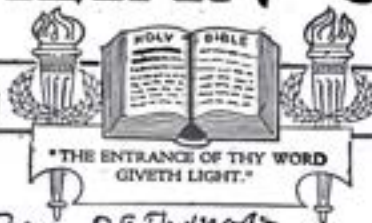


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When to be Parochial

AT school we were never taught to appreciate the beauty of the Australian eucalyptus tree. We sang of the ancient English oak and of the weeping willow tree, but no word of praise was raised on behalf of the giants of the forests of this land. Those who came from the pleasant country-side of Kent could not accustom themselves to the unfamiliar sights of the Australian bush. It was difficult for them to break away from the scenes of England and to look upon the landscape of a new land with unbiassed appreciation.

This is reflected in the work of the early artists. Although they sought to paint the eucalyptus tree and to give it its natural touch, they failed to dissociate what they saw, from the scenes they had seen in the past; so there was something of an English atmosphere in the paintings of the early Australian artists. They looked at Australia through English eyes.

However, a generation of artists came into being, skilled in the technique of the masters, who saw, with unveiled eyes, the grace and beauty of the tall trees of the forests. Thus, through the eyes of our artists, we have come to appreciate the hidden glory of the Australian country-side. Because Australian artists have learned to be parochial and to look for beauty in their own continent they have found a new joy, and have enriched themselves and others with an increasing number of paintings, now prized in all parts of the world.

I.

There is a sense in which it is good to be parochial. To learn to see what is good in the little community in which one lives will encourage a person to take a legitimate pride in the place and to create the desire to make improvements in it. As one passes through little townships, it is evident that, while some persons have found a love for their centre, many see nothing in the place to value and to love, and therefore there are signs of neglect on every hand. If there were a little parochialism of the right type, there would be a concern to improve and develop the life

of the town. In so doing, not only would the people be enriched and made happier, but the world would be made better. It is only as each person seeks to advance and to make improvements in the centre in which he is living that the whole world will be helped.

To see the beauty in our own land and to love the community in which we live will create a desire to improve the place and to help others. This reveals a paradox, i.e., we cannot improve our centre unless we bring the world into it. If we start a library in our centre, then we bring into the town a world-wide community of thinkers. If we commence a Sunday school we immediately link up with the world-fellowship of the Christian church.

We are making this plea for a genuine parochialism, because it relates us to the world. What we hate is the apathy which will allow people to neglect the home, the garden, the town and the community. Where there is parochialism there will be life and beauty; but where there is apathy there will be death and decay. Because we are afraid that apathy has been robbing us of the most valued treasures in life, and of the fellowship of a world that lies beyond our town, we desire to encourage in every person a parochial outlook: namely a love for what is good and beautiful in each man's neighborhood.

II.

We know of people who have expressed the desire to become missionaries. However, circumstances have not permitted the wish to be fulfilled. What are some of these doing? They are spending their time expressing regrets that they have not had the opportunity to do as they had hoped. Yet, within the town in which they live, there is a mission field awaiting workers and offering opportunities of service almost equal to any in other parts of the world. Since it is not possible for all to go into other regions, why not become parochial in our missionary outlook and bring the world-wide message of Christ to apathetic men and women of the town? Such work may not suggest romance, but William

Booth brought romance into the Christian work of the towns of England. Why cannot we, in Australia, find romance in ministering for Christ in our towns? As we strengthen the churches in the home-land of Australia, we increase our ability to help in the world-field of evangelism. To be parochial in our mission work need not be a weakness, it can strengthen the foundations upon which overseas missions may be built.

Our town may be small and Australia but a small nation, and yet love for these and the people can make us worthy citizens of the world. We need not be small because the place we love is small. Since divine love is the greatest thing in the world, and is the basis of the kingdom of God, those who love belong to that kingdom.

III.

Now the brotherhood of members of churches of Christ in Australia is not large when compared with some religious communions; but membership in a small group does not, necessarily, mean that we are small. Persons may be members of the largest religious sect, and be very little in spiritual stature. If there were a parochial love in the heart of every one for this movement to restore New Testament Christianity, added strength would be given to a cause that is seeking to help the world church find the way back to the unity of the Spirit.

There is nothing little or narrow in the plea that calls the world back to the authority of the Lord Jesus Christ, nor is the vision limited when it sets forth the need of a united church.

It is not the parochial love members may have for the movement, but the apathy towards its ideals and aims, that constitutes a danger. Never has there been a time in recent church history when so many church leaders have urged the need of Christian unity. There are many signs of a growing friendliness between the various denominations. While we have gone a long way in a short period, it must be acknowledged that much has to be overcome before sectarianism will be destroyed. Our love for Christ and for our brethren in the denominations urges us to plead for a complete acceptance of the authority of Christ as re-

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vealed in Christian teachings and practised by the New Testament church. Therefore we urge all to maintain a parochial love for the Christian church so that the whole world may be brought to Christ. We urge all to hold to the plea of unity so that all may be one that the world may believe.

The Resurrection a Fact

Contrasting the unproven hopes of ancient teachers and philosophers with Christ's demonstrated power over death, A. Mackenzie Meldrum, M.A., of N.S.W., sounds an encouraging note.

THE extreme care and religious attention bestowed upon the dead of Egypt presupposes a belief in the existence of the soul, and further that the soul would have need of the body in the future, hence a belief in the resurrection.

It is not true that Jesus invented the doctrine of immortality. Immortality is the oldest of faiths. Long before the Messiah came the Pharisees had taught the doctrine of eternal life. Socrates believed and taught the immortality of the soul. Plato, his greatest pupil, further developed his master's belief, and surrounded it with a certain halo of philosophic glory. Before Job, the poet philosopher, had asked and answered the imperative question, "If a man die shall he live again?" the nations around him believed in life eternal. Centuries before Abraham believed God would raise Isaac from the dead, the Egyptians believed in immortality, and their mummified kings and queens still preach in silent eloquence the old story of Egypt's ancient faith.

What Egypt lacked, in common with the nations around her, was an actual demonstration of the resurrection. She had the faith and truly believed in the truth of the resurrection, but she had no actual fact of the resurrection on which to substantiate her faith.

It was not sufficient for the founder of the Christian faith to frame laws and announce principles; he must needs prove their practicability by actual demonstration in his own life. Hence when Christ determined to make the resurrection a fundamental principle of his system, an actual demonstration was imperative. It is most interesting to note the steps he took to establish in the mind of man faith in his power over death and the grave.

First he raised a little maiden who had fallen asleep so lately that the dew of death had scarcely dried upon her ashen brow. Again, one day as he drew near to the city of Nain he met a widow bearing her only son to the sepulchre of his father, on the hill outside the city walls. While the mourners wailed and the mother wept, Jesus calmly said, "Weep not. And the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak, and he gave him to his mother." And at another time, Jesus with his disciples and Mary and Martha and their friends from Bethany gathered around the grave of Lazarus. The Master commanded that the stone be removed, but Martha's sense of propriety was shocked and she exclaimed, "Lord, by this time the body decayeth; for he hath been dead four days." The tomb was unsealed, yet no ghastly sight assailed the company, for Christ, the Lord of life and death, was standing by the open tomb, and his voice reanimated the dead man and Lazarus came forth clothed in the coverments of the dead. When Jesus, himself, had been nailed to the cross, and crucified to death, he was buried and the government securely sealed his sepulchre forever; yet he burst the bars of death asunder, and brought life and immortality to light, by his glorious resurrection from the dead.

Where in all the literature of the ages shall we find a fact of such transcendent power and glory, as the fact of the resurrection? Search

A genuine parochialism develops art, literature and civic life: when associated with evangelism it encourages home missions, and opens a vision of a world in need of Christ. When linked to the plea of churches of Christ, it emphasises loyalty to Christ as the only way of uniting a divided church.

for it in the dusty volumes of Oriental sages, but you will search in vain, for it had no place in the thought of Zoroaster, Buddha or Confucius. So far indeed was the saintliest of these teachers from the thought of resurrection, that when Confucius was asked one day a question concerning death, as he stood over the open grave of a friend, he replied, "I who do not understand life, how can I understand death?"

But a greater than Confucius said, as he stood one day before the grave of his friend, "I am the resurrection and the life; he that believeth on me though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

When the ancient Pharaohs were crowned they were all deified; the people all looked upon them as gods. When these Pharaohs died not one of them proved his divinity by rising from the dead. When Jesus was slain for the sins of a guilty world, neither death nor the grave could hold him, and he was not coronated until after his resurrection, until his triumph was complete.

Grim Death's strong, ancient chains were shattered then,

Irkalla's Halls were pillaged, and the grave Impregnable was plundered of her prize, When Christ our King invaded Death's domain, And journeyed 'mong pale nations of the dead;

He bound the Prince of Darkness, spoiled his house;

Returned in triumph to the land of life, And in his arms bore immortality; While at his girdle hung the keys of Death!

This is by far the grandest story in the whole of God's revelation. It is a climax of unparalleled power and beauty, absolutely without an approach in all the annals of human history.

The Hope that Saves

"WE are saved by hope," says the Scripture, and it is so. Primarily, it is the hope in Christ—the assurance of acceptance in the Beloved, for the sake of his redeeming merit—that delivers from a sense of defeat, as also from a fear of retributive visitation. This great matter of faith in a saving Christ includes all other interests of man's soul. It irradiates sunshine over this life, and glides the farthest sky with eternal promise. It is also true that a Christian faith lightens the daily path of the believer from this world to a better. What we need to be saved from is not just sin but also shame, nor alone shame but also sorrow and depression. It is impossible to escape all grief, or to refuse all burdens. Care will wear, and depression, if not positive doubt, will assail the most sanguine at times with overpowering intensity.

What is reasonable, then, to expect is not immunity from ill, but support to overcome the evil. If we cannot dodge the calamity we must transcend it. This is to be done not just with a forced fancy, as by some intense exercise of the imagination, or a kind of mental ledgerdom, befuddling ourselves with the idea that the evil does not exist, but by storing up within us such a supply of faith and courage and hope as will carry us over the difficulty, whether it consist of a physical obstacle, a mental trouble, or a temperamental mood—much as the strong-engineered ocean steamer fears not the gale because it drives along over it, or perhaps right through it. In other words, we need to phrase life not in negative terms of exemption from all care and toil and sorrow, but in positive terms of energetic attack, resolute grasp, persistent endurance, and indomitable hope.—"Zion's Herald."

