

Fraser

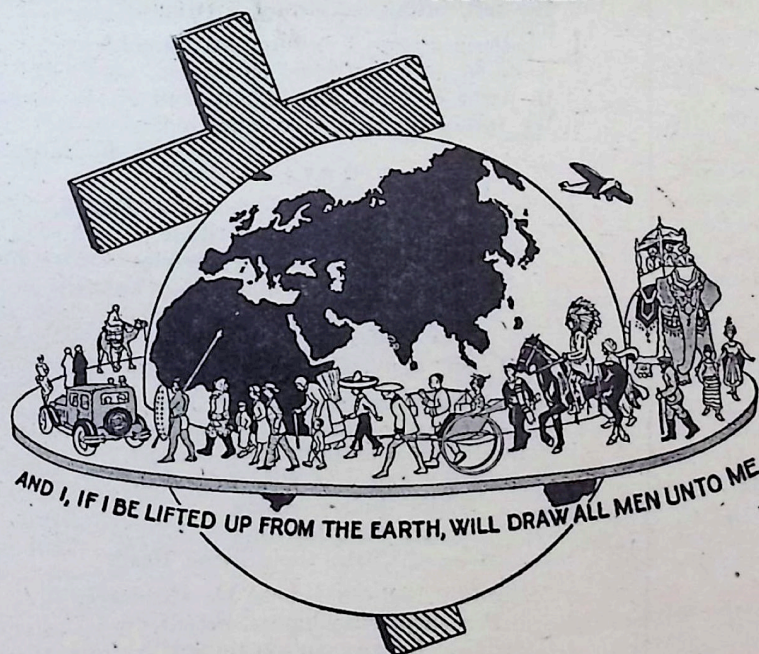
The Australian Christian

National Weekly Representing Churches of Christ

DREAMS ARE THEY —

Dreams are they—but they are God's dreams,
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become men's dreams.
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!



BUT THEY ARE GOD'S DREAMS!

"THE AUSTRALIAN CHRISTIAN"

Editor: C. G. Taylor, B.A.

Manager: W. R. Hibburt.

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

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

'Phone, FJ2524.

Directors:

A. E. Kemp, Chairman.

J. McG. Abercrombie,

Deputy Chairman.

Dr. W. A. Kemp.

G. W. Mitchell.

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

INFORMATION.

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

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

Cheques, Money Orders, etc., pay-
able to The Austral Printing and
Publishing Co. Ltd.

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

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

To ensure insertion in next issue
copy required by Friday.

TEXT FOR THE WEEK.

*But God commendeth his love to-
ward us, in that, while we were yet
sinners, Christ died for us.—Rom.
5: 8.*

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

THOUGHT STIMULUS.

*Wells of joy are often dug with
the spade of sorrow.*

*Nothing but sin can take away the
Christian's joy.*

In the Sanctuary

New Hymns by Australian Writers

We present two examples of hymns especially
written for church anniversaries. The first was
composed for the centenary of Grote-st. church,
S.A., in 1946; the second (now printed by request)
for the 90th anniversary of Brighton church, Vic.,
in 1949.

L.M.

Lord of the years! To thee we raise
Our grateful sacrifice of praise.
Thy love has crowned the passing years.
We thank thee for our pioneers.

Through circling years, thy light and love
Led as a star of God above.
Firmly and strong thy temples stood,
High symbols of our brotherhood.

And through the years, each age made known
Thy matchless love afar, at home.
In vibrant voice thy servants true
Have told the world the Christ they knew.

One hundred years the Christ made known!
Thousands of lives their Saviour own!
Through changing years and mercies new
His faithfulness so strong, so true.

Challenged, our feet impatient stand.
Keen to obey thy loved command.
In paths of truth our fathers trod
We follow on with thee, our God.

—B. C. Beiler.

8.7.4.

Now we come, our heavenly Father,
To give thanks to thee alone,
For thy love and guiding mercies
Which this church has richly known;
All thy blessing

Now confessing
Christ as Lord and Life we own.

Gratefully we name before thee
Those who blazed the path we tread;
In the glow of faith they labored,
By the Bread of Life were fed,
While their yearning
Hearts were learning
More of Christ their living Head.

Proudly high they held his standards,
Far surpassing human creeds,
Striving for his church united
In the things for which he pleads;
Torn no longer,
But made stronger,
One church meeting all men's needs.

Lift we now their torch with gladness,
Pledging all to this high aim,
For a world redeemed from hatred,
Yielded to his sovereign claim;
Visions firing,
Hearts inspiring,
March we onward in his Name.

—Clifford G. Taylor.

FEDERAL DEPARTMENTS:

Federal Conference.

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

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

Foreign Mission Board Inc.

READ THE BROTHERHOOD F.M.
QUARTERLY, "GOODLY PEARLS."
(pictorial and informative),
1/4 p.a. (through church agent), or
2/6 posted direct.

Send regular contributions to:
V. L. Gole 72 Canberra-grove,
Brighton, S.5.

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

T. Banks, 6 Antrim-st., Leederville,
W.A.

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

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

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

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

ABORIGINES MISSION BOARD.

Financial support is needed.

Forward contributions to the
following:

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

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

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

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

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

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

PREACHERS' PROVIDENT FUND

Benefits additional to those
previously advertised.

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

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

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

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

COLLEGE OF THE BIBLE.

The Federal Training-Centre for all
brotherhood work.

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

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

BOARD OF CHRISTIAN EDUCATION.

(Federal Youth Department),

161 Flinders Lane, Melb., Vic.

Director, V. C. Stafford.

Chairman, F. T. Morgan.

Treasurer, E. A. Lewis.

Not Afraid of Evil Tidings

EDITORIAL

YOU'RE afraid of the future. Let's face it—most of us are. There is still some whistling in the dark, but it's rather forced, mostly tremulous, and decidedly off-key. The long years of "hot" and "cold" wars have robbed us of resilience. Life flattens us where once we would have risen to fling back the defiance of faith in action. We complain fretfully of the weakening of the nation's moral fibre until there comes a blow that shatters our defences and lays bare our own feebleness. Once that blow could have been turned aside with an aggressive faith, but now, to use Huxley's telling phrase, we "collapse gelatinously" at the first assault. Fear has done its deadly work behind the lines of faith. But look at these words of the Psalmist: "He shall not be afraid of evil tidings." (Ps. 112: 7). There is a word for our modern distress and fears. Or is it, perhaps, only the cheery optimism of a past age? After all, the psalmist did not know a world like ours. He did not see a world civilisation trembling in the balance. Beside the wars of modern man his greatest battles seem but skirmishes. Yet even they brought death, and caused the widows of Israel to beat their breasts and a grief-stricken king to cry: "O Absalom, my son!" They knew what evil tidings meant; sorrow and sudden death were no strangers to their world.

What kind of a man, then, is this of whose

SERENITY

the Psalmist can write so confidently: "He shall not be afraid of evil tidings"? We look back over the psalm and find the most significant clue in the first verse: "Blessed is the man that feareth the Lord." That seems a strange contradiction. The man who is not afraid of evil tidings is the man who has a fear—of the Lord. But the Psalmist saw no contradiction. For him the two were indissolubly linked. Experience had shown him that only the man who knew a godly fear could stand unafraid against the worst that the world could offer. The last verse of the preceding psalm significantly says: "The fear of the Lord is the beginning of wisdom."

Are these old singers right? We of the twentieth century have had much to say about the ever-expanding wisdom of man in our time. Certainly there has been material progress, but it has so far outstripped moral progress and been devoted to such deadly ends that the best thinkers of our age are not jubilant, but trembling and afraid. "The fear of the Lord is the beginning of wisdom." Must we get back to that, even we of the churches? Have we become so familiar with the God of grace that we are not often enough prostrate before the God of glory? It was the Jesus who said: "Your heavenly Father knoweth" (Matt. 6: 32), who also said: "Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell." (Matt. 10: 28).

But let us not think that to these men fear of the Lord was a morbid thing. Read the whole of the first verse of Psalm 112: "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." The fear of the Lord is there enshrined for him in an atmosphere of delight and praise and ready obedience. It is the same repeatedly through the Psalms and elsewhere: "Fear the Lord and rejoice!"

The fear of the Lord is a true spirit of reverence, without which no man is in the right relationship with God. Even the people of the Middle Ages (the Dark Ages, as we moderns in our arrogance call them) knew that much. Carey Bonner has told how he found in a Surrey chapel, at the foot of a beautiful altar-piece, an inscription setting out what people of the Middle Ages believed were the seven graces of the

spirit—wisdom, pity, strength, comfort, understanding, knowing, and dread or fear. "That sacred dread is fast becoming one of the lost gifts of the church," he says. "Men are forgetting to worship with bared heads, sometimes not even with bowed heads." Too often, it seems, we have lost the sense of that God before whose mystery and glory Moses took off his shoes, knowing he stood on holy ground.

