protestant churches and their officers so often appear. Who would condemn the Roman Church for using the novel to gain the sympathy of the reader towards its

workers? Less than 100 years ago novelists were using their stories to show up the evil of that church and its priests—as did many of the restorationist authors. But everybody loves a story, and almost everyone in literate nations reads them. And who has not been moved by a good story? That's one reason why Christ told so many of them.

Every effort should be made to enter every field of literature with a plea for Christian unity upon the basis of New Testament teaching, and every encouragement should be given to up and coming writers to use their gift in the cause of Christ and his Church.

Frontiers of UNITY

BERLIN BATTLEGROUND

"Berlin has just ceased being the physical battleground and centre of the most destructive war that the earth has seen. It is now the chief battleground of a tremendous psychological and spiritual conflict which engulfs the world. It lives in the constant expectation of being engulfed in another shooting war. Accordingly in Berlin everything is exciting, electric, heart-searching. Berlin typifies the end of the Europe that created modern civilisation, the Europe which used to dominate the world and, as Toynbee has said, used to fight its wars on every continent, to find that now every continent fights its wars in Europe.

"With one exception the organised life of the people has been taken over by communism. That one exception is the Church. Here is the great game to watch in Berlin.

"The hearts of the young people are the great prize in the struggle. How are the two sides going after their common objective? The Church, which in former times was content to have Christianity taught in the schools by regular government teachers, has seen under nazism and communism the terrible dangers of that system.

"So the church has undertaken the herculean task of itself maintaining all the religious education in the schools. Hundreds of church people in Berlin give voluntary service to this task. Night training is provided for those who work during the day. In the life and experience of these humble volunteer teachers comes the decisive confrontation of the world by the gospel. They can take no Christianity for granted among those they approach.

"The communists are pressing relentlessly on the same front. They are now trying to push the religious youth gatherings completely into the church buildings, with no outside show. Church youth camps, folk dancing, sports and similar parts of the church youth programme have been widely forbidden, for these things are being reserved as the prerogative of communist youth. The churches are being forced to be narrowly religious in their programme, and they fear that all the varied and valid aspects of young life which only the communist societies can offer will now trap the young people. At present the 10 to 14 year olds give the greatest cause for concern.

"One of the hottest issues in the education of youth is that of military training. This now includes teaching teen-agers to shoot. Those who oppose this military training want the churches in the West also to oppose German remilitarisation on the Western side; such a stand in the Western Church would give them a clearer and stronger case in meeting their own government.

"It is necessary above all, they feel, to show that Church opposition to government programmes is never politically orientated but always springs from religious motives. 'The people are quick to sense the difference and not confuse political and religious opposition,' said one of them. The Church does not stand as a hostile political party trying to take over power. It has no goal but the preservation of truth and love. It uses no force, and it stands completely defenceless in this struggle. The Church is at pains to establish the fact of its

defencelessness along with the non-political nature of its position. But the position on militarisation is especially difficult to establish in this way.

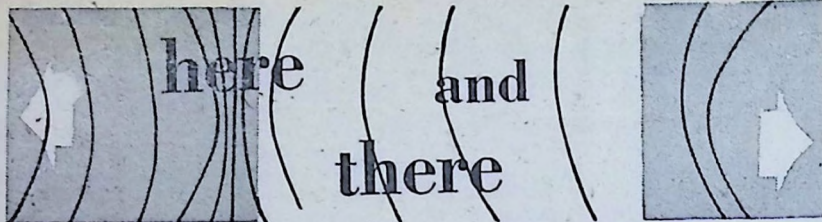
"One wonders how opposition to war can be both nonpacifist and non-political.

"The core of the Church's position as it confronts the government is a stand for honesty and truth. Over and over again churchmen repeat that the real relevance of Christian statements to-day is that they are made truthfully. The people are sick of the unprincipledness and the playing with truth which they find in the communist shifts. Signs which yesterday read 'Fight for Peace,' to-day will read 'Fight for the Free German Democracy—and with Arms.' By contrast, when Christian peace is mentioned it means a continuing attitude, a real antipathy to war and a complete eschewing of the hatred that goes with communist peace campaigns. They are sure that if the Church can be known as the one place where truth is spoken, that will be the best possible motive to attract people to the Church." (C. W. Forman, in the *Christian Century*, 24/12/52.)

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



Good progress has been made after operation on the eyes of Margaret Coventry, and Mrs. Coventry and the girls can now make plans for return to India. With the coming of the hot season they will not return for some months yet.



A telegram from Maston Bell, chairman of our Federal Aborigines Mission Board, reads: "31 volunteers assembled at Carnarvon Mission, Monday, March 2, to give three weeks of their labor to the brotherhood and Native Mission cause. 120 tons of materials already delivered to the site. Objective £14,000 worth of buildings in three weeks. New kindergarten buildings and senior girls' dormitory."

Stanton H. Wilson (Hampton) will be this year's guest preacher at the New South Wales State Conference, whose gatherings are planned for a week earlier than the Easter period observed in Queensland, Victoria and Western Australia. Mr. Wilson will address the missionary night of Conference on March 24, speak to the preachers on the 25th, and preach the Conference Sermon on the afternoon of March 29.

A telegram from Invermay, Tas., on Feb. 23 tells of a crowded marquee and four decisions at the Hinrichsen-Philp Mission.

An exhibition of documents and articles relating to early, local, brotherhood history, is under consideration in connection with the annual Conference of Victorian and Tasmanian churches next Easter, when the centenary of our witness in this area will be featured. Would any readers who have documents or other items suitable for such an exhibition, and who are willing to lend same, please contact immediately our Victorian brotherhood historian, H. Earle, 5 Barry-st., Kew, E.4. (Phone WA8130).

W. J. Crossman recently retired from the position of secretary of the New South Wales H.M. Dpt. A minute was placed on the books expressing appreciation of Mr. Crossman's service to the committee and to the brotherhood. The acting secretary of the committee is now Arthur Baker, 32 Vaughan-st., Lidcombe, to whom all correspondence should be sent. Treasurer is R. H. Wakeley, 53 Frederick-st., Concord.