FOR a small income, a long journey is run; for everlasting life many scarce once lift a foot from the ground. A pitiful reward is sought after; for a single piece of money sometimes there is shameful strife at law; for a vain matter and a slight promise men fear not to toil day and night. But, ah, shame! for a good that changeth not, for a reward that cannot be reckoned, for the highest honor and glory without end, they grudge even the least fatigue.—A'Kempis.

Co-opted Into Service

J. Methven, of Warrnambool, Victoria, writes a brief account of the significance of the message in the "Acts of the Apostles."

FEW books of the New Testament make a more profitable study than the book of the Acts of the Apostles. It is the only authoritative record of the establishment of the church of God. Its position, immediately following the gospel record, is not accidental. The gospels tell of the lone work of Jesus Christ in procuring our great salvation. None but he could have so lived, loved, died and risen again. The whole of the meritorious work of salvation is his, and his alone. Man had nothing whatever to do with it. It is indeed a finished work.

The Book of Acts tells of man being co-opted into the service of Christ, and on the day of Pentecost the great working partnership began, and will continue while our day of grace lasts.

The first great administrative act of our ascended Lord was to send forth the promised endowment of power—the gift of the Holy Spirit—the infallible guide in all matters affecting the establishment of the church then, and its continuance for all time.

The main purpose for which Christ died was, undoubtedly, that men might have life, and

have it more abundantly. The main purpose of the commissioning of the apostles was to make available to all men, through the gospel message, the gains of Calvary. These were to be conserved through the church. Hence our plea for a return to church of all who would be helped of God.

The main purpose of the book, judging by its contents, is to illustrate how the great commission to "Go, preach the gospel" was carried out under the direction of the Holy Spirit, hence it becomes our infallible guide to-day.

In the individual cases of conversion recorded, everyone may find an answer to his own deep need, for God is found to-day exactly as they of long ago found him. Soul-need has never changed. God's love has never altered.

We read of crowds being swept into the kingdom of God on the day of Pentecost, and it is nice to know, on the assurance of Christ, that Pentecost possibilities are present still when Pentecost conditions prevail. To bring this about we must recapture the spirit of unity and the passion for souls that characterised the early church.

PREACHERS' PAGE

What is the Gospel?

R. T. Pittman, B.A., Dip.Ed., lecturer at the Federal College of the Bible, Glen Iris, points out that the good news preached by Jesus urges concern for social and economic conditions as well as for an individual's spiritual needs.

VARIOUS answers are given to this question. Sometimes one aspect of the gospel is emphasized at the expense of other aspects, and there is danger that a partial or limited view may overlook elements of the utmost importance. In this article an attempt is made to answer the question from the New Testament.

"Gospel" is the translation of a Greek word meaning "good news." In the New Testament the word is used to express the good tidings of the kingdom of God and of salvation through Jesus Christ.

1. It is the Gospel of God

(Rom. 1: 1; 15: 16; 1 Thess. 2: 2, 8, 9; 1 Pet. 4: 17)

This phrase expresses the fact that God is the Giver of the good tidings. But it does more. God is not only the Source of the gospel. The good tidings are also of him in the sense that they tell of his character and attributes, his provision for man's salvation, and the mysterious workings related to his purpose. So Paul speaks of the "mystery of the gospel" (Eph. 6: 19), using a term which tells of God's purpose for the world—a secret kept close till his chosen time. The revelation of God in the gospel is good news indeed. Even the chosen people were not granted full knowledge of the character and purpose of God, though they were far in advance of the Gentiles. To the Jews it came as a surprise that God was concerned with the welfare of "the uncircumcision," although men of God in Old Testament times, especially the prophets, had given utterance to language which could not be limited to Israel. But if the gospel of God was news to the Jews, how much more so to the Gentiles, who were groping in a maze of human philosophy and speculation about the "unknown God"!

2. It is the Gospel of the Grace of God

(Acts 20: 24)

Paul used the phrase when speaking to the Ephesian elders. The good news tells of God's wondrous grace. The Greek word, *charis*, has a variety of uses, rising from mere physical gracefulness to qualities of mind and heart—kindness, goodwill—until it reaches the sublime heights of the Divine favor, "with emphasis upon its freeness and universality." This Divine favor was expressed through Jesus Christ. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). "Grace" became a word of special significance to Paul, who used it in relation to his call and conversion, his mission and service, with special reference to God's favor extended to the Gentiles. In the preaching of the gospel, then, great stress must be laid upon the grace of God, who so loved the world that he gave his only begotten Son.

3. It is the Gospel of Christ

In Mark 1: 1, the phrase runs, "the gospel of Jesus Christ, the Son of God," and in 2 Thess. 1: 8 (R.V.) "the gospel of our Lord Jesus." In Rom. 1: 9 we find "the gospel of his Son." It is well to keep in mind that the name "Jesus" tells of the fact that he is the Saviour—"thou shalt call his name JESUS, for he shall save his people from their sins" (Matt. 1: 21). The saving power of Jesus must be kept prominent in preaching. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). The name "Christ" (Anointed) proclaims the Messiahship of Jesus. In Paul's writings it is clear that, while the name empha-

rases the fact that Jesus came as the Messiah of Jewish hope, he broke all limits of the Mosaic system and preached a Christ for all nations. That is why he speaks of the "gospel of the uncircumcision" committed to him (Gal. 2: 7). The chief facts of the gospel are stated in 1 Cor. 15: 3, 4—Christ died for our sins, was buried, and rose again. "Christ died for our sins according to the Scriptures." Here is the very heart of the gospel. "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19). Paul also says that God "committed unto us the word of reconciliation," and hence his ambassadors plead with men, "Be ye reconciled to God." Preaching which omits reference to the glorious truth that Christ died for our sins is inadequate, and lacks the great magnetizing power by which the world is to be drawn to him. The fact of the burial of Jesus is important as an evidence of his death, and it becomes the basis of a beautiful passage concerning the meaning and symbolism of baptism. It is difficult to bring out in translation the full significance of the verb translated in the Authorized Version "rose again." The tense used (perfect passive) implies that he was raised, but that the result continues in "permanent efficacy."

4. It is the Gospel of the Kingdom

The exact phrase is confined to Matthew (4: 23; 9: 35; 24: 14), but some texts have it in Mark 1: 14. The expression "preaching the kingdom" is found in Acts 20: 25; 28: 31; and similar language in Acts 8: 12; 19: 8; 28: 23. Jesus himself preached this "gospel of the reign" (Moffatt). He came to usher in the reign of God in the hearts of men. It is true

that the full-orbed gospel included the death, burial and resurrection of Jesus, but the principles of the kingdom and the facts concerning the full gospel were announced during the personal ministry of the Lord. This is most important, for it makes it evident that to understand the full implications of the gospel of Christ we must study his own ministry, especially his message to the sinful, the needy and the downcast to whom he ministered. It will be found that Jesus enunciated eternal principles of right conduct; that he ministered to the physical as well as the moral and spiritual needs of the people; that he indicated courses of conduct towards God and society, and even towards those in political authority. The ministry of Jesus will show that to present an "individual" gospel or a "social" gospel or an "economic" gospel exclusively is to put asunder what God has joined together. A full gospel will include all.

An exhaustive study of references to the gospel in the New Testament would involve much more than can be given here. There is a sense in which Paul speaks of the gospel as his own (Rom. 2: 16). There are descriptive terms. It is the "glorious" gospel (literally, gospel of glory; 2 Cor. 4: 4; 1 Tim. 1: 11), and it is "age-binding" (Rev. 14: 6). Reference is made to the "word of the gospel," and "the truth of the gospel." By direct statement or inference we learn that Christians must not be ashamed of the gospel, must not pervert it, must not be moved away from its hope. They are to have fellowship in the gospel, be strong in its defence and confirmation, being shod with the preparation of the gospel. They should strive with one soul for the faith of the gospel, and seek its furtherance. Sinners hearing the word of the gospel are exhorted to believe in it and obey it. The implications of these statements would lead on to a discussion of the terms of pardon and to the glorious promises associated with the acceptance of the message. But the purpose of this article has been served in giving a Scriptural answer to the question with which it started, "What is the gospel?"



On the Railroad Track

P. E. Thomas, B.A., Marrickville, N.S.W.

A GANG of men worked on the railroad track at midnight. I could hear from my bed the sound of "Heave!" followed by the clang of metal. Curiosity led me to investigate, and I discovered that these men were transporting heavy steel rails from one spot to another. I watched them work. All stooped to position, took hold of the rail, and at the given signal lifted together; and so the rail was raised, and carried to its new position. I could see that no man, nor half a dozen men, could do the job alone; but the gang, under one leader, with perfect understanding and co-operation, made the seemingly impossible very simple.

Can such a lesson be lost to the church? The task of lifting men out of sin and self into the kingdom of God; of transforming the social life of the people by bringing men to Christ and Christ

to men, is tremendous. As individuals we seem impotent in the face of it, yet together, under our Leader, very much can be done. The Lord had this in mind when he prayed so fervently for his disciples, "that they all may be one." Certainly if we were all of one mind, of one heart, of one spirit, of one purpose, there would be more power, both in the local church and the church universal.

As I watched the men with the rail lifting in unison, none pulling against the others, none interfering with his fellow-worker, none standing idly by, I saw the secret of success. In the work of the church, both local and world-wide, it must be the same; all must work in unison, none criticising or decrying his fellow, none standing idly by, but each with understanding and concentration doing his bit. Therein lies the only road to success.

And we will remember that only as we understand our brother in Christ can we give him our fullest co-operation, and, moreover, will we call forth from him a happy and unreserved response.

