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TUES., JULY 15, 1952

WORLD CONVENTION SPEAKERS include:



E. LYALL WILLIAMS, AUS.
addresses Convention on
**"A United Church for the
Redemption of a Confused
World"**
Fri. Evening, Aug. 8



GAINES M. COOK, U.S.A.
will speak on
**"The World Mission of Our
Brotherhood"**
Thurs. Evening, Aug. 7



REG ENNISS, AUS.
gives his Presidential address
**"This Confused World and
You"**
Tues. Evening, Aug. 5



WILLIAM G. BAKER, ENG.
will take as his theme
**"Christ's Challenge
to Youth"**
Sat. Evening, Aug. 9



JAMES GRAY, ENG.
whose topic will be
**"The Ethical Content
of the Gospel"**
Fri. Morning, Aug. 8

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TEXT FOR THE WEEK

*My heart and my flesh give a
shout of joy for the living God!
. . . How happy are the men whose
strength is in thee; the highways are
in their minds! . . . They go from
strength to strength.—Ps. 84: 2, 5, 7
(Smith, in "An American Transla-
tion").*

THOUGHT STIMULUS

*It matters not what temple science
may build in this or any later
generation, there will always need to
be hard by a Gothic chapel for
wounded souls.—Paulsen.*

If You Ask Me . . .



WE present a series of discussions on problems
of Scripture and daily living. Various
writers will express personal views on these issues.

What is the meaning of 1 John 3: 9?

The verse reads: "Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God." Difficulty is experienced by the reader because he feels that the words are contrary to experience and to other passages of Scripture. Dr. Plummer wrote: "The more a man knows of the meaning of 'God is light,' i.e., the more he realises the absolute purity and holiness of God, the more conscious he will become of his own impurity and sinfulness." We do not need to go outside this First Epistle of John to find passages which assert that Christians are not without sin. In 1 John 1: 8 we find the words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

A careful study of John's style and of the teaching of the whole Epistle will make the meaning clear. As to style, John writes in strong contrasts: light and darkness, truth and error, love and hate, walking in the light and walking in the darkness. Hence to be "born of God" means to be in the light, truth and love that belong to God. But who is the one "born of God"? The answer is in 1 John 5: 1, "Whosoever believeth that Jesus is the Christ is born of God." Becoming a child of God, he shares God's nature, and that nature is sinless.

The Greek language has fine distinctions in the use of tenses which are difficult to reproduce in English. A study of the tenses used in these passages relating to the Christian and sin will show that the apostle is referring to habitual sinning, and to the deliberate choice of evil rather than good. He does not claim that the Christian has reached perfection, or that he is free from subtle temptations which come from the devil. He therefore exhorts his readers to walk in the light, to love the brethren, and to beware of "the lust of the flesh, and the lust of the eyes, and the pride of life." While in the flesh, the Christian has not yet attained to the redemption of the body of which Paul speaks in Rom. 8: 23.

But provision is made for this problem of living amid the temptations of a sinful world. To deny the fact of occasional sin in the experience of the Christian would be self-deception, but "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus there is room for growth in grace, and the prayer of the hymn-writer is apt:

"More purity give me, more strength to o'ercome;
More freedom from earth-stains, more longings for
home;

More fit for the Kingdom, more used would I be,
More blessed and holy, more, Saviour, like thee."

—Randall T. Pittman.

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The Gospel of His Grace

THE first Australian mission of the Snodgrass-Pollock mission team has begun in Perth, W.A. The whole brotherhood is committed to prayer for that effort, and for the Melbourne mission which will follow the World Convention. Those who remember successful missions conducted by American teams earlier in the century are asking: "Will it happen again?" Obviously, conditions have changed; indeed, the technique of evangelism is different, for to-day's missionaries are eager to see the widest possible use of visitation evangelism as a prelude, and even as an accompaniment, to the central missions. They need a growing army of personal evangelists, pledged with them in the fellowship of the gospel, enthused anew with the wonder of his saving grace. Only those to whom that is real can stand the gruelling test of constant witness to him in a pagan world.

It was the apostle Paul who, persecuted by the enemies of the faith and maligned by its friends, finally said the words which shamed all controversy: "By the grace of God I am what I am." He did not deny the debt he would always owe men like Gamaliel, who had set his keen mind adventuring. But all that pride of scholastic training was to him insignificant beside the "unsearchable riches" he had found in Jesus Christ through the grace of God. The radiant wonder of that phrase gleams through almost every letter he wrote. That grace was so real that he gloried in it, without attempting to define it. Others, less wise, have called it the "free, unmerited favor" of God, but to Paul it meant far more than that — embracing the whole of life; past, present and future. For it centred in him of whom Paul wrote: "To me to live is Christ." In him and through him the

SACRIFICIAL GRACE

of God has shone, revealed in all its loveliness. "For ye know the grace of the Lord Jesus," he cried to the Corinthians, "that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "He was rich" — what visions of his eternal glory are conjured up by those simple words!

He had made his surrender long before that day in which they led him out to Calvary. We shall never know until we see him as he is how much he gave up on that other day when the angels sang their carol over a new-born babe. John, in describing how Jesus washed his disciples' feet on that last night in the Upper Room, writes words that might almost be a commentary on his coming into the world: "Knowing that the Father had given all things into his hands, and that he was come from God and went to God; he riseth from supper, and laid aside his garments, and took a towel . . . and began to wash the disciples' feet." In the hour when he was most conscious of his greatness, he did the humblest thing, for the sake of those he loved. So, fresh from his Father's glory he had come, born in a manger, wrapped in swaddling bands, reared in a carpenter's shop, becoming a wandering preacher, often with nowhere to lay his head; and at the last mocked and crucified between two thieves.

Truly, he who was rich had become poor, sharing man's sorrows and his common-place joys. Wherever men needed him he was there — at the wedding-feast or in the house of mourning; in the temple talking to Scribes and Pharisees or in the vile quarters of the city reclaiming the lost. Day after day he toiled, until even his strong body ached for the rest he would not give it. No wonder that at the last he sank beneath the weight of the cross. "I must work the works of him that sent me," he had cried, and in that passion he went down into the dark vales of human need, seeking the lost, whatever the cost.

This, then, was grace, that thus he gave himself, freely, spontaneously, without reserve. Man had not deserved him,

but he came — and in the place where man most bitterly rejected him, revealed the

SAVING GRACE

of God. The Jews thought they knew something of that grace which had so often wrought deliverance for their nation. They sang of his loving-kindness and long-suffering; they dreamed of that which was to be the crowning act of his grace — Messiah's coming. Yet when he came they did not recognise him. The cross became a stumbling-block. They could not see how God's grace could stoop as low as that.

Once Paul himself had been the blindest of them all, but when the light dawned he gloried in its truth: "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." No wonder these early Christians loved to dwell on "the manifold grace of God," and to thrill with Paul's certainty: "We are justified by his grace!"

Someone has said that "only as we realise that we are sinners is it possible for us to understand this grace of God." When Wesley awoke to the reality of sin and preached judgment up and down England, there came with it a deeper sense of the grace and mercy of God. He tells in his *Journal* of a visit to Bath, where he preached a sermon full of judgment. A certain lord listened very impatiently until Wesley reached the fourth heading of his sermon, whereupon he suddenly bolted downstairs, exclaiming: "'Tis hot! 'Tis very hot!" Obviously, it was more the doctrine than the weather that worried him, yet Wesley's text that day was: "The Son of Man is come to seek and to save that which was lost," and all the wonder of that grace was in the part of the sermon which the noble lord never heard. John Bunyan was another who turned from the horror of sin to discover a wonderful Saviour; for the story of his conversion he could think of no apter title than *Grace Abounding*. That same power is a work in our midst now; there is no lack of evidence that he is still able to save to the uttermost — and that's a wonderful message to be able to preach.

But there is more to the theme even than that — it's

SUSTAINING GRACE

— enduring power in the lives of those who believe. It summons them to service, as Paul discovered. "Unto me . . . is this grace given that I should preach among the Gentiles the unsearchable riches of Jesus Christ." Even when that took him along a hard, stern way, with his weakened body crying out for healing that never came, he found unfailing strength in the message of God: "My grace is sufficient for thee." That was more than a sop for his suffering. In every great crisis the comradeship of Christ was there to sweeten the bitterest waters. For God's grace in the Christian life is what J. D. Jones has well called "a perfect Niagara of power." Not only does it meet every need of every day, but it lights the future with the surety of eternal life. "Being justified by grace," Paul told Titus, "we are made heirs according to the hope of eternal life." Peter used the lovely phrase "heirs together of the grace of life." These were men who dealt in certainties which they wanted to share.

