

*woolby.*

# The Australian Christian

National Weekly Representing Churches of Christ

An Upper Room in Jerusalem



*J*ESUS said, "Go ye into the city and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us."



# World News of Christian Activity

## U.S.A.

### The Site of Second Assembly

**B**ISHOP G. BROMLEY OXNAM, one of the six presidents of the World Council of Churches, has announced that the American Conference of Member Churches of the W.C.C., has chosen the North-western University, Evanston, Illinois, as the site of the second Assembly of the World Council of Churches, to be held in 1953.

## YUGOSLAVIA

### Death of Patriarch Gavrilo

**P**ATRIARCH GAVRILO, Primate of the Orthodox Church of Yugoslavia, died suddenly on May 7 in Belgrade, at the age of 68.

In November, 1946, Patriarch Gavrilo was able to return to Belgrade and resume his spiritual office after a compulsory absence of five and a half years, most of which was spent in the prisons and concentration camps of the Gestapo.

His last words were an expression of gratitude for the help given by the World Council of Churches to the Serbian Orthodox church.

## ISRAEL

### Ambassador for Germany

**A** REPORT published in the "General Weekly of the Jews in Germany" on the visit of Dewan Hermann Maas, of Heidelberg, to Israel at the invitation of the Israeli Government, stresses the part played by Pastor Maas for decades in working for an understanding between Christians and Jews.

"Last Passach feast-day," it states, "he was present in the Emet We-Emunah Synagogue in Jerusalem, and wrapped in the tallit, took part in the service. Rabbi Philip and Professor Ernst Simon in their addresses drew attention to the presence of the visitor. There was not a little surprise that Dekan Maas was not only completely master of ancient Hebrew, but also understood modern Hebrew extremely well. Even those not easily impressed by outward things were conscious of something: the same atmosphere as that created by Lessing in 'Nathan der Weise,' save that on this occasion the hero was a devout Christian. And the fact that he came from the very land where men possessed by the devil had proceeded with truly fiendish bestiality to the murder of millions of Jews only served to strengthen the impression. Truly he was a good ambassador for Germany."

## U.S.S.R.

### Training of Priests

**T**HE Clerical Academy and Seminary of the Russian Orthodox Church in Moscow, at the conclusion of the academic year, 1948-9, arranged a meeting of celebration, attended by Patriarch Alexei and his highest colleagues in the church. It was, according to the Moscow Patriarchate's periodical (Volume 1, 1950), the first to be held since its recent reoccupation in the historic monastery of Troitse Sergievskaya Lavra, the headquarters of the Academy in former days for over a hundred years. According to the report of its activities, the staff of the academy and the seminary, which are headed by a rector and an inspector, consists of nine professors, four instructors, and four academic supervisors. Students at the two institutions number 196; the academy has 37, including 16 newcomers admitted from among the 23 most recent applicants, and the seminary, which is much larger, at the same date accepted 43 out of 120 candidates. The students are given a bursary of 280 roubles.

The professors and students of the Clerical Academy in Leningrad also met lately for a

similar function, at which Metropolitan Grigori, of Leningrad, was given the honorary degree of doctor, in recognition of his services in extending the work of training priests in the U.S.S.R., and of his theological writings. On the anniversary of Prince Alexander Nevsky a service of prayer for "Russia's heavenly protector" was held. In his address to the candidates for the priesthood, the Patriarch emphasised "the kind of shepherds the Russian Orthodox people desired," and "the acuteness with what that people was able to sum up its true shepherds." The Russian people, he said, could feel exactly whether the priest at the altar was genuinely praying or only repeating written prayers.

## GERMANY

### Dr. Niemoller and Unity

**T**HE "Spectator" has recently published an admirable article on recent statements by Dr. Niemoller, which will startle many of his friends both in this country and in America. Briefly, his argument appears to be this—that the partition of Germany has been largely inspired by the Vatican, as the majority of Catholics live in the West and the majority



Dr. Niemoller.

of Protestants live in the East; that the regime in Bonn is predominantly Catholic, and that for there to be a survival of Protestantism there must be a united Germany, even if this should mean that the whole of the country comes under the sway of Communism. Dr. Niemoller is more than a pastor, he is a public hero, in his own country, and his statements have been eagerly seized by those who are seeking to foster the rebirth of German nationalism, and many who are quite uninterested in the fate of the Protestant church. To understand such an attitude, one must remember the history of Protestantism in Germany, where it has generally been a protected department of the State; but even so, it is not easy to see how a man who suffered for his resistance to a black form of totalitarianism should think that he can become a loyal servant of the State if the color was changed to red! It is perhaps better to see within all this some glimpse of the suffering that is abroad in that land, and to pray for the church there that its burden may not lead it to accept any facile solution, either for itself or its nation. We have been given a further glimpse of that tragic load of suffering that they have produced for themselves, in recent statements that 1,500,000 prisoners of war in Russia have not been accounted for.—"The Christian."

## THE AUSTRALIAN CHRISTIAN

July 11, 1950

## UNITED STATES

### Entering Church Vocations

**A** RECORD number of young people, planning to take up some form of church work, is reported by Dr. John Oliver Nelson. Dr. Nelson made his report to a group of church leaders, who met in Buck Hill Falls on April 27, to study trends which are currently overcrowding theological seminaries and to investigate means of stepping up denominational enlistment programmes. The study group comprised the membership of the Federal Council's Commission on the Ministry and the enlistment committee of the American Association of Theological Schools.

There is a tendency to-day for students not to decide upon church vocations until their college years. An evidence of this trend is the high proportion of engineers and other technicians entering seminaries. It was stressed that "such technically-trained applicants for the seminary make new demands upon the curriculum." The suggestion was made to inaugurate screening and testing methods so that "we may creatively use their past experience, rather than simply make 'neat parsons' of them."

The study group asked the Federal Council's Commission on the Ministry and the American Association of Theological Schools to work jointly on developing a manual for parish enlistment, increased sharing of vocational testing techniques, area conferences on church vocations and church work analysis.

## FRANCE

### Russian Theological Institute

**O**N Sunday, April 30, the Russian Theological Institute in Paris celebrated its silver jubilee. Metropolitan Vladimir and Dr. Donald C. Lowrie, of the International Committee of Y.M.C.As., were elected honorary members. Professor L. Zander reported on ecumenical meetings which had been attended by professors and students of the Institute, and described in this connection the activities of the "Orthodox Centre in Western Europe." A printed report of the Institute's work from its beginning up to the present time is to appear shortly.

Archbishop Germanos, of Thyateira, Exarch in Western Europe of the Oecumenical Patriarchate, the heads of the Russian emigre church groups, Cardinal Lienhard, of France, Pastor Marc Boegner, President of the French Protestant Federation, the World Council of Churches, and representatives of the Church of England, the Old Catholic Church, and others, sent telegrams of greeting.

## GERMANY

### Prisoners in Russia

**A** STATEMENT from the Tass Agency in Moscow dated May 5, in which it was announced that all German prisoners of war in the U.S.S.R., with the exception of some 14,000 soldiers convicted or accused of war crimes, and of 14 sick, had been sent back to Germany, has caused profound consternation in ecclesiastical as in other circles in Germany. The Evangelical Relief Organisation for Internees and Prisoners of War, in Erlangen, points out that the Tass announcement does not represent an official Soviet declaration, and says that its figures have no basis whatever in fact.

"The German people," continues this statement, "have long been accustomed to sorrow and injustice, but to expect this announcement to be believed is too much to ask of this nation pursued by suffering."

A similar statement was made to representatives of the Press by the retired Bishop of Wurtemberg, Dr. Theophil Wurm.



# Must Church Change With Times?

THE world is changing. What do we mean by the world? We are not referring to the world of nature. Tides come and go as of old. Day follows night with ancient regularity. Seasons turn from one to the other in the same order as ever. Here there is no alteration. We must look elsewhere.

What is changing is the world of civilisation man is creating for himself. The type of food he eats is prepared by more artificial processes. His clothing styles vary. The mode of transport changes. The type of house in which he lives differs from his grandparents'. His means of gaining a living is not the same as his ancestors. Modern man's modes of transport and of communication are advancing from year to year. Then the way his entertainment is provided is being revolutionised from year to year. The change is in civilisation, not in the world of nature.

ALTHOUGH man lives in a better house, wears fine clothing and travels by plane, that does not prove that he has become different. Man's needs are the same to-day as they were a thousand years ago. He must eat, drink, find shelter, travel and communicate. The means he uses to meet these needs have changed, and will change. These are but changes on the surface of man's nature. None of these developments has altered man, nor given him real peace. When men live under the best conditions modern civilisation provides, they are still troubled by a guilty conscience; they are lonely and long for companionship; they seek, in the day of trouble, the consolation that comes by worship before God. The one truth that modern man has learned is that there is no progressive, upward development in human nature, as if by some evolutionary process. In a time when men expected the "Golden Age" to be just around the corner, the beast in man appeared. In two world wars the veneer of civilisation was stripped away, and man's sinfulness and dependence upon God were made real again.

While the prophets of human perfection lost hope and gave way to despair, those who are the prophets of God have not been surprised by this revelation of man's weakness in an age of progressive civilisation. They have always known that man could not hide from God for long. They knew that men had been deceived by the changes in civilisation. Thinking that these advances in methods of living, travelling and fighting marked the progress of all phases of life, the ungodly man allowed himself to be deceived, and considered himself to be better than his fathers. But the prophet of God knew what was in man, and called upon him to repent lest he perish. The shape of that future disaster, likely to come upon unrepentant man, is clearer now than ever before. Man is devising the machines that will bring about his own destruction. If Satan is bent on destroying man, he has chosen the method of allowing man to do the dreadful task himself. By deceiving man, by blinding him to his own folly, by encouraging him to continue to take the course that will bring about his own end, Satan is fulfilling his purpose among those who refuse to repent. The saying, "Whom the gods would destroy, they first make mad," is being fulfilled. It appears that satanic forces—the gods of this world—have driven mankind mad, and now men cannot withdraw from the fate that threatens.

WE see that the advance in the world has been in the improvement of "machines," now so effective they may bring man to destruction. Man is still a sinner, who needs salvation. Man's own ability to save himself is less now than ever before. He stands in need of a Saviour.

The church was created to work for the salvation of man. Never must the church lose the real aim of her mission in the world. While the church will provide social fellowship, healthy recreation and amuse-

## EDITORIAL

ment for her members, the purpose for all her service must be directed to the task of saving men. The church must get beneath the surface of a changing civilisation and minister to lonely hearts, guilty sinners, troubled consciences and lost souls. Since the nature of man has not changed, then the church's message will not change. Her call will be to sinful men to repent and to look to Christ for salvation. As Paul preached Christ and him crucified, so the church to-day must continue that work. The only changes that need to come into church life are uses of the new means of transport, communication, etc.