Notes on Current Topics

"We Know"

EXTRAVAGANT forms of expression are common, and at times are probably used by all or nearly all of us. Hyperbole is a legitimate figure of speech, and found in the Scriptures. Without becoming over critical, however, I may suggest that we should beware of exaggeration. I have not in mind such faults as magnifying our own virtues, heightening the greatness of our own exploits, over-estimating the effect of our labors, or the size of our audiences. Truth in all things should be our aim. I may make my present point clear by a reference to two books of which I have been thinking. These are known to very many, who have read them with interest and profit. The titles are at least arresting: "The Book Nobody Knows," and "The Man Nobody Knows." But are the titles accurate? Surely not, though admittedly they are likely to stimulate curiosity and invite reading. The fact is that hosts of people love the Bible and study it. It is a lamp to their feet and a light to their path. It is true that none has exhausted the Bible's meaning; its glory is that we all can feed our souls upon it. The humble and illiterate receive instruction enough to live by, and the most learned theologian has still something to learn. So of "the Man." Millions have known or do know him; else they have not life eternal, for "this is eternal life," said our Lord, "that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Paul in the Ephesian epistle wrote of our knowing the love of Christ which passeth knowledge. But we do know it and him. One commentator of Paul's epistle refers to "the

simple fact that there is a real knowledge of Christ's love possible to us, a knowledge that is capable of increase as we are the more strengthened by power in the inner man, while a complete or exhaustive knowledge must ever remain beyond our capacity." We do not discount the knowledge we have when we recognize the need for prayer for an enlarging knowledge.

It Has Been Tried

HERE is another paradoxical statement, arresting and stimulating and very commonly used: "Christianity has not been tried and found wanting; it has been found difficult and not tried." It has many a time been employed to confuse those who declare the failure of Christianity. The truth intended to be conveyed is valuable, but it may be held without any suggestion of error. Nobody has realized in perfection the ideals of Christianity. Individuals and nations come far short of the practice of the precepts and principles of Christ. But it is not true that Christianity has not been tried. It has been tried by sixty generations of Christians. Multitudes of believers have the final proof of the truth of their religion—it works and satisfies; Christ has in their lives shown his saving and keeping power. I greatly dislike unqualified statements that nobody knows the Man Christ Jesus, and that Christianity has not been tried. "We know whom we have believed." We have tasted and seen that the Lord is good. "Once I was blind; now I see."

A. R. Main

A Triumphant Church

H. J. Patterson, M.A.

HAS a doubt ever entered your mind concerning the ultimate triumph of the church? Not a few may be heard lamenting its weakness and failure. But "the gates of Hades shall not prevail against it."

Apostolic Age

The story of the church of the first century or so is a heartening one for people to-day. We need some help by the way, some reinforcement of faith, some fresh encouragement. Now nothing was more improbable than the success of Christianity in that early period. The chances of its living seemed ten thousand to one. It was founded by a Galilean peasant who himself was crucified. There were eleven men remaining who had been trained and a handful of others who had some faith. Great and dignified religions were in the field. Before the close of the first fifty years after the death of Christ Peter and Paul had perished in the Neronian persecution. Churches were not over strong, and there was in many of them a very mixed lot of people, Jew and Gentile. There were not many of the really educated or cultured class. The government itself aimed at stamping out this pestilent sect, and there was reason for it. The Roman official found these Christians obstinate in that they absolutely refused to obey the Emperor where loyalty to Christ and God was thereby negated. Their conduct seemed unreasonable, unsocial and unpatriotic. They would not attend the public games or frequent theatres, for the games were inhuman and the stage immoral. So persistent were they and so ready for prison or death that governors of distant provinces were at their wits' end to know what best to do with them. Then one of them wrote a book in curious terms which was a challenge to all Christians. It was a call to faith and courage,

endurance and martyrdom. Set your teeth; the worst is to come, and the best. The Book of Revelation heartened them and

Victory Came

The church began to draw to itself the better folk who were looking for truth and who hated cruelty and uncleanness. Certain philosophers and deep thinking men were drawn to them. Differences between races and classes began to break down. Paul had said that Jesus died for that very purpose. So the church had martyrs, great thinkers and real saints and the triumph was assured.

Why?

Christianity, where true, has always appealed to the highest in man. There have been failures, but there has followed a revivifying of the dry bones and they stand up a great army which wields afresh the sharp two-edged sword which is the word of God. Men normally recognize truth where it is in evidence. The church has stood for Christ as supreme and authoritative. "Back to Christ" is the natural cry in a day of decadence and failure. So it translates and reads afresh the word of God. It stands for the redemption of the world, and what better thing can it stand for to-day? It has a great programme, that is, when men have the mind to understand. The kingdom of God on earth challenges us to-day. Man will be redeemed. There will be a new heaven and a new earth where every single man is estimated at his true worth. The totalitarian state will fail, for it regards not individuals as such. The heaven is working in the meal, and the church of Christ will be triumphant. Right will win in the end. Wycliffe, Luther, Wesley and others have shown that where the Spirit of God is at work nothing can prevent the victory.

The Home Circle

J. C. F. Pittman

CHARACTER

DAILY deed and daily thought,
Slowly into habit wrought,
Raise that temple, base or fair,
Which men call our character,
Build it nobly, build it well;
In that temple God may dwell!

—Edward W. Benson.

GENUINE RELIGION

OF the native church in Uganda Dr. Gell spoke with warm praise. "The religion of these natives," he said, "is heartfelt and genuine." The porters who accompanied him into the forest used to hold prayer meetings in the evening, without the slightest suggestion from the white man. They were excellent workers besides, and would walk at the rate of five miles an hour, although carrying seventy pounds weight on their heads. Each man carried a bundle on the top of all, containing his Sunday clothes and his Bible.

ANSWERED PRAYER

ONCE when Hudson Taylor, the well-known founder of the China Inland Mission, was on a sailing vessel the captain told him that a four-knot current was carrying them towards some sunken reefs. The long boat was got out and every effort made to turn the ship's head—in vain. They had now drifted near the shore, and could see the natives, who were cannibals, lighting their terrible fires!

"There is nothing more to be done," said the captain.

"Yes, there is!" exclaimed Hudson Taylor. "There are four Christians on board; let us go below and pray."

After a brief season of prayer, he went on deck and told the first officer to have the clews of the mainsail let down. They had asked a wind from God and it was coming! In a few minutes the breeze sprang up, and they were ploughing their way, at six or seven knots an hour, away from that dreadful coast with its hungry savages!

"There wasn't a very big account of your daughter's wedding in this morning's paper."

"No; the big account was sent to me."

The Family Altar

TOPIC.—"CALLED UP" FOR SERVICE

March 8—Matt. 25: 1-13.

" 9—Matt. 25: 14-30.

" 10—Luke 19: 11-27.

" 11—Romans 6: 15-23.

" 12—Ephesians 6: 5-9.

" 13—Acts 7: 1-8.

" 14—Genesis 12: 1-9; Acts 7: 9-16.

JUST as men and women now are being called up for military service, so, in Old Testament days, God called men to make hazardous journeys and undertake dangerous tasks. And so it has been ever since, and will always be, for "there remaineth much land to be possessed," many enemies to be subdued, and much spiritual work to be done. The trouble is that so few resemble Abraham. As a rule, men shrink from the perilous journey or the hazardous task. They would far sooner sit in comfort at home than go where God directs, or do the work which must be accomplished. Shame on us, if we refuse to answer God's call, or make no effort to take the land which must be possessed.

Our Young People

C.E. Interests and Activities

W. W. Saunders

A BIRTHDAY—A CHALLENGE

WORLD-WIDE recognition will have been given to Feb. 2, 1943, as the 62nd anniversary of the foundation of C.E. Observance of this day as "Endeavor Day" commenced in 1881, seven years after the birth of the movement. All State unions sought to celebrate worthily this C.E. birthday.

In Queensland simultaneous district union junior rallies were held in the afternoon of Jan. 30, with a president's "at home" to society and State leaders in the evening. There were early morning quiet hour services on Jan. 31 and a special "Voice of C.E." broadcast over 4BH. A grand Endeavor Day rally on Feb. 1 was addressed by the national vice-president, J. H. Sorrell, M.M., C.F.

New South Wales elected to celebrate the birthday on Feb. 6 and 7. A harbor excursion, during which spiritual exercises were conducted and greetings read, was held on the Saturday, and special services were held throughout the State on the Sunday, some district unions commencing the day with early morning communion services.

Victoria's celebrations comprised a splendidly attended rally on Jan. 30 and a special C.E. broadcast over 3JO on Jan. 31. The rally, held in the Assembly Hall, Melbourne, was addressed by W. F. Betts, of the Fitzroy Methodist Mission, on the subject, "Soul-winning."

Two functions were arranged on Jan. 30 by the Western Australian union. An open-air rally at Forrest-place, Perth, at 6.45 p.m., was led by our James Gordon. This was followed by a rally in the Salvation Army fortress.

At the well-attended and enthusiastic rally in Adelaide, arranged by the South Australian union, a "five-point programme of aggression for C.E. societies" was presented. This programme might well be adopted by individuals and societies in all States. It reads:—

A CHALLENGE TO ADVANCE!

1. The Deepening of the Spiritual Life of the Society.

- A more definite place for prayer and the study of the Word of God.
- Making the pledge pre-eminent in consecration meetings.
- Adjusting life to the will of God.
- More time for constructive Christian thought and meditation.

2. Closer Relationship with the Local Church.

- Personal membership with the church.
- Regular attendance at church services.
- Active participation in the church in evangelism, witnessing, and missionary enterprise.

3. Ten Per Cent. Increase in All Grades.

- In membership within the society.
- In numbers of societies.
- In subscribers to the State C.E. paper.

4. The Development of the Committee System in Every Society.

- The adoption and expansion of committees as a means of expressing Christian principles in every realm of life.
- Systematic planning for objectives.
- Training members for church work and leadership.

5. Loyalty to C.E. Unions.

- By attendance at district union executives and rallies.
 - By participation in State union activities.
- Now to the task of putting the challenge into operation.

SOCIAL SERVICE NOTES

Unheeded Protests

W. H. Clay writes on the difficulty of checking the lawless activities of the drink trade, of the good work of the C.F.A., and an appreciation of the late S. H. Mudge.

