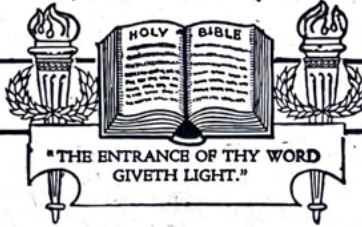


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The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Posted direct, 10/6 year. Foreign, 14/- year. Through church agent, 2d. week.

VOL. XLVI, No. 28

WEDNESDAY, JULY 14, 1943

Christ Not Creeds

Being a Meditation on Thomas Campbell's Seventh Proposition

JESUS asked his followers to go into all the world and make disciples everywhere, baptising them in the name of the Father, Son, and Holy Spirit, and then teaching them all that he had commanded. Preaching must be the means used to gain converts. It was not preaching about Jesus; but, as we see in the story of the conversion of the Ethiopian, the presenting in preaching of a picture of Jesus. It is the Divine Person, Christ, who must be brought to men. We are requested to bow humbly before him and accept him as Master. Beliefs about the nature of the Lord may be interesting and important, but they are not fundamental. The first demand is that life be so surrendered to Christ that a man can say with Paul, "I live, yet not I, but Christ liveth within me."

* * *

IT is possible to know a great deal about Christ, and yet not know him. Fellowship with Christ, made manifest in word and in deed, is the requirement demanded as the test of membership in the church of Christ. By asking men to accept creeds containing statements about Christ before admitting them into the church, we are likely to err in two directions. In the first place, it is possible for a man to accept a statement about Christ, and never give himself wholly to the Lord. When this is so the Christian standard of life is lowered, since there is no personal contact with Christ. Next, by insisting upon the acknowledgment of creedal statements, division may be caused where there is no need for it. A person may enjoy communion with Christ, and differ from another on certain views concerning the precise nature of Christ. If both are in Christ, why ought they be separated by church divisions? It is the tendency of creeds to cause and to maintain divisions within the church.

* * *

THOMAS CAMPBELL, in the seventh proposition of the "Declaration and Address," urged that creeds "ought

not to be made terms of Christian communion." The reason why this rule ought to be observed is that, since creeds are based on human reasoning and inferences, they may be incorrect.

The complete truth of God's Word cannot be expressed in human terms. Why make, then, an imperfect statement the test of church membership? If knowledge of Bible doctrine is to be the condition of entrance into the church and if candidates are to be examined before they are permitted to become members, that suggests that only those who "possess a very clear and decisive judgment, or are come to a very high degree of doctrinal information" have the right to the communion of the church. Now, as Campbell pointed out, the church from the beginning did "consist of little children and young men, as well as fathers." Not knowledge of Christ, but surrender of life to him enables a man to be born again and to enter the kingdom as a little child.

Preachers must speak of Christ in simple words and describe so clearly the way he lived and died that young and old may be able to picture him teaching by the Sea of Galilee, or walking the road to Calvary. No one grows weary of listening to the story of Jesus. People express a genuine desire when they sing:

"Tell me the old, old story of Jesus and his love."

Beneath the material splendor of ritualism the church hides the simplicity and beauty of Jesus. It is hard to reconcile the religious exercises of some church services with the delightful picture of Christ revealed in the scriptures: for when he is presented in creeds and ritual we can hardly recognise him as the Man of Galilee.

* * *

DO not let it be thought that there is no value in creeds and doctrinal studies. In their place they are very important and helpful. It is in their abuse, not in their right use, that

they must be judged at fault. While they ought not to be made terms of church fellowship, they can become helpful in the understanding of the truths of the Bible. While no authority ought to be given to creedal statements, still a study of them ought not to be neglected, as they set out efforts of many scholars throughout the ages to grasp some of the problems of the scripture. Books on doctrine that teach the truths of the Bible in ordered form, can help young disciples understand the significance of God's will.

In addition to baptising believers, Christ asked his followers to teach his commandments. After making converts we often fail to carry out the whole of the commission, since we neglect to instruct the young babes in Christ.

When a convert is brought into Christ he is a babe, and needs the pure milk of the Word. In simple language, the "first principles of the oracles of God" must be made clear to him. Only when he is nurtured by the truth will he grow into full stature in Christ. Bible instruction must become an essential part of the services of the church. Discussions of political problems and kindred subjects may be interesting, but they will leave the babes in Christ undeveloped. Only after good milk has been given will the child of God grow strong enough to partake "strong meat" and become a capable teacher of the Word.

* * *

THEREFORE we may agree that doctrinal statements can help in the instruction of young converts, and can fulfil a vital function. We may also add that this part of the commission is often overlooked, and neglected. Statements of divine truth may prove very helpful. However, they must never be regarded as authoritative, nor must they be made terms of Christian communion. The supreme function of the preacher is to present Christ so clearly and vividly to men and women that they, by surrender of life to him as Lord and Saviour, may become, without any examination of their knowledge of doctrine, members of his church.

Church Union in South India

● Dr. Nicol Macnicol, in "The British Weekly," reports on the crisis facing efforts to gain unity.

IT may well be that in the history of the Christian church in the last 25 years what will seem in days to come most significant will be the efforts—so often unsuccessful—to overcome the divisions of Christendom. Among these efforts one of the most resolute and important is that which has been going on in South India for 24 years, and which seems now to be facing a serious crisis. That this particular attempt has been resolute is indicated by the length of time that has been occupied in continuous negotiations. That it has a notable significance becomes evident when we remember that churches of the Congregationalist type are negotiating with the Episcopal Church of India, which has sprung from missions of the Church of England.

The further fact that these young churches are striving to rid themselves of the heritage of strife that has come to them from the older churches of the West gives this enterprise of reconciliation unique interest. These considerations have given the South Indian example an influence that is greatly encouraging plans for union of a similar kind all over the world, and its success or failure is certain to have decisive consequences for good or for evil in the immediate future.

The Present Position

What, then, is the present position of this movement? A plan of union has been framed and is now being sent down by the negotiating churches for consideration by the various bodies that control the churches—the Synods of the Methodist Church, the Church Councils of the United Church of South India, and the Diocesan Councils of the "Anglican" dioceses concerned. The Methodist Church has committed itself definitely to approval of the plan. The South Indian United Church has done the same by the vote of six out of

its eight councils, and the way is therefore open to its assembly to confirm this decision, if it sees fit to do so. The Diocesan Councils have not yet given their decision except in one or two instances.

At this critical moment, however, some new and apparently grave difficulties have arisen. One of the six church councils of the South Indian United Church, in view of the rejection of the plan by two of its largest councils, has suggested that a final decision should be postponed for four years. Also steps have been taken by two of the Anglican bishops to secure at least delay in carrying out the union.

The reasons that the two bishops urge for their opposition to the union are said to have the support of the consultative committee of the Lambeth Conference. This is in spite of the fact that the Lambeth Conference in 1930 "expressed their strong desire . . . that this venture should be made and the union inaugurated."

Thus it would appear that this brave effort to set the young churches in South India free from the heritage of conflict that the older churches of the West would pass on to them may after all be frustrated, and the hope of Lambeth that there may come about "the emergence of a part of the body of Christ which will possess a new combination of the riches that are his" may not be realised. Surely everyone who has faith in the future of the church in India and of God's purpose for that land must desire that—as in the case of so many crises in the 24 years of negotiation—this crisis also will yet be overcome. We cannot believe that what the Christians of the young churches at Tambaram in 1938 demanded with passion will be denied to those in South India who have sought it with such faith and courage.

Chaplain at Work

Three close-up snaps of the spiritual work being maintained in forward areas are given by H. R. Ballard, a chaplain under the United Board.

I.

SUNDAY morning—any Sunday, any site—the time for church parade is near. Men in shorts and shirts gather in groups and move to the place of service as they have ever done. But a new feature is present—the A.W.A.S. They come in twos and threes or singly. Some are ready to go on leave and are dressed for the occasion; others are in their camp dress. But many are in their working overalls, having had no time to change, but coming straight from their post to worship. Among them are girls who are finding the life hard, and this hour of worship, this gathering at the table of our Lord, is their great anchor.

II.

Many are scattered and are unable to attend the parades. As yet, it has not been possible to do much here. Officers have not yet realised that I mean what I say when I tell them I am happy to minister to two or three. However, in most cases, the opportunity to attend church is present, and the way will

open for services. One has already been arranged, and I am looking forward to taking a service one evening next week with the few available from the signal section.

III.

Most valuable are the contacts made day by day. I visit from three to ten sites each day, and am getting to know the people of the other units and to understand their problems. Next week I am planning to stay for two or three days on a defence post with about ten men. They have invited me to "rough it" with them. It will be a great opening for fellowship. During the evening I plan holding a lantern service, using the tent as screen. The other day we were at a post where the men had caught and smoked their own fish. Behold the chaplain sitting on the ground, a piece of dried-up, weird looking smoked fish in one hand, a mug of tea in the other, talking about that meal which the Great Fisherman prepared on the lake-side.

Keep the Home Fires Burning

G. H. Newell, of Tasmania, urges us to maintain the spiritual glow.

DURING the last world war I was a lad at school. We had our singing lessons and the popular song was, "Keep the home fires burning, though the boys are far away they dream of home." How we used to sing it! How little we knew what it meant! I think we had better start singing it again and learn its message, because the message is needed. Let me tell you what I mean.

