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Facts and Theories

A study of Thomas Campbell's fifth proposition in the "Declaration and Address."

THE almost proverbial story of Sir Isaac Newton seeing the solution of the mystery of the nature of the universe in the falling of an apple provides a good starting point for the consideration of Thomas Campbell's fifth proposition in the "Declaration and Address." The fact that the apple fell, and did not float away, had to be taken into account if an adequate theory of the universe was to be found. The scientist gathered all the facts, and then deduced or inferred that there is a law of gravitation by which all bodies in the universe are controlled. This theory was satisfactory until new facts were observed, and then Professor Einstein introduced the theory of relativity to cover all the known forms of physical behaviour.

I.

Facts are stubborn, and must be accepted; theories to account for the relationship existing between facts may vary. Since to err is human, it is possible for a scientist to make a false inference, and then his theory is faulty. A theory may be inadequate because all the facts have not been taken into account. While this may be so, we do not want to give the impression that theories must be ignored; we realise that theories are essential for a scientific understanding of the universe. This must be understood, however—theories are the product of human endeavors to understand divine facts. Facts are primary, and theories secondary. What we desire to make clear is the fundamental importance of facts and that there may be a possible inadequacy in human theories to account for them.

II.

Thomas Campbell believed in the necessity of making a logical and scientific study of the Bible. He saw that there is a difference between the facts presented in the scriptures and the doctrines built up out of inferences and deductions from these facts. It is important that all the facts of a certain Biblical subject be gathered together, and then logical infer-

ences be made from these so as to form an adequate theory, or doctrine, to explain them. Campbell had the insight to see that doctrinal statements are the result of human effort. So while the Biblical facts are divine, doctrinal interpretations are human.

In the acceptance of the divine facts of the Bible we find Christians in general agreement; but human doctrines based on these tend to divide the church. In divine facts there is unity; but in human opinions and doctrines, division. Therefore, in the interest of the unity of the Christian church, Thomas Campbell pointed to the need of insisting on the acceptance of the facts of the Bible and of making these the test of fellowship. Because there is an element of human nature in doctrinal statement it is not right to make these tests of Christian fellowship. The baptism of the person who accepts Christ as "the Son of the living God" is a divine fact, and is required of those entering the Christian church; but the meaning of baptism is reached by inferences from certain truths. Since a doctrinal statement on baptism may overlook some fact, or a false inference be made, it may be marked with the imperfections of human reasonings, and must not be made a test of fellowship for the Christian church. There must be an insistence upon the acceptance of the facts, but liberty of opinion in the realm of doctrinal teaching, so far as the test of church fellowship is concerned.

Does this mean that Christian doctrine is of little or no importance? Certainly not. Thomas Campbell perceived that doctrine has its value within the life and teaching of the church. It would be foolish for us to say that we are prepared to accept the facts of the universe that Einstein considers, and then to ignore his theory. Unless we are able to present a better theory to account for the facts, we must humbly acknowledge the theory of relativity as an adequate explanation of the material universe. This one other observation must be added—Einstein's

theory is really an expression of the mind of the qualified scholarship interested in physical science. The common mind of scientists is expressed in the theory of relativity.

III.

The individual who realises that he is a sinner, then accepts Christ as Lord and obeys the requirements of the Master, enters the church. Naturally such an individual is ignorant of the meaning of the facts of the Bible, and must be instructed.

Throughout the long history of the church/interpretations and doctrinal theories of the great scriptural facts have been developed. These are of great importance, and each new member must be made aware of them.

To gain a direct knowledge of true doctrine demands the study of all the relevant facts and the making of accurate inferences from these. It is within the right of any Christian to gather the facts, make his own deductions and formulate his doctrinal views. But a man is arrogant if he thinks he does not need to compare his investigations with the findings of scholars, to check his deductions and to ascertain whether they be correct or not. By comparing one's efforts with the results of the investigations of the qualified, spiritually-minded scholars, we are respecting the common mind of the church. In the consensus of this opinion of Christian scholarship, we have an authoritative interpretation of scriptural facts. When doctrinal teaching respects the truths of the common mind of the church, it is only commonsense to accept it as authoritative. Just as it would be foolish for anyone interested in science to ignore the findings of the great leaders of science, so it would be foolish for us to set aside the findings of the consecrated scholarship of the universal church.

While a man's salvation depends upon the great facts recorded in the Bible, and only these must be considered as "terms of communion," nevertheless the teaching of doctrine must have a part in the programme of the church. When such doctrinal teaching sets forth the common mind of the qualified, spiritual scholarship of the universal church, it will, because it is authoritative, strengthen the bond of unity within the church.

Great Texts of the Restoration Movement

In the following article Thomas Hagger, of Gardiner, Victoria, writes on Walter Scott's texts.

A STIR was created when on Nov. 18, 1827, Walter Scott preached at New Lisbon, Ohio, U.S.A., from Matt. 16: 16 coupled with Acts 2: 38, and William Amend responded to the gospel invitation, and on confession of his faith was baptised into the name of Christ for the remission of sins.

But who was Walter Scott? And how did William Amend come to make confession of his faith that day?

Scott was one of the pioneers in America of that movement in the Christian world which seeks to restore the Christianity of the New Testament to the world of to-day, and which pleads for the union of all Christians on that basis.

He was a Scotsman, and inherited all the sturdy, rugged qualities generally found in that race. His birthplace was Moffatt in Dumfriesshire, and his birthday was Oct. 31, 1796.

He received a splendid education, including a course at Edinburgh University.

On to Pittsburgh

At the age of 22 he went to America, arriving in New York on July 7, 1818. For a time he taught in a school on Long Island, but desiring to see the country he, with a companion, set out on foot for Pittsburgh. There he was hospitably received by a fellow-Scotsman named John Forrester, and was engaged by him to assist in the school he was conducting.

But Forrester was more than a school teacher. In Scotland he had been influenced by the Haldane brothers, and was now earnestly trying to show to others the teaching of the Scriptures. As a result he had succeeded in establishing a small church in Pittsburgh. This is as things should be; the disciples of the Lord should go "everywhere preaching the Word." Forrester frequently talked with his assistant Scott, and soon convinced him that there was no authority in the Word of God for infant baptism. After a struggle Scott was immersed as a believer, and from that time became a diligent student of the Bible which had become a new book to him.

As he continued his studies he became thrilled with the simplicity of the gospel of Christ, which appeared to him to be in such great contrast to the involved theological speculations of the day. He came to feel that the simple gospel was capable of breaking down all partyism, and of winning men in all parts of the world to the Christ. And more and more did he become impressed with the glory of the divine Redeemer, and soon discovered that the central truth of Christianity was that Jesus is the Christ and the Son of God.

Appointed Evangelist

In 1822 Walter Scott first met Alexander Campbell, another pioneer in the great work of restoring New Testament Christianity. Soon the two men became fast friends. In 1827 they together attended the Mahoning Baptist Association, the churches of which had been largely influenced by the plea for primitive Christianity and Christian union. At that meeting a committee was appointed "to nominate a person to travel and labor among the churches, and to suggest a plan for the support of the person so employed." Walter Scott was nominated and appointed. He entered upon the work with great zeal, and soon met with remarkable success.

Purpose of Baptism

Scott's study of the Word had led him to see that baptism in the name of Jesus Christ was connected with the remission of sins, and he arranged the facts, conditions, and promises of the gospel in order, and presented the way of salvation under five headings which somebody has called "Scott's five-finger exercise." Those five points were: (1) Faith, (2) Repentance, (3) Baptism, (4) Remission of sins, and (5) The gift of the Holy Spirit. Early in his career as evangelist he determined to make the experiment of proclaiming this way of salvation to the world.



Walter Scott.

His first attempt was a failure, but he decided to continue as he was fully convinced that it was right.

New Lisbon

And so he announced that he would deliver a series of sermons at New Lisbon on "The Ancient Gospel." At the first meeting he used his texts. They were Matt. 16: 16 ("And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God'"), and Acts 2: 38 ("Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit").

Scott's favorite theme in preaching was the glory and Lordship of the Son of God, and usually he became eloquent in discoursing upon it. On that memorable day he was especially eloquent, and held his audience in rapt attention as he developed the wonderfully comprehensive and yet simple confession that Peter made. He showed how the great truth therein contained was proved by fulfilled prophecy, miracles, and victory over death and the grave. After having done this, he proceeded to demonstrate how this gospel was presented in New Testament days, and how those brought to believe in the divine Jesus were baptised into his name and death, and in that act received the assurance of

the remission of sins, and the gift of God's Spirit.

His hearers were charmed, and yet they doubted. It was all so different from the prevailing idea that some special divine influence had to be exerted on the human heart before anybody could be saved, or be a fit subject for Christian baptism.

William Amend

The discourse was a long one, and it closed with an exhortation to the people to trust the Word of God and act upon its teaching. He again quoted the words of Peter in Acts 2: 38, and invited those present to come forward to be baptised as believers in the name of Jesus Christ for the remission of sins. Just as he was drawing towards the end Mr. Amend entered the meeting-room, and when the invitation was given, he immediately responded, although he had only heard the closing words of the sermon. Taking his confession of faith in the Lord Jesus Christ, Mr. Scott baptised him in the presence of a large number of people.

This action caused much discussion throughout the community while Scott continued to preach daily to increasing audiences. He succeeded in winning seventeen people to the acceptance of Christ in the primitive way before the series of meetings came to an end.

