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Churches of Christ

Prayer

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*P129
Hamilton*

A PRAYER FOR REFUGEES

"Almighty God, whose blessed Son had no place on earth to lay his head, we thank thee with all our hearts that, having kept us from the tribulations which many of thy children suffer, thou hast permitted us to dwell peacefully in the land that we love. Open our hearts to the sorrows of the refugees, who through the cruelty of men and for the sake of that in which they believed have suffered the loss of those good things which we enjoy, and now live as aliens and outcasts, having nothing that they can call their own. Help us to remember that it is not our merits but only of thy grace that we have been preserved. Inspire our nations to take courageous and generous action for the sake of the refugees. And make thy church a place in which the homeless find a home, the hopeless recover hope, and the wounds of men are healed, through the love of thy only Son, our Saviour, Jesus Christ. Amen."



They Need our Prayers

— But is that All?

The Bishop of Chichester has well said that the real solution to this tragedy of homeless millions is far beyond the practical powers of the churches alone. That lies in the mystery of the will of God who answers prayer. So we must pray for these our brethren — for it is literally true that millions of these refugees are our fellow-Christians.

But there are millions more who have learnt in these post-war years to look to the church for hope and help. *For the church has done more than pray — it has given* through Inter-Church Aid and other agencies to help the needy and re-establish Christian congregations. We are compelled to do all that we can to help, not because those who receive aid are, or are not, Christians themselves, but *because we are Christian.*

There are more homeless people in Western Europe than there are citizens in Canada; three-quarters of a million Arab refugees in tented misery in Palestine; and countless people homeless in Korea and the Far East. Can we pass by a need so great?

Principal E. L. Williams, M.A., is chairman of the Australian Commission for Inter-Church Aid. The secretary, Frank F. Byatt, 37 Swanston St., Melbourne, would be glad to supply information and arrange deputation visits to fraternal, district rallies, church services and groups.

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TEXT FOR THE WEEK

*I will call to mind, to give me
hope, that the Eternal's love is
lasting, and will never fail. "Fresh
every morning is thy kindness,
great is thy faithfulness!"—Lam. 3:
21-23 (Moffatt).*

THOUGHT STIMULUS

*Prayer is like opening a sluice
between the great ocean and our
little channels, when the great sea
gathers itself and flows in at full
tide.—Tennyson.*

In the Sanctuary



THE VIEW AND THE ROAD

I WISH I could take you a journey down the
famous road that runs from Jerusalem to
Jericho.

You have all heard of it, and know the story
Jesus told of the man who travelled by that road
and fell among robbers, and how the priest and
the Levite passed him by, and how he was rescued
at last by the Good Samaritan. To-day you could
do the journey by motor-car as I did not long ago.

I saw no robbers, though there were plenty of
places where robbers might have had a good time.
It is a very lonely road, and I saw few living
creatures save the storks hunting for lizards on
the stony hillsides, and the vultures hovering high
overhead, and one little owl that sat on a stone
by the road and solemnly winked at us as we
drove by.

The only house we passed was the old tumble-
down Inn of the Good Samaritan, where we stopped
for a few minutes. I did not feel that I should
care to spend a night there. I think I might have
fallen among robbers had I done so!

Corkscrew Bends

The robbers, however, are not the worst danger
on that road to-day. The worst danger is the road
itself. It is terribly rough and steep and winding.

Down, down, down it runs, round corkscrew
bends that almost make your hair stand on end.
The hill rises up on one side and a precipice drops
down on the other, and there is no fence. You
cannot help wondering what might happen if the
wheels of your car, running so close to the edge,
should chance to slip over.

I am afraid the dangerous road rather spoiled
the journey for one lady in our party. She was
very nervous of those corkscrew bends, and when
we came near to one she would say to the Arab
driver of our car: "Now be careful!" "Look out!"
or "Do drive slowly!"

At last he turned to her and said in his broken
English: "Lady, look at the view, not at the road,
else you not enjoy yourself."

He was quite right. The road was his business,
not hers. She did not help either herself or him
by worrying.

Trust in Him

Do you remember what one of the Psalmists
says? "Commit thy way unto the Lord, trust also
in him, and he shall bring it to pass." He is simply
reminding us that God is the driver. The way we
have to go is his business, and when we trust him
he will bring us safely through.

And that is what Jesus meant when he said:
"Be not anxious for the morrow, saying, What
shall we eat? or What shall we drink? or Where-
withal shall we be clothed?" Don't spoil your
happiness by worrying; do your duty, and leave
everything else to God who is your Father and
who loves you, and will not let you come to any
harm.—(Children's story by O. G. Whitfield.)

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The Marks of the Lord Jesus

EDITORIAL

IT never has been easy to be a missionary of the Cross, a servant of the Crucified. Even Paul, for all the ringing triumph of his great hours, did not find it easy. Persecution and imprisonment from his enemies could be met with a song, as at Philippi; but these were not the worst he had to face. His letters show us a man often weighed down with "the care of all the churches" (2 Cor. 11: 28). In Corinth sin and corruption were flaunted within the church itself; in Thessalonica men were leaving work, and remaining idle because they thought the Lord's return was near; in Ephesus there were constant tumults and troubles. But nowhere do we see his heart bared more pathetically than in his letter to the Galatian Christians. Here is the passionate outpouring of a man cut to the heart over news he had heard of former converts, pleading with an agony that at times defies all rules of grammar and reasoned argument, scarcely knowing what to say, but yearning to win them back to the truth. Parts, at least, of the letter are written with his own hand — something he rarely did. But this matter was urgent; a desperate man is fighting to regain the love and faith of friends whose minds had been poisoned against him. The words almost leap from his pen, until he sinks back exhausted, only to add a little more before the task is finally done. "From henceforth," he writes, "let no man trouble me; for I bear in my body the marks of the Lord Jesus" (Gal. 6: 17).

These words fall like the calm upon a hillside after a violent storm; the hillside is still there, but the marks of the storm are also there, in trees stripped of their branches, in long grass flattened in the path of the wind. Deep were the scars of this

CONFLICT

on the soul of Paul, but deeper still were "the marks of the Lord Jesus" — the one argument which not all their hate could distort or deny.

Strong personal issues were involved. "O my dear children," he writes, "you with whom I am in travail over again till Christ be formed within you, would that I could be with you at this moment and alter my tone, for I am at my wits' end about you" (Gal. 4: 19, 20 — Moffatt). He reminds them how they received him as "an angel of God" when, because of sickness, he first preached the gospel among them. "I guarantee that in those days you would, if you could, have plucked out your eyes and given them to me" (Gal. 4: 15 — Phillips).

What had happened to disturb that tender relationship? It was something which alarmed Paul much more even than a possible relapse into heathenism. Jewish teachers had followed him at Galatia, declaring that he was wrong; that in order to please and win men quickly he had preached an easy way of salvation, whereas all Gentiles upon believing in Christ should also accept the Jewish Law and the rite of circumcision, an indispensable means of acquiring salvation. "After all," they had argued, "who is Paul? He has no first-hand knowledge of Christ. He is inferior to the Twelve, who were with the Lord for three years, and they observe the Law." Such subtle arguments had soon unsettled the new converts; they wanted to be sure of salvation; it seemed wise, then, to accept the Law and obey its commands. They had no sooner yielded on this point than they lost their faith in Paul. But grieved as he was by that, Paul was much more disturbed by the threat to the gospel itself. "Stand fast therefore in the liberty wherewith Christ hath made us free!" he cried. "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (5: 1; 3: 1).

He urges them to spurn the shackles of slavery, and affirms that his message had been given him by Jesus Christ himself, endorsed by the Twelve themselves. These false teachers "want you circumcised so that they may be able to boast about your submission to their ruling. Yet God forbid that I should boast about anything or anybody except the cross of our Lord Jesus Christ. . . . For in Christ it is not circumcision that counts, but the power of new birth." (6: 13-15). The cross is his final plea. It is more than a doctrine to be preached, it is the symbol of his own

CONSECRATION

out of which springs the simple, moving dignity of the words: "I bear in my body the marks of the Lord Jesus."

Note that word "bear." We speak of "bearing" burdens and suffering in the sense of submitting to them, but the word Paul uses here has none of that meaning. As Chrysostom "the golden-tongued" said, he bore his marks "like the standard-bearer of an army who proudly bears his scars." "These are my credentials," he cries, "let these wounds, deeper than the scars of formal circumcision, speak for me. Behold them, and then decide if you will heed me, for these are the marks of the Lord Jesus."