Our boys and our girls, too, are away from home, and they are away from church. Life is not very easy. Many of them are grimly hanging on to their ideals, and one of the things that is helping them to hang on is because they are dreaming of home and the home-church. They are looking forward to the time when they will be back home. Some of them are turning their homes into castles; dreams do that kind of thing, and I am wondering if we are all keeping the home fires burning, burning brighter and better

A World for Work

IT is not a world for men to take their ease in; but a world for work. It is not a world for the selfish greed of gain; nor the selfish pantings of ambition; nor the selfish struggles of power; but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honored of men who is found to have accomplished something for human happiness and human good. —Dr. Roswell D. Hitchcock.

than in 1939. There is a big job to be done by the home-guard—mothers, sisters, wives, sweethearts, fathers, children and friends. They are all in the home-guard.

We have to see that the fires are kept burning as never before. We need to make our homes more homely in spite of all the difficulties. We need to make ourselves nicer, better men and women so the boys and the girls will find a warmth in us that will help them when they come home.

The same thing applies to church life. It is the duty of the home-guard to keep the spiritual fires burning at church. The folk away are remembering the church and its avenues of service in the good old days. They are building castles in the air. It is our Christian duty to bring those castles down to earth and have them ready for when the boys and girls come home. Of course you cannot have the numbers, but there is no reason or excuse why the quality should not be improved. Keep your spiritual fires burning. Let them be better and brighter, so that when the boys come home their souls will be warmed at your spiritual fire. The most cheerless place on earth to a tired person is a house with no fire in it. We cannot leave the work to the ministers. A lot of them are away. It is our work, and I hope our pleasure.

I hope that on that day when the boys come home you will have a Christ-lit fire to welcome them. If you do not, then maybe they shall go to the fire in Pilate's hall where Christ is mocked and denied and spat on.

Keep the heart fires burning;
Keep the home fires burning;
Keep the church fires burning;

because one day they are coming home.

Riding on Rollers

This interesting study by Lionel A. Johnston compares life with a ride on a cycle.

Jer. 2: 8.—"They walked after the things that do not profit."

ONE afternoon a few years ago, while residing at Williamstown, Victoria, I was passing a cycle shop in Ferguson-st. of that city, and I saw a crowd of people gathered in front of the window. Approaching, I discovered that two Australian champion cyclists, Ossie Nicholson and Miss Jean Barrie, were in turn entertaining the onlookers by giving exhibitions of cycling on rollers inside the window. At times their movements were steady, giving the impression of smoothness and ease, such as would appeal to a sedate rider; at times the feet of the cyclists moved round on the pedals at an extraordinary rate, and the wheels spun around as if propelled by a motor engine; but it made no difference how fast the legs of the cyclists moved; they could not get one inch in advance of those rollers, for the faster the wheels of the cycle moved, the faster the rollers moved in the opposite direction; and at the end they were just where they started.

The ingenious device of riding on rollers no doubt served the purpose of exhibiting professional riding, and was a novel method of advertising a particular brand of cycles, which was, doubtless, the principal object of the display. But by riding a cycle on rollers you will never make any advance in distance.

Family on Rollers

It is not only champion cyclists who ride on rollers. There are vast numbers of the human family who are riding on rollers. They are putting tremendous physical and mental energy into their activities; but in the things that really matter, and that have a real and permanent value, their feverish efforts are getting them nowhere.

The earth on which we live is a great roller. With every revolution it makes our progress is retarded. To realise the aims of life, perennial youth and unimpaired health are required; but every time the earth moves on its axis it leaves the marks of time—grey hairs, wrinkles in the skin, impaired health, and eventually, death; and it has to be acknowledged that a world moving in an adverse direction finally becomes master in the conflict.

We may truly say that the pursuit of every object that has no bearing on any place or condition beyond this world, and that brings no advantage when this life is finished, is only riding on rollers. Progress in a journey is only to be gauged by observing some stationary object at a distance. So, too, any pursuit in this life is to be judged by things beyond the world, that have a permanency about them and different from this changing material universe.

When Christ left the world he set up a church with a twofold object. The first was to evangelise the world—to win every creature to be a follower of him. The second was to prepare those admitted into his church as the result of evangelism for admission into his presence in heaven, as a purified and ennobled band of people. The church was so organised, and possessed the necessary equipment, to accomplish these objects, and could have done so. But the track was hard, and rough, and up-hill, so the church left the track and took to riding on rollers. It was easier and the rollers were smooth. That afternoon when I watched the exhibition of the two cyclists, I could see that riding was much easier on rollers than on a road. They were assisted by the backward motion of the

rollers. The church aimed to become a wealthy and powerful organisation. It made a bid for political power, and within 300 years achieved its object in this direction; but it fell down on the task its Master gave it to do.

Church on Rollers

In many churches to-day motion has been confused with progress. It is quite possible for a church to be a hive of social activities, and to outside appearance, to be regarded as a real live church; but at the same time, as a spiritual organisation, to be at a standstill. Its leaders and members have been simply riding on rollers.

Many a minister has confounded crowd-gathering with progress. With a sense of satisfaction he has seen his audiences grow. But what spiritual influence has he had upon the lives of his audience? Sometimes his methods are such as to counter spiritual growth. Unless his preaching is drawing the people to Christ, and making them Christlike, it is only riding on rollers.

Let each person ask himself, "Am I accomplishing anything worth while in my individual pursuits?"

The person who has made the gaining of money for its own sake his objective, is riding on rollers. When the time comes for him to dismount from the machine on which he has been pursuing his object, he will be no further forward than at the beginning. Paul said, "For we brought nothing into the world, for neither can we carry anything out." The dead man is no better off than the newly born. However, it is true that there are Christian men who are making money for the sake of the kingdom of God. They regard money as a stewardship entrusted to them by God. There are no rollers beneath them, continually throwing them back to scratch. They are following out their Master's instructions by making friends by means of the mammon of unrighteousness, that when this shall fail they may be received into eternal tabernacles.

Pleasure-seekers on Rollers

Perhaps matters will be brought nearer home when I speak of the pursuit of pleasure. Australians are a sporting and a pleasure loving people. The greatest competitor of the church of God in these lands is the love of pleasure. When we urge that the Lord's day should be reserved as a day of worship and for the spreading abroad of the kingdom, we are strongly condemned for making Sunday a dull day. But does not a day spent in selfish worldly pleasure leave a sense of dissatisfaction? The pleasure seeker is no better off but worse after the pleasure than before. He has been riding all day on rollers.

Lord Chesterfield was a type of the man of the world. He said, "I have run the silly round of pleasure, and of business, and have done with them all. I have enjoyed all the pleasures of the world and do not regret their loss. I appraise them at their real value which is in truth very low." Further on he said, "I have been wicked and as vain as Solomon, but am now at last able to feel and attest the truth of his reflection that all is vanity and vexation of spirit." This high priest of the world's vanities found that riding on rollers had got him nowhere.

Thomas Wolsey was a type of the man who aimed at worldly glory. He obtained rapid promotion. By his king he was made Prime Minister, and from the Pope he received a

cardinal's hat. So long as these honors were being showered upon him his course was smooth; but when he stopped pedalling the cycle of the king's ambitions he found himself back at where he started—deprived of power, and favor, and wealth, wrecked in health and broken hearted. With melancholy he exclaimed, "Had I served my God as faithfully as I served my king he would not have given me over in my grey hairs."

My friend, whatever your tendencies, hobbies or ambitions are, let me urge you to bring them forward for review, and ask yourself the question, "Are they helping me to make some definite advance in my spiritual welfare? Are they fitting my soul for eternity?"

Let Me Forget

LET me forget that I have ever known,
Dear Lord, a pathway that was not
thine own;
Help me to live and work for thee each day,
To do thy will and walk the narrow way.

Let me forget I have inconstant been,
Dear Lord! The world is but a shifting scene
Of passing shadows tinselled o'er with gold
To crush my faith and lure me from thy fold.

Let me forget a pilot I have been,
Dear Lord, enticing others down the stream
Of fleeting life, nor steering for that goal—
Eternal rest to every weary soul.

Let me forget all else but thee and thine,
Dear Lord! This world is loss to me and mine;
For thee and thine can but for me atone—
Grant me thine aid to live for thee alone.

—E. A. Westcott.

The Bible in Prison

W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the B. and F. Bible Society, relates the following incident.

A RECENT speaker at the London Bible House was Bishop Henslett (Bishop in South Tokyo), lately repatriated from Japan. For four months the bishop was in solitary confinement in Yokohama prison. He spoke of the joy of eye, mind and heart when after six weeks he was allowed to have the prison Bible. On opening it he found it had been presented by the B. & F. Bible Society. This is the only book which is trusted by the authorities in the Japanese prison, and not vetoed before it is given to the inmates.

Regarding the religious position in Japan, the bishop explained that the Japanese church (though conscious that the country is at war with her best friends) is so convinced of the righteous mission of Japan, a fact which has been impressed on them for so long that it cannot view anything without this bias, that it is solidly behind the government, but there is a small body of spiritually minded men and women who, in spite of the inversion of patriotism which has gone far to destroy the moral standard of the Japanese, will maintain with undying courage the truth.

