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Save the Aborigines

HOW to meet the needs of the Australian aborigines is a difficult problem. Those who are in close touch with movements organised to help the natives perceive that there is little agreement on the methods to be followed to satisfy the varying requirements of the aborigines. To the many questions raised by the issues involved, "experts" give different answers. It seems some general policy ought to be formulated so that all concerned in efforts to save the dark people of Australia may be able to press on with their work with confidence.

There are three major divisions in the aboriginal problem that must be kept in mind.

I.

HOW are we to act toward the half-caste population which numbered 25,712 in 1939 and is increasing at a higher rate than the white population, so that now the number is being increased by about 1000 each year? Many of these people are living under shocking conditions. They are despised by the white men with whom they would like to live on equal terms. They have no desire to return entirely to the black-man's life. Lacking the mental and spiritual stamina of the average European, these people are not able to apply themselves with the same diligence to the routine tasks of modern civilisation. Haunted by a feeling of inferiority, they become victims of vice and a menace to society.

Whether these people be gathered into the general white community is one of the questions upon which opinions differ. Whatever may be the policy regarding this in the future, at present it is needful to raise the living conditions and out-

look of these people. Only if their educational and spiritual standards are raised could they be absorbed safely into the white population. Surely the present policy of the Government and the various church aborigine societies ought to be to establish schools in which manual, mental and spiritual training is given to children and adults so as to prepare them for the full responsibilities of citizenship! Unless this is done the half-caste population may become, with the passing years, a menace; however, if these people are trained they may well prove an asset in some phase of Australian life.

II.

THE next group of natives is made up of those who have come into touch with civilisation, and have broken away from their tribal system.

We may suggest that these people have become somewhat irreligious: they have forsaken the religious beliefs that held their ancestors within the framework of

the tribe: This situation is full of dangers, for, as Dr. Gordon Child has pointed out, "without such spiritual equipment not only do societies tend to disintegrate, but the individuals composing them may just stop bothering to keep alive. The 'destruction of religion' among primitive peoples is always cited by experts as a major cause in their extinction in contact with white civilisation."

The tragedy of the detribalised native is that he has lost the drive of what religious beliefs he had, has become a victim of immorality and vice, and a creature without vision in life. The solution to the problem of detribalised natives must be found in pure religion. Religion cannot be taught, or imparted, to individuals. The Christian faith requires a social environment full of high ideals to help in the development of the individual life. The conversion of aborigines to the Christian faith demands the development of community centres in all parts of Australia into which natives may be gathered and encouraged to capture a Christian outlook and thus to gain some high urge to live creatively. In such centres it will be

necessary to find types of work that meet the peculiar psychological mentality of the native. As Dr. Grenfell Price urged in the House of Representatives in 1942, the policy adopted by the United States of America toward the Red Indians ought to be put into operation. It was found some Indian tribes succeeded in work on sheep stations and others in caring for cattle. "From what I have heard in Australia, particularly of successful aboriginal cattle stations in Western Australia," he said, "I have formed the opinion that a final and successful solution of aboriginal problems may be achieved in this direction." Our point is that the programme to save the native must include religious and industrial training.



Primitive Native Men, Northern Territory.

(Continued on page 15)

"Kitty"

J. Wiltshire, of Western Australia, writes an interesting story based upon information supplied by Miss Eadie, a former missionary, who worked among aborigines at Norseman, Western Australia.

KITTY is the small unburnished handle by which we take hold of a life rich in grace but appealingly pathetic.

There was no written register where one could read the day of Kitty's birth. She belonged to that great company who were "not

had come, and with her Miss Bentley, Kitty opened to them the poor store-house of her life. Her friendly heart took them to itself. Did they want drink? Kitty knew where the water-tree was and she would show them how to raise the water. She knew the succulent roots and plants, and would uncover the secrets of nature for them. But they had something for her, and with equal joy they presented their gifts.

A New Day

Every night spent in the mia mia seemed now to bring a day of new and strange things for Kitty. These two friends of another world had come to live with her and her people, but they were strangely not of her people. They spoke of another country, not just the country of the white people, but a country where people are all alike and where One whom they call Father loves them all. How could Kitty get there or have any right to a place there? They told her of One, Jesus, who died to take her sins away that she might go to be with that loving Father. All this seemed to change the very aspect of the forest to Kitty. But it was easy to believe it true when these two good women were so like the people of the country they spoke about. "Jesus died for Kitty," they said, "and Jesus lives again preparing a place for Kitty in his grand home."

Kitty Enters Into Life

It was March 20, 1939, that Kitty, having learned as by line upon line and precept upon precept, that Jesus the Son of God died for her, publicly confessed the name of the Lord Jesus, and on April 29, 1939, she was buried with Christ by baptism into death. It was no wonder that the missionaries looked with some anxious thought to see this child of such a past walk in newness of life. They reflected, "We cannot see into her heart, but proof that there has been a real change of heart now appears." Kitty became disappointed when she found that everlasting life did not mean living on this world for all time; so in her honest manner she came to the missionary and told her "she was going to be the devil's girl now." And when enquiry was made as to why she had made such a decision, she made the explanation that some of her native friends had told her that she would die, and not live always. However, after the missionary talked with her for a while, Kitty changed her attitude and continued to walk the narrow way of life.

A New Creature

The missionaries say she has been most regular at the services, and is especially interested in the services where there are open seasons for prayer. She frequently comes and sits on the back doorstep and asks if it is service to-night, and whether it is service to "talkem to Father." In time of sickness she is kind and sympathetic. "I have known her," one said, "to walk up and down to the hospital, day after day, when some of her friends were in hospital. This would be a walk there and back of five miles or more. As an example of generosity it would be hard to find her equal. If given any money by her friends in town she would keep it to bring to the Lord's day service, instead of buying something for herself." She frequently says, "It is my job to workem for Father!"

The day draws to a close with Kitty, but she walks in a light that defies darkness. Other workers have come, citizens of the same country, with whom Kitty feels her heart at one. With them she meets at the Lord's table, where she delights to serve and where she leads in thanksgiving. Her life, yet a little protracted, testifies to the love which is color-blind, the grace that saves to the uttermost and to the faithful service of the Christian missionary.

Eyes Opened

C. R. Burden, chairman of the Federal Aborigines Board, writes of the need of helping the dark race in our land.

FOR many years I have been attending the League of Nations Union Council in the various States. As an enthusiast I have praised the league for its work on behalf of minorities and backward races. It never crossed my mind seriously that one of the most glaring instances of backward races and unrepresented minorities was our Australian aborigine. I see these people daily, and they appear to be a type worthy of the best we can give them. My heart goes out to them. How grateful I am that my eyes have been opened and that our brotherhood is becoming alive to the great responsibility we, as Australians and particularly as Christians, have for their uplift and to bring them under the influence of the gospel! Tremendous challenges have been given to our brotherhood in this matter, and I am sure that we are capable and keen enough to answer that part of the challenge in the annual offering.

Give Worthily on Offering Day



On the Watch.

a people": their names have not been written. She was a child of the bush. The trees, flowers, birds and nature's hidden wonders were her companions. Yet her life has been lived amidst tragedy. Numerous tribes of her girlhood are only remnants now. Kitty has survived cruel days. Civilization came to border on her rustic estate, and she and it were mutually misunderstood. Her years, though uncounted, had gathered upon her. When she became old and the evening shades grew more ominous, her little fire became the inevitable companion of the dark hours. Then, like the closing in of the shades, came a strange sense of a forbidding end of life. Where would Kitty be then?

A Strange Light

Some time had passed since Kitty had wandered to the quiet woods of the Norseman district. The settlement of the white man there in quest of gold seemed to ensure for her and her impoverished people a little food. The unwanted scraps became Kitty's menu and banquet. The gold was won from the earth, but Kitty knew nothing of it. The longings of her heart could not be met by gold; a richer mine had to be opened. And God has his miners—those who have a keen sense of values that never fall, and who will descend any shaft and make any drive to win the treasure. One such came to Norseman.

One day the smoke-irritated eye of Kitty, an eye still keen of sight and quick of discernment, watched the strange figure of a woman moving towards her. In a moment she was looking into a face radiant with a strange light and toned by eyes of sympathetic tenderness. To Kitty this looked like somebody belonging to another world. Miss Eadie



Native Warril Made of Salt-bush.

***** Our Dusky Darlings *****

OVER the well-ordered school, one morning in June, there broke a terrific shouting, jumping and excitement. On going to the window to ascertain the cause of the commotion, I saw coming very slowly over the reserve a truck, pulling in its wake—the dormitory.