This, then, is the man who is not afraid of evil tidings—the man who has a wholesome fear of the Lord. But that is not all. The Psalmist says of him: "His righteousness endureth for ever . . . he is gracious and full of compassion, and righteous . . . he hath dispersed, he hath given to the poor." In other words, he is a man who, being in a right relationship with God is also in a right relationship with his fellow-men; not forever cross-legged in adoring fear before his God, but rising from that Presence to go where human need is sorest, there to live in righteousness and love. The Saviour showed that love was the vital spring from which true righteousness came. And John never spoke more truly with his Master's voice than when he said: "There is no fear in love; but perfect love casteth out fear." (1 John 4: 18). In that glad confidence is the Christian echo of the Psalmist's cry: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

His serenity arises from that

SECURITY

of faith. At first thought there seems another contradiction here. Faith seems too elusive, too shadowy a thing to give security to life. The scientist Kelvin once defined the faith whereby a scientist lives as "taking a leap in the dark." Was not that the kind of faith to which the almost unknown Carpenter challenged the fishermen of Galilee when he said: "Follow me"? And venturing all on him these men found real security. Outwardly, they were at the mercy of Rome and Jewry; inwardly they were at peace, for they were built upon a foundation that stood sure. "As having nothing, yet possessing all things!" was the way it seemed to Paul's triumphant soul. (2 Cor. 6: 10). "Keep the securities of your faith intact," he urged young Timothy. (1 Tim. 6: 20, Moffatt.)

When John Bunyan was thrown into prison he was at first the prey of many fears, not only for himself but for his wife and four young children, especially for his blind Mary. Gradually he faced in his mind the worst that men could do to him—long imprisonment, exile or barbarous death, and having faced the worst with faith he was no longer afraid. Daily he read the Bible until it lived for him as never before. When he came out of Bedford gaol after twelve years men saw a new strength and serenity stamped upon his face, and the dream of "Pilgrim's Progress" was already in his mind. His heart was fixed; he trusted in the Lord.

Does not the key to all our distress lie here? Our hearts are restless, not fixed. God is not in all our thoughts. We still cling to the illusion that other securities count as much or more than the seeming insecurity of a faith that dares, and we wonder when men who own nothing more materially than the Man of Nazareth ever owned have a peace strangely like his. What are the fears that haunt us? Let us face them with faith, looking full at the worst that could happen to us if our fears became real. Then, quietly leaving them with God, in whose strength alone is our sufficiency, let us press on with the urgent business of doing his will in a needy world. We have Good News to share. We need not be afraid of evil tidings.

We present the second of a monthly series telling
the dramatic stories of famous men's search for
God.

The Little Brother of all Men

Part 1.

To pass from Augustine of the fourth century to Francis of Assisi of the thirteenth is to do more than leap across the gulf of the centuries. For a gulf at least as wide separates the personalities of the two men, seemingly different in every way save that both found God. But even then it was on different paths they found him. The great North African fought an intellectual battle, groping after God with his mind for twelve long years before he found the way of surrender. Italy's best-loved saint, though he also knew hours of bitter inward conflict, found his way to the heart of God, singing as did knights in quest of their fair ladies. For Francis of Assisi was a romantic, a spiritual genius. He did not possess the intellect to wrestle with doubts as Augustine did, but he had a spirit which gaily took the leap of faith into the dark, "greeting the unknown with a cheer." There is something irresistible about this "troubadour of God," as he loved to call himself, something which made the brilliant French septic, Renan, cry in admiration: "One can say that since Jesus, Francis of Assisi has been the one perfect Christian." That, I think we shall agree, was an exaggeration, but as we follow his story we shall understand better what made Renan say it.

Francis was the son of a merchant, Pietro Bernadone, a hearty, matter-of-fact man, with a shrewd eye for business and a fiery temper when crossed. His mother, Madonna Pica, was of gentler stuff, with room for nobler aspirations in her soul; a weaver of dreams for the boy she loved. Within that family circle young Francis grew up with every possible comfort, in an atmosphere of

CONTENTMENT

that colored all his early years with joy. He was happy. Who would not be, adored by his mother and idolised by his gruff father who gave him every opportunity to live the gay life, with money ever jingling in the pockets of his fine clothes? If the truth were told, Pietro had something of the "social climber" in him, which liked to see his gay and popular son swaggering down the streets of Assisi with the sons of the town's best families. Francis himself revelled in the life—the laughter, the bright colors, the boyish speers through the streets, the acclaim that greeted his rich voice when he sang the songs they all loved. The soul of a poet was beginning to stir underneath the boyish vanity that fancied himself best in his minstrel's suit with colored stockings, pointed shoes, hooded tunic, and a lute swung over his shoulder.

But he was not always the play-boy. He learned how to bargain over the sale of his father's bales of cloth, though I doubt if his generous spirit ever learned to drive as hard a bargain as old Pietro could. Beggars soon came to know (and doubtless trade upon) his generosity. One came pestering him once while he was driving a bargain with another merchant. Francis waved him aside impatiently. He finished his business, then looked up to deal with the beggar, only to find that he had gone away. Quickly he leapt from his booth in the market-place and, leaving that unprotected, raced through each winding street until at last he found his beggar. He eagerly thrust money into his startled hands, and there and then vowed before God that he would never

all his life refuse help to a poor man. Then he raced back to his business, leaving the beggar behind him, open-mouthed and tightly clutching the money to make sure that he was not dreaming! That was the real spirit of Francis, warm and generous to all men in need. The reckless way in which he showered his money made his mother say, adoring and yet anxious, "He is more like a prince than our son," and Francis himself was not without dreams of becoming a prince. But he was generous with more than money; he gave his friendship with a freedom that endeared him to many. At that time there were frequent armed clashes between neighboring Italian towns, and on one occasion Francis and his fellow-gallants, fighting for Assisi, were captured and carried away for a year's captivity in the nearby town of Perugia. In prison the lads made as merry as possible, but there was one of them with whom, for some reason (perhaps cowardice in the battle), none of them would have anything to do—none save Francis. He treated the outcast as he did all the rest—with gaiety and good fellowship, always with some jest

or song upon his lips to lighten the wearisome days. Across the centuries our hearts warm to him for that gesture of friendship. It was an unconscious hint of what lay ahead.

But that captivity did something to young Francis. Physically it was followed by an illness that plunged him at times into the moodiest depression. That year in prison had broken up the old comfortable background of contentment. New aspirations, new ideals were stirring within him, but he felt that he did not have the strength to follow the nobler things he saw. But once having seen, could he ever let them go? Contentment gave way to a

CONFLICT

in which his old boyish dreams battled with the new. He had long believed that in a call to arms lay his destiny. He would win undying fame as a soldier. In that mood he dreamed one night that he stood in what seemed his father's shop, though it was changed into a stately palace worthy of a noble or a king. Instead of bales of cloth on the shelves he saw casques, shields and lances, their edges hung with knightly banners. Best of all, there stood beside him his bride, and a voice told him that all he saw was his and hers. He woke convinced that he must seek fame as a soldier, and when a prince in the Pope's service came recruiting forces Francis sprang to respond. "I shall come back a great prince," he boasted as he rode from Assisi's gates. But within a few days he slipped forlornly through the gates again on his way home, alone and dispirited, all dreams of martial glory gone. What had happened? We cannot be quite certain; some say that he had set out too soon after his illness and a relapse forced him to return; others think that his hardened fellow-soldiers made short work of this dandy's illusions of military glory. Depressed and disillusioned he had dreamed again, and seemed to hear a voice which asked him why he wanted to serve a servant of the Lord when he might be a knight of the Master himself. "You have mistaken your vision. Return to your home town," said the voice.

He was soon back in his old position as leader of the revels, but he was different. He would wander off alone into the country and brood over the challenge which now seemed clearer to him. His old pride in dress and magnificent display, his dreams of fame as a knight with the woman he loved—all these would have to go if he obeyed the voice within him that called to a great renunciation, to the embracing of poverty as his way of life. Let Poverty be your bride, whispered the voice. His romantic mind seized hold of that until in his thoughts Poverty became a lovely lady whom he must make his own. He startled his gay companions one night when, rioting through the streets in a "Lord of Love" procession, they discovered that their appointed "Lord" had slipped from the front and fallen in behind, silent. To them the look on his face could mean only one thing—he had fallen in love. They chafed him as boys will: "Who is she, Francis? Have you found your fair lady at last?" The dreamer looked at them, with glory on his face: "She is someone more beautiful and rich than any of you can imagine."

But how could Poverty be beautiful and rich? All very well for him to dream like that. . . . He always had money in his pocket. Was God calling him to give that up?—(C.G.T.)

(Concluded next issue.)

A Gospel Songstress

(Hymn for August—No. 593, August 19.)

Maybe somewhere in our long series of articles we have already recognised the difference between the hymn properly so-called and the gospel song. Typical of the latter are the works of Eliza Edmunds Hewitt. Without making an exhaustive search, we have traced, in collections such as Sankey's and Alexander's, 25 of these gospel songs. But she did write others—about six thousand of them, most of which have already "had their day and ceased to be," although it is just a century since Miss Hewitt was born. For several generations this lighter type of religious song has been the ally of the church in its evangelistic work—effective in reaching many to whom literary and musical values mean little or nothing.

In addition to our hymn for to-day ("Bear the cup of loving service"—No. 593), our hymnal has six others by Miss Hewitt—Nos. 478, 567, 598, 688, 793 and 897—and few of us do not know such phrases as "More about Jesus would I know," "Sunshine in my soul to-day," "Will there be any stars in my crown?" "I can never tell how much I love him," or "We'll fill the days with joyful praise," all key-lines from her compositions.

To-day's contribution of this gospel songstress from Philadelphia is the only one of hers in our collection which is minus a refrain, it is more dignified in general tone than most of the others, and so closely resembles the work of the prolific and scholarly Frances Ridley Havergal that it could readily pass muster in a collection of hers. The thrice-repeated injunction to "bear the cup of loving service" is supported by scriptural allusions and especially by the Master's word of blessing on the cup given in his name. To turn from "the cup of the Lord" to "the cup of loving service" would not be an inappropriate act following our communion service.—F.J.F.