Notes on Current Topics

The Salt of the Earth

ALMOST every day brings fresh evidence of the need of combating the evils of excessive drinking and immorality. It becomes increasingly difficult to understand how decent men are willing to tolerate the evils which are ruining the lives of many of our people. A friend recently remarked that so much is being said of our social evils that it might be fancied there were no people living decent and helpful lives, whereas we still have hosts of men and women—young as well as old—who love the Lord Jesus Christ and are splendidly upholding the principles of the Gospel. It is good that there are such; they are indeed the salt of the earth.

United Church Action

A new organisation bearing the above name has been formed in New South Wales, the aim being to enable Protestant churches to speak with a united voice on matters affecting religion and public morals. Anglican, Presbyterian, Methodist, Baptist and Congregational Churches, and churches of Christ are represented on the executive. The president is the Principal of Moore College (Canon T. C. Hammond), and the secretary Mr. S. W. McKibbin (Methodist). The secretary explained that the organisation was a constructive movement to create a moral consciousness to express itself in good citizenship, and retain the high spiritual and moral ideals of the British people.

Towards Adequate Preparation

With pleasure I note the announcement of the formation of a Victorian training class to prepare Christian lads for service. The

prominence in the proposed curriculum of training in such subjects as presiding, reading, leading in prayer is of special interest. With eager students and capable leadership the class should be productive of much good. Most of our church services reveal the need of careful instruction along the suggested lines. How dreadfully inadequate some of our services are, and how often the absence of due preparation is revealed! I hope the training of presidents will be very successful. Many fail to realise the extent to which the success and spiritual blessing of a gathering depends on the president.

Federal Election

The forthcoming Federal Election is one of the liveliest of current topics. It concerns us all and should be of interest to every reader. Subscribers to the "Christian" are ranged in opposing political groups—U.A.P., U.C.P. and Labor. Others, eschewing parties, would be "independent." Christians, though divided in this way, must be at one in certain great desires and aspirations. We all wish clean, strong men of Christian principle and character to be in Parliament, men putting the interests of the country above personal seeking and party advancement. To give a vote to men whom we believe to be otherwise minded is to do our country a disservice and to lower our Christian standards. We shall not get good laws or administration from bad men. Grapes are not gathered from thorns. With a feeling akin to disgust we have heard it stated that this election will be a "dirty" one. Let us keep it clean and be ourselves clean.

A. R. Mann

Through Many Tribulations

H. J. Patterson, M.A.

"Through many tribulations we must enter into the kingdom of God."—Acts 14: 22.

"Others were tortured not accepting deliverance." (Cf. Heb. 11: 23-40).

TO the fathers of the faith we owe a debt we shall never be able to repay. Sturdy stalwarts who fought for the faith and established it firmly, secured for us the beginnings of the kingdom of God. Paul's word was wrung out of his own experience. He had been stoned and left for dead at Lystra. At Iconium a plot was hatched against them, and at Antioch persecution befell them. How different the attitude of many Christians today! "Things being as they are, why suffer discomfort? Adapt yourself to your environment. Compromise is necessary." This attitude weakens the faith. The strength of the Christian movement is according to the readiness of the church members to stand up for Jesus and the faith whatever the cost.

"A Spot of Persecution"

wouldn't hurt us." I heard a Christian say this recently, and there is some truth in it. It would show the world just where we stand. Is our religion worth anything? Judging from the actions of some Christians one might with reason reply for some church members, "Very little." Worship is neglected on the slightest pretext. Where these folk contribute thousands of pounds for war effort, missions and general evangelistic work are allowed to languish. Evangelism generally is at a low ebb. Persecution purifies and cleanses. The present tribulations of some may mean a new and virile presentation of the message in many lands. One can dream

of a new German church with Niemoller directing a free German people. There may come a new impetus to the Christian missionary programme in Japan with a Kagawa leading and working out his "brotherhood economics." In Russia a revitalised church may save a new relationship as between man and man from the atheistic philosophy which accompanied it in the beginning.

This War a Tribulation

But will it teach us anything? The last war was a tribulation, but it didn't seem to teach the leaders much. There was a failure to study fundamental causes and to learn Christ's way of life without which the true kingdom will not come. How much do we know or take the trouble to know about the great movements of our own day? There is communism with its anti-God philosophy, Fascism with its very near deification of the state, Democracy with its selfish rush for pleasure and wealth. What is life for? Where does it end? Is the present war, with its tribulation for the many, to end like the last and lead on to another? God grant we may learn the lesson and through tribulation help bring in the kingdom of God.

Why Tribulation?

To establish God's kingdom so that while many things are shaken this at least might be shown to be firmly based. We need this new rule of God. The present state of society in our great cities is deplorable and shockingly sinful. Christians must pass through the fires again in an attempt to uphold the cause of righteousness.

The Home Circle

J. C. F. Pittman

A GOOD RULE

THIS well to walk with a cheerful heart,
Wherever our fortunes call,
With a friendly glance and an open hand,
And a gentle word for all.

Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can. —Selected.

"A HOLY TALK"

A MISSIONARY returning from South Africa gave a description of the work accomplished there through the preaching of the gospel. Among other things, he pictured a little incident of which he had been an eyewitness.

He said that one morning he saw a converted African chieftain sitting under a palm tree with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately, to look down on the scriptures and to turn his eyes upwards towards heaven.

The missionary passed by without disturbing the good man; but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the book, and God speaks to me. Then I look up in prayer and I speak to the Lord. So we keep up, this way, a holy talk with each other."

As I read the account of this touching little scene, the words of Psa. 27: 8 flashed over me: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

First, God talking to us; then, our talking to God.—Selected.

Solemn-looking Man.—"Gentlemen, we must combat the unrest in the world to-day. We have our duty."

Meek-looking Man.—"I'm doing my best."

First Man.—"How?"

Second Man.—"I manufacture mattresses."

The Family Altar

TOPIC.—SONGS IN THE NIGHT

July 19—Eph. 5: 15-21.

" 20—Phil. 1: 12-21.

" 21—Phil. 4: 1-7.

" 22—Col. 3: 13-17.

" 23—1 Thess. 5: 12-21.

" 24—Acts 16: 16-21.

" 25—Psalm 45: 6-17; Acts 16: 22-30.

IT is easy to sing when one basks in the rays of the noon-day sun, but when chained in the midnight darkness of a prison groans are easier than hallelujahs. Paul and Silas, who loved to praise God throughout the day, also sang hymns in the midnight darkness of the jail. Thus we are taught that whether our lot be health or sickness, prosperity or adversity, wealth or poverty, we should find material for thanksgiving, remembering that we only, of all earth's creatures, can praise him, and that praise is the only thing we can bring to God that we have not first received from him. Then let our songs abound, for who knows but that some sin-stained souls may hear, as did these prisoners, and hearing, may be led to Christ!

Our Young People

W. R. Hibburt

HOME WORK OF THE CHURCH

THE detachment of home and church is disturbing. Modern trends have been steadily weakening the measure of attachment that existed between home and the church. A weakness in many special evangelistic efforts is that they make no attempt to establish any alliance between home and church. Both



are divine institutions. The real homework of the church is to contact the homes. A sane forward move in Sunday school work must include definite contacts with homes and parents. Any congregation that adventures in this work and evolves a successful technique makes a worthwhile contribution to the evangelistic endeavor of the church.

The Cradle Roll Department

came into existence to contribute to this high endeavor, but few churches have really understood its importance and given it serious attention. Too often it has been merely an embellishment of the school. It also awaits understanding and purposeful endeavor.

A More Excellent Way

During the last quarter of a century the campaigning for new scholars has been achieved by enthusing scholars to scout for others. Is it fair on the part of a congregation to leave the work of contacting the unreached majority to scholars and a few devoted teachers? It should be a total effort. Even when the method brought success it was superficial because it had not sufficiently identified the parents and the home with school and the church. Present-day trends are demanding that we ally home and church, parent and teacher. A more excellent way for future campaign work will be to court the understanding and goodwill of the parent. This will involve house-to-house visitation. As an aid to this aspect of the home-work of the church the Austral Publishing Co. is co-operating with the Victorian Young People's Department and printing five

Visitation Cards

designed to quicken the understanding and goodwill of the parent toward the school and spiritual welfare of the child. They allow for several to be left at the home before a representative calls and confers. These cards are now available from the Austral Publishing Co. at 1/- doz., postage extra.

Since wartime difficulties have curtailed many of the usual evangelistic endeavors, the Victorian Young People's Department commends home visitation with a view to enlisting the goodwill of the parents and enrolling the child for the school.

Letters from Service Men

Soldier Writes to Churches

Military Camp,
Somewhere in Australia.

Dear Brethren,—

FOR some time I was stationed at a military camp not many miles from Melbourne, and during that time I took the opportunity of visiting 30 of our suburban churches and hearing 13 Bible school anniversaries. If any one has the opportunity or the inclination of visiting the churches, I would commend it. It has been a wonderful joy and experience for me, seeing new ideas, meeting old friends, making new acquaintances and also having a happy time of fellowship.

The most remarkable part of my ramblings was to find how little is known of our churches. I have asked dozens and dozens of people for directions to find our churches, but the reply was, "Sorry, I have never heard of it." In many cases I was sent to a different church. In one suburb I walked for 50 minutes. In despair I entered a Presbyterian church and asked the usher; his reply was, "There is no church by that name out here." I then stood in front of a large Anglican church and made enquiries with no results. Could not something be done to give our churches more publicity, as we are an unknown movement with a big membership?

