

*I have*

# The Australian Christian

National Weekly Representing Churches of Christ

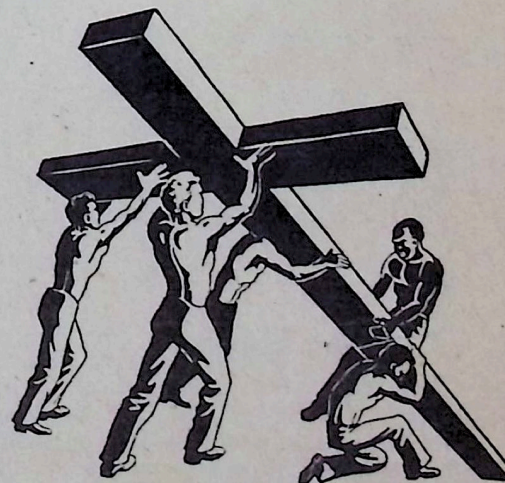


## *His Dream We Share*

His was no dream of one night's sleeping, but the passion of all his waking. The Fatherhood of God and the brotherhood of man were no catchwords of an hour but crucial points in all his teaching. The Kingdom of Heaven was not just some "far-off, divine event," but a present reality "among them"; as one who shared his dream expressed it, "righteousness and peace and joy."

His was no cross of one day's bearing, but the pattern of all his living. His back bent that day beneath its load, but its burden had for long been on his heart. When he said: "If any man will come after me, let him deny himself, and take up his cross, and follow me," he went on himself, alone to Calvary. And wherever the shadow of his cross has fallen since, men of every race have risen and followed him.—C.G.T.

## *His Cross We Bear*





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### TEXT FOR THE WEEK.

*I have strength for anything  
through him who gives me power."*  
Phil. 4: 13 (Weymouth).

(Selected by officers, church of  
Christ, Chatswood, N.S.W.)

### THOUGHT STIMULUS.

*"Whatsoever a man soweth that  
shall he also reap," exactly, one  
acre, two acres or a hundred acres.  
We sow corn and expect corn not  
cabbages; whether sins, virtues,  
wisdom, folly or nothing, the reap-  
ing will be unmistakeable.—C. R.  
Burdeu.*

# In the Sanctuary

## CHATS WITH NEW PRESIDENTS (2).

Well, you had a perfect example last Sunday morning of what happens when a president doesn't realise the importance of hymns to a service. Early worshippers saw the unedifying spectacle of president and organist huddled over a hymn-book, in a last-minute discussion as to hymns and tunes. Then, in full view of the congregation, last Sunday night's numbers were taken out of the hymn board and replaced by those finally decided on. All this at two minutes to eleven, while the organist, inwardly seething, hurriedly began playing a few bars of the voluntaries she had carefully prepared to begin playing at ten minutes to eleven. She need not have worried; she had her ten minutes, for it was fully 11: 8 a.m. before the president and his helpers appeared.

Admittedly that doesn't often happen—if it did I would seriously doubt whether the mutual ministry ideal was worth it. But the point is that it should *never* happen. I don't see how any president can let it happen if he has first prepared *himself*. Supremely, his task is (so far as he can) to make the act of remembrance real, and he cannot do that for others unless it is such to him. Do you remember those words of Paul to the Corinthians? I like the way that Phillips translates them: "A man should thoroughly examine himself, and only then should he eat the bread or drink of the cup. He that eats and drinks carelessly is eating and drinking a judgment on himself, for he is blind to the presence of the Lord's body." (1 Cor. 11: 28, 29). If that is required of *all* who remember their Lord, you can see how vitally important it is for the man who leads his brethren in that remembrance.

Make a point of reading again and again the gospel accounts of the first Lord's Supper, together with Paul's great words in 1 Cor. 11: 23-30. Read them until that moment when the Saviour "took bread and broke it" comes alive to you. Think through the deep meaning of the bread and wine; lay hold on the spiritual values which are at the heart of the feast.

Then—and not till then—start thinking about the talk you will give at the Table. You probably feel like saying: "Why have a talk, anyway?" I've felt something like that after listening to amateur sermons only thinly disguised as communion talks. I understand then why some folk would like to dispense with them altogether, and why, for another reason, some indolent presidents would heartily agree. There *are* times when the simple reading of a New Testament account of the institution of the Supper, or a well-chosen hymn will effectively prepare a congregation for communion. But such readings should not be just a substitute for hard work on the president's part.

Am I making it sound a little grim? It's just that I want to see you aiming for the best—it's worth it. Next time we'll chat about the best kind of presidential talks.

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# Living Under Pressure

EDITORIAL

WE are all living under pressure. That is a literal fact, irrespective of how we feel. In fact, most of us live completely unaware of the pressures all around us without which life as we know it would be impossible. Pressures both from within and without maintain in existence our earth, one of whose basic laws is that of gravitation. Experts tell us that at sea level the mean pressure of the atmosphere is over fourteen pounds upon the square inch, and that without this great weight of atmosphere we could neither maintain our footing on the earth nor balance the body in its movements—in fact we could not live at all, for without that pressure we would bleed to death through our skin. The amazing thing is that it is so evenly adjusted to our physical capacities that we are never aware of it.

There are other pressures of which we are all too painfully conscious. Life weighs heavily upon many people to-day. The heavy pressures of anxiety and fear in a world seemingly resigned to the blasphemy that war is inevitable; of suffering, either of our own or of those we love; of work that demands so much, even the surrender now and then of principles and standards once held dear—all these and others are crushing the life out of some folk to-day. "When I was a boy I never remember hearing of a nervous breakdown," commented Dr. Irving Benson, of Melbourne, the other day. "To-day there is no commoner ailment." Life has got them down; they know it, and feel incapable of doing anything about it. Pressures of one kind and another have bent, bruised, and in some cases utterly broken them, and they have made no resistance other than the wringing of hands and the pitiful cry: "Why should this happen to me?"

## Some Pressures Must Be Resisted

If the body of man is capable of resisting atmospheric pressure, why do the mind and soul of man so readily give way under stress? There are, of course, some folk who are as little conscious of any such strain as we all are of the weight of the atmosphere. They are like putty in that they go where they're pushed and neither comprehend nor care why. Of such people Stephen Phillips wrote:

"No sacred pang disturbs their secular life,  
Eluding splendor and escaping strife  
They die not, for they lived not.  
To those whom he doth love God hath not sent  
Such dread security, such sad content."

But any man who thinks, and above all any man who thinks with the mind of Christ, is not only aware of such pressures, but knows that they must be resisted to the last. That was the spirit of the man of Nazareth. From the day he was baptised the pressure was on. There was the force of the wilderness temptations, to be repeated again and again in subtle ways throughout his ministry; there were those who tried to use him socially, politically, religiously, even economically, for their own ends; there were loved ones who tried to turn him aside from his destiny; there was the burden of the world's sins upon his heart. At the end his exhausted body sank beneath the weight of the cross, but his spirit stayed indomitable. "Be of good cheer, I have overcome the world" was his answer to tribulation (John 16: 33). Whenever for him there came a clash between principle and policy it was never principle that went to the wall. He met every thrust of evil, every unworthy pressure even from loved ones, with an unswerving devotion

to his Father's will and an inner peace that nothing could destroy.

His followers have always been most truly his when they, too, have fought back against any pressure, however disguised, that would make them bow the knee to any other, or betray his principles and truth. Open opposition has proved easier to resist than the subtle degradation of the greased palm or the yawn of indifferent ease. One English minister proved that during a long and bitter strike in which, by conviction, he became the strikers' leading spokesman. In his church there were several office-bearers who fully supported the employers, and one of the directors of the company concerned was an elder of the church. This director had loaned £1000 to the church, free of interest, to open up a new cause in which the minister was keenly interested. At a meeting of elders this man not only demanded that the minister should cease to take any part in the strike but also that he should make no further reference to the strike from the pulpit. When the minister refused to give such an undertaking the director demanded the return of his £1000 within 24 hours. Even those elders who supported their minister were alarmed at the prospect of having to find such a large sum in so short a time. The minister stood up and broke the tense silence with: "Give the poor man his money!" The words struck home; the director saw how unworthy was the pressure he had sought to apply on another man's conscience and immediately withdrew his demand. The church's unity was saved where it could easily have been shattered—as sometimes it has been. None of us has the right to bring pressure to bear on another man to betray his convictions, even though we don't agree with them. What crimes against truth and justice have been committed under the guise of "pressure was brought to bear"! Such must be resisted or the soul's integrity lost. However,

## Some Pressures Demand a Response

other than resistance. What, after all, was the power that men found irresistible in Christ? Not all the might of Caesar could break Paul to his will, but "the love of Christ overmasters us!" he cried. (2 Cor. 5: 14, Weymouth.) That is the one legitimate pressure that demands the response of heart and soul and mind and strength. That is the one force which does not betray either truth or justice, or sweep aside man's personality. Paul and his fellow-Christians knew the urgings of a Spirit that sometimes closed one door and opened another, and showed that even physical suffering could prove that "my grace is sufficient" (2 Cor. 12: 9). They met every pressure not merely with resistance, but with the active thrusts of a faith that was controlled by the love of Christ and fortified by that same peace which he had known and given them. They knew "fightings without, fears within" (2 Cor. 7: 5), but none of these could crush them. They made a creative response to all life's pressures. They knew themselves made for victory.