Now en route to U.S.A. following a stay in his homeland, Australia, Dr. OSWALD J. GOULTER, after almost thirty years in China, makes some vital observations in this article, first published in "The Christian Evangelist."

Something Learned from China

CAN THE CHINESE CHURCH SURVIVE?

The conquest of China by the Communists was an experience that we who lived there can never forget. The conquering politico-military machine advanced slowly at first, disciplining its political agents and training its powerful army. Later it advanced with ever accelerating speed, until its progress became an avalanche engulfing cities, provinces, and opposing armies. Before our astonished eyes the latter crumbled away at its approach and were absorbed by the conquerors.

It would be folly to suppose that China will be the only mission land that will "go Communist." This phenomenon of "going Communist" is likely to be but one manifestation of deep-seated political and economic changes which are now sweeping the world. Even if the manifestations of this movement are not actually Communist, they may well be social revolutions and independence or nationalist movements that will shake the nations to their foundations. The propaganda or fifth-column movements are already at work in most countries.

In the face of the approach of these almost inevitable changes, what have we learned from China that may be of value to other fields or countries in preparing for the shock?

I.

The first and perhaps the most striking thing that stands out is that the first casualty in the mission fields is likely to be the foreign missionary staff. The reason for this is obvious; the missionaries are foreigners in the land and hence, as in China, they are immediately classed as "enemies." They are the first targets of the political agitators. In China, ever since the arrival of the Communists, missionaries have been restricted as to travel. Visits, even to near-by country churches, were prohibited, and permits for travel, even on the most important business were very rarely given to us. Opponents of religion in China raised the cry of "spies" against the missionaries. Even the most innocent remarks or letters are used as "evidence" to prove the accusations.

The next step was to accuse Chinese Christians or other persons who associated with the missionaries of being traitors and spies. Since all contact with his constituency is cut off the missionary's usefulness is finished even though his real opponents are only a few officials who have decided to get rid of him.

With the elimination of the missionary, the native church is on its own, and we have a clear-cut question, "Can the church survive?" When this time comes, the answer will probably be determined by the adequacy of the preparation that has previously been made. If preparation were adequate, the church may flourish, but if preparation for this contingency were neglected the church and other mission organisations may rapidly disappear.

In order to survive the crisis brought about by communism in China, after the missionaries had left, the churches started a nation-wide movement called "The Three Self's Movement," that is, "Self-Government, Self-Support and Self-Propaganda." This movement was approved by many government officials as being patriotic. At our church in Chuhsien an official told the congregation that they must continue to attend church, and that the pastors would not be allowed to quit their work when mission funds were cut off. "If you stop attending church now," he said, "that will be proof that previously you merely attended in order to curry

favor with the missionary, hence you must be a spy and a traitor. If you are a genuine Christian you will attend more regularly than ever, now that the church is freed from its foreign cultural aggression." This speech sounded very well, but it probably signified that unless the church has a capable Christian leadership, it will become merely a propaganda agency of the government. The church was drained of money by various requisitions.

With regard to "Self-Government" the churches of our own Christian mission were in a comparatively good position. As long ago as the year 1923 all administrative work was organised on a fifty-fifty basis, that is, fifty per cent. of all committee members were Chinese and fifty per cent. were missionaries. Thus our Chinese co-workers had excellent training.

During the year 1950 it became apparent that all administrative positions such as school principalships, executive secretaryships and positions on mission boards must be filled by Chinese. To place a man in such a position in the midst of a revolution, while the institution was under fire, and when funds were cut off, would be to ask the impossible. It may seem a drastic step to put a native leader above the mission-

Why Jesus Can Only Use Volunteers

F. C. Hunting, Ballarat, Vic.

Volunteers alone can fulfil the conditions of living for him. What Jesus asks for, the only conditions on which God can work with us and through us, can only be fulfilled by a volunteer. None other can make the grade. None other has "what it takes." "If anyone wishes to follow me, let him renounce self and take up his cross, and so be my follower" (Mark 8: 34, Weymouth).

Only volunteers can and will renounce self. "If anyone wishes to follow me." We make a choice. The cross which Jesus asks us to take up is a daily death which we voluntarily embrace. Whenever we object to the renunciation of self, whenever we slide past this daily death, Jesus must pass on leaving us nursing our objection.

This takes us to the very core, the very essence of true discipleship. The perfect explanation of what we are to do is this: "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live I live by the faith of the Son of God" (Gal. 2: 20). We don't learn this all at once. We must track the self down day by day and die to it. Roy Hession puts it this way: "Anything that springs from self, however small it may be, is sin. Self-energy or self-complacency in service is sin. Self-pity in trials or difficulties, self-seeking in business or Christian work, self-indulgence in one's spare time, sensitiveness, touchiness, resentment, when we are hurt or injured by others, self-consciousness, reserve, worry, fear, all spring from self and all are sin and make our cups unclean."

Only a volunteer will face these things in order to die to them so that he may live to Christ without reserve.

aries, but it is better to do it while the missionaries are still on the field and can give advice and help rather than to wait until a crisis comes and it is too late to save the work. The policy of our own mission in giving mission leadership to our Chinese co-workers was well exonerated when our Chinese executive secretary was invited by the National Christian Council of China to take the position of general secretary for all China. This is the most responsible position among the Protestant churches in China. He preferred to remain with our own churches to help them through the great crisis which has come upon them, rather than to take a new place at so inauspicious a time.

II.

The second gigantic problem that faced the churches in China, after the missionaries and mission funds were cut off from contact with the Christians, was the problem of self-support. In this respect our own mission churches were less prepared to meet the crisis than they were in the matter of self-government. This was not due to lack of foresight nor to lack of effort. The Japanese invasion of China and the consequent war had so decimated the churches that their poverty precluded self-support. However, the churches throughout the field have courageously faced the situation and announced their plans for continued work. Pastors and evangelists have undertaken the major part of their own support by means of such projects as bee-keeping, dairying, processing and selling soy bean milk, candy making, gardening, noodle making, medicine selling, merchandising, etc. Meanwhile they will live at the churches and continue to shepherd the congregations. Unfortunately many of them are forced to undertake these self-support enterprises with inadequate training and experience. Had they been adequately prepared before the crisis arrived, the chances of survival both for pastors and churches would have been vastly better. Thus, the experience in China indicates that both pastors and churches should be carefully prepared for the day when mission support will be completely cut off.

III.

The third point of emphasis that the Chinese churches have found essential to their continued existence is "self-propagation." Here again, the preparation of the churches in China has been lacking. Most of the methods used by the churches have been inspired by their missionary leaders. Now that the burden has been thrown on the Chinese leaders and congregations, a greatly changed emphasis has developed. The lay Christians are being given a much larger share of the work. In one populous section of our field a "Three Selfs Committee" has been formed made up chiefly of laymen. This committee undertakes to evangelise adequately the territory immediately within their reach and to supply all churches in the area with preachers and other leaders for their services. Every mission field will adopt its own methods for self-propagation, but the important point as learned from our experience in China is that various groups in the field should be thrown entirely on their own now so that they can work out methods suitable to their own country before the time of emergency comes and the missionary leadership is no longer with them.



The Federal Women's Conference Executive are grateful to the sisters for their acceptance of the suggestion of a "Florin Fund" to be used for some special function for women in connection with the World Convention. The executive hope this will not interfere with the giving to the appeal towards general expenses of the World Convention.

Stan Neighbour, B.A., hon. director for Victorian churches of Christ Crusade Committee, reports that the Leadership Training School has made an encouraging start. Indications are that 500 will be taking the special lectures in and around Melbourne alone. The Eastern Suburban group had 90 present on the first night. The Western group (only 3 churches) had 24, while at a bayside centre there were 65. Some country churches are conducting their local classes. Duplicated lecture notes on 18 lectures (6 on teacher training, 6 on New Testament studies and 6 on church service studies) have gone out to every preacher in Victoria. Students are enthusiastic in their appreciation of the course.

R. G. Dick, past president of New Zealand churches of Christ and elder of the Vivian-st. church, was received in audience by His Majesty the King at Buckingham Palace on July 20.

There was a crowded tent meeting of the Hinrichsen-Perry mission at Merredin, W.A., on Aug. 5; eight decisions.

Victorian churches are reminded that this year Bible Sunday will be observed on Sept. 2 and Temperance Sunday on Sept. 9. Both are worthy of the full co-operation of ministers, Sunday school superintendents and youth leaders. The Bible Society's language list now reaches 800, with an average circulation of 10,000 copies of the scriptures every day for the last 147 years. The temperance cause needs help in facing the alarming inroads which liquor is making on the community.

FEDERAL COLLEGE OF THE BIBLE NOTES

When most folk are reading these notes, the second terminal examinations will be in progress.

We were pleased to welcome to the faculty this term, Stanton H. Wilson, preacher of Hampton church, who agreed to take over classes in Homiletics for the remainder of 1951. This adjustment became necessary when C. G. Taylor took over editorial duties.

We gratefully acknowledge two amounts of money received from the estates of the late Miss E. B. Crowe and the late Arthur H. Lloyd.

Plying with needle and thread, the good ladies of Hartwell and Hampton churches have revolutionised the piles of mending in the students' rooms.

On August 7 there was a very fine assembly of past and present students at the College when the Old Boys' annual reunion was held.

