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WEDNESDAY, JANUARY 13, 1943

Strangers Within the Gate

"GO and fetch the little Book that will help her," an old aborigine said to George Taplin, an early missionary among the tribes living along the lower Murray river (S.A.). Mr. Taplin had translated the New Testament into the native language, and had brought a new joy into the hearts of many of the aborigines. The woman was dying and the missionary was asked to help her with the words of the Bible. George Taplin opened the New Testament at John 14 and read, "Let not your heart be troubled."

We are tempted to think that Christ came to save only the white and civilised races, but he came to seek and to save all who are lost. Those natives who have found their Saviour show as much love and enthusiasm for him as most of us. They, like we, rejoice in the joy of salvation. Those who have heard "Doug" Nicholls preaching the gospel have become aware of an aborigine's passion for Christ.

I.

Our apparent disregard for the future of the native people suggests that we have not thought of them as human beings with passions and sentiments. By treating them as animals we have been guilty of the sin of injustice. Perhaps our ignorance of the inner nature of the aboriginal man has caused this sin.

Frank Clune, in a book entitled "Dig" has drawn aside the curtain surrounding the tragic end of the expedition of Burke and Wills. He shows that an appreciation of the true character of the natives might have avoided the disaster.

The young scientist, Wills, urged Burke to be friendly with the natives. "Our chances are now very small, Mr. Burke," he said; "in fact, our only hope is to live on the charity of the blacks." "Not much chance of doing that," replied the leader, "for while you were away King and I were attacked, and had to fire for self-protection. I don't trust these savages." "Fire!" exclaimed Wills in despair, "why on earth did you fire on them? The black men are our only friends now that the white men have deserted us. We must

keep friendly with the blacks," Wills urged; "they can live on the country, and so can we; we merely have to study their habits and live as they live until rescue comes."

When weak from want of food, Burke said to King, the third man of the party, "I have come to the end of my journey." Wills had already passed away, and now Burke followed him.

When the natives came to the spot where the skeleton of Burke lay whitening on the sands, these stone-age men, women and children wept bitterly and strewed bushes over the bones to cover them. King was now alone. The natives of the Cooper's Creek tribe followed him, watching, unknown to him, his painful progress. When sure that King was alone and helpless, these simple and kind people of the desert brought him roots and fish. What protection they could give they provided readily. By this care given by these misjudged people, King was saved.

We have told this story because we believe that there must be a growing appreciation of the human qualities of the aborigines before people will be moved to take an interest in their tragic plight.

It is evident that the aborigines are equal with us in the sight of God. Deep in their soul there are all the virtues of the human race. When touched by sympathy they are ready to respond and can delight in the joys of the Christian faith.

II.

The nation's neglect of the strangers within the gate was not a part of the policy of some of the original administrators of the colonies. Governor Hindmarsh, on December 28, 1836, issued a proclamation in which the settlers of South Australia were told that the natives must be considered as much under the safeguard of the law as the colonists themselves, and equally entitled to the privileges of British subjects. After a preliminary statement, he wrote, "I trust, therefore, with confidence to the exercise of moderation and forbearance by all classes, in their intercourse with the

native inhabitants, and that they will omit no opportunity of assisting me to fulfil His Majesty's most gracious and benevolent intention towards them, by promoting their advancement in civilisation, and ultimately, under the blessing of divine providence, their conversion to the Christian faith."

Had this wise and gracious policy been carried out it would not have been laid at our door by visitors that our treatment of the aborigines has been most disgraceful.

We cannot pass all the blame on to the Government. Had the Christian community a real conscience on this shameful neglect of the natives, the Government would have been compelled to provide wiser oversight, and more missionaries of the right type would have been sent into the fields to preach the way of Christ to these lost souls.

III.

If the church has failed in the past, there are still the demands of the present. There are 51,557 full-blooded natives and 25,712 half-castes in Australia, according to a review published in 1941. Only a small number of these has come under the direct influence of the gospel. The plight of the half-castes is particularly deplorable. Some united effort by all societies interested in the natives in co-operation with the Government authorities seems to be necessary. One of the pleasing features of the move to give greater power to the Commonwealth Government is the likely transfer of authority to the Federal Government to deal with some of the urgent problems related to the needs of the aborigines.

Churches of Christ in Australia have now formed an Aborigines Board to encourage interest in the needs of the natives and to take some part in the campaign to raise the spiritual life of these people. We believe there will be a ready response to the appeal for funds for the work of this board.

It is appropriate for the appeal to be made on the Sunday following Australia Day, for on that day churches of all communions are planning to remember the requirements of the Australian aborigines. Let the motto, "Advance Australia," be applied to this sphere of national life that has been neglected for too long a period.

220 17 Layfield news

To Help Our Dark Friends

J. Wiltshire, president of the Federal Aborigines Board, calls upon Australian churches of Christ to carry on the aboriginal mission work at Norseman, W.A., established by Miss Eadie.

MR. RAYMOND and I were privileged to visit the Norseman mission founded by the hand of God through the instrumentality of Miss Eadie. Over a constituency, oftentimes much scattered, of about ninety aborigines, this good woman and Miss Bentley wield an influence which would be impossible without the reinforcement of the love of God. Into this heritage of consecrated, self-effacing Christly labor churches of Christ of Australia have come. We are challenged to enter into another's labors. Conspicuously it is the challenge of a calmly reliant faith in God.

The missionary, as we saw her, appeared frail and worn, but there was evident a confident restfulness in some other Presence. Miss Eadie had proved the lavish hand of God, and believed that it was always open as her need demanded. It is the challenge of patient service. Men, women and children brought all their problems to the patient missionary, and she was never overwrought. She knew the failings of each one, and in those failings she would easily have found a reason for hard-

ness, but she found none. This spirit must spread throughout our brotherhood.

When dealing with our dark friends many considerations should make us patient. If they are cursed by the wicked ways of white men, then we are sadly involved, and they become the greater test of our faith. All the best service the good people of Australia can render to the aborigines will never atone for the evil the world have done. And it is the challenge of a spiritual enterprise. Miss Eadie can see the eternal possibilities of a Christ-redeemed people. She saw the people not as the unwanted outcasts of the miasma, but as the heirs of the world and the occupiers of the Christ-prepared place.

As Miss Saunders steps into this sphere, she must be supported by the prayer and sympathetic interest of us all. And this is but the beginning. There is room in West Australia alone for a score of such stations, and we must not rest until they have been established. We ask the brotherhood of Australia again to give worthily that the leeway of the years may be overtaken.

Items of Interest

R. Raymond, Hon. Secretary

IT is only four and a half years since Miss Eadie commenced the work amongst the natives at Norseman. On a recent visit there the most outstanding impression I gathered was the influence for good which Miss Eadie held over the natives. The simple primitive methods adopted in the work of the mission at the commencement can be seen from the picture of the first school. At this school old and young attended.

The little iron hall marked a great step forward in the work. This little hall is the centre of all religious, educational and social life of the natives at Norseman. It is also the home of the missionaries—and unfortunately must continue so for a little while. The best we can hope to do immediately is to make it as comfortable as possible.

The Federal Board is considering plans which, when completed, will provide living accommodation and working facilities for the missionaries in keeping with what we believe to be the desires of the brotherhood.

Norseman is 465 miles from Perth, 130 from Kalgoorlie, and about the same distance

from Esperance on the coast. Like most Australian inland towns, it is extremely hot in summer.

Could we not find a more attractive place to commence a mission? I have often been asked this question. We don't look for attractive places when starting a work of this kind. We have to go where the people are. Think of Norseman as a centre. We have every reason for believing that we shall be given the spiritual care of all the natives and half-castes from Kalgoorlie to Esperance. These are a considerable number. Most of the natives at Norseman—I saw only one exception—are full-blood, detribalised natives. We are faced with a great opportunity.

It will interest the brethren to know that last year's appeal—which was our first appeal for this new work—yielded less than £700. We received our first and only legacy from the estate of an early pioneering member of W.A. (£100). We need at least £1500 this year. We should be glad to receive double that amount that we might feel encouraged to make an early beginning with a dormitory.

N.S.W. and S.A. will take their offerings later in the year. We are grateful to all the States for encouraging help. Although our first mission is in W.A., we must remember that this is a federal work. We confidently appeal to our great Australian brotherhood for an offering on Aborigines' Sunday that will help us to demonstrate our purpose of paying back all we can of the debt we owe to this neglected people.

REMEMBER THE DATE—JANUARY 31.

Federal Women's Viewpoint

Mrs. P. D. McCallum, Chairman Women's Federal Missionary Education Department

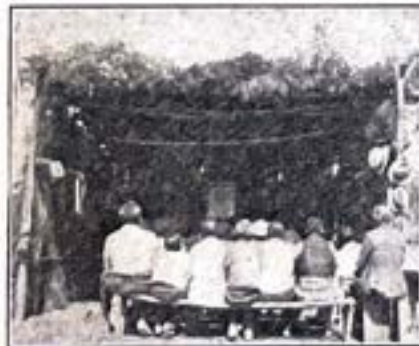
FOR many years the members of the churches of Christ have had the welfare of the Australian aborigines at heart. This has been expressed mainly through individuals supporting interdenominational and independent missions. We are glad that our brotherhood is now undertaking a work among some of our native peoples.