Being impressed by what had occurred, he later wrote to Mr. Amend, requesting him to tell how he had been led to present himself for baptism that day. He did so.

The Entrance of the Word

It appears that William Amend had become wearied with the mystifying theology of his day, and had turned hungrily to the sacred scriptures. In those writings he saw that God so loved the world and gave his Son to be the world's Saviour, and that if we believe in him we shall have eternal life. He further learned that faith came by hearing, that Jesus had said, "He that believeth and is baptised shall be saved," and that Peter had told those who were pricked in their hearts and enquired concerning the way of salvation to "Repent and be baptised in the name of Jesus Christ for the remission of sins." Just a few days before that remarkable meeting at New Lisbon, he had again read Acts 2, and he said to his wife, "This is the gospel; this is the thing we wish—the remission of our sins! Oh, that I could hear the gospel in these same words as Peter preached it. The first man I meet who will preach the gospel thus, with him will I go." And that is why he responded so readily.

"Thou art the Christ, the Son of the living God."

"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Those were the texts of Walter Scott at New Lisbon on Nov. 18, 1827.

And how important are the truths contained in them. The Christ! The Son of God! Repentance and baptism that sins may be remitted through Christ! How we should hold fast to these truths! How thankful we should be that Walter Scott called such attention to them! How we should persist in proclaiming these truths of New Testament Christianity to the people of to-day!

These texts present Christ instead of theology, intelligent obedience to the gospel instead of theories, divine assurance of forgiveness instead of fluctuating feelings.

Eloquently preaching such great truths Scott continued his evangelistic work, and at the end of the first year he was able to report 1000 additions to the churches of the association, new churches established, and great zeal on the part of the disciples.

WOMEN'S PAGE

Neighborliness

Devotional theme for year, "Blue-prints for To-morrow."

Silent meditation.

Hymn—Church hymnal, 593; Sankey, 770.

Prayer.

Scripture reading—Luke 10: 25-37.

Solo.

Devotional.

An expounder of the law, trying to test Jesus, asked him a question. The answer Jesus gave made him try to justify himself; and he asked, "Who is my neighbor?" Then Jesus told him the parable which we have read to-day. This was indeed a new interpretation to the Jew of neighbor.

In the past 1900 years God has given to different men and women further revelations of the meaning of neighbor. Peter received it in a vision which prepared him to go to Cornelius, a devout man but a Gentile, leading to the enlarged attitude of the early church towards Gentiles.

With the abolition of slavery a new conception of duty towards a neighbor was realised, but it was very difficult for many people to be in sympathy with the idea.

The coming of the steam engine and railway transport helped the people of a country or continent to realise they were neighbors, and the inventions of the aeroplane and dirigible have brought to nations the knowledge that oceans no longer separate them.

The cataclysm in which the world is thrown to-day has shown us how far we are from the teachings of Jesus which are embodied in the parable of the Good Samaritan, which is a "blue-print for a better world."

It is easy for us at home to ignore the local symptoms of the international disease. We rightly condemn national selfishness and bigotry, undisciplined conduct, pride of race or origin. How clearly we see the manifestations abroad! But these things are also to be found close at hand in our own land, our own communities, even our own churches.

In the face of great national sins the individual often feels very helpless. The power to combat successfully great social evils is given to comparatively few men and women. When the nations are at war we see the immense wastage of human life and property, and with it the destruction of the landmarks of culture. The realisation comes that wars are not due to a sudden flare of international wrongdoing, but through a series of misunderstandings based on greed, bigotry or actual need. We thank God that even out of such tragedy comes some good, and one thing for which we are thankful is an extension of neighborliness among many sections of the world's peoples.

The woman in the home is often perplexed by the evils which are the robbers along the highway of life. Yet some women are like the Levite or the priest, and are indifferent unless, of course, their own are attacked.

We are not told whether the Samaritan criticised the conditions which permitted such an outrage, but he showed practical sympathy to the one in need. This is true neighborliness, and one who will do what he did will usually do his best also to make any place or conditions safer.

In a street in which I once lived there were two women who rather amazed me, at the amount of time they could spend talking to each other over the fence. This type of neighborliness can often lead to unfriendliness. In this same street lived a woman who seemed to be a worldly, fashionable woman, and with whom I had a nodding ac-

quaintance. One day, seeing the doctor drive away, I felt an urge to enquire if anyone was seriously ill, and after some hesitation I went. I was told there was nothing seriously wrong. Then this woman said, "Will you come in? So often I have thought I would ask you to have a talk with me, and I believe God has sent you now." Under the exterior of happiness and wealth she was carrying a load of sorrow, enough to crush a less courageous soul. She was striving to hide from others the weakness and sin of another. Her jewels, her beautiful home, meant little to her, she was a hurt soul longing for someone to whom to tell her sorrow and from whom to ask advice. I saw as a result of a better understanding that the woman whom I in my ignorance had thought of as a worldly pleasure-loving woman was instead a brave, unselfish woman with a strong desire to get closer to the teachings of Christ.

The woman who is unable to do all she would like for the help of mankind because of her many duties has wonderful opportunities to be neighborly—not gossiping over the side fence, but by real helpfulness.

Who is my neighbor? They are both rich and poor; the refugee who has come to our shores fleeing from oppression; the aborigines of our own land; the Chinese in the cities and towns. In fact, our neighbors are those who surround us wherever we are. When we give these practical necessary aid, when we try to understand our neighbors, we are doing more than we can realise for the extension of the kingdom of God.

"Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

"Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace for him.

"Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high, sustaining hope,
Go thou and comfort him.

"Thy neighbor? Pass no mourner by,
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him."

Prayer.

Hymn—Church hymnal, 612; Sankey, 602.

Business session.

Collection.

Home mission notes.

Overseas letter.

Intercessory prayers.

Address.—Africa: "The Changing Family Life."

Hymn—Church Hymnal, 357; Sankey, 506 (last three verses).

Benediction.

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WOMEN TO ASSIST CHAPLAINS IN WORK AMONG WOMEN OF THE FORCES.

"There is now a probability that very soon will be called together in Melbourne a representative conference with a view to establishing in Australia a scheme similar to that already working in England, by which specially-chosen women will be appointed to assist the chaplains in spiritual work among the women of the Forces.

"The idea was introduced at the recent half-yearly Assembly of the Congregational Union of Victoria, and aroused much interest.

"A correspondent, writing from New Zealand, says, 'The idea is sound and sensible, but does require women of a special type—neither too old nor too young; neither goody-goody nor yet lacking in spiritual poise; motherly, yet companionable; a sense of humor and a sense of values; a stiff job but a great job too.' When to this wise summing up is added the proviso made by the Selection Committee in England—that the women chosen shall have 'knowledge of the Christian faith, religious convictions, and a power to impart them to others'—we surely have a high ideal at which to aim.

"This is essentially a challenge to our churches. To no other organisation should this matter be entrusted. It will be an inter-church movement.

"The scheme is so big and so far-reaching in its implications that it will require all the most careful and prayerful thought and preparation that can be put into it. Especially would we ask our people to pray about it.

"Here is a quotation from the first letter that Mrs. Feeney wrote on this subject, which will show what a leading part she has taken in the movement in England. The letter is dated Sept. 1, 1941:

"Next week I go with the Chaplain-General to see the Under-Secretary of War regarding the appointment of women to serve with the chaplain. I have been working for the appointment of such women ever since the first days of war. Now we have the support of the Chaplain-General for the appointment of these women, and have to help him to get the necessary grant. I think I told you that one of my jobs had been a monthly lecture at the Chaplains' School to budding chaplains about the work among girls. I found that a good many of them needed help. I was working in a Command which had a Free Churchman as Assistant Chaplain-General, and right from the beginning he concentrated on the work among the women. I am the only one on the committee who has actually done work 'in the field,' and I know the difficulties. We haven't many Free Churchwomen in the Forces, and I find that girls put down C. of E. rather than anything else, as they prefer not to be individualistic. We are asking for twelve women to begin with. Later I shall be able to get more Free Churchwomen into the job. I am so keen to legalise the matter that I shan't push the denominational side to begin with. I am awfully thrilled about it, as it is pressure from a few Free Churchwomen that got the ball rolling." —Miss Barker. From the "Victorian Independent, Dec. 2, 1942.

The suggestion of the above article has the hearty endorsement of the Federal Executive of the Women's Federal Conference, and Mrs. John Turner, the president of the Victorian Women's Conference, has been asked to be the representative of the Women's Federal Conference on such a committee, and Mrs. C. Brough, the secretary of the Victorian Women's Conference, as alternate delegate.

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WORLD DAY OF PRAYER

In 1887 the Presbyterian women in the U.S.A., with Mrs. Darwin R. James as president of their home missions, set aside a day for prayer on behalf of home missions. The interest in this day of prayer increased, and Mrs. H. Peabody and Mrs. Helen Barrett Montgomery of the foreign missionary forces, chose a day for united prayer, in the 90's. In 1920 the women of all churches in the U.S.A. and Canada observed the first Friday in Lent as a day of prayer for missions.

Requests for programmes came from many countries, and in 1927 the first Friday in Lent was observed as a woman's world day of prayer for missions. In 1936 fifty nations observed the day, using the same literature.

Notes on Current Topics

Sunday School Increase

I AM happy to note the success of the Bible school "drive" of our New South Wales schools. For the first fifteen weeks 763 new scholars were secured. According to the figures presented to last conference, this represents a gain of 20 per cent. The stimulus to work in some places is very great. Interest brings success, which results in more enthusiasm. One of the chief dangers of our work and movement is apathy. Sometimes a pessimistic spirit hinders effort. Yet there are many evidences that people can be reached and won if the church will only go after them.