That morning was for us the beginning of a great forward move. From the one child who lived with us on my first arrival, we now have eight happy children, three of whom are adolescents. Away from the dirty environ-

How little children are being brought into a Christian atmosphere is described by Miss E. Roxburgh, of Norseman.

Our two babies are a great joy to us. Each day their mothers bring clean clothes and the babies are bathed. Little Katie (two months) was recently nursed through pneumonia and is now quite well again. The mothers are taking a greater interest in the babies as a result of our care for them, and we see an



Native Children.

ment of the camps, with regular meals, loving care and the gentle atmosphere of a Christian home, they are developing mentally, physically and spiritually. Although a very little time has passed since their initiation, they take a pride in their daily tasks—sweeping, scrubbing, chopping wood, dishwashing and caring for the animals. It will be a joyful day when the boys can be taught a trade and the space be available for the proper instruction of the girls in household arts. We thank God that these days are not far distant.

almost daily improvement in the cleanliness not only of the child but also the mother.

Can you with me picture these little ones, God's own jewels, downtrodden, downhearted, having no one to care for them and tell them of Jesus and his love? Christ thought it not vain to die for them. Who are we that we should neglect his children?

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

One Year at Norseman

A BOY with his blanket stood shyly beside an old gum—the possibilities of youth and the difficulty of age personified. His shirt was dirty and torn, his trousers beyond repair. He had one request, "Could he stop at the mission?" Did we turn him away? No! he was taken in and given the wooden floor to sleep on. Reggie, an orphan boy, is now one of a family of little people who play, work and fight like all children do.

The other day I was asked if all our work was worthwhile, and could we see any result for our labor. I replied that we were paid well with the happy smile of a child, brought from death as it were, into life. We take the little ones from the environment of the dirt, into something which is elevating and worthwhile, and in a very short while they are transformed.

The year has passed—not without its hard work, disappointments, setbacks and joys. To say we have made a start would hardly be saying enough—we have made a start, and

Miss Joan Saunders writes an encouraging message after her early experiences in this new missionary work.

have crossed what we think is the broadest river.

I am more convinced at the end of twelve months than at the beginning, that the work among the young people and children is the line of approach. The Australian native has no cultural background, therefore has to be taught almost everything, especially now that most people are detribalised. Absorption into the white race seems inevitable with these people, and we must see to it that the change-over is to our mutual benefit, by preparing at least this generation for better things.

We look to you brethren throughout Australia to give the native a place in your thinking, planning and giving. It is the Master's call to a great and noble work.

The Gospel in Black and White!

G. J. Andrews

BIBLE in hand, we do well to take some important reminders, as we consider our opportunities and responsibilities in regard to the Australian aborigines.

1. Even from olden time a black man's "whiteness" has often condemned a white man's "blackness" (Jer. 38: 7-13).

2. The black man has been really significantly a sharer in the cross of Christ (Matt. 27: 32).

3. The Holy Spirit exalts the occasion of a conversion to Christ involving fellowship of black and white (Acts 8: 26-40).

4. Among the illustrious names of the New Testament church is that of the man known as "The Black" (Acts 13: 1—Weymouth).

5. Blacks as well as whites shall stand to the glory of Christ among the multitude of the redeemed (Rev. 7: 9).

Surely the radiant Aggrey had the Lord's point of view when he said, "You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white."

Save the Aborigines

(Continued from front page.)

III.

The third group include the tribes-men. These live in the Northern regions between North-western Australia and Queensland. The numbers in this group are fast decreasing. How to deal with the tribes is not an easy question to answer. The anthropologists want the natives treated in the same way as native animals and flowers: to be preserved as natural curios or as "museum specimens in isolated reservations." Efforts have been made to discourage evangelistic work among these people so that their ancient characteristic may be preserved. As civilisation moves northward it will be impossible to isolate them from the world. We must face the fact that, since no peoples can live to themselves, these tribes-men must be prepared to meet the new day which will dawn for them: the day when they will contact the outside world.

The method of approach to the tribes-man will need to differ from that used to help the men of the other two groups. A specially trained person will be required for this work, one familiar with the language, customs and outlook of the people. Only skilful action over a long period will enable these natives to take their place in the ever-widening circle of world-fellowship.

Not by holding to the primitive past will natives be saved, but by a sympathetic sharing in the benefits of a Christian world, and then, not as a museum specimen, but as children of God.

The Difference Christ Has Made

"I never go on a journey or a business without a Testament in my pocket. Sixty or seventy years ago my people were wandering about with spears and boomerangs, living their wild and savage life; but the coming of the gospel has changed all this, and I stand as one of many who have been brought out of darkness into light."—David Unaipon, full-blooded aboriginal.

We Go Forward

OTHERS have written about the aboriginal himself, so I will not do that, though there is plenty to be said for this most neglected and most misunderstood race of men to be found in the world to-day. From my own experience I know enough of their people to be able to say we have completely



K. N. Roberts.

underestimated them. However, in this short space I would say a few words about my hopes and plans as your representative in the work of the gospel of God among these people.

First regarding our responsibilities towards them: 150 years ago we came to this land in which they were 500,000 strong. The story of the contact since is nothing but a story of tragedy. It was Dr. Stanley Jones who summed up his observations in these words,

"Only a deep sense of concern makes me say the following. You have done so magnificently in many other ways that I am astonished that you have never tackled in any comprehensive decisive and statesmanlike way the problem of the aboriginal. It is the one blot on your national life. True you have softened the picture by many deeds of kindness through mission and other organisations, but these have only touched the fringe of the problem. It is the saddest story of the dealings of one people with another that has been written in modern times. The basis is ignorance and prejudice, and an unwillingness

Ken Roberts, the newly-appointed missionary, urges the need of preaching the full gospel to the natives.

to face the facts. It is the skeleton in the closet of Australia's national life."

To-day there are 52,000 left, and these must be helped to find a real place in the future of this land that has always been theirs. This will not be an easy task. The problem is not merely one of overcoming ill-will and the desire to exploit. Only a staff of Christian specialists can meet the situation, and we must have a national conscience behind us formed by the church.

We go forward on these lines. Yes, I know it is the gospel of Jesus Christ that saves, but how can the gospel be demonstrated in an environment of degradation and neglect?

Let us bring the full gospel way of life to the growing generation who can gradually adjust themselves to a new way of life.

Prayer for the Aborigines

O LORD Jesus Christ, who was filled with compassion towards the downcast and oppressed, bless and protect the remnant of our aboriginal people, whether still living under tribal conditions or detribalised, and also the increasing colored population in whose veins our own blood is mingled. Save them from their sins and superstitions and from the destroying influences of our civilisation. Frustrate the callous treatment of any who oppress or ill-treat them. In the mission and other reserves may efforts for their amelioration be crowned with success. Move the hearts of all our people to assist the aborigines to take their true place in the community, and strengthen thy church, that in her witness of loving service for thee the darkness of ignorance may be dispelled and thy true light shine; for thy name's sake.

All merciful and eternal Father, who hast promised in thy gospel that whatever is done unto the least of thy brethren thou wilt receive as done unto thee: bless, we beseech thee, thy servants whom thou hast sent to minister amongst thy children, the aborigines of Australia. Fill them with thy Holy Spirit, and so prosper their labors that the darkness of the ignorant ones may be enlightened, and their weakness enabled by thy strength, who with the Father and the Holy Ghost art God over all, blessed for evermore. Amen.—"A.P.A."



Happy Native Women Tomato Picking.

Notes on Current Topics

P. D. McCallum

AFTER an illness of two years Mr. P. D. McCallum was called home on January 2. The sorrow of relatives at the parting was tempered by a feeling of thankfulness that his suffering had ended, and by the knowledge their loved one had gone to be with Christ. The sympathy of fellow disciples goes out to Mrs. McCallum and her family. It is well to recall how much the brotherhood owes to the McCallum family. Four brothers—Donald, Cecil, Percy and Leslie—devoted themselves to the ministry of the word. Wilfred and Carey also greatly assisted, the latter later becoming a doctor. Only two of the brothers survive, Cecil and Carey, both in U.S.A. Miss Lily McCallum was the first lady graduate of the College of the Bible, Glen Iris. She married Mr. A. D. Strongman, who served the Lord in America till his early death, Mrs. Strongman surviving him for a brief period. Mr. Hadyn McCallum has for a time been serving the church at Epping, N.S.W., taking his father's place there. Mrs. P. D. McCallum has rendered great service to the churches. This year she is again president of the Women's Conference. Sisters and brethren alike remember her and her family in their prayers.