The women's conferences in different States have felt an urge for a long time to do something for these people. When the Women's Federal Conference was organised, it was decided that, as a federal project, we would support some work among the aborigines of our own land. Plans are being made to carry out this united effort.

The women's conferences have always supported both home and foreign missions, and when the wishes of the Women's Federal Conference can be put into effect (which we hope will be soon) it will be as a bridge which unites two sides of a river; on the one side there is the home missionary work, which is primarily among our own race, and on the other side the overseas enterprise, giving support to evangelising peoples of other lands, the bridge being one united work of love built by responsibility to these native people of Australia. It will join in a very real way the women's interest and support in all missionary endeavor.

As a preparation for this undertaking the Women's Federal Missionary Education Department published a six months' study of the Australian aborigine. This literature has gone out to the women's church societies, and as a result the women are better informed on the subject. A keener interest in the native's needs, a deeper appreciation of his culture and possibilities, and a greater desire to help him have been manifested.

As Australians we can take to heart the words, "Freely ye have received, freely give." We have been greatly blessed as a country. May we give to our native Australians the greatest gift of all—Jesus Christ as Saviour and Redeemer.



Miss Eadie's First School at Norseman.



The Present Building.



A Group at Norseman.

My Concern for the Aborigines

Miss Joan Saunders, who has received training at the Federal College of the Bible and the Victorian Teachers' Training College and has been selected to serve on behalf of Australian churches of Christ in the aboriginal mission station at Norseman, W.A., writes this encouraging message.

NO Australian with a true conception of citizenship can remain complacent and indifferent to the native problem as it exists in our land. And the blame cannot be meted out to any one person; it is the result of



Miss Joan Saunders.

years of prejudice, inherited and passed on by the children of our race. It has been a blot on Australian history for over a century—a problem which must be faced and reckoned with.

If my motive in service was simply preservation of the "remnant that is left," the work would be very disheartening. It is preservation for a purpose, and that purpose is found in the "ideals of Jesus." Christ himself paid the supreme sacrifice to demonstrate the Fatherhood of God and the brotherhood of man.

Education for citizenship is a much used phrase these days. The Australian native needs educating, but perhaps the motive for him is "education for the right to citizenship." We have seen in Russia the conversion of a nation through education, whatever views

one may hold concerning the result. Depravity nearly always follows illiteracy in this modern age, and it is our task to see that the native is converted spiritually, morally and educationally. We can then expect that he will be accepted for citizenship, and make his contribution to the corporate life of the community.

So long as the government and the Australian people refuse to face the problem, just so long will our thousands of Myall natives remain a financial embarrassment and burden. There is man-power waiting to be trained and harnessed for use, if we will but go in and break the bonds of prejudice and pride.

My message to the Australian brotherhood is that the time for service is now. We are engaging ourselves in the Master's work. Will you come with us right into the heart of the work for the sake of our dark race and for him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

A Many-sided Work

WHILE we can take the simpler essential truths of Christianity and endeavor to illustrate them from the familiar facts of the aboriginal's life, there must be the impartation of the truth generally. It is the truth which will make these people free, and all truth is of God and is undivided. So our work must cover every aspect, every phase, of the lives of these people, and to "preach the Gospel" to them means to endeavor to bring about the elevation and development of the whole personality. That is why our work must be so many sided, and also why all effort which is brief, intermittent or spasmodic is valueless. Only effort which is close, patient, and persistent has any hope of succeeding.—T. T. Webb in "The Missionary Review."

What Think Ye of Christ?

Alan Price, B.A., of Queensland, answers this question concerning the nature of Christ.

THESE words are found in Matt. 22: 42. The Sadducees had tried to trip Christ with a silly question—about a woman who had married seven brothers in succession. "Whose wife was she?" Christ answered them patiently, and turned the tables on them by a striking proof of the resurrection the Sadducees had rejected.

Then the Pharisees took their turn. "Which is the great commandment in the law?" they asked, probably expecting him to single out one in the decalogue at the expense of the others. In his reply Jesus did not refer to the ten commandments at all, but to a greater one, the commandment to love. Now it was Christ's turn. "What do you think of Christ, whose Son is he?" An easy question, doubtless thought the Pharisees. David's son of course. Then, said Jesus, why does David call his own son his Lord?

The Pharisees must have seen their mistake, for no man dared to ask him another question. When Jesus asked Peter much the same question later on, his answer was, "Thou art the Christ, the Son of the living God."

Side-stepping the Question

When faced with this great question men frequently try to side-step it by raising some other point. "Who was Cain's wife?" they may ask. The question is easily answered, but that would not answer the main question, "What do you think of Christ?"

"Too many hypocrites in the church," another may say. If there were as many hypocrites in the church as there are out of it, it would not affect the main question.

Convinced Against Their Will

Two atheistic friends were in the habit of meeting from time to time, and of discussing matters of interest. Both were desirous of finding convincing evidence of the falsity of Christianity, and they therefore decided on the following course. Each would make an independent and careful study of the scriptures, after which they would meet by appointment and compare conclusions. When they met some weeks later, one said to the other that his investigations had proved to his satisfaction Jesus of Nazareth was what

he claimed to be, the Son of God. The other had arrived at the same conclusion.

No infidel has perhaps done so much injury to Christianity as Voltaire. On his death bed he made a witnessed declaration renouncing infidelity. "Oh! Christ, Oh! Jesus Christ" were among his last words.

A Converted Lawyer

A modern author, Mr. Frank Morison, has written a remarkable book entitled "Who Moved the Stone?" He set out to write the book with strong doubts as to the truth of Christianity and a desire to divest the character of Jesus of Nazareth as a man only apart from its alleged "mythical" surroundings. As a lawyer, he decided to limit his investigations to the last seven days of the life of Jesus because (1) "This period seemed remarkably free from the miraculous"; (2) "All the gospel writers devoted much space to this period"; (3) "The trial of Jesus was a reverberating historical event." Here is the result of his investigations in his own words. "It is essentially a confession, the inner story of a man who originally set out to write one kind of book and found himself compelled by the sheer force of circumstances to write quite another. The writer discovered that not only could he no longer write the book as he had once conceived it, but would not if he could."

What Do I Think?

What do I think of Christ? A fair question. I believe him to be the Son of God and Saviour. I love him. As long as God gives me breath it is my intention to confess him and to endeavor to help others to a knowledge of the Saviour.

THE WORLD OF BOOKS

GOD AS STRATEGIST

AN interesting series of studies is presented by a group of Salvation Army officers. Commissioner S. L. Brengle inspired the little volume. It was his ambition to see a book published that would tell how God works to accomplish his purpose in the hearts of men and women. The book is actually a sketch of significant figures in church history. Such men as Wycliffe, Luther, Spurgeon, Moody, Wm. Booth and Carey are studied from the point of view of the theme of the book, namely, to show how God seems to work through unimportant events for the development of his kingdom. To read the book carefully is to gain some knowledge of church history "without tears." I can recommend it to those who like brief biographies of historic characters. A paper cover encloses 64 pages printed in clear print. Publishers are Marshall, Morgan and Scott, Ltd., London. Copies may be ordered through Austral Co., 3/3; posted, 3/4s.

FACING TO-DAY

T. Howard Crago has built up a reputation for his broadcast tonic talks on the "problems of life." He has already published several books which have been well received. In this latest volume he discusses in about five to six hundred words subjects like "Greeting the Morning," "Conquering Fear" and "Going to Sleep." Each theme is linked up with the truths of God's Word, and has a stimulating and clearly expressed message. The booklet contains 24 pages in a paper cover, and has been published by Robertson and Mullens Ltd., Melbourne. Copies may be secured from Austral Co., 1/-; posted, 1/1s.

In man's experience and life, righteousness and peace cannot be rent apart. The only secret of tranquillity is to be good.—Alexander MacLaren.

Notes on Current Topics

Ignorance as to Christian Faith

THE Anglican Archbishop of Canterbury (Dr. Temple) and the Moderator of the Free Church Council (Dr. J. S. Whale) have issued a statement of Christian belief in order to meet the needs of the times. We await with interest the reading of the full statement which is said to occupy a column of "The Times" in small type. The reason for the publication is a sad one: "It is generally acknowledged that there is among our people—as gathered in military camps and elsewhere—widespread ignorance of what the Christian faith is, and a failure to see it as an intelligible and coherent view of life." It is a reproach to our common religion that there should in this year of grace be such ignorance. In great part this is due to the apathy and indifference of professed Christians. In the brief outline of the statement reprinted in our newspapers there are some striking things. We note with pleasure the insistence on the incarnation, divinity and sinlessness of our Lord. The following sentences are worthy of note: "Christianity is not the only form of teaching about life, but a source of power to live by that teaching." "We must seek first God's kingdom and his justice, not our own interest and comfort, and we must try to make love of our neighbour the rule of all our actions."

No Break Into New Utopia

Sir Stafford Cripps in a recent speech warned his hearers against a facile optimistic belief that when the war ceases the world will enter a new Utopia. He said that "this war, waged by the common people, must be followed by a

peace for the common people. The same forces which are now shaping victory will shape, too, the world's destiny in the peace that follows. We shall not when hostilities end, break into a new Utopia. The form of peace will grow out of the history of the war."