Of course, some failed. Some, like Demas, yielded to pressure from without; some, like Mark, to fears from within. But Mark at least came back from that initial failure because one man loved him and believed in him, and all his later life bears the seal of victory. And the secret? It was Paul again who tersely and triumphantly expressed it: "Christ in you, the hope of glory!" (Col. 1: 27.)

Without him, life is too much for us. But with him all of life holds, even in its darkest hours, the certainty of victory.



THE word "pal" comes from the language of the gypsies, derived from one of the North Indian dialects. Like the gypsies, there are many tribes and clans of despised and oppressed people in the world to-day who need the sympathy and help of those who are more happily placed. Christianity lifts up the torch of friendship, and men of all races are kindling their own torches there, in the hope that the day will soon come when all the world will be truly pals.

There are two strongly-contrasted attitudes towards others in the world to-day. The modern highwayman says, "All that you have belongs to me. Stand and deliver, and we will decide afterwards what is best for me and you. If you refuse, you take your chance."

On the other hand, all true pals say—and among them may be reckoned the true church—"All that is mine is yours as well as mine. Let us use it not only for our own needs, but for the needs of others also. Let us not be afraid, but give the rein to every kindly impulse. Jesus said, 'Give and it shall be given unto you.' We shall find that more remains for us all, for all we give away. Let us co-operate, and not cut each other's throats. Let us all be pals."

If all who hold the faith of Jesus would yield their hearts and pockets to him and let his Spirit have full sway in every good word and work, there is no question which of these two attitudes, would win the allegiance of a world that is on the tip-toe of expectation of a new order which all admit to be long overdue.

I have read that when Aristotle was asked how we should act towards our friends, he replied:

"As we would that they should act towards us."

But they did not ask him how we should act towards our enemies. If they had he would probably have replied that the only possible attitude towards them was that which ruled in the ancient world, an eye for an eye and a tooth for a tooth. But Jesus meant his Golden Rule to be applied to enemies as well as friends. This is difficult, yet in view of Christ's example, who shall say that it is impossible? It should at least be given a trial. How, for instance, would we wish to be treated when overthrown and crushed? Surely in the way that would be best for us and for all concerned. Let us act on that principle and see what comes of it.

We sing with all our hearts, "God save the king," and thank God for our truly Christian king and queen, but there is another hymn which is also worth singing. As a young man I attended a service in the City Temple, London, during which Dr. Joseph Parker gave out the hymn, "God save the people." That hymn was composed by Ebenezer Elliott, the English poet and Chartist agitator. The Chartists in 1838 proposed a "People's Charter" demanding universal male suffrage, secret ballot, abolition of a property qualification for Parliament, payment of members, annual Parliaments, and equal representation. Most of these reforms have been adopted since, and I suppose we should all be reckoned Chartists to-day. Thank God we have moved far away from the bad old times, when miners and their families were sold along with the mines in which they worked, when women and children were harnessed like ponies to the heavy trucks, and the working day was fourteen hours or more; when women had no vote; when agricultural laborers were paid six shillings per week; and when the "Combination Act" decreed that any attempt at common action on the part of workers to obtain better wages or improved conditions should be punished by transportation.

We are told that Seneca would often dine familiarly with his slaves, and when his friends accused him of transgressing the proprieties, he answered that he dined with some of his slaves because he knew them to be worthy of esteem, and dined with the others so that they might become worthy of esteem through his doing so. That was fine, but we do not read that he ever

# PALS

G. Percy Pittman, Parkdale, Vic.

dreamed of liberating his slaves. The Jews complained of Jesus because he received sinners and dined with them, and he answered them with some of his most beautiful parables—the lost sheep, the lost coin, and the lost son. But he did more—he laid down his life for the liberation of all slaves, and spoke the mighty Word which would eventually abolish slavery in all the world.

In our school-books we were told that a great king of long ago, struck with the love of two faithful friends, each ready to lay down his life to save the other, asked to be allowed to become a third in their fellowship. Our hearts are won by love to join in a fellowship with a Friend who could have brought us to his feet by force, but when the King of kings stoops to beg our love there is an end to all hostility, and his subjects become friends who live to show their love by constant willing service. Christ wins more friends in our troubled days than ever before, and instead of hate and envy, his ideals will one day rule the world in an undying fellowship of souls, a friendly union any king would gladly join if he understood it. This may sound optimistic in view of recent happenings, but there are encouraging features even in the present conflict which have not been seen in wars of the past,

and we may possibly be witnessing the troubled dawn of a more peaceful day than the world has ever known.

"I must fight battles still," said Napoleon, "and I must win them; conquest made me great, and conquest must maintain me to the very end."

And yet he fell, as all dictators have fallen, and will fall. But only by fighting can the Christian fighter live truly, fighting the unfriendly spirit of the world, the unfriendly lower nature with its selfish lusts, the unfriendly devil with his sleepless wiles. Yesterday's victories will not save us to-day. We must grow strong by striving to love our fellow-men, and grow affectionate by much loving. We must fight the good fight of faith in God and man.

If we lift a heavy weight upon our heads, it bows us down towards the earth, but if we place it underneath our feet, it lifts us up above the world. The unfriendly spirit of the world, if set above us with all its wealth and possessions, and looked up to as most desirable, will press our souls down to unworthy levels, but if we keep these things underneath our feet as subject to us and to our Lord, they will lift us up towards the skies. We can make friends among all men by the mammon which is in itself the mammon of unrighteousness, but used as our servant it secures for us friends who will receive us gladly there, where we shall all be pals. The Friend of sinners said, "I have called you friends." If the sinless One calls us his friends, we sinful men should surely be friendly towards our fellow-sinners. If the Almighty calls us his friends, we who are so weak should surely bear the burdens of the weak. If the All-wise calls us his friends, we who are so foolish should surely "suffer fools gladly." If the All-loving calls us his friends, we who are so loveless should surely do our best to love the unlovely, and so be Christian pals.

## Poet of the Inner Light

(A Hymn for July—No. 367, July 29.)

Copies of the poems of Bernard Barton are elusive to-day—and not because of any limitation in his output. We can preface the adverb "unfortunately" to the statement that he wrote very freely—so freely, in fact, as to be almost entirely uncritical of his work, and leaving in his ten volumes of verse very little to rise above the mediocre. The man himself, however, was of such rare and pleasing personality that one friend observed that it was a pity for anyone to run the risk of vexation by reading his verse.

Barton, a business man and banker of Essex, was a Quaker, but his heart warmed at contact with any man of faith under whatsoever label. He lived in the esteem and affection of all who knew him and, in literary circles, formed enduring ties of friendship with Charles Lamb, Lord Byron, Southey and Edward Fitzgerald (of "Omar Khayyam" fame). At a time when he was tempted to desert his business for full-time literary activities, he accepted Lamb's counsel to remain—"Sit down, good B.B., in the banking office."

Barton's poems are sincere, the spirit of them often atoning for their imperfect form. He is not unobservant of nature or of mankind, and loves both the pastoral scene and the humble folk who people it. Such verses as his quaint "Colloquy with Myself," beginning with the lines: "As I walked by myself, I talked to myself and myself replied to me," reveal much of the philosophy by which he lived, as he

goes on to ask and answer, "What are riches? pleasure? truth? love? time? life? death?"

With two hymns of Barton's, our book presents him more frequently than most modern hymnals. He aligns himself with his brother Quaker Whittier in both the reverence and the realism with which he regards the Word of God. To Barton (as in our No. 186) it is "Lamp of our feet," "Bread of our souls," "Pillar of fire" and "Word of the everlasting God." It is still more fitting that from Quakerdom, with its belief in and dependence on the inner light, should come such a lovely hymn as "Walk in the light." Five times over, his verse begins with the familiar expression of 1 John 1: 7, and each time his message is close to and in the spirit of scripture.—F.J.F.



### WHICH OF THE FOUR?

According to Marvin A. Franklin there are four sorts of "laymen"—(1) the tired, who always have something to do on Sunday mornings and are too tired for men's meetings on week nights; (2) the retired laymen, who once carried the burdens of church work, but are now weary with well-doing; (3) the tiresome and making all the speeches; and (4) the tireless laymen, who can be counted on Sunday after Sunday, and all the days between. Their preachers rise up and call them blessed.



# Minister's Musings

DAY BY DAY

**SUNDAY.**—It was a surprise to see Duncan McAlister at church this morning. I had almost "written him off" as a die-hard "wireless Christian" whom nothing could entice to support the church services. As he went out after the meeting was over he muttered to me: "Guess I'll be coming now till the burying." I stared after him, but turned as I heard a quiet chuckle behind me. It was from Bill Payne, one of our officers. "I went to see the old chap the other night," he explained. "Told him he ought to be coming, but all the talk about 'forsake not the assembling of yourselves together' was like water on a duck's back. He reckoned he could hear two better sermons any Sunday without moving out of his home. I told him he could hardly know that, seeing he hadn't been near the church for years. 'Anyway,' I said, 'is your wireless going to bury you?' That shook him. Evidently he thinks you're good for something after all!"

