

Fraser

# The Australian Christian

National Weekly Representing Churches of Christ

P318 JAC Morris III

P319 J W Brookes

## World Convention Programme

Reg Enniss - World Convention President

The programme for the World Convention is being worked out jointly by committees in America and in this country.

### NOT A DELEGATE CONVENTION

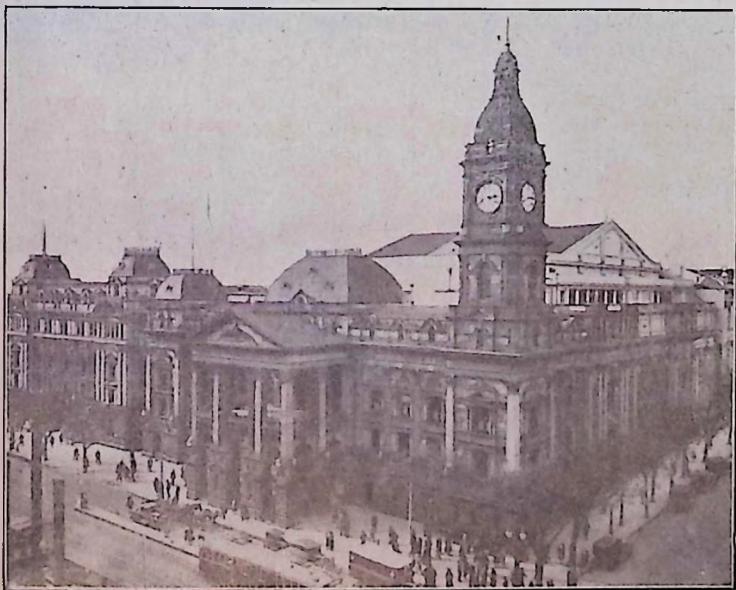
Unlike our Australian conferences, no delegates, as such, will come from the churches or even from countries. All who register, paying the registration fee of ten shillings, will thereby become members of convention. They will receive convention badge, souvenir programme (containing also the convention hymns), and will share all the privileges of the convention.

### NOT A BUSINESS CONVENTION

The World Convention has little business to discuss other than the next place of meeting and the appointment of officers. The convention is essentially inspirational. It is intended to deepen faith, strengthen brotherhood ties, and provide fellowship like to that in heavenly places.

### CONVENTION RECEPTION

This will be a reception to all visitors, and will take place in Melbourne Town Hall on Tuesday afternoon, August 5th.



Melbourne Town Hall.

### CONVENTION SESSIONS

For three days there will be Town Hall meetings thrice daily. These will vary in character, some having particular interest for age groups, men, women, etc. The night meetings will have but one speaker, and he or she the most outstanding person available for the occasion. Choral singing by a great choir, and other music will have a place.

### LUNCH HOUR MEETINGS

On three days there will be special lunch hour meetings in the Town Hall, particularly for the benefit of city workers. These will be brief and bright, with outstanding speakers on topics of vital interest.

### SOCIAL HOURS

The programme will not be a crowded one. Ample time for social contacts. To encourage these, light refreshments will be available at the Convention Hall at all hours. Heavier meals can be obtained in nearby public places. For once it is hoped to relieve our faithful women from the task of getting meals, so that they may enjoy the meetings and the fellowship.

### SOCIAL OUTING AND YOUTH RALLY

A picnic is a recognised feature of a World Convention. But imagine a picnic in Melbourne in August! Oh, but wait awhile, plans are in hand for an outing of a unique type, possible even in August in Melbourne. Saturday night is reserved for a Monster Youth Rally. This will be planned for and conducted by youth. That night youth will have the "centre" of the stage.

### THE FINAL GATHERINGS

Sunday will bring the convention to its close. Plans will be made for an every-member-present morning communion service in each of the churches, with overseas visitors giving the addresses. In the afternoon, at the Exhibition Building, our Victorian brotherhood and all visitors will eat tea together. That vast building will make possible this monster tea and also rare fellowship. It is expected that all churches will suspend the ordinary Sunday evening services, that we may combine in a great climactic service of decision and dedication at the Exhibition. This will leave on heart and mind a never-to-be-forgotten influence.

### THE MEN BEHIND THE PLANNING

A successful World Convention does not just happen; it involves planning, and hard work. In an earlier note mention was made of members of the Australian committee. Now there has been added a youth committee, with L. A. Trezise as its chairman. And back of all the plans are the fertile minds of Jesse M. Bader, the General Secretary of the World Convention, and Fred N. Lee, Secretary of the Australian committee.



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### Directors:

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### TEXT FOR THE WEEK.

"A new commandment I give unto  
you. That ye love one another: as  
I have loved you, that ye also love  
one another. By this shall all men  
know that ye are my disciples, if  
ye have love one to another."—  
John 13: 34, 35.

(Selected by officers, church of  
Christ, Unley, S.A.)

### THOUGHT STIMULUS.

What a pity it is that we, our-  
selves, do not live up to the standard  
by which we judge the other fellow!  
Just stand aside and watch yourself  
go by!—*Josiah Park.*

# In the



# Sanctuary

## CHATS WITH NEW PRESIDENTS (1)

So the church officers have invited you to join their panel of morning presidents. I'm not surprised. It is some years now (you were only in your mid-teens, weren't you?) since you first began to serve as a helper in the communion service. Then your name was put on the readers' plan, and though I remember you saying afterwards how your knees shook behind the reading-desk, your voice was firm and clear, and even old Mrs. Smith (who is getting deaf but won't admit it) said that she heard every word. Of course, you made some mistakes. There aren't many of us who haven't stumbled at some of those Hebrew names! But since then you have checked over such names and unfamiliar words with your father or the preacher. It's a delight to hear you read now because you put your best into it.

That's one reason why I'm sure the officers are acting wisely in asking you to preside at the Lord's Table. But there are other reasons. Your Endeavor and Youth Fellowship training have given you experience in conducting meetings, appreciating worship values, and leading in public prayer. You have given a few youth talks lately, too, I hear. They weren't over-long, but that doesn't unfit you for the role of morning president—quite the reverse!

You feel that the invitation is an honor. I'm glad of that. I hope you'll never feel otherwise. After all, the president stands in the place where Jesus himself stood on the night he was betrayed. He breaks the bread and passes the wine as millions of men in the centuries since have done. Bread has been broken by hands that like their Master's have later been nailed to a cross. Wine has been poured out by men whose bodies became the sport of wild beasts and leaping flame. And we, presiding at the Table, are one with them!—and with all in the passing centuries who could never forget the One who said: "Do this in remembrance of me." That's what some men call "the fellowship of the saints," and I never feel it more strongly than when the bread and wine are in my hands. It's a privilege we must highly prize.

You're feeling the responsibility, too? Well, I'm glad of that also. This is no task to be approached lightly. Much of the value of the morning worship service depends on you. You have approximately forty-five minutes in which either to make or mar the spirit of the meeting before the preacher has said one word. The call to worship, the hymns, the prayers, the Lord's table talk, all need to be well prepared. You've been trained in youth camps to appreciate the really worshipful hymns, so I don't need to advise you on that score. But *do* choose them early. Confer with your preacher as to the last hymn: he will appreciate the courtesy. Pass the numbers on to your organist as soon as you can.

Of course, the Lord's Supper is central—but more of that later.

### FEDERAL DEPARTMENTS:

Federal Conference.  
President, Prin. E. L. Williams, M.A.  
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Treasurer, R. Conning, 42 Forrester-  
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Send requests for further informa-  
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### BOARD OF CHRISTIAN EDUCATION.

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# Our Final Authority

EDITORIAL

LAST week's editorial asked: "What makes a good listener?" It dealt with an internal church situation. In a church congregation a preacher may well expect some attentive listeners. But what can he expect in a factory lunch-hour meeting, before a cinema crowd, on the street corner, or on Yarra Bank or the Esplanade? Men are there, handling hostility and heckling in the spirit of their Master who faced plenty of both in the last weeks of his ministry. What makes them feel they have something worth saying wherever men can be brought to listen, if only for a minute or two? It's not simply that they represent a worldwide church, or hold in their hands the Book that centuries have honored. Their real authority lies where their Master's lay.

Even his enemies had to acknowledge the strange authority he had: "He speaks as one with authority. . . . With authority he commands even the unclean spirits and they obey him." (Mark 1: 22, 27). They pressed him to say bluntly who gave him such power. He would give them no direct answer. His own life and ministry supplied the final answer which they in their blind hate would not see. Can we see the answer any clearer now? Did it lie in the

## Authority of Conviction

with which he spoke? Certainly it was that clear note in his teaching which first arrested many. In an age of shifting sands, of blind leaders of the blind, it was good to find someone sure of his footing—and Jesus was that. In the place of pagan guesses and the visions of the prophets, he came with certainty in his speech, with the light of heaven in his eye. He called himself "the way, the truth, the life" (John 14: 6), and those who knew him best felt it was no idle boast. He *did* show them a way for their faltering feet, a way to such truth and life as they had never dreamed. Their teachers had long pointed them back to the old paths (and they were good), but few of them spoke any living word for that generation. Jesus spoke the old words, as they did, but then swept on to new and grander conclusions, affecting every part of their daily lives. And men listened; they couldn't help it. It was men from his enemies' camp who said: "Never man spake like this man" (John 7: 46). He saw their needs and spoke directly to them. Even when he spoke of God there were no half-notes in his teaching. It was never: "I think God is this or that," but "God is spirit . . . God so loved that he gave . . . my Father worketh hitherto . . . in my Father's house are many mansions." (John 4: 24; 3: 16; 5: 17; 14: 2). Even when he said strange, bewildering things like: "Heaven and earth shall pass away, but my words shall never pass away" (Matt. 24: 35), there was no doubt that he believed what he said. So they listened, as men will always listen to a man sure of the truth of what he says.