Advance preparation has been made for the annual offering to be taken on Sunday, Oct. 7. We invite the prayerful preparation of our brethren, that in these difficult days there may be a worthy offering.

The annual retreat of the students was held at Bendigo, and proved a most profitable event, both in fellowship with the brethren in that city and the spiritual refreshment derived from the messages of Frank Hunting, of Dawson-st., Ballarat.

Applications for enrolment in the College for 1952 are now being received. It is not too early for others who plan commencing studies next year to forward their applications. Any enquiries will be gladly received.—K. A. Jones, secretary.

Missionary News

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

Dhond Pastor Wins Senator's Prize.

Sumant Hivale who recently completed the L.Th. course has been advised from the Serampore University that he has won the Senator's Prize for Biblical studies. This means that our Indian brother stood first among all the students who competed for the diploma course. These students are numbered from ten or more colleges throughout India.

We are sure the brotherhood would want to add their congratulations on such a splendid achievement.

Orphan Girls Give Witness.

It is bazaar day. As they have had the loud speaker set up, Mr. Coventry suggested that some of our girls go. Four of our "middle size" girls went and enjoyed it. It is some small service in which they can have a part and helps in the gospel work. I think that other young people, Hindu girls for example, must listen with interest if they are near, when they see girls of their own age taking this part in giving the message.—Florence Cameron.

PENTECOST NOTES.

Neighboring Volcano Erupts.

Mrs. Smith tells how the volcano on the near island of Ambrym played up again and showered them with dust and ashes.

"Showers of ashes were sent up, and we had a constant rain of black dust for days. When we were out of doors it was like being in a hailstorm. The cinders stung our hands and faces and we were covered in black ashes. Our hair was thick with them. This went on for about three weeks. Day after day we swept up shovels full in the house, dispensary and hospital. We averaged two ounces per square foot after 20 minutes' fall. Now all the cinders are being washed up on the beach in piles about a foot high along the edge of the water, and meanwhile the volcano continues to be active."

Terrific Storms and Rain.

"We have had terrific storms and rain. A huge tree fell on a native house, killing a woman and badly injuring two other women and a man. The only uninjured member of the party ran seven miles to Wali for a launch to bring them to the mission. It was twelve hours or more before they arrived here after the accident. They were in very bad shape. Fractured skulls, broken collarbones, bad scalp wounds and broken ribs. It was several hours before they were all fixed up. They are all well on the way to recovery now."

Mission Has Electric Light.

We would place on record the splendid gift of two anonymous donors who signified they were willing to meet the cost of installing an electric light plant at Pentecost. When Mr. Smith went down a month or so ago he took this equipment with him. Water power being available makes the question of having such power relatively easy.

"As soon as our goods arrived a start was made. The wiring was soon in place and the generator connected to the turbine (water), and in no time we had the light on. It is lovely. Last Sunday night when a babe was born we used it in the hospital for the first time. It was a treat to have such splendid light and not to have to bother with kerosene lights. The natives were very excited over it, and even yet the small boys love to switch them on and off, and to gaze up at the bulb in wonderment."—Dorothy M. Smith, Pentecost.



Anti-Inflation Conference.

Many will have noted that at the anti-inflation conference called by the Prime Minister the Christian conscience was represented by Father Ryan, of the Roman Catholic Church, and the Bishop of Newcastle and Alan Walker, of the W.C.C. The conference was opened with a call to prayer by Bishop de Witt Batty.

Faith and Order.

The Australian Faith and Order Commission meets at "Gilbulla," N.S.W., August 13-15.

Study will centre on "The Reunited Church" and the books, "The Church in the Purpose of God" by Oliver Tomkins and "Australian Proposals for Intercommunion" by de Witt Batty. Dr. Tomkins has been full-time secretary of the Geneva Faith and Order Commission since 1948. His small book (118 pages, 3/3) is a very good survey of the field, although it is a pity that he lays it down as a matter of definition that State churches like the Anglican and Swedish Lutheran are the churches that are really churches, while the free churches are only sects.

Preaching Missions.

Our own Jesse Bader is secretary of the Department of Evangelism of the National Council of Churches in U.S.A. One of the department's very successful methods of evangelism is Preaching Missions.

The mission team comprises a small group of picked men from various communions, and carries through a very extensive evangelistic programme in a prepared community. Night meetings are held in city halls or churches, and through the day there are many meetings with factory workers, professional groups, college and university students, women's auxiliaries, community clubs, etc.

Alan Walker, superintendent of the Waverley Methodist Mission, is planned to take part in a Preaching Mission this October and November. I believe this is the first time an Australian goes to America for such a purpose.

One hundred and fifty years ago Barton Warren Stone joined in a "Preaching Mission" on the Western Reserve, and that venture in co-operative evangelism became the turning-point in his life. He was never happier than when preaching "the common core of the gospel."

Evangelism in Industrial Society.

The W.C.C. has asked Perry Gresham to lead a committee to study evangelism in an industrial society in order to discover ways in which the church can reach the multitude of unchurched centres.

Dr. Gresham is minister of our Woodward Ave. Church, Detroit, and is the successor to Edgar de Witt Jones. He was one of the Disciples' delegates to Amsterdam.

On the subject of evangelism in an industrial society, the W.C.C., 242 Pitt-st., Sydney, has three helpful ecumenical study pamphlets: "The Evangelisation of Man in Modern Mass Society," "Christian Action in Society," and "The Responsible Society." Each is priced at 1/3, plus postage. That veteran missionary statesman, John Oldham, who at eighty still has a mind that strides far out ahead of the rest of us, has written a sixty-two page booklet, "Work in Modern Society." It is published by the S.C.M. Press, is on city bookstands, and is worth much more than its price of a penny a page.—Contributed by R. W. Graham for the Federal Committee for the Promotion of Christian Union.

Fifty Years Ago

Excerpts from "The Australian Christian" of
AUGUST 15, 1901.

Editor: A. B. Maston.

Our Morning Service.—In order to give every member his full liberty and to obtain an efficient service, it is essential that every member makes it a principle of his religion to attend the meetings regularly, to be there in time, not to loiter about the door, not to talk or read papers in the church-house. The church of God is not a social club, therefore all unnecessary talking and levity should be put away. (F. W. Greenwood.)

Change of Ministry.—D. A. Ewers was farewelled at Glenelg, S.A., on Aug. 6. Eulogistic addresses were given and Mr. Ewers in reply spoke of the prospects of the cause and the appreciation he had experienced, making special mention of the thoughtful kindness of Mr. and Mrs. Summers, with whom he had resided during his stay among them. He passed through Melbourne on Aug. 8 on his way from Adelaide to Sydney. He will remain in Sydney for about three weeks, and then proceed to Perth, W.A.



D. A. Ewers.

Babes for Baptism, \$1 Each.—Infant baptism appears to be waning in popularity in some places, but one minister has hit upon a plan to render it more acceptable. An American exchange says: "A Methodist preacher a few days ago in Reading, Pennsylvania, announced that he would give a one-dollar prize to every child brought to him for baptism on a certain day. At the appointed time the preacher made an address, took from his pocket a purse containing gold coins, and proceeded with the performance. Nine young mothers stepped forward with infants in their arms, and had their offspring christened, and the minister placed a coin in the hand of each child. The gold pieces were returned to the church officers, who will deposit the same in banks, and the books will be given to the parents. The money is to remain in the bank, he says, at compound interest, until the children are of age, when it will be turned over to them." The minister defended his action by stating: "This is no new thing; over 1900 years ago the Magi sought the child Jesus and presented him with gold, frankincense and myrrh. What I did was strictly in accordance with the teachings of the New Testament." This is a distinctly original application of scripture. It should not be difficult to purchase infants for the ceremony at this rate unless some more enterprising competitor increases the price. (Editorial Notes.)

News of the Churches.—In the second week of W. C. Morro's evangelistic services at Newmarket, Vic., 9 young women and girls and 2 young men took their stand, making altogether 18 souls added to the Lord. (John Morris.) . . . J. E. Thomas has just completed his first year's work as an evangelist with the southern churches, S.A. He is an earnest and devoted worker, and a most desirable addition to our preacher staff. (H. Goldsworthy.) . . . There was a splendid meeting at Collingwood, Vic., on Aug. 11. H. Swain spoke. One confession and one baptism at the close.

Minister's Musings

DAY BY DAY

SUNDAY.—It has been a tiring but not, I think, a fruitless day. Sometimes this task seems altogether too big for me; but I have learnt that it can never be too big for God and me together. I like the reminder of Shaw's "Man and Superman"—"This is the true joy in life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap." For the Christian, of course, there is not just a scrap-heap, but, rather, "Father, into thy hands. . . ."

MONDAY.—Alison told me to-day of the chat she had managed to have with Tom Lake's girl-friend, Rita. "I'm afraid I didn't do any good," she confessed. "I'm almost certain that if Tom goes ahead with the idea of becoming a missionary he will lose Rita. And I'm inclined to agree with you that that wouldn't be a calamity, anyway." "Why?" I asked. "Well," said Alison, "for one thing, I think that if she really cared for Tom she would understand what this means to him. But she doesn't. She is only thinking of what it would mean to her. Did I ever tell you about the woman who tried to scare me off marrying you? There's no need to look so horrified—she didn't know you personally, for she belonged to another communion. But she was a minister's wife and she said to me: 'So you're going to marry a minister? If I had my time over again I wouldn't!'" "Yet you did," I said softly. "Ye-es, but . . ." Just then the baby cried.