The North Suburban Conference, Vic., under the leadership of G. Hing, held its annual meeting at Moreland on Feb. 17, when 65 were present, 9 churches responding to the roll call. Officers elected for 1953 were: president, J. E.

Searle; vice-pres., L. Withers; organist, L. Morflew; sec., A. E. Wood. Mr. and Mrs. Les. Stewart delighted with two items. B. Huntsman and a team of five from the State B.S. Committee presented a session of special interest to B.S. workers and parents of scholars, after which R. McKenzie gave a challenging address. Appreciation on behalf of the gathering was expressed by A. O. S. Baker and V. Foster.

W. S. Lowe, M.A., B.Com., of Brighton, Vic., who for the past two years has been an Assistant Director of the Commonwealth's Division of Industrial Development, has been appointed to the Australian Trade Commissioner service. He will be located in Melbourne until late this year, and will then be posted overseas as Assistant Trade Commissioner. The overseas post has not yet been nominated. Mrs. Lowe and family will accompany him on this appointment. Mr. and Mrs. Lowe are both graduates of Glen Leith College, N.Z., and earlier led in appreciated ministries in New Zealand, Tasmania and Victoria. He is at present a member of the Victorian Christian Union Committee. His many friends will congratulate him on this appointment, while regretting the loss to the Australian brotherhood.

We express the brotherhood's sympathy to H. B. Robbins, his son and daughter, and grandchildren, of the Hampton church, Vic., in the passing of Mrs. Robbins on Feb. 24. Mr. and Mrs. Robbins will be remembered for ministries in New South Wales and Victoria before Mr. Robbins entered business life. Mrs. Robbins was always a gracious and kindly help-mate, both then and in more recent days when Mr. Robbins has helped churches by preaching and in other ways, serving as Australian transportation officer during the World Convention. The influence of such a fine Christian woman will be sadly missed.

There were large attendances at Camberwell church, Vic., on Feb. 22 to mark the church anniversary, and the close of an eight-years' ministry by W. F. Nankivell, B.A., B.D. At the afternoon meeting representative speakers expressed appreciation of the work and witness of Mr. and Mrs. Nankivell, both in district and brotherhood activities. F. R. Ryall made a presentation on behalf of church members. At a social

on the previous evening a clock was presented to Mr. and Mrs. A. W. Cleland and family as a token of appreciation of the work done by them during their association at Camberwell. Both these families are now living at Ringwood, where Mr. Nankivell commenced his ministry on March 1.

The editor is planned to spend a fortnight in Queensland during April. He will be guest preacher for the Annual Conference, addressing both the preachers' session and the Home Missionary gathering, in addition to preaching the Conference Sermon. He will then give a series of lectures to the preachers during their Retreat at Caloundra Camp, and close his visit with a four-day preaching Mission at Albion.



Federal College of the Bible Notes

All former College associates of Lionel Dudley sorrow at his passing. He was a gentle, loyal and thoughtful friend of so many of us. Our loving thoughts are for his wife—also a former student here—and members of his family.

An unusually large group of friends joined in the informal opening of the College on Feb. 18. It was good to have the presence and greeting of Edna Vawser, who went from the College to missionary service in India in 1926.

A garden party is being arranged in the College grounds on Saturday, March 28. Hundreds of brethren have enjoyed this brotherhood "get-together" in other years. A fine musical programme is being arranged. Further information is given elsewhere in this issue.

The Christian Board of Publication, U.S.A., through its president, W. H. Cramblett, offered the College a donation of recent books in theology. James Gray, of Overdale College, Birmingham, had recently visited their headquarters, and an offer had been made to him. He had selected 35 up-to-date books, and a similar set would be available to us. The offer has been most gratefully accepted.

Lygon-st. church friends — for the forty-sixth successive year—provided a splendid "welcome" tea for the College community. This thoughtful gesture is very much appreciated. Following the tea, the public Inaugural Session was held. In the absence of the Chairman of the Board, G. L. Murray was in the chair. The Principal presented scholarships won during 1952. H. J. Patterson, M.A., gave a fine message, emphasising the essentials of a vital ministry. The Hartwell church choir rendered splendid musical service.

THE AUSTRALIAN CHRISTIAN

MINISTER'S MUSINGS

SUNDAY.—Our folk were delighted to welcome Edna Vawser to the service to-night. Miss Vawser has won a special place in the hearts of the Australian brotherhood, not only for the sake of the splendid service she has given in India as our representative since 1926, but also because of her own vivid, dedicated personality. Her films were a colorful, and at times, candid commentary on the situation in "Our India." They certainly underlined the barren nature of land always greedy for water, and it did not need much imagination to realise the plight of the people when rain doesn't come—as it hasn't in recent months. Miss Vawser quoted Hariba Waghmodi's statement in the Christian that what Christian giving could do would be "only a drop in the bucket," but all the more urgent because of that. Now I understand from Albert Anderson that our F.M. Board is making a renewed appeal to the brotherhood for money towards Indian relief. Missionaries and Board alike remember gratefully the last warm-hearted response to such an appeal. I'm sure they won't have cause to regret their faith in the brotherhood.

MONDAY.—I was disappointed that there were not more present at the inaugural session of the College of the Bible at Lygon-st. to-night. It was a hot night, and there are a number of other brotherhood meetings billed for this week. But I'm sure that if our people realised how much this night means, especially to new students, they would make every effort to be present, and assure them how much the brotherhood cares for the College. Curiously enough, the closing session is always one of the most enthusiastic meetings of the brotherhood year. Not that those who were present to-night lacked enthusiasm. They sang like a congregation twice the size. One of the best moments of the night for me was during the singing of one hymn. I happened to glance across a few yards to a man whose opinions on some things I know to be sharply different from mine. But his head was lifted and his face aglow as he sang the great words—and I loved him in that moment for the radiant and sincere Christian he is. Maybe we ought to sing together more when our opinions clash! I appreciated, too, Keith Jones' moving references to Lionel Dudley, and the prayer which followed, as well as H. J. Patterson's address in which he urged that attention should be given to worship, teaching and evangelism.