THE salvation Christ secured is the same to-day as in the times of the New Testament church. His death was a perfect sacrifice: no new gospel is needed. Now, as always, the language in which the good news is preached must be in the tongue familiar with the multitude. Jesus so spoke that the common people heard him with gladness of heart. There is need for freshness in preaching and teaching. The type of architecture used in church buildings must vary to suit needs and climate. If that is what is meant when people say the church must move with the times, we are in agreement.

There is no method that is more effective in reaching the people than that Jesus used, when he preached to individuals and crowds. The direct human approach must not be neglected, even if other means are used also.

Must the church move with the times? We reply that the movement of the times concerns the surface of life only and does not touch the age-long problems of man. The church's work and mission must be to minister to the unchanging needs of man. In this day of crisis, the church must be bold enough to declare the danger now threatening the world and call men to repentance. Let every method be used to arouse men from their foolish slumber, and let the facts of Christ's salvation be made known through any effective device that will help to speed the gospel.



## WHO ARE PEACEMAKERS?

JESUS commended a company of people, now so few and yet so needful to-day—the peacemakers. The peacemakers are those good souls who go about binding broken friendships, uniting divided groups, and bringing about better understanding in the community. Some people seem to limit the task of peacemaking to the abolition of the use of war weapons, and overlook the work of bringing men in community and church into one fellowship.

There are others who want to be called the children of God who are never happy unless they are stirring up strife and division. Instead of trying to heal the world's wounds, they keep on opening it by their sharp words and critical attitude toward those who are not of their opinion. They forget to preach the truth in love. Now the peacemakers are the children of God, not those who divide and separate man from man. Christ desires us to be peacemakers. He urges us to go out of our way to settle quarrels and differences. He was as tender and kindly in his approach to the lost as a shepherd is to his sheep. It is easier to divide than unite. Some churches never recover from the foolishness of a few minutes' talk by a person who lacks the honesty and kindness of the Master. If we could all be peacemakers church divisions would soon be healed and more of us would be more likely to be called "the children of God."

Unless we practise peacemaking in our own circle first we are not likely to succeed in bringing peace into the world. We should all do well to-day to remember the words of Jesus, "Blessed are the peacemakers: for they shall be called the children of God."



# Restoration at Work

*One of our younger men, now serving with churches in West Moreton, Qld., writes of trends and victories of the movement restoring New Testament Christianity.*

THE rebuilding of the walls of Jerusalem by Nehemiah has been the theme of many preachers to typify the Restoration Movement at work. The church was in Babylon, under Roman bondage, for twelve hundred years, in a captivity which grew darker as it grew longer, until the glorious awakening took place in the sixteenth century. Luther gave to the common people, for the first time, the word of God. Men began to think for themselves, with the result there was a desire to reproduce the church of the first century.

Nehemiah had his difficulties. He was ridiculed by Tobiah, and when this kind of opposition failed to hinder the progress of the work, united armies prepared to assault. However, the Arabians, Ammonites and Ashodites found themselves outwitted because of the perpetual guard, and the enemy was forced to adopt other tactics. Sanballat wanted to confer with Nehemiah, but the answer rang out, "I am doing a great work, and cannot come down; why should the work cease while I leave it and come down to you?"

Every work of God is not without its spoils. The Campbells met opposition on every hand, and remained the victors. It was their purpose, like that of Nehemiah, to go up out of the land of captivity and rebuild the walls of the spiritual kingdom. Those walls had been broken down; those gates had been consumed, and the principal highways had been blockaded with rubbish.

## All Objections Met

Opposition has resulted largely because of our abhorrence of party divisions. Reproducing the New Testament church has demanded an "undenominational platform"—not "interdenominational," which means working on behalf of the denominations. To meet the united forces of Christendom meant the arming of ourselves with "theological arms," repulsing the enemy as the work progressed, or in the contemptible fear of human opposition against a divine work, ignobly abandon it.

In 1829 Alexander Campbell was induced to accept the challenge of Owen to debate on the evidences of revealed religion. In 1837 Campbell was forced into a debate with Bishop Purcell, afterwards archbishop of the Roman Catholic Diocese of Philadelphia. In the Rice debate of 1843, Campbell defended New Testament Christianity against Protestantism. Dean Walker says, "These three debates gave the approval of all to such public discussions. For full forty years after Campbell's last discussion Disciples debated with all and sundry. Indeed, there was no better means of propaganda in those days. Three outstanding debaters of later years were Henry R. Pritchard and O. A. Burgess and John S. Sweeney. To-day, wherever those men debated, there is a strong church of Christ."

Objections have been made that too great an emphasis is given to baptism. Baptism has been defended only in the same manner as Campbell fought the battle of Protestantism in 1837. Nehemiah's trumpet sounded at the very point of attack, and wherever the enemy advanced the workmen rallied. So it was with the workmen of the Restoration Movement.

In the Rice and McCalla debates, attempts were made to trap Alexander Campbell into making an assertion that there is no salvation without immersion. Despite these efforts, Campbell never ever made such a statement. He insisted that that which Christ ordained and the apostles practised is alone significant.

Those who have read "Orthodoxy in the

Civil Courts" rejoice in the victorious decision of the court. The opposition faced their own condemnation of being heterodox.

The movement in Australia has been defended time and time again by the stalwarts of the faith who met all objections with the sword of the Spirit. J. J. Haley and the Methodist, B. Butchers, debated "Christian Baptism" in 1882. Hosts of others debated, but perhaps that of G. T. Fitzgerald's is of more recent memory. Mr. Main's "Baptism," containing a reply to A. Madsen, is another outstanding contribution to the church and its restoration.

## Recent Trends

It is true that, so long as we remain faithful to the principles on which we started out, there is no earthly power that can impede our progress. Thinking men are emphasising today the teaching we have been declaring for years. They haven't yet reached our platform, but they must inevitably be led to it. We can still build our walls stronger and higher without compromise, and clear other highways at the same time.

Alan Walker, in "World Encounter," gives the final draft which was read and solemnly accepted at Amsterdam. . . . "Often we have tried to serve God and Mammon, put other loyalties before loyalty to Christ, confused the gospel with our own economic or national or racial interests, and feared war more than we have hated it. And because we lacked this correction, the world has often heard from us, not the word of God, but the words of man. . . . But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, his incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of his kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellow-men have never heard it. . . . We have to learn afresh together to speak boldly in Christ's name, both to those in power and to the people, to stand by the outcast, the prisoner and the refugee. We have to ask God to teach us together to say, No, and to say, Yes, in truth. 'No' to all that flouts the love of Christ, to every system, every programme and every person that treats any man as though he were an irresponsible thing or a means of profit. 'Yes' to all that conforms to the love of Christ. . . . By our acts of obedience and faith, we can on earth set up signs which point to the coming victory. . . ."

Space will not permit the full draft. Truly, the manifesto declares the sole authority and divinity of our Lord, this being in spite of delegates who held private opinions of unitarianism. Early in the Restoration Movement the test case of Aylett Raines brought discredit on the movement, because he retained his views of universalism. Both Campbell and Scott defended him. So long as a man preaches the gospel, his private opinions matter not at all. Raines had obeyed the gospel; his life was

upright. They could ask no more. Isaac Selby held his own views of unitarianism in the early years of our movement in Australia. We have not been without our defections, and undoubtedly any world movement will have many.

Men like Karl Barth and Emil Brunner are pondering matters thrashed out by the Campbells. A book on sale in a Methodist shop, by J. Watson, called "The Church," deals with immersion, and declares water baptism cannot be separated from the spiritual experience. Dealing with Peter's epistles, the writer adds, "Peter associates baptism with salvation even as Mark, who reports Jesus as saying, 'He that believeth and is baptised shall be saved. . . .'" This can be understood in the light of Mark's close association with Peter, and it was undoubtedly the apostolic teaching to include baptism in the plan of salvation. . . ."

Next October students the world over will meet for the autumn course of the Ecumenical Institute at the Chateau De Bossey, Geneva. The institute declares, "The church, if it awakens, must always start with radical criticism and the transformation of itself. The aspects that will ask for treatment are: The rebuilding of church life; evangelistic outreach and expression, religious education and care of souls, and the confrontation of the church by social, political and international problems (which reveals the necessity of Christian ethics)." Surely sincere Bible study will revolve around Acts 2 and the question of restoring the fundamentals, and with the churches of Christ represented, expression can be made on the Restoration Movement.

## SPIRITUALITY

Thomas Hagger.

HOW frequently some people use the word spiritual, declaring this individual or that institution to be spiritual and thus implying that others are not so? Such comparing of Christian with Christian which tends to create division among God's people is quite opposed to the teaching of the New Testament (2 Cor. 10: 12).

Spirituality is not seen in the eye upturned to heaven, in the making of long prayers, in the utterance of pious ejaculations, any more than it does in lying on a bed of nails or living on top of a monument. Turning now to the word of God, we soon come to the epistle to the Romans, the eighth chapter, where we find a good deal is said on the subject. In verse five of that chapter we have a contrast presented between those who are after the flesh and those who are after the Spirit. The one mind the things of the flesh, and the other "the things of the Spirit." But what are "the things of the Spirit"? When we turn to Gal. 5: 22, 23, we learn that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith (faithfulness), meekness, temperance (self-control).

A man or woman who has developed, or is developing, these beautiful graces is spiritual and an institution that is trying to teach such is a spiritual institution.

Let us cense from comparing Christian with Christian, or of judging one another in this matter; rather let us pray for each other that all may be built up in the faith, and that courage may be ours for the duties that come to us, and that such courage may continue right to the end.

## ON THE CROSS.

We'll never know just what he bore,  
When on that sunless day,  
Upon the cross of Calvary,  
His life's blood ebbed away.  
No words can e'er to us convey  
A scene so sad and lone,  
As that in which, to give us life,  
Our dear Lord gave his own.

—Selected.



# Indian Caste System

By Dr. A. J. Saunders.

WE are tackling a study, that of caste in India. There is nothing like it anywhere else in the world. It is evasive, and will only give up its secrets to one who is prepared to spend much time and research effort to understand it. The visitor or tourist may travel all over India and not be conscious of the extent and influence of the caste system in the social life of the people. And yet caste dominates the thought and actions of millions of people in India every day, its ramifications and influence cast their spell over every phase and aspect of Indian life: marriage, inheritance and possession of property, social status, politics, business relationships, the getting of a job and promotion—all come under the domination of caste. You can, therefore, see at once the very large place that the caste system occupies in the life and thought of the Indian people. We must, therefore, try to get at least a working idea of what caste is.

