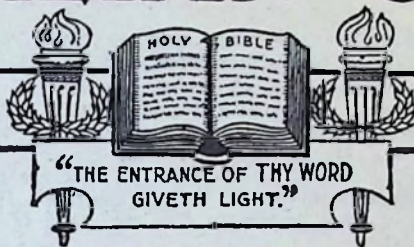


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The Bishops of the Church

THE apostles were the first guides of the Christian church. Under the lead of the Holy Spirit they inspired converts to reach out and win their world for Christ. The progress made was amazing. New successes brought now problems. There was too much for the small group of leaders to do effectively. Wisely they urged the appointment of seven men who would undertake the oversight of the material needs of the community.

The apostles laid down that certain qualifications were necessary in those to be selected for the positions. They must be men of honest report, full of the Holy Spirit and wisdom. The Christian community was asked to make the selection from among these men with the necessary characteristics. In this way the democratic rights of church members were respected. It was not, however, the mere popular vote of vulgar democracy that was exercised, but the discriminate selection by church members, of men with the qualifications set out by the apostles. When the men were presented to the apostles, they were set apart for their work and given the blessing that the apostles alone could give.

The seven men were now associated with the apostles and ministered on behalf of the church. We find they had no special title. Some have suggested that, because they served at tables, they were the original deacons, but others find here the beginnings of the eldership. It is evident that the seven men did not confine their activities to serving tables. Within a brief period we find Stephen standing up as a champion of the truth against the defenders of Jewish tradition. Both in wisdom and in spiritual power, he outmatched his rivals of the learned synagogues of Judaism. Likewise Philip became a vigorous campaigner in the Christian army. His evangelistic work marked him out as more than the mere deacon of Christian tradition. We are more inclined, therefore, to find in "the seven" the beginnings of the eldership that led the local church so successfully when the apostles were not at hand.

The first reference to the name "elder" being worn by any person in the church is found in Acts 11: 30. The Christians at Antioch became concerned about the famine conditions in Jerusalem. By making individual contributions a large sum was gathered. It was sufficient to require the services of Barnabas and Saul to take it to Jerusalem. Now these two brethren took the gift and placed it in the hands of the *elders* of the church at Jerusalem. There is proof then that those having the responsibility of receiving gifts to provide food for the poor were called elders.

When Paul and Barnabas retraced their steps and visited the mission churches of Lystra, Iconium and Antioch (Acts

14: 21), they organised the local groups of Christians under elders. How were these elders selected? After prayer and fasting, Paul and Barnabas "selected elders by show of hands." (Weymouth's translation. Supported by Souter and Cremer. The same verb is found in 2 Cor. 8: 19.) Dr. Weymouth writes, "The ancients, like ourselves, stretched out the arm upwards in voting." From this it appears that Paul and Barnabas conducted an election in each church, and in that manner selected suitable elders for the oversight of the flock. From an old document entitled "The Teaching of the Apostles," chap. 15, the same Greek verb (*cheirotonein*) is found. Here the instruction to the Christians is, "Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord."

The need of having effective elders in churches is shown by the instructions Paul gave to Timothy and Titus. Paul urged Titus to appoint elders in every city throughout Crete. These elders or bishops must be blameless. They must hold fast to sound doctrine. They must hold the respect of their own family and of people within the world. They must be able to teach and pass on the truth. The conditions laid down in God's word are so clear that those who have the required qualifications and have received the call of a church to serve as elders may well claim the right, as Alexander Campbell urged, "to administer the affairs of the church . . . not by succession, through ignorant and blood-stained hands, but directly from heaven. To such elders, it may in truth be said, 'Take heed to yourselves and to the whole flock over which the *Holy Spirit* hath constituted you bishops' (Acts 20: 28)." There is a sense in which theirs is a divine and holy appointment.

Some have sought to prove that elders and bishops are different offices. However in Titus 1 the terms elder (*presbuteros*) and bishop (*episcopos*) are used of the same office. (See also Acts 20: 17, 28.) The word *elder* indicates the qualifications the man must have in order that he might occupy the position. He must be a person of mature experience in the faith, and no novice. When the term bishop or overseer is used, it refers to the type of work required. There is need for someone to keep an eye to the church and watch it as an overseer. The elder (*presbuteros*) is, therefore, a person of spiritual character and mature judgment who must do the work of a bishop (*episcopos*), i.e., watching over the flock

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The Compulsions of Christ

B. J. Combridge, president of Victorian conference, writes on the text: "The Son of man must suffer . . . and be killed . . . and be raised up."

MEN often boast of freedom as though it were absolute. Like many other pregnant terms it becomes a mere catch-cry. The "liberty of the subject" cannot be absolute; it is always subject to some authority. Even in this free country one must observe laws, and accept the obligations and responsibilities of citizenship.

When we think of Christ we discover similar compulsions explicitly stated: "I must be about my Father's business." "I must work the works of him that sent me." "The Son of man must suffer." And in the darkest hour he said, "Not my will but thine be done." But to suspect that Christ was subject to merely external compulsions is to be mistaken. It goes deeper than that. It was

I.

The Compulsion of Moral Necessity

The freedom of Christ was the only kind of freedom possible in this world; it was a freedom from all bonds which hinder a true and complete submission to the inexorable requirements of a moral universe. Man is part of the universe by force and not by choice. He does not choose to be born, nor can he choose the character of the world into which he is born. But having been born into a universe whose nature is fixed, he faces ultimately two and only two alternatives. He will live according to the requirements of that universe or he will strive against them. And in a moral universe, the only freedom is that which accords with its moral requirements. In other words, in a world in which the will of God is finally supreme, the only true freedom is that which is within the limits of God's will. The fundamental question is, "Lord, what wilt thou have me to do?" It is against this background that the compulsions of Christ must be seen as the way to creative living for all men. The paradox must be accepted that Christ, who was supremely free, acknowledged the compulsions which belonged to freedom in a universe in which the will of God was the supreme law, and human freedom is experienced only in that same subjection, for it is the compulsion of moral necessity.

There is a pseudo freedom which is a destructive thing. Man is free to be destructive if he choose. He may waylay an innocent child and offend every sense of moral decency and humanity, but that is destructive. Man may turn scientific knowledge toward the production of engines of war, and turn them loose upon the world, but that is destructive, having no regard to moral necessity. Such freedom is self-destructive, for, as Alexander Whyte says, "A man's will is himself; it is his very self. And by his will he is able willingly and resolutely to turn away from the truth. A man's will is as it were the helm of his whole life. And when the helm is moved the wrong way the vessel is steered straight for destruction." There is such a

freedom, but in a moral universe this is bondage, for it disqualifies from creative living.

The compulsion of moral necessity is enshrined in the words and acts of Christ. "Thus it becometh us to fulfil all righteousness." Man like the Master can say, "Not my will, but thine," or with Tennyson, "Our wills are ours to make them thine." This is the truest freedom. John Addington Symonds sang of the day when-

"Man shall be at one with God
In bonds of firm necessity."

II.

Growing out of this truth, which is written in both the word of God and the nature of the universe, is another compulsion of Christ.

The Compulsion of Suffering

Jesus saw this clearly, and on many occasions and in varying forms he disclosed to his disciples that the Son of man must suffer and be killed. For him this was, in the circumstances, one of the compulsions of the moral universe. A moral world is one which is undergirded with moral as well as physical law, and in which suffering is either directly or indirectly the violation of that law. It was this world undergirded with moral law, but living in violation thereto, into which Christ came. In such a world suffering was inevitable. It was the common lot of man who knew something of the demands made upon him by the inexorable law of the universe, but found no way of final alignment with its purposes. In this state of man's incompatibility with the laws of life Christ came and shared man's lot. He was the Son of man and would share the lot of man. He suffered being tempted. The story of the temptation reveals his acceptance of man's limitations. In this there was the compulsion of suffering.

But he accepted this compulsion further in another deliberate choice. There appeared at different points in Hebrew history the prophets who recognised the demands of moral righteousness and proclaimed it with passion and conviction. John the Baptist was in this line, and challenged men to repentance and righteousness. Jesus identified himself with those who responded to this challenge, and came to John to be baptised. In so doing he acknowledged the fact of sin, since it was a baptism of repentance, the need for righteousness by the same token, and finally he acknowledged the inevitability of suffering, since in this world suffering is the result of violation of moral requirements.

Two things associated with our Lord's baptism correspond to this compulsion of suffering. First, his baptism may be taken to prefigure his death. Paul declared that the Christian's baptism in a figure associates the believer with the death of Christ (Rom. 6: 3, 4) which had been accomplished in time past. Is it too much to say that our Lord's baptism in a figure associated him with his death which was yet to be accomplished? It is at least true that in his baptism Jesus became identified with sinful man, and by implication accepted the suffering with which that sin was inevitably connected. Then, there was true prophetic insight in the words of the Baptist when he heralded the approach of Jesus as "the Lamb of God, which taketh away the sin of the world." He saw the Lamb and the sin, and the suffering was implicit therein.

It seems as though the suffering caused by the violation of the moral law undergirding the world could be dealt with only by a truly moral being. Christ was at one with the moral law of the world, and was qualified to enter a sphere not open to sinful men. So he came into man's sphere, and without sacrificing his perfect righteousness, he took the penalty for human sin into his own heart, enabling him to deal with it as a truly moral being in a sphere into which sinful man could not enter. In order to do this, he who knew no sin became sin for us. To fulfil his redemptive mission he had no alternative. The Son of man *must* suffer. And through that suffering it is possible that we might be made the righteousness of God in him. But the only way in which it could be accomplished was the way of the cross, the taking of a penalty and curse which were not his.