TUESDAY.—Some questions at our church business meeting to-night showed real concern over our Olympia Mission converts — how they were attending church, being built into the fellowship, etc. It's good to have some folk feeling that it is their responsibility—and that of the rest of the church—to see that younger converts, especially, are surrounded by friendship and help during their first tentative steps in the Christian way. I thought of what Ivor Powell says in the closing chapter of his Bible Pinnacles concerning his own experience as a boy, making his decision for Christ. The minister of the local church asked him three questions. What is your name? How old are you? Have you ever done this before? Having asked that much, he added "God bless you" and walked away, leaving a youth who was fortunately persistent enough to spend nine months searching the Scriptures for the answers which he felt his minister could have given him that night. After that it's not surprising to find that the Welsh evangelist has a scathing reference to "custodians of spiritual refrigerators!"

WEDNESDAY.—How often should a minister visit his sick folk? They certainly deserve a priority—and often look for it—but a lot depends on how many other pressing duties a man has, and also on how sick the patient is. One minister tells how he was once met at the door by the nurse who said, "I am sorry you cannot see him, sir. He has had rather a severe shock, and we don't want to risk his having another!" The big thing is, whether by actual visit or letter or 'phone, or all three, to let people know that the church is anxious about them.

THURSDAY.—I noticed to-day in the British Weekly a review of a book, which, if the samples provided are a reliable guide, would be a real delight to read. One of the stories I've been chuckling most about tells of the Quaker lady who, being pressed to eat more than she could hold, slipped the food into her pocket and forgot about it. At the Quaker Meeting the same day she rose to speak to the text, "I have meat to eat that ye know not of." As she quoted the text, she thought-

lessly pulled out her handkerchief—and the proof! Yes, I really must look out for W. H. Sessions' Laughter in Quaker Grey.

FRIDAY.—We had fifty men present at our Men's Fellowship inaugural 1953 dinner to-night, with the ladies making sure it was a meal worth remembering. Our after-dinner speaker was a friend of my College days—and since—who is unrivalled amongst us still in his gift of a deliciously dry humor. His speech was punctuated with so many laughs that the ladies in the next room, clearing up the dinner-debris, declared that they hadn't heard their husbands laugh so much in years—certainly not since the last taxation rebate cheque (how many years ago?). But there were serious moments, and I was glad to note, after our earlier thoughts this week about the care of young converts, how the speaker told of his own experience as a lad, making his decision at the age of eleven. "Not a man in that church seemed to take any interest in me," he said, "or think that I needed help. And I certainly did need it." After that came years of wandering from the church until the radiant quality of Christian living he met again and again in a small group of young people in a tiny northern church showed him a reality which he sought, and found, for himself. Our men were listening carefully; I hope they made the obvious application to our own position. There was no doubt that they enjoyed the talk, and that the whole night reflected credit on our Fellowship leaders. P.S.—I should like our visiting speaker to know that, while it is quite true that one of the men who listened to him was rushed to hospital for an operation later to-night, no possible blame can be attached to the speaker. After all, this patient is recovering!

SATURDAY. — A perfect afternoon, and our two cricket teams playing semi-finals! "Shall I go and watch them?" I wonder hopefully. "Shall I go and visit my folk?" asks Alison. Then we take another look at the garden. Yes, we stayed home. As I mowed I dreamt yearningly of concrete that couldn't grow, when a preacher and his wife were busy with meetings!

interstate

CHURCH NEWS

Discipleship

Fay Sloane and Ron Logan, Maylands, W.A.

Mr. and Mrs. Humby, Forestville, S.A.
John McLeod, Peel-st., Ballarat, Vic.
Mrs. Lane, Harvey, W.A.

Cynthia Fletcher, Sth. Melbourne, Vic.
Mr. Neilson, Rockhampton, Qld.

Mrs. Edwards and Mrs. Kemp, Moonta, S.A.

Mr. Kirkwood and L. Fyfe, Hamilton, Vic.

Pamela Walker, Lynette Ghys, Yvonne Forrest, Warren Field and Kevin Taylor, Mosman, N.S.W.

Bob Jolly, Springvale, Vic.

Joyce Wissman, Joan Pazzi, Allan Mortensen, Ronald Watson, Niel White and Maurice Cullen, Bundaberg, Qld.

Robert Whittick, Ascot Vale, Vic.

Will Gray, Semaphore, S.A.

Joan Wakefield, Pam Dummett, Mrs. Harney and Beryl Holroyd, Essendon, Vic.

Mr. Thompson, Sth. Melbourne, Vic.
G. White, Ascot Vale, Vic.
Elmer Edward Tilbee, Lake-st., Perth, W.A.

Tasmania

Ulverstone.—Visitors included Mr. and Mrs. T. A. Fitzgerald, who conducted well attended meetings; Mr. and Mrs. Saunders, who had tea with Fellowship and church members; L. A. Trezise; F. N. Lee; May Sparkes and B. Crowden, who has helped with services. Miss Sparkes and B. Crowden were responsible for a family service, which was well attended by parents of B.S. scholars. Miss E. Vawser gave an evening, showing colored films of Indian mission work. Ladies are kept busy with work for Boys' Bethany Home. B.S. is growing. Members of Fellowship are active, and Good Companion's club and boys' club are now conducted by members of Fellowship.