President Roosevelt in a New Year message referred to our three-fold task: "Firstly, to press on with the massed forces of free humanity until the present bandit assault upon civilisation has been completely crushed; secondly, so to organise relations among nations that the forces of barbarism will never again break loose; and thirdly, to cooperate to the end that mankind may enjoy in peace and freedom the unprecedented blessings which divine Providence, through the progress of civilisation, has put within our reach."

In a message to the American Council of Churches of Christ supporting the observance of a week of prayer throughout the United States, President Roosevelt said that "without spiritual armour we cannot hope to win the war and we cannot be worthy of the victory which our men are purchasing at great cost on the battlefields. Without spiritual armour, also, we cannot play an honorable and responsible part in the establishment of world peace."

The war against evil cannot be won by material forces alone. The church of God can indicate the source and power of spiritual equipment.

A. R. Mann

Time is on Our Side

H. J. Patterson, M.A.

IN 1588, when the Spanish Armada was sighted, the English commander, Drake, was playing bowls. He refused to break off the game, saying, "There is time to finish the game and beat the Spaniards too." With almost nauseating frequency we had the following in our newspapers, "Hitler's timetable has been upset." "Time is on our side." When in the early 19th century Gladstone was found championing Lord Russell's Reform Bill he said, "You cannot fight against the future. Time is on our side." And long ago the wise and noble Gamaliel said in relation to the Christians and their work, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The prophet has time on his side. That is perhaps in part the reason for their writing in a book that men in the after years might see the wisdom of their preaching and God be vindicated before the eyes of the new generation. Jeremiah, Isaiah and others were preachers of righteousness, and warned the people of the deadly nature of sin, national and individual. Their own generation did not believe them, but the words written in a book showed that they spoke truly. Time was on their side.

At the beginning of 1943 we may say time is on the side of right, of all that is good and noble and true. Tremendous and terrible problems will have to be faced at the conclusion of the war. A greater and mightier and more efficient League of Nations will some day come, and all the earth will be at peace. Time will show that man is not so insane as he seems now to be. We are generally too

impatient; we want everything that is evil finished and the whole world straightened out in twenty-four hours. But "oaks do not grow like mushrooms." In some places in the Tyrolean Alps it takes four hours for the sunrise. Men have gone there with a movie camera, and now they run it off in ninety seconds for the pleasure of the audience. We are all in too much of a hurry.

If we do right, time is on our side. War cannot live for ever, for it is wrong. No lie can live for ever. "The soul that sinneth it shall die." If we set out to do right, few people may be on our side, but time is. The people were not on the side of Christ, nor were they on the side of the church. It is doubtful if they are to-day, but time proved the prophets right and the word of our Lord in relation to Jerusalem and the Jews right, and it will prove the church right. The suffering of the moment is not the end of the matter any more than the cross of Jesus was. An old traveller and a novice had to spend a night on one of the peaks in the Pyrenees. Toward morning a storm came up and the howling wind scared the novice nearly to death. He said to his friend, "I think it is the end of the world." The old traveller said, "Oh, no, this is how the dawn comes in the Pyrenees." Whether time is on our side depends on the use we make of the days ahead, and in the last analysis it depends upon what we do with Jesus Christ. If he is to be used only as a convenience to help us along in life time will be against us. What are we doing about his way of life? Time is on the side of the commandments of God and on the side of the teaching of our Lord. "Whoever a man soweth, that shall he also reap" is true for all time.

The Home Circle

J. C. F. Pittman

DON'T YOU KNOW?

"A LITTLE rain, and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about;
Ah, that's the way the flowers grow,
Don't you know?"

"A little work, and a little play,
And lots of quiet sleep;
A cheerful heart and a sunny face,
And lessons learned and things in place,
Ah, that's the way the children grow,
Don't you know?"

THE BIBLE'S SOURCE

IF, as many men say, the Bible was not written by inspiration of God, it must of necessity have been written by a bad man or by a good man. A bad man would never have condemned himself by writing such verses as: "Prepare to meet thy God," or "the wicked . . . shall be turned into hell." A good man would not have been likely to have quoted over 2000 times an expression such as: "Thus saith the Lord." Surely from such obvious inferences we can see that the Bible is the true Word of God. "Thy Word is Truth."—Selected.

HARVEST AT THE END OF THE WORLD

AN ungodly farmer one day met his Christian neighbor, also a farmer, and began to taunt him. "Why, my corn grows as well as yours. What difference does it make, all your prayers and talking about God's blessing? I don't see any good you'll get by it." The Christian neighbor looked the man full in the face, and replied, "Friend, God does not pay every week, but he does pay in the end."

Whatever troubles Adam had,
No man could make him sore
By saying when he told a jest,
"I've heard that one before."

The Family Altar

TOPIC.—A MODEL SERMON

- Jan. 18—Acts 17: 22-31.
- " 19—Romans 1: 14-17.
- " 20—Romans 6: 1-11.
- " 21—Ephesians 1: 3-14.
- " 22—Philippians 2: 1-11.
- " 23—Acts 2: 22-38.
- " 24—Isaiah 35; Acts 2: 27-47.

ALL preachers should carefully study Peter's pentecostal sermon; for, divinely guided as it was, it is a pattern for all preachers of all times. It was intensely scriptural and very evangelical. C. H. Spurgeon wrote that of many preachers it might truthfully be said, as Mary complained to the angels, "They have taken away my Lord, and I know not where they have laid him." Philosophical disquisitions, entertaining lectures on up-to-date topics, or any theme planned merely to draw the crowd and tickle their ears, are useless as substitutes for the gospel, for there is no other topic which is so new and attractive, and no other subject which will save men's souls. The gospel, and that alone, is the power of God unto salvation to all who will believe it.

Our Young People

W. R. Hibburt

CAMP NEWSREEL

Christmas and New Year Camps

THE Victorian Young People's Department believe holiday periods are occasions when the church should be in business rather than out of business. The department enterprised an inspirational camp at Mt. Evelyn, about 25 miles from Melbourne. Brisk business resulted. 208 attended the Christmas camp and 67 the New Year. Upwards of 100 had to be refused registration in the first camp.

Camp Management

Wartime conditions made it necessary for the department to undertake all catering. A happy camp spirit overcame inconveniences consequent on large numbers and the usual camp improvisation. The management outwitted many difficulties, and campers found delight in sharing the duties. A large marquee served as the dining room; 2300 meals were served. Five tables 50 feet long were required to seat the camp family. Food requirements may be estimated when it is realised that the bread extended into one loaf was 200 feet long, requiring 88 pounds of butter. The quality of the meals was excellent, by reason of the fact that the camp was favored with experienced cooks, Mrs. E. Trew and Mr. Mark Leggett.

Camp Leadership

The responsibilities of the camp were undertaken by the following leaders: Camp director, W. R. Hibburt; padre, V. C. Stafford; hostess, Mrs. Waterman; co-leaders, Mr. and Mrs. C. Cole, Mr. and Mrs. E. F. Mellhagger; cook, Mrs. E. Trew; transport officer, Mr. Geo. Daff; and food supervisor, Mr. Albert Turnham.

Camp Programme

Each day opened and closed with a period of devotion. The 9.30 a.m. camp inspection reflected credit on the girls, but revealed the boys in need of strict training in tidiness. The mornings were used in singing of songs, Bible study and group discussions. The padre supplied typed notes for the study and the camp director a booklet as a basis for discussion work. Afternoons and early evenings allowed ample time for outdoor events. Social and literary programmes were provided for the late evenings. The New Year campers included a time of quiet in the day's programme. A radio outfit provided an opportunity for campers to gain experience in radio work by preparing camp broadcasts. A special song book offered a wide selection of hymns and choruses. £26 was promised by campers to the Office Assistant Fund.

Peak Periods

A young people's camp is a succession of major and minor happenings. The following indicate some of the major events that will live in the memory: adventures in friendship, moments of hilarious friendliness, Saturday hikes to recreation ground, Sunday hikes to Montrose to conduct gospel service with 300 in attendance in local hall, camp communion service on hillside in the early morning before breakfast with 210 in attendance, planned and spontaneous sessions of song full of spiritual season.

Building of Brotherhood

In a camp project a discount may be allowed for the excitement and over enthusiasm of youth. Those, however, who are familiar with the camp technique know that a camp under firm control is an adventure in the abundant life and a process which builds a brotherhood.

Community School for Tasmania

F. T. Morgan, of Tasmania, writes of another educational experiment, the 1942 Marriage Act, and a Youth Camp.

ONE of Australia's leading educationalists recently classified the States according to their interest and progress in the field of education. He placed Tasmania at the head of the list. The Area Schools that have revolutionised education for country children in this State rated high amongst his reasons for so doing. Now there is to be an extension of the principles worked out in the Area Schools to the needs of city children. A "Community School" for youths aged 11-14 years is to be established in Launceston. The curriculum will take the boys to intermediate standard and also teach them various crafts as is done in the Area Schools. The school will be organised on lines not restricted to academic attainments. Special training in citizenship and social ethics will be given. The buildings will include a library, domestic science classrooms, workshops and a canteen. The children attending the school will have a part in its control and discipline. Even in this State there has been much relevant criticism of the educational system, but one at least of the criticisms levelled, that the aim of education was exclusively the passing of exams, instead of preparation for life, must now be made with large qualification. The school now being prepared is avowedly experimental, but others will follow if this is successful.