TUESDAY.—I had my most frustrated morning for weeks—first the 'phone, then the door-bell, then the 'phone again. A promising sermon idea vanished like morning mist. Perhaps it had no more substance than that, but at least it looked alluring while it lasted! I've been consoling myself with the thought that at least one person who called needed help that I was able to give. John Newton, the author of "How sweet the name," always insisted that each knock on the study door should be heeded as if it were God's knock. Raymond Calkins reminded his readers that when Peter was thinking about his vision (Acts 10) three men called; that was not an interruption but Peter's supreme opportunity. "The true minister," says Calkins, "cannot be bothered for the simple reason that it is his blessed business to be bothered." It's hard to remember such counsels of perfection when some of the interruptions are so trifling. But a tactful minister's wife is a valuable last line of defence!

WEDNESDAY.—On the bus this morning I met the mother of one of our 'teen-age girls. We talked about Nita, and she said how thankful she was for all that the Sunday school and church had done for her girl. "You can do what you like for her," she said, "so long as you leave me alone. I'm warning you now—you haven't a hope with me." Looking at her I almost agreed, but that won't stop us trying. Yet it's a pitiful and all-too-common attitude; she'll take all she can get for her daughter, but that's all she wants the church to mean to her. What hope is there for Nita in that environment as against the brief hour or so we have her? Later in the day I called at the home of one of our senior Sunday school boys. He has been missing for a few weeks, and his mother told me that he won't be coming back. "Why?" I asked. "Well," she said, "Ron has a lot of homework to do—he's sitting for an important exam. at the end of the year. He

is so keen on his sports and hobbies that they take up a lot of time, and besides, he is growing so fast that his father and I thought he must drop something." Precisely!—something had to go, so it was Sunday school. William Temple was certainly right when he likened our world to a shop-window into which some irresponsible has got over night and changed the price-tags around, so that the shoddy things are highly prized and the priceless things sneered at as of little account.

THURSDAY.—I was discussing reading matter with Mrs. Farrar this afternoon. She is an ardent subscriber to one of our local libraries, and was saying how difficult it is to find books that don't flaunt the sordid these days. I agreed with her that some writers have deliberately exploited the ugly. "They call it realism," I said, "as though the gutter is the only real thing in life. But I don't think we should swing to the other extreme and read only the 'rose-framed cottage' type of novel. I have read some novels that have shocked me awake to the tragedies of some men and women in this post-war world, and then, unexpectedly, pointed me to Jesus. These are certainly not 'pretty' books, nor are their authors obviously orthodox believers, but however fumblingly they are certainly feeling after what Jesus can say to our world, and that strikes me as significant." We chatted for a while about worth-while books and the need to make sure that regular devotional and Bible reading were not crowded out by anything else. Before I left I took out my Moffatt New Testament and read a selection from the fourth chapter of Philipians. We both agreed that verse 8 set us the right standard for our reading as well as our thinking: "Keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit."

FRIDAY.—I had occasion to look up something in Leslie Weatherhead's study of the parables, "In Quest of a Kingdom," the most constructively helpful of his books in the last ten years, I think. It reminded me of the story he told when in Melbourne of a young lady who applied to become a missionary with the London Missionary Society. One of the forms she filled in demanded that she should state what books had influenced her in making her decision, indicating whether they were books of history, biography, fiction, or religion. She mentioned Weatherhead's books under the heading of 'fiction.' When asked why, she said: "Well, you would hardly call them religion, would you?" This one I certainly would—real religion.

SATURDAY.—I met Mrs. Farrar again in the street this morning. She was busy on her week-end shopping, but she stopped long enough to give me the kind of tonic I need before Sunday. "After you had gone the other day," she said, "I went back into the lounge and took another look at the books and papers I've been reading, and remembered what you said about the need for Christian reading-matter in the home. I didn't tell you then, but some time ago I cancelled my order for the 'Australian Christian.' With the price of everything going up I had said—and thought I was sincere—'We can't afford it any more.' But I looked at our reading table with its books, two illustrated weeklies, radio paper—not to mention young Rob's comics and the daily newspapers. I thought you would like to know that we're going to prune there, and bring the 'Christian' and some other such literature back into our home."

INTERSTATE C H U R C H N E W S

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

Discipleship

Marion Gilmour, Warrnambool, Vic.
Janet McCulloch, Nailsworth, S.A.
Rodney Oxenberry, Nailsworth, S.A.
Ernie Thatcher, North Williamstown, Vic.
Nancy Vale, North Williamstown, Vic.
Mr. and Mrs. L. G. Watkins, Queenstown, S.A.
W. Mann, Queenstown, S.A.
R. Turner, Queenstown, S.A.
R. Martin, Queenstown, S.A.
Miss C. Logan, Queenstown, S.A.
Miss M. Beaton, Queenstown, S.A.
Miss A. Elliott, Queenstown, S.A.
Beryl Pilgrim, Northcote, Vic.
Elaine Huggan, Northcote, Vic.
Joan Steer, Northcote, Vic.
Greta Bullen, Brighton, Vic.

Membership

Margaret Trevastis, Hindmarsh, S.A.
Jennifer Marsh, Hindmarsh, S.A.
Patsy Macpherson, Mt. Evelyn, Vic.
John Wicking, Geelong, Vic.
Rex Ellis, Geelong, Vic.
Mr. and Mrs. McIntyre, Bentleigh, Vic.
Ron Finlayson, Bentleigh, Vic.
Barry Shepherd, Bentleigh, Vic.
Mr. and Mrs. B. Nichols, Forestville, S.A.
Mrs. D. Pillar, Forestville, S.A.
Mrs. Elbourne, Fairfield, Vic.
Mr. and Mrs. O'Brien, Albion, Qld.
Mr. and Mrs. Kickbush, Albion, Qld.
Mr. and Mrs. Kimberly, Belmont, Vic.
Lois Bugg, Gardiner, Vic.
Joyce Willshire, Gardiner, Vic.

Marriage

Heather Gready to Frank Bell, Forestville, S.A.
Gladys Duan to Leslie Hanson, Maidstone, Vic.
Lelean Stewart to Mervyn Pattemore, Tyalgum, N.S.W.
Mary Bartrim to John Portland, Murwillumbah, N.S.W.

Fallen Asleep

Mrs. T. J. Barnes, Devonport, Tas.
F. Pedley, Mt. Evelyn, Vic.
A. Lee-Archer, Gardiner, Vic.
W. A. W. Grave, Unley, S.A.

Tasmania

Devonport.—Local members have given helpful messages during past month. Morning meetings are well attended. On July 29 Mr. Higgs, of Ulverstone, gave morning message and Mr. Stevens spoke at gospel service. Mr. and Mrs. Stan Bruton have returned from Melbourne. On Aug. 5 C. Burtt gave morning message and R. Pitt gospel address. Sympathy is extended to Mr. Barnes and family in their recent bereavement. Mrs. J. Webb is in hos-

pital. F.M. offering, £17. Recent visitors have been Miss A. Byard (Victoria) and H. Bruton.

Hobart (Collins-st.).—Dorcas Society celebrated 21st birthday on afternoon of July 26 with 95 per cent. attendance of original members, and elocutionary and musical items rendered by Mesdames Holt, Boxhall and Cooper. Presentations were made to president, Mrs. Jarvis, and Mrs. Madel-Cole, secretary, who have filled these executive positions for many years. Half-yearly business meeting of church was held on Friday, Aug. 3. Recently formed Young Women's Fellowship had a well attended meeting on Aug. 2. A lecture on basket-making was given by a visiting C.W.A. speaker.

Queensland

Albion.—July average attendances were 103 at Lord's Table and 70 at gospel service. Youth clubs combined for sports afternoon on July 28 at Ferny Grove, followed by evening camp fire. J. Wilkie, from Dawson-st., Ballarat, spoke on morning of July 22. Recent visitors included Dr. and Mrs. Killmier, Mr. and Mrs. Collings, of Thornbury, Vic., and Mrs. Graham, of Taree, N.S.W. Mrs. McLean is recovering from recent operation. Overseas mission offering, £93.

Brisbane (Ann-st.).—Church elder, R. Cardew, was speaker at morning service on July 21 at conclusion of stewardship campaign. During absence of R. Graham on holidays, Lars Larsen was speaker on July 28. Young people conducted night gospel service, and Men's and Women's Fellowships combined to lead the gospel service on Aug. 5 under leadership of S. Hoens. A barnyard social held by C.Y.F. raised £3/8/- for building fund, and a musical social held in City Hall on June 30, by Mrs. R. Hinrichsen, resulted in almost £17 for Women's Fellowship, £10 of which was given to building fund. F.M. offering reached £56, an increase of a third on last year. Church has ordered a further 30 copies of the "Christian Hymnary," which has proved highly successful in church worship. Recent visitors were Mr. and Mrs. T. Stone, Inverell; Mr. and Mrs. E. Moore, Ringwood, Vic.; Mr. and Mrs. A. King, Lawson, N.S.W.; Mr. and Mrs. E. Collings, Thornbury, Vic.; Dr. and Mrs. E. R. Killmier, Thornbury; and Mr. and Mrs. J. A. Wilkie, Ballarat.