Queensland

Bundaberg (F. Craig).—Attendances have been good, and many interstate visitors have been present. £41/10/- for C.F.A. is record for State. All auxiliaries have resumed. At annual bus. meeting, Feb. 12, following were elected: elders, J. Wissman (sec.), W. Proudley, F. Prestwood, W. DeOberitz; deacons, R. Jones, R. Dewar, H. Weyer (treas.), W. Pohle, L. Wills, L. Slep; deaconess E. Christensen; B.S. supts., W. Proudley (Barolin-st.), Isabel Phillips (Thabeban). Since commencement of preacher's ministry 11 people have made decision. Visit was made to Goodubod to hold meeting with isolated members in home of Mrs. Olivers. Mrs. G. Krieger, who has been in hospital six months, is improving.

Rockhampton (D. H. Paddon).—Recent visitors included Mr. Cook (Annst.), Mr. and Mrs. Carpenter, Mrs. McLucas and Linda (Kedron), Mr. and Mrs. Francis and family (Coffs Harbour, N.S.W.), and Norma Voss (Bundaberg). Mrs. Williams and Stella of "Florence Vale" station have now settled permanently in Rockhampton. B.S. scholars are showing keen interest in new competition. B.C. under leadership of Mr. Paddon has been formed. Ladies' Fellowship fortnightly meetings have recommenced. Y.P.S.C.E. visited Mrs. Rowley, an aged member, and held cottage meeting. Attendances at Sunday services show steady improvement.

Western Australia

Maylands (A. McRoberts).—Annual bus. meeting was held on Feb. 11. All auxiliaries reported progress. Church increased by 35 members for year. Figures presented in reports reveal: 141 members added in nine years through faith and obedience; church membership increased from 100 to 198, and B.S. from 103 to 235; average attendances for 1952, morn., 114; even., 112. Farewell social to Merlwyn Jones (post-graduate nursing course at Melbourne) was held after church on Feb. 15.

Harvey (T. D. Maiden).—Ladies' Guild with 22 present, returned Mrs. Maiden, president; Mrs. Wooders, treas.; and Miss Woodier, sec. £120 was collected by ladies through year. They also undertake church cleaning, hospital visitation and entertainment of new Australians. Dutch family of six and German family are in fellowship. Sisters are working for fete to be held in Perth to clear debt off Aged Home. Auxiliaries are working well. Miss L. Morgan is J.C.E. leader. R. Pollock has moved to N.S.W. A. Maloney (S. Perth) is in fellowship.

New South Wales

Lismore (A. C. Caldicott).—Further decisions have been taken with two men confessing Christ, making seventeen over past few months. Youth activities are virile. Girls' basketball team has been organised. Young men's training class has increased.

Beverly Hills (N. Reese).—All auxiliaries have resumed. Aged sis. Russell is still sick. Missionary Hope Russell has returned to Ethiopia. Several members attended opening of Padstow chapel on Feb. 14. Visitation and addresses of N. Reese are appreciated. Messages in song have been given by Mrs. Dickson, Misses Cook, French and Walker, and Mr. Newberry. Messrs. Grenhalgh, Laney, Evans, Reese and Eager have given addresses. Working bee on Feb. 14 cleaned up grounds, erected new sign board and painted fence.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip. Ed.).—Men of church are engaged in erection of slide fence on church property. Working bees on Jan. 31, Feb. 7 and 14 were eminently successful. Auxiliaries are commencing work for new year. J.C.E. began on Feb. 1. Explorer Club on 5th, and opening meeting of Ladies' Guild was on 10th. Teacher training classes have also re-

Membership

Miss E. Bailey, from Berri, S.A., to Forestville, S.A.

Judith Blomfield, Red Hill, Vic.

Mr. Stephenson, from Portland, Vic., to Mt. Evelyn, Vic.

Mr. and Mrs. Jones and Lynette, from Stawell, Vic., to Hamilton, Vic.

George Selp, Bundaberg, Qld.

Mrs. Gray, from Norwood, S.A. to Semaphore, S.A.

Marriage

Mavis Selby to Gerald Crawford, Dandenong, Vic.

Laurel Chittleborough to William Davie, Naracoorte, S.A.

Beverley Clancey to Alfred Maris, Maylands, W.A.

Mollie McPherson to Ken Wilson, Hamilton, Vic.

Fallen Asleep

Mrs. Stark, Naracoorte, S.A.

Mrs. Austin, Naracoorte, S.A.

Mrs. Rogers, Preston, Vic.

sumed. Mr. Elliott commenced third year of his ministry on Feb. 1. All meetings are well attended.

Mosman (G. E. Burns).—During evening service on Feb. 15, Mr. Edmonds (N.S.W. Temperance Alliance) gave a short message, and Mr. Burns preached gospel. On Feb. 18 V. C. Muir took mid-week fellowship meeting. On Feb. 22 church celebrated 45th anniversary, when A. W. Stephenson, principal of Woolwich College, spoke in morning. Several parents of B.S. scholars were present in evening, when four B.S. scholars were baptised. On 21st B.S. picnic was held at Balmoral.

South Australia

Fullarton (A. Lennox, interim). — Church is returning to normal after holidays. Morning services are well attended. A. Lennox is giving splendid messages. B.S. attendances have improved since holidays, with 98, Feb. 15, and 97, Feb. 22. Messrs. R. Messenger and Wright are new co-supts. of B.S., J. Deuter, sec., and Miss J. Wright, kinder. supt.

Forestville (W. A. Russell).—Church is enjoying increasing attendances and bright evening services. K. Stephens is leading choir. Combined Fellowship has been inaugurated for teenagers. New J.C.E. leader is needed to replace Miss Dunstone (training as nurse). In meantime J.C.E. members are leading meetings in turn. Harvest Thanksgiving services were held on Feb. 22.

Croydon (W. N. Bartlett).—Good attendances and fellowship mark meetings of last month. All auxiliaries have resumed. B.S. held successful picnic at Farm Oval, Belair, when about 400 children and adults attended. Harvest Thanksgiving services were well attended on Feb. 22, including afternoon meeting of men's class. T. Turner was guest speaker. Gifts and donations went to Aboriginal Children's Home, Blackwood. Enjoyable choral evening by Electricity Trust choir on Feb. 18 was under auspices of P.B.P. to raise funds for church crockery. Church has supported Port Line Group in its appeal for new church at Albert Park.

