

Fraser

The
**Australian
Christian**

National Weekly Representing Churches of Christ

Churches of Christ and the Ecumenical Age

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(EDITORIAL.)



WHO are the unbelievers? Those who have never troubled to listen, who pass by on the other side, or those who have heard from their youth up, and have emptied it of all wonder and meaning by vain repetition? Who is the unbeliever? The man who will not turn aside to see this sorrow, or the man who has gazed at his crucified Lord so long, sung of him so often, to whom the cross is as familiar as his armchair, so that no fresh tear starts from his eye, and who has habituated himself to look at those dear wounds without the anguish of God filling his heart?

What is at the root of this blasphemous difference between the audacities of our creed and the timidities of our hearts, between the fire of our Gospel and the chill or tepidity of our souls? The fact is we are stung by no sense of need.

—A. E. Whitham.

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TEXT FOR THE WEEK.

*And be not conformed to this
world; but be ye transformed by the
renewing of your mind, that ye
may prove what is that good, and
acceptable, and perfect, will of God.*
—Rom. 12: 2.

(Selected by officers, church of
Christ, Toowoomba, Qld.)

THOUGHT STIMULUS.

*Want of principle is the principal
want of a great many people.*

*Atheism is not and never can
be an institution. It is a destitution!*

In the Sanctuary

CHATS WITH NEW PRESIDENTS (3).

I think the Lord's Table talk was originally in-
cluded in our churches' morning services to help
make the Supper the central feature. It hasn't
always worked out that way, unfortunately. But
it was designed that, together with the hymns im-
mediately preceding and following, the talk should
quicken a spirit in which the thoughts of all
would be focussed on the Saviour and the cross.
That would ensure that the breaking of the bread
and the drinking of the wine would be no formal
act, but in actual fact a "communion of the body
and blood of Christ" (1 Cor. 10: 16).

It's a high aim. You're wondering how you'll
ever reach it? If you think back over your own
experience as a morning worshipper, I think you'll
realise that the men who made the Supper most
real to you were not necessarily the best educated
or the most skilled in public speech. They loved
their Lord, the Supper was real to them, and in a
few vivid words they made it real to you. Well,
that's my recipe for success, and I'm sure you
can fulfil it. Don't forget the emphasis on *few*
and *vivid* words. The Lord's Table is not the
place for an oration. Better no talk at all than
that. It is the Table that should be central, not
what we have to say about it. Let any president
take three to five minutes (certainly no more) to
focus heart and mind on one well-prepared thought
that has become real to him, and it will not be
his fault if the congregation is not led into a rich
communion. Then the emblems will speak their
own message and Jesus be truly remembered.

It's obvious that this aim I've been emphasising
does limit the range of possible subjects. Talks,
however good, that have no possible relation to
the Lord's Supper are out of place just before the
breaking of bread. It is the preacher's privilege
later to speak from the Word at large; it is yours
to present the truths enshrined in the Supper—
themes like "the power of suffering love," "the
wonder of redemption," etc. You needn't fear
that there is any lack of texts rich in thoughts
which lead irresistibly to broken bread and poured-
out wine. Naturally, the New Testament is the
chief store-house. Look at this copy of A. R.
Main's "At the Table of the Lord," which is re-
grettably out of print now. Only five of the fifty-
two talks in the book are based on Old Testament
texts. Two of these are from Isaiah 53, a chapter
which no Christian can read without thoughts of
the suffering Man of Calvary. There are some
other such beautifully suggestive Old Testament
passages which may well be used. But whether
you turn to an Old or New Testament text, make
sure it is one that will lead naturally, irresistibly,
and without any forcing, to the rich meaning of
the Supper itself. Mark that, *without any forc-*
ing. Not even the president's ingenuity must be
allowed to mar the spiritual insight around the
Table. But more of that later.

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When Knowledge is Blind

EDITORIAL

A MAN writing in the correspondence page of an American religious journal bluntly attacked the editor in these words: "The trouble with you is that you know too much about God." There is a haunting quality as well as a smarting sting in those words. Is it really possible to know "too much" about God? Some of us may feel that we can never know enough; that the supreme goal of life is to know as we are known. But I think the writer's protest was rather against a cocksure knowledge of God which scorned as vain another person's knowledge of him—if it differed! And therein lies a real, ever-present peril. Our convictions about God may become conclusions, in more senses than one; sure that we have the truth we may stop thinking, and our very knowledge may blind us to further light and truth.

That was the tragedy of the Jews' failure to understand Jesus. They said to him once disdainfully: "Are we blind?" (John 9: 40), all unknowing how blind they really were. "There is in the human eye," says Dr. Watkinson, "a spot where the optic nerve exists, which is known as the blind spot. . . . The devil plays for the blind spot." He found it with the leaders of the Jews. As John so movingly says of Jesus: "His own did not recognise him." (John 1: 11, Weymouth.) Even their much-vaunted knowledge of

The Word of God

blinded them to his reality. Jesus admitted their Bible study. "You pore over the scriptures," he said, "for you think that you will find eternal life in them, and these very scriptures testify to me, yet you refuse to come to me for life." (John 5: 39, 40, Goodspeed.) Every jot and tittle of the law they knew, but not the Lord of life himself. They imposed their own interpretation on the scriptures which in all honesty they had studied, and that blinded them to the truth.

Some of the saddest and most blood-stained pages of history have been written by men who thought that they and theirs alone had truth, and sought to bind that yoke upon others. Robinson the Puritan was of nobler vision when he cried to those facing the unknown West in quest of liberty: "God has yet more light and truth to break forth from his holy Word." His words have become proverbial; they are pregnant with meaning even to-day. For the spirit of the Jews is not dead. One of the surest barriers to Christian union is raised by folk in all communions who, holding doggedly to their convictions (as indeed they should) yet, by treating them as final and inescapable conclusions, blind themselves to any further possible light. The Restoration Movement, with its properly strong appeal to the scriptures, has not avoided the danger here. Ernest Beam, of California, has just begun a new monthly publication in which he draws attention to the multiplicity of groups that have splintered off from the Restoration Movement in U.S.A. because of more than twenty loyalty tests added to the gospel. From experience among the non-instrument brethren for more than thirty years he says: "I know the sincerity of thousands involved, also the zeal comparable to the Pharisees of old, the numerical growth and the increase of educational, benevolent and missionary work. And yet, withal, there is growing partyism and corresponding lack of fruits of the kingdom—righteousness, peace and joy in the Holy Spirit." The comment is not without a warning-value for our Australian scene, even though we thank God that no such open divisions have marred our witness to the plea for unity and restoration.

Let us not forget, also, that it was on the basis of their interpretation of the scriptures that the Jews misunderstood

The Ways of God

about which they thought they knew so much. "God will act this way," they thought. "Messiah will suddenly come to his temple. No one will know anything of his parentage, or from whence he really comes." As for Jesus' claims—they could never get past the fact that they knew all about him, and what they knew of his peasant origins didn't impress them. God would not act in that way! Jesus once answered them: "I know whence I came and whither I go; but ye cannot tell whence I come and whither I go." (John 8: 14). That was throwing the gauntlet back in their face! On the very thing they thought they knew so much about, he declared them ignorant. They were blind to his real origin and destiny, as blind as the wise men who, at his birth, had sought him first in a palace instead of where God put him, in a manger. At the cross they taunted him: "Come down from the cross and we will believe in thee!" (Matt. 27: 42.) But that was not God's way. His love left him nailed there to die—and men were blind to it. It took the experience of the Damascus road and a physical blindness to make one of the most ardent of the Pharisees see that he didn't know the way God worked, and that his idea of the will of God for him was totally wrong.

What will it take to make some men stop talking in their so-called "prophetical addresses" as though they know all of God's next moves? There is a right use of prophecy, but it must be a reverent use, not the ear-catching nonsense of speculation which has passed for prophetical preaching in every age (with some laughable results for the student of history). After listening to a soap-box preacher detailing the ways of God as intimately as if he were giving a commentary on his next-door neighbor, a Scot said drily: "Mon, ye've a mighty sma' God." Only of one thing can we be unshakeably certain—that God has not left us orphaned; he is at work in his universe in ways that surprise even the men of faith. And the future is his.

The Worship of God

demands a brief comment, for those Jews also believed that they alone knew the way to true worship. They scorned the Samaritans' worship at Mt. Gerizim; Mt. Zion was the holy place. But the Son of God who loved the temple more dearly than any of them yet said: "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth. . . . God is spirit: and they that worship him must worship him in spirit and in truth." (John 4: 23, 24.) He called the Jews and all men to a nobler worship tied to no race or place. But racial and religious pride blinded them, and one of the trumped-up charges against him was that he threatened to destroy the Temple.

A new emphasis on worship is one of the healthier features of Christian life to-day. Churches—even churches of Christ—are admitting that they don't know all there is to know about worship, and they're learning from one another. We certainly have some finely distinctive contributions to make, as well as richer worship values to learn.

