

usually

The Australian Christian

National Weekly Representing Churches of Christ



First Reading of the Bible in the Crypt of Old St. Paul's, London.

WILLIAM TYNDALE was driven from England because he dared to translate the Bible into English to enable the boy who drove the plough to read it. Going to the Continent he was able to complete his work and get it printed.

"By spring of 1526 at least six thousand copies were distributed throughout England before anyone in authority knew. The searching of the ships suggested by Cochloeus had been carried out during the winter of 1525. By the time the books made their first appearance in the spring, the ships were no longer under suspicion; so the books invaded England.

"When they were discovered there, Bishop Tunstall got the king to order them seized and burned. Homes were invaded, and not only were the testaments seized but those who possessed them were arrested as heretics. All Bible owners discovered were also declared heretics, and were required to take part in an infamous show staged by Bishop Tunstall and Cardinal Wolsey at Paul's Cross in London. One hundred and fifty-eight baskets of Tyndale's testaments were piled in the public square and the heretics were made to throw burning fagots on the books.

"The wide flames of that fire lit the faces of the humiliated heretics and the shameless row of bishops

Imprisoned for Reading the Bible

who sat watching, but they also lit the curiosity of the crowd gathered to see this free spectacle. All who saw it talked of it, and the question of the hour was, 'Have you seen this naughty translation? Do you know where a man can get a copy of it?'

"The merchants, knowing the value of such publicity, smuggled more and more copies into the barrels and bales that entered England and Scotland that year. Several Dutch printers put out additional editions to meet the demand. Although the English authorities tried to buy up or seize as many copies as they could, thousands slipped by hidden in flax and wheat. The public was so eager to see this contraband book they paid well for it, and the merchants were lured to take risks for the high profits involved.

"So great was the consternation of the bishop and the cardinal that they imprisoned all they could find who were known to have been friends of Tyndale. Even such an influential man as Sir Humphrey Monmouth was not spared. Excommunication of hundreds, imprisonment of scores, and the burning of several at the stake went on. Agents were employed by the cardinal to go into Germany to catch Tyndale and bring him back alive.

"Tyndale found refuge with a friend of the Reformation, Philip the Magnanimous of Germany, and resided at Marburg. There, shutting out all thought of personal danger, he turned his attention to the deeper study of Hebrew. He had in mind now the translation of the Old Testament."

Bible Sustains and Makes Good Characters

THE BEST SELLER

Bible and Men

NO book has a wider appeal than the Bible. It appeals alike to Christians of little education and also to the learned. Robert Burns describes in his "Scottish Crofter's Saturday Night" how the "father-priest" of the household takes down "the Sacred Book" and leads the worship and thought of his family. In our day Mr. C. S. Lewis, with a broad philosophical background, and representing the deep-thinking type of Christian man, finds in the Bible the richest treasures of wisdom.

T. H. Huxley, although well known as an antagonist of orthodox Christianity, yet went so far as to call the Bible "the Magna Carta of the poor and the oppressed." The scriptures have always appealed, like the Saviour himself, to those who are "weary and heavy laden." The poor and humble no less because of the Bible's homely and simple message of encouragement, cheer and hope. But equally noble characters such as General Gordon, Abraham Lincoln and Lord Shaftesbury found the chief inspiration for their life-work in the book. Of Lincoln it has been said that he "built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books . . . mastered it so that he became almost a man of one book."

The appeal of the word of God to human hearts the world over has been one of the salient features of missionary enterprise. It has been a great bond, uniting the English-speaking peoples in a common standard of truth and ethics. And, when translated into other tongues, the Bible has proved everywhere a "best-seller."—Selected.

U.S.A.

Two Eisenhowers

THE lowly family of Ana-Baptists which emigrated from continental Europe to America must have been looked upon by the immigration authorities as rather unpromising material for citizenship. They were of the extremely small sect known as River Brethren because they immersed only in the river or in running water. They wore a garb something like the Mennonites, and were, in fact, closely affiliated with the latter group. The family finally made its way to Abilene, Kan., where two of the boys grew up and speedily achieved distinction. In spite of his pacifist background, one boy, Dwight, went in the army and, of course, the world knows the rest. Another boy Milton, pursued advanced training and eventually wound up as president of Kansas State College at Manhattan. Dwight, after reaching the highest position which the Army can give, resigned his military job and became president of Columbia University. If there is anything in heredity or inheritance, the two Eisenhower boys are precisely where they belong.—"Christian Evangelist."

WORLD VISITOR

Baptist on Tour

NOW embarked upon a world tour are Rt. Hon. Ernest Brown and Mrs. Brown, who have a heavy itinerary to fulfil before their return in March of next year. In North America, Mr. Brown will attend the Southern and Northern Baptist Conventions, and will preach in many large cities. His Canadian engagements include various Conventions, a meeting of the World Council of Churches, and

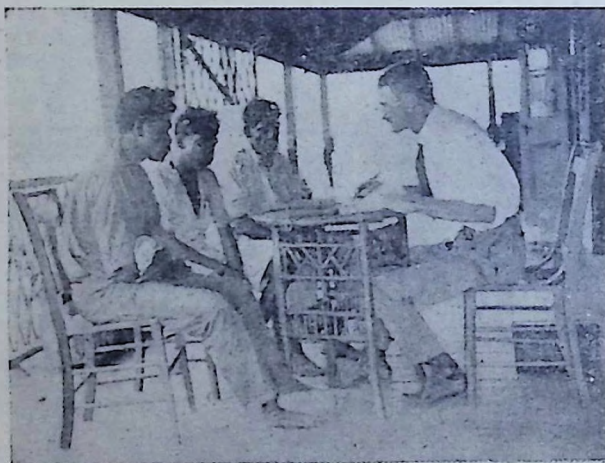
numerous preaching appointments right across the Dominion. Mr. and Mrs. Brown will also attend the Baptist World Alliance Congress at Cleveland, Ohio. Later they will visit New Zealand and Australia.

AMERICA

A Generous Giver

BECAUSE R. A. LONG, of Kansas City, made large gifts to missions, colleges, hospitals, churches and institutions of benevolence, and particularly, his monumental gift of \$1,000,000 to the Men and Millions Movement, he established his place among the foremost Christian benefactors in U.S.A.

His unfeigned faith, his unwavering devotion to the church, his sincere commitment to the religious position of Disciples of Christ, and his inherent disposition to generosity for Christian causes, disposed him to a ready response to the establishment of an outstanding church building for the National City Christian Church, Washington.



J. R. B. Love and the Natives Translating.

Though he was at the time nearly eighty years of age and burdened with the financial responsibilities of a vast lumbering and city building enterprise at Longview, Washington, he pledged \$225,000 on the million-dollar undertaking for land and a church building in the capital city. For the completion of payments on the property, Mr. Long and his family together have contributed nearly \$300,000. The money was given without condition, and there is no memorial to R. A. Long in the National City Christian Church, Washington. He and his daughters, Mrs. Pryor Combs and Mrs. Hayne Ellis, have been satisfied to know that the church bears the name of Christ, and is an enduring witness to his redeeming gospel.

GREAT BRITAIN

What of the Future?

IT is encouraging, in these rather grim days, to read some words spoken by Field-Marshal Smuts, when he was Prime Minister of South Africa. He was addressing an English audience. "I look forward with complete confidence to the future. Your contribution will be on the grand scale. . . . In the course of its long history, Britain has accumulated a fund of human wisdom, a spirit of human government, a method of dealing with men—what our

American friends call the 'know-how.' You have learned the 'know-how' in dealing with human affairs that the world wants to-day."

This hopeful spirit has not been held by all great men, and it is instructive to recall some of their views. William Pitt: "There is scarcely anything around us but ruin and despair." Wilberforce, in the early 1800's: "I dare not marry, the future is so dark and unsettled." Lord Shaftesbury (1848): "Nothing can save the British Empire from shipwreck." Disraeli (1849): "In industry, commerce and agriculture there is no hope." The Duke of Wellington on the eve of his death (1851) thanked God he would be "spared from seeing the consummation of ruin that is gathering about us."

Lord Teviot reports that in conversation with a man who holds an important position in the world of British shipping, in reply to a question what the ordinary man could best do to help his country, said: "The only thing any of us can do is to do whatever job we have got to do as well as we possibly can."—F.H.J.

AUSTRALIA

Bible Society's Work

H. M. ARROWSMITH, general secretary-elect of the Bible Society in Australia, is visiting England, and spoke at the annual meeting of the Society on May 3. At a recent overseas committee he gave interesting facts about the background of his work. Two-thirds of the world's non-Christian population live in the South Pacific area, and Australia is the only Christian country there. In the area which Mr. Arrowsmith described as "within the perimeter" of Australian interest, the population is increasing by 55,000 a day. The two major facts about this vast population are its mounting literacy and its mounting hunger. The linguistic problems are immense. In New Guinea and the Islands alone (leaving out Indonesia) over 400 languages are spoken, of which only 154 have as yet any portion of the scriptures translated into them. The Bible Society in Australia thus has three tasks: to provide for the needs of the Australian people, to care for the aborigines in the bush, and to be a centre from which the vast needs of the "perimeter" can be tackled. As a New Guinea chief remarked to Dr. Frank Laubach, the literacy expert, "We need this book, but it has no legs. It cannot walk over the mountains. You must bring it to us."