What marks does he mean? Obviously, no man could have endured all Paul had done without bearing on his body the record of his suffering. Once he had been stoned and left for dead; again and again the torturers' lash was to bite deep into his quivering flesh and maddened crowds maul him as they sought his death. Few would have recognised in the man who was finally sent in chains to Rome the one-time pupil of Gamaliel, the brilliant Saul of Tarsus. His enemies sneered at his bodily weakness. His "thorn in the flesh" needed a doctor's constant care. His sufferings, both physical and mental, must have often been acute.

This, then, was no idle flourish. His body bore "the marks of the Lord Jesus." Of Jesus it had been prophesied: "His visage was so marred more than the face of any man;" it was said of Paul that he was "an ugly little Jew" (Renan). Yet it was Jesus who went to the cross for the world, and it was Paul who went to the world with the cross — and no suffering could stop either. Rather, we hear Paul crying to the Philippian church: "That I may know him . . . and the fellowship of his sufferings" (Phil. 3: 10). Surely his scarred body showed how real was that fellowship!

To be branded with the mark of one's master was a sign of slavery, but Paul, the free-born citizen of Rome, the apostle of Christian liberty, rejoices to be called the slave of Christ. Some religious devotees punctured or tattooed on their bodies the name of their god, but Paul needed no such artificial marking. As Findlay put it: "Those dumb wounds proclaim him the bondman of the Crucified;" as Paul himself put it: "Always bearing about in the body the dying of the Lord Jesus" (2 Cor. 4: 10). That went much deeper than outward marks of suffering. The truest witness sprang from the Christ within, revealed in that "fruit of the Spirit" — love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control — which he urged the Galatians to regard as vital. These were marks which all could show.

The Jewish legalists are not dead. There are still those who would impose their pet theories as basic beliefs, and burden the glorious gospel with prohibitions and commands which neither the Lord nor his apostles ever enjoined as essential to salvation. Nor do they spare those who disagree. But one answer still remains when the clash of arguments is stilled — "the marks of the Lord Jesus."

None of us can emerge from life's struggle unmarked. Whose marks do men see on you?

Dr. N. J. McLellan, in this *Christian World* article, says some worthwhile things on evangelism.

COMMANDOS OR FISHERMEN?

THE most significant British evangelistic movement of this century, according to the authors of *English Life and Leisure*, was the Christian Commando Campaign carried out in London in the spring of 1947. For ten days Christians of every denomination put into practice the "Commando" technique of surprise, taking their message where people least expected to hear it, and had little opportunity of dodging the issues involved. The gospel message was presented in dance-halls and cinemas, in public-houses and football grounds, in factories and workshops; wherever men worked or spent their leisure it became commonplace to meet these "Ambassadors of Christ." General discussions on religious topics were started in shops and works canteens, in trains and buses, in clubs and offices, revealing a startling ignorance of the Bible and an unexpected distrust of the average ordained minister. The people of London were just beginning to wake up to the fact that the Christian church was still at work in their midst, when it was all over. The thousands of specially trained Crusaders returned to their churches and professional jobs; there were a few luke-warm follow-up meetings and then a return to the old unexciting routine. The members of the church had made a daring and not unsuccessful raid on pagan standards of living, and had then retired to rest.

Witnessing in a New World

It was inevitable that such a campaign should leave behind a widespread sense of frustration and disappointment, and create among many of the rank and file a sense of despair. Incredible as it may seem, a large number of church members had entertained the notion that this one week of effort would quickly recruit scores of new converts and that small dispirited congregations would henceforth be replaced by enthusiastic crowds. It was a foolish dream. It is true that there were many inquirers, but few new members were added to any church. There was a tendency on the part of the average church member to forget that though the military Commando was a man of superb courage, he only took part in a local and limited action intended to prepare the way for a long and relentless campaign by the whole army. Apart from such a follow-up, his sacrifice served little purpose. Four years of planning and preparation went into the Commando assault; the leaders had behind them the experience gleaned in a dozen smaller raids on the provinces, and the organisation behind the creation of 34 teams of specialists worked with splendid efficiency. Few, if any, plans had been made for the long and bitter campaign which must be at least part of the price of winning London for God.

Faced by an age as pagan as our own, and a populace as deeply steeped in materialism, Jesus called his first disciples to be "fishers of men." Before God could use them in the task of changing human hearts and human values, our Lord meant that they would require long and specialised training, and the task would demand the utmost they could give in courage and sacrifice.

The task of fishing for men is even more exacting than the work at sea, and requires no less patience and skill. Only by using the most up-to-date methods can the fisherman hope to market his catch and earn a margin of profit. Far too many people who take part in modern evangelical movements think in terms of a revivalism that served the last Victorian era, and make no allowance for the revolution in education which has marked the last 70 years. During the Commando Campaign many listeners were mystified when older ministers used the phrase-

ology of the age of Sankey and adopted the same method of approach. Men and women can no longer be frightened into conversion by ancient or modern pictures of hell. The modern Christian has to witness in a completely different world, and he must know something of the great movements with which the church is competing for the allegiance of men. It is not enough to have had an experience of the grace of God in one's own life; it is necessary to be able to explain that experience and its bearing on our way of life in words which the way-faring man can understand. The fisherman is always mingling with men, with all types and classes of men, and he talks the idiom of everyday life. The evangelist must cultivate this gift. It is not enough to have the read the Bible so often that apt texts come spontaneously to the lips for every occasion; it is necessary to be able to discern the Word of God and relate that spirit of Christ to the social, moral and political situation of our day.

Knowledge — the Essential

Sincerity is absolutely essential to the Christian who would commend his Lord to others; but it is only the first item in a long list of equipment. The experience of the Commando Campaign was that all too often the sincere witness allowed himself to be dragged into an argument for which he possessed neither the knowledge nor the skill, and by the weakness he showed in handling the case did a real disservice to the church. Sometimes the rationalist succeeded in leading the Commando to make extravagant claims for the part played by the churches in the social revolution of the nineteenth century — and then, with a few effective references to the voting record of the Bishops in the great Reform Bill debates, demolished the Christian's arguments. Sincerity can never be a substitute for knowledge. Other speakers were inveigled into a debate on Communism, in the course of which they revealed an appalling ignorance of Marxism and of the constitutional framework of the Soviet Union. Prejudice is an ineffective weapon when the heckler insists on the speaker producing facts.

Jesus began his campaign of evangelising the whole world by calling to his side twelve ordinary men and sharing with them, for three years, his unique knowledge of God and life and man. In a generation the Christian doctrine had permeated every part of Roman life, and the resources of a mighty Empire tried, in vain, to crush the new-born Christian church. A successful campaign in our own day would probably begin by each church setting up an Evangelical Group; a number of men and women prepared to accept a strenuous discipline of study and service in order to fit themselves to become skilled defenders of the faith. Such a group would specialise in three branches of knowledge, and be able to argue with conviction and the aid of facts on a wide variety of human problems. They would be taught to see the Bible as a textbook, having relevance for our present situation, and be made familiar with the richer meaning which modern scholarship has given to many disputed passages. They would be given a working knowledge of theology, and be able to trace the power of the idea of God in the emergence of civilised men. Finally, such a group would be thoroughly aware of the social background of the age in which they live, and of the moral problems that the religion of modern man must enable him to answer. The church cannot claim to be the custodian of a gospel which includes the whole of life, and then plead neutrality when urged to adjust difficult aspects of human relationships.

Total Mobilisation

It cannot have escaped the notice of the intelligent Christian that the effective evangelists of to-day are not the people whose song is "Glory for me," but men, like Michael Scott of South Africa, whose theme is "Justice for all" — even for the colored and underprivileged people of the world. The one flag of Christian witness still indisputably marching forward is that of missionary enterprise; for since their inception missionary societies have linked themselves with the whole life of the native peoples. The modern missionary may be a teacher or a doctor, an ordained minister or an engineer, a farmer or a painter; but he is first of all a man who applies the standards of Christ to every part of life, and who offers in the service of his Master the knowledge that laborious toil has gleaned. At home and abroad our aim should be the whole of life for Jesus.

This is a difficult task; some would say an impossible task. Yet in every church there must be a few men and women who truly believe and are willing to equip themselves for effective service. Each group would give birth to other groups and in time leaven the whole. This is a long-term policy, but the world's need of God cannot be met by anything less than the mobilisation of all the forces of the Christian church. The church of God in action is not a movement containing a few brilliant individualists; it consists of groups of men and women possessing differing gifts and talents, but of one consecration. The Commando Campaign revealed that a great harvest of human hearts awaits the Christian church, out in the stormy deeps of life. Everything depends on the ability of the church to produce enough fishermen with skill and courage to reap that harvest.

★

It Says Everything

(Suggested Hymn for March — No. 318.)