**MONDAY.**—Tom Lake came for his interview to-night. I told him plainly that unless he felt an inescapable compulsion towards the ministry he would be wise to give up the idea altogether. I talked about the cotton-picking darkie who found the going rather heavy, and suddenly lifting his arms cried out, "O Lawd, de cotton am so grassy and de sun am so hot dat dis darkie dink he am called to preach!" After we had laughed together over that, most of the tension went out of Tom's manner. He opened up and told me things that make me sure this is no mood of a moment but a deepening conviction that this is the will of God for him. He talked in terms of possible missionary service. But he is an only son, and I know his father's plans for him in his business. "Give it a few more days' thought," I urged him, "before you tell your mother and father." But I knew from the look in his eyes as we rose from prayer together that the die was cast. But what will his father say?

**TUESDAY.**—I'm feeling weary to-night after the contrasts of Miss Deakin's funeral this afternoon and our youth club this evening. I was glad of the sunshine; it made all the difference. Not that this was really a sad funeral, despite the seeming tragedy that a lovely life like hers should have been cut short by a drunken driver when she was on her way to church. She was a Christian—that was what made the real difference. I remembered the first funeral I was ever called to conduct as a student-preacher. The people concerned lived near the church—that was their only link. The varied aromas of beer and spirits met me as I entered the house, and with them, an awful sense of desolation. What could I say that would mean anything there? Obviously the bottle was to be the comforter, not the Book. But this afternoon, as the sun warmed us on the cemetery hill, there came one of the most moving experiences of my life—an exaltation, a victory, as though another and not I were saying, and making me believe it as never before, "I am the resurrection and the life. He that liveth and believeth in me shall never die."

**WEDNESDAY.**—I met George to-day. He is a keen wrestling and boxing fan, and tried to book me up to go with him one night. "You chaps ought to see a bit more of real life," he said. I told him about the American preacher who did go to a wrestling match once because a friend had said much the same thing to him. But as he sat amongst the screaming devotees of wrestling he thought of his pastoral experiences over the past week—conducting a funeral service and trying to comfort a mother

and two children left without means of support; talking with a young man who had been drunk for a week trying to forget the girl who had deserted him; advising a broken-hearted young woman whose husband wanted a divorce, the friendless old woman facing the end, and the lad whose step-father made home-life unbearable. "The Christian pastor," commented that man, "sees more real life when his people come to trust him, than he will see at a wrestling match if he attends every night in the year." George couldn't think of an answer to that.

**THURSDAY.**—Well, Tom's bombshell has exploded in the Lake home. His father, Andrew, wasted no time in seeing me to-night, nor in coming to the point. What did I mean by filling Tom's head with such crack-pot ideas? What was the idea of interfering with his family plans? And as for Tom becoming a missionary—it would kill his mother. "Is she the only one you're thinking of now, Mr. Lake?" I asked. He looked at me sharply and admitted grudgingly that he was also thinking about his business. "And what about Tom?" I said quietly. "I haven't talked him into this, and I don't think you or I or anyone could talk him out of it now. As for the missionary idea—who do you think first gave him that? Haven't you always been one of our church's keenest supporters of missions? I saw your cheque in the special offering the other Sunday." "But that's different," he retorted. "How?" I said. "Do you mean that it's easier to give your money than your son?" He looked at me. "If you put it that way I guess I do. But after all Tom's our only son." I began to repeat the words of John 3: 16, "God so loved the world that he gave his only begotten Son . . ." The point struck home. He was quiet awhile and then left me with little more said. It's not going to be easy, but I feel hopeful for Tom's sake.

**FRIDAY.**—Laurel only started school last week but it hasn't taken her long to enlarge her vocabulary—if not always in the most desirable ways! One of the new phrases soon tried out on the family was: "I couldn't care less!" Now I see that that over-worked phrase is to be the theme of a series of addresses organised by the Melbourne Junior Chamber of Commerce. According to the president, the talks have been arranged because of the "apathy that characterises many phases of Australian life." He claimed that inaction and indifference to national issues had become a common failing. Yet one of our Jubilee visitors (and a lady at that) told us the other day that Australians took life altogether too seriously. The good lady hasn't been here for long or she would certainly know better.

**SATURDAY.**—Apathy doesn't halt at church doors; it lolls listlessly in many a pew on Sundays. I've been struggling with my sermons to-day, trying to give them a "break-through" quality. Some words in J. B. Priestley's war-time novel, "Daylight on Saturday," recurred to me. Sammy Hemp, the factory rouseabout, philosophises in a penetrating way: "My feeling is that people 'aven't much to get 'old of. They feel a bit empty inside. They don't know where they're goin' or what it's all about. An' nobody an' nothin' tells 'em. Wireless doesn't tell 'em. The films don't tell 'em. They're just goin' round in a circle, you might say. You listen to 'em. They're always saying, 'So what?' 'An' if frightens me, that 'So what?' People 'll listen all right if a proper message comes through." "If a proper message comes through"! It's up to us to see that it does.



## PROGRAMME FOR AUGUST.

Hymn.—No. 46, "O love of God, how strong and true."

Prayer.—"O God our Father, who hast sent thy Son to show us who thou art and to bring us to thee, grant us, through the study of his holy life, so to learn to know thee that we may grow in love toward thee, and in desire to spread the saving knowledge of the truth as it is in Jesus to the uttermost parts of the earth."

Scripture Reading.—John 4: 1-19.

Meditation.—Theme: "Christ and Human Relationships"—"Understanding the Sinner."

Throughout our Lord's earthly ministry he showed friendliness to those who were social outcasts, and by acts of friendship he brought out latent good which otherwise would have been stifled.

Christ's understanding of sinful humanity was so penetrating that his censure was for those who thought themselves righteous, yet would not try to help those whom they considered social outcasts and whom they despised. He also put hatred and covetousness in the same category as actions which led to murder and thieving.

We are all sinners, all in need of forgiveness which Christ so lovingly gives, and as we receive this forgiveness, the only way to grow in the Christian life, is to show sympathetic understanding of man's need for friendship.

Kagawa expressed this by sharing his room and food even with murderers and thieves, helping them to a better way of life. A friendly way of life will win more people to Christ and to a better way of life than ever censure can do, but it is not the easiest way, yet—

"It is the way the Master went;

Should not the servant tread it still?"

Prayer.—"Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in us new and contrite hearts, that we lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, remission and forgiveness; through Jesus Christ our Lord. Amen."

Hymn.—No. 498, "O Master, let me walk with thee."

Business.

Solo.

Address.—"The Hand Upon the Wall."

Hymn.—No. 113, "I've found a Friend; oh, such a Friend!"

Prayer.—"O almighty God, who alone canst order the unruly wills and affections of sinful men: grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold chagres of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen."

Benediction.—"The grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with us all. Amen."

(Hymns from churches of Christ hymn-book.)



Mr. and Mrs. R. P. Morris, who are having a busy but enjoyable trip abroad, report an enthusiastic meeting in U.S.A. with World Convention secretary, Jesse Bader. "Melbourne, August 5-10, 1952" was the theme of an animated conversation, in which Mr. Bader assured his Australian visitors of Americans' eagerness to attend the World Convention.

The 1951 Evangelical Lay Assembly has just completed five days' discussions in Berlin (July 11-15). 200,000 Christians from all parts of Germany and delegations from other countries gathered in both the West and East sectors of Berlin with the consent of both the West German Federal Government and the East Zone German Government. The significant over-all theme of the assembly was, "For all that, we are brothers," and was interpreted in the context of contemporary life by four working committees on: "Within the church," "At home," "Within the nation," "At work." Meetings of German missionary societies, of the Evangelical Student Associations, and of church youth groups, were held in Berlin simultaneously with the Assembly's sessions.

A reception to Dr. and Mrs. Goulter by the Victorian Overseas Committee on July 9, enabled a number of people to meet these missionaries returning to America from China. Mrs. Goulter is an American; Dr. Goulter an Australian trained in America. For thirty years, with an enforced break for Mrs. Goulter in the war years, these people have served in China with the United Christian Missionary Society of our American churches.

At the reception welcome was given by the President of the World Convention, R. Enniss; the President of the Federal Conference, E. L. Williams; and Mrs. Turner, President Women's Federal Conference. State Conference, including the Women's Conference, was represented by the president-elect and president respectively. The Chairman of the Victorian Overseas Committee, John Turner, presided. Both Mrs. and Dr. Goulter responded, telling something of the efforts made by them in mission work and of the present situation of the Chinese people. These two missionaries have made a notable and understanding contribution to missionary work.

Further news from Chaplain L. G. Crisp indicates that he is recovering from an operation in Changi hospital, Malaya. As soon as he is fit to travel he will come home to Australia, and is being posted back to his former Queensland R.A.A.F. station at Amberley from August 21.

The National Executive of the Australian Red Cross Society has agreed that Red Cross Sunday should be held throughout Australia on August 19, 1951. This is the Sunday nearest the day when the first Geneva Convention was signed and August is the month when the Australian Red Cross Society was formed. The co-operation of ministers in arranging special services would be appreciated, and a booklet on the activities of the society is being prepared as a help to such a celebration.