But they would not have listened for long if there had been nothing more than a note of conviction. Yarra Bank orators may be convinced that they can set the world right, but they need more than that conviction to hold their audiences. What lay behind that certainty of Jesus? Was it the

## Authority of Compassion

that touched with beauty all his human relationships? There are few lovelier words in the New Testament than "compassion." There is strength in it; not the weakness of mere pity, but the strength that shares the suffering of men. He was one with them, and they knew it. He

spoke to thousands, but each one felt the words were meant for him—the fisher lad, the farmer, the outcast. He said once: "Him that cometh to me I will in no wise cast out" (John 7: 37), and everything else he said and did meant the same thing. Before their minds had stopped whirling at his words he had won the sovereignty of their hearts.

But even that does not fully explain his power. He was more than one with them—he was above them, and they knew that too. "Lord, teach us to pray" (Luke 11: 1), said those who knew best that

## Authority of Communion

which long hours of prayer gave to him. Often the silent stars looked down on him bowed in some lonely spot, bearing the world on his heart. When day came only the flattened grass where he had knelt, and a glory in his face, told the story of his praying through to power. Kagawa has shown that there was no crisis of his life which was not met by prayer. There was no hour when he was not consciously drawing his strength from communion with God, from whom, indeed, he had received the

## Authority of Commission

Almost thirty times in John's gospel he refers to the fact that God had sent him. His coming was no accident. He had come to do the Father's will. He made three significant statements about the authority he had been given: "The Father hath given the son authority to execute judgment" (John 5: 26, 27); "The son of man has authority on earth to forgive sins" (Matt. 9: 6); "Thou hast given him authority . . . that he should give eternal life to as many as thou hast given him" (John 10: 18). Judgment, forgiveness, eternal life — none divorced from the others, but all three essential to the full-gospel of God's salvation which stood revealed to men supremely in the

## Authority of the Cross

Everything else is crystallised in the meaning of the cross; conviction (for where else is his basic thought of the love of God more fully shown?); compassion (for there between two thieves he was truly one with suffering men); communion (for "Father" was the name most on his lips in those last hours); commission (for this hour he was born, and the triumph of fulfilled purpose rang in his last words). Men whom nothing else could move have bowed the knee to "that strange man upon a cross." A legend of the French Revolution tells of the philosopher who tried to start a new religion in place of Christianity. He complained that he could win no popular support and was cynically advised that the only way he ever would was by being put to death and rising again on the third day. Sceptics and saints are one in sensing that the cross is the centre of his power. Still "that scaffold sways the future."

The meaning for his followers should be obvious. No church, council, creed, "nor any other creature" can clothe us with authority if we fail in any of these ways the Master deemed essential. Men need his convicting truths, not our theories; they need love, not arrogance. They will listen to those whose lives bear the imprint of their hours with him who bids them speak of judgment, forgiveness and eternal life. But the last word, if we would only believe it, is still with men and churches and nations who dare to tread the way of the cross. *There* is our final authority.



We present the first of a monthly series telling the dramatic stories of famous men's search for God.

# North Africa's Greatest Son

At last his inner torment drove Augustine to take the first decisive steps. His mind now accepted faith in Jesus as the authority in religion. He turned to a study of Paul's epistles, especially to "Romans." This letter made a strong appeal to him. He recognised Paul's intellectual genius, and marvelled, that such a man had come to his strong, simple faith in Christ after his earlier hostility. Could such a thing happen again with him? But all the time the inner struggle went on. Whatever his mind would now accept about Christ, he was not yet ready to make a surrender which would mean a change of life. "I kept saying within myself, 'O let it be now, let it be now,'" he said. "I was on the point of action, yet acted not." But a step forward had been taken. "I did not slip back into my former indifference, but stood close and took fresh breath." Then, almost before he knew it, there came

## The Crisis

which was to mean deliverance. It was on a day when the inward conflict would grant him no peace, driving him out into the garden, there to wrestle alone. His own record of that struggle is so vivid that we live it through again as we read.

"The moment which was to make me different affrighted me more the nearer it drew; but it no longer repelled or daunted, it only chilled me. Trifles of trifles, vanities of vanities, my old mistresses, held me back; they caught hold of the garment of my flesh and whispered in my ear, 'Can you let us go? and from that instant we shall see you no more for ever, and from that instant this and that will be forbidden you for ever?' What did they mean, O my God, what did they mean by 'this and that'? O let thy mercy guard the soul of thy servant from the vileness, the shame that they meant. As I heard them they seemed to have shrunk to half their former size. No longer did they meet me face to face with open contradiction, but muttered behind my back, and when I moved away, plucked stealthily at my coat to have me look back. Yet such was my indecision that they prevented me from breaking loose and shaking myself free, and running after the voice that called me away, for strong habit supported them, asking me, 'Do you think you can live without them?'"

The great deeps of his soul broke up, and he wept as only a strong man can, while the struggle raged on.

"Then, lo, I heard a voice from the neighboring house. It seemed as if some boy or girl, I knew not which, was repeating in a kind of chant the words, 'Take and read, take and read.' Immediately, with changed countenance, I began to think intently whether there was any kind of game in which children sang those words, but I could not recollect that I had ever heard them. I stemmed the rush of tears and rose to my feet, for I could not think but that it was a divine command to open the Bible and read the first passage I lighted on. . . . I ran back then to the place where my friend Alypius was sitting, for when I quitted him I had left the volume of the apostle lying there. I caught it up, opened it, and read in silence the passage on which my eyes first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.' (Rom. 13: 13).

## PART II.

No further would I read, nor was it necessary. As I reached the end of the sentence the light of peace seemed to be shed upon my heart and every shadow of doubt melted away. . . . Alypius, without any painful hesitation, cast in his lot with me. Immediately we went in to my mother, and to her great joy told her what had happened. . . . She was filled with exultation and triumph, and blessed thee who art able to do above that we ask or think. For she saw that thou hadst granted her far more than she had ever asked for me in all her tearful lamentations."

Monica had earned her reward. Let no mother who reads her story ever lose faith in her prayers, for this mother lived to see the son of her prayers not only converted but mightily used in his Master's service. For

## Conversion was not the End but the Beginning

He had found the way home to God in the garden, but in the service of God for the rest of his life he was ever discovering new wonders of the One he had sought so long. He was baptised at Milan, and plunged immediately into studies of the Word. These deepened in him the sense of divine grace which lights up all his later noble service for the church.

Sentences came from his heart that showed how real to him was the God he had found. "Thou hast made us for thyself, and our souls are restless till they find their rest in thee." "Thee only do I love, thee only follow, thee only seek, thee only am I ready to serve." Yet, "Too late have I loved thee, O eternal loveliness."

There is a world of pathos in that last cry. Augustine looked back over the wasted years and thought of all that he had missed. Why had he been so long in finding God? Or was it true that he had found God? Was it not rather that God had found him, had indeed through all those years been seeking after him, like the prodigal's father "out upon the way"? That was what he came to believe. "Thou sentest thine hand from above and dravest my soul out of that profound darkness. . . . Thou wert close on the steps of thy fugitives, at once God of vengeance and Fountain of mercies, turning us to thyself by wonderful means." That was true, but he himself had first to discover that the way to that seeking God was the way of surrender; that his greatest need was not an intellect that knew the secret of all truth, but a life-changing power that could come alone from God, through Jesus Christ his Son.

Still to-day these things are true. We know the tragic by-paths down which man's boasted intellect can lead him. There is no need to-day so real as that of changed, surrendered lives in whom the power of God can work. And every time a seeking soul takes up the Word and reads, and reading believes, the spirit of Augustine lives again—and men find God where God finds men, at the foot of the Saviour's cross.—C.G.T.

# 'Lights that Illuminate'

David G. Hammer, Balaklava, S.A.

. . . "among whom ye shine as lights in the world . . ." (Philippians 2: 15).

"Luminaries rather than lights," says one commentator. But what kind of hair-splitting is this? Surely a light is a luminary, and a luminary a light? What the commentator is really indicating, however, is that the Greek word translated "light" in this passage is a special word. It is not the usual New Testament word . . . not even the one which Jesus would have used in telling mankind that he is the Light of the World.

There are different ways in which a light can reveal itself. In the first place, it can simply shine, whether in darkness or daylight. By looking at it, the light reveals that it is indeed a light. There are other lights, however (or luminaries as the commentator prefers to call them) which reveal their presence by the way they illuminate the darkness and dispel the gloom. That is to say, they are not just alight—they are actively at work lighting!

## Negative and Positive in Christian Witness.

The context makes it easier to realise the thought that the apostle Paul has for these Philippian Christians. He tells them (Phil. 2: 12) to work out their own salvation. Then he outlines, both from the negative and positive sides, how they can best do this. Verse 14 and part of verse 15 give the negative side. It

consists largely of "without" and "less." "Without murmurings and disputings, blameless, harmless, without blemish." This faultless Christian life is certainly a fine witness to the world. The man or woman who is without blemish of character is a light in the world—one can see as soon as one looks at them! But happily for us all, the Christian life is not simply an antiseptic stainlessness. Its joy is not in the negative side, the things that a person gives up (happier though we be without them), but rather in the positive side of faith.

