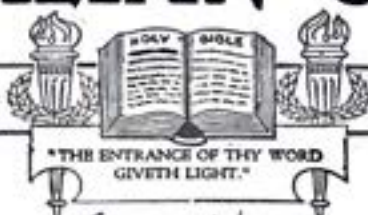


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Between God and Man

SIN had removed man from the fellowship of God. The Lord was anxious to save. Therefore he selected a people so that he might reach all nations. Alas! Israel proved unfaithful. God's kindness and Israel's infidelity are described in a parable found in the Book of Ezekiel.

The Lord discovered a foundling by the wayside. The child had not been washed, nor clothed. With gentleness he took her up. The day came when he entered into a marriage agreement with her. He then presented her with clothes of silk and fine linen. He adorned her with ornaments of gold and silver. For this beautiful woman who had won the admiration of those near and far, he provided the best. Surely she would be faithful to her vows! Foolishly the woman ran after wicked lovers. Assyria, Chaldea and Egypt attracted her. The gifts her husband had given her she gave to those deceivers. It was not possible for her to escape judgment. Because she had broken her vows, and had deceived her Lord, sorrow filled her cup.¹

However, the Lord did not forget his loved one, and promised to enter into another agreement, or covenant, with her.²

I.

The mark of sin had been branded clearly upon all mankind. It was not God's desire that man should perish.³ From among the peoples of the world he took Abram, and agreed to bless him and to raise from him a seed that would be a blessing to all nations.⁴ It is clear that it was God who made the first advance, not Abram and his people. The Lord broke through the barrier created by sin, and entered into a covenant with Abram. Since man could do nothing to save himself, it was necessary for God to act, so the Lord made a covenant.

The basic meaning of this word *covenant* is related to the idea of a *fellowship* in which two parties come together. Now the Hebrew word for covenant has an interesting history. It actually grew out of the verb "to cut."

When an agreement, or covenant, was made by two parties, an animal was cut in two. Therefore a covenant involved sacrifice. When the Lord made the covenant with Abram, several victims were cut in this manner.⁵

It was then that God promised to bless Abram and his children and to make them a great nation in the land of Canaan.

There were occasions when the Lord renewed this promise. It was so when he led the children of Israel out of Egypt, and asked that they obey his words. This renewed agreement was not entered into without the slaying of animals. The blood of the slain victims was divided; half was sprinkled on the altar, the symbol of God's presence; while the rest was placed in basins. When Moses had read all the words of the Book of the Covenant the people said, "All that the Lord hath said will we do, and be obedient." Moses then sprinkled the people with the blood, and said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words."⁶

Thus the Lord's covenant with his people was renewed. The people, for their part, agreed to observe the law. To seal the agreement, animals were slain, and the Lord and the people became one fellowship under the sign of the blood. The essence of a covenant is in the communion persons enjoy one with another. In this covenant with Israel God and his people became one in fellowship.

II.

The children of Israel, like the sinful woman who turned from her husband, rejected the Lord, and brought to an end the agreement into which they had entered. Jeremiah, the prophet, announced the hope of a new agreement being made. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." This new covenant must differ from the old. The imperfections of the old covenant must be overcome in the new.⁷

At the very beginning God promised

man that the seed of the woman would bruise the serpent's head, but not without suffering.⁸ To Abraham the promise was given that the Lord would raise up a seed from him, in whom all the nations of the world would be blessed. There is a shadow of this event in the words of Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."⁹ Then, according to the divine plan of the ages and in the fulness of time, "God sent forth his Son, made of a woman, made under the law."¹⁰ God did not send his Son into the world to condemn the world, but that the world through him might be saved. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So the Word became flesh, and dwelt among men.¹¹

He did not come just to teach and show men the way of life, his primary purpose was to seek and to save that which was lost.¹² Man was lost in sin. He must be set free. It was not possible to do this without a sacrifice, for without the shedding of blood there could be no remission of sins. To save, Christ had to give his life a ransom for many. His life was not required of him because of the anger of God. God is love, and seeks to win to himself erring man through and in Christ. Christ was not compelled to die, but he freely yielded himself up to the demands sin made upon man. He died for our sins, and tasted death for every one so that all may be reconciled to God.¹³

What the first covenant could not accomplish because it was bound up with the needs of man's observance of the law, the new covenant of Christ made possible by grace through faith.¹⁴

With the death of the Lamb of God at hand and the requirements of a perfect covenant being consummated, the cry could be raised from the suffering Saviour, "It is finished."¹⁵

III.

Instead of the law now being the basis of fellowship with God, the grace of God became the foundation. God's grace and love flow toward us through Jesus, the crucified. By identifying himself with Christ man can enjoy fellowship with God.

In Christ we become new creatures, and sons of the living God. The new covenant permits a fellowship of saints being created in Christ. Here we find new men in a new order.

Some may be tempted to think that the sacrifice of Christ has freed them from all obligations. They may argue that since Christ has died to save all, then the work of salvation is complete. Now while Christ has finished his work, and has made it possible for all to be saved, whether they be Jew or Gentile, men must fulfil their part of the agreement. While under the old covenant it was asked of men that they keep the law, under the new agreement faith in Christ is demanded. The condition required now is not perfection in good works, but a manifest faith in Christ. Salvation is a gift of God. We do not gain it by merit and good works. It is ours by grace through faith. This one thing must be understood. God alone saves. When we become one with him through Christ we are saved. Faith, when it is evident, provides the condition which enables God to save

us. As Paul said, "For by grace are ye saved through faith; and that not of your selves; it is the gift of God; not of works, lest any man should boast."

Thus, under this new covenant Christ is able to save "them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."¹²

¹ Ezekiel 16: 1-43.

² Ezekiel 16: 60-63.

³ 2 Peter 3: 9.

⁴ Genesis 17: 1-8.

⁵ Genesis 14.

⁶ Exodus 24: 1-8.

⁷ Jeremiah 31: 27-34.

⁸ Genesis 3: 15.

⁹ Isaiah 7: 14.

¹⁰ Galatians 4: 4.

¹¹ John 1: 14.

¹² Luke 19: 10.

¹³ Hebrews 9: 22; 1 Peter 3: 18; Heb. 2: 9.

¹⁴ Ephesians 2: 8.

¹⁵ John 19: 30.

¹⁶ Hebrews 7: 25.

Christ and the Individual

Ira A. Paternoster contrasts the concern of the present age for vast numbers with Christ's personal interest in the individual.

WE are being trained to-day to think in terms of millions and tens of millions. So used have we become to this line of thinking, that we are scarcely perturbed when we hear of several millions killed or wounded or when we learn of twenty millions starving. It means little to the average citizen to be told the water consumption of a great city is 85 or 90 million gallons per day, and some of us cannot grasp the meaning of a \$100,000,000 loan.

If a Sparrow Falls

Because of the vastness of the armies now at war, and our present conception of humanity as millions of fighting men and women, and millions of home defenders and millions of munition workers, we are rapidly losing sight of the value and importance of the individual. Yet it is true these countless millions of humanity are made up of individuals—each with his own personality which is totally different from the personality of any other; each with his own problem, alike yet different from the problem of any other individual; each with his own need from the material point of view, and each with his own spiritual problem.

It is well for us to remember that God does not look upon humanity "en masse." He does not see a mob. All we know of God leads us to believe he sees us as units, with a personal relationship to himself. Surely if it is true that not a sparrow falls to the ground without our Father knowing, it is more true he is concerned about a human soul. Over against all the millions we can bring together in our thinking is set one human soul. For "what shall it profit a man if he gain the whole world and lose his own soul?" Or "what shall a man give in exchange for his soul?"

When Christ looked upon the mass he saw the need of the individual. He saw them once and grieved for them as sheep without a shepherd. He saw them again as they hungered for "the bread that perishes," and he fed individuals. He saw them as lost souls, and wept because they would not come to him, the Giver of life abundant.

The Personal Touch

Not only did he see the individual, he made his great appeal to the individual. Jesus drew vast crowds to himself, but it is of his work for individuals we know most about. His ap-

peal was to Peter and James and John and Martha and Mary and Thomas and Zacharias and the woman at the well, as individuals. Matthew the tax-gatherer, Saul of Tarsus, the cunuch in the desert, Cornelius the Roman soldier, the thief on the cross, each felt the personal challenge of the Man of Galilee. On one occasion as Jesus was pressed by a great throng, he turned to his disciples and said, "Someone touched me." The disciples quickly thought to set his mind at ease by reminding him of the great multitudes who pressed him, but Jesus repeated "Someone touched me." In all that great crowd a poor woman felt the appeal of his matchless personality, and even at the risk of being misunderstood she touched the hem of his garment. His appeal was to men and women as individuals.

Some well meaning but misguided people are consoling themselves by the thought that in the final rounding off of the plans of the Eternal all men will be saved. Christ died for the world, therefore the world will be saved. This is a very comforting doctrine which is receiving added disciples to-day because of the war. But why fool ourselves regarding the plain facts of scripture? Nowhere are we encouraged to receive such a false, fatal doctrine. On the contrary we are everywhere made to believe that the plan of salvation, as outlined in the Word of God, is offered to individuals. Christ died upon the cross not to save a nation, a tribe or a family. He died for me as an individual, and my hope of eternal life rests upon my personal acceptance by faith of the sacrifice he made. Every individual must give an account of the deeds done in his own body. When Peter on the day of Pentecost preached the first gospel sermon and opened the doors of the kingdom to mankind and three thousand individuals cried out, "What shall we do?" Peter's answer was to them, not as a mob but as individuals. "Repent and be immersed every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." This answer should be given to every man and woman to-day who would come back to God, for there is no other way. Family relationships, the act of parents on behalf of children—no act of any other person can take the place of my own faith which must manifest itself in obedience. I stand a unit before God, and every other individual stands in the same place. Christ died for the individual.