A Noted Negro Scientist

It is good to hear of those who triumph over the disabilities of life and are not frustrated by unfavorable environment. The death in U.S.A. has been reported of a noted scientist, Dr. George Washington Carver, born in 1844 of slave parents on a farm in Missouri. The report of his death says that in infancy he was stolen and carried into Arkansas, with his mother, who was never heard of again. He was bought from his captors for a racehorse valued at 200 dollars, and returned to his former home. Dr. Carver worked his way through high school, then through college. From slave boy to scientist is at least as great a progress as that from log cabin to White House. Dr. Carver and some others of his race have caused the negroes to be respected by many who with their fancied superior breed forget that God "made of one every nation of men to dwell on all the face of the earth."

C. T. Studd's Bibles

In his life of C. T. Studd, Mr. Norman Grubb describes the circular hut which was C.T.'s home in Africa. On one side of his bed "was a shelf full of well-worn Bibles, mostly Revised Versions. It was his custom to have a new Bible every year so as never to use old notes and comments, but go fresh to the Scripture itself. The revised was his favorite version." There are several interesting things in this statement. To some readers the marked preference for the Revised Version will cause surprise. No one can think that for felicity of language the common version is likely to be superseded, but to him whose mind is chiefly on the accurate rendering of revealed truth the Revised Version is much superior. More interesting in C. T. Studd's example is his buying a new Bible every year, so that he would never use old notes or comments. If a wide-margined Bible is annotated by a devout reader, the next time he reads he will probably be guided by his own notes. Even underlinings—however excellent from some points of view—have this same defect. They tend in many cases to keep the new light from breaking out from the Word. "Marked New Testaments," prized by many, have this defect in high degree. It is no depreciation of note-making or marking to say that C. T. Studd's method had much merit.

A. R. Main

Don't Blame Others

H. J. Patterson, M.A.

WE are all sinners, but please do not blame the other fellow for your sin. Adam sinned, Judas and Peter sinned, and so do you and I. The story of sin takes in every man and woman. Adam sinned and blamed others, but he didn't get away with it. He blamed the woman, and the woman blamed the serpent, but they knew they were sinners. They hid among the trees because they were afraid of God and of themselves, and a heavy penalty was paid for sin. When in 1943 you sin, as you will, what are you going to do about it? In order to try and "save face" you will probably try to put the blame on others. What will a poor sinner do?

Blame Others

Adam did that, and the world has laughed at him and despised him ever since. Adam did that, and made himself appear ridiculous. When Moses came down from the mount and saw what was happening—the dancing, the immorality, the calf and the tragedy of it all—he asked Aaron the reason. How came the calf? Aaron said, "The people gave me their gold and I cast it into the fire and there came out this calf." He was ready to blame anyone but himself.

What is Wrong with That?

The man who blames others is usually a liar. In spite of "new" or "old" psychology, I know I have the casting vote on every matter in my life. Circumstances and conditions may be against me. I may have a bad ancestry, but I have the power to say "Yes" or "No." It would be quite easy to blame grandfather for that exhibition of bad temper. He might have had a shockingly bad

temper, but that doesn't excuse you. The man who blames others lies. He is also a coward. Afraid of God and of himself, he, like Adam, hides among the trees. Most any kind of trees will do. In a little while he begins to accept his own excuses as truth. After all, he is a good fellow, and for his sins he was not responsible. You see, he has to live with himself, and he doesn't want to live with a sinner. Such a man is unfair to himself. He is really denying the poet who said, "I am the master of my fate, I am the captain of my soul." All he can ever be is to be a mere pawn in the game of life, moved here and there at the will of others and subject to circumstance. Do not blame others for you are being unfair to yourself.

Blame Yourself

But Judas blamed himself. He might have escaped a suicide's end if he had blamed the Lord or the disciple band, and he could have done that. Why didn't the Lord show that he was the Messiah? Why did the disciples appoint him treasurer and put temptation in his way? Why did the chief priests offer him the money? But he blamed himself. That is something honest about Judas. Peter also blamed himself for his sin of denial. The sequel was different. He went out into the night and wept bitterly. He was no coward. He faced up to life and to himself and acknowledged his sin. It was his, and he was forgiven. What will you do? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Do not be the coward blaming others, but acknowledge the sin, and God will make you the better man for it.

The Home Circle

J. C. F. Pittman

ONLY A BOY

"ONLY a boy," did you say, sir?
 "Only a boy," to be sure;
 If I live I'll be a man, sir,
 And try to be good and pure.
 "Only a boy" can say "No," sir,
 The beginning of a man,
 I'm a bit of God's great world, sir,
 And included in his plan.
 I can work for the good of others,
 And I promise to abstain,
 By the help of God, from the drink, sir,
 And the evils in its train.

—Selected.

ALCOHOL THE DESTROYER

DR. SCHWEITZER, in his book, "On the Edge of the Primeval Forest," tells of one of his river journeys in Africa. "On the banks are the ruins of abandoned huts. 'When I came out here fifteen years ago,' said a trader who stood near me, 'these places were all flourishing villages.' 'And why are they so no longer?' I asked. He shrugged his shoulders and said in a low voice, 'Alcohol.'"

TRAVELLING BY COMPASS

A STORY is told of an old hunter in Michigan, who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost, and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he "tried hard to make the thing go north, but it wasn't no use, 'twould shake, shake, right round, and point southeast every time." A great many people fall of the right direction in life for the same reason of the mishap which befell our Wolverine friend—they are afraid to take the Bible and follow just as it points.

According to an expert in children's welfare, spanking misses its aim. If so, the method must be different since we were on the receiving end!

The Family Altar

TOPIC.—POWER ONCE GIVEN—NOW WITHHELD

- Jan. 25—Matt. 10: 1-15.
- .. 26—Matt. 10: 16-23.
- .. 27—Matt. 11: 1-6.
- .. 28—Luke 4: 14-21.
- .. 29—Luke 4: 22-28.
- .. 30—Acts 3: 1-9.
- .. 31—Psalm 145; Acts 3: 10-26.

BY the will of God, power to work miracles, once freely bestowed, is now withheld. To the apostles only, except to those upon whom apostolic hands were laid, was this power given. Yet the withdrawal of one kind of power is not regretted by those who appreciate the infinitely greater blessings of the gospel, and the fact that the offer of such is made to all, irrespective of nationality. Even in apostolic days, whilst witnessing miracles, men were slow to grasp this truth. To everybody now (as then, had they realised it) the best is freely offered. It should be no cause for regret that miracles are no longer wrought, because, first, they have served their purpose; and, second, we are all offered something infinitely better.



Our Young People

W. R. Hibbert

Make 1943 a Great School Year

ANTICIPATION is good organisation. A new year presents an opportunity to review the past year's work and to renew the attack. Wise superintendents will hasten to call all teachers together and take them into confidence over the year's work. Together they will plan and plot the work of the year. Wait-till-the-war-is-over talk must be banned. Teachers must inspire themselves with the fact that while others are talking about "new worlds" they are building one. New worlds are made out of boy and girl material. The Master teacher has given the plans and the specifications.

Calling Up New Reserves

Many congregations are not sensitive to the fact that their school staff is under a great strain these days. In the early days of the war they were able to make replacements when teachers entered the fighting forces, but now it is not so. There must be no withdrawals in school work, hence seniors must respond to the challenge of superintendents to lend a hand. In some instances young people with natural ability from junior Bible classes have been pressed into service.

Absenteeism

Newspapers are revealing the measures the authorities are taking in regard to absentees in industries. Should Bible schools be less concerned about absenteeism? While waiting for the school to launch its new year programme, teachers should exercise their own initiative with absentees. The holiday season causes a summer slump, and the personal interests of the teacher will pay good dividends. The old poem about "The Absentee" has a special appeal at the beginning of the new year.

"Someone is absent," the Shepherd said,
As over my classbook he bent his head;
"For several Sundays absent, too,
So tell me, teacher, what did you do?"
"I didn't call as perhaps I should;
I wrote some cards, but they did no good;
So I decided to drop her name."
He answered gravely, "A flock was mine,
A hundred—no, there were ninety and nine,
So I sought that sheep which had left the fold.

The path was stony and edged with thorns,
My feet were wounded and bruised and torn,
But I kept on seeking, nor counted the cost,
And, oh, the joy when I found the lost."
Thus spoke the Shepherd in tender tone;
I looked, and lo—I was all alone,
But God a vision had sent to me,
To show his will toward the absentee.

Teaching Tenacity

All the pluck is not in the fighting line. It takes pluck to stand by Sunday school work when everyone votes themselves a holiday, and it is your part to be firm with yourself and maintain school work. We praise school superintendents and teachers who have taken the strain during the holiday season. Those privileged to be released should return with new vigor to their task.

KINDLINESS

HAVE you ever had your path suddenly turn sunshiny because of a timely spoken, cheerful word? Have you ever wondered if this could be the same world if because somebody had been unexpectedly kind to you? You can make to-day the same for somebody.



Disciples, Beware!

An interesting comparison of the attitude of Egyptians toward their Book of the Dead and Christians toward the Bible is made by A. Mckenzie Meldrum, M.A., of N.S.W.