REFERENCE to inconsistencies in our last monthly column brought a number of appreciative comments. Here is another inconsistency. Victoria provides a hotel just across the Murray river which has always been dependent upon the aborigine population of Cameroongunga for about 50% of its trade. Its baneful effects upon these people have brought repeated protests from the manager of the station, our missionary, W. B. Payne, and the police. The Victorian Social Service office was responsible for action which led to a police raid which resulted in eight charges being laid against natives; an attempt was made to delinquent the hotel, but court proceedings were little short of a farce. Every charge was denied, and a further twelve months' tenure was granted to give the licensee a chance to prove himself. The Social Service Committee wrote the Victorian Chief Secretary on the matter, and he stated in his reply that the onus was on the N.S.W. authorities to keep the natives on their own side of the river. The inconsistency as well as the perversity of the argument appears when we turn to Swan Hill, where the position is reversed; the hotel is on the N.S.W. side of the river and the customers mostly on the Victorian side. The complaints of drinking during prohibited hours and general debauchery, made by ministers of churches in Swan Hill, C. P. Hughes taking a prominent part, were almost useless. The Chief Secretary in this case has not taken steps to prevent Victorians from crossing the river. He knows such a course is impossible. The forces of righteousness are defeated in both cases. Regulations governing the liquor traffic as well as those who make them are full of inconsistencies, and all the governments, State and Federal, are guilty of encouraging them.

Christian Fellowship Association

The annual ordinary general meeting of C.F.A. of Victoria was held on Friday evening last. Reports showed that registrations numbered more than 4000, and members were to be found in all States and many other countries. Nearly £3000 has been advanced to members on loan, and over £500 given as relief. Loans have been without interest. Some remarkable cases of assistance to members were stated. In addition to actual loans and gifts the association has stood between creditors and debtors in many cases in sums totalling more than £1000. Advice in other cases has been worth hundreds of pounds to members. The alternatives to needy members such as the money-lender, at exorbitant interest, the sale of some essential in the home at a sacrifice, the approach to a friend in humiliating circumstances, and the denial of some treatment or aid in personal physical distress, have all presented themselves, but C.F.A. has saved the situation again and again. The meeting passed a vote of confidence in the board of management and endorsed a progressive programme for the future.

The Late S. H. Mudge

Feeling reference was made to the passing of Mr. Mudge, who for six years was a member of the Social Service Committee and the C.F.A. board. He had endeared himself to his fellow members and had gained their highest commendation for his fearless and courageous stand on all matters of conscience and conviction. His association with the Christian Guest Home as chaplain remains a pleasant memory with many guests who shared his ministry.

"Radio Times" and Roman Catholic Action

"Radio Times" is a little secular paper of a

peculiar type. It would be difficult to define its policy, but of its courage and daring it is scarcely possible to exaggerate. It has openly challenged the big dailies and paper monopolies. It has indulged in attacks on individuals of influence and power in a way which most dangerously approach a libellous offence. Its latest is to expose the B.C. attitude on Empire questions which has led to a proposed boycott. A series of historical statements appeared which have been well worth reading. The following is a good sample. In the name of "Liberty," he writes:—

"The writer has been attacked by the Roman Catholic Church, an organisation which is well known throughout the world, and is generally considered to date, as an organisation, from the year 445 A.D., when the Roman Emperor Valentinian issued a law declaring that the Bishop of Rome was the head of the Western church, and that resistance to him would be a State offence. Previous to that the church had been composed of scattered units with no particular heads, and many Bishops automatically claimed the title of Pope, which was not until Valentinian's time restricted to one person only in the Western church."

Open Forum

FOR "CHRISTIAN" READERS

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

"CONTROL"

RE Mr. Smith's letter I certainly was not foolish enough to dream that there should be control of "something not amenable to control, and was never meant to be controlled." I was speaking of something that can be, ought to be, and by any adequately business-like community of people would be controlled. My thought had nothing whatever to do with anything that runs towards papacy or nazism, but towards N.T. order and decency. On the very day that Mr. Smith's letter appeared, I had a letter from a preacher's wife, telling a story of financial struggle, sickness, moving expenses and dire poverty pathetic enough to make one weep. The same day I had a phone call from another preacher, who told me of weeks without income while he moves from one church appointment to another. Preachers should not be subjected to this lack of control which results in so many unfortunate conditions. It could be controlled—the Methodists and Presbyterians control it well enough. Sixty years ago a committee was appointed by our conference to study the question of church discipline, and it brought back a report to conference recommending a kind of presbyterian instead of the existing ultra-congregational form of church government which existed. The committee was composed of the best known brethren then living—men like J. T. T. Harding and F. G. Dunn. But the conference rejected the report. Probably the considered conclusion of these competent brethren was nearer the truth than the chance decision of the conference which rejected it. As to the "remedy (?) being worse than the disease," I should

(Continued on page 105.)

Here and There

The following telegram reached us Mar. 1:—"E. C. Hinrichsen had splendid meetings, Canterbury yesterday, four confessions.—Casperson."

Churches in Victoria have been supplied with special offering envelopes for the Church Extension offering to be taken on March 7. Church treasurers are asked to forward offerings to Mr. Robert Lyall.

We are pleased to learn that Mr. Churchill, the British Prime Minister, is recovering after his serious illness. His able leadership has won for him the love of multitudes throughout the world. We hope he will soon be completely restored to health.

R. J. Clow, of Queanbeyan, N.S.W., writing on the various messages of appreciation of the life and work of the late R. L. Arnold, says that when he was conducting a series of services at Port Pirie, S.A., sometime in 1902, the father of R. L. Arnold made the good confession.

W. H. Clay, of the Social Service Department, writes: "The government of S.A. has banned horse racing for the duration of the war, a very courageous act. Recently a monster meeting of protest was held in Adelaide and unanimous resolutions were passed. We wonder where a man brave enough to record a vote in opposition could be found, and, if so, what would have happened to him. Could a more dangerous crowd be imagined?"

A short article in "The Sun," Feb. 26, refers to an incident which occurred near El Alamein when it became necessary to clear a German minefield through which Australian infantry were to advance. The late Captain J. W. N. Minnock was highly commended for his leadership in the dangerous task allotted his company. We learn that Jack Minnock was a member of the K.S.P. club and a local speaker of the church at Berri, S.A.

One of our preachers requests that when members of the church who are in the services are moved to other areas, they be given a list of places where churches of Christ exist. If possible, preachers should be notified of the arrival of such members, and the notification should include the number, rank and unit of the member. It is exceedingly difficult to contact an individual when his name only is given and there are several camps around the town.

C. Schwab, Federal President, writes: "The Department of Air invites churches of Christ throughout the Commonwealth to suitably recognise the second anniversary of the Women's Auxiliary Australian Air Force on Sunday, March 21. It is strongly felt that some religious expression should mark the occasion and that special prayer be offered for the spiritual guidance of these women, and for the speedy coming of a victorious peace. The department advises that in capital cities and large towns voluntary parades of members of the W.A.A.F. would be arranged."

The Christian Guest Home is being very highly praised in and around Melbourne as one of the finest of its kind. It has abundantly justified its existence. A young soldier who once was in membership at Oakleigh and Burnley wrote appreciatively of the home and enclosed £5. Nearly every church had a part in the recent women's appeal. A little from each defaulting church would bring the total to £400. The services of a cook are still needed. The board is willing to pay the travelling expenses of any member who can suitably fill the position from any State; good wages and conditions.

The Women's World Day of Prayer is to be observed this year on March 12 at 11 a.m. and 2.30 p.m. in the Baptist Church, Collins-st.,

Melbourne. The girls' session will be at 5.30 p.m. in the Assembly Hall. The programme has been prepared by Mrs. Benjamin E. Mays and Dr. Georgia Harkness. Mrs. Benjamin E. Mays is a negro woman, wife of the Professor of Moorehouse College, Atlanta, Georgia, U.S.A., a leading figure in educational circles and active in social work in Chicago, Illinois, and Atlanta, Georgia. Dr. Georga Harkness is the first woman Professor of Theology at Garrett Biblical Institute, Evanston, Illinois, a writer of books and poetry and a speaker of note. She attended Oxford, Jerusalem, Madras and Amsterdam conventions.

At West Preston, Vic., good services have been held during past two weeks. On Feb. 21 W. A. Wigney spoke at worship service. In the evening the speaker was C. E. Jackel, of Hordsham, who commenced a special series. A young girl from the Bible school was baptised, and received into fellowship the following Sunday. On Feb. 28 C. E. Jackel was speaker at both services and also at a special session of Bible class. The church has been greatly helped by the special ministry of Mr. Jackel during the past week. Deep interest has been displayed in his messages.

The Y.M.C.A. Suburban Club Movement training courses for leaders are well fitted to provide the basis of a Christian outlook, which is at the root of a healthy post-war development in all fields of activity. Enrolments are now being received for two distinctive courses be-

ing conducted by the movement. One is of six months' duration, providing a comprehensive course of physical training and lecture periods. This course commences on Tuesday, March 23, the full cost being £1/10/-, including lecture notes, library facilities, swimming pool, etc. At the same time a short term course of 12 weeks, for leaders with club experience and men wishing to take part in refresher courses will commence. The cost of this course is 15/-. For further information write or call at the Y.M.C.A., Princes Bridge, Melbourne, S.C.A.

1943 is to be a year of advance in the youth world of N.S.W., if careful planning, hard work and the leading of God can make it so. There is a rising tide of interest which is beginning to show itself in many quarters. Because of these encouragements the Young People's Department is presenting a very attractive Youth Week (Feb. 28-Mar. 9) programme which ought to catch the imagination of Sydney and Newcastle brethren. In New South Wales there are fine facilities for broadcasting through courtesy of 2CH. This made it possible to have on the programme a very popular feature—the Bible schools broadcast at 3-4 p.m., Feb. 28. Will Beiler, South Australian Bible schools director, is the guest speaker, and a comprehensive agenda of conferences, inspirational meetings and fellowship has been arranged. Tuesday night, March 2, was set aside for the youth rally at City Temple. Throughout the week district youth rallies are being held at Auburn, Belmore, North Sydney, Mayfield (Newcastle) and Kingsford. This interesting and inspiring week of youth meetings will, it is believed, be crowned by a liberal offering on March 7.