As J. H. Jowett has so beautifully summed it all up: "Grace is holy love . . . in spontaneous movement, going out in eager quest towards the unholy and the unlovely, that by the ministry of its own sacrifice it might redeem the unholy and the unlovely into its own strength and beauty. The grace of God is holy love on the move to thee and me, and the like of thee and me. It is God, unmerited, undeserved, going out towards the children of men that he might win them into the glory and brightness of his likeness." In such eager quest then let us all join, seeking to win those of whom we could say: "There, but for the grace of God, go I."

Percy Pittman (Parkdale, Vic.) tells the story of—

A Great Leader

WHEN I was in England during a furlough from India I went on deputation for the British Foreign Missions and visited, among others, the church of Christ at Chester. One of the elders told me that Alexander Campbell, who was visiting England from America, presided in that chapel over the second annual Conference of the churches of Christ in Great Britain in 1847. Chester is famous for its old city walls, and from one of its parapets I was shown the spot where an English king stood and watched the fluctuations of a great battle fought on the plain below. I thought of Alexander Campbell as one of those who fought and won a great fight for the restoration of primitive Christianity and the union of God's people.

From Shipwreck to Service

President of Bethany College, Kentucky; author or editor of more than 60 books; preacher, debater, lecturer on political, economic and literary subjects; he was born in 1788 at Ballymena, North Ireland, and was the son of Thomas Campbell, a prominent Presbyterian minister, and Jane Corneigh, of Huguenot descent. He was educated by his father. In 1807 the family sailed to join the father in America, but on October 7 their ship was wrecked on the Island of Ismay, off the Scottish coast. Sitting on the stump of a broken mast, looking out over the troubled waters and closely watching the behaviour of the frightened passengers, the young Alexander thought of his father's useful life, devoted to God and his fellow-men; and he determined that if his life was saved he would give himself wholly to the ministry of the gospel.

As the season was too advanced for the family to proceed to America, they went to Glasgow for a time, and there Alexander was enrolled as a student of the university. In 1809 he left for America with the family, and continued his studies under his father's tuition. He married in 1811. Although ordained as a minister of the gospel, he preached throughout his life without a salary or any allowance for expenses, supporting himself and his family as a farmer. He held that preachers should receive a stipend, but in his own case there were special reasons for declining it.

In addition to preaching on Sundays and often during the week, he made scores of journeys in all parts of the States, preaching, lecturing, and debating with such men as Robert Owen the "freethinker," the R.C. bishop Purcell, N. L. Rice, Mr. Walker, Mr. McCalla and others. These debates were published and created wide interest in America and Europe. As President of Bethany College he became a powerful educational force, and his students found spheres of labor in many parts of the world. He toured the British Isles in 1847, speaking to crowded houses in all the larger cities, and on his return to America addressed both houses of the U.S. Congress.

Tributes of Leading Americans

General Robert Lee, commander of the Confederate armies in the American Civil War, referring to Alexander Campbell, quoted the words spoken by Dr. Symonds about John Milton as being applicable to Campbell: "He was a man in whom were illustriously combined all the qualities which could adorn or elevate the nature to which he belonged, knowledge the most varied and extended, virtue that never loitered in her career nor deviated from her course; a man who, if he had been delegated as a representative of his species to one of the many superior worlds, would have suggested a grand idea of the human race."

Henry Clay, American Statesman and orator, Secretary of State and representative of the U.S.A. at the Peace of Ghent, 1814, wrote in May 1847: "Dr. A. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety, and as head of one of the most important and respectable communities in the United States. Nor have his great talents been exclusively confined to the religious and literary walks in which he has principally moved; he was a distinguished member, about 20 years ago, of the Convention called in the State of Virginia to remodel its civil constitution, in which, besides other eminent men, were ex-Presidents Madison and Monroe, and John Marshall, the late Chief Justice of the United States. I have the honor to regard Dr. A. Campbell personally as my friend."

Prophet of Unity

Alexander lit his torch at that of his father. In 1809 Thomas Campbell wrote the *Declaration and Address*, pleading for the union of all Christians on the basis of the New Testament alone, in order to the evangelisation of the whole world. "That they all may be one, that the world may believe." Intellectually, physically, and spiritually, Alexander was well-fitted to be the leader in the development and application of the truths which began to draw large numbers in their train. His energy, vitality, and magnetic force carried forward the campaign to victory. All his preaching, writing, debating, and teaching had a practical end in view, the unity of all Christians in order to the evangelisation of the whole world. He may be said to belong not to one body only, but to the whole Christian Church, and to all the world. He was one of the forerunners of the modern trend which has produced world-wide sentiment in favor of unity. The old attitude of apology and even vindication of division has passed away, and voices are heard now from all denominations condemning disunity as a crime for which the whole body of believers should repent and change their ways.

Alexander Campbell died in 1866 at the age of 78, but to-day more than two millions in many parts of the world are standing for Christian union in order to the evangelisation of all the nations. "Who follows in his train?"



The VIII Olympic Games will begin in Helsinki on July 19, 1952, and last until August 3. The Lutheran congregations of the city will arrange services for the sportspeople and the visitors coming to Helsinki from all over the world. The services in different languages are mostly held near to the places where each national group will be lodged. The main guest speaker will be the Anglican Bishop of Fulham, Dr. George Ingle. The main Finnish speaker during the festival period will be Bishop E. G. Gulin, of Tampere. On Saturday, July 19, there will be great opening services in different languages in the churches of the capital. English services will be held every day. German services will also be held in the German Lutheran Church every morning and evening. A Finnish open air meeting will be held every evening. Also, in all churches there will be musical devotions with short sermons in Finnish, Swedish or Danish every evening at 9 o'clock. It is hoped that "sport-pastors" from other countries who are possibly coming to the Games could be used as speakers in some of these services.—(E.P.S., Geneva.)

Mission Party Reaches Australia

From A. D. Pyne, W.A. Conference Secretary, comes first news of Snodgrass-Pollock Mission activities in Australia:

"It was with a feeling of eager expectation and, perhaps too, a pardonable tinge of curiosity, that a large deputation met the *Strathnaver* at Fremantle on July 1. Whilst the latter feeling was quickly dispelled, with the passing days the former has been constantly increasing. There is a spirit of enthusiasm and expectancy in the West Australian churches that has not been experienced for many a long day.

"Our visiting brethren and sisters have so far fulfilled every anticipation. They are indeed great workers and enthusiasts for the work of our Lord, and each is outstanding in his or her particular sphere. About 240 were present at a welcome luncheon in Lake-st. It was a warm welcome despite the winter weather. On July 2 a welcome was tendered by the Lord Mayor, and in the evening Mr. Pollock met the choir, whilst Dr. Snodgrass conferred with the Guiding Committee. Next day was a conference with the preachers with regard to visitation work, whilst night rallies were held at Subiaco and Maylands. On Saturday, July 5, in glorious weather, the party were taken to Harvey for the South West Half-Yearly Conference, and at night nearly 300 people were packed in the local hall. So great was the interest that the missionaries hope to pay another visit. Meetings have also been held at the University, Teachers' Training College and the Railway Workshops.

"Sunday was a great day, and the party attended various services. Dr. Snodgrass preached to a congregation of 200 at Fremantle, with four decisions. In the afternoon over 100 prospective visitors met at Lake-st. to have instruction. Such was the inspiration imparted by Dr. Snodgrass, that they went home convinced that, weak though they might feel, with the power of the Holy Spirit behind them the job could be done. Visitation was carried out in all areas on Monday, Tuesday and Wednesday, the latter being the wettest day for four years, over one and a half inches of rain falling between 3 p.m. and midnight.

"On Thursday night all met again at Lake-st. to make reports. Approximately 50 first decisions and a large number of restorations were reported. If the mission did nothing else, it would be worth it for what has so far been accomplished—not only for the souls that have been won, but because of the spirit of enthusiasm that has been engendered in the churches. Never before have they been so wholeheartedly behind an evangelistic effort. We look forward now to a great time of fellowship, inspiration and ingathering. The only regret is that about 80 of us will be forced to leave before the mission is concluded, in order to attend the Federal Conference and World Convention.

"Pray for Perth, July 13-Aug. 3."

Editor's P.S.—A wire reached our office, first thing on Monday, July 14, from G. Smith, Mission Secretary: "Opening night Snodgrass-Pollock Mission; Town Hall packed and overflowing; 19 first decisions, one reconsecration."