The Marriage Act, 1942

We have waited with interest for this new marriage law which has now been enacted and came into force on Jan. 1, 1943. Marriage laws have been extremely loose in this State, but now everything is in order. Some of the provisions of the Act are interesting. One section provides that no person shall celebrate a marriage between parties who are already

lawfully married and whose marriage has not been dissolved. If any religious ceremony is performed in relation to the marriage of such persons, the person performing the same shall not use the form of certificate of marriage prescribed by the Act, nor give any certificate of having celebrated the marriage unless the certificate so given contains a statement that the persons were already lawfully married. The value of such a provision needs no stressing. One thing that ministers will appreciate is the provision that all witnesses must be over the age of sixteen years. There was previously only the vague provision that they must be of an age to understand what they were doing, a very unsatisfactory arrangement. The provision for seven days' notice to be given before marriage will also be approved by right-thinking people. Previously no notice was required at all.

Combined Youth Camp

A practical demonstration of Christian unity was provided by the arrangement of a youth camp, over the Christmas holiday period, for young people of both Baptist churches and churches of Christ. The plans were arranged by a joint committee, the personnel of camp was mixed, and the young people who attended came from both churches. The spirit of fellowship that was achieved was not one whit behind that of youth camps arranged by our own Youth Department in previous years. All the young people forgot that they were other than brothers and sisters in Christ. Fuller details will be reported by others. We mention the camp here merely to remark that this is the kind of experimental unity that must precede organic unity to ensure that such will not be merely temporary.

Evangelism Emphasised in N.Z.

G. R. Stirling, our correspondent in New Zealand, gives news of evangelistic work amongst youth and others, of plans for conference, and of Presbyterian Centennial Thanksgiving Offering.

UNDER the leadership of Mr. and Mrs. N. T. Haig, preacher and wife, and Mr. Herb. Halliwell, youth leader, an outstanding youth work is being done in our Gisborne church. There are 100 teen age youth connected with the church. On a recent Sunday night 29 of these decided for Christ. Palmerston North is another church pursuing an intelligent youth evangelism policy. Twenty-three young people have been added to the church there in 12 months. Wanganui records 10. Other churches also report substantial additions from the ranks of youth.

Tasman Tri-centenary

The Dominion has been celebrating the discovery of New Zealand by Abel Tasman 300 years ago. Tasman sighted the south-west coast on Dec. 18, 1642, thinking that he may have discovered an extremity of the "Great Southern Continent."

Conference Anticipated

Last year the war situation made it impossible for the churches here to hold the usual Easter conference. However, planning is in progress for Easter conference, 1943.

Baptist Assembly and Evangelism

The following resolution was passed at the recent Baptist Assembly: "That as an integral part of our participation in the Campaign for

Christian Order, we adopt for the year 1943 a plan for the holding of evangelistic missions in all our churches; to this end our churches be encouraged to realise the vital importance of out-and-out evangelism in these days of national world crisis; that nothing of more importance than evangelism can be associated with our Diamond Jubilee; and that the Church Extension Committee be directed to inform all our churches of the Assembly's decision."

Presbyterian Giving

The Presbyterians decided in 1937 that £200,000 be set as the aim for the Centennial Thanksgiving Offering. The outbreak of war coincided with the commencement of the effort. However, with the whole matter now finalised, the total amount given was £287,500. This money will be divided amongst all the various aspects of Presbyterian work at home and abroad.

New Year

The New Zealand churches send to their brethren in Australia best wishes for a triumphant new year of service for Christ and his kingdom.

"Be still, sad heart, and cease repining,
Behind the clouds, the sun is still shining;
Thy lot is the common lot of all,
Into each life some rain must fall,
Some days must be dark and dreary."

Here and There

Chaplain G. O. Tease is spending a few days in Melbourne, visiting churches and friends.

Mr. and Mrs. L. G. Johnson began their ministry with the church at Berri, S.A., on Jan. 10.

We were interested to learn that eleven sons and daughters of preachers attended the recent camp at Mt. Evelyn, Vic.

James Johnston, M.A., Ph.D., who was for many years associated with churches of Christ as a preacher, passed away in a private hospital in South Australia on Jan. 3.

The National Missionary Council of Australia has asked that Sunday, January 31, be regarded by all churches as an opportunity of setting out the conditions of the aborigines.

The Properties Corporation of churches of Christ, Victoria, has arranged for the chapel at Gore-st., Fitzroy, Melbourne, to be used for Christian services conducted by Doug. Nicholls for the aboriginal residents of the district.

"The Gate of Life" is the title of the excellent report of the British and Foreign Bible Society for 1942. All lovers of the Bible should secure and read this record of the work of a great world-wide organization, dedicated to the service of spreading the written Word of God.

Endeavorers of East Kew church, Vic., organized a house party at Upwey over the Christmas season with Mr. and Mrs. Clem Mott as camp father and mother, and Miss Dorothy Washbourne as auntie. An effort was made to make the camp home the rendezvous of all young people attached to churches of Christ attending the convention. Upwards of 40 were contacted.

"General Montgomery, of the 8th Army in Libya, is the son of Dr. Montgomery, who was Bishop of Tasmania at the end of last century. He is a teetotaler and non-smoker." These facts were given over the air through 5CK on Friday, Dec. 18, 1942, by Chester Wilmot. He stressed the fact of his abstinence by repeating the phrase "teetotaler and non-smoker."—"The Patriot."

"The Shane Quarterly" for October, 1942, contains an interesting article by Dr. F. D. Kershner entitled "Toward a Synthetic Christian Theology." It was the presidential address delivered before the meeting of the American Theological Society at Garrett Biblical Institute, Evanston, Ill., U.S.A., April 20, 1942. Dr. Kershner is Dean of the School of Religion, Butler University (U.S.A.).

The Japanese decree abolishing religious instruction in public schools, broadcast by the Manila radio to the rest of the Philippines in September, occasioned little surprise in American religious circles, which are now convinced that, despite a professed policy of toleration for Christian creeds, the Japanese are engaged in a campaign to eradicate Christian influence among the Filipinos.

How many different hymns are sung by the congregations in your church during a year's fifty-two Sundays, with two services for each Sunday? In one church in Ontario (Canada) someone recently took an accurate record for the fifty-two Sundays of 1941. It was revealed that only forty-two different hymns were actually sung, and one of these hymns was repeated no fewer than eighteen times!

Despite war-time difficulties the Youth Committee of the North-Western District Conference of Victoria has decided to hold the annual camp for those in rural areas. Young people will be welcomed from metropolitan areas. It is being held at Hall's Gap from Feb. 17-24. Besides a holiday under ideal conditions in the Grampians, the camp offers a

refresher course in the leadership of youth. All interested in this fixture should hasten to seek further information from Mr. Don Williams, Kaniva, or from Mr. W. R. Hibbert at Department Office, Room 321, T. & G. Building, Collins-st., Melbourne.

Writing in "Christendom" for December, 1941, Maurice B. Reckitt says that in Russia "Atheism has for some years been losing ground. The league of the militant godless may be as godless as ever, but it has lately been forced to be somewhat less militant. The Russian constitution remains unaltered, and it was certainly framed with the deliberate purpose of eliminating Christianity. Yet the faith has wonderfully survived, and Stalin, in his desire to unite the country, has found it worth while to make considerable concessions, not the least of which is the restoration of Sunday."

A British correspondent, writing to an Australian journal, says, "The numerous friends of F. C. Spurr in Australia will have heard with deep regret the news of his death, which took place suddenly at Handsworth, Birmingham, where he was fulfilling a preaching engagement at Hamstead Road Baptist Church, of which he was formerly pastor, and where he had spent many happy and fruitful years of active ministry. The end came in the manner which he himself would have desired, for, after conducting both morning and evening services and preaching with all his accustomed fervor, he passed peacefully to his rest during the night."

"If I am happy in spite of my deprivations," says Helen Keller, "if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life, my testimony to

the creed of optimism is worth hearing. My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and everyone, and make the best part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad."

On Dec. 14, at St. Andrew-st. church of Christ, Dunedin, N.Z., a complimentary social arranged by the district executive of churches of Christ in Dunedin was given to J. Inglis Wright, of Dunedin. Mr. Wright is well known throughout New Zealand and Australia for his pioneering work for the churches and missions. Greetings were conveyed by Mr. T. Miller (Bible Society), Mr. Knight (N.Z. Alliance), Miss M. Benjamin (Rhodesian mission), Mr. R. Ferguson (Kaitangata church of Christ), Mr. W. D. More (Tabernacle church of Christ, Dunedin). These and many testimonials from church organizations and friends throughout New Zealand outlined the fine work done by Mr. Wright for the churches of Christ and general Christian service. Mr. Wright was the recipient of a fireside chair (presented by Mr. L. C. J. Dunlop), and his wife was presented with a bouquet. Items were contributed by Miss L. Pile (vocal solo), St. Andrew-st. Junior choir, Miss T. Waters (cornet solo). Mr. A. Beadle was the official accompanist, and a recital on the Hammond organ was given at the conclusion by Mr. Howard Ashworth. The serving of supper brought a very happy and successful evening, spent in honoring a fine Christian gentleman, to a close.