The superintendent of the Burwood Boys' Home, Vic., recently visited with his wife the Bayswater church of Christ Sunday school. Mr. Harris had been invited to come and receive gifts of books from the children for the boys of the home. He expressed his pleasure both at the gifts and the thought behind it. It was a most practical lesson in Christian living as the gift of books was made by the children in preference to the annual Christmas treat.

## Missionary News

Supplied by A. Anderson, Sec. F.M. Board.

By next issue some indication may be given as to how the offering has worked out in all States. It is evident that there will be some substantial increases in S.A. Some churches are reporting gains up to as high as 50 per cent. Evidence is already to hand of how great the need will be for finance during the coming days. Will all churches please send early reports and remittances to State Departments?

The Federal Board acknowledge with gratitude four remittances sent direct to the Board, the only indication being that the donor sent from W.A. The sum of £6/8/- is acknowledged from our anonymous friend.

### Island Training School Opens.

Since the return of Mr. and Mrs. McLean, word has been awaited about the opening of the training school for teachers. Mr. McLean presents his first report.

"Our school has been in progress for over a fortnight now. Forty-one boys are enrolled at present, two of them coming from Maewo. We expect the Pentecost boys across shortly. Only ten of these boys have reached a standard of education high enough to receive teacher training, and these have been graded into a teacher-training class. Fifteen boys have been placed in a preparation class, and will enter the teacher training class when the required standard has been reached. . . . The rest of the scholars have been graded into a practising class. The formation of this class means that the students will be able to put into practice the things learnt in the lectures, as this class will mainly be in their care. Mrs. McLean also gives lessons to the preparation and training class, which enables me to give more time to the training class.

At present twelve boys are boarders. These boys come from distant villages and from Maewo. It is going to be quite a task keeping these boys supplied with food, and the establishment of a large school garden will be one of our major outside activities this year. The day students have been busy cutting the grass that has over-run the school area, and have been building a new copra house. We request prayer for these school boys especially that they will be steadfast. To keep their hands to the plough and not look back seems a difficult thing for them, but by the grace of God they will receive the victory."—Ron S. McLean, London, Aoba.

### Emphasis Still on Evangelism.

"Recently I was privileged to accompany Mr. Colin Thomas and Indian workers in the new truck to a couple of villages. My task was to sell Gospels to the crowd that congregated within range of the amplifier. I was surprised to find that just as had happened on other occasions when I had gone out, ninety per cent. of the people asked said they could not read. The only way they can come to know Jesus is by hearing. How well Rom. 10: 17 fits their situation. 'So then faith cometh by hearing and hearing by the word of God.' In verse 14 it says, 'And how shall they hear without a preacher?' I know that hospitals, schools, etc., are greatly needed in India, and I have always advocated such. But the present situation because of its possible brevity, calls for a stronger emphasis upon the more direct method of reaching the masses as illustrated in Acts, i.e., preaching of the Word, plus the working of the Holy Spirit. This worked in Paul's day, and so it can in our day if like Paul we count all things but loss for Christ, and give ourselves to the working of his Spirit. Continue to pray for those who preach the Word here

(Continued at foot of page 331.)

## The Coming of a River

J. K. Robinson, secretary, Federal Aborigines Missions Board.

The town of Carnarvon, Western Australia, and its immediate neighborhood, in which the principal industry is banana growing, depend for their water supply upon the Gascoyne River, from which 56 million gallons per year are pumped. In addition to the town water supply, each plantation has its own pumping plant.

The river has its source in the Kennedy Ranges, some 300 miles from Carnarvon. The normal cycle of causing the river to flow at flood-tide to the sea. It flows above the surface for about four weeks, gradually decreasing in strength, then disappears beneath the sandy bed, and for the rest of the year flows at an average depth of 20 feet below the surface. The water is beautifully clear and sweet, and means health and wealth to the people whose pumps draw it for agricultural and domestic purposes. Our Carnarvon Mission pumping plant is considered one of the best along the river, with its well in the centre of the river bed which is 300 yards wide.

### Drought

On Feb. 17, 1949, the river made its annual surface flow at normal strength. Twelve months went by, but the usual rainy season did not produce enough rain to cause the river to flow. Another twelve months and still there was no surface flow, and by this time the underground flow was so small as to be beyond the reach of many pumping plants, and the whole country-side was in the grip of severe drought conditions. Our Mission pumping plant could draw only enough water for domestic purposes. The Mission was faced with the loss of an acre of young banana plants, and no other gardening or agricultural work could be done. The water sank lower, and Christian people were praying for rain to make the river flow. Godless people were also longing for water, and were preparing to celebrate the coming of "a river" with a beer party on the bridge.

### Flood

At last, on June 1, 1951, weather reports conveyed the news of heavy rain on the watershed that feeds the river. These reports continued, and on June 7 it was reported that the river was flowing strongly at Gascoyne Junction, 110 miles from Carnarvon. At 1.30 p.m. on June 8 the Mission received word that the river was at the bridge, five miles away. The whole Mission company raced the one and a quarter miles to the river bed just in time to see the huge flood come down, 10 feet deep and 300 yards wide. With deep thankfulness they sang, "Praise God from whom all blessings flow," for two years' water supply was assured. Heavy rain continued to fall in the back country, and the river increased in volume. By 10.30 p.m. that same night it was a raging torrent nearly 400 yards wide and 25 feet deep, travelling at 8 knots per hour. By midnight it had broken its banks, and by 2.30 a.m. on Saturday, June 9, had inundated the surrounding country, and was lapping at the steps of the new Mission diningroom and kitchen building, also the old diningroom which is being prepared for other uses. These buildings are on lower ground than the other Mission buildings and about 100 yards distant from them, with a lower depression intervening. The stumps on which they stand are 3 feet high, but at 6 a.m. on the Saturday the water was only 6 inches from the stump tops, the buildings being isolated by swirling waters 3 to 10 feet deep. Miss Gould's living quarters are included in the new building, and she was there alone. A raft was made, but the current was too strong to get it across. At 9 a.m. Mr. Reeson managed to get over by swimming from one fence post to the next, but return was impossible. Fortunately there were some men's clothes in the building which he could wear, also some blankets. He and Miss Gould, by strenuous effort, lifted the foodstuffs and some of the furniture on to the tables.

### Meagre Food Rations

Not only were Mr. Reeson and Miss Gould isolated in the diningroom and kitchen, but the food supplies were also there, and the rest of the Mission party, 102 in all, was limited to the small quantities possessed by the Reeson and Clapp families and Miss Martin's kindergarten kitchen. On the Saturday afternoon a meeting was held, the total foodstuffs pooled, and a plan of rationing worked out. The native boys caught five rabbits and these made a light stew. The other meals were cups of gruel, sago with prunes, tea and cocoa without milk, or a few scones.

The flood reached its peak at 10 p.m. on the Saturday, June 9, when it was swirling through the diningroom and kitchen to a depth of 14 inches, and under the dormitories, residences and school, though it did not enter these. A patch of ground about 50 yards square around the superintendent's residence remained dry, but all else was covered. During Sunday the water level dropped 3 inches, but on Sunday night began to recede rapidly.

The last meagre ration of food was handed out on the Monday morning for breakfast to the hungry company, most of them showing the effects of the near-starvation diet. The last resort was to be the killing of the fowls, a step which would have proven very costly in the loss of future egg production. This was not necessary, however, as at 11 a.m. Messrs. Monk and Davis were able to wade across, waist deep, to get food and rescue Miss Gould and Mr. Reeson.

### Isolation

When the flood had receded, it was found that Mission fences and concrete irrigation drains, erected with much labor, were badly damaged, three tons of cement were ruined, and a large quantity of timber lost. Literally miles of road were washed away, and at one intersection which has to be crossed to get in and out of the Mission, 2 feet of sand had been deposited on the road surface for about 200 square yards. Contact with the town was entirely cut off and on June 21 it was still impossible to reach it with a motor vehicle. On June 13 Mr. Reeson had made a trip to town on foot through water and mud to make arrangements for stores. The 15 miles' journey took him five hours. The stores were brought out by relays of trucks, being carried by hand across patches the trucks could not negotiate. The last lap of the relay was by tractor.

The isolation meant that very little meat could be secured, but some fish was available. Miss Gould, responsible for feeding over 80 people, had to add bread-making to her already heavy programme. This meant rising at 4 a.m. and not retiring until nearly midnight. Mrs. Reeson and Mrs. Clapp also had to turn their hands to bread-making. They all did this with considerable success, despite their inexperience with the art.

At the time of writing (June 22), Messrs. Monk and Davis and some of the older boys were trying to secure a horse so that a scoop could be used to clear sand deposited where it was not wanted, fill up great holes which had been made, and do other reconstruction work. There were horses about, belonging to people who were willing to lend them, but the trouble was to find them, as they had been set free when the flood came to fend for themselves. They were out somewhere on the 30,000 acre common.

(Continued on page 333.)

## Fifty Years Ago

Excerpts from "The Australian Christian" of JULY 18, 1901.

Editor: A. B. Maston.

No "Beg Pardons" Then!—In commending the work of an American evangelist, Clark Braden adds the qualifying statement—"If he would realise that doing a thing half an hour after it was promised does not enable him to do more work, and would cease to annoy by tardiness, and would not try to preach two sermons in one service, thus detaining the audience too long, and would be more careful to ask what the audience needs rather than to preach on favorite themes, it would materially add to his success."