III.

But there is a third compulsion of Christ. We have seen that freedom cannot be absolute in this universe, and that the true freedom is freedom to fulfil the fundamental requirements of the universe in which we live. Jesus demonstrated the compulsion of moral necessity, and we have seen that by reason of his redemptive mission he was subject to the compulsion of suffering. These things are true, but they convey a sense of incompleteness. We have been emphasising that this is a moral universe. Could these two compulsions of Christ—that of moral conduct and of suffering—satisfy the requirements of a moral universe? If the law of the universe demand moral rectitude, and if failure to satisfy that demand inevitably produce suffering, what is to be expected in a universe of moral law of one who fully satisfies the demand for moral rectitude, and who, in addition, voluntarily assumes the suffering of the guilty for their sakes alone? In other words, what has a moral universe to say of one who meets its every demand and adds the virtue of vicarious suffering? That such a one should be permitted to suffer the penalty reserved for the guilty is understandable, but that he should remain eternally as though he were personally guilty is surely impossible in a universe governed by moral law. A truly moral universe must have more than death for such a one. It is against this background that we observe the compulsion of Christ's resurrection. Did Jesus see it that way himself when he said, "The Son of man must be raised up"? Did Peter see it in that light when he declared that Jesus had defeated death "because it was not possible that he should be holden of it"? It is surely true that if Jesus had not risen, it would have been a greater miracle than that he did rise.

In this universe then, the one final and fundamental consideration is the will of God. Freedom beyond this limit is self-destructive. Freedom to do the will of God is achieved only by the sacrifice of self, and it is only by the power of Christ that any man can take up the cross upon which self is to be crucified. In this universe, also, this is not the way of death but of life, for he that loseth his life shall find it. And for everyone who will follow this way creative living will be as inevitable as the resurrection of Jesus Christ.

American Revivals of the Early Nineteenth Century

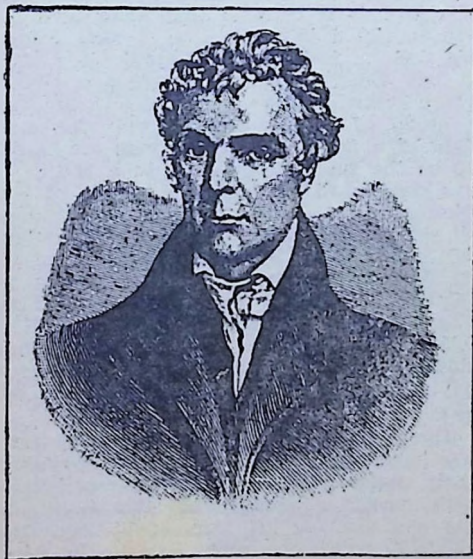
*A. R. Pigdon, of Port Pirie, S.A., outlines the
evangelistic work of Barton Stone and Walter Scott.*

THE year 1801 saw one of the most remarkable revivals ever experienced in America.

Over 30,000 people gathered at Cane Ridge, Kentucky, in a great camp meeting attracted by the spiritual awakening which was taking place there. Some travelled hundreds of miles. They came on foot, on horseback and in wagons. The most spectacular feature about this revival was the unusual physical effect which the preaching had upon many of the congregation. Hundreds were stricken to the ground, where they lay motionless, sometimes for hours, except for an occasional groan or shriek or a fervent prayer for mercy. Many of these were hardened sinners or infidels. Reviving at last some would be filled with remorse, and others shouted in ecstasies of spiritual joy, their radiant faces testifying to the change which had taken place in them. They often arose to address the curious multitude in eloquent fashion, declaring how God in mercy had turned their rebellion into submission. Many were seized with curious convulsions of the body which came to be called the "jerks," but each came out of the experience to praise God for a changed heart.

The people remained until food supplies were exhausted, and then reluctantly dispersed. When the meetings finally ended, thousands had been converted and time proved their conversion to be real and lasting.

The chief figure in this great work was a young man named Barton Stone. He was



Barton Stone.

assisted by Methodist and Baptist preachers, he himself being a minister of the Presbyterian church. The chief cause, so far as causes can be humanly traced, seems to have been Barton Stone's rediscovery of the great spiritual truth that salvation is for all and not

merely for an elect few. He preached that God would receive all who believed the testimony of the scriptures concerning the Lord Jesus Christ, and were prepared to receive him as their Saviour. This was a new message in those days, when it was believed that the sinner could not do anything to effect his salvation, but must wait until the Holy Spirit influenced his heart in a miraculous way and produced repentance and saving faith. The work of Stone did not end with the break up of the camp meeting, but he continued preaching God's universal love and the sinner's responsibility to accept and obey Christ, with the result that some 30,000 people are said to have been converted through his preaching. Thus once again God had used mass evangelism to revive the decadent church-life of the day. The strange physical accompaniments soon ceased, but the work of conversion continued and had a far-reaching effect on the spiritual life of the American people.

Another revival which later became connected with the movement initiated by Barton Stone began 26 years later, also in the State of Kentucky. It began through the preaching of a young Scotsman named Walter Scott. In 1827 he was appointed evangelist by a group of churches connected with the reform movement initiated by Thomas and Alexander Campbell. Although these churches had reported only 34 conversions for the previous year, 1000 were reported at the close of the first year of Walter Scott's preaching. The meetings were quite orderly in nature, but Scott's message was revolutionary, at least for those times. He studied the conversions in the Book of Acts, and used the method of evangelism he found there. He gave the same answer to the question, "What must I do to be saved?" as the apostles had given. He invited those who believed in Christ and had repented to come forward and receive baptism for the remission of sins with the consequent gift of the Holy Spirit. At first, the people remained unmoved by this new message; but once it became properly understood and people began to accept salvation on the terms offered, the results were truly remarkable.

Scott's message centred in the crucified Christ. Christ was the object of faith, not doctrines and dogmas. Christ saved from sin, not institutions or ordinances. The Messiahship was his grand theme. This message was taken up by others, and throughout the West its effect was phenomenal.

The Campbells' work of restoration of New Testament teaching was greatly strengthened by this influx of new converts.

Both Stone and Scott had struck a new note. The other revivals studied came about largely as a result of a putting away of sin, but their work consisted in the putting away of error. Because of their new message they were not accepted in the churches of their day. It was natural, therefore, that they should join forces. In 1832, 15,000 of Stone's followers and 12,000 connected with the reform work of Scott and the Campbells united. This became the foundation of a reform movement which has had the most rapid growth of any religious movement in the whole history of the church since the apostolic age. Its members are known simply as

Christians, and are designated officially as "Disciples" in America and "churches of Christ" in Britain and Australasia.

Several truths have no doubt become clear from these articles, but it will be helpful to state them here.

1. Mass revivals have periodically rejuvenated the life of the church.
2. Revival must begin within the church, but invariably results in the conversion of unbelievers.
3. Revival does not come by seeking to duplicate the scenes of former revivals, but only by fulfilling the unchanging conditions which are:

- (a) Absolute holiness of life.
- (b) Absolute faith in God's power to save.
- (c) Definite believing prayer.
- (d) Obedience to Christ in witnessing.
- (e) Proclamation of free salvation through a crucified Christ.



Walter Scott.

Will God not hear and bless if we fulfil the conditions? Perhaps his reply to us is the same as he gave to Israel through his servant Isaiah: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59: 1, 2).

TRUTH AND INTEGRITY

TRUTH and integrity have all the advantages of appearance, and many more. If the show of anything be good for anything, I am sure the reality is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have the qualities he pretends to? For to counterfeit and dissemble is to put on the appearance of some real excellency. Now, the best way for a man to seem to be anything, is really to be what he would seem to be. Besides, it is often as troublesome to support the pretence of a good quality as to have it; and if a man have it not, it is most likely he will be discovered to want it; and then all his labor to seem to have it is lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion.—Abp. Tillotson.

The Great Salvation

*E. Lyall Williams, M.A., states the origin of salvation
and the condition by means of which it is apprehended.*

DOSANQUET was right when he said that the SOS call of humanity is, "What must I do to be saved?" and it is to the glory of Christianity that it alone has an adequate answer to this desperate cry. It was heralded with the joyous song of a Saviour—not merely a Saviour, but the Saviour, which is Christ the Lord. The writer to the Hebrews raises the question: "How shall we escape if we neglect so great salvation?"

The Gift of Salvation

There are but two ways by which man can be saved. One is by moral perfection; the other is by grace or unmerited favor. Man's imperfection, in reality, leaves but one way of salvation. Imperfect man can be saved only by grace. Paul makes this abundantly clear: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Cf. Ephes. 2: 8, 9.

Salvation is not a reward that has to be painfully and doubtfully striven for, but a gift to be confidently claimed and humbly and gratefully received.

But the question remains as to the nature of this great salvation.

The Nature of Salvation

Literally salvation means escape, deliverance, but in the New Testament there are many experiences which are embraced in the experience of salvation.