The Self-attesting Gospel

One of the great sermons by John Caird dealt with "The Self-Attesting Nature of Divine Truth," the text being 2 Cor. 4: 2. While reading again that moving story of "The Three Freds," devoted heroes of the cross in Amazonia, I came across a striking evidence of this self-attesting power. It was said of Fred Roberts that "at the end of his sermon men would get up and say, 'That's what we want. We never heard that before; but, now we have heard it, we know it is true. God is just like that.'" Christ sent his disciples to witness. We may preach confidently, even if we cannot argue powerfully. The gospel meets the needs of the human heart.

Special Christmas Messages

It is gratifying to note from many sources references to the Christmas spirit and the necessity for its maintenance and promotion in order to a settled and happy world condition. In Sydney, for the first time, a joint message issued by leading representatives of the Church of England, Roman Catholic Church, Presbyterian, Methodist, Baptist and Congregational Churches, and churches of Christ occupied nearly two columns of the press. It urged regard for God's moral law in community and national life, and advocated an adequate standard of living for all citizens, equitable distribution of the gains of industry, elimination of merciless competition, an educational policy which would offer opportunity to all who could benefit by it, and the fostering of institutions which strengthen the ties which bind men together. It was interesting to compare messages to the nation sent by the Prime Minister (Mr. Curtin), General Douglas MacArthur, and General Sir Thomas Blamey on the fifth Christmas of war. The brief word of General MacArthur made a great appeal to many: "On this Christmas Day, the anniversary of the birth of our Lord Jesus Christ, I pray that a merciful God may preserve and bless each one of you." The emphasis was right. It was gratifying also to note fine Christmas leading articles appearing in some great newspapers.

A.P.A. Main

Successful Victorian Camps

YOUTH camps under the direction of experienced leaders have brotherhood-making potentialities, and the building of robust, radiant personalities on the fourfold Christian plan. Camps were held by the Queensland, Tasmanian, West Australian and Victorian departments over the Christmas and New Year seasons. Reports will be given as they come to hand.

180 young men and women from 40 churches attended the Christmas and New Year camp at Mount Evelyn. 8 rural churches were represented by 22 campers. Christmas campers asked permission to stay for the New Year camp, while many who returned to business came back for the New Year weekend.

Leadership.—The responsibility for a camp of such dimensions rests heavily upon the leaders, for in addition to good camping certain aims must be achieved to justify the venture. The camp mother, Mrs. W. Waterman, was assisted by Mrs. C. Cole, and the camp director, W. R. Hibbert, was further supported by V. C. Stafford (padre), C. Cole and E. F. McIlhagger. Mrs. E. Trew was again in charge of cooking assignments assisted by Miss E. Dixon and Mrs. C. Smith. The young women were housed in a cottage and marquee, and the young men in a large house and five tents.

Character-making.—Since the camp sustains itself on the basis of a large family, there is ample opportunity for unselfish service. It was heartening to find Christian graces well matured in many young Christians. Leaders thrilled to note the spiritual growth in many campers since last camp.

Stretching Body, Mind and Soul.—Hikes,

The group studies on the theme "Enjoying God" were prepared in booklet form and opened the way for a thoughtful testing of life's values. The Bible studies on "The Christian Fellowship" were designed to give a scriptural background to the discussion periods. The studies prompted many informal groups interchanging thoughts on vital issues. Morning watch, times of quiet, and evening devotions proved seasons of refreshment. Leaders delighted to find groups conducting their own bedtime devotions on their own initiative. 170 campers attended the pre-breakfast communion service on a lovely hillside. Dr. W. A. Kemp delivered the address. Owing to rain it was not possible to hold a communion service of the New Year camp in God's great out-of-doors. A campfire and a New Year's eve out-of-doors service both helped campers to discern life's true significance. On two Sunday mornings three young men conducted the services at Montrose. All campers took part in the evening gospel services at same centre. A. A. Hughes and E. F. G. McIlhagger were the speakers.

Versatility and Originality.—A camp wall newspaper was issued each day. This was achieved by hand printing the matter in eight columns 18 inches wide and 3 feet deep. The following constituted the editorial staff:—Messrs. J. B. Baker, D. W. Hibbert, I. Hughes, A. Macdonald, Misses C. M. Ashmead, D. Clark, J. Waterman.

Competitive programmes and concerts revealed camp talent. A spirited debate was conducted on the question, "That education does not train people to live wisely." A burlesque on "Waltzing Matilda" proved a capital piece of original work.—W. R. Hibbert.

Good News from N.S.W.

Ethelbert Davis writes words of greeting to readers, reminds us of the many who resist evil, and of the progress of the British and Foreign Bible Society.

ON behalf of the brotherhood of New South Wales we extend New Year greetings to the readers of the "Australian Christian" wherever they may be. How scattered are the members of the congregation of the faithful who, week by week, fellowship in the good things provided in the pages of the "Christian." "Though sundered far, by faith they meet around one common mercy seat." Greetings, too, to the editor and staff; our thanks for their labors in our behalf.

Two Views of Things

This paragraph took a turn ere it was a little more than started. We had in our mind to write of the deplorable sights witnessed around many hotels the week before Christmas. The Government had provided that extra beer should be released for the Christmas trade.

With our own eyes we saw scores of men and women, mostly women, waiting in queues from six in the morning until noon. By the time noon struck there were folk in cars, and on motor bikes, and on cycles, and in horse-drawn vehicles—all waiting for beer. One rescue mission worker said that at another hotel she counted a queue of 500 waiting for hours.

We had written to this point when we had to leave off to attend a wedding. In conversation with one of the guests, a woman of four score years, we mentioned these facts, when she said, "Yes, that's all too true, and the press is always full of that kind of news. But they never say anything about the fine men and women who never touch liquor, or of the thousands of splendid young men who never yield to temptation. The papers give publicity to the many girls who are a disgrace to womanhood, but they give no publicity to the many more girls and women who remain pure and true to the highest." Then pointing to the bridegroom she said, "Look at that lad; I have known him all his life; in fact I nursed him when he was a baby. That boy has been in the Navy for four years, and God knows he's been tempted, but he is as clean in mind and in body as one could wish a young fellow to be." Scarcely pausing for breath, she continued, "There's Mrs. — five daughters, they have not been living sheltered lives; they have had to wade through filth the last four years, but they have come out clean through and through. And there are thousands more like them too. Why don't they get some publicity? There are a lot more good folk in the world than there are bad. If things were as bad as they sometimes look on the surface, the world would be ready for another flood, or for fire and brimstone again."

After listening to talk like that, who could take up the pen and write further of the dark and the sordid doings which are all too obvious? Rather, let's say a fervent "Thank you" and a "God bless you" to the one who sees more of the good than of the evil.

B. and F. B.S.

The N.S.W. Auxiliary of the British and Foreign Bible Society was formed only 13 years after the parent society, thus we learn that it must be one of the oldest of the more than 2000 auxiliaries outside Britain.

The Governor, Lord Wakehurst, when accepting the office of patron of the society at the annual meeting, said that he was pleased to keep up the connection which exists between his predecessors and the society. Governor Macquarie had presided at the inaugural meeting on March 7, 1817. Continuing Lord Wakehurst said, "The Bible is a great unifier. Sec-

(Continued on page 8)

The Home Circle

J. C. F. Pittman.

WHAT GOD PROMISES

"GOD has not promised
Skies ever blue,
Flower strewn pathways
Always to you.

God has not promised
Sun without rain;
Joy without sorrow;
Peace without pain.

But he has promised
Strength from above;
Unfailing sympathy;
Undying love."

WHY VOLTAIRE BUILT A CHURCH

VOLTAIRE, who did not believe in the divinity of Christ, tells that he went to a little Swiss village on the border of France to write a book against Christ's claims. He became interested at once in a little church in the village where the whole town gathered for worship. He went with the crowd, became interested in the sermon, saw that the people lived it in their homes and business, and as a result of his observation he went away without writing against the claims of our Lord. Before he left he erected them a stone building, and on a marble slab over the door the Swiss villagers inscribed, "Built by Voltaire," and the traveller's attention is called to it to this day. The lesson is plain. The presence of the church building has its influence when the throngs that pour out to attend the service are witnessed by the unbelieving and careless, and especially is this

true when the people who attend the services live the Christ life.—Selected.

QUEER

A Frenchman learning English said once to his tutor, "English is a queer language. What does this sentence mean? 'Should Mr. Noble, who sits for the constituency, consent to stand again and be run, he, in all probability, will have a walk-over.'"

The Family Altar

TOPIC.—"JUDGED ALREADY"

- Jan. 17—John 5: 19-29.
- " 18—John 12: 20-36.
- " 18—John 12: 20-36.
- " 20—Romans 8: 1-11.
- " 21—1 Peter 4: 12-19.
- " 22—John 3: 1-15.
- " 23—Psalm 51; John 3: 16-21.