News of the Churches.—On July 7 a golden offering was taken up by York church, S.A., for the purpose of helping in the erection of two vestries and other necessary repairs to the present building. . . . L. A. Williams, from Rookwood, has accepted an engagement to labor at Merewether, N.S.W., for six months.



H. J. Banks.

Four more confessions on June 23 at Coolgardie, W.A., making six for the month. H. J. Banks is leaving after next Sunday for the Boulder. F. Pittman has commenced his fourth year at Hindmarsh, S.A., with an increase of salary. The audiences are large, additions frequent, and outlook excellent. . . . Mr. Mahon is preaching to crowded houses at Cheltenham, Vic., the meetings being the largest for years. Two confessions lately.

The Platform of Union.—In religious circles the signs are numerous of the desire for closer union. Christian sentiment, however, growing impatient of the tardiness of the movement towards organic union among the sects, has boldly overleaped denominational barriers, and in a variety of modern movements has satisfied, in part at least, its longings, for religious fellowship among all who love Christ. Disciples of Christ must necessarily take a keen interest in all movements for Christian union. The great consideration is on what basis union shall take place. With the New Testament as the only rule of faith and practice, a platform may be found sufficiently broad to include all who ought to unite and sufficiently narrow to exclude all teaching that is not found in the only true guide.

Pioneering in Boonah.—The brethren in Boonah, Q., intend to put up a building 30 ft. by 20 ft. on a piece of land in a splendid situation. They have most earnestly sought to help themselves as far as raising money for the above purpose is concerned. The membership of 21 have contributed amongst themselves nearly £100 during the last twenty-one months. The land cost £60; the combined cost with the building will be about £190. Lack of funds will prevent them from using any but second-class timber for the building, and also from having a baptistery put in. Who will help? Any contributions will be thankfully received by the secretary, T. F. Stubbin. (John Partridge.)

Coming Event.—South Yarra church and Sunday school anniversary services, Vic., will be held on Aug. 11 and 13 at the South Yarra hall, opposite station. Splendid programme. Tickets for tea; adults 1/-, children 6d.

## State Newsreel

R. W. Graham, Qld.

### Home Missions.

For some time work has centred in Mackay, Townsville, Dalby and the Boondall-Zillmere area. The committee this year entered upon commitments totalling £1200 p.a., with a normal income of £800 p.a. There is a good response to the appeal for special gifts and interest-free loans to bridge the gap.

A. B. Clark has resigned from Dalby to serve with Boonah and Silverdale. C. J. Beale has effected constructive changes in his four years at Townsville, and now leaves the ministry to go into business. J. B. Grant, after nearly five years at Mackay, has also resigned from the ministry. We regret to lose these devoted leaders of the churches.

Our work in Queensland is strung out in two directions—west to Roma, and north to Townsville. We now have no minister north of Rockhampton.

### A Moving in the Tree Tops.

Rocklea church, in a now growing southern suburb, began in 1934. For years it lived and grew with a membership of about three with assistance from other churches. Last year there were twelve additions by faith and baptism. There are 100 in the Sunday school, with a demand for two new Sunday schools in the district. The church has received much help from a week's preaching mission, "The Adventure of Christian Living," led by C. H. J. Wright, of Albion.

Kedron's twenty-second anniversary combined a fortnight's mission with visitation evangelism led by V. T. Parker and J. Stevens. There were nine decisions, including re-dedications, and a thankoffering of £110. The church is selling its present manse and buying a house on land behind the chapel, giving a much-improved property.

Albion and Ann-st. are profiting from month-long Crusade Stewardship Campaigns. Too-woomba is making preparations for a revival meeting with S. W. Vanham, of West Moreton, to be followed by a mission with W. W. Saunders, of Victoria.

### In Capsule Form.

Y.P.D. second youth workers' conference in June brought a fund of ideas in the persons of R. Greenhalgh and W. Small, N.S.W., Y.P.D. organiser and treasurer respectively. There was a fair representation of youth delegates. . . . T. A. Fergusson is president of the Ministers' Fraternal at Ipswich and prominent in that city's co-operative Christian witness. A combined jubilee service evoked much favorable comment. . . . Mrs. E. W. Potter, president of the Women's Conference, has just made a tour of all northern churches and reports enthusiasm and devotion in the face of many difficulties. . . . Dr. Henry Smith Leiper, senior Associate Secretary of the World Council of Churches, was guest speaker at Ann-st. on the morning of June 24. The latter part of the service was broadcast over 4BK.

"A lot of kneeling keeps you in good standing with God."

MISSIONARY NEWS (Concluded).

in India, and that God will raise up some from the Indian Christians who will be able to faithfully carry on the work of preaching if the day comes for missionaries to leave."—R. C. Dixon, Baramati, India.



# INTERSTATE

## CHURCH NEWS

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

### Discipleship

Mr. Pigen, Yarrowonga, Vic.  
Mrs. Pigen, Yarrowonga, Vic.  
Maureen Scown, Henley Beach, S.A.  
Gaenor Davie, Henley Beach, S.A.  
Helen Maunder, Henley Beach, S.A.  
Barbara Maunder, Henley Beach, S.A.  
Mary Russell, Henley Beach, S.A.  
Glenys Packham, Henley Beach, S.A.  
Graeme Strudwick, Henley Beach, S.A.  
Charles Burden Schwab, Henley Beach, S.A.  
Jeanne Barnett, Enfield Heights, S.A.  
Beverly Sando, Enfield Heights, S.A.  
Vincent Yarrow, Ann-st., Brisbane, Qld.  
George Linfoot, Springvale, Vic.  
Glen Gray, Springvale, Vic.  
Beverly Watson, West Preston, Vic.  
John Withers, West Preston, Vic.  
Mrs. Castleton, West Preston, Vic.  
J. Jenkin, Earlwood, N.S.W.  
Milton Hayden, Earlwood, N.S.W.  
Desmond Gooch, Frankston-Moorooduc, Vic.  
R. Gleissert, C. Rudland, Robert Gilles,  
Dennis Peacock, Mr. Phillips, Janet Phillips,  
Heather Edwards, Mr. and Mrs. D. Evans,  
Mrs. Gower, Marlene Gower, Ruth Kelly,  
Brian Manuel, Janice and David Pritchard,  
Neil and Terry Page, Mrs. Griffen, Rodney  
Griffen, Mrs. Stasinowsky, Don Stasinowsky,  
Mrs. Fooks, Ronald Dinning, Peter Milne,  
A. Burrows, Mr. Royals, Miss B. Tester,  
Mr. Wormald, Colin and Alan Wormald,  
Mr. and Mrs. Basham, Gladys and Elaine  
Milne, Miss D. Blackie, Kilburn, S.A.

### Membership

Rosemary Thiele, Cottonville, S.A.  
Doreen Edwards, Cottonville, S.A.  
Valerie Liney, Cottonville, S.A.  
Joan Liney, Cottonville, S.A.  
Keith Spencer, Cottonville, S.A.  
Ian Patrick, Fullarton, S.A.  
Ronald Patrick, Fullarton, S.A.  
Pat Wilson, West Preston, Vic.  
Judith Snell, West Preston, Vic.  
Judith Clinnick, West Preston, Vic.  
Ronald Notman, West Preston, Vic.  
Mrs. Lynch, Coburg, Vic.  
Mrs. Moss, Henley Beach, S.A.  
Mr. E. Knowles, Fullarton, S.A.  
Mrs. E. Knowles, Fullarton, S.A.  
L. Lanyon, Wedderburn, Vic.  
Mr. and Mrs. C. Shepherd, Ann-st., Brisbane,  
Qld.  
Clarrie Cole, Springvale, Vic.  
Mrs. Martin, Albion, Qld.  
Norman White, Frankston-Moorooduc, Vic.  
Mr. and Mrs. Maidment, Reservoir, Vic.  
Grace Maidment, Reservoir, Vic.  
Mr. and Mrs. Whallard, Rhonda, Bruce and  
David Whallard, Mrs. Taylor, Mr. and Mrs.  
M. Watson, Mr. and Mrs. L. Milne, Mrs.  
Wormald, Mrs. Osborne, Mrs. Maddox, Mr.  
and Mrs. Dinning, Charles and Lilian Din-  
ning, Kilburn, S.A.

### Fallen Asleep

Mrs. Rose Edwards, Cowandilla, S.A.  
Mrs. Hopkins, Burnley, Vic.  
Richard Pinch, Cottonville, S.A.

### Queensland

**Townsville.**—At annual meeting on June 20 deacons elected were C. Beal, O. Irwin, J. Owen, C. Brumby, F. Hammond, F. Beal. C. Beale's resignation as minister took effect at end of month. Combined Sunday school picnic with Armstrong and Kenneth Park was held at Cape Pallrona with about 80 children and 20-30 adults.

**Brisbane (Ann-st.).**—A month's stewardship campaign is being conducted. Active members in recent "Shut-in Sunday" visited patients in hospitals and homes. Women's Fellowship held a service at Sunsetholme. Sympathy of church is extended to family of late Mr. F. Snowball, an old and esteemed member. On May 31, Women's Fellowship held a "Radio Play." Proceeds of a "Bring and Buy" table were £12. On July 3, congregation authorised Board of Deacons to proceed with proposed church building extension to cost approximately £5000.

