

*Fraser*

National Weekly  
Representing  
Churches of Christ

# THE AUSTRALIAN CHRISTIAN

Registered at G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. 55, No. 28

TUES., JULY 22, 1952



## More WORLD CONVENTION Speakers

A. L. HADDON, N.Z.  
(top left)  
as first Vice-President preaches on  
**"Thy Kingdom Come"**  
Fri. Morning, Aug. 8

EWART WYLE, U.S.A.  
(opposite)  
addresses Lunch-Hour Session on  
**"Christianity's Answer to  
Communism"**  
12.45 p.m., Fri., Aug. 8



SPENCER AUSTIN, U.S.A.  
(top centre)  
challenges Convention with  
**"The Missionary Imperative"**  
Thurs. Morning, Aug. 7

JESSIE TROUT, U.S.A.  
(top right)  
speaks from experience on  
**"An Enlarging Fellowship  
of Women"**  
Thurs. Afternoon, Aug. 7



## "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.1.  
Phone, FJ 2524.

### 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, 5d. week.  
Posted Direct (Aust. and N.Z.),  
25/- year. Foreign, 30/-.

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  
Coming 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

*I count everything as loss com-  
pared with the supreme advantage  
of knowing Christ Jesus my Lord.  
For his sake I have lost everything,  
and think it rubbish, in order to  
gain Christ, and be known to be  
united with him.—Phil. 3: 8 (Good-  
speed).*

### THOUGHT STIMULUS

*The more we know, the greater  
our thirst for knowledge. The water-  
lily, in the midst of waters, opens  
its leaves and expands its petals at  
the first pattering of showers, and  
rejoices in the raindrops with a  
quicker sympathy than the parched  
shrub in a sandy desert.—Coleridge.*

*If You*

*Ask Me . . .*



WE present a series of discussions on problems  
of Scripture and daily living. Various  
writers will express personal views on these issues.

\* \* \* \* \*

### *Is Christianity too "other-worldly"?*

No accusation made against the religion of  
Christ is more plausible than that which pictures  
it as unconcerned with the business and the affairs  
of this world, and so deeply concerned with the  
unseen life of the spirit that its sincere professors  
take little interest in this mundane life. It is an  
"other-world" religion and unsuited, therefore, for  
those who are, and must needs be, citizens of this  
world of time and sense.

No student of the New Testament can deny that  
the Christian as such is pledged to an allegiance  
which the world neither knows nor recognises,  
which may conflict with his secular interests and  
with his political requirements. "We must obey  
God rather than men" was the first public answer  
of the Church of Christ to the challenge of the  
State, and it implied the fact of "other-worldly"  
duties. Christ went out of his way to make quite  
evident the spiritual nature of the authority which  
he claimed.

"My kingdom," he told the Roman Procurator,  
"is not of this world."

But he also made very clear the obligations  
which rest on his disciples to play their part in  
the work of life, to do so in his Spirit, and thus to  
bring it into conformity to his will. "Ye are the  
salt of the earth. Ye are the light of the world,"  
he said, thus indicating the two-fold function of  
Christians in the world. On the one hand, they  
are by their example to bring into society an  
influence of moral soundness; and, on the other  
hand, they are, by their witness to Christ, to  
correct the materialism which perverts men's un-  
derstanding. Salt and light — purity and truth.  
These are the distinctive contributions of Chris-  
tianity to social life; and both are brought to men  
when Christ's disciples are living worthy of their  
vocation.

An ancient document written somewhere about  
the year 150, describes impressively the aspect which  
Christians then presented. "Christians," we are  
told, "follow the native customs in dress and food  
and the other arrangements of life, yet the con-  
stitution of their citizenship which they set forth is  
marvellous . . . They dwell in their own country,  
but only as soldiers. They bear their share in  
all things as citizens, and then endure all hardships.  
Every foreign country is a fatherland to them, and  
every fatherland is foreign. Their existence is on  
earth, but their citizenship is in heaven."

If that description held true of Christians in  
this modern civilisation, there would be no danger  
of misunderstanding, and no suggestion of censure  
in saying that Christ's religion is "other-worldly."  
Men would see that Christians, though living in  
the world, are not of it, but have their mind set  
on another and a greater life than this; not re-  
pudiating any rightful claim, but always enduring  
as seeing him who is invisible.—Selected.

### 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.

Australian Churches of Christ F.M.  
Board Inc.

HELP US TO TAKE HOLD OF  
WAITING OPPORTUNITIES

## Annual Overseas Offering JULY 6

"Fold to thy heart thy brother."

Send Donations to State Secretaries  
A. Anderson, Fed. Secretary,  
261 Magill Road,  
Trinity Gardens, S.A.

### ABORIGINES MISSION BOARD.

Financial support is needed.

Forward contributions to the fol-  
lowing:

N.S.W.—G. E. Knight, 19 Albert-st.,  
Petersham.  
Qld.—L. H. G. Pedler, 200 Long-st.,  
Toowoomba.  
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.

### SUPPORT THE . . .

Preachers'

Provident

Fund

Send your inquiries to the Secre-  
tary, Mr. S. Laney, 13 Victoria-st.,  
Strathfield, N.S.W., and donations  
to the Treasurer, Mr. H. 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.



# How Close to the Fire are You?

EDITORIAL

IT'S a winter scene in anyone's home — maybe yours. Outside, wind lashes rain to a driving fury, but inside all is calm, save for the cheery crackle of the fire and the rustle of your newspaper. But soon the paper slips to your lap, and sleepily you look into the leaping flames. Remember how you used to see pictures in the fire when you were young? You see them again now, but differently. Then it was all future, glowing, wonderful in its lure; now there are pictures of the hopes you never fulfilled, the dreams which never saw day. You shut your eyes against such poignant reminders, and because the room is warm and you are tired it is easy to keep them closed. Unnoticed, the paper falls to your feet. Suddenly, a spark shoots out and lands on a trailing page; it smoulders a while before the whole paper catches alight. You wake with a shock to the smell of burning, and the urgent necessity to beat out the flames before any serious damage is done. Your cosy fire, no longer safely confined, has become a threat to your safety and security, so the flames must be put out.

All of which is an allegory we may well take to heart. Our Lord once said (according to well-attested tradition): "He that is near me is near the fire." There have been many ready to crowd to him for the comfort he can give in the midst of life's violent storms — all too many prepared to shut the rest of the world out as they do so. There have been those, too, who have been most happy when he has been "under control" — imprisoned in history, in creed and stained-glass window — but most disturbed when his holy flame has leapt forth in ways they neither relished nor desired.

Let none of us despise man's craving for

## COMFORT

nor the abiding consolation which Jesus alone can give. We all need to warm our hearts at the blaze of his love for us, and to remember that some of his greatest words were spoken to the floundering and fearful, whose burdens he was ready to share. "Come unto me, all ye that labor and are heavy-laden," he cried, and again, "Him that cometh to me I will in no wise cast out." (Matt. 11: 28; John 6: 37.) None of us who has lived through the desperate years of war, depression and fear, or has lived close to the bared heart of man's sorrow and need, can be blind to man's need of comfort. We can understand how Ian Maclaren felt when, at the close of his ministry, he declared that if he had it to live over again he would preach more comfort.

But it must be *true* comfort, in the basic sense of the word — consolation with which men are made strong again. Jesus never insulted men with mere sentiment or cheery optimism. He declared unto them the whole counsel of God, and on that he based his confidence. In the same breath in which he spoke of rest for the weary, he bade them "Take my yoke upon you;" he had no sooner said the reassuring words: "Your heavenly Father knoweth," than he was urging them to "seek first the kingdom of God and his righteousness." That was always his way. He showed that his coming as the Son of God in human guise, the death he was to die and the coming triumph of the resurrection, were not only God's word of reassurance to a lost world, but a sharp call to the responsibilities that such a love demanded. Herbert Farmer is surely right when he says that "consolation which does not have at its heart a claim and a demand is not, for mature persons, consolation at all, nor can it be of God."

Yet there are some whose religion never matures beyond the "glory-for-me" attitude, who warm their hands with childish glee in the glow of great doctrines like those of the second coming and eternal life without lifting a finger in any common Christian cause for the building of the kingdom of God. Indeed, with repulsive perversion, they justify themselves with the very doctrines which ought to have inspired

them to unstinted service. "Didn't our Lord say the world would get worse and worse before he came again?" they argue. "'Wars and rumors of wars,' he said. These are signs of the times. Surely he must come quickly." And you listen in vain to much of this glib and easy talk for any anguish of spirit, for any heart-break like that of the Man of Nazareth who cried out: "O Jerusalem!" over a city and nation he loved — and for which he was prepared to die. The doctrine of our Lord's return meant much to Paul, but he gave short shrift to those in Thessalonica and elsewhere who thought they could stop work on the strength of it. The men to whom that faith was real were the men who flung themselves into the task of "turning the world upside down," with hearts aflame for love of him and others.

Yet there have always been those who have sought to

## CONTROL

that holy flame. It was when both Jewry and Rome discovered that Jesus could be neither regimented nor pigeon-holed that the cross became necessary. He had to be stopped some way, just as men ever since have tried to stop his church. But when men had done their worst it was the living Jesus who burst into a room where his disciples were shut up for fear of the Jews. While that fear kept them confined they were no threat to anyone, but when he breathed on them, saying: "Receive ye the Holy Spirit"; when later that Spirit came upon them in Pentecostal power, the holy flame leapt up, beyond any man's controlling.

Persecution has never completely doused that flame, nor has the iron hand of any State, though sometimes only a feeble flicker has been left. The flame burnt low when the church herself turned apostate, and sought to control it. She was afraid of the irregular, of anything contrary to her carefully defined creeds, her strongly entrenched power. "Let the fire burn on our altars," she said. "Our priests shall guard it." Even the Bible was rigidly controlled; literally chained in the churches. The great truths of the gospel passed from common knowledge, save in the rites which the church ordained. Those were truly the Dark Ages.

But the flame never burnt so low that sparks did not leap from it, and light on one consecrated soul after another — Tyndale, Huss, Luther and their like. A somnolent church stirred swiftly awake. Sensing the danger, she beat wildly at the flames. But as soon as one was extinguished another flared up. Nothing could stop the

## CONFLAGRATION

of the Spirit of God.