"Where I Am"

There is another great truth which to many people to-day is the source of much blessing. As Christ makes his appeal to the individual, and as he died for the individual, so we believe he is some day coming for the individual. The doctrine of the return of our Lord is one about which many good people differ. To some the scriptures seem to say one thing, while to others quite a different interpretation is placed upon the Word. One thing is almost universally accepted, however, and that is the fact of Christ's return. The fact can scarcely be denied, for did not Jesus himself say, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Added to these words of Jesus are those spoken by the two men who stood by the disciples as Jesus was taken up in the cloud. Luke writing of this in Acts 1: 11 records these men as saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Paul sets forth in 1 Cor. 11 the meaning of the Lord's Supper in language clear and plain. He assures us he received of the Lord that which he also delivered unto us, indicating how Jesus gave the Supper. In verse 26 he reminds us, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

The time of Christ's return is nowhere revealed; but to the one who is looking for him he becomes the great inspiration of life. He is fired with an absorbing passion to be ready for that great occasion. His evangelistic fervor is deepened because he desires that other men shall be brought to know Christ and so experience the joy of anticipation. His own spiritual house is put in order, for he would not have such a Guest arrive and find him unready. He knows, too, that the coming of Christ means the end of his pilgrimage, for is he not "to be caught up to meet the Lord in the air and so be ever with the Lord"?

A Personal Matter

And so it is that to-day we feel again the challenge of Christ to our own souls. We remember that in the midst of the world's millions we are an important unit, so important that God sent forth his Son to die upon the cross of Calvary to save our soul from destruction. If we have drifted from him in these modern days, shall we not come back confessing our sins, knowing that "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And in coming back to God ourselves shall we not strive to lead some other soul back to peace and life? Many are indifferent to the claims of Christ because we who profess to be his followers so poorly represent him. Until we feel the challenge as a personal matter, even as Isaiah did when he saw the Lord high and lifted up and cried, "Here am I, Lord, send me," we shall never fully understand the real thrill of the Christian life.

GOD'S PLAN

THE world will never adjust itself
To suit your whims to the letter.
Some thing must go wrong your whole life
long.

And the sooner you know it the better.
It is folly to fight with the Infinite.

And go under 't last in the wrestle.
The wiser man shapes into God's plan
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

Fact Strange as Fiction

Principal T. H. Scambler, B.A., Dip.Ed., refers in this article to the need of a system to help churches and to locate preachers.

I HAVE written much in my years of active life, chiefly relating facts or expressing ideas. Sometimes I have dipped into poetry and music. Of late years I have turned to the writing of fiction, and have found it an interesting means of expression. But just now I am concerned with facts. If these facts seem to be strange and unbelievable in any way, still they are facts, that have to do with conversations and events as recently as yesterday and to-day.

To-day I was reading through forms of application from young men who plan to come to the Federal College of the Bible this year. There are twelve of them. There is perhaps nothing more beautiful in life than the pure spiritual aspiration of a young man who believes that God has called him to preach the Word, and who seeks admission to the college to prepare for his life's work. Brethren who know them rejoice with them, and express their pleasure in the word of commendation they are asked to give—for every man must be commended by some who know him well before his application for admission can be considered. "I am thrilled," said one brother, as he spoke of one young man's intention to give his life to preaching.

Well, that is natural and right. It should be so. Brethren in the churches should be thrilled at the spectacle of young men willing to make a great surrender for the gospel's sake. The churches manifest their pleasure in other ways. They give money for the support of the college work. Not enough, hardly, for the demands of that work. But it is good to know that the brotherhood interest at present is such that the largest offering ever received by the college was contributed.

Last night a preacher phoned me. He is a man with a family. He is out of work. That is, he is out of work so far as a preaching appointment is concerned, though he is temporarily engaged otherwise. The conversation on the phone went something like this:

"Bro. Scambler, I would like your advice. I have been offered the position of manager in the business where I am working. What would you advise me to do about it?"

"You haven't heard anything from the churches yet?"

"No, I can't understand it. Mr. Stephenson says in the 'Christian' this week that there's a shortage of preachers. I'm wondering if I am one of those who are just being passed out."

"I'm sure that's not the case."

"What's the Advisory Board doing? Is it giving me a chance?"

"The Advisory Board has commended you in different directions. But, of course, the board has no power beyond advice to churches and commendation of preachers. For instance, we made a recommendation of another preacher to a certain church quite recently, but the church turned it down."

"It's about three months now, you know, since I have been looking for work, and I can't understand it."

"We've been going through the holiday season, and probably advisory boards have not had meetings, so that the question of engaging a preacher is delayed."

"Yes, I can understand that, but it's not very comforting when a man is out of work and his family is in need."

"No, of course it is not. A man in your position becomes the victim of our extremely democratic church system. If there were some control we could bring preachers and

churches together much more readily. But churches, individual churches, rarely feel any brotherhood responsibility, so far as keeping preachers at work, is concerned. When preachers leave them they sometimes elect to go along with supplies, regardless of the fact that there may be preachers out of work. If preachers starve, that's just too bad."

"Well, what am I to do about this offer of a position?"

"That is a difficult question to answer. Did you read my story in 'The Christian' this week?"

"Yes, I've just read it, and I think it is pretty good."

"It would hardly do for the man who wrote that to suggest that you leave preaching and go into business, would it? Is the money right in this new position that's offered you?"

"It is much better than I'll ever get preaching."

Failure is Not Final

C. B. Nance-Kivell, B.S.Litt., B.D., of Swanston-st., Melbourne, writes an encouraging message for those depressed by failure.

OUTSIDE St. Barnabas' Church, Broadway, Sydney, was a Neon sign, sending forth a great message to all who passed by. Of course it was more applicable to some people than others, though we fear very few people do not know from experience what it is to fail. To be sure, at school or college, or in the home, at work or in sport, yes, and when battling against "the world, the flesh, and the devil," we have known what it is to fail—to fail miserably. But to this sign—there it was, at night panned in light—great words—"Failure is not final." How encouraging!

We watched people look up at the sign as they walked the busy street. Some were sad, but a glance at this message of hope brought them to a standstill. In that gaze and from that message we feel certain that hope was born again in the soul. Oh, yes, we fail, but, thank God, it is not final.

I. What is Failure?

Examine your dictionary and you will read something like this: "A breaking down, a falling short of one's aim or duty, a loss of supply; fault, deficiency, omission."

A man may fail in business, a student may fail in an examination, but the scarlet sign really speaks of higher things—it talks about the things that Dr. Scroggie says matter most. Recall great men failed—but they did not give up. Politics, the world of education, and our own ministry furnish splendid examples of men who were down, but through sheer grit and determination, they refused to remain down. They got up and stayed on their feet. Failure was not final. Neither need it be in your case. People fall up, and we fail them. "We expected great things from him," said a president—but he continued an unfulfilled prophecy. Greatness often comes from unexpected and unlikely quarters. Dr. Chadwick told us that great men cry, but if we should ever face such a situation, have our cry—have it out, and then up and onward!

This thought leads us to our second point.

II. Our Reaction to Failure

It is easy, when on the ground, to remain there—it is hard, very hard, in fact, to rise.

"I hardly know what to say to you. Get your firm to give you a few days—perhaps you will hear from one of the churches, at least, which are supposed to be in need of a preacher."

"Thank you, Bro. Scambler. I felt I wanted some advice on the question."

Advice! What was the use of the aimless word I had to speak to him? Here I am, as principal of the college, introducing young men to the work of the ministry, and as chairman of the Advisory Board easing the way for them to get out again. But it's fact and not fiction.

TO study the lives, to meditate on the sorrows; to commune with the thoughts of the great and holy men and women of this rich world is a sacred discipline, which deserves at least to rank as the forecourt of the temple of true worship, and may train the tastes ere we pass the very gates of heaven. . . . We forfeit the chief source of dignity and sweetness in life, next to the direct communion with God, if we do not seek converse with the greater minds that have left their vestiges on the world.—James Martineau.

"Get up" does not come to mind. Everything is black. Many in this zone make fatal decisions. Never make a decision on a blue day. David comes to mind. He had committed a terrible sin. He was flat on his face, the light of life had almost gone out of him. Instantly he decided to rise. It was difficult—his limbs were weak, but his will was set, and God was ready (as always) to help. Nathan the prophet came unto him. David prays, "Create in me a clean heart, O God." His reaction was noble. He turned the right way, and to the only person—God. Hear his pleadings, "Have mercy, deliver me, wash me thoroughly, and purge me with hyssop."

Should not our reaction be similar? His failure was certainly not final. We never show more courage than when we humble ourselves at the feet of God, then by his help try again.

III. Jesus and Our Failures

"The ministry of Jesus," writes Kagawa, "had one peculiar feature. He limited his religious mission to the sick, the weak, the poor, the wanderers, and the sinners." That is, Jesus penetrated into the essence of the universe from the pathological aspect. Jesus and the God of Jesus strive to remedy the failures and weakness of mankind. Are we sure? Once a woman taken in adultery was brought to Jesus. People asked Jesus, "Master, she was taken in adultery, in the very act, should not she be stoned?" Jesus answered, "He that is without sin among you, let him cast the first stone." And he forgave her. He did not take a critical attitude. His love forgave. That was exactly his mission. He is likened to a physician—physicians deal with diseased people. And what Christ was in New Testament times he is to-day.