Knowledge need not blind; it may blaze the way to new discoveries. It's worth remembering that in Paul's Epistle to the Ephesians not only does he use almost every Greek word he can think of to express wisdom, knowledge or truth; he also speaks of love no less than nineteen times. That combination of knowledge and love is the hallmark of real Christianity.

● In farewell editorials in "The Christian Advocate," Dr. WILLIAM ROBINSON makes some significant statements in his study of a vital theme.

Churches of Christ and the Ecumenical Age

I. THE ECUMENICAL AGE.

The "Declaration and Address" may be regarded as the charter document of churches of Christ. It was written in 1809, not in an ecumenical age, but in an age of intense denominationalism. In its first of the thirteen propositions it declared, "that the Church of Christ upon earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called Christians." That was a tremendous statement for those times of denominational rivalry and we shall return to it later in these articles.

Early Steps.

At present we want to point out that since 1809, when we as a people were pioneers, the temper of the Christian world has entirely changed. This has happened through the growth of the Ecumenical Movement, which has affected all churches, both Catholic and Protestant, with the possible exception of the Roman Catholic and certain Fundamentalists Protestant bodies. How did it begin? It begins really with the Y.M.C.A. and the Y.W.C.A. The former was started as a British Institution as early as 1844, and became international in 1855, when the first World Conference was held in Paris. The latter was founded also as a British Movement in 1857, and later became international. They had as their object the sheltering of travelling Christians of all denominations. They did not foster undenominationalism, but inter-denominationalism. Inevitably they brought into contact Christians of different church affiliation, though there was not as yet any desire to unite the scattered forces of Christendom. The next movement to spring up was the S.C.M. in the closing years of the nineteenth century. It had as its object the care of students in universities and colleges. Again it started as a British Movement and later spread to other countries and became the World's Student Christian Federation. Its first impulse was to save Christian students of all churches from the growing secularism in the education provided by the universities and colleges. It had also the idea of providing missionary candidates for the growing missionary movement, and actually began its career with the Student Volunteer Organisation. It was, from the beginning, more oriented towards the union of the churches and provided a forum for confrontation of the differing confessions. Its motto actually became *unum sanctum*. More recently it has developed a youth department for treating with grammar schools. The Federation was responsible for the Oslo and Amsterdam youth conferences in more recent times. It showed clearly that the churches could work together.

Impetus from the Mission Field.

But, apart from these early beginnings, the real movement may be said to start from the Edinburgh World Missionary Conference in 1910. The impetus had come from the missionary field, through the missionary societies. The

younger churches of the mission field were naturally impatient of our Western denominational differences. The conference, however, did not seriously tackle this great problem of the divided churches, but rather gave itself to the problem of world strategy in missions and again showed that the churches could work together while they agreed to differ. Out of this conference came the World Missionary Council and the various National Conferences of Missionary Societies. But, something else came out of it. It gave rise to three other movements. First was the World Movement for International Friendship through the Churches. Then came The Life and Work Movement, which held world conferences at Stockholm in 1925 and at Oxford in 1937. Meantime the missionary movement had held two further world conferences, at Jerusalem in 1928, and at Tambaram, near Madras, in 1936. The third movement to spring out of the Edinburgh Missionary Conference was that of Faith and Order. At Edinburgh was Bishop Brent, Bishop of Ohio in the American Episcopal Church, who had formerly been missionary bishop in the Philippines. As the Life and Work Movement had started on the assumption that the churches could work together on social and political matters though divided in Faith and Order, he conceived the idea of setting up a Faith and Order Movement, where questions of difference could be freely discussed. So arose, for the first time, the movement that was really set to fulfil Thomas Campbell's dream. A preliminary conference took place at Geneva in 1920, and the first conference at Lausanne in 1927, followed by that at Edinburgh in 1937. At all these conferences we, as churches, took part. So did our churches in U.S.A. In 1927 our Australian and New Zealand churches came in.

Literature Produced.

For 1920 we produced "The Formularies," a document not too well known by many of our people. To Lausanne and Edinburgh, as well

as to Geneva, we produced replies passed in annual conference. The Australian churches adopted our reply to Lausanne except for the word "sacrament," preferring "ordinance." The reply to Edinburgh was a joint production of the American and British churches. It must not be forgotten that one thing the Ecumenical Movement has done, has been to re-join the ties between our American and British churches, which had been close at the beginning, but had been broken somewhere in the 80's. Other communions have fared in the same way, notably the Baptists and Methodists. By 1937 the old slogan, "it doesn't matter what a man believes; it does matter how he acts," had been found wanting. Life and Work came to see that its task could not be pursued without a definite doctrinal basis, and so the call came to Edinburgh, which followed, to set up a World Council of Churches, of which Faith and Order and Life and Work would be departments. This was decided upon, but operations were held up during the war. After the war, preparations went ahead, and in 1948 the first World Council was held in Amsterdam and produced its message and report. Meantime, Faith and Order goes on as in some sense a separate movement until the next World Council in America in 1953, and will hold its next conference in Lund in 1952. In this ecumenical movement, through Faith and Order, and now through the World Council, we have been associated since 1920. Some 150 separate churches in some 50 countries have joined the World Council. These include nearly all the larger Protestant churches (the Southern Baptists are excepted), and all the Eastern Orthodox churches outside the Moscow bloc. The Roman Catholic church is not included, but the movement has certainly had effects on this church, and it may be expected that she will have observers at the next World Conference. Meantime, various national councils, such as the B.B.C., have been set up. The last to appear is that in U.S.A.

Letter from India

Keith and Ruth Skillicorn with their two children (Australians serving with our British mission) are attending the Language School at Landour in the Himalaya mountains. On July 8 Keith writes:

"I have just returned on this Lord's day from a most impressive gathering of Christians, all of whom are dedicated to the restoration of New Testament Christianity. The countries represented by this small group which meets weekly around the Lord's Table are six in number: India, America, Canada, England, Bavaria and Australia. Our American brethren, composed of Disciples of Christ and churches of Christ, are in the majority. How thankful we are that God has given to us this simple memorial feast through which he weekly calls us back to the central theme of the gospel that Christ died for our sins and rose for our justification.

"Since coming to India I can see more clearly the meaning of Paul's words when he said, 'That I may know him and the power of his resurrection and the fellowship (sharing) of his sufferings, becoming like him in his death, if by any means I might attain unto the resurrection of the dead.' I can really see now what it means to share his sufferings, his cross. At a time when man through warfare would have us inflict sufferings upon others, Christ calls us to identify ourselves with the sufferings of mankind, that we, too, though in a lesser degree, may share with Christ in his great redemptive mission. I can see now what Christ really meant when he said, 'I, if I be lifted up, will draw all men unto me.' Once I thought that meant merely preaching the cross by word of mouth. I no longer see Christ's death on the cross as a fact of history confined only to

(Continued on page 341.)

This fascinating study by Johnstone G. Patrick was originally printed in "The Life of Faith," and will be appreciated by all who owe a debt to Cruden's Concordance.

The Compiler and His Concordance

250th Anniversary of Alexander Cruden's Birth.

Among those who find Cruden's Concordance the most useful of aids to the study of the Bible, how many are there who know the history of the man who compiled it? Alone and unhelped, this colossal labor of love was undertaken and carried through; a feat truly astonishing in itself, but rendered far more astonishing by the strange contrast between the author and his achievement. The Concordance is solemn, serious and weighty; the compiler—because of an unfortunate mental malady—was fickle, inconsequent and irresponsible.

Alexander Cruden was born in Aberdeen, on May 31, 1701. Soon after graduating as Master of Arts, he had a bitter disappointment in love, which he took too much to heart. As a result he was put under restraint. He soon recovered his mental balance, but his father deemed it desirable that he should leave Aberdeen, and he was sent off to England, where he was first secretary to the Earl of Derby and afterwards a tutor.

Having saved some money, in 1732 he rented a shop within a stone's throw of the Royal Exchange in London, and opened business as a bookseller. It was about this time that he began making the Concordance of the Bible, and he spent all his evenings, and sometimes a great part of the night, at his great task; but that he did not neglect his trade is clearly shown by the fact that in 1735 he was appointed, on the recommendations of Sir Robert Walpole and the Lord Mayor, to be bookseller to Queen Caroline, the consort of George II.

Mind Unhinged

How soon he began the Concordance after opening his shop is not known, but he must have worked with incredible rapidity, for it was ready for publication in 1737, and appeared with a dedication to Queen Caroline, in which—with the literary flourish of those far-off days—he praises her beauty, her talents, and her piety. Unfortunately for Cruden, the queen died only a few days later. To secure an important person as patron for a book was then considered indispensable, and in return for the dedication the patron usually presented the author with a handsome sum of money. Cruden's hopes of making good the financial losses incurred in compiling such a gargantuan work were rudely shattered by his patron's sudden death, and the disappointment so unhinged his brain that he sold all his stock, gave up his shop, and acted in such an eccentric fashion that he was once more put under restraint.

