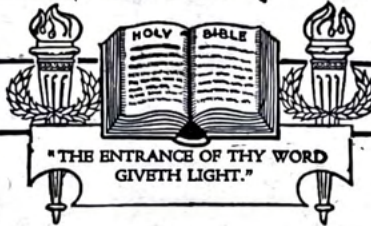


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What Causes Divisions?

THOMAS CAMPBELL declared that there are two main causes which account for the divisions within the church. His statement in the eleventh proposition has been criticised on the grounds that it is inadequate. It is suggested that he has been a little uncharitable in his estimate of the causes of division. Those who find fault with the proposition seem to be overlooking the significant nature of the "Declaration and Address." That document cannot be considered an exhaustive analysis of the problem of church divisions. The thirteen propositions set out are statements of general principles. Therefore, it is not just to take them as a full account of Campbell's thought on a vital subject. Since there is plenty of scope left for the development of these fundamental principles, we ought to be prepared to give sufficient thought to them so as to find out what they imply. We must recognise that all these propositions are related, and we err if we consider this eleventh proposition apart from the rest.

AS we have shown in previous articles, Thomas Campbell acknowledged the existence of unity within the church. Behind all the divisions there is a bond in Christ that holds all disciples together.

Because the sin of division is so obvious, we fail, sometimes, to see in the church the essential unity that does exist. It comes as a surprise to some to find that many who are divided by denominational walls have a great love for Christ. Campbell does not overlook this positive side within the church.

Because of this general acknowledgment of Christ's supremacy by Christians, the church, despite divisions, remains one body. Those divisions are due, in some instances, to neglect of God's will as it is revealed in Christ. It ought to be observed that even a partial neglect of God's will is sufficient to cause division. Those concerned may not be aware that they are failing in their duty. A plea of being ignorant cannot prevent that "partial

neglect" of what is required, causing division. At inquests into shooting accidents, often it is claimed that a man did not know the gun with which he was playing was loaded; but that ignorance did not prevent the tragedy; in fact it made the tragedy possible. Because some people are ignorant of God's will they neglect it, and such neglect is a cause of division within the church.



The Eleventh Proposition

WHAT (in some instances) a partial neglect of the expressly revealed will of God; and (in others) an assumed authority for making the approbation of human opinions, and human inventions, a term of communion by introducing them into the constitution, faith or worship, of the church; are, and have been, the immediate, obvious, and universally acknowledged causes, of all the corruptions and divisions that ever have taken place in the church of God.

If we know what men ought to do so as to comply with God's will, it will not aid the cause of Christian unity if we refrain from pointing out the need of observing the neglected commands. Only as Christians measure up to what is expected of them will they find unity in Christ.

FAILURE to do what is required and thus to make Christ alone supreme in the church, is but one cause of division. The second great factor is found in granting to the human will an undue authority. We are willing to admit that every detail of development within the church is not governed by precise New Testament regulations. Within the scope of history covered by the Biblical records, a growth is to be seen in the life

of the church. Each new development, however, was in harmony with the vital principles belonging to the foundation of the kingdom of God. So long as we respect those fundamental truths we are free to introduce new methods to meet new conditions. Some have caused unnecessary bitterness because they have failed to perceive what is principle and what is method. We are not concerned with this question just now, so must pass on.

Where men have sought to alter precise commands of Christ, they have given undue authority to the human will. To ask men to give approval to humanly devised creedal statements before admitting them into the church is to ask something not commanded by Christ. It is often around those human creeds that we find divisions crystallising.

CHRIST'S essential requirement of a man is surrender of will to God. That act, Christ commanded, is to be demonstrated in Christian baptism. During the centuries Christ's demand has been ignored by many. Christian baptism has been set aside and the human rite of sprinkling infants has been substituted. That human error has become double-headed; for it has enticed men to take baptism from its rightful place in Christian experience and to give to it a false meaning. Other examples of the manner in which human opinions have been allowed to take the place of divine authority may be given, but sufficient has been stated to indicate how errors have been introduced into the constitution, faith and worship of the church, and have caused divisions.

The call is for Christians to recognise the will of God, and not to neglect his demands—then, in addition, it is required of disciples that they be on their guard against introducing false practices into church life, for some such practices deny essential Christian truths.

AS disciples yield more and more to the demands of the divine will, giving up at the same time the claims of human innovations, they will come to enjoy the fruits of the spirit of unity.

White Australia Policy and India



Wood Carrier of North India.

INDIA has a population of 359,000,000 people, which is four-fifths of the British Empire. One out of every five in the world is an Indian. It is a country in which there has been much missionary work during the last 140 years, and there are probably about 7,000,000 Christians amongst this vast population.

The Great War has led to much national restlessness in India, and British rule is being challenged. Although there is much illiteracy, there is also an increasing growth of education, and many of the Indian people are coming to the place of intelligent leadership. It is very necessary that the Christian church should learn sympathetically the nature of the claims being made by Mahatma Gandhi and the leaders of the Congress that seeks to rule India. This Congress does not represent a united India. There are probably 220,000,000 Hindus in India, but nearly 70,000,000 of these are outcasts, having no part in temple worship and no privileges like the caste people enjoy. This oppressed minority is led by Dr. Ambedkar, Dean of the Law School at Bombay University—a very well educated man, but himself by birth an outcaste. There are also at least 98,000,000 Mohammedans, who constitute what is called the Moslem League. These rightly fear that the Hindus might overwhelm them if the Government were handed over to the Congress party.

These Indian leaders seem to be all working for Indian freedom and to banish British rule in their land. This would have a very great bearing on the future of missionary work in India and on the progress of Christianity amongst its people. A. H. Carne, B.A., of the Australian Methodist Mission in India, recently said that in the United Provinces the missionaries had been very kindly treated by the Congress Government. Jawaharlal Nehru, who is the right-hand man of Gandhi, was in this Government, as was his educated sister. Nehru has sent his family to be educated in England, and is not antagonistic to missionary work. There is, however, a growing opposition to anything British, and it may well be that British missionaries will be asked to retire when self-government is granted to India. Most societies, recognising this possibility, are seeking to so develop the Indian church and to so equip its leaders that should foreign missionaries be compelled to retire, the work of the church will still go on.

One of the most disturbing signs as far as Australia is concerned is the growing opposition to the white Australia policy as it prevails in our land. The Indians naturally feel that they are treated very unkindly by those who really belong to the same Empire, and they are making preparations to deal in a drastic way with the prevailing situation. The Central Assembly at Delhi recently passed

J. E. Thomas, chairman of the Victorian Foreign Mission Committee, writes on developments taking place in India which may affect the future of missionary policy.

carrying on of any occupation, business, trade or profession in British India as are accorded by law or administration of such possession to persons of Indian origin."

Thus it is clear that India is prepared only to grant to those who come to its shores the same privileges as the Indian receives in other lands. It is clear that they greatly object to the restrictions of the white Australia policy, and we cannot blame them for this attitude. Politically it may be that our white Australia policy is a wise protection of economic conditions, but from a Christian standpoint it can scarcely be justified in its present form. The time has surely arrived when we should seek as part of the policy of a new order after the war a more equitable and Christian attitude towards those people who, though different in the color of their skin, are children of the one great Father who seeks to give to them the blessings of a common salvation made possible for all the world through Jesus Christ our Lord.



Pilgrims Entering an Indian Temple.