Reader, have you failed? Does defeat face you? If so, now is the time to come to Jesus, none better. Remember him, recall the sign—"Failure is not final."

Bear in mind: We are not here to inquire what we prefer, but what is true.—Huxley.

Notes on Current Topics

Stewardship of the Press

IT was good to read the report from London of the speech of Mr. Henry Martin, editor-in-chief of the Press Association, stressing the responsibility of the press for the spiritual welfare of its readers. Many great newspapers now give space to helpful articles on moral and religious themes. In some papers these appear side by side with much that is objectionable. And some, alas, miss great opportunities. We wish all would heed Mr. Martin's word that "the Peter Pans of Journalism must grow up and realise that there is a widespread hunger for spiritual sustenance, which it is the duty of the press to satisfy." We appreciate the good efforts of those who do realise this.

Childlike Faith

The child-like spirit was declared by our Saviour to be a condition of entrance into the kingdom of heaven. The humility and lack of self-seeking of the unspoiled child were enjoined. But child-like faith and trust seem also to be included in the approved characteristics. It is beautiful to find the continuance of simple trust in the lives of Christians. Some of the wisest men have manifested it. R. W. Sangster tells a beautiful story of "Rabbi" Duncan, at one time professor of Hebrew at New College, Edinburgh. The professor was famed for his great learning in the oriental languages. Students, it is said, suspected that he offered his private prayers in Hebrew. Two of them set out to test this, and listened outside the door of his room till "Rabbi" Duncan knelt to pray. No Hebrew words came. "The erudite old saint just said:

'Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to thee. Amen.'

Saving Faith

H. J. Patterson, M.A.

MEN work in faith in all the important concerns of life. It is not therefore some obscure theological concept. In business, in society, in the building of a home, in the quest for knowledge, men work in faith.

Faith has a Foundation.

It builds on evidence such as it is able to secure. Columbus didn't set out to discover the new world simply because he dreamed it was there. He had listened to the stories of sailors and the word of Icelanders, and had certain strong ideas. Our Christian faith rests on a number of factors. There are written documents both Christian and pagan in addition to Jewish writings which support the fact of the church and Jesus. Much has been unearthed of recent years which supports and strengthens faith. The very existence of the church presupposes the Lord Jesus. Else how came it? Tacitus, a Roman historian, tells of the sufferings of the early church. The life and witness of the church throughout the centuries strengthens faith.

Faith's Value

It is not eating that sustains life, but the thing eaten. Some eat and die, some eat and live, some believe and are saved, some believe and are damned. Some believe truth, others believe lies. Salvation is not in the act of believing alone but in the thing believed. The object of the Christian faith is a person, Jesus Christ. Do we believe in him and the things he taught? Saving faith depends on things believed. Do we believe that sin is deadly? To-day many believe a lie. Paul said that in the last days God would send

That was all. His deep prayer had been offered earlier in the day, and with a fresh mind he committed himself to God at the last with the simple words of childhood. "We are all as little children in the presence of a heavenly Father, whose wisdom, guidance and protection we need."

Mussolini's Defiance

The conference between Mr. Winston Churchill and President Roosevelt at Casablanca, and the subsequent visit of the British Prime Minister to Turkey have aroused world attention and will doubtless have great results. I was interested in Mussolini's outburst at the meeting of Fascist Youth. "Together with our comrades of the Axis," he said, "we reply to the mad, criminal propagandist Casablanca meeting that we will never slacken as long as we have the strength to grasp a weapon." How different are our modes of thinking! Writer and reader—believe the Casablanca meeting was designed for world good and freedom. We regard Mussolini as an evil force—remembering his wanton attack on Abyssinia, and the way in which he postponed his entrance into the war till the apparently safe moment when he, as "Hitler's jackal," might obtain some selfish gains. Yet he professes to believe that "mad criminal propagandist Casablanca meeting" is a fitting descriptive phrase. Is he merely trying to deceive his followers? Folk who deceive others frequently succeed in deceiving themselves, and probably Mussolini is still self-deceived, though, despite his boasting, recent events in Europe and Africa must bring some illuminating thoughts.

A. R. Main

The Home Circle

J. C. F. Pittman

THE AFTERMATH

IF you but kindly words will speak
And kindly deeds bestow
On everybody that you meet
In every place you go,
You'll find gay flowers springing up
To greet you day by day;
The aftermath of what you've sown
Along life's changing way.

—Etha Mai Scott.

THE LAD WHO RANG THE BELL

ONE Sunday, on an island in the Indian Ocean, a missionary was studying a sermon to preach in the native language, when a little boy, half clad, came in and asked, "Oh, sir, I do so love the Lord Jesus! May I do something for his house?" "And what can you do?" said the missionary. Blushing and stammering, as if afraid to say anything, he replied, "I will do it loud. Please let me ring the bell." And so the lad rang the bell which invited the people to church; and when he grew to be a man, he preached to his people the same glad news which he commenced calling the people to hear when he rang the church bell.

SLEEPY CONGREGATIONS

An American visitor to England was being shown over an old church beneath whose floor were many graves. "A great many people sleep within these walls," said the guide solemnly, as he indicated the inscription-covered floor. "Is that so?" replied the visitor. "Same way over in our country. Why don't you get a more interesting preacher?"

THINKS IN MILLIONS

"There goes a man who thinks in terms of millions."

"That shabby chap? He doesn't look like a great financier."

"He isn't; he's a bacteriologist."

The Family Altar

TOPIC.—MASQUERADING AS SAINTS

Feb. 15—Matt. 6: 1-8.

16—Matt. 7: 1-5.

17—Matt. 24: 25-28.

18—Acts 8: 14-24.

19—1 Peter 2: 1-5.

20—Acts 5: 1-11.

21—Proverbs 12: 19-23; Acts 5: 12-14.

THE sin of Ananias and Sapphira was not the giving only of a part of what they had, but withholding a part whilst professing to give all. They were deceivers and liars, yet masquerading as saints. The punishment appears exceptionally severe, but was no doubt intended to show how loathsome in God's sight are those who pretend to be what they are not. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." When hypocrites least expect it, the mask may be torn off, and their miserable souls exposed to the gaze, not only of those whom they have duped, but everybody else. Let all of us pray for grace sufficient to preserve us from masquerading as saints.

Have I Saving Faith?

Can I be sure? How do I know if I have faith in a doctor of medicine? Simply by doing as he directs. If I am ill I will consult him, and if he writes a prescription I will have it made up and I will carefully follow all the directions. "If any man will do his will he shall know," so Jesus said. How does this doing save? We do not ask the doctor just how all the drugs in his prescription work. What Jesus asks of us may not always be quite clear to the individual, but we must not wait for a full understanding before doing. No one does that in ordinary life. It is faith in Christ issuing in obedience that leads to our salvation.

Our Young People

W. R. Hobbart

TASMANIAN YOUTH CAMP

TASMANIAN Young People's Department combined with the Baptist Y.P. Department in holding a Christmas camp at Perth for the four-day holiday period. 26 young people from Launceston, Sheffield, Latrobe and Sassafras spent a happy time. F. T. Morgan, of the church of Christ, was leader. R. T. Wootton (Baptist minister at Perth), camp lecturer, and Mrs. R. L. Arnold camp mother. It opened each day with devotions, and the morning was spent in study and lectures on teacher training. The booklet studied was "But What Really is Christianity?" Mr. Wootton lead the Bible study in Ephesians, and Mr. Morgan gave helpful talks on Sunday school teaching. The afternoons were spent in hiking and swimming. The evenings were devoted to singing, games, etc.

Sunday was different in that campers had special early morning devotions, and a pleasant Sunday afternoon service, with singing by campers, several items, and a short talk by one of the campers who is a student from College of the Bible. Campers were present at morning and evening services at Perth Baptist Church.

The whole essence and spiritual unity of camp was revealed at the camp communion service on Sunday night by the river. There in the quiet of the falling dusk, while campers partook of the emblems, they experienced the spirit of fellowship with Christ as leader, and felt something had been accomplished towards the true brotherhood of man.

WESTERN AUSTRALIA

THE Western State reports an expansion in its camp programme. The Youth Department now has its own site at Waterman's Bay, and contemplates providing accommodation for 200. 62 attended Christmas camp under direction of T. Bamford and H. E. R. Steele. 55 boys and 15 adults shared in an eight-days' camp for boys. Five made the good confession.

VICTORIAN BREVITIES

JANUARY proved a month of great activity in the Young People's Department. Since Christmas and New Year camps there has been a further camp at Mount Evelyn. Explorer leaders shared in a refresher course from Jan. 16 to 17. On Saturday, Jan. 9, the South-eastern District Young People's Fellowship journeyed to Dandenong and joined in an evening hike; returning to the gardens the hikers shared in a devotional period. The hush of the eventide helped to make it a very spiritual occasion. A message from Chaplain W. W. McDowell was greatly appreciated. 170 Christmas and New Year campers met in a reunion at Glen Iris on Saturday, Jan. 23. The usual camp happiness and friendliness prevailed. Campers used the occasion to express their regard for camp leaders and all that had been done on their behalf.

COMING EVENTS

HALL'S Gap camp is fixed for February 17 to 24. Registrations should be sent direct to the department office.