My dictionary says that caste is any of the East Indian hereditary classes with members shunning intercourse with other castes. Of course, there is far more in it than that, but that will do for a start. As practised in India, caste is the divisions of the population into separate and distinct classes according to birth and occupation, and those divisions determine the social status of every individual in the country. It has become a settled and extremely rigid system, so much so that no person can pass from one caste to another caste no matter what his education, or wealth and position in society, or even high Government appointment may be. Dr. Ambedkar is a striking illustration of that fact; he is a man of the best possible education obtained in both America and England, a Barrister-at-Law, a man of outstanding ability, a former member of the Viceroy's Council, and yet he remains a pariah—an outcaste.

There are four main castes: at the top are the priests—the brahmins; next the rulers and administrators; then come the merchants and business men; and fourthly the sudras or servants of the other three higher castes. But below the sudras there are the outcastes or pariahs or depressed classes, and they number over two thousand sub-castes. Altogether there may be some 3500 different occupational castes in India. But even the brahmins are divided into different sects. We have in the city of Madras a Brahmin Club. It is called the Union Club, but rather exclusive. We used to ask: "What do you mean by Union?" The reply we received was, "Why, the union of Iyers and Iyengars." The point is that the Iyers and Iyengars are the highest and most exclusive sects of the Brahmin caste. But I have played tennis on their courts, and other castes are now admitted to membership, so that in these democratic days others may join the Union Club, and the rigid caste system is breaking down.

As to the origin of caste, there are two commonly held theories: one is very old and goes back to early times. When the Aryans first came to India from Iran and Asia Minor, some four or five thousand years ago, there was no caste; these Aryans mixed freely with the native Dravidians, intermarried, and observed no caste divisions. But with the ascendancy of the priests we find a new arrangement of the social scale taking place with the priests or brahmins at the top, and the conquered native tribes as the servants and slaves of the Aryans. This began rather simply, but as time went on it hardened into well-defined and rigid social divisions, which have continued down to the present day.

The other theory dates from the Mahomedan conquest of North India at the beginning of the eleventh century about 1001 A.D.

The coming of the Mahomedans produced

an age-long conflict with the Hindus which seems no nearer solution to-day than it was in the eleventh and twelfth centuries. The Moslems brought with them to India racial, religious, and cultural antagonisms which the last one thousand years have not been able to modify. Defeated on the field of battle and ruled by Moslems, the Hindus sought to defend themselves and protect Hinduism by erecting caste into a great social wall against the Mahomedans. The system of close caste brotherhoods certainly protected Hindus and Hinduism alike during many centuries of Moslem domination. The strength and persistence of caste, together with bitter religious animosities and social attitudes and customs which will not blend, are the chief sociological results of the Mahomedan conquest.

Now I am not in a position to say which theory is correct; there is probably some truth in both theories. The first beginnings of caste go back to very early times, but the Mahomedan conquest forced Hinduism into a close



Dr. Ambedkar.

caste system to protect their culture and religion from pollution by the invaders. And so it has continued down to the present time, until the coming of modern influences in the form of Western contracts, education and democratic ideas are playing havoc with the sectarianism and exclusiveness of caste Hinduism. But caste has served its purpose, and now must give way to higher ideals of unity and co-operation. Caste was a Hindu defence movement against Islam, and in a large measure succeeded, but it will not succeed against the modern ideas of social democracy and a liberal and scientific education.

I will give a few illustrations of the way caste works: The following is only one of many cases of caste prejudice that could be quoted: "Sir,—A few days ago I went by invitation to the Zamorin's College to preside at a lecture. Now this college has two entrances, one for the higher castes and one for others, such as Europeans. Your Tiyya coachman will be allowed to drive you to the second gate, but not to the first. My driver, in spite of protestations that he knew the way, drove into Talli, and on my asking a young man to direct the coachman, he said that I would have to get down and walk as the driver would not be allowed to pass the tank. I could not help wondering whether the grant of any large measure of Home Rule would not multiply such cases as this. I do not say that these

restrictions are altogether approved of by our leading men, but they are in the hands of those who make them and support them. One has only to read Indian papers to see that the spirit of exclusiveness is still strong. It was at Tanjore, I think, that there was trouble about the use by the low castes of the road to the post office. At another place the fact that worshippers going to a temple had to pass butchers' shops led to a protest against them and to a desire for their removal."

Stories are still told of poor outcaste people being refused permission to walk through a brahmin street. They are not even allowed to post a letter in the Government Post office, if the office is situated in a brahmin street. There are cases still reported of pariahs being forbidden to draw water from the only well in a village because high caste people use the well. Such pariahs can only get water when a caste person gives water to them. While making allowance for the ignorance and dirty habits of many pariahs, that is no way to treat people in this 20th century. Untouchability is still a very real thing in Indian society. No wonder that a reformer like Mr. Gandhi said: "I regard untouchability as the greatest blot on Hinduism. . . . Hindus will certainly never deserve freedom, nor get it if they allow their noble religion to be disgraced by the retention of the taint of untouchability."

Hinduism has produced caste, and this is the resolution that Sir R. P. Paranjpye moved at the Bombay Indian National Social Conference some years ago: "That in the opinion of this conference the system of caste as it prevails in the Hindu community constitutes serious obstacles to the growth of a sound, social, industrial and national life. The conference therefore urges upon Social Reform Associations as well as individual workers, the necessity of sustained endeavors for the abolition of caste by such means as inter-dining and inter-marriages."

Happily this view of religion is passing away as the following lines by a Madras Hindu lawyer clearly show:

Weary are we of empty creeds,  
Of deafening calls to fruitless deeds;  
Weary of priests who cannot pray,  
Of guides who show no man the way:  
Weary of rites wise men condemn,  
Of worship linked with lust and shame;  
Weary of custom, blind, enthroned,  
Of conscience trampled, of God disowned;  
Weary of men into sections left,  
Hindu life of love bereft.

Woman debased, no more a queen,  
Nor knowing what she once hath been;  
Weary of babbling about birth,  
And of the mockery men call mirth:  
Weary of life not understood,  
A battle, not a brotherhood;  
Weary of Kali Yuga years,  
Frighted with chaos, darkness, fears;  
Life is an ill, the sea of births is wide,  
And we weary; who shall be our guide?

Christianity has produced a great spiritual leader and guide—Jesus Christ—and a never increasing number of Indians dissatisfied with Hinduism are finding in him their satisfaction.

## LIQUOR PRODUCTION

AUSTRALIA's production is at an all time high. Here is a comparison of the figures for 1939 and 1949:

Beer—1939, 90 million gallons.  
1949, 148 million gallons.  
Wine—1939, 15 million gallons.  
1949, 34 million gallons.  
Spirits—1939, 1½ million gallons.  
1949, 2½ million gallons.

A total for 1948-9, 185 million gallons.

What a tremendous quantity of liquor! Think of the load of sorrow it brings to homes.

The road accidents it causes.

The crime and poverty for which it must be blamed.—"The Patriot."



# "We Must Go Back"

IN these words Mr. and Mrs. Bruce Coventry expressed their feelings on the eve of their departure for India. Judith, their elder daughter, echoed their sentiments as she said, "I must go back to Choti." (Choti is her little Indian playmate.)

Following a dinner arranged by the South Australian F.M. Committee, a farewell rally was held in Grote-st. chapel on June 27, when mention was made of the enthusiasm and energy of Mr. Coventry, who has visited churches in four States, and addressed 250 meetings during twelve months of his furlough. Mrs. Coventry has also been active amongst the sisters, particularly in South Australia.

Mr. Coventry expressed gratitude to all who have contributed toward the appeal for funds to accomplish urgent projects at Shrigonda and Dhoraja, and announced that the aim of £1000 for these purposes had been reached.

Included in their baggage were two piano accordions, one for Mr. Coventry's own use, and the other, donated by Bordertown-Kaniva brethren, for H. Waghmode's work. An amplifying unit, to be used at Shrigonda, has also been purchased and has gone to India with them.

Because many enquiries were made regarding the possibility of sending a consignment of food for distribution among the missionaries, arrangements to do so were completed. Churches throughout South Australia gave generously in this practical way, and nine cases of groceries went forward with Mr. Coventry.

Good wishes and prayers of brotherhood will accompany Mr. and Mrs. Coventry, Judith and Margaret, who sailed on the "Strathmore" which left Adelaide on June 29.

## "YE SHALL BE WITNESSES UNTO ME"

MISS KATHLEEN TAYLOR, who has been busy with evangelistic work at Baramati during furlough of Mr. and Mrs. Colin Thomas, describes an incident which demonstrates the deep understanding of an Indian Christian who has come to know Jesus Christ as "the Light."

"On Easter Sunday morning a special service was held at the Baramati church, and many Indian Christians attended to share their joy in the risen Lord. During preceding week some members had joined Bible-women and preachers in giving witness in and around Baramati.

"When I returned to the bungalow, I found a man waiting to see me. He had come from a village several miles away where there are a few Christians. On a previous occasion some of these men had brought him to us with the request that we baptise him. At that time it was evident that the man knew little concerning Christ, and would need much instruction before anything further could be done. Arrangements for instruction were made, but when the preachers later sought him out they found the man had gone to another village.

"He had now come asking to be directed for instruction to a pastor in Poona, where he expected to obtain employment. I decided to ask him a few questions to gauge just the extent of his knowledge. 'Who is the Lord Jesus Christ?' After a moment's hesitation came the reply, 'Oh, he is a Shepherd.' Evidently at some time he had heard the story of the Good Shepherd with its application of that name to Christ. The conception of Christ as the Son of God had not yet been comprehended by his semi-literate mind.

While we talked in this way, towards the bungalow came the Christian blind man who lives nearby. On special occasions he likes to come to the bungalow to pray in his simple way. Hearing that I had a visitor, he was

about to go away when I stopped him, saying, "Satwa, here is a man who knows very little about Jesus Christ. Would you be able to tell him who he is?" A joy lit up the blind man's face as he realised that here was an opportunity for him to bear witness for Christ: "Oh, the Lord Jesus Christ is the Son of the living God. He is my Saviour. He died on the cross for the sin of the whole world. He helps me as I trust him. See, here is my staff. As I walk with it before me I am warned of any dangers or difficulties there may be in my way. Even so, the Lord Jesus Christ goes before me and protects me from harm and danger." Then in simple words he began to pray, thanking God for all his mercies, in this way giving further witness for the Lord.