Justification, forgiveness, reconciliation, redemption are all parts of the complete whole of salvation. Justification is the experience of being declared righteous. The central idea of forgiveness is that sin is remitted, guilt is overlooked, one is received as righteous, trespasses are not imputed. It is obvious that for man justification and forgiveness are an experience of grace, and the New Testament makes it plain that this experience is only in and through Christ as Saviour. No less obvious is the truth that justification and forgiveness provide the foundation of reconciliation. God was in Christ reconciling the world unto himself, not imputing trespasses. Man is reconciled to God, not God to man. Reconciliation is an entrance into fellowship. Such an experience is not compatible with a legal relationship; it is essentially a moral experience.

The ethical or moral character of salvation is brought out in the idea and experience of redemption. Three ideas are suggested in the original word for "redemption"; the bondage of the sinner, the cost to the redeemer, and the deliverance from sin. Sin cannot be separated from its consequences, and the only way of deliverance from the inevitable, moral consequences of sin is by deliverance from sinning. Whatever else salvation may mean, it certainly means deliverance from sinning and the spirit that will sin, and being brought to the spirit that is right and will do right. One cannot be completely saved but by becoming like Christ.

Other descriptions of salvation can be found in the rich variety of ideas in the New Testament. It is the experience of life, abundant

life, eternal life, entrance into the kingdom, a new creation, confidence as against fear.

Two conclusions are evident from the study of the wide variety of New Testament ideas concerning salvation. It is a process as well as an event, and is consequently past, present and future. There is a sense in which we have been saved, are being saved, and yet shall be saved. Paul spoke of our salvation being nearer than when we first believed, and he urged the Philippians to work out their own salvation. He also spoke of the necessity of the moral endeavor to keep his body under lest he become a castaway. This leads us to the second conclusion concerning salvation: it is moral. If we are not new men or creations in Christ, we are not saved; grace has been ineffectual. We are saved by grace unto salvation or new life.

The moral or ethical aspect of salvation is also apparent in

The Conditions of Salvation

Man is saved by grace, but only on conditions. As a drowning man is saved by the grace of a rescuer on condition that he grasps the proffered rope, so sinful man is saved by the grace of God only on condition that he fulfils the conditions laid down. These two cannot be separated any more than the two sides of an arc can be.

It may be said that there is but one condition laid upon man, namely, faith. The faith, however, by which we appropriate the grace of God is all-embracing. Saving faith involves the whole man—mind, heart, will. Man must assent with his mind, love with his heart and obey with his will.

Faith must express itself in repentance, confession, obedience; forgiveness of others, reconciliation with others and moral effort or service. Jesus called for this expression of faith as a condition of salvation when he made divine forgiveness dependent on our forgiveness of one another (Matt. 6: 14, 15; 18: 23-35); when he made reconciliation with God dependent on reconciliation with man (Matt. 5: 23, 24); and when he called for moral effort or service as a condition for eternal life (Luke 10: 25-37; 18: 18-22). His preaching was through and through ethical or moral. He offered a gift, but on conditions. These expressions of faith demanded by our Lord made it clear that faith is essentially moral. Repentance is ethical or moral; it demands moral change. The only valid baptism is that which is true to the moral and personal nature of Christianity. Jesus said that the whole of obedience rests on two principles or laws: love for God and love for one's neighbor (Matt. 22: 37-39).

We do not earn salvation by these moral conditions or expressions of faith as if they were works of merit. It is by grace we are offered salvation on any condition at all. If a child offends his father, disgraces and leaves his home, by grace the home may be thrown open to him again, and he is allowed to return on conditions. Even if he fulfils the conditions he is not restored by such a fulfilment as though it were an earning work of merit. It is only by grace he is allowed to return on conditions. By analogy we are not saved by the fulfilment of conditions as though they were meritorious, earning works. But by grace we are offered salvation on conditions. The conditions are our response of faith. They are the expression of our faith,

and are an integral part of the faith whereby we appropriate the grace of God. There is no salvation without the meeting of the divine and the human. On the human side there is no salvation without an all-embracing faith which is essentially moral in its expression.

Grace is not anti-nomian or anti-ethical, as Paul hastened to point out in his treatise on grace. "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31). "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. 6: 1, 2). Grace is the foundation of new life. It is here suggested that grace is a divine power. This idea is confirmed by the assurance given to Paul that God's grace is sufficient for him. We are saved by grace, which is at once unmerited favor and divine power, unto new life. Salvation by grace is essentially moral.

One extreme so emphasises human response as virtually to annul grace. That is Rome's error. The other extreme of so emphasising grace as to annul human response in an all-embracing faith which is essentially moral in its expression, is equally an error. We are not saved by good works, but on condition of a faith which expresses itself in moral change or re-birth. The message of salvation cannot be divorced from either Ephesians 2: 8 or the Sermon on the Mount, the parables of the Good Samaritan, the advice to the rich young ruler or Nicodemus, and other teaching of the Master and the apostles. The gospel is a rich synthesis of grace and ethics. He who takes the New Testament as his guide will maintain the comprehensive message of gracious constraint and moral challenge.

BISHOPS OF THE CHURCH

(Continued from front page)

and giving due attention to its spiritual needs.

From all the references to the appointment of elders, it is revealed that more than one was appointed to watch over a local church. We find no instance of approval being given to one elder or bishop directing a church. There seems to have been an eldership (i.e., a group of elders) charged with the oversight of a flock. Where one man set himself up as the supreme authority in a church he was condemned by John, the apostle of love. Diotrophes (3 John 9) gave an example all elders must watch and avoid. Those who rule must do so by humble service and not by those means that the "rulers among the Gentiles lord it over" people (Mark 10: 41-45). The example of Jesus is given for all to follow. By love and faithfulness to Christ elders must seek to lead church members to an higher appreciation of Christian service.

There is evidence that material provision was made for certain elders who performed their duties wisely. This was especially so with regard to those "who labor in preaching and teaching" (1 Tim. 5: 17, 18). That eldership which was given over to the ministry of "preaching and teaching" was provided with a remuneration. Paul urged that such elders be given adequate material support in view of the just claims they had on the church.

While some were set apart for their special ministry of preaching and teaching, it is implied that there were other elders who were not given financial aid. The eldership was not confined, then, to the paid minister or preacher; others shared in the task of providing oversight of the church, thus doing the work of bishops.

(To be continued)

"Our India" To-day

C. G. V. Thomas

THIS term we have used very much of late years, and it rightly conveys the thought that we are holding a small concession here, and that we are having a part, mainly through the witness of Jesus Christ, in moulding the pattern of the India which is to be. Nevertheless, we are being forcibly reminded on every hand, in these days, that we, as Europeans, are only sojourners, and not really natives of this land, whatever our work may be. Nearly all communal bodies, as well as political interests, are out for "Swaraj"—"self-rule" for their beloved Hindustan, and their ultra-national spirit has a strain of bitterness when they voice their "Quit India" policy to the European British people, who, for the most part, are seeking the Indian's welfare in one way or another. There is no discrimination, as long as it serves the purpose of working against British rule.

In the cities and big towns this spirit is very marked; but in the villages life goes on very much as usual. We are not opposed to the Congress bid for "Swaraj." On the contrary, we would think very little of a great country like India whose people did not aspire to rule themselves in their own way. The question remains as to whether the leaders can lead and rule the country now, or whether a period should elapse before Britain should relinquish her hold and let India go her own way. What Britain's duty is after all these years of rule I do not profess to say. "Swaraj" will come, and India may change overnight; but personally I fear, as many do, that the change over may not be easy nor very peaceful.

Political forces at work now are talking of revolutionary changes, and I am afraid this may have to be violent revolution. For India's sake we hope this is not necessary. Several communal and religiously divided groups are grasping for the lever of power. Perhaps the strongest group is that of the "All India Congress," which is not yet representative of all India, but is growing in strength, and is comprised of Hindus (mostly high caste), as well as some Mohammedan and other minority groups. I believe that even some Christian candidates, finding that Congress was not a religious movement, but took in all nationalistic followers, have been elected by the Congress vote. The danger in this, of course, is when allegiance and obligation to Congress ideals clash with their allegiance to Christ. Unfortunately, so much time is being wasted fighting the British Government that Congress has no very clear programme for the future, and does not realise its responsibility to rule, if it takes the lever of government. India has had many great internal problems existing long before World War II, or the present crisis, but now the problems she has to face are legion. We can only pray that her leaders may be rightly guided, and may seek to do what is good for the people as a whole now, and for the years that begin to unfold.

DHOND NEWS

WRITING at the end of June, Miss Lynda Foreman expresses great disappointment that she was not allocated a passage on the latest sailing from India. As she was advised to "stand by" and be ready "in case," she was hopeful that she might secure a sailing in July. Telling of local news, she says:

We started off here by having nice early rains, but lately we have overcast skies but no rain. The trees round the compound are beautiful and green, and grass is growing everywhere. In our own little compound we have dozens of young trees springing up. We



Miss Foreman and Patients on Dhond Hospital Verandah.

plan to have these transplanted to other places in the hospital compound. There can never be too many shade trees in India. Lately we have been more than ever impressed with the need of the children's ward. We have had seven to ten children in the wards among the adults, continuously, for many weeks. As soon as one or two go home, others come. We have a number of children with typhoid in at present. In fact, there are five with typhoid, three with pneumonia, and three others, making eleven in all. The maternity work goes on, and these cases, too, are mixed up with the children and general cases. Once more we have broken our record—184 cases so far, and five days to go. Our married nurses are helping us break our record, and this, of

course, means that they are not so useful to us. We still try in vain to get a trained nurse or two, so that we can do without these married women. I feel that they should be with their families, but what could we do at present with only one single girl (she is to be married soon)? Our married staff now numbers seven. It sounds a large staff, but they are not on full-time work.