From Week to Week

AT the Premier's office, Mr. Lind, who deputised for Mr. Dunstan, the Premier of Victoria, met, on Feb. 25, a deputation from organisations and churches interested in the reform of the liquor traffic. Representative speakers urged that hotels be closed on Saturday afternoons at one o'clock. In reply to the request Mr. Lind referred to the disquieting conditions prevailing in Melbourne. He spoke of the behaviour of young women who could be seen almost any hour of the day holding on to service men whom they had met but a few hours, or at most, days before. The natural restraint which holds a young woman back from being friendly with a man until she knows him well is cast aside. The home training of years is often ignored. Such behaviour is not a matter of innocent enjoyment, but in many instances it is such that, as Mr. Lind pointed out, it leads to dangerous ill-health. The speaker intimated the need of maintaining the high moral tone of the home, for the home is the basis of a nation's life.

Colleges for the training of young men for the Christian ministry have commenced their work for the coming year. In order to undertake their course of studies, young people must give up the security of the business world. It is necessary for them to have a strong faith to venture forth on a career that offers so little material security. It is a testimony to the quality of the spiritual life of the churches that so many young men and women are ready, year after year, to enter the colleges in Australia and New Zealand. Brethren everywhere are interested in the work of the students, and already good wishes for their success have been expressed in many centres. We desire to add our word and to wish teachers and students a year full of blessings.

Have you read the report of the British and Foreign Bible Society for 1942? The

title is "The Gate of Life." The book may be purchased for sixpence from any of the Bible houses in the capital cities. The introductory chapters are very well written, and make delightful reading. In the closing chapters the work of the society in all parts of the world is reviewed. Where the war is raging on the Continent of Europe, lack of supplies has hindered the distribution of the Scriptures. Despite great difficulties the Bible is still being sent to the uttermost parts of the world, and is providing comfort and encouragement for all who read its pages prayerfully. Books may come and go, but of them all the Bible is still the world's best seller.

It has been suggested that it is a good plan to read an old book every time you finish reading the latest volume from the press. I have read a number of recently written books, but have not read an equal number of the old classics; however, I chanced to come upon a copy of Charles Dickens' David Copperfield. Dickens was a master of prose, and he was also a keen student of psychology. His ability to analyse the inner thoughts and feelings of his characters was astounding. So skilful was he in the art that he could lay bare the moods of the soul of a man or a child and make one feel it was his own experience repeated again. When David was a child of very tender years, and was sent to London to work in a wine store, he was exposed to all the ills of life, without anyone raising a protest. Dickens asked why that should have been so. It takes a person of strong imagination to sympathise with others to the full.

Dickens could find in these modern days scenes just as tragic, even if in a different setting, as he set forth so powerfully in his books. There are people just as sad and misused to-day as ever before. What is lacking is the Dickens' imagination. If more men had his sympathetic imagination we might be awakened out of indifference.

News of the Churches

WESTERN AUSTRALIA

Subiaco.—Morning and evening services average about 120 and 135 respectively. Offering for aborigines exceeded £50. The church regrets the departure of Howard Pollard, B.Sc., A.Mus.A., who has been transferred to Optical Research Department of Sydney University. He was organist of the church and secretary of Sunday school, and while all congratulate him on his success, his leaving is regretted. There have been three additions by faith and baptism and one by letter. The fellowship and assistance of Allan Searle, of Victoria, have been enjoyed.

Harvey.—After a happy spiritual time with Mr. Thickens, the church met on Feb. 5 to wish him God's blessing as he journeyed back to the college. Mr. Roessner, on behalf of the church, presented him with a useful book. At his farewell service on Feb. 7, there were seven confessions; five were baptised, and one who had previously confessed. On Feb. 14, in absence of a preacher, Mr. Livingstone read to the church a suitable article, and at night to a good audience Mr. Johnston gave an inspiring talk. The choir rendered an item. Mrs. Johnston is home and able to meet with the church again. Guild opened on Feb. 17 with good meeting.

Hasseldent.—On Jan. 17 one who had been baptised was received into fellowship. On Feb. 5 a social evening was held in honor of Miss Peters and Mr. Palmer, useful gifts being given by church and guild. On Feb. 13 they were married. Mr. Nixon officiating. Feb. 10 was annual business meeting. The following were elected deacons: Messrs. Nelson, Smyth, Butcher, Liddle, C. Goodier, McLaren and Seaby (secretary). Reports all showed good work done: Guild and Girls' Sunshine Club have reopened. Endeavorers are doing good work. C.F.A. is still growing. Publication of a church paper has been commenced. Members are thankful for the coming of I. Nixon as preacher.

QUEENSLAND

Roma.—On Feb. 14 E. R. Butler spoke at morning service, and A. S. Cooke conducted gospel service, which was broadcast. Miss Valerie Pittman, assistant organist and Sunday school teacher, has been called to Brisbane to the Training College and will be missed.

Maryborough.—On Feb. 21, fellowship was enjoyed with visitors. A Sunday school scholar was added to roll. The first meeting was held at Brooweena, an outside centre, on Feb. 16, but owing to rain there were only 14 present. Sympathy of the church is extended to Mrs. Wiltshire and family; she recently lost her brother-in-law. Sickness is prevalent among members.

Gympie-Monkland.—On Feb. 14 E. Trudgian preached at Gympie and A. J. Fisher conducted monthly gospel service at Monkland. Monkland J.C.E. re-opened on Feb. 16 with a good attendance, after a long recess caused by blackouts. Gympie church has decided to use the "Churches of Christ Hymnbook" in place of "Psalms and Hymns" and "Sankey." On Feb. 21 a baptismal service was conducted prior to gospel service.

South Brisbane Circuit.—On Feb. 21, at Stone's Corner, Mr. Mayers gave a helpful message. Lloyd Kent conducted an open Sunday school in Rocklea. At Sunnybank a fine spirit prevailed, and the message was delivered by T. M. Kirkwood. Good-bye has been said to Vic. Parker, after some weeks' leave. At Moorooka Frank Beames spoke at 11 a.m., and gospel service was conducted by Mr. Kirkwood. Fellowship tea at Moorooka preceding evening service was very enjoyable, a delightful discussion being held on "Questionable Pleasures and Pastimes." Bruce More, assistant preacher, is giving religious instruction at Junction Park

State school, relieving Mr. Kirkwood to attend to five other schools.

SOUTH AUSTRALIA

Forestville.—A young man confessed Christ at gospel meeting on Feb. 21. On the same day Willie Thomson, of Glenelg, spoke in interests of home mission work, and scholars of Bible school were addressed by Miss Doris Gray, of W.C.T.U., and by H. W. Hannam, chairman of Bible School Department.

Winkle.—At C.E. Society meeting on Feb. 9 a letter was read from Miss Edna Vawser, of India. Speaker at morning service on Feb. 14 was L. C. Williams, from Berri, and L. A. Chapple preached at evening service. W. A. Hunt gave a message at morning service on Feb. 21 and evening service was combined with Berri when Mr. Johnson exhorted. Fellowship has been enjoyed with Servicemen Allan Chapple and John Blackwell, and others.

Prospect.—On morning of Feb. 21 Mr. Swan, of B. and F. Bible Society, gave a message on the society's work. Gospel message was given by P. R. Baker. Fellowship was enjoyed with Alf. Donnelly, on leave, and Mrs. V. Congrave, from W.A. Mr. Schwab is improving in health. Mrs. Nelson, a foundation member, is sick. Half-yearly meeting was held on Feb. 17 with a good attendance. Reports from all auxiliaries showed good work being done. Financial reports were very satisfactory.

Brooklyn Park.—Prayer meeting prior to gospel service has been resumed. Mr. Matthews continues poorly in health. Sunday school desires to purchase a piano for use of kindergarten and a fund has been opened, one brother taking a large responsibility. The school continues in very good spirit. Allan Wilson has been instrumental in procuring books of spiritual and scientific value for the library. J.C.E. and Intermediates combined, under appointed leader, Les. Bell, is showing increased interest.

Port Pirie.—On Feb. 7 Mr. Pigdon spoke, at both services. He also addressed the church on Feb. 14. Leading Aircraftman Lake gave the address at night, and one young man made the good confession. After-church fellowship was held at Mr. McNichol's home on Feb. 14, a happy time being spent. Mr. Lake gave a short talk. Meetings for prayer and Bible study on Friday evenings commenced again after some months. An Endeavor cottage meeting is to be held once a month. On Feb. 16 the meeting was held at home of Mr. and Mrs. Green.

Cowandilla.—Attendances maintain a fair average. All auxiliaries have usual attendances. I.C.E. has good meetings. Bible school picnic on Jan. 30 was a success; Kingston Park was ideal for this happy event. Four young ladies from Bible school were baptised on Feb. 21. F. Cornelius was speaker for H.M. preachers' exchange on Feb. 21. At a church business meeting on Feb. 4 F. Hollams was engaged for a period of 12 months. On Feb. 20 Miss Gladys Davey was married to Ron. Hollams, R.A.A.F.; both were workers in the Bible school. Mr. and Mrs. and Miss Jean Meason have removed from the district.

Maylands.—Services during February were excellent, Keith Jones being speaker except on Feb. 21, when he was at Long Plains. On that date Mr. Shipway spoke in morning on behalf of home missions and Mr. Jessop, of Unley, conducted gospel service, both giving fine messages. At Bible school on Feb. 7 Keith Jones gave a very interesting talk on the work at Dhond, and an offering from the school on behalf of Dhond amounted to £6/8/8. A working bee during two Saturdays put interior of school hall into fine condition. Endeavor Societies and Bible school are in great heart, and a Girls' Club is now being formed. The financial side of the church is excellent, and weekly offerings have shown fine improvement.

Paddington.—Morning meeting on Feb. 21 was well attended. Mr. Glydesdale was speaker. Other visitors as well as some from the Forces were welcomed. Open-air Bible school with amplifier is creating good interest in the district. Texts are distributed for questions answered. Arrangements are being made for further instruction in local day school. At gospel service Mr. Greenhalgh gave a stirring address. C.E. Society has drawn up an instructive programme for the coming year.