In the national broadcast of a serial play on Sydney in the 1820's, a leading character was portrayed as coming homeward in the evening, softly singing Baring-Gould's lovely evening hymn: "Now the day is over." The present writer confesses to interrupting with the remark: "Written in 1865, I think!" — which, on checking up, proved correct. A strange coincidence came to light when one reviewer of the film "Stanley and Livingstone" was alert enough to criticise Livingstone's native choir singing "Onward, Christian Soldiers" (Baring-Gould's other famous hymn) to a tune stated to be composed two years after Livingstone's death!

Sabine Baring-Gould had the unique record that when he died in 1915, the British Museum library had more of his publications than those of any other man. An Anglican minister, he was called by one wit "the last of the Squarsons" — a title concocted for those combining the duties of parson and squire. He served for well over 40 years, to the age of 90, in the family-owned Devon village of Lew Trenchard. The steady stream of literature flowing from his pen had included local history and legend, travel and folk-lore, autobiography, songs and ballads — and, by no means least important or enduring, his hymns. Beyond the two already mentioned was the only widely-used English translation of a Danish hymn: "Through the night of doubt and sorrow."

(Concluded at foot of next column)

MEN BEHIND THE CROSS

3. HEROD ANTIPAS (part II)

I Kill the Baptist

HERODIAS bided her time until, with a woman's wile, she tricked me. At the annual feast of my accession she waited until I and my guests had become inflamed with wine, and then sent in her daughter Salome to dance for us. For a moment I was aghast; this was no thing for a princess to be doing! But she began to dance with an abandon that swept protest from my mind. She was wonderful! I rose in my drunken delight and offered her whatever she wanted, even to the half of my kingdom. (I was certainly drunk, to talk like that of my petty little province!) I saw her go to consult her mother. She was soon back with words that instantly sobered me. She was demanding the head of John the Baptist immediately, on a platter. What could I do? I had given my word on oath. After all, the man had insulted and accused me; let him pay the price at last. I gave the order, but I had little more stomach for the feast that night. I seemed to see his fearless eyes everywhere, judging, mocking me, a man too much afraid to do right. Later that wretched night I went to see Herodias. I found her mocking that awful head on its platter. She had taken a bodkin and plunged it through the tongue that had accused her. But the eyes were still there; it seemed as though they looked straight at me, and I turned and fled from that dreadful scene.

I Fear a Ghost

I plunged into life as I had lived it before John dared to cross its threshold. Sometimes I thought I would never forget those eyes; sometimes in the silence of the night I would hear again his words of condemnation. I was afraid again. Would I never be free of fear? I had been strangely afraid of John when he was alive and in my power; why should I be even more afraid now that he was dead? But was he dead? That was the awful thought that swept across my mind when it was later reported to me that a certain carpenter of Nazareth had been for some time preaching and doing wonderful things throughout the province. I had only met one man who could do these things! I blurted out to my servants, in a spasm of fear I later bitterly regretted: "It must be John the Baptist! He is risen from the dead!" When I told Herodias she laughed me back into common-sense; it was impossible. But she looked at me for a moment as though she despised my weakness, and a fresh fear stabbed me; what if I should lose her, as Philip had lost her to me? So I resolutely forgot the Baptist.

(continued from previous page.)

His evening hymn figures at one end of a strange book purporting to be the diary of an eleven-year-old English girl, living temporarily in the United States during World War II. She is reported as putting her younger brother to bed and singing to him. Then the book closes: "Sing something that says everything," he said sleepily. So I will sing the only song I know that says everything and then I will put out the light. (Then follow six verses of "Now the day is over.") James is asleep. Good-night!"

It says everything! Let us look this hymn over and, at least, see what a great deal it does say!—F.J.F.

I Inquire About the Carpenter

But my interest was roused in that Nazarene carpenter. Still with something of fear haunting me, I made inquiries. I discovered that this Jesus and some fellow-peasants had been preaching for some time throughout Galilee, especially in Capernaum. There had seemed little to interest me in the doings of such a man, so, if I had heard of him before, I had promptly forgotten. Peasant doings were no concern of mine, so long as they did not threaten my power, and he had not come near Tiberias which I had built and made the seat of my government. But something in the stories intrigued me. If this man were really a wonder-worker, why shouldn't he appear before me and live a dull day with some miracles? But when my officers sought him it appeared he had left my province. One report had it that the Pharisees (who for religious reasons of their own apparently hated him) had got rid of him by saying that I intended to kill him. I strongly suspected that the man who reported that to me took malicious pleasure in adding that this Jesus' answer to that was a contemptuous reference to me as "that fox." Herodias was furious at that and it was fortunate for the carpenter that he had got away. It didn't worry me; we Herods had been called worse names than that. In fact, I rather prided myself that I was crafty, like my father before me. That was the way to hold a throne.

I never did see that carpenter till the day on which he died. Somehow he seemed to elude me whenever I made attempts to get him to my court to perform some miracle for us. But he came in the end, under guard, a prisoner facing death.

I Seek a Miracle

He was sent to me by no less a person than Pontius Pilate, the governor. That in itself was surprising, for the Roman and I had been on terms of enmity, and this act of deference led later to a reconciliation between us. It seemed that this Jesus' enemies had at last managed to arrest him and get him condemned by the Jewish Supreme Council. It needed only Pilate's word for him to go to his death on a cross. But that worthy had apparently suddenly remembered some notions of Roman justice, and was not willing to condemn. So he sent him to me for trial in the early hours of that morning.

I was glad to see the man; glad because, looking at him, I saw how absurd had been my fear that this was the Baptist risen from the dead. Here was no stern ascetic like John had been. But there was a different strength there, despite all the agony written into his face by the kind of night he must have had. I questioned him, with even a trace of pity at first; urged him at last to show me some miracle; told him that if he did I could speak a word to Pilate that might save his life. But he stood there and said nothing. It was maddening!

The chief priests and scribes stood by, vehemently accusing him, afraid, it seemed, that I might let their victim slip through their fingers. They needn't have feared. How dared this insolent peasant refuse to answer me! He was nothing more or less than a common trickster, doing no miracle now when it might save his life, simply because he could not! I would make that stubborn tongue speak! So I called for gorgeous apparel, bade my men robe him in it, and sent for Herodias to share in the fun. We mocked him, taunted him, laughed at him; my

men alternately bowed the knee to him as though he were a king, and then spat in his face, until I reeled from my seat, drunk with laughter at the sight. But never once did he speak. In the midst of my merriment, I felt his gaze on me, and as I looked at him again, laughter strangled itself in my throat. For one awful moment I remembered the eyes of the Baptist and his tongue, silent only in death, with the bodkin of Herodias through it. At that I suddenly sickened of the whole thing. "Take him away!" I ordered. It was Pilate's problem; let him solve it.

That day Pilate's soldiers crucified him. I thought that was the end of the carpenter, the fool who would speak no word to save himself, though there was no fear in his eyes. But only a few months later there was some wild fantastic tale abroad that he had risen from the dead. Herodias thought that a great joke, though I wasn't so sure. There had been something about that man. But it couldn't be true!

I Lose My Kingdom

That incident was soon forgotten in the years that followed—years in which all our carefully laid plans went awry. Herodias was not the only ambitious one in her family; her brother, Herod Agrippa, soon showed himself to be plotting for a kingdom as great as my father's had been. He spread lies about us at Rome. Herodias was furious about this threat to our own plans. Were we to sit meekly by while he plotted our downfall? In the end she persuaded me to take her to Rome itself and demand a real kingdom. And all we got was—exile! Agrippa sent letters to his friend, Emperor Caligula, accusing me of seditious intrigues. He was given our territory, and we were banished to Lyons, in Gaul. Herodias had overstepped herself. This was the end of our dreams. Was she, after all, the evil genius of my life? I refuse, even now, to believe that.

But there must have been some evil genius in my life for all my fortunes to collapse so utterly. If not Herodias, then who? Two faces from the past came back to mock me—the Baptist's, the Carpenter's. They had never been afraid, as I had always been afraid. But they had failed even more completely than I; they were dead, and I was alive. Alive! Could anybody be alive in Gaul, in exile?

I longed for my old kingdom where the wretched Agrippa held sway. My friends kept me well supplied with reports of his doings and I writhed as I realized how carefully he was currying favor with all the strong parties in the land. To please the Jews he had begun actively persecuting the Nazarenes, as the Carpenter's followers were called. James, an ex-fisherman, was put to death, and another named Peter barely escaped with his life. Fools! How could they go on believing, even to death, in the resurrection of a man who, when he had the chance, would not even speak one word to me!

No, not one word, Herod Antipas. You wanted a passing pleasure, something to liven the dull monotony of a life that had perjured truth and righteousness. The things that were his to speak would have meant nothing to you.

He did not cast his pearls before swine. You had killed all that was highest and best in you. You had judged yourself unworthy of eternal life. For you, and such as you, O Herod Antipas, this is the final, most terrible judgment—the Son of God has nothing to say!