In an unbalanced fashion he had pestered the pretty daughter of Sir Thomas Abney, a former Lord Mayor of London and friend of Isaac Watts the hymnwriter; but instead of a skilled physician being called in who would have known how to draw his disordered mind away from other things, he was "blooded" every day, forced into a straight-waistcoat, handcuffed, chained by his left leg to the chimney during the day, and fettered to his bedstead in the same manner by night. He was shamelessly neglected in every way and, although he bore pretty patiently what must have seemed unbearable, punished if he ventured to make the least complaint.

"Corrector of Morals"

When he heard that arrangements were being made to remove him to the notorious Bethlehem Hospital, he resolved to make an attempt to regain his liberty. Escape seemed utterly impossible, but Cruden hacked off the leg of the bedstead with the knife that was brought with his dinner, and since he could not undo the chain, climbed out of the window with it still hanging to him, and made his way to a Whitechapel watch-house, where—standing in his nightdress, and with his slipperless feet bleeding—he told his sorry story to the constables. He was taken before the Lord Mayor, and was not only declared to be perfectly sane by the doctors who examined him, but obtained employment as a corrector of Greek and Latin proofs—work he was splendidly equipped to do—for the Press.

For some time he went on quietly and normally, but after a while he was seized with the idea that he ought to correct morals as well as Greek and Latin proofs, and disturbances were caused by him stopping people in the streets and reproving them for swearing, sabbath-breaking, and other forms of profanity. Unhappily, he was not content with using persuasion only, but "suffered his hatred of swearing to overcome his love of peace." His own sister now interfered and caused him to be taken to an asylum in Chelsea. He was soon discharged, but his resentment was so keen that he sued both her and her husband for false imprisonment.

The loss of his case still further fevered his brain, and he made an attempt to stand for the City of London in Parliament. But balked in this direction, Cruden once more set about his task of correcting morals, and, since the citizens of London had flouted his warnings, he decided to go farther afield. In his book, "The Adventures of Alexander the Corrector," he gives a description of his visits to Oxford, Cambridge, Tunbridge Wells, Windsor, and other places. According to his own account, disaster overtook him at Windsor, but he was received at Tunbridge Wells and at the Universities, where he "convinced many dons and undergraduates of the iniquity of sabbath-breaking." The fact that his work was well known at both Universities gave Cruden great pleasure, as did the young King George III.'s acceptance of the dedication of the new edition called for in 1761, and his gift of a hundred guineas.

It is the Concordance that has kept Cruden's name and fame alive, but in the last seven years of his life he undertook a piece of public work of very real value. A visit to Newgate to see a young sailor who was under sentence of death for theft appalled Cruden by the horrors he saw—no sanitation, no ventilation; sick and dying men locked in among their fellow-prisoners, the body of a man who had died of smallpox left among the living! Judges, bishops, Members of Parliament, and other highly-placed personages remained indifferent to his impassioned appeals. By the later efforts of John Howard and Elizabeth Fry prison reform was set on foot, but it was Alexander Cruden, disordered in mind and possessing neither money nor influence, who first raised a poignant protest against the inhuman cruelty of their conditions.

Cruden's "Complete Concordance to the Holy Scriptures of the Old and New Testament" is a work of the most extraordinary labor. It was not the first Concordance of the Bible, yet it affords an eloquent example of what individual industry may accomplish. The first Concordance which was compiled is said to have given employment to 500 monks; yet by his own exertions Cruden—in a fraction of the time it took the monks—produced one infinitely more complete, elaborate, and accurate. Furthermore, Cruden did not compile his by copying others, but by a most careful examination and study of the Bible itself.

Since he was so fond of putting pen to paper, it is a pity that Cruden did not give us some account of his methods in compiling his famous Concordance. Only those who have some experience of arranging book indices can have any conception of the magnitude of the task. Did he take each word in succession and pursue it through the whole Bible? Or did he take each verse in order and set down the words in separate columns? In either case the labor was stupendous, and the thought of the young bookseller devoting himself to it while his contemporaries were enjoying themselves after the toils of the day, is one that fills the mind with amazement and admiration. Undertaken by some university pundit with an army of scholars to assist him, it would still have been a great achievement; but accomplished by such a man and under such conditions, it is a marvel so great as to be almost incredible.



Dutch Christians, who suffered so heavily under the Germans, are paying them back—the Christian way. Dutch Protestants provided more than \$30,000 worth of contributed goods and cash gifts to refugees in Germany and to various church projects in Germany and Belgium during 1950. Crowning achievement was the provision of permanent homes for 103 aged "hard-core" Displaced Persons. Brought from camps in Germany to church homes for the aged in Holland, Dutch Protestants will support their care in an amount totalling some \$6800 each year. A country-wide collection of clothing, shoes and toys for German refugees has also been inaugurated.

Letter From India (Concluded.)

the past, but I see Christ as one who is continually being offered for the sins of the world in the lives of those brethren who can say with Paul, 'I am crucified with Christ.' If anyone is finding difficulty in arriving at a satisfying view of the atonement, then let him come to India, for in this land of acute suffering there is every opportunity for the Christian to work it out in his own experience. But how difficult a thing it is in our own strength.

"You may have heard that there is possibility that an all-India rail strike will begin on Aug. 27. We may have to go down to Bihar earlier. This will no doubt affect movement of food to famine areas. Jack Christie said in his last letter that after heavy rain the crops were planted, but the rains have stopped, and there is a danger of a total loss if rain does not come soon. This year the monsoon seems to have gone wrong again."



The editor appreciates the many expressions of goodwill which continue to reach him from State committees, State papers, churches, and individual friends. He asks all to accept this as an acknowledgment of their thoughtfulness.

On a Buckingham Palace letterhead the Victorian conference secretary has received the following message: "The King and Queen sincerely thank those assembled at the conference of churches of Christ in Victoria for the loyal terms of their message which Their Majesties greatly appreciate."

A. B. Clark, who succeeded Eric T. Hart as editor of our Queensland monthly, "The Christian Echo," will soon conclude his ministry at Dalby and move to Boonah where the circuit awaits his commencement on Aug. 12. We wish for him every blessing both in this new ministry, and as he continues his editorial leadership.

Mr. and Mrs. H. G. Payne, of Qld., celebrated their golden wedding on July 17. Mr. Payne has served the church in Victoria, New South Wales and Queensland. He ministered at Albion from 1925-1935, where he now serves as an elder.

In the same week, on July 18, Mr. and Mrs. George McDowell, of Victoria, also enjoyed golden wedding celebrations. Mr. and Mrs. McDowell are members of the church at Carnegie, Vic., and one of their sons, W. W. McDowell, formerly a minister and chaplain for our churches, is at present a valued member of the Austral staff.

At Hampton, Vic., the midweek prayer meeting attendance averages 21. Overseas missions offering was £36/10/-. £9/15/- was given to food for India appeal. Sir James Kennedy addressed C.M.S. on parliamentary procedure. Good Companions were shown over Melbourne Police H.Q. and given a demonstration of law and order organisation. Further renovations have been made to interior of chapel. Mrs. Ghys, from Sydney, helped with a solo at evening service.

The After-church Youth Fellowship of Brighton church, Vic., continues to meet in various members' homes after Sunday evening service. After beginning to meet in mid-1950 it raised £25 for overseas missions by the end of the year, and this year aims, by direct giving, to reach £50 for our aborigines' mission work. The C.Y.F. manual continues to prove a helpful basis of studies.

"Minister's Musings" recently mentioned a very appreciative review in "The Christian Advocate" of Percy Pittman's new book, "Village India." Published by Messrs. Marshall, Morgan and Scott, it contains some 160 pages, and gives an intimate picture of Indian life and problems. The book is now available from the Austral Printing and Publishing Co. Ltd. for 10/6 per copy, posted 11/-.

A Young Worshippers' League was commenced at Bentleigh church, Vic., on Feb. 25 of this year, and now reports twelve girls and eight boys on the roll. Miss Alma Yewdall is the superintendent of the league.

Warragul church, Vic., has adopted "Crusade for a Christian World" plan to continue through July and August. On June 17 Christian Men's Society was formed. Office-bearers elected were: Pres., M. Byard; sec., Max Byard; committee-men, Messrs. Clugston, Buntrock and Quayle. On July 1, in evening, representatives of all church auxiliaries participated and Mr. Quayle presented flannelgraph message.

The historic church of Spurgeon's Tabernacle, London, has called to its pastorate, at the early age of 29, a brilliant Welsh preacher, Gerald B. Griffiths. The Tabernacle itself was destroyed by enemy action in May, 1941, and the congregation has since had to worship in the spacious hall underneath. Mr. Griffiths commenced his ministry on June 3.