Rockdale.—Excellent meetings continue. On Feb. 7, at the close of Mr. Hinrichsen's gospel message, three made the good confession and Miss Nancy Fisher delighted with her solos. Two, who had previously taken their stand, were baptised. On Feb. 14 Mr. Weir addressed combined Endeavor meeting at 10 a.m., and the church at 11 a.m., every seat being occupied. V. B. Morris brought a splendid message in song at evening service. On Feb. 21, four who had been baptised were received into fellowship. The church is in splendid heart, and all auxiliaries are working well. Sunday school is preparing for anniversary.

Taree.—During absence of the preacher on holidays, appreciated visits were paid to the church by D. G. Meyers, of Newcastle, on Jan. 24 and Feb. 7. E. J. and P. G. Saxby were the speakers on Jan. 31. The congregation was pleased to welcome the conference president, Stuart Stevens, on Feb. 14; his messages to Taree and Wingham churches were encouraging. The church was pleased to welcome back A. G. Saunders from holidays; he was the speaker at both services on Feb. 21. The church has suffered greatly by removals of members to Sydney or through many entering the services. Miss Gwen Graham, one of the church organists, recently joined the Women's Army.

Grafton.—At gospel service on Feb. 14, Mr. Wylie set apart memorials to late Mr. Morgan, sen., and Pte. D. Fernance, who fell in action in New Guinea. On Feb. 10 he and Mrs. Wylie were farewelled by members, and friends from other churches, representatives of the latter speaking eulogistically of the work of Mr. and Mrs. Wylie. Mr. Bolte (South Grafton Methodist) spoke on behalf of the Ministers' Fraternal. Mr. Fernance, who presided, spoke on behalf of the members; Miss Audrey Parkes for C.E., and Miss Ivy Fernance for Bible school. The combined gift from C.E. and Bible school was to Mr. Wylie, inkstand and pen, and to Mrs. Wylie, a bouquet of flowers. Miss McCullum spoke on behalf of the Ladies Guild, and made a presentation on behalf of the ladies, and the congregation, of a chromium tray (inscribed), and a beautiful crocheted rug from members of the family of the late Mrs. Johnson. The church has suffered loss in the passing of Mrs. Baikie. Arthur Grebert has gone to Sydney for medical treatment. Services on Feb. 21 were conducted by Mr. Reeves and Mr. King.

VICTORIA

Silvan South.—Mr. Plummer has taken the meetings during college vacation. Mr. Kingstone, of Queensland, now at the college, has taken up the work for a term.

Oakleigh.—Several men in uniform were present at services on Feb. 25. Mr. Neighbour is working effectively among members and interested friends. Bible school attendances are increasing, 160 being present on Feb. 21.

Camberwell.—On Feb. 28 Dr. W. A. Kemp and A. Griffiths brought messages to the church; both meetings were well attended, 120 breaking bread during the day. Good Companions second degree club took active part in evening service. Members are loyally supporting the work whilst awaiting the coming of Mr. Williams. Mutual Fund has passed £700.

Hawthorn.—J. E. Allan has been giving splendid addresses at all meetings. Ladies of the church held a successful picnic at Botanic Gardens and a social afternoon at home of Mrs. Smith. Mr. Whittington is making good progress after recent serious operation. C.E. Society has resumed under leadership of Miss Waller. Serg. H. Orford was present on Feb. 14 and 21.

North Williamstown.—At a social evening on Feb. 20 a presentation was made to H. Williams and Miss I. McKinnon, Sunday school teachers, who were married on Feb. 27. Annual meeting and election of officers took place on Feb. 23. Reports indicated a year of steady progress, with net increase to roll of 18. Auxiliary reports showed that good interest had been maintained.

Box Hill.—At church annual business meeting on Feb. 24, retiring deacons and Mr. Sandells were elected to the board. Mr. Scott presented a good financial report, and the secretary's report disclosed a healthy state of affairs. H. A. G. Clark was highly spoken of for his long term of ministry. Two senior Bible school scholars were baptised on Feb. 28. George Jackson has arrived back in Australia from overseas.

Hartwell.—There were splendid attendances on Feb. 28, when harvest thanksgiving services were held. Mr. Burleigh, from Baptist church, was speaker at morning service. Many visitors were present, including Capt. Miller, of Burwood, N.S.W. Welcome was extended to E. Moore and A. Hancock, returned from New Guinea and overseas. At night special items were rendered by choir. J. E. Webb preached, and a lady made the good confession.

Ararat.—On Feb. 21 Mr. Randall spoke at morning service. Evening service was opened by Mr. Randall, and later handed over to Mr. Hibbert, youth leader of the camp at Hall's Gap. Thirty were welcomed to the service; they rendered special singing which was enjoyed. Mr. Stafford preached with great conviction. Ladies of the church entertained the visitors to tea before the service. Lionel Johnston is finishing his short stay with the church. Mr. Quayle is to be the new student preacher from the college.

Reservoir.—Annual business meeting was held Feb. 24. Officers for the year are as follow: Preacher, G. A. Grainger; secretary, H. K. Trathen; treasurer, G. F. Johnson; elders, G. Hing and J. Plummer; deacons, H. C. Allison, H. Clowes, T. Davey, E. Dudley, K. McElhinney, W. McInnes, W. Wellsford; deaconesses, Mrs. T. Davey, Mrs. W. McInnes. Mr. Grainger was appointed Bible school superintendent. The work is in a healthy condition. Excellent meetings were held on Feb. 28, Mr. Grainger speaking at both services.

Geelong.—Services on Feb. 21 were well attended and included visitors. Miss F. Shepherd was welcomed into fellowship by transfer from Lygon-st. church. There was much interest in the address on Russia at evening service. E. Hering, from Latrobe Terrace church, preached at gospel service at Drumcondra. A working bee on Feb. 20 greatly improved appearance of chapel grounds. Attendances at midweek meetings for prayer and Bible study are pleasing. Mr. Macnaughtan leads in studies of the Bible in the light of fulfilled prophecy.

Footscray.—L. D. Mills, of U.S.A. Forces, addressed Bible class on Feb. 28. G. Allan is home from hospital convalescing after severe illness. After seven years as president of Ladies' Aid, Mrs. Johnson relinquished the position to Mrs. A. Ivory. H. D. Hunt, of

St. Kilda, addressed fellowship tea on Feb. 21. G. Swallow has been elected superintendent of Footscray school. The fellowship choir, under the direction of R. Halstead, is rendering able service. Mrs. Ledger has accepted position as co-organist with Mrs. J. Carter. Working bees have been held for chapel, grounds, tennis court.

Gardiner.—Mr. Hagger was speaker at both services on Feb. 21. R. Halbert was welcomed by letter from Peel-st., Ballarat. Sympathy was expressed to Mrs. Austin, an isolated member at Whittlesea, in the loss of her husband. After several weeks of preparation with weekly cottage prayer meetings (two in each of last two weeks), the "Highway to Victory" series of meetings commenced on Feb. 28 with early morning prayer meeting at 7.30, and C. G. Taylor, Hampton special speaker, at both church services, and to nearly 50 young people at the Youth's Bright Hour in afternoon.

South Yarra.—Home-coming day on Feb. 28 brought a great number of past members and friends to spend the day in happy fellowship. T. H. Scambler exhorted in the morning and C. Cole gave the gospel address. Miss Scarce delighted with her singing morning and evening. Members congratulate her on being awarded, for the third year in succession, the Walter Kirby scholarship at Melbourne University. Three American brethren in the forces met with the church round the Lord's Table. During the week a pleasant evening in honor of Miss N. Walters was held on the occasion of her marriage.

Preston.—110 broke bread at morning service on Feb. 28, at which one by faith and baptism, two by transfer from North Carlton, and one by restoration were welcomed into fellowship. Dr. W. H. Hinrichsen delivered an inspiring message. A very large congregation was present at night, when Miss Elva Blair rendered two special solos. At close of the service two young men were baptised. On Feb. 24 the church officers entertained members and friends at a social gathering at which opportunity was taken to present Angus Macdonald (who has entered the College of the Bible) with tokens of appreciation on behalf of the church, choir and Bible school.

North Fitzroy.—There were most encouraging attendances on Feb. 28, R. Ennis speaking. Aged Mrs. Trinnick passed to her eternal rest on Feb. 24, and portion of morning service was set apart in which appreciative references were made by R. Ennis and H. Swain, followed by hymn and prayer. Sympathetic reference was made to the death of George Collings, who in former years was a member and Bible school teacher at North Fitzroy; he passed away on Feb. 5. Forty-one young people were present at Christian Friendship Circle tea, followed by an interesting session prior to evening service. Miss Lee rendered two messages in song at gospel service. A church choir is being formed under leadership of Mrs. Haig.

Maryborough.—There have been added to the church a married man and woman, Mr. and Mrs. Sugars from Adelaide by transfer, and Mr. and Mrs. Ron Bursill, Mrs. Warnecke and Miss Duffin by faith and obedience. Sympathy is extended to Mr. and Mrs. Bursill in the death of their little son. There have been 38 additions during 12 months, and average breaking bread is over 100. Mission preparations are well in hand. Bible school is increasing in attendance and efficiency. Ladies' Aid held annual meeting and elected Mrs. Pascoe president and Mrs. Shepherd secretary. Mrs. Holland is new president of Mission Band and Mrs. Parnall secretary. Many visitors attend evening services. A big crowd listened to an address on Roman Catholicism on Feb. 28.

TASMANIA

Launceston (Margaret-st.).—Attendances and interest in all meetings are good. Appreciated messages have been delivered by Messrs. Holton, Morgan, Clements, Orr and Edmunds. The addresses by W. T. Atkin, of Northcote, on

and Mrs. Chapman sing a duet, in absence of Mr. Taylor at Gardiner on 28th, Mr. Hagger was evening speaker. He also gave the address at the united beach service at 4 p.m.

Ivanhoe.—P. R. Thickins, who commenced his ministry on Feb. 21, has entered enthusiastically into the work, and is bringing challenging messages. He has been well received by the membership. Evening meetings are beginning to improve, although few non-Christians attend.

Cheltenham.—In absence of the preacher at Hall's Gap youth camp, R. T. Pittman and A. G. McCulloch gave helpful messages on Feb. 21. Miss Ruth Wallington was baptised on Feb. 28. Work among young people is in good heart. New scholars have been welcomed to Bible school.