Kilburn (H. G. Norris). — B.S. has reached record of 300. A number of migrant children are amongst new scholars. Cradle roll averages about 60, and is constant source of B.S. increase. Preacher's visits are appreciated by parents. Ladies' Guild has elected Mrs. Norris as president.

Naracoorte (F. G. Banks).—On Dec. 7 about 30 from Tarpeena joined Naracoorte in Christmas service. Scholars of both schools presented Star of Bethlehem. Church enjoyed visit of Miss E. Vawser on Dec. 21. Mr. and Mrs.

L. Davie have moved to Adelaide. Sisters B. and G. Davie left to train at Memorial Hospital. Tarpeena building has been commenced. Ladies' Guild is donating three seats. Mr. Banks commenced second year of ministry on Feb. 15. During preacher's holidays, services were conducted on Feb. 1 by A. C. Killmier and W. H. Francis. On 8th, Border District's Conference President, D. Williams, spoke in morning, and showed film in evening.

Semaphore (S. E. Matthews).—Most of auxiliaries have recommenced. Attendances at all services have improved. W.M.B. appointed following officers: president, Mrs. S. Matthews; vice-pres., Mrs. Oram; secty., Mrs. Lamont; and Mrs. Knowles, treas. Mr. Riches conducted gospel service on Feb. 8, and afterwards showed pictures dealing with work among lepers. Ladies' choir is helping at evening service. Work at Draper is encouraging.

Moonta-Wallaroo (B. W. Manning).—Ladies' Guilds have re-opened in each centre, with good interest. Meetings are on up grade. At Moonta on Feb. 22 two young mothers made good confession before an audience of forty.

Edwardstown West (P. R. Baker).—On Feb. 13 77 members met in morning to hear E. P. Holland, H.M. organiser. Mrs. Bruce Coventry, missionary from India, and her daughters, visited B.S. in afternoon. Good attendances welcomed preacher back from Tasmania on Feb. 20. C. Williams, with support of church, is doing good work at Northfield Hospital with talkie films.

Victoria

Dandenong (A. R. Pigdon). — Mrs. Sherwood is progressing after operation. H. Knight is improving after mishap. Mr. Rookes is confined to bed. Mrs. Counsel is seriously ill. Sympathy is extended to Mills family in recent bereavement. Auxiliaries made good recommencement. B.S. has six new teachers under leadership of G. Brown. After evening service on 15th, six Y.P. entering full-time service were farewelled. A. and J. Cron (A.B.I.), T. Hudson (C. of C. Mission, Norsemar, W.A.), Dawn Scott and A. Avery (C.O.B.) and W. Mills (Jewish Evangelical Witness). On Feb. 18 W. Mills spoke at W.M.B. Preacher is new president of local B. and F.B.S. auxiliary.

Preston (J. E. Searle).—Preacher resumed on Feb. 1 following holiday. Meetings were well attended. Church officers endorsed special plans for 1953. After-church fellowship on Feb. 15 was enjoyed. Plans are in hand for remodelling of exterior of building, and commencement will be made at early date.

Red Hill (N. Gilmore).—Ladies' M.B. met on Feb. 19. N. Gilmore preached

on morning of 22nd. Visitors included Mr. and Mrs. G. Daff, Miss D. Wickham and R. Salmon. B.S. held anniversary in afternoon. R. Muller was speaker, J. Kirby, chairman. Scholars rendered bright singing. Miss G. Kenville gave Bible reading. Prizes were presented by R. Muller. Tootgarook congregation attended service. In evening R. Muller gave illustrated address, and Lex and Cathie Andrew rendered duet.

Pyramid Hill.—Prior to Mr. Mudford's final Sunday four new members were baptised, making a total of seven since last autumn. Church was sorry to lose services of Mr. Mudford, but hopes to have him back for anniversary in April.

Merbein (M. D. Keatch).—Meetings were smaller over holiday period with number of families away. Sunday services are now back to normal. All auxiliaries have recommenced. Church is pleased to have a number of visitors over harvest period. Fund recently opened for B.S. hall is growing, and plans for erection are being made.

Swan Hill (R. A. Banks). — Meetings have improved since holidays. All auxiliaries have recommenced. Local members took services while preacher on vacation. Mr. Martin (Bendigo) spoke Jan. 25. Preacher has commenced third year of ministry. On Feb. 15 one young woman made decision, and another rededicated life.

Peel-st., Ballarat.—Services are back to normal after holidays. On Feb. 8 and 15 services were conducted by D. Holloway. One youth made confession and was baptised Feb. 15. On 22nd morning service was taken by Mr. Wilkie. O. Jones conducted evening worship. Prayers are being offered for Mrs. Fuhmester, who is in hospital.

South Melbourne (S. Bannon).—All auxiliaries have commenced year's work. Fellowship night was held on Feb. 11, during which a baptismal service took place. C. M. Dunse and family were farewelled, and new student preacher, S. Bannon (who commenced his ministry on Feb. 22) was welcomed. Youth Council held first meeting for the year on 15th. Visiting speakers during absence of minister were Feb. 8, L. Chapman (Hamp-ton) and C. Young, and on 15th Mr. Northeast (Fairfield).

Essendon (E. F. G. McIlhagger).—Mr. Tovey presided at morning service on Feb. 1. Preacher conducted children's dedication service. Mr. and Mrs. Coventry and family were welcomed. Family service was held in evening, when one young lady was baptised. C.M.S. held quarterly tea meeting on Feb. 8, when speaker was John Robinson (Campaigners for Christ). Men of church occupied choir seats at evening service, and rendered two items.