Here and There

Visitors to the World Convention, Melbourne, August 5 to 10, who care to travel by caravan or bring camping equipment will be well served. Arrangements have been made for the use, free of charge to visitors, of a well-appointed camp at Nunawading owned by the Seventh Day Adventists. The camp is close to a suburban railway line, is served by buses and is equipped with up-to-date showers and toilet arrangements, including a laundry block. Visitors will be able to live at the camp, cook their own breakfasts and obtain other meals close to the Convention in the city. State liaison officers have full details and will welcome enquiries.

Telegrams from Wollongong, N.S.W., tell a heartening story of revival there on recent Sundays, with E. C. Hinrichsen preaching. There have been nearly forty decisions in five Sundays, sixteen being welcomed on March 9, when 200 communed.

Mr. and Mrs. A. J. Fisher were welcomed at Perth station, W.A., on Feb. 14, on their arrival by Westland express to take up ministry with the Lake-st., church. The official welcome was held on the following evening, and on Feb. 17 Ray Vincent conducted an inspiring induction service, both being well attended. Church officers presented to annual business meeting provocative suggestions for a busy year. During the year without a regular minister, J. K. Robinson and R. Vincent had maintained a high standard of Sunday services, and activities were well maintained. Four communion services were broadcast each quarter. Effective resident membership is 128; isolated, 47; and total contributions amounted to £1,687. The Dorcas Society reported gifts of £92 and clothes, and also much sick visiting. Young Women's Fellowship had similar activities. Choir provided excellent music throughout the year. The church looks forward eagerly to a busy year under Mr. Fisher's leadership.

Plans are in hand for a mission soon after Easter at Hartwell, Vic., with F. Youens.

Mr. and Mrs. W. E. Quirk, of Melbourne, Vic., left on March 14 for an extended holiday in New South Wales and Queensland. Mr. Quirk has given excellent service as relieving preacher in recent years.

The Victorian Home Missionary Committee has available for loan an organ suitable for use in Bible School or Hall. Application should be made to B. J. Combridge, Room 321, T. & G. Building, 147 Collins St., Melbourne, C.I.

American church papers have been featuring the 50th anniversary of P. H. Welshimer as minister of First Christian Church, Canton, Ohio—just half the life-time of the church. When he commenced on New Year's Day, 1902, there was a church membership of 350, and a Bible School attendance of 130. The city's population is now four times as large, but the church's membership is more than 17 times as great (at 6,000, it is the largest church in our American brotherhood). The Bible School, of which he has been superintendent throughout the 50 years, now has an average attendance of 2,500, rising to 5,000 at Easter, and is the largest school in the brotherhood, occupying all the 85 rooms of the church plant, which is valued at a million and a half dollars. Mr. Welshimer has majored in evangelism, and 103 of the present official board of 134 have been baptised by him; additions during his ministry total 17,090. For 41 years *The Lookout* has featured his weekly Bible School lesson exposition. Now, at 78, he continues his many ministries which were duly honored on Dec. 31, 1951, when central feature of the jubilee celebrations was the unveiling of a life-size portrait of Mr. Welshimer,

painted by the celebrated artist, Ralph Stoll, of Cleveland, and valued at 3,250 dollars. It is the gift of admiring friends.

World Convention Melbourne, Aug. 5-10

AMONG THOSE PRESENT:



Mrs. Fay E. Livengood

Mrs. Livengood graduated to missionary work from the teaching of domestic science in U.S.A.—though her marriage to missionary-in-training Livengood had a good deal to do with her translation! Her training, however, fitted her particularly well for mission work in India, where she has played a very important part in developing the Boarding and Industrial School at Damoh. This school provides training for hundreds of young Indians every year.

REGISTER NOW!
SEE YOUR CHURCH SECRETARY

Following keen preparation and publicity by the preacher (V. Quayle), Warragul church, Vic., was strengthened by the eight-day mission conducted by Morris and Levitt (Mildmay evangelists). With attendances often over 200 (one night, 275) most meetings had to be held in the R.S.L. hall, the chapel being too small. Re-consecrations and increased interest were marks of a worthwhile campaign. Over £90 was given towards the week's effort. One senior B.S. scholar has since made the good confession. Congratulations are extended to Miss A. Murnane on winning a university scholarship, and to Helen Buntrock on securing a teacher's bursary. Christian Men's Fellowship held a working bee at the chapel, when wooden screens were made for B.S. work, and lining completed for kindergarten.

CHANGE OF ADDRESS

W. A. THOMPSON (Secretary Boronia church, Vic.), High St., Bayswater.

D. ALLEN (Secretary Hampton church, Vic.), 18 Sargood St., Hampton, S.7.

W. W. SAUNDERS, 21 Amelia Ave., Nth. Essendon, W.5. FX 3357.

R. MCKENZIE (Preacher North Richmond church, Vic.), 3 Dunlop St., Ashburton South.

Ladies' Hostel, College of the Bible, Elm Rd., Glen Iris, Melbourne Vic.

Miss A. Baker, whose life has been devoted to the service of the Chinese Mission, Queensberry-st., Melbourne, is appealing for new teachers to help Chinese scholars on either or both Tuesday and Thursday evenings. There have recently been 17 scholars (the largest number for years) and only 5 teachers. Any who can help are asked to contact Miss Baker either at the Mission or at her home at 176 Barker's-rd., Hawthorn (phone, WA 3233).



TENNIS FELLOWSHIP, VIC.

Grand fellowship was the experience of 240 players and over 40 non-playing friends present at the half-yearly tournament conducted by the Victorian Baptist and Churches of Christ Tennis Association on 12 courts at "Ivern," Mentone, on Labor Day, March 10.

Entrants, about evenly divided between members of Baptist and churches of Christ clubs, were grouped into 20 sections of 12 players each. Men's and Ladies' doubles were decided in the morning and mixed doubles in the afternoon. A wonderful piece of organisation was carried out by A. Turnham, N. White, and leaders.

At the conclusion of play, trophies were presented to the section winners by the General President of the Association, H. Stevens, of Canterbury Baptist Church.

T. A. Howe, General Secretary of the Association since its commencement, has found it necessary to retire from office, and has been succeeded by N. F. White. From a humble start with a few clubs from North Suburban Churches of Christ, the Association has grown to a membership covering the whole of Melbourne suburban area. Over 1,000 registered players now represent 25 Baptist and 33 churches of Christ congregations. This achievement in a little over 14 years brought very favorable comment recently from officials of the Lawn Tennis Association of Victoria. By its constitution the purpose of the Association is "promoting the spirit of Christian Brotherhood."



48th ANNUAL SOUTHERN CONFERENCE, S.A.

The 48th Annual Southern Conference of S.A. churches of Christ was held at Strathalbyn, on Tuesday, Feb. 19, in ideal weather conditions, under the presidency of G. M. Cox, of Stirling.

Attendances were excellent and a good spirit prevailed throughout the meeting. Addresses given by Mr. Thurrowgood, A. W. C. Candy and E. P. C. Hollard (recently appointed Home Mission Organiser) on evangelism, were fine.

Reports from the various churches were, for the most part, encouraging.

Musical items were given by Miss Jackling, Mrs. Carwood, Mrs. Bartlett and Gerald Bargar, with Mrs. Harvey and Mrs. Bartlett, organists.

During the year the churches in the south set themselves the task of raising £100 for Home Missions, and during the session this amount was handed to the State Organiser, Mr. Hollard. The Conference decided to raise a further £150 in the next Conference year. Strathalbyn sisters provided the luncheon and tea for Conference.

The following officers were elected for the ensuing year: president, Mr. Filmer; vice-president, Mr. Cox; secretary, J. P. Yelland; treasurer, Mr. Grundy; committee, G. Wilson, A. Page, L. Jacobs, P. B. Shipway, M. Candle and T. Butler.

A highlight of Conference was the united inspirational service held in the Town Hall. Led by Mr. Cox, it was attended by nearly 250 people from all parts of the south.

The speaker was E. P. C. Hollard, and special singing by the Churches of Christ Choral Society, under the leadership of A. Glastonbury, was very much appreciated. This meeting concluded a very successful Conference.—(J. P. Yelland, Sec.)

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

VILLAGE VISITATION, AOBA

"School routine gives little time to get out to the more distant villages and visit the folk in these places. To close the school for a week or a few days always results in a falling away in attendance. However, now that the schools are in recess, we are hoping to see more of the brethren who live some distance away.

"The villages at Longana and Lombahai have already been visited. Miss Henderson visited the Longana churches and assisted in the opening of a new church in this area.