If I appear critical I trust I will be forgiven, but I have yet to find out why three of our churches I visited have an evening collection. This has been one of my strongest points, when speaking of our plea, as I always emphasised the part that the gospel was free to all, and no payment required to hear the plan of salvation. Perhaps I could be enlightened on this point.

One touch of sadness in my wanderings: I arrived at a church at 6.50 p.m. in a prosperous suburb. Everything looked dead—building unopened, visiting speaker waiting to get in, grass two feet high front and sides. At three minutes to seven a young lady arrived to open the building. The congregation did not reach double figures. No inducement or anything attractive for the passer-by to enter. What a contrast to some of our churches.

Might I be permitted to make a suggestion to some of your readers? If you have a visitor, especially in the Forces, don't forget to give a cheery welcome and a hearty handshake, for you have no idea what it means to one. Those who have extended kindness and hospitality to me I sincerely thank, and trust they will continue to carry on the good work.

S/Sgt. Harold L. Reed.

Chaplain Writes Home

Somewhere in Australia.

Dear Friends,—

IT has been suggested to me that I should seek to inform folk of the life here. Occasionally I shall endeavor to write of some phase of camp life of interest to those who are anxious that the church fires be kept burning within our military camps, and that adequate provision be made for the social life of the members of the Forces.

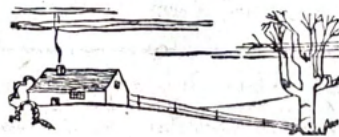
Here we have five huts, namely the Y.M.C.A., the Everyman's, the Returned Soldiers' League, the Roman Catholic, and the Church of England huts. All of these provide facilities for reading, writing and recreation, whilst two of them provide refreshments—coffee and cake in the evenings for a nominal charge. Often every available table is taken for writing purposes, indicating the fond place that letters have in the life of the men. In addition to the above, there is a picture theatre with a seating capacity for over 2000 in which church parades, community singing and other entertainments are provided. In the huts padres have ample opportunity to mix among the men; occasionally lectures are given and study groups held. Men come with minor and major questions. For instance, the last two that were asked of me concerned the address of an R.A.A.F. unit on the one hand and a matrimonial tangle of the worst type on the other. The latter will probably involve hours of thought and conference.

In one of these huts the Protestant communion service is held. This morning 35 attended. There has been an increase each week. The Presbyterian chaplain and myself share in conducting this service, and this morning two of our brethren acted as deacons—namely Brethren Yates, of Box Hill, Vic., and Tolly, of Berri, S.A. Among others of our members present this morning were brethren G. Lampshire and G. Frost, of South Australia, and Bro. Wingate, of Victoria. At least six denominations were represented. We had some A.W.A.S. joining with us also. This service is a bright spot here. We use two communion sets; one is provided by churches of Christ through the Chaplains' Fund. There is a great variation in the personnel attending owing to the calls of duty. The probability is that in a month a hundred different men come.

The Presbyterian chaplain and I find many opportunities for sharing work and worship. To the young man seeking spiritual fellowship the camp offers many opportunities. There is a Bible study fellowship which meets every night, and on Sunday there are the church parades, a communion service, and fellowship study groups. I shall appreciate the names, numbers and full addresses of any of our boys in my area so that, as opportunity offers, I may get into touch with them.

Yours in fellowship,

H. A. G. Clark.



STRENGTH FOR TO-DAY

"Strength for the day is all that we need,
As there never will be a to-morrow,
For to-morrow will prove but another
to-day
With its measure of joy and of sorrow.

"Strength for to-day, in house and home,
To practise forbearance sweetly;
To scatter kind words and loving
deeds,
Still trusting in God completely."

Here and There

The following telegram reached us on July 12: "Canterbury (N.S.W.) had splendid meeting yesterday; three decisions.—Casperronn."

"The standard of living of British people was cut by 18 per cent. between 1938 and 1942. Clothing is now strictly rationed on the coupon system. With a year's allowance a woman could buy one coat and skirt, one jumper, one pair of shoes, six pairs of stockings, four handkerchiefs and nothing else."

Events taking place in Mediterranean and Pacific areas indicate that the united nations are opening several fronts against the Axis powers. Many will watch events with anxiety, knowing that these campaigns may mean the deliverance of many held in subjection either as subjects of a foreign government or as prisoners of war.

W. R. Hibbert, Victorian youth organiser, writes concerning "a forward thrust":—"105 superintendents and secretaries endorsed a 'Second Front Forward Thrust' at a tea and conference on Monday, July 5, presided over by B. F. Huntsman, chairman of the Victorian Young People's Department. On Sunday, July 18, the Victorian schools commence a campaign designed to capture 100 new teachers and 1000 new scholars. Congregations are being urged to elevate the enterprise into an evangelistic endeavor and contact the homes in the district."

H. Palmer Phillips, of the Victorian Methodist Church Social Service Department, writes in an article entitled "Beer Before Butter": "All essential foods, including meat, eggs and vegetables, are in short supply but not beer. Because too many people must have their beer which is of no real food value, the nation continues a struggle for existence under unnecessary handicaps, and our good efforts in many other directions are frustrated by the waste on liquor. Children are compelled to do without lollies and ice cream so that boozers may continue to booze in 'moderation' or 'to excess.'"

Prior to his departure to assist H. Finger in the mission work at Aoba, New Hebrides, Ron. Saunders was entertained by representatives of N.S.W. committees, who were guests of the chairman of the Foreign Mission Committee, Dr. C. A. Verco, who presided. Dr. Verco welcomed Mr. Saunders as the latest recruit to the overseas mission work. The N.S.W. conference president, P. E. Thomas, conveyed greetings on behalf of the N.S.W. brethren and Mrs. McCallum, president of Women's Conference, on behalf of the sisters. Mr. Saunders responded, and D. G. Hammer, who recently returned from the field, told of difficulties to be faced in mission work under present circumstances. During his brief stay in Sydney Mr. Saunders was able to visit four churches, and made many friends.

G. H. Newell, Tasmania, writes: "Since last report I have been in the South. I had happy fellowship with churches in Hobart. Dover is down in Kent, 50 miles south of Hobart. I was there nearly a week, and the week-night meetings were well attended. Geeveston is 12 miles north of Dover. We used to have a full-time preacher here. I visited a score of church homes, had Bible reading and prayer. Only about six or so attend Sunday morning service; about 40 the Sunday school, there being no evening service. The chapel is well furnished and is nicely situated. At present I am on a visit to Caveside, Mayberry and Mole Creek. It's real cold here, but hearts and homes are very warm. We are delighted to know that Mr. Paternoster is in Tasmania for a while, and S. Wilson and C. Hughes will be here before long."

The Women's Temperance Committee is very concerned that the opportunity of the coming Federal elections should be fully used to secure able Christian men to represent various electorates. All voters are urged to ascertain if their names are on the roll by July 16, also to contact their candidates regarding their position in relation to liquor and other reforms. The conditions during the fourth of July, when 7000 Americans were on leave, were



ROBERT LYALL, on July 12, passed away peacefully after a brief illness. During the years he has been a very faithful and able worker among churches of Christ in Australia. For more than forty years he was secretary of the Swanston-st. church. From the commencement of the College of the Bible he was associated with the Board of Management and for many years was the esteemed chairman of the Board. As chairman of directors of the Austral Printing and Publishing Co. he gave much valued service. Not only was he a president of the Victorian State conference, but he was also honored by being appointed a president of the Federal Conference.

Our brother won the appreciation, love and gratitude of a large circle of friends. He will be greatly missed. We express deepest sympathy to H. L. Lyall, Mrs. Kelly, Mrs. H. Kingsbury (U.S.A.) and to all who mourn the loss of a Christian brother and friend. An appropriate obituary notice will appear in our next issue.

extremely pathetic. One wonders how their mothers and wives would feel could they see how those who should be protectors allow the men to be poisoned with alcohol. One wonders, too, how our own men are being treated when on leave in other cities. The time is over-ripe for a change in Government policy. This election will be our opportunity and responsibility to do our best to secure it by putting the right men in the place where this evil can be dealt with. If voters are not sure of their electoral districts, maps for the city and suburban areas can be inspected at the Home Mission Office, T. & G. Buildings, cr. Russell and Collins-sts., and the W.C.T.U. Rooms, 4th floor, Centreway, Collins-st.—G.M.

From Week to Week

THROUGHOUT Australia and New Zealand Sunday school scholars sat on July 11 for the annual scripture examinations. For some weeks past special preparation classes have been held. Because of the intensive nature of the effort, much good is derived from these special studies. Many children aim at memorising all the passages set for the examination. This year the lessons were based on an early section of the Acts of the Apostles. It is hoped that many, came to appreciate the life and spirit of the early Christians so that in the coming years they may make a great contribution to the movement that seeks to restore the life and practices of the New Testament church.

COMMENTING on the lack of knowledge of the Bible, a retired preacher who has time to listen to the radio quiz sessions for children, said that he was amazed at the ignorance of young people. Some of the simplest questions were answered incorrectly. My own experience in the religious instruction period at State schools confirms this fact. A generation is growing up with very little knowledge of the Word of God. The type of preaching that was successful thirty to seventy years ago cannot make an appeal to-day. Some knowledge of the Bible could be taken for granted then, but that is not so now. Ilico, who makes some pointed statements in his articles in the "British Weekly," referred to the success that attended the efforts of William Booth in the slum areas of London. That revival was due to the basic fact that even the people in those dark districts of London had been instructed in the truths of the Bible. Ilico expressed the opinion that Booth would not be so successful in his efforts under prevailing conditions.