N. Cheal (C.M.S. president) gave address, at close of which 3 B.S. scholars decided for Christ. W.M.B. held first meeting for year on Feb. 12. Mrs. Warren gave talk. Officers elected were Sisters Croxford (pres.), Cheal and Clarke (vice-pres.), Hemsley (sec.), and Alves (treas.). Mrs. Dalton is in hospital having undergone an operation. David Hainsworth has been welcomed back after illness. B.S. has commenced practising for anniversary with C. Ferguson. Both "A" and "B" cricket teams have reached semi-finals.

Ascot Vale (H. Gross).—On Dec. 17 Youth Fellowship visited several sick and elderly members, and Gladswood Old Ladies' Home, leaving a small Christmas offering. All clubs have resumed. N.T. was presented to Mrs. D. Hobbs (nee Leslie Holmes) upon departure for tour of England. Mrs. W. Brown is improved and home, while Mr. Brown is making good progress. G. White, who passed away, was formerly deacon and sec. Mrs. Greenwood was welcomed at morning service. Mrs. Patterson is improving, but not able to attend church yet.

Mt. Evelyn (A.H. Pratt). — Roof, weatherboards, flooring and electrical installations of new chapel are complete. Church thanks Mr. Littlejohn, who has had to give up leadership of building programme on account of illness, W. R. Fordham (Camberwell), who is now organising this work, and H. Graham, who is cutting out timber. A. H. Pratt is working hard, often alone. Plasterers are about to commence, and it is expected building will be completed in few weeks. Mrs. J. E. Pratt and Val (Albury) visited church. Val rendered a solo. Mrs. J. E. Pratt, who had operation while in Melbourne, is convalescing with Mrs. A. H. Pratt.

Springvale (G. A. Grainger). — All services and prayer meetings have been taken by local members. Burn Kingsley has entered C.O.B. Aborigine offering was £35. Boys' clubs, B.S. and Sunday services have had good attendances. Men's club has been formed. Women's Day of Prayer was held in chapel. One B.S. scholar has made decision.

Hamilton (C. W. Jackel). — Attendances varied during holidays from 92 to 45 in mornings, and 89 to 26 in evenings. Average Dec. offering was £19, and Jan., a record for church, of £22/8/-. Favorable reports of broadcast service, Feb. 8, have been received. I. Goudle was presented with book on 8th, as he leaves for camp and teaching. H. Bannam and K. Mott were presented with books at 21st birthday party. B.S. picnic had attendance of over 100. B.S. has 9 new scholars and one teacher, making total of 103.

On Feb. 15, K. Langdon was farewelled prior to entering M.B.I. Kitchen tea was held for Mollie McPherson and K. Wilson.

Bendigo (H. Cave).—During preacher's vacation, services were taken by C. Houston and J. K. Martin. Attendances are well maintained. Members of Y.W.C.A. and Y.M.C.A. paraded at evening service on Feb. 8. Prizes were given at special B.S. service on 15th. E. L. Williams was guest speaker at Inter Church Aid service on 22nd when offering for this work was £10/6/-. Mrs. Cave represented church at Women's World Day of Prayer service on Feb. 20. All clubs have recommenced, and B.S. attendances are encouraging.

IN MEMORIAM.

CLIPSTONE, H. M.—A tribute to the memory of our beloved pastor and friend, called to higher life Mar. 3, 1946.

—Inserted by the Buckingham family, "Bangalore," Emma-st., Caulfield.

DEATH.

ROBBINS.—On Feb. 24, at Bethesda Hospital, Alice Gertrude, dear wife of Harold Benjamin Robbins, of 680 Hampton-st., Brighton, devoted mother of Muriel (Mrs. Stokkie) and Wilbur, dear mother-in-law of George and Jess, darling grandma of Dorothy, Don and Jeanne Stokkie and Cherille and Bronwen Robbins, and loving sister of Florrie, Nell and Stan.

BEREAVEMENT NOTICE.

ROBBINS, Alice Gertrude.—A tribute to a very dear kind friend who passed away Feb. 24, 1953. Sadly missed.

—Inserted by Mr. and Mrs. E. H. Bergmann, 76 Hampton-st., Hampton.

ENGAGEMENTS.

STEPHENSON — WARD-SMITH.—The engagement is announced of Glenda Grace, elder daughter of Mr. and Mrs. A. W. Stephenson, Woolwich, N.S.W., to Peter Francis, only child of Mr. and Mrs. E. F. Ward-Smith, Greenwich, N.S.W.

JOHNSTON—STEPHENSON. — The engagement is announced of Valma Betty, elder daughter of Mr. and Mrs. C. D. Johnston, Surrey Hills, Vic., to Alan William, elder son of Mr. and Mrs. A. W. Stephenson, Woolwich, N.S.W.

CHANGE OF ADDRESS.

A. Galletly (secretary of Carnegie church, Vic.), 1 Hooper-st., Murrumbidgee, S.E.9.

Yarrowonga (R. Holmes). — Farewell was tendered to Mr. and Mrs. S. Chappell and family on Jan. 9. They will be greatly missed. Mr. Chappell was B.S. supt. and an officer. They will live at Linton. On Feb. 11 a farewell was given to five Y.P. At annual bus. meeting all officers were re-elected. We rejoice at recovery of H. Walker after severe illness.

North Essendon (A. E. White, B.A.).—Steady progress is being maintained, with good meetings following on holiday season, and one baptism and one decision. Large team of men assembled Feb. 21, and completed pouring of concrete foundation for new hall. Church extends sympathy to Mrs. G. White and family in sudden passing of Mr. White. After long and valued service with P.B.P. Mrs. Funston has felt obliged to resign her position as chaplain; Mrs. A. E. White being appointed in her place, with Mrs. Pemberton and Mrs. Dyett assisting. C.M.S. held monthly tea on Feb. 16, which was followed by a most entertaining talk by E. McCormick, former Australian test cricketer.

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Prahran being the Mother Church of our movement in Victoria, this Event will have Australia-wide significance for our Brotherhood.

