

Tracy

The Australian Christian

National Weekly Representing Churches of Christ

In this Issue

Happy Memories

Thinking Aloud in Europe

Some Bubbles Need Pricking

I've Been Thinking

An Australian Abroad

Women's Federal Activities

Relating Religion to Life

Humanity is One

(An Editorial)

Creators of Unity

A PRAYER.

O God of Peace, thou art a witness to the divisions in thy house which we have made by our constant quarrels, and we acknowledge our transgression.

Give us the hope of the morning by a genuine desire for fellowship with thy whole church, for we are brothers, feeling our way towards thee and towards each other. Only in thy light can we find the way. Without thy shield we are incompetent to render thee service in the day of battle and danger.

Thou hast created us in thine image, redeemed us by thy blood, made our bodies sanctuaries for thy Holy Spirit, and we desire that oneness among ourselves for which thou didst plan in the ages past, even as thou didst plan for the gift of thine only begotten Son.

In the spirit of humility and faith we supplicate thee for patience, courtesy and brotherliness. Then we shall love in spite of our failures, and we shall reach the summit as our brothers of other communions climb to the heights.

To thee be all the praise through Jesus Christ our Lord. Amen.
—Peter Ainslie.

"THE AUSTRALIAN CHRISTIAN"

● Editor & Manager: W. R. Hibburt

Printed and Published by
The Austral Printing and Publishing
Co. Ltd.,

524-530 Elizabeth-st., Melb., C.1.

'Phone, FJ2524.

Directors:

A. E. Kemp, Chairman.

J. McG. Abercrombie,

Deputy Chairman.

Dr. W. A. Kemp.

G. W. Mitchell.

R. P. Morris, M.C.E.

● Temporary Arrangement.

INFORMATION.

Subscription.—Through Church
Agent, 4d. week.

Posted Direct (Aust. and N.Z.),
20/- year. Foreign, 25/-.

Cheques, Money Orders, etc., pay-
able 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, Engage-
ments, Marriages, Deaths, Memor-
ials, Thanks, 3/6 (one verse al-
lowed in Deaths and Memorials).
Wanted, For Sale, To Let and
Similar Ads., also paragraphed
Coming Events, 24 words 2/6, every
additional 12, 1/-. Displayed Com-
ing Events and Other Ads., 3/6
inch. 6d. extra when invoiced
or taken over 'phone.

(Other Advertising Rates on
Application.)

TEXT FOR THE WEEK.

Herein is love, not that we
loved God, but that he loved us,
and sent his Son to be the propitia-
tion for our sins.—1 John 4: 10.

(Selected by church officers,
Maylands, S.A.)

THOUGHT STIMULUS.

"The man who believes his be-
liefs and doubts his doubts is a
stronger thinker than the man who
doubts his beliefs and believes his
doubts."

(Selected by W. Thomson,
Wagga, N.S.W.)

Relating Religion to Life

*If any man desire to be first, the same shall be
last of all and servant of all.—Mark 9: 35.*

A SWEET TOOTH.

"A sweet tooth" in the head is, after all, a symptom that declares there is within a vast world of desire. And the "sweet tooth" has revealed some of the secrets of that world. It has taught me that if I yield to it and supply it with a sweet, it will soon come desiring another and another, and reinforced by its last indulgence, it will persist with all the accumulated power of its earlier success. A desire will return to attack a will that has been weakened by every case of yielding. Desire, therefore, is a world in which we must learn to have dominion. We must determine whether our desires are to be a world of good or evil. There is for most a long conflict of desires, but one day that conflict will cease, because we are mastered by one absorbing desire. The heart will concentrate on one mastering desire, and though this may be hindered by other desires, our strength will be given to one. What that one desire is will determine the usefulness of our life to our fellowmen and God.

*In your patience possess ye your souls.—Luke
21: 19.*

A SWEET REASONABLENESS.

If sweethearting days are to continue a sweet reasonableness must be cultivated. The bitter has a habit of coming in the midst of the sweet, and woe unto the husband or wife in that moment who is not able to keep sweet. Fortify yourself against that hour by praying, "Dear Lord, help me to keep sweet."

"When petty annoyances hedge me about,
And snares are thick set my feet;

The tempter hard tries to put me to rout.

Dear Lord, help me then to keep sweet,

When heavy and grievous the load that is mine,

When troubles thick set, I shall meet,

Then give me that matchless strength which is
thine,

Dear Lord, help me to keep sweet."

*Above all make your life a pattern of right
conduct.—Titus 2: 7 (Weymouth).*

PATTERNS.

The pattern of our days and life may be very commonplace. Is a commonplace life-pattern less interesting to God? Is it ever commonplace in God's sight to love and to sacrifice? It is Godlike. Providence blesses humanity in the common necessities of life. And it is in the commonplace things that we bless each other's lives. The giving of a small coin to the temple treasury was part of the pattern of a poor woman's life. Jesus saw its setting in the pattern of life and magnified and glorified the act.

FEDERAL DEPARTMENTS:

Federal Conference.

President, Prin. E. L. Williams, M.A.
Secretary, Howard Earle, 5 Barry-st.,
Kew, E.4.

Treasurer, R. Conning, 42 Forrester-
st., Essendon, W.5, Vic.

Foreign Mission Board Inc.

ANNUAL OVERSEAS OFFERING—

JULY 1, 1951.

"PREACH THE WORD."

Send donations to

V. L. Gole, Treas., 58 Service-st.,
Hampton, Vic.

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

T. Banks, 36 Canning-rd., Kala-
munda, W.A.

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

H. Hermann, Milman-st., Eagle Junc-
tion, Qld.

Miss G. Swinton, 2 Parliament-st.,
Sandy Bay, Tas.

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

ABORIGINES MISSION BOARD.

Financial support is needed.

Forward contributions to the
following:

N.S.W.—G. E. Knight, 19 Albert-st.,
Petersham.

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

Sth. Aust.—E. H. Kentish, 29 War-
wick-ave., Toorak Gardens.

Tas.—M. R. Wilson, Walkers-ave.,
Newham, Launceston.

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

Or to J. K. Robinson, Federal
Sec., 140 Barrack-st., Perth, W.A.

PREACHERS' PROVIDENT FUND

Benefits additional to those
previously advertised.

£5 per year brings an immediate
cover of £50 in the event of death.
£10 per year brings an immediate
cover of £150 at death.

Provided the preacher continues his
contributions, the Fund makes up
the difference between his credit
and the £50 or £150, as the case
may be in the event of death.

Send requests for further informa-
tion to Mr. S. Laney, 13 Victoria-st.,
Strathfield, N.S.W.

Contributions and donations may
be sent to treasurer, H. E. Bell,
26 Robinson-st., Chatswood, N.S.W.

COLLEGE OF THE BIBLE.

The Federal Training Centre for all
brotherhood work.

Principal, E. L. Williams, M.A.
Secretary, Keith Jones.

Elm-rd., Glen Iris, Melb., S.E.6

BOARD OF CHRISTIAN EDUCATION.

(Federal Youth Department),
161 Flinders Lane, Melb., Vic.

Director, V. C. Stafford.
Chairman, F. T. Morgan.
Treasurer, E. A. Lewis.

HUMANITY IS ONE

EDITORIAL

The growing realisation that humanity is one is a cause for a renewal of hope in a day that evidences so much international misunderstanding and conflict. The implications of this conception are echoed in the current one-world phrases, and heard in councils of the United Nations, and experienced in the World Council of Churches. This oneness in origin, ancestry and innate hopes, argues for peace and for an ordered society when man's inhumanity will cease.

It is, however, the doctrine of the church that the fraternal bond of humanity can come to fulfilment only in Christ. Brotherhood amongst man is but a passing phase unless Christ be the tie. So long as the one-world vision reaches out toward him, men of goodwill can work in faith for a glorious fulfilment of the hope. The blood of Christ is stronger for brotherhood than the blood of father or mother. It is a great genealogical table that extends from my brother and me back to God. The Hebraic, Arabic and Aramaic stocks reach back to Shem, as the various African stocks reach back to Ham and the Hindu, Persian, Greek, Latin and Anglo-Saxon reach back to Japheth—these three are the sons of Noah, whose line reaches back to "Adam, the son of God." In the genealogy of Jesus, we see his common kinship, and so, beneath the eye of God, all fellow men have their genealogical tables, reaching back to the common parentage, and woven about with a web of kinship with all mankind.

These facts to-day have greater political significance than at any other stage of the world's history. It is encouraging to discern in the deliberations and decisions of an increasing number of statesmen who are responsive to these God-implanted principles. These are fundamental to the structure of all councils. Peter Ainslie, an apostle of unity, in his passionate pleading for the oneness of humanity as well as the body of Christ, wrote: "All peoples have one common ancestor, and the stamp of brotherhood is on the countenance, although countenances differ; it is in the speech, although speeches are diverse; it is in the heart, which among all peoples has maintained a constant crying for the common Father. Distance and unlikeness do not alter the case any more than the distance between the sunrise and the sunset would exclude one of them from a part of the day, or the difference between the bloom of the dahlia and the bloom of the buttercup would exclude one of them from the family of flowers. No, we are one. Some may speak with another language, others may dress in different costumes, and still others may be occupants of the dark dens of sin, but all these are my brothers and I am brother to them, for God is the Former of the body, the Father of the soul and the Founder of the nations, and in all hearts he has implanted brotherliness that all might give themselves both to mutual affection and mutual service. The failure of one does not exonerate another. Whatever my brother does I must still be brother to him. We have the same natures; we are fellow men of the same family; we are parts of the same household."

*"Humanity is one; no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other,
And all the world with him doth fainter grow.
"Humanity is one; who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancour
He beateth down the steps that lead to day.
"Humanity is one; thou that o'ercomest,
O thou be strong for those who are but weak;
So shall a thousand triumph where thou winnest
And many find what few know how to seek."*

Editorial Comments

INTERPRETING LIFE'S TENSIONS

The word "tension" aptly sums up much of life as we experience it to-day. The intensity of the international tension is sufficient to make men fear a third world war. Few nations are free from national tension. Society never seems free from social tensions. The tempo of life to-day creates a nerve tension that proves too severe for some.