SOUTH ASIA

Church Faces Danger

JEAN M. FRASER, director of the youth department of the World Council of Churches, now back in the Geneva headquarters of the department, following a four months' visiting tour among young Christians in Asia, has reported to the World Council that unless the Christian church there can demonstrate a faith competent to interpret and direct the social and political changes which have revolutionised the pattern of eastern life within the last decade, a mass population drift from church to political allegiance, and the end of evangelism among politically-conscious youth, is inevitable.

The churches, a minority group in the nationalist struggle in Indo-China, Indonesia, Siam and Malaya for social and economic justice, have not recognised that "where youth goes, that regime wins," reports Jean Fraser. Although awake to the evil exploitation of young people by totalitarian forces, the Christian church in Asia lacked a programme, or channel of expression for young people committed to social revolution, while Buddhist, Moslem and fanatical Hindu movements had captured a vast following of young men.

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Christians and Private Ownership

WERE the early Christians Communists? Did they give up the right to own property or wealth? Many claims are made that the first members of the church surrendered all they had and divided it amongst the whole community.

EDITORIAL

Wealth must be considered as the responsibility of stewards. We possess wealth only as stewards who must give an account of their stewardship to the Lord.

II.

WE ought to examine the general attitude of Christ to property. As far as we know there is no statement in the teaching of Jesus that condemns private ownership of wealth. While he urged the rich young ruler to sell his possessions, he did so because of the particular problem facing that man. The young man had made wealth the first essential of life. When a man is possessed by his money, then he cannot live well. The same may be said of a man's career, pleasure, hobby or sport. If he is the slave of any master save the Lord, he ought to give it up. When Zacchaeus repented, no demand was made of him to give up all his wealth. That tax gatherer did learn that money was not the end of life. He was ready to give up much of his wealth to recompense for past ill-doing.

If a man considers he can fulfil his highest aims by surrendering wealth to the service of the Lord, he will have the blessing of the Lord. However, the Master does not demand of a man that he give up his property, neither does he condemn private ownership. If capitalism is the system of private ownership, then Jesus did not condemn it. Perhaps the term "capitalism" is used to cover that selfish love of wealth, when the "mighty dollar" is used as the measure of all life. If "capitalism" is used to cover the abuse of private ownership, then Jesus was against the capitalist. But we have no evidence to suggest that the Lord favored the abolition of private ownership and the setting up of a system of community ownership. He did condemn the rich and the poor who put money on a higher plane than the ideals of the kingdom of God.

III.

THE principles in the teachings of Jesus are given practical expression in the first Christian community. We do read that there was such a bond of love between all, none considered his possessions his own. Each church member was so full of love that he was ready to share his possessions with another in need. What he shared was still his own. What Ananias gave to Peter was his own before he presented it to the apostles for general benevolent work.

Ananias was judged because he pretended that the money he gave represented all he had received for the sale of his property. He wanted to buy fame at bargain rates. He was condemned because he lied, not because he did not give all his possessions to the apostles. There was no demand made on him to sell his property; he owned it; he could have been a good disciple if he still continued to possess it.

There is proof that the early Christians did possess property, and that their property was not community owned. We read that the house in which the disciples prayed for the release of Peter from prison belonged to the mother of John Mark.

IV.

PAUL did not consider that private ownership was contrary to the teachings of Christ. In fact, there was a recognition of a possessive bond between master and slave. Here we have the key to the limits of private ownership. Just as a master would be asked to give an account of his dealings with his servants on the day of judgment, so all who possess must be held responsible for their use or abuse. of what has been entrusted to them.

Our wealth, or possessions, must be used to the best advantage for self and others. To waste wealth so one may live riotously, or to give it away for others to spend foolishly, is sinful. There is the responsibility for each to see that the best use of his possessions is made. A portion he must use for the present and future needs of his family. He must be willing to share his good fortune with others, even as the early Christians did. He must devote some of his wealth to Christian service and fulfil a personal obligation to his Lord by such a means.

The money collected by the apostles for distribution was not divided up and given to all, as some socialistic teachings suggest, but it was given to each according to his need. Some people had no need; they did not come into the distribution of the wealth. There were poor widows who were given real help.

One final word needs to be said. The giving and receiving of wealth was confined to the Christian community. There was a standard of good conduct demanded from those who were benefited by the gifts of the church. The man who was lazy was not tolerated. He who would eat in that community had to work.

The purpose of Christian benevolence was to help those who could not help themselves: it was not to encourage the lazy to become lazier, nor the imposter to become a bigger imposter. The Christian "communism" was to help those who had fallen on hard times and were unable to help themselves. It did not interfere with the initiative or enterprise of people with high morals. It condemned the dishonest, selfish and scheming rascal, and the person who put wealth above the principles of the kingdom of God. We are sure it condemns much of the behaviour that goes on under the names of modern Capitalism, Communism and Socialism.



PARLIAMENT AND COMMUNITY

UNREST in our parliaments reflects the division within the community. The unseemly behaviour of one member of parliament to another could not continue if the people, whom these individuals represent, were not themselves to blame. The type of man in the various legislative assemblies is a fair example of the community they represent. The people in a democracy do get the government they deserve. If we are not particular about the manners and morals of the men we elect to represent us, we ought not complain if they turn out to be vulgar.

If a member considered that his behaviour would cost him his seat at the next election, he would soon mend his ways. But again and again, such men are re-elected, and men of undoubted character and ability are defeated at the polls.

What is the use of saying that members of parliament ought to act this way or that, if we do nothing positive?

While the Christian church is not a political party, and should keep out of party politics, still there is need for a Christian witness in parliament. The church ought to make some effort to encourage better manners in the centres of legislation, and protest against the continuance of the bad manners of those who are in places of authority.

I WAS delighted to read the editorial of April 11, with the above heading. A few personal reflections and observations may be pertinent to your judgments. Recently at our State Convention here, Dr. Marvin O. Sansbury, minister of the University Christian Church, Des Moines, Iowa, was a guest speaker on this occasion. His subject on the opening night was, "Is the Five Finger Exercise of Walter Scott Relevant To-day?" The title was most significant and suggestive. He left no doubt in our minds what he thought! He is at the top of the nation's list of our most successful soul-winners. Like the great Dr. P. H. Welshimer, a worthy equal in evangelistic success and a super-master in organisation and system, the baptistry is available for use (and is used) any hour of the night. They both feel that they have excellent apostolic example as their authority (Acts 16: 33). Neither waits in every case for a formal confession of faith in a regularly constituted church gathering, feeling that they lack specific New Testament precedent for such an invariable requirement. Dr. Sansbury has a church membership of over 3000, and a Bible school enrolment of 1700. His church ministers to one of our great church Universities, viz., Drake, of that city. One of his many famous pulpit predecessors was Chas. Medbury, well known to older Australian readers as a great orator.

The Disciples have a Valid Baptism

Speaking on this point, Dr. Sansbury, in the presence of a number of other churchmen on the platform, quoted from a recent Methodist scholar, in his fine commentary on Romans. In expounding Romans 6, this author, Dr. Chester Warren Quimby, in his work, "The Great Redemption," speaks in up-to-date language the very sentiments of Alexander Campbell: The "Sage of Bethany" would sit up to-day to hear scholars of various denominations rallying to his defence. Cf. "The Abingdon Bible Commentary," by Eiselen, Lewis, Downey, none of whom is likely to be prejudiced or partial on our behalf. These men have compiled, in one volume, "a complete commentary for our time." It covers the whole Bible, and the composite authorship lacks "Campbellite" representation. Good-naturedly Dr. Sansbury commented on Dr. Quimby's thoughts and opinions, "They (the Methodists and other denominational brethren) didn't write and speak like that when I was a boy!" A remark that surely amused the audience, the guest clergyman included.

He related a further story regarding his interview with a Roman Catholic bishop. This dignified prelate had ruled in areas where the Disciples were relatively unknown, but on moving to the midwest, in the Corn State, he felt obligated, now that he was located where they were more significant and numerous, that he should be better informed of their doctrines and history. Which appears a very worthy and commendable procedure. So he (the bishop) armed himself by writing to our publishing house for two books that would give him the information. Whereupon he said to Dr. Sansbury later on, "You Disciples have a valid baptism!" Which helped to make us all feel good! That verdict from such an unexpected source carries weight.

Dr. Sansbury asked, "How many Disciples have read two books about the Disciples?" Additions to his church year numbered 140 by baptism, and 291 otherwise. These are encouraging figures in these days.

We are Still United on Fundamentals

In view of the above, I believe that open membership is a rather sickly plant, and will never gain much or wide acceptance. Not only our position and practice are dead set against it, but modern scholarship is buttressing our stand as a people on this issue.