"The day I chose to visit the folk at Lombahai happened to be the day that they had selected for their school Christmas meetings. I arrived at the village wet from the sea, rain and perspiration, and felt quite embarrassed to find all the native brethren dressed in their Sunday best. However, I soon secured a bucket of water, and using the jungle as my bathroom, enjoyed a very refreshing shower. On entering the place where I was to stay, I found to my surprise that some energetic native friend had prepared my meal, consisting of a roast fowl and native pudding.

"We had a short Christmas service in the afternoon, and at night presents were given to the school children and films shown which portrayed the Christmas story. A young married woman has been faithfully conducting a day school for girls in this area. As far as I know, this is the only girls' school we have in any of our villages.

"A service was held at Walariki the next day. It was good to renew fellowship with the Walariki folk, for though they are few, they held to the teachings they knew to be true, while practically all of their friends turned to the S.D.A. (Seventh Day Adventist) group."—R. McLean, Aoba.

Worker Resigns

Miss Daisy Henderson, who went to Aoba, New Hebrides, to take charge of the Primary School, has intimated to the Board that she desires to return to Australia as early as possible. During her period of service, the school made good progress, and it was with regret that Board and missionaries learned of her decision.

The Board have written Miss Henderson thanking her for services rendered and regret that she could not continue in the work.

It will be necessary to appoint a successor as early as possible, enabling the school work to function with as little dislocation as possible. Board are not unmindful either that Mr. and Mrs. Smith on Pentecost need additional help, but in this case only a married couple would be considered.

Financial Problems

Income to general funds continues at a reasonable level; but outgoing expenditure continues to be a problem. The debit lag of the past two financial years has placed a heavy handicap upon the Board, and reserves have had to be drawn upon to maintain a balance at the Bank. This will only give temporary relief and adds nothing to Board finances.

Will all churches holding any F.M. funds help by forwarding such monies promptly, and all orphan supporters forward their amounts as soon as possible? Subscribers to *Goodly Pearls* are also asked to assist by paying any arrears in subscriptions. When *Goodly Pearls* was first published seventeen years ago, the cost was three-pence per copy—to-day the price is fourpence per copy with costs up over 200 per cent.

Please help us face our problems so we can help our missionaries and co-workers face theirs.

Minister's Musings

DAY BY DAY

SUNDAY.—I have always agreed that preaching is a "two-way" business; that into the preaching of any successful sermon goes the influence of the congregation, as surely as the personality and preparation of the preacher himself—with the Spirit of God working through both. One young minister, when invited to speak at a certain meeting, carefully prepared a sermon, of which, in manuscript form, he felt quite proud; there were some nicely turned sentences and fine oratorical flourishes. The text was: "Quit you like men; be strong." He came home from the meeting crestfallen, and later admitted to a friend that his audience had been composed entirely of women! That was one way of discovering how much depends on the congregation. But it is true for every sermon that, as McComb says: "all really effective preaching depends not only on what the preacher gives the congregation, but on what the congregation gives the preacher." I have owed much to my congregations over the years, when their interest, sympathy and readiness to hear have given me, in the midst of preaching, high moments of illumination, of truths never seen so clearly before. Some of those moments came to-day, leaving me now quietly thankful. Even a preacher like Harry Emerson Fosdick, said to his congregation when he retired from Riverside church, New York, six years ago: "You don't know how many sermons in this pulpit it is you who have really preached. I have gone into the pulpit many a time feeling discouraged about my message, not sure I had anything much worth while to say, and then you listened, you sat there and intently listened as though it were worth while, until my spirits rose and the sermon I preached you pulled out of me. My word! what a congregation you have been to preach to!" Happy the preacher—and church—when such is true! And if it isn't? Well, is poor preaching only the preacher's fault?

MONDAY.—A first-rate detective story was my guide to an hour or two of relaxation to-day. Since I discovered that some of the world's most famous preachers (not to mention leaders in other spheres) also had a taste for a well-told tale of detection, I have enjoyed one even more on the all-too-rare occasions when both the book and the time were available. As it was, the preacher in me seized upon this unexpected piece of philosophy embedded in the routine thrills of *The Nail of Suspicion*: "A man will wearily bail out his boat day after day rather than look for the leak which may reveal that the whole bottom is rotten." That's rather an effective figure.

TUESDAY.—I went to hear a much-publicised speaker to-night. He was well worth hearing, but oh! the chairman! The time he wasted with his fulsome introduction of the guest-speaker was bad enough, without then proceeding to give a semi-lecture himself, distinguished only by sweeping generalisations and inaccuracies. It was almost as bad as the incident told by Rufus Jones concerning a lecturer who began a small-town address by saying: "Of course, you all know what the inside of a corpuscle is like." The chairman immediately replied: "Most of us do, but you had better explain for the benefit of those who have never been inside one." If only chairmen would make sure of their facts—and be brief!

WEDNESDAY.—The morning mail brought a letter from Ira Raymond, of the Canberra church. Ira is a son of Roy Raymond, who for the past 20 years has been serving our Western churches after earlier work in South Australia. It was good to learn from Ira of the prospects of this

infant cause at Canberra, for which the Federal Executive has been appealing to churches of Christ throughout Australia. I was on the phone during the day to Mr. Conning, Federal treasurer, and he was telling me how the various States are swinging into line with their gifts to this work. Money has been coming from Queensland, Victoria's first sum of £1,200 has just been handed in, committees are at work in New South Wales and South Australia (in the latter case headed by Gordon R. Stirling, preacher-elect of Canberra as from 1953), and news from other States is expected soon. I like to think of the way our men worked last year to raise Graysley's quota. There's a thrill in thinking that when the Canberra church really gets on its feet it will be the work of the whole Australian brotherhood, fired by the Spirit of God.

THURSDAY.—Rae Denny was looking more worried this afternoon than the mother of any first babe ever should. "The baby is so small," she explained. "The nurses say that it—I mean he—will need a lot of care for a start." "Well, you're just the one to give him that," I assured her. "Oh, yes, it isn't that," she protested. "it's—well, it's Joe. You should have seen his face last night after he had been along to the nursery window and had been allowed a peep at the baby. He came back to me quite sure that the nurse had made a mistake and shown him the wrong baby. You know how big and husky Joe is himself. I don't know how he'll feel when he is shown the same baby to-night!" "I wouldn't worry overmuch if I were you," I said. "The chances are that, given the necessary care, the baby will be as big as Joe some day." "You wouldn't say that if you saw the baby," she answered. I had a book under my arm, and I showed her a couple of the photographs in it, depicting the burly figure of a man who has been called "the greatest man on earth." "You've heard me speak of Dr. Albert Schweitzer, haven't you?" I said. "Well, there's what the brilliant missionary doctor looks like now, even though he is 77. He doesn't look very fragile, does he? But when he was born he was so puny that his parents once thought he had actually died, and even when he was six months old his mother shut herself in her room and wept after visitors had been to the house, because she had seen the pity in their eyes as they looked at her undersized son. But, with care, he lived, and what a life he has lived!" "Thanks for telling me," said Rae. "Now, if our son . . ." I left her, with the light of a mother's hopes in her eyes.

FRIDAY.—Conference nominations and resolutions arrived to-day. It looks like being a vital gathering, as a prelude to the July and August meetings. With missions being launched in most churches soon after Easter, the tempo is certainly going to quicken—and we can't afford any mid-winter sag this year, either!

SATURDAY.—As I tossed some scarcely-read pamphlets into the waste-paper basket this morning I suddenly remembered what I had recently read in Joseph Gollomb's book on Albert Schweitzer, *Genius in the Jungle*. It was one such pamphlet which became the call of God to the brilliant young man. It was an appeal for missionaries and doctors in the French colony of Gabon, in Equatorial Africa. "In the very act of putting the pamphlet aside that I might go on with my work," he wrote afterward, "I mechanically opened it." There he read the hope that its words "would meet the eyes of men and women who can reply simply to the Master's call with, 'Lord, I am coming!'" "My search was over," Schweitzer wrote—and he went.

INTERSTATE CHURCH NEWS

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

Discipleship

Ian Burns, Reservoir, Vic.
Lois Hunter, Berwick, Vic.
David Mynatt, Hurstbridge, Vic.
Mrs. H. Barnden, Hurstbridge, Vic.
Averil Stanway, Hawthorne, Qld.
Graeme Cox, Hawthorne, Qld.
Bob Barlow, Hawthorne, Qld.
Peter Barlow, Hawthorne, Qld.
Barbara Broome, Subiaco, W.A.
Graeme Black, Subiaco, W.A.
Max Castree, Moreland, Vic.
R. McFarlane, Maidstone, Vic.
Mrs. Warwick, Albion, Qld.
Mrs. Pettigrew, Albion, Qld.
June Talbot, Rosemary McCormack, Judith Marsh, May Allen, Lois Heron, Barbara Benning, Beverley Douth, Mr. & Mrs. Benning and Gladys Torbit; all of South Melbourne, Vic.