There have been quite a lot of minor ailments among our missionary staff. But I hear they are all well again. The monsoon is not a healthy time, especially for the babies. Our mission babies do not look as well as they did a few months back, with the exception of Philip, and he is the picture of health. Julianne has been having a very bad time with her teething, but she is better again now, I hear. I also heard that Judith gained more last week than she had for a couple of months.

There is no need to comment on the political situation, as you will be getting that news day by day. Things are not too bright, but there have been black times before, and light has dawned. India can only find real peace and harmony when the light of Jesus Christ arises in its full glory in the hearts of the people of this land. The Indian church has a great opportunity and a great obligation. May she be able to face up to the situation. She needs our prayers more than ever before. When I look round at some of our young Christians, I feel that the future of the church is in strong hands. With God's help they will go forward, helping the weaker ones along the hard road."

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-rd., Tranmere, S.A. Please make M.O.'s payable Adelaide.

Our Young People

W. R. Hibburt

YOUTH'S INSTINCT FOR TRUTH

THE New Order! Where? The King's chaplain is quoted as answering, "Walking about on the sturdy legs of our boys and girls." Youth moves towards its vision. Visions rise up before youth because of an instinct for truth; for fair play, justice of better ways and days. "Your sons and your daughters shall prophesy . . . your young men shall see visions." The church will lose a priceless heritage if it loses this generation. The loss of youth is the loss of vision, plus valor and the motive power of faith that is willing to launch forth into an uncharted future, convinced that if true to the highest they know, the cause must lead toward a better world.

YOUTH IS ALWAYS RIGHT

A GREAT scholar and educator once declared, "Youth is always right!"

You are ready to declare that the man who made that statement did not know the youth of Australia. Glenn Harding, writing on the leadership of youth, defends the educator's generalisation in the following considerations:

"It would be revealing to know in how many instances historic reactions against wrong have been the product of youth. It was as a young man that Moses reacted so strongly against the slavery of his people that it led him to a deed that eventually freed his people. As a young man Lincoln set his heart against slavery and declared: 'If I ever get a chance to hit that, I'm going to hit it hard!'

"So youth as it emerges from the chrysalis

of its protected infancy to take its first look at the world, gets a fresh glimpse of our older generations, and in the flowering of its strong idealism reacts truly to our weaknesses and strengths. In this sense *youth is always right!*

"How many evils do we accept in life simply because we are used to them? God alone knows! So the divine corrective of youth's instinct for trouble, untainted by sudden acceptance of wrong, uniquely equipped, is to give us our leadership for a new day.

LIVES WORTH EMULATING

IT is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.



DEACON OUTRIGHT
SAYS:

"Teach your children to convert obstacles into opportunities."

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Here and There

Dr. and Mrs. L. Michael and family, and Miss L. Foreman, expected to leave India on furlough in the "Madura" on July 10.

Morning meetings have been well attended at East Kew, Vic. On July 7, at 11 a.m., Mr. Wigney exchanged with Mr. Evans, of North Balwyn Baptist. Sunday school campaign is creating great interest amongst children, and has added five new scholars. Mr. Wigney spoke at both services on July 14. Mission offering has reached £21.

At 8 p.m. on July 9, at North Richmond, Vic., a social evening was held to welcome Mr. and Mrs. J. E. Searle and family. Musical items were rendered by Mrs. Campbell, A. Dyer and F. Barnett. S. G. Chipperfield presided, and speakers representing church, ladies' auxiliaries, conference, Richmond-Collingwood conference and Richmond Preachers' Fraternal welcomed the new preacher. Supper was served by ladies.

The church at Bentleigh, Vic., launches out into new methods for the spreading of the gospel and the education of its youth. The C.M.S. has purchased an American 16 m.m. sound projector, which should prove of great educational value to churches of Christ. It is being initiated on Sunday, July 21, at the evening service with the Biblical film entitled "Barabbas." Those desiring the use and service of this machine and operator may ring telephone WM3463.

A successful gathering of members of churches from Ballarat, Colac, Geelong and Meredith, Vic., was held in chapel at Latrobe-terrace, Geelong, on King's Birthday holiday. D. R. Stirling, president, was chairman. An application from Belmont church for affiliation in conference was received and accepted. B. J. Combridge, president of Victorian conference, was speaker. In the evening G. J. Andrews presented in his address the plea for Christian unity. J. A. Wilkie, of Ballarat, is the new president. The next conference is planned for Australia Day, 1947, at Ballarat.

A University Students' Fellowship promoted by Victorian Young People's Department through its director, W. R. Hibburt, has brought together in several functions young men and women of our churches attending Melbourne University and Teachers' Training College. On July 8, fifty attended a dinner at Scottish Tea House as guests of Dr. W. A. Kemp. B. J. Combridge, conference president, brought a greeting. The address was given by A. B. McDiarmid, M.A., who dealt in interesting fashion with the subject, "The Cosmic Setting of the Kingdom of God." R. W. Graham and H. Friece serve as representatives of the student group.

Twenty-one years ago, at Wynnum, Qld., after a very successful mission conducted by E. C. Hinrichsen, Wynnum chapel was erected in a day by volunteer labor under direction of T. Davidson. Yet after this auspicious beginning, ten years later, the original loan plus interest amounted to £600. A second mission, also conducted by E. C. Hinrichsen, resulted in a number of people being added to church. The hall was then built, and combined debt on church and hall amounted to £1000. A determined effort to reduce this large sum succeeded in several hundred pounds being raised. When Mr. Tease commenced his ministry, a weekly copper offering was adopted, when debt stood at £350. Thanks largely to consistent giving through this offering, the church to-day rejoices in a splendid property entirely free of debt. To mark this splendid achievement, special services have been arranged for August 3-12. Mr. Giezandanner, of Ma Ma Creek, has agreed to be the volunteer missionary.

The Victorian Local Option Alliance reminds all preachers, Sunday school superintendents and leaders of young people's societies, that Temperance Sunday, 1946, falls on Sept. 8. Posters, lessons, pledge books and other helps may be obtained from the Alliance office.

Dr. Wm. Robinson, who is expected to come from Great Britain to take part in the programme of the centenary conference, Adelaide, is the editor of the "British Advocate," and principal of Overdale College. His loyalty to the ideals of the Restoration Movement and his efforts to encourage the spirit of



Dr. Wm. Robinson.

Christian unity have won the appreciation of many in Australia. With a wide scholarly background, he preaches a dynamic message. His coming to Australia should prove an inspiration and a blessing to the churches here. We understand his stay will be brief in view of his commitments in Britain.

NEWS OF BRITISH CHURCHES

ARRANGEMENTS for the annual conference of the churches in Great Britain and Ireland, to be held from August 4-8, are almost complete. Conference sessions and public meetings are to be held in the Digbeth Institute, Birmingham, which is associated with the celebrated Carr's-lane church, the scene of Dr. Dale's ministry.

The fraternal delegates from U.S.A.—Dr. J. P. Sala and his wife—are already in Britain, speaking at pre-conference rallies. Dr. Jesse Bader, general secretary of the World Convention, is expected at the end of July. He will proceed after conference to Warsaw, after which he will fly, via America, to Australia and N.Z.

Other speakers on the conference programme include Lyle Burdett, on furlough from India; W. J. Clague, a leader of the churches in the Furness district; and Miss Betha Bracey, who will speak on social questions in Europe. One of the public meetings will be conducted by the Fellowship of Youth.

The veteran evangelist, William Webley, in his ninetyeth year, has just concluded six months of special services with the church at Humberstone garden suburb, Leicester.

Miss Elsie Gainham, who is in Germany with a relief team of the I.V.S.P., writes of meeting the president of the German W.C.T.U., Frau Fischer, and conveying to her messages from the British Women's Total Abstinence

Union and from the secretary of the World Union. Frau Fischer, in reply, spoke of the great impulse which her organisation has received from the messages.

100 young people attended a convention held at Edinburgh, arranged by the Scottish Sunday School Committee. The speakers included L. J. Colver, E. White and Lyle Burdett. £13 was contributed to the India famine fund.

The church at Piltdown, near Brighton, has celebrated its centenary. Mr. F. Hepworth and Mr. Nelson Barr were the guest preachers.—G. J. Hammond.

CENTENARY FREE LITERATURE DISTRIBUTION CAMPAIGN

THE S.A. Committee for the Promotion of Christian Union, with the aid of a grant of £20 from the education section of the Centenary Fund and a gift of £5 from the Free Tract Fund of the Austral Publishing Co., is launching a free literature campaign during August, leading up to the Federal Conference. A supply of "The Witness of the Churches of Christ," by E. L. Williams, and "The Coming World Church," by A. L. Haddon, is being sent to S.A. preachers to pass on, with a preword about our centennial, to the ministers of churches in their districts.