Essential.—The church rejoices to have the services of F. B. Alcorn, from Queensland, a student at the college. Commencing Feb. 14 Mr. Alcorn has given helpful addresses at each service. Congregations are slowly improving in numbers, and members are confident of progressive work during the year.

Beauleigh.—On Feb. 14 R. P. Morris was morning speaker. Mr. Andrew addressed morning meeting and Mr. Tippett spoke at gospel service on 21st. On Feb. 25 a social evening was tendered Mrs. G. Lewis (nee Bradley). Mr. Romeril and Mr. Styles were speakers morning and evening respectively on Feb. 28.

Malvern-Caulfield.—On Feb. 28 J. M. Abercrombie addressed the church and F. E. Buckingham preached at night. Attendances were good. Two brethren on leave from the services were present, Angus McConchie and Gordon Collings. Mrs. Marr and Angus McConchie rendered solos. One young man was baptised.

Parkdale.—At the annual business meeting held on Feb. 24, all officers were re-elected. Reports showed that good work was accomplished by auxiliaries. Average attendances for year were—morning 78 and evening 68. Additions by faith and baptism were 9. Good services were held on Feb. 28 with 90 present in morning and 74 at night.

Blackburn.—On Feb. 28 harvest thanksgiving services were held; attendance was 120. Good Companions took responsibility of harvest display. R. J. Anderson, of Springvale church, was speaker in morning and H. C. Bishoff at night. Junior boys' choir from Box Hill brought inspiring messages in song. Anniversary practice has commenced.

Echuca.—Meetings have been good in spite of the holiday season. The church welcomed a number of visitors during holidays. On Feb. 14, good meetings were held. Miss Amelia Scarce delighted with splendid solos. On Feb. 21 Mr. Hall, of St. Arnaud, gave an appreciated address at morning service. Work in Bible school is encouraging.

Carlton (Lygon-st.).—Mr. Baker spoke at all services on Feb. 28. 135 broke bread in morning. Miss J. Pollock, from Bendigo, and Miss O. Davies, from Swanston-st., were received by transfer. Splendid interest and attendances are maintained at New Century Bible Class, Mr. Baker's series of addresses being greatly appreciated. Mrs. Trebilcock, of Northcote Presbyterian church, was soloist on Feb. 28. At close of evening service one man made the good confession and one young man was baptised.

evening of Feb. 21 and at midweek meeting on Feb. 23 were much appreciated. Mainland visitors have included Mrs. Gatesful, Middle Park; Miss Payne, Moreland; Mr. and Mrs. Beer and Mr. Mott, East Kew. On Feb. 28 F. T. Morgan brought a fine message on our State work, and at night G. H. Newell, of S.A., delivered a splendid message to a large congregation. The church is looking forward to the arrival of A. B. Withers to assist the church through the kindness and courtesy of the Victorian H.M. Committee. He is due to commence his interim ministry on March 7.

Departure.—On Jan. 17 B. Burt spoke morning and night. On Jan. 24 F. T. Burt was the speaker. B. Burt was speaker on Jan. 31 and Feb. 7; at night Sister Wescombe sang. On Feb. 14 B. Burt gave the exhortation. Words of appreciation and good wishes were expressed to him by Mr. Pitt, it being his last Sunday before returning to the College. Mr. and Mrs. H. Byard were welcomed by transfer from Mayberry, Mole Creek. Sister Kingshot was welcomed after being in hospital. At night B. Burt gave his farewell gospel message. A trio was rendered by Sister Wescombe, Mr. Arnold and Mr. Burt. There were good meetings for the day. On Feb. 21 Rod. Pitt in morning and F. T. Burt at night gave good messages.

Open Forum

(Continued from page 101.)

Imagine that a controlling body of non-preaching brethren as wise as Mr. Smith, drawn from a number of congregations, could make as wise a selection of a preacher for a church as its own body of officers. The relative merits of "disease" and "remedy" evidently appear different to different men, when some are secure in "controlled" positions to the end of their days, and others like the preacher I spoke about have no security either now or for their old age. And there are certain ethical implications in the question that may be more apparent to one class than to the other. However, the preacher to whom Mr. Smith made his courteous reference has now received more than one invitation to service in a church.—T. H. Scambler.

"DYNAMIC"

I READ with interest H. J. Patterson's article on "A New Dynamic." He states—(1) Preachers are unable to let up lest the church go to pieces—at least they have that "disconcerting idea." (2) "We never had a better trained ministry; we have plenty of technique and machinery." These two statements explain the loss of power. Why look for a new one? The fact that we have sought for and have established a paid ministry with the consequent result of allowing the paid ministry to be and to do everything has brought about the condition in the church the writer deplors. Church members have not been taught nor have they been used. Their talents have become atrophied. The fact that a brother is paid to be the minister should not make him do all the speaking to the exclusion of others. Every church member a worker and a speaker would make a powerful missionary church.

The termed better trained ministry is open to question. Past results are in favor of the untrained ministry. I have listened to many highly cultured preachers and they were not successful. They lacked power. Their messages were cold and insipid. One wonders why until one is brought into contact with the university from which they obtained their culture.

I submit two reasons why the highly trained ministers lack power:—

- (1) They speak above the understanding of 75 per cent. of their audience;
- (2) Their teaching is mixed with philosophy and modernism.

An earnest ministry thoroughly Bible trained

by teachers unspoiled by modernism and higher criticisms will still be a power in the church and the world, but the highly cultured academic ministry will wreck the church.—C. K. Milne.

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DEATHS

BEST, ROBERT.—At Murrumbidgee, loved father of Muriel and Alan, husband of Muriel (May), nee Stevenson.

TRINNICK.—On Feb. 24 Mary, widow of the late James Trinnick, and loved mother of Ethel (Mrs. C. Gow), deceased; Cissie (Mrs. L. Gole); James Leslie; Vera (Mrs. L. Williams); Blanche (deceased); and Dot (Mrs. G. Bowen), deceased. Aged 86 years.

ON ACTIVE SERVICE

LEE, KEN.—VX50234 (ret. M.E.), died of wounds N.G., Jan. 30, beloved grandson of the late Mr. and Mrs. W. Long and loved nephew of Tom Beck, Sylvia and Eli; aged 23 years. Our smiling hero loved by all.

BEREAVEMENT NOTICE

Mrs. R. Q. Mitchell and family express their thanks to relatives and friends for floral tributes, messages, letters and kind expressions of sympathy in their recent sad bereavement. Will all please accept this as a personal acknowledgment?

—38 Gilbert-rd., West Preston.

IN MEMORIAM

BLACKWELL.—A loving tribute to the memory of our dearly loved and only son and brother Ormond, called to higher life March 4, 1938. Ever remembered.

—Dad, mum, sister Hazel and brother-in-law Frank.

PEDERSEN.—In loving memory of our darling little Bruce, who passed away on Feb. 24, 1939. So sadly missed, but safe in the arms of Jesus.

WANTED

Housekeeper, over 45 or 50, all duties, small adult family.—Miss Lyall, 206 The Avenue, Royal Park, N.2, or 'phone FW1446.

The church of Christ, Grote-st., Adelaide, desires to purchase a motor car for the preacher to be used in his pastoral work. Will anyone who desires to sell a car suitable for that purpose please communicate with E. Barnes, 17 Falcon-ave., Mile End, S.A.?

United Board Church Hostel requires additional voluntary helpers, to assist with cooking, washing up and waiting on tables. Girls and women of our churches willing to help, please telephone or write to Mrs. McCann, 13 Mowbray-st., Hawthorn East, E.3, WA 3118, giving particulars as to days and hours available and type of work to which suited. We work for the men in uniform, who are doing so much for us, at the Independent Hall, Collins-st., C.1 Open every day from 10 a.m. to 10 p.m.—Rea D. Hedley, Hon. Sec. Hostel Committee, 5 Creswick-st., Hawthorn, E.2; Haw. 1120. We say "Thank you" for donations of Christmas cheer received.

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COMING EVENTS

MARCH 7.—Dandenong church of Christ Bible school anniversary, Sunday, March 7. Speakers: Afternoon, 3, Mr. Cole; and evening, Mr. Hibbert. All visitors welcome.

MARCH 20.—Rosewood church jubilee. All past members invited. If unable to attend send a greeting.

LYGON STREET NEW CENTURY BIBLE CLASS.

Three Special Sundays for March.

March 7—Mr. C. B. Nance-Kjvell, B.S.Lit., B.D., "The Grace of God."

March 14—Mr. R. T. Pittman, B.A., Dip.Ed., "Waiting Upon God."

March 21—The Hon. W. H. Edgar, M.L.C., "The Lord's Day."

Bright helpful services for all at 3 p.m.

Tps served each Sunday at 5 o'clock.

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in the

BURNLEY CHURCH OF CHRIST

DURING MARCH.

Sundays, 6.45 p.m., "Topical Talks on Kingly Subjects."

Preacher, L. G. Crisp. Song-leader, F. Barnett.

Wednesdays, 7.45 p.m., "Personal Talks to Crusaders."

Preachers:

10th, J. E. Thomas; 17th, J. E. Webb; 24th, T. Hagger; 31st, H. J. Patterson, M.A.

Deputations from nearby churches welcomed on Wednesdays to hear these vital addresses on evangelism.

ST. KILDA

CHURCH AND SCHOOL ANNIVERSARY DAYS.

CHURCH HOME-COMING DAY,

SUNDAY, MARCH 7.

11 a.m., H. A. Hunt.

7 p.m., W. R. Hibbert.

CHURCH SCHOOL DAY, SUNDAY, MARCH 14.

11 a.m., R. T. Pittman.

3 p.m., C. L. Lang.

7 p.m., H. A. Hunt.

Past members and friends are invited to come and be our guests on Home-coming Day.

WEST PRESTON BIBLE SCHOOL

ANNIVERSARY.

MARCH 7 AND 14.

Speakers.

7th—3 p.m., Mr. Webb; 7 p.m., Mr. Candy.

14th—3 p.m., Mr. Grainger; 7 p.m., Mr. Wigney.

A welcome to all.