"COMPARISONS are odious" is a trite phrase, yet the world of thinking men goes on comparing, and will no doubt continue to do so as long as observation, comparison and experience lie at the root of all progress and learning.

The Book of the Dead and the Hebrew Bible are the most ancient books in the world. The former, being the older, was the guiding light of the Egyptians before Moses was rescued from the Nile, or Abraham had been born in Ur of the Chaldees.

In comparing some of the outstanding characteristics of the ancient Egyptian hierarchy with some of the familiar things of Holy Writ, we are fully conscious of the superiority of the latter over the former. Therefore, it is not our intention to try to establish a homogeneity in toto, nor prove a compatibility when that is impossible. Yet there appear some things in the one which form a striking contrast with the other.

The Egyptians, like the Jews, were inherently monotheists. By innate cognition, or revelation, they seem to have been in possession of the fundamental facts of monotheism at a very early stage in their history. Paul says, "That which is known of God is manifested in them; for God manifested it unto them."

While the learned priests were in possession of the truth, they were ever guilty of corrupting the people by personifying the attributes of the Deity, and teaching the people to venerate these sensuous symbols, instead of revering the one eternal God. Hence, "They became fools and changed the glory of the incorruptible God, for the likeness of an image of corruptible man." It was this idolatrous propensity on the part of the Egyptians which forced that scathing couplet from the pen of Juvenal:—

"Who hath not heard where Egypt's realms are named,
What fearful gods her frantic sons have framed."

For a time, under the reign of the good Amenophis, a great reformation swept through the land. Idols were forbidden, and the names of pagan deities were chiselled from the national monuments. The hereditary priests overthrew the monotheistic rule and plunged the nation deeper than ever into idolatry.

The professional priest has been a dangerous character throughout all history. It was a well informed priest who first led Israel astray. The Levitical priesthood was often guilty of re-enacting the folly of Aaron. The prophet, not the priest, was the true guardian of the covenant and Israel's faith in Jehovah.

The professional priest has proved no less dangerous during the Christian dispensation. It is largely from his brain the errors have sprung which curse the cause of Christ to-day. The true prophets of God, Wycliffe, Savonarola, Luther, Calvin, Knox, Wesley and Campbell ever have been calling the people back to God.

The great divine Being of the Egyptians was as unapproachable as the Jehovah of the Jews. If they had a name for their God they did not reveal it. To them he was ever the Great Spirit "who made all things but has not himself been made." It was unlawful to write his name, pronounce his name, or make any kind of representation of him whatsoever.

There is a similarity here with the Hebrew concept of Jehovah. Josephus, being a priest,

is said to have known the true pronunciation of Israel's God, but he declared that the secrets of his faith forbade him divulge it.

The ancient Egyptians were not pantheists. They did not believe that the universe conceived as a whole is God. They did not regard good and evil as the product of one mind with no enmity existing between the one and the other. The Book of the Dead, like the Bible, condemned evil in every form. The good is set over against the evil, virtue against vice; the good commended, the evil condemned.

It was incumbent upon every religious teacher to memorise, while in this world, many of the important stanzas of the Book of the Dead. This duty was held as essential for the safe guidance and protection of his soul amid the perils and difficulties of the Netherworld. The priests and people grew lax in regard to this duty, and to cover the sin of their negligence it was ruled absolutely necessary that a copy of the unfamiliar stanzas be placed in the coffin with their mummy, to do service for them in the after-world.

Memorising holy scripture is fast becoming a lost art among Christian people. Elders, deacons, teachers and even preachers commit very little of the book to memory these days. Is it possible that we may become like the ancient Egyptians, neglect to study and memorize God's holy Word, and in time, like the Egyptians, resort to proxy, by having a copy of the New Testament placed in the casket?

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 cross-firing. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

THE CHURCH AND THE "MAN IN THE STREET"

AFTER reading A. L. Gibson's address reported in the "Christian," I am led to write to you. I intended to write before Christmas regarding the church, but being uneducated I refrained. Now I write as "the man in the street in the church," not "THE church," for God only knows "THE church." We who serve Christ just a little while back read of a royal commission on the liquor trade, and means taken to hide the truth. Now we all have to face the great royal commission of Christ. As the man in the street in the church (saved by the grace of God), I ask this question: If next week Christ walked into the city of Melbourne and set up his royal commission into the conduct of each church, would not we be trying to hide the truth from the man in the street? Corinthians 13: 5, "Examine yourselves, whether ye be in the faith; prove your own selves." Do this 100 per cent, no less, and the man in the street will be won to Christ. No need then to worry about empty buildings and no advertisements, "Wanted, Bible school teachers." This is not a war-time manpower shortage, for one church advertised in the depression. I write this in Christian love both to the man in the street and the man in the church.—P. Jowett.

Here and There

L. A. Bowes, preacher of Hobart church, Tasmania, and a leading temperance worker in that State, is seriously ill in hospital.

It is likely that the amount to be received in response to the annual appeal for home missions in Western Australia will exceed the previous year's high total.

A treasurer in S.A. has remitted the college offering but has not stated the identity of the church. F. T. Saunders would be glad to have the information for record purposes.

J. Wiltshire, who recently resigned as preacher of Perth church, has been appointed organiser and evangelist for churches in Western Australia. He is to commence this new ministry in March.

Disciples of Christ, in U.S.A., are represented by 230 chaplains in the U.S.A. army. The quota for additional personnel is 138 for 1943. Thus, if the full quota is reached, there will be 368 Disciple chaplains in the U.S. army.

G. J. Andrews, preacher of Surrey Hills, Vic., and president of Victorian C.E. Union, who has been visiting Tasmania in the interests of C.E. work, addressed well attended services at Collins-st. church (Hobart) Sunday, Jan. 10.

The National Missionary Council, representing in its membership fifteen missionary bodies, asks that every preacher make special reference at all services on Sunday, Jan. 31, to the responsibility of the nation and of the Christian church toward the Australian aborigines.

Lance-Corporal W. W. McDowell, who has returned from the Middle East, has been commissioned as a chaplain, and will shortly take up his duties in this capacity under the United Board. He is a graduate of Glen Iris, and enlisted whilst engaged in the work of the ministry in Queensland.

"Parents, teachers and clergymen in Norway have formed a great united front to defend the rights of the homes, the schools, and the churches. 10,000 teachers have refused to join the new Nazi teachers' front, in spite of threats to deprive them of pay and pensions, and conscript them for hard manual labor."

"It is interesting to learn that J. A. Symonds, writer of the beautiful hymn, 'These things shall be,' was an English solicitor obliged to abandon his profession through ill-health, which dogged him through all his years. It is another instance of an imperishable possession given to the world by a man who had to fight his own body."

W. Gale writes: "J. McG. Abercrombie and the home mission secretary visited Colac on Sunday last. Following the morning service a conference was held with the brethren in view of J. C. F. Pittman's intimation that he would be concluding his ministry at Colac and returning to the city at Easter to reside. Word has been received from Warrnambool that Mrs. Methven is in hospital; we are happy to state she is making good progress towards recovery, but is very weak."

"The Archbishop of Canterbury, the Moderator of the General Assembly of the Church of Scotland, the Moderator of the Free Church Federal Council, and the Chief Rabbi of the United Hebrew Congregations of the British Empire have issued a statement that they are agreed that it would be for the general benefit to form in this country a Council of Christians and Jews. "We cannot afford," they say in reference to the Nazis' persecution of Jews, "to ignore the effects of the steady propagation of this evil throughout the world. It is not only a menace to the unity of every community in which it takes root, but it is the very negation of those values on which alone we believe that a new and better world can be established."

An Australian-wide Gallup "sample referendum" on the following question:—"Should places of amusement be open to the public on Sunday afternoons and evenings—or should they remain closed?" showed that of each 100 people interviewed—50 answered "open them"; 46 said "keep them closed"; and 4 were undecided. Adults under 30 voted two to one in favor of Sunday amusements, and people between 30 and 50 were also slightly favorable. The majority of those over 50, however, thought amusements should remain closed on Sundays."

In reply to Dr. L. P. Jacks' statement, "Life is fundamentally tragic," E. H. Jeffs writes in "The Christian World," Oct. 29: "The man or woman who, in the darkest hour of bitter sorrow, can find courage to say a comforting word to a troubled neighbor, or to murmur 'I haven't lost my faith in God,' sweeps away in a moment all the philosophies that speak of life as 'fundamentally tragic.' While the philosophers are building a mournful theory upon the victim's sufferings, the victim himself rises up and refutes them in the name of God."

News of the growing fellowship between Presbyterian and Protestant Episcopal Churches in U.S.A. indicates a considerable advance toward unity. Both communions accepted in 1937 the following statement: "The two churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognising the Holy Scriptures as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's church is the will of God, hereby formally declare their purpose to achieve organic union between their respective churches."

From Week to Week

AFTER several talks with chaplains, actively engaged in spiritual work among the men of the forces, I gather that the church has not been touching a large percentage of young men. It seems that many young men and women have not been interested in the church; and the church has so neglected them that they have not been instructed in the elementary truths of the Christian faith. One chaplain pointed out that many men he questioned did not know the name of the mother of Jesus. From my interviews I learn that young men are not impressed with the "parson's voice" nor the clerical dress and robes. When told in clear, plain language of the judgment of sin, the hope in Christ, and the way of salvation they readily listen.

If churches of Christ in Australia would rise to the occasion and be more worthy of the simple plea they have inherited and withstand the temptation of going the way of traditional churches with their many medieval customs so out of place in the life of a new and vigorous nation, they could take the lead in a religious campaign to win the common people back into the fellowship of the Christian church.