It should be the earnest prayer of the Christian church that God may so lead those who after the war are given the great responsibility of framing the terms of a righteous and world-wide peace that a proper basis of international relationships may be agreed upon. We must pray, too, that God may make it possible for his servants to remain in India, to continue the work of preaching the gospel. It will mean that there will be very important adjustments necessary, and the missionary will remain as the servant of

Christ to the Indian people, and the leadership of the church will pass into the hands of the Indian Christians themselves. This is already the policy of our own missionaries, and it is developing in an harmonious and satisfactory way. The missionary does not seek for power or authority in India, but that Christ may be known by its people, and that through him may come love and happiness to the millions of this great land.

"Once Shared, Twice Enjoyed"

Wilkie Thomson

I HAVE just had to clear a little space on my desk upon which I could put my pad to write. It isn't the unusual thing at all, but it so happens that this time it is because my desk has become loaded with loaned books. I lifted some of them off my desk and put them on the top of a bookcase where there are more books, loaned ones, waiting to be read.

I have always counted myself extremely fortunate in having hosts of friends, and it has always been an axiom of mine to "make new friends and keep the old." I am still making friends. Sometimes a man whom I've hardly done more than to "meet" drops in to see me, thinks I might like to read this book, which gave him such pleasure . . . and I've never the heart to refuse. I remember years ago a man bringing me a paper-backed novel and loaning it to me to read. "Take care of it, won't you," he said in a husky earnest whisper; "take care of it, it's one of Charles Garvice's." Having read one or two of that author's novels, I had long ago decided that, if you had read one of his books, you had read the lot, but I remember reading that book because of the heart of kindness which prompted the loan.

I recall going empty handed to see a friend in hospital. Beside his bed was a little stack of books, and nothing would do but that I must take one of them away and read. I felt like a man should feel who pilfers from widows and orphans as I walked out of that hospital; but when I returned the book through the post to his home, I enclosed the following little verse, which I dedicated to him:—

"He loaned me a book,
A little thing? Look!

"I saw the blue and sunlit sea,
I walked in fields all fresh and green;
I heard the drone of summer bee,
I saw the spider's silky sheen.

"I heard seagulls in wheeling cry,
I felt the salt spray in my face;
I saw white ships go sailing by,
I saw 'white horses' in a race.

"I walked along a cobbled street,
Inhaled the odours of a wood;
A hundred people did I meet,
And honored all the grand and good.

"I thank my friend who loaned that book,
For me to read in ingle nook,
For though I am not journ'ing far,
I'm just as rich as they that are."

And I may say that because I appreciate the kindly thought of my friends, new and old, in loaning me books, I always return them—eventually.

The Life-Story of a Word



ONE of the most important facts to recognise in the study of language in general, and of the Bible in particular, is that words may vary in meaning in the course of their history. In some instances the changes may be slight; in others they may be so great as to demand very careful study. As an instance of the latter, consider the word "glory." A glance at the "Concise Oxford Dictionary" will show that there is a surprising amount of variation in meanings in current usage. It may mean "exalted renown, honorable fame"; it may refer to a "subject of boasting, special distinction, ornament, pride"; it may express

Tracing the growth of a word is both instructive and entertaining. R. T. Pittman, B.A., Dip.Ed., tells the interesting story of the way the word "glory" developed.

In the New Testament the Greek word is used over 160 times, but it is translated in the Authorised Version by several words in order that various senses may be distinguished. The meaning "opinion" is found only in the sense of "good opinion," "reputation." Thus we have "praise" as a rendering in John 12: 43, "For they loved the praise of men," meaning the good opinion of men. "Worship" is similarly used in Luke 14: 10. In 2 Pet. 2: 10 and Jude 8 the word "dignities" probably refers to angelic beings, of whom the ungodly spoke evil.

By a use which came in with the Septuagint translation of the Old Testament, *doxa* was used of a visible brightness or splendour, especially of that brightness which radiated from God's presence, as manifested in the pillar of cloud and in the Holy of Holies. This splendour symbolised "the divine perfections, the majesty or goodness of God as manifested to men."

New Testament usage is much influenced by this thought of God's manifested majesty. Even in 1 Cor. 15: 41 the brightness of the heavenly bodies illustrates the glory of God manifested in creation. So it is God's power which envelops Saul of Tarsus with a brilliance above that of the noon-day sun. Doxologies, ascriptions of praise to God, are of frequent occurrence, and references to the "glory of the Lord" abound. Of special importance is the thought expressed in many passages that God's glory is revealed in Jesus Christ. The Son is "the brightness of his glory" (Heb. 1: 3). At the time of the incarnation, the glory of the Lord shone round about the shepherds. Note how John says of Christ, "We beheld his glory, the glory as of the only begotten of the Father" (John 1: 14), in relation to the statement "The Word was made flesh, and dwelt (tabernacled) among us." As the Shechinah (as later Jews called the divine glory) dwelt in the tabernacle, so Christ dwelt among men. Before the incarnation he had shared the glory of the Father (John 17: 5), and he prayed that the disciples might behold his glory (John 17: 24). Paul also writes of this glory of God in Christ, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). Christians are permitted to share this glory to the extent of their capacity, and one day will experience that complete transformation which will mean for them an "exceeding and eternal weight of glory" (2 Cor. 4: 17).

Thus a word which began its history on the lowly plane of normal human experience is exalted in its Christian reference to the heavenly places in Christ Jesus.

The Light

The Light goes on shining in the dark; it is not overcome by the dark.—John 1: 5 (Basic English).

COURAGE, we are not drifting, for God is at the helm,
The Light that shines in darkness no night can overwhelm:
 The powers of Hell are shaking earth, sea, and sky in vain,
 Things that cannot be shaken, eternal things remain.

Shall Chaos black out Freedom?—
 Look up and see afar
 The Light of coming Victory, the Bright and Morning Star;
 For Dawn shall come and conquer the darkness of man's sin,
 Confusion yield to Order, and glorious Day begin.

—Edwin Wyle.

"Become a Fool"

Writing on a statement made by Paul in 1 Corinthians 3: 18, H. G. Payne, of Queensland, makes clear how necessary it is to be wise in the sight of God even if foolish in the eyes of man.

"If any among you seem to be wise in this world, let him become a fool that he may be wise." Paul included these words in a warning against preferences for certain teachers leading to divisions in the church; worldly knowledge and intellectual power are contrasted with humility, a basic need of the Christian.

The gospel does not pander to mere intellectualism. Paul is at pains to enforce this point in the Corinthian epistle. His teaching has been summarised thus, "The doctrine of the cross is folly to those who are perishing, because they conceive of some inherent excellence in humanity, whereas the cross proclaims and justifies the power of God's sentence of death on the human race."

The gospel is power because it justifies by faith. It is foolishness to those who reject it. Its simplicity is the stumbling block, no intellectual gift is needed, merely faith. Jews demanded signs, as many people do to-day. Greeks wanted wisdom, estimating divine wisdom by their human standards; not seeing that what from their standpoint is called the foolishness of God, is higher than man's wisdom.

Paul in 1 Cor. 2: 10-16 explains the difference between mental and spiritual perception. The former may be, and sometimes is, developed without any regard for the latter which can be produced only by the exercise of Christian graces. With the aid of our intellectual faculties we see Christ, the facts of the gospel bringing him into focus. We yield

to him, and as our spiritual perception develops, come to an understanding of him which is entirely outside the sphere of intellectual knowledge. Where the desire and attempt to feel after him exist, the ability to do so is there in equal proportion.