Although the evangelist's task may be more difficult, it is just as needful that men be brought to Christ as in other times. Bible teaching must occupy a more important place in the home, church and school. Evangelistic efforts need to be centred around the teaching of the simple truths of the Bible. As men are impressed with the beauty and truth of the scriptures, we can expect their expression of the higher life: without an impression we cannot get expression.

GOD'S Spirit is moving in the midst of many groups of Christians, and awakening in them a desire for unity. I was glad to receive a request from a Methodist preacher. He desired to join with me in a combined prayer service. The little prayer group meeting with him had heard of moves to unite the Christian church, and sought to come into closer fellowship with others of like mind. At the combined prayer service I invited the Methodist minister to give the address. In his message he made a strong plea for unity, urging that, without sacrificing any principle, it could be possible for Christians to unite. There is need for the church to stand unitedly against the forces of darkness in the community. He made a statement about Christian baptism that surprised me. According to the rules of the Methodist church, a minister may immerse a person if it is requested. I am aware that is a rule in the Church of England. While Christian baptism is not the primary plea of the Restoration Movement, it became the centre of controversy almost from the beginning. It seems that there is a growing appreciation of the need to go back to the New Testament for guidance in all matters affecting the life of the church. There is also a readiness to listen to different interpretations of God's Word without hostile feelings being aroused. In such an atmosphere we can expect the truth to prevail.

News of the Churches

Western Australia

Perth.—On morning of July 4 the church was rejoiced to learn that Keith Robinson will commence his ministry about the end of the present month. J. Wiltshire gave an inspiring message. Offering for overseas missions reached £89, being £49 over apportionment. At 7.30 p.m. the service was broadcast. E. R. Berry rendered a solo and J. Wiltshire preached.

KEEPING IN TOUCH

LETTERS FOR MEN AND WOMEN OF SERVICES

MAYLANDS.—On June 27 L. Peacock addressed church on foreign missions and J. Wiltshire conducted gospel service. D. R. Hill is to continue temporary ministry during July. N. Glanville, secretary C.I.M., addressed special F.M. meeting June 30. Girls' Club attended and rendered musical item. Girls' Club also conducted F.M. youth social. On June 17 Ladies' Guild visited Women's Home, Woodbridge. They conducted a service and provided tea. Ladies are also writing letters to all youth of Maylands church in Services and forwarding canteen orders. On July 4 Albany Bell gave a splendid message at morning service. A good evening service was conducted by D. R. Hill. Girls' Club gave musical item. Foreign mission aim was exceeded; £35 received.

Queensland

Roma.—Attendances are affected by sickness. Recently a lady, a baptised believer, was received into fellowship. Foreign mission offering on July 4 was almost double last year's. All departments had a special offering, total to date being almost £10.

Gympie-Monkland.—On July 4, overseas missionary offering reached £22/14/-, including contributions from auxiliaries. At night a group of soldiers conducted monthly gospel service at Monkland. D. Edwards conducted, A. Oakley led the song service, and P. Whitmore preached, others helping during the service. Two young people made the good confession. C.E. Society has collected £3/18/6 for City Mission winter appeal.

Charters Towers.—On June 18 a social was held, fellowship being enjoyed with numbers of soldiers. During June Mr. Miller has given a series of sermons from the Old Testament. A social hour is held after gospel service for benefit of the troops. On July 4 the overseas mission offering was a record, £17/3/9. Much sickness prevails, and many members are away. Fellowship is enjoyed with Mr. Drakeford (Lygon-st., Vic.), Mr. Clark (Brighton, Vic.), and others.

South Brisbane Circuit.—In Sunnybank on July 4 Bruce More was morning speaker, and in evening Keith More preached. Mr. Hart, the treasurer; Mr. and Mrs. Woff, and Miss Iris Head have been ill. Rocklea maintains the children's work, Mr. Kirkwood and Mr. Bruce More both assisting. In Moorooka Mr. Kirkwood spoke in morning, and Bruce More conducted evening service. On July 2 Sunnybank Ladies' Guild held social in honor of Miss Iris Head's approaching marriage. Mr. Woff made a presentation on behalf of Sunnybank friends. Owing to illness the guest of honor was unable to be present; Mr. Kirkwood responded on her behalf. On July 3 Mrs. T. A. Milligan, Mrs. Roy Baxter, of Moorooka church, and Miss Jessie Halley, of Brisbane

City Mission, gave a "shower evening" in honor of the approaching marriage of Miss Head to the preacher. Over 130 friends were present.

Maryborough.—Services on July 4 were affected by sickness. Visitors were present. On July 1 a pre-wedding social was held on behalf of Mr. J. Ingham and Miss G. Payne. They were married on July 6. Sisters E. Hansen and Black are home from hospital. Alan Price is in hospital with a broken leg. Sympathy of the church is with the Hollaway family in the passing of husband and father. Sister Hamann's mother is seriously ill. Mr. Dau has been bereft of his sister-in-law.

Victoria

Portland.—Average attendance for May and June was 13. Amongst speakers have been Messrs. Jones, Roth and Chivell, of Hamilton. The church welcomes back Rowley Pritchard, and his services are enjoyed.

East Malvern.—At annual meeting on July 8, all retiring officers were re-elected. Speakers for June and July have been L. E. Stevens, J. I. Mudford, W. R. Hibbert and S. Neighbour. Offering for overseas missions was £5/18/-.

Parkdale.—On July 4 V. C. Stafford addressed morning service. Record overseas offering was received. During July 11, 82 broke bread. Choir, under leadership of W. Fielder, sang at evening service.

Hampton.—For district "united witness" Sunday, July 11, S. M. Potter, minister Hampton Baptist Church, was morning speaker. At night C. G. Taylor preached, and the choir sang. The church sympathises with Mrs. Carnaby and Mrs. Harvey, whose mothers have been called home.

Doncaster.—On June 27 a youth tea was held, followed by a youth service; Ken Sturgess spoke. Miss Frances Cowper was soloist. Both were greatly appreciated. A number of young people attended a united social gathering of eastern suburban churches at Mont Albert on July 10. Overseas mission offering, £34/6/-.

Carlton (Lygon-st.).—At morning service on July 11, L. Crisp, of Burnley, gave a helpful address. Bible class and evening service were addressed by T. H. Scambler, and were much enjoyed. Visitors included many men of the Services. Ladies of the church have re-covered platform of lecture hall with new carpet and provided a new table cover.

East Kew.—On July 4 overseas offering exceeded aim of £20; additional amounts will bring total to over £30, a record. Gospel service, which was well attended, was assisted by an American and an Australian soldier, who gave a testimony and read the scriptures respectively. Approximately 48 scholars sat for annual examination on July 11.

Newmarket.—On June 20 Mr. Graham spoke at both services. On June 27 A. McRoberts, of Mont Albert, spoke at morning service and Mr. Graham preached at gospel service. On July 3 P.B.P. member, Miss Lorna West, was married, W. Jackel officiating. On July 4 Mr. Graham addressed both services. At night a young girl from Bible school made the good confession.

Boort.—Mr. Saunders, who has been the preacher, has accepted a call to the New Hebrides. It has been decided to carry on without outside preaching help for six months. Edgar Streader and Robt. Lanyon have consented to assist for that period. Recent members welcomed home are Grace Lacy, Sgt. Jones and Sig. Geo. Hazlett, who is suffering from effects of malaria.

Brighton.—Meetings are improving under the ministry of C. B. Nance-Kivell. Special programmes have been arranged for Tuesday even-

ings. "Real treasure quest" is planned with object of encouraging memorising of scriptures. Mrs. A. MacArthur, senr., one of the oldest members, passed away on July 3. With thankfulness members received later news of Sgt. P. J. Mann, now reported prisoner of war in Japanese hands.

Mildura.—On June 24 the Ladies' Guild gave an at home to welcome Mrs. Waterman, president of Women's Conference. Morning service on June 27 was broadcast. On that day Mrs. Waterman spoke at Merbein, Red Cliffs and Mildura. Ladies' Guild held annual meeting on July 8. Kindergarten scholars were entertained at a party on July 3.

Castlemaine.—Anniversary services in connection with C.E. were held on July 11. Sister societies in the district were invited. A. McDonald, of the college, brought appropriate messages for the day. Young people formed choir at evening service. Seven from Bible school sat for annual examination. Foreign mission offering has passed £10.

Caulfield (Bambra-rd.).—T. H. Westwood gave an appreciated address on July 11; H. M. Clipstone preached at night. 32 from Bible school sat for annual examination. The school made a presentation to Miss Marjorie Brice, of the teaching staff, who was married on July 10. Overseas offering, which is a record, has reached £37. Many members are sick, including Mrs. Nash and Miss Ralston.

Swan Hill.—Recent speakers have been C. P. Hughes, S. Cockroft, L. Smith and Mr. Gibson (B. and F. Bible Society). Mr. Hughes commences duties at Hobart church on Aug. 1. Mission Band was held at the manse on July 9, 12 being present. Opportunity was taken to wish Mrs. Hughes Godspeed, and to present her with a silver china comport as a token of appreciation. Mrs. Wood is recovering after serious illness.