The term is also used to refer to a factor that is constant in the affairs of man. Over against our human readiness to stop growing mentally and spiritually, over against all our human opinions and standards and plans, there is an eternal antagonism which never finally allows us to take the present as a substitute for what we may become. In the individual life we live—if we really live—this ceaseless tension between the person we now are and some infinitely finer life that beckons from beyond and will not let us be content.

We live in a day when we are conscious of tensions beyond our full understanding. Out-moded methods are being tested by new developments, and a better ordering of the affairs of humanity. Life tends to narrow down and slow up until some tension overtakes us. When such tensions are upon the world the servants of God should be alert, for in such an hour God is active in human affairs. The divine tensions that overtake Christians are the result of a discontent with a static spiritual life. Such tensions have within them the possibility of shaking Christians out of their self-sufficiency and leading them to great spiritual achievements.

—●—

A DUAL BELIEF

Jesus believed confidently in God. There was nothing intermittent in his belief concerning his Father. He never argued concerning God. He believed in God as sincerely and as confidently as a child believes in his parents. Jesus was also dominated by another belief. He believed in man. Despite the fact that "he knew what was in man"—the extent of the evil in his heart—he believed in man. His belief in God committed him to belief in man and that men could become the sons of God. Such a belief sustained him as evil men crucified him on a cross and friends forsook him. When we are appalled by human depravity, discouraged by the futility of our efforts to save man, then is the time to estimate Christ's belief in man as well as God. Since Christ spent himself in the cause of humanity, can his servants do less?

—●—

THE WORLD'S PULSE

A new "world pulse" is beating in mankind. Human values must be first values. The world is a family, and peace must reign within the family. Above all nations is humanity. Narrow patriotisms create international uneasiness. Homer W. Carpenter in his recent book, "The Future is Now," reasons that the big and important factor in the issues of peace is people. He says, "Things are important, organisations are important; but right in the centre of this whole situation is the factor of people. Whatever creates in them an attitude that is just and peaceable and righteous is of primary importance."

HAPPY MEMORIES

I look'd far back into other years, and lo! in
bright array,

I saw as in a dream the forms of men who
had passed away. —H. G. Bell.



What a wonderful faculty we possess in memory! We can take a backward look and recall scenes, faces, experiences from the distant past which are more vivid and real than what may have happened only last year. I propose to share with you some of my happy memories of other days in events and persons long since passed away. Wordsworth has written a beautiful Ode to Memory:

A Pen—to register; a Key—
That winds through 'secret' wards
Are well assigned to Memory
By allegoric Bards.
Oh, that our lives which flee so fast,
In purity were such,
That not an image of the past
Should fear that pencil's touch!



1. A. B. MASTON.

The churches in Australia and New Zealand have been well-served by a fine body of preachers who came from America; some stayed for only a few years, but others elected to make Australia their home, and gave a life of distinguished service. Many believe that in that company Mr. A. B. Maston stands first. My first meeting with Mr. Maston was at time of the opening of the Lake-st. chapel, Perth, when Mr. Maston was the guest preacher. Our membership then was with the Fremantle church; one Sunday morning Mr. Maston came to speak to the Fremantle members. It just happened that I read the N.T. lesson that morning. After the service A. B. Maston sought a private talk with me, and put up the question of my considering training for the ministry. Mr. Maston was always on the lookout for young men who gave promise of useful service in the church. That was the turning-point in my life. Mr. Albany Bell, of the Perth church, seconded the suggestion, and generously advanced financial help; all this train of events was started by Mr. Maston. It was my good fortune on coming to Melbourne for college work to live with the Maston family; it gave one the opportunity of meeting many interesting people from many of the States and overseas in the Maston home. Mr. and Mrs. H. G. Harward, who had just returned from U.S.A., came one Saturday evening for tea; the conversation was most interesting. On the Sunday evening Mr. Maston took me to North Fitzroy church to hear Mr. Harward's first sermon; that was the beginning of many happy associations with H. G. Harward.

Mr. Maston had a rather keen sense of dry humor. On one occasion he said, "I hate smoking; to make a journey by rail I purposely got into a non-smoking compartment. Just before the train pulled out a man came into my section, and in a short time he began to make ready for a smoke. He did have the goodness to ask me if I objected to his smoking. No," said Maston in his broadest American twang, "I do not object to your smoking, but I do object to being smoked." On another occasion a very troublesome man came to see him about something which led to a very heated discussion. After the visitor had gone Mr. Maston said very quietly, "I do not wish Bro. — any harm but I do wish the good Lord would take him."

A. B. Maston was not an eloquent, popular preacher, but he was original and convincing.

By. Dr. A. J. Saunders.

He developed the gospel tract service; he also was one of the originators of the chart. He made good use of the gospel chart in his preaching. With the aid of my memory I can see him now on the platform illustrating with his chart the points that he was making. That method was very effective and impressive.

Perhaps Mr. Maston's outstanding success was in the field of Christian literature. For many years he was the able editor of "The Australian Christian." If one will look through the old numbers of that paper he will soon see how ably it was conducted. And moreover he delighted in encouraging young writers for the pages of the "Christian." His greatest and most successful piece of work in this connection was the Jubilee Pictorial History of the Churches of Christ in Australasia, 1903. For twelve months he worked on its production. To look through that volume convinces one of the vast amount of labor involved and all so ably done. In the preface which Mr. Maston wrote on the fiftieth anniversary of his birthday, March 23, 1903, he says: "It is with a feeling of profound gratitude that I write the preface to the book which for so long has been on my mind and hands. . . . If now I but receive the testimony that the book has served a great purpose, my joy will be full."

In one of our walks and talks A. B. Maston

confessed to me that in visiting a city of some importance, especially in Europe and England, he made a practice of going to the cemetery and reading the names and epitaphs of famous people. "I have made some interesting discoveries," he said. Perhaps you might like to do the same thing. I, too, have done the same thing. Here are just a few famous names that come to mind:

Rome—the English Cemetery: John Keats and Percy Shelley.

Florence: Elizabeth Barrett Browning.

London—Westminster Abbey: David Livingstone.

Springfield—Illinois: The Martyr President, Abraham Lincoln.

Bethany—West Virginia: Alexander Campbell.

Melbourne—Kew Cemetery: my Principal at Scotch College, Dr. Alexander Morrison.

Grasmere Parish Churchyard: William Wordsworth.

Rugby—College Chapel: Thomas Arnold the famous Headmaster.

The last time that I saw A. B. Maston, my dear friend and helper, was at the Spencer-st. railway station, Melbourne, when he came to see me off to America. He requested of me: "If you see my son Harry in America at any time, and you can help him in any way, please do so; I shall be ever so grateful." Poor Harry was killed in the first world war. Then I asked: "Do I owe you anything for books?" "No," said he, "you owe me nothing—only your love."

(To be continued.)

Some Bubbles Need Pricking

CHRISTIANITY IS NOT A MAN'S RELIGION.

"Sort of a sissy business, this church stuff, isn't it, Ron?" From his work-bench Ron Richards looked up quickly, "Not when you know the real thing, Ray." Ray Bennett smiled to himself, then he went on "I've always thought that Christianity was a good thing for old women and young girls, and I suppose for youngsters. Can't do them much harm anyway. Used to go to Sunday school myself once, but I soon gave it away. Couldn't stand all that 'love-dovey' stuff, Ron. Do you really think the church has got something to offer a man?" Ron replied quickly and with a friendly smile, "I certainly do, Ray, for it offers the best life in the world. Your idea of the church as 'a sissy business' is all wrong. Christianity's no soft, feminine thing, Ray. Actually it's hard going. Just as it was for Christ right at the beginning before the church began. Get your eyes fixed on the Christ, Ray, not on the people, and you won't be saying the church is a sissy business. In fact, if you keep looking at him, you'll soon want to take off your coat and get into the fight and help him. He's got a long battle ahead before he's finished with this world. The world isn't finished with him yet though it's finished without him. And he wants every man that's worthy of the name

to get in where the fighting's thickest and help him."

Ron Richards at his work-bench that day was trying to prick a bubble that many good people unconsciously help to inflate to-day. We are all familiar with the public prayer that asks God to increase the "gentle" and "peaceable" qualities of our character so that people may know we "have been with Jesus."

Such prayers may be necessary, but the qualities of character which most reminded men of Jesus in the first century were not "peacefulness" nor "gentleness," but fearlessness and Christ-like courage. "When they saw the boldness of Peter and John . . . they marvelled, and they knew they had been with Jesus." Renan described Jesus as "a lovely character" with a "transporting countenance." He says that "tenderness of heart was in him transformed into infinite sweetness, vague poetry, universal charm." No one who actually knew Jesus thought of him in these terms. Certainly not the Pharisees who faced his fierce indignation and were castigated by his scathing words. Nor the materialistic merchant-men in the temple who fled alike from his stinging whip and his strong arm. When the hardy, unimpressionable soldiers were sent to arrest him, they joined the circle of his listeners, and then returned reporting failure, be-

(Continued on Page 213.)

Thinking Aloud in Europe

Robert Tobias submitted a series of articles to "The Christian Evangelist," and will be presented in this journal through the courtesy of the editor, Lin. D. Cartwright. Mr. Tobias is on the staff of the United Christian Missionary Society, U.S.A., and at present is contributing to the work of the World Council of Churches at Geneva. Dr. Wickizer paid high tribute to his conspicuous work in connection with inter-church aid service to refugees.



1. TO STAY TOGETHER.

"We intend to stay together." This was the marching song of church delegates as they parted following the Amsterdam Assembly.

But "staying together" requires a very great deal more than intentions.

INTER-WORLD FELLOWSHIP STRAINED.

A number of factors, in an unbelievably short period of time, may jointly preclude the possibility of real understanding between Christians in East and West. This is an iron curtain far more impregnable, perhaps of longer duration, than any of barbed-wire, mined fields and bullets.