New South Wales

Bexley North.—Church members had great interest in Federal C.E. Convention; preacher, R. Saunders, acted as excursion convener and others in choir and other capacities. Many visitors on Aug. 5 took part at Endeavor meetings, communion and gospel services; among them were Misses Shearing (Cottonville, S.A.), Shepherd (Balaklava, S.A.), Hazell (Cottonville, S.A.), Harper (Murray Bridge, S.A.), Bennetts (Nedlands, W.A.), Stewart (Surrey Hills, Vic.), de Yager (Box Hill, Vic.), also Messrs. John Mackley (Collingwood, Vic.), Ray Horne (Woodanilling, W.A.), and Geof Masters (Newstead, Tas.). Blind preacher, L. Samuels, of S.A., spoke at young people's tea and gospel service when 71 were present. Mr. Shinfield (Method-

ist, Vic.), addressed church. Mrs. Perry renewed fellowship after illness.

Murwillumbah-Tyalgum.—Services are held alternately in Murwillumbah and Tyalgum, members of one centre travelling to assist meeting at other centre. Recent visitors included Mrs. M. Goode, sen., of Penshurst, also Lelean Stewart and Mervyn Pattemore, both from aborigines mission fields. These two workers are leaving shortly for mission work in Northern Territory. Mrs. Fred Brown and Mrs. Rodney Bartrim have returned home after a period in hospital.

South Australia

Forestville.—Keith Macnaughtan visited Adelaide under auspices of Biblical Research Society. Members enjoyed meetings here and in city churches. Mr. Russell preached on July 29. Church and auxiliaries are in excellent heart. Regular church and B.R.S. prayer meetings and Bible studies are an inspiration. Alec. Brown, of C.S.S.M., was speaker at Y.P.F. inter-district "squash" recently.

Cottonville.—Temple Day was held on Aug. 5 when over £115 was given towards block of land for manse. The same day was observed as appreciation day when members wrote letters of appreciation to others. Over 59 letters were delivered. New church furniture, costing £91, has been installed, also three radiators and a new floor in kindergarten room. S. E. Riches spoke at evening service on July 22, and showed pictures on work of Mission to Lepers. Hilda Shearing, Helen McDonald and Mesdames Cleveland and Campbell are all sick. Ethelwyn Shearing and Peggy Hazel are attending C.E. National Convention in Sydney.

Cowandilla.—At teaching mission just concluded, J. E. Shipway was leader, and his helpful addresses were much appreciated. A Life-boy Team has commenced with all lady leaders. Concert put on by young married women's group raised £12 for Christian Rest Home. Young People's Fellowship took fun and games also gifts for pantry to Morialta Protestant Children's Home. Junior Endeavors are averaging thirty at their bright morning meetings. F.M. offering totalled £62.

Queenstown.—During June-July a winter loyalty drive was held in preparation for visitation evangelism. Meetings were well attended and numbers averaged more than 100 on five Sunday evenings. Visitation campaign was encouraging; some 12-15 old members promised to return and six first confessions have been received to date, and several others are giving decision earnest consideration. Boys' Brigade was visited by Mr. McVickers (from England), who is the overseas secretary for B.B. Girls' Brigade held amateur hour, when the deaconesses and the G.L.B. governing committee ran a trading table for manse fund. J.C.E. continues to do a fine work. There is a serious shortage of staff in Bible school.

Fullarton.—On Aug. 5 Albert Anderson (Fed. F.M. secretary) brought a splendid message at morning worship and at gospel service one of own young men preached and message was appreciated.

Kilburn.—Midweek prayer meeting was held at Prospect on July 31, when a sister from Kilburn was baptised. Afterwards a social time was enjoyed with Prospect members. A Gower accepted position of Bible school secretary and Mrs. Gower school sick visitor. On Aug. 5 D. Pike was speaker at morning service and John Manning at night, Mr. Kingston being indisposed. At Bible school 7 new scholars were enrolled. Mr. Inkster is recovered and attending the services again. Mr. Rutland is in hospital.

Victoria

Warrnambool.—F. N. Lee was speaker at evening service on July 29. He was guest at Sunday school teachers' and young people's tea

**RINGWOOD CHURCH OF CHRIST,
HOME-COMING DAY,**

SUNDAY, AUGUST 26, 1951.

All past members and friends are cordially invited to be present.

11 a.m., Morning Worship and Communion.
Speaker, J. Wiltshire.

3 p.m., Afternoon Service. Speaker, D. R. Nicholls.

7 p.m., Gospel Service. Speaker, A. Cameron.

A basket lunch will be held at 1 p.m. Evening meal will be provided. Those intending to be present for this, kindly advise secretary before August 24.

—A. F. Cooke, 50 Ringwood-st.,
Ringwood. Phone, WU6551.

VACANCIES!

**BIBLICAL RESEARCH SOCIETY (Australasia).
AUSTRALIA'S OWN SOCIETY FOR JEWISH
EVANGELISATION**

invites written application for:

1. Male Deputationist for Victoria. (State whether ordained or not.)
2. Male Secretary for Perth (W.A.). (State whether ordained or not.)
3. Typistes, for Australasian Head Office.
4. Typiste-Stenographers, for Australasian Head Office.

Apply General Manager, B.R.S. (Aust.),
361 Kooyong-rd., Elsternwick, S.4, Vic., Aust.

**Bibles
Bibles**

The Greatest Book in Literature is offered in all sizes and qualities.

There are Reference, Concordance, Illustrated, Wide-margin, Loose-leaf, Interleaved, Analytical, Pulpit, Pocket and Teachers' Bibles.

The SCOFIELD and the DICKSON ANALYTICAL BIBLES are ideal for preachers, teachers and students.

Prices range from 7/6 to £10/10/-;
New Testaments from 3/6 to 54/6.

Listen to "Golden Sanctuary"
over 3KZ every Monday at
10 p.m.

Keswick BOOK
DEPOT
For everything Evangelical
315 COLLINS ST., MELBOURNE • MU 2950, M 1526

YORK ST., BALLARAT.

**CHURCH ANNIVERSARY AND HOMECOMING,
SATURDAY, AUGUST 25, 1951.**

Tea at 5.30 p.m., followed by Inspirational Meeting.

Recall and renew your past associations.

—H. G. Feary, sec., 189 Eureka-st.,
Ballarat.

same evening. Mrs. S. V. Petterd has resigned as superintendent of kindergarten after over 50 years of noble service for Sunday school. She is succeeded by Mrs. C. F. Houston. Miss H. Chipperfield is convalescing at the manse after recent operation.

Middle Park.—P. French has concluded a series of addresses connected with crusade campaign. Quarterly united meeting with local Baptist church was held in their chapel on July 29, which was also their church anniversary. Mr. French delivered gospel address.

Preston.—At morning services Mr. Searle has given addresses on "Crusade for a Christian World." Church enjoyed message by R. Burns, Reservoir, who exchanged with Mr. Searle. On July 15, a sister (formerly baptised) was welcomed into fellowship. Arts and crafts evening arranged by Bible school proved an interesting event on July 28.

Mt. Evelyn.—On July 15 fourteen members went to Croydon for baptism of Patricia McPherson. A. H. Pratt preached and conducted baptism. Sympathy of church goes out to loved ones of S. W. Beecroft, three of whom are returned missionaries, and to wife and relatives of F. Pedley. Phillis Matthews was a visitor on July 29. Working bees have completed fences on church block (except for front) and repaired road.

Stawell.—Mr. Cunningham is appreciated. C.E. attendance has increased to 26. During the meeting adults retire to chapel for prayer and Bible study. Mr. Cunningham leads the young people. Mrs. Tredget is helping with kindergarten school.

Bentleigh.—Church was saddened by the sudden passing of Mr. and Mrs. McDonald's little boy Malcom. Mrs. Corrigan has been ill for some weeks. Overseas offering was over £33. Mid-week prayer and Bible study maintains its numbers, and interest. Good Companions conducted gospel service on July 22 under leadership of Miss Yewdall.

Fairfield.—Denis. Grant addressed church at morning service on Aug. 5. T. A. Fitzgerald continues a faithful ministry. Ken and Ray Fitzgerald now regularly take presidential duties at Lord's Table. Fairfield speakers continue to assist Hurstbridge work.

Maidstone.—Ladies' Guild held a fete on Aug. 4 and raised over £100 for Sunday school hall fund. Overseas offering was £25. Gladys Duan was the first bride to be married in Maidstone church. S.S. average attendance is 146. Boys' Club progresses under instructor, T. Jones, with average attendance of 20.

Geelong.—On Aug. 5 evening service was taken by youth of church. Mr. Kennedy led, and addresses were given by Lourie Barker and Mr. Kennedy. Choir rendered two items led by Mr. Smail, and a men's trio was much enjoyed. Mr. Anderson commenced gospel meetings at Belmont. Pantry tea was held on Aug. 4 in honor of Mr. and Mrs. Glen Jenkins (formerly Miss M. Hering), and Mr. Anderson showed films.

Ballarat (Dawson-st.).—School recently touched 100 attendance. A united social evening was largely attended; each auxiliary arranged part of programme. First of after-church fireside fellowship for winter months was well supported. A visit by F. Funston for local option was appreciated. Arrangements for extension of boys' work are in hand. School at our Doveton-st. branch is our best feature. Owen Jones is visiting and speaking at week-ends. At Mount Clear branch three young folk were baptised—the first time for about 50 years—previous candidates having been baptised at Dawson-st. We are indebted to a group from York-st. church as school teachers. Half-yearly business meeting on July 25 had encouraging reports under the leadership of F. Hunting.

COMING EVENT.

AUGUST 20 (Monday).—Victorian churches of Christ Ladies' Choir will resume rehearsals Aug. 20. All members are requested to attend.