From Week to Week

CHURCHES of Christ in Australia have been interested in the welfare of the Australian aborigines for many years. On the banks of the Murray River, about 15 miles from Echuca, Vic., there is an aboriginal settlement, named Cumerogunga. A member of the Echuca church of Christ, W. B. Payne, became very interested in the natives there, and has carried on an excellent work in their midst. The late A. P. A. Burden, of Victoria, devoted his life to help his dark brethren. Many of the rights won in recent years for the natives were secured by his private endeavors. We must not overlook the fine contribution he made. When others were silent he spoke loudly on behalf of the aborigines. In Western Australia Albany Bell has maintained a keen interest in the natives. He helped to create the Federal Aborigines Board. While we may have a particular interest in the mission station at Norseman, we must realize that our great task is to change the indifferent attitude of the public toward the aborigines. We must let the white people see that the black men are their brethren, and must be treated according to the golden rule.

Dr. A. C. Garnett, a graduate of the College of the Bible and the Melbourne University, is making a name for himself in America as a leading scholar and philosopher. He has added to three well-received volumes on philosophical subjects a fourth book which has become a Religious Book Club selection. The title of this latest work is "A Realistic Philosophy of Religion." On an introductory page this touching message appears: "Dedicated in parental affection and hope to Francis Campbell Garnett, Royal Canadian Air Force, reported

"missing" on active service, March 10, 1942." Readers will remember the announcement made some time ago concerning the loss of the son of Dr. and Mrs. Garnett.

I hope, as soon as it is convenient, to present a brief review of this important book.

In the American "Christian Standard," Oct. 31, Chaplain N. Graves, who is with the American army in Australia, writes of the fellowship he is enjoying. He is delighted with the way church people are opening their homes to the American soldiers. "Our own local church of Christ," he says, "with a few of the other churches, has been doing a very excellent job in caring for the needs of the men when they are on leave." "Each Sunday evening tea is provided for as many as sixty to eighty soldiers, most of whom then attend the evening church service which, by the way, in this particular climate, is the main service and the best attended. At the close of the evening service a communion service is held for those who are unable to attend in the morning, following which tea and cake are again served to the Service men in the adjoining recreation building. I would very much like to give you the name of this fine minister and his church, for they are doing a wonderful service for our men, but, due to censorship, etc., this will have to wait for the duration."

It is an encouraging sign to note the close fellowship growing between the churches and the men of the forces. By strengthening this tie, it may be possible to win many of the men into the church. To all who are doing this work we say, "God bless you."

News of the Churches

TASMANIA

Laugeston (Margaret-st.).—The church has welcomed home from college K. Barton and Neil Burn. Several visitors have been present from other centres and mainland. Mr. Arnold's themes on the advent of Christ and the dawning of New Year have been helpful and inspiring. On New Year's eve a prayer meeting was held, after which a social gathering was held, and the evening concluded with a well attended watchnight service. Mr. Arnold was speaker at a combined service in Methodist building on Christmas day. Many young folk attended Y.P. camp at Perth during holidays.

WESTERN AUSTRALIA

Perth.—Services on Jan. 3 were broadcast. In morning a quartette was rendered by A. B. Povey, E. R. Berry, W. R. Bennett and Frank Ewers, and J. Wiltshire gave an inspiring message. At 7.30 p.m. Mr. Berry rendered a solo, and Mr. Wiltshire spoke.

Fremantle.—On Dec. 5 the ladies of Dorcas and Church Aid held a garden fete at home of Mrs. Gracie, proceeds (about £10) being divided equally between the sisters' aims for H.M. and F.M. The fete was opened by Mrs. S. Thomson. Total of sisters' own efforts to help H.M. and F.M. funds, during the year, reached £30. S. Thomson is still seriously indisposed though able to attend breaking of bread services 'with fair regularity'. Mrs. Lindsay has been in hospital. Her son Frank was baptised on Dec. 6. On Dec. 10 the officers entertained ladies of church at a social to mark appreciation for the good work done throughout jubilee year. At annual church business meeting on Dec. 3, H. Cole and H. Verco, retiring officers, were re-elected for three years. The church agreed to pay £50 off debt on North Fremantle building. Dr. V. Whelan addressed the church on Dec. 13. Mrs. Septima Symes, of Jandakot, died in Grosvenor Hospital on Dec. 23 and was buried in Fremantle Cemetery on Dec. 24. She was 79 years of age, and was laid to rest by C. H. Hunt. Among recent visitors has been Ken. Moncrieff, of Warracknabeal, Vic.

QUEENSLAND

Ma Ma Creek.—On Dec. 27 Daphne Boettcher gave her heart to the Lord. On Dec. 18 a Christmas tree and sacred concert were given for Sunday school children, the building being crowded. Mr. Berthelsen and Mr. Bernoth visited West Haddon on Dec. 20.

Maryborough.—Holidays affected attendances on Dec. 27 and Jan. 3. Sunday morning services on both these dates were broadcast. J. Thompson, of Pialba, was speaker at Urraween on Jan. 3. It was he who commenced the work in the New Hebrides islands. He is almost deaf and blind, and suffers much from a fractured thigh. A special Christmas service was enjoyed on morning of Dec. 25.

Gympie-Monkland.—On Dec. 18, Gympie C.E. held a concluding social for 1942. Christmas carol service on Dec. 20 was largely attended. A special prayer meeting was held on New Year's eve. F. Collingwood was welcomed into fellowship by transfer from Loftus Park. Jan. 3 was observed as a day of thanksgiving and dedication. Monthly gospel service at Monkland was conducted by N. Kingston.

West Moreton Circuit.—A baptismal service was held at Marburg on Christmas Sunday; 49 broke bread. Wet weather interfered with usual Christmas functions of the churches of the circuit, but picnics and concerts held were successful. The wedding of Mr. Allen Boettcher (secretary of Marburg church) and Miss Nita Fridham was celebrated on Dec. 19. Annual

home mission offering from circuit churches so far amounts to over £30.

Bundaberg.—Attendances at services over Christmas were affected by many being away on holidays. Les. Walk and Dick Bust, two of the church boys, have been killed in action in New Guinea, and the church extends sympathy to the bereaved. Mr. Clark has begun a series of addresses at gospel services dealing with the life of Jesus. Miss Gladys Christensen has received her call-up in A.W.A.S. A special thanksgiving offering was made on Jan. 3.

South Brisbane Circuit.—On Nov. 28 the first anniversary of the ministry of T. M. Kirkwood was celebrated, when over 90 friends sat to tea in Moorooka hall. A resume of progress made was given by Bruce More, and all branches gave fine reports. Mr. Norup, chairman of Moorooka board of officers, presented Mr. Kirkwood with a Scofield Bible as a token of love. At Moorooka a new organ is proving a great help, and the Ladies' Guild purchased a gas urn. Carved pulpit railings have been added to the chapel. On Dec. 6 Mr. Kirkwood spoke at a meeting in Brisbane City Hall to an audience of over 700, and at Sunnybank in evening. Times of spiritual refreshing were enjoyed in Moorooka church during the convention from Dec. 7 to 20, when guest speaker was Dr. C. J. Rolis, of Sydney. Congregations totalled for the whole period over 1150. On Christmas eve a band of Endeavorers from Moorooka sang carols in district. On Christmas Day Mr. Kirkwood spoke at a service in Sunnybank chapel. On New Year's eve Moorooka Endeavorers presented a beautiful tableau, "Stories of the Master," in Moorooka chapel, and later entertained about 40 friends at supper, after which Mr. Kirkwood conducted a watchnight service. Mr. Kirkwood is finding it difficult to obtain speakers for the four churches in the circuit, but is greatly assisted by Bruce More, student preacher.

SOUTH AUSTRALIA

Whyalla.—C. Brock and G. M. Cox were speakers on Dec. 27. Sister Baker has returned from hospital and is improving after operation. Many have been absent on vacation. There were better attendances on Jan. 3. Speakers, C. Arthur and G. M. Cox.

Gawler.—On Dec. 12, at a special meeting, an airman made his confession and was baptised. On Dec. 19 Sunday school held Christmas tea and tree, followed by Endeavor social. On evening of Dec. 20 the children from Sunday school sang carols and two young ladies accepted Christ.

Prospect.—At morning service on Jan. 3 P. R. Baker gave an inspiring message and I. Durdin preached at night. Fellowship was enjoyed with visitors and with boys on leave. Young Worshipers' League commenced; 10 members attended church. Miss E. Purdie is in charge. There are good attendances at combined C.E. meetings.

Stirling East.—On Dec. 5 S. H. Wilson delivered a fine address. Two Bible school scholars were baptised. On Dec. 27, at 11 a.m., a good attendance included many visitors. Mr. Coin, from Mile End, presented an inspiring address at night. A visitors' book has been placed in chapel. On Jan. 3 the two Bible school scholars were welcomed into fellowship. Sister Nichols is out of hospital and doing nicely.