There is an element of self righteousness which almost imperceptibly creeps into our thinking in East and West alike. Where there has been revolution, one may think "we have suffered, we have been judged, we are purged, we are clean. Our simple (martyr?) life is the Christian life." Where there has not been revolution one may think "we have checked the tide, we have held off the force of atheism, we have maintained Christian civilisation, we are the uncontaminated church, etc."

There is a subtle drifting away from each other in our philosophy and manner of living, a subconscious movement toward identity of austerity (involuntary?) and Christian vocation on the one hand, and of comforts and luxuries of the West (for those who have them) and the kingdom of God on the other. These two factors of "self-righteous proletarianism" and "self-righteous bourgeoisism" are perhaps the most difficult to recognise, and being mutually radicalising, are the most serious threat to ongoing conversations and understanding among Christians.

Contrasts in the sense of God's immanence and of eschatology align themselves also along the East-West barrier. Brethren from the East, speaking the same language, members and pastors of the same church, come to church gatherings in the West and are aghast to find us toying with constitutional or architectural or other formal trivia. "The world's afire, and you bother about this foolishness!" On the other

hand, when we hear them speak in almost apocalyptic language of the sense of urgency, of God's presence, of those pentecostal communities in the East, we wonder at their fanaticism—"why are they so worked up of a sudden?"

Our mutual isolation contributes toward a partial and eventually an impure witness to the fulness of Truth in West as in East. The limiting of the broader world fellowship means the limiting of the Christian's comprehension of God—result: differing, if not contradictory interpretations of God's revelation in East and West. Snatches of sermons or letters or articles carried through secular channels may exaggerate the contrast and further increase tensions. Statements or resolutions of Christians in East or West may need to be denounced in the other area, according to the same gospel, but as seen in that area. Church may denounce or oust sister churches, Christians may disown fellow-Christians. Once there is any feeling of isolation or abandonment then there is fertile ground for propagandists, deliberately or unconsciously, to plant seeds of doubt and insecurity in any broader Christian fellowship. Sudden changes in theology, ecclesiology, church structure, the ministry and evangelism—some of necessity, some of preference—result in contrasts as great as between several centuries. Understanding is not easily reached between Christians of the same confession, of the same era, of the same nationality, of the same profession—how, then, of two different worlds and two epochs?

Finally, partly from religious changes I have listed, partly from the linguistic evolution which accompanies any thorough social revolution, Christians in East and West find they have no common language—and when there is no common language, and externals become so contradictory, it must be difficult even for spirits to commune.

A Stronger, Richer Spiritual Unity.

A great deal could be said about what churches in the East and those in the West can learn from one another. Since we are in the West, it may be more profitable to spend our time enquiring what we have to learn from the East (or from God through the East), and where we go from here.

1. JUDGMENT.

The carelessness, corruption, injustices, modes and forms not only of society in general, but of component institutions in society have had judgment hurled at them by the present revolution. The church for good or bad had become part of that society. It is also judged. But which is judgment; which of God, which of evil? Not all is clear, but there is some light. Some

forms must go, some practices be changed. It is helpful to study new life movements in East Europe along with new life in the "young" churches in West Europe, among the younger churches, the mission fields, etc. Forms seem to have become greatly simplified; much paraphernalia has been stripped away. What is essential to the telling of the good news, and what merely useful in this or that situation? Can the church in the West, with all its paraphernalia regain such fluidity of "movement" that it can—voluntarily or involuntarily—become that "essence" without losing the sense of being the church? Is religious education to be delegated to a one-hour session once a week led by a girl in a building on the corner of X and Y streets—or does it belong in the home?

Is it a healthy or sound spiritual situation for the "church" to depend on funds from the state, or even individuals, for its continuation? What is the church—a building, a corporation, an educational institution, or a movement of little families of like-minded people who have heard God's good news and wish to spread it around in whatever way possible—not necessarily from a wooden box in a little used building at 11 a.m. Sunday mornings. What is the ministry—professionals, priests, Pharisees, writers, shepherds? What is the church losing that wasn't already scourged in the temple? What is its connection—according to divine order—to governments, economy, society, blocks of people and individuals? And what is that new life and vitality which are springing out of suffering, and promise a new creature, strangely akin to that "body of Christ" of the first century? If there is judgment in East Europe for the whole of the church, there are also a good number of indications of ways the church must go to be living, vital—true to its divine origin.

2. CHRISTIAN WITNESS—BUT HOW?

Where is the church to take a stand in the face of forces hostile to certain of its interests? Shall it expend itself against restrictions on worship? Is worship of God something which can be restricted? If one answers "No"—as apparently first century Christians might—then what of the blasphemy of singing praises and prayers to Stalin? And if in the West we are in favor of freedom of formal worship, just how far beyond that do we go? Freedom can be very libertine or very "vacuumatic."

Is the church in the East to oppose limitations on its pronouncements concerning political and social justice? Or, better to ask, "how" can the church give witness to justice? Did early Christians oppose an entire regime for incidents of injustice, or did they "prophesy" over those specific incidents. Perhaps there are other "silent" ways

of preaching "justice" quite as effective as public pronouncements and demonstrations. Have we exercised them in the West?

Is the church to take its stand when the governments seek control of ecclesiastical organisation, of pastors, appointments, constitutions, teachers, finances? Should the church make itself so vulnerable to the world with such worldly projections, or can those external utensils of the church simply be dropped off pro tem.—while the real life of the church moves on quite untouched by external powers?

Should the church balk when confronted with secularised education and the loss of religious education? Religious education where? By whom? How? How vulnerable is the educational machinery of the church and the preparation of the church of to-morrow in the West?

To ask, "Where is the church to take its stand?" is to assume that the pattern of western European church life of the 19th century is indispensable to the life of the church. It is further to suggest that the answer of the church to revolution is some kind of bulldog stubbornness at various points along a retreating way. Christians in East Europe—not all of them—are finding and demonstrating a simplified, positive response day by day, step by step. They do not assume that their regime is the best; may, in fact, be in favor of quite another political pattern. But it is their de facto government. Their question is, then, can we give a Christian witness in the framework in which we live, or can we, as Christians, only work for overthrow? Many feel that they have a special witness which they can give and are giving in a "totalitarian" society. But it is decidedly a different form of social witness as may be seen in western society. They are not identical, but complementary—without either, the other is not made whole. In the present world or "worlds," the church has not a stand, but it has "stands"—witnesses to the same truth but taking different forms.

3. "TO-DAY IS THE DAY."

One cannot rub against our brethren in the East without catching something of the sense of urgency and of God's imminence which drives them to such reckless self-abandon—of body, goods, family—in short, of the world. It is as though they had stepped out of this world into the fullness of time, and then stepped back in with the tension of being attached to one while working in the other. Perhaps those who have experienced the "nothingness" which this world can at times afford, have in effect, in finding God there, caught visions of another world. What is evident is their peculiar combination of peace and frenzy, of involvement and detachment, of concern for the world and disinterest in the world. They live out of

(Continued on page 214.)

HERE AND THERE

Available members of the Victorian F.M. Committee and Federal representatives gathered in honor of Mr. and Mrs. Ron McLean at an afternoon tea function, and extended Christian wishes as they returned to their missionary work in New Hebrides. In the absence of the secretary, J. E. Allan, through illness, and the chairman, J. Turner, in Tasmania, A. B. Withers presided. Dr. Wickizer was also a guest.

Is there an unworthy self-sufficiency about religious life in Australia? A careful reading of the article in this issue, "Thinking Aloud in Europe," will supply the answer.

The Pocket Testament League of Australia will launch a Jubilee Million Testament campaign on May 19 in the Melbourne Exhibition Auditorium.

A telegram from Mile End, S.A., on April 30 reads: "Hinrichsen-Perry mission had marvellous meeting last night, 8 adults and one lad decided, 46 to date."

The Victorian Home Mission secretary has compiled a list of broadcast services and sessions conducted by our own preachers from Victorian stations, with the addition of 2WG and 2AY. The list is the most complete and accurate possible with the information he has been able

SERVICES "ON THE AIR" BY CHURCHES OF CHRIST.

May 20, Swan Hill, Vic., 3SH, 11 a.m.
May 20, Wagga, N.S.W., 2WG, 10 p.m.

Other Services.

May 1, 3SR, 4 p.m. May 18, 3SR, 4 p.m.
May 14, 3YB, 2 p.m. May 20, 3YB, 5 p.m.
May 15, 3SR, 4 p.m. May 28, 3YB, 2 p.m.

to obtain. Copies are available to any who desire them, and it is hoped they may be especially helpful to members cut off from other sources of ministration. Requests should be sent to B. J. Combridge, Churches of Christ Office, Room 321, T. and G. Building, 147 Collins-st., Melbourne, C.I.

Dr. F. W. Boreham, who is a vice-president of the Parent Committee of the British and Foreign Bible Society, is to address the Annual Workers' Inspirational Gathering of the Bible Society, in Scots Church Hall, 101 Russell-st., Melbourne, on Tuesday afternoon, May 15, at 2.30. Dr. Boreham's wide knowledge and love of the Bible Society will make a personal claim on the presence of all friends of the Society.

Radio Sunday School was commenced at Mil-dura, Vic., on May 6. The district churches have promised £90 for the first year's activities.

Temple Day was observed at Warrnambool, Vic., on April 29. The amount of £108 was contributed. The evening service was broadcast. T. Weir was speaker.

The Port Fairy chapel, Vic., was filled at the recent district conference. A. B. Withers and B. J. Combridge represented the Victorian brotherhood. Their addresses were appreciated.

Commenting on the financial difficulties facing the Federal Foreign Mission Board and the possibility of having to miss opportunities, Bruce Coventry, Shrigonda, writes: "Bhose is now added to the villages where we have Christians. In little Belvandi village one man has been baptised, and in Jujne there will probably be a further eight or ten. The future could never have been brighter in this area, and I feel we must make the most of it while we have the open door."

Missionary News

IMPORTANT NEWS FROM CHINA

A. Anderson, secretary Federal Overseas Board, advises that direct word has been received from the American missionaries who are working in our old field, Hueili, West China.