ASCOT VALE CHURCH OF CHRIST

50th JUBILEE SERVICES OF THE DEDICATION OF THE CHURCH.

A reunion of old friends.

1893-1943 MARCH 14. 1893-1943.

Sunday, March 14—

11 a.m., Mr. L. E. Snow.

3 p.m., Mr. C. L. Lang, Lantern Lecture.

7 p.m., Principal T. H. Scambler, B.A.

Meals will be provided. All past members intending staying for meals please notify secretary, Mr. B. A. Sterling, 61 Francis-st., Ascot Vale, or ring FU 1868.

A week of special meetings to follow. Come and enjoy these times of spiritual fellowship with old friends.

ADDRESS

A. R. Pigdon (preacher Port Pirie church, S.A.)—317 The Terrace, Port Pirie.

Visits to Maewo and Pentecost

AN exceptionally busy time has been experienced by Messrs. Hammer and Finger sorting out and getting things in order, preparing the launch, opening the school, visiting outback places for preaching and healing ministries, and visiting Maewo and Pentecost. Mr. Hammer reports that, despite the long period since the launch was used, only a few crankings were required to start the engine. Materials taken with them to Aoba soon remedied opened seams.

Christmas Services and Baptisms

Mr. Hammer reports the best Christmas services for some years; about two hundred and fifty present, and thirteen baptisms. During the period since missionaries left and returned, a total of eighty-three people were baptised. It speaks well for the faithfulness of native leaders during the period under review.

H. FINGER'S IMPRESSIONS

Faithful Native Service

I AM quite enjoying serving these folk, and one finds that he cannot help but love them. Very simple in outlook no doubt they are, but their desires seem to be for the work of the gospel. There are some delightful souls here, and they know of nothing else than service for Christ. Is it any wonder that they carried on during the absence of any missionaries, and I have no doubt would carry on again, very faithfully, if need arose. It seems to me, as I go about, that there has been some very sincere work done in the past by missionaries and native teachers also. I think it is wonderful to see them in their independent state, and pray that they will always develop along those lines.

We have visited many villages and conducted services on Sundays. These folk certainly like to gather together for "service," and come with a desire to learn about the Bible and the things of God. It is an inspiration to see those who can read, turning over the pages of God's word and seeking to receive its message.

When we arrived, many were suffering with coughs and colds and sores, but now there is a 100% improvement. Every day saw some coming who were in need, but now days go by without anyone coming. So we give thanks to God for the value of medicine. It is a joy to see that these folk appreciate the value of medical aid. Some are foolish enough to run away rather than receive attention, but mostly the needy come for assistance.

Island Visitation

Our trip to Maewo and Pentecost gave the folk their new heart. They have been carrying on faithfully and doing some fine work amongst the heathen villages. Many baptisms were reported and new churches built. At Pentecost, we had the joy of hearing of many heathen villages building churches and asking for teachers to come and teach them. We were unable to visit them as they were high up in the mountains, and would have taken days to visit, and we had to hurry back because of the hurricane season and bad weather. But we intend to visit them in a few months and spend some time with them. Many were suffering with sores and needed medical attention. We also collected seven school boys from Pentecost, all of whom were very keen to come back again. They are a fine bunch of lads, and we all manage very well in keeping each other in order. They enjoy their school, and surprise me how they can read and write. Because of food being scarce, we have begun to plant a garden at Devil Rock. The boys take a working interest in it. I wish we had a good horse and plough, or a rotary hoe; my word, we would be able to grow some food then! The launch behaved very well considering that the engine had been idle for so long. We had to caulk and putty it, etc., before putting it to sea, but otherwise it was quite

good. The engine needs overhauling, but I doubt if that can be managed now because of the war. We will have to wait and see. The petrol is of a very poor quality and does not give the best results. General work has been done around the mission—repair work in different ways was needed, but the house is in good order. Many things still need doing and will get done in the course of time. We did not receive any iron or cement, and that has delayed things. It seems as though liquor was more important than cargo. We have no idea when the boat will be here again.

Christmas Services

The folk here have had a very happy Christmas in spite of the war being so close. You probably know of the excitement which develops here, and believe me they made the most of it this year also. We had some budding singers at the mission on Christmas eve, at midnight, who "just dropped in" to sing a few of their native compositions. Apparently they sang half the night. The war had affected the spending power of the people; but even though the material goods might have been lacking, the spirit of Christmas was not by any means. Well, praise God that these folk can sing praises to him now, instead of devil dances to Satan.

At the baptismal service there were five hundred present, when thirteen were baptised. At the afternoon service about three hundred gathered inside and outside of the church.—H. J. Finger.

MEDICAL MISSIONS

CONGO'S masses understand the gospel message better because medical missionaries have been willing to risk their lives in an effort to combat with scientific medicine the dreaded tropical diseases.

China's prejudice against foreign interference, including Western medicine, has been so completely overcome through the work of medical missionaries that one of the finest medical centres in all the world has been established in China. All of us know the story of the noble work our people in China have been doing these last few years, so I need only mention it.

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

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On the contrary, you will reap the reward of timely sowing. Save to-day that you may be safe to-morrow.

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Obituary

Mrs. Royal Abernethy

ON Feb. 5, at the early age of 25 years, Mrs. Abernethy was suddenly called from this world. She was baptised over two years ago at Horsham, and united in fellowship with the church. Her presence at the service for worship a few days before her demise was the usual practice on the Lord's day. Her spiritual glow and interest in Bible truths were characteristics of her life. Her scope for activity in the church was limited by distance, and her Christian experience was brief. A large and sympathetic audience attended the funeral. The bereavement has come as a great shock to the church, and serves as a reminder of the truth, "Swift to its close ebbs out life's little day." The sorrowing husband (serving with the forces) and the twelve months old babe are committed to the care and mercy of our heavenly Father.—C. W. Jackel.

Benjamin Austin

AMONG those baptised at Taradale, Vic., by the late Stephen Cheek was Benjamin Austin. Later he removed to Williamstown and was a member of the church in that place. In 1920 he removed to the Gardiner district and became a member of the church there. After only a few months' fellowship he retired and moved to Whittlesea, where he has lived in isolation from the fellowship of his brethren with his good wife, except for an occasional visit to the Gardiner church. But he was always interested in the work, and sent his contributions to brotherhood funds. At the age of 76 he passed away on February 6, passing as he had lived, a faithful disciple of the Lord Jesus. Our deep sympathy is extended to his widow, who is also an isolated member of Gardiner church. May God be very real to her as she continues the journey alone.—T.H.

Mrs. Albert G. Houston

ON Dec. 25 Mrs. Houston, after a brief illness, passed to be with her Lord. Many years ago she identified herself with the churches of Christ movement, and has always maintained regular attendance and interest in the work. She possessed a friendly disposition which won for her many friends. "Be ye kind, tenderly affectioned one toward another" seemed to have been her motto in life. In the home there was definite evidence of this quality, and it could be truly said that she was "given to hospitality." The home has lost a faithful wife and devout mother and the church a cheerful personality and active worker. The large attendance both at the church and graveside testified to the worth and esteem of Mrs. Houston. The bereaved husband, four daughters and three sons are commended to the love and comfort of God.—C. W. Jackel.

A. Hunter, sen.

A HUNTER, sen., passed away at Milang, S.A., on Jan. 20. Our brother joined the church at Pt. Sturt in 1911 and came to live in Milang in 1917. He and his wife were always regular in attendance at both meetings on the Lord's day, and were interested in the work of the church in every way. Our brother reached the age of 85 years. He leaves a wife and four children—two sons and two daughters—who are all interested in the work of the church. Sincerest sympathy is extended to all the loved ones.—S.H.G.

Mrs. S. A. Lawrance

MRS. S. A. LAWRENCE, of Naracoorte, S.A., widow of the late B. J. Lawrence, passed to her reward on Monday, February 1, at the age of 87 years. She was the second daughter of the late Mr. John and Mrs. Sarah Fennell, of Laycock, Wilts., England, and was born on November 19, 1855. Of recent years she had been confined to her bed, her many years of life having taken full toll of her physical strength. Mr. and Mrs. Lawrence came to live

in Naracoorte in 1920, having been at Lillimur (Vic.) before that date. Five years after that, Mr. Lawrence passed away. They gave their faithful witness for Christ for more than half a century. Theirs was an hospitable home, where visitors were welcomed. In the recent past, the members of the family placed a beautiful open baptistry in Naracoorte chapel in remembrance of their parents mentioned above. The inscription on it reads: "To the glory of God, and in honor of our parents, B. J. and S. A. Lawrence." The church offers sincere sympathy, and shares the Christian hope with the members of the family, namely B. J. (Lenswood), C. A. (Naracoorte), and W. H. Lawrence (York, W.A.), and Mrs. E. A. Jellett and Miss Lawrence, of Naracoorte.—A.C.K.

PRAYER ON THE BATTLEFIELD

ON Guadalcanal joking was rare, and nearly all faces were serious. For weeks these men had been under almost continuous fire of one type or another, and they showed it. Hundreds of them had grown from boys to men—and good tough fighting men to boot. I saw jungle action of the roughest type and how marines perform when the going is the toughest. We were outnumbered and outgunned by the enemy, but their losses were far heavier than ours. Someone brought to the island a remark credited to a Bataan fighter to the effect that "there is no room for atheism in a fox-hole." We soon began to agree to that, although newspapermen usually don't go in heavily for religion. So, one morning, when Jap 14in. shells were landing, and we had been under incessant naval bombardment and air bombings for eight hours, we uttered a fervent "amen" when Marine correspondent Sergeant Jim Huribart suggested reciting the Lord's Prayer. His suggestion had been offered diffidently, but no voice was raised in protest.—Sherman Montrose, American cameraman with the troops at Guadalcanal.

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A: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptised of him." (Matthew 3: 13.)

Q: IS OUR BAPTISM CHRIST'S COMMAND?

A: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit." (Matthew 28: 18, 19.)

Q: WHAT DOES BAPTISM SYMBOLISE?

A: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 3, 5.)

—G. J. Andrews.

THOUGHT

Nothing in life is more wonderful than faith—the one great moving force which we can neither weigh in the balance nor test in the crucible.

—Harvey Cushing.

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