Nalleworth.—On Dec. 19 a social afternoon was given to children of junior department of school. Christmas services with good attendances were conducted on Dec. 20. Choir and other vocalists assisted with Christmas music. News from many boys in the forces tells of all keeping well. Greetings have been

giving the message. On Jan. 3 Mr. Rowland, of Unley, gave the exhortation and Mr. Pike gave a stirring address at gospel service. A Young Worshipers' League has been formed. The first issue of a monthly circuit bulletin has been distributed.

Unley.—Father and son banquet on Dec. 28 was a great success; Mr. Wallis Grimmel was speaker. Communion service was held 8 a.m. Christmas Day. Following the service on Christmas Sunday, carols and hymns were sung at home of Dr. P. S. Messent. Meetings are well attended. Most of the young men have been in camp at Clarendon. Mr. Nankivell will be on holiday for two Sundays in January. Mrs. Poole has celebrated her 92nd birthday. Mrs. Dennis her 87th, and Mrs. Tremaine her 82nd. Letters of appreciation of Christmas greetings, gifts and devotional books, recently sent in the name of the church, are arriving from men of the church on active service.

Aldgate Valley.—On Dec. 9 the Dorcas held final meeting for year. A presentation was made to Mrs. Ackland, ex-president, in recognition of her services for many years. On Dec. 15 the kindergarten had a Christmas tree. On Dec. 20 the J.C.E. held a Christmas meeting. Recently the juniors sent £1/10/- for Dhond Hospital, also parcel of groceries for charitable institutions. One member, Graham Knight, has been baptised and was received into fellowship on Jan. 3. Newly-formed I.C.E. held first meeting on Jan. 1; A. H. Wilson and R. W. Knight are superintendents. Visitors have been welcomed. T. B. Bowes, Unley, spoke at gospel services on Jan. 3. A visitors' book has been placed in the chapel. There are increased attendances at all services and the work is in excellent heart. A special prayer meeting is held every Sunday afternoon. From social service fund recently £5 was given to help a member in need. Church grounds have been improved, and the workers are thanked for their services.

NEW SOUTH WALES

Rockdale.—On Jan. 3 there were good attendances, when Mr. Hinrichsen brought appropriate messages for the opening year. Fellowship with Keith MacDonald, returned from active service, and with other visitors was enjoyed.

Bankstown.—A special Christmas song-service was well attended. Junior Endeavorers held a Christmas treat on Dec. 19. Y.P.C.E. entertained parents at a banquet on Dec. 21. Mrs. Noad and family were welcomed home after a long stay at Inverell. Miss Mary Lander was farewelled as she leaves to join the A.A.M.W.S. Young people went carol singing Christmas eve. Mrs. Fugh, who has been laid aside, is improving; the sisters of the church are caring for her.

Grafton.—On Dec. 22, members met at the home of Mr. and Mrs. Wylie. Mr. A. Grebert, on behalf of the church, made a presentation of an article of furniture to them, in token of appreciation of their sacrificial work. Regret was expressed when Mr. Wylie announced that he had accepted a call to Toowoomba, his ministry at Grafton ceasing on Feb. 15. On Sunday last Mr. Wylie exchanged with the Methodist minister for morning service. Mr. Hinrichsen, Mr. Morris and party were welcomed and entertained at lunch by officers and members on their tour north.

Newmarket.—Christmas services were held on Dec. 20. Soloists were Miss Joan Sullivan and Mr. Thornton. In absence of Mr. Graham, Mr. Gardiner addressed morning meeting on Jan. 3 and Mr. Burns the gospel service. On Jan. 10 Mr. Westwood addressed morning service and Mr. Thompson the gospel service.

Carlton (Lygon-st.).—Chaplain J. O. Methven and Mrs. Panton, of Lake-st., Perth, were among the many visitors on Jan. 10. In the evening Chaplain Geo. Tease gave an appreciated address, and there were two decisions. Sympathy is extended to relatives of Miss Joyce Spaulding and to the brother and sisters of Miss Maggie McDonald in their recent bereavements.

North Fitzroy.—Good attendances are maintained at all services, R. Ennis being speaker on Jan. 3 and 10. At gospel service on Jan. 3 Miss Belcke (East Kew) and Miss Tippett (Lygon-st.) rendered two helpful duets. On 10th Mr. Ennis commenced a new series of sermons and Mrs. Halliwell gave two fine solos. L. Prior was on leave from camp, and a number of visitors attended services.

Essendon.—Attendances on Jan. 10 were much improved. W. E. Jackel gave interesting addresses. Fellowship with Mr. Wilshire, from Brisbane, was enjoyed. G. A. Dunn, recently appointed Bible school superintendent, has been called up for service and will be a distinct loss. Mr. and Mrs. Marr, from Malvern-Caulfield, have been received into fellowship. Sisters A. B. Glover and Finney, who have been ill during holidays, are improving.

South Yarra.—Attendances have kept up to average. All auxiliaries have had two weeks' recess. Mr. Cole went with the youth camp. The church is grateful to those who helped with messages—J. Brown, L. Stevens, A. Thomas and R. Morris. Kindergarten leaders held a Christmas treat with gifts for each child on kindergarten and cradle roll. On Jan. 10 Miss Coral Daws made the good confession. At this meeting Joan and Winnie Waterman rendered a duet.

Hartwell.—There were good attendances on Jan. 3. After a splendid address by J. E. Webb at night a man confessed Christ. Sympathy is extended to Mr. and Mrs. Ramsay, whose son Douglas was killed in a flying accident at Hamilton. On Jan. 10 K. Twiddy, from Wedderburn, was received into fellowship. Much sickness prevails among members. Mrs. Jones, in hospital, and Mrs. Seath are making good progress toward recovery. Plans are being prepared for a house-to-house visitation of the district, seeking to create interest in church attendance.

Dunolly.—Visitors over holiday period have helped in services. Mr. Quayle delivered appropriate addresses for Christmas season. Misses G. and J. Scott assisted with a duet. After the service carol singing was conducted at hospital by Mr. Quayle. Bible school is in recess for some weeks. Sapper Frank Treble, A.I.P., who was in a serious motor accident in Queensland, is improving. After 12 months' faithful service Mr. Quayle on Jan. 3 delivered farewell addresses. He was presented with a token of esteem for his services. M. Beasy conducted morning service on Jan. 10 and Jack Sewell, of Bet Bet, led evening service.

Middle Park.—On Dec. 27 Mr. Combridge, of East Kew, was morning speaker, when W. Goller and A. Houghton, of the forces, renewed fellowship. Mr. Stewart conducted a musical Christmas service in the evening. Mr. and Mrs. Potts and family, from Rupanyup, rendered carols and a solo was sung by Sister P. Annear. S. Annear led in a service of song. Mr. Ross, of Castlemaine, presided over morning meeting on Jan. 3. Mr. Brooker delivered an inspiring message at gospel service. At morning service on Jan. 10 a message by Mr. Turriff, of East Kew, was given, and a helpful gospel address was given at night by Mr. Stewart.

Barnley.—A series of happy functions was conducted throughout December. Good Companions had a break-up and concert on 14th and presented the church with a beautiful porch lamp. Kindergarten held a Christmas party on 22nd, and each little one received a gift. The carolling party provided a delightful ministry in the streets on Christmas eve, and supper was served by Mrs. Conry. On New Year's eve a united watchnight service was conducted in the chapel by Mr. Crisp, which was well attended by representatives from Methodist church and Salvation Army. The address was given by Captain Steer, and in the chapel ladies supplied the guests with supper. A New Year's party was held on Jan. 1 at the home of the preacher at Darling. All the members were invited.

The Acid Test

WE cannot face a time like the present without realising certain things about our faith, without realising its tremendous importance and value. One thing of which we are reminded is this, that Christianity is not a philosophy, an idea concerning life; it is a religion, and is based solidly upon historical facts. That is, of course, something fundamental. There are many religions in the world which are, in the last analysis, nothing but philosophies, points of view with respect to life. Let me remind you in passing that if you read the account of the first preaching of the disciples you will find that they did not go about seeking to establish a new order; they went about stating facts; they regarded themselves as messengers. Paul, in a very picturesque phrase, refers to himself as a kind of bill-poster, announcing certain facts to the people. You can put facts on a hoarding; you can make an announcement on a hoarding; you cannot put a philosophy on a hoarding. That is the first thing to bear in mind about the Christian faith. It is not, primarily, a philosophy; it is based upon definite, historic facts.

Why does the apostle make our belief in the resurrection the acid test of our faith? The answer in general is, of course, that none of these other things is sufficient or adequate. Christ's life and death, his teaching and his miracles, all have their importance, but not one of these things is sufficient in and of itself. Do we believe that God has raised him from the dead? That is the acid test. If you read the Book of the Acts you will find that the one fact which the disciples put in the forefront of their preaching was the fact of the resurrection. You will find it in the sermon preached by Peter on the day of Pentecost, and it is emphasised in the message of Paul in Pisidia, as recorded in the 13th chapter. Why did they make the fact of the resurrection the ultimate test? Because it is this fact, and this fact alone, which really proves who he is. It is the resurrection that declares that he is, indeed, the very Son of God. This is something which can be demonstrated historically. Surely we are entitled to say that it was the fact of the resurrection which ultimately convinced the disciples.—Dr. Lloyd Jones.