"Throughout, the other man listened, and seemed quite impressed by the blind man's testimony. Having prayed, the blind man left us and soon the younger man, too, went his way, pondering what he had heard."



Miss K. Taylor,

who has been a witness unto Christ in India for almost five years. She will return for furlough later this year.

## British Churches Plan Conference

THE arrangements for the annual conference are almost complete. Conference will meet in the great port of Liverpool. Business sessions and public rallies will be held in the Richmond Baptist Church. Conference theme is, "The Mission of Churches of Christ," and is related to the launching of the outer mission which marks the opening of the second year of the three-year campaign of Christian witness. A panel of speakers will deal with the church's mission at home, the church's worldwide mission, and the church's mission to youth. The final rally will be a service of dedication to the mission. Conference papers will be given on forms of evangelism in the local church and visitation evangelism.

The U.S.A. fraternal delegate, Spencer F. Austin, will address an after church rally on conference Sunday evening.

Prior to conference Mr. Austin will visit churches in a number of centres, including Nottingham, Birmingham, Scotland, Lancashire and Yorkshire.

William Robinson has announced that he has accepted an invitation to become professor of Christian doctrine at Butler University, U.S.A., and will leave Britain in the autumn of next

## SONGS OF ERIN

(A HYMN FOR JULY—No. 62, JULY 23.)

THE present writer's Irish blood may be responsible for his heart stirring so readily at the harmonies of Thomas Moore; Moore was perhaps correct when, addressing his "own island harp," he conceives as his rightful function "to give all thy chords to light, freedom and song," himself meanwhile "as the wind passing over" and "all the wild sweetness I waked was thy own." Many of his melodies are truly national ones, and it is said that for a century the typical Irish home had its well-worn copy of Moore's poems. One after another, descriptive writers have brought Moore to their aid to embellish their accounts of the Emerald Isle.

List such numbers as "The harp that once through Tara's halls," "Believe me if all those endearing young charms," "The minstrel boy," "Oft in the still night" and "The last rose of summer"—and you list only those that could not be omitted. Not the least attractive feature of Moore's work is his extraordinary facility in using novel and difficult metres—for instance, he eulogises one Irish patriot in these lines: "What a union of all the affections and powers by which life is exalted, embellished, refined, was embraced in that spirit—whose centre was ours, while its mighty circumference circled mankind."

One of the fascinating conjectures of hymnody is "what might have been" if Moore's heart had been reached by one of the evangelical revivals and his harp tuned to the songs of Zion! His "Sacred Songs" go only far enough to suggest "what might have been" had the hymn become the mode of expression of his religious life. "Hark, the vesper hymn is stealing" is still a favorite; "Come, ye disconsolate" is memorable for its haunting refrain: "Earth hath no sorrow that heaven cannot heal"; and few who know his lines: "As down in the sunless retreats of the ocean" will forget the charming surprise with which the last pair of lines in each verse break on the ear.

The one poem of Moore's still widely used as a hymn—"Thou art, O Lord, the life and light," our No. 62—is the first of his "Sacred Songs." It was published in 1816, prefaced with the words of Psalm 74: 16, 17. Its lovely pictures of the divine beauties of day and night, spring and summer, need no amplification.—F.J.F.

## MARY MAGDALENE.

SHE sat and wept beside his feet; the weight Of sin oppressed her heart; for all the blame, And the poor malice of the worldly shame, To her was past, extinct, and out of date, Only the sin remained—the leprous state; She would be melted by the heat of love, By fires far fiercer than are blown to prove And purge the silver ore adulterate. She sat and wept, and with her untressed hair Still wiped the feet she was so blessed to touch; And he wiped off the soiling of despair From her sweet soul, because she loved so much.

I am a sinner, full of doubts and fears,  
Make me a humble thing of love and tears.  
—Hartley Coleridge.



# COMMONWEALTH ROUND-UP

## Here and There

H. Cave, conference president of South Australian churches, will conclude his ministry with church at Dulwich, S.A., at end of January, 1951, after a ministry of six years.

"Inspiring address on Sunday night, 'Should the churches unite?'; over 300 packed marquee to capacity; messages of Lloyd Jones at East Ipswich mission (Qld.) are creating much interest; last two weeks of campaign commenced; brethren, pray for us.—Fergusson."

Ivan Jackel writes: "Would church secretaries and others, knowing of members or persons interested in church work at Benalla, Vic., or district, please write to secretary of Wangaratta church, 137 Swan-st., Wangaratta, with view to commencing services in Benalla? House-to-house visitation is now being carried out."

Bruce Coventry addressed church at Cottonville, S.A., on June 25, and a farewell meeting was held on June 20. Several members went to Outer Harbor and saw these missionaries depart for India. New louvre windows have been installed as part of a plan to beautify chapel. Neil Coventry has been in hospital, and Mrs. Roberts has been away from church meetings. Active scholars in Sunday school now total 138 and teachers 23. Average weekly offerings for June, for general purposes, was £15/9/10.

At Maylands, S.A., church attendances are good, Mr. Sherman preaching well at both services on July 2. A song service was held before gospel service. Three new members have been welcomed into fellowship in past month. Ladies' Guild paid a visit to Christian Rest Home on June 28. About 20 "young-marrieds" spent an enjoyable time, when a sports evening was held on June 29. Teachers' annual conference, in conjunction with the Youth Department, held on July 1, was helpful, and attendances were good in afternoon and evening. There was a good representation of churches, and about 50 sat at tea. Church extends sympathy to sisters and relatives of Miss D. White, who died suddenly on July 4. Our sister was at morning service on July 2; her health has been failing in recent months.

At Albion, Qld., musical and elocutionary items were rendered by young people, and several interesting films were presented at a concert held in chapel on June 16. £5/12/- was received and donated to assist payment of sound projector—a recent brotherhood purchase. Attendances at gospel services have been increasing. During Mr. Wright's series of addresses entitled, "The Grace of Forgiveness," an average attendance of 80 has been maintained. Fellowship group invited members of church to join them on evening of June 27, when they visited Ipswich mission. Car transport was provided for 30 people. Twenty-five young people enjoyed themselves at a "chop hike" on June 24, an evening's entertainment arranged by youth council. Programmes for Christian Fellowship Group meetings have been interesting as well as varied.

Ladies' Mission Band of church at Grote-st., Adelaide, S.A., held a successful afternoon on Saturday, July 1, and as a result of their year's work and effort, they were able to contribute the sum of £50 to the overseas work, the annual offering for which was received at this morning's service. The total received, including the above, was £127, and it is expected that other amounts will still come in. Service on morning of 2nd was broadcast from 5KA. H. P. Manning was preacher and Gordon Ellis president. Choir rendered an anthem, and Warren Schmidt a solo. In service at night, members of Girls' and Boys' Brigades were in attendance. Three young men took part, Walter Bradley, Ken

Bradley and Don Mortimer; H. P. Manning presented thoughts on Jesus. Mr. and Mrs. Roy Samels have been welcomed by letter from Colonel Light Gardens, and Mr. and Mrs. R. E. Mossop and Miss Gladys Mossop from York.



Tasmanian brethren have showed what co-operative work can achieve. To provide a recreation building at the Bethany Boys' Hostel at Dover, an enthusiastic band of volunteers worked throughout a Saturday and Monday. (See report last week.) This picture shows the partly erected building at 3.30 p.m., when men are enjoying afternoon tea.

## Preacher's Farewell

ALLAN B. CLARK brought final messages to Taree church (N.S.W.) on June 25, prior to his departure for new field at Dalby, Qld. Services were marred through Manning River being in full flood. Many members and friends were hindered from coming, owing to roads being blocked. Tuesday evening, June 27, church tendered Mr. and Mrs. Clark a social and public farewell. Chair was occupied by secretary of church, A. W. Billingham, and was supported in his remarks by speakers who represented all auxiliaries. Special mention was made concerning messages given by Mr. Clark, whose ministry from pulpit was always refreshing. Chairman presented departing guests with a wallet of notes.

On July 2, D. Grinham (local Baptist minister) spoke to church at worship, and at evening service Miss I. Dover, of Poona and Indian Village Mission, presented an instructive address, mention being made of her association with our missionaries in India.

## Swan Hill District, Vic.

### ENCOURAGING CONFERENCE.

ANNUAL District Conference was held in June. W. G. Graham, of Northcote, was speaker, and brought splendid messages to well-attended and representative meetings. Reports from all centres were encouraging, particularly work among youth. Swan Hill Bible school is now largest in history of church. Conference has directed that consideration be given to erection of a large kindergarten hall at rear of chapel. Youth choir assisted at meetings and presented a Sunday morning broadcast service. Women's work is expanding. Mrs. Candy has established a Mission Band at Ultima, and this group is very enthusiastic. Swan Hill Band and Woorinen Guild are working well. Following were elected as executive officers to general con-

ference: President, J. Leach (Ultima), vice-president, G. Chislett (Boundary Bend), secretary, E. Mott (Woorinen), treasurer, G. A. Mott (Woorinen). Wet weather has affected attendance at services lately. At Swan Hill on July 2, one young man made his decision at close of Mr. Candy's gospel address.

## F.M. Secretary in Islands

A GREAT welcome meeting was held at Ndui yesterday (June 18). About 250 people were packed into the building with about the same number crowded in groups outside. The meeting was a great uplift, the singing spontaneous and hearty. Meeting lasted from 12.15 to 2.30 p.m. Brethren appreciative of a direct representative from brotherhood and send greetings to all in Australia. It was a delight to be present, representing brotherhood and to bring greetings. As a gesture of appreciation the brethren here are meeting the expenses of the trip from Australia.

## Indian Wedding

INFORMATION has been received that the marriage of Shalinibai Rawade, headmistress of Shrigonda mission school, to Hariba Waghmodi, will take place on Friday, July 21. We quoted Miss Cameron's commendation of Shalini in a F.M. article on May 16. The latest news of this couple comes also from Miss Cameron, who says: "Hariba Waghmodi is here this week-end—how natural! They are writing out the invitations. He came yesterday afternoon and was to have returned to Baramati to-day, but instead he has gone to Takli and Pargaon with our men." We know that Hariba's many friends in Australia wish this young couple blessing and happiness as they face life in service for Christ together.

## Religious Education Dept., N.Z.

COMMITTEE of Religious Education in New Zealand has announced that the present director, A. E. White, B.A., will not be available for a further term with committee. His present term will be completed at end of year, after which it is understood he will be returning to Australia. He has been responsible for the co-ordination of all the youth groups in the Dominion, the development of Bible schools, planning and organising Christmas and Easter camps, preparation and publication of the "Quest" and "Religious Educational Quarterly" and the oversight of all youth work generally. Committee in New Zealand is now seeking a successor.—C. Halliwell, chairman.