J. Ellis, of Bendigo, Vic., has sent us an interesting cutting from the *Cornishman*, showing an ancient baptistry in West Cornwall. Its construction bears witness to the practice of immersion. Mr. Ellis, now in his seventy-ninth year, has served the church in many ways; until his retirement he had been a Bible School teacher for 56 years, and a church officer for over 50 years. He writes: "I have been a subscriber of the *Christian* ever since it was first published, and before then the *Standard* and *Pioneer*. After I have finished with my *Christians* they are passed on to a sister and she distributes them to the hospital and Benevolent Home in Bendigo."

(July Hymn Article.)

It is interesting to have for reference (temporarily and on library loan, of course) *The B.B.C. Hymn Book*—a splendidly produced volume on which strong committees worked intermittently for 13 years, completing their task in 1950. The book was specially compiled for broadcast services, to overcome the difficulties of a multiplicity of denominational hymnals. As well as a core of hymns used almost universally, the editors were bold enough to insert some hymns too new for inclusion in any other book, and others specially prepared for this.

Deductions from a comparison between this book and our British and Australian hymnals are the Hymn-Book Committee's concern.

But . . . our strangely assorted headings? Many cricket-lovers will remember the quaintness and freshness, as well as the delightful accent, of the cricket broadcasts of John Arlott, both from England and locally. My research staff (more temporary than the loan of the book and consisting of one junior) has established for me that this same John Arlott is the writer of three delightful hymns in this B.B.C. book (numbered 431, 435, and 440—for those who may see a copy). A lover of country life and a student of country ways, he writes as freshly and as colorfully as he broadcasts and his subjects are really seedtime, spring and harvest. In the first hymn, he finds the plough "ready for the crow-straight furrow, farmer's sign across God's land" and prays "God be with us at the ploughing, touch our harvest at its birth." In the second, the prayers are for "soft rain to feed the crops," thereby to "grant the prayer we learned from Christ: 'Give us our daily bread.'" The third, addressed to the "God, whose farm is all creation," is in reality a dedication of our "ploughing, seeding, reaping, hopes and fears of sun and rain"—in fact of "all our labor, all our watching, all our calendar of care."

Congratulations, John Arlott, on a new and stimulating note in hymnody!—F.J.F.

★

The Bible and Preaching

Dr. H. H. FARMER GIVES JOSEPH SMITH LECTURE, ENG.

For the first time since the lectureship was established the Joseph Smith lecture was given on an occasion different from our British churches' College Reunion. On June 28, F. W. White, chairman of the Governors, welcomed at the Cadbury Hall, Birmingham, members of the staffs and student bodies of the Selly Oak Colleges, together with members of Birmingham, Leicester, Manchester and Liverpool churches.

Professor H. H. Farmer, M.A., D.D., Norris-Hulse Professor of Divinity, Cambridge, had chosen to speak on "The Bible and Preaching." The preacher, he said, starts from the Bible because it is a living norm. The truth it enshrines is found also in the continuing life of the church and is therefore best understood by those who share the life of faith to which it witnesses. Dr. Farmer questioned whether the word "Incarnation" was adequate to express the Christian truth that God was in Christ, and suggested "in-historisation" as more accurate. Christ not only came into history, but works in and through it. The Christian message is not a biography of Jesus but is related to the hopes of the Jews and to the events still seen in the continuing life of the church.

The preacher who yokes his mind to the Bible is not simply preaching from ancient documents. He is witnessing to a divine work done in and through history. The work of the preacher must be supported by the quality of life within the church.

The lecture will be published in due course.—G. J. Hammond.

The Editor presents the third of a pre-Convention series—

From These Beginnings (3)

CHURCHES of Christ in Australia and New Zealand owe much to both the British and American branches of the Restoration Movement. The two influences are curiously blended, for, while the first direct contact was with the British churches, and the first Australian appeal for trained leaders was directed to them, it was American writings (primarily those of Alexander Campbell himself) which convinced the men who pioneered the plea for primitive Christianity in the southern lands. So James Wallis' determination to continue republishing Campbell's *Millennial Harbinger* articles had more wide-reaching effects than he could have dreamed possible.

Pioneers in New Zealand

Thomas Jackson, of Glasgow, was among those won to the new teachings while still in his homeland. Attracted by the possibilities of the Wakefield scheme for the colonisation of New Zealand, he sailed for that country in 1843, in the year following the first Conference of British churches of Christ. His Christian faith had a vital part in plans for the new life at Nelson, and he arranged with Wallis to keep him supplied with his *Christian Messenger and Reformer*, and any copies of the *Millennial Harbinger* itself. He shared this literature with some of his fellow-colonists after their early arrival in 1844, and we find him soon reporting that "On March 2 I preached the same gospel that Peter did at Jerusalem on the Day of Pentecost. I have baptised the house of Thomas Butler, and this makes us five in number." His resolve to "plant a small congregation according to apostolic order" was realised, and their numbers soon grew to 14. Among those he baptised was a young man of 20, Thomas Magarey. Unfortunately, economic difficulties severely affected the little colony, and among those who moved to more favorable areas were Jackson (who went to Auckland in 1845) and Magarey (who decided to settle in the Wakefield colony at Adelaide, Australia). A cause was established at Auckland, considerably strengthened in 1862 by the arrival of a number of brethren from England, in connection with the Manchester nonconformists' settlement scheme. M. W. Green, well known in Australia through his later ministries there, built the first chapel at Auckland, together with Mr. Watson and a lad.

The arrival of Scotch brethren helped the establishment of the church at Dunedin in 1858. Ten years later H. S. Earl visited the little church (then totalling 28) and was distressed by "the pernicious influence" of one man who "could talk by the hour about the errors and evils of sectarianism, and yet he is one of the most persistent, intolerant, and insolent sectarians I ever saw." He visited the churches throughout New Zealand and found them urgently in need of preachers and evangelists. "Nothing else can supply the place of the *living preacher*," he reported in *The Australian Christian Pioneer* (Dec. 1868). "Here and there we met with small churches which had been in existence for years, and yet had made but little inroad upon 'the kingdom of darkness.' Indeed, some of them were decreasing, instead of increasing." From that rather hesitant stage, however, the cause moved forward, and a virile New Zealand brotherhood will be well represented at the World Convention.

Magarey in Adelaide

Meanwhile young Thomas Magarey, in his new home in Adelaide, was proving himself a true convert of Jackson. Finding the Scotch Baptists established there, he had worshipped with them, but was often forced to protest against their

rigid Calvinism and to urge instead the New Testament plan of salvation. He strongly influenced a group of his fellow-worshippers, and a little building in Franklin-st., Adelaide, became in 1846 the centre of the Restoration Movement. Internal divisions and gold rush fever had a serious effect on the infant cause in the 'fifties, though the arrival of Scotch brethren brought strategic strengthening and the eventual establishment of churches at Willunga and Alma Plains, some distance from Adelaide. Magarey's removal to Hindmarsh in 1851 led to the formation of a church there, in 1855. Grote-st. chapel was opened on Dec. 14, 1856, while new causes outside Adelaide were Pt. Sturt and Milang.

The need for full-time leaders became urgent. Recurring appeals to the British churches went unheeded; they themselves needed all available help, although T. H. Milner came for a brief visit in 1862 and drew crowded gatherings. Two urgent calls went out to the American brotherhood in 1864 and 1865, Magarey reminding the brethren that "it is 14 years since our first organised attempt to obtain preachers . . . We have contributed towards the support of preachers in England for the last 10 or 12 years, and now that our hairs are becoming grey, we want to see a pure Christianity established in our adopted country and the birthplace of our children. The editor of the *British Millennial Harbinger* seconded the appeal, made all the more urgent by the success which had attended H. S. Earl's three months' visit from Lygon-st. At last the combined appeal of South Australia and Victoria resulted in the sending of T. J. Gore to South Australia, and G. L. Surber to Victoria (1867). Mr. Gore's long ministry was to prove a great blessing to the churches, whose total membership at his coming was reported to be 481. Among the honored pioneer names were Messent, Santo, Pearce, Neill, Verco, Burford, Warren, Kidner, Lawrie, and Aird.

Pioneers in New South Wales

Meanwhile, the year 1851 had seen the ground prepared for the official beginning of the Movement in New South Wales in the next year. A young Wesleyan-Methodist, Albert Griffin, was profoundly influenced from near-infidelity by copies of the *British Millennial Harbinger* and *British Advocate*, which were included in a case of books sent by his brother, a member of the British churches of Christ. Once again the influence of the printed word was decisive. He accepted the churches of Christ position after careful study and was baptised by a Baptist minister. Together with Henry and Mrs. Mitchell he began regular meetings in his home from Nov. 1852.