The Pilgrim's Poem

LAND AND SEA

The ploughman works where the fields are red,
And the crows go circling above his head;
The sailor lives where the seas are blue,
With lots of things to see and do.
Ploughman at home, and sailor at sea,
I don't know which I would like to be.

—M. Mallinet.

Mosman.—Miss Annie Gilmore and Mrs. Morgan were received into fellowship on Nov. 27 and Mrs. Colley on Dec. 5, when Mr. Owen, of R.A.N., late of Albion, Qld., was present. On Dec. 20 G. E. Burns brought helpful Christmas messages; the newly-formed choir assisted at night. John Dale, R.A.N., was home on leave; a young lad was baptised. On Christmas morning a large united service was held in the Baptist building. Several service men had fellowship on Dec. 27. Watchnight service on Dec. 31 was inspiring. On Jan. 3 there was a large attendance at morning service. G. E. Burns has completed seven years' ministry with the church.

Taree.—The church regrets to report that Mrs. A. G. Saunders, wife of the preacher, broke her leg whilst holidaying at Black Head, near Taree, and is now an inmate of Manning River district hospital. Members were pleased to welcome on vacation R. W. Graham, of the College of the Bible, who brought a helpful message on morning of Jan. 3, and later spoke at Wingham. In the evening A. G. Saunders brought a message for the New Year, and a young man decided for Christ. Members were saddened when they heard on Jan. 4 that Sergt. William Burns Walsley had been killed in action in New Guinea on Dec. 18. At the service conducted on Jan. 5 by E. C. Hinrichsen, who was on his way to Queensland, accompanied by Mr. and Mrs. V. B. Morris and A. Hinrichsen, feeling reference was made concerning Mr. Walsley. A. G. Saunders in prayer asked for divine help for the widow and family.

VICTORIA

Brighton.—There were three confessions on Jan. 10, making a total of eleven for the last six weeks.

Malvern-Caulfield.—Splendid meetings were held on Jan. 10. At morning service E. Thompson addressed the church and in evening F. Buckingham preached. A special anthem was given by choir.

Boronla.—Several members have been absent on holidays, but visitors have been present. Good news of boys in the forces has been received. Visiting speakers have been C. Mott, F. Cambridge, R. Muller and J. Mackey.

Portland.—Average attendance for December meetings was nine. Speakers: Dec. 6, Mr. Williams (Kaniya); 13th, Mr. Chivell (Hamilton); 20th, Mr. Crofts; 27th, Mr. Pritchard. Visiting friends have helped in the work.

Reservoir.—Attendances have been well maintained during holiday period. H. Allison was morning speaker on Jan. 3 and H. Barnden at gospel service. On 10th F. Chatley spoke in morning and T. Davey in evening. Auxiliaries are in recess for the month.

Ascot Vale.—Junior Christian Endeavor is going along steadily. Its members visit Sister Crawford on Sunday after school and sing, as she is unable to attend services. On Jan. 10 Mr. Collins, of Air Force, from N.S.W., gave appreciated help in Sunday school teaching.

Dandenong.—Mr. Hinrichsen has intimated that his mission party can be expected shortly. Members are delighted that two young men from the Bible class have confessed Christ; Ron, Rookes has followed him in baptism. Best wishes for a happy holiday follow Mr. and Mrs. Marshall.

Creating a Precedent

G. M. Mathieson

HOW many good ideas have been prejudiced, stultified, or killed at birth because someone said: "That will create a precedent"? Admittedly, there are bad precedents which every thoughtful and farseeing disciple will wisely avoid, but are there not good precedents which we do well to follow assiduously?

John the Baptist caused a tremendous stir in his day by his open-air preaching. Did any of his family say: "Be careful, John, that will create a precedent!" Our blessed Lord created a precedent by touching the "untouchables," by working a miracle of healing for one who was not of "the lost sheep of the house of Israel," by continuing in prayer all night, in fact, as you commence to think of it, in practically everything he said and did he created a precedent—and what precedents! Saul and Barnabas created a precedent when they went forth as the first missionaries to "lands beyond the seas." And so on through all the "live" years of Christian history men and women have been "moved of God" to break through the long established habits of their day to create worthwhile precedents for which people in later ages have blessed them, though enmity and persecution were often their lot for "creating a precedent" in their own day.

"What will God do this year?" asked Phillips Brooks. "How will he come near to man? It may be—oh, that it might be!—that he will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian church, and give us a great, true revival in religion. It may be that he will speak some imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It may be that he will draw back the curtain and throw some of his light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that he will lead up from the depths of their common faith, a power of unity, into the sects of a divided Christendom." If so, and we all pray that it may be so, many Christians in many places will have to "create precedents" for God and humanity!

Perseverance in Prayer

JESUS, teaching the disciples to pray, enforced the lesson of perseverance with a homely story. The incident could have happened to any one of his hearers any night of the week. In the small affairs of everyday life persistence, even "shameless" persistence, will succeed when nothing else will. Perseverance is an important virtue. Failure or success in life often depend on it. The work is hard and difficult. There is much tedious and uninteresting drudgery. The problems are complicated. There will be discouragements and failures. Few things worth while are done quickly and easily.

One should not expect that in the spiritual realm life is any different. Rather one would reasonably expect that the tasks would be more difficult and the need of perseverance the greater. How, for instance, could one expect these things to come easily—attainment of personal character; effective influence for good over others; finding God?

Is it an easy thing to pray? Why should the disciples ask Jesus to teach them to pray save that they realised that prayer was a high and difficult attainment? Possibly this is one of the reasons for Jesus impressing on them the importance of perseverance. In the practice of prayer they could learn how to pray. That is the way people learn how to do difficult things well.

Perseverance is closely related to earnestness, and earnestness is necessary to spiritual exercise. Deep desires struggle for expression. Things easily acquired are lightly appreciated. We value what costs us something. It is by effort and struggle that the soul grows.

It is by persevering earnestness that we are brought into a clearer recognition of the need of God and into a truer appreciation of his blessings. If prayers easily said were easily answered, we would soon forget that God had anything to do with them.

The essential nature of prayer—the spiritual response to God, the spiritual life—cannot be taught and learned. It is rather something given and received. Yet sincere, earnest, persevering prayer creates the condition in which that spiritual transaction may take place. The soul may find God. The questions about prayer will be answered then. That man will know how to pray as Jesus prayed, for that was the secret of Jesus' praying—"Joyful Tidings."

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.]

THE SUNDAY EVENING MEETING

CONTRIBUTORS who have written on above subject appear to have missed the one fundamental "explanation" for the comparatively poor attendance at and lack of interest in the Sunday night meetings. Motor rides, wireless programmes, sermon-tasting, "unattractiveness," etc., are merely symptomatic of the real trouble. The fact is that many of us have become "unbelievers." We have lost the conviction that without Christ a man is lost; that, according to divine standards there are only two kinds of people in the world, viz. the saved and the lost. If we really did believe this with all our hearts, we would be constrained to say with Paul: "Woe is unto me if I preach not the gospel" (1 Cor. 9: 16); and would at least support with our presence and interest the one who does preach the gospel.

So far as the unsaved are concerned there are multitudinous reasons for their non-attendance. I mention two: (1) The unfortunate practice which has been adopted by so many of our churches of taking a collection at the gospel meetings, which is so contrary to the former ideal of "All seats free and no collection." (That which was once our glory has become our shame!) (2) The long list of "intimations" (most of which are essentially for church members and which have already been announced at the morning meeting). Some of these are appeals for money and are quite out of place at, and out of harmony with, the purpose of the gospel meeting.—Thos. W. Smith.

ADDRESSES

A. E. Hurren (preacher Grote-st. church, Adelaide).—12 Samsdn-ave., Cottonville. 'Phone U 6939.

C. B. Nance-Kivell, B.S.Lit., B.D. (preacher Swanston-st. church, Melbourne).—9 Northern-ave., Brighton East, S.E. 'Phone X2070.

BIRTH

FERRIS (nee Fay Kito).—On December 12, to Mr. and Mrs. C. A. Ferris, of South Caulfield, Victoria—a daughter (Wendy Fay).

MARRIAGE

JOHNSON-GRAY.—On Jan. 2, at Church of Christ, Ann-st., Brisbane, Qld., the marriage was celebrated of Les. G. Johnson, of Rockhampton, and Joyce Beryl Gray, of Sandgate.

DEATHS

CURTIS.—On Dec. 17, 1942, suddenly, at the residence of her daughter, Mrs. M. H. Mildred, 7 Lewis-st., Lockleys, S.A., Jane, widow of Herbert Curtis, late of Balaklava; loved mother of Stanley (deceased), Esther (Maylands), Bert, Mildred and Miriam (Lockleys), and Maston (Cleve). Aged 75 years.

KEIR.—On Jan. 2 Margaret Keir, daughter of the late James and Catherine Keir, of Moorabbin, and sister of Mima (Mrs. C. Fleming McDonald). Rest after weariness.

IN MEMORIAM

PAYNE, ELLEN.—Lovingly we remember our dear mother, who passed peacefully to a higher life on Jan. 11, 1939.