At the same time members will be urged to re-read some of the best of our booklets and tracts and then to pass them on to neighbors and friends with a word about the Centenary Conference. The following supplies have been sent to the churches: 2000 copies of "Why I Belong to the Churches of Christ," by A. R. Main (now reprinted in a nice colored cover and made very presentable); 1000 "Principles of Union," by E. L. Williams; 500 "Five Studies in the Plea," by T. Hagger, and 500 "Why I am Associated with Churches of Christ," by G. T. Fitzgerald.

The committee is also requesting the Federal Conference executive to arrange for tables for free literature to be placed in the town hall and at Grote-st. chapel during Federal Conference sessions, and also a table where suitable books may be purchased.

We are hoping that the unique opportunity presented in this centennial year will be seized to the full by our churches in Australia, and that we will re-capture the old-time habit, so fruitful in the earlier years, of passing on suitable literature explaining the teaching and practice of the New Testament church. Years ago, when churches of Christ led the way in this form of witnessing, we made rapid progress, and the converts had an intelligent grasp of the truth; but unfortunately our witness through the printed word largely ceased. Other bodies, however, and some of them, unfortunately with teachings far removed from New Testament truth, have seen the value of such witness and publicity and are using it to the full.

Now is the time to emphasise again the value of the distribution of suitably written and attractively printed booklets and pamphlets. The old method of a personal spoken testimony is difficult to many, but there can be no reasonable excuse when requested to hand a booklet to a friend or relative. Such a campaign among members of all churches would not only give great publicity to the scriptural basis for unity and to New Testament doctrine and practice, but it would also stimulate the faith and enthusiasm of every member having a share in it, especially if, with every booklet distributed, there is an accompanying prayer that God will bless it to his glory. All our South Australian churches are being requested to place a literature table in the porch for use of visitors and church members.

News of the Churches

Western Australia

Perth.—On morning of July 7, the service was broadcast. Joan Clark and Shirley Crawford were welcomed into membership. E. R. Berry contributed a solo. A stirring talk was given by J. K. Robinson. He preached at night. A Bible school scholar accepted Christ.

Maylands.—Mr. Bamford addressed church on last Sunday evening prior to his return to New Zealand. A fellowship meeting in hall followed, giving all opportunity of saying farewell to Mr. and Mrs. Bamford. Other visiting speakers have been Mr. Lacey, soon to leave for Zambesi Mission; Mr. White (Lake-st.), and I. Nixon (Bassendean). A. McRoberts exhorted church on all other occasions, and members are pleased to know he has accepted another term of two years. Soloists have been Sisters Cosh and Fryer and Mr. Short. A married woman and two S.S. girls have been received into membership. About 20 members of Orange Lodge were present on June 30. Members of Women's Guild are sewing for aboriginal missions, and received £26 talent money. Some funds are being used for manse furnishings. A youth council has been formed with Mr. Smith president and Miss Dean secretary. A Happy Hour for school children held in hall each day after school during week was a grand success.

Tasmania

Hobart.—Good attendances are maintained. C. P. Hughes has started a series of addresses for Sunday evenings on life after death. A number of friends were entertained at "coming of age" party given to Miss June Cunningham and Elliot Bowes, at school hall, on June 28. Church extends best wishes to these young people. Aged Mrs. Williams, who was in St. John's Hospital, is now out and convalescing. Young people's fellowship tea was held on July 7. Speaker was Mr. Burrows, of Bolivian Mission. Young people took part in gospel service. Choir sang an anthem. Miss N. Woolley sang a solo.

Launceston (Margaret-st.).—Bible school radio choir sang at gospel service on June 23, and at after-church rally, when R. A. Haley, national field secretary of C.E., was speaker. Three Bible school scholars, Leonie Piper, Helen Stevens and Margaret Wing, recently made the confession. L. J. Prewer, isolated member, and Kevin Edwards have been received into fellowship. Aged Sister Dowde passed away and was laid to rest by S. H. Wilson. E. H. Greeney exhorted morning assembly and W. H. Brice preached gospel on July 7, in absence of S. H. Wilson on vacation. Annual F.M. offering reached £93 on first day—a record. Recent visitors have included Mr. and Mrs. Griffiths, Balwyn, Vic., and Mrs. Lockwood, Georgetown, N.S.W.

Queensland

Boonah.—Service men and women who went out from church were welcomed home on July 7 with thanksgiving service at 11 a.m., fellowship tea at 5.30 p.m., and special gospel service at 7.15. Eight out of sixteen who went from Boonah-Silverdale circuit were able to be present. T. F. Stubbin presided at tea table, and E. T. Hart gave appropriate addresses both morning and evening. Several Service men assisted in meetings. T. H. Green was the only member remaining who served in 1914-18 war.

Monkland.—The lantern lecture by S. Jenner on June 25 was interesting, and a good offering for Sudan United Mission resulted. On June 29 H. E. Greenwood conducted a social in interests of Christian youth centre, and on June 30 he exhorted church. Monthly prayer meeting on July 4 was helpful.

Annerley.—Since lighting restrictions have been in force, Sunday evening service has been held at 4 p.m. instead of 7.30 p.m. Y.P.S.C.E. meeting was held at home of Mrs. Bates on June 3, and at home of Miss E. Coward on June 10. These meetings were enjoyed. Mr. Howard, of Temperance League, was speaker at gospel service on June 7.

Gympie.—On June 28 H. E. Greenwood conducted a social evening in hall, when a large number attended and contributed £5/17/- to Caloundra Christian youth centre. An enjoyable evening was spent. In spite of power restrictions through strike, there were excellent services on June 30. Evening service took form of a lantern service on life of Christ. Ladies' Guild held a good meeting on July 4. S. Jenner on June 23 told of work of Sudan United Mission. On June 22, Junior C.E. presented an interesting Saturday afternoon programme to celebrate seventh anniversary.

Marburg.—June 9 was a day of special importance, and an excellent gathering at the 2 p.m. worship service heard Lars Larsen deliver an interesting and stirring address, reminding members that on June 10, 1886, the first chapel was opened in the name of churches of Christ at Marburg. Actually services had begun twelve months previously, but a fine congregation of 250, amid torrential rain, heard A. B. Maston deliver an address of three hours' duration. Messrs. Goodacre and D. A. Ewers were laboring in district at the time. The church is planning to celebrate jubilee with a special picnic and inspirational gathering. Two pioneer members who attended the opening of the first building listened to Mr. Larsen's address, and two young people were baptised, making a total of seven at Marburg in the past six months, two of whom entered into membership at Rosewood.

South Australia

Kilburn.—On July 7, 47 attended 10 a.m. Bible school, including two new scholars. Roll strength is now 83. Four more babies have been added to cradle roll, making 34 to date. At 11 a.m. service A. E. Brown was speaker; 19 adults and 21 children present. Gospel mission had promising attendance. F. Stone (pianist), A. McEwan (song-leader) and Sister D. Brand (soloist) ably supported the missionary (A. E. Brown). 19 adults and 9 children were present.

Cottonville.—Services continue to be well attended, with overseas missions as keynote. Mr. Brooke took all services during June, except on morning of 23rd, when Miss Florence Cameron spoke to church. Mr. Brooke was at Mile End. Overseas mission offering to date is over £35. Half-yearly business meeting was held on June 12. Mr. Brooke was unanimously invited to continue his ministry for a further two years from October at an increased salary. Ladies' Auxiliary held a musical and film evening for Christian Guest Home appeal on July 3. C. Johnston assisted with filming. Preparations are complete for celebration of church's 50th anniversary. Ray Hird was welcomed home after more than two years in the Islands with A.I.F. David Roberts has recovered from an attack of malaria. Wray Jackson is now stationed at Loveday. Alan Gloyn has been discharged from Army; Mr. and Mrs. Bob Johns have been transferred to Jamestown. Miss Dorie Roberts is in Adelaide Hospital; Mrs. Don Coombe, also in Adelaide

Hospital, was remembered by many friends on her birthday. Mr. and Mrs. Sinclair have celebrated their golden wedding. Average weekly offering for June was £9/14/11. Ladies' Auxiliary meetings have been attended by larger numbers. Mrs. Keith Crosby spoke on wartime England on July 10.

Maylands.—On morning of June 30 Dr. P. S. Messent, of Unley, addressed church on behalf of foreign missions, K. A. Jones being at Murray Bridge. In evening a civic service was held, when Mayors and Councillors of St. Peters and Payneham were present. The Mayor of St. Peters, Mr. Mellor, read the scripture. Choir rendered special music, and K. A. Jones delivered a fine address. Women's Guild held a full day sewing service on July 3, making patchwork quilts for India. Services on July 7 were good. K. A. Jones preached at both services, and gave excellent messages. One young man made his decision for Christ. Foreign mission offering was £70.

Fullarton.—Local picture palace was almost full with 200 people present on evening of July 7. Singing of male choir is appreciated. Some of the men have not missed a monthly service for over a year. Annual business meeting was held on July 9, when following were elected deacons: D. Johns, G. Outlaw, H. Overland, G. Philp, H. Phipps, A. Rosewarne, C. Sommer, A. Wickham, J. Woodhead, W. Wright. An encouraging financial statement was read to church. Geo. Outlaw was appointed church secretary. Church placed on record appreciation of services of John Woodhead and David Johns, who retired as secretary and treasurer respectively. Many local residents are attending evening service.