St. Arnaud.—On June 6 evening service was again commenced. Members appreciate the work of R. Hall and C. Fletcher, who bring helpful messages morning and evening. H. Hurren, home for week-end on June 20, addressed morning meeting. A. Chiswell is carrying out secretarial duties efficiently. On June 16 a successful pasty supper was held; £6/9/- resulted, to go towards painting church building. £18 was recently paid off building debt.

PROGRESSIVE Y.P. WORK MEMBERSHIP EXPLORER CLUB DOUBLED.

CHELTENHAM.—Foreign mission offering to date is £42. On June 30 the young people combined with Parkdale young people in a social evening, 40 being present. Much sickness prevails among members. Explorer Club has doubled membership, and celebrated the occasion by a supper. On July 11 Mr. and Mrs. Stafford commenced their second year with the church. At gospel meeting one young lady confessed Christ.

Bendigo.—Several members have been ill. J. Ellis is going to Melbourne for further operation to eye. A social was held on July 1 for Chinese Relief Fund, over £4 being raised. Foreign mission offering was £21/13/- . J. Lomichel was baptised on June 27 and welcomed into fellowship on July 4. At annual meeting of District C.E. Union G. Mathieson was elected president and Reg. Wearne treasurer. Endeavor keeps up weekly visits on Saturday nights for prayer and praise.

Collingwood.—Morning service on July 11 was conducted by a team from East Kew; E. Hart, of North Essendon, brought an appreciated message. T. Fitzgerald, although not

fully recovered from illness, preached at gospel service. A large number of scholars from Bible school sat for examinations. Women's Mission Band met on July 7, and parcels were sent to members on active service.

Fairfield Park.—On June 27 Mr. Williams, from the college, presided, and Mr. Grainger, from Reservoir, exhorted the church. At night Mr. Cartwright, from Ormond College, gave the address, and Mr. Barnett gave a message in song. On July 11 Mr. Payne, who assisted in the work in the early days of the church, exhorted in morning; Mr. Cartmel preached at night.

Mitcham.—Morning speakers have been A. H. Pratt, H. Grenness and L. E. Jones. Gospel service is conducted by Mr. Pratt each Lord's day as Ringwood service is now held at 4 p.m. On June 27 Mr. Anderson, with Mrs. Wikman, organist, brought his boys' choir from Box Hill, and they gave three appreciated items. Mr. Pratt gave a telling message. Mr. and Mrs. Russel and family were present at morning worship, having moved from Red Hill to this district. All four are members.

Shepparton.—On June 27, evening service, which was well attended, was conducted by Mr. Payne. Several hymns were beautifully sung by a choir from Cumerogunga, and Mrs. Jeff Atkinson was baptised. A gift of £15 for overseas missions was received from a C.E. member now serving in the north. Mr. Hargreaves is carrying out extensive visitation work, and was speaker at a recent combined meeting of Shepparton C.E. societies. Nurse Watson gave an address on India to Sunday school on July 4.

Ringwood.—On June 5 Miss Valerie Wright, A.W.A.S., and Pte. Neil, A.I.F., were married by A. J. Banks in absence of A. H. Pratt at district conference as president. Exchange of platforms by A. H. Pratt and W. Evans, of Croydon, on June 20 was appreciated. W. Gale and J. Holloway visited and gave helpful messages to the church. Much sickness prevails amongst members, and regret is felt at the removal of Mr. and Mrs. Ron Westmore and family. Gospel services held at 4 p.m. enable A. H. Pratt to preach at Mitcham at 7 p.m., thus conducting two gospel services each Lord's day.



COMBINED SERVICE

BAPTIST PREACHER'S SERMON ENJOYED

WANGARATTA.—Sympathy is with the family of Mr. Stephenson, of King Valley, who was laid to rest June 20, also with Mrs. McIntosh, whose father passed away. Mr. Hibbert addressed teachers and young people of Bible schools at home of G. O. Jackel on June 25. Baptist and church of Christ members held a combined service at the chapel on morning of July 4. Mr. Thompson gave a stirring message. Doug Nicholls gave a lantern lecture at prayer meeting on work among aborigines. He addressed J.C.E. and showed lantern slides, and visited Wangaratta and South Wangaratta Bible schools. He gave the gospel message on July 4. A duet was sung by Mr. Lloyd and Mr. Nicholls.

Camberwell.—Morning meeting on July 11 was well attended. 108 communed during day. R. L. Williams conducted communion service, and in evening exchanged with J. E. Webb, from Hartwell, whose gospel address was appreciated. The work generally is in a healthy condition, and members are loyally supporting Mr. Williams. Two young men aged 15 and 16, under leadership of Mr. Huntsman, presided at communion table, gave thanks and read the scriptures at Christian Guest Home on Sunday evening. Bible school conducted examination.

Ormond.—On June 30 the annual business meeting of the church was held. It was shown that the work is in good heart and holding its own regarding finance. The following were elected: Elders, C. L. Lang, J. Ritchie, F. W. Bradley; deacons, G. Blackwell, A. Gairns, E. O'Brien, A. Yewdall, J. Lacey; deaconesses, Mesdames Bradley, Yewdall, Watson, Lang, Cranley; organists, Sister J. Lang, Mr. Whitaker; pianists, Sister Ennor and E. Henry; auditor, Mr. Richards. C. Lang gave good messages on July 4. An induction service of officers was held. Mrs. Jamison met with an accident and broke her arm.

New South Wales

Pendle Hill.—A farewell message was given by P. J. Pond on afternoon of June 27, closing a three years' ministry. J. H. Adams, of Greystanes, presided. L. Burrell (Gilgandra), C. Purser (Toongabbie) and K. Flatters assisted in the service.

Wagga.—On June 27 a visit from P. E. Thomas, conference president, was enjoyed. He spoke helpfully at both services. Mrs. Plemming, a faithful member who will be sadly missed, has passed away. Sympathy is with those who mourn.

Greystanes.—Miss Helen Cullis was married to Mr. George Stannard on June 26, P. J. Pond officiating. On evening of June 27 Mr. Pond preached to a large congregation. Messrs. Adams, Leask and Best assisted. Young Worshipers sang choruses.

South Granville.—P. J. Pond on June 27 delivered a farewell message. Visitors were present from other centres of the circuit. Chas. Dainty, on behalf of the congregation, expressed appreciation of the part Mr. Pond had taken in establishing the work.

Wollongong.—Women's Mission Band held a happy "birthday" afternoon on July 5, Mrs. McCallum giving an appreciated talk. Over eighty women, including a number of visitors from other churches, were present. Church F.M. offering was £35 on July 4, making £65 for the year.

Broken Hill.—J. E. Brooke gave a fine address on June 27 to a large audience. 80 members of St. John's Ambulance Brigade were present for annual church parade. The choir contributed special music. The church regrets the resignation of Mr. Brooke, who leaves in September to take over the ministry at Cottonville. His work has been greatly appreciated.

South Australia

Pt. Noarlunga.—At morning meeting on July 4 Betty Beckman, of Young Worshipers' League, confessed Christ. Overseas mission offering was taken.

Whyalla.—Since opening of building attendance has shown slight increase. J. T. Train was speaker at all services on June 27 and July 4. F.M. offering to date is £4/12/-.

Adelaide (Grote-st.).—On July 4 Mr. Hurren spoke at both services. F.M. offering has reached £115, best for many years. Attendances have been affected by sickness. On July 11, in Mr. Hurren's absence at Milang, A. Mercer addressed morning service and Mr. Frank Lade, secretary S.A. Alliance, spoke at evening service.

Edwardstown West.—Mr. Bowden exhorted on morning of July 4, and Mr. Pike preached at night and immersed a Bible school girl. Attendances of Young Worshipers' League are a feature of gospel services. F.M. offering eclipsed previous amounts for first day. At quarterly church rally on July 8 Mr. Richmond (Methodist) gave an appreciated address.

Prospect.—P.B.P. chapter held a missionary night. Miss Redmond (returned missionary) gave an address illustrated with lantern pictures. C. Schwab spoke on morning of July 4.

State chapter held a spiritual rally at afternoon service with a good attendance of members; A. Brown gave the address. Offering for overseas mission was over £20. Lyall Wainwright is home on leave. News of others reports all are well.

Forestville.—F. Hollams, of Cowandilla, addressed members on June 20 in interests of overseas missions. During absence of Mr. Train at Whyalla, P. R. Baker, of Glenelg, delivered inspiring addresses on June 27 and July 4. Sorrow is felt at the serious illness of Mrs. F. Pearse and of Mr. King. The church treasurer, Fred Samels, received a broken ankle and head injuries in an accident at work on July 2.



FOUR CONFESSIONS

OVERSEAS OFFERING EXCEEDS £30.

NARACORTE.—A. C. Killmier spoke at both services on June 20. At gospel service a youth from Bible school confessed Christ. On June 27 Mr. Killmier exhorted in morning and F. G. Banks, of Croydon, conducted a memorial service to late E. A. Jellet in evening. Three more youths from Bible school confessed Christ. Mr. and Mrs. Lloyd, from Hamilton, Vic., have been received into fellowship. Overseas mission offering amounts to more than £30.

Federal Aborigines Mission Board Notes

J. Wiltshire, Secretary

Norseman

THE attention of the Board for the past eight months has been given to this station. Necessary additions have been made to the property for the comfort of the workers. Two Lake-st. brethren, on annual holidays, together with H. Fitch, the preacher of the Kalgoolie church, made the improvements free of cost except for materials.