Membership

Mr. and Mrs. B. C. Morgan, Burwood, N.S.W.
Mr. and Mrs. Joyce, Hartwell, Vic.
Mr. and Mrs. G. Booth, Reservoir, Vic.
H. Barnden, Hurstbridge, Vic.
Mrs. Peatts, Hurstbridge, Vic.
Miss V. Potts, Stawell, Vic.
Mr. and Mrs. R. Marshall, Subiaco, W.A.
Mr. and Mrs. O. Fieldus, Subiaco, W.A.
Mr. and Mrs. J. Hansen, Subiaco, W.A.
Mrs. J. Collins, South Melbourne, Vic.
Mrs. R. Stewart, South Melbourne, Vic.

Marriage

Shirley Hannah to Jack Stapleton, Reservoir, Vic.
Dorothy Boak to Ian Haines, Springvale, Vic.
Beth O'Neill to Len Oliver, Stawell, Vic.
Gwendolyn M. Feary to Maxwell F. Murray, Ballarat (York-st.), Vic.
Vera Price to Ronald McLean, Albion, Qld.

Fallen Asleep

A. R. Taylor, Doncaster, Vic.
A. R. Chivers, Doncaster, Vic.

Tasmania

Launceston (Invermay).—Church is having good meetings under helpful ministry of R. M. Wilson. On Feb. 29 combined social of the three Launceston churches was held at Invermay, an enjoyable evening being spent under leadership of Mr. Wilson. Church has been happy to welcome following visitors in recent weeks: Mr. and Mrs. R. F. Goode (Murwillumbah, N.S.W.), Mr. and Mrs. H. Stevens, Mr. and Mrs. James (Edwardstown West, S.A.), Mr. R. Morffew (Vic.), also two from India, and a number from Hobart.

Devonport.—On Feb. 13 a welcome social was given to J. Searle (Preston, Vic.) who came to help for three Sundays. Church also presented F. T. Burt with an 8-day clock in appreciation of his services as secretary for 10 years. Messrs. Stevens and Byard spoke

words of appreciation on behalf of church; Mr. Burt responded. J. Searle's messages and visitation, as well as his talk to W.M.B. on Feb. 28, have been appreciated. On Feb. 24, church had fellowship with Mr. and Mrs. F. B. Burt, on holidays from Doncaster, Vic. F. B. Burt and S. C. Burt were speakers on March 9. H. Bruton (Vic.) had fellowship with church, and Mr. Clayton was welcomed back after his recent operation.

Queensland

Hawthorne.—Annual business meeting was held on Feb. 20, reports showing forward moves in all departments under ministry of C. J. Williams. Officers elected were: F. Andress, A. Cox, L. Duminel, E. Pitman, B. Stanway and G. Thornton, with L. Duminel as secretary-treasurer. Church has again agreed that Mr. Williams assist with work at Zillmere for further three months. Church now has two trainees from Ann-st church, A. Spiller and R. Stocks. Mr. Chisholm (British and Foreign Bible Society) was speaker on March 2.

Western Australia

Subiaco.—All attendances of late have been extra large, especially Sunday evenings. The fact that Subiaco has become a city was featured in evening service on March 2, when mayor and many visitors were present; one decision for Christ. At annual business meeting of church, officers were requested to prepare an amendment to constitution, to submit to another meeting, providing for an increase in number of elders to seven. A presentation was made to Mr. Raymond to mark the passing of the first year of his second term with church. In addition to eight others welcomed into membership on March 9, R. Raymond spoke words of welcome to A. W. Manning, one time secretary of this church, who has come back to reside here. He has been in isolation for many years. Amongst others received were R. Marshall and O. Fieldus, immediate past secretaries at Cottesloe and Fremantle respectively. Interest is keen.

South Australia

Semaphore.—Harvest thanksgiving services were held on March 2, speakers, S. Matthews and J. Cain. Some of the nice display of fruit, vegetables and groceries were sent to the "Rest Home" and missionaries overseas. Choir assisted with special anthems. Opening session of Mission Band was held on March 4, officers elected: president, Mrs. Matthews; vice-president, Mrs. Oram; secretary, Mrs. Lamont; and treasurer, Mrs. Knowles. Fifteen boys and four officers were present at Boys' Brigade on opening evening. Miss Taylor (Supt. of B.S. at Draper) was morning speaker on March 9; Allan Rae of N.S.W., G. Stirling and other visitors were present. Girls' Life Brigade is forming under leadership of Miss Rowe, and girls' basketball team have commenced practising.

Kilburn.—B.S. attendance of 179 on March 9 was record, as was that of kindergarten dept. (97). Theo Edwards was preacher at 11.15 a.m. service, and also at night, when Mrs. Kelly was soloist. A good representation of young folk attend A.C.Y.F. each month at Grote-st. I.C.E. and I.C.E. continue to have well-attended

meetings. Church appreciates work of A. J. Ingham, who often leads mid-week prayer meetings. Colin and Geoffrey Warnold are in hospital, whilst Mrs. Bald and Mr. Dinning, senr., are still on sick list.

Fullarton.—B. W. Manning preached both morning and evening of March 2. Annual offering for building extension fund was £9/19/3. Morning speaker on 9th was Dr. Trevor Turner, and at gospel meeting, Neil Young, with Alan Moore assisting in conducting meeting.

Henley Beach.—Pending arrival of Neville Moore from W.A., K. W. Dixon is exercising a very acceptable ministry. Attendances at all services are growing, while work of Boys' Brigade, Girls' Life Brigade, and C.E. is very encouraging. A fine youth choir fills platform each Sunday evening. Plans are well in hand for renovation of church building and manse.

Mile End.—Recent meetings, with helpful messages by Mr. Marshall, have been very well attended. On Feb. 24, B.S. teachers entertained scholars in their homes for tea, except kindergarten and primary departments who remained together at the church. Many parents joined their children for gospel service, at which one young lady made her confession. All auxiliaries have commenced activities for the year. Attendance at mid-week prayer meeting is improving. Messrs. W. Green (elder) and L. Hollett are ill in hospital. At first Friendly Hour held this year on March 2, about 50 people remained after evening service and enjoyed an hour of singing and happy fellowship.

Croydon.—Successful harvest thanksgiving service was held on Feb. 24, attendance at all services being very pleasing. Gifts of fruit and vegetables, etc., approximated £10; groceries, £23; clothing, £10; and cash donations to date, £8—a very generous response. Proceeds were sent to Colebrook Home for Children. D. G. Hammer (Balaklava) was guest speaker at evening service of festival, and his address was much appreciated. All auxiliaries are working smoothly, and committee is preparing to launch campaign of evangelism.

New South Wales

Marrickville.—A short dedication service was held in church recently to mark entry into Woolwich Bible College of Geoff Benjamin. After the dedication, conducted by preacher, P. E. Thomas, Mr. Benjamin gave a splendid message. His brother, Graham, is already a student at the college, and is serving as part-time preacher at Lawson, in the Blue Mountains.

Kingsford.—Y.P.S.C.E. has begun year's work with enthusiasm. Christian Men's Fellowship enjoyed happy and helpful gathering at manse on March 4, when preacher, Mr. Elliott, outlined programme for year. On evening of March 9, Mr. and Mrs. S. Reeson, from Carnarvon, had a part in gospel service, and at a well attended after-church service showed pictures of native mission work in Western Australia. Seventy-seven broke bread for the day. Messrs. Picton and MacKay have donated prizes to B.S. scholars in connection with "Back to the Bible" campaign.

Rockdale.—On March 2, Mr. Craig (Hurstville) exhorted church, and at night G. Andrews brought gospel message. Recently a lady from the Methodist Church was immersed. At business meeting, Clive Way was admitted to diaconate. Kinders held a special afternoon service and received their prizes, a feature being the merry-go-round, which the little people enjoyed. G. J. Andrews spoke morning and evening on 9th. B.S. is finishing practices for coming anniversary.

North Sydney.—Annual meetings of church on March 5 revealed happy and united year of service. All departments reported useful work done and financial position was best in history of church. Altogether over £1,300 was raised, and of this nearly half was for other than local work. Recently a gift of iron to re-roof portion of chapel building was received; this represented about £60. Ira Paternoster is now in his 15th year with church.

Burwood.—There are increased attendances at all meetings after holidays. Visiting speakers during past month were I. A. Paternoster and P. E. Thomas. Temple day offering on Feb. 10 amounted to £130, with more to come in. Proceeds are to pay for land acquired at South Strathfield. Men's Fellowship has undertaken painting of school halls. Seven new scholars have been added to school during past few weeks. Bible class is enjoying discussion of the subjects set in handbook. This class is regularly supplying teachers for the school. Recently a young woman confessed Christ at the prayer meeting and was baptised the following Sunday.