## Federal Conference

K MUNDY, president of Tasmanian Conference Executive, writes: "We are indebted to members of churches who have released their preachers, and to the preachers themselves, for services they will render prior to Federal Conference. This indeed emphasises the brotherhood spirit animating our movement. On behalf of Tasmanian churches we say, Thank you. On behalf of Tasmanian members, I can assure brethren from sister churches attending conference, that they will receive the heartiest of welcomes, rich fellowship and lovely scenery in this 'Isle of Mountains,' and I say to all who can, 'Come.'"

"Hastings Caves and thermal districts are unsurpassed for beauty and enjoyment, and are within a day return trip of Hobart."



# News of the Churches

## Queensland

**Rockhampton.**—Four young people were immersed at gospel meeting on June 18. They were received into fellowship on June 25, together with a married couple by transfer. Another married couple, transferred from Brisbane, were welcomed into fellowship on July 2, this making a total of 12 additions for first half of year. Attendances at all services are encouraging. Bible school continues to prosper with two new scholars on June 18 and another three the following Sunday. Weekly gospel meetings have been commenced at Merimbera, about eight miles from the city, where a Bible school has been in operation for several years. The support being given in this locality is encouraging, and it is hoped to establish a church in this district.

## New South Wales

**Lane Cove.**—Work is in good heart. Mr. and Mrs. E. W. Roffey, from Paddington, Miss Goldrick, from Kingsford, and Miss Noakes, upon faith and baptism, have been welcomed into membership. Mr. Cosh, of Inverell, now living with daughter, Mrs. Bennet, is in regular attendance. Church is planning a film month for August, and a home visitation evangelism campaign in September. Fifteen guineas were donated to relief for sufferers in recent floods in N.S.W. New cupboards are being made for kinder room. Mr. Martin, the student preacher, is doing good work. Finances are in a healthy condition.

**Georgetown.**—At annual meeting A. Young, E. Graham and D. Wade were added to board of deacons. Treasurer reported record income to general fund, and brotherhood offerings were also maintained. Men are renovating kitchen and laundry at manse. Newcastle young people enjoyed visit of about 35 Sydney, Wollongong and Taree campers over the King's Birthday week-end. Re-union tea and concert were held at Georgetown, and a tea was held at Mayfield on Sunday. Campers assisted at services in churches. Lloyd Read challenged campers in an address on claims of church.

**Broken Hill (Wolfram-st.).**—On June 18 the morning service was broadcast, R. Hilford giving an excellent address on the Lord's Supper. Mr. Hilford has resigned from pastorate of church, having accepted a call to minister to church at Paddington, N.S.W.; he expects to leave at end of August. Church is sorry to hear of departure of Mr. and Mrs. Hilford and family. Mr. and Mrs. R. Warmbrunn and family will also be leaving Broken Hill about end of July. Mr. Warmbrunn has been notified of his transfer from local Commonwealth Bank to a Melbourne branch. They will be greatly missed, as they have worked in every auxiliary of church. Young boys of Wolfram-st. Sunday school and church have started a football team, and are coming on fine. Girls of Railway Town (Wills-st.) church in basketball team have entered combined churches and Y.W.C.A. basketball competitions, and are doing well.

## Western Australia

**Bassendean.**—Work is being carried out very faithfully and all auxiliaries are functioning well. Three young people (Stella Seaby, Bob Preedy and Eric Gough) are making good progress with studies at College of the Bible. Church has suffered a loss in passing of Mrs. Dean, mother of minister's wife. Church

expressed sympathy to Mr. and Mrs. Sack in bereavement. A memorial service was held in honor of our late sister. A pretty wedding took place on June 10, when Miss Betty Smyth was united in marriage with Leslie Blume. Chapel with its new carpets down aisle, and a profusion of flowers decorating platform, made a good setting for bridal party. I.C.E. donated new kentia palms for chapel. Young people have entered teams in ladies' and gents' basketball competition.

**Maylands.**—A social was tendered Mr. and Mrs. McRoberts as an appreciation of six years' faithful stewardship. Several members referred to sterling qualities of guests and success of all auxiliaries under their capable leadership. A clock was presented to them as a token of love from members of church. Mr. and Mrs. McRoberts suitably responded. Vocal items, games and competitions were followed by supper. In spite of weather and sickness, congregations keep up, and interest is evident in Mr. McRoberts' addresses. Youth Council used projector with some documentary films, and a pleasant and instructive evening was enjoyed. Girls' Club appreciated a visit from Subiaco girls, and participated in a debate. Subiaco carried off honors. A team from Girls' Club went to Subiaco same evening, and carried off honors from there. Women's Guild have greatly appreciated Miss Turner's talk on British Sudan Mission, also a visit from Mr. Hunt and Mr. Melrose, of the British Sailors' Society, Fremantle. Mid-week prayer meeting is a helpful evening for few members who attend. Junior Christian Endeavor has increased numbers, and the children are interested in evening service which they attend after their own meeting. Students' Day of Prayer was observed on June 24, students taking part in services.

## South Australia

**Prospect.**—Y.P.S.C.E. meeting, held on June 26, was an opportunity to see a film strip on work of United Nations' Children's Appeal. On 27th, Ray Vincent was speaker at weekly fellowship meeting. On June 28 deacons held monthly meeting. S. Patching was speaker at both services on July 2.

**Edwardstown West.**—In first anniversary of Y.P.S.C.E., Endeavorers assisted at morning and evening services on June 17. A prayer meeting was held at 8 a.m., 23 being present. Sunday school was conducted in form of a C.E. meeting, Mr. Baker being leader. Building was filled at both services, and one lad, a member of the society, made his decision. Building was again filled at rally held following Tuesday. Church secretary commended society on activities during year. Mr. Rogers is about again, after a long absence due to sickness; Mr. Squire and Mrs. Keatch are in hospital.

**Norwood.**—Week of Happy Hours, from June 5, with G. R. Stirling leading, proved successful, contact being made with a number of children not attending Sunday school. Weekly meeting, held on Wednesday, has average attendance of 85. A good response has been made by Norwood Council and public to appeal for youth centre funds. J. English and W. Morrow occupied pulpit on June 11. Youth centre held camp at Narine on June 11 week-

end. Mrs. Luckman passed away on June 2 after a long illness. Girls' Club is increasing in numbers. Mrs. A. Greaves has resigned as leader of kindergarten, and will be succeeded by Miss Mavis Parker. On July 2 a sound film, on work of U.N.A.C., was shown to youth fellowship. F.M. offering on July 2 was £244.

**Maylands.**—Members paid a visit to Magill training school on June 9; an enjoyable evening was spent. Mr. Sherman conducted services on June 11. His sermons on stewardship were helpful. Intermediate Endeavorers held helpful discussions and debates this month. Services on 18th were conducted by Mr. Sherman. Instead of usual weekly prayer meeting, June 21, members visited Nailsworth where B. Manning conducted a mission. Several young people joined Mr. Stirling on June 18, and attended young people's tea, followed by gospel service, at Blackwood; two confessions of faith were made. Ladies' Guild, meeting on June 21, was conducted by H.M. Committee. At morning worship service on June 25, Mr. Lowe, of Sydney, was speaker, and at gospel service, Mr. Sherman preached. Garden of new manse is taking shape, and fences are being erected. In a "brick week" members were asked to offer spare bricks to assist in building a garage for minister's car.

**Fullarton.**—Fred Rennich mission party began a series of meetings on June 29. John Colledge, of Brisbane, and Miss Eunice Peters were song leader and soloist. Each evening, Tuesday to Friday, Mr. Rennich opened scriptures in a new way. John Colledge conducted song service. Week day children's meetings, after school, commenced with 91, and finished Friday with 150. John Colledge conducted these gatherings. On July 2 morning service was conducted by B. W. Manning, and Fred Rennich gave an address. John Colledge spoke to school in afternoon. A fellowship tea was held; about 50 stayed. At evening service John Colledge conducted song service, and Mr. Rennich preached the word in a convincing manner. Several went forward for re consecration. The singing of Miss Peters was appreciated. Annual offering for foreign missions amounted to £36/6/-.

**Kilburn.**—On July 1 S. Hosking, of Croydon, assisted by P. Roberts, B. and F. Lawrance and three other Kilburn men, commenced building of new kindergarten room. Most of foundation was laid, and arrangements made to complete same at an early date. A. McGlasson granted use of a concrete mixer and a lorry to transport same. Building will be 40 x 25, made of smooth concrete blocks, with tiled gable roof, and will become vestries of ultimate building. C.F.A. enjoyed happy session on June 28, when 29 young people contributed items, and viewed three film strips screened by F. Lawrance. Bible school attendance on July 2 was 126. Helen McLaren, of Prospect Sunday school, has agreed to play organ for main school, and her assistance is appreciated. 11.15 a.m. service was conducted by A. Roberts, of Prospect, and addressed acceptably by A. J. Ingham, there being 38 adults and 45 Young Worshipers present. J.C.E. met at 2.45 p.m., when Mrs. S. E. Riches gave illustrated talk, attendance being 28. Girls' newly-formed basketball team had a good win on July 1.

**Pt. Pirle.**—Average attendances for four Sundays in June have been: breaking of bread, 38; gospel service, 23. These figures show a substantial increase on attendances for May. Average communicants, 35. Messages of Mr. Barton have been inspiring and appreciated by members. Average offerings have also shown an increase. Mr. and Mrs. F. W. Green have been received into fellowship by transfer from Mile End. Transfer of Mrs. G. Helmers, from Cheltenham, has come to hand. Sisters' Auxiliary held a successful afternoon on June 7 and £5/6/1 was raised towards carpet fund. A missionary meeting has been conducted by sisters, when personal greetings were read from missionaries. Y.P.S.C.E., although small in numbers, con-



tinues to have profitable meetings. Last meeting for June was a film evening, when religious films and the Youth Department film had part in annual rally of the C.E. Union and in competitions arranged by Mr. Barton. C.E. is still supporting Clarrie Crow, of Carnarvon mission. Youth clubs are still active, Girls' Club celebrating second anniversary on June 19. A. Hunter is giving a first aid course to Boys' Club. F. Pillar was welcomed after a world business trip, also Mrs. Pillon and Meryl back from holidays in Eastern States. Work is in good heart at present.