Do some churches attempt to reduce the numbers on church rolls to avoid payment of higher conference fees? The suggestion has been made that the statistical reports presented at conferences are of little value to guide one in estimating the actual membership of churches of Christ in Australia. We do know that a great deal of time has been taken up at some conference gatherings discussing returns that only at best can vaguely represent the actual position.

Churches ought to do all in their power to maintain contact with those who have been

On Christmas Day morning, at 8.30 o'clock, over two hundred men attended a Christmas service in a camp somewhere in Victoria. The service was conducted by Chaplain A. E. Forbes. An improvised choir, accompanied by instrumental music, led the singing and rendered "Holy Night" as a choir item. The singing of old Christmas carols was inspirational. The scripture lesson was read by the commanding officer, who entered thoroughly into the spirit of the service. Three solos were sung by men of exceptional talent; they were "Our Father," "The Holy City" and "Open-the Gates of the Temple." The message bearing on the incarnation was brief. At the close of the service the men, by special request, sang one verse of "Home, Sweet Home," and then stood in an impressive silence while the chaplain prayed for the home folk. After the National Anthem the chaplain, commencing with the commanding officer, shook hands with every man present on behalf of the loved ones at home. The service left a deep impression on the men. Before dismissal the C.O. thanked the chaplain for the effective presentation of the Christmas message.

ADDRESSES

H. A. Hunt (preacher St. Kilda church, Vic.)—38 Bent-st., McKinnon.

I. W. Nixon (preacher Bassendean church, W.A.)—57 Parker-st., Bassendean.

A. Pigdon (preacher Port Pirie church, S.A.)—85 Fifth-st., Port Pirie.

E. R. Sherman (preacher Inglewood church, W.A.)—132 Seventh-ave., Maylands. Phone U2358.

in membership. Letters, church papers and visits will keep alive an interest that may quicken the spiritual life of the member who does not attend regularly. These people are just as much in need of the saving grace of the Lord as the untouched sinners. It is our responsibility and burden to do all we can to win, by God's grace, all around us.

The announcement of the Commonwealth Government to engage in a campaign to increase the population by many millions, in years immediately following the end of the war, reflects the considered opinion of many serious-minded people that this vast island-continent cannot be held by a few millions of white people. It is evident that efforts will be made to settle people in sparsely populated areas where there are resources to support the newcomers. Empty spaces in the North will call for special attention, and already suggestions have been made concerning the settlement of a colony of Jews in the North-west of Australia.

The Government has appointed a director for post-war reconstruction. Dr. H. C. Coombs' concern will be with the material needs of the people. The church ought to be prepared to meet the new opportunity and plan to help the spiritual needs of the newly-settled areas.

Chaplains must be found new fields at the end of the war, and they will be particularly fitted to give a real lead in the spiritual life of new communities. If Home Mission Committees in all States can build up funds now they will be ready for progressive campaigns as soon as the war is brought to a close, and be in a position to help demobilised chaplains.

News of the Churches

QUEENSLAND

Brisbane (Ann-st.).—The church continues to be a centre for visitors from all parts of Australia and from overseas, and is readily responding to this opportunity to serve the brotherhood. There were 191 at communion on Jan. 10. Refreshments are served to soldiers at close of each Sunday evening service. Many visitors are also welcomed at young people's tea held each Tuesday.

WESTERN AUSTRALIA

Perth.—On morning of Jan. 10 congratulations were extended to Thornley Thomas, who passed in seven subjects, one with distinction, and is now taking his medical course in the university. J. Wiltshire exhorted, pleading for sympathetic help to the aborigines at Norseman. At 7.30 p.m. he preached, and afterwards delivered a broadcast address.

Subiaco.—During last year 25 members were added. Attendances have shown an improvement. Evening services have been considerably larger than morning, and numbers of strangers have been interested. Finances have shown an all-time record, both local and for conference departments. Contributions to college show a record. Approximately £80 has been given to Federal Aborigines' Mission. Mr. Raymond has maintained a high standard of preaching and service. Once every month a question night is featured; a time of teaching and inspiration. Good attendances have been recorded at all services during holiday season. A united service was held on Christmas morning, when Mr. Raymond delivered the address, Methodist, Congregational and Presbyterian ministers assisting. On Jan. 3 Ray Piper, of Kansas City, assisted in gospel service. A. G. Searle, of South Yarra, conducted the singing and preached at evening service on Christmas Sunday.

SOUTH AUSTRALIA

Prospect.—Morning service on Jan. 10 was exhorted by P. Baker. P. Roberts conducted afternoon Bible class. Evening service was led by I. Durdin. News from boys on service, N. Hall, J. Weir and L. Wainwright, shows all well.

Nailsworth.—There were very good meetings on Jan. 10. Bible school, after being closed for two Sundays, opened for the year. Sympathy is expressed to Dorothy Veaj in the loss of her mother. Mr. Shipway spoke morning and evening.

Kadina.—A combined Christmas service was held in the chapel on Christmas Day. A social was tendered to Miss Ruth Trenwith and Keith Hussack (A.I.F. Lieut.) on Jan. 7 on eve of their marriage. A presentation from church and auxiliaries of a dinner set was made by Mr. Lawrie.

Naracoorte.—On Nov. 14, an enjoyable Bible school picnic was held. On Dec. 19 a good gathering of Bible school children enjoyed a Christmas tea and tree at the chapel. On Christmas Day a combined service was held in the chapel when A. G. Killmier addressed a good gathering. Mr. and Mrs. Lloyd, of Hamilton, were visitors on Dec. 27. Monthly meetings at Edenhope (Vic.) have been recommenced.

York.—Attendances during Christmas period were smaller. Large and happy gatherings were held for kindergarten and cradle roll children with their parents for Christmas tree party. G. E. Rootes has given excellent addresses. Mrs. M. Haines, Mrs. W. E. Chadwick and Mrs. Patterson have been received by transfer from Queenstown church. Mrs. B. J. House is still very ill in hospital. R. E. Mossop addressed the church on Jan. 10, and G. E. Rootes preached at night.

Bordertown.—Meetings have much improved since reverting to 7 o'clock service. Mr. Peat (representing Protestant Children's Home), Mr. Embrey (China Inland Mission) and Mr. Anderson (Temperance Alliance) have been recent speakers. A Bible school girl made the good confession on Dec. 10 and was immersed the same hour. W. A. Russell was speaker. J. Smith is convalescent after serious operation.

Port Pirie.—After twelve months without a preacher, A. R. Pigdon, from Victoria, arrived on Jan. 8 and commenced his ministry on Jan. 10, when his messages were appreciated by good congregations. A happy time was also spent at Young People's Fellowship after evening service. A welcome social was tendered Mr. Pigdon on Jan. 12. Speakers representing church and auxiliaries, Home Mission Committee (J. T. Train) and Ministers' Fraternal gave a hearty welcome. Supper concluded a fine meeting. Sympathy of church is extended to J. Donley in the death of his sister.

Adelaide (Grote-st.).—On Jan. 3 A. E. Hurren spoke at both services. At close of gospel address two young ladies confessed Christ. Several greetings were received at Christmas time from members in the forces. During Mr. Hurren's absence on vacation, W. Harris addressed the church on Jan. 10 and S. J. Patching conducted evening service. On Jan. 17 E. W. Peet exhorted the church, and E. R. Manning preached at night. Mid-week prayer meetings were conducted by D. Thorpe and A. Mercer. A number of visitors have had fellowship with the church on recent Sundays. The church extends sympathy to Mrs. A. Schneider in the loss by death of her sister.

Balaklava.—The church has been saddened at the death of Mrs. Curtis, sen. At a service of thanksgiving for the life of our sister Mr. Hutson preached. On Christmas Sunday the choir sang several Christmas anthems and a sermonette was given. J.C.E. held a Christmas social, when awards for the past year's work were presented. Kindergarten held a Christmas tree; practically all the gifts were home-made toys or useful articles. Afternoon tea was served. Geoff. Whiting is home on college vacation. Mr. and Mrs. Hutson entertained about 35 young people at a party on Christmas eve. On Jan. 10, during absence of Mr. Hutson on holidays, services were taken by D. Fitzgerald and M. Lawrie.

Cowandilla.—On Christmas morning a combined service was held in Cowandilla Presbyterian church, Mr. Hollams giving a message. Morning attendances maintain a fair average; night attendances are not so large. Mrs. Victory is able to meet with the church again after operation. Miss J. McLean has been appointed superintendent of J.C.E. in place of Mrs. D. Hemer, who resigned after faithful service. Ron. Hollams, B.A.A.F., was home for Christmas. Many letters of thanks have been received from those to whom parcels and canteen orders were sent by the church at Christmas. The choir is being reorganised under leadership of H. Hemer conductor and D. Hemer assistant. A successful Band of Hope social was held in December.

Fullarton.—Christmas meetings were well maintained. Special singing was rendered by choir. Mr. Beller's messages were encouraging. The school had a visit from Mr. Hannan, president B.S. Department, who gave a message of encouragement. A successful Christmas tree was held for kinders, thanks to superintendent Miss Johns and helpers. Christmas hampers from church and school, with personal letter from Mr. Beller, were sent to all men from the church in the forces. Several letters of appreciation have been received. Mr. and Mrs. Wright and family, from Prospect church, have come to reside in the district. Mr. Beller presented a copy

of the book of Acts to every member of the congregation, trusting that they will follow readings and studies for the year at morning services. On Jan. 10 morning meeting was well attended; Cliff Thorpe, on leave, had fellowship. H. Overland expects to be transferred shortly. Mr. and Mrs. H. Headland celebrated their Silver Wedding on Dec. 31. Congratulations from the church were expressed by the preacher. They are both foundation members.