Letter dated December, 1950, tells of excellent Christmas gatherings—people just poured into chapel. Just before the birth of the Coles baby, the Communists put Dr. Chang, the Chinese doctor, into jail for his past "misdeeds." This was definitely done to embarrass the missionary group.

It is evident, however, that these isolated missionaries cannot carry on, and at end of letter they say: "One thing we are confident of now is that when we have to leave Hueili, an active testimony will be carried on not only by Pastor and Mrs. Lo, but also by the deacons and other Christians who are standing firm in the faith. Please do not forget to pray for them, for the Lord has much for them to do in the days ahead. Again we would ask you to pray that God will give us guidance in making important decisions in the near future. It's becoming increasingly clear that the day of foreign mission work in China is drawing to a close, but we want to be sure of the Lord's leading in what we do."

Early this year the Mission Board in America wrote stating that the whole mission party were wanting to evacuate but could not secure permits to leave the country. Prayer is requested: "Pray that not only the permits may come, but in the days of travel they may be overshadowed by his loving care and protection." This message is signed by the father of one of the missionaries in the words, "His Dad."



OVERSEAS MISSIONARY NEWS

Miss Cameron, who has served so faithfully in India for over 35 years, would have been due for return to Australia for retirement towards the end of the year. Provision, however, is made in the overseas manual for an extension of service, providing the Field Council endorse the extension and the medical evidence is satisfactory. As these conditions have been fulfilled, it is likely that Miss Cameron will take an extended period on the hills in the near future, and serve (D.V.) a further two years. Her value and experience to the field, especially in the Girls' Home, will therefore continue.

Dhond Baptisms.

From this station comes the report of four baptisms. All areas have had a fruitful time in the past few months.

Aoba-Maewo Churches

have intimated that they are now planning their annual offering. It will be recalled that for the past three years, apart from other splendid giving, these churches have given in their annual offering £1000. If the home churches gave in the same proportion, brotherhood departments would not be facing difficulties.

The Indian Field

is planning to send further young people for training as teachers and preachers. The brotherhood should be encouraged at the rate these promising young people are being sent. In a few more years, as these trained leaders take their place in the work, the work will be on more secure foundations.—A. Anderson, Federal Secretary.

THE MINISTRIES of OUR WOMEN FEDERAL ACTIVITIES

PROGRAMME FOR JUNE, 1951.

Theme—"Christ and Human Relationships."

Call to Worship.—"Unto thee, O Jehovah, do I lift up my soul. O my God, in thee have I trusted."

Hymn.—No. 428, "O Gracious Father of mankind."

Prayer.—"Heavenly Father, thou art the glory of the earth and the sea and the sky. Let all that is within us praise and magnify thy glorious name. Grant us grace to receive thy blessings in the spirit of meekness and a glorious willingness to carry on the discipleship of those first twelve. Guard us against the great pitfalls of doubt and misunderstanding, and of indifference so that we may hasten the day of promise. Help us to glorify thy name by our deeds and secret life, knowing that thou art Guide and Comforter to all who trust in thy name. Make real to us thy will in actually creating a true brotherhood among men, so the day of Christ's kingdom on earth may be hastened. We beseech thee to increase our love for thee, so we may be worthy of thy salvation. We ask in Jesus' name. Amen."

Bible Reading.—John 6: 1-14.

Meditation.—"Food for the Hungry."

"I listen to the agony of God—

I who am fed,

Who never yet went hungry for a day.

I see the dead—

The children starved for lack of bread—

I see and try to pray.

"I listen to the agony of God—

But know full well

That not until I share the bitter cry—

Earth's pain and hell—

Can God within my spirit dwell

To bring his kingdom nigh."

—Georgia Harkness.

Millions of people in the world are hungry. China is facing her worst famine in history, India and Pakistan are also experiencing famine conditions. Europe in many places is still short of foods to give variety to the diet. Scarcity of food has been a problem in different parts of the world throughout the ages, and to-day it is a very grave one. We are told that unless measures are taken to increase the supply of foodstuffs conditions will be worse.

The United Nations Economic Survey of Asia and the Far East estimates that Australia's near neighbors of S. and S.E. Asia will increase in population from 570 millions to 720 millions by 1970. This survey also shows that since World War II. food production in these regions has declined. Hungry people are easy prey to disease; they also become very sympathetic towards Communism, with its promise of better living conditions.

Mission boards through their missionaries have not only fed the hungry in times of famine, but by sending agricultural experts as missionaries, have helped the people to help themselves. The United Nations Organisation and the World Council of Churches through specialised departments are doing a great deal to feed the hungry people of the world, and they, too, by sending specialists into the fields are meeting the problem on a bigger scale. Such a constructive approach to the problem of hunger is one of the strongest bulwarks against Communism.

Jesus clearly taught his disciples to feed the hungry, and was considerate to the multitude who followed him to hear him preach. Jesus also taught that for man's true happiness and good he cannot live by bread alone. So let us realise the urgency of the fact that the peace of the world depends on how seriously Jesus Christ is accepted as the Bread of life.

(Continued on page 211.)

Overseas News

Arnold C. Caldicott, who is itinerating amongst the churches in Great Britain, pays a tribute to their loyalty and co-operation. He writes:

"Stationed in the north-east of England, in the midst of thousands upon thousands of colliery rows lining either bank of the Tyne, are to be found the five Newcastle churches similar to those of the famous West Moreton circuit in Queensland. The setting is entirely different, but the zeal and the distinguishing principles of 'Our Plea' are the same. With easy access to Scotland and Wales from Newcastle, I find a year's appointment with the British H.M.C. is passing all too quickly. Australians are as warmly welcomed as their food parcels. Men like E. C. Hinrichsen, Thos. Hagger, W. Hendry and J. Wiltshire have given our Australian churches a grand reputation for evangelism.

First Impressions.

"Our churches are making a grand effort to hold present assets and hope for anything like the ancient frontier evangelism seems very remote. Leslie J. Colver, of the H.M.C., is unremitting in his zeal to make every department of the Central Council respond under top pressure. The opposition of depression, spiritual gloom, and traditional religion makes the going hard, but it is similarly realised as by the churches suffering communistic domination, that under such difficulties the church of Christ thrives and is purified.

Scottish Churches.

"My first appointment to Scotland took me near Inverness, to two fishing villages known as Buckie and Portknockie. The streets of a Sunday are as busy as those of a week day, with people making their way to places of worship. It is noteworthy that at present a great controversy is taking place within the Church of Scotland on the question of baptism, and the outcome of it could mean one of the greatest revivals Scotland has known. The fishing villages are a real inspiration. When not trawling the North Sea, the chapels are packed as on the occasion I was there. These fishermen are not the unlearned, illiterate men we read of in the N.T., but like the Bereans . . . 'search the scriptures daily.' These men hazard their lives daily in the rough seas, but as laymen are also fishers of men.

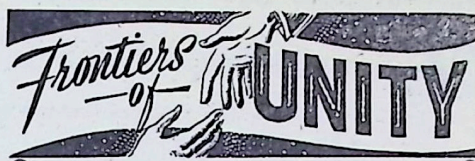
Welsh Churches.

"Passing through industrial city after city—York, Leeds, Manchester—and speaking on the way at Liverpool, I finally reached Cardiff, thence to Merthyr Tydfil, Wales. Evan Roberts has just passed away, and the Welsh people still speak of his mighty revival, and point out proudly the place where a group of Welsh Christians met before joining the Pilgrim Fathers of the "Mayflower." The name of Christmas Evans is also greatly revered. Pioneers of the faith like David Morgan have built up a strong circuit of churches throughout Wales, and there is a willingness on the part of Baptists to unite. An unforgettable experience is to attend a Welsh festival of singing.

Conclusion.

"There is a growing consciousness of possible unity with the Baptists throughout Britain, and the latest statement of the whole position is found in E. Roberts-Thomson's book, 'The Baptists and Disciples of Christ.' It is well worth reading.

"In conclusion reference to the Fellowship of Youth, numbering over 1000, should not be omitted. It is an attempt to bridge the gap between Bible school and church, and is an open club catering for all spheres of interests. Youth conventions are held periodically and are popular.



ECUMENICAL CHRISTIAN YOUTH CONFERENCE, FRANKSTON, VIC.

"Operation Unity" could have been the official title of this conference held at Church of England Boys' Society Camp at Frankston, April 20-22. It was arranged by the Victorian Council of Christian Education, which is acting as an interim committee on youth interests for the Australian Council of the World Council of Churches. Secretary of the committee is C. E. Tapp. Leader of the conference was L. A. Trezise, B.A., who is present chairman of the committee.

Having as its aims the cultivation and spread of Christian fellowship and the sharing of denominational information and experiences, the conference was attended by 60 young people representing Church of England, Presbyterian, Methodist and Congregational Churches, churches of Christ and Salvation Army, together with youth directors of these churches. It was a matter for regret on the part of all delegates that the Baptist Churches had no representatives present.

Brief statements concerning the polity, ministry, sacraments and kingdom service to-day were made for each body by selected speakers to full assemblies of the conference, and were followed by open forums. Ian Nankivell, B.Agric.Sc., spoke for the churches of Christ youth group.

John Garrett, M.A., B.D., represented the Australian Council of the World Council of Churches, and spoke on the modern movement for Christian unity. Morning and evening prayers led according to the various traditions were inspiring moments of worship. Many delegates shared as visitors in the Sunday morning worship services of Frankston churches.

On Sunday afternoon campers divided into six discussion groups dealing with three questions:

1. To what extent is there a deep conviction in our denomination of the need for closer unity? If so, what hinders this conviction?
2. What do you consider is the goal of the Ecumenical Movement in our community?
3. What programme of ecumenical study and practical work do you recommend for our church groups?

Those who shared in this conference were enriched by the information gained, the fellowship enjoyed, the challenges met and accepted, the common worship and the zeal for evangelism.



YOUTH AND "AN ON-GOING CHRISTIAN MOVEMENT."