Because of the vigilance of our missionaries the first dormitory was purchased and erected. This consists in two nice rooms. Already it is occupied by four little people who have been committed to the care of the mission. Miss Saunders writes:—"I am well satisfied with the building. Just prior to writing this I 'shifted' the children into their new house—they are so excited they hardly stand still for a minute."

"A thing which concerns the dormitory indirectly is the purchase of our first goat—she is a superior-looking black beast with one kid at foot! We had great fun at the first trying to extract some lactal fluid—nobody seemed to be able to milk her, but since she has settled down she is giving quite a lot of lovely rich creamy milk."

Writing of the school work Miss Saunders says:—"Handwork models for the month have included the 'furniture' for a home made from match boxes, which included a talk about what a home is comprised of. It is sad that these little ones haven't the environment that educates, but rather the environment that degenerates. Not one of them knew the names of all the articles of furniture in a home!"

Varia

We regret to report that Miss Elsie Roxburgh had a nasty fall from her bicycle. It was thought the results were but bruises, but we learn that the arm was broken also. Miss Elsie may need to spend a little time in Kalgoolie. All our readers will sympathise with her and Miss Saunders.

The secretary of the Board has travelled some hundreds of miles investigating the conditions of the natives in different areas; it is hoped that soon a recommendation will be made as to the best opening for the second station.

ADDRESSES

E. Byard (secretary Mayberry church, Tas.).
—Mayberry P.O.
C. Cook (secretary Mole Creek church, Tas.).
—Mole Creek.

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DEATH

ALLAN.—On July 11, 1943, Jeannie Wingate, relict of the late John Reid; beloved mother of Archie, James, Robert, Malcolm, Aubrey, Charlie and Jean (Mrs. Arthur L. Carnaby, Hampton); loved gran. of Lesley (Mrs. G. R. Stirling, N.Z.), Bill (A.I.F.), Phyllis and Joan. In her 91st year.
God touched her and she slept.

IN MEMORIAM

DAVIES.—In loving memory of my dear husband, Evan John, called home July 13, 1938. Sadly missed.

"Till the day breaks, and the shadows flee away."
—Inserted by his wife and daughter.

GARTH.—On July 12, 1940, VX16588 Sapper Ralph, loved son of Mr. and Mrs. Harold Garth, brother of Linda, Elva, Thelma, Geoff, Ray and Stan.

For a while we must be parted
And the flesh its sabbath keep;
Waiting in a holy stillness,
Wrapped in sleep.

MOORE.—In loving memory of my dear husband, George Moore, who was called home on July 3, 1942; also loving father of Lou, Ada, Elsie, Lily and George. "Sleep on, beloved." Still living, still loving, still ours.

RUST.—Time drifts on, but loving memories live on of our dearly loved son, Thornton Walbancke, who was accidentally killed at Temora, N.S.W., on July 14, 1931.

Forget him, no, never, our dearest and best,
Tho' gone from our midst to the home of the blest;

A life so unblemished, devoted, and true,
Will live in our hearts for we sadly miss you.

STREADER.—In loving memory of our dear mother, grandmother and great-grandmother, Helen Streader, who fell asleep in Jesus July 15, 1942.

"Thoughts move back to happy days;
Life moves on but memory stays."

—Inserted by her son David and family.

STREADER.—In loving memory of our dear mother, Helen Streader, who passed to higher life on July 15, 1942.

"Tis not good-bye, only good-night,
Till dawns the eternal day;
A passing from darkness into light
Through God's own appointed way.

—Inserted by her daughter and son-in-law, Vera and Harold.

STREADER.—In loving memory of our loved mother, who passed away on July 15, 1942.

Not just to-day, but every day,
In silence we remember.

—Inserted by her loving son and daughter Reg and Margaret, and grand-daughters Beverley and Helen.

STREADER.—In loving memory of our dear mother and grandma, who was called to higher service on July 15, 1942. "Severed only till he come."

—Inserted by Nellie, Edgar, Olive and family, "Tarrilli," Boort.

STREADER.—Sweet memories of our loved mother and grandma, who was called "home" July 15, 1942.

"Until the day dawns, and the shadows flee away."

—Inserted by Mr. and Mrs. A. J. Ingham, Charles and Dorothy, Norwood, S.A.

STREADER.—In loving memory of our loved mother, who fell asleep July 15, 1942.

"Resting where no shadows fall." "Until the day dawns."

—Inserted by Hilda and George.

UPSTILL.—In loving memory of my dear mother, Margaret Upstill, dear grandma of Don and Edie, Ken and Mavis, passed away July 19, 1941, aged 81 years. "Peacefully sleeping."

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

—Inserted by her loving daughter, Ruby Harding.

COMING EVENTS

JULY 20.—Churches of Christ-Baptist Combined Committee, Swanston-st, chapel, Tuesday, July 20, 8 p.m. Meeting of preachers, church officers and friends. Subject, "About Ourselves." Speakers: Mr. J. McGregor, Amerscrombie, Principal A. J. Grigg, M.A., B.D. Keep this date free.

JULY 21 (Wednesday).—Victorian General Dorcas Committee will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested in this work are invited to attend.

MALVERN-CAULFIELD.

SATURDAY, JULY 17, 1943.

SECOND COMING OF CHRIST CONVENTION.

Chairman, Dr. J. J. Kitchen.

Afternoon at 3.30, Wallace E. Jackel, W. J. Embury; 5, Fellowship tea to be followed by conference and discussion; opening speaker, F. E. Buckingham.

Evening, 7.45, Jas. E. Thomas, Walter L. Pike.

SUNDAY, JULY 18,

11 a.m., A. L. Gibson. 7 p.m., F. E. Buckingham.

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NINTH ANNIVERSARY.

SUNDAY, JULY 25.

11 a.m., speaker, Mr. W. Gale.

7 p.m., speaker, Mr. R. Sparks (conference president).

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Soloist, Miss Olive Russell.

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A social evening will be held on THURSDAY, JULY 29, at 8 p.m., in honor of Mr. F. J. LANG, who recently retired after 25 years as superintendent of the Bible school.

W. R. Hibbert, organiser Bible Schools and Young People's Department, will preside. Representative speakers.

All former teachers and workers are specially urged to be present.

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Visit to Indian Fair

HAVING attended the Good Friday meeting at 9 a.m., on April 23, 1943, at the Shrigonda church, we preachers, four in all, started out at 4 p.m. to a mission station named Pargaon, which is six miles away from Shrigonda. The main reason that propelled us to go there was that there was a big fair at Pargaon. The fair at Pargaon usually lasts for two days. We therefore planned to go there for spreading out the word of God to the heathens. We reached the place at about 6 p.m. We had quite pleasant journey from Shrigonda to Pargaon in the mission horse-tonga. We took dinner in the mission school building at 8 p.m., and then proceeded direct to the fair, where people of many distant villages had assembled. We were able to secure good places where many people had gathered together. At such three places we spent nearly two hours and a half in proclaiming the news of our Lord Saviour. It was just 11.30 at night when we returned from the fair to our lodge, with the expectation to take rest till next morning; but to our great surprise we found that the noise of big drums and of various other Indian instruments began to increase rapidly second after second. It was as a signal to show that the dancing girl is coming to the common platform specially prepared for the occasion, in the premises of the temple of the god in whose honor the festival is observed every year. Then the environment was such; the dancing girl was quite eager to show her skill in dancing and to earn money, while the audience seemed quite enthusiastic to listen to her singing, observing minutely all her movements with awe and inspiration; but suddenly this quietness was very often broken by loud acclamations of joy by many of the audience.

This went on for nearly two hours, and then followed the fireworks, on which account hundreds of rupees are spent every year; but glad to note that very little is spent this year, being restricted by the government. The scene was quite close to the mission building where we very often put up when camping. We, against our own will and involuntarily, had to listen to all this, lying in our beds, quite awake, though with our eyes closed. We were much relieved when, at about two at night, the news reached us of the arrival of Mr. Roham, one of the leaders of the untouchables and member of the Legislative Council of His Excellency of Bombay. We therefore thought of having an interview with him the next morning, and if possible to proclaim unto him the news of our Saviour, for we learnt that he had come with an intention to hold a public meeting in which he would be able to collect votes from federation of the untouchables, so as to form a separate body of the untouchables in the sight of the government. His was merely a social function combined with political one. We had a great problem before us now, as to how we would be able to approach him and his audience to spread unto them the precious news of our Saviour. Still, by the grace of God, we got a chance to meet him next morning at 10 a.m. He was at that time sitting in "chowadi" (public place to sit) surrounded by many of his caste-fellows. He willingly granted us permission to speak to the people.

I was first to speak, and commenced my speech by singing "Powada," on the life of Christ and his death. It was an expository sermon to them when fully explained, and lasted for nearly two hours, and thank God that all the people listened to us attentively. Mr. Roham, when the speech was over, expressed his desire that we should once again attend the meeting which was to be held after an hour. Praise the Lord, we got one more chance to expose to the untouchables the grave mystery of the kingdom of God. He

was presiding over the meeting when we met him next time. It was indeed a splendid occasion to face so many at one time. We tried our best to reveal unto them the real way of salvation through our Saviour Jesus Christ, and who is the only Redeemer of all mankind, in whose sight there is none, great or small, touchable or untouchable. What a vast difference is there between Christianity and other religions! Religions other than Christianity have pomp and greatness and are externally so enticing and charming by rituals and festivals that many a man is much more attracted by them; while Christ was so humble, and showed humanity that he suffered death on the cross, and shed his blood for the sanctification and redemption of all human beings.