There used to be a regular inquisition for Christian lads in a works of my knowledge. The pattern was something like this: "Do you smoke?" "No!" "Do you drink?" "No!" "Do you gamble?" "No!" "Do you swear?" "No!" And so on until the finale, which was, accompanied by loud laughter, "Then what on earth do you do?"

Unfortunately, to many people, Christianity is simply a negative thing. But have you heard of the man who boasted, "Where I've been, we didn't drink, or gamble, or fight"? "Where were you?" he was asked. "In church?" But the answer was, "In gaol!" Jesus came to make men free.

The Christian life must be positive. In (Continued on page 317.)



# Minister's Musings

DAY BY DAY

**SUNDAY.**—One sentence in a recent novel has been running through my mind to-day: "In him was a stored-up abandon." It was one character's tribute to Jesus—not so very different after all from what John said of him: "In him was life and the life was the light of men." How often does our preaching make men feel that way about him? I tried to preach to-day feeling as Isaac Watts must have felt when he wrote the original version of his famous hymn:

"When I survey the wondrous cross  
Where the young prince of glory died."

But after it was all over, folk passed me in the porch—chattering, laughing, talking as though nothing I had said made any difference. As I came home it wasn't only the wind that made me cold.

**MONDAY.**—My weekly copy of "The Christian Advocate" (representing our British brethren) came to hand to-day. It cheered me up to discover at the head of Dr. Robinson's editorial notes this comment on Percy Pittman's new book, "Village India": "It is a vivid account born of a life spent in India. Readers will find more than an inside view of India: they will find much about the Indian church and about reunion. It is a thrilling

book, and most of our people will wish to possess it." I remember that W. R. Hibbert recently had an appreciative review of the same book in "The Australian Christian." It was during last Easter that Mr. and Mrs. Percy Pittman celebrated their diamond wedding. I was one of the happy group that gathered to honor them then in a surprise evening. The memory of the twinkle in G.P.'s eyes makes me certain his book will be well worth reading. Besides, he's no amateur writer, and has been both manager and editor of "The Australian Christian" in his time.

**TUESDAY.**—Mrs. Erskine's name brightened up my visiting list this afternoon. She is one of those rare souls in whom suffering has perfected the spirit of her Master. I always leave her humbled and helped by her courage, and the great Christian words of assurance and hope ring the more triumphantly from my lips in other people's homes because I have been with her. Only a few minutes after I arrived there came another visitor. Mrs. Smeaton fancies herself as a sick visitor and, to do her justice, there are few places of need where her short, stubby legs do not take her. As she eased her ample proportions into the one easy chair, Mrs. Erskine's eyes twinkled at me as if to say: "Now we're for it!" We certainly were! There can't be many homes in Graysley that haven't heard at some time the fully illustrated story of her operations and her Henry's opinions of the various hospitals and nurses! When at last she paused for breath, Mrs. Erskine broke in to ask if I would read them something before I left. She suggested Rom. 12, from J. B. Phillips' translation, which her son had given her for her birthday. I wondered at her choice until I came to the eighth verse; then I knew: "Let the sick visitor do his job cheerfully." Mrs. Smeaton's jowls hung as sadly as ever, but laughter shone from the patient's eyes again, only to give place to a look of rare beauty as I went on to read: "Base your happiness on your hope in Christ. When trials come endure them patiently; steadfastly maintain the habit of prayer." After we had prayed together I offered Mrs. Smeaton a lift. She looked a little cheated, but said hopefully as she got painfully into my ancient vintage car: "Are you going to see some more sick people?" I hastily revised my plans, and told her I would drop her on my way home where there was some work waiting for me. (There always is!)

**WEDNESDAY.**—Tom Lake rang me to-night and arranged to come and see me for a long talk on Monday night. He is thinking of entering college next year and training for the ministry. I'm thinking it's just as well that he did not tell me on Sunday night! How I felt then would have scared any young man out of the idea. Or would it? Not if he's made of the right stuff, and I rather think Tom is. And I'm feeling a little ashamed of Sunday night's mood, anyway; Tom told me it was then that he felt most urgently that he ought to be doing more with his life. Mrs. Erskine and Tom between them have given me back a sense of perspective.

**THURSDAY.**—Julian was telling me this morning about the chalked comment which some youngster had put on the concrete steps outside his chapel. With black arrows pointing at the building, the words read: "You're not allowed in here"—or, rather, that's what the youngster meant; actually he had written: "You're not aloud in here"! That gave Julian an excellent lead-in to ask his prayer-meeting

group that night: "Are we vocal enough about our Christian faith?" The thought stayed with me after Julian had gone. Some of us are vocal enough in church—as Alfred Noyes bitingly put it: "You chatter in church like jack-daws!" But outside how much easier we find it to talk about anyone else but Christ. As I glanced up at my book-shelves the cover of "Pilgrim's Progress" caught my eye. Who can estimate the influence of that one book? But it might never have been written, if John Bunyan had not overheard some women talking together of what Jesus meant to them—talking so ardently that he wanted the same realities. Did the lad write better than he knew, not of one church but of us all? What of social, industrial, international problems too? "You're not aloud in here!"

**FRIDAY.**—I'm still chuckling over the latest example of unconscious humor on a church notice-board. This one, outside a Methodist church in a Melbourne suburb, read:

11 a.m.—Rev. Blank.

7 p.m.—Film Service.

Which Will Ye Have?

Without knowing the preacher concerned, I haven't much doubt as to which of the two alternatives most folk will choose! And, after all, with such a good film as "Which will ye have?" they could fare a lot worse.

**SATURDAY.**—Dr. Henry Smith Leiper left Melbourne to-day on another stage of his Commonwealth-wide tour as Jubilee church visitor. This associate secretary of the World Council of Churches is a refreshing personality. I liked his story of the man in Tennessee who was engaged in taking planes to and from India. When he couldn't get satisfaction from the local laundries, he arranged to leave his washing each Monday at Karachi and pick it up clean when he returned to India again on the Friday. What he made dirty on one side of the world was made clean on the other! "There are no far-off places now," commented Dr. Leiper, "but despite that there is all too little consciousness of community." At the same time he reminded us that there is a Christian church in every capital city but two, and in every country of the world, without exception.



## PREACH FOR RESULTS

*This sound advice from visiting Anglican missionary, Canon Bryan Green, is well expressed in the following extract from his first Moorhouse Lecture given at St. Paul's Cathedral, Melbourne, on June 25.*

If we believe in presenting Christ Jesus in the power of the Holy Spirit so that men may come to put their trust in God through him, we must expect results. A phrase like this sends shivers down the back of many a good clergyman. Let me quote from some correspondence with a bishop: "I am terrified of the hunt for results. Such experience as I have of evangelistic work suggests to me that it is bread upon the waters the whole time. I am afraid of the word 'results.' Putting on one side the danger of spiritual pride in the hearts of the clergy, how can we judge what the results really are? Do not let us count heads."

We encounter here a misconception of the truth, for if we accept the idea contained in it, we shall never successfully preach for conversions. The danger in the institutional church is certainly not that of spiritual pride because it sees so many results; a far greater danger is that of escapism. I feel inclined to retort to the statement: "Let the clergy see the results first, and then we will pray that God will deal with their spiritual pride afterwards." Far more important at the moment is the need to torpedo self-complacency and easy acceptance of a fatal lack of the spiritual achievement of winning new people into the knowledge of Christ. Only a church which sees men and women being converted and added to its membership is a church with any future.

## 'LIGHTS THAT ILLUMINATE'

(Continued from page 316.)

the rest of verse 15 and verse 16 Paul tells us this. Your job, he says in effect, is to be lights that really illuminate in this dark world, making a positive impact on the darkness of sin. You must offer the Word of Life to dying men, as food and drink are offered to those who are hungry and thirsty.

How can we best translate that somewhat illusive distinction of "lights" into daily living? Mr. A., let us say, is a Christian. He lives a life apparently perfect. He is never in the wrong company, never accused of wrong deeds. But his Christianity is quite antiseptic in its aloofness. Nothing touches or defiles him. But nobody likes him! He is cold and unapproachable. Folk just don't want to imitate his way of life. Mr. B., on the other hand, is, like John the Baptist, "a burning and a shining light." His light has clarity, warmth, and illuminating quality. Maybe, like us all, Mr. B. lets his light flicker occasionally, but his life is so positive, so used to help others, that the occasional lapses from perfection are overlooked. People love him, and want to emulate his way of life.

### The Light of Heaven.

There is just one more thought about this light that illuminates. The only other New Testament use of Paul's unusual term is in Rev. 21: 11. John, in describing his first glimpse of the New Jerusalem, coming down from heaven to earth in the sparkling glow of its pristine purity, searches for a word to describe its radiance. "And her light," he writes (and that is the word), "was like unto a stone most precious . . . clear as crystal." That clear white light of heaven upon earth is the same as that which is shed abroad here and now by positive Christian living. What a thought this is! Linking the two usages of the word together, we can say that Christians whose lives are a positive witness are at this present time disseminating throughout the darkness of this sin-stricken world, the glorious light of heaven itself!



# HERE AND THERE

Confirmation has now been received that Mr. Bruce Munro of India is engaged to Mrs. Billie Heinrichs of the Christian Alliance Mission. Mrs. Heinrichs suffered the loss of her husband, by accident, shortly after her arrival in India. Their marriage will probably take place in October, when Mrs. Heinrichs will join her husband in mission work. The Federal F.M. Board have sent congratulations on behalf of the brotherhood.