The convention closed climactically with the observance of the Lord's Supper. The address

The Plea Still Stands



*Comments by A. N. Hinrichsen,
M.A., Willoughby, Ohio, on views
expressed in America, will interest
readers in Australia.*

was given by Maurice W. Fogle, minister of the Central Christian church, Dayton. He edits much of our Bible school literature. His presentation was unusually fine. His text? Acts 20: 7. Of course, we all felt good! Dr. Dale Fiers, of Euclid Ave. Christian church, Cleveland, and my neighbor in the ministry, told the preachers that we are on the eve of a revival of great Bible preaching. He was not interpreting this to mean a shallow or superficial matter of merely quoting surface texts. Rather did he insist on getting back to the basic meaning, the original thought, of Biblical passages, and founding modern discourses on impregnable authority. He cited, as typically misquoted passages, Prov. 29: 18; 1 Cor. 2: 9. All of which reminds me of the indignation of our beloved brother, A. R. Main, regarding his horror of popular mishandling of Luke 5: 4. Of all his pet abhorrences with regards to mishandling of the scriptures, it is my opinion that our sainted principal put this top of the list! Only one other passage comes to my mind, as a rival, and that is the incident in John 21: 3. In both cases a defence of Peter's sense, honor and skill as a fisherman was at stake, and some of us suspected that our teacher's fishing propensities had something to do with this slant of exposition and apologetics. However, that is for some psychologist to say! But both Paul and Peter condemned violating scripture, "making merchandise of the word of God" (2 Cor. 2: 17; 4: 2; 2 Peter 3: 16).

Dr. Fiers insisted on honesty in this matter of preparing sermons, even if it means scrapping some good ones we have already used. He succeeded the famous Dr. Jacob Goldner, recently deceased, who was pastor of that city pulpit for a quarter of a century.

The Need of Tolerance

One finds much evidence of loyalty to our historic plea and traditions. There is deep unity in spite of tensions. Our independent section, as represented by one of our very elderly brethren, seek—(1) An open field in evangelism, missions, colleges, etc., as against comity agreements; (2) Competition in good works, as opposed to present uniformity of method or co-operation—Heb. 10: 24; (3) Regional assemblies for inspirational and preaching purposes rather than centralised gatherings for agency promotion. This aged ex-editor is quite a church statesman. But mutual respect and reciprocal appreciation are hard to get.

As Dean Stephen England says in his book, "We Disciples," we judge each other's missionary enthusiasm and orthodoxy by the postmark on our missionary offerings. The Dean of Phillips University, Enid, in one sentence, thus shows our pettiness. Plus our folly and sin!

This is the centenary of Hiram College's foundation, and so much is made of the event in pageantry and story. This Buckeye State Christian institution, was once, under the presidency of Prof. E. V. Zollars, our greatest preacher training school. Later, as the founder and first president of Phillips University, he transferred this honor to the Sooner State, and to this day this institution holds the national honor amongst our people. We need to retain balance and perspective.

When I hear a preacher (and I've heard many!) boycott the literature of the religious opposition from his standpoint, and decide for his church the church periodicals and propaganda they shall read, here I see a denial of democracy, a duplication of the methods of the Roman hierarchy, and a good argument for my subscription to the other fellow's journal! For, I am determined to maintain his right to disagree with me. My right stands or falls with his. A suppressed minority to-day may mean that it's my turn to-morrow. And of what value is a faith unless both sides are presented? Cf. the closing paragraphs of Hamilton Fish Armstrong's "We or They?"

Loyalty and Harmony Under One Roof

On the other side of the ledger I could cite numerous cases that well nigh shock me. E.g., one of our leading ministers, with a doctorate in the offing, and occupying one of our very largest pulpits, told a group of ministers how that, when he was lecturing to a class of students in one of our Christian Universities regarding the resurrection of Jesus Christ, he asserted that it didn't matter what happened to the body of Jesus Christ (shades of Pastor Chas. Taze Russell!). What did really matter was what happened to the disciples! But surely it is obvious that it is eternally important to know if Jesus rose or not (1 Cor. 15). The reaction on the part of the disciples is not primary. If their enthusiasm was based on delusion, their martyrdom or even fanaticism means nothing. The vital thing is: Did Jesus objectively and historically open the tomb and overcome death? A student presumptuously argued thus with his professor. This good man, after his professorship, has resumed preaching full time.

Of what value is prayer if it is but auto-suggestion and I feel good? How long would one continue to pray if he were convinced that there is no objective Person in the universe whom we address as "Our Father"?

So, with the resurrection of our Lord (Rom. 1: 4), the issue is clear cut and simple: Did he rise from the dead or did he not? If the disciples had been silent and indifferent, that could not alter or cancel the actual fact. Their transformation is secondary, and even a lie can be a powerful and dynamic idea, as we all know from experience (2 Thess. 2: 11, 12).

While such learned unbelief is tragic, especially in high places and in places of great influence, and while this story must be told to complete the total picture and give balance, I am inclined to the confident conclusion that such is far from representative. Truth will prevail, and we make the best contribution by being positive and conciliatory. Even among those most legalistic, there are many choice spirits who both love the brotherhood and love him who is the Truth. Our understanding of that truth is partial and imperfect (2 Cor. 3: 18), hence the call for humility, reverence, patience, open-mindedness and courage as we seek for and present the pearl of truth set in the golden framework of love, for God is love.

"There is one great society alone on earth,
The noble living and the noble dead."

(Wordsworth.)

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Growth of Social Service

W. H. Clay, of Victoria, reports on the increasing interest in meeting social needs.

AUGUST is the month set apart for concentration on social service by churches of Christ in Victoria. On Sunday, the 20th, churches will make an offering to this important work. Social service was not a feature of the Restoration Movement, and this is not surprising when we take into consideration its history. So wrapped up were the pioneers of the movement in its immediate purpose, that of healing the divisions in the church, even the command to go into all the world escaped them, and the obligation was debated amongst them for many years. It was even later than this that organised social work was considered. In these circumstances, then, we in Victoria are not so far behind the times.

The church universal failed to organise her forces to combat slavery, child labor, and other social evils until a little more than a century ago, and real social reform is only of recent years.

To-day there is a great awakening, and whether the church is responsible for the splendid reforms of our day, or has merely fallen into line with the common demands of the people, it is difficult to say. Some would have us believe that the former is the case. It is true that Christian idealists have taken a lead in reform, and scarcely one could be named which sprang from any other source.

It is not said to the credit of some of our stronger communions that they have neglected the care of the aged and, until recent years and in some cases months, had made no provision whatever for them. Roman Catholics have given the world a fine example of institutional social service, although we cannot admire their methods of establishment and maintenance. In some States they receive substantial financial aid from State and other lotteries which cannot be accepted by non-conformist churches. Their standard of morals, in spite of all the ceremonial of the church and their own educational system, falls far below those of others. With them, in many instances, the end justifies the means.

It is left to us, regardless of what others may do, or the loss we must suffer, the only alternative of sacrifice. This is often substituted by a gift or a donation, but sacrifice is the giving of something which the giver can ill afford to give. Were the whole church to make sacrifice a sacrament the proceeds of lotteries, raffles, and even sales of work for a worthy cause, would not measure the results. Not for social service alone, but for all the work of God, giving should be on the basis of "my neighbor as myself." Let us think this matter through; the result would be the end of all our financial worries.

Another Birthday

ANOTHER year has slipped away. I have had another birthday. It surely cannot be, for it was only the other day I had my last birthday. I am sure this year was not as long as my other years. Yet the calendar on my desk shows each day marked off with some engagement or duty to be performed. So I just have to resign myself to the fact that while time does not move quicker now than when I was a boy, it certainly seems to. After all, who would have it otherwise. I met an old friend the other day sitting in a chair in the sun, meditating on the days now past. Two young pups were having the time of their lives playing around at his feet. In regretful tones he said, "How I wish I had the energy of youth again. Just to be able to race around like those young things!" And then another friend said, "Yes, but you have had a wonderfully useful life, and you have the memory of a life

The Federal Conference

The Social Questions and Services Board, which is in Melbourne, has furnished conference with a record of achievement which is without parallel in our history. Every State has made, and is making history for itself in the providing of institutions for social service. It may now be said that churches of Christ have a care for their aged and infirm quite proportionate to their numerical strength. Both Western Australia and Queensland have recently acquired properties which will provide ample accommodation for their own needs and have some to spare. Five States will now have homes of their own.

Christian Guest Home, Oakleigh

Last month there was taken from the home our aged sister, Mrs. Thurgood, who had survived over 90 years. It was good that the brotherhood had provided for such as this dear soul, who herself in former years had been the soul of hospitality. It was with fear she entered the home—fearful of an institution. In a very short time she realised that she was in a home. The end, though short, was not sudden. In yet another case, we together can thank God for this haven of rest in old age. Several of our older guests have been laid aside during recent weeks, and Miss Allen, of the staff, has been compelled to rest. The strain on matron and staff has been most severe. The prayers of church are requested.

In the twelve years of the home's existence many visitors had been heard to say, "I would like to engage a bed in this home" with never a thought of it being necessary. The lot of the aged, in spite of possessions, is not bright when they find it necessary to be cared for, and only a secular home, if any, is available, and that at a prohibitive price. Who knows? An engagement may be wise, if not for self, then for another.

Protestant Men's Association (P.M.A.)