Dulwich.—Work here is going along nicely under leadership of H. Cave. Re-organised choir is giving valuable help to gospel services. Chancellor of Pages Club, Mr. Maxwell, took boys for a bike hike. Mr. and Mrs. John Ludbrook and family have returned after a wartime residence in Camberwell, Melbourne. Mr. Ludbrook has been discharged from Army. A welcome home social to returned Servicemen on June 26 was a happy function, and well attended. There were twelve Servicemen present. All who enlisted from Dulwich church have been enabled to return. On evening of June 23, Miss Florence Cameron gave an interesting and instructive address on India. Monthly youth service and parade of clubs, followed by a fellowship hour with singing and a cup of tea, is enjoyed by young and old alike. Attendances are well maintained at all services. All clubs and auxiliaries are functioning splendidly. July 7 F.M. offering was more than last year's. Dr. A. C. Garnett, who was preacher here in 1934-5, was speaker in morning.

New South Wales

Tempe.—On June 30 Mr. Hardimon addressed both services. Sunday school recently had an all-time record of 100 scholars. On July 6 a farewell social to Mr. Bourne, S.S. superintendent, and Mrs. Bourne, a teacher, who will shortly leave for Hay, was well attended, and a presentation was given in appreciation of the valuable work they have done. Greater interest is being shown in all church auxiliaries. On morning of July 7, Mr. Henderson, of Bexley North, addressed church, and Mr. Hardimon preached at night.

Earlwood.—There have been splendid attendances and stirring addresses, two more baptisms, one re-consecration, and three other believers received into fellowship. On June 18 Women's Fellowship had pleasant afternoon tea and had as speaker Mrs. Telfer, of Zenana Medical Mission. Mrs. Walker was soloist. On July 1, after devotional period, Y.P.S.C.E. had a social gathering, with Mr. Taylor in charge. Recent visitors include Miss Elliott, from Leicester, England; Mr. McKenzie and Horace Hinrichsen, from Queensland.

Victoria

Bowral.—To mark first anniversary of church on June 6, Mr. McLean, conference president, presided and Mr. Hinrichsen gave an encouraging address. At conclusion of service the new church officers were inducted. Mr. McLean led meeting at night. Mr. Parker, preacher of the church, and his wife are doing good work with the growing Sunday school. Andy Wright keeps Wednesday night Endeavor interesting. Women's Guild are congratulated on their first year's work. A piano was bought for Sunday school.

Burwood.—In spite of transport difficulties services are well attended, especially morning meetings. Mrs. H. Tinker was received by letter from Bankstown on June 30. Mrs. H. Stapleton was baptised on July 10. Recent church appointments include church secretary, S. C. Woolley; assistant secretary, Geo. Marley; choir-master, C. Prowse; S.S. superintendent, D. Wakeley. Members of church soccer club conducted evening service on July 7. Youth auxiliaries have been re-organised as a Christian Youth Fellowship. A social evening in honor of preacher's fifth anniversary was held on June 29, when presentations were made to Mr. and Mrs. Wakeley and Ivy.

Broken Hill.—On June 22 Messrs. Clark, Cremer and Envoy Crocker relieved Mr. Paddick, who was absent through sickness. Young people of both schools have been trained in special classes for scripture examination. After failing to function for several weeks, the Junior Endeavor at Wolfram-st. has re-commenced under leadership of Roger Baker, newly-appointed superintendent. Decision days have been conducted by Mr. Paddick at both schools, and at Wills-st. on July 7 two girls confessed Christ. Schools are now preparing for anniversary under baton of Mr. Paddick. Don Garner is home after receiving discharge from Services.

Lismore.—Mr. Cunningham continues to give helpful addresses. At close of a youth meeting some scholars of Sunday school made the good confession—Janice Bytheway, Fae and Joy McDonald, Leah and Noela Collingwood. These, together with Clare Purnham, who took her stand at a youth meeting at Bangalow, have since been baptised. Mr. Bingham, of B. and F. Bible Society, was speaker at evening meeting on June 30, and at close a young married couple made the good confession. A social evening was held recently to honor Eileen Carlton and Marjorie Dunster prior to their marriage on July 6. A wall mirror was given to each, and good wishes extended. Members of local Baptist Ladies' Guild took charge of ladies' meeting recently. Ladies also recently sent a parcel of cardigans to Pendle Hill Boys' Home. A number of members have recently been in hospital.

South Auburn.—Services continue on a high level. Continuing ex-Servicemen's testimony of what Christ was to them in the Army, on June 16 A. Kolmier and on June 23 B. Holyoak gave witness. A youth rally was held on June 30 at 4 p.m., special singing and music being rendered. R. Greenhalgh, youth organiser, gave a talk. Mr. Latimer, of Canley Vale church, was chairman. At 5.15 a well-served hot tea was appreciated by 85 senior scholars, parents and members. At 7 p.m. music consisted of solo, quartette, orchestra, and choruses led by Bible school workers. E. Davis addressed a good audience. On July 6 football teams entertained members and friends to a social evening, 97 being present. On July 7 Mr. Crossman spoke at 11 a.m.; Mr. Davis at 7 p.m. Improved attendance at Bible school is encouraging. Junior and Intermediate C.E. societies are progressing. Y.P. club keeps up to standard. Dorcas sisters continue their good work.

Emerald.—On July 7 F. Warn, of Upwey, commenced a two-months' ministry with church. Contract for erection of manse has been signed.

Warragul.—On June 30 Max Collyer gave an appreciated address to church. Much sickness prevails, but attendances are fairly well maintained.

Hampton.—After evening service on July 14, a session with favorite hymns was enjoyed. Church sympathises with Mr. and Mrs. Moody in death of Mr. Moody, sen., on July 13.

Malvern-Caulfield.—C. Cole was speaker at both meetings on June 30 and at evening service on July 7. For morning meeting on July 7, C. Cole changed with Mr. Allan, from Hawthorn, who spoke in interests of overseas missions. Splendid singing by choir has been appreciated.

St. Arnaud.—K. A. Macnaughtan spent three weeks with church. His addresses were most inspiring, and his contact with members and non-members appreciated. Gospel service was held on each Sunday. One young lady confessed Christ, and was baptised at prayer service during week.

Red Hill.—A party of young people attended C.E. convention at Bendigo. Leslie Brown is in hospital having regular treatment for his eye. At church annual business meeting, R. H. Holmes was again elected deacon, with V. C. Holmes. F. Butler retired as deacon and secretary. W. Torney was elected to both of these offices.

Portland.—Speakers for June were T. Davey, A. Rivett and W. Hadden. Attendances were slightly lower over recent weeks. Scholars and teachers have been concentrating on examination lessons. Prayer meetings continue to keep up well. Hamilton brethren have returned to previous plan of sending speaker each month. This extra assistance is greatly appreciated.

Essendon.—L. G. Crisp conducted both services on June 30. Mrs. Marr was soloist in evening. On July 7, the overseas offering was taken in morning. In evening choir sang two missionary hymns. Mrs. Jackson is meeting with church again after having been laid aside. Church extends sympathy to Mrs. C. Ferguson, Mrs. Rankin and Mrs. Casson in bereavement of loved ones.

Bayswater.—On July 7 overseas offering taken at morning service amounted to £9. Seven scholars sat for annual examinations. Meetings over past few weeks have been well attended, and Mr. Thomas gives inspiring addresses. A working bee was held at chapel on June 22. Ladies' Mission Band packed eight 11lb. parcels of food for India, and three parcels of clothing for social service.

Chelsea.—Members of Ladies' Guild are working zealously in raising funds to reduce church debt; a "Talent Quest" is being conducted for this purpose; fortnightly meetings are being held in members' homes. G. P. Pittman, brother of the late preacher, has kindly offered his services until a preacher has been appointed. On July 7, Mr. Pittman took gospel service, giving a helpful address. On morning of July 7, Mr. Clarke, of Malvern, gave an enlightening address on overseas missions.

Brighton.—Mrs. Valda Watts has left for Ohio, U.S.A., to join her husband Edro. The church now has three of its girls in U.S.A. Annual offering for overseas missions totalled £65. Mr. Lowe is again ill with influenza, and during his absence addresses have been given by R. T. Pittman and W. T. Atkin, whose help was appreciated. June 30 was celebrated in all Protestant churches in Brighton as Christian Union Sunday, with interchange of platforms. Mr. Perkins (New-st. Methodists) addressed church in morning whilst Mr. Lowe spoke at St. Leonard's Presbyterian Church, Brighton Beach. 42 Sunday school children sat for Bible school examinations.

Woolmen.—Church greatly enjoyed the address broadcast from Swan Hill when L. Dudley spoke on foreign missions. Members attended half-yearly re-union meetings held in Swan Hill, and welcomed L. Snow, of Mildura, who exhorted church in morning. On morning of July 7, members of Cockroft family officiated. Bruce and Murray read scriptures, Wallace presided, and D. A. Cockroft, sen., delivered a fine address. A working bee organised by male members of church resulted in cutting of 8½ tons of firewood for use by Mr. Walmsley for winter months.

Ballarat (Dawson-st.).—Geelong conference was well attended by Ballarat churches. J. Wilkie is incoming president, and Roy McLeod secretary. Miss June Peacock was recipient of a gift from Bible school staff prior to her marriage with Geoff. Reed, celebrated on June 29. J. Rundle is in hospital suffering from a fractured leg, sustained whilst at work. Mrs. Clark is also laid aside by illness. Violet Hume has received her discharge from Army. Mrs. Birch and Beverly Regan have been baptised. Speakers on July 7 were J. Methven, and in evening G. J. Andrews, who gave a picture sermon.