SO said Jesus of believers and unbelievers, which shows that there is no need for sinner or saint to await the setting up of the great white throne, for judgment is here and now. Believers are saved and unbelievers are lost, just as surely as if sentence had been pronounced, though not irrevocably so; for by the exercise of the human will the tables can be turned and the position reversed, so that the saved are lost and the lost are saved. Hence the imperativeness of continuing to urge sinners to accept the Saviour, and saints to abide in him.

Here and There

Let Yea Be Yea

During recent weeks Mrs. Larseg, wife of L. Larsen, preacher of Ipswich, Qld., has been seriously ill.

We have to report the passing of Miss Isabel Goldsworthy, of Milang, S.A., who fell asleep in Jesus on Dec. 16.

The following telegram reached us Jan. 3 from N.S.W.: "East Lambton school with 17 scholars; bright prospects.—Amon."

Readers will be glad to learn that Miss Bentley is happily working with the U.A.M. and her address is U.A.M., Badjalung, via Yotting, W.A.

Principal A. R. Main and Mrs. Main are leaving the N.S.W. Bible College residence, making way for Mr. and Mrs. Patterson, who are planning to leave Melbourne about the middle of January.

On Dec. 15 the first executive offering of the Richmond-Collingwood Conference was held in the North Richmond chapel. Regular exchanges of presidents and preachers were arranged, and also a series of combined meetings and social activities were planned.

In "Pastor's Progress" by Arthur W. Hopkinson, on page 26, this statement appears: "Four-fifths of Church of England pastoral work is among heathen. Not like non-conformist ministers who visit their own folk only. But this is the responsibility of the Church of England."

A. B. McDiarmid, M.A., who had accepted a call to the work at Hampton, Vic., has acceded to the wishes of the New Zealand Home Missionary Committee and is remaining in the chaplaincy for a further period. At his request he has been released from the promise to come to Australia.

The Federal Council of Churches of Christ in America is an agency through which 25 national communions, comprising 140,000 local congregations, with a total membership of more than 25,000,000, join in common tasks. The churches themselves created the council, and in their national conferences or conventions elect representatives to guide its work.

Elsewhere in this issue are details of a new series of group activities arranged for this year by the executive committee of the Victorian Churches of Christ Girls' Fellowship. All interests have been catered for—study, arts and crafts, and physical recreation, both indoor and outdoor. All indoor groups meet at church of Christ, Rathdown-st., North Carlton. Folders giving full information regarding activities and locality have been forwarded to churches for notice boards.

Contributions for the annual offering for the Federal College of the Bible last week reached the total of £1502, which is the first occasion that the offering has exceeded £1500. Churches reporting to date show a net gain of £155 on the 1942 offering, equal to 11 per cent. The college debt on Dec. 31 was £608, the lowest debit balance reported for 20 years, and an improvement of £632 for the year. The college board hopes that the brotherhood will clear this debt early this year.

The short mission conducted by E. C. Hinrichsen and V. B. Morris at Fairfield, N.S.W., is meeting with success. On Sunday, Jan. 2, in this new field, 36 communed. A school was started with 22 present. Land is being bought and a building is to be erected as soon as permission is granted. Although the mission is being conducted over the holidays, on Sunday nights about 200 have gathered. This is good in a place where there could be only half a dozen local members present. The following item of news reached us on Jan. 10 in a telegram: "Hinrichsen-Morris had marquee crowded, Sunday night, Fairfield; six decisions."

Under a national waste-paper collection scheme launched by the Salvage Commission, Red Cross operations in country districts are

expected to be considerably extended. All organisations such as Red Cross which have been collecting waste paper must now apply for Government licences to continue the work. In Victoria they will sell direct to the Commonwealth Government agents, the Australian Paper Mills, Fairfield. The Government's aim is not to interfere with the salvage activities of various voluntary organisations or to deprive them of profits. The sole aim is to increase collections by bringing all groups under a uniform system.

The Victorian Upwey Christian Convention held from Dec. 24 to Jan. 6 was the scene of large and inspirational gatherings. Dr. J. J. Kitchen, Mr. A. Coombs and Mr. W. L. Wright were chairmen. Mr. J. Oswald Sanders, principal of the Auckland Bible Institute, New Zealand, and vice-principal J. H. Deane, B.A., B.D., of the Baptist Theological College in Sydney, were the principal speakers. Each delivered several illuminating and uplifting addresses on the victorious life. There were other speakers who also delivered addresses. Dr. C. I. McLaren, of Korea, addressed the missionary gathering. L. J. Hurse, W. H. Hinton, J. W. Searle, B.A., B.D., acting-principal of Melbourne Bible Institute, Dean H. T. Langley, M.A., W. L. Wright, D. Ian Munro, Trevor M. Morris, Adam Clark and Jas. E. Thomas were amongst the speakers. About 1200 visitors were in residence during the convention, and many times the convention hall was crowded. The missionary offering amounted in cash and promises to the remarkable sum of £4300. The offering for the expenses of the convention throughout the year was £700. There were 1000 at the united communion service on Jan. 2.

From Week to Week

OUR responsibility toward the Australian aborigines is emphasised in this issue. While we have a great interest in the work of those who represent us at Norseman, W.A., we must not allow that valuable enterprise to absorb all our efforts. It is to be hoped that our committees will be alive to the need of awakening the conscience of the Australian public on the requirements of the aborigines. If people become concerned about the way the natives are being treated, then we shall have reform measures introduced into Parliament. The principles of the Atlantic Charter ought to apply to the dark people of our land, and we should not rest content until they do. The Christian church has been asleep too long on this question, and it is time we were aroused. Let us do our part to put right what others have done amiss!

OWING to difficulties due to the holiday season, we had to call upon others to secure blocks to illustrate this special issue. F. J. Funston, a member of the Victorian Aborigines Committee, made himself busy on our behalf, and helped us very considerably. S. Wilson, a member of Swanston-st., quickly responded to the appeal to make available needed blocks, and co-operated with us in our effort to present an adequate appeal on behalf of the natives. Mr. Wiltshire, secretary of the Federal Aborigines Board, gathered the articles. It is most encouraging to have the willing help of brethren in different parts of Australia. I am sure this is due mainly to the recognition that "The Australian Christian" is a brotherhood paper which seeks to serve the interests of brethren throughout the continent.

WE are pleased that efforts are being made to encourage people to avoid using flowery language and to make direct statements. A study of one of the gospels will help to instruct us in the art of expressing in few words the essentials of any church service. Because a form of expression is used by others that is no reason why we should adopt it. People claiming to speak where the Bible speaks ought to develop a virile language, free from the blemishes so obvious in many popular phrases. Mr. Eggleston, who is giving up his duties as editor of a Ballarat (Vic.) Church of England journal, makes a plea for the use of English words rather than foreign terms.

He first of all deals with what he calls those feminist pianists, accompanists and sometimes organists.

"Preserve us," he said. "The intention is quite clear. The writer is trying to say that it was a lady and not a gentleman who plays a piano. The English language knows no such tricks. French has that little feminine affix—English, no. So please, in future, pianist, accompanist and organist."

Continuing, the editor says: "Now a word about jargon or jounalese. We are fast developing one peculiar to church papers. Let us scotch once and for all 'presided at the organ,' 'officiated at the organ' when what is meant is that the good lady played for the service."

"Another example is 'occupied the pulpit.' What they really mean is that Mr. So and So preached."

THE Nature and Destiny of Man" is the title of the two volumes containing the Gifford Lectures given at Edinburgh, in 1939, by Dr. Reinhold Niebuhr, the well-known professor of the Union Seminary, New York. I have been reading the second volume of this excellent series of lectures. To those who have lamented the drift of theologians from the authority of the scriptures, this work comes as a great tonic. Dr. Niebuhr presents, with knowledge and understanding of what modern liberal theologians and philosophers have been saying, the rugged truths of the Bible. While to the wise of this world the gospel seems foolishness, nevertheless to Dr. Niebuhr and all those who believe it is the power of God unto salvation. A study of this book will save the student from the perils of liberal theology, and provide much food for thought upon the deeper issues of modern life.

AS soon as it is convenient I hope to present a brief review of a little book by Frank Hunting, youth director in New South Wales. For some time it has been felt that we ought to build up a series of booklets that contain studies suitable for Bible classes and study groups. The Victorian Literature Committee was glad to be able to meet the request of the Young People's Department of N.S.W. and to produce in an attractive form eight studies in discipleship, written by Mr. Hunting. Our brother is in touch with young people, and knows their needs. He does not underestimate their capacity to lay hold of deep truths, for he has presented fundamental doctrinal problems which, if grasped, will lay the foundation of fruitful Christian lives. This book, entitled "Forward with Christ," may be secured from State youth departments or the Austral Co. Price 6d., posted 7d.