In "Dr. Hudson's Secret Journal," Lloyd C. Douglas says, "The intelligent blind man will tell you that he can read Braille with the tip of his right index finger almost as rapidly as you can read a newspaper by sight. If he uses the tip of the second finger of his right hand, he has to spell the words—letter by letter. If he runs the tip of his little finger over the raised letters he cannot read Braille any better than you can. It might—by accommodation—be said that this blind man's little finger, in respect to literacy, is still an infant. His second finger, in respect to literacy, is five years old. His index finger is adult. Does that help any to illustrate what I am trying to say about this 'cognitive' quality that comes into my hand?" This extract illustrates the spiritual "cognitive quality" of the Christian, which (spiritual things being spiritually perceived) is beyond the comprehension of the wisdom of the world.

The acme of folly is to be such fools that we do not know we are fools. The Arabian proverb has it, "He who knows not and knows not that he knows not, is a fool—avoid him. He who knows not and knows that he knows not, is simple—teach him. He who knows and knows not that he knows is asleep—awaken him. He who knows and knows that he knows is wise—follow him."

"adoring praise and thanksgiving" (even as a vulgar exclamation of surprise or delight); it may refer to "resplendent majesty, beauty or magnificence, effulgence of heavenly light, imagined unearthly beauty, bliss and splendour of heaven"; and there are other specialised uses of the word. The English word is derived from the Latin *gloria*, a term used in a good sense (honor, fame, renown), and also in a bad sense (vainglory, boasting). In the Authorised Version of the New Testament, "glory" in all passages (with the exception of 1 Peter 2: 20) is a translation of the Greek word *doxa*, with which are associated the English "doxology," "orthodoxy," "heterodoxy" and "paradox." A study of the history of this word will reveal many variations in usage.

In the Homeric writings *doxa* meant "expectation." After Homer, the meanings "notion," "opinion," "judgment," whether well grounded or not, came into use. A secondary meaning was "mere opinion," "conjecture." It was also used of "fancy," "vision," as when in the "Agamemnon" of Aeschylus, Clytemnestra, asked by the chorus "Art thou setting store by specious visions in a dream?" replies, "I would accept no fancy of a dozing brain." The word came to be used of "the opinion which others have of one," "reputation," mostly "good repute," and thus "honor" and "glory."

WOMEN'S PAGE

The Generous Life

DEVOTIONAL PROGRAMME—FEBRUARY

Call to Worship:

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine, O Lord—
A trust, O Lord, from thee."

Prayer:

Our loving Father in heaven, whose mercy it is that we should live one day at a time for thee, and who hast veiled from us the grim shadows of the future as well as its joys, we receive this gift of life and peace from thee, as all gifts of thine, to be used as a trust. Forgive that we should make our lives poor by any impatience or thoughtlessness on our part.

We realise, O God, that we are in thy keeping. Grant us increasingly a simpler faith in thee which shall become the springs for actions of love and mercy, generosity and service. If this is withheld from us, we confess that we are unable to live for thee or for ourselves in the manner of our Lord Jesus Christ. In his name. Amen.

The Lord's Prayer.

Hymn—"I gave my life for thee."

Scripture Reading.—Mark 12: 41-44.

Solo.

Devotional Talk—"The Generous Life."

Generosity means many different things to different people, and for that reason it is difficult to define. Nevertheless, our New Testament has solved the difficulty by giving us a definition, in terms of actions and not words. "There came a poor widow, and she cast in two mites, which make a farthing." Our Lord passed his observation on to his disciples that she "cast in more than all they that are casting into the treasury."

From this and other accounts of scripture, we may find several characteristics of a generous life.

Generosity in a life depends primarily upon the amount of wealth which one possesses, and not upon the amount which one gives. This may seem a contradiction of all our usual ways of measuring generosity, and perhaps it is. Often in public life men are praised as generous because they have given large sums of money or time to various organisations and appeals; whereas, were we in full knowledge of the amount of wealth they possessed, we should reverse our decision and call them niggardly. The two mites which the widow gave did not of themselves show her generosity. It was what she had—or didn't have!—that revealed the true perspective which Jesus praised.

The late John D. Rockefeller used to give cents to children and dimes to policemen whenever he was out walking. Many people regarded this as a sort of condescension rather than generosity. And yet the widow at the temple box gave no more. The difference lies in the amounts each possessed after the gift had been given. One meant no sacrifice whatsoever; the other became virtually a cross gladly borne.

Another feature of the generous life is that it requires a certain spirit or outlook as the motive to all giving and sharing that is involved. The widow could have given her two mites with such complaining and fuss, or with such ostentation and trumpetry, that she would immediately have ceased to be generous. Cases like this would arise because we think of generosity in terms of money generosity and forget that we can give and share

time, sympathy, love, joy, and peace. It is possible to be generous without touching money or any material possession whatsoever. Further, we may even say that a person is not generous when giving material possessions unless he gives them wrapped in some spiritual quality, such as sympathy, love, joy and peace.

Perhaps the most surprising feature about generosity is that it varies also with the person who is to receive its ministry. It does not do to be generous with all things in the same way with all people. To be generous with money towards a drunkard is to contribute to the deterioration of his body and mind; to be generous with pity and healing is to act towards him as Christ would have done. To be generous with flowery words and meetings of protest at the sight of famine and distress is to sow the seeds of revolution; to be generous with money and food and time is to sow the seeds of peace. A great deal of agony and sin in this world can be traced to well-meaning people whose generosity has fouled on the ignorance of this vital principle of generous living.

A generous life is a strong one. A little boy accidentally told the whole truth when he wrote about the widow's mite as "the widow's might." One can never really tell just how much power there is in sharing possessions of this world and the kingdom of God in a discerning knowledge of the needs of men and women.

Hymn—"Go labor on, spend and be spent."

Prayer.

Home Mission Notes.

Overseas Letter.

Period of Intercessory Prayers.

Talk.—Mexico, "South of the Rio Grande."

Hymn—"Crown him with many crowns."

Benediction.

STATE NEWS

South Australia

At the monthly meeting of the Sisters' Auxiliary on Dec. 2, at Grote-st., there was an attendance of 70. Mrs. Cornelius led devotions. Mrs. Bartlett, president, was in the chair for business session.

The meeting decided to respond to a request from the Australian Aerial Medical Service for closer fellowship and affiliation.

The women's Federal living link, Miss Joan Saunders, wrote an interesting letter to the conference describing the work of Norseman mission.

The conference is co-operating with the Young People's Department in temperance education.

New South Wales

Mrs. Maxwell, home missions superintendent, launched the annual home mission offering at November meeting. Mrs. Lewis was in the chair, in absence of the president. Mr. G. R. Stirling, minister of Wollongong church, gave the address.

At December meeting several members of the conference gave addresses on Christmas observances in various lands.

Mrs. Pollard, secretary of Western Australian Women's Conference, brought greetings from the women of her State. New South Wales women have enjoyed having her amongst them for this short while.

The annual rally of N.S.W. Women's Inter-

church Council was held in November, at St. Stephen's Presbyterian Church, Sydney. The speaker was Dr. Wilkie.

Victoria

Word has come that Mrs. Manning's son is reported missing after taking part in raids over Berlin.

Mrs. Forbes' daughter has met with a serious accident.

A very interesting conference was held on Nov. 11, from 10 a.m. to 4 p.m. Helpful discussions followed the four speakers who were Miss C. Duncan, Mr. Coombe, J. T. Lawton and Dr. Macaulay. "The Price of an Enduring Peace" was the theme of the conference.

The following quotation from one of the Melbourne daily papers gives a resume of the conference in more detail:—

Problems that would affect a lasting peace were discussed at a World Community Day Conference held by the Women's World Day of Prayer Committee and the Women's Inter-church Council of Victoria yesterday. Similar conferences were held throughout the U.S.A. to discuss identical subjects.