Echuca.—Hearing aid equipment has been installed. A social was held on June 26, and a happy time enjoyed. On June 30 a presentation was made to Mrs. Flower, who is to live in Castlemaine. This faithful worker has cleaned chapel for years, and would never accept any remuneration. Girls' and boys' clubs and basketball teams continue activities. Ladies' Auxiliary is doing a fine work. Officers held a working bee and greatly improved chapel surroundings. While Mr. Dudley was at Swan Hill conducting anniversary services, addresses were given by Mr. Disting and Mr. McGregor.

Yarrowonga.—On June 2 R. Saunders, of the college, gave morning address, and at night showed lantern slides of New Hebrides to a large and appreciative audience. On June 16 church united with the Congregationalists for evening service, Mr. Edwards giving a fine address. The church is enjoying the ministry of Mr. and Mrs. Edwards, Mr. Edwards' addresses proving challenging and helpful. Attendances have kept up well. Mrs. Washfold, as president of Women's Conference, gave a helpful address to about 20 ladies at their meeting on June 20, and a happy social afternoon was enjoyed. J. Houghton and E. Walker are back, both discharged from Services.

Wangaratta.—On June 12 a welcome home social to ex-Service men was held, an enjoyable time being spent. North-eastern C.E. rally, held on June 17 in chapel, was well attended by local and visiting Endeavorers. On June 19, Ladies' Guild held anniversary, when speaker was Mrs. G. Washfold, president of Women's Conference. Representatives from every church were present. Those returned home from hospital are Mrs. Aubrey Jackel, Mrs. S. Cordy, and Mrs. Peacock from Glenrowan. J.C.E. has enrolled two new members who previously attended Good Companions Club. Mr. Wakefield gives stirring addresses morning and evening. Bible school has commenced practice for anniversary.

Coburg.—On June 30 D. Stewart, of Thornbury, spoke in morning. Mr. Marshall was received by letter from Forestville, S.A. H. Hammon has been appointed chaplain of Kappa Sigma Pi Club and Mrs. V. Parker chaplain of Phi Beta Pi. H. Lofts has been appointed to State committee of church men's society. Mrs. Hammon is serving as kindergarten superintendent. Miss Campbell is in Queen Victoria Hospital. Mrs. Lennox, Mrs. Myerscough, Mrs. H. Barnden, home from hospital, are progressing. Mrs. Crawford has been ill at home for three months. District youth fellowship held a competitive games night on July 13 at Ascot Vale. With six teams competing, trophy was won by combined Coburg-Moreland team.

Box Hill.—R. Barber, from Bendigo, was welcomed during June, and fellowship was also enjoyed with Sister E. McCredden, home from Rabaul, and H. A. G. Clark, from Morotai. Miss Loris Hall won first place in under 18 pianoforte solo section at Welsh Eisteddfod held in city. Several girls of church attended Good Companions' camp at Monbulk. It is good to see those who have been discharged from Services take their place in church. R. Anderson has resigned leadership of Junior Boys' Club. Church is grateful to him for time he willingly gave to club. R. Bolduan was speaker at annual Children's Day, and Mrs. G. McCredden sang a solo. Offering to Indian famine fund was £20. At Mission Band on June 11, Sister E. McCredden spoke, and Mrs. K. Barnes sang a solo. Dr. Scholefield, of Baptist church, spoke on June 9, and on June 30 A. E. Hurren was speaker. At gospel service on June 23, Miss Wima Strugnell, of Melbourne University branch of A.S.C.M., gave a short talk on aims of the movement, and a solo was sung by Miss D. Clark, who also read one of the scripture lessons. Sympathy of church is extended to loved ones of F. Williams, called to higher service on June 14, and Mrs. Kestle, who fell asleep on June 29.

YOUTH DEPARTMENT, SOUTH AUSTRALIA

It is just on twelve months since Mr. Gordon Stirling, B.A., commenced his work in South Australia as youth director. Immediately following his arrival, he commenced a vigorous programme for youth, and already the results are reflected in the activities of all youth work. Training courses for youth leadership in Sunday schools, clubs and C.E. have been planned and successfully conducted both in the city and in the country. The centennial Easter camp, with a record enrolment of over 140, was conducted by Mr. Stirling, and a special study book, "Shaping the Future in the New Century," written by him formed the basis of the discussions. A teachers' training camp has just been held at Victor Harbour, when special help was given to the churches in the southern districts. Several attended also from the city, and a very helpful set of lectures was given over the weekend. Happy Hours during the week days have been conducted in several centres in the city and suburbs, and many children contacted after school hours. The establishment of the Christian Youth Fellowship at Grote-st. on the first Saturday evening of each month has also been the means of bringing together the young folk of the various suburban churches. Visits and conferences to churches, schools and clubs in city, suburban and country areas have given a fresh impetus to the youth work of this State, and with the commencement of a new year's work Mr. Stirling plans to assist still further the Christian education amongst the youth of South Australia. The support of all church members and youth organisations is sought to enable the work of the youth director to continue, especially during the remainder of this centennial year.—C. L. Johnston, chairman Y.P. Dept. for S.A.

SITUATIONS VACANT

The Austral Printing and Publishing Co. Ltd., 528, 530 Elizabeth-st., Melbourne, C.1 (FJ2524) invites applications for position in office—accounts, sales, etc. Permanent for right person, with opportunity for useful brotherhood service.

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DEATHS

DUNN (Harold).—A foundation member of the church at Prospect, S.A., passed away on June 29. A baker by trade, some years ago he went to N.S.W., and took up farming there. He was "faithful unto death." He did what he could.

—Inserted by Mrs. N. Dunn, 15 Marion-place, Prospect, S.A.

McDONALD.—On July 1, at a private hospital, Preston, Angus, of 24 Joffre-st., Regent, loved brother of Mary, Margaret (dec.), Hannah (dec.), Sarah (Mrs. Dickens), Emma (Mrs. Jackson), uncle of George (dec.), Hilma, Edna, Gwen (Mrs. Thomas), Allan and Ken Dickens.

BEREAVEMENT NOTICE

Mrs. Barrow and John wish to thank their many friends at Gardenvale church of Christ for the respect and interest shown to them during the past six years; also for the hand of friendship extended to the late Mr. Richard Barrow on his return from overseas service. Now after a brief span he has entered into the higher service, and your loyalty and devotion to him and his family are very much realised. The faithfulness and prayers of you all during his illness were deeply felt. We extend our thanks also to the Ladies' Mission Band, Mr. Sumpton and Mr. Anderson (minister), also to Mr. Nance-Kivell for their untiring help both past and present. Will all who helped to share the burden please accept our grateful thanks? Truly at Gardenvale you bear one another's burdens. Such has been proved over a period of years by

—(Mrs.) Elizabeth Barrow and John, 5 Bridge-st., Elsternwick, S.4.

IN MEMORIAM

HATTY.—In loving memory of James Hatty, who passed away July 22, 1937. Ever remembered.

—Inserted by Newmarket church of Christ.

LEWIS.—In loving memory of my lovely daughter Annie, died July 19, 1945.

My beautiful loved one God called home, to ease all her sorrow and pain. I little knew the end was so near. Only the ones who have lost can tell the sorrow without farewell. What a friend she had in Jesus, everything to God in prayer. Clouds have gathered round so darkly. In my grief alone to be, we meet in the upper garden there.

—A. Shaddock.

LYALL.—In loving remembrance of Robert Lyall, who was called home July 12, 1943; and of his beloved wife, Lillias, who passed away February 11, 1941. Father and mother of Harry, Eadie (Mrs. Kingsbury), Elsie (Mrs. Goldsworthy), dec., and Winifred (Mrs. Kelly).

SHADDOCK.—In memory of my dear husband (Jim), called home to higher service July 5, 1939.

At the crystal river's brink we shall find each broken link. God alone knows how I miss you as I walk through life alone. 'Til we meet.

STREADER.—In loving memory of our dear mother and grandmother, called home July 15, 1942. "For ever with the Lord."

A wonderful life, a beautiful memory.
—Inserted by Edgar and Olive and family, Boort.

STREADER.—In loving memory of our loved ones—father, called home June 21, 1912, and mother, July 15, 1942. Forever with the Lord.
—Inserted by Hilda and George.

UPSTILL.—In loving memory of my dear mother, who passed away on July 19, 1941, aged 81 years.

"Resting in the everlasting arms."
—Inserted by her loving daughter, Ruby Harding.

THOMSON (Samuel).—In sacred and loving memory of my dear husband and father, who passed to higher service July 17, 1944. "Until the day breaks."

WATERMAN.—In loving memory of our elder son, William Waterman, who passed away on July 17, 1933; late missionary churches of Christ, China.

In God's own time our eyes shall see
The one we loved so tenderly;
And God will link the broken chain
Still closer when we meet again.

—Inserted by his loving parents.

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CRICKET

Victorian Baptist and Churches of Christ
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cricket association (junior and senior, all
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tatives to meeting in Baptist Youth Office, 49
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W. Torney (secretary Red Hill church, Vic.).
—"Warrawong," Flinders.