The treasurer of the World Convention is now R. S. Ryall, 4 Hilltop-ave., Glen Iris, S.E.6, Victoria. All money in connection with the World Convention should be forwarded to Mr. Ryall.

Each year the Melbourne Y.M.C.A. organises a special holiday for country boys during their school vacation. The object is to enable lads from rural areas to obtain some knowledge of Melbourne under the supervision of trained officers. The aim is to help families who are ordinarily unable to give their boys such an opportunity and the cost is therefore kept to the barest minimum possible.

The holiday this year is for country boys aged 12 to 15 years inclusive, and will cover the September school holidays, Sept. 3-10. The cost (not including return fares to Melbourne) will be £6, covering meals, accommodation and a cover charge for all entertainment and fares while in Melbourne. For early application write to:—C/o Organiser, Country Boys' Holiday, Y.M.C.A., Princess Bridge, South Melbourne, S.C.A.

At B.S. anniversary, Croydon, Vic., on May 6, speakers were R. Holmes and B. Lumsden. Prize-giving and social evening was held on May 12. Church was centre for Eastern District Conference on King's Birthday week-end. Youth meeting addressed by Mr. White concluded a session of profitable meetings. Prayer meetings during winter are held in members' homes. £10 has been given for food for India appeal.

Berri and Winkie churches, S.A., recently combined in a week's mission, with the theme "Plain Christianity." E. R. Sherman, B.A., Dip.Ed., presented uplifting messages to meetings that maintained excellent attendances. Two young girls made their decision at the Friday night youth meeting. Despite wintry weather on the final day, Sunday, July 15, there were fine meetings, with the church packed for the baptismal service at night. The preacher, J. Manallack, reports that as a result the church continues its crusade with renewed vigor.

The United Nations' Day Committee is now at work organising celebrations to take place this year in Victoria on Oct. 24. Press and radio have already promised their support, and the Department of Education is arranging special activities in schools. Publicity posters and material are on their way from New York. The main celebration in the city will centre in a public meeting to be held in the Town Hall in the evening, at which it is hoped to have present a speaker of international repute. It is also suggested that activities arranged in the suburbs, as well as in country towns and districts, should take place.

During the funeral service tribute to P. J. Pond at Lane Cove church, N.S.W., on June 29, G. E. Burns, conference president, said: "And so the warrior has laid his sword aside, the messenger of grace has made his last appeal for reconciliation to the Most High, the kindly shepherd of the flock of God has spoken his last word of consolation and instruction. To the final fold of the great Shepherd of the sheep this noble servant has entered in to go out no more."

At Lygon-st., Vic., messages in crusade series have been given by J. E. Brooke, Dr. C. H. Oldfield and S. Neighbour. F.M. offering of £60 is more than 20 per cent. increase over last year. Men's Society entertained ladies who give appreciated service in kitchen each Sunday.

Christian Youth in World News

VACATION CHURCH SCHOOLS, U.S.A.

The V.C.S. Movement is fifty years old this year. This anniversary is being celebrated all across the United States and Canada. Ruth Reynolds, writing in the June, 1951, issue of "World Call" defines Vacation Church Schools as schools for practising Christian living together, offering various opportunities for boys and girls to share offering gifts and visits as expression of friendliness and concern for the welfare and happiness of others. A typical third-year junior group used as their worship centre last summer a large globe with white ribbons coming from the ten Disciples' missionary fields on the globe leading to displays typical of that particular section of the world.

The Movement has grown from 500 children in 1901 to 5,000,000 children in 1950. The goal is to reach America's 17,000,000 unchurched children and to reach around the world.

YOUTH PLANNING IN JAPAN.

Christian youth leaders in Japan are seeking to meet a situation in which youthful idealism and interest in theoretical problems are markedly missing among Japanese high school and university students. "Most students do not believe in anything," reports Tsunegoro Nara, head secretary of the student department of the Japanese Y.M.C.A. "But they are ready to accept any ideology of faith which brings a positive message and calls for a total commitment."

The National Christian Council's Youth Commission has borne these facts in mind in preparing a comprehensive programme dealing with five types of service and action projects: international Christian work camps, high school work camps, student-in-industry groups, a student-in-politics seminar, and a Christian youth caravan. Many decisions and dedications to full-time Christian service have followed.

SUCCESS OF THAILAND WORK CAMP.

Featured in this column on June 26 last was news of the first international Christian youth work camp ever held in Thailand. Later details gathered from the Ecumenical Press Service by R. W. Graham show that the camp was among the most significant events in the life of the church in Thailand. One of the high points was when two of the foreign campers, a Burmese senior in medicine, and a Malay nursing student delivered a baby for one of the village women. As word of the doctor's skill spread, patients began waiting for him each morning before the campers were out of bed.

The villagers prepared the campers' food, sharpened their tools, and invited them into their homes for feasts, singing and talk. A teacher in the Bangkok Christian College accepted baptism on confession of faith at a concluding communion service.

One of the Philippine delegates confessed that his father and brother having been killed by Japanese soldiers, he had come prepared with a speech to deliver to the Japanese delegates. One of the Japanese admitted that he, too, had come prepared with an answer. Yet when they met they only said "Hello" and began to work.

"MINISTRY OF TEACHING" DEDICATION, CANADA.

In a ceremony "believed unique in Canadian church history," six young people in training for the teaching profession were dedicated in Montreal to the "ministry of teaching."

The ceremony was planned as the first of a series of services at which teachers would have an opportunity to pledge themselves to lead children "to that citizenship which finds its perfecting in the service of God and man." (E.P.S.)

Missionary News

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

Our Own Trained Workers.

A report from the Indian field states that nineteen trainees were assisted last year, involving a sum of about £725. Of this amount the Tunstall Trust supplied £240, supporters at home in some instances helped students, and the remainder was supplied by scholarships granted on the field and some from the students themselves. Summant Hivale, who was assisted by Tunstall Trust during the whole of his training, is now the pastor at Dhond. Miss Cameron in the following notes indicates how such workers are helping in mission work:

"Martha Mugootmul left for teacher training last week; she is the sister of our headmistress. I am fortunate that Sumuthibai (headmistress) is so dependable. She succeeded Shalinibai (wife of Hariba Waghmodi) who was also one of our trained leaders, and now Shalinibai's mantle has fallen on her. For the size of our mission we already have a creditable number of young people trained and taking part in the various branches of our work. How different from what it used to be when we had none who really 'belonged,' and we had to find those who could be spared from other missions. We are not ungrateful for that help either. For instance, Sitabai Wanzari, who is one of our most faithful co-workers, was in a neighboring girls' home before she married and was widowed, and was sent to help us in 1919. She was then a very young woman."—Florence Cameron, Shrigonda, India.

Measles Epidemic, Maewo.

Mrs. H. Finger tells how she set out from Aoba to reach Maewo to help our stricken people there. A visit had been paid only ten days previously. Because of bad seas they were delayed along the coast but finally reached Maewo safely:

"As soon as we reached the beach at Nassura a crowd met us, stating that help was needed for a woman who was 'dead finish,' but had just 'pulled her wind (breath)' again." It appears that this elderly woman had been stricken with measles and was suffering from complications. They thought she was dead, so dressed the body ready for burial. She was trussed in the usual mats and store blankets, and the wailing had commenced. The men were out selecting a site for burial, and when the last mat was being placed under her, air was expressed from her lungs and the unfortunate woman began to breathe again.

"I've never seen such dreadful mouths and throats as the adults had, following upon the measles. There were lots of pneumonia cases too, but prayer and penicillin were a good combination and we didn't lose a patient. We thank our heavenly Father for his care and goodness. The 'corpse' had so far recovered after two and a half weeks, when I left, that she was on the beach to say good-bye."—Mary Finger, Aoba, New Hebrides.

"Goodly Pearls."

The Federal Board regret that the quarterly magazine "Goodly Pearls" is now increased to 4d. per copy. Thus the new price will be, through agents, 1/4 per annum, and individual subs. which involve the posting will be 2/6 per annum. Costs of printing and posts have made the extra charge inevitable. We would urge all old subscribers to continue and non-subscribers to commence taking the magazine. Finally we ask agents to help us make the magazine more popular and for subscribers to make regular payments. Thank you!

Annual Offering.

Good reports continue to come forward, but (Continued foot next column.)

Fifty Years Ago

Excerpts from "The Australian Christian" of JULY 25, 1901.

Editor: A. B. Maston.

Mission Tent Purchased.—The much-talked-of tent has been purchased; therefore will all who have promised contributions, and all who desire to help in this work, send their offerings to H. G. Harward, as early as possible. The first tent mission will (D.V.) be held at Castlemaine by Messrs. Cameron and Hagger.