In planning the new world order Dr. R. W. Macaulay said nations must not be actuated by a spirit of revenge or retaliation. The prevailing mood of anger and resentment was one of the penalties of war, but must not be allowed to affect international understanding. Efficient machinery must be set up to adjust differences and ease tension, and all peoples be allowed fair access to the material necessities of life.

While punishment must be meted out to those who had brought about the horrors of war, the people of the Axis countries had already suffered sufficiently at the hands of their own leaders, Miss C. Duncan said, when she stressed that peace treaties must be just and generous. False propaganda against the United Nations, fed to these people for many years, must be overcome both by education and practical demonstrations of generosity.

Tasmania

A brief resume of the year's activities at the City Mission made the December meeting a very interesting one. The missionary attended, and received gifts from the Hobart sisters for Christmas cheer, as in past years. Forty-two visits were made to the sick during the month. Reports were received from superintendents of Dorcas, Temperance, Mission Bands, Home Mission, Penny-per-week, Isolation, Prayer Meetings and Foreign Missions. Mrs. Sulzberger (F.M. superintendent) reports the sum of £31/10/- for Indian Christmas cheer. A picnic has been arranged by the sisters for the beginning of February at the Rotary Club's grounds at Taroom. The next meeting will be Feb. 7, 1944. The Tasmanian sisters send loving new year's greetings to all the sisters in the Commonwealth, with the prayer that God's peace will again soon rest upon this troubled world.

WORLD DAY OF PRAYER

This year the World Day of Prayer will be held on February 25. The order of service to be used has been compiled from the statements and requests for special prayer given at an assembly held in March, 1943, when a hundred or more nationals, repatriated missionaries, relief workers and others, from many different countries, were called together to "pool their concern."

The theme of the service is, "And the Lord wondered that there was no intercessor." There will be intercessions for those in sorrow, for Christians throughout the world, and for the refining of the spirit of mankind. Worshipers will be able to feel the pulse of Christian missions in the life-blood of this heartfelt service.

Notes on Current Topics

Bible in the Schools

IN the course of a very able article on "A Plea for the Bible in Our Schools" in the pages of the "A.C. World," Mr. H. K. Mack, B.A., referred to the Bible's influence, through the infiltration of the moral principles it contains, upon the character and legislation of various countries. Pertinently he went on to say that this is not enough. "A more express and formal recognition of the right of the Bible to be the national textbook in morals is desired. If it is appropriate to put the Bible into the hands of the king at his coronation, it cannot be inappropriate to put the same volume into the hands of the sovereign people in a democratic country. If it is right to administer justice under the sanction of the Oracles of God, it cannot be wrong for the witness in a court of justice to know what deity those Divine Oracles reveal as the Supreme Judge. If it be right for civil governments to punish offences against the moral law, it is the first duty of such a government to promulgate that law for the instruction of its subjects. . . . Shall legislators be left in ignorance of their Sovereign Lord until they enter the halls of legislation? Instruction in the will of God and that right early is required. 'By me kings reign, and princes decree justice.'"

A Veteran Preacher's Methods

Dr. G. Campbell Morgan, whose retirement from active service after an unusually long and fruitful ministry was reported, gave to a representative of "The Methodist Recorder" an account of his preaching practice. He de-

scribed himself as in a real sense "a man of one book," though he did not use that phrase in the meaning sometimes foolishly attached to it. He extolled expository preaching, of which he has been for many years one of the world's greatest exponents. An informed membership possessing a love and knowledge of the Word of God is one of our great needs. Dr. Morgan's own words may be commended to the perusal of every preacher. "I have been a man of one book," he said, "and entirely expository in my preaching, as was Dr. Maclaren, of Manchester. Not that I have not read innumerable other books, of course, particularly commentaries and biographies. But, so far as my life's work was concerned, the commission under which I served has been 'Preach the Word,' and I have tried to do it. In the old days I used to give an expository sermon in the morning, going consecutively through one book of the Bible. I remember preaching a series of twenty-eight sermons on St. Matthew. In the evening I took a text, and that was usually also in a series, around some particular subject. If I may put it so, I found expository preaching paid better; that is, it saved me from the difficulty of having to go hunting for a text every week. I always knew where to go. With me, as you see, it has seldom or never been a question of what shall I preach on next Sunday. But even when I took a text I always treated it with its context. In my way, therefore, I took my people through the whole Bible."

A. P. Morgan



Our Young People

W. R. Hibbert

methods, C.E. and club work, and services for youth.

TASMANIAN NEWS

Thirty-two young people from all over the State attended the Christmas Christian service camp at Don, about three miles from Devonport on the North-west Coast, which was held from Dec. 25 to Jan. 1. F. T. Morgan was camp leader and C. P. Hughes, of Collins-st., guest speaker. Fellowship was enjoyed with Devonport church on Sunday, Dec. 26, both morning and evening, and in the afternoon the campers conducted a pleasant Sunday afternoon service. Mr. Morgan and a party of campers also conducted services at Ulverstone. Each morning was devoted to study, subjects being Galatians, Practical Church Work for Young People, and "Discussion Topics for Youth." Excursions and hikes to nearby beaches occupied the afternoons, and evenings were spent in singing, social and inspirational gatherings. A concert was held on New Year's Eve. The outstanding feature of camp was the camp fire to see the old year out and the new year in, and was a fitting climax to a week of fun, fellowship, friendship and inspiration.

HAPPINESS AND CONTENTMENT

HAPPINESS is not hidden in a vast vault or a philosophy: It is in the free air under the blue sky, in the mountains, on the prairies, by the seashore. Contentment is not attained by possession, or position, or pursuit about the globe; it comes to those who will but fold their hands and wait.—Dr. J. C. Van Dyke.

The Home Circle

J. C. F. Pittman.

SING ON!

"WHEN friends are few or far away,
Sing on, dear heart, sing on!
They rise to sing who kneel to pray,
Sing on, dear heart, sing on!
The songs of earth to heav'n ascend,
And with adoring anthems blend,
Whose ringing echoes ne'er shall end;
Sing on, dear heart, sing on!"

THE HAPPY SCOTSMAN

THE story is told of a Scotsman who was not well off, but was happy for three reasons—three awa's. The first one was, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." That is "Awa' with my sin." The second: "Casting all your care upon him, for he careth for you." That is, "Awa' with my care." The third: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." That is, "Awa' with myself."

LEAVE IT TO GOD

"I KNOW not by what methods rare,
But this I know—God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh—soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the way I thought.
I leave my prayers with him alone,
Whose will is wiser than my own."

Remember that when you're in the right you can afford to keep your temper, and when you're in the wrong you can't afford to lose it.—Elbert Hubbard.

"Thankful! What have I to be thankful for? I can't pay my bills."

"Then, man alive, be thankful you aren't one of the creditors."

The Family Altar

TOPIC.—"HE" AND "I"

- Jan. 24—Matt. 20: 20-28.
- " 25—3 John.
- " 26—Romans 12: 3-8.
- " 27—Romans 12: 9-21.
- " 28—1 Peter 5: 1-11.
- " 29—John 3: 22-30.
- " 30—Malachi 3: 1-10; John 3: 31-36.

"HE must increase," said John, "and I must decrease." This great truth John joyfully acknowledged. He was willing, if need be, to sink into darkness if men would but see "the Light of the world." What a good thing it would be if all preachers and Christian workers were as willing, when their day of service wanes or ends, to gracefully retire in favor of others. The thought of playing second fiddle or even ceasing to play should never prove a deterrent. True Christians in honor prefer one another, and never aim for pre-eminence. Their chief objective is that their Saviour may be exalted, even though they decrease and are even lost sight of and forgotten.