A camp conference for Good Companion leaders is planned for March 5 to 7, and is open to all interested in providing leadership for girls.

A man is not all of himself; his friends are the rest of him.

Fellowship With Baptists in N.S.W.

Ethelbert Davis writes of a meeting of Baptist and churches of Christ preachers, college prospects, marriage, and independent groups of Christians.

WE in this State are rejoicing over the splendid financial support that has been given to our Federal College at Glen Iris. A record has been reached in the financial position of the institution, for which we give God thanks. Similarly the N.S.W. college is being blessed. Nine students were enrolled during the first year; four more have already been accepted for the present year, while two others are being considered with a view to admission. Several applications have already been made for 1944.

Great pleasure has been expressed at the fact that over fifty confessions of faith have been taken by the students during the year. The churches where students have been preaching have all requested that these students might remain with them for another year's service. That is certainly a fine tribute to these young men, many of whom had had no previous experience in preaching.

Our Baptist Brethren

Quite recently a meeting of Baptist and churches of Christ preachers was held in the Central Baptist Church building. It was well attended by preachers of both bodies. A wonderful season of fellowship was experienced. The meeting was convened not for discussion, but to give an opportunity of getting to understand each other's position. Principal Main gave a gracious and masterly statement of our position, in which, at the request of the Baptist men, he made special reference to three points in the teaching of our people—(1) The use of the name churches of Christ; (2) The relation of baptism to salvation; (3) The doctrine of the Holy Spirit. Principal Morling gave a statement of the Baptist position. It was decided to print a limited number of copies of both addresses for private distribution. Both addresses will be studied, and

will form the basis of discussion at future meetings.

Marriage and the Home

From the pulpits of many churches of late have come pronouncements concerning marriage and the home. Speaking recently on the question of marriage, Monsignor John McCooe said, "When marriage was dishonored social prosperity was undermined, because marriage was the foundation of all social life. Though youth by nature was not inclined to take life seriously, it would be a great mistake to excuse young people contemplating matrimony from the grave obligation of considering seriously what they were entering into. Both parties were bound to do their utmost to be truly united in the spirit of religion. Purely worldly motives were neither strong enough nor of sufficient endurance to keep two persons united in a manner demanded by Christian marriage."

Dealing with the question of the home Canon R. B. Robinson said that one of the urgent problems of to-day concerned the Christian home and its influence on the community. There was an urgent demand for the strengthening of home life based on the foundation of the living Christ.

Independent Christian Groups

It is rather surprising to find the number of independent groups of Christians meeting in suburban and rural districts. These are not associated in any way with denominational churches, nor with the Brethren, Pentecostals, or Christadelphians. Most of them call themselves "Missions." It would seem that many of these groups practise immersion. In many instances they meet in their own small church buildings or in hired halls. In most instances they have fairly prosperous Sunday schools.

New News Reporter for South Australia

An Appreciation

SENIOR CHAPLAIN H. R. TAYLOR, B.A., has rendered excellent service as writer of the news-letter for this State over a long period. Readers will join in expressing sincere gratitude for his splendid contributions. During and since the last war Mr. Taylor served as a chaplain, and has now been called to do full-time duties in one of the large military hospitals. We would wish for him every blessing as he invests long and varied experience in service for the fighting forces.

Invited to succeed a very worthy predecessor, your humble servant has consented to do what he can to present news items for the perusal of readers. He craves your patience and prayers.

Home Missions

The above appointment made it necessary for Mr. Taylor to resign his position as secretary and organiser of the Home Mission Department. His services were of a high standard. He was well received by the whole brotherhood. Not "a window dresser," but a practical and constructive leader, was our brother.

W. L. Ewers, preacher of Hindmarsh church, has been called to be part-time secretary for the department; and in his characteristic manner has the annual appeal for March 7 well under way. We are fortunate in having this experienced man, willing, and made available, at such a time. His church is making a big contribution to the cause of Christ by sparing him in this gracious manner.

Ban on Racing

Our Premier's "honest and courageous ban on horse-racing" is being challenged again. Some politicians, racing men, and other supposed "sports" are seeking to have 24 race meetings and 16 trotting fixtures annually. They have made an appeal via Canberra with the hope of Federal action overruling a State decision. We are glad to report that there is little prospect of the Prime Minister doing anything to alter our Premier's ban.

The decision to give the police needed privileges in connection with private letter boxes and "silent 'phones" is calculated to help tremendously in the crusade against gambling. Mr. Jeffries, Minister of Education, announced the other day "that the Government had purchased premises formerly used as a betting shop," located near a school. He said, "The building will now be put to a much better use than it had been in the past." We have some strong men serving in our Parliament.

New Preachers

At Berri L. G. Johnson has made an excellent beginning, and A. R. Pigdon has been received in a splendid manner at Port Pirie. The brotherhood welcomes these men and will maintain a prayerful interest in them.

New Students

Our churches will send four students to Glen Iris this year—Messrs. Allison, MacKenzie, Ryles and Thurgood. It is encouraging to note that the cause of Christ still challenges young men to sacrificial service.—Charles Schwab.

Here and There

We are asked to state that the Southern District Conference of churches of Christ in South Australia will not be held this year.

Recently seven young people decided for Christ at Collesloe (W.A.) where H. E. R. Steele has just completed his first year as preacher of the church.

R. Wilson, of Mayfield, N.S.W., has accepted the invitation to preach the conference sermon at the State conference to be held at Sydney during the Easter season.

Victorian churches are reminded that the first Sunday in March of each year is appointed for Church Extension work. An offering is desired this year from every church.

H. A. G. Clark, M.A., preacher of the church at Box Hill, Vic., has been called up for service in the military forces as a chaplain, and will commence his duties from Feb. 22.

The 1942 year book of churches of Christ in America lists two former students of the College of the Bible, Glen Iris—V. R. Griffin and H. Toogood—as chaplains serving with United States forces.

C. Schwab, president of Federal Conference, has agreed to act as the South Australian reporter. We are glad to have the help of our brother, and readers will be interested in his letter that appears on page 65. Mr. Schwab has not enjoyed good health of late, but we trust he will soon regain his former vigor.

Victorian preachers held a one-day conference at Williamstown on Monday, Feb. 8. The Mayor of Williamstown extended a public welcome at the evening service held in the chapel. The ladies of the church provided meals for the day. This conference took the place of the annual retreat held usually at this period of the year.

H. R. Coventry, one of our well-known missionaries in India, reported that no rain had fallen in agricultural areas for some time and farmers were facing the possibility of no crop for fifteen months. It seems that famine conditions are developing. Although wheat is being sent to India, sufficient quantities have not reached there to relieve the situation.

The secretary of the Victorian conference intimates that, according to the constitution, notices of business for conference should be in his hands by Mar. 11; that resolutions for the amendment of the constitution should be in the hands of the secretary by Mar. 18; and that applications by churches for admission to conference should reach the office by Mar. 11.

Bible class leaders and others in need of a short series of studies will doubtless find profit in using six studies recently published by the Victorian Young People's Department, entitled, "Secret Weapons." These are being made available to all at 1/- per dozen, plus postage. It will be wise for each class member to possess a copy, as assignments on the discussion group plan accompany brief statements on the following subjects: 1. A Conviction that Grips; 2. A Cause that is Right; 3. A Discipline that Equips; 4. Lines of Communication that are Unbroken; 5. A Leader Who Never Loses the Battle; 6. A Church that is United. The booklet has a distinctive cover and contains 12 pages.

Deep regret was expressed by members of the congregation at Lygon-st., Carlton, Vic., on Jan. 31, when Mr. Baker announced that he had been appointed to the position of General Secretary of B. and F. Bible Society for Victoria. At the same time he was congratulated on the appointment, after six years' ministry with the church, a period which was one of the happiest and most fruitful of the church's history. 150 people were present at opening of New Century Bible Class on Feb. 7, when

ex-Senator R. D. Elliott delivered a gripping message concerning his visit to Russia. Principal T. H. Scambler's message at open-air church was greatly appreciated. Evening service was conducted by Mr. Keith Cox. Sympathy is extended to Miss Edith Gabriel in the loss of her mother.

At West Preston, Vic., on Feb. 2 the church held annual business meeting. Election of officers: Elder, Mr. Ferris; deacons, Messrs. Anderson, Ferguson, H. Green, R. Green, Hall, Notman, Seal; deaconesses, Sisters Best, Beech, Wigney; treasurer, Mr. Mortyn; secretary, F. V. Brown; auditor, Mr. Kenley. The church is in a sound financial position, being entirely free of debt. Great enthusiasm is displayed in all branches of the work. Special words of thanks were expressed to W. A. Wigney for the sterling service rendered to the church as preacher during the past year. He reported that 1017 pastoral visits have been paid. On Jan. 23 the marriage of Miss Dorothy Ferris to Mr. G. Kidman was celebrated. Annual meeting of Y.P.S.C.E. was held on Jan. 27, when election of officers took place. The energetic leader, Mr. Batty, has consented to lead for ensuing year.