During the latter part of June, G. J. Hammond, of Bournemouth, Eng., succeeded Dr. William Robinson as editor of "The Christian Advocate," representing British churches of Christ. Mr. Hammond's name is well-known to readers of this journal through his regular contributions of "News of the British Churches." A special message of congratulation for his opening number was sent by W. R. Hibbert. The whole Australian brotherhood would support these good wishes and also pray for Dr. Robinson a fruitful ministry through his new lectureship in U.S.A.

The many friends of Chaplain L. G. Crisp, now serving with the R.A.A.F. in Malaya, will regret to learn that he has not been well for some time and has entered the R.A.F. hospital in Changi for an operation.

This week's front-page news of World Convention plans shows the amount of work already done by the various organising committees. A call has recently gone forth from the Finance Committee urging every church member in Australia "to share in the responsibility and satisfaction of ensuring that the convention is carried through effectively and well." Members of Australian churches of Christ are being asked to subscribe £1500 or more before the end of August, 1951, and each church has been set an amount calculated on the basis of 1/- per member. Additional private gifts would also be acceptable, made payable in favor of the World Convention of churches of Christ, and addressed to the treasurer, A. W. Cleland, 3 Hunter-rd., Camberwell, Vic.

Moreland church, Vic., has released preacher E. J. Miles to serve as chaplain on the "Mooltan" which is carrying British migrants. His ministry on board extends from Fremantle to Brisbane.

Some brethren make a ministry of forwarding churches of Christ tracts through the post. Their zeal is commendable, but confusion and misunderstanding have been caused when names have apparently been chosen at random from telephone books and directories, and tracts forwarded without any indication of the sender's identity. We would urge that in all such cases the sender's name be marked clearly on the tracts. Our distinctive literature, wisely handled, can accomplish much good where effective personal contacts have been made.

A modern Melbourne bayside home is available free to any country preacher from August 10 to 31 while the owner, a friend of preachers, is absent from the State. Any preacher wishing to take advantage of this favor should write immediately to "Bayside," c/o The Austral Printing and Publishing Co. Ltd.

We regret to learn that Mr. Vic. Morris, of Albury, N.S.W., is seriously ill in hospital. Mr. Morris is widely known to the brotherhood through his earlier service as mission song-leader with E. C. Hinrichsen. His son Alan is present preacher of Albury church. We commend Mr. Morris and his loved ones to the prayers of his brethren.

Education Week is to be observed in Victoria from Aug. 12 to 18 inclusive, opening with

Education Sunday, when the organising committee is most anxious that churches should feature education. The co-operation of church societies and clubs is urged, so that this may be an effective centenary celebration. The chosen theme is: "Thus far in the last century—where to in the next?"

Fellow-Christians in 22 countries of the world have provided more than £25,000,000 in gifts of money, food, clothing, and other materials for the Evangelical Churches of Germany in the past five years. German Christians themselves have raised £4,400,000 for their own internal needs since the end of the war.

## THIS IS PROGRESS

Hamilton church (Vic.) is now self-supporting. Meetings were first held in the home of Mr. and Mrs. Hider nearly 25 years ago. Five years later the Home Missionary Committee sent a preacher there, and meetings were held in the Temperance Hall. In 1938 the chapel was opened and the work has steadily progressed. There is now a virile cause with a chapel free of debt. Cecil W. Jackel, who has just commenced his second year of ministry, is giving challenging leadership, and a strong witness is being given. For twenty years the brotherhood, through the H.M. Committee, has supported the work, and it was with great pleasure that the committee received Hamilton's decision to be self-supporting as from July 1.

Warnambool, where T. V. Weir has worked diligently and successfully for seven years, recently volunteered to reduce by one-half the subsidy being received. Here also the brethren aim at self-support. Home mission work is often long-distance planning. Results don't come quickly, but they are well worth while. It is the real task of brotherhood building.—B. J. Combridge, Vic. H.M. secretary.

## IN HONOR OF A GREATHEART.

Further messages have reached us from England expressing the British churches' keen sense of loss at the passing of John Wycliffe Black.

G. J. Hammond, our British correspondent, mentions that he was the grandson of James Wallis, one of the Restoration Movement pioneers in Great Britain. J. W. Black was twice chairman of the Annual Conference (1905 and 1938); President of the World Convention in 1935; chairman of the H.M. Committee for 22 years and of the Publishing Committee for 31 years. In civic life he served for almost 50 years as chairman of the Leicestershire County Council and for 20 years had been chairman of a society for helping blind people. When he was 80 years of age he still served on 50 different committees.

W. Mander, in a striking tribute at the funeral service on June 25, said of him: "He never lost the resilience of youth; the boy never died in the man. He aroused others because he was himself roused; he stood for something and knew where he stood. He believed in the scriptures with a passionate belief. His phrases colored his conversations, studded his addresses in public, and found expression in his prayers. All his many interests stemmed from a central loyalty. He had never missed the weekly communion service except once or twice a year for 73 years, and then only when on holiday or ill.

Evangelism for him wasn't a sideline; it was the main business of his life. His desire to win men for his Lord released his tongue in a torrent of burning eloquence and eager intensity. He would fight for a cause as though life depended on the issue, but when the battle was over he would laugh with his opponent as heartily as a schoolboy and cherish not a spark of malice towards his toughest protagonist. But you only knew him if you heard him pray, when you felt the heart-beat of a great soul seeking to lay hold on the throne of God."

# Fifty Years Ago

Excerpts from "The Australian Christian" of JULY 11, 1901.

Editor: A. B. Maston.

*Just Another Word!*—That Foreign Mission collection. Did you, gentle reader (why are readers always gentle?) attend to it? If not, there is still time. Hand your contribution to the church treasurer or secretary, and tell him it is for Foreign Missions, or post it direct to the F.M. secretary of your State, or to the general secretary. Send it anyhow, cash, cheque, bank notes, postal notes, stamps, or any other way, *only send it*, and send it soon. Now is the appointed time. (Editorial Notes.)

*News of the Churches.*—G. B. Moysey reports from Kadina, S.A.: "Magnificent meeting to-night, crowded to the doors.



T. H. Scambler.

Four young men baptised and another made the confession; many were convinced and on the verge, seemingly, of decision. Great rejoicing in the camp to-night." . . . T. H. Scambler and T. Hagger conducted special services at Cosgrove, Vic. . . . W. C. Morro writes of his mission with H. G. Harward at Lygon-st., Vic. "In its interest during the two weeks previous and the fortnight it continued,

I rode on my bicycle, to say nothing of the train rides and the rainy days I had to walk. 162 miles. I have been in many great meetings where the additions were much more numerous, but none that I enjoyed more, nor that I regarded as a more signal success."

*Wedding of Mr. and Mrs. J. Rhodes, W.A.*—We are glad to note that J. Rhodes, of Perth, has taken our advice and has taken to himself a wife in the person of Miss Mary Lacey, formerly of Prahran, Vic. The happy occasion was celebrated at the home of Albany Bell in Perth on June 28, when there was quite a party of old friends. Albany Bell and A. E. Illingworth made short speeches in which they spoke of the sterling qualities of Mr. Rhodes. We know that nothing they said was too good, as from personal acquaintance we know that all the old friends of Mr. and Mrs. Rhodes will join us in the best wishes for a long, happy and useful life. [That wish has been amply fulfilled. We offer our 1951 congratulations, without guaranteeing that the present editor will be either as ready or far-seeing with his marriage advice.]

*What About Doing This To-day?*—H. J. Ward, of Kadina, S.A., sends us six new subscribers for the "Christian." . . . This week we are sending each of our agents a few "reminder" slips, to help 'in getting in overdue subscriptions. Paying up promptly will not only make things easier for the agents, but will confer a great favor upon us, as we are in need of the money. (An engaging piece of editorial frankness.)

*Passing of Mrs. W. C. Thurgood.*—There died in Melbourne in the early morning of July 4 one of the oldest, best known, and most faithful members of the church in Lygon-st. Mrs. Thurgood was quiet and unobtrusive in her nature, but the churches will miss her greatly. All her life long her chief delight was ministering to the wants of others, and many a weary invalid will miss her kindly presence. One of her three sons is C. L. Thurgood, of Pittsburg, Penn.



# Missionary News

Supplied by A. Anderson, Sec. F.M. Board.

## A Missionary Speaks.

Bruce V. Coventry writing to his home church at Cottonville, S.A., had this to say concerning the present financial crisis:

"You have probably heard a good deal of late about the difficulties our Home Board are facing in this hour of great challenge. Last year our expenditure on the field was greater than the income from the churches, resulting in the Board having to carry a large overdraft. There are several ways in which we could cut the expenditure to meet the income. Here are some:

1. *Reduce the number of children in the Children's Homes.* About 100 of these are paying full or part fees, so they are no expense, but what of the rest? Most of them have either only one or no parents; the remainder come from poor homes. With a famine raging, it would mean sending them back to starve and throwing away our chance forever of building them into strong Christians. Think of our new Home for boys at Dhoraja. We had 20 last year and will have 27 this year. Without our help they would be poor, ignorant, farmer or shepherd boys, but with what we can do they will make a vital contribution to the Christian cause. With the use of the new engine and pump here at Shrigonda, we are planning big things for the food requirements of these lads during this year.

2. *Dispense with some of the preachers.* But in actual fact, we need more preachers. If we reduce this side of the work, we may as well go home, and we would not only be adding to India's unemployed, but turning these men to face famine and drought conditions. We have been asking you to pray that the Lord will raise up at least one other preacher for the urgent need at Shrigonda.