But who, even amongst us heirs of the Protestant Reformation, is altogether easy in the presence of such a Christ who reminds us that "He that is near me is near the fire"? It is easy enough now to see where the church failed — and still does fail — when security is valued above surrender to the will of God. Nor can we miss the point of Dostoevsky's story in which Christ returns as a street preacher to Spain, is arrested by the Inquisition, and is told by the Grand Inquisitor himself that surely there was no need for him to have come while they were doing the work much better than he could, and with such careful organisation; whereupon the Christ sadly kissed the old man's faded lips, and left. But sometimes our own planning seems to give little more than a courtesy nod to the ideals and will of Christ. Sometimes as we gaze at him there come half-wistful yearnings, like pictures in a fire — ideals and dreams that Christ once awoke in us. But we shut our eyes to them and our ears to the tempest outside. O Saviour Christ, we have warmed our hands too long in selfish luxury before thy flame, when they should have been scarred in thy service for a needy world. Let thy holy flame leap forth, light on us, fire us, use us!



J. A. Wilkie (Ballarat, Vic.), from long experience of "the Movement to Restore," discusses its—

## ENDURING EMPHASES

WHEN Kagawa was in Australia and speaking on "Vital Christianity" he said he loved the word "Movement"—such a contrast from inactivity; he pictured water that remained motionless, and ejaculated the words "... stagnant, nasty smell." The varying emphases that have marked our 150 years' history are therefore in keeping with the key word "Movement" and we can expect still further aspects to become dominant as long as they are true to the other radical key word "Restore."

### Basic Convictions of Our Pioneers

The people known as churches of Christ can only be true to this ideal as they profoundly believe that God was in the genesis of this Movement—arising as it did simultaneously and independently on both sides of the Atlantic—and only as they humbly seek Divine control will they be further led along the onward road towards God's goal. Our pioneer fathers had another burning conviction—that there was an original pattern of Christian truth depicted in the New Testament. This embraced the saving work of Jesus of Nazareth, the Son of God; the contents of the gospel, with its facts, commands and promises; the nature and purpose of the church and its ordinances; and the victorious culmination of the age. They firmly believed in the inspiration of Scripture, and that Christ's assurance that the Holy Spirit would guide his apostles into all truth was amply and sufficiently fulfilled in their life and the teaching which they handed on to their disciples. There was thus a Court of Appeal, an authority with Divine sanction; the only Head of the church had given his marching orders to his church.

The pioneers then set themselves to discover the essential and foundational truths, and the wide area of unrevealed truth with its watchwords of liberty and love!

### Their Discoveries of Truth

These pioneers were dedicated men. We recall their devotion, as in Scotland and England we name, Glas, McLean, the Haldane brothers, Wallis, and King; and in the United States, Thomas and Alexander Campbell, Stone, Scott, and Richardson. Every one of them reluctantly moved out from their original church association, and hearing, like Abraham, by faith the call of God to go forth, they obeyed, "not knowing whither they went." In every case it meant a severing of precious ties and brought them much spiritual pain.

Their going out was an act of faith. It was their deep realisation of the Crown Rights of the Redeemer, the absolute claims of the risen Christ over thought and action, that constrained them to make this fateful break. They heard his command: "Make disciples, baptise them, teach them to observe every command I have given you—and I am with you always." They felt they had no choice but to obey his call. This passion to restore the primitive order sprang from their individual and personal relationship to Jesus Christ. They were men "in Christ" and Christ was in them, hence the emphasis in their preaching and teaching to make disciples of the New Testament quality. With Divine guidance they sought to gather them into church communities with a regenerate membership as its outstanding characteristic, each man and woman having been "begotten to a living hope through the resurrection of Jesus Christ from the dead." It was inevitable that our pioneers should move on to discover the means by which the Holy Spirit brought regenerate

souls into the church. What were the initial beliefs? What primary commands did they obey? And what spiritual food sustained this God-given new life?

They arrived at the conviction that the New Testament revealed a Christ-centred religion, and the necessity for a deep-rooted personal relationship between this Christ and the returning sinner, who must not only be taught the facts about Christ, but (far more important) must be brought into believing contact with him and recognise him as the indispensable and unique Saviour, bearing the name above every name—truly the man Christ Jesus, and truly the Son of the Living God—peerless and sublime. More and more it became apparent to them that those same developments and alterations in belief and practice which now separate sincere Christians, were also responsible for obscuring the Christ both from many of his professing followers, as well as from multitudes in the outside world. Among these obscuring factors were sectarian names; elaborate creeds; infant christening as a substitute for believer's baptism into Christ; the displacement of the central act of the church's worship on each Lord's Day; and, in some countries, the deadening results from the association of the church with the godless State in a national church system. So there was a triple indictment against these innovations:—(1) They obscured Christ the indispensable as Saviour and King. (2) They were not taught or authorised by either Christ or his qualified spokesmen—the apostles. (3) They separated and kept apart Christ's followers, and thus hindered the church's witness to a perishing world.

### Four Remarkable Developments

Since the dawn of the Twentieth Century there have arisen four remarkable developments in the thought and outlook of Christians of many communions; we shall briefly enumerate them.

1. From a re-study of the New Testament teaching on the sin of division and Christ's emphasis upon the unity of his people "as he and his Father are one," and from a recognition of the scandal of sectarian division and rivalry where heathen people are onlookers, there has arisen a torment of conscience and a ferment of questioning about the causes that keep apart professing followers of Christ. The outcome has been Conferences and Councils, but so far there has been scanty recognition of the ideal of Restoration as the God-given basis for unity. Some advocate the Lambeth Quadrilateral and others the Highest Common Denominator. However, sincere and scholarly men are searching.

2. There has been a striking revolt from the "liberal" type of theology. The revelation of the appalling depths of wickedness possible among educated and cultured peoples as manifested in two world wars and in their hideous aftermath has shattered the dreams of an upward march towards a golden age. There has been a return to the old orthodoxy, especially the recognition of our native sinfulness, and the consequent necessity for Divine intervention and a Saviour from the domination of sin in the individual.

3. A widespread concern is evident as to the problems arising from the practice of infant baptism. The application of New Testament teaching about the meaning and results of primitive Christian baptism to the "christening" of infants is being questioned and the harmful consequences are being recognised.

4. With a majority of our population becoming semi-pagan, there is an insistent call to enlist the co-operation of qualified laymen in active witness and in public evangelistic activity; this implies a weakening of the exclusive claims of

some clerical leaders as a priestly caste, with a status parallel to the Old Testament priesthood.

### For Prayerful Consideration

These questionings about the past and this new attitude about the future are surely a word from God to us—the sons and daughters of the Restoration Movement—calling us to re-examine our position and plea, and concentrate upon those enduring emphases which we would commend to all who love our Lord Jesus Christ in sincerity and truth.

In a spirit of humility and love, I venture to name for our prayerful consideration:—

1. In keeping with the supreme Divine purpose—the exaltation and glory of Jesus Christ, and the example of the primitive church—to seek to bring each believer into personal contact with him as Saviour, and into abiding contact with him as King, so that a regenerate membership is available as his witnesses to a perishing world.

2. An increasing recognition of the church as a living institution indwelt by the Spirit of God, and composed of all who share in the Divine Life by contact with Christ, the supreme expression of their worship being in their communion. Christ is the reigning Head of this supernatural society and each member should seek and expect guidance through his Spirit, in daily life. His name should displace all human names. The church should recognise for her ministry only those who are good men, full of the Holy Spirit and of faith.

3. Restore the baptism taught and exemplified in the New Testament church—the baptism of repentant believers into the name of the Father, the Son and the Holy Spirit, having as its visible aspect an immersion in water, and, in its invisible aspect, the believer's personal dedication—so that he shares in the death, the burial and the rising of Jesus Christ, and thus, baptism is an effectual sacrament to the sincere believer.

---

## Fifty Years Ago

Excerpts from "The Australian Christian" of  
JULY 24, 1902

Editor: A. B. Maston.

---

**Melbourne Special Missions.**—Under the H.M.C. efforts were arranged in five centres with the following results:—Ascot Vale (28 days with T. Hagger, assisted by T. J. Cook), 21 decisions; Footscray (28 days; H. G. Harward with C. T. Nixon), 20 decisions; Prahran (21 days; J. A. Palmer with J. Pittman), 25; South Melbourne (21 days; H. Mahon with W. Meekison), 15; Williamstown (42 days; J. Johnston with F. M. Ludbrook), 107, with school of 150 organised.

**Eleven Home Missionaries in Vic.**—We beg to direct to the attention of the brethren and sisters throughout Vic. that our expenditure has this year been very largely increased. We have placed eleven home missionaries in the field, involving a monthly expenditure of £135 in salaries alone. (Work that out for the weekly salaries of those eleven men, who included T.

(continued at foot of next column)



J. Ernest Brooke (Lygon-st., Vic.) portrays, in colorful way, the marks of—

## FULL-FAC'D FELLOWSHIP

"OUT upon this half-fac'd fellowship!" So Shakespeare makes Percy Hotspur exclaim. It is an abhorrence which we all should share. Fellowship is ruined by reservations or reluctance. Any falsehood or furtiveness is fatal to it. To be real and strong, it must be single-minded and whole-hearted. The apostle Peter uses a very intense word in his pleading for a true and full Christian fellowship—"Above all things, have fervent charity among yourselves"—"Love one another with a pure heart fervently." It is an attitude of soul "extended, outstretched," in colloquial terms, "all-out."

The Christian church, which "holds the principle of fellowship in trust for humanity," needs constantly to check up on itself in this respect. Can it still be said, with any measure of wonder: "Behold, how these Christians love one another!"? Or do heart-hungry men find our relationships as fragile and disappointing as other forms of association?

The unique gathering in our midst of representatives of our world brotherhood gives us a great opportunity to extend our hands and our hearts, and find again, if we have lost in any degree, a fervent, full-faced fellowship.

True Christian fellowship is divinely inspired—"We have all been imbued with one Spirit"; but at the same time it is something which we must carefully and consistently cultivate—as a modern translation renders the words in the opening verse of Philippians 2: "If the Spirit has really created a fellowship . . . be of the same mind."

There are some great lines in the old English poem, *The Vision of Piers the Plowman*, attributed to William Langland, giving a recipe for fellowship which we could well ponder, and practise, word by word:

"We should be low, and love-like, and leal,  
each man to other,  
And patient as pilgrims, for pilgrims are we  
all."

The first essential for fellowship is *humility*—

### "We Should be Low"

So Paul advised the Romans: "Keep in harmony with one another; instead of being ambitious, associate with humble folk; never be self-conceited"; while his appeal to the Philippians is still more searching: "Never acting for private ends or from vanity, but humbly considering each other the better man."