L. A. Bowes, preacher of Collins-st. church, Hobart, is still in hospital. His steadfastness and courage in church and community, under great physical stress, have made a deep impression on all who know him. Mr. Bowes has had many visitors, including the Governor, Sir

Ernest Clark. Church members have greatly helped Mr. Bowes by their loyalty in attendance and interest in all church activities, which have been excellent. Gordon Andrews, released by Surrey Hills congregation, Vic., has helped. During his stay Mr. Andrews was most helpful. At evening service on Jan. 31, the church expressed thanks to him and his family. Mrs. Clark, of Melbourne, Mr. Bowes' sister, has been a welcome visitor. L. Bowes, R.A.N., is home on leave with his family. Mrs. Reimers is still ill. Sister K. Jacques is out of hospital and well again. Sympathy was expressed to relatives of Miss Jean Macpherson—who passed away on Jan. 19. Mission Band resumed activities on Jan. 21. On Jan. 16 Fellowship Mission Band met, attendance being 54. Miss Judge, a returned missionary, spoke. On Feb. 7 services were conducted by Mr. Hale and J. C. Woolley. Young people's tea on Feb. 7 was well attended, and a talk by Neil Burn was enjoyed. Official notification has been received that S. Cooper is a prisoner of war, and in good health. W. Attwell was baptised and received into membership on Jan. 24. T. Heard and H. England have been indisposed in hospital on the mainland.

ADDRESSES

Allen Brooke (Chaplain-General of United Board Chaplains).—2A Ashleigh-rd., Armadale, Vic. Phone UI571.

L. G. Johnson (preacher Berri, S.A.).—Box 29, The Manse, Berri.

D. D. Stewart (preacher South Melbourne and Middle Park circuit).—65 Reed-st., Albert Park, S.C. Phone, MX1317.

Two Preachers Called Home



Sydney Herbert Mudge.

SYDNEY H. MUDGE, one of an early group of graduates from the College of the Bible, Glen Iris, and a valued preacher of churches of Christ, passed away, after a long illness, on Saturday, Feb. 6. Our brother ministered to churches in New Zealand, Western Australia and Victoria. At Oakleigh, Vic., where he completed a very long ministry just before his retirement because of ill-health, Mr. Mudge gained the respect and appreciation of all sections of the community for his untiring efforts to help those in need.

On Monday, Feb. 8, after a service in the Oakleigh chapel, his remains were taken to the New Cheltenham cemetery. Our sympathy is extended to Mrs. Mudge and family, and to those who grieve the passing of a beloved pastor.



Roy Leslie Arnold.

WIDESPREAD grief has been caused by the sad news of the passing of Roy L. Arnold, preacher of the church at Launceston, Tasmania, at the age of 43 years. The following telegram announces briefly the details which have reached us: "R. L. Arnold passed away suddenly, Saturday evening, Feb. 6, following major operation.—Foot." We learn that the operation, which was declared by the medical man to be an immediate necessity, was performed on Feb. 3. He was one of our leading preachers and in the prime of life. His ministries in Victoria, New South Wales, Queensland and Tasmania were very successful. Churches in Australia will miss his vigorous leadership. We extend deepest sympathy to Mrs. Arnold and daughter, and to all who mourn the loss of a Christian friend.

News of the Churches

QUEENSLAND

Roma.—Meetings are all well attended and interest is maintained. The work is still being carried on by local brethren pending arrival of Mr. and Mrs. Wylie on Feb. 28. On Jan. 24 the gospel service, which was broadcast, was conducted by L. R. Pitman.

Annerley.—Sunday school, Junior C.E., Boys' and Girls' Clubs all resumed during January. Mr. Greenwood preached at all services. On Jan. 17 Helen Wallace made the good confession and was baptised on Jan. 24. Chaplain Gerslons (U.S.A.) was speaker at gospel service on Jan. 24. Another young lady (five in last four weeks) took her stand for Christ.

Albion.—While awaiting a full-time preacher the church appreciates the services of H. G. Payne and Chaplain Roy Acland. On Jan. 27 the annual church business meeting was held. After election of officers, reports from secretary, treasurer and Bible school secretary showed consecrated service. Since time of evening meeting has been changed to 7 p.m., attendance has greatly improved. On Jan. 31, 90 broke bread for the day.

Gympie-Monkland.—During Mr. Fisher's absence on holidays, services at both places were conducted by F. Collingwood, N. Kingston, E. Trudgian, V. T. Fittell and S. Stalley. While on holiday Mr. Fisher conducted the Baptist service at Maroochydown. Gympie C.E. has started for 1943 with good meetings. The consecration meeting on Jan. 29 was addressed by N. Kingston, one new Endeavorer being welcomed. The Book of Esther is being studied at midweek services.

TASMANIA

West Hobart.—Following midweek meeting on Jan. 20, church welcomed C. N. Burn (College of Bible), who is assisting the church for some weeks. On Jan. 24 G. Andrews (Surrey Hills) exhorted the church. Attendances at all meetings are increasing. Bible school teachers and church members held a social tea on Jan. 31. After the gospel service Mr. Burn spoke to the church on college life.

Lanncoston (Margaret-st.).—K. W. Barton, on vacation from the College of Bible, helped with services. Attendances were good and his ministry was appreciated. Several visitors were present on Jan. 24, including B. Burt, of the college, who is ministering for the church at Devonport whilst home on vacation. The wedding of Mr. Fred Cooper (R.A.A.F.) and Miss G. Prosser was celebrated in the chapel on Jan. 30. Christian Endeavor Society held annual picnic at St. Leonards on Feb. 1.

NEW SOUTH WALES

Albany.—There is a slight increase in numbers attending C.E. and S.S. Attendances at morning and gospel services on Feb. 7 were fair. Miss Watson, of Paddington church, was welcomed back. Sunday school picnic on Feb. 6 was well attended and an enjoyable time was spent.

Georgetown.—On Jan. 24 Mr. Amos spoke; and at close of service two young men were baptised. On Jan. 26 the Y.P.S.C.E. arranged a sacred concert, about 180 being present, including the Salvation Army Citadel Band and a young people's orchestra. An offering and sale of sweets realised £10 towards a piano for proposed new kindergarten hall.

Grafton.—Prior to their departure to take up work with the church in Roma, Q., Mr. and Mrs. Wylie were to be farewelled on Feb. 10. At annual business meeting on Jan. 26 Mr. Wylie's resignation was received with regret. Some important decisions were arrived at, and reports showed satisfactory aspects. Among visitors at services lately was Mr. Kimber, of Gympie, Q. Holidays over, Bible school has

reopened, prayer meetings have commenced, and on Feb. 9 the Ladies' Guild resumed meetings. Miss Audrey Parkes, Bible school teacher, has been successful in securing the leaving certificate.

WESTERN AUSTRALIA

Harvey.—Members regret that the short and helpful ministry with P. B. Thickens is drawing to a close. He will return to the College of Bible early in February, and the church will again be without an evangelist. Both worship and gospel meetings have been very well attended. Messages in song from Mrs. H. Johnston and Miss J. McDiarmid, of Subiaco, were enjoyed. The young people's choir, under leadership of A. Johnston, is a great help to gospel meetings.

Perth.—At a combined prayer meeting on Jan. 20, A. B. Povey gave a heart-searching talk. On morning of Jan. 24 a helpful exhortation was given by W. H. White. At 7.30 p.m. E. R. Berry rendered a solo. Gordon Ellis, of Grote-st., Adelaide, preached in absence of J. Wiltshire, who is enjoying a well-earned holiday. On morning of Jan. 31 sympathy was extended to Mr. Davidson in the death of his grandson. An offering was taken for aborigines' mission, and J. Wiltshire gave a helpful exhortation. At 7.30 p.m. Mrs. Watson rendered a solo and Mr. Wiltshire spoke. The Young People's Fellowship meeting was held on Feb. 5.

SOUTH AUSTRALIA

Pt. Noarlunga.—On Jan. 31, anniversary services were held. Ira Durdin was preacher for the day, his help being greatly appreciated. Young Worshipers' League sang. There was a good attendance, including parents and visiting members.

Prospect.—Mr. Schwab conducted morning service on Jan. 31, and Ross Manning conducted evening service. Fellowship with visitors was enjoyed during the day. John Mackenzie, who has been released from the army to enter Glen Iris, is having fellowship with the church until entering college. C. Schwab is still unwell. News from boys on service states that all are well.

Lenswood.—The work continues with much satisfaction. Morning services are well attended. The school has been small on account of holidays, but on Jan. 31 thirty scholars and teachers were present, and there have been several new scholars of late. A morning prayer session has been introduced at 10.30 and is proving very helpful. A small monthly calendar card with suitable motto is circulated by the Bible school.

Henley Beach.—Jan. 24 marked 50th anniversary of opening of church building. Mr. Edwards presided over an impressive communion service at which the church roll was called. A large number of members responded, and greetings were received from isolated and past members. The memory of a pioneer member was honored when a photograph of the late Geo. Hurcombe was unveiled. All meetings of late have been well attended. Fellowship with visitors has been enjoyed.

Murray Bridge.—Geo. T. Black (preacher, Warracknabeal, Vic.) addressed Y.P.S.C.E. on Jan. 26. That society reads a section of "Pioneering for Unity" at each meeting. Sympathy is extended to Mrs. Fred Mitchell at the passing of her aged father (Mr. Hunter, Millang church). On Jan. 31 fellowship was enjoyed with A. Henrig, N. Page, C. Mathews, A. Mitchell, H. Page and Keith Mitchell (from camps). Bible lessons in week-day schools have been resumed by Miss L. Harper (infants), N. G. Noble and Mrs. J. Gibson (primary), and N. G. Noble (high school). The preacher conducted special H.M.C. services at Whyalla on

Feb. 7 and 9. Sympathy is with Mrs. L. E. Brand, and for her husband wounded in New Guinea.