3. *Dispense with our motors.* That would put us back to where we were 40 years ago. That is not impossible. But sometimes we can visit three centres and also speak in a bazaar on one Sunday with our motor transport and loud speaker set. We believe "as much as possible in the shortest time" should be our policy. We feel we need motors.

4. *Hand over our schools to the Government.* Yes, they are secular institutions in the main; but with our Christian teachers and regular Bible study, we have an unprecedented opportunity which would not be ours without them. So long as the Government leaves things as they are, we will influence these children for Christ through every waking hour of each day.

5. *Reduce the missionary personnel.* You could do that. But will the church of the future look back on this era and say when the challenge was greatest we failed to meet it? If the time is really short we can ill afford a single person. Each of us on the field is seeking to economise in every way within our power to make your gifts do the greatest good."

## Baptisms.

Three baptisms have been reported from Shrigonda and one from Baramati.

## Preacher Passes Final Examinations.

Mr. Summant Hiyali, preacher at Dhond, has just received word of his success in passing the final examinations of the United Theological College, Ahmednagar, where he was a student. This adds another well trained to our list of co-workers. Summant was supported during his days at college from Tunstall Trust funds. Congratulations!



## HOLES IN THE CURTAIN.

Otto Dibelius is bishop of Berlin-Brandenburg. He preaches at the 600-year-old St. Mary's Lutheran Church in Berlin. The church is located in the Russian sector, but Dibelius lives in the American sector. His congregation is made up of people from east and west Berlin, among them many from the Russian zone. He is one who refuses to sell out to Communists in the East or become a tool of the West.

All his people are worried—over the grim prospect of a third war; over the possibility that their little property (if any) will be taken from them; over their children, forced to attend anti-Christian schools. Most of them to-day are poor and live in wretched quarters.

In answer to the question, "What Christian gospel have you to give men to-day?" Dibelius said in the "Christian Century" (31/1/51):

(1) "I must tell the people that they stand under the mercy of God. A silent hopelessness lies over the congregation. For twenty years violence has ridden over their lives. When one speaks to the younger generation the answer is a shrug of the shoulders. They tell the story of their family: the father perished in a concentration camp; a brother was killed in battle; a sister was raped a score of times during the occupation of Berlin and in consequence is hopelessly diseased; the family dwelling was bombed to ruins. For five years they have not had a home fit for a human being; at work they are constantly spied on. The love of God? They have never known what that is.

"My Berlin congregation no longer understands Psalm 103; but when the crucified One cries out, 'My God, my God, why hast thou forsaken me,' they feel at home. There is convincing power in the fact that the grace of God was over this cry of pain, and that it could be followed with 'Father, into thy hands...'

(2) "Proclaiming the mercy of God in a day that bristles with mercilessness must not lead to confirming the people in their self-pity. God's mercy must restore to tired men the strength to go bravely to work. Therefore my next effort is to tell them that the Christian may never 'stand aloof.'

(3) "In all this the immediate goal must be to preserve peace. Berlin is the one metropolis in the world of which, if there is war again in Europe, certainly nothing will be left but a pile of rubble.

"In the first place, Christianity has the weapon of prayer. That peace should be prayed for must be the preacher's most serious concern to-day. And second, every act of love and of understanding is a little stone for the wall that shuts off war.

"The greatest threat to peace lies in the fencing off of peoples from each other. Where peoples no longer know anything about each other, where life is dominated by mutual misunderstandings and the newspapers fill their columns with false representations, there hatred has an open road. And hatred finally discharges itself in war.

(4) "We Christians are bound to preach that man must remain man. The totalitarian states have made visible to all eyes the danger that not the human being, but raw materials, technical progress, power and ideology will be counted the really important thing on earth. Where this is realised the nation falls into barbarism and there is an end of Christianity.

"The preacher must proclaim that God holds man in such high respect that he allowed his Son to die on the cross for man. But if

God so respects man, then surely men will have to respect each other in no lesser degree. "This is what I try to preach. Whether it has an effect on the hearers is not within my power and responsibility. If only my great invisible Hearer—God—speaks his Yea and Amen!" (Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.

## State Newsreel

Ethelbert Davis, N.S.W.

The N.S.W. Home Missionary Committee is seeking the co-operation of all the churches and preachers in holding teaching missions in as many churches as possible during the spring and summer months. Where these missions have been held previously the churches have benefited considerably.

Peter Reichford, who has been leading the work at Bankstown, has been appointed by the Home Missionary Committee to the position of "itinerant evangelist." He will conclude his ministry at Bankstown on July 29, and will leave for the North Coast on Aug. 2. He will be using the recently purchased "Gospel Waggon," and will visit churches and isolated groups in the northern part of the State. The venture is an absolutely new one, and should call for the prayers of the brethren.

A. L. Carter, who has been using the gospel waggon since the close of conference, has travelled more than 2000 miles in the work of the gospel. Mr. Carter, who a few years ago moved to what is known as the Blue Mountains, has established a church at Wentworth Falls, where there is now a fine cause with a church building; and at Lawson, where a new church building was opened recently. A few weeks ago a block of land was purchased at Hazelbrook for a church building to be erected later.

J. W. Brookes (blind preacher), who did a splendid work at Georgetown, and who has done much to establish the work in the Gosford-Toowoona Bay districts, has accepted an invitation to labor with the church at Canley Vale; ministry will commence in September.

Recently R. Greenhalgh and A. Baker, preacher at Lidcombe, visited Dubbo and Gilgandra with the view of seeing what could be done to revive the work at Dubbo. A conference was held with the officers of the Gilgandra church. After considering the matter, Mr. Butler, senior, made a gift of £100 toward the purchase of a block of land. A committee was appointed to go into the question of the purchase of land and the erection of a suitable building. The land, we understand, has been purchased, and we now await news concerning the building.

On a recent morning the first item of news at the head of the very first column in the local press to hit the eye was: "Early Hotel Closing Causes Absenteeism." We are told that "Business men in Ashfield and Burwood will be asked to co-operate in an attempt to influence local hotelkeepers to remain open for longer hours on Saturday... midday closing on Saturdays was causing widespread absenteeism." It further said that business men and manufacturers and others were being hard hit as a result. "My employees," said one trader, "make it plain they want a drink on Saturdays, and it's either let them work from 7.30 to 11 a.m. or they won't come to work at all." He says that power blackouts "and a half-day lost on Saturdays through early closing of hotels is 'too great' a handicap."

This is not only a local condition; it obtains almost everywhere. The amazing thing is the mentality of men who will refrain from work and lose a half-day's pay for the sake of a pot of beer.



# INTERSTATE CHURCH NEWS

" . . . they rehearsed all that God had done with them."

## Discipleship

Pat Wilson, West Preston, Vic.  
Judith Snell, West Preston, Vic.  
Judith Clinnick, West Preston, Vic.  
Eileen Smail, Geelong, Vic.  
Heather Smail, Geelong, Vic.  
Pat. Siggins, Swanston-st., Melb., Vic.  
Jill Matthias, Swanston-st., Melb., Vic.  
Pat. Newcombe, Swanston-st., Melb., Vic.  
Patsy Macpherson, Mt. Evelyn, Vic.  
Elsie Hammer, Balaklava, S.A.  
Jillian Pearl, Balaklava, S.A.

## Membership

Elaine Bonnick, West Preston, Vic.  
Faye Conabere, West Preston, Vic.  
Dal Wilson, Margaret-st., Launceston, Tas.  
Max Wilson, Margaret-st., Launceston, Tas.  
Myra Clarke, Shepparton, Vic.  
Gwenda Hart, West Preston, Vic.  
Coral Walker, West Preston, Vic.  
Mr. Horace Kingsbury, Swanston-st., Melb., Vic.  
Mrs. Horace Kingsbury, Swanston-st., Melb., Vic.  
Mary Kingsbury, Swanston-st., Melb., Vic.

## Fallen Asleep

P. J. Pond, Earlwood, N.S.W.  
Mr. Williams, Annerley, Qld.  
Mr. Alcorn, Annerley, Qld.  
N. Lyall Simpson, Swanston-st., Melb., Vic.  
Mrs. Ivy Bauer, Drumcondra, Vic.  
Mrs. Phillips, Gardenvale, Vic.  
Mrs. M. Lynox, Invermay, Tas.

## Tasmania

*Invermay.*—Work is being maintained by church members with assistance of Margaret-st. and Sandhill churches, also R. Wilson, late of Queensland. All appreciate their assistance. Most Bible school teachers attend midweek meetings which combine prayer and study of Bible school lesson for following Sunday. It is proving a helpful arrangement. On May 19 Mrs. M. Lynox was called home after a long period of ill-health. Sympathy is expressed to her loved ones.

*Launceston (Margaret-st.).*—Averages for June were: 11 a.m., 85; 7 p.m., 80; communion, 90. Total received for State youth offering, £17/3/2. I.C.E. and Y.P.C.E. societies have combined to form a C.E. Fellowship. Courtyard in front of chapel has been resealed. Substantial increase in attendances at mid-weekly prayer meetings over past few weeks. Guest speaker at June meeting of Men's Fellowship was W. C. Morris. Men took charge of June meeting at Old People's Home on 24th. W. H. Duff (church elder) has gone to Brisbane to reside. Mrs. Hillier and Mrs. Neville are in hospital. Bible school has commenced a fisherman's competition.