RESOURCE MATERIAL FOR LEADERS

THE Victorian Department purposefully over-printed the booklets used in recent camps. Last year camp studies were in great demand by Bible class leaders. "Enjoying God" is the title of the discussion group booklet of sixteen pages. Discussion questions are appended for group work, with additional questions for adult groups. A series of personal questions follow in order that the personal application may not be by-passed.

Camp Bible studies were concerned with Paul's letters to the Philippians and entitled "The Christian Fellowship." They were designed to give a scriptural background to the discussion work. The six studies have two sections, the treasure stored, and the treasure shared.

Leaders of Bible classes and midweek services anxious to prompt individual work will find both studies helpful. Booklets may be procured at 5d. per copy, plus postage 1½d., or 5/- per dozen, plus postage 3d. Orders should be sent direct to Young People's Department, Room 321, T. & G. Building, 147 Collins-st., Melbourne, C.I.

SOUTH AUSTRALIAN NOTES

A new venture, a teacher and leader camp conference, is to be conducted by the South Australian Young People's Department at Mount Lofty from Saturday to Monday (holiday), Jan. 29 to 31. All centres should be represented. The programme provides discussions on Christian education, teaching

Here and There

Miss Joan Saunders, in her monthly report, expresses thanks to women of Tasmanian churches for supplying funds which made it possible for a horse and cart to be sent to Norseman for use on mission station.

From the "Christian Standard" of Dec. 4, 1943, we learn that on Nov. 21, O. L. Shelton commenced his third year of ministry with Boulevard Church, Kansas City, U.S.A. During Mr. Shelton's two years with the church there have been 544 additions.

At Northcote, Vic., on Jan. 2, Geo. Perry, Sid Taylor and Alan Ramsay, on leave from Forces, helped in evening service. A boy decided for Christ. On Jan. 16, 152 broke bread for day; Mrs. N. Nicholls was received into membership by transfer from Drumcondra.

The late Sir Josiah Stamp (famous British Economist) said, "It commonly happens, even with drinking that does not lead to intemperance, that one member of the family spends eight or nine shillings a week-end out of an income of 50 shillings on which four or five people depend."

Morning meetings at Bayswater, Vic., have been well attended. During Mr. Burns' absence on holidays Mr. Collins and Mr. Greeness conducted services. An attendance campaign has been started in Sunday school. After a ministry of four and a half years Mr. Burns has intimated that he will conclude early in February.

At Port Elliot, S.A., excellent services for breaking of bread are held in court-house this summer. Most attending are visitors; meeting is at 9.45 a.m. Some wonderful testimonies are received from those attending, and the fellowship has proved a great blessing. Miss Hannah Jones is still in South Coast hospital, but progressing slightly.

Alan Price, B.A., died on Sunday, Jan. 9, at Maryborough, Qld. Our brother has been an able leader of thought in the Restoration Movement. His contributions to this paper have been much appreciated by many readers. Deep sympathy is extended to Mrs. Price and other members of his family. An obituary notice will appear in our next issue.

Baptists and church of Christ, S. Yarra, Vic., on Jan. 10 joined in gospel service, Mr. Cole speaking; soloists, Misses Phyllis Daff and Phyllis Wigg. C. Cole is helping till E. Roffey arrives from Darwin. On Jan. 16 Elvin Thomson, of Malvern-Caulfield, gave the gospel message. The church will miss Mr. and Mrs. Russell, who are going to Moreland. Mrs. Russell has helped as organist for some months. Matron Brown is in the Alfred Hospital.

"John Wesley advised the early Methodists: Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven."

From "Grit," October, 1943, the following statement was taken. For 35 years, we understand, Masterton, N.Z., has enjoyed the advantages of No-licence. "We, the undersigned medical practitioners of Masterton, are definitely of the opinion that No-licence has been beneficial to the town from an economic, moral and spiritual point of view, and that a return to licence would be a retrograde step.—Archie Hoskins, 45 years in practice; Helen Cowie, 35 years; N. H. Pryor, 32 years; J. Cennie Sorseyth, 13 years; H. B. Berney, 5 years; John Rich, 2 years."

Donald Davidson, in a review of a book written by Dr. S. W. Herman, a pastor of the American Church from 1936 to 1941, says, "It would be wrong to assume that the Nazi policy was the elimination of religion, at least not to begin with. Its aim was rather to harness the religious instinct to the Nazi movement. Hitler took it for granted that the church would contribute with perfect docility to the unification of Germany, and it came as a shock to discover that the church refused to allow itself to be used as a political instrument for the strengthening of the dictator's hold over the nation. The result was that instead of bringing religious peace to the Third Reich, Hitler brought religious strife."

Mr. and Mrs. Bruce Coventry have notified Cottonville church, S.A., by cable, of their safe arrival in India. Wes. Millican, who was associated with the church prior to enlistment, returned from active service after two years and three months' service in the Navy. He has 28 days leave, and on Jan. 5 he and Miss Joan Caldicott (A.W.A.S.) were married at Grote-st. chapel by A. E. Hurren. A presentation is being made from church and auxiliaries. Mrs. Brooke and her three children are now in the district with J. E. Brooke. Mrs. Brooke was received into fellowship on Jan. 9. Mrs. Aird is in St. Andrew's Hospital recovering after operation. Sunday school has commenced practice for anniversary, under baton of Sgt. A. A. Glasbourn.

"The only sure guide in all conduct is the authoritative standard of Christian teaching; and the right direction of thought and formation of character in our children and adolescents can be attained only by its influence. Purity Sunday provides a united, world-wide testimony to the fact that there is a moral issue and a spiritual standard involved in the knowledge and use of sex. Originated by the Alliance of Honor in England 20 years ago,

Purity Sunday will be next observed on Jan. 30, 1944. Preachers and all others who have the opportunity are urged on that Sunday, or the nearest one convenient, to make Christian Sex Morality a topic for their preaching, or at least to refer to the subject. Observed in many different countries, the wider and yet wider annual recognition of Purity Sunday is sought, as a means of helping to maintain the Christian Moral Front."

World of Books

Tempting Youth Forward

A BOOK of forty pages, designed to inform and enrich the minds of young people and tempt them forward with Christ, was put into circulation in December. It is the work of Frank C. Hunting, N.S.W. youth director. It will prove an apt book for young converts, and will serve discussion groups, Bible classes, camp conferences and C.E. societies. Questions are appended to each chapter. The title of the book is challenging—"Forward With Christ!" The sub-title, "Studies in Discipleship," and the following chapter titles indicate purpose and contents: "What Jesus Came to Do," "Deciding for Christ," "The Changed Life," "The Disciplined Life," "Living in the Kingdom," "Worship at the Lord's Table," "Your Reasonable Service," and "A Workman Not Ashamed." The style and language will prove attractive to youth. Much of the teaching relates to first principles with special life emphasis.

The Literature Committee of the conference of churches of Christ in Victoria has undertaken the publication. The printers, The Austral Printing and Publishing Co. Ltd., are to be complimented on the neat production. Those familiar with prices marvel that the book is on sale at sixpence per copy. Copies may be received from the Austral Publishing Co., or N.S.W. Young People's Department, 6d., posted 7d.—W. R. Hibburt.

From Week to Week

FEW parts of Australia are free from the visits of heat waves when temperatures rise well over the century mark. January is a month for hot winds and bushfires. Nature still gets out of control, and spreads havoc even within the settled domains of man. There is a pride in man's character that causes him to boast of his achievements, but every now and again nature lashes out with such fury that man is humiliated by his feeling of weakness in the presence of the power of the natural world. Despite the great control gained over this material realm, man remains a helpless creature, for not only is he overwhelmed by flood or fire, but the power he has learned to release from nature can be turned upon him and can cause death and destruction. This is evident in war. We still need to learn how to humble ourselves so that we may learn from God how to use nature's power to the advantage of the whole human family.