News of the Churches

Queensland

ML. Walker.—Bible school prize-giving and social took place on Dec. 22, when a good programme was enjoyed, scholars sang special hymns, and choir rendered hymns. There was an excellent attendance. Mr. Stone's sermons are appreciated. Home mission offering is £16/7/6.

Tasmania

MISSION COMMENCED

THREE STUDENTS ASSISTING CHURCH

DEVONPORT.—On Dec. 5 Mr. Nibbs (Baptist) gave the morning address. Mr. Pitt preached at night. F. T. Burt spoke at both services on Dec. 12. On Dec. 19 R. Pitt spoke in morning and F. T. Burt at night. On Dec. 26 fellowship was enjoyed with 25 young people from the Christmas camp. C. P. Hughes, of Hobart, gave the morning message. In the afternoon, in the chapel, the campers spent a pleasant time, Mr. Hughes giving a short address and choruses, solos and duets being rendered. At night Mr. Morgan preached. He went to Ulverstone for morning and afternoon services. On Jan. 2 three Glen Iris students (Ken Barton, Neil Burn, Barton Burt) started a fortnight's mission with the church. Morning meeting was well attended when F. B. Burt gave the message. At night Ken Barton preached and Ern Stevens, of Invermay, sang a solo.

Nubeena.—On evening of Dec. 25 a service was held at which over 80 were present. Musical items were given by young folk of Tunnel Bay school and N. J. Warmbrunn, of West Hobart, gave a Christmas message. On morning of Dec. 26, thirty assembled for breaking of bread, and in evening a nice number attended gospel service. At both meetings Mr. Warmbrunn gave helpful messages. Bible school picnic was held on Jan. 1, when over 200 adults and children assembled and an enjoyable time was spent in chapel grounds. On Jan. 2 Mr. Warmbrunn again spoke at both meetings. The church thanks him for his messages and assistance to Tunnel Bay and Nubeena churches during his stay in the district. A number of visitors have been welcomed during holiday season.

Western Australia

Perth.—On morning of Jan. 2 the Sunday session of Bible school began at 10 a.m. Afterwards J. K. Robinson gave an inspiring talk. Visitors included J. Welsford (Melbourne), Maston Gole (N.S.W.). At 7.30 p.m. Mrs. Harris rendered a solo and Mr. Robinson preached.

Maylands.—Regular monthly working bees have made numerous improvements to church property. Mrs. Humphries conducts Band of Hope. Following up the inspiration of the youth camp our senior young people have decided to commence Y.P.S.C.E., J.C.E. and Y.W.L. immediately. On Sunday, Jan. 2, the ministry of A. McRoberts commenced. On Thursday, Jan. 6, at the public welcome and induction service, the building was crowded with very representative gathering. The induction service was conducted by conference president, Chas. Hunt, and J. Wiltshire. An additional incident of interest at the function was the presentation of books by the church to L. C. Peacock, D. R. Hill, J. W. Gordon and C. R. Burden in appreciation of preaching services whilst church was without full-time minister.

South Australia

Prospect.—C. Schwab gave the Christmas message at midweek service on Dec. 22. He also addressed services on Dec. 26. Fellowship was enjoyed with visitors including B. Barrett and Phil Thompson (on leave) and J. Mackenzie (Glen Iris, Vic.). Service on morning of Jan. 2 was exhorted by C. Schwab, and evening service was conducted by Mr. Train. Visitors included M. Purdie, R.A.A.F., on leave.

Adelaide (Grote-st.).—On Dec. 16 Intermediate C.E. held a social, a pleasant evening being spent under leadership of Misses Dorothy Hurren and Lorna Brake. On Dec. 18 a Christmas tree party was held for kinders and juniors of school, each child receiving a gift. On Dec. 19 the choir, under leadership of W. Watson, rendered the cantata "Bethlehem" enjoyably. Mr. Hurren giving a brief address. On morning of Dec. 26 Chaplain Ray Vincent, of W.A., now on duty in S.A., gave the church an appreciated address and Mr. Hurren spoke at night. Visitors have included Mr. Bown, of W.A. On Jan. 2 Mr. Hurren addressed the church and preached at night. Miss L. Brake has been received by letter from Murray Bridge.

Mill End.—Endeavourers closed year's activities with a Christmas service at which elderly members of church were guests of young people. During Christmas holidays over 50 of the young people held a camp at Tanunda which was an unqualified success. Under leadership of Jas. E. Webb, campers discussed the theme, "The Christian in the Modern World." On Dec. 31 a well-attended watch-night service was held. On Dec. 27 W. Green and P. R. Baker gave appreciated addresses. Attendances on Jan. 2 were almost back to normal, and offering for local work was over £17. J. E. Webb was speaker morning and evening. On Jan. 5, at first mid-week service for year, a married lady confessed Christ and was immersed. Mutual fund is making good progress; nearly £1000 has been deposited in it to date.

New South Wales

Mortdale.—On Dec. 18, at the chapel, Miss Cartwright and Mr. Vallender were united in matrimony by E. C. Hinrichsen. On Dec. 22 about 80 persons attended a Christmas party arranged by Band of Hope secretary, John Gowans. Items were given by young people and supper was served at close. A surprise visit by H. Miller, founder of the work in this centre, was enjoyed.

Albany.—Since Mr. Walmsley's departure messages have been given as follow: Dec. 5, F. Combridge, morning; Chaplain H. A. G. Clark, evening. Dec. 12, W. Gale morning and evening. Dec. 19, Mr. Aitken morning, Mr. Lawrence evening. Dec. 26, Captain Warren morning, Chaplain Clark evening. On Jan. 2 A. Morris, of N.S.W. college, conducted morning and evening services. Attendances have been good. Supper and singing for men and women in Services are appreciated. Sunday school has been under superintendency of Les. Wells. Mrs. Preston confessed Christ on evening of Jan. 2.

Lismore.—Sunday school anniversary was held on Dec. 11 and 15. Scholars were trained by E. C. Savill. Speaker on Sunday afternoon was Mr. Love, from Mullumbimby. At night Mr. Acland gave a fine illustrated address. On Wednesday a tea was given to scholars and Christmas tree held for cradle roll and kinders, toys made by teachers being given to children. Older scholars were given war savings stamps for prizes. Ladies' Guild closed year's work with a social afternoon, and a presentation was made to Mrs. Acland. At last

meeting of Y.P.S.C.E. members visited Old People's Home, sang carols, and gave each inmate a gift. Members then went to manse, read 23 letters from members in Forces, and made a gift to Mr. Acland in appreciation of his help. Bruce Munro and Ray Laundry were baptised recently following confession of faith. Recent visitors included Pte. Marjorie Dunster of A.A.M.W.S. After a long illness Sister Stocks has again been able to attend meeting.

Victoria

Chelsea.—Holiday-makers have increased attendances. F. Pittman continues to give inspiring messages.

Collingwood.—T. A. Fitzgerald delivered fine messages at all services on Dec. 2 and 9. At gospel meeting on Dec. 2 Mrs. Muir rendered a solo. On Dec. 9, Mr. Crossfield, of South Richmond, presided. All auxiliaries have resumed.

East Kew.—During holiday weeks meetings have been good, and pleasure has been added by the presence of visitors. Mrs. Jeffreys, who has been recuperating after severe illness, returned to her post at the piano and was most welcome.

Ascot Vale.—Mr. Bentsley is helping the church, and his messages are appreciated. 15 letters and 16 canteen orders were sent by the church for Christmas cheer to the boys who are away. The church has lost Mr. and Mrs. Trickey, Mr. Trickey having been called back to the country.

Donleigh.—Since Mr. Goldsworthy's resignation the church has received helpful assistance from the following speakers: W. Andrews, C. B. Nance-Kivell, E. Allist, J. Holloway and G. Romeril. Christmas treat for the kindergarten department was very successful, and on Christmas eve a number of young people of the church went out carol singing.

St. Armand.—Women's Mission Band closed a successful year with a social afternoon on Dec. 15. Christmas tree and evening for children took place on Dec. 21 with good attendance of parents and friends. Visitors were welcomed on Dec. 26. Miss Joyce Musty, of Maryborough, sang a solo in evening. Church services continue to be well attended.

Essendon.—On Jan. 9 many visitors were present at both meetings, and splendid addresses were delivered by W. E. Jackel. E. Forbes sang a solo at gospel meeting. A newly inaugurated Young People's Fellowship of Witness has commenced with 25 members, to meet fortnightly in homes. Mrs. Rayner, from Footscray, was received into fellowship on Jan. 2.