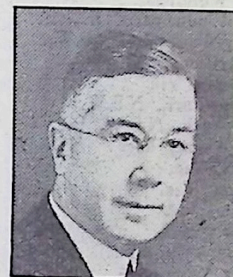
Campers in various Easter camps conducted study of the booklet, "An On-going Christian Movement," by G. R. Stirling, B.A., which dealt with the message of churches of Christ and its relevance for our times. Its three sections are: How the Movement Began; The Message of the Movement; and The Movement in Our Day. In one camp young people came from their discussion groups with answers to question, "What are some ways by which we can advance Christian unity?" These were summarised as follows:

1. Complete unity among ourselves.
2. Tolerance toward differing views.
3. Interdenominational discussions, fellowship, worship.
4. Honest search for truth.
5. Mutual give and take in church order, ministry.
6. United action (e.g., Evangelism, Christian Education, World Peace).

I've been thinking . . .

By Horace Kingsbury.

I've been thinking of the way the apostle Paul ends his remarkable description of "the whole armour of God" in his letter to the Ephesians. After dealing in a metaphorical way with the panoply of a Roman soldier, he adds, "Praying always with all prayer and supplication in the Spirit" — that might be prayer for themselves — "and watching thereunto with all perseverance and supplication for all saints" — that would be prayer for others — "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" — that would be prayer for himself.



How much we all need to pray unselfishly for ourselves. Phillips Brooks once said, "A prayer, in its simplest definition, is merely a wish turned heavenward;" which I interpret to mean a willingness for God's will to be done, even when one's wish and God's will may be at variance. And how much we need to pray for others, saints and sinners too. "More things are wrought by prayer than this world dreams of." And how much we need to pray for those who minister to us in spiritual things. Pray for yourselves, pray for others, and, added one who called himself "the least of the apostles," pray for me.

Do you pray for your preacher? He craves your prayers as much as you crave his. A preacher I know was making a hospital call on a faithful elder whose end was very near, and after offering prayer commending him to God was about to release his clasped hand, when surprisingly the elder tightened his grip, and said, "Now, Brother Bowen, I want to pray for you." And pray he did, and I am constrained to believe his request was not unlike that which Paul desired for himself, that utterance might be given him to expound fully and freely the open secret of the gospel. And God heard and answered his prayer.

MINISTRIES OF WOMEN

(Continued.)

Let us pray—

For forgiveness for man's wastefulness in destroying food whilst others starve.

For forgiveness for man's selfishness and greed which deny the necessities of life to the needy.

For the World Council of Churches, the missionary societies, the United Nations Organisation, and all who are helping to meet the great problem of hunger.

Hymn.—No. 236, "Bread of the world in mercy broken."

Business Session.

Address.—"We, too, are Australians."

Hymn.—No. 33, "Let us with a glad some mind."

Benediction.—Now may our God and Father himself, and our Lord Jesus, direct our way unto you, and the Lord make you increase and abound in love toward one another. Amen.

Hymns from Church of Christ Hymnal.

INTERSTATE CHURCH NEWS

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

Discipleship

Colin Loader, Maryborough, Qld.
Miss D. Clifftin, Albury-Wodonga, N.S.W.
Miss V. Pallot, Albury-Wodonga, N.S.W.
Mr. Gryebietta, Albury-Wodonga, N.S.W.
Mrs. Gryebietta, Albury-Wodonga, N.S.W.
Beverley Riches, Forestville, S.A.
Harold Trembath, Prahran, Vic.
Richard Schofield, Wiley Park, N.S.W.
Helen Schofield, Wiley Park, N.S.W.
Cecil Meddings, Drumcondra, Vic.
Bill Burch, Drumcondra, Vic.
Bill Marshman, Horsham, Vic.
Marie Hansen, Balaklava, S.A.
Elvie Carslake, Balaklava, S.A.
Dorothy Cleland, Camberwell, Vic.
Ken Jury, Edwardstown West, S.A.
Don Jury, Edwardstown West, S.A.
John Pederson, Edwardstown West, S.A.
Margaret Sare, Edwardstown West, S.A.
Pat Herron, Edwardstown West, S.A.
Carlene Tannebring, Edwardstown West, S.A.

Membership

Mr. P. G. Williams, Brighton, Vic.
Mrs. P. G. Williams, Brighton, Vic.
Miss Y. Williams, Brighton, Vic.
Mrs. T. Price, Brighton, Vic.
Miss W. Morris, Brighton, Vic.
Miss C. Frecker, Brighton, Vic.
Miss J. Charlesworth, Brighton, Vic.
Miss J. Edwards, Brighton, Vic.
Miss M. Peters, Brighton, Vic.
Miss B. Lewis, Brighton, Vic.
Miss J. Martin, Brighton, Vic.
Mr. P. Morris, Brighton, Vic.
Mr. J. Ould, Brighton, Vic.
Mr. M. Dawson, Brighton, Vic.
Mr. G. Lewis, Brighton, Vic.
Mr. W. Sloyn, Glenelg, S.A.
Mrs. W. Sloyn, Glenelg, S.A.
Mrs. M. Langley, Glenelg, S.A.
Mrs. Maggs, Mitcham, Vic.
Mrs. J. Sparks, Maryborough, Qld.
Mrs. A. Smith, Lygon-st., Carlton, Vic.
Mr. W. Schofield, Wiley Park, N.S.W.
Mrs. W. Schofield, Wiley Park, N.S.W.
Mrs. Sudden, Drumcondra, Vic.
Mrs. McLean, Drumcondra, Vic.
Mr. J. Byrne, Ringwood, Vic.
Mrs. J. Byrne, Ringwood, Vic.
Rex Thomas, Shepparton, Vic.
Vivienne Tucker, Camberwell, Vic.
Mr. Benjamin Kennett, Hamilton, Vic.
Mrs. Benjamin Kennett, Hamilton, Vic.

Marriage

Dawn Mary Westbrook to John Alexander
Hamilton, Glenelg, S.A.
Kelcey Butler to Ronald Corp. Horsham, Vic.
Heather Davis to Dr. Leonard Rasmussen,
Burwood, N.S.W.
Hazel Cant to Stan Perkins, Maylands, W.A.

Fallen Asleep

E. Green, Lygon-st., Carlton, Vic.
John Radecki, Penshurst, N.S.W.

Tasmania

Devonport.—During April local brethren have given messages. While on holidays, J. Turner (Vic.) addressed local church and Ulverstone.

Hobart.—Services continue under leadership of church officers and visiting preachers. Church has been using duplex envelope system since New Year with considerable increase in contributions to local needs, home and foreign missions, etc. Mrs. Daniels has returned after illness. Sunday school picnic was held on May 6 at Tarooma. On April 28 a working party completed outside painting of Bethany Boys' Hostel. Sisters who attended to provide meals, also did mending and sewing of garments. At Collins-st. Mission Band meeting on April 16 superintendent of Mission Bands (Mrs. L. C. Moore) was welcomed.

Queensland

Maryborough.—Services at Hewey Bay during February and March, were conducted in the home of Mr. and Mrs. C. Hamann, formerly of Maryborough. Mr. Roberts conducted and addressed excellent Easter services. At annual church business meeting on March 14, officers elected were: Elders, R. T. Roberts (pastor), W. Dau; deacons, E. Wiltshire, J. Ingham, A. Chappell, L. Andersen, H. Oakley, A. Popp, T. Cloa, and for Hervey Bay, C. Hamann, W. Bauernfeind; deaconesses, Mesdames Roberts, Dau, Andersen, Wiltshire and D. W. Evans.

Western Australia

Maylands.—Average attendances for April: morning 93, evening 112. On April 22 L. H. Park, conference president, was speaker. A youth service was held on April 29. Alan Cant was speaker and Reg Legge leader. The week preceding parents of scholars were contacted and invited to services. Church has almost liquidated manse debt of £1350 in five years. Young people raised £100 in six months. A kitchen tea was held on April 26 in honor of Elsie Castledine and Hazel Cant. At Women's Guild on April 26, Mrs. Holland was speaker; 65 present.

Perth (Lake-st.).—On April 26 a social was held to mark the close of ministry of J. Keith Robinson, and to wish him success in his new role as Federal organiser with the Aboriginal Committee. Presentation was made of a wallet of notes. A successor has not yet been appointed. Mr. Robinson will co-operate with speaking brethren in morning services, and Ray Vincent has volunteered to take evening services for three months. Mr. Vincent recently returned to W.A. as welfare officer in Commonwealth Immigration Department. Church enjoyed short visit of Dr. Willard M. Wickizer. He spoke at Lake-st., Subiaco and Wembley. A basket luncheon was also

held at Lake-st., with a Business Men's Talk following.

New South Wales

Broken Hill (Wolfram-st.).—Mr. and Mrs. Malcolm Rough have been welcomed home after marriage in Adelaide. John Baker and Malcolm Rough have assisted in services. Mr. McCormick's messages are helpful and appreciated. **Railwaytown (Wills-st.).**—The new projector was used to advantage in April services.

Albury-Wodonga.—April 14 and 21 were baptismal services. Young people enjoyed fellowship at home of Mr. and Mrs. Henry at Eskdale, 40 miles out. Church enjoyed fellowship with Miss W. Walker, who gave picture address on April 20, and broadcast fine address on April 21. Mrs. Willerley is in hospital.

Earlwood.—On Apr. 22, when "Seekers" and "Messengers" Clubs held parade, A. Hinrichsen preached, and a lad made good confession. At Y.P.S.C.E. Mr. and Mrs. Smith, from Pentecost, and Miss Walker gave interesting talks; films of work in India were shown. Boys' Club enjoyed flannelgraph demonstration by Mr. Greenhalgh. Mr. Oldfield and L. Jones gave messages on April 15. One senior scholar was reconsecrated. Visitors were Mrs. L. Jones, Mrs. Hinrichsen and daughters, Mrs. Hamilton and son John, and Kin Lock. Bible school scholar drive was won by Noel Smith (a kinder) with 7 new scholars.