PROFESSOR ALLAN NEVINS, of Columbia University, U.S.A., and a former professor of history in Oxford University, is on a visit to Australia. In an article that appeared in "The Argus," on Jan. 13, he wrote of the development taking place in American educational methods. I was delighted to read his statement, for it confirms the position I have taken up, particularly as it applies to religious education. This is what the professor wrote on this point:

"The general spirit of American education is also to some extent being transformed. More

discipline is being required, and a firmer insistence upon the attainment of exact standards. John Dewey and his associates 20 years ago laid emphasis on the development of individual personality. They insisted that America should have the 'child-centred school' and 'child-centred curriculum,' and they prescribed methods which fostered individual initiative at the expense of drill in fundamentals. If a boy disliked mathematics he was permitted to avoid it. The system had certain merits, for it encouraged brilliant youngsters to a rapid development; but it permitted slackness and inexactness. When some youths in officers' training camps broke down because they did not know the elements of arithmetic; when others failed because they had never been taught to grapple persistently with difficulties, the weakness of the method became plain. Attention, precision, and stubborn persistence are now regaining their due place in the American educational system."

So far as religious education is concerned, I believe it is not what the child thinks that is of great importance, but what God has said. Sunday school teaching must allow the messages of God to reach the heart of the child.

IN response to my request for snapshot size photos, of church buildings, several reporters have been kind enough to come to my assistance. Are not others able to help? If you have a snap of the chapel in an artistic setting I shall be glad to have it. Please print name of place on back.

News of the Churches

New South Wales

Albany.—Mr. Morris, of N.S.W. Bible College, has addressed all meetings for past three Sundays. Mrs. Preston was baptised on Jan. 16. Lavington Sunday school was re-commenced on Jan. 16. Twenty-eight were present, 15 being Lavington children.

Rockdale.—On Jan. 2 Mr. Dale exhorted the church, and at night Mr. Carter preached. Attendances have been maintained during holiday season. Y.P. Society entertained Junior Endeavorers at tea on Jan. 8, an enjoyable time being spent. On Jan. 9 Mr. Carter spoke morning and evening. Fellowship was enjoyed with Ray Fisher, of Preston, Vic., who is stationed in N.S.W.

Queensland

Monkland.—Good services have been held during holiday period. On Jan. 2 N. Kingston preached at monthly gospel service, prior to his return to Glen Iris. There was a good congregation, and an offering for prisoners of war was received. On Jan. 9 S. Vanham addressed the church.

Maryborough.—Visitors through holidays included C. Mason (Hobart), E. F. Fuller (Melbourne), and many from Torquay youth camp. Missionary Thompson is getting very weary and is almost entirely confined to his home. After much suffering Alan Price has passed to his eternal reward. Sympathy of the church is extended to his wife and family.

Gympie.—Some of the young people who attended camp conference at Torquay have returned with enthusiastic reports. Meetings here have been well attended. On Jan. 2 an offering for prisoners of war was received. So far 55 of 160 gifts to men and women in Forces have been acknowledged. On Jan. 8 S. Vanham, of Rockhampton, conducted the marriage of Miss M. Portas and Sgt. N. Watson, on leave from New Guinea. Mr. Vanham also preached at all services here on Jan. 9. C.E. began for year with excellent attendance, N. Kingston giving a consecration address.

South Australia

Goolwa.—Mrs. Dave Reed has returned home from South Coast hospital. Weekly prayer meetings are conducted by Mr. Manning, especially remembering absent young people and the three young members, Jeff Harris, Murray Buracott and Keith Neighbour, all prisoners of war.

OPEN-AIR MEETING

SUCCESSFUL CHURCH CAMPAIGN GAINS RESULTS

VICTOR HARBOUR.—Special services were conducted during Christmas period. G. R. Brown, Adelaide, B. C. Morgan, recently of Sydney, and B. W. Manning were speakers throughout the campaign. Topics were Christian evangelism, Christian living and Christian certainty respectively. Closing night of campaign was first Sunday in New Year, when all spoke, and at close six adults stepped forward for consecration of life. Afterwards a wonderful open-air meeting was conducted in the main street, when three more stepped out for Christ.

Gawler.—On Dec. 18 the Sunday school held Christmas tea and kinders their tree. All toys were made by Dorcas Society and teachers. Touting the town in a lorry on Christmas eve, young folk of church sang carols, stopping at

homes of old members and at hospital. The singers were afterwards entertained at home of a church officer. Endeavorers held a watch-night service on Dec. 31, Mr. Ray Goldsworthy being in charge. The church thanks all who are helping while Mr. Bartlett is in hospital.

Prospect.—At midweek service on Jan. 5 A. Cousins and Miss E. Falkenberg confessed Christ and were baptised, and at morning service on 9th they were welcomed into the church, along with Mr. Burton, transferred from York. Mr. Schwab led the church in worship during Jan. 9, giving good messages. Fellowship with visitors, including B. Barret, on leave, was enjoyed. Mr. Schwab finishes his ministry with the church at end of January. The church has engaged Albert Brown to carry on the work for three years.

York.—A kindergarten and cradle roll Christmas tree gift meeting was held on Dec. 21 with large attendance of parents and friends. Mr. Rootes conducted a watch-night service. The church has had fellowship with several visitors. T. Townley, on active service, sent Christmas greeting to church. At gospel service on Jan. 9, I.C.E. Society sang an item, and Mr. Rootes gave an excellent address. A committee representing church and auxiliaries has been formed, to plan for diamond jubilee services. The church expresses sympathy with Sister L. V. Mathews in her illness.

Strathalbyn.—The church has been helped by G. Filmer, J. Jackling and F. Filmer as speakers. The addresses of Mr. Riches are appreciated, and members are glad that he has been able to continue a few weeks longer than expected. A Christmas tree and party provided for Bible school scholars on Dec. 15 had a large attendance. At this meeting a farewell presentation of a purse of money was made to Mrs. Riches, and posies to Misses Joy, Beth, and Rae Riches from Flower and Sunshine Committee. Solos from K. Grosvenor, Miss Clarice Wilson and Mrs. Riches have helped at evening meetings. On Jan. 8 church welcomed Ray Caudle and Miss S. Randall, on leave from national service.

Unley.—On Christmas Day at 8 a.m., a communion service was held. The Monday before, C.E. Societies had a special programme and a social hour. On the Tuesday the kindergarten held a successful gathering with Christmas tree. Watch-night service was conducted by young people of C.E. Societies. Mrs. Poole attained 94 years on Jan. 3, attending morning service two weeks prior to this. Peter Taylor hopes soon to leave 105th A.G. Hospital. Cliff Verco has been ill in New Guinea. L.A.C. Lucas, from East Kew, Vic., attended service. At special S.S. service, prizes gained in Bible quiz were presented. Lionel Lovell received a Bible commentary presented by Mr. Jessup for having brought most new scholars during year. In absence of Mr. Nankivell on holidays at Tumby Bay, B. Wharton and Dr. Trevor Turner were speakers on Jan. 2, and F. A. Messent and E. H. Swan (B. & F. Bible Society) on Jan. 9.