ENCOURAGING WORK

FOUR YOUNG PEOPLE MAKE GOOD CONFESSION

DALLARAT (Peel-st.).—Meetings for past month were well attended, and messages of Messrs. Graham, McLeod and Chaplain Martin were helpful. Four young people have made the good confession. Sunday school tea and Christmas treat were a great success. Watch night service was an inspiration. Work in general is very encouraging.

Middle Park.—Attendances kept up well during holidays. On Christmas morning a combined service was held at Baptist church. Mr. Stewart conducted a special Christmas service on Dec. 26. On Dec. 31 Mr. Stewart led a watch-night service. At gospel service on Jan. 2 Mr. Ryles conducted a young people's service. Solos by Miss R. Anner and Mr. Hartvigsen were appreciated. Fellowship has been enjoyed with visitors, including Miss J. Hayton, W.R.A.N.S., Mr. and Mrs. Ryles, S.A.

Carlton (Lygon-st.).—On Jan. 9 C. G. Taylor addressed both services. Deacons are contacting old members who cannot meet for worship by taking the Lord's Supper into their homes. Last week Mrs. Daniels, sen., of Kaniva, living in the district, was visited. Eva Longhurst is in hospital and is progressing favorably after operation. Albert Chatfield, R.A.A.F., has been received into membership from Unley, S.A.

Frankston.—On Dec. 26 Mr. Bennet was speaker, and on Jan. 2 Mr. Everett, whose help and that of F. Lewis was appreciated in the absence of J. K. Bond at Upwey. Many visitors were present, including A.C.W. Ransom and Sgt. Wardale, both of N.S.W. J. McRoberts and T. Griffiths are still very ill in hospital. Miss Skellern has been appointed secretary of Bible school. On Jan. 9 J. K. Bond spoke at both services.

Emerald.—On morning of Jan. 2 the largest congregation since Christmas 1941 listened to T. H. Scambler speak. In evening the chapel was packed almost to capacity to hear Mr. Scambler's message, Mr. Barnett assisting. Visitors were present. Local residents came from miles around, some walking up to six miles to attend. Mrs. B. Brown, Miss D. Brown and G. Cockcroft, of Hampton Methodist church, sang an appreciated trio.

North Williamstown.—There were good attendances in December. Mrs. Griffiths and Mrs. Davey, both previously immersed, were received into fellowship. Messrs. J. B. White and Roberts conducted an eight-day mission amongst the children. There were splendid meetings, and several decision cards were signed. There were 17 new scholars received in the Sunday school. The choir rendered special Christmas music on Dec. 19. Two who had previously confessed Christ were baptised. The Girls' Fellowship in a Christmas gift sale realised £17. Mr. and Mrs. Jas. E. Thomas have been away for two weeks' rest at Upwey.

★ HELPING MEMBERS IN SERVICES

SIXTY CANTEEN ORDERS SENT WITH CHURCH PAPER

GEELONG.—During December attendances at all meetings were pleasing. Several special meetings, leading up to Christmas, were held by J.C.E., Y.P.C.E. and kindergarten department. The church held a tea and meeting to celebrate completion of special activities. Foremost in this regard were the making of alterations to interior of chapel, reduction of debt on chapel by over £200, and purchase of a church residence. Responsibility for last-named was taken by Ladies' Aid, and thanks to support their efforts received, was accomplished in a little over two years. Church papers are being sent regularly to men and girls in the Forces, and at Christmas 60 canteen orders were sent. Many members have been out of the district over Christmas period. Visitors from other centres have had fellowship with church.

Footscray.—Members of "Fellowship and Song" session made presentations at Christmas to Mrs. Ritchie, Miss H. Easton and Mr. R. Halstead. About 100 were present at "Carols by Candlelight" conducted by Y.P. Club on Dec. 23, and at supper time Mr. Ritchie was presented with a birthday cake. Songs around campfire were enjoyed on Dec. 30 and a social evening on Jan. 6. Watch-night service ushered in New Year. On evening of Jan. 2 Mr. Ritchie gave a chart address on the origin of the churches. Songs were sung by Misses J. and M. Lambert and J. Buckley. Sympathy is extended to the Easton family in the death of their relative, W. C. Govern, of Gisborne.

Blackburn.—In absence of Mr. Wright at Bet Bet and Maryborough, addresses from Messrs. Hillier and McRoberts were appreciated. J.C.E. under leadership of Mrs. Miles and Mrs. Slater presented a splendid sacred drama at Y.P.S.C.E. meeting. Mr. Whitburn, of Baptist church, visited the Y.P. Society and spoke on "Why I am a member of the Baptist Church." A discussion period followed. Mr. Mellbagger conducted a Christmas service illustrated with lantern and slides. Christmas parties were held by G.C.C. and J.C.E. Explorers and Sunshiners, and a splendid Christmas tree was given to members of Sunday school at which Mr. Alderson and a trio of young men assisted. A choral Christmas service conducted by Claude Gadge and assisted by Malvern girls' choir and orchestra was well attended. On Christmas Day a combined service was held in Presbyterian church. Mr. Wright led and Mr. Fletcher (Presbyterian) was speaker. Anthems were rendered by combined choir. Attendances are improving after holidays.

Devoester.—During absence of Mr. Banks at Maryborough, B. Huntsman gave morning address. Evening meeting was conducted by Mr. Nicholson (Local Option Alliance). Christmas tree for kindergarten class was a success, with good attendance of scholars, parents and friends. The ladies provided supper. Christmas Sunday was celebrated on Dec. 26 with good attendances. Mr. Banks addressed morning and evening services. Choir and quartette party assisted with musical items.

Bendigo.—On Dec. 5 church anniversary was held. Guest speaker at pleasant Sunday afternoon service was J. Methven, on furlough from New Guinea. Treasure chest for building fund was received totalling £77. Misses Tatterson and Betty Bullen, of senior Bible class, made the good confession. Mr. and Mrs. Mathieson have returned from four weeks' holiday. The church was well served by the following during Mr. Mathieson's absence: Messrs. J. Methven, H. Watson (Malvern-Caulfield), Reg. Streader and E. Duns. The church had many visitors during holiday.

How and What to Preach

PREACH the four last things. Preach death, judgment, heaven and hell, and long after the people are sick and tired of all the novelty-mongers, they will want to hear you.

"How many ministers are vexed by that question—how to get people to church. Various expedients may be tried . . . short sermons, sermons on the Bible, sermons on questions of the day, and then anything but sermons. A hand-organ and a monkey will draw a crowd for one night at least. It is not the size of the congregation that determines the worth of a man's ministry . . . It is what you raise, first of all, not how much you raise, that gives value to a crop; and if a man may attract the very best kind of congregation, let him give himself to his people. Let there be a gift of patience, of hard work in the study, of pastoral visitation, of soul-seeking prayer.

"Let a man give himself to his people, and his people will give themselves to him. They may not come in shoals to his net, but the best fish will come. And they will stay; they will not go away in shoals.

"A soul on fire with love for Christ and love for souls will attract people out of the chilly atmosphere of sin, as the warm home fire, seen through the uncurtained window, draws shivering, barefooted boys standing on the wintry pavement."—Dr. Dinwale T. Young.



Blackburn Chapel.

The Greatest Hymn?

F. J. Funston selects "Holy, holy, holy, Lord God Almighty," No. 30, listed for Jan. 30, as the hymn for January.

THE many answers to the question: "Which is the greatest hymn?" differ according to the abilities, the interests and even the needs of the person giving the answer. In a decision based on poetic worth, Lord Tennyson's opinion should be respected. He said of "Holy, holy, holy, Lord God Almighty" that "having regard to its abstract and difficult theme, its perfect spirituality, devotion and purity of language," it could be regarded as the finest English hymn.

The background is laid even before 1823-26 when Reginald Heber was bishop of Calcutta, with Australia included in his diocese as a kind of outer suburb. It was fitting that this able and consecrated missionary had years before written the great missionary plea: "Shall we to men benighted the lamp of life deny?" It was still more fitting that he also wrote of "a glorious band, the chosen few on whom the Spirit came—twelve valiant saints." But not all the valiant saints had died 1500 years before—Heber himself was but one of a succession of four bishops of Calcutta who died at their post in nine years! He was not only the first to ordain a native Indian Christian to the ministry, but in his three years as bishop did a wonderful work of organising and establishing the church and training its leaders. Mrs. Hemans writes of him as "sainted genius called too soon away" and says his "memory from the dead shines as the star which to the Saviour led."

"Holy, holy, holy" (a paraphrase of Revelation 4: 8-11) leads the worshipper's thoughts entirely out of self away to God. Written for Trinity Sunday, some might wish its second line to limit it to morning use; and amendments such as "morning and evening, our songs shall rise to thee" have not been widely adopted. Even as it stands, few would hesitate about its use as a lofty hymn of praise morning, noon or night.