S. C. Woolley (secretary Burwood church,
N.S.W.).—"Ferndale," 3 Francis-st., Homebush.

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Open Forum

FOR "CHRISTIAN" READERS

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

FOOD PARCELS FOR MISSIONARIES

The British churches of Christ missionaries in India are experiencing famine conditions due to the failure of the rains in addition to the rationing of food as a result of the war. Their British brethren will be sure to help them as much as they can, but being so badly off for food themselves, they cannot possibly send parcels to India.

As the British missionaries are 1000 miles away from our Australian mission, they will not share in anything that is being sent there, and our Australian missionaries will need all that has been sent to them, and more.

If any members of churches of Christ in Australia can manage to send an occasional parcel of food direct to the British missionaries it will be much appreciated. Tinned fruit and vegetables, dried fruit, breakfast foods, cheese, honey, jam, tinned meats, etc., would be most acceptable.

All parcels should be sent to Mr. J. C. Christie, missionary, Daltonganj, E.I.R., Bihar, India. We have not been asked to make this appeal, either by the British missionaries or their committee, but we feel sure they would approve.—Mr. and Mrs. G. Percy Pittman, Black Rock, Vic.

HOSTEL FOR GIRLS

IN reply to a contribution made by "Will Clay" in your issue of May 22 last, as hon. organising secretary of the Hostel Committee of the N.S.W. Women's Inter-Church Council I assure our friend that the decision to establish a hostel for first offenders has been made after careful consideration and consultation with the magistrates and police.

I respectfully suggest that the writer of the article to which I refer seems ignorant of the conditions obtaining in New South Wales. There is no institution which meets the need or functions as the proposed hostel will function.

In my experience as Court Officer and Welfare Worker in courts, cells and jails, I find that there is a clamant and urgent demand for such a place of rehabilitation and refuge, and my viewpoint is heartily endorsed by court officials.

Every aspect of the project, including the possibility of stigmatising the girls, is being given due consideration by a committee of capable women especially appointed to the task.

Finally may I ask, in the light of our Protestant liberty so dearly bought and won, what prevents any body of Christian people entering upon a missionary project, which it believes to be the will of God?—Mary L. Bowie, B.A., Homebush, N.S.W.

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Queensland:—H. W. Hermann, Milman-st., Eagle Junction, N.3.

Western Australia:—T. G. Banks, 73 Holland-st., Wembley Park.

Tasmania:—Mrs. E. Boxhall, 3 Washington-st., South Hobart.

A. Anderson, Federal Secretary, 261 Magill-rd., Tranmere, S.A.

Obituary

Miss Minnie Enderby

ON May 9, at Brunswick, Vic., Miss Minnie Enderby was called to higher service. She had reached the age of 87 years, 64 of which had been spent in Christian service. Our late sister was baptised at Lygon-st. by J. J. Haley in 1882. Being desirous of doing service for her Saviour, she interested herself in Bible school work, teaching in the schools at Lygon-st., South Melbourne and Middle Park. She was spared, as few have been, to be a Bible school teacher for 50 years. At Middle Park, the last school in which she taught, she was a beloved teacher for 31 consecutive years. She took a keen interest in all the activities of the church, and was unsparing in her efforts to further the work of the Lord. Her long life was one of devotion to Christ and an inspiration to others. She was faithful in her attendance at the services of the church, while strength permitted, but her greatest work was among the young people. And her works do follow her. She is greatly missed, but we thank God for a life well spent.—E.H.R.

Mrs. Kestle

MRS. SARAH ELIZABETH KESTLE was called from this life suddenly on June 29. She first confessed her faith in Christ nearly fifty years ago under the preaching of Thos. Hagger at Drummond, Vic. After a few years in membership with the church at Taradale, she and her husband went to live at Buninyong, and later came to the city, joining in fellowship with South Yarra church. Then came a period at Murrumbena, and when Carnegie church was established, Mrs. Kestle and her husband were amongst the foundation members. For the last 23 years she has been a loyal and devoted member of Box Hill church. Our sister was highly esteemed, and there were many who gathered at the home and at the graveside when her mortal remains were laid to rest in the Box Hill cemetery on July 1.—F.T.M.

Mrs. Ellen Shields

IN recent days, at the age of 80 years, Mrs. Ellen Shields passed peacefully into the "eternal tabernacles." It was more than 60 years ago that Mrs. Shields was baptised and became a member of the church at Emerald, Vic. Following her marriage she was in fellowship at the Hawthorn church for a brief period. In order, she has been a faithful worshipper at Cheltenham, Oakleigh, Carnegie, and for the past 23 years at Surrey Hills. Those who have had the privilege of knowing Mrs. Shields have been impressed with those lovely graces which made her life so helpful and attractive. In the words of one who had known her for 60 years, "She has been a faithful wife, an ideal mother, loved her children dearly, and brought them up in the fear of the Lord; made many friends, and was most hospitable." It should be said of Mrs. Shields that she loved

the good, the beautiful and the true. If there is truth in the statement that flowers bloom only in the garden of those that love them, then this was borne out at her home which she loved so well. There have been many who have, with deep appreciation, experienced her splendid expressions of true neighborliness. Her capacity to rise above every circumstance, and maintain a radiant spirit, as well as her deep appreciation of every gesture of attention, was constant to the end of her days. Deepest sympathy goes out to her family, and especially to Mrs. Nell Eaton, in Portland, Oregon, U.S.A.—W.F.N.

Mrs. Ellen Margaret Treseder

AT her home, on the evening of June 20, there passed peacefully to her eternal rest a much loved and esteemed member of the church at Rockhampton, Qld.—Mrs. Ellen Margaret Treseder. Our sister, together with her husband, who is church treasurer, was one of the foundation members of Rockhampton church, and was ever faithful in service and attendance until ill-health prevented her many months ago. Despite her failing health, her faith and trust in the Lord never wavered. Having reached the allotted span of 70 years, our sister has passed on to higher service. Truly could it be said of her that she was given to hospitality and that she lived for others. All who knew her loved her, and she has left behind an influence that will live on. Impressive services were conducted by Mr. Mellhagger at the home and at North Rockhampton Cemetery on Friday, June 21. To the sorrowing husband and sister, Mrs. Johnson, who are members of the church, as to all the members of her family, the church extends sincerest Christian sympathy, confidently assured of a grand reunion by-and-by.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them" (Rev. 14: 13).—N. Watson.

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What Happens in Church?

CLIMAX HYMNS

ONE evening in Hobart a man in uniform
read excerpts from a letter to friends
at tea-table. His young daughter had ac-
cepted Christ the previous Sunday night at
a gospel service in Melbourne. In communicat-
ing the joy of her decision, she told how she
went to the front of the church assembly dur-
ing the singing of a hymn,

"Just as I am, without one plea.

But that thy blood was shed for me."

That young disciple's gladness, her father's
joy, and the happiness of the company shar-
ing the news, made a significant memory. The
incident suggests also an important connection
between decision for Christ and the hymn
following the preaching of the gospel.

Would you say that opportunity for public
profession of faith in Christ should usually,
though not always, be associated with the
Sunday evening service? Do you acknowledge
the danger of our being stereotype in announc-
ing "invitation" hymns? Perhaps we should
not pride ourselves that people are far re-
moved from the mentality represented in some
of the hymns. However, in a great many
cases we ought to admit frankly that there has
been change toward a healthier conception of
life. Some traditional "invitation" hymns are
surely too soft and sentimental. Some may
express very well the genuine response of an
old derelict to the call of the gospel, but
hardly the sincere ideas of a young person
who is growing healthily toward God. By re-
quest several friends have submitted four
hymns which they frequently use to con-
clude or climax the gospel service, thus:

(D.S.) "O do not let the word depart," by
Eliza Reed. "One there is who loves thee," by
H. C. Ayers. "I am coming to the cross," by
William McDonald. "Out of my bondage,
sorrow and night," by William T. Sleeper.

(F.H.) "Out of my bondage, sorrow and
night," by William T. Sleeper. "Rock of Ages,
clef for me," by Augustus M. Toplady. "There
is a gate that stands ajar," by Lydia Baxter.
"Just as I am, thine own to be," by Marianne
Farningham.

L.T.) "Out of my bondage, sorrow and
night," by William T. Sleeper. "Rock of Ages,
clef for me," by Augustus M. Toplady. "Jesus
triumphant, when the storm clouds break," by
C. Butler-Stoney. "Come thou weary! Jesus
calls thee," by Samuel C. Morgan.

(J.S.) "I lift my heart to thee," by Charles
E. Mudie. "Now I resolve with all my heart,"
by Anne Steele. "Out of my bondage, sorrow
and night," by William T. Sleeper. "O Master,
let me walk with thee," by Washington Gladden.

We observe that each selection is from our
churches of Christ hymnal. One hymn in
particular is in very high favor. As "F.H." re-
marks, it "expresses what we exchange when
we yield our lives to Jesus. It tells us some
of the old things that pass away, and some of
the things which become so wonderfully new."
"Rock of Ages," as he suggests, "is so mov-
ingly full of gospel truth as to express how
we feel about our need of God. Few men
escape the feeling of a great dependence upon
something or Someone in the course of their
lifetime, and this hymn expresses just how
helplessly we may go to God in order to ex-
perience his fulness." Of "Just as I am,
thine own to be," he remarks, "Its message is
especially for young people, but all ages can
thrill to its challenge of a growing surrender
to the Master."—G. J. Andrews.

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