NEW SOUTH WALES

Pendle Hill.—New Year messages were given by P. J. Pond on Jan. 3. Owing to departure of the treasurer, V. Jones, Miss N. Maiden was appointed in place. Mrs. Henshall is seriously ill in hospital. Recent speakers, K. Flatters, W. T. Smith, J. H. Adams and H. James.

Greystanes.—A lantern picture evening was recently given by P. J. Pond, who also spoke on Jan. 10. Awards for regular attendance, as young worshippers, were presented Pauline Archbold and Ken Waters. Sgt. M. Leask conducted the service on Jan. 10. Other speakers—J. H. Adams and W. Roberts.

Granville South.—Wilbur Hibbard is convalescent in hospital, following malaria fever. P. J. Pond preached to a good audience on Jan. 3. New scholars are being enrolled by superintendent S. B. Hibbard. Mrs. Souter is absent in country recuperating after sickness. Recent preachers were Messrs. Curruthers, Roberts, Kenyon, Adams and Hibbard.

Paddington.—Services were well attended on Jan. 10, and Mr. Greenhalgh spoke morning and evening. Open-air Bible school aided by amplifier is creating good interest. A presentation was made to Miss Winks, who has completed 11 years with the church as district visitor. She is leaving for well-earned holiday.

Granville (Ritchie-st.).—Attendances at church services and Bible school for past month have been above average for season. E. C. Hinrichsen addressed a combined meeting on Dec. 27. P. J. Pond conducted a special young worshippers' service on Jan. 10, when awards were presented those with best attendance records. Other recent speakers—J. H. Adams, G. Eger, K. Taylor, R. Kenyon, W. Roberts.

Marrickville.—Interest and attendances have been well sustained. E. C. Hinrichsen was speaker on Jan. 3 and Dr. Verco on Jan. 10. Boys' Club has been reorganised and started with membership of 16. In place of the usual annual fete, the Girls' Club organised a campaign, which resulted in over £30 towards a church carpet. Arrangements are being made to celebrate the church diamond jubilee in April, to be followed in May by a mission conducted by Mr. Scambler, of Melbourne.

Burwood.—The Bible school was given a social by the church officers on addition of 61 to membership. Endeavorers conducted a Christmas party, raising over £10 for gifts to men on service, aged, sick and shut-in folk. Recent visiting speakers were A. Allen, A. Hinrichsen and R. Wilson, and Miss M. Clipstone (Children's Day). Messrs. Fletcher, Caldwell and F. Kimpton (on leave from Darwin) were recently received into fellowship. Morning service on Dec. 27 was broadcast. A social was tendered and presentation made to Miss Beryl Lagay and Capt. Roy Miller, who were married on Jan. 16. A. Stevenson, a foundation member, has moved to Carramar. Mr. and Mrs. Wakeley are taking a well-earned holiday. Ladies' Aid Christmas gift for reduction of debt on building reached £34.

VICTORIA

Melbourne (Swanston-st.).—On Jan. 17 C. B. Nance-Kivell gave enjoyable addresses. Several members of the forces attended the services.

Ormond.—On Jan. 10 Mr. Storey gave a stirring message on missions. At gospel service C. L. Lang gave a good message. Mr. Gracie is sick in hospital.

Reservoir.—Mr. Grainger, returned from holidays, spoke at both meetings on Jan. 17. At gospel service Lois Johanson was baptised. All meetings continue to be well attended.

Bentleigh.—As the church is without a permanent preacher, members are grateful for the assistance given by J. D. Lang, N. Arnett, W. Andrew, J. Mann, A. Beddome and G. Romeril, and for their helpful messages.

Camberwell.—There were 70 communicants on Jan. 17. J. Turner spoke morning and evening. On Jan. 10 Mr. R. Story, of Un-evangelised Fields Mission, spoke, and an offering of £3/3/- was made for this work.

Brighton.—On Jan. 17 there were two confessions. After twelve years of faithful service with the church, particularly as leader of the choir, David Plummer has been obliged to relinquish this work. J. T. Lang has accepted the position of choir-master.

Ringwood.—Church meetings during the holidays have much improved in attendance. Speakers have been Messrs. Pratt and Jones. A visit by W. Gale on Jan. 10 was much appreciated. Sympathy of the church is extended to Miss Fowler in the loss of her father.

Carlton (Lygon-st.).—Mrs. Moyle, of Ponsonby-rd., N.Z., was among many visitors on Jan. 17. At a specially large gospel meeting in which nine young people who attended Mt. Evelyn camp assisted, one camper made the good confession. Sympathy is extended to relatives of James Johnston, a former preacher of Lygon-st.

St. Kilda.—A choral service was enjoyed on Christmas Sunday, when several vocal items were given and excerpts from "The Messiah" were amplified from records. During absence on vacation of Mr. Hunt, services were taken by H. Watson on Jan. 10 and by G. R. Thompson on Jan. 11. Intermediate C.E. resumed meetings on Jan. 11.

East Kew.—Most members are back from holidays and settling down for the year's service. On Jan. 17 Mr. Stiles-Heath, representing Local Option Alliance, spoke at morning service, and Mr. Candy gave the gospel address. Mr. Elliot gave an illustrated talk to Sunday school (now called the Young People's Hour), using the flannel board, a new medium of teaching adopted by the staff.

Carnegie.—On Jan. 17 Mr. Snow addressed the church. At evening service John Athisayam, an Indian medical student, gave an appreciated message. 101 were present, including a number of visitors. Communicants for the day totalled 102. Much favorable comment has been expressed on appearance of chapel and kindergarten hall after painting. About 20 enjoyed the fellowship at young people's monthly tea on Jan. 17.

Black Rock.—On evening of Dec. 20 a special carol service was given by the choir of the Brighton church of Christ, and much appreciated. A number of visitors have been at the services during Christmas season. Mr. Wallington has returned from holidays. During his absence Messrs. Robbins, Clark and Beament gave inspiring messages. Christmas gift to church debt reduction fund reached £65. Attendances at both services have improved.

Montrose.—On Dec. 20 a combined service with Methodists was held, B. Hindman giving a fine address. It is proposed to hold combined services once a month. On Dec. 27 the local hall was engaged, when Mr. Hibbert and his staff and young people from the camp attended, the hall being full; C. Cole gave the address. Items were given by young people from the camp. On Jan. 3 the chapel was filled with the younger set of the camp, a number taking part. There was one decision at each of these meetings. Mr. Hindman, the student preacher, is on holiday in Sydney, and A. Read, of Ivanhoe, is speaker during his absence. Ordinary meetings are somewhat smaller owing to holidays, and a few members are sick.

Malvern-Caulfield.—There were splendid meetings on Jan. 17. In morning Mr. Watson addressed the church. Mr. Buckingham preached at evening service. Many visitors were welcomed during the day.

Parkdale.—Services have been well attended during the holiday season. W. G. Graham, of Moreland, spoke at morning service on Jan. 10. The choir, under leadership of W. Fielder, rendered a helpful anthem at evening service, Jan. 17, when many visitors were present.

Castlemaine.—Attendances have been adversely affected by holidays. On Jan. 10, at gospel service conducted by C. E. Curtis, a young man responded to the invitation. The passing of Charles Powell after many years of suffering has removed a member of long standing. Mrs. Kennett, wife of the secretary, is in hospital recovering after an operation.

Caulfield (Bambra-rd.).—The church had fellowship with Mr. and Mrs. G. Tease on Jan. 10. An address by Mr. Tease was much appreciated. H. M. Clipstone spoke at both services on Jan. 17, and there were good attendances. Many folk are still laid aside, but Mrs. Summerton, Mrs. Ward and Mrs. Bright are out of hospital. F. and G. Nash, L. Barwood, R. Greaves and J. Padey are home on leave.

Gardiner.—Sympathy has been extended to Mrs. C. F. McDonald in the loss of her sister, Miss M. Keir. Mr. Hagger has been on holidays, and during his absence W. H. Clay and A. G. McCullough were speakers on Jan. 10 and F. R. Killey and Alex. Wilson on Jan. 17. Attendances are not yet back to normal after Christmas holidays. At 2nd Degree K.S.P. on Jan. 12, H. Holland, R. Arland and L. Fisher, home on leave from other parts of Australia, told of their experiences. Cottage prayer meetings have been commenced in preparation for a special series of meetings commencing Feb. 28 with C. G. Taylor as speaker.

Wedderburn.—Bible school anniversary took place on Nov. 21. Several scholars took part in evening service, when Mr. Prentice presented the prizes. On Nov. 28 he terminated his week-end ministry after twelve months' service, and was the recipient of a morning hymnbook as a mark of esteem. Local brethren and sisters are carrying on work for the present, B. Jackel taking his full share of the gospel addresses, R. W. Twiddy the Bible school; he also has duties of treasurer and secretary combined. On Dec. 19 A. Gilmore, from Inglewood, conducted both services. On Jan. 3 the gospel service was conducted by three sisters of the church; Sister E. Andrews led in the hymns and readings, Sister E. McHugh was soloist, Sister Margaret Pratt delivered the gospel message.