Recognising that, owing to the existing divisions among Protestants they have no voice in public affairs, and are at a disadvantage in opportunities for competitive employment, a number of prominent business men have originated a movement designed to bring all shades of Protestants together. The object of the movement is stated in the following terms:

"An association of men of Protestant faith who pledge themselves in the strength that God supplies, personally and collectively, to pray and work as occasion arises for united action against all evil, for a clean and wholesome society, and to maintain loyalty to the crown."

★ Ira A. Paternoster, N.S.W., writes interestingly of youth and age.

well spent." After all, that is the secret of our closing days. To be able to live so that when you come to the contemplative period of your life, you will be able to sit and enjoy again those wonderful days when you found so many opportunities for service for the Master. What a sad, regretful old age some must have! Just sitting thinking and not a really useful thing to recall that they had done. I wonder if that is what hell will be like for wicked men? Just now in our city a man, who is serving a life sentence for a dastardly crime, after seventeen years of meditation upon it, is trying to get his case re-heard before a panel of judges. Seventeen years is a long time to

live with the knowledge of a crime committed. But think of *eternity*! Nothing to brighten the hours! Thank God for the gift of Jesus Christ who takes all fear of death, and gives us the hope of eternal life. He alone can make possible the peace of mind we enjoy as we contemplate another birthday.

The days slip by
And shadows longer grow,
The thrill of youth
Again I shall not know.
But God is good,
Strength for each day supplies.
And I rejoice
E'en though time swiftly flies.

'Tis well to learn
Age must bring some decay
Of natural strength,
The old man fades away.
But hope remains
Within the human breast,
Eternal hope
Of everlasting rest.

Rest from all care.
The care of little things
That fret us so,
And heartache often brings.
Eternal rest,—
Not idleness I trow,
But endless life,
In his employ to grow.

And so I wait
The coming of his call,
To play with him
My part, however small.
And while I wait,
I'll do his will each day.
This is not fate,
It is my Father's way.

—I.A.P.

BOOK REVIEW

"What Should I Know and How Shall I Tell?"
by E. Josephine Bamford.

PARENTS need to be instructed before they impart to children the facts of reproduction. How to introduce to young minds the mystery of sex life is a question for expert guidance.

Mrs. Bamford is well known for her books on sex instruction. These have been written mainly for young people. In this new publication facts are presented to the parents. Young married people will find the book of considerable help. The statement is clear—perhaps too clear for some. But if the right people possess the book it will clear the mind of ignorance, replacing emotionalism with fact.

We should like to stress that this is a book for parents, not children. To these we recommend it, feeling sure it will meet an urgent need.

The book has been published by S. John Bacon, and contains 96 pages in a paper cover. It is well printed. The price, 3/9, postage 3d., is very reasonable in these days of high prices.

Books for Preachers.

FROM Marshall, Morgan & Scott we have received two books written by Oswald I. Smith, "The Gospel We Preach," a series of sermons, and "The Passion for Souls" being talks on winning men for Christ. The price of each is 7/9, postage 5d.

J. Sidlow Baxter has impressed Australian congregations with his doctrinal preaching. In a new edition of "The Best Word Ever" he presents messages he preached in Charlotte Chapel, Edinburgh. One part deals with "The New Testament Truth" about "pain," "divine sonship," "supreme miracle" and "eternal life." The second part discusses the "types" of the Old Testament. He declares that the faith that the New Testament says is necessary to salvation is "not just a matter of believing certain facts or doctrines, but of believing a Person"—the Lord Jesus Christ: that sounds by Campbell. Price 14/9, postage 6d.

COMMONWEALTH ROUND-UP

Here and There

"At East Ipswich, Qld., Lloyd Jones' mission entered fourth week; splendid messages; attendance increasing; one decision Sunday; ten to date.—Fergusson."

B. J. Combridge has concluded his ministry with church at Kaniva, Vic., and commences his duties as organising secretary of the Victorian Home Missionary Department on July 10.

Mr. and Mrs. B. Coventry, Judith and Margaret sailed on the "Strathmore" from Adelaide on June 21. Good wishes of brotherhood go with them on their return to service in India.

While referring to records of Sunday school teachers, we were informed that Mrs. Locke has been a church organist for 51 years. Mrs. Locke has given faithful service at Fremantle, W.A., and continues to minister at Prahran, Vic.

The tragic loss of the 'plane in Western Australia, when 29 lives were lost, and two able church men were taken from active service, has been a shock to the whole community. Deepest sympathy has been expressed to all who have suffered bereavement. We offer sympathy to all.

A. C. Caldicott, of West Moreton, Qld., is leaving Australia shortly to proceed to Newcastle-on-Tyne to minister among members of churches of Christ. Before taking up his duties, he plans to take the autumn course at the Ecumenical Institute at Bossey, Cerny, Switzerland.

"Sir Harry Lauder was very fond of telling the story of how he met his wife. He saw her singing in a small group of Salvation Army people, and made up his mind that he would marry her. He did, and never regretted his choice. He dedicated his most famous songs to her, and always said his success was due in no small measure to her sure helpfulness. Love is like that—a compelling power which makes us move out of accustomed ways to follow its magnetism. It measures a sacrifice for us, then bids us pay; it brings the mountain top into focus, then bids us climb; it counts forgiveness."

A visit to Morwell, Vic., on July 2, by a delegation from the Properties Corporation and Home Missionary Department encouraged brethren in this expanding area. Plans are in hand to provide a church building in a district full of new homes. The brethren request help to engage a full-time preacher. Because the membership is small at present, the Victorian brotherhood will need to make funds available to enable the Home Missionary Committee to give adequate support to a field full of opportunity. The brethren have commenced a Sunday school. At present V. Quayle and the Warragul church are giving valuable help, and local brethren at Moe and Morwell are providing a faithful testimony.

When G. A. Grainger, of North Williamstown, Vic., attended Christian Endeavor conference, on June 11, at Warrnambool, local services were conducted by G. Dyson (morning) and C. Jamieson (evening). On 18th there was a record Sunday school attendance of 116; Mr. Quirk took morning service. Conrad Innes, from Pakistan, was a visitor for several weeks, and was baptised by G. A. Grainger on 18th. When he sailed he took a presentation book and letter from church. Dr. Kemp gave an interesting talk to young ladies' Auxiliary on 21st. On June 23 Harold Williams showed films on New Hebrides. N. Gavros, on holiday from New Zealand, preached at morning service on 25th, and M. Gregory, who attended college with him, presided. Church was pleased to welcome back from Sydney Mrs. B. Cotton. A Sunday school has been opened in home of Mr. and Mrs. J. Douglas at Altona with 16 scholars.

A. Anderson in New Hebrides

MR. ANDERSON left Sydney, Tuesday, June 13, 10 p.m., by Qantas flying boat, and arrived at Santo, via Noumea and Vila, at 12 noon (E.S.T.), on Wednesday, June 14. The distance travelled was 1728 miles, approximately twelve hours' flying. He was met by Mr. Finger and chief teacher, Abel Barney, on Santo, and arrived at Ndui-ndui about noon Thursday.

All missionaries are well, including Mr. and Mrs. McLean, sen. Through delayed mails missionaries have not yet reported 24 baptisms at Christmas on Aoba and 9 baptisms on Santo, 4 of the latter having links with Aobans, but 5 were direct from heathenism. The hospital here is a great boon, and at present there are 6 midwifery cases in hospital. Hospital is clean and tidy, and reflects credit on those in charge and those who made it possible.

It is not likely that Mr. Anderson will see Mr. and Mrs. Smith (Pentecost) for a week or two.

Growing Work, W.A.

AT Wembley Park, W.A., on May 21, there were 154 present at Bible school. Mr. Geoff Whiting, at morning service, received six into membership; Mrs. Hall, Mrs. Wheeler, Mr. and Mrs. McIlwraith, by transfer; and Ann Moignard and Roberta Park, by faith and baptism. On June 18 Ian Hutcheson made the good confession. C. E. Brumby, a well-known member of British churches, spent several weeks in district, waiting to continue his way to Queensland. His fellowship, musical ability and messages to church were appreciated. Church has been saddened by sudden death, on May 30, as result of an accident, of John Hogben. John was a keen student, an active member of church, and will be missed greatly. Church sympathises with Mr. and Mrs. Hogben and family. Quarterly business meeting of church was held on June 8, when 42 were present. There have been recent additions to Girls' Club and Christian Endeavor Societies; all auxiliaries are working well.

Women's Activity Qld.

JUNE meeting of the Women's Auxiliary was held at Ann-st. chapel on June 6. Sisters from Kedron were responsible for devotions, and given by Mrs. G. Haig. Then followed a solo rendered by Mrs. Plucknett.

Business session opened with roll call and tendering of apologies. Letter of appreciation was received from conference executive thanking sisters for assistance at meals during recent conference. Names suggested as delegates to forth-coming Federal Conference were Mesdames Reeve (Ipswich) and Rogers. These sisters would take with them a report of the work being carried out by the Women's Auxiliary in Queensland.