Good News from N.S.W.

(Continued from page 17)

tarian divisions may frustrate us, doctrinal controversies may dissipate our strength, but in whatever form it comes, the Bible is still a possession to be held in common by all Christians."

The report showed that more than 25,000 copies of the Bible had been circulated among Service-men and Service-women in Australia during the year. The demand for the scriptures had been greater than ever before. Great difficulties were experienced in obtaining supplies. The meeting resolved to work for a more effective circulation, reading, and teaching of the Bible.

Open Forum

FOR "CHRISTIAN" READERS

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

THE FIRST FIFTEEN MINUTES AFTER PEACE

MANY people seem to be of the opinion that the dreadful war is coming to an end, and that at no very distant day we shall hear the bells ringing out the message of peace. How are we going to spend the first fifteen minutes of the new day of peace?

Of course there will be the usual crowds on the streets, and the noise, and the rejoicing, and, if the government is not wise enough to order all public houses and other places where intoxicating liquor is sold to stop the sale of such, the usual drunkenness. But is there not a better way for Christians?

How fine it would be if all churches announced that as speedily as possible after the moment when the news comes through the church buildings will be opened and services of praise and thanksgiving will be held! Or better still, if the churches in each district came to an understanding now that all would assemble in one building with the minister of that particular church in charge, and all the ministers of the district taking part.

It is quite likely that special services will be arranged for the first Lord's day after, but in addition to that surely the first fifteen minutes or more should be spent in prayer and praise.—Thos. Hagger, Gardiner, Vic.

"THE CHURCH AND THE KINGDOM"

THE assertion by Mr. Johnson that "the great tribulation" of Matt. 24: 21 was fulfilled with the destruction of Jerusalem does not accord with facts. The said "time of trouble" was to be "such as never was since the beginning of the world to this time, no nor ever shall be." Surely the visitation of A.D. 70 pales before this present world-wide orgy of death and destruction, for to what use are the words "no nor ever shall be" unless coupled with later and greater visitations than that of A.D. 70? Truth is the tribulation of Matt. 24 has a dual, i.e., minor and major application.

Consequent to the rejection of their Messiah by "his own" people (Israel), their merited tribulation was limited in scope to their own domain (Jerusalem and Judea), whereas a coming world-wide rejection of the Son of God will warrant world-wide retribution. Coming events "cast their shadows before them," hence the present time of trouble, due to sin, is a foretaste of "things to come."

Seeing that the predicted trouble is to be "such as was not since the beginning of the world," it follows that in some respects it will be worse than even the flood, for that visitation was since the "beginning of the world." Note this difference—the flood was for "forty days" whereas "the great tribulation" will be for three and a half years.

For another sign Jesus likened the days preceding his "coming" to those of Noah, i.e., the earth "filled with violence," and the wickedness of men "great." Is that not the position to-day? Consequently the lament of Jesus, "Oh, Jerusalem, Jerusalem," applies to-day to London, New York or Sydney, because to the unsaved "the wrath" is still "to come." The kingdom of God will be "set up" on arrival of the King of kings, not "immediately after the destruction of Jerusalem," as appended by Mr. Johnson, but as set forth in God's word "immediately after the tribulation of those days (i.e., the great tribulation days) . . . they shall see the Son of man coming in the clouds of heaven with power and great glory."—A. E. Gay, Geelong, Vic.

ADDRESS
H. I. Walmsley (preacher Swan Hill church, Vic.)—The Manse, Swan Hill (Box 161).

KESWICK BOOK DEPOT

The Scripture Meditation Calendar for 1944. Daily text with devotional reading. Assorted pictures, 4/6 each, 51/- doz. (Postage 1/4d. extra on each.)

"The Holy Spirit of Promise" by J. Oswald Sanders (visiting speaker at recent Upwey Convention). Shows how the promised gift of the Spirit may be realised and how he works in those surrendered to him. Price 4/3 (posted 4/6j).

315 COLLINS ST., MELBOURNE.

MARRIAGE

YATES-CLEMENTS.—On Dec. 21, 1943, at Surrey Hills church of Christ, officiated by Mr. G. J. Andrews, Hilda A., only daughter of Mrs. and the late Mr. A. H. Clements, Acacia-st., Box Hill, to Cpl. Francis William, youngest son of Mr. and Mrs. T. A. Yates, Wahgunyah.

IN MEMORIAM

GOLDSWORTHY.—In loving memory of my dear husband and our loving father, Reginald H. C., who was called to a higher service Jan. 12, 1941.

He has laid aside his armour
For a spotless robe of white,
And with Jesus he is walking,
In the heavens above to-night.

GRACIE.—In loving memory of my husband Will, who passed away Jan. 17, 1943; also my brother George Glastonbury, passed away Feb. 3, 1943.

At the crystal river's brink
We shall find each missing link.

—Inserted by his wife and sister.

PAYNE.—Time passes, but we lovingly remember our dear mother Ellen Payne, who was called to rest on Jan. 11, 1939.

Sweet the winds that blow from the homeland,
Sweet the moan that breaks on the shore;
Soon we'll meet again our beloved one,
Where sorrow, pain and death come no more.

—Ever remembered by Annie, Elsie and Fred (son-in-law).

COMING EVENT

JANUARY 19 (Wednesday).—Victorian General Dorcas will hold annual picnic at Botanical Gardens. Meet near kiosk at 11 a.m. All sisters invited. Basket lunch.

BROADCAST SERVICE

S. H. Wilson (Launceston), will conduct morning devotion over national stations 7ZR and 7NT at 10 a.m. on Thursday, Jan. 20.

VICTORIAN CHURCHES OF CHRIST GIRLS' FELLOWSHIP.

PROGRAMME FOR 1944.

First Monthly Group Meetings.

STUDY GROUP: Wednesday, Feb. 2, 1944.

OUTDOOR GROUP: Saturday, February 5, 1944.

ARTS & CRAFTS GROUP: Thursday, Feb. 17, 1944.

FOLK GAMES GROUP: Friday, March 10, 1944.

Indoor groups meet at church of Christ, Rathdown-st., North Carlton, at 8 p.m.

Outdoor group meet at Flinders-st. station, 1.30 p.m.

—Secretary: Miss E. Scambler, York-rd., Glen Iris, SE8 (U 2459).

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SUNDAY, JANUARY 23, 1944.

11 a.m., President, Mr. A. Anderson, Conference President. Speaker, Mr. A. E. Hurren. Subject, "The Church's Message to the World of To-day." Broadcast through Station 5KA.

7 p.m., Speaker, Mr. A. E. Hurren (final message). Subject, "The Great Invitation."

Public Farewell to Mr. and Mrs. Hurren and family, Grote St., Monday, January 24, 1944, at 8 p.m.

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Vic.—Mr. C. L. Lang, 9 Arnott-st., Ormond.
Or to J. Wiltshire, Fed. Hon. Sec.,
140 Barrack-st., Perth, W.A.

Latest News from India

Valuable Christmas Greetings

ABOUT the last greeting we could send from Australia was received when our four workers arrived just prior to Christmas. From Messrs. Thomas and Coventry a cable was received telling of their safe arrival and being welcomed at Dhond. We understand that they would proceed to Baramati and be present at the Christmas festivities. These workers were enabled to take a supply of dried fruits, milk, etc., from Australia, which would help considerably to make our missionaries share in a real Australian Christmas. Christmas and New Year greetings were received from workers, who asked that same be passed on to the brotherhood.

Vacation and Furloughs

Miss Edna Vawser returned to her old station at Shrigonda, allowing Miss F. Cameron to take a much-needed vacation. It is some time since Miss Cameron has been able to get a break away from the station. We learn that Miss Cameron is having a very quiet time in Bangalore, and expects to go on to Coonoor later. It is not very cool at Bangalore, but Coonoor should be bracing enough at this time of the year. It is expected that Miss Vawser will leave for Australia some time in January.

Mr. H. H. Strutton, who has been living at Dhond since the passing of his wife, advises that he plans to leave India some time between January and March. He thanks all for their kindly thoughts, and hopes to meet many old friends in Australia.

Small Boy Drowned

From Miss Vawser we learn of the loss of one of the boys from Baramati Boys' Home. "Ratan Power was drowned on Nov. 24 in the Baramati Canal. We know almost nothing except that the boys had their midday swim and had gone into study when this wee boy must have decided to return and have another little dip. Nobody saw him; only his clothes were found and his body taken from the canal further down. He could swim, but the little ones are not allowed to go swimming on their own. The big boys must be there when they go in. Evidently the current caught him and he was not able to swim out. We all feel decidedly sad, and it seems a waste of a dear little life; but we must remember that these little ones are very precious in the sight of God, and he neither slumbers nor sleeps, and his eye would be upon this wee boy, and he could have saved him had it been his will. The little one has been taken in his sweetness and purity. How can we question God's wisdom? The poor mother! Miss Caldicott wrote and told me about it, and sent a boy over on the evening train. I thought that I should go to Poona to tell the mother, but Mr. Bol-duan very kindly suggested that Mr. Samuel Jadhav go in my stead. He willingly went, although it meant a night journey for him. She was very upset. Ratan was about seven years, and was a dear sweet little boy and he sang very sweetly. He was quite a favorite."