**Albion.**—During June all members were visited by elders, deacons and youth workers in connection with stewardship campaign. Helpful addresses on different phases of theme "Stewardship" were given during the month. On June 17 addresses were given by Ruth Cane and Alan Dunn. At conclusion congregation gave a farewell presentation to Miss Cane who takes up missionary work with S.I.M. in Africa. Miss Cane was speaker at a Women's Mission Band on June 26, when presentation on behalf of band was made to her by Mrs. Hermann. Sunday school picnic was held at Sandgate on June 11. First and Second Degree Good Companions' Clubs commenced activities in July. Juniors meet each Saturday under leadership of Mrs. Connell and seniors each Tuesday under Mrs. Horne. I.C.E. conducted gospel service at Zillmere on July 1. Mrs. Martin was received into the fellowship of church on morning of July 3.

### New South Wales

**Albury-Wodonga.**—During absence of preacher, Mr. Edwards has been relieving. Church is enjoying fellowship with one-time minister of church and his wife. Mr. and Mrs. Martin and family were visitors on July 1. Mrs. Potter after serious illness is hoping to go home again. Vic. Morris is seriously ill. Attendance has been affected by cold weather but a fine spirit prevails.

**Kingsford.**—J.C.E. is making good progress. At Ladies' Guild anniversary held on June 26, Mrs. Percy Moore was speaker. Church anniversary was held on June 23, 24. A cake was cut at fellowship gathering on Saturday evening. Mesdames Fraser, Reid and Miller are recovering from illness. Sympathy is extended to Mrs. McWilliams on the passing of her father. Visitors include R. Stephenson (Lygon-st., Vic.), Miss N. Maiden (W.A.), Miss B. Making (Wollongong) and Mr. and Mrs. I. Raymond (Canberra). Teachers of Bible school held a working bee on evening of July 5, also visitation of scholars was carried out.

**Mosman.**—On June 17 Men's Fellowship visited Burwood Men's Fellowship. After a get-together tea Mr. Knight, secretary of aborigines committee, showed pictures of work at Norseman

and Carnarvon in W.A. Gavin Hamilton, visiting evangelist, spoke at a meeting in Methodist hall. On evening of June 19 Dr. Duff Forbes, of Australian Mission to Jews, spoke at a public meeting on the rebuilding of Palestine and pictures were also shown of the work. Visitors included Mr. Craig, from Hurstville, who addressed the meeting in morning, and Mr. and Mrs. Alan Morris, from Albury. At gospel meeting Mr. Burns spoke. He has been busy visiting other churches as conference president. New Bible school work for Seaforth area is progressing.

**Earlwood.**—There have been four recent confessions. Boys' Club, under leadership of F. Strickland, is progressing with average attendance about 40. Over £600 is in hand toward new hall and church improvements. June averages were: communicants 73, offering £12 for local work, and £4 for conference committees. Visiting speakers included A. Baker and K. Fennell. Messages of A. Hinrichsen are appreciated.

### South Australia

**Cowandilla.**—Mr. and Mrs. T. T. Robinson have returned after holiday at Dandenong, Vic.; in their absence Ken Dixon, H. Dunkerton and F. Cornelius assisted at Lord's day service. Mid-week prayer meeting was in charge of Mr. John Hughes, from Knightsbridge Baptist church. Monthly after service "fellowship in song" was led by R. Kemp and men prepared and served supper. F.M. offering at present is £60. On July 1 T. T. Robinson conducted both services. Sympathy is expressed to loved ones in the passing of Mrs. Rose Edwards, aged 84 years.

**Cottonville.**—55th anniversary services were held on July 1 and 3. 148 partook communion; 160 were present at evening meeting. I. J. Chivell (Mildura) was guest speaker, and messages in song were given by Mrs. Bowden and the choir. Among visitors were A. McGlasson (conf. president) and S. Riches. Annual reports show increase of 9 on active roll, 10 by faith and baptism, 11 by transfer. Church property has been improved by louvre windows, new electric installation, electric fan, new platform furniture, and floor for hall. Land has been purchased for a manse. Offerings for year totalled £1664 and £121 for overseas missions.

**Fullarton.**—Annual offering for overseas missions £42 to date. On July 3 a half night of prayer from 8 p.m. to midnight was arranged. Each half-hour different brethren took charge with special prayer for mission at Meridun, W.A., with E. C. Hinrichsen. On July 8, 58 broke bread and B. W. Manning welcomed into fellowship two from Mile End.

### Victoria

**Yarrowonga.**—A married couple from Corowa were baptised on June 24. F.M. offering of £234 is largest ever given. Prayer meetings have grown considerably, Mr. Stirling taking studies from Revelation. Song service preceding evening service has been a bright feature.

**Coburg.**—Sympathy is expressed to Mrs. Ashton and G. Spry in passing of loved ones. Several members, including Mrs. Kerwood and Keith Reaburn, have been sick. Mr. and Mrs. Le Gros have moved to Seymour. Mrs. Le Gros (as Barbara Kaighin) has attended here since her kindergarten days. Permits for restoration of church and kindergarten hall and additions are granted. At Ladies' Mission Band meeting on July 4, Mrs. Skene gave a talk and Mrs. Plunketts was a visitor.

**Mitcham.**—Attendance is good at morning services. Some have returned after sickness. Youth Club has been formed, meeting on Monday nights. J.C.E. with 10 or 12 members has commenced under leadership of Marge Stoneham



**RESERVOIR CHURCH OF CHRIST  
17th CHURCH ANNIVERSARY AND  
HOME-COMING.**

**SUNDAY, JULY 29.**

11 a.m., Robert E. Burns. Re-union Service.  
4 p.m., Pleasant Sunday Afternoon; speaker,  
Les. Lofts. Musical programme fol-  
lowed by Re-union Tea.

7 p.m., Gospel Service; speaker, K. J. Patter-  
son, B.A. Special items by choir;  
soloist, Mrs. Quaife.

For hospitality old members are asked to  
'phone H. K. Trathen, JU1631.

**NORTH ESSENDON CHURCH OF CHRIST  
SILVER ANNIVERSARY**

July 18 — Jubilee Thanksgiving Service.  
Speaker, H. J. Patterson, M.A.

July 22 — Anniversary Services,  
11 a.m.—Reg' Enniss (President, World Conven-  
tion, 1952).

7 p.m.—A. E. White, B.A.

**COMING EVENTS**

Sunday, July 29 - Swanston St. Church of Christ,  
Melbourne,

The Sacred Cantata,

"THE DAUGHTER OF JAIKUS,"  
by the Choir.

Choirmaster and Organist, Mr. L. Davies.

Soloists, Miss June Moxom, Mr. Alan Brown,  
Mr. J. Guthrie.

**COLLEGE OF THE BIBLE**

**ANNUAL CONCERT,**

AT NICHOLAS HALL, LONSDALE ST.,

Friday, July 20, 8 p.m.

Adults 2/-.

Children 1/-.

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(Interdenominational)  
meets

EVERY FRIDAY, 8 p.m.

at the Y.W.C.A., Russell Street.

Come and join us in Christian Gospel  
Fellowship.

A hearty welcome will be given to all Christian  
men and women.

K. Austin, Conductor.

**IN MEMORIAM**

**PARSONS.**—In loving memory of my dear  
husband and our dear father (Alfred), who  
passed away on July 15, 1949. Ever remem-  
bered.

—Inserted by his loving wife and family.

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

**STREADER.**—In fond memory of our loved  
ones — Father called home, June 21, 1912;  
Mother, July 15, 1942. Ever remembered.  
—Inserted by Hilda and George.

**MARTIN.**—Treasured memories of our dear  
mother, who went to live with her Lord she  
loved so well, July 22, 1948.

"Treasured with love sincere,  
Sadly missed but very dear;  
Thoughts go back to happy days,  
Life goes on but memories stay;  
God will link the broken chain  
As one by one we'll meet again."

Never forgotten by her loving daughters.

—Inserted by Mrs. Holmes.

**UPSTILL.**—In loving memory of my dear  
mother, Margaret Upstill, who passed away  
July 19, 1941, aged 81. Also my dear hus-  
band, Wilfred Harding, passed away Nov. 25,  
1921, aged 28 years. Loving memories.  
—Inserted by R. Harding.

and John Hunt. Young people held a picture  
night, raising £7 towards sanding of church  
floors.

**Hartwell.**—Interest is maintained under teach-  
ing and messages of H. J. Patterson. A Bible  
school scholar recently confessed Christ. Ladies  
have organised social evenings in interests of  
building fund.

**Burnley.**—Young people enjoyed day of fel-  
lowship at Healesville on King's Birthday. Girls'  
Club held birthday social on June 15  
in form of fancy dress evening, visiting guests,  
Miss R. Roberts and Miss D. Reynolds, judg-  
ing those in fancy dress. On July 8 there was  
one re-dedication.