Wiley Park.—Recent temple day offering for liquidation of building debt amounted to £123, amount owing being £90. Many members are on sick list. Mrs. Ansell and T. Patterson are out of hospital. While L. Christie, Bible school superintendent, is on three months' leave, his deputy will be C. Nutt.

Burwood.—After nearly 25 years as secretary of Sunday school, E. T. Vears has resigned. Walter Scott has been appointed successor. First anniversary of Burwood Men's Fellowship was celebrated on April 15. A birthday cake was cut by S. Laney, first president. J. Smith, returning to New Hbrides, was speaker. On evening of April 15, Young Men's Club conducted service.

South Australia

Glenelg.—On evening of April 22, Dr. Wickizer, of U.S.A., addressed church. Choir and two solos were rendered. Two teams have entered basket ball competition. Two preliminary meetings have been held to begin Y.P.S.C.E. Mr. Rudd (elder) is better again. In connection with inner mission, Mr. Hutson is giving special series of addresses.

Fullarton.—On April 29 Alan Day was visiting speaker. Mr. and Mrs. Harry Maunder and Mrs. Maunder, sen., from Hampton, Vic., were visitors. Misses Thomson and Manning and Mr. Manning sang at gospel service. Mrs. Young has been sick.

Bordertown.—E. R. Sherman gave helpful messages at S.S. anniversary on April 15. Sunday school picnic followed on April 21. Approximately 40 men heard C. F. Sexton, of Morialta, Protestant Children's Home, speak on child welfare on April 19. An interesting discussion followed. Peter French, from College of the Bible, preached at Mundalla at 11 a.m., and led song service at Bordertown at night on April 22. Members of Women's Mission Band packed food parcels for India, and Women's Fellowship sent a large box of biscuits to Christian Rest Home. Thirty-four young people from district and six from Adelaide held a happy and profitable weekend camp on property of R. E. Hunt. Mrs. R. Dinning, Mrs. R. Pritchard and Mrs. E. L. Milne had charge of food arrangements, while Messrs. R. E. Pritchard, W. E. Fisher and C. E. Curtis supervised study periods. Mrs. W. E. Fisher also assisted. Mrs. C. Leggett is in hospital. About 75 went from circuit to hear Dr. Wickizer speak at Kaniva on April 24.

Edwardstown West.—On evening of April 29 chapel was filled and some were standing to witness baptisms of six Sunday school scholars. At close of address one lady and seven girls made good confession. Girls were amongst thirty present from Seaforth Girls' Home. At close girls sang choruses for congregation under leadership of Vic James. Evening given by Vacuum Oil Company resulted in over £5 for Sunshine Circle carpet fund.

Balaklava.—Church and auxiliaries are in good heart. During April Mr. Hammer conducted a series of special gospel services. Average attendance for month at gospel services was 105. Ray Ewers spoke at morning service on April 25. After gospel service on April 29, members made a presentation of a film projector and £10 to Miss Helps prior to return to mission work in India. A presentation of a copy of the N.T. was given to Mr. and Mrs. Deuter in appreciation of preparing communion table for many years. Leon and Loyd Stevens and Mrs. Bridgman, sen., are sick.

Kilburn.—Bible school reports record attendance of 159 and 4 new scholars. 18 teachers supervise 202 children. On April 29 at 11.15 a.m., J. Edwards presided and C. Schwab spoke. A prayer meeting preparatory for E. C. Hinrichsen's mission was conducted by N. G. Kingston.

Forestville.—Mr. and Mrs. Russell have resumed activities after annual holidays. April 20 was Bible school annual prize-giving. School presented new piano to the church, and girls' choir and Dorothy Gare sang beautifully and supper followed. On April 29 two young women and a young man were baptised. J. T. Train spoke. New young people's Saturday night fellowship commenced on April 28. Peter Fopp, senior Bible class and I.C.E. leader, has been ill for some weeks.

Victoria

Hamilton.—Attendance averages for April are: 11 a.m., 73; 7 p.m., 70; breaking of bread, 80; Bible school 71, and offering £15/11/6. The work has made a decided advance in all departments. Owing to line fault morning service on April 8 was not broadcast. Radio Sunday school service was given on April 22. Mr. Jackel addressed High School and Hamilton Christian Youth Fellowships. About 45 enjoyed full day fellowship at Port Fairy, when first general district conference was held. £14/5/- was raised for Canberra appeal. W.M. Band planned a social, which was led by R. Goudie.

Mitcham.—Attendance at evening services increase. On April 24 sisters of Eastern District churches visited church and an interesting talk was given by Mrs. Cleland. Sunday school is progressing, fresh scholars being added weekly. On April 29 church was addressed by Mr. Trezise.

Brighton.—On April 15 choir rendered cantata, "Penitence, Pardon and Peace." After service members farewelled Mr. and Mrs. Rodgers-Wilson who take up residence at Bairnsdale. Mr. and Mrs. Wilson have served church as officer and church organist respectively for many years. Church enjoyed visit of Dr. Willard M. Wickizer at morning service, April 29. Mrs. Allen and daughter have returned from abroad. J. Cooper has left for England and Continent.

Stawell.—Mr. Cunningham's service to church is greatly appreciated. On March 10 Bible school picnic was held at Halls Gap. On March 11 Warrnambool (Vic.) campers at Halls Gap conducted gospel service with testimonies, singing and address by Mr. T. V. Weir. On March 25 Mr. Doug. Nicholls, of Fitzroy, addressed both services. Visitors included Mr. and Mrs. Tromph (Melbourne). Mr. Tromph's message in song was enjoyed. Sisters Tredgett and Blair have been sick.

Wangaratta.—On April 22 church enjoyed visit from Miss Win Walker, missionary from India.

She gave interesting lantern lecture on India. A Bible school social was held during month, when mothers were invited. The visitation campaign by teachers and parents was a success. Ladies' Guild visited hospital with cakes and scones for patients. Chapel exterior is being painted by week-end working-bees. Mrs. Campbell (sen.) and Mrs. Trippett have returned after holidays. Mrs. W. Dagger is home from hospital. Jennifer Hunt is still in Children's Ward.

North Williamstown.—On April 13, members welcomed Mr. and Mrs. C. J. Mackenzie, from N.S.W. Mr. Mackenzie began his ministry on April 15 with two stirring addresses. Mrs. Peterson is kindergarten superintendent. I.C.E. has begun on Sunday mornings. J.C.E. is held 4 p.m. Tuesdays. Explorers won swimming pennant for third successive year. Geoff Ogden has joined the officers' board.

Red Hill.—Y.P.S.C.E. arranged vegetables, fruit, etc., for harvest festival on May 29, when V. Longthorp gave splendid message to an increased attendance. Many visitors enjoyed fellowship. Several members are sick. At gospel service social offering was taken. Harvest thanksgiving proceeds were given to Christian Guest Home and College of Bible.

Ivanhoe.—During Mr. Baird's holidays C. Page conducted services on April 15. On morning of April 22 Principal Lyall Williams was preacher. In evening young people conducted service and Mr. Carnaby spoke. At young People's Fellowship on April 18, educational films were screened by Mr. Lewis, and a presentation was made to Mrs. Thurgood in appreciation of services given to young people. Further working bees have been conducted on new manse.

Tootgarook.—On April 29, at Community Hall, Tootgarook, members from various churches of Christ now living in district, held a meeting and formed a church to be known as Tootgarook church of Christ. Officers elected: I. Hull, student preacher; S. Gadge, R. Gill, Mr. Teason, J. E. Magilton, secretary. Services in hall well attended; average attendance at morning meeting 25. Addresses by I. Hull are much appreciated. During winter months gospel services are being held at the home of Mr. and Mrs. Magilton. Average attendance at Bible school is 32. Under leadership of I. Hull a young people's club has been formed, meeting in hall each Saturday afternoon. A generous gift of an organ to church from Mr. and Mrs. Matthews, of West Preston, is greatly appreciated.

Prahran.—On April 27 church held a kitchen tea for Miss Margaret Ramsay and John Warfe. Prayer meetings are still well attended with average of 25-30 each week.

Ormond.—Mr. and Mrs. Vautier have returned from holidays. Joan Farr is home from hospital. A Junior Worshippers' League with Glennis Whittaker as leader has started. All clubs and kindergarten are doing excellent work.

Ballarat (Dawson-st.).—Guest speaker for anniversary was Mr. G. T. Fitzgerald. As his seven years' fruitful ministry was remembered over 300 were present at evening service; Mrs. Fitzgerald's presence was also enjoyed. During Easter the visit of Mr. Charles Young was appreciated. At recent annual meeting the reports showed progress and additions largely through ministry of Mr. Frank Hunting, who has helped for two weeks in visitation at Colac mission. Church supported recent brief mission of Gavin Hamilton to Ballarat. High-class sound films and sensational subjects were special features. Four young people recently accepted Christ, three being scholars from Mount Clear branch school. Owen Jones continues as preacher at Doveton-st.

Drumcondra.—On April 22 speakers were J. Coulter and R. Tattersall. On April 29 Mr. Meade (secretary of Youth for Christ party) spoke, and quintet from Sydney sang.

Horsham.—Some members attended Warracknabeal, Minyip and Brim conference. Mr. Cremin spoke at all meetings. A. Harmer and Gwen Harmer brought message in song. Gift day offering raised £140.

Warracknabeal.—Mr. and Mrs. Wakefield while on holidays were delegates to conference. At annual business meeting those elected were

SOME BUBBLES NEED PRICKING

(Continued from page 208.)

cause "never man spake like this man." It is very difficult to imagine the mob in Pilate's court crying, "Crucify him! Crucify him!" if they were only trying to rid themselves of "a lovely character" with a "transporting countenance." Isn't this rather the truth, that Christ possessed a marked masculinity, a virility of manhood that many to-day have either forgotten or have never known? In restoring the New Testament Christianity, we must also make sure we restore the New Testament Christ, a spiritual Garibaldi saying to his followers, "I promise you forced marches, short rations, bloody battles, wounds, imprisonments and death, but let him who loves home and fatherland follow me."