Mission at South Richmond, Vic.—Five have made the good confession so far. T. Hagger, who is doing the preaching, has proclaimed the message faithfully and well. With continuous effort we believe that a strong church on New Testament lines will spring up in this densely populated centre, and much credit accrue to R. C. Edwards for so liberally contributing to the establishment of the cause here. T. H. Scambler, F. M. Ludbrook and C. G. Lawson have also visited us. We thank God and take courage.—P. J. Pond.



Thomas Hagger.

Important Notice.—The South Australian Evangelistic Committee must have, without delay, another £30 to pay expenses until conference. If the churches by whom the committee were commissioned to send laborers into the field expect those laborers to receive their weekly salaries and daily bread, they must at once respond to this urgent request.

Balloon Antics.—A few weeks ago the inside of the City Temple in Campbell-st., Sydney, was decorated for some festive occasion. While this work was going on a youngster in the crowd let a small rubber balloon go in the building, the said balloon taking up a position in the lofty heights of the Temple, and in spite of all persuasion it refused to come down. On Sunday evening, just as P. A. Dickson was in the most interesting part of his address, and owing to the changed condition of the atmosphere, the balloon came down, slowly descending in front of the eloquent preacher's face, eventually finding a resting place on the floor. Suffice it to say it upset both preacher and audience, spoiling the sermon completely.

Sunday School Union, S.A.—The annual social was held at Park-st., Unley, on July 5. There was a large and representative gathering of upwards of 280 S.S. teachers, workers, and elder scholars present, with T. J. Gore, the president, in the chair. Each one attending brought a pound of eatables, the provisions left over being distributed among the poor of the district. Addresses were delivered by D. A. Ewers and P. Pittman.

MISSIONARY NEWS (continued).

an over-all picture cannot be given at this stage. We do know that some churches have done particularly well, and increases have been reported up to 100 per cent. Indications point to a good increase, and the Board are hopeful that it will reach the 20 per cent. aim for the increase. If a good offering results, and the work is remembered during the remainder of the year, there is no reason why we should not make a better showing this year despite the daily increases that come about.

N.Z. Newsreel

E. P. C. Hollard.

"Many of our people have a kind of half-belief in Christianity, and most of them are still influenced by Christian ideals; they have a sort of pathetic hope, which, of course, is sheer nonsense, that Christian ideals can survive if there is only a half-belief in the Christian faith that inspires those ideals. And so it is not so much hostility that we have to combat, but a widespread ignorance and indifference." So said the Anglican Bishop of Wellington in opening the local synod this week. He then went on to state that to offset this there must be no "glib pulpit talk." On the basis of this the bishop went on to challenge his own people to a more vital appreciation of what the Christian faith really demanded and offered.

This lack of knowledge expressed itself in an incident which occurred in Invercargill last week. A group of boys between the ages of 10-12 years broke into our church there and did considerable damage, smashing communion glasses, lighting fires on the carpets, and so on. It is rather amazing that children in this "enlightened" day have no more conception of what a church building stands for than to enter wholeheartedly into acts of vandalism like that. Obviously the homes teach little in the way of respect for the things of God, and surely this is attributable to the above-mentioned ignorance and indifference.

We had a great day at the races in Wellington last week-end. Those who attended spent £12 each for the day! Even that upset our politicians! The off-course betting is in full swing, and in spite of the cry of John Citizen about the rising costs, and lack of money (!), the races are quoting figures which would make a Midas raise his eyebrows.

Our strikes are gradually being called off, and the threats which seemed imminent are almost spent squibs. New unions have appeared and men are getting back to work. It seemed odd that Emergency Regulations should appear in our country, and that men should be called upon to act as special constables. The dislocations in community life had an effect on almost everyone, but we are almost back to normal again.

Among our own people there are healthy signs, although the shortage of ministers is acute. When Wallace Harford leaves Invercargill we will not have one full-time minister south of Christchurch, excepting the two college professors who are unable to give full time to the ministry. Recent missions have had some results. At Takaka Mr. Harford held a two-weeks' mission with four decisions, and the writer held a two-weeks' effort at the Invercargill church where there were six additions. J. Tyrrell-Baxter held a mission on the West Coast with three additions. In September A. W. Grundy comes to Nae Nae for a mission. This is part of the "Resurgence Campaign" which was begun by the conference president, R. A. Blampied. This campaign is being entered into by most of the churches, and has a directive to the inner life of the congregations and their interest in brotherhood affairs.

Several visitors from overseas have appeared among us. Dr. Willard Wickizer, of our American brotherhood, has come and gone. He was well received among the churches and had an encouraging press. Dr. Leiper also came and spoke from one of our churches. Leslie D. Weatherhead had packed meetings throughout the Dominion, met students and discussion groups. Now the Y.M.C.A. is sponsoring Bryan Green from England. He expects to be in Wellington for a campaign in September. For this venture the forces of all the churches are being mobilised and the organisational set-up promises to be unusual.

INTERSTATE

CHURCH NEWS

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

Discipleship

John Wicking, Geelong, Vic.
Rex Ellis, Geelong, Vic.
Mrs. Kelly, Bundaberg, Qld.
Mrs. Grace Smith, Inverell, N.S.W.
June Morgan, South Yarra, Vic.
Margaret Strachan, South Yarra, Vic.
Beverly Gathercole, West Preston, Vic.
Phil Williams, Ascot Vale, Vic.
Don Currie, Sunshine, Vic.
Mrs. Green, East Preston, Vic.

Membership

Mrs. Burgermaster, Warragul, Vic.
Janice Harris, Maylands, W.A.
Noreen Perkins, Maylands, W.A.
L. Wilson, Chelsea, Vic.
Roy Hayes, Prahran, Vic.
Mrs. Finch, Prahran, Vic.
Barry Begeant, Prahran, Vic.
Barry Fisher, Prahran, Vic.
Allan Fisher, Prahran, Vic.
Bruce Black, Prahran, Vic.
Graham Black, Prahran, Vic.
Dean Martin, Prahran, Vic.
Pat Hannan, Prahran, Vic.
Wendy Blackmore, Prahran, Vic.
Harold Trembath, Prahran, Vic.
Margaret Johnston, Prahran, Vic.
Roy Jacobs, Subiaco, W.A.
Mr. and Mrs. B. J. Combridge, Cheltenham, Vic.
Mr. and Mrs. P. H. Grimsey, East Ipswich, Qld.
Mrs. K. E. Emmerson, East Ipswich, Qld.
Mr. Slater, Moreland, Vic.
Miss J. Clarke, Moreland, Vic.
Mrs. Jarvis, West Preston, Vic.
Peter Hobby, East Preston, Vic.
Pamela McMillon, East Preston, Vic.
Isabel Inkster, Cottonville, S.A.

Marriage

Merle Dooley to Allan Davey, Brighton, Vic.
Lavinia Rose Whiffin to Paul St. Clair Waters, Hampton, Vic.
Madleine Riemer to Bevan Jenne, Bundaberg, Qld.
Elsie M. Grimsey to Kevin E. Emmerson, East Ipswich, Qld.
Miss B. Cunningham to M. McColl, Lygon-st., Carlton, Vic.
Kath Haddon to Ronald Morrison, Hamilton, Vic.

Fallen Asleep

Mrs. M. Olsen, North Perth, W.A.
W. Archer, Croydon, Vic.
Mrs. Brooks, East Ipswich, Qld.
W. B. Cumming, East Ipswich, Qld.

Queensland

Bundaberg.—Average attendance for both services is 84. Mrs. T. G. Jones, of Loftus Park, Sydney, is a present visitor. Dorothy Potter was also a visitor, and was entertained at luncheon by Ladies' Mission Band. 43 were present to welcome her. Lloyd Jones conducted service among isolated members at Rosedale. One confession of faith was made. Annual youth offering to hand is £10. Gospel service on July 10 was followed by a sing-spiration.

East Ipswich.—Dr. H. S. Leiper visited and addressed church on June 25, and Arthur Cockroft (Woorinen, Vic.) spoke on June 10. Bible school picnic was held on June 11. Profit of £4/15/- will purchase material for school. Kindergarten department has new chairs and tables. House party at manse on June 16 raised £3/11/6 toward Y.P. piano fund. L. Martin resigned as superintendent of B.S. and minister, T. A. Fergusson, is acting superintendent. June averages: morning 71, evening 35, offering £14/15/7. Manse offering was £29/17/9 and F.M. £24/14/5.

Albion.—F.M. offering to date is £88/10/-. June averages: breaking bread 105, gospel service 77. Efficiency campaign in Bible school has added 20 new scholars. Church now has two Explorer Clubs and two Good Companion Clubs, with an aggregate membership of over 70. Visitors from Victoria have been Howard Earle (Surrey Hills), Mr. and Mrs. Wilson (Carnegie), and Mrs. Pang (Lygon-st.), and Mrs. Hamilton and sons, Inverell, N.S.W. Over 100 attended gospel service on July 15, when a religious film was screened. Albion ladies provided luncheon for annual overseas mission rally on July 11, when Mrs. Kennedy (of China) was guest speaker.