**Dandenong.**—T. Robinson (S.A.) was speaker  
at W.M.B. on June 20. Y.P. Fellowship held  
monthly meeting on June 23 at home of Mrs.  
Reveleigh, Mr. Bond being speaker. Mr.  
Bond was also speaker at both services on  
June 24 and July 1. On July 1 Mr. and Mrs.  
Schilling and family, who are going to Mor-  
well, were farewelled. 18 young people at-  
tended Mr. Bond's farewell fellowship at his  
home on July 7. Mr. Westwood conducted  
both services on July 8, when there were two  
reconsecrations. Mr. Pigdon commences mini-  
stry on Aug. 5. Sympathy is expressed to L.  
Chandler on passing of his sister Mrs. Masters.

**Ormond.**—Home-coming and Temple Day was  
held on June 23, with Russell Baker as morn-  
ing speaker, P.S.A. with Malvern Salvation  
Army, and R. Vautier at gospel service. On  
June 27, at annual business meeting, church  
accepted offer from Memorial Church Committee  
of a cash interest free loan to pay off debt on  
church building. Officers elected: Elders, R.  
W. Vautier, F. W. Bradley; deacons, A. J.  
Knee, G. D. Blackwell, A. J. Cairns, T. Flan-  
ders, H. Bean, R. Mitchell, K. Austin, H. Hood;  
deaconesses, Mesdames J. Whittaker, Mulroney,  
G. Evans, E. Mitchell, Napper, Bean, McMillan;  
organists, N. Bradley and R. Bean; pianist, J.  
Whittaker.

**Montrose.**—On June 16 Y.P. Fellowship Class  
conducted social evening when Mrs. Frost, of  
Croydon, gave a lecture and display of pic-  
tures of Barrier Reef and beauty spots of  
North Queensland. On June 24, Sunday school  
and church said farewell and made presenta-  
tions to Roy Hone, who is leaving district.  
He has been an excellent worker and teacher  
in church and Sunday school. New student  
preacher, R. Gilmore, is much appreciated. Mr.  
and Mrs. Davis, of Monbulk, were visitors on  
July 8.

**Wedderburn.**—Recent meetings have been  
small. At a recent farewell social, presenta-  
tions were made to Mesdames Radcliffe, Addi-  
cott, Pettard and Roy Hayes. A wedding gift  
was presented to Edna Andrews and O. Holt.  
Mr. Mudford has done much visiting in this  
circuit, also Inglewood and Charlton. Mr.  
Trezise spoke on youth work recently.

**Oakleigh.**—35 young people attended quarterly  
tea on July 8, when V. C. Stafford was speaker.  
Youth choir, under leadership of C. McGregor,  
sang at evening service, when K. Patterson and  
R. Combridge gave testimonies. K.S.P. and  
P.B.P. visited "Argus" office on July 10. Special  
offering of £130 by church members has almost  
liquidated manse debt.

**Springvale.**—On July 7 Y.P. Fellowship gave  
a farewell evening to Mr. and Mrs. Bond, who  
leave for Wembley Park, W.A. This month  
young people were present from Prahran, Dan-  
denong and Drumcondra. C.E. male quartette  
from city had charge of evening service with  
messages in song and address. Overseas offer-  
ing reached £70.

**West Preston.**—In connection with church  
month of prayer, combined C.E. societies ar-  
ranged rally on July 7, preceded by tea and  
song service. The film, "Oh, for a thousand  
tongues," was shown. Mr. Vineer (Clifton  
Hill Methodist circuit) gave message. Mrs.

Taylor was soloist; choir also helped. Dr.  
Goulter spoke on July 8, telling of work in  
China. Among many sick members is R.  
McKenzie, who is in hospital after accident.

**Frankston-Moorooduc.**—Two have been received  
into fellowship in recent weeks. Mrs. Scambler  
was speaker at Mission Band June meeting.  
Sympathy is extended to Mrs. Daros in passing  
of her brother. F. T. Morgan has commenced  
third year of ministry.

**Wangaratta.**—Ladies were represented at Al-  
bury Ladies' Guild anniversary on July 4. Bert  
Franks gave the addresses at both services on  
July 8 in absence of Mr. Baker. Overseas  
mission offering reached £16/4/-. On holidays,  
Mr. and Mrs. Jim Campbell (Yarrawonga) have  
had fellowship with home church.

**Reservoir.**—Young people formed a Christian  
Social Fellowship to meet fortnightly with W.  
Brown president, and Faye Doran secretary.  
Ladies' Guild have enjoyed visits from W.C.T.U.  
and Mrs. Kershaw, who gave address. Grocery  
afternoon was held at Mrs. Johnson's home. At  
Men's Society on July 8, Ray Ellis gave lecture  
illustrated with scientific equipment loaned by  
Melbourne University. Meetings are well at-  
tended, and preacher, R. E. Burns, reports all  
phases of work in a satisfactory position.

**Portland.**—Mr. Weir, of Warrnambool, after  
three days' visitation in town and surrounding  
district, spoke at morning service, assisted at  
Sunday school, and concluded with evening ad-  
dress on July 1. Meetings were well attended,  
some isolated members coming 47 miles. C.E.  
is being organised.

**THE COMING OF A RIVER**

(Concluded.)

**Preservation**

The flood experience was a frightening and  
anxious time for the mission folk, but God pre-  
served all lives and protected the buildings from  
any structural damage. The whole mission com-  
pany was drawn closer together in spiritual  
bonds. The native children behaved splendidly,  
even during the days when they were so hungry  
and cooped up in their dormitories. The bless-  
ing of an assured water supply is so great that  
gratitude to God is the dominant note.

The urge is irresistible to record a closing  
reflection. In view of the expressed intention  
of a large number of residents to celebrate the  
coming of "a river" with a beer party on the  
bridge, and to conduct other self-indulgent fes-  
tivities, it seems that God, in his wisdom, granted  
the blessing of a river, but in such abundant  
measure as to force such people to occupy  
themselves with something else besides beer par-  
ties. The river torrent completely submerged  
the bridge to the top railing. The residents had  
to work day and night building up sandbag pro-  
tection. The main streets, many large buildings,  
and the aerodrome were flooded. Plantation  
owners had all hands out on emergency work.  
Some people had to spend days and nights on  
sandhills.

Yet the Lord protected his own. The mission  
pumping engine on the bank of the river stood  
three feet above the flood and was pumping  
water again a week later. There was hardly one  
other pumping plant which escaped damage, and  
some lost their engines altogether. No one had  
to be evacuated from the mission, though at  
one stage it seemed imminent that the kinder-  
garten would have to be moved. The telephone  
was put out of order early in the period, yet  
on one occasion when it was vital to send a  
telegram Mrs. Reeson, hardly knowing what to  
do, lifted the receiver and for some amazing  
reason was able to make a connection, but has  
not been able to do so since. During the whole  
period when the flood was at its height a



## DEATH

WATERS.—On June 27, at Warragul, Edwin Joseph, beloved husband of Lucy Sarah, and loving father of Cyril, Wilfred, Fred (deceased), Ted (deceased), Stanley, Dora (Mrs. N. Harris), Noel and Betty (Mrs. Owers), Sydney.

"For ever with the Lord."

## ENGAGEMENT

LEXIE, ISOBEL, elder daughter of Mr. and Mrs. A. C. Munro, Woodstock-on-Loddon, to Raymond Herbert, only son of Mr. and Mrs. H. W. Freemantle, Woodstock West.

## BIRTHS

QUAYLE (Gedye).—On July 6, at W.G.H., Warragul, to Lesley and Vic, a daughter — Jennifer Eileen.

ALCORN (McInnes).—On June 20, to Pearl and Bruce, at Sunshine — a daughter, Dorothy Joan.

## GOLDEN WEDDING

McDOWELL-RITCHIE.—The family of Mr. and Mrs. George McDowell give thanks to God for the 50th Anniversary of the wedding of their parents, celebrated July 18, 1901, at the Union Chapel (Presbyterian), Dublin, Ireland, by J. C. Johnstone, M.A. Present address, 42 Tranmere-ave., Carnegie, Vic.

Mr. and Mrs. H. G. PAYNE announce with pleasure and thanks to God the 50th Anniversary of their wedding, celebrated on July 17, 1901, at the church of Christ, Nth. Richmond, vic., by Mr. Thomas Hagger. Present address, 73 McLennan-st., Albion, Queensland.

## SILVER WEDDING

BEER-MUNSON.—Mr. and Mrs. C. Beer have much pleasure in announcing the 25th Anniversary of their marriage, celebrated by Mr. H. M. Clipstone, at the Baptist church, Kyneton, on July 3, 1926. Present address, 11 Epping-st., Kyneton, Vic.

## ACCOMMODATION

Furnished Room in Christian home, Melbourne, close to city, available business lady, must be church member. Apply "Sincere," c/o Austral.

WANTED—House, Flat or Flatette in Melbourne or suburbs. Suit married couple from Sydney taking up Christian youth work in Melbourne. Reply, Benjamin, c/o church of Christ Youth Dept., Campbell-st., Sydney.

Sorrento.—All electric two-room flat. Water. Accommodate four. Vacant July 1-Sept. 1, Sept. 17-Oct. 8, Oct. 29-Dec. 21 (not vacant Dec. 22-Feb. 13, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

Holiday shack, Sorrento, accommodate four, water, electric light, £2/10/- per week. Vacant July 1-Sept. 2, Oct. 1-Dec. 5 (not vacant Dec. 6-Mar. 10, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

WANTED—Flat or house by young married couple, beach line preferred. Reply, A. McLeod, 177 Edwards-st., Reservoir, N.19.