*Hobart (Collins-st.).*—Sister W. Walker, of India, addressed a combined meeting of West Hobart and Collins-st. members on June 27. Sister Walker also spoke at Collins-st. at morn-

ing service on July 1. Inaugural meeting of Young Women's Fellowship was held on June 21; 15 young married women attended. Officers were elected and a programme for ensuing months discussed.

## Western Anstralia

*Southern Wheatbelt Circuit.*—Work is being maintained in Bruce Rock, Corrigin, Narembeen. Sunday school work gives cause for hope in future. Christian Endeavor has re-commenced meetings every second Sunday in Narembeen. Southern circuit is combining with Northern Circuit in a mission at Merredin, to be conducted by E. C. Hinrichsen.

## Queensland

*Annerley.*—Church extends sympathy to bereaved relatives and friends of two well-loved members, Messrs. Williams and Alcorn. Mr. Latimer conducted a memorial service to Mr. Williams on May 20. Church held successful anniversary services and a picnic. Anniversary coincided with Christian Family Sunday, and both functions were combined. Resignation of Mr. Latimer, to take effect from August 5, was regrettably accepted by church members. Mrs. Scott is temporarily in hospital. Church enjoyed fellowship with interstate visitors among whom was Roy Greenhalgh, from N.S.W., who addressed church.

## New South Wales

*Bexley North.*—Women's Fellowship held a concert and play night in conjunction with Y.P.S.C.E., and raised £12 for their funds. N. Hodgekiss brought his first message to church on July 1. Teachers from Wollongong paid a visit to Bible school and kindergarten to gain ideas for their work. Kindergarten department is growing, but there is a shortage of dependable teachers. Open-air witness is maintained by W. F. Baker and helpers through means of an amplifier set. Mrs. A. McAllister and Betsy Cavill are sick, and Mrs. Greatrex and Mrs. Perry are convalescing. Sympathy of church is extended to Mrs. Southcombe in death of her mother, and to family of P. J. Pond, a former elder of this church.

*Earlwood.*—Meetings and messages continue to bless; there were four decisions for Christ recently. Foundation members have cherished memories of the gracious courtesy of late P. J. Pond, B.A., a past elder, instrumental in securing church building. To his sorrowing wife and family church offers heartfelt sympathy.

## South Australia

*Hindmarsh.*—96th anniversary services of church have been held. S. E. Riches was speaker for morning of June 24, and J. E. Shipway in evening. An effort by ladies raised £110 towards renovation of school hall. This with a thankoffering of £25, and monies collected from school up to £30 will enable the work to be done. Churches of Christ Choral Association gave concert on June 27, under leadership of A. Glastonbury. Two young people who had been baptised received

the hand of fellowship on June 24, and two others made decision on July 1.

*Kilburn.*—On July 1 Bible school had record attendance of 175 including 5 new scholars. A. Roberts, of Prospect church, conducted 11.15 a.m. service, when 93 communed and many others were present, and 3 new members were welcomed. At gospel service Les. Milne conducted song service. N. Kingston spoke at both services. Three were baptised, C. Schwab assisting.

*Balaklava.*—On evening of June 17, First and Second Degree Good Companions Girls' Club held church parade with individual items and scripture readings, and a combined choir item. On July 20 Y.P.C.E. held cottage meeting in home of Mrs. Woolmington. About 20 men went to Glenelg for week-end, July 23, 24, where they conducted most services for Sunday, 24th. Sisters held their monthly meeting on July 26. Miss H. E. Shepherd is recovering from an operation. There have been two confessions.

*Cottonville.*—A special business meeting on June 19 decided to purchase a block of land in Angas-rd. for future manse. New curtains have been fitted in kindergarten hall, and teachers have added large lithographs of Christ and the child. Ladies met on June 27 and began making rugs for aborigines' mission. I. J. Chivell, of Mildura, was speaker at 55th anniversary services on July 1 and 3. Many visitors were present. Mrs. Bowden was soloist at morning service, and A. A. Glastonbury conducted choir. Mesdames Western and Aird have been convalescing. Mrs. J. Butler was laid aside for a few days, and Mrs. Campbell is still very sick. Sympathy has been extended to Mrs. Pinch and family on sudden death of Richard.

## Victoria

*West Preston.*—Attendances are encouraging. Mr. Withers welcomed back many who had been sick. Mr. and Mrs. Keats and Mr. Mathews are sick. Church enjoyed fellowship of visitors, including G. Tracey, from Sydney. On June 24, after evening service, members gathered to say farewell to one who together with his wife and family, has labored at West Preston since church was founded. H. Turnham has been an elder, treasurer and deacon for many years during his association with West Preston. Church presented a cheque to him. Ladies gave flowers to Mrs. Turnham, and books were presented to Valerie, Joan and Doreen from Sunday school and Endeavor Society.

*Geelong.*—On June 25 Mrs. Goulter (recently from China) gave account of her sojourn in China to a meeting of ladies. On June 28 Ladies' Aid assisted with luncheon given to old folks of Geelong in connection with jubilee celebrations. R. J. Anderson spoke at July 1 morning meeting and in evening introduced film, "Missing Christians." Mr. Markes, of Springvale, operated projector. At conclusion there were two decisions and one rededication.

*Red Cliffs.*—Mr. and Mrs. C. L. Lang commenced third year of service with church. Meetings continue to be well attended. A series of working bees on members' properties is being held to raise funds for church auxiliaries. Women's Mission Band raised £12 at first one. C.E. meetings are being held in homes during winter months.

*Melbourne (Swanston-st.).*—Congregation was saddened by passing of N. Lyall Simpson, son of Mr. and Mrs. H. N. Simpson. During absence of K. A. Maenaughtan on holidays, services were conducted by Dr. L. W. G. Duff Forbes, A. B. Withers and S. Russell Baker, while Alan Thomas led Sunday afternoon study group. Evening service was broadcast by 3XY on June 10. Dorcas Class has received acknowledgments of gifts from Children's Hospital, London; Mrs. Smith, missionary in the New



## DEATH.

**LEE-ARCHER.**—On June 26, at Alfred Hospital, Albert, beloved husband of Ella, and loved father of Kitty (Mrs. Robt. Story), Henry and Evan; fond father-in-law of Bob, Jess and Edna, and loved grandfather of Shirley, Margaret, Lois, Muriel, Judith, Baden (dec.), Alistair, Ian, Yvonne and Graeme. Aged 80 years. He giveth his beloved sleep.

## IN MEMORIAM.

**PEET (Ernest William).**—Loving memories of my dear husband, who passed on to higher service July 11, 1945.

No length of time can take away  
The thought of you from day to day.  
—Ever remembered by his loving wife Belle.

## BENDIGO CITY CENTENARY YEAR.

Past members of the Bendigo church are invited to a  
**HOME COMING,**  
Saturday, Sept. 29 to Monday, Oct. 1.  
Reply by Sept. 15 to Mrs. Geo. Briggs,  
273 High-st., Bendigo, Vic.

## COMING EVENT.

**JULY 18 (Wednesday).**—The Victorian General Dorcas will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. Any sister interested in this work is invited to attend.

Your Invitation to the  
**24th NATIONAL CHRISTIAN ENDEAVOR  
CONVENTION, COMMEMORATIVE PAVILION,  
SYDNEY SHOWGROUND,**

August 2 to 9, 1951.

Thursday, Aug. 2, 7.30 p.m., L. J. Gomm.  
Friday, Aug. 3, 7.30 p.m., A. E. Vogt.  
Saturday, Aug. 4, 2.30 p.m., Junior Rally.  
Pageant, "Heralds of the King."  
7.30 p.m., Intermediate Rally. Speaker,  
A. E. Vogt.  
Sunday, Aug. 5, 3.30 p.m., 2CH National Convention Choral Broadcast.  
Monday, Aug. 6, 7.30 p.m., H. J. Arrowsmith.  
Tuesday, Aug. 7, 7.30 p.m., A. E. Vogt.  
Wednesday, Aug. 8, 7.30 p.m., E. H. Watson.  
Thursday, Aug. 9, all-day Excursion for Delegates.

The Christian public are invited to attend all meetings. Do not fail to visit the Missionary Exhibition.

**COLLEGE OF THE BIBLE  
ANNUAL CONCERT,  
AT NICHOLAS HALL, LONSDALE ST.,**

Friday, July 20, 8 p.m.

Adults 2/- Children 1/-

## ACCOMMODATION.

**Sorrento.**—All electric two-room flat. Water. Accommodate four. Vacant July 1-Sept. 1, Sept. 17-Oct. 8, Oct. 29-Dec. 21 (not vacant Dec. 22-Feb. 13, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

Holiday shack, Sorrento, accommodate four, water, electric light, £2/10/- per week. Vacant July 1-Sept. 2, Oct. 1-Dec. 5 (not vacant Dec. 6-Mar. 10, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

To rent house or flat Melbourne, 3 adults (ladies). Ring Mrs. B. Cook, WY2877.

## CLUB LEADERS' HANDBOOKS.

Explorers and Good Companions,  
New supplies for sale, 3/- each.  
Games, programmes, devotional talks.  
Obtainable from Youth Office, 161 Flinders-lane,  
Melbourne, C.1.

Hebrides; hospital superintendent at Kew Cottages; and Port Melbourne branch of Melbourne City Mission. There have been 3 baptisms. Church is happy to renew fellowship with the Kingsbury family.

**Morwell.**—Progress is being made to church building by members who attend working bees each Saturday. It is anticipated that building will be occupied by September. New members continue to come into district. Sunday school membership is increasing. Services are continuing under able leadership of J. Shaw. Gifts of furnishings from other churches have been greatly appreciated. Scouts and cubs attended evening service on July 1.