**HAMPTON CHURCH OF CHRIST,
CHURCH ANNIVERSARY,**

SEPT. 2,

11 a.m. and 7 p.m.

Men's Mission, Aug. 28 to 31. Missioner, W. W. Saunders (Bambra-rd.).

Women's Mission, Sept. 4 to 7. Missioner, Mrs. McCallum (Sydney).

Reserve dates now. Details later.

GARDINER CHURCH OF CHRIST.

Past members of the church are invited to
**37th ANNIVERSARY AND HOME-COMING
DAY,**

SUNDAY, SEPTEMBER 9.

11 a.m., R. V. Amos (Chatswood).

3 p.m., J. E. Brooke (Lygon-st.).

7 p.m., F. A. Youens.

Soloist, Miss F. Cowper.

If requiring hospitality please write Mr. B. Taylor, 1 Cressey-st., Malvern, or telephone WM1906 (F. A. Youens).

CHURCH OF CHRIST, CAMBERWELL,

35th ANNIVERSARY,

SEPTEMBER 9.

11.10 a.m., Dr. G. H. Oldfield.

3 p.m., Ministry of music by augmented choir and assisting artists.

5 p.m., Fellowship Tea.

7 p.m., Mr. K. A. Jones.

Past members and friends cordially invited. Those desiring hospitality for lunch and/or tea, please contact Mr. E. A. Lewis, secretary, 1 Chestnut-st., Surrey Hills, E.10, phone, WX3560, by September 1.

MALVERN-CAULFIELD,

FRIDAY, AUGUST 17.

**PUBLIC WELCOME TO MR. AND MRS.
WILKIE THOMSON AND FAMILY.**

SUNDAY, AUGUST 19,

Mr. Thomson Commences his Ministry.
Come and hear his messages.

**CHINESE MISSION, QUEENSBERRY ST.,
CARLTON.**

SOCIAL EVENING,

TUESDAY, AUGUST 14.

Welcome to new preacher, Mr. Yeung.
A friendly welcome to all.

**MAIDSTONE BIBLE SCHOOL, RICHLIEU ST.,
ANNIVERSARY SERVICES.**

Aug. 19, 3 p.m., K. Alexander.

7 p.m., E. Randell.

Aug. 22 (Wednesday), Anniversary Concert in church hall at 8 p.m.

**CHURCHES OF CHRIST, NORTH SUBURBAN
CONFERENCE,**

THORNBURY CHURCH OF CHRIST,

St. Georges-rd., Thornbury,

TUESDAY, AUG. 21, 8 p.m.

Speaker, Howard Earle, secretary Federal Conf.
Soloist, Cecil Watson.

A warm welcome awaits you at Thornbury.

IN MEMORIAM.

GOLLER (nee Blythman).—In loving memory of dear Ray, who was called home on Aug. 11, 1944. "Loved long since and lost awhile."—Inserted by her aunt and uncle, Mr. and Mrs. H. Lambert.

GOLLER (nee Blythman).—Sweet memories of our dear Ray, who was called home on Aug. 11, 1944.

"There are no tears within their eyes,
With love they keep perpetual tryst,
And praise and work and rest are one
With thee, O Christ."

—Inserted by her loving mother and father.

WILSON (nee Blackwell).—In loving memory of my dear wife, Ruby, who was called away from us on August 10, 1949. "It is only till he come."

—Ever to be remembered by her lone husband, Horace, 38 Aveland-ave., Trinity Gardens, S.A.

WILSON.—In loving memory of our dear mother, who passed away Aug. 10, 1949. "The gift of God is eternal life."

—Fondly remembered by Allan and Betty, in W.A.

DEATH.

WATSON.—On July 26, Jessie May, beloved daughter-in-law of Ada Watson and the late E. E. Watson, 21 Grampian-st., West Preston. Sadly missed.

BIRTH.

THOMAS (Rhodes).—On July 23, to Jessie and Don, a daughter, Heather Joy. Appreciation to Dr. G. H. Oldfield, and above all, thanksgiving to our heavenly Father.

RUBY WEDDING.

SHIPWAY-KILPATRICK.—Mr. and Mrs. J. E. Shipway, of 24 Osmond-st., Hindmarsh, have much pleasure in announcing the 40th anniversary of their marriage, solemnised in church of Christ chapel, Swan Hill, by the late Pastor W. G. Oram, Aug. 22, 1911.

FOR SALE.

One dark green suit, size 5. In very good order. Going for £5. Call at College of the Bible, Elm-rd., Glen Iris, Vic., or 'phone U4170. —Peter French.

ACCOMMODATION.

Wanted—board and lodging in Mornington-Frankston district, Vic. (Mornington preferred) by young man, member of church.—Reply M. Parr, 17 Booth-st., Morwell.

Wanted urgently, board for single man, member of church, Sunday school teacher, Box Hill-Ringwood line, Vic. Excellent references. Apply H. Hargreaves, Chanter-st., Mosman, N.S.W.

Wanted to let to Christian business lady or middle-aged lady, nicely furn. room, use of b'fast room, k'ette and all convs., including gas and elect. light. 37/6 wkly. 20 mins. city. —"333," c/o Austral.

Wanted, a self-contained flat or house, furnished or unfurnished, Melbourne, is urgently sought by young business couple. Please reply to W. Oldfield, 360 Mont Albert-rd., Mont Albert, Vic.

Sorrento.—All electric two-room flat. Water. Accommodate four. Vacant to Sept. 1, Sept. 17-Oct. 8, Oct. 29-Nov. 16, Dec. 6-21 (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 Aug. 7-19, Oct. 1-Nov. 2, Nov. 18-Dec. 5 (not vacant Dec. 6-March 10, 1952).—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX5494.

Belmont.—On Aug. 5 Bible school was commenced in Shire Hall at 10 a.m. R. Linnane supt. D. Carr was the speaker at morning service. At night the first gospel service was held at Belmont, Mr. Anderson being speaker. There were 20 present. Mr. Crouch of Portland and Mrs. Phillips were visitors. Many are sick. Fortnightly prayer meeting was held at the home of Mr. and Mrs. D. Thomas.

Red Cliffs.—Mr. C. L. Lang continues to bring appreciated addresses to good congregations, both morning and night. An "At Home" was held at Mrs. Thwaites' home, at Stewart; when £8/2/- was raised for Mission Band and Murrumbidgee Nursing Home. Good Companions Girls' Club held church parade on July 29, when girls rendered an item. P.S.A. was held at Red Cliffs on Aug. 5. C.E. meetings have been held in members' homes during winter.

North Essendon.—The silver jubilee was fittingly commemorated when J. H. Patterson, an original committeeman, and Reg. Ennis, who was preacher on the first Sunday 25 years ago, took part. A devotional and thanksgiving service was held on July 18; a fellowship tea on 21st, and two memorable services on the 22nd. The theme was "A church is built," and a unique feature was a model building with names of past and present members inscribed thereon in the form of bricks. The church is in good heart, attendances at all services having increased. Mr. and Mrs. A. E. White have established themselves in hearts of people, and are doing a good work. During July average offering for general fund was nearly £15; attendances 114 morning and 90 evening, with 103 communicants and 165 at Bible school.

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.)

IS THIS UNITY?

I would not like to go so far as Mr. Daniel in regard to the Council of Churches; to me it would be like saying none of its members were saved men. Our belief in Jesus as the Son of God, our Saviour, and the acceptance thereof I regard as the groundwork and foundation of our salvation. If we adopted Mr. Daniel's attitude we would not join up anywhere. We must not use such language as "spiritual adultery" if we are wrong ourselves. Then, too, the mote will ere long hurt, and though perhaps not for a time, when more light comes we will be sorry for our isolated attitude. The pioneers were not always agreed themselves. If the signboards church of Christ were replaced by Christian Church or "Disciples Meet Here," we would learn more of the will of our Lord and His word. I think it is such sentiments as those of Mr. Daniel that have hindered the progress of the gospel, and do not in any way help a cause that struggles so hard. I would rather adopt the attitude of the late A. R. Main; always go to others holding conferences and invite them to us. If any of these permitted me I would show the broad line of demarcation between the Christianity of Jesus and his apostles, and that of subsequent years. If things are to stand as they are, Christ has to remain 'in fragments.' (See Weymouth, 1 Cor.

HABIT

"How use doth breed a habit in a man." (Shakespeare.)

The strongest factor in everyday life is habit. Because of habit, we smoke . . . we develop certain mannerisms . . . we do some things and refrain from others.

Habit can be a beneficial factor in the life of any individual or it can be a liability.

When you save with regularity you develop the habit of thrift. Saving money is a desirable habit, and besides, there is no friend like money in the bank.

Begin a good habit to-day—SAVE.



The
State Savings Bank
OF VICTORIA

"YOUR BANK."

"When Two's Company"

A GUIDE TO ROMANCE.

A book that guides young adults in the choice of a life partner.

Canon Bryan Green says: "From my experience as vicar of one of the most fashionable wedding churches in London and through many interviews with those about to be married, I am convinced that the underlying cause is a lack of true judgment in the choice of a partner for life." "When Two's Company" offers the practical help that cannot fail in prompting true judgment in choice of partner.

When not available from Church Book Depots, write to distributors, Austral Printing and Publishing Co. Ltd., 524-530 Elizabeth-st., Melbourne.

Price, 9/6, posted 10/-.

REFRIGERATORS. REFRIGERATORS.