Edwardstown West.—On Jan. 27 the annual meeting was held with election of officers and presentation of reports, concluding with social intercourse. Special satisfaction was expressed with extension of kindergarten and the prospects for future of Bible school. Pleasure was expressed with activities of Ladies' Sunshine Circle. A successful Bible school picnic, combined with Col. Light Gardens, was held on Jan. 30. There were good attendances on 31st, Mr. Hogben and Mr. Pike being speakers.

Adelaide (Grote-st.).—On Jan. 29 the sisters had charge of midweek prayer meeting, Miss Lendham leading, and Miss E. Caldicott giving the devotional address. On Jan. 24 Mr. Hurren resumed after vacation, and spoke at both services. Mrs. E. Cant, who has had fellowship with the church for several years, passed away on Feb. 1. Her remains were laid to rest in Payneham Cemetery on Feb. 2, Mr. Hurren officiating. The church extends sympathy to all loved ones. Miss M. Magarey is ill at her home. On Feb. 7 A. Anderson, conference president, addressed morning service in interests of home missions. Mr. Hurren spoke at night.

Whyalla.—On Jan. 17 the officers and trustees held a prayer meeting on the foundations of the school hall, asking blessing and guidance on future work in the district. On Jan. 24 Mr. Cox spoke in morning and Mr. Thurgood in evening. After prayer meeting on Jan. 26, farewell was said to Mr. Thurgood, who is leaving to take up studies at the College of Bible. A cheque was presented to him in appreciation of services rendered in many ways, and a representative of each department said a few words. Our brother was a foundation member of church and also superintendent of Bible school since its commencement. He leaves with the best wishes of all the members.

VICTORIA

Newmarket.—On Jan. 31 and Feb. 7 Mr. Graham addressed both services. All auxiliaries have resumed after holidays.

Boronia.—On Jan. 31 W. J. Smith was speaker. Offering for work among aborigines amounted to £4/15/-. On Feb. 7 Mr. Tyrill was morning speaker. In evening F. A. Crawshaw, representing Mission to Lepers, delivered his lecture with lantern slides.

East Kew.—On Jan. 24 Mr. Candy spoke at both services, and after his gospel message a young man made the good confession. Mr. Candy and his family are now on holiday in the Western District. On Jan. 31 Mr. Tyler, of Hartwell, gave the church an appreciated address. Mr. Elliot sang a solo at gospel meeting.

Fairfield Park.—Meetings were fairly well attended during holidays. Mrs. Tease had fellowship with the church. On Jan. 21 a social evening was held in honor of Mr. Hillbeck and Miss Donovan prior to their marriage on Jan. 30. Mr. Fitzgerald officiating. Mr. Thomas, from South Richmond, spoke at both meetings on Jan. 31.

Ascot Vale.—Meetings on Jan. 31 were small owing to holidays and sickness. Aboriginal Sunday offering has amounted to £4/7/- to date. The church is indebted to Mr. Collins, of N.S.W., who ably assisted at the organ. Mrs. Hood has not been well for a few Sundays. Mission Band and auxiliaries have resumed for new year.

Warracknabeal.—On Jan. 31 a welcome was extended to Mr. Black on his return from Minnipa, S.A., where he has been for some weeks assisting his brother. During his absence J. Earl and C. Rogers ably conducted services. A memorial service to late Mervyn Pang was conducted by Mr. Black on Jan. 31. A solo by Miss Lola Parsons was enjoyed.

Dandenong.—Sunday school picnic, held locally, was much enjoyed. Three decisions for the Lord, from the ranks of Bible class young people, have inspired members. H. W. Marshall has been invited to labor with the church for a further period of twelve months. The resignation of the Sunday school secretary, A. Keetley, through removal from the district, is regretted.

Malvern-Caulfield.—There were splendid meetings on Feb. 7 and 168 communicants. Mr. Clark addressed morning meeting. Mr. Buckingham preached at night and Miss Gregg rendered a solo. Mr. and Mrs. McPherson were received by letter from Bendigo church. Sympathy is expressed to the family of Mr. Staley, sen. (Bible class leader), who died suddenly during the week.

Preston.—Plans for a month of witness were inaugurated on Feb. 7, when there were improved attendances at both services and inspiring messages were given by Mr. Combridge. Week-night prayer services on first week in each month are devoted to intercessory prayer on behalf of all members and friends engaged on military service. Bible school is practising for anniversary.

Horsham.—During recent holidays of C. Jackel, services were taken by W. Wigney, W. B. Payne, F. J. Sherriff and J. Butler. A successful garden social was held by C.E.S. at home of J. E. Smith. Aborigines' appeal amounted to £9/0/9. Sympathy is extended to Mr. Royal Abernethy at the sudden death of his wife on 5th inst. Mr. Jackel conducted services at church and graveside on Feb. 7.

Oakleigh.—150 scholars and friends—a record number—attended Bible school picnic at Edithvale on Jan. 30. At worship service on Jan. 31, Mr. Neighbour gave an address appropriate to Aborigines' Sunday, and at night continued his series of talks to children on "Pilgrim's Progress." Many appreciative letters have been received from men in uniform who have received Christmas gifts from the church.

Essendon.—W. E. Jackel gave good discourses at all meetings on Feb. 7. At gospel service A. G. E. Smith immersed Mrs. Hodge, from Buchan. Fellowship was enjoyed with men of the church on leave—Stewart Strack, Keith Jenner and Len Huntly. Mrs. A. G. E. Smith was welcomed back after long illness. Mrs. W. E. Jackel is laid aside. Collection for aborigines' fund to date amounts to £7/15/-.

Sunshine.—A. G. Bennett commenced his ministry with the church on Jan. 3. His messages have been interesting and helpful. Y.P.S.C.E. has resumed after holidays. J.C.E. is working well—attendance is good, and members are enthusiastic. United meeting of J.C.E.'s of churches of Sunshine was held on Jan. 31 in the chapel. Mr. Bennett was speaker and the meeting was an inspiration.

East Preston.—At gospel service on Jan. 31 a Bible school scholar confessed Christ. Shortage of manpower in the church has been acute, and an offer by brethren at Reservoir to assist in preaching has been much appreciated. Exhortations by F. Combridge and T. H. Rush have been appreciated. Mr. Leith (on leave from R.A.A.F.) had fellowship with the church and Mrs. Leith was received into membership by transfer.

Ormond.—On Jan. 31 C. L. Lang gave good messages. At midweek prayer meetings he is giving a special series. Aborigines' offering to date is £6/14/-. On Feb. 7 C. L. Lang again gave good addresses. Boys' Club has recommenced under leadership of Mr. Ritchie. Mr. and Mrs. Gason have had to move away from the district. The services of Mr. Gason as treasurer of church and of Mrs. Gason as deaconess were appreciated.

Bentleigh.—On Jan. 24 T. R. Morris, from Brighton, was speaker at morning service and Mr. Kenely addressed evening meeting. On 31st Mr. Miller spoke at morning meeting, and at gospel service Mr. Styles preached. Speakers

for Feb. 7 were A. B. Withers and Mr. Andrews respectively. Miss G. Bradley, church organist, was recently married to Corporal G. Lewis. Kindergarten was held in new hall at 10 a.m. on Feb. 7.

Reservoir.—Meetings are well attended. Midweek meetings resumed on Feb. 3. Mr. Atkin on morning of Jan. 31 gave an appreciated message. At gospel service the preacher and a number of members of local Presbyterian church were present. Some of them also attended midweek meeting. Lois Johnson was received into fellowship on morning of Feb. 7.

South Yarra.—On Feb. 7 Mr. Cole commenced a series of addresses. Two were received into membership who were baptised the previous Sunday evening. Several visitors were welcomed. After gospel service a session of community singing was enjoyed and refreshments were served. There were improved attendances. E. and K. Morris helped with ducts.

Caulfield (Bambra-rd.).—157 broke bread on Feb. 7, when H. M. Gilstone addressed both services. Offering for aborigines' work on Jan. 31 was £11/8/4. A successful choir social was held on Feb. 6 to assist organ fund. H. and R. Whittaker have been received into membership by transfer from Wangaratta. The church mourns the sudden homecall of Mrs. Davidson and Mr. E. Staley, sen. Sympathy is extended to sorrowing relatives.

Frankston.—The church is enjoying the fellowship of many visitors. On morning of Jan. 17 Dr. Killmister gave an appreciated address. On Jan. 24 Mr. Bond spoke at both services. Mr. Griffiths, from Coburg, was received into membership. N. Jackson and L. Mitchell, home on leave, were welcomed. On Jan. 31, in absence of Mr. Bond on holiday, F. Bentley spoke in morning and R. Hinde in evening. Men of U.S. forces are attending services.

Hawthorn.—Services on Jan. 31 were conducted by J. E. Allan, who gave an address relating to Aborigines' Sunday. There was a splendid response to the appeal. Mrs. Kemp has been elected president and Mrs. Bower secretary of Ladies' Aid Society. Sunday school is making splendid progress, and new scholars are being enrolled each Sunday. Hector Roberts has been called up for military service. On Feb. 3 J. S. Mill gave a delightful lantern lecture on the Solomon Islands, where he had been a missionary.

Hampton.—Several members in the forces have been welcomed home on leave. At united beach service at Sandringham on Jan. 31, A. L. Gibson was speaker. Offering for aborigines' fund has reached £13/8/10. At last meeting of the W.M.B. the 80th birthday of Mrs. Holloway was celebrated. On Feb. 7 G. Clark, of Black Rock, was morning speaker. At night C. G. Taylor preached and the choir sang. The church sympathises with Mrs. Austin in the death of a daughter (Mrs. Ashman), and with Miss Gobily in the loss of her mother.