Ballarat (Dawson-st.).—Many members participated in dawn and sunset carol services arranged by Council of Churches at Sovereign Hill swimming pool and at View Point, Lake Wendouree, respectively, on Christmas Day. United Christmas service was held in chapel at 9 a.m., W. W. Saunders presiding, A. C. Jones (Congregational) speaking. United watch-night service was held in City Baptist on New Year's eve. Speakers recently have been: Dawson-st., morning, T. Comer and W. W. Saunders; evening, W. W. Saunders. Doveton-st., morning, W. W. Saunders, W. H. Benson, T. Comer; evening, W. H. Benson, J. A. Wilkie. Mt. Clear, T. Comer, J. A. Wilkie, W. H. Benson. A young man confessed Christ at close of W. W. Saunders' address at gospel service on Jan. 10. Attendances have been excellent despite holiday absences. Average breaking of bread at Dawson-st. for December, 144, and over all branches, 175. Average morning attendance at Dawson-st. (including Y.W.L.), 142; evening, 135. Sympathy of church has been extended to Price and Morris families, who have suffered bereavement in passing of Mrs. C. J. Lilburne (Ballarat) and Mrs. E. J. Passe (Brighton) and to Lacy family in tragic death of Mr. G. Watkins.

TASMANIA

West Hobart.—Meetings continue steadily, although not large. Mrs. Harrison has transferred from Launceston. Neil Burn is spending a period of college vacation with the church. Speakers for Jan. 10 were B. Golder, morning, and Sgt.-Major Geof. Foot at gospel service. Joy Spaulding has received the home-call. She returned recently from the mainland, where she was for a long time in hospital.

Devonport.—On Dec. 27 B. Burtt was speaker. At night Mrs. Wescombe sang a solo. On Jan. 3 B. Burtt again spoke, and at night Mrs. Webb and Mrs. Wescombe sang solos. On Jan. 10 Ken. Barton, of the College of the Bible, was speaker in morning. At night B. Burtt preached and Mr. Wilmot, from Launceston, sang a solo. On Jan. 6 the annual business meeting was held. Steady work was done through the year. Past deacons were re-elected; John Webb was elected also. Mrs. Knight was elected a deaconess, T. Barnes elder, Mr. Burtt re-elected secretary and Mr. Barnes treasurer.

Launceston (Margaret-st.).—Meetings are slowly getting back to normal with many returning from holidays. All auxiliaries have resumed work. After C.E. meeting on Jan. 12 members and friends gathered for a social time to honor Miss Phyllis Annear and Miss Essie Nicholls, to be married shortly. Presentations were made on behalf of church and auxiliaries. On Jan. 16 Mr. Max Kane and Miss Phyllis Annear were married at the chapel. Mr. Arnold officiating. On 17th Mr. Jack Lindquist (Air Force), of Moreland church, Vic., was a visitor. At night a baptismal service was held, when two were baptised. Mr. Arnold's morning messages based on N.T. readings are proving helpful and instructive. The preacher has left for a short vacation in the country.

THE BIBLE IN BRAZIL

AS Brazil is now an ally of the united nations, interest in that vast land is everywhere apparent, and it is worth noting that the B. and F. Bible Society began work in Brazil more than a century ago. The first copies of the scriptures were sent out in 1822, and in those early years progress was so slow that between 1835 and 1854 only 21,000 books were supplied by the Society to Central and South America.

How different is the situation to-day! Last year there were circulated in Brazil no fewer than 453,549 volumes of the scriptures, and the total distribution for South America amounted to nearly a million. In Brazil progress has been particularly rapid recently, the circulation figure going up from 200,000 to 450,000 in the last few years. Co-operation between the American and the B. and F. Bible Societies has now resulted in a union of the two societies, which will be known as "The United Bible Societies," with the respective secretaries acting jointly.

A great service, which was broadcast, was held in Rio de Janeiro to celebrate the union, and it has been described as one of the most remarkable religious gatherings ever held in that city. Those taking part represented the Episcopal, Baptist, Congregational, Methodist and Presbyterian churches, and the congregation of 1800 people was drawn from every section of the religious community.—"The Life of Faith," October.

I would rather be what God chose to make me than the most glorious creature I could think of. For to have been thought about—born in God's thoughts and then made by God, is the dearest, grandest, most precious thing in the world.—G. Macdonald.

Practical Christian Service

J. L. Stimson, the chairman of the Churches of Christ Boys' Home, Pendle Hill, N.S.W., writes an interesting account of the home and its work.

Location

MIDWAY between the Great Western State Highway and the Great Western Railway at Pendle Hill, in the historic Parramatta district, stands a stately residence, "Dunmore House," on the crown of the highest eminence. The grounds slope away to the two main arteries of the locality; the pleasing panorama has the foothills of the Blue Mountains for its background. In these beautiful surroundings the boys of our home are being sheltered, cared for, and trained in the atmosphere of a real Christian home.

Control and Management

This property was acquired in 1935 by "The Churches of Christ Homes Co-operative Society Limited," which had been formed under "The Co-operation Community Settlement Act 1923." The shareholders must be members of churches of Christ in N.S.W. Should any cease this membership, he would automatically forfeit his share interest. It is a non-profit society. The shareholders formulate the policy and appoint a board of ten directors to control the home and give effect to that policy. The board is ex-officio a committee of conference.

Objects

The objects as set forth in the rules are:—"To provide a Christian home for, and to provide in whole or in part for the maintenance and assistance of orphans, neglected children, children under unfit guardianship, and children whose parents for various reasons are unable to give them proper care and attention."

Practical Brotherhood Co-operation

In 1936 the board of directors of that day donated an area of two and a quarter acres to the trustees of the Aged Women's Home; this gift was gratefully acknowledged by the Women's Auxiliary Conference and is now the site of "Ashwood House."

Two years ago the board was faced with apparently insurmountable difficulties. Earnest prayer was answered, however, commencing with the advent of Mr. K. J. Flatters as superintendent. Subsequently his sister, Miss Flatters, was appointed matron; she had previously been sub-matron at Burnside Homes. Another answer has been the increased interest and financial support of the churches. The committee has thus been able to commence a thorough re-organisation of the work. The success achieved so far is mainly due to the capable and sacrificial work of the superintendent and matron. There is a remarkable improvement in the management of the home and property, and particularly in the control and training of the boys—there being 22 in residence. Mr. Flatters has instituted a Boys' Brigade at Pendle Hill, our boys being its nucleus. He has also trained them as a fine choir. They have a C.E. Society, and attend the Pendle Hill Bible school and church. Increased financial support has enabled the committee to make replacements and effect certain much-needed repairs. Much remains to be done, and will be accomplished with the continued blessing of God and the prayers and help of the brotherhood. Our aim is to provide accommodation and training for at least 40 boys.

Testimonies

Many unsolicited commendations of the work of the home have been received both within and outside the churches. The headmaster of the local school attended by the boys, and officers of the Child Welfare Department speak very highly of the work of superintendent and

matron and of the behaviour of the lads. One of our preachers recently wrote: "The Boys' Home has been a friend in need and in deed to this church and district. Many times it has lifted a load from the preacher's mind when he was faced with a problem as to where to place boys in need or how to help a worried parent. At least two of our boys who went through the home are now serving in the defence of their country. In two other cases, by having the boys in our home, the parents were able to rehabilitate themselves. Now those boys are with the parents and all are happy."

The Great Objective

The boys in our home are some of those "whose parents for various reasons are unable to give them proper care and attention." Can you imagine what might happen to them had the home not been available for them? Neglected and without proper care and training, they would grow up as young pagans. In the home they will not only be sheltered, protected and fed, but will also be surrounded with Christian love and influences with the object of bringing them to Christ himself—Christian citizenship in prospect.

"Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

Pray for the home, and remember it on Feb. 7, second annual offering.

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An organist is required for the church at Swanston-st., Melbourne. Mr. F. H. Simpson would be glad to hear from anyone interested. Please phone F1107; FW8301.

BIRTH

SHERMAN (nee Maimie Leach).—On Jan. 7, to Mr. and Mrs. B. R. Sherman, of Inglewood, W.A.—a son (Douglas John).

DIAMOND WEDDING

LOCKWOOD-TULLY.—Thomas Lockwood, of Lancefield, Vic., to Maria Tully, of Doncaster, Vic., on Jan. 22, 1883, at the Baptist Church, New, Vic., by Mr. Blaikie. Mrs. Lockwood is a sister of the late John Tully, of Doncaster. For 20 years she conducted a private hospital at Lancefield, and students of the college and many of our preaching brethren have enjoyed the hospitality of the Lockwood home. The church has ever been Mrs. Lockwood's first consideration, and memories of the past centering around the Lord's Table are now her chief joy. Both thank the Lord for his unfailing mercies. Address: "Woodlands," Pysalng-rd., Lancefield, (their residence for 58 years).

—Inserted by W. H. Clay.

IN MEMORIAM

CONNOR.—In loving and lasting memory of A. W. Connor, who was called home on Jan. 25, 1942. "Well done, thou good and faithful servant."

—Inserted on behalf of members of South Yarra church.

CRISWICK.—In constant, sweet remembrance of the one so greatly loved—my darling sister Muriel, who was called "home" on Monday, Jan. 17, 1938, to higher service for Christ. "Life for evermore." Taken from me for a season that she might be with me forever.