**Nailsworth.**—Temple day offering, June 24, amounted to almost £50, while Foreign Mission offering, July 2, exceeded £20. Church anniversary was held on June 25 and 29, Dr. T. Turner being speaker at communion service and G. M. Mathieson at Thursday re-union, which concluded with supper. As part of anniversary, a Sunday school enlistment service was addressed by A. J. Fisher on afternoon of June 25, when two scholars made the good confession. That same night another scholar was baptised. Ladies' Guild held anniversary on July 4, when a large meeting listened to an inspiring address by Mrs. Dillon. Guild secretary, Mrs. Rebbeck, presented a report showing excellent activity during year. Mr. Fisher addressed a meeting of teachers at the Enfield Methodist school on July 2, giving information concerning handwork and visual education in schools.

**Adelaide (Grote-st.).**—Letters have come from India and England thanking church for food parcels. All express appreciation for gifts. C. P. Hughes addressed church on morning of June 4, and an offering was taken for funds of S.A. Alliance. On evening of June 25, Miss Essie Best, in a brief message told of work of Christian Student Movement and led in prayer, asking God's blessing on those who are witnessing for Christ in universities and colleges. H. P. Manning has conducted the services for month of June, and also led devotional service on Wednesday nights. His messages are well received and church is thankful for his help. Several members are sick, and others unable to attend services. Mr. Manning visits as many as possible, and has been thankful for help of Mr. Blackeby and Miss Cant with motor cars. Sympathy of church is extended to Mrs. Watling in loss of her brother.

## Victoria

**Geelong.**—On morning of July 2, R. J. Pigdon, of Drumcondra, gave message, and in evening Mr. Anderson preached, with aid of sound film, "The Rapture." On Monday evening Dr. Milliken gave a helpful talk to Explorers' Club. On Wednesday Mrs. Leeworthy gave a "smocking" exhibition to Ladies' Aid Society.

**Cheltenham.**—Church has been saddened by loss of three members who have been called home recently. Sympathy is extended to the Hatch, Neil and Roberts families in their loss. Overseas mission offering to date is £37. Sum of £50 is in hand toward Highett cause. Studies on the book of James, under leadership of J. C. Cunningham, have proved helpful at weekly prayer meeting.

**Mt. Evelyn.**—A. H. Pratt, who has returned home from hospital, was warmly welcomed on June 25, when Miss Beecroft, of India, gave a fine message. Church is delighted at coming of Mr. and Mrs. R. G. Macpherson and family (late of Brim) to district. R. G. Macpherson gave a good address on July 2. Another £20 has been paid off church block. There is a great need for a Bible school hall, as population is increasing.

**Hampton.**—Christian Men's Society conducted gospel service which was much appreciated. On June 27 Colin Thomas gave a talk on "Our India" which was nicely illustrated by pictures. Congratulations were extended to Mr. and Mrs. Judd, who celebrated their golden wedding anniversary. Church sympathises

with Mrs. Tyrell in loss of her brother, and Mrs. Hunting whose mother passed away. Mr. Wilson continues to give excellent addresses to well attended meetings.

**Maryborough.**—Midlands conference was held in chapel on King's Birthday. Delegates from Bet Bet, Dunolly, St. Arnaud, Wedderburn and Boort attended. Mr. Stitt was chairman, and Russel Banks was speaker; his messages were appreciated. During day B. Jackel, of Wedderburn, showed films. Church is pleased to have fellowship with Mr. and Mrs. Trickey and family, from Kyneton. Girls' choir, under leadership of Len Tye and Mrs. Burton, held successful night on June 23, raising £15 for purchase of music for choir.

**Portland.**—At annual business meeting, following officers were elected: A. R. Rivett, secretary; K. Cook, treasurer; A. Tinker, Sunday school superintendent. Recent local speakers have been J. Stevenson, T. Rivett, F. Warburton, A. Tinker and A. Rivett, average attendances for quarter being 28. Mr. and Mrs. Jackel, from Hamilton, spent several days visiting members, this being appreciated. At morning service, June 5, Mr. Jackel spoke to a gathering of 50. Mr. and Mrs. L. Fulton were welcomed into membership.

**Carnegie.**—H. R. Coventry was speaker at worship service on June 25. At gospel meeting, Students' Christian Movement day of prayer was observed. Mr. Coventry was assisted in service by young people who are students. On July 2, Young Explorers' Club held second anniversary at evening service. Leaders of club conducted meeting, assisted by Young Explorers. Tennis Club held picture night on July 3, and, by courtesy of Slazengers, presented films of cricket and tennis matches. On King's Birthday 40 young people spent an enjoyable time picnicing at Mt. Evelyn. Since October, 1949, Youth Council has collected £95 towards building of youth hall. Ladies held gift afternoon, at home of Mrs. McCarty, on June 22.

**Parkdale.**—G. Barnett continues to give helpful messages. Ladies' snowball enjoyed talk by Mrs. C. Thomas in May. Cheltenham Home for Aged was visited by ladies. Programme and afternoon tea were appreciated. Mr. Barnett gave talk. Mr. Robertson McCue gave an interesting address on work of Local Option Alliance on June 10. Boys' Club held picture night on June 19, by courtesy of Shell Co. Miss Beth Walpole, from Australian Student Christian Movement, was speaker at youth tea on June 25, prior to youth service at 7 p.m. Illustrated talk was given by Colin Thomas, of India, June 29. Mrs. Clark has not been able to attend services for several weeks owing to ill-health. Mrs. Illingworth is back again after her illness. Church is saddened by loss of Mr. Grainger, who was active for Christ at Parkdale and Fitzroy Methodist Mission, where he was treasurer. Sympathy was extended to Mrs. Grainger.

**Footscray.**—Attendances are well maintained. Interest in all auxiliaries has been keen. For many weeks attendances at Sunday school have been over 100. Films have been shown by P.M.G. Department and M.M.B.W. to help roofing appeal. Recent additions have been Mrs. McKenzie, Mrs. J. Scroop and R. Bowden by faith and baptism, and Mr. and Mrs. Ling by letter from Coburg. Church regrets passing of Mrs. Lowe, Mrs. Brown and Mrs. R. Vautier, and expresses sympathy to those bereaved. Mr. and Mrs. A. Burns and family have moved to Strathmore. Soloists have been H. Taylor, Mr. Scott, Malcolm Ling and the Coburg Baptist Crusaders' Quartette. Ascot Vale ladies' choir gave an enjoyable afternoon on June 27. Explorers' Club celebrated first birthday. On June 18, staff of Sunday school entertained Bible class and senior scholars at tea, when B. Huntsman and Neville Livett outlined new lesson material. C.M.S. has enjoyed

fellowship with local Baptist society on two occasions. Mrs. Colin Thomas visited Women's Fellowship and delighted all with description of mission work in India.

**Moreland.**—At morning service, June 25, R. McCue, secretary of Local Option Alliance, delivered an interesting address. C. Thomas recently showed Endeavorers films on missionary work in India. After evening service, July 2, a presentation was made to Mr. and Mrs. Milligan and family, as a farewell gesture. The sick include Mesdames Harman, Tonks and Withers, and Mr. Workman. Church will miss Miss Beaumont, who died on June 25.

**Ararat.**—After a faithful ministry of almost four and a half years in the Ararat-Stawell circuit, Mr. Mudford delivered farewell messages on June 25. At a well attended gathering on June 26, officers of church, Bible school and Ladies' Aid expressed appreciation for sincere and faithful work done during period of his ministry, and presentations were made to Mr. and Mrs. Mudford and family. A welcome was extended to Mr. and Mrs. C. Burt on June 29. Representatives from Protestant churches, together with mayor and mayoress, and brethren from Stawell and Horsham expressed welcome and best wishes for a happy and successful ministry, which commenced on July 2. Greetings were received from Hamilton (C. Jackel), also from the four churches from Ballarat, per J. A. Wilkie. A. Withers, conference president, brought greetings from West Preston church, and welcomed Mr. and Mrs. Burt on behalf of conference executive. On July 2, J. A. Wilkie, of Ballarat, on behalf of Home Mission Committee, conducted an impressive induction service, after which Mr. Burt delivered a challenging message to church.

**Oakleigh.**—Attendances at all services have been good. Mr. and Mrs. K. Patterson continue with gracious ministry. Several older members cannot attend through poor health. Mr. and Mrs. Fordham received welcome on June 18, on transfer from Moreland. Congregation on evening of July 2 witnessed baptisms of seven young people, three from each of Diggins and Bardwell families, and Beverley Treharne. Also Mrs. Beard, Miss Nicholson and Joyce Kempster made confessions. Church was saddened by death of H. Legg, an intensely loyal and brotherly member. Aged guest at Guest Home, Mrs. Thurgood, also passed away. Seventy people in 34 homes were visited during May campaign, with great blessing to visitors. Cottage prayer meetings are preparing church for preaching mission with college student. Messrs. Allen and Stafford addressed Bible school teachers on new teaching material and methods on July 2. During June, visitors included Burwood Boys' Home superintendent, Mr. Morris, and 50 boys for harvest thanksgiving. E. L. Williams was speaker at Men's Fellowship tea. H. Williams, of Kaniva, showed movie films of islands mission, and Mr. Stewart, from Malvern East, was morning speaker. Mrs. Washfold was visiting speaker at Mission Band meeting at Guest Home, July 4. Deacons shared in Phi Beta Chapter meeting same night by invitation. Miss W. Barnett is Good Companions leader, on resignation of Miss D. Ashley.

### COMING EVENT.

**JULY 19 (Wednesday).**—The Victorian General Deacons will meet in the Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. Any sister interested in this work is invited to attend.

### SITUATION VACANT.

Trustworthy night watchman and cleaner. Two shifts, electric appliances. Extra good wages. FB1101 or FU3605 week-ends.

### IN MEMORIAM.

**SHARP (Verbena).**—In loving memory of our dear mother, who left us suddenly on July 24, 1947, at her home in Harvey. Forever with the Lord.

—Inserted by her loving family.



## DEATH

**FAIRBROTHER (Annie).**—On June 27, at her residence, 11 Stoney Creek-rd., Beverly Hills, Sydney, beloved wife of Albert E. Fairbrother. Aged 71.

**FAIRBROTHER.**—On June 27, at Sydney, Annie, dearly loved daughter of the late Mr. and Mrs. G. Duckett, late of Wedderburn, and beloved sister of Arthur (dec.), Sara (dec.), Ada (dec.), Jessie (dec.), Eva (dec.), Ona (dec.), Stella and Myrtle. God giveth his beloved sleep.

—Inserted by her loving sisters, S. Letts and M. Smith.