Prasnan.—Annual business meeting of the church showed that the work is in very good heart. Messrs. Bolduan, C. Young and Matt were elected elders and Messrs. Burton, Byrne, Blackmore, Long, Matheson, Sansom, Vallance and Wolf deacons. T. H. Scambler at morning service on Feb. 7 conducted an impressive induction service. Chaplain Young spoke inspiringly at gospel service, and a young lady rededicated her life. A determined attack is being made on building debt of £275 which has been passed down for the last 65 years. It is expected to wipe this off by Easter.

Hartwell.—On Jan. 31 J. E. Webb was speaker. At gospel service a woman confessed Christ, and later she and her husband were baptised. On Feb. 7 the morning service was well attended; L. Butler was speaker. Sympathy is extended to two church families who have suffered bereavement. Mr. Staley, sen., passed away suddenly on Feb. 5, and Capt. John Trinick

died of wounds received in New Guinea. On afternoon of Feb. 2 members of Ladies' Mission Band held first meeting for year enjoyably at Wattle Park. Increased attendances and interest in Bible school are reported.

South Richmond.—Sunday school picnic was held enjoyably at Brighton Beach on Feb. 6. Boys' Brigade has commenced meetings under leadership of J. Crossfield, who has done splendid work in this department. Miss I. Gordon is commended for her interest in the Girls' Brigade which is under her control. At last meeting of Sunshine Circle, A. E. Cremin presented an appropriate message.

Maryborough.—All meetings have been affected by hot weather and many holidays, but interest is maintained, and there are good attendances. Prayer meetings for mission are creating a fine spirit. K. A. Macnaughtan has visited to plan with the preacher. Five of the young people have left to take up duties as teachers or elder training college. Offerings for Hurwood Boys' Home and Federal aborigine work have been taken with good results. Mrs. Holland has been welcomed home from Tasmania. On Jan. 31 there were two decisions for Christ. Church is moving towards a mission in April.

Ballarat (York-st.).—There were moderate attendances during recent hot spell, but many visitors. Aubrey Collins (former S.S. secretary) is with A.J.F., and Will Feary and Stan Carey have been home on leave. Others who have recently gone into uniform are N. Marshall (church officer) with R.A.A.F., and Miss Bettine Quayle. Owing to ill-health Mrs. Feary, sen., was unable to attend worship first time in many years. An active and enthusiastic organiser and worker, prayers are offered for her speedy recovery. Helpful messages have been received from H. Edwards, H. Feary and W. Feary, sen.

Gardiner.—Mr. Hagger, returned from annual holidays, was speaker at each service on Jan. 24 and 31. Miss J. Lilburn has been appointed chaplain of P.B.P. Club to replace Miss M. Thompson resigned. Noel Cartmel, teacher in Bible school, has been transferred to Yallourn. Sympathy has been extended to Mrs. King in the loss of her mother. At gospel service on Jan. 31 Robert Caslerbury, from "Youth's Bright Hour," confessed Christ. Attendance at cottage midweek prayer meetings increases with each meeting held. Offering for work among aborigines amounted to £26/6/3 for first day. The cricket club, the members of which are all in the K.S.P. Club, is having a successful season.

Burnley.—On Jan. 17 Mr. Crisp began his second year of ministry with church. Services have been of high order and attendance well up to average. Bible school had a picnic at Greensborough on Jan. 30. The school welcomes Mrs. Smith (Springvale), Miss Bell (Gardiner) and Mr. G. Barnett (Lygon-st.) to its staff. The church half-yearly business meeting was held on Jan. 11. All reports showed auxiliaries active. C.E. is to be reformed under leadership of F. Barnett. On Jan. 28 the wedding of Miss E. Stone and Pte. H. Chisholm was celebrated. E. McIlhagger officiating. Mr. Cox, from Ormond, exhorted the church on Jan. 31 as Mr. Crisp was on holiday.

Wangaratta.—The Bible schools here and at South Wangaratta have settled down for another year. Mr. Graham, from Ballarat, exhorted the church on Jan. 10. On Jan. 24 Pte. H. Mackrell confessed Christ. On Jan. 31 Chaplain Forbes gave the gospel message, when two more soldiers, Ptes. Phil Esmore and George Sang, confessed Christ. All three were baptised the same evening. Mr. Lloyd is laid aside with pleurisy. Sympathy of the church is extended to the Whittaker family and Mrs. Lomax in the loss of their loved one. Russell and Howard Whittaker have positions in Melbourne. The loss of these young men is regretted. Church attendances keep up to usual standard.

Melbourne (Swanston-st.).—On Feb. 7 C. B. Nance-Kivell took services morning and evening. Offering for Aborigines' Fund is about £25. There was a good attendance of visitors at evening meeting. Mission Band has arranged to resume meetings on Feb. 16, with Mrs. Nance-Kivell speaker.

North Richmond.—Good meetings were held during holiday period, and now numbers are back to normal. Church officers have visited all members with a view to strengthening gospel services. Bible school attendance for Feb. 7 was 110. Two new teachers have been welcomed. Offering for mission to aborigines was £6/18/-. Bert Durling and Keith Dexter attended on Jan. 31 whilst on leave. Mr. Mellhagger has completed an appreciated series of addresses at evening services.

Middle Park.—During Mr. Stewart's vacation on Jan. 17, Mr. Turriff, of East Row, and Mr. Smith, of Essendon, filled the pulpit acceptably. On Jan. 23 the Bible school held a successful picnic at Fern Tree Gully. Mr. Stewart was morning speaker on Jan. 21. Fellowship with Mr. Acworth, of U.S. Forces, was appreciated. Mr. McCallough conducted gospel service, at which Miss Lloyd rendered two solos. On Jan. 28 the church business meeting was held. Messrs. Benson, Hartvigsen and Annetts were elected deacons. Treasurer's report showed a good financial position. It was decided to pay £55 off debt on building, and owing to the generosity of two sisters this was made up to £50. On Jan. 31 a united gospel service was held with the Baptist church, when the address was delivered by Mr. Lowson, Baptist minister, and a solo was sung by Mrs. B. Benson.

Northcote.—The church has been encouraged in recent weeks by additions. On Jan. 17 Mr. Tresider, baptised believer, was received into fellowship. On Jan. 24 Mr. and Mrs. Whitehead were transferred from East Preston. Mr. Turnham, from West Preston, addressed the church on Jan. 31. On Feb. 7 Mr. and Mrs. Taylor, their two daughters Dorothy and Olive and their son Harold, were received by letter from Preston. Mrs. E. Woods and Mr. J. Woods were added by faith and baptism. Many young men on leave from the forces were present at evening service. A. Arnott gave his testimony. Mr. Atkin presented the gospel forcibly, and one young lady made her decision. A. Arnott also spoke at Endeavor on Feb. 4. Mr. Atkin has commenced his holidays. Church welcomed back Mrs. Casner, who had suffered from a broken thigh for a long time.

Ballarat (Dawson-st.).—During holidays of W. W. Saunders, pulpit was filled by Chaplain G. Tease on Jan. 17 and T. Comer and Pilot Officer A. Elliott on Jan. 24. W. W. Saunders preached morning and evening on Jan. 31, a young lady confessing Christ at gospel service. Robertson McCue, of L.O.A., spoke at morning service on Feb. 7 and W. W. Saunders at night. Speakers at Doveton-st. have been: morning, C. Hill, E. Davey, W. J. Reid and W. W. Saunders; evening, W. H. Benson and W. J. Reid. Mr. Clear services have been conducted by J. Blackie, T. Comer, N. Reed, J.C.E. and Y.W.L. recommenced on Jan. 31. On Feb. 2 Mission Band held first meeting for year and I.C.E. resumed with attendance of 17. School attendances have been affected by holidays. Teachers' quarterly business meeting was held at home of preacher on Feb. 6. Miss M. Hicks has been appointed kindergarten superintendent in succession to Miss J. Neyland, who has moved to Melbourne. Miss Clarice Hambrook and Mr. Horace Broderick were married on Jan. 23.

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DEATHS

ARNOLD.—On Feb. 6, at Launceston, Tas., Mr. R. L. Arnold, the beloved and respected friend of the members of the church at Moreland, Vic., who sadly mourn his loss. "Forever with the Lord."

ASHMAN.—On Feb. 3, at Morwell private hospital, Cordelia, loved wife of George Ashman, Hampton, and loved daughter of the late P. F. Austin and Mrs. S. R. Austin, Hampton. "Until the day breaks, and the shadows flee away."

RHODES, JOSEPH.—On Jan. 2, 1943, in New Guinea, VX26243 Private Joe Rhodes, 2nd Fifth Field Ambulance, late of Middle East. "To be with Christ, which is far better." Late of Blackburn and Mitcham churches of Christ.

IN MEMORIAM

BURNS (Frances Marian).—A tribute of loving remembrance to our dear and devoted mother, who passed to a higher life on Feb. 13, 1941.

—Inserted by her loving son and daughter, Jim and Blanche.

BUTLER.—In loving memory of our dearly beloved only daughter and sister, Marjorie Jean, called home Feb. 2, 1934. Sadly missed.

God has her in his keeping.
We have her in our thoughts.

—Inserted by her loving mother and father and brother Don.

LOTT-ROBBINS.—In sweet remembrance of our dear Nellie, who was called home on Feb. 13, 1941.

"With Christ, which is far better."

—Inserted by Harold B. and Alice Robbins.