Superintendents' reports were read and received, and also included a report on recent mission at Dalby, stating that a church has been commenced with 22 members. Migration activities of note include the arrival of Mr. and Mrs. Brumby, who were nominated by Townsville church, and are proceeding to that district. Sympathy from the sisters has been expressed to Mrs. W. S. Munro in her recent sad bereavement. Report on Foreign Mission rally, held at Albion chapel, showed that this

function was a huge success. Rally was benefited by visit of Mrs. Oldfield who was speaker.

A request has been received from Wombo Creek circuit for opportunity to support an aboriginal orphan.

Mrs. S. Chalmers reported that a prayer meeting had been held at Zillmere, attended by 30 sisters, who had an enjoyable time.

Date set down for Home Mission rally has been fixed for August 31, and will be held in the Ann-st. chapel.

A motion was received appointing Mrs. E. Potter as women's representative to Conference Executive Committee.

Sunraysia District Conference

SUNRAYSIA district conference met from June 17-19, under chairmanship of F. Combridge. Reports to conference disclosed that there had been 21 added by faith and baptism and 35 in other ways during year. A pleasing feature was holding of three young people's camp, in which there had been 146 young people from Sunraysia churches. Conference decided to take necessary steps to have land purchased at developing irrigation settlement, Robinvale. Brethren at Euston have commenced a Sunday school, which meets in hall, and plan to hold first anniversary shortly with assistance from Mildura church.

Youth demonstration on the Saturday night revealed strength of youth work in district. A Biblical play was presented by young men, and various items revealed readiness of young people to engage in spiritual activity. Sunday morning service was broadcast over 3MA, and conference sermon was preached on Sunday afternoon. Women's conference, Monday afternoon, was presided over by Mrs. Watts, and Mrs. McCann, of Gardiner, was speaker. Tea on Monday night brought about 100 people together in happy tea-table fellowship.

Mr. Bolduan, preacher of Gardiner church, was speaker at conference gatherings. He gave a splendid series of addresses on attitude of church toward world of to-day. All meetings were well attended.

Conference elected P. Whitmore, of Merbein, as president for ensuing year, and ladies elected Mrs. H. J. Cokk, of Red Cliffs, as president.—I.J.C.

Queensland District Conference

NORTHERN districts' conference of churches of Christ in Queensland was held in the Rockhampton chapel over the King's Birthday week-end, June 10-11. Representatives came from churches at Mackay, Townsville and Rockhampton, and the State conference president, Mr. Pitman, represented the State conference. A fortnight of special meetings preceded the conference. In the Saturday afternoon business meeting, under chairmanship of the northern districts' conference president, J. B. Grant, encouraging reports were received from the three churches represented. Mr. Pitman addressed conference rally that evening, after tea, which was capably handled by ladies of the Rockhampton church Women's Fellowship. On Lord's day record attendances were present at breaking of bread service; J. B. Grant exhorted ably. Youth rally in afternoon was addressed by D. W. Tonkin, of Rockhampton, and at a crowded gospel service C. Beale, of Townsville, spoke. Conference proved to be well worth while, and the spirit of enthusiasm for the future progress and power of the churches in Northern Queensland was displayed. D. W. Tonkin and N. Watson were elected president and secretary respectively for next conference to be held, at same time next year

News of the Churches



Western Australia

Fremantle.—A visit from A. Olds, of Social Service Committee, on May 21, and address he gave, brought before brethren the vital work the committee is doing. Bible school conducted successful anniversary services on June 4 and 5. Chapel was filled on all occasions. A band of workers, after several busy bees, completed new platform in time for anniversary. With regret resignation of superintendent, F. Verco, was accepted. A. Johnson is temporarily occupying office. Prayer meeting, June 15, was combined with Palmyra brethren in usual monthly service. Youth tea, under auspices of Youth Council, was held on June 18. A happy time of fellowship was spent. An inspiring talk was given by J. Sewell, preacher at Cottesloe. Gospel service was supported by young people, who took a major part, rendering capable assistance in song, reading the scripture, and prayer.

South Australia

Semaphore.—Church is pleased to welcome into fellowship Mr. and Mrs. Bishop, from Whyalla, and Mrs. Work, from Murray Bridge. Officers of Girls' Brigade held a week-end conference in church hall, and on evening of June 11 took part in service. There was a large number of English migrants present. Mr. Matthews has given helpful messages during month. Work amongst young people is progressing favorably. Fellowship has been enjoyed with Mrs. Wells, after a serious illness.

Balaklava.—On June 25 and 26 75th church anniversary services were held. J. Shipway, of Hindmarsh, was speaker at services, and gave three appropriate addresses. Attendances were good. Choir rendered special items, and Sister S. Lovell sang a solo and a quartette was rendered by Sisters Lovell, Whiting and Messrs. Shrubsole and Roberts. Ladies of church served attractive tea, and supper on Monday evening. Mary Sires spent her Glen Iris college vacation with her parents at Balaklava.

Fullarton.—Members journeyed by bus to Nailsworth to support teaching campaign being conducted there by preacher; fellowship with Nailsworth members was enjoyed. On June 25, morning service was well attended. B. W. Manning preached well. Evening service commenced with song service, led by Peter Mau. Three young men, Dean Sessle, Ian Nielson and Norm Barrington, gave short talks of experiences of the Sidlow Baxter Campaign, B. W. Manning following with gospel message on same theme. Norm Barrington sang a solo.

Glenelg.—On first Sunday in June an every-member-present Sunday was held. One hundred and thirty-one members were present, and 140 broke bread for day. Seventeen members sent greetings. Miss Harkness is still in hospital. Mrs. Kempster had a fall and broke her wrist. Mr. and Mrs. Anderson have renewed fellowship with church. Stewardship has been featured by pastor at worship services during June. Mother's Day was fittingly observed with a family service. Ladies' Guild held special Mother's Day, 50 ladies being present. Mrs. C. P. Hughes gave address. A men's basketball team has been formed in church association. Christian Youth Fellowship enjoyed a visit from Unley Fellowship. All Junior C.E. entered for scripture examination. School is averaging 130. A representative of the Student Christian Movement spoke

briefly at morning service of June 25. H. Edwards, of Melbourne, was speaker at evening service, June 18. Mr. Hutson was indisposed.

Kilburn.—C.Y.F. held enjoyable meeting on June 21, when 22 young folk engaged in Bible hunt. 132 were in attendance at 10 a.m. Bible school on June 25. J. Edwards conducted 11.15 a.m. service, which was addressed by A. J. Ingham, there being 32 adults and 40 Young Worshipers present. Sister Lawrance (sen.) is improving in health, but is still in Royal Adelaide Hospital. J.C.E. continues to meet Sunday afternoons; attendance was 29 on June 25. Bible school teachers are rostered to assist J.C.E. superintendent (Beth Riches), one attending each Sunday afternoon.

Prospect.—Y.P.S.C.E. visited home of Mr. Plunkett on June 19, and conducted a service there. Ladies' Guild held meeting on Thursday afternoon. On June 23, men of church entertained ladies who had assisted with catering arrangements for crusade tea, earlier in month. Ladies enjoyed tea provided by men and also musical programme which followed. On 25th S. L. Patching was speaker at both services. Mrs. Anstey was received into church by letter of transfer. Members expressed sympathy with relatives of the late brother, A. Cousins, who died on June 23.

New South Wales

Marrickville.—On May 31 local branch of British and Foreign Bible Society held half-yearly meeting in chapel. Many visitors from local churches were present and listened with interest to an address by W. H. Rainey (Fed. secretary). Later, fellowship was enjoyed over afternoon tea provided by Women's Fellowship. On June 24 a Crusade Rally was held, preceded by devotional service led by N. Martin (Lane Cove), N. Matthews (conference president) was in chair, and addresses were given by K. A. Rae, P. E. Thomas and R. Maxwell. Opportunity was taken to recognise faithful service of W. J. E. Lewis over a long period by gift of armchair. Mrs. C. Maxwell, in a happy speech, included Mrs. Lewis in presentation of a gift of flowers. Meeting then adjourned to school room for supper.

Mosman.—Since last report church has met in building in Cowle's-rd. The choir has met each Tuesday evening to practise, and has given service each Sunday evening at gospel meeting. At Fellowship meetings, Thursday evenings, various church auxiliaries have taken meetings. Messages have been given by young men, teachers and officers of church and Bible school, based on readings from Acts of the Apostles. On June 11 Mr. Rush, of Lane Cove, spoke at morning meeting, and at evening service Mr. Patterson, of the Bible College, took meeting, and message was given by A. Anderson, Federal secretary of Overseas Missionary Committee. On June 18 Mr. Burns returned from his holiday, and took morning and evening services. On 24th church held temple day. Over £100 was given. After short service, members met for a social cup of tea. By way of a change, and to give the ladies of the church a rest, men took charge of catering, etc. Ladies voted evening a great success. On June 25 Mr. Burns preached morning and evening.

Inverell.—Mr. and Mrs. W. Dick were received into fellowship on June 4. Mrs. Dick by transfer from Newcastle, and Mr. Dick upon confession and baptism, May 7. A. Norling was absent on a country tour, visiting isolated members on June 11, and local services were taken by T. Young and C. Stone. T. Jackson conducted afternoon service at Delungra. Ladies' Guild has carpeted chapel and redecorated the organ and pulpit. A tennis club has been formed for members and friends. Meetings continue to be good, despite weather.