## Obituary

### Mrs. Gordon

ON May 25 the writer, in association with W. J. Crossman, laid to rest, in the Rookwood cemetery, the mortal remains of Mrs. Gordon, of Petersham church, N.S.W., in her 96th year. When the writer came to Petersham in 1910, Mrs. Gordon and her late husband were active members of the then vigorous church meeting in Cannon-st. Mr. and Mrs. Gordon were baptised by Mr. Houchins, in the Old Temperance Hall, at Brisbane, in 1890. This church now meets in the Ann-st. chapel. Thus for lengthened period of sixty years, this very gracious lady bore witness to the saving power of the Lord Jesus Christ, and has left behind her a fragrant memory with all who knew her. Almost until the last our sister took her place at the Lord's Table each Lord's day, and thus gave a silent witness to the hope that was in her. She leaves two daughters, Miss N. Gordon and Mrs. E. Hall, whose ministry of love to their mother was known to all their friends and neighbors. The church at Petersham will miss this lovable soul, but will count it a privilege to have had the joy of her fellowship for 43 years.

"She is not dead but sleepeth;

O blessed sleep of all who rest in him."

—G.E.B.

### Olive Beaumont

AFTER a long illness Olive Beaumont fell asleep in Jesus on June 25. She was a patient sufferer, and never complained. For nearly 30 years she had been in fellowship with the Moreland church, where she was greatly loved. She was a quiet unassuming Christian lady, full of Christian graces. Her one desire during her prolonged sickness was that she might get well enough to attend the house of God. She loved the church, and was seldom absent from any service. She is greatly missed, and leaves a fragrant memory of a lovely Christian witness. Many relatives and friends attended the service held in the home and at the graveside. We know that her loved ones are comforted in their sorrow with the Christian hope.—E. J. Miles.

### Mrs. Florence P. S. Haines

ON June 24 a dearly loved member of Lygon-st. church, Mrs. Florence P. S. Haines, passed peacefully away in her sleep, at the age of 78 years 11 months. Although taken ill a year ago, she had recently seemed much better, and had attended church until the Sunday before her home-call. She was the widow of James H. Haines, who died in 1931. She was a daughter of Mr. and Mrs. Alexander McColl, among the very early members of Lygon-st. church. As with all other members of her family, she was taken to church as a baby of a few weeks old, and continued association all through her life with Lygon-st. church. She was baptised in her early years, and had a wonderful record of 64 very active years of membership. She grew up in the Bible school, and later became a teacher, continuing until her marriage. She was a member of the original Lygon-st. mixed quartette party prior to her marriage, and helped in

many church and brotherhood functions. Throughout her life she maintained an interest in and association with Lygon-st. choir. Her family became honored members of church. The two sons, after setting up their own homes, transferred to suburban churches, Tom to Surrey Hills and Colin to Oakleigh. The daughters, Florrie and Jean, remain at Lygon-st. To them we extend deep sympathy. After a service at the home, the funeral took place at the Coburg Cemetery, Mr. Withers, conference president, and Mr. Gale, so long associated with Miss Florrie Haines in the conference office, assisting in the service.—J. E. Brooke.

### F. Kersley

DURING the evening of July 1, the spirit of Fred Kersley departed to be with Christ. Mr. Kersley was in his 92nd year, and up until a few weeks before the homecall, enjoyed fairly good health. During the ministry of the late J. C. F. Pittman, he was an officer of the church at Hindmarsh. Moving from the district with his late wife, he attended the Grote-st. church. Later in life, coming to work at Holden's Motor Works, he again attended services at Hindmarsh. Up until the last twelve months, he seldom missed the Sunday morning service. He loved the church with his whole heart, and her services were very dear to him. The word was precious to him. Only a few hours before his departure, he repeated, with the preacher, the 23rd Psalm. The casket was brought to church on way to the cemetery, and in the absence of the Hindmarsh preacher in the country, W. Bartlett, of Croydon, conducted the service there, and also at the cemetery. A very old link in the Hindmarsh church has been broken, but our beloved friend has gone to be with Christ, whom he loved and served over the years. We commend his loved ones to the comfort of the heavenly Father.—J. E. Shipway.

## 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.).

### FAITH AND WORKS.

A LOT of confusion and despite to the spirit of grace is caused by many believing that Paul uses Abraham's case to refute those only that would revert to the works of the law of Moses. On the contrary, Paul states a great and vital truth, applicable to all who would be saved (Rom. 4: 15-25). The apostle, in applying this great truth to believers generally, would have us to understand that we are justified by faith, even as Abraham was; that is apart from works of any kind. If this were not his intention, it seems unfortunate, and even misleading, to select this particular incident in Abraham's life when God promised him a Son when to do anything more than to believe was impossible. It seems clear that the writer to the Romans purposely selected this incident of the promise; the only one where Abraham is said to be justified by faith (Genesis 15: 6)—for the very reason that he might show that Abraham was justified by faith without, or apart from, works altogether, and that the justification apart from works of any kind is bestowed on all who believe throughout the Christian age.

Dr. Moffatt shows the standing of Jew and Gentile sinners before God: "That every mouth may be shut and all the world made answerable to God." Then what becomes of our boasting? It is ruled out absolutely. On what principle; on the principle of doing deeds? No! On the principle of faith (Rom. 3: 27). Dr. Moffatt renders, "Apart from the law" (verse 21) by the phrase, "apart from law altogether."—T. J. Johnston, Launceston, Tas.

### NO UNITY WITHOUT LOVE.

THE editorial of June 27 mentions the love and spirit of Christ, with which we all agree, provided it is according to the scriptural revelation of Christ. Love is not just an emotional feeling toward Christ, but doing his will and abiding in his teaching. When we talk of love, let us accept Christ's own definition. "If a man love me he will keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me."

It would be refreshing and helpful if the brethren, who profess to have the love and spirit of Christ, refrained from classifying others who differ from them as being divisive, self-righteous, Pharisaical, legalistic, narrow, old-fashioned, etc. Why can't they grant that these brethren may be sincere? It is because of their love to the Lord, and loyalty to his teaching, as they understand it, and knowing the command in Jude, "That we should earnestly contend for the faith," they must raise their voice at times in opposition. As you mention Paul, did not Paul show the love and spirit of Christ when he judged, and publicly rebuked Peter for his inconsistency? Those who stand on the truth do not divide, but those who depart from his teaching do the dividing.

You say we must not judge, quoting "Judge not." We are also told to "Judge a righteous judgment." In order to approve a person, way of life, or teaching, we must and do judge. Conferences are arranged to give an opportunity for representatives to pass a judgment of approval or disapproval of work, lives most suited to serve, and teaching. Are we not exhorted to try the spirits, to examine doctrines and teachings, to find out whether they be of the Lord or not? Have you not placed yourself in the position of a judge in writing this and recent articles to condemn a so-called type of church member?

When we have the love and spirit of Christ, then we will judge a righteous judgment, and approve of the things of God, and disapprove of that which God disapproves.—B. G. Corlett, Belmore, N.S.W.

YOUR leader, "No Unity Without Love," "A.C." 27/6/50, contains much that we can all applaud and endorse. I find myself, however, unable to go with you all the way when it comes to an "implied silence" where departure from the truth is concerned. It is not love that seals our lips where serious error rises up in the place of truth. It is not pride that prompts one to speak when the thing that is basic to our faith in Christ is attacked either openly or overtly. Jesus not only prayed for his enemies: "Father, forgive them, they know not what they do"; he also rebuked them in terms more terrible than any follower of his would dare to use. "Ye generation of vipers," he said to the critics, "how can ye escape the damnation of hell?" Surely the repeated woes pronounced by him upon the scribes and Pharisees in Matt. 23 cannot be overlooked when we come to consider his attitude towards evil either in life or doctrine. Admittedly love is basic to the Christian life and philosophy; but there can be neither love nor a sound philosophy without truth. I am sure that the general tenor of the teaching of Jesus Christ places "Truth" and "Love" upon precisely the same basis and of equal importance in his scheme of things. Your



concrete illustration in which you refer to the antagonism between Roman Catholics and Protestants does not give one a happy feeling when we remember the history of the Reformation and its promoting causes. There is a school in religious circles to-day to which I do not suggest that you belong, which seems to suggest that the Reformation was a mistake, and that the dear object of the Christian heart should be to rectify that mistake by a return to the fold of the "one true church." Surely it needs no demonstration to prove that if ever the breach is healed between these two vast sections of Christendom, it will be by the simple process of "lying down with the tiger" in the position occupied by the "young lady of Riga." They would most certainly be happy to receive us, on their terms. I think that Jude was right when he said it, and is still right in 1950, "Ye should earnestly contend for the faith once delivered unto the saints." If any man who essays to preach the message of Christ has not got sufficiently strong convictions to make him a contender, when contention is relevant, then he should in honesty take up some avocation in which his placidity can do no harm to truth or love. I humbly suggest that you amend your caption to read, "No Unity Without Love or Truth."—Geo. Burns, N.S.W.

(We thank our brother for his suggestion, but point out that love does not need the addition. Paul said, "Love rejoiceth in the truth." Where there is love, truth follows.—Ed.)

VERY gratefully I thank you for your editorial (June 27) on "No Unity Without Love." The encouragement and inspiration it gave was worth more than the "A.C." yearly subscription.

I well remember, in my first year of preaching, the writer of a book on apostolic Christianity telling me that I could not preach on a certain New Testament text. My reply was, "Brother, I preached on it last Sunday." A greater shock was when a brother bluntly told me that, of course, I knew I was preaching false doctrine. That, if true, would have made me the criminal of deepest dye. I thank God that later experiences indicate that love is expelling such misunderstandings and un-Christian judgments.

Wesley's sermon on "The Catholic Spirit" has helped me much, and his attitude, therein shown, no doubt explains why God was able to use him so mightily, and make the effects of his evangel so lasting. May I quote a few sentences? "Give me thine hand" . . . opinion . . . does not depend on my choice; I can no more think, than I can see or hear, as I will. Keep you your opinion; I mine; and that as steadily as ever. . . . I do not mean, 'Embrace my modes of worship'; or, 'I will embrace yours.' This also is a thing which does not depend on your choice or mine. We must both act as each is fully persuaded in his own mind . . . is acceptable to God. . . . I mean, first, -love me: . . . as a brother in Christ . . . so as to think no evil of me, to put away all jealousy and evil surmising . . . always willing to think the best . . . join me in the work of God; and let us go on hand in hand. . . . I have not make this claim in behalf of myself only, but of all whose heart is right toward God and man, that we may love one another as Christ hath loved us . . ."