COMING EVENTS

FEBRUARY 17 (Wednesday).—Victorian General Dorcas will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested in the work are invited to attend.

FEBRUARY 28.—South Yarra church home-coming day. All old friends and members are invited to spend a happy day of fellowship with us. Special services. Soloist, Miss Amelia Scarce. To facilitate catering arrangements, please ring P. Lewis, U 7525.

MARCH 7.—Newmarket church of Christ 60th anniversary services will be held at 11 a.m. and 7 p.m. Past members and friends welcome. If unable to attend, send a greeting.

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Apr. 4—Home and Family Life.
" 11—The Fire of the Lord.
" 18—The Will of God.
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Work on Islands Shaping Well

MANY letters have been received from Mr. Hammer giving news about the work. Both missionaries are well, and already visits have been made to several centres. The launch, though idle for about a year, is functioning, and Pentecost has been visited and students brought over to Aoba to continue their studies. The Christians were genuinely glad to welcome the missionaries, and delighted that school work can be resumed. Prospects are bright, and we rejoice that the Pacific situation has not hindered the work, though many of our boys are in the services on another island.

More About Tarlee

We have received from Mr. L. E. Dudley, former missionary to the New Hebrides, the following tribute to Tarlee, a faithful native teacher on Maewo, whose death was reported recently:—

Knowing something of the physical condition of Tarlee Tow of Aoba, when we last saw him, we were not surprised to read of his home-call. Tarlee was one of the outstanding native Christians being trained by Mr. Waters several years ago. When Mr. Waters asked for a volunteer to go to people of Maewo with the gospel, Tarlee intimated his desire to go. He was warned of the hazardous nature of the venture, and so went to a disease-stricken area fully aware of its dangers.

The cost to himself was great. His wife and three children were buried on that island. His own health was impaired. He once spoke to us of this cost. In his own cute way he said, "You fellow missionary not know how much me pay for the work of the gospel on Maewo. Plenty time me sick. My wife she die. My piccanniny they die. When my wife and piccanniny die, me cry, me cry, me cry! But me say to myself, 'No good you cry Tarlee—the works of Jesus must go on—your wife and piccanninies—they all right with God.' So we finish crying. Me get up and go on with the work of the gospel." Though the cost was great, yet it was worth while.

We will long remember our first visit to the island of Maewo, and the impression we gained of the spiritual outlook of this primitive man. Shortly after going ashore from the launch a service was held in a native chapel. Tarlee led the service, and introduced the writer with words such as these: "To-day me bring to you Mr. Dudley. Now, this man, he no trader, he not come to buy something. He not come to sell you rice or calico. He not come to buy or sell. He not man belong to business. He man belong to God. He come to give you gospel of Jesus Christ." These words were such as would challenge any missionary. They also indicated that here was a man who was looking at life and missionary enterprise from the correct angle.

For all of Tarlee's power and influence, he was not blind to the facts of life and the needs of the future. On more than one occasion he had intimated to us that he felt that his life's journey was drawing to an end. With an eye to the future he sent to our training school an adopted son. Abel was a native of Maewo, who had spent much of his time in the presence of Tarlee. He was a clean, intelligent, earnest young man—one of the best we ever had at Ndududoi. We expect to hear of his work and influence in the days that lie ahead.

Although a veteran leader has been called to rest, the work that he loved need not suffer, as other hands have been prepared to take up the reins for the purpose of guiding and leading the cause of Christ amongst the people living on the island of Maewo. Of Tarlee we take our farewell, thanking God for his faith, his sacrifice and his vision, knowing that all is well with him.—Lionel E. Dudley.

ARE INDIAN CHRISTIANS "HANGERS-ON"?

ONE of our Western India contemporary weeklies, after calling attention to "the absence of an Indian Christian" from the recent additions to the Viceroy's Executive Council, and having made the generous and just observation that "it could not be said that there is no Indian Christian who can compare in ability with every one of the six gentlemen" added to the council, went on to make a remark which was not quite so happy. Our contemporary observed: "This has a lesson for our Indian Christian gentlemen. They will never be recognised as a distinct Indian community so long as they hang on to foreign missionaries as their patrons." In case there may be other people who hold this view, we reproduce here the following cogent comment by the watchful Indian editor of the "Madras Guardian": "We agree that, logically, there ought to be an Indian Christian in the expanded council. But the explanation is not based on facts. The lack of representation in this particular instance is explicable on the ground that the Indian Christians have not profited by the saying that in matters political the little child that cries more gets more; they have not made enough trouble, and the government dare not ignore the other minorities. The missionaries are no more patrons of Indian Christians than they are of other communities, as instanced by the number of non-Christians in missionary institutions. . . . Is there any community in India which has not profited to some extent by mission hospitals, educational institutions and philanthropy? The fact that there is the natural bond between the missionaries and Indian Christians, by virtue of their common religion, does not efface the other facts that the missionaries do not interfere with the patriotic work of the Indian Christians and that the latter are patriotic in their own way. We are surprised at the ignorance of our contemporary. Its explanation is an insult to the Indian Christians, and in spite of its apologetic reference to the missionaries, an insult to them also. We are sorry to have to repudiate both."—"Dnyanadaya," India.

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Did Voltaire Renounce Infidelity?

On January 18 we received a letter from Mr. R. A. Clarey from which we have taken the following:—

"In his article last week Mr. Alan Price, B.A., claimed that 'on his death bed he (Voltaire) made a witnessed declaration renouncing infidelity: "Oh! Christ. Oh! Jesus Christ" were among his last words.'

"I would invite Mr. Price, B.A., to name one standard biography of Voltaire which gives credence to this story; on the contrary every authoritative work brands such statements as malicious fabrications.

"It is true that some weeks prior to his death Voltaire did make some kind of a profession, but it is agreed that this was purely a formality, to secure decent burial. Moreover, it was not made to his own parish priest, who visited Voltaire two days prior to his death, only to be greeted with the words, 'Let me die in peace.' (See Carlyle's 'Essays'.)

"As a result, episcopal orders were sent in all directions to prevent burial in any churchyard, the only kind of cemetery then in existence, but these were circumvented by Voltaire's friends."

Alan Price, in reply to Mr. Clarey, sent the following extracts from "Moral and Religious Anecdotes" by George Cheever, D.D., New York (1848). Mr. Price, in a covering letter, writes:

"I enclose extracts from Dr. Cheever's work which I previously quoted. He wrote in 1848 not so very long after Voltaire's death. The account I send is too circumstantial to have been invented, and Dr. Cheever would hardly put his name even as editor to a doubtful statement. A death bed scene of the kind is hardly likely to appear in a biography by any infidel author."

"In spite of all the infidel philosophers who flocked around Voltaire in the first days of his illness, he gave signs of wishing to return to that God whom he had so often blasphemed. He called for the priest; his danger increasing, he wrote entreating the Abbe Gaultier to visit him. He afterwards made a declaration in which he, in fact, renounced infidelity, signed by himself and two witnesses, D'Alembert, Diderot and about twenty others, who had beset his apartment; he would often curse, and exclaim, 'Retire; it is you that have brought me to my present state. Begone, I could have done without you all, but you could not exist without me; and what a wretched glory have you procured me!' They could hear him the prey of anguish and dread, alternately supplicating and blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, 'Oh Christ! Oh Jesus Christ,' and then complain that he was abandoned of God and man.

"At one time he was discovered by his attendant with a book of prayers in his hand endeavoring, with a faltering tongue, to repeat some of the petitions for mercy addressed to that Being whose name he had blasphemed. He had fallen from his bed in convulsive agonies and lay foaming with infinite despair on the floor exclaiming, 'Will not this God whom I have denied save me too? Cannot infinite mercy extend to me?'"

"His physician, Mr. Trenchin, calling in to administer relief thunderstruck retired, declaring the death of the impious man to be terrible indeed; the Marechal de Richelieu flies from the bedside, declaring it to be a sight too terrible to be sustained; and Mr. Trenchin, that the furies of Orestes could give but a faint idea of those of Voltaire. He said, 'Doctor, I will give you half of what I am worth if you will give me six months' life'; the doctor answered, 'Sir, you cannot live six weeks.' Voltaire replied, 'Then I shall go to hell and you will go with me, and soon after expired.'"

Obituary

Mrs. E. Schmoock

OUR sister, Mrs. E. Schmoock, passed away at Milang, S.A., on Dec. 16, 1942, at the ripe age of 85 years. Our sister was connected with Flinders-st. Baptist Church during the early part of her life, but in 1901 she linked up with the church at Norwood. In 1912 she came to reside at Milang, and since that time she has been in membership with the church here. Our sister was of a quiet disposition, and took no very active part in public work; but she was interested in the work of the church, and was present at the meetings when her health permitted. Our sincerest sympathy is extended to her loved ones.—S.H.G.

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A.: "New faith is the substance of things
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(Hebrews 11: 1.)

Q.: HOW DOES FAITH BEGIN?

A.: "So then faith cometh by hearing, and
hearing by the word of God." (Rom. 10: 17.)

Q.: WHAT IS THE GREATEST FAITH OF
ALL?

A.: "Whosoever is born of God overcometh
the world; and this is the victory that over-
cometh the world, even our faith. Who is he
that overcometh the world, but he that be-
lieveth that Jesus is the Son of God?" (1 John
5: 4, 5.)

—G. J. Andrews.

THOUGHT

*Irritability may spring from run-
down nerves, but it nearly always
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—Orsward Chambers.

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