Mosman.—On Feb. 24 church celebrated 45th anniversary. A. W. Stephenson (Woolwich Bible College principal) and G. Burns were speakers. Temple day was also part of anniversary and £46/16/- was received. Annual meeting of church was held on Feb. 27. The following deacons were elected to office: John Hunter, K. Hunter, E. Ryman, R. Stephens, F. Walker, V. Muir and C. Murray, with K. Hunter elected treasurer, and C. Murray as secretary. Church regretted that Mr. Donaldson had to relinquish post of secretary after eleven years' service, and a vote of thanks was passed to him for his service. Speakers on March 2 were John Morris (Y.P. Dept.) and Mr. Laverder (Corramar), while addresses on 9th were

NORTH FITZROY

79th Anniversary Services

Sunday, March 30

11 a.m. — Mr. Stanton Wilson

3 p.m. — Mr. J. A. Willkie

7 p.m. — Mr. John Turner

Singing by Price Brothers' Quartette and Mrs. Ferris; Elocutionary Recital by Mrs. Stock

Public Tea at 5 p.m.

BRUNSWICK BIBLE SCHOOL ANNIVERSARY

Sunday, March 30

3 p.m. — Mrs. A. L. Miles

7 p.m. — A. E. White, B.A.

Sunday, April 6

3 p.m. — Mrs. H. Bock

7 p.m. — C. Watson

Bright singing by scholars

Tea provided for visitors



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Land.—Harold St., Glenroy, 75x140, £250; Lawrence Gve., El Ringwood, 50x140, £225; Myrtle St., Ferntree Gully, 63x170, £100. Alice Allamby, 30 Antibes St., Parkdale. XY 1684.

SITUATION VACANT

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given by J. (Scotty) Gibb (Auburn) and Leo Donaldson, one of the church's own young men. G. Burns has been away on trips to Glen Innes and Gilgandra as Conference President. L. Stimson has been seriously ill, with a period in hospital, but is now home again, though still a sick man. He is missed from both church and B.S. where he is superintendent. Mr. Hunter, senr., is also very ill, and at present is in hospital.

Taree.—On Feb. 24, R. Rugendyke (preacher-elect for Bowral) and his wife, were welcome visitors. K. W. Barton gave morning message and R. Rugendyke spoke in the evening, his help being appreciated. Half-yearly business meeting was held on Feb. 26. Despite some steep advances in expenditure, church treasurer gave a most stable financial report. Offerings to almost every brotherhood work showed increases over last few years.

Hamilton.—B.S. picnic was held at Nelson's Bay on March 1 and was a splendid success. There were four new scholars on March 9, and it is hoped that a recently launched campaign will result in further increases. Attendances at Junior Boys' and Girls' clubs are also encouraging. Church was sorry to bid farewell temporarily to Don Jefferson who has left for National Service training. Monthly "After-Church Fellowship" on March 9 featured a soprano, violinist, pianist and instrumental trio and was a very bright function. Frank Smallman was injured recently in a road accident and we regret to learn that Mrs. Smallman's re-admission to Rankin Park Hospital is pending. Mr. and Mrs. Laurie Thomas, with Mrs. and Miss Morris were welcome visitors on 9th. Attendances at Sunday services maintain high average.

Victoria

Berwick.—At recent evening services addresses have been given by Conference President, F. N. Lee, and Dr. K. Pike (U.S.A.). B.S. picnic was enjoyed at Mordialloc. On Feb. 24 W. Greenwood (C.O.B.) commenced ministry with church. There has been one confession of faith, and H. Hunter has been added to S.S. teaching staff. Church has joined with Emerald in circuit work, D. D. Stewart assisting in pastoral work. Recent visitors have been Dr. and Mrs. Lee (Eng.) who are studying at Linguistic School. Mrs. J. Funstan is making progress after prolonged illness. Aboriginal offering amounted to £6.

Stawell.—On Feb. 17, 50 visitors were present when Hall's Gap campers took charge of service; L. Trezise was speaker. Services have continued as usual on other Sundays. On March 9, F. N. Lee (Conference President) spoke to an excellent congregation, 21 Warrnambool young people being present from Hall's Gap camp. Corrie Hupfield, Mrs. Mason and Lynette resumed fellowship after being in hospital. Len Oliver has also been discharged from hospital.

Springvale.—Messrs. Thomson, I. Baines, J. Sutton and K. Fordham have taken Sunday services (young men the prayer meetings) during G. Grainger's holidays. B.S. is growing; 146 present on March 2. School had enjoyable picnic at Sassafras on March 8. After Mr. Grainger's message on March 9 one young man re-dedicated his life to Christ. Average offerings are over £30 per week.

Northcote.—During W. G. Graham's holidays, messages have been brought by Messrs. A. Brooke, Dr. Killmier, Dr. Hinrichsen, Combridge, W. T. Atkin and Robbins. Cricket team has reached semi-finals again this year.

Hurstbridge.—There have been several additions since anniversary; one young man confessed his faith in Christ on Feb. 10 (Mr. Crombie, Fairfield, speaker) and an elderly lady on Feb. 24 (B. McIntosh speaking). Two others were also received into fellowship on March 2. Membership now stands at 25. On March 2, 36 attended morning meeting; 34 breaking bread; 22 at gospel service. On Feb. 29 some members joined with Fairfield church

in expressing best wishes to D. Grant for his approaching marriage. On behalf of Hurstbridge brethren D. Smith made a presentation in recognition of his help in preaching. Fairfield brethren continue to give valued services.

Reservoir.—All sections of work have resumed after holiday recess and report keen interest. Morning attendances over February have averaged 65-70. On Feb. 24 Mr. Burns baptised a B.S. scholar; this was followed by a bright hymn hour led by Grenville Hing. Fellowship of Mr. and Mrs. Dan Stewart was enjoyed during holiday in district. Men's Fellowship began year with dinner and musical evening at which they entertained wives and friends. Church members are appreciative of splendid work done by H. Garth in caring for lawns and flower plots around building. Tennis club have reached semi-finals in A, B and C grades.

Hartwell.—Preacher, H. Patterson, has returned from holidays, and church building on morning of March 2 was filled to capacity when a husband and wife were received into fellowship. Mr. Manning, of Carnegie, has taken over leadership of Explorer Club and a number of B.S. boys have been initiated. Mr. Manning is assisted by K. Ragg and R. Leyton. In preacher's absence, the following proved very acceptable speakers and were much appreciated: Messrs. Dr. Hinrichsen, R. Watt, R. Baker, W. Atkin, J. McG. Abercrombie and Dr. Rees.

Hampton.—Stanton Wilson is hard at work after holidays in S.A. All auxiliaries have arranged programmes for coming year. Annual business meeting was very well attended; heartening reports, showed increasing morning attendances, healthy finances, willing service given by a larger number of our men and women, and a keen interest in the Lord's work. Officers were elected, D. Allen being appointed secretary in place of G. Kruse (resigned). Presentations from officers and B.S. were made to Mrs. Allen who retired from the kindergarten leadership after many years of faithful service.

Ballarat (York-st.).—Attendances were high for harvest thanksgiving services on March 9. A. H. ("Big Brother") Graham was visiting speaker at morning service. Wonderful display of goods was afterwards donated to local charities. Allan Johnston has been sharing his Norseman experience by addressing Y.F. and Y.P.S.C.E. Owing to unforeseen family difficulties, making the W.A. move impossible, H. Long will be continuing with us for the rest of this (his fifth) year. Amongst many visitors lately have been Mrs. and Miss Hooper (Oakleigh), Mr. and Mrs. Collins (Benalla), Mr. and Mrs. Collett (Melbourne City Mission) and Mrs. Cook (Paddington, N.S.W.).

Doncaster.—During absence of F. B. Burt on holidays in Tasmania, church received much appreciated assistance from Principal E. L. Williams, Youth Director L. Trezise, Dr. Oldfield and Robert Edgar (Mission to Lepers). Harvest thanksgiving services were held on Feb. 24 and resulted in splendid display of district's produce. Special offering increased building fund by £108. All auxiliaries have commenced year's programme. Church was saddened by home call of two elder members. Both will be sorely missed. Church was honored by visit from Conference President.

Red Hill.—On March 2 N. Kingston was speaker, V. Longthorp presiding. Mr. Longthorp spoke at gospel service. On 9th, W. Saunders was guest speaker. Many visitors were present to enjoy fellowship. B.S. held its anniversary. Scholars rendered bright items and Mr. Saunders addressed the children. Prizes were distributed. Mrs. N. Brown and baby were welcomed. Kevin Torney is visiting Mildura. Mrs. Jack Holmes is giving religious instruction at State School. V. Holmes has returned from holiday in N.Z.