Western Australia

North Perth.—Three young women have accepted Christ. Mrs. York, sen., and Mrs. Fergie are meeting again after recent illness. School at Joondanna Heights continues to grow. Ladies' Aid met at home of Mrs. Robinson when Mrs. K. Wedd spoke on aborigines. Flowers and birthday cake were given to Mrs. Robinson. At annual Aid "at home" approximately 80 attended and Mr. Sewell was speaker. Cottage meeting was held in home of Mrs. J. Henderson. 46th church anniversary was held on July 1 and 4. Features were greetings from pioneer members, and S. Matthews who was present; a missionary programme with item by young people; and J. K. Robinson showing films of Carnarvon and Norseman Missions. Many useful gifts were received for this work. Male quartette is in action again. Leadership of Mr. Nightingale and help by K. Wedd are appreciated.

Maylands.—H. Short was speaker at morning service on July 8. In evening Mr. McRoberts gave a message followed by film strip of New Guinea. After service, over a cup of tea, a wedding gift was presented to Mr. and Mrs. Eichner. Mrs. Curtis, superintendent of Wooroloo Committee, spoke on sanatorium visitation at Women's Guild on July 5. Preachers' fraternal met in home of Mr. McRoberts. Several brethren attended protest meeting

against excessive drinking outside public functions being held in Maylands Town Hall. Endeavourers attended inspirational services held at Northam. Girls' Club, under leadership of Miss Dean, enjoyed social evening at home of Miss Lewis.

Subiaco.—At July officers' meeting it was decided to send £10 initial subscription to World Convention Committee. Attendance averages for June were: breaking of bread, 113; gospel service, 102. Morning broadcast dates are fixed for first Sunday in last two months of each quarter. Val Olds will superintend J.C.E. and Bible school juniors during Iris Beard's absence. John Edwards is organiser of working bee for manse repairs. Church cleaning allowance was adjusted to basic wage increases. Conference president, L. Park, was present.

New South Wales

Taree.—Sympathy is expressed to Mr. and Mrs. Fred Reeves in sudden bereavement of their son Neil on June 23. A large company attended funeral service conducted by K. W. Barton on June 25. Church renewed fellowship with W.A. visitors, Misses Nancy Maiden and M. Hall, of Naremburn.

Kingsford.—Woolwich Evangelist Group visited church on July 14. After fellowship tea students of Woolwich College held an open-air meeting followed by a service in church, when Principal Stephenson was speaker. Quiz teams from Bexley North and Beverley Hills also took part. W. Cooper was visiting soloist. Senior C.E. was formed on July 13. G. Porter has left to work in Newcastle and will attend Mayfield church. Mrs. Hannah was welcomed back on July 15.

South Australia

Fullarton.—In afternoon of July 15, kindergarten dept. invited parents and friends of cradle roll children to special display in which older girls from school portrayed Bible incidents in a play. After evening service B. W. Manning was farewelled prior to leaving for mission in W.A. Bible school held monthly rally on July 14 with games, competitions and quizzes, etc.

Croydon.—40th church anniversary was held on July 1 and 4 and Temple Day on July 8. All meetings were well attended, 116 in morning and 207 in evening. Sunday school did active work for this cause. Temple Day aim of £200 towards purchase of manse has been exceeded by £54 to date. All auxiliaries are functioning healthily and spirit of crusade is evident. Six foundation members were present. Annual meeting of Ladies' Auxiliary and Dorcas was held on June 20. About 80 ladies attended and Mrs. Ingham gave an address. On June 27 ladies entertained at luncheon 27 women and 37 children—English migrants from Finsbury camp. Mrs. Ingham and Mrs. McQueen were also present. Boxes of home-made food were given to the women.

York.—At second birthday of monthly Youth Fellowship tea G. R. Stirling addressed over 40 young people. V. Stafford (Federal Board of Christian Education) spoke at youth gospel service after tea. After six years' ministry church invited L. G. Johnson to accept a further term of three years. Although understaffed Bible school is benefiting from new lesson material and scholars have shown added interest. In recent handball contests teams from York carried off several trophies.

Cottonville.—F.M. offering exceeded £131. At mid-week meeting of church anniversary on July 4 I. J. Chivell spoke. On July 11 eight ladies met to make rugs for aborigines mission. Mr. Cain spoke on July 8 in absence of Mr. Mathieson at Queenstown. A visitor on July 8 was W. R. Mathieson, of N.Z.

(Continued on page 346.)

ENGAGEMENT.

McCALL-CHARLES.—The engagement is announced of Nance Mary, younger daughter of Mr. and Mrs. S. Charles, of 56 Macquarie-st., Fairfield, N.S.W., to William, younger son of the late Mr. and Mrs. J. A. McCall, of Eastwood, N.S.W.

IN MEMORIAM.

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

LEE.—In loving memory of my dear husband, Lionel Wilton, called home July 21, 1949; loved father of Aub. (dec.), Ray, Mervyn (dec.), Kenneth (dec.) and Rodney.

Heaven some day the mystery will explain,
Then, ah, then, we'll understand.
—Constantly remembered by your loving wife,
Tess and sons Ray and Rodney.

WATERMAN.—In loving memory of our eldest son, Will, called to rest July 17, 1933, in China; late missionary of churches of Christ; loved husband of Grace and father of Joan and Winnie, Glen Iris. Our dear son. In God's care.

Beautiful memories treasured ever,
Of happy days we spent together.
—Inserted by mother and dad (late of Monbulk).

COMING EVENTS

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

The Sacred Cantata,

"THE DAUGHTER OF JAIRUS,"
by the Choir.

Choirmaster and Organist, Mr. L. Davies.

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

AUGUST 3 (Friday).—The Victorian Women's Conference Executive Council will meet at Swanston-st. at 2 p.m. Mrs. Stirling, of Yarrowonga, will write the meditation and Mr. Wigney, of the State Aborigine Committee, will be the speaker. All ladies welcome.

70th JUBILEE CELEBRATIONS, OWEN CHURCH OF CHRIST, S.A.

Sunday and Monday, Sept. 2 and 3, 1951.
All past members and friends cordially invited.
Accommodation arranged for.

If you are an old member and have not yet received an invitation, please contact the secretary at once.

Programme as follows:

Sunday morning, Worship Service, 11 a.m.
Sunday afternoon, Re-union Service, 2.30 p.m.
Sunday evening, Inspirational Service, 7 p.m.
Monday afternoon, Tea commences, 5 p.m.
Monday evening, Reminiscences, etc., 8 p.m.

All services will be held in Institute Hall.

Choir will sing at all services.

Secretary, L. W. Marshman, Owen.

WANTED.

To buy a good organ for church services. Wanted to sell two organs in fair order, also portable organ. Contact C. W. Jackel, 53 Lonsdale-st., Hamilton, Vic. Phone, 1101.

TO LET.

Will let for three months or longer, a large well furnished room to three business men or three business women, 30/- each. A nice home, use of lounge room, diningroom, kitchen, etc. Easy walk to Earlwood church. Apply Mrs. E. S. McPhee, 24 High-st., Canterbury, N.S.W.

Minister's Musings

SUNDAY.—I was guest preacher at Trentham church anniversary this morning. It was a dull morning (no connection between those two statements—I hope!) and the lights were turned on. I noticed the shades at the time, but it wasn't until I was on my way home that I remembered the story attached to them. During his college course a friend of mine had served for two brief periods at Trentham. After his first term he went to help another church for six months, much to the annoyance of some Trentham folk. One grumbled in the young preacher's presence that he guessed it was all a matter of the extra money. "As a matter of fact," said my friend, "it *did* mean a rise—from the grand sum of 25/- to 30/- weekly. I went away seething, and vowed that every extra penny I earned would go to Trentham. I saved those five shillings every week (though I could have done with them), and when I went back there I bought some tasteful lamp shades, and a friend and I installed them. Nobody else in the church ever knew where they came from—not even my critic." Well, that was one way of making light of a slur that ought never to have been made. "Of course," laughed my friend, "I'm not as sensitive as that now. The churches—plus my wife and family!—cured me of that long ago." Young preachers are often the target of critical—and cruel—comment from folk who don't know all the circumstances. Happily they are far out-numbered by those of brotherly spirit and constructive criticism. But there is ample room for more understanding and (dare I say it now, looking back?) more adequate financial remuneration.

MONDAY.—Gordon Barnes was here to-night discussing some advertising material we are preparing for our local Crusade. While showing him some specimens from my file, I came across one I certainly do *not* intend to copy. It was printed during my college course and featured a month's titles of special sermons. All would have been well had not the last of these sermon-titles been "The World's Greatest Tragedy," with on the next line the caption: Minister—and then my name! I did not tell Gordon of wife Alison's succinct but scarcely charitable comment when she first saw it: "So there's truth in advertising after all!"