Balaklava.—Christmas services were well attended. A young people's choir rendered anthem and carols. Kindergarten held a Christmas tree function. Every member of cradle roll as well as kinders had a gift. A large number of parents attended, and afternoon tea was served. Mrs. H. Roberts is superintendent. Young people held a Christmas party on Dec. 24, about 110 being present. Occasion was taken to honor A. Mitchell, who had attained his 80th birthday. Mr. Hutson presented him with a Bible. A number of brethren offered congratulations, and a suitable response was made. A hike to home of Mr. and Mrs. May was held on Jan. 7. A large crowd of young people attended, and supper

was served by Mrs. May. The church sent a letter to all soldier boys (30) at Christmas. Dorcas Society sent a canteen order to each as "Christmas cheer." A. Hutson went on holiday on Jan. 10, and Geoff. Whiting (College of Bible), W. Pearl and Reg. Shepherd are taking services. Commencing Christmas Sunday evening open-air services have been held in association with Methodist folk, microphone and loud speaker being used.

ACTIVE BIBLE SCHOOL

FIVE SCHOLARS DECIDED FOR CHRIST

BROOKLYN Park.—During December the S.S. gave pleasure in many ways. Entire collection of one Sunday (£1/9/-) was given to Adelaide Children's Hospital. Five young people from Bible school recently decided for Christ. Christmas tree was well attended by children and parents. Toys were mostly made by teachers and superintendent of kinders, Miss E. Collins. The school held a successful tea-meeting. Several new teachers have been welcomed. Special singing and services were held for Christmas season. Mutual Improvement Society closed year with a social. Allan Wilson has three months' leave of absence to further studies in north of Australia. Sympathy is extended to aged Sisters Pillar and Parry in their illness. Fellowship has been enjoyed with Mr. Teasdale and Mr. Philp, both on leave from Navy.

Tasmania

Launceston.—The church has decided to invite T. Hagger to conduct an evangelistic and teaching mission during March. Home mission offering amounts to £21. On Jan. 9 Basil Turner was received into fellowship and Mr. and Mrs. Pearce, from West Preston, Vic., were received by transfer. Mr. Embrey, Australasian director China Inland Mission, addressed a well-attended meeting of Endeavorers during December. A treasure hunt, in aid of home mission funds, organised by sisters' auxiliary, proved successful. Alice Barton, who will enter the College of the Bible, recently received the degree of Bachelor of Arts. All auxiliaries have resumed activities.

Victoria

Emerald.—On Jan. 9 G. W. Barnett conducted both services, his addresses being enjoyed by large and appreciative congregations. Many visitors were present.

Kyneton.—Appreciated addresses have been given by R. and G. Goudie and H. A. Saunders, of Footscray. Angus McDonald, of the college, commenced his ministry with the church on Jan. 16.

Carlton (Lygon-st.).—C. G. Taylor delivered fine messages at both services on Jan. 16, when meetings were well attended. Basil Keats was received into fellowship by letter from Margaret-st., Launceston.

Ormond.—At midweek prayer meeting C. L. Lang gave a helpful address. He also spoke at both services on Jan. 16. Meetings were well attended, and visitors were welcomed. Mrs. R. Mitchell is in private hospital.

Hartwell.—The work is settling down after holidays. 100 broke bread on Jan. 16. C. Robinson gave a challenging message. Bible school is doing well, with average of 150. The church has been fortunate in obtaining adjoining property as a manse.

Hampton.—Sympathy of church is extended to Mrs. Evans in the death of her father, A. Price, of Queensland. On Jan. 16 W. J. Evans was speaker, and at night Miss Kirby sang a solo. Mr. and Mrs. Ghys have come by transfer from Horsham.

Fairfield Park.—During absence of C. Cartmell, D. Cartmell has ably filled platform. Members are returning from holidays and meetings are improving. On Jan. 16 Dr. Killmier exhorted the church, and in evening Mr. Moroney, from Essendon, preached.

Dandenong.—Mr. Marshall is doing good work, preaching to congregations which are



The Dandenong Chapel.

getting back to normal after holidays. Sunday school resumes on Jan. 23. Choir membership has reached 20. At gospel service on Jan. 16 a brother confessed Christ.

Preston.—An inspiring message was given by Mr. Withers, West Preston, at morning service on Jan. 16, Mr. Combridge speaking at night. Sympathy is extended to Mrs. Spargo, who recently suffered bereavement through the death of her father. Mrs. Lang and Mrs. Morffew have been laid aside through illness.

Newmarket.—On Jan. 9 Mr. Peat, of Grote-st., Adelaide, presided, and A. Wilson addressed morning service. L. Stevens preached at night. On Jan. 16 Mr. Graham addressed both services. Mrs. Graham was received into fellowship by transfer from Chatswood, N.S.W. A young man was baptised at night. Mrs. Bruce was soloist.

Stawell.—On Jan. 2 a helpful address was given by Mr. Tromph in morning. Captain Briggs, of Salvation Army, had charge of evening service. Mr. Randall was again called to the bedside of his father, who is very ill. Mr. Quayle gave helpful messages on Jan. 9. C.E. Society and Bible Classes have commenced after recess.

Red Hill.—For eight weeks the church has been served for addresses by A. Salmon, V. Holmes, N. Brown, H. L. Holmes, H. Bowring and F. Butler. A special night on Dec. 26 had Scouts and Guides attending and some extra singing. Mrs. V. Holmes has been able to attend some services again. Several visitors have been welcomed.

Moreland.—Congregations are back to normal, and work is in good heart. On Jan. 9 an R.A.A.F. choir from Point Cook rendered anthems, and an after-church song service was held, followed by supper. Mrs. Graham has recovered after recent operation, and is meeting with the church again. On Jan. 16 a boy from the Bible school was immersed. An offering was taken for bushfire relief fund.

Gardiner.—With Mrs. Beament and Mrs. Ferguson as house mothers, about 20 young people of church spent Christmas holiday at a house party at Upwey. During absence of Mr. Hagger on holidays, R. F. Geyer and F. T. Saunders were speakers on Jan. 9. A. H. Ward was received into membership by letter from Prahran. Sympathy was extended to Mrs. McCann in the loss of her brother. G. Amos, home on leave, was married to Miss Nell Alderslade on Jan. 8. L. Stevens and A. G. McCullough were speakers on Jan. 16, and at gospel meeting Flight-Lt. D. Fordner and Miss

N. Langley assisted with solos and a duet during the service and at the after-church community singing. Special prayer meetings are being held in preparation for a two-weeks' mission to be held in February with Trevor Morris and Fred Levitt as missionaries.

Bet Bet.—Mr. and Mrs. Wright, of Blackburn church, were visitors for S.S. anniversary on Dec. 5. A happy time was spent, and Mr. Wright's address to the children was much appreciated. Over 100 were present in afternoon, when scholars sang special hymns and prizes were presented. Mr. Thurgood concluded his ministry with the church on Dec. 19. Pleasure was expressed by members that Ron Sewell was able to leave Caulfield Repatriation Hospital for three days over Christmas period.

Drumcondra.—On Jan. 5 Sgt. H. W. Lee, of Lake Boga, was baptised. Mr. Methven spoke at both services on Jan. 9. A garden party was held on Jan. 13 at home of Mr. and Mrs. Methven when £14 was raised for reduction of church debt. Large numbers of visitors have been present over holidays. On Jan. 16 Mr. Methven spoke at morning service while C. W. Jackel preached at night. One new teacher has been added to school. Messrs. Methven and McLure have been busy cleaning chapel grounds and attending to garden.