How many controversies, in which the parties convince themselves that they are contending purely for principle, are really caused by hurt pride or frustrated personal ambition! Often one feels that, more important than the surface merits of the case presented, would be a psychological study of the person presenting it. Lacking the equipment for this, we should, at least, make large allowances for the personal factor, and watch closely for it in our own attitudes.

(concluded from previous column)

H. Scambler, A. W. Connor, J. Clydesdale, and R. G. Cameron.—C.G.T.) The committee feel confident that their efforts will be fully endorsed by the brotherhood.—M. McLellan.

*Personalities.*—Mr. McClean, president of the Chinese Mission, Melb., was recently honored by about 100 teachers and pupils at a social evening, being presented with a heavy gold chain, suitably inscribed. . . . W. C. Morro expects to be quarantined for five days at Beyrouit, because of plague in Alexandria. He has enjoyed his trip through lower Egypt immensely.

Humility, as Teresa said, is just walking in the truth. First, the truth about ourselves, realising that we are very fallible. Next, a great reverence for the truth as it is in God, which, in its absoluteness, is beyond our finite grasp. Further, a generous recognition that others may have been given to see a part of the truth which supplements our vision of it. Finally, when we are utterly convinced of the truth we hold, and are compelled to speak it, to speak it in love, which is the only fitting way to speak it, and which alone can render it acceptable to others.

When self is eliminated, then for the first time, life and truth and our fellows are seen and treated as they really are, without the glamors of self-interest and pride, without the twist of jealous prejudice or of offended selfishness to distort the view. For true fellowship, "we should be low."

### "And Love-Like"

"Let us have real, warm affection for one another, as between brothers." This is "the royal law," as James calls it, the law of the King of Love himself, the law which, as Paul cried in an ecstasy of simplicity, fulfils all law in one word. It is the only true response we can make to God's great love: "If God had such love for us, we ought to love one another."

The very form of the old English word "love-like" may help us as we face the difficulty of loving one another, with all our imperfections. Very often we may not be able to feel loving, but we can always be "love-like." We can act in a loving way, and through the action the feeling at last will come. In any case, with Christian love, the will and the deed are far more important than the emotion.

Yet is it not just self, again, which makes loving others so difficult? Maeterlinck expresses it very truly: "We can never judge another soul above the high-water mark of our own; and however insignificant any creature may seem to us at first, as our own soul emerges from the shadow, so does the shadow lift from him. There is nothing our eyes behold that is too small to deserve our love; and there where we cannot love, we have only to raise our lamp till it reaches the level of love, and then throw its light around." John of the Cross is saying the same thing in his great word: "Where there is no love, put love, and you will find love." For true fellowship, "we should be—love-like."

### "And Leal"

True-hearted, faithful, loyal. Dr. Moffatt emphasises this thought in his translation of Proverbs 3: 3: "Never let kindness and loyalty go; tie them fast round your neck." Kindness and loyalty go well together. Loyalty is often the greatest kindness we can give or receive.

Loyalty is a valiant virtue, wrung out of testing and trial. The very suggestion of the word is that there has been strong temptation to its opposite. There is much need in life for its exercise. With even the most careful, there are circumstances that seem to compromise; situations which give rise to misunderstanding. We all make many mistakes, and express stupid opinions, for which afterwards we are sorry, and abandon and try to correct. Happy are we if our friends are loyal through it all; if they continue to believe in us in spite of appearances, to believe in our better selves in spite of temporary failures. A true friend is one who will say, like Josephine Burr: "But I have certainty enough, for I am sure of you."

Friendship should be staunchest among those to whom the Great Friend has said: "Ye are

my friends." The root of the word "friend" is the same as that of the word "free." A friend is one with whom we can be free—and safe. And such friends, surely, all Christians should be one to another.

My dictionary amused me when it defined "The Land of the Leal"—"the house of the blessed after death—Paradise, not Scotland." No slur on Scotland intended, surely! Loyalty is a quality we greatly need, here and now. Its true home is the fellowship of the Christian church.

Finally, says Piers, for true fellowship, we should be . . .

### "Patient as Pilgrims"

for pilgrims are we all. "Dearly beloved, I beseech you, as strangers and pilgrims . . ." So Peter, and the writer to the Hebrews, appeal to their readers. Anyone who thinks thus of his fellows holds a great hope for them.

But pilgrims, while on their way to a great goal, have not yet reached it. They are only at a certain stage of their journey. They have had many slips and falls, and will likely have many more. Part of the great charm of Bunyan is that he does not forget the humanness of his pilgrim. Thus we must be patient one with another, and understand each other's difficulties and disappointments.

It is a true picture of pilgrimage which Tagore gives in his prayer:

"Deliver me from my own shadows, my Lord,  
from the wrecks and confusion of my days.  
For the night is dark and thy pilgrim is  
blinded. Hold thou my hand.

Deliver me from despair.  
Touch with thy flame the lightless lamp of  
my sorrow.

Waken my tired strength from its sleep.  
Do not let me linger behind counting my losses.  
Let the road sing to me of the house, at every  
step.

For the night is dark and thy pilgrim is  
blinded. Hold thou my hand."

With such an understanding of the difficulty of the way, and a sense that others may be finding it even more difficult than ourselves, we will not be hasty and critical, but patient and encouraging. We will see the direction in which our brethren are facing, and recognise the purpose in their souls, and rejoicing in that, we will do our utmost to cheer and help them on.

In all this we have the example and experience of a far greater Spirit than our own. Dickens tells in *Hollow Tree Inn*, of Master Harry saying to Cobbs, the gardener: "I like you, Cobbs," and when Cobbs replies: "Indeed, sir, that's very gratifying. Why do you like me?" Master Harry says: "I like you because Norah likes you, and it's better than a million of the brightest diamonds to be liked by Norah."

As Christians, we can well understand that feeling. We love each other because Jesus loves each of us. His love for us and our love for him breaks down all barriers. And from his love we learn and receive the lowliness, the love-likeness, the loyalty, and the long suffering, that will make our fellowship truly and fully Christian.

From an old Gaelic Rune comes the appropriate prayer:

"Jesu, be thou my pilgrim staff,  
Thy love in all my thoughts,  
Thy likeness in my face;  
May I heart-warm to others,  
And they heart-warm to me,  
For love of the love of thee,  
For love of the love of thee."





Next week's *Christian* will be the Social Service number. The issues immediately following it will be devoted to Federal Conference and World Convention news and addresses.

Total number of decisions at the Snodgrass-Pollock Mission in Perth, W.A., was 71 (with 33 reconsecrations) up to July 20. Many outside folk are being attracted. The choir numbers between 75 and 95 each night. The Western churches would appreciate the brotherhood's continued prayers.

Annual Conference of Federal Board of Christian Education will be held at Anglican Retreat House, Cheltenham, Vic., July 28, 29, 30. Those attending as representatives of youth departments will be K. Horne (Qld.), R. Greenhalgh (N.S.W.), L. A. Trezise (Vic.), J. Holloway (Tas.), G. R. Stirling (S.A.), R. H. Hillier (W.A.), with V. C. Stafford (Federal Director), F. T. Morgan (Vic. Chairman). Other Board members are W. R. Hibburt, B. F. Huntsman, E. A. Lewis (Treasurer). The Board publishes *Austral Graded Lessons* and Conference will give attention to all aspects of this work, besides discussion on other publications and youth work in general.

The World Convention Pulpit Committee, through its secretary (F. P. Chipperfield, 113 Ivanhoe Pde., Ivanhoe) would like to hear from car-owners willing to help in transporting visiting speakers to and from Geelong and Berwick on World Convention Sunday, Aug. 10. The churches concerned are prepared to defray costs.

A. R. Jones, who, in July, completes three years with the church at Norwood, S.A., has accepted a further engagement with the church. Youth Centre activities continue to hold the interest of a large number of boys and girls. Workshop and craft work are features of this activity. There has been increased interest in the Welfare Centre by the brotherhood and local residents. A large quantity of clothing, fuel and groceries is distributed to those suffering hardship. Church meetings have been well attended, with several transfers of membership to Norwood during past few months. F.M. offering has reached a record amount of £309. Junior church has commenced and has interested a number of young people.

Federal Women's Conference Executive has planned a Welcome Meeting on August 4 at 7.30 in South Melbourne Town Hall. All Melbourne women are asked to come and give our overseas, interstate and country visitors to Convention a warm welcome to the city.

Many churches have forwarded offerings to aid dependants of Boronia accident victims. One of the most recent was Sandhill, Tas., four of whose members are planning to attend Federal Conference and World Convention. The church has appreciated messages from Invermay and Margaret-st. brethren, and the enjoyable B.S. tea on July 11.

The Victorian Young People's Department has two big assignments for the World Convention. The first is to provide afternoon tea for 500 Convention visitors at Monbulk Camp on August 9. The second is to present the youth programme on the Saturday night of the World Convention, in which hundreds of young people will take part.

Annual Conference of the Swan Hill district churches, Vic., was held over Queen's Birthday week-end, with H. Finger (New Hebrides) giving fine messages as guest speaker at Woorinen, Ultima and Swan Hill on the Sunday and at afternoon and evening Conference gatherings on the Monday. The President, G. Chislett, led morning business session, after devotions conducted by R. A. Banks. A. Staley was elected president, R. M. Streader vice-president, E. G. H. Mott secretary, and G. A. Mott treasurer, while

other members of executive committee were D. A. Cockroft, C. B. Mott, R. Thomas, A. D. Anderson, A. Jeffrey, D. W. Cockroft, J. Leach, G. Chislett, and R. A. Banks. D. W. Cockroft led afternoon devotions. Reports showed fine work being done, while Conference offering and promises reached a record. Sympathy was recorded for those bereaved by the Boronia accident, while letters were sent to State Government and local member commending their stand against State lottery.—(E. G. H. Mott, sec.).

Sunday schools with spare copies of Junior Project Book for the current quarter will perform a service to schools in short supply if they will return them to the Austral Printing and Publishing Company. Credit will be given for copies returned.

The church at Devonport, Tas., reports the joy of opening its new church building on July 13, when, despite inclement weather, services were the best attended for many years. 134 (98 communicants) were present at the morning service, which set the standard for the day. J. Luff (Launceston) preaching a fine sermon. P.S.A. service was crowded out, when Mr. Amos (master of local High School) spoke, and local and visiting artists helped supply an outstanding programme. H. Street (Hobart) preached the gospel to 104 at night. Members from Ulverstone, Caveside, Mole Creek, Margaret-st., Invermay, Sandhill and Hobart were present. From this day of dreams fulfilled the church looks to the future, having engaged C. G. Burt in the ministry of the Word.