Victoria

Geelong.—Mr. Anderson spoke at morning meeting and Colin Thomas gave an inspiring talk, on his work in India, at evening service. Y.P.C.E. members visited elderly folk on Friday evening. These visits were much appreciated.

Collingwood.—Helpful messages were given by Mr. Wood and Mr. Preedy, from College of Bible, on May 21. Help given by North Fitzroy brethren is much appreciated. A successful social evening was held on June 2. Endeavorers spent an enjoyable evening at home of Mrs. Campbell. Nine young people attended C.E. convention at Warrnambool. Church extends sympathy to Mrs. Bismire in loss of her husband.

Drumcondra.—On June 14, a party of about 45 attended conference at Ballarat, when Mr. Jackel, of Hamilton, spoke. A football match between Ballarat and Geelong was played in afternoon. During winter months weekly prayer meetings are being held in homes of members. On 18th Mr. Pigdon spoke at morning service. Two young men, Colin Bauer and Reg. Combridge, took service at Belmont for first time. In evening Robertson McCue, of the Local Option Alliance, gave an interesting message.

Blackburn.—Youth Council arranged a talent quest for June 2. A good response resulted in £30 for kindergarten hall extension fund. Film entitled, "This Road We Walk," was shown at gospel service on June 26. Its message was inspiring. Mr. Neighbour's work is appreciated. Sunday school attendances continue to remain high. After two years of commendable work as scribe for K.S.P., Don Smith has resigned. Keith Taylor has accepted the office. Mr. and Mrs. Sneddon and Mr. and Mrs. C. Gadge have been welcomed by transfer.

Frankston-Moorooduc.—A young man, visitor from N.S.W., made the good confession on June 4. The departure from district of Mr. and Mrs. R. Keefe is regretted. Mr. Keefe was Bible school superintendent. They have gone to live at North Essendon. A. J. McKenzie has been appointed Bible school superintendent. Youth Fellowship had happy evening at Moorooduc. F. T. Morgan has conducted all services at Frankston, Moorooduc and Mornington. Mr. and Mrs. Morgan have commenced second year of ministry. The churches look forward to another happy year of service.

Box Hill.—A crowded chapel greeted G. T. Fitzgerald at commencement of his ministry on May 7, which was also church anniversary. Dr. Kemp extended right hand of fellowship to minister and his wife. Day concluded with a well-attended service, after which a social cup of tea and get together were enjoyed. Church officially welcomed Mr. and Mrs. G. T. Fitzgerald on May 10. Various civic and local church representatives welcomed them. Miss Dorothy Clark assisted by singing suitable solos. Mr. and Mrs. Fitzgerald tendered thanks for the welcome. A crusade rally was held in hall on May 16 following officers' tea. G. R. Stirling, of South Australia, gave an address. Church extended sympathy to family of B. Borcham, who passed away suddenly. Progress on manse is held up. On June 21, members gathered to plan for three months' evangelistic and educational campaign which was com-

menaced on June 25, when Mr. Fitzgerald addressed good meetings, being an every-member-present day. Church continues in faith and confidence in future.

Mildura.—All meetings held have been well attended, and addresses delivered by Mr. Chivell have been inspiring. During month three members have been welcomed into fellowship by letter of transfer. Work is in hand to paint manse; this will be done by a series of working bees. C.E. members are busy working on a tennis court at camp site. Speaker at gospel service on June 4 was Colin Thomas, who also addressed youth P.S.A. Meetings of Sunraysia conference were held in Mildura chapel, and attendances were good. Sneakers for week-end were R. C. Bolduan and Mrs. McCann.

North Fitzroy.—On May 28 J. Turner conducted a men's service, assisted by a male choir of 20 voices. H. Williams, of Kaniva, preached at evening service, and showed pictures of New Hebrides islands. Christian Circle had camp meeting on King's Birthday week-end, and attended the church service at Emerald in morning, and Avonsleigh in afternoon. Leslie Dyer, a lad from Bible school, was baptised at morning service of June 25 and received into fellowship. Social to L. Gole, June 17, was largely attended. Mrs. Turner, on behalf of Mission Band, presented Mrs. Gole with a sheaf of flowers, and Mr. Turner, on behalf of church, a chair to Mr. Gole. Supper was prepared and served by deaconesses in school hall.

Melbourne (Swanston-st.).—On three recent Sunday evenings, addresses were given by L. W. G. Duff-Forbes, of Biblical Research Society, with one confession on each occasion. Another nursing sister was recently baptised, and on June 25 two other young women were baptised, and there was one confession. For four Sunday evenings in June, K. A. Macnaughtan gave series of addresses on the Bridge of Time. Much interest has been shown in Mr. Macnaughtan's study group series of addresses on Revelation, and the series will be resumed when he returns from vacation. Church was saddened by death of E. D. Siggins, who had been ill for some considerable time. He had been in membership with Swanston-st. for a couple of years. Sympathy is extended to Mrs. Siggins and family.

North Essendon.—Attendances in past few weeks have improved, A. Wilson continuing to give sterling service with fine teaching messages. During King's Birthday week-end young people from North Essendon and Essendon attended a camp at Dixon's Creek, and reports disclosed a time of fine devotional spirit and fellowship, led by E. McIlhagger as chaplain. On June 24 Bible school staff met for tea in chapel, and followed with a conference. Addresses were delivered by Mr. Edgar and B. F. Huntsman, discussion groups being conducted by Mrs. Fraser and Miss J. Turner. After gospel service on June 25, members and friends met to farewell Mr. and Mrs. McNicol, who are leaving the district. A cheque was presented on behalf of members, and leaders of various auxiliaries spoke of their valuable and appreciated work over a number of years.

Castlemaine.—Sunday school has made a presentation to C. Hail, a past superintendent and teacher, on his departure to Mildura, where his family will soon join him. Thankoffering toward wiping off debt on hall building, has amounted to £36. Church enjoyed W. T. Atkin's visit on behalf of social service work. Colin Thomas, from Indian mission field, has also paid a visit. Mr. Banks is preparing Sunday school scholars for annual scripture examination. Midweek meeting is being maintained. Mr. Banks, with aid of projector, is giving an interesting study of Paul's missionary journeys. Mr. and Mrs. Ely, latterly of Ararat, are meeting with church. Ladies' Auxiliary paraded at gospel service on June 25, and rendered a duet and two choir pieces, as well as conducting service and taking part in readings.

Carlton (Lygon-st.).—In recent weeks many members and friends have suffered bereavement. Church has expressed sympathy to loved ones. Mrs. Thurgood passed away at Christian Guest Home on June 18. Mrs. F. Haines died peacefully on June 24. She was at morning service previous week. Before her death, June 24, Mrs. Coleman, mother of Mrs. E. McClean, had been ill for some time. Misses L. and E. Rowan have suffered bereavement in loss of their aunt, Miss Allen, formerly of Tasmania. A former member, Mrs. Gray, died at Montrose. J. E. Brooke has been preacher at all recent meetings except morning of June 25, when Dr. G. H. Oldfield spoke in interests of F.M. offering. In evening Mr. and Mrs. Matchan made the good confession. Sunday school held a successful afternoon on 25th, when Mrs. Colin Thomas was speaker.

Hamilton.—Church is appreciating ministry of Mr. and Mrs. Jackel who, after a period of settling in, are engaged in all church activities. Many interested people are hearing the gospel; on evening of 25th 70 were present. Members have rendered solos at gospel meeting. Sunday school gives broadcast each sixth Sunday at 4.30 p.m. Church services are being advertised over 3HA at 8.15 a.m. every Friday. Communion service will be broadcast on July 9. Interest and attendances at midweek prayer meeting are growing. Mr. Jackel is conducting a study of the Book of Acts. In absence of Mr. Jackel at Portland, June 25, Mr. Macpherson preached. During month Mr. Jackel has attended and addressed conference gathering at Ballarat, has addressed W.M.B., united C.E. meeting in Baptist chapel, High School, Fellowship, Nurses' Christian Association, Upwey Fellowship, and also reported having made 100 visits locally and 22 at Portland. Sister Matthews, who came into fellowship recently, has been admitted to Royal Melbourne Hospital. Church reports loss through death of Mrs. Florence Niddsie.