- Any desiring invitation to Centenary Homecoming Day, March 29, write or ring.
- Any desiring copy of special centenary brochure.
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Preacher: Secretary:
Lloyd E. Jones, Geo. W. Matt,
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(See other advertisement.)

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Woolwich College Opens

The public opening session of Woolwich College, N.S.W., was held on Saturday afternoon, Feb. 21.

Plans to hold the meeting on the lawns were frustrated by rain, but 300 friends and students gathered in class rooms, lounge, and halls to share in the official opening service.

The Principal presided. J. L. Stimson, the chairman of the College Board, gave a greeting. Conference was represented by Mrs. Roffey and R. V. Amos. C. Wheat welcomed new students on behalf of the student body, and G. Wladysulk represented the new men. G. J. Andrews and D. Verco, M.A., also shared in the service.

Mrs. Reg. Hayward and her committee provided afternoon tea.

This was an inspiring function, being supported by every section of the N.S.W. brotherhood.



News of the British Churches

Missionaries welcomed home. Mr. and Mrs. A. Robinson have been welcomed home from India at a meeting of the London churches. The chairman of the Missionary Committee spoke of the high esteem in which the Robinsons were held in India.

Annual Conference of the British Churches. Both the Central Council and the committees appointed by the London churches have begun to make arrangements for the Annual Conference which is to be held in London, Aug. 3-6. Business sessions and public rallies will be held in the Bloomsbury Baptist church, the minister of which is Dr. Townley Lord, who has travelled widely in the interests of Baptist churches throughout the world. The accommodation secretary is Mrs. Winnie Clark, 504 Footscray-rd., New Eltham, London, S.E.9. The Coronation will bring many visitors to London, and hotel reservations must be made early.

Fraternal Delegates. The International Convention of Disciples has designated G. Edwin Osborn as Fraternal Delegate to the British Conference. Eric White, who is in America on an "exchange ministry," will be the Fraternal Delegate from the British Churches at the International Convention.

Students. The Training Committee has announced that several students

will enter Overdale College in September. Others who are entering Birmingham University will be in residence at Overdale. Following an intimation that the College needed interior repairs and renovations, a gift of £100 was received for this purpose.

Religious forces in this country rallied to the challenge of a Bill introduced into the House of Commons by a private member, by which it was proposed to change the laws relating to Sunday observance. The Bill was defeated by 281 votes to 57. The proposal to set up a commission of enquiry was defeated by eight votes. Religious opinion is that such an enquiry would be advisable. Correspondence columns of the religious and secular press contained communications which went far to justify the Bishop of London's fear that the introduction of the Bill would open the floodgates to a bitter and ill-informed controversy.—G. J. Hammond.



Two years of valuable service have been rendered through the Mildura Radio Sunday School, Vic. Commenced by J. Chivell, it has been ably conducted over the past 8 months by Fred Combridge, and more recently by M. Keatch (Merbein-Dareton). D. Thomas and sisters C. Hall and M. Beasy now carry on the work. Almost 1500 have now been enrolled, and with 3MA increasing its power, a much larger area will be touched. The Mildura children form the regular choir in the studio. The venture is entirely supported by church of Christ members, with occasional small donations from listeners. Each summer a Radio S.S. camp is held, where children from hundreds of miles apart have opportunity of enjoying each other's company, and also of personal contact with Auntie Vera and Uncle Jack. Programme time is 2.30-3 p.m. every Sunday afternoon.

The new building at Padstow, N.S.W., was officially opened on Saturday afternoon, Feb. 14. The Conference President, R. V. Amos, delivered the dedication address. This congregation is the second daughter church of the Belmore church within a few years of each other; the other church is Wiley Park, a vigorous church, of which W. J. Crossman is the preacher.

In recent weeks we have received evidence of the continuity of service given by some brethren. C. D. Collier, agent for this journal and its forerunners at Ponsonby-rd., Auckland, N.Z., is now relinquishing his duties after 62 years of service. Our gratitude seems feeble against the splendor of such devotion.

A. McRoberts has commenced the tenth year of his ministry with the church at Maylands, W.A.

Newcastle and Northern Districts Convention

Newcastle and Northern Districts churches of Christ held their first quarterly Convention for 1953 on Saturday, Feb. 7, in the Merewether chapel.

Delegates from seven churches were present, and an excellent time of spiritual fellowship was enjoyed by all. The speaker was G. J. Andrews, vice-president of State Conference, and minister of Rockdale church. Mr. Andrews addressed the afternoon, tea, and evening sessions of Convention on the theme, "Loving the Brotherhood."

The meetings were presided over by the president of Convention, H. Robson (Mayfield), and the president-elect, L. M. Hancock (Merewether). At the evening service Mr. Robson relinquished the presidential duties which he has so ably and enthusiastically performed over the past year, and Mr. Andrews inducted L. M. Hancock as president of Convention for the year 1953-4.

At the Convention business meeting L. G. Burgin, minister of Georgetown church, was elected president for the year 1954-5. Convention praise services were led by J. Davidson (Mayfield) and R. Frazer (Georgetown), and solos were rendered by J. Davidson and sister J. Gray (Georgetown). Sisters Howard and Magner (Merewether) officiated at the piano and organ respectively.

Convention, through the wider medium of this paper, would like to express again its sincere appreciation of Mr. Robson's presidential labors, and wish the new president, God's richest blessing.—W. D. Howard.



At this year's opening meeting of the Melbourne Sunday Christian Observance Council on Feb. 4, Peter R. Wettenthal, a chartered accountant and nephew of the president of the Council (Dr. Roland Wettenthal), was installed as secretary in place of W. Gordon Sprigg, who, after 20 years in that office, has now become honorary treasurer. This marked for Mr. Sprigg the completion of 67 years of continuous secretarial leadership in active association with more than a score of church and inter-church movements, including 30 years with the Y.M.C.A. His experienced direction of some of Australia's united evangelistic campaigns is remembered by many.