**Mt. Evelyn.**—On June 10 there was one confession. Offering for India was £5/15/-. Church has £106 in hand towards building, and anxiously awaits commencement. Mr. Pedley is still unable to attend services, also Mrs. Thurrowgood and Mrs. H. Graham.

**Shepparton.**—Temple Day offering has reached over £300. Church celebrated 70th anniversary on June 24 with F. N. Lee as speaker and Albert Barber as soloist. P.S.A. was held and offering for Mooropna Hospital was £12. £14 has been received for Indian appeal.

**Bayswater.**—At annual business meeting on June 6, all officers were re-elected with R. Peck Sunday school superintendent. Reports showed all departments in good heart. Combined meeting was held in public hall on June 17. Dean Langley was guest speaker. During D. Hibbert's absence on holidays, church appreciated addresses from R. Sandells, W. Thompson and R. Peck. Food for India appeal has nearly reached £20.

**Gardenvale.**—At annual business meeting all reports showed progress. All retiring officers were re-elected. Mrs. Phillips at age of 85 has been called home. Mr. Hunt conducted services at home and graveside. 29th anniversary services of church were held on July 1. Mr. Hurren, of Footscray, gave address in afternoon. At evening service F. N. Lee, conference president, preached. Melbourne Spiritual Choir assisted at both services.

**Drumcondra.**—On June 24 Mr. Neighbour (Blackburn) spoke at both services. After church fellowship was held at home of Mrs. Meyers. On June 26 an evening was held by Ladies' Fellowship in aid of kinder extension work. Films provided by Ford Motor Co. were shown. Members of Ladies' Aid assisted at old folks' dinner held in Geelong recently. Saturday evening a combined Endeavor rally with Latrobe-terr. was held at home of Mr. and Mrs. Mountjoy. Several gave testimonies and Mr. Bruton (Newtown Baptist) was speaker. On July 1 Mr. McDonald gave message. Annual offering for missions aim of £30 was exceeded. After evening service lantern slides on mission work in Borneo were shown by Mr. Jamieson, of B. & F. Bible Society.

**Essendon.**—Officers held evening at home of Mr. and Mrs. J. Strack on June 9. D. Ploog (North Essendon) was speaker at evening service on June 10. Ladies of choir rendered quartette. On June 13 C.M.S. members visited Australian Glass Co. Y.W.L. were presented with award prizes at morning service on June 17. Mr. Forbes rendered two solos at evening meeting. Tennis social was held at home of Mr. and Mrs. Moss on June 24. Mr. Gross (Ascot Vale) was speaker at morning service on July 1. In evening Mrs. Ploog installed members of P.B.P. club. Girls occupied choir seats and rendered two items. Soloist was Shirley Tedge. Message was given by Mrs. E. M. Kershaw. Miss Norma Riley, from Paddington, Sydney, has been welcomed.

**Blackburn.**—A hymn singing evening was held at home of Mr. and Mrs. C. Adams, led by E. Gill. Girls of Phi Beta Pi took part in evening service on June 17 to mark their 3rd birthday. W. W. McDowell has resigned as S.S. superintendent and E. Patterson is taking

over at present. Ladies held a street stall on June 29 and realised £21 for Box Hill hospital. Norma Boe is still in hospital.

**Brighton.**—During June all services were addressed by C. G. Taylor with exception of night meeting, June 24, when John Neil, of Melbourne University, conducted S.C.M. World Day of Prayer service. Women's committee for W. H. Clay Nursing Home raised over £40 with jumble sale on June 20. Over £7 was contributed to missionary Christmas cheer by ladies at afternoon in home of Mrs. May. June 26, when Mrs. Allan spoke on her overseas travels. Grahame Kenner is new Men's Fellowship president and Charles Davis secretary-treasurer. After-church Youth Fellowship continues helpfully. C. E. Hemsley was present at morning service June 24 for first time since long illness. Mr. and Mrs. Allan Davey were welcomed home on June 10 after honeymoon. Church tennis, basketball and table tennis teams are having successful seasons. £42 was given to Indian famine relief, and first day's total for F.M. offering was £125.



Born into a Christian home in 1872, in the city of Chester, England, my early training was Wesleyan. Migrating to Western Australia as a young man, I heard H. J. Banks speaking at an outdoor meeting in Perth, and first learned of churches of Christ. I was to learn more later on. About this time a Mr. Grey, a notable racing man, was having a residence built at Subiaco. As a laborer I was working on the job with a Mr. Herb. Streader, of the church at Footscray, Vic., and through him I learned more concerning the cause of New Testament Christianity. After the job was finished, I made my way to the Coolgardie gold-fields and then on to the Niagara field in the Menzies district. On the first Sunday morning I was awakened by singing in a tent some distance away. I walked over to the tent, and here again I met Mr. Streader. He told me that, as opportunity offered, it was the practice of members of churches of Christ to hold a communion service. Here again I was to learn more of the church of Christ and for a whole week after each day's work. Bibles were produced and Biblical study was the order until the Southern Cross was high in the heavens. Bible study continued, and later in the year I was immersed at Footscray, Vic. Since coming to Auckland, New Zealand, it has ever been my desire to serve my Master in the way he would have me serve. I am convinced that my prayers have been answered in his own way.—Geo. Moyle.

## SERVICES "ON THE AIR" BY CHURCHES OF CHRIST.

July 15, Swan Hill, 3SH, 11 a.m.  
July 22, Albury, N.S.W., 2AY, 11 a.m.  
July 29, Bendigo, Vic., 3BO, 11 a.m.  
July 29, Mildura, Vic., 3MA, 11 a.m.  
Aug. 5, Warrnambool, Vic., 3YB, 11 a.m.  
Aug. 12, Hamilton, Vic., 3HA, 11 a.m.  
Aug. 12, Swan Hill, Vic., 3SH, 11 a.m.

## Other Services.

July 15, 3HA, 4.30 p.m.  
July 23, 3YB, 2 p.m.  
July 23, 3BA, 11.30 a.m.  
July 29, 3SR, 9 a.m.  
Aug. 6, 3YB, 2 p.m.  
Aug. 12, 3UL, 9 a.m.  
Also 2.30 p.m. each Sunday from 3MA, "Radio Sunday School," by our Sunraysia district churches.



# "To Seek and to Save"

This interesting article from Kenneth Hyde, B.D., Youth Secretary of British Free Church Federal Council, has some pointers for our Australian youth work.

When, as on more than one occasion, our Lord referred to himself as a shepherd, his Jewish listeners would readily understand the many implications of his metaphor, implicit both in the world around them and in the Old Testament. Once he elaborated one of them. The shepherd, he said, is concerned about every sheep in his flock, so he will leave most of them in relative safety to seek just one that has strayed. He did not regard his flock as a favored few; he had come, he said, to seek and to save that which was lost.

This is familiar to us all; we rightly use this thought to assert that the purpose of the church and all its members is to continue this work of tending the flock, and seeking the lost. The thought is familiar; perhaps we need ask to what extent we really are concerned with seeking the lost. For in the parable only one had strayed, while ninety-nine were safe; in our present situation the proportion has drastically changed. Only one child in two goes to any Sunday school at all, and of these many are lost to us early in their teens, or even before.

## A Birmingham Survey.

Westhill College's survey in Birmingham showed that there one young person in four was in touch with a church of some description. That proportion would be much smaller in Central London. Throughout the country as a whole it would be optimistic to suggest that one adult in five was in real contact with any church. But despite this, it remains our considered policy to concentrate almost all our strength on work within the church and the four walls of its buildings. No doubt we preach the gospel; no doubt much of our work is inspired by deep consecration; no doubt we receive many a blessing in the service we undertake. Yet by what stretch of imagination could we really be said to be "seeking" the lost?

Is it not largely true that our greatest venture, as organised churches, is an attempt to bring some of these to our services and activities, that we may there influence them?

It has long been recognised that the critical age for conversion is, for most people, in their teens; relatively few find a deep religious experience after they have entered adult life. Why, then, are we generally so slow to recognise the opportunities and obligations that are confronting us in many of the youth organisations to-day? If in youth an individual is most likely to respond to God's call; if youth without Christ is infinitely the poorer, how much we ought to be doing! Yet while many of the youth organisations are anxious to help their members face fundamental religious issues, and want the help of the churches in doing this, the churches are often indifferent to the need.

## Scouts and Cadets.

Not long ago the Scout Movement surprised many of their friends by giving the result of a detailed survey which showed that almost a half of their troops were "closed troops," that is, sponsored by a church. Yet more significant is the reception that was given within the movement to an admirable little book that they published, "God and the Open Scout Troop." In this the author, John Thurman, beginning with the Scout promise, "I promise to do my duty to God," leads on in the simplest language towards a Christian position from what rudimentary faith might underlie the promise. More recently a "Duty to God" course for scout-masters of open troops has been

organised, and operates with good success. But should we encourage our own folk to work in these unattached troops?

## Boys' Clubs.

We could discuss the whole range of the voluntary youth organisations, and find that in almost all of them there is some opportunity for religious instruction. No better statement of essential Christian faith in simple language could be made than that in the 1947 report on "Spiritual Wellbeing in Boys' Clubs," published by the National Association of Boys' Clubs, who are making strenuous efforts to implement the recommendations of that report.

But it is quite obvious that we cannot consider the situation only as one which brings still more work for already overworked ministers. It is not only the churches who are short of youth leaders. We might ask again if it is right for us as churches to "live unto ourselves." A generation ago splendid social work was done by a great company of volunteers, who saw such service as a necessary obligation arising from their faith. If we within the churches rightly understand this situation, should we not send many more of our finest young Christian workers into these other organisations?