Seven Launceston young people, travelling to the opening of the Devonport chapel on July 13 had miraculous escapes from serious injury when their car overturned following a collision with another car. They were Peter Talbot, Shirley Martin, Kelvin Parry, Bevin Forrester, Louis and Kenneth Horder, and Allan Arnott. Other members in following cars were able to take the young people to Devon Hospital for treatment of their injuries, after which they went on to Devonport for the afternoon service before returning, rather shaken but very thankful, to Launceston.

"The Best Thing in the World for a Boy" is the title of the project on which Victorian Explorer boys are now at work. Later an adjudicator will assist the clubs to judge the projects. An essay competition is also being held on the same subject. This activity is part of the annual Efficiency Campaign extending over 13 weeks.

Ninety-seventh anniversary services at Hindmarsh church, S.A., proved very successful. John Baker, of Flinders Park, was morning speaker. In the evening, the sacred film, *A Journey into Faith*, was well received by a large audience. Choir brought suitable singing at both services, with Murray Wilton soloist. On July 1, Reg Lampshire brought an illustrated travelogue of his recent visit overseas. Over a hundred sat down to youth tea on July 6; a splendid message was given by John Baker, and illustrated by strip film. A married lady was baptised on July 9 and received into membership on July 13.

The Victorian Branch of the Save the Children Fund would appreciate receipt of fresh dripping for poorer families in city and country. One ounce of dripping contains about 280 calories and helps to supply warmth and prevent rickets. Those who can help are asked to let the dripping set hard in two pound tins, pack them in a carton, mark it "Relief," and address it to Save the Children Fund, Spencer-st. Railway Station, Melbourne. If marked "Relief" it will be carried on the railways free of charge and delivered free by Mayne Nickless Ltd.

Some interesting figures of church membership in U.S.A. have resulted from the special study by the Department of Research and Survey of the National Council of the Churches of Christ in the U.S.A. It is shown that comparative census figures for 1926 and 1950 show a gain in U.S. population of 28.6 per cent. During the same period the total membership of the larger religious bodies that have more than 50,000

members each, and together represent 98 per cent. of all members of 256 religious groups in the continental U.S., increased from 53,397,757 to 85,319,274. In view of this expansion of membership by 59.8 per cent, it has been said that the church in the United States has "grown twice as fast as the United States during the past quarter-century." Protestants outnumber Roman Catholics about 2 to 1, and have gained 63.7 per cent. as against the R.C. gain of 53.9 per cent.

## Missionary News

(Notes supplied by A. Anderson F.M. Board Sec.)

### VILLAGE EXPERIENCES

Since being at the Girls' Home from the end of last year, I have now had the opportunity of going out into the surrounding villages with Dr. and Mrs. Michael and Sister Walker on medico-evangelistic tour lasting one week. This was quite a new experience for me, because language study had previously occupied all my time.

The Dhond Hospital ambulance was wonderfully commodious to contain the necessary drugs and lotions, preachers, Biblewomen and ourselves. At night we womenfolk slept on its berths which can be let down at will. We washed our faces and brushed our teeth at the back step of the ambulance, and hung our towels on projecting windcreens, etc., to dry. (We usually had an interested audience of village children for this.)

This audience usually remained constant throughout meal-time, when Doctor would, at convenient intervals, take out his mouth-organ and play some choruses to them. We have some catchy tunes in Marathi, which the children love and which adults also appreciate. In most of these cases, of course, these village children were raw material, never having heard a Christian chorus before.

As we went from village to village and met with the small Christian communities there, it was a joy to hear Mr. Sumant Hivale explain God's precious word and promises around the Lord's Table. On one occasion, I remember particularly Mr. Hivale bringing out the analogy of God leading Israel through the great and terrible wilderness, supplying their every need, and applying it to our own pilgrim experience.

I was very much struck with the change in my own attitude and outlook since I had visited some of these villages on first arriving in India two years ago. To walk through one of these villages with their fallen-down stone and mud houses, interspersed with more livable houses, from which naked children ran out to greet us, was then a very depressing experience. I could not appreciate then how human souls like ourselves could live like that.

Now I have come to understand that it is their poverty and community family way of living which bring about these conditions. I realise that these people are just the same as ourselves, and what there is of sin and depravity finds its answer in man's alienation and enmity against God.

As we moved from place to place and the preachers and Biblewomen presented the gospel, to my own heart came the realisation of the utter impossibility of turning the benighted heart from darkness to light except by the power of the Spirit of God. It is only by the voice of the Son of God that the dead shall live, and how can we have any fruit at all in this land except as we speak in his power and go forth at his command and in the simplicity which he has ordained?

We had a very happy time, full of interest, and we trust all was for the furtherance of the gospel of our Lord.

RUTH ROBERTS, Shrigonda.



PROGRAMME FOR AUGUST

Theme: "Trusting God for the Unknown"

Hymn.—No. 611, "The gospel banner lift on high."

Prayer.

Bible Reading.—Matt. 28: 16-20.

Meditation.—"The Call of the African Drum."

For centuries the African drum called men to tribal warfare, sent news of travellers—enemies or friends—to neighboring villages, and gave the mournful lament of a chief's death. To-day the drum also calls men and women to the worship of God the Father.

This change has come because men and women in other lands took to these people the gospel of Jesus Christ. When we think of them, our thoughts instinctively turn to David Livingstone, missionary, explorer and doctor, who opened up the continent of Africa for missionary work.

When the news of his death was flashed across the world, a mill-girl, named Mary Slessor, offered herself as a missionary candidate for Africa, for she felt the words once uttered by Livingstone were meant for her: "I go to Africa to try to make an open door . . . do you carry out the work I have begun. I leave it with you." For 39 years she labored in Africa, influencing tribe after tribe for Christ.

Thousands of other missionaries have lived and sacrificed for Africa. In our own time there lives an outstanding missionary, Albert Schweitzer, theologian, master musician and doctor of medicine, who labors in the heart of Africa, healing men's bodies and souls.

Many other missionaries are not of world renown, but together with the African Christians, they work and pray that the people will respond to the Drum Call which is used throughout Africa to assemble the people for worship.

THE DRUM CALL

"Come everybody, come everybody,  
Prepare to come to the house of God.  
Come, come, come . . .

"The words of God are like the clouds of the morning

The clouds of the morning sky.  
You must come out of your house to see them.  
They cannot come in to you . . .

"Don't keep sitting by your fire to-day  
Come to seek the Lord.  
Look up and see the clouds of the morning  
The clouds of the morning sky . . .

"Women, don't work in your garden to-day  
Brother, lay down your bow and arrow  
Seek rest and strength in the words of God.  
The beautiful words of God.

"The hour of worship is near  
Go to the river and bathe  
Prepare your bodies, prepare your hearts  
Come, let us worship the Lord."

—(From World Day of Prayer Service for 1953.)

Prayer.—Silent prayers for African Christians in these days of change. The Lord's Prayer, in unison.

Hymn.—No. 529, "O Saviour, precious Saviour."

Business.

Address.—"Isles of the Pacific."

Hymn.—No. 344, "These things shall be."

Prayer.—"O God, our heavenly Father, who didst manifest thy love by sending thine only begotten Son into the world that all might live through him, pour thy Spirit upon thy Church that it may fulfil his commands to preach the gospel to every creature; send forth, we beseech thee, laborers into thy harvest. Defend them in all dangers and temptations, . . . we ask in Jesus' name. Amen."

Benediction.

(Hymns from churches of Christ hymnal.)

# Minister's Musings

## DAY BY DAY

SUNDAY.—Bed certainly looked inviting by the time I arrived home from After-Church Fellowship to-night. But, like many of my preaching brethren, I probably won't sleep very well when I do get there; that's one penalty for the tension of the day—and the years! Yet I would rather have a full day, and delay the inevitable reaction until it affects no one but me, than let down the guards too early and run the risk of what Andrew Blackwood warns. He tells of a minister who was sent for by a dying, middle-aged man. The patient said to him: "One night years ago you preached about the mercy of God. I was deeply moved and I walked home with you. I wanted to talk about Christ, and the minute we left the church door you began to crack jokes about serious subjects. I became disgusted with religion, and ever since I have lived a rotten life. Do you think I will be damned? If I am, will my blood be on your hands?" That's an extreme case, but I know how fatally easy it is to give the tongue unaccustomed rein in the early reaction from public speaking. Because of that a preacher dares not relax too soon; the effect of an earnest sermon may be ruined by thoughtless behavior in the church porch afterwards. Not that a preacher should try to stifle any good grace of humor God has given him—he needs it all! God isn't honored by our being dull and pompous. I noticed some unconsciously funny things to-night; I must tell Alison—but no one else. Not yet, anyway!

MONDAY.—Sam Rowlands was humorously aghast as he told me to-day of his teen-age daughter, Pam, who has recently "discovered" cosmetics. "I loathe the beastly stuff," he said, "but she took the wind out of my sails to-night. I told her I wouldn't want to kiss her with that plastered all over her lips. She looked up at me impishly, and said, 'But it's not you I want to kiss me!' What could I say to that?" What indeed? As Laurel and Catherine came for their good-night kisses, I thought wistfully of the years ahead.

TUESDAY.—I had an anxious couple of hours to-night, helping to straighten out a difficult tangle of personalities. Had such a situation arisen in the early days of our Australian churches I guess some strong discipline would have been exerted and the church would have "with-drawn" from one or more of those involved until public contrition had been expressed. I was telling Alison how my eyes opened on reading in the earliest minute books of one of our churches, how bluntly some such cases were recorded—and equally bluntly dealt with. Such procedures were not peculiar to our own people. They harked back to earlier days, such as are revealed in eighteenth century records of the sturdy English Independent churches. One Midlands church's records show that even the correctors sometimes themselves needed—and received—correction. In June 1791, Nathaniel A. and another brother were chosen to intimate to a certain brother that his profession of reconciliation was not sincere. Two months later this entry is found: "Nathaniel A. and his wife were both excluded from communion, having in a very dishonorable manner and for a long time got into debt which as it appears from circumstances they knew they were not able to pay near what they owed. Our friends N. and W. were appointed to acquaint them with the church's censure. May God give them repentance." Later Nathaniel, making "profound repentance," was readmitted. One widow, in July, 1718, was "admonished not to grieve the church by encouraging a vain youth in courtship to her." Ah, heroic days! But for all their quaintness

these records reveal a deep concern for the Church's good name. Do we value and guard her purity as intensely to-day?