Gardiner.—Members were shocked to hear of serious accident to Norman Newbold. Transferred to Wangaratta early in the year, Norman was anxious to come to Melbourne and was given a pillion ride. The rider was killed, and Norman received such serious injuries to his right leg that it had to be amputated just above knee. Latest reports are that Norman is progressing satisfactorily. On June 11 Bro. Bolduan exchanged with Mr. Saunders, of Bamba-rd., in interests of Overseas Missions. W. Thompson has been welcomed back home from New Zealand, and hopes to settle in Gardiner district. On June 13 he was speaker at 2nd Degree K.S.P. meeting. On 18th H. Williams, of Kaniva, gave an interesting talk on work in New Hebrides, and in evening men of church Men's Fellowship took charge of service, forming a choir, several taking part in service and R. Geyer preaching gospel. Bob Preedy, from college, sang a solo. Mr. Bolduan, after an absence at Sunraysia conference, was back on 25th, and was speaker at both services. Midweek prayer fellowship is being resumed with a cottage meeting at home of Mr. and Mrs. Geyer. Mr. Buckmaster welcomed Mr. Geyer as new Bible school superintendent, when Mr. Buckmaster thanked teachers, staff and scholars for assistance given. After church teachers gathered at home of Mr. and Mrs. Fullerton for a period of fellowship, and opportunity was taken to thank Mr. Buckmaster, and present him with a gift of books. Three church teams in tennis competition are doing well. Officers and men of church are taking emblems to sick members as opportunity offers. Visits have been made to Messrs. Hagger and Lee Archer.

BROADCAST SERVICE

Hamilton church of Christ, Sunday, July 9, 11 a.m., station 3HA, Hamilton, Vic.

THE AUSTRALIAN CHRISTIAN

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ADDRESSES.

Churches of Christ Office (Qld.), Room 19, 2nd Floor, Bank of Australasia Chambers, cnr. Queen and Wharf-sts., Brisbane.

L. H. Jacobs (secretary Mt. Compass church, S.A.).—Mt. Compass.

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BRUNSWICK CHURCH OF CHRIST.

A Sunday school pianist is desperately needed. If you can help from 9.45 to 10.45 a.m., please write R. Gray, 95 Edward-st., Brunswick, or 'phone W. Jenkin (during day), FW5039.

SITUATIONS VACANT

Apprentices required for small engineering dept.; this dept. has expansion plans that offer rapid advancement to bright lads.—Apply to Mr. Barnett, Draffin Bros., 43 City-rd., South Melbourne, MX5801.

MARRIAGE

OLDFIELD-SAUNDERS.—On May 12, 1950, at Lygon-st. chapel, St. Clair, only daughter of Mrs. and the late Mr. A. G. Saunders, to William M. Oldfield, eldest son of Dr. and Mrs. Oldfield, Mont Albert.

GOLDEN WEDDING.

MORRISON-McDOWELL.—The family of Mr. and Mrs. W. W. Morrison, of 8 Liddiard-st., Glenferrie, Vic., have pleasure in announcing the golden anniversary of their parents' wedding, which took place at Doncaster on July 12, 1900, the late Dr. James Cooke officiating.

DEATH

COUSINS.—On June 25, at private hospital, Adelaide, Albert Wenson, loved youngest son of the late Edward and Susanna Cousins. Dearly loved brother of Jack (W.A.), Henry (dec.) and Alice (Mrs. Fred Anderson). Asleep in Jesus.

PRATT.—On June 11, 1950, Alfred Gerrard, dearly loved husband of Eleanor Pratt, of 112 The Avenue, Coburg, in his 59th year. Rest after weariness. Sweet rest at last.

THANKS

Mr. and Mrs. J. J. Bugar and family, also Mr. John Devine, parents and husband of our late beloved Thelma, of Goolwa, S.A., wish to thank all kind friends for their expressions and messages of sympathy.

WANTED

Young woman from rural centre desires board while undertaking special six months' training course in Melbourne. Reply c/o Mrs. David Hibburt, 24 Rennie-st., Coburg, N.13.

UNFERMENTED GRAPE JUICE.

Customers—are advised that supplies will be made available to churches at the usual prices in 4 oz., 7 oz. and 13 oz. bottles only.

As supplies are limited, please order a 12 months' supply before the end of August, as next season's product will not be available before May or June, 1951

R. D. GEARING, COROWA, N.S.W.

Obituary

James Fraser

JAMES FRASER, a valued member of the church at Lidcombe, N.S.W., recently passed away to be with Jesus. Mr. Fraser was born at Marton, New Zealand, 73 years ago. When he was about thirty years of age he came to Australia and settled in Sydney. For a time he was with the tramway department, and later with the New South Wales railways. He linked up with church at Lidcombe, during ministry of Mr. Crossman. He saw overseas service with the first World War and home service with the second. He was taken to Concord Military Hospital on March 23 of this year. Just before dawn on Lord's day morning he passed on to his eternal reward. He leaves a sorrowing wife and six children, the eldest two of whom are in New Zealand. Funeral services, at Lidcombe church of Christ chapel and later at Rockwood Crematorium, were conducted by Messrs. Crossman and Baker. A largely attended memorial service at Lidcombe church was conducted on June 18. Mr. Fraser was a cheerful Christian and a faithful member of church. During his long and painful illness he did not complain. His presiding talks at the Lord's Table showed he had a sound knowledge of the Bible and a deep intimacy with his Lord. He will be missed at Lidcombe. For him to live was Christ and to die is gain.—A.B.

John Hogben

CHURCH at Wembley, W.A., was called upon to lose one of its most promising young men in sudden passing of John Hogben on May 30, as a result of an accident, while on his way to school. He was 14 years and was a young man of distinct possibilities. A keen student, he held a splendid record of school achievement. Perth Boys' School, at which he was studying, proposes to purchase and set aside a collection of books, suitably inscribed to his memory. John was received into membership of church by faith and baptism in September, 1948, following his decision at the Appelman mission, and was regular in his attendance at the services. He was an active and valued member of Bible Class, the Intermediate C.E. Society and Tennis Club. His character was highly respected, and he was loved by all who knew him. A large and representative gathering attended services in the Wembley chapel and at the graveside, both of which were conducted by writer. A. Wilson, superintendent of the Intermediate C.E. Society, assisted at evening service on June 4, when reference was made to John's life and witness. The church expresses deepest sympathy to Mr. and Mrs. Hogben and family, and commends them to our Lord, who is the Resurrection and the Life.

Leonard Pratt

THE home call of Leonard Pratt, on June 11, was a great loss to church at Moreland, Vic. For years he had been a patient sufferer, but was always bright and cheerful. He was a quiet Christian gentleman, with a strong faith in his Lord. He loved the church, and was seldom absent, when able to attend. He was interested in every good work. Though not able to accept office in the church, he was an encourager of those who were in office. A large gathering of friends at the home and the graveside was a testimony of the high esteem in which he was held. He was a good man, full of faith, and the Holy Spirit. We commend his dear wife to the loving care of our heavenly Father.—E. J. Miles.

Mrs. Clara Elizabeth Ragg

WITH unexpected suddenness the home-call came to Mrs. Ragg, of the church at Hartwell, Vic. She seemed in her usual health and cheery spirits when she left her home to go into the city on afternoon of June 2, but soon after reaching the city she collapsed.

After lingering for a fortnight in the Royalchurch. Melbourne Hospital, she passed to her reward on June 16 without regaining consciousness. We offer our sincere Christian sympathy to Mr. Ragg and to the son and daughters, and place on record our appreciation of her faithful service as one of the "ministers of the church." Mrs. Ragg had the care of our place of worship, and carried out her duties with devotion to Christ. The funeral service, June 19, was largely attended, after which the mortal remains of one who now lives with Christ was laid to rest in Burwood Cemetery.—D.W.

Mrs. E. C. Thurgood

IN the early hours of Sunday, June 18, at Christian Guest Home, Oakleigh, Vic., the earthly life of Mrs. E. C. Thurgood came to its close, just one week after her 92nd birthday. For more than 76 years she had been in membership with the church at Lygon-st. In her young days she was a careful Bible student. The word of God was always precious to her, and her quiet, consistent life showed that Bible truths had formed the pattern for her life. Our sister was the widow of W. C. Thurgood, of honored memory. Their tea shop in Swanston-st. was for many years a rendezvous for the brotherhood of our churches. Increasing weakness made church attendance difficult in later years, but interest in church's work never flagged. The last year was spent as a paying guest at Oakleigh, where she was lovingly cared for by Matron Miller and her helpers. It was fitting that this Lygon-st. member of longest standing should be buried from the church she loved so well. Beautiful services were conducted there, and at the grave in Melbourne General Cemetery, by J. E. Brooke, Ken Patterson, chaplain of the Guest Home, and Horace Kingsbury, whose recent return to Australia brought great joy to the heart of Mrs. Thurgood; she had been living for his return.—R.E.

P. G. Lennox

P. G. LENNOX was baptised by the late J. C. F. Pittman, and was one of a group of Moreland members who established the Coburg church thirty years ago last May. When Coburg's present building was opened in September, 1923, it was recorded that Mr. Lennox held the offices of deacon, church secretary and auditor, as well as Bible school superintendent. More recently he served as church treasurer. Throughout the history of the Coburg congregation, our brother has been a pillar of the church, highly respected as a Christian gentleman and endeared to all by an exceptionally cheerful disposition. His wife also was one of the church's most loved and enthusiastic workers. Especially since her passing in September, 1946, his declining health has prevented his active service, until on June 21, 1950, he was called home to be with the Lord. Two days later the writer conducted the funeral services at home and at Fawcner Crematorium. Christian sympathy is expressed to the daughter, Mrs. P. Kemp.—A. R. Lloyd.