In 1853 he won to his Scriptural position Dr. Joseph Kingsbury, an ardent Wesleyan-Methodist lay-preacher, who had sought to guide him back to the fold. Griffin baptised Kingsbury, Edward and David Lewis and John Standen in Cook's River on Sept. 4, 1853. Others were also won to the cause of primitive Christianity, and formed the nucleus of the Newtown (later Enmore) church. Tracts and booklets published in Great Britain and America were freely used, and open-air witness given in Hyde Park despite bitter opposition. A public hall was secured for meetings in 1860. Other churches, including City Temple, Sydney, were formed. Two decisive steps were the setting apart of Edward Lewis as first Newtown evangelist, commencing Jan. 1, 1865, and engagement of M. W. Green as evangelist by the two Sydney churches in 1867. The infant churches faced difficult days of controversy, but the cause continued to grow steadily, with Dr. Kingsbury a creative personal influence until his death in 1902.

(Final article in this series next week.)

HERE AND THERE

Radio Australia has made available to us the "In Quires and Places where they Sing" session on Aug. 10. The address on this occasion will be given by Reg Enniss, assisted by J. E. Brooke, and the music will be provided by the World Convention Choir. Further details will be announced later.

We very much regret to learn that G. Burns, preacher at Mosman, N.S.W., and past-president of our N.S.W. churches, was suddenly taken ill just before the evening service on June 22. He has suffered a coronary occlusion, and has been ordered to bed for a month. Meanwhile, the church is to be led in an unusual type of mission by Walter Lister, L.G.S.M. (eloc.), A.L.C.M., of Derby, Eng. Following a public welcome, attended by the Mayor of Mosman, on Sat. July 12, Mr. Lister was planned to commence, on Sunday evening, a series of nightly recitals from Ralph Connor's well-known book, *The Sky Pilot*, each followed with a gospel address. Mosman Baptist friends are heartily co-operating in the effort, and large delegations from sister churches are expected.

Mrs. J. Turner, registration convener for the World Convention, asks all to note that limitations of seating space and availability of souvenir booklets and badges, make it necessary to fix July 21 as closing date for registrations. Finalise this matter without delay.

It is learned that Dr. and Mrs. H. Steward (S.A.) have joined the Unevangelised Fields Mission and with their family expect to proceed to Indonesia later in the year. Mrs. Steward is a daughter of Mr. and Mrs. Will Beiler, and writer of a devotional article in last week's *Christian*. With Indonesian Government approval, the U.F.M. plans to operate a group of twelve clinics and a mobile clinic, staffed by Australian missionary nursing sisters, three of whom are already in East Java.

Melbourne metropolitan churches will receive a dual-purpose poster within a day or two from the World Convention Committee. It will serve for display in the church porch till Aug. 3 and then on the outside notice board or side of building facing street till after the Convention. Co-operation is sought in making best use of this poster by the churches.

The witness of churches of Christ in Auckland, N.Z., for the past 100 years is being marked by three months of special services, which began from April 27. From the simple beginning which six members made by setting up the Lord's Table at Partington's Mill on April 25, 1842, there have developed eight Auckland churches. The youth of Ponsonby-rd. church made a pulpit fluorescent lamp their centennial gift.

Pan-American Airways are bringing their four planes with overseas visitors to the World Convention to Melbourne on Monday, Aug. 4, and have arranged transport to Lygon-st. hall for all passengers and their luggage.

A telegram from Fullarton, S.A., on July 7 reported: "Hinrichsen-Philp Mission had marvellous meetings Sunday. Twenty adults decided; nearly 60 to date."

Maylands church, S.A., featured the Pilgrim Players in *The Apostle Play* in place of the normal evening service on May 8. The church hall was crowded and the play proved a gripping testimony to the power of the gospel.

Mr. and Mrs. F. D. Craig, who have moved from Hurstville, N.S.W., to Bundaberg, Qld., to commence a ministry with the church there, were given an enthusiastic welcome on July 4. Items by the newly formed choir, under W. Proudley, together with contributions from F. Prestwood, W. Proudley and J. Sieps were greatly

enjoyed. W. De'oberitz presided, and speeches of welcome were made by Alderman C. J. Nielson (City Council), Major Lang (Ministers' Fraternal), F. Prestwood (church), L. Sieps (choir), Sister I. Phillips (C.Y.F.), Mrs. J. Hay (Ladies' M.B.), Mrs. W. Linsdell (Ladies' Helping Band, Thabeban), W. Proudley (two Bible Schools), Mr. Barnes (Rockhampton church). Opening addresses were given on July 6.

Mr. and Mrs. N. Kingston were welcomed to the ministry of Albury-Wodonga churches, N.S.W., on July 3, Mr. McMillan (Baptist) representing Ministers' Fraternal. Churches combined for opening service on July 6 when P. Sampson extended right hand of fellowship to the Kingston family, after which Mr. Kingston welcomed a lady recently arrived from England. Services of P. Retchford, H. Edwards and W. Lister were greatly appreciated in interval without permanent preacher.

Some country churches have intimated that they are organising bus transport for their members to attend the service in the Exhibition Building on Sunday evening, Aug. 10.

Miss Mary Jones came to Australia a few years ago on the ship on which E. T. Hart (preacher at Toowoomba, Qld.) was migrant chaplain. After her arrival, she was baptised and joined the Toowoomba fellowship, where she endeared herself to many friends, serving in both B.S. and choir. She is now returning to her home in Coventry, Eng., suitable presentations being made to her at a farewell gathering on June 25.

Members at Georgetown, N.S.W., are delighted with their new kinder hall (under the school hall) which was opened recently after nine years' planning and months of hard work. New tables specially shaped to allow all scholars to sit close to teachers, 50 new, specially designed chairs, cradle, cradle roll, wall vases, sloping blackboards and flannelgraph boards right along the walls, permanent projection screen on the wall, friezes on the ceiling beams, furnished dolls' house, felt-covered platform and proscenium rounded in masonite, walls, ceiling and furniture in pastel shades, class shelves, windows fitted with blinds and curtains, and polished floor, all combine to merit the tributes of praise from all who have seen it. At a thanksgiving service in the new hall, L. G. Burgin (preacher) presented L. Fraser, senr., with a book in gratitude for his assistance. New scholars are being enrolled almost every Sunday, and "Happy Hour" series, just concluded by W. Taylor, had average attendance of 120.

The "Come to Church" poster erected by the Australian Council for the World Council of Churches in co-operation with the Outdoor Advertisers of Australia has now been on display for almost three months. The time has come to replace it on the same sites with a second poster showing children entering a Sunday School and bearing the words: "Sunday School—Where Good Citizenship Begins." £390 is needed to cover the cost of printing. The sites are donated free for a period of three months. Less than half the required sum has been raised. Widespread appreciation of the first poster has been expressed in the flood of letters that have come to the office of the Australian Council for the World Council of Churches in Sydney, and through comments received by the Council's State Committees. Christian men and women throughout Australia are asked to send their gifts immediately against the cost of printing the second poster to the World Council of Churches, 242 Pitt St., Sydney, New South Wales.—John Garrett (Gen. Sec.).

A splendid piece of missionary work has been performed by members of Maylands church, S.A., in the erection of a lovely church hall at Koon-garra, in the foot-hills, near Morialta. It has been built by voluntary labor, under direction of J. Wormald, and is being entirely furnished by gifts from members. It was opened on July 6 by the Conference President. To mark the opening, E. R. Sherman will conduct a fortnight's teaching mission in the new hall.

Missionary News

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

Indian Delegates Warmly Welcomed

The *Strathnaver*, slowed down because of extremely bad weather in the Australian Bight, arrived in Adelaide, Sat. evening, July 5. Though the passage along the coast was rough, our Indian friends, Dr. S. S. Patil and John Bairagi, were in excellent spirits. They were met at Outer Harbour by Sir Philip and Lady Messent (Chairman of F.M. Board), the State F.M. Secretary, A. J. Ingham, and Board Secretary, A. Anderson.

A welcome meeting had been arranged for Grote-st. for the Friday evening but had to be cancelled. We were greatly indebted to broadcasting stations and to newspapers for giving publicity about the cancellation, and the announcement that they would be welcomed at the "Festival of Missions" planned for Sat. afternoon and evening at Mile End. The holding of the Festival was thus a fortunate circumstance.

Our visitors were taken direct from the boat to Mile End, and arrived in time for the evening meeting. The large gathering was strangely stirred as our guests came to the platform. Mrs. A. L. Read, Chairman of the State F.M. Committee, gave a brief word of welcome, allowing Miss Edna Vawser to introduce them to the audience and to state something about the work they were doing in India. Sir Philip Messent then welcomed them on behalf of the Board and the Australian brotherhood. Each man made a fitting response and the fervor and warmth shown by the assembled brethren testified to the esteem and love in which they were held.