Representatives of 12 denominations have approved a plan to establish a Christian Centre of Religion and Health in the Chicago Medical Centre district. The experts will include doctors, social workers, ministers, psychiatrists, and chaplains.

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Anniversaries and
Homecomings

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.

PRAIRAN.—100th Anniversary, Mch.
22-29. Guest speaker, E. C. Hinrich-
sen. Sunday, Mch. 22: 11 a.m., Every-
member-present service; 7 p.m., Evan-
gelistic meeting. WEEK OF EVAN-
GELISM, Monday to Saturday at 7.45
p.m. Sun., Mch. 22—100th Homecom-
ing Day. 11 a.m., Worship and Com-
munion. President Dr. G. H. Oldfield
(President-elect of Conference). Preach-
er, Lloyd E. Jones. 1 p.m., Centenary
Dinner. 3 p.m., 100 years of Evan-
gelism, E. C. Hinrichsen; 5 p.m., Cen-
tenary Tea; 7 p.m., Great Evangelistic
Service, E. C. Hinrichsen. Soloist, Miss
Frances Cowper. Prahran Choir un-
der leadership of Miss B. Winifred Lee
(Mus. Bac.).

(See other advertisement.)

NORTH FITZROY.—Mar. 25 and 29,
80th anniversary. Wed., Mar. 25, In-
spirational and Fellowship Rally. Sun.,
Mar. 29, Homecoming and Thanks-
giving Day. Those desiring fellowship
ring V. Foster, JJ 1929. Come and
join in this time of fellowship and
thanksgiving.

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 accom-
modation should write to Secretary H.
E. Easton, East Esplanade, St. Albans.
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Obituary

A. Taylor.

The church of Geelong, Vic., was shocked to hear of the passing of one of its most zealous workers, being a leading speaker, gaol chaplain, compere of the Geelong Convention Fellowship Radio Session, a leader in the Youth for Christ movement, and other evangelical avenues of service. In hospital with his beloved Bible beside him, he read the Scriptures when strong enough to do so, and witnessed for his Lord. His mortal remains were laid to rest in the Eastern Cemetery after a service in the Terrace chapel. T. Fergusson and R. Wilson conducted the service at the chapel, and the former at the graveside. Representatives of Ford Motor Co., Geelong Convention Fellowship, Youth for Christ, and the Baptist churches were present. To Marie, his daughter, and to Mrs. Taylor, his wife, we offer our Christian sympathy, believing that all is well with our brother.

G. Portas.

The church at Gympie, Qld., was shocked by the sudden death on Jan. 30 of George Portas, who was recuperating after an operation, and was about to return home from hospital. Mr. Portas, who was 65, joined the church at New Veteran 27 years ago, and was a member there until he retired and came to live in Gympie. He was a most loyal member. Of quiet unassuming character and transparent honesty, he was loved by all. His ready willingness to help at the Lord's Table and at "working bees" made his passing a loss the church can ill afford. The services both at Crescent-rd. chapel and Gympie cemetery were conducted by Mr. Roberts, assisted by J. Turner, the large gatherings testifying to the esteem in which our brother was held. To his wife and daughters, Mrs. P. Mitchell (New Veteran) and Mrs. N. Watson (Rockhampton), their families and dear ones, we extend our loving sympathy.—D.M.D.

Miss May Mann.

The church at Point Sturt, S.A., has recently lost a very faithful and consistent member in the passing of Miss May Mann. Our sister accepted Christ at the age of 17 years, and was immersed in Lake Alexandrina on March 4, 1885. Miss Mann was of a bright happy nature, and was very consistent in her attendance at church services, until prevented through illness. She was always willing to do whatever she could to assist others, especially in the time of need, and displayed true friendliness and love. Many relatives and friends were at the home, "St. Clair," where the write, assisted by C. Schwab, conducted a short service, after which the

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funeral proceeded to the Point Sturt cemetery, where her mortal remains were laid to rest in the presence of a large gathering.—J.H.D.

Elmer Edward Tilbee.

The unexpected "home-call" of Elmer Edward Tilbee on Feb. 18 came as a shock to the Lake-st. (Perth) church. Born in Kent, Eng., 62 years ago, he spent 12 years in the Royal Navy, this service including World War I. He was married at Faversham in 1915, and brought his family to W.A. in 1922. At Midland Junction, under the preaching of F. Buckingham, he united with the church, being baptised by C. Hunt at Bassendean. After 12 years at Midland Junction church, he transferred to Lake-st. He was a quiet, gracious consistent member. For 23 years he was employed by the Education Department as caretaker, and the esteem in which he was held was indicated by the presence of many girls and boys and school teachers at the funeral. To his sorrowing wife, who this year is president of the Sisters' Auxiliary Conference, and to his daughter, Mrs. P. Wheaton (Banks-town, N.S.W.) and three little children, we extend loving sympathy. A large gathering at the Karrakatta Crematorium paid fitting tribute. The service was conducted by the writer, assisted by C. Hunt.—A. J. Fisher.

*Temperance Notes from
Western Australia*

BEACH "HAPPY HOURS."

The twenty-first annual series of beach meetings was held by the West Australian Temperance League and Band of Hope during the school vacation.

Twenty-two separate beaches were visited in town and country, including Esperance, which is some 600 miles from Perth. Nearly 300 pledges were taken, as young people linked up with the Cobbers' Club, the junior auxiliary of the Temperance League. Games and competitions were included in each day's programme, and always a pictorial temperance lesson. This is the most widespread effort of the kind in the Commonwealth. W. H. Rose, State Director of the League, was in charge, and had the assistance of W. Nightingale, Social Questions Secretary of churches of Christ in W.A.

With the resumption of schools Mr. Rose has recommenced his temperance lessons in the day schools, frequently making use of the two temperance films which the League owns.

The Temperance League continues its opposition to all new applications for licenses on behalf of local objectors, not always with success, but we are determined that no application shall go unchallenged.—W. H. Rose.

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