Dugald McQueen

NAILSWORTH church, S.A., is stronger because of Dugald McQueen. Since the inception of the work here, Mr. McQueen was a faithful member, and for several years was a deacon who applied himself to the service of the Lord. Born at Inverness, Scotland, on Jan. 3, 1881, he came to Adelaide alone in 1912. Since that date he was employed by the Municipal Tramways Trust, his faithful service being recognised by a personal letter of condolence received by his widow from Sir Wm. Goodman, chairman of the M.T.T. In 1920 Mr. McQueen was baptised at Prospect, and he lived to see his family of two daughters and one son actively working in the

From his marriage in 1919 to the time of his home-call on Tuesday, June 20, 1950, Christ was the head of the home. The beautiful Christian atmosphere was noticeable to all who entered its environment. To his sorrowing wife and family, the church extends loving sympathy, rejoicing with them in the Christian assurance which looks beyond the parting to the eternal re-union. The funeral, in chapel and at graveside, was to the large number who attended, a striking witness to the victory which comes to those who are "asleep in Jesus." The writer, assisted by J. E. Shipway, conducted the services, which were enriched by faith and made beautiful by floral tributes.—A.J.F.

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Open Forum

FOR "CHRISTIAN" READERS.

(Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.).

RECORDS OF SERVICE

IN your issue of June 13, I read with great interest the record of Mrs. Dixon, of Collins-st., Tas., who served for 50 years as a Sunday school teacher. It is a great honor to be able to serve the Master as a friend of little children. Our esteemed late brother, Mr. Benson, has a great record. He served up till his death this year, just on 51 years, with the Dawson-st. (Ballarat) school. Prior to linking up with Dawson-st., our late brother served churches in N.S.W. and Ballarat for 12 years. His link with Sunday school work is 63 years.—Neil F. Reed, Ballarat, Vic.

Queensland Youth Conference

FIRST Annual Youth Workers' Conference in Queensland welcomed delegates from four country centres and almost all metropolitan churches. It was held on King's Birthday week-end in the Ann-st. chapel, Brisbane. One delegate travelled 1200 miles to be present. At some sessions more than 80 young people attended. A very full programme was enthusiastically received, and the department has been encouraged in its planning for future. Outstanding feature of conference was presence of V. C. Stafford, who enlightened delegates on activities of Federal Board, making special reference to lesson materials and other publications. Other speakers during conference were V. T. Parker on "Youth Evangelism"; C. J. Williams, "Youth Worship"; R. M. Wilson, "Happy Hours"; Mrs. R. W. Graham, "Kindergarten Work"; Roger Fair, National Fitness Council. Miss Leggett demonstrated "Flannel-graph," Mrs. Cowley "Nu-craft," and a group of children from Annerley dramatised a lesson from current quarter. Mrs. C. Stout demonstrated leatherwork.

At a largely attended youth workers' rally on Sunday afternoon, June 11, W. Gezendanner spoke on "Christian Youth Crusading."

Conference strongly urged appointment of a full-time youth director, the development of through-the-year camps, and expressed approval of new lesson material, and proposed test system for schools.

Catering of meals was splendidly carried out under directions of Miss A. Haworth.—F.B.S.

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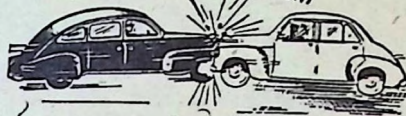
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Youths' Magazine

Where were the Larkspurs?

By John B. Wilson.

"Looking unto Jesus"—Heb. 12: 2.

A LADY who was not very fond of gardening, chiefly because she didn't know very much about it, saw some packets of flower seeds in a shop window one day. She stopped to look at them, only because she wanted something to fill up an empty border against a wall in her garden. It wasn't so much that she loved flowers; she just didn't like to look out of her window to see nothing but the bare soil and a blank wall. So she made her choice and went into the shop to buy a packet of larkspur seeds. On the back of the packet the flowers were described as "showy annuals of many colors," and on the front of the packet there was a picture of the flowers in full bloom.

That same afternoon, with great care, she dug over the border and raked it over to what gardeners call "a fine tilth." She sowed the larkspur seeds and covered the border with twigs to keep away the birds and stray cats. Then she threw away the empty seed packet which, as it turned out, was a very foolish thing to do. All that she could do now was wait patiently, but sometimes shutting her eyes she could see in imagination the flowers blooming in the border and hiding that ugly wall.

By-and-bye the seedlings began to appear, but the lady knew that there would be weeds among them. So one evening she began to pull out what she supposed to be the weeds. You may be sure that she did it very carefully. As she was eager to have a good display of flowers, she kept on weeding and hoeing as the young plants kept on growing, and when the weather was dry she watered them. Occasionally she gave them a little fertilizer to encourage strong growth and large blooms. Then one morning she looked out of her window and saw a mass of small yellow flowers. She thought it rather odd because the colors ought to have been mixed. She went into the garden and saw that, as far as she could remember, the yellow flowers weren't a bit like the flowers in the picture, on



the seed packet. She couldn't understand what had happened, but her next-door neighbor was in his garden so she asked him about it. He was able to tell her that the yellow flowers were not larkspurs at all but the blooms of a weed called groundsel.

"But I sowed larkspur seeds," she said.

"Maybe so," replied the neighbor. "But there aren't any larkspurs growing there."

What had happened was that by throwing away the picture of the larkspurs she had lost the one thing that would have kept her right. Not being at all certain how they did look, she had pulled out all the larkspur seedlings and left the groundsel to grow. You can realize how disappointed she was after all the trouble she had taken—and it was now too late to grow any more.

If you know a little about gardening, you may be inclined to smile at that lady's ignorance and the mistake she made because of it. But, you know, you can make the very same mistake, and make it where it can be a great deal more harmful, and that is in your own lives. For example, there isn't very much good in trying to grow like Jesus if you don't have a picture of him clearly in your minds. You may become only what you think he looks like, and that may be very different indeed from what he actually looks like. This is something about which you can't afford to be not absolutely certain. If you don't make sure now you may discover later on that you have allowed yourselves to grow into a likeness that isn't the likeness of Jesus at all; and that would be very serious. It would mean that you had not just allowed but actually encour-

aged wrong things to grow in your character, and to weed those wrong things out isn't at all easy; that is because the longer those wrong things are allowed to remain the deeper their roots go into our lives.

So it is terribly important when you are young to see Jesus as he actually is—to have his picture in your hearts. It is for this reason that Paul encourages us to look unto Jesus and to keep "looking unto Jesus" all the time. But in speaking of a picture of Jesus, you must not think only of a painting of Jesus made by some great artist who had never really seen Jesus. There were four portrait painters called Matthew, Mark, Luke and John, who did see him, and who painted his portrait in words for you. That is why the gospels enable you to see Jesus. You become familiar with his likeness when you are familiar with them. In this way, just like a gardener, you can cultivate his likeness; there is no other way.

How Good News Spreads

How is the good news of Jesus spread to-day? There are, of course, men and women who spread it in this country (not only ministers and church workers, but ordinary people who stand up for Jesus among their fellows). There are missionaries who are sent out to foreign lands, and who pass on the news to those who have never heard it. There are Biblemen who tramp through many countries selling Bibles and talking of the good news.

There are other ways, too. In China a biscuit firm managed by Christians, puts little messages about the good news into the tins which go to unknown customers everywhere. In Canada a man fastens messages to the legs of wild birds and they carry the news. In the United States a man and his family collect empty bottles and put parts of the Bible into them then float them out at sea. Many a sailor has picked up one of these bottles and been helped by its good news.—Selected.

me, taking care of me and looking after my little boy." Another said: "I was friendless and homeless, and appealed to the Membership for help. She became my friend, took me into her home, and kept me until I found a place to stay." Why did she do these things?

Picture of Flowers

HAVE you ever framed real flowers for your wall or as a gift? These are the things you need: cardboard (cut from cereal boxes, will serve), cotton wool, blotting paper, a picture frame or passport and glass, and Christmas artificial snow (if available).

From a garden, wood, or meadow, choose a few flowers that will press well. Simple flowers of the roadside, as fresh and perfect as possible, make attractive pictures. Thin flowers press better, of course, than thick ones. If you carry a jar with a little water in it you can keep the flowers fresh until you reach home.

Fold the cardboard across, the middle to make a folder. Cut a layer of cotton wool to fit the lower half. Lay the blooms out flat on the cotton wool, removing excess leaves to avoid overlapping. Place blotting paper over the flower and close the folder. Cover this with a weight (some large books will serve) and leave for several days, so that the flowers will dry thoroughly.

To make the picture, remove the cardboard back from a picture frame and cover this with a thin layer of fresh cotton wool. Sprinkle artificial snow over the cotton to make the background sparkle. Then arrange the flowers on the cotton—a very few will be needed to make an artistic picture. Lay the glass on carefully and then the frame, fastening all together (or bind with paste-partout).

A Modern Good Samaritan

IN India the people were very much moved by the way in which a lady missionary helped them in their need. One said: "My husband had gone away for a few days, and I was alone with my little boy. One day I became quite ill. That night the Membership came, leaving her own children in the bungalow with their father. She stayed all night with



AUSTRALIAN CHRISTIAN