Miss Vawser also showed some of the new color films of India, and it was very fitting that those on Dhond Hospital were spoken to by Dr. Patil, whilst the featuring of the Friendship Centre at Baramati allowed Mr. Bairagi to give a commentary. Such excellent up-to-date pictures also helped to make the meeting a memorable one.

At the close of the meeting, it took a very long time for the people to disperse as all wanted to talk to them. It was considered by all that the meeting was the most unique in our overseas' mission history.

We commend these brethren, including Abel Barney, who has already arrived in Melbourne, all of whom will be waiting to meet so many of you at the Federal Conference and World Convention.

The End of the Financial Year

With humble gratitude to Almighty God and with thankfulness to the Australian brotherhood, the Federal Board announce that despite an expenditure of £2,000 over our estimates, all expenses have been met and we finish the year with a credit balance. The credit balance will help to reduce the £3,000 accumulated deficits of the two years 1950 and 1951 (June ending). An analysis of the position will be prepared and submitted to the Federal Conference. We should also add that our Island churches helped considerably in achieving this splendid result. The amount of £1,650 came into our books this year from this source, with a further £650 still to be received.

If the new year (July 1 onwards) commences well with a splendid Annual Offering, it will go a long way in living within our income this financial year. There are still critical and decisive days ahead. With God and the brotherhood, we face the new year with confidence.

CHANGE OF ADDRESS

R. Morflew (secretary, Ringwood church, Vic.)
—Mt. Dandenong Rd., E. Ringwood.

Minister's Musings

DAY BY DAY

SUNDAY.—I repeated an illustration in this morning's sermon which I had used a few months ago. It's an effective one, and well worth repeating. Or so I thought. I'm not so sure now. Could it have been entirely by accident that, as one of our young men passed me afterwards, he was whistling: "Tell me the old, old story"?

MONDAY.—It was good to see an excellent gathering at our monthly preachers' meeting this afternoon. Dr. Patil and Mr. Bairagi were there, having just arrived that morning on the *Strathnaver*. Both referred feelingly to the rough crossing of the Bight, and Mr. Bairagi, as a seasoned traveller, couldn't resist a reference to Melbourne's weather! (We're saving our best for the World Convention—we hope!) Both men made a strong impression with their winning smiles and warm sense of brotherhood. Our great meetings will be enriched by their presence.

TUESDAY.—Laurel was full of chatter to-night about her latest visit to a neighbor's fowl-yard, where her special interest is a fat white hen ("with black marks on it, daddy") whose name is Brenda. "Does she ever get out and lay eggs in other people's yards?" I asked, with a mental sigh at the price of eggs. Laurel was suitably horrified at the thought. "Anyway," she said, "she's a lazy old thing, and doesn't lay many eggs." "Would you like me to tell you about a hen, way over in China, who wandered out and laid an egg in someone else's place?" I asked. "Was its name Brenda, too?" she wanted to know, but I assured her it was more likely to be Ah Choo, and went on with my story. I told her how, not long ago, one of the Chinese Christians had a serious charge brought against him, and a communist judge came to investigate. On the day of the trial a hen from the inn where the judge was staying wandered into the Jesus Homes, where the Christians lived, and laid an egg in the church. The hen was caught, ten cents in silver was tied to its leg with a note of explanation, and it finally went home. The inn-keeper's wife laughed so loudly when she read the note that the judge heard her, and asked why. "What fools these Jesus-eaters are," she said. "My chicken lays an egg in their place and they pay for it!" But when the communist judge had read the note and looked at the money, he dismissed the case against the Christian. "I can find no crime in these people," he reported.

WEDNESDAY.—I met Mr. Ennis and Fred Lee to-day, busy on final details of preparations for the World Convention gatherings. These men and their helpers have worked hard. No man will begrudge Reg Ennis the joy that leadership of the great meetings will give him. This man loves the brotherhood, and has served his Lord and his brethren well. We shall all delight to honor him.

THURSDAY.—"I've got a new illustration for you," said Mrs. Erskine when I called to see her again this afternoon. "You know Thornton Wilder's plays and novels, of course?" "Not much more than *The Bridge of San Luis Rey*," I replied. "It's only you people of the leisured classes who can keep up with all the reading these days." At that she looked up at me a little wistfully from the bed where she has lain for so many months. "I suppose that's why this particular play appealed to me so much," she said. "One of the central characters is a doctor—and I've learnt a lot about doctors

lately. In some ways this man reminds me of Dr. Barnes." I knew her doctor; a slight physical deformity repelled some of his would-be patients, but those who trusted him found a rare tenderness blended with his skill. Mrs. Erskine handed me a slim volume entitled *The Angel that Troubled the Waters*, and showed me where she had marked what had most appealed to her in this story of a doctor with a secret burden, waiting at the edge of the pool for the Angel of the Waters to come and heal him. At long last the Angel appears, but when the doctor moves forward to plunge into the healing pool the Angel bars his way, saying: "Draw back, physician; this moment is not for you." But the doctor pleads: "Surely, surely, the angels are wise. Your eyes can see the nets in which my wings are caught." But the Angel will not move. "Without your wound, where would your power be? It is your very remorse that makes your low voice tremble into the hearts of men. The very angels themselves cannot persuade the wretched and blundering children on earth as can one human being broken on the wheels of living. In Love's service, only the wounded soldiers can serve." I left Mrs. Erskine with the book in my hand, thinking how well she fitted her own illustration.

FRIDAY.—I finished reading Frank C. Laubach's recent little booklet on *Prayer* to-day. Its 55 pages didn't require any intensive thought, but they don't lack an arresting quality. I was mainly interested in it for the glimpse it gave of the writer, well known as the founder of the modern literacy movement, through which many Asians and others are learning to read. Some of his ideas are expressed quaintly, but effectively: "There are hundreds of chinks of time every day in the busiest lives, and into these chinks they could shoot flash prayers. . . . Prayer is powerful, but it is the power of sun-rays and rain-drops which bless, because there are so many of them. . . . There are millions of men and women who do routine work with their hands while their minds are idling. Their work prevents them from reading, but they could pray. . . . Never fail to pray whenever you think of it, if only for a second. Habit building is a process of starting and sticking to it." It is a practical book in the sense that everything he urges could be tried by any reader, however crowded his routine. I appreciated his reminder of Marianne Adlard and the power of her intercessory prayer. This bed-ridden London girl, on reading of Moody's work among the ragged children of Chicago, began to pray: "O Lord, send this man to our church." He came to England in 1872, not intending any work, but agreed to preach when asked by Marianne's minister. He asked for decisions at the end of his sermon, and was so amazed when hundreds rose that he repeated his request, only to see them rise again. That was the beginning of revival in the church, and Moody didn't rest until he had traced it all back to the prayers of an invalid girl. How many pray for their minister like that?

SATURDAY.—I've heard—and seen—some strange definitions of a Christian in my time, but one of our leading State Labor men has a new one, according to the daily press. Urging support for his party's State Lottery Bill, he says: "It must go through the House, if Liberal members are Christian"!! (The support of eight Liberal members will be needed to pass the Bill.) This truculent advocate of a lottery sweeps aside any alternative suggestions for hospital finance; it's a lottery or nothing for this "Christian"!!—I feel ill.



The Voice of a Frontiersman

(3) W. E. GARRISON

"Disciples of every shade of opinion are agreed upon certain great objectives. They want the movement to contribute in the highest possible degree (1) to the unity of Christians, (2) the conversion of the world, and (3) the improvement of the moral and social conditions of human life, and (4) they want to preserve its own unity.

"They do not hold all these objectives in the same order of importance, nor do they wholly agree in regard to the means of their attainment. This is especially true of the place of union and the conditions of its realisation. The distinction between the two main tendencies has sometimes been described as arising from the fact that some give priority to union, others to restoration of the essentials of primitive Christianity.

"There is some truth in this diagnosis. More accurately, the difference concerns the question as to what is essential in primitive Christianity. One of the clearest insights of the originators of the movement was that what was essential in its earliest days is still essential, and that this can be found only by studying the records of the church in the New Testament. A second insight was that Christians are divided, not by the things that make them Christians, but by their variant opinions about doctrines and practices which neither make them nor prevent them from being Christians.

"But differences have arisen in the application of these insights and in the interpretation of their terms. What were the essential and permanent elements in primitive Christianity and in the practice of the early church? To what extent do the churches of the first century, in respect to what they did and what they did not do, constitute a pattern to be copied, a "blue-print" by which the church is to be reconstructed? To this question there are not merely two possible answers but many.