TUESDAY.—I discovered to-day that our American brethren who will be visiting Melbourne for the World Convention, August 5-10, 1952, plan to leave San Francisco on July 31 and return sixteen days later. That certainly underlines the way our world has shrunk. Besides the stay in Melbourne the passengers in the specially chartered 44-berth planes will have a two days' stop in Sydney, and 24-hour stops in Auckland and Honolulu. As a contrast to this whirlwind itinerary I was amused to notice one of our airways' companies featuring a window display on the development of transport. The story of the first crossing of the Channel by balloon on Jan. 7, 1785, especially amused me. A Frenchman and an American teamed for the event, taking with them all kinds of eatables, pamphlets, ballast and useless aerial oars and rudder. Once in the air the balloon performed some fearful tricks, and all these things were gradually thrown overboard by the frightened men. The excitable Frenchman even ripped off his trousers and threw them over with the rest! Two cold but very thankful men finally landed in the tree-tops, twelve miles inland from Calais.

WEDNESDAY.—Mrs. Griffin, like most housewives, is not finding life easy. Her four young irrepressibles have long ago learnt how to handle her; her husband's health and temper are neither very good; her budget won't stretch any further. She did not tell me all that, but the marks of it were obvious in her fret-

ful gestures and the strain around the eyes. She's the burden-bearer of the family; from what she told me even husband Jim comes to her with all his troubles, just like the youngsters. "And where do you unload yours?" I asked. She looked a little puzzled at first and then said slowly: "I guess I don't unload them at all. They're bottled up inside me." "What about church and friends?" I ventured. "Most of my friends are like me—tied up with their families. And it seems harder than ever to get out to church these days." "But," I insisted, "you've just got to make time both for your friends and the church, if only for your health's sake." Then I told her a true story of two sisters, missionaries in India, who pioneered two mission farms among the people. A crisis came when it was impossible to continue running both centres, but it was hard to let go. One of them had a dream in which she saw herself in a train surrounded by baggage and parcels of all sorts "This is where you alight," said a voice in her ear. "Ah, but how can I? Look at all these things I have to take care of." "This is where you alight," said the quiet voice. And there was nothing for it but to obey; and standing on the platform, she watched the train fade away into the distance. All her burdens, her bundles, her impedimenta, all had disappeared. I did not need to point the parable for Mrs. Griffin. After we had talked of the one great Burden-Bearer and read Peter's word: "Casting all your care upon him for he careth for you" (1 Pet. 5: 7), she looked up at me smiling. "All right. This is where I alight. I'll really trust him from now on. I'll see you on Sunday."

THURSDAY.—With my thoughts miles away I almost passed Mrs. Thornley in the street to-day. Woe betide me if I had! Of course, folk ought to be noticed; I'm becoming more than ever convinced that it's the personal contacts that make or mar a man's ministry much more than his sermons. Borchert wisely points out in "The Original Jesus" that while the speeches of other people have been recorded we hear more about the *conversations* of Jesus. My experience with Mrs. Thornley reminded me of the Scotch preacher whose all-absorbing hobby was the collection of data on fungi. When he bumped into a woman in the street and did not recognise her she rightly protested: "I sit under you, Doctor. Na, but if I'd been a puddock-stule (mushroom) ye'd ha kent me!"

FRIDAY.—Andrew Lake was at Men's Fellowship to-night. I thought of him when our speaker (a vocational guidance officer) stressed his point that we had to feel our job was big enough for us. He told the story of the American oil company in China which tried to entice a young missionary with a brilliant executive mind to take charge of its business. When the young man persistently refused, even after the original salary offer was trebled, he was asked, "Isn't the money large enough?" "Oh, yes," he replied, "the money is big enough—but the job is not." Andrew could scarcely miss the point as far as his son Tom's missionary ideal is concerned, but neither of us mentioned it later.

SATURDAY.—Sermons were naturally very much on my heart and mind to-day. I came across an unexpected piece of humor in a sermon more than four hundred years old, preached by Hugh Latimer who was burnt at the stake in 1555. He spoke of "the gentlewoman of London, one of whose neighbors met her on the street and said, 'Mistress, whither go ye?' 'Marry,' said she, 'I am going to St. Thomas of Acres, to the sermon; I could not sleep all this last night and I am going now thither; I never failed of a good nap there.'" How times have changed (?).

CHURCH NEWS (concluded).

Kilburn.—A welcome social was held on July 11 for new converts. On July 15, two new members were welcomed; J.C.E. had 28 present.

Victoria

Mildura.—In absence of I. J. Chivell at Cottonville, S.A., on July 1, morning service was conducted by J. McCormick, of Broken Hill. Gospel service was conducted by young people, Ken Cameron delivering address. Among visitors were Mr. and Mrs. Mitchell, from Malvern-Caulfield. Deacons and elders attended July consecration meeting of C.E. society, and F. M. Combridge, an elder, gave address. F.M. offering is £80 to date. Radio Sunday school now has 400 enrolled.

Brunswick.—Annual business meeting was held on May 29. After gospel service on June 3, members made a presentation to S. Burman and welcomed A. West. S. Burman served church in a part-time ministry for twelve months.

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Geelong.—On July 11 ladies of hospital visitation committee visited Mission Band and Mrs. Dockery gave address. On July 14 a "shower tea" was given to Mr. and Mrs. Clarrie Crossfield. On July 15 Mr. Anderson spoke at both services. There were two confessions and one baptism.

Boronia.—On July 1 Mr. Atkin, of Social Service Dept., gave illustrated address at evening service. Amount for India famine relief is £20/15/- and F.M. offering £64/10/-. Mr. Robertson McCue (Local Option Alliance) spoke on July 15. Basketball club has £29/2/8 toward a court in church property.

Prahran.—On July 7 young people went to farewell meeting to Jack Bond who is going to W.A. Over 100 young people attended the meeting which was held in his home. Mr. Bond spoke on evening of July 8.

Cheltenham.—Food for India appeal raised £42. Work has commenced on sewerage for church buildings. Explorer and Good Companions combined in social evening. Overseas mission offerings reached £50.

South Yarra.—Overseas mission offering, £31. Bible school had four new scholars during month. Scholars were interested in quarterly quiz on July 15. C. Kimber and R. Brittain are doing good work. Miss E. Bale and Mr. Barbour are home from hospital. Offerings were taken for food for India. C.E. society held musical evening on July 10 at home of Mr. Searle.

Echuca.—B. J. Combridge and F. N. Lee were visitors at morning service on July 8, F. N. Lee giving address. Youth Fellowship enjoyed an evening at home of Mr. and Mrs. Hargreaves. Stuart Farrar, of Pyramid Hill, was a visitor on July 15.

Ascot Vale.—N. Hutton presided on July 8, and in evening Mr. Pike (C.I.M.) showed film on China. On July 15, Melbourne Spiritual Choir rendered special music to large congregation. Representatives of Essendon City Council were present and offering for local hospital amounted to £11/9/-. Mrs. Brown was welcomed back after long illness.

Moreland.—During Mr. Miles' absence with respect to immigration duties, K. Crowley and C. Watson spoke on July 8, and W. Hibburt in morning and Mr. Atkin with slides in evening of July 15.

Sunshine.—At recent every-member-present service, D. D. Stewart, of East Malvern, gave address. Y.W.L. anniversary was observed on July 1 in morning worship, Miss L. Randall, of Maidstone, giving talk. B.S. teachers are visiting railway homes in East Sunshine with a view to opening Sunday school work. Church and auxiliaries have given £26 to food for India appeal.

Hamilton.—Overseas offering was a record of £33. Mr. Jackel showed films at last meetings of W.M. Band and C.E. Regret is expressed at departure to Ballarat of Mr. and Mrs. Maher and Mrs. Redhead. Church has appreciated their service, and suitable presentations were made. June Goudie and W. Maher have returned home after illness in hospital. C.E. had happy gathering at home of Mr. and Mrs. Bannam, sen. There is much prayer for revival.

East Preston.—On evening of July 8, 55 went to West Preston for their service, when Mr. Langford baptised three from East Preston. Matron Envall spoke to 25 ladies at last Y.W.F. Boys' Club in twelve months raised £25 towards new S.S. hall. Miss Withers is helping in Sunday school.

Collingwood.—Mr. Titter's messages are being found helpful. Endeavorers held a social evening on July 7, when over £6 was raised to aid food for India appeal. F. N. Lee, conference president, attended morning service on July 15, also several young men from North

Fitzroy church. Mr. Warry is back again after sickness.

★

The Austral Printing and Publishing Co. Ltd. advises that the second edition of "Simple Handwork," by A. J. Fisher, is now completed and copies are available at 4/-, posted 4/5. The first edition was printed in 1947. The practical help it afforded teachers accounted for steady sales. Its name aptly describes the purpose of the book.