WEDNESDAY.—I visited a sick person this afternoon; it was only by accident I learnt he was ill, yet he and his family would have been most upset if I hadn't called. Some folk expect their preachers to be clairvoyant! At least I haven't had the experience of a Glasgow preacher who was called in to pray with a seriously ill man. Before leaving, he discovered that the family belonged to the church of which the famous Norman McLeod was preacher. "Why didn't you call him in?" he asked. "Man!" was the shocked reply. "This is typhus! Do you think that we would risk our Norman?"

THURSDAY.—Tom Lake called in to let me see his latest letter from Keith Skillicorn, of our British Mission Staff. Keith's missionary passion finds fluent expression in letters, and the grim situation which he and his colleagues are facing in the midst of a famine-stricken area and official opposition is just the kind of thing to make Tom more determined than ever to volunteer for overseas service. As Tom was alone I took the opportunity of sounding him out on Rita's present attitude to his plans. "I'm sure she would go with me," he said. "But when she does I want her to go for other reasons than just me, or a sense of duty. Her father is right against the idea, of course, and that doesn't make things easy for her." "After her home background, can you honestly see her in a setting like Keith's in India?" I asked him. "Why not?" he retorted. "Mary Slessor was a timid enough woman, but look what she did in the wilds of Africa." I didn't want to argue with that kind of enthusiasm—it's too heart-warming and rare. But I've been thinking since he left, not only of him and Keith, but of those fine young people I know at our own Australian Mission in India. I think they would all understand what Gilmour of Mongolia meant when, at his farewell, he declared that "in place of seeking to assign a reason for going abroad I would prefer to say that I have failed to find any reason why I should stay at home."

FRIDAY.—"These immigrants!" snorted old Harry Collins. "Threatening to riot at Bone-zilla camp. Just what you'd expect from a lot of cut-throats!" He was a little taken aback when I said that official crime figures (despite newspaper publicity for every "New Australian crime") showed immigrants proportionately committing fewer anti-social acts than Australians. This is so even despite the effects of their previous life under war and stress, and the conditions under which they are temporarily required to live because of their work contracts. But it takes more than figures to kill prejudice in most of us.

SATURDAY.—Breaking from the stern discipline of sermon preparation just before lunch, I found a smile, but no comfort, in glancing again at those records of church discipline. For there I read of a man who applied for membership in a certain Congregational church, but before his case could be inquired into the preacher left. Eventually it was agreed that the applicant was a fit and proper person to be admitted, and he was so notified. To their chagrin his reply came that "he would wait until they were settled with a minister and attend upon him occasionally, and act as he was profited or otherwise by his labors." That man's generation is still with us! But how urgent the need is that we should be "profitable for the ministry!"



# INTERSTATE

## C H U R C H N E W S

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

### Discipleship

Margaret Miles, Lois Sonsie, Valerie Regan; Dawson-st., Ballarat, Vic.  
Noel Batch, Doveton-st., Ballarat, Vic.  
Margaret Powell, Wagga, N.S.W.  
Mrs. Owen, Kingsford, N.S.W.  
T. Doran, Reservoir, Vic.  
Mrs. M. Wiltshire, Hindmarsh, S.A.  
Mrs. R. Trezise, Pearl, Olive, Ivy, Nancy and Shirley Trezise; Footscray, Vic.  
B. Warburton, West Preston, Vic.  
Mrs. Brazil, Prospect, S.A.

### Membership

Mrs. Flamank, from Cowandilla, S.A., to Edwardstown West, S.A.  
Joan Rowe, Mr. and Mrs. Turner; Ivanhoe, Vic.  
Mrs. Cecil, from Warracknabeal, Vic. to Bendigo, Vic.  
Mrs. Westmore (nee Cox), from Moreland, Vic. to Bendigo, Vic.  
Mrs. Maloney, from Peel-st., Ballarat, Vic., to Bendigo, Vic.

### Fallen Asleep

Mrs. Scapie, Dawson-st., Ballarat, Vic.  
George Edwards, Dawson-st., Ballarat, Vic.  
Mrs. Stephens, Maryborough, Vic.  
R. Aitken (91), Footscray, Vic.  
Mrs. B. Eason, Boort, Vic.

### Marriage

Mary Homewood to Ross Thompson, South Yarra, Vic.

### New South Wales

**Wolfram-st., Broken Hill (J. McCormick).**—Y.P. enjoyed fellowship tea and lively discussion on "The Church." Theme was linked with that presented by preacher at Y.P. membership class, held each Wed. afternoon. During service flannelgraph talk was given for younger members of B.S. who attended. On July 6 preacher continued interesting series of addresses leading up to World Convention. Evening service speaker was Alex Brown, of Sydney, guest speaker for Barrier Youth Fellowship, held in Town Hall on 5th. B.S. scholars and teachers are to be commended on success of recent afternoon when kinders' items were highlight. Each class had stall of gifts for sale; older scholars served afternoon tea. Part of funds raised will procure projector for use in B.S. work.

**Kingsford (A. G. Elliott, M.A., B.Sc., Dip.Ed.).**—Visitors on July 6 included Mr. and Mrs. L. H. Park (Wembley, W.A.), and G. A. Ewers (Lake-st., W.A.). Both Mr. Park and Mr. Ewers addressed youth tea-table gathering and had part in gospel service that followed. Dawn Wells and Youth Choir assisted in service. Miss Wells, who has successfully completed her nursing course in Sydney, has now returned to her W.A. home. A lady was baptised on July 8.

**Dareton (M. D. Keatch).**—During June church was helped by fortnight's mission conducted by S. Davey (Ivanhoe), meetings being well attended and church uplifted. Attendances at church and B.S. have increased. Church is grateful to Ivanhoe folk for their help. Preacher has delivery of new Morris Minor, which will be great help to him in his work at Dareton and Merbein. Plans are in hand for new school hall. A club has been formed for Y.P., 16 years and over; Keith Fechner (pres.).

**Wagga (A. W. Morris).**—At tea meeting arranged by ladies on July 9 about 50 members attended. Reports were received from various committees appointed to cover year's activities in first year of church planned programme, which was accepted unanimously. Church decided to purchase block of land on Lake Albert Rd., on which to erect Sunday School at an early date. £250 has been promised for this new cause, and additional amounts are expected. Church sympathises with Mr. and Mrs. B. W. Greenway and family in passing of Suzanne.

**Lidcombe (Arthur Baker).**—Work is in happy condition, Mr. and Mrs. Baker being in seventh year of unbroken service with church. Members of Pi Christian Fraternal Orders had enjoyable visit from Ira Paternoster, who showed interesting missionary films. Ladies' Guild recently held "antique" afternoon in aid of new carpets for the church building. Nine members have registered for World Convention. Prayer meeting members are studying Zechariah. Church choir is doing a splendid work; W. Armstrong (conductor). Preacher gives Scripture instruction in three public schools. Sympathy is expressed to Mrs. Wilson in the loss of her husband, accidentally drowned. Several members gave valuable assistance with the rescue squad in railway accident at Berala, in vicinity of Lidcombe chapel.

### South Australia

**Grote-st., Adelaide (Claude Candy).**—Church has been saddened by passing of Gordon Ellis. Three have been added to church during the month, two by transfer, and one young man who had been baptised at Fullarton (Mission). F.M. offering has reached almost £160, without the Duplex envelopes. Mr. and Mrs. Candy and 12 others are leaving for Melbourne for Conference and Convention. Youth work is splendid, governed by energetic youth council. Visitors to the church include Mr. and Mrs. Scott (Box Hill, Vic.), George Warren and Ern Rogers (Swan Hill, Vic.).

**Prospect (K. J. Patterson, B.A., B.Com.).**—Successful combined youth social was held on June 21. Ladies' Guild meeting on June 26 featured H.M. organiser, E. P. C. Holland, as guest speaker. On July 6 after-church gathering of young people was held at home of Mr. and Mrs. A. Roberts. Y.P.S.C.E. held consecration meeting on July 7 at the church manse under leadership of K. J. Patterson. Overseas mission offering shows a big increase over recent years. B.S. attendances are increasing, over 100 being present on several occasions in recent weeks.

**Kilburn (Theo Edwards).**—H. Norris conducted prayer meeting on July 9. B.S. enrolled four new scholars on 13th and Miss Bell commenced training for kinder teaching. Preacher spoke morning and night; Mrs. Wormald, soloist.

Mr. and Mrs. Linford (Flinders Park) are attending. Mrs. Bald is in hospital. Twenty Y.P. attended A.C.Y.F. at Grote-st. to support "quiz team," which drew with that of Queenstown.

**Fullarton (B. W. Manning).**—On July 13, first Lord's Day after Mission, preacher gave right hand of fellowship to four more from Mission. Three young men assisted Mr. Manning in conducting evening service; David Moore (hymns), Alan Moore (prayer), and Jim Suttle (reading). Annual F.M. offering stands at £57.

**Edicardstown West (P. R. Baker).**—Morning and evening attendances have been good, great interest being shown in Mr. Baker's series of historical addresses. Many have had questions answered through "Question Box" at evening services. A day of fellowship was had at picnic at Sturt River, on Queen's Birthday holiday. B.S. work is expanding, many new scholars being added to the rolls. Keen interest is being shown by teachers and scholars in the "Race Around Australia" competition. Grote-st. C.E. society visited our society recently and conducted meeting.

### Victoria

**Middle Park (P. French).**—A successful musical afternoon was arranged by Mrs. Dockery at her home on June 19, proceeds being given to hospital work and ladies' Friendly Hour. On June 29 quarterly united meeting with Baptist church was held. Mr. Carne delivered gospel address and a solo by Mr. French was enjoyed. Mr. Hartvigsen has been welcomed back after operation. Attendances are still affected by sickness. Preacher continues to give helpful messages. Sympathy was extended to Mrs. Fawkes in loss of her brother.

**Castlemaine (K. J. Clinton, B.A.).**—Preacher spoke at both services on 13th. B.S. has been strengthened through Happy Hour Mission, conducted by A. S. Colliver, B.A., of Children's Special Service Mission. A Teacher Training Class has been commenced Sunday afternoons at manse. Farewell social was given Mr. and Mrs. I. Humphrys by Youth Fellowship prior to removal to Morwell. Church has also been saddened by death of Mr. S. Lacy.

**Drumcondra, Geelong (R. Wilson).**—Collection is being taken up for Mr. and Mrs. Poole, whose house at Barwon Heads was damaged during floods. Mrs. Poole is convalescing very well after operation. Mrs. McLean, Mrs. Sudden, G. Wilson and Mrs. Gates are improving in health. Plaster on ceiling of church has been restored and will be painted soon. Church was held in newly completed hall, Doug Nicholls (Fitzroy) spoke on July 13. Teachers attended meeting at the Terrace, convened by L. Trezise (Youth Dept.).