"Zeal for adherence to the apostolic pattern caused many to withdraw in protest against organs and missionary societies, and some to withdraw from these in protest against Sunday schools and individual communion cups. With those extremes eliminated, there still remained differences of judgment as to what should be restored. It was easy to say that opinions should never be made a test of fellowship and that only belief of the revealed truth about Jesus Christ and obedience to his commands should be the criterion; but not so easy to see how the element of human opinion can be excluded when a programme of faith and practice is being formulated, even on the basis of Scriptural authority.

"... The main body of the Disciples have shown that they are committed to both unity and liberty, and they refuse to admit that either must be sacrificed to save the other. They are not satisfied to be simply 'a great people,' however great they may become. They cannot forget that they started, not with an attempt to be a people, but with the 'sole purpose of promoting simple evangelical Christianity' and of bringing to realisation the principle that 'the church of Christ upon earth is essentially, intentionally, and constitutionally one'."

(From the "summing up" by W. E. Garrison in Garrison and DeGroot's *The Disciples of Christ—A History*. This is the best over-all picture of the work and witness of the Disciples (churches of Christ). 590 pages, printed 1949 by the "Christian Board of Publication," price five dollars.)

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

INTERSTATE CHURCH NEWS

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

Discipleship

Dennis Aylward, Max Richards, Neville Thompson, Dallas Steigenberger and Dennis O'Donnell; Shepparton, Vic.
Mrs. Nicks, Effie Nicks and Brian Russack; Kadina, S.A.
Mrs. Owen, Kingsford, N.S.W.
Lynette Wilmot, Margaret-st., Launceston, Tas.
Keith Fleming, Echuca, Vic.
Judy Harmer, Horsham, Vic.
Lois Eagle, Haven, Vic.
Verdi Stibe, Bundaberg, Qld.
Margaret Wilson, Mrs. Williams, Lois Williams and Derek Hosking; Blackburn, Vic.
Dawn and Margaret Barnes; Preston, Vic.

Membership

Mr. and Mrs. Thompson, from Lane Cove, N.S.W., to Beverly Hills, N.S.W.
Eric Cartledge, from Brunswick Vic., to Ascot Vale, Vic.
Mr. and Mrs. N. Kingston, to Albury-Wodonga, N.S.W.
Mrs. Turner (England), to Albury-Wodonga, N.S.W.
Mrs. March, from Murray Bridge, S.A., to Kadina, S.A.
G. Templeton, from Mile End, S.A., to Kadina, S.A.
Miss Bell (Fullarton mission convert) to Kilburn, S.A.
E. P. and Roy Eaborn, from Unley, S.A., to Margaret-st., Launceston, Tas.
Mrs. Shepherd, from Ascot Vale, Vic., to Essendon, Vic.
Margaret Davidson, Elwyn Goodwin and Naureen Mee; Bambra-rd., Caulfield, Vic.
John Sieps, Sister Healer; Bundaberg, Qld.

Marriage

Maree Norton to Alan Hodgkiss, Gilgandra, N.S.W.
Joan Hainsworth to Reg Goldsworthy, Essendon, Vic.
Margaret Taylor to Eric Verity, Bambra-rd., Caulfield, Vic.
Helen McDonald to Ian Fraser, Cottonville, S.A.

Fallen Asleep

Mrs. Southwick, Essendon, Vic.
T. Thomas (life elder), Bambra-rd., Caulfield, Vic.
J. Spencer, Bambra-rd., Caulfield, Vic.
Mrs. A. W. Joiner, Hamilton, N.S.W.
Peter Winter, City Temple, N.S.W.
L. L. Chandler, Dandenong, Vic.

Queensland

Toowoomba (E. T. Hart).—Splendid Youth Workers' Convention during Queen's Birthday week-end culminated in four young people offering to train for full-time service. 13 renewed camping friendships when they shared

in official opening of building at Caloundra Youth Centre. The S.Q.C.C. field day and evening rally came to Toowoomba this year. Building at Crown-st., being erected by voluntary labor, will soon be ready for occupation by B.S. L. G. Pedler, church deacon, has left by air on a business trip to England and America. C. J. Williams was guest speaker at annual thanksgiving service of Y.P.F. Offering (for Crown-st. and Aborigines' Mission work) was a record of over £30. Preacher, who was released for two Sundays' special service with church at Mackay, resumed on July 13.

Bundaberg (F. D. Craig).—Broadcast morning service on July 6 was well attended; Mrs. W. Pohle rendered a solo during Lord's Supper. While church was without a preacher, appreciated help was given by R. Jones, W. Proudley, W. De'oberitz, F. Prestwood, A. Popp (Maryborough) and Mr. Ferguson (Ipswich). On June 8, at commencement of morning service, a special prayer was offered and one minute's silence observed in respect of tragic accident at Boronia, Vic.

Tasmania

Margaret-st., Launceston (J. A. Luff).—Averages for June were—11 a.m., 82; 7 p.m., 77; and communed, 89. Men's Fellowship conducted monthly service at Home for Invalids on June 22. K.S.P. is growing, and sponsored social during June. W. Clack (Y.M.C.A.) was guest speaker at special youth service on June 15. Good Companions and Explorer Clubs report increasing interest in activities. A special offering has been taken for relief re Boronia tragedy. More interest has been taken in mid-weekly meetings, which take the form of cottage prayer meetings every alternate week. Ladies' Guild enjoyed visit of South Launceston S.A. ladies to meeting on May 28. Doris Allen has returned and resumed duties as kinder supt. Several members have been on sick list during June. Visitors have included Mrs. Bubb (Vic.) and Mrs. Mansell (Flinders Island). Several members are planning to attend Federal Conference and World Convention. J.C.E. tea was held on July 5. Young Women's Fellowship is busy raising money to purchase equipment for Bethany Boys' Hostel. B.S. is running successful weekly competition to raise money for orphan support in India.

New South Wales

Enmore (D. Wakeley).—There were two decisions on June 29 and one on July 6. Fifty-seven attended a camp fire devotional meeting arranged by Y.P. Fellowship on July 7 to welcome new converts. It is expected that this will have good results. A "Cup Social," conducted by clubs, brought in 125 cups. Y.P. Fellowship has presented church with electric heater for baptisms.

Hamilton (L. G. Read).—Attendances continue at high level for morning and evening services. B.S. is in healthy condition and new additions are reported regularly. Church regrets the loss through removal of Ron Davis and Mr. and Mrs. Berry and family. Suitable presentations were made recently on occasion of their departure. There have been three additions to church by letter of transfer and one by faith and obedience. Men of church are proceeding

with renovations which are scheduled for completion by September. Some older folk are unable to attend because of sickness. Mrs. Bannister is convalescing after an eye operation, Mrs. McGee is slowly recovering after a long illness, and Mr. Joiner is still bed-ridden after recent stroke. Sympathy is extended to Mrs. Simpson on recent loss of her father, Mr. Winter. Recent visit of Mr. Roffey in interests of C.F.A. was appreciated. We have enjoyed fellowship also with Mrs. Wenk (Wagga), Mrs. Hookway and Iris (Gosford), Ailsa Morris (City Temple), Norma Laney (Burwood), Des Billingham, Clive and Gordon Norling (Taree), Judith Fancourt (Chatswood) and Miss Hillhouse (Lane Cove). At after-church fellowship on July 6 Walter Lister, Colin Caddy and Elizabeth Waddingham were visiting artists and presented a varied and much appreciated programme of music and elocution.

Mosman (G. Burns).—Mr. Muir ably took gospel service on June 22 when preacher was unfortunately taken ill. Visiting speakers have been E. Davis (Burwood), W. Hoffman (Woolwich College), S. A. McDonald (Sydney City Mission), Les Donaldson, and Alec Surtrees (Chatswood). On July 6 Men's Fellowship was addressed by A. Phelps on "Germany To-day." On June 11, four members of Ladies' Aid entertained the other ladies and visitors. Offering was presented to Ashwood Ladies' Home.

Kingsford (A. G. Elliott, M.A., B.Sc., Dip.Ed.).—Increasing attendances around Lord's Table have been encouraging. On June 29, P. E. Thomas, B.A. (Marrickville), brought appreciated morning message. At night Boys' Explorer Club took part, Philip and Wallace Cooper assisting with a duet; one confession at the close. Mrs. Powell, supt. of Women's Conference Hospital Visitation Committee, was special speaker at Ladies' Guild meeting on June 24. Recent visitors have included Mr. and Mrs. L. H. Park (Wembley, W.A.).