'Tween the parting and the meeting
We have laid a cable deep,
And we sometimes catch the echo
Of the songs our loved ones are singing,
In the land of perfect peace.
—Annie, Elsie, Fred (son-in-law).

STEWART.—In loving memory of Roy, who passed away in January, 1932; loved husband of Effie and dear dad of Lois; loving son of Mr. and Mrs. A. Stewart, of Essendon. Always remembered.

BEREAVEMENT NOTICE

Mrs. W. H. Perkins and family wish to thank all kind friends for telegrams, letters, cards and personal expressions of sympathy in their recent sad bereavement. Will all kindly accept this as a personal expression of our gratitude?

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Baptisms on Aoba, New Hebrides

ABEL BARNEY, head teacher, tells of a great spiritual experience that came to the church on Oct. 11, prior to the arrival of our missionaries. On that day, 41 young people were baptised into Christ (30 young men and 11 girls). These results come as a direct result of the interest taken in the young people, school work, C.E. work, etc., and are also an evidence of the way our co-workers carried out the work of the Lord during the absence of the missionaries.

Awaiting the Missionary

Further evidence of how our native Christians looked forward to the coming of the mission-



Tarlee, Faithful Servant of God.

This picture was taken on Aoba six years ago, just after the death of his wife. His two young children are seen with their father.

aries is forthcoming in recent letters received. Mr. Hammer informed the people in advance that they were preparing to leave Australia. On receipt of this news the natives were filled with joy and made preparations for their arrival. This is a distinct contrast from a few years ago, for then the leaders did not want a missionary. We thank God that the work of missionaries in recent years has won their confidence. We thus look forward to better times in the future.

A Great Teacher Passes

Our mail also brought us the sad news of the death of Charlie—or Tarlee as the natives called him, not being able to pronounce Charlie. Tarlee was a native of Aoba, and about twenty years ago left his native island and went to Maewo as a teacher—away the greater part of his time from his own people, having less comforts and living in an island which the natives themselves say is famous for taro, rain and malaria. Many are the souls Tarlee won into the kingdom, and the group of churches and approximately two hundred Christians speak eloquently of his work. In recent years Tarlee was weak in body, but strong in the spirit of the Lord. He continued to give witness to the goodness of the Lord, even though weakness continued. When he returned to his own island to live, he continued when health permitted to visit the "flock of God." Humble, faithful and earnest during his life-time, he has assuredly heard the dear voice of his Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

H. H. STRUTTON

MR. STRUTTON, who was our pioneer missionary to Baramati, keeps in close contact with the work there. In a recent letter he tells how his thoughts were turned to India. Mr. H. D. Smith, great enthusiast of overseas missions, was then preacher of Hindmarsh church (S.A.), and young Strutton came forward to confess his faith in Christ. Then from the pulpit Mr. Smith said, "What of some of you young men who have grown up in the church, and shown by your talents that you can learn to recite and do Y.M.C.A. work here; do you not think the heathen in India are needing your help, to tell them of a Saviour, in their own tongue?" Whilst visiting Baramati he said, "A few days ago, we went together to the church and both partook of communion in seats at the entrance door, at the ordinary service where the new pastor in charge of the Indapur church officiated, and afterwards Mrs. Strutton had almost all of the congregation come into the garden of the bungalow to shake hands and have a word with and from the one whose father most of them remember as being here on more than two occasions, and who took part in the 25th Jubilee service, when Mrs. Munnings Strutton joined with me in those celebrations for several days."

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-st., Tranmere, South Australia.

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Obituary

Mrs. P. Boak

WITH the death of Mrs. P. Boak on Nov. 16, 1942, the church at Oakleigh, Vic., suffered the loss of one of the foundation members. Mrs. Boak was a granddaughter of Mr. and Mrs. William Phillips, who were among the ten members responsible for commencing meetings in the old Mechanics' Institute, Collins-st., Melbourne, in 1854. Our sister—then Miss J. Gracie—was baptised on Sept. 30, 1883, at Swanston-st. chapel. In 1893 she transferred to North Fitzroy, and on her marriage in 1899 she and her husband linked up with the church at Murrumbidgee, where they continued in fellowship till 1913. When the church was commenced at Oakleigh in 1916, they became foundation members, where our sister continued in membership till her death. Members of her family are active in the work of the church at Oakleigh. Mrs. Boak was unassuming and content to exercise her Christian influence in her home and among her friends. To those who remain we extend Christian sympathy.—Stan. Neighbour.

Mrs. L. M. Cook

MRS. L. M. COOK was called from this life on Dec. 20, after many months of painful and patient suffering. Our late sister had been a faithful Christian from girlhood right through to the ripe old age of 78 years. She was transferred to the Subiaco church in 1924 when W. Clay was preacher. She loved the Lord's house, and never missed partaking of the Lord's Supper when health permitted. Mrs. Cook hailed from Victoria, and in her early days was known at Bendigo and Ballarat. Like her beloved sister Mrs. Gibson, who predeceased her by only a few weeks, she was a great reader of the Word and a profound believer in the Lord's return. To Miss Jessie Cook (Subiaco church), Cyril Cook (Lake-st. church, Perth), Dr. Stanley Cook, of Fremantle, Mr. Theo. Cook, of Cottesloe, and Mr. Clem Cook, of New Zealand, sincere sympathy is extended.—R. Raymond.

Miss Margaret Keir

AFTER some years of weakness and suffering Miss Margaret Keir received the call home on Jan. 2. She was born at Cheltenham, and was a daughter of Mr. and Mrs. Keir, who set up the Lord's Table in their own home in the Moorabbin district before either the beginning at Prahran or Melbourne. She was baptised over 60 years ago by the late G. B. Moysey, and enjoyed membership in the churches at Cheltenham, Dunedin, N.Z., Maylands, W.A., and Gardiner. Just ten weeks ago her sister—Mrs. Wedd—was called from Western Australia to her reward. Only Mrs. Mima McDonald is now left of their generation. For a number of years Auntie Margaret, as people loved to call her, received the tender ministrations of Mrs. McDonald. The latter lady has been greatly grieved that through an accident to herself she was not able to continue these ministrations right to the end. A sweet soul has gone from the church on earth, and we are sure that she has been warmly welcomed into the "many mansions."—T.H.

Mrs. F. Shill

ON Dec. 31, at the age of 43 years, Mrs. F. Shill entered into eternal rest. Her death came as a shock to all, as she passed away suddenly at a hospital, following a decided improvement in the condition relating to her sickness. Mrs. Shill became a member of the church at Norwood, S.A., during the ministry of the late Mr. Leslie Baker, and some years later removed to Nallsworth district where she with her husband became associated with the church. Mrs. Shill was a consistent, faithful

and loyal follower of the Lord. Her seat in God's house was never vacant without good reason. She was a faithful member of the Ladies' Guild, and did what she could to help brighten the lives of others. The goodness of such deeds will go on to the remembrance of her name. To her husband and two children who also are members of the church, we extend deepest Christian sympathy. We can assure them of a reunion in the Father's heavenly home.—J. E. Shipway.

Mrs. C. J. Lilburne

MANY congregations have been touched by the home-call of Mrs. Clara Jepson Lilburne, at Ballarat (Vic.), at an advanced age, on Nov. 30, 1942, after a short illness. She was the last remaining daughter of the late Mrs. Chas. Morris, of Sydney, who herself reached the ripe age of 100 years, and is of revered memory. Mrs. Lilburne was also the twin sister of the late Mrs. Ellen Ashwood, of the City Temple, Sydney, and sister of the late Chas. Morris, of Ballarat. She was aunt to Mrs. Ashwood Robertson, of Chatswood church (N.S.W.); Miss Elma Ashwood, of Gardiner church (Vic.); Miss May Ashwood, of City Temple, Sydney, who donated the Ashwood Home for aged women, in Sydney; Mr. T. R. Morris, of Brighton (Vic.); and Mrs. E. H. Price and Mr. H. W. Morris, of Dawson-st. church, Ballarat. Mrs. Lilburne lived in Ballarat from infancy and had a life-long association with the Dawson-st. church, her actual membership extending well over 60 years. Throughout the years she took an active interest in the sisters' work and served as treasurer of the Dorcas Society for many years. Until increasing years and infirmity of the flesh prevented, Mrs. Lilburne set a splendid example of faithful and diligent attendance at the services of the Lord's house, and her interest and delight in the things of the Lord never waned. To her the Dawson-st. church owed much. She was strong in faith, a lover of the scriptures, and passed on full of years and good works. She leaves a daughter, Ruby, and to her and all other relatives, Christian sympathy is expressed.—W.W.S.

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own image, in the image of God created he him;
male and female created he them." (Genesis
1: 1, 27.)

Q.: WHO LOVES THE WORLD?

A.: "For God so loved the world, that he
gave his only begotten Son, that whosoever be-
lieveth in him should not perish, but have ever-
lasting life." (John 3: 16.)

Q.: WHAT WILL BECOME OF THE WORLD?

A.: "There were great voices in heaven, say-
ing, The kingdoms of this world are become
the kingdoms of our Lord, and of his Christ."
(Revelation 11: 15).

—G. J. Andrews.

THOUGHT

I am convinced the future of the
aborigines in Australia depends en-
tirely on what the church in Australia
does about it.

—Dr. Charles Duguid, M.A.

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