**Footscray (A. E. Hurren).**—Explorer Club celebrated fourth birthday on July 3, when parents and friends were present. Church rejoices in decision and baptism of mother and five daughters, and mourns loss of aged R. Aitken. Both P.B.P. and K.S.P. have increasing attendances, averaging 20 each meeting. Mrs. McKenzie and Mrs. Haden are home from hospital.

**Warragul (V. Quayle).**—On July 4, S.A. young people were guests of Y.P.F. at enjoyable social. On June 29 annual hospital service was held, with local hospital staff present. In conjunction with 3UL West Gippsland Hospital Appeal, church offering to this cause was £45/11/6, including donation from Ladies' Guild, £13/12/6. Sound film, *Ruth*, was screened on evening of July 6, after which "sing-song" was conducted in home of C. W. Pederson, with 21 present.

**Red Hill (V. Longthorp).**—Preacher spoke on June 29 when Y.W.L. were presented with seals and diplomas for attendance. On July 3, M.B. elected: president, Mrs. E. White; vice-pres., Mrs. A. Salmon, Mrs. D. Holmes; sec. and treas., Mrs. Hal Holmes; asst. sec., Mrs. H. Holmes; pianists, Mrs. Thustain and Mrs. Littlejohn. Parcels are being packed for India. F. Butler (Hartwell) presided on July 6. Annual



church business meeting was held on afternoon of 13th; elected: sec., V. Torney; treas., M. Wright; deacons, R. Holmes, V. Holmes, N. Brown, C. White, W. Torney, M. Wright, A. Salmon; auditors, A. Holmes, B. Prossor; organists, Mrs. J. Kirby, Miss M. Andrews. H. Holmes was elected a trustee of church.

**Bendigo (H. Cave).**—On June 22 there was general exchange of pulpits; Mr. Cave spoke at Forest-st. Methodist church. 91 broke bread for the day. Morning service on July 6 was broadcast; evening service conducted by Y.P. C.Y.F. now has average attendance of 17. A service was held at the Benevolent Home on June 20. Ladies' Auxiliary are busy with Talent Scheme. Mrs. Perkins is back after extended absence in Melbourne. She and Mrs. Pennington (both octogenarians) celebrated birthdays on June 14. Four were received into fellowship on June 29.

**Bayswater (B. H. Crowden).**—Combined meeting was held in St. Stephen's church of England on evening of June 15, with A. G. Reynolds as speaker. Working-bee has been held to fence off church property. Social evening was tendered to Mr. and Mrs. G. Handasyde (recently married); preacher made presentation. Meetings have been well attended over past few weeks and addresses much appreciated.

**Wangaratta.**—Farewell was tendered Mr. and Mrs. A. O. S. Baker on June 27, a wallet of notes being presented from church. Y.P. presented propelling pencil to Reg. Carol and Barry. Benalla church made Mr. Baker a gift and choral society gave attache case. Representatives were also present from Ministers' Fraternal. Boys' Club has been taken over by Kevin Jackel. Ladies' Guild attended Methodist Guild birthday afternoon and had very enjoyable time. Men of church are holding working-bee at the manse.

**Horsham (A. E. Cremin).**—Good spirit prevails and attendances are good. One B.S. scholar made decision and was baptised, June 29. B.S. held quarterly social on 27th. Offering for religious instruction in schools amounted to £4/14/6. Church has installed new gas heater. B.S. committee of Youth Dept. visited Horsham. Capt. Spakewell (S.A.) had charge of last Y.P.S.C.E. meeting. Good Companions' Club has been formed and is functioning well. Mr. and Mrs. MacDonald, senr., Mr. and Mrs. Alister MacDonald have left the district; church expressed words of appreciation of past services. Women's Christian Fellowship held second anniversary with Mrs. Stirling as guest speaker. H. Finger and Abel Barney spoke to well attended mid-week meeting. Their messages were much appreciated. K. Jones (C.O.B. secretary) spoke at both services on July 13, he was accompanied by students and their ministry was appreciated. Ladies have divided into groups to work for special projects. One group, under the leadership of Mrs. W. Mackley, raised £8/13/-. Preacher spoke at both services on July 6.

**Haven (A. E. Cremin).**—One was baptised and received into fellowship. Attendances at all services have been good. S. Miller spoke on July 6 and preacher on 13th. Assistance received from Horsham is much appreciated. Church plans to hold special evenings to raise money every three weeks.

**Frankston-Moorooduc (F. T. Morgan).**—Prior to morning service each Sunday congregation is led in short prayer session for Snodgrass-Pollock mission. J. MacKenzie has been granted six months' leave of absence from B.S., Noel Jackson is acting superintendent. Youth Fellowship celebrated anniversary on July 4, with 40 present, and Stan Davey (Ivanhoe) speaker. Competitions and items by Mr. and Mrs. MacKenzie and youth choir, completed programme.

**Reservoir (R. E. Burns).**—Early in June Messrs. Hing, Plummer and Trathen visited Hurstbridge, taking charge of all services. Annual church meeting showed healthy state of finance and progressive year of service. Officers were elected: elder, J. Plummer; deacons, R. A. Baker, W. Whittaker, G. Johnson; deaconesses, Mrs. Notman, Mrs. Trathen; organists, Mrs.

Plummer, Mrs. Trathen; secretary, H. K. Trathen; treasurer, J. Plummer. Sympathy of church is extended to Mrs. Notman in sudden death of her brother. Ladies' Guild have enjoyed visits from Mrs. Dockerty (hospital visitation) and West Preston ladies, Mrs. Withers giving appreciated message. Senior lad made his confession on June 22 and was baptised by Mr. Burns following week. Men's Fellowship on July 6 was enjoyable; Clarence Green (speaker) and R. Notman (cellist). Monthly Sankey's night was held at home of Mrs. Wilkinson, now aged 91.

**West Preston (A. B. Withers).**—Preacher's addresses continue to inspire members. On morning of 13th J. Bairagi (India) spoke at J.C.E. missionary meeting and later addressed church. In evening one young man decided for Christ. On 9th S.C.E. were shown travel films by Mr. and Mrs. Bean (Preston). Choir continues to assist in worship of church, and is attending World Convention Choir practices. J.C.E. concert on 5th raised £13/15/- for refrigerator for Bethany Boys' Home, Tas.

**Ivanhoe (S. Davey).**—Young Women's Fellowship has been formed. Once a month young people are to help conduct worship service. Ladies' Guild has raised a further £50 towards building fund.

**South Yarra (J. E. Gough, with A. M. Wood).**—Special meetings continue with increased attendances. June 28 service was conducted by women only—Mrs. W. Nankivell, Camberwell (speaker), Mrs. Davis (reader), W. Lee and P. Brown (organist and pianist); song service was conducted by R. Roberts. On July 6, "Every-member-present Sunday," Mr. Wood was speaker, and youth made good confession. B.S. commenced rally with fancy dress social. Presentations were made to J. Williams and L. Russell, nurse trainees, and two teachers about to be married. At kitchen tea, standard lamp from church members was given to Mary Home-wood and Ross Thompson on June 24. Graham Davis is home from hospital. Sympathy is extended to Mr. and Mrs. Dave Bartlett in loss of baby son.

**Maryborough (M. A. Coombs).**—Good average maintained during recent weeks; all auxiliaries growing in strength. Recently formed Youth Club held successful social. F.M. offering was record. Church sympathises with Mrs. Living in loss of her mother, Mrs. Stephens, a member for many years.

**Dawson-st., Ballarat (F. C. Hunting).**—Church has been saddened in recent days by home call of loved ones. A large congregation attended "In Memoriam" service for Brian and Valerie Saunders, Mrs. Scobie and George Edwards. Combined women's meeting was held to meet Mrs. Finger (New Hebrides). Four young ladies were received into church membership. S. Gladman has been welcomed back after a long illness. Yvonne Goldsworthy has been successful in passing piano examination, gaining 100 per cent. marks after 18 months' tuition. Men's Club has been favored with a visit from John Crocker (formerly of Occupation Forces, Japan). Improvements to chapel entrance are now in progress. B.S. has gained four new scholars. Monthly Fireside Fellowship meetings have commenced after gospel service.

**Boort (A. C. Mudford).**—Bad state of roads does not prevent preacher exercising fine ministry. Suitcase was given at farewell to Geoff Streader, who has been great help on preaching plan; as also have been Messrs. Butters (Baptist), Waddingham, Lanyon, and Birch. Ladies enjoyed fellowship with women of other churches at invitation of Presbyterian Ladies' Guild on June 17. Church has lost foundation member in death of S. Lacy (Castlemaine) who filled many offices here, never removing his membership; sympathy is extended to his wife and daughter, Rosa. Mrs. Lacy (Bambra-rd.) has been visitor.

**East Malvern (H. Steele).**—At well attended business meeting on July 15, following were elected to office: R. A. Strongman, secretary; F. J. Davidson, treasurer; Mrs. Pain, Mrs. Strongman, R. S. Ryall, R. Padey and T. W.

Smith. Encouraging reports were read, particularly financial statement. All are now working towards new building, for which amended plan has been prepared. Mr. Steele has agreed to continue interim ministry for a further period. There was one decision on 13th—a young man who has rendered much help at the organ. Church expresses sympathy with Mrs. R. S. Ryall in her recent bereavement.



## Experiments in Understanding (2)

In the second of its combined meetings designed to promote fellowship between the Protestant churches, the Collie Branch of the W.C.C. met in the church of Christ, Collie, W.A. More than 80 people represented the five churches. Much thought had been given to the form of service to be presented, and the officers' board approved a plan whereby portion of our morning service would be used, and the remainder to be expository. The final shape of the service was as follows:—

Introduction and explanation by minister.

Welcome by President (W. Ware).

Hymn.

Scripture Readings.—Old Testament (E. Chapman) Jer. 31: 31-34. New Testament (G. Mandry) Hebrews 8.

Hymn.—Alan Price's "From the world, its joys and sorrows," was roneoed for the purpose, to express poetically our attitude to the Lord's Supper.

President's remarks.—"The superiority of the New Covenant over the Old"—were briefly put and pin-pointed our beliefs.

Explanation of the meaning of the Feast and its relation to the church was then given by the minister.

Hymn.

Summary of historical position—Presented by minister.

Solo by Miss Beryl Dunne.

An address on the doctrinal position of our churches was then delivered by the minister. Starting with the New Testament as the sole and central authority in the life and practice of the church, the address, necessarily brief, focussed attention on the Restoration of New Testament Christianity and the plea for unity.