Chatswood (R. V. Amos).—Preacher resumed ministry, after illness, on June 1, speaking at worship service; Dr. A. C. Crisp preached at night. On June 3 almost 100 attended Mission Band anniversary, presided over by Mrs. R. V. Amos, and addressed by Mrs. L. Wylie. Preacher addressed both services on June 8. A farewell meeting for Mrs. Finger was held on June 17, presided over by C. R. M. Graham, chairman of Overseas Missionary Committee. On June 15 speakers were Mr. Amos and Stan Lancy (who also addressed C.Y.F. at 5 p.m.). Speakers on June 22 were I. A. Paternoster (North Sydney) and Mr. Amos. Our preacher has now taken up full duties as Conference President.

Albury-Wodonga (N. Kingston).—Fortnight of special services with Walter Lister, of Derby, Eng., was enjoyed. Included in this were two recitals in which local artists assisted. Owing to bad weather attendance was not up to expectation but messages were of high standard. Visitors included Mr. Lister's daughter and her husband, from Newcastle. Local brethren conducted all services on June 29 when morning service was broadcast by 2AY. Working-bees completed renovation of manse.

Beverly Hills.—Following brethren have conducted services during month of June—Messrs. McWilliams, Schofield, Sparks, Evans and Wheat. Y.P.S.C.E. conducted one evening service with Mr. Brogden as leader and Mr. Shipway, N.S.W. President of Y.P.S.C.E., as speaker. J.C.E. held anniversary on June 28 with Mr. Beadle as speaker. Ladies' Guild and P.B.P. have visited homes of members and held meetings. Aged Mrs. Russell is still very sick and her daughter (missionary in Abyssinia) is home on furlough. Mrs. Wilson was a visitor from Mayfield, N.S.W.

Taree (K. W. Barton, L.Th.).—On June 22 State Evangelist, Peter Retchford, visited Manning River. In the morning he spoke at Taree and Wingham, visited and spoke at Comboyne in the afternoon, and was evening preacher at Taree. Covering a big programme for the

day, his visit was appreciated. Son of church treasurer was baptised that evening and welcomed into fellowship on July 6. At the evening service at Taree on June 29, C.E. members conducted a helpful service; Desmond Billingham led and Gordon Norling gave message. Church members have been united in prayer for Allan B. Clark, former minister, who is very ill in Brisbane General Hospital.

Gilgandra (V. S. Dallinger).—Meetings continue with fair attendances through wet weather. Meeting on June 29 was a record. Women's Guild recently catered for Hodgkins-Norton wedding, with preacher officiating. Work has commenced with the Dubbo house project and some logs have been cut in readiness for milling. Annual church business meeting resulted in all officers being re-elected. Recent visitors were Mr. and Mrs. Bourne and family, from Dubbo, who have taken oversight of school work there. C.E. societies are functioning well, senior C.E. holding fireside cottage meetings during winter months. Recent teachers' tea and business meeting with open discussion resulted in formation of Boys' and Girls' Clubs. B.S. anniversary was successful. During preacher's vacation L. Burrell, Neil Hodgkiss, Duncan Butler and R. Morriss addressed church. A bush chapel has been built at "The Pines," where nearly 50 children are catered for in a "Happy Hour" B.S.

South Australia

Kilburn (Theo Edwards).—Support for Hinrichsen-Philp mission at Fullarton has continued, R. Basham assisting by reading Scriptures on June 29, and Mrs. Wormald singing on July 2, with delegates attending most nights. A convert of mission was received in on July 6 when preacher spoke in the morning and gave illustrated chart talk at night. Through generosity of G. Wormald, of Kilburn, and assistance of Mr. Cheney, of Blackwood, a first class piano for new building has been secured and half paid for. Basket Ball clubs held social on July 4. C. Kirby has accepted position of deacon and will be welcome addition to Board. A good representation attended Koongarra Park opening on July 6.

Kadina (R. B. Ewers).—At youth service on June 1, Y.P. took part and were encouraged by good attendance. Two ladies were baptised and one young man confessed Christ. Preacher attended Magarey lectures at Mylor and on return gave officers and men the benefit of his experience. An excellent training for service class was held for all men taking part in morning service, and worship has been enriched. A film strip projector has been purchased for use in youth work. S. E. M. Riches (Mission to Lepers) addressed gospel service on June 29, when one young man was baptised. Six members plan to attend World Convention. Work is advancing steadily in this large town and attendances are encouraging.

Cottonville (G. M. Mathieson).—A Girls' Life Brigade company, consisting of girls aged from 6 to 9 years, has been formed, meeting on Friday nights. Mrs. Riches spoke at recent meeting of Ladies' Auxiliary, and practical work for Aborigines' Mission has resulted. A. Anderson spoke and showed pictures of Overseas Mission work at evening service on June 22. Young Marrieds met at Mrs. Dillon's on July 8. Overseas Mission offering reached £132 on July 6. Hilda Shearing has left on extended holiday to Brisbane. Men's Fellowship met in chapel on July 3, when Norman Chinner spoke. Preacher made reference to part C.E. plays in life of church in his sermons on July 6.

Victoria

Coburg (A. R. Lloyd).—Deepest sympathy of the church is extended to Mrs. Barnden and family in passing of loved elder, Mr. Barnden, and also to relatives of Mr. Alder, Mrs. Connor, and Russell Laurence, a nephew of Miss Olive Russell. On July 2 four were baptised, and welcomed into church on following Sunday.

Speaker at morning service on July 6 was Russell Baker (B. & F.B.S.) whose message was greatly appreciated by a large congregation. A public meeting on June 13 appointed a committee for Coburg church of Christ Free Nursery Kindergarten. Officers appointed were: vice-president, Mrs. R. Parker; secretary, Mrs. H. Myerscough; asst. sec., Mrs. T. Ryan; treasurer, Mrs. E. Lyng. H. Hammon has been appointed convener of local Welcoming Committee for converts at Snodgrass-Pollock mission.

Blackburn (S. Neighbour, B.A.).—In preacher's absence on June 29, speaker at morning service was Mr. Hodgins, and gospel service was arranged by young people; message was brought by Don Smith and choral items rendered by Australian Christian Nurses' Movement Choir, under leadership of Claude Gadge. A street stall held by ladies on July 4 raised £26 for Box Hill District Hospital.

Ascot Vale (H. Gross).—Ladies' Guild held successful sale of work on June 28 and realised £68; in conjunction Tennis Club had a jumble stall and £22/10/- was raised, to be used to help pay off tennis court renovations. On June 29 J. Strack (Essendon) presided helpfully. Mrs. Patterson and Mrs. Greenwood are unable to attend at present.

Box Hill (W. Baird).—Church extends sympathy to Keith Jeffreys on recent loss of his mother. On July 1, the Christian Fellowship was held in home of Mrs. Cameron, junr., where an election of officers took place. Mrs. McFarlane has resigned from secretaryship of the M.B. for business reasons; she was presented with a small token of goodwill. Mrs. McCred-den will be the new office-holder. Mr. and Mrs. Kevin Mitchell have returned after honeymoon in Adelaide. Choir is pleased to have Ken Harding as new member. In B.S., junior class quizzes are a great success; a high percentage of marks being obtained. Despite wet weather B.S. attendances have been well maintained.

Echuca (H. Hargreaves).—Representative of B. & F.B.S. was recent speaker. A young man was baptised on July 6. £42 was received from Temple Day offering. An afternoon held at Mrs. Horne's home resulted in over £8 being raised for Ladies' Guild. A. E. Rosendale's health is causing concern.

Essendon (E. F. G. McIlhagger).—On June 21, C.Y.F. members joined with West Preston and Ivanhoe for camp reunion. Six were immersed on 22nd and received into fellowship following Sunday. Much work has been done by men of church in weekly painting, etc., of school hall and kitchen. Items by choir at evening meetings are much appreciated.

Moreland (J. Turner).—On June 22 T. R. Morris was guest speaker at men's tea. Church choir, on recommencement, has enriched evening services. On 25th Y.P.S.C.E. met at manse. Mrs. Cartmel addressed Y.W.F. on July 2 and films on India were shown by Mr. Cartmel at evening service on 6th. K.S.P. held combined evening with Coburg club on 3rd and Y.P.S.C.E. with West Coburg on 9th. F. Dickson and A. Emmet (assisting) are now leaders of Junior Crusaders' Club upon retirement of K. Crowlie. Mrs. Wells has recovered from operation.

Berwick (D. D. Stewart, with W. Greenwood).—B.S. regrets resignation of Mrs. J. Talent as kinder supt. Mrs. Talent has given 20 years' faithful service to this work and has made her car available for conveyance of many kinders to school. On June 15, 46 teachers, kinders and parents attended a surprise afternoon tea-party given in honor of her birthday, also in appreciation of her past work. A small clock and posies were presented to her. Lois Hunter is now kinder supt. On 27th, 24 young people and seniors attended first meeting of newly-formed Young People's Society, under leadership of A. Funstan and W. Greenwood. Recently 10 young people travelled to Dandenong to attend youth meeting. Prayers of church go out to Miss J. Hunter, who has spent 12 months in hospital.