The influence of a Christian officer in a Girls' Training Corps will not immediately make every girl of that company a Christian, let alone a church member. But who can measure the full extent of her influence, when patiently and sincerely some young woman inspires her girls with her own faith during the years they spend in that movement? Who can tell how it will be worked out in future homes, and affect for good children yet unborn? It is no reply to say that we can do this thing better in our own church organisations—in a Girls' Life Brigade, or Guides, or Guildry. Magnificent as these organisations are, there are vast numbers of girls so suspicious of the church that they will never come near a church-sponsored group of any sort. All praise to these groups for the work they do; but God forbid that this should be the limit of our enterprise.

## Juvenile Delinquents.

If anyone is truly "lost" in this land to-day, it is, surely, the boy whom we call a juvenile delinquent. That almost one in a hundred children between 7 and 17 come at least once before the children's courts, may often be due to children's high-spirits having no sufficient outlet in the dull, drab streets where they live, far from playing fields and the open country. But the three delinquents in ten who come to the courts not just once, but again and again, represent the hard core of a most serious problem. Almost without exception, the trouble starts in the home and arises because of some lack of love or security that stunts and warps their young minds. Is our proud boast that our "church" children never become delinquent (and that is almost wholly true) really a sad confession that we are failing entirely to attract or to do anything for these others?

Thank God for the devoted service of so many probation officers—would there were still more of them inspired by Christian faith! Theirs is one of the hardest of tasks, but many of them are truly the salt of the earth. But what can the churches do? First, we must discover the children from the bad homes—and the probation officer can always tell us of families where it is only a matter of time before the younger children follow their older brothers to approved schools, or even to Borstal.

Then, having found them, love them! Young toughs and would-be spiivs! Not a very lovable group, you say. . . . Then think again of the great Shepherd, whose work is not completed while one of them is beyond his reach.

## Prevention Better than Cure.

If the cure is hard (and some of these children undoubtedly need specialised treatment in approved schools), prevention may often lie within our reach. The Children's Care Committees of our local authorities have some 70,000 children to bring up. Many of them, especially boys, are still kept in children's homes and institutions just because a private home with good foster-parents cannot be found for them. Is this because the boarding-out allowance, while adequate, doesn't (and shouldn't) give a margin of profit? In wartime the churches gave magnificent service to the evacuees. But the same fine spirit of practical concern for children is still needed.

"The Good Shepherd gives his life for the sheep." That was unique. But what limits does it suggest to our seeking such as these?—"The Christian."



The British and Foreign Bible Society reports that during 1950 eight new languages were added to its list, bringing the total up to 798. The Society was responsible for distributing a total of 6,209,700 volumes during the year.

## PROFESSIONAL ENGAGEMENTS.

### Cottage Mothers.

Vacancies exist at Northcote School, Bacchus Marsh, for Cottage Mothers to care for Emigrant British Children and to assist in fitting them for life in Australia.

Successful applicants will have the benefit of comfortable quarters, free board and generous leave allowances. Contributory superannuation available.

Applications should be addressed to A. J. Wignell, the Principal, Northcote School, Bacchus Marsh, Vic. Tel., Bacchus Marsh 4.

## CHANGE OF ADDRESS.

E. J. Sewell (preacher Cottesloe church, W.A.)—1 Renown-ave., Claremont.

L. G. Cook (preacher Narembeen church, W.A.)—Narembeen.

## CHURCHES OF CHRIST BOYS' EXPLORER MOVEMENTS' EFFICIENCY CAMPAIGN NOW IN PROGRESS FOR TEN WEEKS.

Leaders and boys of our 57 clubs throughout Victoria are seeking in a very special effort during these weeks to more fully—Seek Truth! Cherish Health! Love God! Help Others! The most important education is that which fits a boy for Christian Service. He who adds something to the spiritual forces of the world adds the highest value to life.

WE CALL OUR Fathers, Mothers, Sisters, Brothers to interest themselves in the Boys' Club in the local church during these weeks. Give a friendly word, a greeting, a helping hand to the Leader and the boy. Remember, to make a real man—you first need to make a real boy!

WILL. F. NEWHAM, Chief Explorer.

It makes soups, sauces, spreads, entrees, desserts, drinks, cakes, jams, peanut butter, mayonnaise, ice cream, and grinds coffee beans.

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Special consideration will be given to mothers in need of a rest, and bookings will be accepted as from July 16.

Any friends desirous of helping financially during the early stages are invited to contact the acting treasurer—

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## Obituary

### Alma A. Wakely

Sydney churches were shocked to learn of the tragic death of Mrs. Alma Wakely on June 21. On her way to attend a missionary meeting at the City Temple, our sister was crushed by a lorry and killed instantly. Mrs. Wakely was a member of the church from girlhood, and throughout her life had given of her best for the Master. For several years she was in charge of the Social Service office, and in that capacity brought hope to many a discouraged soul. She always had a keen interest in the work among the Chinese, and of late years had been office secretary for the Sudan United Mission. The funeral was conducted by Ira A. Paternoster. To the aged mother, Mrs. Morton, and to the children Violet, Daphne and Colin, the deep sympathy of the brotherhood is extended. The life and work of Alma Wakely will long live as a fragrant memory in the N.S.W. churches.—I.A.P.

### Arthur Henry Lloyd.

The church at Ivanhoe, Vic., has suffered a very severe loss in the home call of Mr. A. H. Lloyd on May 11. When a beginning was made with the work here, more than 30 years ago, he was transferred from Swanston-st. church. The church has had many and varied experiences, but through thick and thin Mr. Lloyd was faithful, giving of his best, and finding deep satisfaction in quiet service for his Lord. He did not aspire to office, but served on the diaconate for a brief period. He was always true to his trust, and he knew no greater happiness in recent weeks than in the latest venture of the church—the manse building. He has watched the workers at their tasks, and while not able to wield shovel or hammer has contributed liberally to the funds. It was always a pleasure to meet him and receive his greeting. Our sympathy as a church goes out to Mrs. Lloyd and his son Ross (preacher of Coburg church and sec. Victorian conference), and family. The service at the grave in the Melbourne General Cemetery was conducted by A. B. Withers on May 14.—W.W.B.



## Crusade Through Literature

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A six-page tract that discusses with frankness some of the vital issues of Christian union. Special attention is given to the question of authority and the right of private judgment. It is a statement that will commend itself to thoughtful readers. Copies are available at 6d. per doz., posted 8d., from the Austral Printing and Publishing Co. Ltd.

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## Hymns in Daily Life

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trating well-known hymns or particular verses.  
Some are from the writer's personal experience,  
while others are culled from varied sources. A  
brief biographical note is included.—A.J.F.

### FACE TO FACE WITH CHRIST.

(Mrs. F. A. Breck, a Presbyterian writer of  
about 2000 hymns. Wrote verse for publication  
from her youth. Born in Vermont, U.S.A.  
1855-1934.)

Here is an extract from a letter from Margaret  
Buchanan, an active worker in the Gympie  
church, Qld., written to me while she was on  
holidays at Caloundra:

"There are big cliffs here, and people have  
written names on the stones, so we wrote verses  
such as 'God is love,' 'God is our refuge,' in  
big plain print. . . . After lunch we started to  
play the piano. I got my Alexander and  
played hymns for a couple of hours. We'd only  
sung two and were singing 'Face to face with  
Christ my Saviour' when a woman came and  
started singing. Then she said, 'It's lovely to  
hear you girls singing hymns. You're not  
afraid in front of everyone, are you?' I was  
thrilled that our singing had shown others who  
think of God. Quite a number went about  
whistling and singing with us."

Henry Drummond tells of a young lady who  
visited her sweetheart in his rooms at the uni-  
versity. The walls were covered with race-  
horses, pugilists and actresses of the more doubt-  
ful kind. She said not a word. On his next  
birthday she sent him a beautiful framed paint-  
ing of the thorn-crowned face of Jesus. He  
gave it the place of honor on the wall of his  
room. And very soon the other pictures  
vanished, and were replaced by landscapes and  
other paintings more in keeping with that  
central Face.

Stanley Jones, in "The Christ of Every Road,"  
tells of a Hindu who said that he had looked  
on a picture by Rembrandt of a face, a very  
luminous face, surrounded by dark clouds.  
That luminous face, amid the clouds, he said,  
stood for Christ. "There are many things  
that are so distracting, so puzzling, about our  
world, but in the midst there is one luminous  
face, the face of Christ. . . . I can wait till  
the clouds render up their meaning—whether  
clouds of destruction or of beneficent rain;  
but in the meantime I have a Spot that is  
luminous and trustable. If that Face should  
fade, my universe would turn to midnight."

When R. W. Porteous and other missionaries  
of the C.I.M. were held by Chinese brigands,  
one moonlight night they were taken to a  
lonely spot on a hill. "This is the place,"  
said the officer, and one brigand, who carried  
the executioner's knife, took it from his  
shoulder. "We stood looking up to the stars,"  
said Mr. Porteous, "and God's peace came into  
our hearts and we could not refrain from  
singing. We sang:

"Face to face shall I behold him,  
Far beyond the starry sky;  
Face to face in all his glory,  
I shall see him by and by."

The officer turned to the natives and said,  
"Listen to these foreigners singing. They are  
not afraid to die." The restraining hand of  
God kept the brigands from killing them and  
after a few weeks they were released.

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