"But my sad heart aches in the waiting time
For the days that used to be—
For her happy smile, and her face and form
That I long so much to see,
But there is no death! and there is no night,
For the light is never dim,
In the homeland where we shall meet ere long,
Who on earth were one in him!"

—Inserted by her loved and devoted sister Dorothy L. Giles.

TYLER.—In fond and loving memory of my dear wife Susan, and loving mother of Gladys (Mrs. E. Moore), who was called from earthly pain to the "glory of her Lord" on Jan. 22, 1941.

In sorrow he's my comfort,
In trouble he's my stay,
He tells me every care on him to rely,
He's the Lily of the Valley, the bright and
morning star,
He's the fairest of ten thousand to my soul.

—Inserted by her loving husband and daughter.

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Why China Did Not Bomb Japan

It had frequently been queried why China did not reciprocate the continuous and ruthless bombing of her women and children by bombing Japanese cities. The usual reply was that China lacked planes for the task, and that they could not reach the Japanese cities. This was quite false, affirms Dr. Van Dusen. More than once had Chinese planes flown over Japanese cities and dropped handbills stating that there was no ground for enmity between the two peoples, and that all China desired was a community of nations in which she could take her rightful place. Chinese planes had not dropped bombs because, until very recent months, the head of the Chinese air-force had been a Christian woman educated at the College for Women at Wellesley in Mass., U.S.A. Against much pressure from China's military and political leaders, Madame Chiang Kai-Shek resolutely refused to sanction retaliation. Dr. Van Dusen adds to the foregoing an expression of doubt whether the entire history of man's service for his fellows on earth records a more notable chapter than the humanitarian and spiritual assistance rendered by Christian missionaries to Christians and non-Christians, Chinese and Japanese, old and young alike, amidst the indescribable brutality of the Japanese occupation of China.

Madame Chiang Kai-shek on the Japanese

One of the most valuable services rendered by Madame Chiang Kai-shek was the address she gave to a women's meeting in Delhi in which she warned India about Japanese treachery and cruelty. All her points are confirmed in an eye-witness account by H. J. Temperley, China correspondent of "The Manchester Guardian," of what happened in Nanking in December, 1937. After describing at Delhi what the Japanese had done to Chinese women, which Temperley shows was so appalling as to be unreadable, Madame Chiang Kai-shek said, "What did they do to our children? They sent boat-loads of our children to be trained as traitors to their own country. We have found many little spies who told us that they had been trained by the Japanese to work against us. These children were carried off in thousands and specially drilled to work against their fatherland. When the Japs occupy and seize a city, they are not only out to loot everything, but they try to kill the very soul of the people, everything to deaden body and soul. In cases when some of the surviving population were employed as laborers by Japs, they received as part payment injections of opium and heroin. The Japanese are an incredibly cruel and inhumanly callous enemy."

Queueing for Bibles in China

Mr. E. Tomlin Barton, B.D., on furlough in England after ten years in China, states that the Bible is being sold faster than the Bible Society can print and bind copies at their China centre. It is no strange sight, he says, for prospective purchasers to queue up at the Bible depots.

China's Christian Optimism

Writing when China had been at war with Japan for four years, Mr. Y. T. Wu, one of the best known Chinese Christian leaders, and head of the Y.M.C.A. Association Press in China, said the following: "The most outstanding fact about the Chinese Christians at this time of national crisis is their faith in a God of justice and righteousness, a God who rules peoples and nations and determines the main trends of history, a God whose holy will must eventually triumph. Ever since the beginning of the struggle, when things did not look too bright for China and all through the ups and downs of military fortune, I have yet to come across a Chinese Christian who takes a defeatist attitude or who expresses any doubt that

China will win sooner or later. This is true not only of people in Free China, but also of those in occupied territories where the iron hand of the invader would stifle anything that challenges his rule. The whole outlook is one of confidence and optimism."

Missionary Travel in China

Extraordinary travel conditions prevail in Free China. One woman member of the London Missionary Society took nine months to get through from Britain, including a lorry ride up the Burma Road. Her air-mail letter home was three months on the way. Most nights she slept in the lorry cabin, and on the long journey the lorry twice overturned. The last twenty-two miles to her station she did on foot. One young Englishman has been the only doctor in five hundred square miles, doing his rounds in a Chinese cart. Many of the tiny co-operative organisations, making blankets and clothing, are being fostered by missionaries. Until quite recently the Chinese Government offered free travel to missionaries, but lack of petrol and transport compelled them to withdraw that offer. One woman missionary started off in a "bus and had to wait two months in a mountain village for her connection.

PARGAON (INDIA).

"I WENT there recently in the company of Mr. and Mrs. Bolduan. Mr. Bolduan took the service for the Christians there, and we stayed out and met the people, non-Christians—who thronged round us, though the room where the service was held is only big enough

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for a small number. The group that surrounded us that evening outside the building were mostly Mahars and Mangs (depressed classes), and they seemed to need such a lot more for them physically that we were unable to do. We have not made a start on the building there yet."—F. Cameron.

This department is conducted by
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Greetings From Queensland

H. G. Payne writes on youth and temperance activities in the Northern State.

EXPLICITLY or implicitly Christmas and New Year greetings have been qualified. People shrunk from 100 per cent. wishes, for while Mars strides over the world, peace and happiness are overshadowed by his cruel bulk. Wishes for a happy new year had their emphasis on "year" rather than "new," in the knowledge of present distress and the hope of peace before the year ends. Paul the apostle knew enough of danger and disaster to be able to coin appropriate messages for all times and conditions, and one for today is, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. . . . Now the God of peace be with you all."

Youth and Temperance

The 16th annual report of the Band of Hope Union shows progressive work in spite of the war, and the necessity in some cases to meet changed times with changed methods. 13 new bands were opened. Membership (apart from mail bag members) is 13,898 reported; but some bands failed to send returns. Mail bag membership increased by 1893 to 10,966. 20,000 copies of the paper "Merry Minutes" were issued. Temperance lessons were given in State schools, and in children's homes. The union did practically all the work of arranging the temperance essay test and examination in the State schools. These are conducted by the United Temperance Scientific Council, and the cost is shared by all State temperance organisations. The temperance van, equipped with public address system, sound projector, electric equipment, organ, etc., has been used to advantage in open-air and indoor work, and in entertainments in military camps.

Rain, Rain, and More Rain

The clerk of the weather gave Queensland a wonderful Christmas and New Year gift in "the drumming of an army, the steady soaking rain." In December there were State-wide rains in abundance; and overflowing abundance, for there have been floods. In the metropolitan area rainfall readings ranged from 10 inches to 20 inches. The highest registration in the State was at Bahinda (in the north) with 34 inches. Practically only two centres missed the rain entirely—Birdsville and Bedourie.

Temperance League Hostel

Though not completed, this hostel for service men was opened informally on Saturday, Jan. 9. Its 110 beds were filled, and some slept on the floor. The next morning over 150 were at breakfast. The hostel is in Creek-st., City. It has four floors, with two dormitories, dining room, kitchen, lounge, milk bar, and office. A women's management committee representative of various churches is under the presidency of Mrs. W. H. Jack. Churches of Christ ladies are responsible for the work at the hostel on Thursdays, under the leadership of Mrs. H. W. Greenwood as convener of hostesses. The official opening will take place within a few weeks. An unsatisfactory aspect of affairs is that although the place has been opened (at time of writing) but a few days, several articles have been stolen by guests. So some have "bitten the hand that fed them," or as the Italians have it, "The animal with long ears, after having drunk, gives a kick to the bucket."

Our wills are ours,
We know not how,
Our wills are ours,
To make them thine. —Tennyson.

Obituary

Miss K. Pask

MISS KATE PASK, of Brighton, Vic., passed away on Dec. 22. She was ill for some weeks, following many months of indifferent health. Miss Pask was a nurse by profession, and as such was greatly respected and loved. Though prevented by age from continuing her profession, she was still affectionately remembered after many years by some who had been in her care. This woman had both a kindly nature and a lovely mind. She was a devoted Christian, intensely interested in people and ready if possible to help them. Coming to Brighton from England, Miss Pask came into the church during W. Manifold's ministry, and for thirty years—till her death—continued steadfastly. Her faith finally gathered itself into the words of a hymn:

"Jesus, my heart's dear refuge,
Jesus has died for me."

Three sisters, Miss N. Pask and Mrs. Langway, of Brighton, and Mrs. Mason, of Hampton, remain, but these rejoice in the hope which was their sister's also.—A.B.W.

Mrs. Veal

ON Saturday morning, Jan. 9, Mrs. Veal passed to be with her Lord. She had been a patient sufferer in hospital for many weeks, and her end was peace. Our sister was for a number of years past a faithful member of the church at Nailsworth, S.A. Some years ago she was associated with the old church at Mallala. Mrs. Veal adorned the doctrine of Christ in her life, and whenever possible was present at the table of the Lord. The wearied body was laid to rest in West Terrace Cemetery on Sunday, Jan. 10. Her loved ones are assured of meeting her in the Father's home in glory.—J. E. Shipway.

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A: "Holy men of God spake as they were
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Q: WHY STUDY THE BIBLE?

A: "From a child thou hast known the holy
scriptures, which are able to make thee wise
unto salvation through faith which is in
Christ Jesus." (2 Timothy 3: 15.)

Q: HOW SHALL WE STUDY THE BIBLE?

A: "Study to shew thyself approved unto
God, a workman that needeth not to be
ashamed, rightly dividing the word of truth."
(2 Timothy 2: 15.)

—G. J. Andrews.

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