Ron Richards was right. Christianity is a man's religion. To follow Christ is to do the hard thing, but it's the best thing. The church needs men to-day who will take off their coats and attack the evils of their day. And in this fight men will experience the strong Son of God as their helper.—P. R. Thickins.

ADDRESSES

G. Smith (preacher Inglewood church).—148 Sixth-ave., Inglewood, W.A. 'Phone, U3100.

Theo. Edwards (preacher, S.A.).—43 Stopford-rd., Brighton, S.A.

Where Can I Find?

Where can I find helpful guidance for my love-making?



Get a copy of "When Two's Company." It will help you put the ring on the right finger of the right person. Parents will find it useful to supplement their guiding word. Also contains chapters on courtship and wedding day etiquette.

9/6, posted 10/-.

Christian Book Depots or from distributors,
AUSTRAL PRINTING & PUBLISHING CO. LTD.,
524-530 Elizabeth St., Melbourne, Vic.

BAPTISTS

- DISCIPLES
-

CHURCHES OF CHRIST.

A THESIS WRITTEN BY

E. ROBERTS-THOMSON, M.A., B.D.

A new book of 195 pages pioneering understanding and the ultimate union of two communions with a common heritage and a common desire to make Christ pre-eminent and the New Testament scriptures a final authority. Ministers and church officers should hasten to secure a copy.

Price, 5/- (posted, 5/6).

Austral Printing and Publishing Co. Ltd.,
524-530 Elizabeth-st., Melbourne, Vic.

Mr. Earl, secretary, and Mr. Harmer, treasurer. At social evening held for M. Rogers, church made a presentation prior to her marriage. Electric light has been installed in church and hall; cost (over £100) was paid by Ladies' Aid. Annual meeting of Ladies' Aid has been held with Mrs. Wakefield, president; Mrs. Joyce, secretary; Mrs. Everett, treasurer. At circuit rally on April 21, representatives were present from Brim and Minyip. Mr. C. Cremin, of Horsham, was speaker. Mrs. L. Joyce is recovering after recent illness. A budget system is being introduced to help meet financial requirements with M. Sheriff as secretary.

Ringwood.—At Second Advent Convention held week-end April 21 and 22, speakers were Messrs. W. Jackel, J. Bond and J. Pearson Harrison. Offerings amounted to nearly £6. Cottage prayer meetings are being held in homes of various members.

Echuca.—S.S. picnic was held recently; several new scholars have been added. An evening arranged by Mrs. Hartvigsen in form of play reading from local drama group, benefited Women's Guild by over £17. Junior Boys' Club is attracting many. Mr. Edgar (Mission to Lepers) is giving a series of addresses on "The Second Advent."

Shepparton.—On April 29 church was addressed by Win Walker, who showed slides on work in India. Basketball team has recommenced play.

Dandenong.—On April 18 Women's Mission Band tendered Mrs. Yodens a farewell afternoon. Presentations were made from Mission Band and members of W.C.T.U. A presentation was also made to Mrs. Bowman, who is leaving with Judith for a holiday in England. On April 24 Mr. Strepano, from the Ukraine, gave Y.P.S.C.E. a talk on church in his homeland. Harvest festival services were held on April 22. Sale of produce realised £11. There have been two confessions in the past two weeks.

Oakleigh.—C. L. McGregor has completed 25 years' continuous service as Bible school superintendent. C. Cole, C. Berg, F. Evans and R. Hindman conducted services during absence of K. Patterson on holidays. 126 broke bread on April 22. Bible school enrolled 23 new scholars during March and April.

Morwell.—During April services have been conducted by A. Anderson (secretary overseas missions), Mr. Miles (Moreland) and R. Hilbrick (Moe). On April 29 Mr. Lee and Mr. Combridge were present for an induction service of G. J. Shaw. On April 30 a welcome social was extended to Mr. and Mrs. Shaw and Brian when visitors were present from surrounding district and other local churches. James Blucher showed film slides, and items were rendered by Sisters Pugh and Parr, Miss Florence Parkin and Mrs. McClaren, of Moe. Sunday school attendances are improving. Numbers on roll are now 27, and many visitors have attended recently. Steady progress is being made with church building.



"WITH DISTINCTION AND DEVOTION."

For the first time in forty-four years L. Gole is not a member of a State Overseas Committee. This year, at his own request, he was not nominated.

Mr. Gole's interest in missions was aroused when G. L. Wharton was in Australia on furlough from India. As a young business man Mr. Gole was sent to Queensland, and at Childers saw the work of John Thompson. It was Mr. Gole who suggested the formation of a Foreign Missionary Committee in Queensland, and he was made its secretary. Coming to Melbourne this pioneer of missionary interest was elected to the Victorian Committee, and he has served with it for thirty years; he has been its chairman, secretary and assistant secretary. Mr. Gole's retirement from the committee was made

an occasion to honor him, and on May 4 committee members and representatives of Federal and State work gathered at his home in Ivanhoe. H. Swain, an old friend and colleague, and Mrs. Turner spoke of Mr. Gole's long and excellent service. Greetings were received from the Federal Board and from John Turner (chairman



Mr. L. Gole.

of Victorian Committee) who is in Tasmania. It was intimated to the gathering that at its last meeting the Victorian Committee had resolved to ask Mr. Gole to become a member emeritus. J. E. Allan's inscription in the book presented to Mr. Gole fitly expresses the esteem of many: "... His executive ability, breadth of vision and sympathetic understanding rank him as a brotherhood missionary personality and statesman."

THINKING ALOUD IN EUROPE (Continued.)

the hand of God—day by day. Should we? What, then, of our assurances, of reserves, savings, 50-year plans, etc.?

4. CHRISTIAN FELLOWSHIP.

We believe that the lines which run from Christian to Christian are not drawn to a centre or crossing point in this world. Our citizenship is in heaven—and if in heaven, then our fellowship is a "beyond-world" and therefore a supra-world fellowship. Theoretically that's all very well, but we still live in two worlds, and it is still extremely difficult to maintain fellowship one with another 'midst the conditions we have just discussed. Information is poor—such as does come is largely from the biased sources of the dispossessed aristocracy, or from a church which is losing a world of power, and fears it may not be regained, or from people who fear their economic bubble is about to be punctured. We hear, too, little from Christians there—and hardly enough even from their governments. If fellowship is to be maintained, then it will be done only by exercising our utmost in imagination, in patience, and in prayer. And if those lines connecting us should be broken, and we should regard one another not as fellow-Christians, but as pagans, in need of redemption—then let us, each sharing guilt, repent and claim him as Redeemer, and each claiming Christ, make our confrontation that of Christian and sinner, not that of politician of one flavor opposing politician of another; make our conversation that of the good news of God's intervention in history, and make our ministry to one another that of the love of God.

IN MEMORIAM.

PHILLIPS (nee Enticknap).—In loving memory of my dear daughter, and loving sister of Leslie and Edward, who passed away on May 4, 1950. For ever in our thoughts. —Inserted by the family.

DICKENS.—A tribute to the memory of Mrs. W. Dickens, esteemed friend of B. Sinclair. The heyday of a great spirit knows no passing.

APPROACHING MARRIAGE.

SIMMONS-SMITH.—The marriage of June, elder daughter of Mr. W. M. Simmons, 13 Lutey-ave., Daglish, W.A., to George, only son of Mrs. and the late Mr. G. Smith, will be celebrated at church of Christ, Subiaco, on Saturday, May 26, at 3 p.m.

MORELAND CHURCH OF CHRIST, 42nd HOME-COMING SERVICES, MAY 20.

11 a.m., Worship Service. Speaker, P. R. Thickens.
3 p.m., Pleasant Sunday Afternoon. Good artists, fellowship.
7 p.m., Gospel Service. Speaker E. J. Miles. Christian Nurses Choir.

NORTH RICHMOND BIBLE SCHOOL ANNIVERSARY SERVICES, MAY 13:

11 a.m., H. Arms.
3 p.m., Prize-giving.
7 p.m., L. A. Trezise.
Special singing by scholars.
All friends welcome.

ACCOMMODATION.

Sorrento.—All electric two-room flat. Water, accommodate 4. Vacant April 29-May 19, May 26-Sept. 1, Sept. 10 onwards (not vacant Dec. 22-Jan. 30, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

Holiday shack, Sorrento, accommodate four, water, electric light, £2/10/- per week. Vacant April 29-May 18, May 29-Sept. 2, Oct. 1 onwards (not vacant Dec. 22-Jan. 28, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

WANTED.

Mother and daughter (business) want large unfurnished room with fireplace, near city train or tram, Melb. Mother return light duties for room rent. Reply "Urgent," c/o Austral.

For church work, small organ or piano by church of Christ, Box Hill. Full particulars from secretary, R. E. Ward, 44 Victoria-st., Box Hill, E.11, Vic.

Carpenters, good, for villa work, Eastern suburbs Melbourne. Prospects above average. Phone evenings only WB 2487.

ORIENTAL GUEST HOUSE, BRIGHT. (Phone 74.)

H.W.S., sewerage, log fires. Right in Bright. Christian folk warmly welcomed.

Tariff, £6/6/-.

MR. and MRS. W. LARSEN (Props.).

FOR SALE.

New attractive home in the hills (Kalorama), lounge, dinette, bedroom, kitchen, bathroom, laundry, S.S. sink, returned verandah, courtyard, lovely views, plenty firewood. Price £1600, approx. half acre.

Mr. R. WESTWORTH, Montrose Post Office, Vic. Tel. 66.

RECOMMENDED . . .

FOR DEVOTIONAL READING—

A SHEPHERD REMEMBERS,
Leslie D. Weatherhead.
8/6, posted 9/-.

THE KING OF LOVE,
John Deane.
4/9, posted 5/-.

Both have as their theme Psalm 23; both have delightful illustrations and are capable of putting a glow into one's spiritual health.

Austral Printing and Publishing Co. Ltd.,
524-530 Elizabeth-st., Melb., Vic.

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

Electric light and refrigerator.
Log fires, own farm produce.
Beautiful scenery and walks.
James Beveridge. 'Phone 246.