Shepparton (T. V. Weir).—Teachers' meeting was held on June 23. New kinder tables have been purchased. C.E. business meeting was on June 24. Roberta Mitchell was elected secretary and John Richards treasurer. Y.P. honored Nev. McArthur on 21st birthday on 25th. B. J. Combridge spoke at 71st church anniversary services on June 29, with splendid attendance. Boys' Club tea and church parade were held on July 6, 22 boys attending. At gospel service five B.S. lads claimed Christ as Saviour. Church extends sympathy to Mr. and Mrs. Carr in bereavement. Visitors have included Doug Holloway (C.O.B.). Church upholds in prayer Colin Stone, young son of Mr. and Mrs. Albert Stone, in Children's Hospital for operation. B.S. attendance for July 6 was 53, breaking previous record of 51.

Maidstone (E. H. Randall).—B.S. had an "Every Member Present" Sunday on June 29, but owing to the inclemency of weather only 153 were present. The following week 183 attended. Overseas offering amounted to £15/2/5. Preacher has spoken at both services during past fortnight. B.S. teachers held monthly meeting on July 2. Mrs. Lumb has attended after recent indisposition. C. Cripps is not well. K.S.P., after some small meetings, had 14 present on June 30. A. Pfeifer took prayer meeting during absence of preacher on Council of Churches' business.

Collingwood (R. S. Wilson).—Good meetings have been held under preacher's leadership, despite inclement weather. T. Fitzgerald delivered fine address to C.E. consecration service on July 3. T. Cuddy, of Parkdale, has again kindly consented to conduct singing at B.S. anniversary. Members are very appreciative of assistance rendered by North Fitzroy church at morning services.

Brighton (C. G. Taylor, B.A.).—£103 was first day's total for F.M. offering. Mrs. A. Lanaway, Mrs. Woodhouse and C. Surridge are improving after illness. Men's Fellowship business meeting elected W. S. Lowe as new president (from August), with C. Davis re-elected secretary; G. Kenner was thanked for his year's presidency and elected vice-president. Church attendances maintain steady average.

Red Cliffs (C. L. Lang).—Preacher's address, beautifully illustrated with lantern slides, created great interest. M. D. Keatch was speaker at evening service on June 30. Mrs. Dodemaide has resigned as secretary of W.M.B. after over 18 years' service. A gift was forwarded to her in Melbourne. Visitors have included Mr. and Mrs. R. Dyer (Kaniva), and Mrs. Bromley (Melbourne). Miss LaTrobe (England) is spending an extended holiday at Red Cliffs. Preacher continues to bring inspiring messages.

EXPRESSION OF THANKS

Mrs. Lacy and Mr. and Mrs. Sainsbury wish to thank relatives and kind friends for telegrams, cards, letters, floral tributes and personal expressions of sympathy in their recent sad bereavement. Please accept this as a personal expression of our gratitude.

DEATH

JEFFERY.—On July 2, at a private hospital, Daisy Florence, dearly loved mother of Keith and Jean, loving grandma of Lois, Judith, Elaine and John.

A patient sufferer at rest.

IN MEMORIAM

MARTIN.—Loving memories of our dear mother, who passed to a higher life on July 22, 1948.

"In my house are many mansions,

The blessed Master said,

And to prepare this blessed place,

He travelled on ahead.

Our loved one too, has journeyed on

And now is resting there."

Always remembered by her three daughters. —Inserted by Mrs. Holmes, Marcia-st., Toongabbie, N.S.W.

OFFICIAL OPENING
EM MAUS REST HOME
 41 Murrumbeena-rd., Murrumbeena
SATURDAY, JULY 26, 3 p.m.
 Every member invited

C.O.B.O.B.C.

A special Reunion of Past and Present Students will be held at the College on Monday, August 4.

The following are the arrangements—

- 5.45 p.m.—Reunion Tea for past students only.
- 6.45 p.m.—Short Devotional with Chaplain-Major O. S. Brown (U.S.) as guest speaker.
- 7.30 p.m.—Session of reminiscences and fellowship.

Kindly regard this as a personal invitation to you to be present at this informal function and notify your intentions to the Secretary as soon as possible and before July 25.

C. Cole, Hon. Sec., 40 Gerald-st., Murrumbeena.
 Phone UM 1248.

A.F. & A.M.

A special gathering is to be held in Melbourne on Aug. 4. Interstate and overseas brethren associated and visiting the World Convention who desire an invitation, please send personal particulars to H. B. Robbins, 680 Hampton-st., Brighton, S.5., Vic.

Victorian Young Women's Fellowship
ANNUAL WEEK-END CAMP

Monbulk, August 15-17

A welcome is extended to interstate young women attending World Convention

Information and application forms from Mrs. B. Shea, 5 Davis-st., Brunswick, Melbourne

MONTROSE 75th ANNIVERSARY

August 17, 1952

11 a.m., 3 p.m., 7 p.m.

Special speakers at all services
 Hospitality provided

Notify W. A. Fordham, c/o Montrose P.O. or 'phone Montrose 55.

Past members especially welcome

SPECIAL SERVICE

Sunday, July 20, 7 p.m.

IVANHOE BAPTIST CHURCH

Cnr. Waterdale Rd. & Livingstone St.

Items by Members

Australian Nurses' Christian Movement Choir
 Conductor: CLAUDE GADGE

Come and You will Enjoy this Service

WANTED

Furnished room, use of conv., one lady, private home, moderate rent. Write, C.F.W., 104 Alma-rd. Sth. Caulfield.

ACCOMMODATION REQUIRED

Young Christian couple require S.C. flat or rooms, end August, in Adelaide or suburbs. Reply, Harris, Box 186C, G.P.O., Adelaide.

LAUNCESTON CITY MISSION

The services of a Mission Sister are required for the above Mission.

Reply stating qualifications, experience, etc. Any further particulars can be obtained from the

Hon. Secretary,
 T. H. Cooper,
 116 Wellington Street,
 Launceston, Tasmania.

FOR SALE

Block of land (66-ft. x 120-ft.), Garden St., Portland, fenced one and a half sides. Apply, church sec., A. R. Rivett, Box 52, Portland.

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Training for Church Membership - - -	3/-
Christian Hymnary from 5/- - - - -	9/-
Christian Hymnary Tune Book - - - -	18/6
Declaration and Address - - - - -	2/3

COMING EVENT

July 25 (Friday).—The Women's Conference of Victoria and Tasmania will meet at Swanston-st., at 2 p.m. Mrs. B. Sterling will lead devotions and Mr. W. W. Saunders will be speaker. *Note change of date.*

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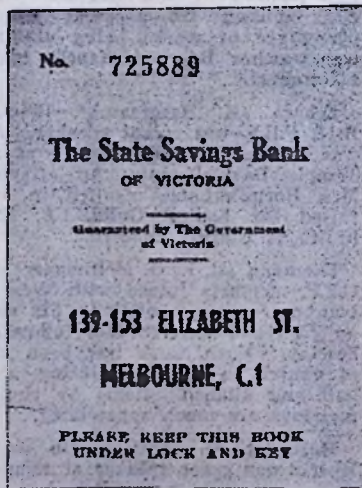
Book Review

PRAYER

The Mightiest Force in the World.

(Now available at the Austral—3/-; posted 3/3)

Dr. Frank Laubach, an outstanding personality who has taught millions of the world's illiterates to read, has written in a fresh and telling fashion. This little book would well repay anyone who reads. It is practical and is designed for the present hour. We may not accept everything he writes as proven but the book opens the gate to a field which for not a few professing Christians is unexplored. His call to prayer challenges us, for as he says, we have an "appalling power" and "your contribution can be titanic beyond imagination."—H. J. Patterson.



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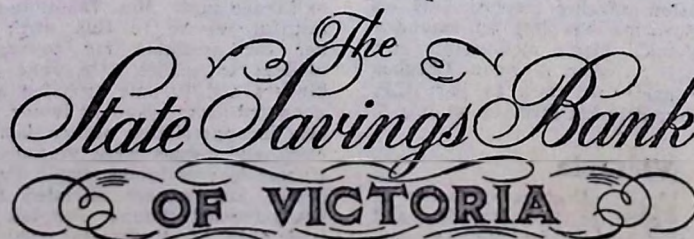
I'm not just a bank balance. I am the incentive and the ability to plan for the future.

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I am the product of industry, human endeavor, and the desire for a medium of comfort, of happiness and enjoyment.

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