We then concluded by explaining to them our Lord's sweet and soothing words recorded by the Apostle Matthew, in his gospel, 11: 28-30. Mr. Roham and others listened to us quietly and attentively to the last and confessed that Christ is the real Saviour. Praise the Lord for his mighty work.—M. Y. Gaikwad, Shrigonda.

HINDU SOLDIER SEES THREE CHRISTIANS DIE

BISHOP PICKETT tells the story of a Hindu soldier who saw him studying the Bible on a train in North India last June: "Can you spare time to talk with me? I want to become a Christian and a church member." In the talk that followed he told me that he had gone from South India to Burma a dozen years ago and had fallen into bad company from whom he learned to gamble and drink. He contracted a bad disease and planned to commit suicide; but friends persuaded him to join the army, where his disease was treated, and under discipline he regained self-control. But he was entirely irreligious. During the fighting in Burma he saw many men die. Three Christians died at his side or in his arms. One, a Karen Christian, kept calling the name of Christ before he died and was not afraid. The second, a Chinese, said he had been a Buddhist and was converted after joining the Chinese army. He advised the speaker to become a Christian, a true Christian. The third, an English army officer, prayed for him, taught him to pray, and told him that a soldier could be saved even though he died. "Now I read the Bible every day. I will fight again and I may be killed, but Christ is already my Saviour."

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

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Obituary

John Ambrose Ewers

WITH very deep sorrow we record the passing of our highly esteemed brother John Ewers. The suddenness of his removal is bewildering. Recently we saw him serving at the Lord's table, or with the worshippers in the pew, or with the choir. Being in his fifties, we might have claimed him for many years; but God saw otherwise. He was little more than a lad when, with his parents, the revered Mr. and Mrs. D. A. Ewers, he first came to Lake-st., Perth, and although at times geographically at a distance, he nevertheless maintained a close attachment to the work of God in this centre. For many years he was a deacon and exerted a peaceful and appreciated influence. His life was lived on the principle of spiritual construction. He was sound in doctrine and trustworthy in judgment. On the board he will be missed more than elsewhere. For many years he was Bible school superintendent. He loved the singing of the church. The choir could always reckon on him. He served on the Home Mission Committee, was chairman of the Young People's Department, and until recently was secretary of the Advisory Board. There is a bright side, as there always is with God's people. Many of John's loved ones have foregathered on the other shore. His wife predeceased him; also his father and mother, and brothers, Robert and Percy. Some of his loved ones remain with us. But One comes nearer still. He speaks, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live." The circle remains unbroken. They who sorrow, sorrow not even as the rest who have no hope, but here they wait in assurance until the last Easter day breaks and the shadows flee forever away. With our brother death was but one step: "One step ashore, and that shore heaven."—A. M. Bell.

Mrs. W. P. Lawson

THE sudden passing of Mrs. W. P. Lawson, of Canterbury, Vic., has evoked innumerable loving testimonies to her sweet influence and gracious character. She was born in 1875 during Mr. and Mrs. G. B. Moysey's ministry at Hobart. From thence the family moved successively to North Melbourne, Cheltenham, Enmore (N.S.W.), South Melbourne and Fitzroy. As Miss Annie Moysey, she decided for Christ at Fitzroy on Dec. 8, 1889, and was baptised by her father. Further associations were formed, again at Cheltenham and at Swanston-st., where she met, and later married, her husband in 1902. Residing at Moreland they attended Swanston-st. church. In 1912 she came with Mr. Lawson and their two children to reside at Canterbury. Church membership was transferred to Surrey Hills, where she has served the Lord with exceptional loyalty and richness of devotion. Mrs. Lawson was a foundation member of Surrey Hills Ladies' Guild, its first treasurer and a buyer. Ever active in Dorcas and benevolent work, she was also secretary of Camberwell branch of the W.C.T.U. and a member of Surrey Hills branch. Our sister took the keenest possible interest in all progressive moves, especially the new chapel plan, for she eagerly hoped for the day of the church's entry into a new building. About five years ago her more active ministries were curtailed by reason of illness; nevertheless she always planned so that of her store of strength she would have enough to attend at the Lord's table upon every possible occasion. The church's loss is of one of the loveliest of Christian women, and our deepest sympathy is extended to W. P. Lawson, and the family, also to Mrs. E. M. Wilson and other loved ones.—G.J.A.

College of the Bible

HONORS LIST: FIRST TERM, 1943

THE following students, having secured a grade of at least 80 per cent., obtained honors for the work of the first term. For a pass a grade of at least 60 per cent. is necessary.

Old Testament History.—F. B. Alcorn and K. J. Patterson, equal, 86; L. G. Crisp, 84; C. N. Burn, 83; K. W. Barton, C. B. Cartmel, R. W. Graham and A. G. MacDonald, equal, 80. 10 others passed.

New Testament History.—F. B. Alcorn, 91; C. N. Burn, 90; G. A. Grainger, 87; K. J. Patterson, 86; R. W. Graham, 85; L. G. Crisp, 84; K. W. Barton, J. K. Bond and A. G. MacDonald, equal, 82; W. J. Evans, 80. 8 others passed.

Church History I.—F. B. Alcorn, 90; K. W. Barton, 86; K. J. Patterson, 85; J. A. Hindman and A. G. MacDonald, equal, 80. One other passed.

Church History II.—P. R. Thickins, 99; C. N. Burn, 95; R. W. Graham, 86; E. T. Hart, 81; J. K. Bond, 80. Nine others passed.

New Testament Greek I.—F. B. Alcorn and K. J. Patterson, equal, 95; D. W. Cartmel, 94; A. G. MacDonald, 84. Two others passed.

New Testament Greek II.—L. G. Crisp, 92; W. J. Evans, 88; C. B. Cartmel, 86; C. N. Burn, 85; R. W. Graham, 83. Five others passed.

New Testament Greek III.—P. R. Thickins, 92; E. T. Hart, 80. One other passed.

Ethics.—P. R. Thickins, 93. Three others passed.

Apologetics.—P. R. Thickins, 94. Three others passed.

Pastoral Theology IA.—F. B. Alcorn and K. J. Patterson, equal, 86; K. W. Barton, 84; A. G. MacDonald, 82; J. A. Hindman, 80. Two others passed.

Pastoral Theology IB.—F. B. Alcorn and A. G. MacDonald, equal, 90; K. J. Patterson, 87; D. W. Cartmel, 85; K. W. Barton, 82; J. A. Hindman, 80. One other passed.

Pastoral Theology IIA.—L. G. Crisp, 89; W. J. Evans and R. W. Graham, equal, 88; C. N. Burn, 86; R. W. Saunders, 82; G. A. Grainger and G. A. Whiting, equal, 80. Five others passed.

Pastoral Theology IIB.—R. W. Graham, 90; R. W. Saunders, 87; C. N. Burn, 85; C. B. Cartmel and R. H. Hindman, equal, 84; J. K. Bond, 83; L. G. Crisp, 82. Five others passed.

Pastoral Theology III.—P. R. Thickins, 95; E. T. Hart, 85. Two others passed.

Ancient Civil History.—K. J. Patterson, 90; F. B. Alcorn, 82; D. W. Cartmel, 81; A. G. MacDonald, 80. Twelve others passed.

Christian Doctrine.—P. R. Thickins, 97; C. N. Burn, 82; G. A. Grainger, 81. Twelve others passed.

Preparatory French.—Miss C. N. M. Charles, 88; J. B. Baker and M. D. Williams, equal, 87. Two others passed.

Intermediate French.—One passed.

Leaving Economics.—Five passed.

Leaving English.—Nine passed.

Leaving French.—V. Quayle, 83. Two others passed.

Leaving Geography.—R. F. Allison, 84; J. B. Baker, 80. Seven others passed.—Fred. T. Saunders, secretary.

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(Luke 8: 15)

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and seeds, the latter were the most interesting.
"Seed will grow," said Ernie. "They will pro-
duce more seed," suggested Bill. And when
their leader inquired, "Under what conditions?"
there were ready replies from Ruth, George
and Clara, who said, "Provided the seed is
sown!" "Provided the soil is good!" "Pro-
vided the seed gets sunlight and moisture!"

"Now, instead of asking Mistress Mary, quite
contrary, 'How does your garden grow?'"
continued Mr. Stanbury, "let us put the ques-
tion honestly to ourselves, when we have read
carefully of the most wonderful seed ever
sown, and of the soil in which it grows best."
Then the reading of the famous parable re-
corded in Luke 8: 4-15 caused a thrill of in-
terest in the seed which is the word of God,
and in the fact that it grows best "in an
honest and good heart."

"Is your garden flourishing?" challenged the
teacher. "Have you a Bible? Do you read
it? Do you value the occasions when God's
word is sown? Is your garden like the way-
side, the stony ground, the thorn patch, or the
good soil that brings forth a fine harvest? How
does your garden grow?"—G. J. Andrews.

THOUGHT

*Your daily duties are part of your
religious life just as much as your
devotions.*

—H. W. Beecher.

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Printed and Published by the Austral Printing
and Publishing Company Ltd., 528, 530 Elizabeth-
st., Melbourne, Victoria, Australia.