## WANTED.

Hymns of Praise, No. 4. Several copies of Words and Music, also Words only, for anniversary purposes. Would be grateful if Bible school who have used these could lend them. Please contact Eileen Ashmead, secretary, Wangaratta church of Christ Bible school, 30 Mel-drum-st., Wangaratta, Vic.

## PROFESSIONAL ENGAGEMENT

Stenographer, competent, for mission office, award rates. Unevangelized Fields Mission, 317 Collins St.

brilliant rainbow stretched across the mission property and even at night was clearly visible in the light of the moon. It is remarkable that most other residents profess not to have seen it. To the mission company it carried the significance given to it in the words of the Lord to Noah. Other Christian people, some of them members of churches of Christ, who attend the mission Sunday services, were also providentially preserved. While it will mean much additional work for the mission staff, the material loss is slight compared with what might have been, and in the light of the blessing received in the provision of water. Truly:

"God works in a mysterious way

His wonders do perform;

He plants his footsteps in the sea

And rides upon the storm."



## MIRACLES

E. C. Hinrichsen.

Did you pray for the mission at Kilburn? Many did. There were amazing answers.

Kilburn is an outer suburb of Adelaide. Twelve years ago services for breaking of bread were started in a home. Circumstances necessitated the closing of the work a year or two later. About 10 years ago another unsuccessful attempt was made. Then 5 years ago the work was re-opened with a good school started, superintended by Mr. Peacock. Then services were started in a hall. The evening services continued for some time. F. Collins did a good work and so did A. Ingham, but owing to lack of interest on the part of the outsiders, the gospel meetings were closed 12 months ago.

At the first gospel meeting of the mission there were 3 non-members present, although handbills were placed in every letter-box. However the Lord rewarded the faithfulness of the few and hard prayers of many. During the mission there were 79 decisions, counting new baptised believers discovered during the mission. On the last Sunday morning about 170 people were present. Over 50 received the right hand of fellowship, and a number were added elsewhere, and for the day there were 24 other decisions.

N. Kingston has taken up the work as preacher, and is greatly loved and respected, and will do an outstanding work. C. Schwab, the enthusiastic home missionary secretary, had the honor of laying the foundation stone. He has always been keen and capable in his evangelism.

At the thanksgiving service this baby church gave £412, whilst hundreds of pounds have come from elsewhere.

Here are some of the miracles:

1. There were five University men who accepted in the mission.

2. One man with a University degree said, "How can anyone know that there is a God, that the Bible is the Word of God, that Christ is the Son of God?" How would you start to explain that problem? We started on the middle question; after two hours' discussion he said, "That seems conclusive, and answering that question has answered the other two questions automatically." A few nights later he and his wife made the confession and were baptised.

3. The local school-master and his wife came and were impressed; asked questions; walked home a mile (streets were too slippery to bring out the car). After walking home they hurried back and said breathlessly, "We just could not go in to our home—we had to come back and settle it." Later they were baptised, and the last night he said, "Now I am not afraid to meet my God." Surely there is a yearning for the gospel.

4. Bricklayers are hard to get in these days; we desperately needed one for the erection of the building. In all the Adelaide churches there was not one bricklayer free to help on a Saturday. A bricklayer can get £5 a day for working on Saturday. A man who has been

out from Ireland only three months was attending the meetings. He had never seen a baptismal service. We showed him texts in the Word. He said, "It is there; it must be right." Now he is a member of the church. The Lord provided an expert bricklayer, one who spurns the idea of taking pay. Several other bricklayers have since come into the church. Hence the miracle.

## Another SOS.

The missionaries will this month (D.V.) commence a mission at Merredin in Western Australia. It is a little town in the wheat belt—not one member there—no help. Within 200 miles there are some wonderful farmers who are wonderful Christians. For years they have been pleading for a mission to start a cause in this centre. We have agreed, and we pray that it may be in harmony with God's will.

We are not expecting a big mission as the town is so small and the farms so scattered, but we long to see a church established. Bart Manning will spend his holidays with us.

We plead for your prayers. May we have them?

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Gay Adventure, 6/6 (7/1).

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The Lark in the Sky, 7/- (7/9).

A Thousand Sunrises, 7/- (7/9).

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E. A. Rayner, 6 Mowbray St., East Hawthorn, 'Phone, WA1050.

Initial bookings may also be made at same address.

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## Obituary

**Mrs. R. W. Barr.**

Mrs. R. W. Barr, of Morawa, W.A., passed away recently. She leaves a husband and family of three boys and four girls to mourn her loss: Mrs. R. Carslake, of Gutha; Mrs. A. C. Brett, of Claremont; Mrs. J. Harris, of Dalwallinu; Mrs. R. Young, of Wubin; and Alex., of Northam; Gavin, of Morawa; and Max, of Glen Forrest. Mrs. Barr was born at Nantawara, S.A., and was baptised there many years ago by T. J. Gore. She was the youngest daughter of Mr. J. G. Cosh, of Nantawara. She lived for a few years in the Inverell district, and for twenty years in the Morawa district and pioneered the work of the Morawa-Gutha circuit by having the Lord's Supper in her own home. F. Fewster officiated at the graveside when there was a large attendance.

**Edwin Joseph Waters.**

The church at Warragul, Vic., sustained a sad loss on June 27, when E. J. Waters passed to his eternal reward after an illness of five months. Our late brother, who was 79 years of age, was baptised when a young man at Corowa, N.S.W., by the late Mr. Pickton. He served in the full-time ministry for 18 years in Victoria and N.S.W. (including a ministry of 8½ years at Inverell), and then settled at Warragul where he took up farming and served in a part-time ministry for 3 years. Following this, he maintained an active interest in the work of the church, was a willing helper and an esteemed elder up to the time of his decease. His kindly disposition endeared him to all. He was a friend and counsellor to young and old, and by his example was an inspiration to all who knew him. He was a humble soul, with a word of encouragement for his brethren. No one could ever be long in his presence without knowing something of his great faith in the Lord, and his desire for the extension of God's kingdom. The cause of the Restoration Movement was very dear to his heart, and he never failed to use an opportunity to speak of the things he so surely believed. With his passing one of God's gracious gentlemen has been parted from us to meet the Lord he loved so well. The funeral services in the church and at the graveside were conducted by V. Quayle, assisted by W. H. Clay, B. J. Combridge, C. W. Jackel, W. W. Saunders and W. Wigney. Our sympathy is extended to Mrs. Waters and other members of the family who find comfort in the knowledge that he whom they loved was faithful unto death, and though absent from us, is present with the Lord.—V.Q.



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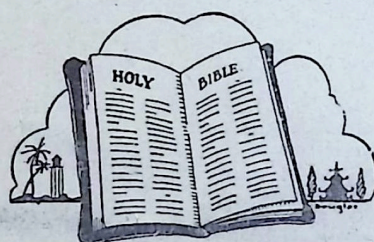
## Hymns in Daily Life

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.

### O LOVE THAT WILT NOT LET ME GO.

(G. Matheson, son of a Glasgow merchant. Lost  
eyesight when aged 18, but had a brilliant uni-  
versity career. Became a famous minister,  
hymnwriter and author. 1842-1906.)

The suggestion that this hymn was written as  
a result of Matheson's blindness seems to be  
incorrect, but the spirit of that idea is illus-  
trated in the life of the late General Booth,  
founder of the Salvation Army. After years  
of strenuous hard toil for God, he faced blind-  
ness. His son was sent to tell him that he  
would never see again. The old man lis-



tened, then said quietly, "Well, I have done  
what I could for God and the people with my  
eyes; now I will do what I can without them."

Matheson refused high ecclesiastical honors.  
He was one of the favorite preachers of Queen  
Victoria. He ranked high as a scholar, was  
a fellow of the Royal Society of Edinburgh,  
and even declined an important appointment  
in the University of Aberdeen. His blindness  
was no obstacle to his fruitful ministry. Just  
before his death this hymn was sung on the  
supposed site of Calvary by 1800 people from  
26 countries representing 55 denominations.

One night a little party of explorers crept  
into a hastily built snow hut, far away from  
their store depot. It was desperately cold and  
their stores were running low. Each carried  
his own biscuit bag and the bags were nearly  
empty. As they slept the leader awoke. With  
eyes almost closed he watched, for he had heard  
a movement. One of his companions stretched  
out his arm, very carefully, toward the biscuit  
bag of the youngest of the party and unfastened  
it. A sudden dread seized the leader. Had  
they sunken so low that one would steal a  
comrade's rations?

But as he watched his fear fled. He saw  
the man take half a biscuit out of his own  
bag and place it very quietly in the bag of  
the youngest of them. Then, fastening up the  
bag, he sank back into his own place. Do  
you understand? The man had seen that the  
strength of the youngest was failing. He knew  
that the young man would not let him share  
his ration with him; so, while the others slept,  
he had remained awake to take from his own  
scanty store and give secretly to the weakest.

It was as if a fire had been lit in the deadly  
cold of the antarctic night. The leader felt  
as happy as if he were by a warm hearthside  
in England. Love had made the whole hut  
warm!

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