★

Open Forum

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

THE AUSTRALIAN ABORIGINE.

This Jubilee year presents a special commission to the church of the Lord Jesus Christ, with her ideals excluding any color bar. Any thoughtful Australian appreciates that the original inhabitants of Australia have suffered and are still suffering a definite injustice.

Many of us acquire a self-satisfied complacency when thinking of the aborigines, and reluctantly sacrifice a few shillings each year to aid the missionaries whom we think of as martyrs to whom fate has cast the unhappy lot of caring for the few survivors. But do we realise that "Jesus loves the little children, all the children of the world," including the Australian aborigine?

It is useless to utter condoling phrases summed up with a trite "If only" and containing as a theme condemnation of persons in authority, and utterly bereft of acknowledgment that every individual has a part to play in the laws of this democracy, that every Christian can do something towards the emancipation of our black brethren, and that although with man it is impossible, "with God all things are possible" and God is always ready to hear and answer prayers.

As we thank God for giving to us this vast land, as we apply Christian principles when in contact with New Australians, and as we think of Christ's attitude towards all nations, let us not rest until, as a church we rise, unanimous, to support the complete emancipation of the Australian aborigine.—Aline Murnane, Warragul, Vic.

BURIAL VERSUS CREMATION.

To write upon this theme is to touch the tenderest feelings of humanity for "who hath not lost a friend?" Therefore I speak with a careful and sacred reserve.

I look for my need and authority from the scriptures. We read of Abraham that he "died in a good old age" and his sons Isaac and Ishmael buried him in the cave of Machpelah" (Gen. 25: 9). Of David we read (1 Kings 2: 10), "So David slept with his fathers and was buried in city of David." And of our blessed Lord Jesus (Matt. 27: 59): "When Joseph had taken the body he wrapped it in a clean linen cloth and laid it in his own new tomb." Jesus taught that burial and the respect thereto was extensive and lasting—a memorial of her (Mark 14: 8, 9) and of the gospel. Of Stephen the martyr we read (Acts 8: 2), "Devout men carried Stephen to his burial and made great lamentation over him."

To those that appeal to them, the scriptures cited should be convincing, and determine the way we pay our respect in the "last rite" to our beloved, who have passed on to meet him of whom it was said, "He passed through the tomb's portal before us."—Thomas J. Johnston, Launceston, Tas.

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Is This Unity?

It is high time a halt was called and seriously consider the compromise made to our position as churches of Christ by affiliating with all other churches accepting Jesus only as Lord and Saviour without even embodying the terms of obedience, of repentance and baptism which he has given for our salvation.

It is certainly dangerous to leave the rock of safety (complete obedience to Christ's commandments) as so many do, and get swamped in the swirling waters of denominationalism. Would it not be safer to keep on the rock and throw out to them the lifeline, Jesus' terms of pardon, whereby they, too, might be saved?

Jesus did embody baptism in his terms of pardon. The Holy Spirit did embody repentance and baptism for the remissions of sins, and the gift of the Holy Spirit on the day of Pentecost. "What God has joined together let no man put asunder," only at our peril. Had the 3000 on the day of Pentecost refused to be baptised, would God have added them to the church, or the 5000, for the early church was steadfast in the apostles' doctrine. Had Saul the jailor, or any early converts refused to be baptised they would have been disobedient believers. Yet we must affiliate with those who ignore or mutilate the commandments given by Jesus for salvation, and accept them as Christian. This will never bring the unity that Jesus prayed for, but only spiritual adultery. —F. J. Daniels, Launceston, Tas.



Obituary

William Archer

The church at Croydon, Vic., has been shocked and saddened by the sudden passing of Mr. W. Archer on June 2 at the age of 48 years. He was baptised at North Richmond about 30 years ago, and was actively associated with the churches at North Richmond, Fairfield and Collingwood before coming to Croydon nine years ago. He was always faithful to the principles of the New Testament and regular in his attendance each Lord's day. He served as a deacon at Croydon, and in each church with which he was associated was keenly interested in the young people's activities. To his wife and son, Fred, we extend the prayerful sympathy of the church, knowing that their sure hope in the resurrection will sustain them in the coming days. —H.E.R.S.

Philip J. Pond

Before the turn of this century at Rosevale, Qld., there was a prayer meeting being conducted by a young lad, Philip Pond. The elders of the church had convened the meeting to meet an urgent situation. There was no one to minister to them. Apparently the conditions in that outback circuit were too difficult for any but a horseman familiar with the country. The elders themselves had withdrawn from the meeting; they had arranged to discuss the problem while the church continued in prayer, under the leadership of the young man. When they returned the elders were of one mind. "Philip," they said, "the Lord has called you to minister to us." There was some hesitation on the young man's part. "But what of my farm?" asked the lad. "We will attend to that," the elders replied. So commenced a long, fruitful and gracious ministry. As a lad at Bexley North, and in recent months at Lane Cove, the writer used to enjoy hearing from Mr. Pond about the Lord's provision for him as a young, untrained preacher and pastor in his country circuit. But P. J. Pond was a clear-sighted man of long vision and, after having served faithfully at Rosevale, he determined that, if he was to give his life to the ministry, then he must be

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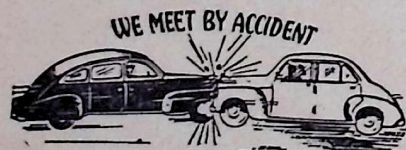
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trained. When Mr. Pond arrived in America, he learned that it was the policy of Drake University to encourage its students for the ministry to take a degree course. Modest and doubtful of his ability, this country lad was wise enough, however, to take the advice of his teachers, and working hard, he continued until he graduated with a B.A. degree in Theology, Philosophy and Greek. His Greek New Testament has been his constant companion for half a century since. Many churches in Queensland, N.S.W. and Victoria recall the gracious ministry of P. J. Pond. Especially do we remember his ability and consecrated leadership as organising secretary of the Young People's Department in N.S.W. But now, after four years of confinement to his home in Longueville, Mr. Pond has passed to his reward. A few days short of 77 years of age, he passed away in Royal North Shore Hospital on Wednesday, June 27. In his closing days it was a delight to minister to him who had ministered to so many. How he was conscious of the strength that came through prayer, I could never forget. To Mrs. Pond we express our sympathy in her loneliness, but we know the confidence she has in their meeting beyond. With her and her family we can feel that we are sharing in a mutual loss. Many relatives and friends, including ten Sydney preachers, gathered at the Lane Cove church on June 29 to honor this man of God. There was a note of victory in the service led by R. Greenhalgh, youth director, and the writer, and addressed by G. E. Burns, conference president. At the Northern Suburbs Crematorium I. A. Paternoster and R. V. Amos conducted the service, in which Mr. Paternoster testified to Mr. Pond's gracious life and loving ministry.—E. W. Roffey.

Mrs. Ivy Harriet Bauer.

On June 28 Mrs. Bauer, of the church at Drumcondra, Geelong, Vic., was called to her reward. Our sister had been in very poor health in recent years, and spent a period in hospital in April-May this year. She recovered sufficiently to return home before she was called to leave her family for her home above. Mrs. Bauer was baptised at Colac about 33 years ago. After a few years with the church there, the family moved to Geelong and worshipped at Latrobe-terr. for a number of years where our sister was active in the women's work. For the past 17 years she was an active worker at the Drumcondra church, and was one of the earliest members of the Ladies' Aid. Mrs. Bauer is survived by her husband and Colin, Doris (Mrs. Treloar), Mavis (Mrs. Gunson); and Joyce. Mr. Pigdon conducted the funeral services.—A.R.P.



WORD TO CHURCH REPORTERS.

The church is a family. A family needs constant news concerning members of the family. "The Australian Christian" is the family news medium for churches of Christ throughout Australia. It is a great loss to the family spirit when churches fail to report. If you are a reporter (or requested by officers to report) count it a task of great importance, and do not become discouraged when reports are edited for space reasons and the paper's literary style. Experience has prompted the following guiding rules:

- (1) Report briefly and often.
- (2) Omit coming events; wait until the event is over.
- (3) Print names in capital letters, always making clear whether Mrs. or Miss.
- (4) Commence report with names of those who have qualified for Discipleship, Membership, Marriage, or who have "Fallen Asleep."
- (5) Tell other members of the church family what has happened while it is fresh. Keep your church in the news. Two or three lines of up-to-date news are of more worth than an extended report of late news.

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Churches of Christ of
Australia).

**The Helping Hand of the
Brotherhood.**

1 Cor. 12: 26: "If one member suffer, all
the members suffer with it."

Contributions according to ability.

Ability is the measure of our
responsibility.

Information from the Secretary,
241 Flinders Lane, Melbourne.