Wattle Park.—B.S. picnic was held at Mt. Evelyn on March 1, attended by 150 scholars and parents. Appreciation is expressed to Campbell Edwards Trust for erection of a large marquee, on loan until church building plans are completed. Church expresses sympathy to Mrs. Ashley in the passing of her brother.

WANTED

The Young Marrieds' Groups of churches of Christ in South Australia are desirous of procuring a moderately priced piano to be presented to the Rest Home. Further particulars may be obtained from Mrs. W. B. Wharton, 28 Salisbury St., Nth. Unley, Phone U 5596.

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BIRTHS

HARMER (Thorpe).—On Feb. 25 at Warracknabeal, to Evelyn and Wes.—a son, Alfred Bruce.

HOUSTON.—(nee Chappell).—At Marcus Saltau House, Warrnambool, on March 10, to Ivy and Errett—a daughter, Heather Joy. Both well.

SILVER WEDDING

SMITH-SPENCER. — Mr. and Mrs. John E. Smith of 7 Currawa St., Caulfield, announce with pleasure the 25th anniversary of their wedding, celebrated at North Fitzroy church by the late J. W. Baker on March 19, 1927.

ENGAGEMENTS

The engagement is announced of Dorothy, only daughter of Cr. and Mrs. C. W. Pederson, of Warragul, to Arthur, youngest son of Mr. and Mrs. B. Winterton, of Bona Vista.

ANSTEE-WARMBRUNN. — Frances Estelle, youngest daughter of Mr. and Mrs. W. A. Anstee, North Balwyn, to Douglas Leonard, elder son of Mr. and Mrs. L. P. Warmbrunn, Surrey Hills.

BEREAVEMENT NOTICE

NEWHAM.—Mrs. E. A. Newham and family wish to thank the many Christian friends for expressions of sympathy in their time of sorrow.

4 Nicholtsdale Rd., East Camberwell.

DEATHS.

SINDREY.—On Feb. 28, James Frederick, of 1 Yarrlat Ave., Balwyn, beloved husband of Elizabeth, loving father of Arthur (dec.) and Vera.

GRACIE.—On March 5 at 8 Gracie St., Northcote, Thomas McCall, beloved husband of Ellen (Nell), and loving father of Thomas, Doris (Mrs. Welsh), Ernest, Harold and Amy (Mrs. Edwards). Aged 87 years.
Just sleeping.

Preacher and Teacher

GOD'S SERVANT IN ALL

Many within the brotherhood have cause for thanksgiving because of the many ministries of J. I. Mudford. He was suddenly called to the Father's House on Feb. 9. On the Wednesday preceding he was present at the prayer service of the Hartwell church, Vic., where of late he has been a regular member.

He was baptised by the late A. W. Connor at Drummond, Vic., and from then on made his life one of continuous service for the Master. After study in early years, he became a school teacher. Before entering college he did some preaching work and assisted the late H. P. Leng at Kaniva. He was one of the first group of students to enter the College of the Bible in 1907, and he had the distinction of being the first graduate to obtain the diploma. After graduation he was called to Ann-st., Brisbane, where he served for three years, 1910-1912. Subsequently he served at Newmarket (two ministries), Surrey Hills, Footscray and Camberwell. In later years he was preacher at Norwood, S.A., Kaniva and for a short while at East Malvern and Hartwell. He was chosen to serve as chaplain on a ship carrying migrants to Australia from the old land only a few years ago.

Being a trained teacher he, for some years, also served the Education Department in the Swinburne, Collingwood and South Melbourne Technical Schools.

He maintained a very close association with the overseas work of our churches. In succession to the late T. B. Fisher he was secretary to the department for some years. J. I. Mudford had many gifts, not the least of which was writing in a clear, interesting and exceedingly helpful style. Many of his articles were published in *The Australian Christian* to the profit of the readers. He was also a very acceptable Sunday school anniversary speaker.

J. I. Mudford will be much missed at Hartwell, and the church conveys to Mrs. Mudford, the two sons and daughter, loving sympathy. Within the sphere of churches of Christ he was one of a large family. A sister, Mrs. E. R. Killmier, served the churches overseas in China, and a brother A. C. Mudford is one of our preachers. The world is the poorer for his going.

There was a very large attendance at a service held in the church at Hartwell, and R. T. Pittman, a fellow-student in 1907, spoke eulogistically and fittingly of the life and work of our brother. W. F. Nankivell, of Camberwell, took charge of the service in the church and at Burwood cemetery.

Thank God for men like J. I. Mudford through whom God is revealed afresh to us sons of earth.
—H.J.P.

DEATHS

LEGG.—On March 9 at Heidelberg Repat. Hospital, Trevor, loving brother of Mildred and Arthur Ashley, dear uncle of Peter and Dianne.

Sweet peace. The gift of God's love.

LEGG.—On March 9 at Heidelberg Repat. Hospital, Trevor, loved pal of Stan and Vida.

A tender chord of friendship

Is softly touched to-day,

Loving thoughts of you, dear Trevor,

Will never fade away.

LEGG.—On March 9 at Heidelberg Repat. Hospital, Trevor, dearly beloved husband of Myrtle, devoted father of Colin, Eric, Faith and Heather. Aged 37 years.

I trace the rainbow through the rain,

And feel the promise is not vain

That morn shall tearless be.

MATTHEWS.—On March 6 at Perth, W.A., Sidney, the beloved brother of Tillie (Mrs. L. Owen, dec.), Edith (Mrs. Michael) and Mabel (Mrs. Payne), dearly loved uncle of Laurence, Edith, Irene, Lindsay (India), Ronald and Jean. Aged 80 years.

He was faithful, even unto the end.

IN MEMORIAM

PHILLIPS.—Treasured memories of our dear mother, who passed away on March 28, 1947, at Cremorne, Sydney.

Safe in the Arms of Jesus.

Inserted by her loving daughters Nellie and Elsie.

DONLEY.—In loving memory of our dear husband and father, who was accidentally killed at work, Port Pirie, March 31, 1951.

Loved by all who knew him.

He had fought the good fight,

He had run the course,

He had kept the faith.

God gave me strength to bear it,

Courage to meet the blow.

—Ever remembered by his wife Eunice and his son Robert.

Obituary

Hilda S. Bartlett.

The church at Croydon, S.A., was much saddened by the passing of Mrs. Frank Bartlett at the early age of 36. During a Gospel Mission conducted by W. Beiler at Wallaroo a number of years ago, our sister gave her life to the Lord. After leaving Wallaroo and until her place of abode was settled at Croydon, Mrs. Bartlett attended the churches at Prospect and Nailsworth. For some years after 1936, when her membership was transferred to Croydon, she served the Bible School as kinder pianist. Indifferent health over a long period unexpectedly took a serious turn and on Thursday, January 17, the Lord called her. J. E. Shipway conducted a comforting service in the home, and the writer officiated at the graveside. Mrs. Bartlett leaves a husband, a daughter (Joy), a son (Peter), and many relatives and friends to mourn their loss "till the day break and the shadows flee away."—W.N.B.

Anna Elizabeth Bound.

One of God's humble but very winsome and Christ-like souls recently passed to her heavenly home in the person of Mrs. Bound, a faithful member of Burnley, Vic., for over 25 years. Prior to that she had been in membership with the Auburn Baptist congregation. Toward the end of her earthly life she was not able to meet with the church, but her interest never flagged, and her faith was strong to the end. She took an active interest in the work of the womenfolk, serving for some time as president of the Burnley Ladies' Guild. She was also actively associated with Executive of Dorcas Societies. One always felt better for having been with Mrs. Bound. She had experienced many hardships and sufferings but was always cheerful and strong in faith. We laid her body to rest after she had attained the age of 87, but her soul is in the hand of God.—H.F.G.

Mrs. P. R. Baker

On Sunday, Feb. 10, the church at Edwardstown West, S.A., was shocked and saddened to learn of the sudden death on Friday the 8th of Mrs. P. R. Baker, wife of our pastor. Since Mr. and Mrs. Baker came to the church for week-end service, following Mrs. Baker's breakdown in health in Tas., she had endeared herself to the church, being affectionately known to every member as "Nan." During the 40 years of their married life Mrs. Baker was her husband's faithful helper, and many souls were won by her sweet singing. She was well known and loved for her work's sake in S.A., Vic. and Tas. The chapel was crowded for the short funeral service led by W. Russell, many remaining standing outside. A great crowd, from all sections of the community, gathered at North Brighton cemetery, where a number of suburban preachers assisted Mr. Russell. Our sister will long be remembered. Sympathy is extended to Mr. Baker, Aileen (Mrs. Berry), Malcolm and Ivan.—V.F.S.