—William Seamer, McKinnon, Vic.

#### WANTED

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

#### 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.

R. HEATHERTON,  
GENERAL BOOKBINDER,  
28 Pilgrim-st., Footscray, W.11.  
Rebinding Church Hymnbooks a Specialty.  
Inquiries Invited. MW1401.

#### TO LET

Furnished holiday cottage in hills (Kalamarama). Accommodate five. Close to bus, store and post office.—W. Fordham, Montrose Post Office. Tel. 55.

GEORGE T. COLLINGS,  
REAL ESTATE AGENT AND SWORN  
VALUATOR.

Property Sales Handled in All Districts.

Auction Sales Arranged.

852 Sydney Road, Brunswick.

FW8481.

Australian Churches of Christ Foreign  
Mission Board Inc.

HELP US MEET OUR COSTS.  
GIVING HAS INCREASED BUT STILL  
FAILS TO MEET COSTS BY 20 PER  
CENT.

Send donations to

V. L. Gole, Treas., 58 Service-st. Hamp-  
ton, Vic.

I. A. Paternoster, Falcon-st., Crow's Nest,  
N.S.W.

T. Banks, 36 Canning-rd., Kalamunda,  
W.A.

A. J. Ingham, 367 Payneham-rd., Payne-  
ham, S.A.

H. Hermann, Milman-st., Eagle Junc., Qld.  
Miss G. Swinton, 2 Parliament-st., Sandy  
Bay, Tas.

A. Anderson, secretary,  
261 Magill-rd., Trinity Gardens, S.A.

Dignity and Satisfaction.

LEWIS — Funerals.

Our funeral arrangements are a fitting  
tribute to the departed. Reasonable  
charges.

Ring, JA 1066.

H. LEWIS — Director.

ARTISAN PATTERN WORKS  
ENGINEERS' PATTERN MAKERS.

N. H. D. Lang, Proprietor.

330 YOUNG ST., FITZROY, N.6.

ENGINEERS AND FOUNDRYMEN.

Consult us for expert advice and  
prompt attention to all your pattern  
requirements.

Phone: JA1449.

DRESSMAKER-DESIGNER,

B. A. NIELSEN

(Late Favourite Ware).

Exclusive Model Frocks and Suits made  
to Order.

34 WOLSELEY-ST., BEXLEY,

(near Harrow-rd., Subway). SYDNEY.

Parallel Rockdale-Kogarth Railway Line.

Orders taken Thursdays and Fridays from  
8 a.m. to 9 p.m. Other days 4.30 p.m. to 9 p.m.

MT. RIDDELL LODGE,  
MT. RIDDELL RD., HEALESVILLE,  
FARM GUEST HOUSE.

Log fires, own farm produce.

Beautiful scenery and walks.

James Beveridge. 'Phone 246.

L. WATSON (Mrs.), M.A.LCh.,  
CHIROPODIST,  
19 Grampian-st., West Preston.  
JU3048.

Preference to appointments.

CLAUDE GADGE,  
ELECTRICAL CONTRACTOR,  
Commercial, Industrial and Domestic.  
Installations and Maintenance.  
"NORWAY," SPRINGFIELD-RD.,  
BLACKBURN. WX1349.

LINDEN FURNISHERS

Now at 189 BRIDGE RD., RICHMOND  
(between Church and Lennox Sts.).

'Phone, JA6591, after hours, Haw. 5689.

NEW ADDRESS, SAME LOW PRICES.

INNER SPRING MATTRESSES.

and all types of bedding. Also  
LOUNGE, DINING, BEDROOM SUITES,  
floor coverings, occasional furniture, etc.,  
offered at less than usual shop prices.  
Call or write. Absolutely no obligation.  
Take any Flinders-st. tram to Lennox-st.  
We pay Victorian rail freight.

NEW SOUND SYSTEMS

Division of S.B. Radio,  
(Phones U8247 U2847.)



ALSO MANUFACTURERS OF PUBLIC  
ADDRESS AND DEAF AID EQUIPMENT.  
205 GLENFERRIE RD., MALVERN.



**HOME MISSIONS**  
**THE BROTHERHOOD'S**  
**BASIC**  
**UNDERTAKING.**

Our future is bound up with your thinking, praying and giving.  
Send to— W. Gale,  
Churches of Christ Home Mission Office,  
T. & G. Building,  
147 Collins-st., Melb., C.I.

**J. FERGUSON & SON**  
(R. J. COLLINGS),

Funeral Directors,

712 HIGH ST., THORNBURY. JW8037.  
176 HIGH ST., NORTHCOTE. JW8332.  
47 VERE ST., COLLINGWOOD. JA1448.  
Satisfaction assured. All suburbs.

**LYALL & SONS PTY. LTD.,**

39-51 Leveson St., North Melbourne.  
Chaff and Hay Pressing Mills at Lara.  
CASH, CHAFF, HAY, GRAIN, PRODUCE  
& COMPRESSED FODDER MERCHANTS.  
Exporters of Pressed Hay, Chaff and  
Colonial Produce.

Manufacturers of "Excello" Chicken Feed,  
Laying Mash, and Calf Food. Country  
orders will receive Careful Attention.  
Seed, Oat and Grain Specialists—Grass,  
Clover and Other Seeds. All kinds of  
Poultry Feed and Meals supplied.

Hundreds of grateful testimonials (including those of doctors) testify to the success of

**ERODITE GALLSTONE**  
**TREATMENT**

(Without operation).

Certain, safe and sure.

Can be obtained through the post, and literature on application.

Communicate with

**T. ESCOTT**

(late of India),

139 EDWIN STREET, GROVDON, N.S.W.

Consultations free. Hours, 9 a.m. to 12 noon.

'Phone, UA1308.



**CHRISTIAN FELLOWSHIP**  
**ASSOCIATION**

Inc. (Social Service Dept.)

241 FLINDERS LANE,  
MELBOURNE, C.I.

MU 2104 and Cent. 1678.

A Christian organisation offering protection and security.

All for each. Each for all.

"If one member suffers, all the members suffer with him."—1 Cor. 12: 26.  
C.F.A. needs you, you may need C.F.A.  
**JOIN NOW!**

All States and all Churches.  
Select your own contribution.

**WE MEET BY ACCIDENT**



**RADIATOR SERVICE,**  
**IS OUR SPECIALTY.**

- ★ Supply of New Cores.
- ★ Repairs to your old or damaged Radiator.
- ★ Also Repairs to Petrol Tanks.
- ★ Design and manufacture of Special Radiators.

Twenty-seven years of specialising in the repair and manufacture of Motor Radiators backs up every job from—

**MOTOR RADIATORS PTY. LTD.,**  
R. J. LANGFORD—Manager,  
RADIATOR HOUSE—305 LATROBE ST.,  
MELBOURNE, C.I.

'Phones: MU2297, Cent. 5758.

Telegrams, "RADCO" Melb.

*The Most Beautiful Spot in Australia is  
Sublime Point near Wollongong.*

**A WELCOME AWAITS ALL AT  
WOLLONGONG CHURCH OF CHRIST.**

Minister, E. C. Hinrichsen, 66 Smith-st., Wollongong, or Box 27, Strathfield, Sydney, 'phone, UM7523.

Visit the centre of beauty and  
evangelistic activity.

**"THE AUSTRALIAN CHRISTIAN"**

Printed and Published by

The Austral Printing and Publishing  
Co. Ltd.,

524-530 Elizabeth-st., Melbourne, C.I.  
'Phone, FJ2524.

Editor: A. W. Stephenson, M.A.

Manager: W. R. Hibburt.

Subscription.—Through Church Agent,  
3d. Week.

Posted Direct (Aust. and N.Z.), 15/-  
year. Foreign, £1.

Cheques, Money Orders, etc., payable to  
The Austral Printing and Publishing  
Co. Ltd.

Change of Address.—Send old and new  
address a week previous to date of  
desired change.

Advertisements. — Births, Engagements,  
Marriages, Deaths, Memorials, Thanks,  
3/- (one verse allowed in Deaths and  
Memorials). Wanted, For Sale, To  
Let and Similar Ads., also paragraphed  
Coming Events, 24 words 1/6, every  
additional 12, 9d. Displayed Com-  
ing Events and Other Ads. 3/- inch.  
6d. extra when invoiced or taken  
over 'phone.

Other Advertising Rates on Application.

**THE AUSTRALIAN CHRISTIAN**

July 11, 1950

Page 324

**ALFRED MILLIS & SONS Pty. Ltd.**  
Wholesale Fruit Merchants,  
Registered Office: 438 QUEEN ST.,  
MELBOURNE, 'Phone, FJ4962.  
Also Queen Victoria Wholesale Markets.

**FOR EXPERT OPTICAL SERVICE,**  
**W. J. AIRD Pty. Ltd.,**

W. J. Aird, F.V.O.A.,  
G. F. Capp, F.V.O.A.  
OPTICIANS,

**ALTON'S BUILDINGS,**  
Cr. Elizabeth and Collins Sts.,  
Melbourne.

'Phone Central 6937 for appointment.

**CHRISTIAN GUEST HOME,**  
139 ATHERTON RD., OAKLEIGH, S.E.12.  
Tele., UM2441.

Home and hospital to be opened this  
year.

Remember these in your will.

Secretary, Will. H. Clay, Bible House,  
241 Flinders Lane, Melbourne, C.I.  
Tele., MU2104 and Central 1678.

**FEDERAL ABORIGINES'**  
**MISSION BOARD.**

You can help us to help the Aboriginal  
Natives and Half-castes. We urgently  
need your financial support.

Forward contributions to the following:  
N.S.W.—G. E. Knight, 19 Albert-st., Peter-  
sham.

Qld.—Mr. V. G. Boettcher, "Glen Rose,"  
Fernvale, Qld.

S. Aust.—Mr. E. H. Kentish, 29 Warwick-  
ave., Toorak Gardens.

Tas.—Mr. M. R. Wilson, 79 Mayne-st.,  
Invermay, Launceston.

Vic.—Mr. W. A. Wigney, 7 Churchill-st.,  
Kew.

Or to Mr. D. G. Hammer, Federal Sec.,  
140 Barrack-st., Perth, W.A.

**DID YOU KNOW THIS?**



The credit balance of the Preachers'  
Provident Fund was reduced by £949  
last year through lack of sufficient con-  
tributions.

Your contribution is needed to keep the  
Fund operating.

Better provision could be made for  
aged, infirm and retired preachers if  
better support were forthcoming.

Send donations to Mr. S. Laney, 13  
Victoria-st., Strathfield, N.S.W.