Delivery from stock, efficient thermostat multi-range, all-weather freezing, extremely low running, cost approx. penny a day, 4½ cubic ft. capacity, stainless steel evaporator, one piece porcelain enamel interior. Real value and satisfaction, "The Magreggor Wiggin," at £117/10/-.

CLAUDE GADGE, 49 Springfield-rd., Blackburn. WX5494.

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

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

Dignity and Satisfaction.

LEWIS — Funerals.

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

Ring JA1066.

H. LEWIS — Director.

S.B. Radio

'Phone, U8274 or U2847.

Kerosene Heaters and Refrigerators

See the Famous Oil-King Heater—
£14/3/-.

Free delivery, metropolitan area.

Also

"Cold Star" Kerosene Refrigerators

5 c.f., £89/19/6.

Above packed free but freight extra.

205 GLENFERRIE RD., MALVERN.

1: 12, 13), and his sacrifice and its result for unity frustrated. Paul shared this anxiety (2 Cor. 11: 3). At the heart of every sect since the destruction of Jerusalem has lain an enormous error, a denial of some of the plainest words Christ ever spoke. Peter in First Epistle 1: 5, 12, 13 places the ancient faith, and modern teaching in concise and marked contrast. (Weymouth).—T. J. Johnston, Launceston, Tas.

Obituary

Annie Margaret Harkness.

The church at Glenelg, S.A., has lost by death one of its oldest members in her 83rd year. Miss Harkness was a daughter of Thomas Harkness, town missionary in Hindmarsh. Our sister united with the Hindmarsh church in early years, and remained a devoted, consecrated member of the church ever since. About 13 years ago she came to Glenelg and was highly esteemed by all for her kindly disposition and genuine Christian character. Although of a retiring disposition she was a B.S. teacher for many years. The Harkness family are well and honorably known in S.A. We commend all who have been intimately bereaved to the gracious heavenly Father. She was laid to rest in the Hindmarsh cemetery on July 14 by the writer, "till the day dawn and the shadows flee away."—A.H.

Samuel William Beecroft.

Samuel William Beecroft passed away on July 13 at the age of 84. His last years were full of suffering which he bore patiently. His daughters Jessie and later Eliza, returned from their mission field in India to nurse him and care for their mother and sister Annie. He joined the church of Christ in Collingwood in his youth, later married Clara Phillips, and for 61 years they have served the Lord together. When in isolation they set up the Lord's table in their home. On the Sunday before his death he conducted the service though very weak. He was a great student of the Bible, and it was a spiritual uplift to converse with him. The relatives rejoice at his going knowing he has gone to be with his Lord. Impressive services were conducted by A. H. Pratt at the parlor and Kew Cemetery.—E. F. Pratt.

Mr. F. Pedley.

On July 30 Mr. F. Pedley was called to his eternal reward after a long painful illness caused from heart trouble. His passing will be a great loss to the church. Coming from Northcote five years ago he and his wife were some of the first to associate with the church at "Kenarthem," Mt. Evelyn. He was seldom absent until too ill to attend. Like his Master he went about doing good, and was an inspiration to those who visited him in his suffering. The large gatherings at the Lilydale parlor and Springvale Crematorium and the many floral tributes testified to the love and respect in which he was held. Services were conducted by A. H. Pratt.—E.F.P.

John William McKenzie.

On the early morning of July 25, our brother fell asleep in Christ at the age of 87 years. Born at Bacchus Marsh, he later moved to Yalca in N.S.W. Fourteen years ago he retired from the farm and came to live in Wagga. Just over a year ago our brother desired to be immersed, and it was a great day when the ordinance was obeyed and the right hand of fellowship extended. He was a man of high moral qualities, who served his generation well, being a natural leader of men. His wife, who had been immersed many years before, was an able helpmeet. The service at the church and at the graveside was conducted by the minister. We commend Mrs. McKenzie, her daughter, and son-in-law, Mr. and Mrs. Field, and the five sons to the God of all comfort.—W.T.

"BENWERREN" GUEST HOUSE, YARRA JUNCTION.

This holiday home in choicest surroundings is to be re-opened shortly on the basis of a faith venture and as an adjunct of the Mothers' Evangelical Fellowship.

Special consideration will be given to mothers in need of a rest, and bookings will be accepted as from July 16.

Any friends desirous of helping financially during the early stages are invited to contact the acting treasurer—

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

Initial bookings may also be made at same address.

ORIENTAL GUEST HOUSE, BRIGHT. ('Phone 74.)

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

Tariff, £6/6/-.

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

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

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

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

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

ARTISAN PATTERN WORKS, ENGINEERS' PATTERN MAKERS. N. H. D. Lang, Proprietor. 330 YOUNG ST., FITZROY, N.6. ENGINEERS AND FOUNDRYMEN.

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

'Phone: JA4330.

LINDEN FURNISHERS,

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

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

NEW ADDRESS, SAME LOW PRICES.

INNER SPRING MATTRESSES

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

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

A WELCOME AWAITS ALL AT
WOLLONGONG CHURCH OF CHRIST.

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

Visit the centre of beauty and
evangelistic activity.

NURSING AND REST HOMES.
(Conducted by churches of Christ.)

OKAILEIGH AND MURRUMBEENA.

The date of the opening of the Murrum-
beena Homes will be announced as soon
as conditions permit.

Gifts and prayers are requested.
Remember the Homes in your will.

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

FOR EXPERT OPTICAL SERVICE,

W. J. AIRD Pty. Ltd.,

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

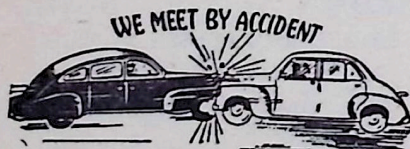
OPTICIANS,
ALTON'S BUILDINGS,
Cr. Elizabeth and Collins Sts.,
Melbourne.

Phone, Central 6937 for appointment.

ALFRED MILLIS & SONS Pty. Ltd.,

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

Also Queen Victoria Wholesale Markets.



RADIATOR SERVICE
IS OUR SPECIALTY.

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

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

MOTOR RADIATORS PTY. LTD.,
RADIATOR HOUSE—305 LATROBE ST.,
MELBOURNE,

Phone, MU2297. Tele., "Radco," Melb.
Also 4 DIMBOOLA RD., HORSHAM.
Phone, 139U. Tele., "Radco," Hors.

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.

Over the Line

(Mrs. E. K. Bradford. One of the lesser-known
hymn-writers, of Palmer, Mass., U.S.A. This
hymn was written as a result of a testimony in
one of the Moody services in 1878.)

In Prescott's "Conquest of Peru," the story is
told of Pizarro, the Spanish adventurer, who
gathered a company of men, eager for gold,
adventure and fighting. After many dangers
by shipwreck, fever, famine and flood, they
quarrelled and mutinied on the shore of Peru.
Drawing a line running east and west with his
sword on the sand, Pizarro turned to his men
and said, "On that side are toil, hunger, drench-
ing storm and death. On this side are ease
and pleasure. There lies Peru with its riches.



Here lies Panama and poverty. Choose, each
man, as becomes a brave Castilian. For my
part, I go south." So saying, he stepped across
the line. One after another his men followed
him to conquer Peru.

In 1926, when we motored from Queensland
to South Australia, my boys, then only young
lads, were greatly interested as we stopped at
the border between Queensland and N.S.W., at
Tweed Heads. The cattle fence and pit,
erected to prevent stock passing from one State
to another and so to spread disease, allowed
vehicles to cross without any interruption. It
was hard for the boys to realise that when
they went "over the line" they were no longer
in Queensland but were in another State.

During a mission in Utah, U.S.A., a man
was brought to a full surrender by this hymn.
He had attended several meetings and decided
to go no more, but a troubled mind led him
to attend one night when this hymn was sung.
He was standing in an adjoining room, looking
into the auditorium, but as the hymn was end-
ing he stepped toward the pulpit and then,
reaching the front, he took a long step as
though crossing an object, and said, in a loud,
determined voice, "I have stepped over the
line."

At the close of a gospel meeting this hymn
was sung and a man arose and said, "I left
home two weeks ago in a drunken spree. I
was asked to this mission but refused, with
oaths, to come and then an hour ago, I en-
tered this room. This lady began to sing, and
those words went to my heart. At the last
verse I crossed the line and gave myself to
him and he took me."

SUPPORT HOME MISSIONS . . .

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

Send gifts to—

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

You strengthen ALL our work when
you support

HOME MISSIONS.

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

FUNERAL DIRECTORS.

Satisfaction assured. All suburbs.

712 HIGH ST., THORNBURY, JW3037.

176 HIGH ST., NORTHCOTE. JW3333.

47 VERE ST., COLLINGWOOD. JA1448.

LYALL & SONS PTY. LTD.,

39-51 Leveson St., North Melbourne.

Chaff and Hay Pressing Mills at Lara.
CASH, CHAFF, HAY, GRAIN, PRODUCE
& COMPRESSED FODDER MERCHANTS.

Exporters of Pressed Hay, Chaff and
Colonial Produce.

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

Hundreds of grateful testimonials (includ-
ing those of doctors) testify to the success
of

ERODITE GALLSTONE
TREATMENT

(Without operation.)

Certain, Safe and Sure.

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

Communicate with

T. ESCOTT,
(late of India),

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

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

Phone, UA1308.



CHRISTIAN FELLOWSHIP
ASSOCIATION
Churches of Christ of
Australia).

The Helping Hand of the
Brotherhood.

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.