After supper had been served, a discussion, under the leadership of the Branch President, R. G. Wasley, L.Th., took place and the variety of questions asked reflected the interest of those present.

As these meetings develop, it is safe to forecast increasing interest, while already a widening understanding and a deepening appreciation of fellow-Christians may be noticed. May the Spirit of God continue to use his people in such combined witness.—Reg C. Sack.

## BUY THESE PUBLICATIONS OF CHURCHES OF CHRIST IN GREAT BRITAIN from the

### WORLD CONVENTION BOOKSTALL.

What Churches of Christ Stand For	- -	2/6
The Shattered Cross: the Many Churches and the One Church	- - - -	4/-
Holy Ordinances	- - - -	2/6
Towards True Baptism	- - - -	1/6
Synoptic Tables	- - - -	4/2
Administration of the Lord's Supper	- -	2/3
Training for Church Membership	- - -	3/-
Christian Hymnary from 5/-	- - -	9/-
Christian Hymnary Tune Book	- - -	18/6
Declaration and Address	- - - -	2/3

### ACCOMMODATION AVAILABLE

Partly furnished home (Melbourne suburb) available middle-aged Christian couple in return for help in caring for elderly lady living alone. Apply "Widow," c/o Austral.



## THANKS

The family of the late Mrs. Scopie wishes to thank relatives and friends for telegrams, cards, letters, floral tributes and personal expressions of sympathy in their recent bereavement, with special thanks to Mr. Hunting and members of Dawson-st. church, Ballarat. Please accept this as a personal expression of gratitude.

## DEATH

**AITKEN.**—On July 9, Robert, dearly loved father of Bessie, father-in-law of Will; Grandfather of Beryl, Inez and Vena.  
"For ever with the Lord."

## IN MEMORIAM

**WATERMAN.**—In loving memory of our dear son, Will, loved husband of Grace, Glen Iris, dear father of Joan and Winnie—passed away in China, July 17, 1933, late missionary of churches of Christ.  
In God's care.

**STREADER.**—In loving thoughts of treasured memories of our dear father, who passed away June 21, 1912, and mother, July 15, 1942.  
Resting where no shadows fall.

—Inserted by Hilda and George.

**WATSON.**—Loving memories of our dear Jessie. Passed away July 26, 1951.  
Safe in the arms of Jesus.

**WATSON.**—In loving memory of my dear wife and loving mother, Jessie May, called home to be forever with her Lord, July 26, 1951.

Ever remembered.

—Inserted by her loving husband and daughter.

**LEE.**—Fondest memories of my loving husband, Lionel Wilton, called home July 21, 1949, loving father of Aub. (dec.), Ray, Mervyn (dec.), Ken (dec.), and Rod.

"Although I smile and seem carefree,

No one misses you Lionel more than me."

Always remembered by his loving wife, Tess, and sons, Ray and Rod.

## BIRTH

**MILNE (Handasyde).**—On July 10, at Red Cliffs, to Lucy and Max—a son, Ross Alexander, a brother for Neil and Lance.

## KERAMI (Mary Lodge)

Marysville's Premier Guest House

SUPERIOR ACCOMMODATION

EXCELLENT CUISINE

H. and C. Water in all Bedrooms

R. W. & L. Vautier, Props.

Inquire City Tourist Agencies or Melville 1

Book Now for September. School Holidays

Every Christian should read . . .

*Revival*

4/- p.a.

Name .....

Address .....

ORIENTAL MISSIONARY SOCIETY

262 Flinders Lane, Melb., Vic.

## CHANGE OF ADDRESS

R. A. STRONGMAN (secretary, East Malvern church, Vic.), 6 Dent-st., Glen Iris, S.E.G.

## "THE STRANGER"

A Book of Meditations

A devotional treasure of simple beauty and spiritual insight.

Suitable for private devotions and devotional sessions at women's meetings.

2/-, posted 2/3

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

The Editor presents his final pre-Convention article—

# From These Beginnings (4)

## Growth in Victoria

AS next year marks the centenary of the Restoration Movement in Victoria, much will be written then concerning early days and subsequent developments. Lack of space permits only a brief outline now.



Once again it was a small band of British migrants, loyal to their faith, who first met for the breaking of bread in John Ingram's tent at Prahran, towards the end of 1853. A larger tent in a brickyard became their next home, before the growing number of disciples found it wise to arrange a city meeting-place also—a room in the Old Mechanics' Institute, Collins-st. East, where the first service was held on May 28, 1854. Depression and the quest for gold caused an exodus into the country, where causes were established in centres like Beechworth, Warrnambool and Geelong, during the 'fifties. Churches were also formed at Chesterville (near Cheltenham) and Brighton before 1860, by which date it was reported that there were 12 churches in Victoria, with a total membership of 230. Robert Service, who, since 1855 had been exercising a strong influence through his paper, *The Melbourne Medley*, was a prime mover at Chesterville; S. H. Coles, who with H. G. Picton had revived the work at Prahran, began the cause at Brighton. The first State Evangelist, I. Mermelstein, was appointed in 1861; T. H. Milner visited from Great Britain in 1862; and two years later H. S. Earl began his memorable Melbourne ministry, during which, in six months, 190 persons were baptised. Largely through the urging of J. W. Webb, an evangelist, the first Victorian Conference was held on April 2, 1866, in Lygon-st. chapel (opened six months previously). Total membership was then revealed as 749, meeting in ten chapels, while there were 377 Sunday School scholars. The principle of congregational independence emerged after some sharp divisions, which meant the abandonment of Conferences from 1868 to 1872. American evangelists such as G. L. Surber and O. A. Carr, and a publicist like A. B. Maston, together with British leaders of the calibre of Joseph Pittman, and local-trained men like G. B. Moysey, meant much to the growth of the cause in the State, so that by

1902 there were 89 churches, with a total membership of 6,232.

## Stirrings in Other States

Disciples from Victoria set up the Lord's Table in Tasmania in 1865, but the first significant growth followed an invitation from George Smith, of Hobart (also formerly of Melbourne), for O. A. Carr to visit him for a needed vacation. The "holiday" lengthened into 12 months following his arrival in Jan., 1872, and so successful was his preaching (the membership increasing to 108) that G. B. Moysey was sent to take up the work. Moysey's most significant contact was with Stephen Cheek, an ardent preacher in both Tasmania and Victoria, who, with his converts, joined the Restoration Movement in 1880. Cheek's memory is still treasured to-day.

At the Victorian Conference in 1882 he heard F. Troy, a Queenslander, plead for a preacher for that State, and swiftly decided to go. His evangelistic efforts met with remarkable success, but finally cost him his life at the early age of 31, on Feb. 17, 1883, his fatal illness following a drenching in a tropical storm. Troy and his brother-in-law, J. H. Johnson, then sent an urgent call for D. A. Ewers, through whose efforts from 1883 to 1887 eleven churches were established, and the first Queensland Conference called in 1883.

The work in Western Australia has special significance, owing its beginnings to two Conference resolutions—the first passed at the S.A. meeting, March, 1889, and the second at the intercolonial Conference in Melbourne, 1889 (the first forerunner of the present Federal Conference). T. H. Bates was appointed evangelist in 1890, arriving in Perth in October, and immediately commencing meetings in the Temperance Hall. Early pioneers were the Henry Wrights, Mrs. Jane Bell, and John Chapman. Churches were established at Lake-st. (1894), Coolgardie (1896), Fremantle (1897), Kalgoorlie (1898), and Subiaco (1898).

From such beginnings in the six "colonies" has grown the Australian brotherhood which is now proud to be host for the Fourth World Convention of Churches of Christ. The "parent" causes are especially welcome, for their influence has meant much through the years. None the less welcome are representatives of the "younger" causes in other lands. Their finest days are, we believe, in God's good grace, like our own—yet to come, if with the same strong integrity and staunch devotion to truth we follow the gleam our fathers saw, and the light that still breaks forth on seeking men.

## COLOURS AID TEACHING

### Paper and Pencils

Flint (Glossy) Paper—Bright colours—  
1/3 packet or 6 packets 7/-. Size 6x6.

Coloured Cardboard, 6x6, 1/6 pkt. (24).  
Large size Cardboard, 10x13, 9d pkt. (6).  
(for mounting pictures.)

Coloured Pencils, 2/6 pkt.  
Lead Pencils—Rubber Tops, 4d each.

ALL PLUS POSTAGE.

**Austral Printing and Publishing  
Co. Ltd.**

524-530 Elizabeth Street, Melbourne.

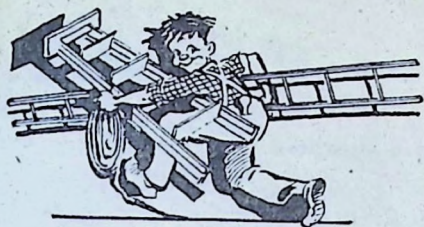
"Last night I heard a robin singing in the rain,  
And the raindrops' patter made a sweet refrain,  
Making all the sweeter the music of the strain.

"So I thought, when trouble comes, as trouble will,  
Why should I stop singing? Just beyond the hill  
It may be that sunshine floods the green world still.

"He who faces trouble with a heart of cheer  
Makes the burden lighter. If there falls a tear,  
Sweeter is the cadence in the song we hear.

"I have learned your lesson, bird with dappled wing,  
Listening to your music with its lilt of spring—  
When the storm-cloud darkens, then's the time to sing."





*For Everything Electrical*

**CLAUDE GADGE**

ELECTRICIAN

49 Springfield Rd., Blackburn

Phone WX 5494

Hot and Cold Cathode . . .

**FLUORESCENT LIGHTING**

for

Workshop - Shop - Office - Home



Engagement Rings

H. J. LEM

Jeweller

LADIES' & GENTS'  
WATCHES

from Leading Swiss Makers  
PEARLS RESTRUNG

Room 31, 2nd Floor,  
366 Bourke Street, Melbourne  
Phone: MU 1185

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

Monuments erected, inscriptions cut, and  
graves renovated in all cemeteries in  
Victoria.  
Phone, Bendigo 2514.

**ARTISAN PATTERN WORKS,**  
ENGINEERS' PATTERN MAKERS.

N. H. D. Lang, Proprietor.

330 YOUNG ST., FITZROY, N.6.

ENGINEERS AND FOUNDRYMEN.

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

Phone: JA4330.

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

Phone, JA6591, after hours, Haw, 5689.

NEW ADDRESS, SAME LOW PRICES.