T. M. OWINS,
MEMORIAL CRAFTSMAN,
44 Neale St., Bendigo.

Monuments erected, inscriptions cut, and
graves renovated in all cemeteries in
Victoria.

CLAUDE GADGE,
ELECTRICAL CONTRACTOR.
Commercial, Industrial and Domestic.
Installations and Maintenance.
"NORWAY," SPRINGFIELD-RD.,
BLACKBURN. WX5494.

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

Preference to appointments.

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: JA4330.

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 very much less than usual shop
prices. Call or write. Absolutely no obli-
gation. Take any Flinders-st. tram to
Lennox-st. We pay Victorian rail freight.

THE GREEK EVENING HYMN

(A SUGGESTION FOR MAY—No. 322.)

Few evening hymns are so deservedly and uni-
versally popular as that which one hymnal labels
"The Greek evening hymn"—and probably none
has such an intriguing history.

Stripped of complex detail, the story begins
with an ancient Greek service-book of perhaps
the seventh century. Here in the "Great After-
Supper service" is a long prayer in which recur
several petitions very similar in form to this
opening one: "The day is passing on, I thank
thee, O Lord! That the evening with the
night may be sinless, I beseech! Grant to me,
Saviour, and save me."

This prayer by an unknown hand was in-
cluded in what hymnologists have come to
know as "Daniel"—an extensive collection of
Latin and Greek source-material brought to-
gether by the German scholar H. A. Daniel and
published in five volumes between 1841 and
1855.

Very soon afterwards John Mason Neale,
unquestionably England's greatest hymn-trans-
lator, pursuing his tremendous self-imposed task
of sifting the wheat from the chaff amongst
thousands of pages of ancient Greek writings,
found the prayer a suitable basis for an English
hymn. His opening line: "The day is past
and over" and four of his five verses are
popular wherever English is spoken. The
one verse generally omitted refers to Psalm
13: 3 and reads:

"Lighten mine eyes, O Saviour,
Or sleep in death shall I;
And he, my wakeful tempter
Triumphantly shall cry:
'He could not make their darkness light,
Nor guard them through the hours of
night.'"

A further incident connected with the hymn
brings one of the strangest stories in hymnology.
For about 12 centuries the hymnic possibilities
of the Greek service-book had awaited Neale's
almost magic touch—but still there was no Greek
hymn! But very soon another translator took
Neale's lines and, using the same metre, wrote
a Greek hymn which "went back home" and
soon came into widespread use!—F.J.F.

(Since January, 1942, an article has been pre-
pared each month, every one to date dealing
with a hymn on the "Austral" list for the
current month. It is obvious that the field re-
maining in any one month has been greatly re-
duced and, while every reasonable endeavor will
be made to use "planned" hymns, some later
articles may follow which, like the foregoing, re-
late to an evening or a gospel hymn.)



"LEAD ME TO CALVARY"

When I look back my eye can see
A form that hung on Calvary.
There's mystery on ev'ry hand,
There's much I do not understand,
Yet, when I gaze at Calvary
I see much love for you and me.
We wrangle much o'er church and creed,
And oft forget the one in need.
We harshly criticise a brother,
Nor heed the word, "Love one another."
If we had faith a mount to move
We nothing have if we've not love.
These things I think would cease to be
If we thought more of Calvary.
Some think they are the chosen few,
Hug to themselves a doctrine new,
But should they reach the courts of heaven,
They'll see a mighty host forgiven.
God's love is vaster than we know;
We read, the world he loved it so,
He purchased men at such a cost,
'Tis not his will that one be lost.

—E. C. Rose, Portland, Vic.

CHANGE OF ADDRESS.

Miss N. McArthur (church secretary, Benalla,
Vic.)—45 Bridge-st., Benalla.

MORE HYMNS AND CHORUSES.

"Redemption Songs," 1000 Hymns and Choruses.
Limp 23/6, cloth 25/6.

"Favorite Gospel Songs" (new and old), 2/9.
"Sunshine Songs." New solos, duets, etc., edited
by Tom Jones, 3/3.

"Gospel Choruses and Song Messages," 1/2.

"The Schuler Sacred Selection of Gospel Solos,
Duets and Quartettes," 2/9.

"New Songs," 1/7.

"New Choruses," Thomas Kemp, 1/2.

(Postage extra.)

KESWICK BOOK DEPOT
For Everything Evangelical
315 Collins St., Melbourne.

SECRETARIES!

Consult the . . .

L. MILLS and D. LANG
TYPING and DUPLICATING
SERVICE.

We specialise in Church Magazines, Pro-
grammes, News-letters, etc., as well as
Circular Letters and all kinds of Business
Duplicating.

21 DOWNS-ST., Bus. Hours, MX2638.
BRUNSWICK, N.10. Evenings, FW1671.

Dignity and Satisfaction.

LEWIS — Funerals.

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

Ring JA1066.

H. LEWIS — Director.

NEW SOUND SYSTEMS

Division of S.B. Radio,

('Phones, U8274, U2847.)



16 m.m.
Projector for
both Sound
and Silent
Film.

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

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.

HOMES AND NURSING HOME.
Oakleigh and Murrumbena.
(Conducted by Churches of Christ in
Victoria.)

1951—The day we've waited for is near
at hand.
All roads will lead to Murrumbena at
the opening of the Emmaus Home and
the Will. H. Clay Nursing Home in
June or July.
Your gifts and prayers are requested.
Remember the Homes in your will.
WILL. H. CLAY,
Director of Social Services,
241 Flinders Lane, Melbourne, C.I.

FOR EXPERT OPTICAL SERVICE,

W. J. AIRD Pty. Ltd.,

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

OPTICIANS,

ALTONS BUILDINGS,

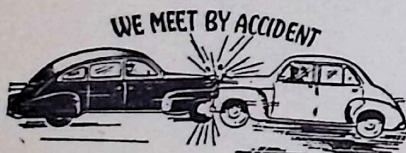
Cr. Elizabeth and Collins Sts.,
Melbourne.

'Phone, Central 6937 for appointment.

ALFRED MILLIS & SONS Pty. Ltd.,

Wholesale Fruit Merchants,
Registered Office: 438 QUEEN ST.,
MELBOURNE 'Phone, FJ4962.

Also Queen Victoria Wholesale Markets.



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.

Hymns in Daily Life

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

MEMORIES OF MOTHER

(F. P. Morris. Modern Hymn-writer, whose
verses were popularised by inclusion in the
Alexander Hymnbook. Many of his tunes
were composed by R. Harkness. Among his
most popular hymns are "Carry Your Bible,"
"Nailed to the Cross," and "His Loving
thought.")

Among my personal treasures is a little
paper with a pencil note written to my brother
by my mother when I was a boy of 13 years.
It says: "Rejoice with me, my last child has
decided for Christ. I am delighted. May he
keep faithful to the end. Now I can say,
'Here, Lord, are all my children.' May he
guide us all, and may we all live only for
Christ. That is my earnest desire. Praise
the Lord for all!" Mother has gone to her
reward long years ago, but the memory of her
joy and her prayer remain with me.—A.J.F.

"What have you left now?" asked an agnostic
of a young man after he had listened to a
brilliant oration by one of the most eloquent
infidels. The young man's answer was ex-
pressed in three words: "My mother's life."

He lay in the gutter, dead drunk. Many
efforts had been made to keep him from the
grip of the law and to rescue him from the
curse of strong drink. But here he was,
hopelessly drunk again. Let him lay there, a
spell in gaol might do him good!

But thinking of his mother, attempts were
made to arouse him. It was very difficult, as
he lay there, one arm outstretched and the
other pushed within the breast of his coat.
Finally he was led to the gate of his home
and he leaned heavily against it, his hand still
inside his coat. Sympathetically he was asked,
"Have you hurt your arm, Jack?" He with-
draw his hand, clasping a newly framed photo.
of his mother, a gift for her birthday to-morrow.

A few days later, when, in his sober moments
he was told of this experience, one sentence
led to a change in his life. "Jack," said a
friend, "your mother's photo. was in the gutter
with you." Without a word he walked quickly
and shamefully away.

Years have passed, but Jack has never for-
gotten his last drunkenness. Never again was
he found in the gutter. He turned to his
mother's God, and that particular photo. now
occupies a prominent place in his happy home.
—P.R.T.

She sat me in her lap. "Look in your
mother's eyes, lad," she said, "and say this
after me, 'My mother.'" "My mother," I
repeated soberly. "Looked upon my heart," . . .
"and found it brave," . . . "and sweet," . . .
"willing for a day's work," . . . "and harbor-
ing no shameful thought." Again and again
she made me say it till I knew it by heart.
"Ah," she said at last, "you'll forget it." "No,
no," I cried, as I repeated the words. And I
have never forgotten that when I was a child
my mother looked upon my heart and found
it brave and sweet, willing to work, and harbor-
ing no shameful thought.—N. Duncan.

SUPPORT HOME MISSIONS . . .

To Aid Weaker Churches,
To Develop New Work,
To Encourage Evangelism

Send gifts to—

B. J. COMBRIDGE,
Churches of Christ Office,
T. & G. Building,
147 Collins-st., Melbourne, C.I.

You strengthen ALL our work when
you support

HOME MISSIONS.

J. FERGUSON & SON,
(E. J. COLLINGS),

FUNERAL DIRECTORS.

Satisfaction assured. All suburbs.

712 HIGH ST., THORNBURY, JW3037.

176 HIGH ST., NORTHCOTE, JW3333.

47 VERE ST., COLLINGWOOD, JA1448.

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 (includ-
ing 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, CROYDON, N.S.W.

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

'Phone, UA1308.



CHRISTIAN FELLOWSHIP
ASSOCIATION

Churches of Christ of
Australia).

The Helping Hand of the
Brotherhood.

Every member of the church is urged to
join in this New Testament enterprise.
Your contribution is of your own
choosing.

Ask for information from

WILL. H. CLAY,
Director of Social Services,
241 Flinders Lane, Melbourne, C.I.