Senior Boy Dies

After only twenty-four hours' sickness Mogal Adhire passed to be with his Lord. This lad was with a group working at munitions, and who under the supervision of Dr. Michael set up the Lord's table each Sunday. These boys were in the midst of dire temptation, and Miss Vawser, who had most to do with these lads in recent years, spoke hopefully of how these boys continued their Christian witness and loved to return home to the Christian environment at Baramati. Many prayers have been offered on behalf of these boys, and for Mogal in particular. The report adds: "God heard and answered in a most remarkable way, not in the way we would have even dreamed of, but certainly he has been taken away from

temptation and his heart was all right, for he loved the Lord Jesus. It was good to have the doctor's report that his body was healthy and clean. How hard it is for many lads without a relative in the world to have the incentive to overcome all their disadvantages. I wonder whether we would have turned out as good if we had started life with the same disadvantages?"

New Centres to be Opened

It is expected that, in the near future, a hall will be rented in Baramati town itself, where continuity of preaching can be carried out, enquirers met and a centre for the distribution of literature and sale of books. This should prove a valuable adjunct to the many agencies now in operation in the Baramati area. A new child welfare centre will be opened, too, near the Mahar wadi. This will have the advantage of being nearer to the people. This will serve as a preaching and teaching centre as well as for welfare of mothers and children.

Hari Waghmodei

Hari, son of the late poet of Borl, continues his studies at Wilson College, Bombay. He is doing well, and looks forward to the day when he will be a preacher of the gospel. His late father prayed that his son might some day preach for the church in his own village of Borl. Recently Hari spent his vacation at Baramati, and very pleasing reports have been received of his deportment and development. Our prayers are requested that such lads will not only complete their studies, but continue the work to which they have set their hands.

Good Progress Welfare Work

Miss Caldicott reports that for three months her weekly average of mothers and babies has been 134. More than 70 milk feeds per week have been given to babies and continuous weight records noted. Miss Caldicott is enthusiastic about the welcome she has received since her return to India and the progress made. So many contacts are made at the centre that four afternoons per week are spent with Bible-women in visiting the homes. Thanks are expressed for all who have contributed to the special milk fund.

Dr. Lindsay Michael in Middle East

Writing early December, Mrs. Michael states that her husband has been transferred to the Middle East, and a cable has been received telling of his safe arrival. Concerning the past few years she writes: "Robert and I are staying with Miss Foreman until we can get a place in which to live. Probably we will go and live in Panchgani, as Robert will soon need to go to school, being now five years of age. We will stay here at Dhond over the Christmas season. Things have not turned out as we had hoped during these last two and a half years, but we have through most

of our trying time felt the Lord to be very near, and we long for the day to come when we can once more return to the work." With the brighter hope that the war clouds might soon be removed, let us unite our prayers with those of the doctor and his wife that they might in the not distant future return to their missionary service.

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Obituary

Mrs. W. Jame

THE Chinese church at Queensberry-st., Carlton, Vic., sustained a sad loss when Mrs. Jame, wife of the late W. Jame, Chinese evangelist, was called home early on Sunday morning, Dec. 12, at the age of 64 years. Her husband predeceased her in 1920, leaving her with two young boys to train—Norman and Samuel. Norman is well known for his Christian work in Sunday schools and youth work in Western Australia, Sydney, and especially at Lygon-st., Carlton, where he has worked for many years, thus reflecting his parents' faithful training. Mrs. Jame was also a mother and adviser to many Chinese women, often spending weeks in their homes, helping and comforting them in their sickness and distress, and teaching them to trust the great Healer Jesus Christ. J. E. Thomas conducted a beautiful service at the Chinese chapel. The large number of relations and friends and many beautiful floral tributes received were among the many evidences of the high esteem in which our loved sister was held. Her remains were laid to rest in Coburg Cemetery, where J. E. Thomas, assisted by J. E. Allan, F.M. secretary, and Leon Guy, Methodist minister, conducted a service. Loving sympathy is expressed to her two dear boys, knowing they shall meet their loved parents again in the presence of their Lord.—A.B.

Mrs. S. G. Lacy

THE church at Castlemaine, Vic., suffered a great loss in the home-call of Mrs. S. G. Lacy, at the age of 63. Our sister was a Christ-like character, loved and respected by all who knew her. Mrs. Lacy early in life confessed faith in Christ and has since maintained a faithful Christian witness. Born at Muckleford, she was the youngest daughter of the late John and Sarah Taylor, pioneers of the church here. In 1914 she married, and with Mr. Lacy went to reside at Boort, where they remained for 21 years. While at Boort Mrs. Lacy was superintendent of the kindergarten, and took an active part in all church work. Returning to Castlemaine, our sister continued her beautiful witness, serving in the church and encouraging all by her faith in God. Until failing strength made it impossible, she attended the services of the church. After a few days in Castlemaine hospital Mrs. Lacy was called home on Oct. 29. While conscious of a severe loss, we cannot but thank God for such a beautiful Christian life, and for the benefit of knowing a saint of God whose life encourages us, suggesting the possibility of richer Christian experience.—C.E.C.

Mrs. J. Modral

THE church at Nth. Sydney, N.S.W., suffered a severe loss in the death on Monday, Dec. 20, of Mrs. Modral, wife of one of our deacons, J. Modral. Our sister was baptised by the late D. A. Ewers during a mission conducted by the late Thomas Bagley in 1906. Through all the years she has proved a loyal member and faithful worker. In the Dorcas Society she worked with the sisters in happy fellowship, and her whole life was centred around the church and her home. The funeral was held at the chapel, and was conducted by Ira A. Paternoster, P. E. Thomas and G. Burns assisting. Mr. Paternoster especially referred to the self-sacrificing spirit of our sister in the home, thus enabling Mr. Modral to do the work he has done for the church. The end came after months of great suffering, the sympathy of the church being extended to Mr. Modral and Miss Dorothy.—I.A.P.

E. G. H. Rowe

THE church and community of Kaniva, Vic., suffered a great loss in the death of Edwin Rowe, on Thursday morning, Nov. 11, 1943.

Though in indifferent health for many months, few beyond his family circle were prepared for the news of his passing. Our brother came to this district as a child with his parents and sister (Mrs. A. E. P. Williams, of Lillimar). He was but a young man when, on the death of his father, he had to assume very large responsibilities, which called forth his great capacity for administration. For years he was a much-sought-after guide and counsellor of men and societies. Few men attained to such a high and honored place in the councils of his fellows as he. Every society with which he was associated called him to its highest office. His wise judgment, unquestioned integrity, kindly humor, benign religious influence made him a man apart. Our brother made confession of his faith during the ministry of Mr. H. P. Leng and under the preaching of W. G. Oram in 1903, while he was still a lad. In 1912 he was appointed a deacon of the church, when it had not long been a self-supporting congregation. He assisted in the preaching of the Word to within a short time of his death. In 1927 he became treasurer of the church when J. M. Goldsworthy relinquished the work, and about this time commenced the period when Mr. Howe was looked to, to preside over church business meetings and officers' gatherings. In 1930 he was appointed an elder of the church, an office which he magnified with credit to Christ and the church, to the day of his death. One who filled so large a place in church and community cannot but be missed. The wide circle to whom he was a friend and brother beloved will feel his departure keenly. Our hearts go out in loving sympathy to his wife, son, and daughters. Their comfort and rejoicing and ours is in a life well lived to the glory of God. At a full meeting of the board of church officers on Nov. 28, those present stood for a period of silence in honor of their late colleague. The following resolution was carried: "That we express our deep regret at the early passing of Bro. Edwin Howe, our appreciation of his sterling service to our cause, and of his uplifting influence among the community at large; we convey our sympathy to his loved ones and commend his example to the members of the church."—H.E.

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(Rev. 5: 6, 7)

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Since doors are opened in heaven, let our doors and windows be opened too, as were Daniel's in Babylon and John's on Patmos. With active wisdom let us say:

"That the being of me have room to grow,
That my eyes may meet God's eyes and know,

I will hew great windows, wonderful windows,
Measureless windows for my soul."

—G. J. Andrews.

THOUGHT

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—Dr. Chas. Duguid, M.A.

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