INNER SPRING MATTRESSES

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

## A Great Preacher

By E. C. Hinrichsen

The Fullarton Mission is over. It rained for five and a half weeks out of the six weeks' duration of the Mission.

Bart Manning is the preacher. It is only human for a preacher to look for a church which is strong and self-supporting. Mr. Manning, almost all his life, has tackled the most difficult fields with magnificent results. When he took charge of Fullarton, the attendance was about 30. Last Sunday, the last of the Mission, more than 160 communed, and for the day there were 22 decisions for Christ, 21 being adults. This number included some baptised believers.

It is always easy to get the first dozen converts of a mission; there are always contacts, the work of the preacher, who will come. The difficult time comes when new contacts have to be reached and new homes entered. We found this very difficult because of the tempestuous weather and continued rain, and the extreme cold made the marquee very uninviting, but there was not a poor meeting—even when the rain was very heavy. Many came every night for six weeks. As usual there were many splendid converts—over 60, and Mr. Manning will reap many more. Many were people who had never been inside a church of Christ, and a number who had not been inside any church for years.

Some remarkable cases of conversion were witnessed. Men who had been heavy drinkers for years have gained a complete victory. After weeks of total abstinence one man said: "I am now disgusted with myself when I see a man in a drunken condition, to think I allowed myself to be like that." Another who had not been to church for 20 years or more, after his decision sent for Mr. Manning and said: "I want you to speak to my boy. I would like him to become a Christian; I now feel my position very keenly." His son was over 20 and had never seen his father go to church.

Delegations greatly helped, especially from Strathalbyn, Semaphore, Nailsworth, Grote-st., Mile-End, and Kilburn. It was a joyous experience to meet scores from Kilburn who decided for Christ in the mission 12 months ago.

Mr. Philp, the song leader, did splendid work in every way. We praise God for between 60 and 70 decisions and many more to come, and an offering of about £500.

The next mission will be Balaklava—after the Convention.

At the moment the writer is back at Wollongong for a few weeks. Glen Brown does a magnificent work while the writer is away on missions. Yesterday we had the building crowded out, and two adults decided. It is a perennial revival here—about 80 additions during the first six months of the year. We praise the One who adds to the church.

## ★ Obituary

Christina Southwick.

The peaceful passing of Christina Southwick on July 6 severed a tie with the church of Christ on earth which began with her baptism at Dawson-st. (Ballarat, Vic.) 61 years ago. Born in Ballarat in 1866, she came with her parents to Melbourne at an early age. After being in fellowship with the South Melbourne church for a short time, she joined North Melbourne church, where she met Joseph Southwick, whom she married in 1889. They moved to Bendigo in the same year, and were in active membership there for 25 years. In later years our sister was in fellowship at Carnegie, Newmarket and Essendon, which church she attended regularly until three weeks before her home call. Mr. and Mrs. Southwick were always active in the work of the Lord. The sure and certain hope is real to their children: Robert, Mrs. Altin,

## WANTED

Boy to apprentice to high-class manufacturing jewellery. H. J. Lem, Room 31, 366 Bourke St., Melbourne. MU 1185

## TO LET

Sorrento.—All electric two-room flat, water, accommodate four. Vacant July 15 onwards.—Claude Gadge, 49 Springfield-rd., Blackburn, Vic. WX 5494.

Holiday shack, Sorrento, accommodate four, water, electric light, £3/10/- per week. Vacant July 15 onwards.—Claude Gadge, 49 Springfield-rd., Blackburn. WX 5494.

## FOR SALE

Block of land (66-ft. x 120-ft.), Garden St., Portland, fenced one and a half sides. Apply, church sec., A. R. Rivett, Box 52, Portland.

F. W. LANG

**Motor Body Repairer**

Specialising in:— COMPLETE RE-DUCOING  
PANEL BEATING - SMALL REPAIRS

10 Penders-st.,  
Thornbury, N.17.

Phone JJ 1365.

**L. WATSON (Mrs.) M.A.I.Ch.,**  
CHIROPODIST,

19 Grampian-st., West Preston.

JU3048.

Preference to appointments.



MISSIONS AND MISSIONARIES

GREAT MISSIONARIES TO THE  
ORIENT

(J. T. Mueller.) An outline sketch  
of those who labored in Japan, For-  
mosa and Korea - 15/- (15/7).

WILLIAM CAREY

(S. P. Carey.) A brief history of the  
founder of modern missions. Con-  
tains material not found in any  
other Carey biography - 4/6 (4/11).

MRS. HOWARD TAYLOR

(Joy Guinness.) The biography of a  
choice saint fascinatingly told and  
vividly portrayed. An inspiring  
volume - 21/- (21/11).

OOLDEA

(Violet Turner.) The story of the  
founding and developing of this  
mission and glimpses of the tribes  
to whom it ministers - 8/6 (8/11).

**Kewick** BOOK  
OUTLET  
For everything Evangelical  
315 Collins St., Melb — MU 2850, M 1526.  
AND AT 74 HUNTER ST., NEWCASTLE

## "NORLAND"

Young Women's Hostel

For business girls or those holidaying in  
Sydney

Apply—"NORLAND" (UA 3143)

68-70 Charlotte St., Ashfield, N.S.W.

Auspices: Ashfield Baptist Church

ORIENTAL GUEST HOUSE,

BRIGHT. (Phone 74.)

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

Tariff, £6/16/6

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



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.

### S.B. Radio

Phone, U8274 or U2847.

★ Washing Machines

★ Refrigerators

★ Kerosene Heaters

*Leading Makes for Immediate  
Delivery*

205 GLENFERRIE RD., MALVERN.

#### Dignity and Satisfaction.

#### LEWIS — Funerals.

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

Ring JA1066.

H. LEWIS — Director.

CHRISTIAN GUEST HOME  
WILL H. CLAY NURSING HOME  
EMMAUS REST HOME FOR WOMEN  
Oakleigh and Murrumbidgee

Contributions Invited

Telephones: Churches of Christ  
in phone book.

Remember the Homes in your Will

Office:  
241 Flinders Lane,  
Melbourne

Phones:  
MU 2104  
Cent. 1678

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

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

ALTSON'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.

Mrs. Ryall, Mrs. Crawley, Jessie. The funeral services were conducted at Essendon and later at the Fawcner crematorium by E. F. G. McIlhagger.—E.F.G.McI.

William Percival Goudge.

The Bendigo church, Vic., was saddened by the loss of W. P. Goudge on May 28, at the age of 62. Our brother, who had been in poor health for some time, managed to attend the officers' meeting, but was taken home immediately on arrival and passed away within a few minutes. Mr. Goudge, who was born at Eaglehawk, joined the church in 1948 and held office as a deacon for three years. He was at all times a Christian gentleman and will be much missed, particularly from our Mixed Bowls Club, of which he was president. He was laid to rest after a brief service in the chapel. We commend Mrs. Goudge and members of the family to the care of our loving heavenly Father.—H.C.

Elsbeth Thorburn (Eppie) Joiner.  
(nee Black).

Mrs. Elspeth Joiner passed peacefully away early on July 4, at the age of 79. Baptised about 56 years ago at Petersham, N.S.W., she served there as choir-member and B.S. teacher, being closely connected with City Temple also. Moving to Charters Towers, Qld., she there met and married Albert William Joiner (of Footscray, Vic.), the bridegroom's father, a Baptist minister, conducting the service. After 11 years she returned with her husband to Petersham, where Mr. Joiner subsequently served as an officer. Transferring to Newcastle, their service enriched both Merewether (12 or 13 years) and Hamilton. Throughout a long life, despite sorrow and loss, our late sister never wavered in her loyalty and devotion to the church. We pay this tribute to her constancy, and offer to her husband and daughter, Marion (Mrs. George Williams), the deepest sympathy of their brethren in Newcastle. Mrs. Joiner was laid to rest on Monday, July 7, after service conducted by L. G. Read in the Hamilton chapel.—L.C.R.

Robert Aitken.

With his death on July 9, the church at Footscray, Vic., has lost one of its oldest and most loyal members in the person of Robert Aitken. He became associated with the church then meeting in Paisley-st. on Jan. 5, 1888, only 10 years after the commencement of the work. He continued in membership until the time of his death, more than 63 years. He was a most loyal and devoted worker for Christ, serving as deacon and later as elder through many years. Mr. Aitken was superintendent of the Bible School for 27 years, and was always keenly interested in the work among the young people. Through failing health, our brother had not been able to attend church services for some years, feeling the burden of his almost 91 years, but he never lost interest in the welfare of the work. The church expresses sympathy with the family and remembers that "precious in the sight of the Lord is the death of his saints."—A.E.H.

Gordon Tyler Ellis.

Gordon Ellis passed to be with his Lord on June 30, after an illness of seven weeks. The church at Grote-st., Adelaide, has lost a loving brother, a very efficient secretary, and an accomplished organist, and the large gathering that followed to the Centennial Park Cemetery was eloquent in its tribute. Born at Keswick, in 1916, Gordon was baptised at Grote-st. by J. Wiltshire at the age of 9. When 14, he was requested to assist at the church organ, and continued to serve in this way to the end. In 1940 he went to the College of the Bible, but ill-health intervened, and, returning to Grote-st., he eventually became church secretary, continuing in this office until his last illness. An "In Memoriam" service was conducted on July 13, with H. Manning and W. Beiler assisting. The large congregation sang selected hymns, and the choir rendered two of our brother's favorite anthems. We commend his dear ones to the great Lover of all souls.—C.C.

HOME MISSIONS IS  
THE PRIMARY SUPPLY BASE  
of all Brotherhood Enterprise.

You strengthen all our work when you  
support Home Missions.

Send gifts to—

B. J. COMBRIDGE, Churches of Christ  
Office, T. & G. Bldg., 147 Collins-st.,  
Melbourne, C.I. 'Phone, Cent. 5445.

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

712 HIGH ST., THORNBURY. JJ3037.  
176 HIGH ST., NORTHCOTE. JW3333.  
Association with churches of Christ en-  
ables sympathetic and understanding  
service in all suburbs.

LYALL & SONS PTY. LTD.,

39-51 Leveson St., North Melbourne.

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

Exporters of Pressed Hay, Chaff and  
Colonial Produce.

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

Hundreds of grateful testimonials (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

Incorporated 1935

C.F.A. is accepted in all  
Churches of Christ of the  
Commonwealth, and its members are  
pledged to stand together in adversity.  
Contributions from 3d. upwards per week,  
through agents in all churches.

Information from Secretary,  
Social Service Office,  
241 Flinders Lane,  
Melbourne.