Reservoir.—Services are very well attended. Mr. Grainger, while on vacation, became ill, and Messrs. Hing, J. Plummer and Davey spoke at morning and evening meetings on Jan. 2, 9 and 16 respectively. Mr. Grainger was sufficiently recovered to preside on morning of 16th, and in evening made a presentation to Mr. and Mrs. Davey and their son Cliff, who are transferring back to Portland after 15 months' service at Reservoir. Mrs. Grainger is making excellent recovery after recent illness. Work of Bible school is healthy. Mr. Hing, superintendent, reports improved attendances and a splendid spirit. J.C.E. resumed meetings on Jan. 16.



MANY ADDITIONS

CHURCH SUPPORTS PRISONER OF WAR

MILDURA.—Baptisms for 1943 were 24. Bible school resumed Jan. 9. P.O.W. offerings for 1943 enabled church to support one prisoner of war. Officers' board is planning a move for this jubilee year.

Western Australia

Perth.—On morning of Jan. 9 the service was broadcast. Mrs. Fletcher Thrum rendered a solo and J. K. Robinson gave the talk. At 7.30 p.m. E. R. Berry sang a solo and Mr. Robinson preached.

A FRIEND OR TWO

I find each day as I go my way,
Great joy in a friend or two;
They bring me peace and a sweet release
When my heart is faint and blue.
A friend is one who can understand,
No need of words, just the clasp of a hand,
And hearts unite in a faith sincere,
In a trusting love that knows no fear.
Though I journey far over hill and dale,
When I come at last to the end of the trail,
I know I shall find, awaiting there,
An enduring joy beyond compare—
The face of a friend or two.

—Genevieve H. Day in "World Call."

Relief for China

Our Queensland correspondent, P. C. D. Alcorn, B.A., writes of moves to help relieve distress in China, to raise moral standards and to celebrate the close of the war fittingly.

A FEW weeks ago in these columns we expressed our concern for the famine-stricken people of India and China. We have since learned that the Australian Government has sent relief to India, but apart from a voluntary effort in England, sponsored by the Lord Mayor of London and other prominent men, we have not heard of any other organised effort to relieve the people of China. The churches of Queensland feel that something more ought to be done, especially as China is a nation allied with us in the world conflict, and led by two outstanding Christian people who undoubtedly would be encouraged to receive sympathetic help from the church in Australia. The Chinese Consul informs us that the best way to help is financially, and the money raised will be forwarded to a fund administered by Madame Chiang Kai-shek for the purchase of food for those in need. Accordingly the Council of Churches is appealing to all churches in Queensland to subscribe to the appeal. This appeal gives the churches an opportunity of showing that money for a benevolent work can be raised apart from gambling.

Unmarried Girl-mother Problem

Teen-age unmarried mothers are setting the authorities a serious problem in Brisbane. Alarming revelations have recently been made. The causes seem to be parental laxity, because fathers are in the Forces, acute shortage of housing and overcrowding of accommodation, and U.S.A. marriage restrictions. Remedies suggested are the imposition of a curfew for children up to sixteen, decent U.S.A.-Australian legislation and adequate protection given to girls through the courts.

The Queensland Council of Social Morality was recently reorganised. It is to be hoped that it will be able to do a more effective work. One helpful suggestion made was that a conference of welfare workers be held, and that as Queensland has no school of social studies, one of the directors of the southern schools be invited to address the conference.

Peace Plans

Very highly optimistic hopes of an early armistice were expressed recently at a Council of Churches meeting, and it was decided to book the City Hall for a thanksgiving service, and to request the Prime Minister that all hotels be closed for a few hours after the announcement of the armistice. We may not share the sanguine views expressed, but we can appreciate the promptness to anticipate any steps others might take to turn a day of rejoicing and thanksgiving to one of unrestrained revelry and levity. We suggest that the decisions are wise, even if victory is not achieved as soon as we hope.

Our State Work

The annual home mission offering promises to be a record. This year the organiser plans to visit as many isolated members as possible. This work in itself will justify the appointment of a full-time organiser. Rarely, if ever, has it been done in Queensland.

The church at Albion is congratulated on securing the fine property next to the chapel for a manse. This gives Albion a splendid block with 150 feet frontage and streets on three sides. Seven churches in Queensland now have manses, and others plan to build after the war.

Open Forum

FOR "CHRISTIAN" READERS

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

ENTERTAINMENTS AT GOSPEL SERVICES

ON Dec. 1, there was a news item which said, "On Nov. 21 a play, 'The Lost Church,' was convincingly presented at gospel meeting." I have heard that some of our meetings in Victoria are more like entertainments than gospel services. I could quite understand it, when I read the above news item. If plays are brought into our gospel services, it will soon be a reality, and the church will be lost sight of, and the world take its place. We want another reformer to get us back to the old paths.—Mrs. C. Butcher, Bassendean, W.A.

"A RARE SCHOLAR"

I HOPE it will not be supposed that I write in a spirit of fault-finding if I draw your attention to a recent article in the "Christian" (Dec. 15, p. 590) in which the writer refers to "that rare scholar, the late Dr. Angus." That Dr. Angus was a scholar may well be; many would rejoice to learn that, in some respects, he was "rare"! For, as your readers will know, however good his intentions, Dr. Angus denied many truths which are held by multitudes of Christians to be of a nature fundamental to the faith. These include such doctrines as salvation through the blood of Jesus, his deity and his sinlessness. The resurrection of Christ's body was discounted as were his mediatorial office.

That Dr. Angus was very sincere may be granted, also that much of what he wrote concerning, for example, church creeds and the Presbyterian doctrine of predestination, was true. Churches of Christ have long occupied the position he assumed regarding some of these things. But his attacks on the scriptures are unjustifiable. Perhaps the writer did not intend that his name should appear in such a way as to imply approbation. Nevertheless, to-day especially, we need Jude's warning: "Earnestly contend for the faith which was once delivered to the saints."—K. A. Macnoughtan, Geelong, Vic.

HONORING THE LORD

THANKS to Mr. Rose for drawing attention to the growing practice of inviting denominational preachers to speak from our platforms on special occasions.

If my reading of the news in our "Christian" is correct, it is not only on "special occasions" that this occurs, but apparently our worship and gospel services are sometimes addressed by preachers from other religious bodies.

Further, many prominent members of churches of Christ speak and write of these good folk as "our brethren."

But is this not "going beyond that which is written"? Fifty-three years ago my New Testament and the church paper, "Pioneer," of that period, convinced me that God gave his Son to die as an atonement for our sins, and in acceptance of that gift we exercise faith, repentance, confession and baptism. Nothing more; certainly nothing less.

Our boasted slogan, "Back to Christ," surely takes in his plan of salvation for all. Mr. Marshall's account of the Dandenong mission shows how some of these denominational "brethren" can act in opposition to the gospel when proclaimed in its fulness and simplicity.

God's plan of salvation is not a non-essential subject on which liberty of opinion may be allowed.

Our Lord dealt with the most important subject of the ages. He could not make a mistake. An honest believer has no right to an opinion.—H. Legg, Oakleigh, Vic.

ADDRESSES

P. C. D. Alcorn, B.A. (preacher Albion church, Qld.)—84 McLennan-st., Lutwyche, N.3.

A. A. McRoberts (preacher Maylands church, W.A.)—41 Kathleen-ave., Maylands.

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Furnished or unfurnished flat or house to rent, any suburb. Reply by letter, Mrs. Weston, 9 Park-st., Mordialloc.

BIRTHS

LEITH (nee Knight).—On Dec. 15, at Epworth Hospital, Melbourne, to Eileen and Ian (R.A.A.F.), the gift of a daughter—Peta Janet.

WHITMORE (nee Thomas).—On Jan. 10, to Sgt. P. Whitmore, A.A.M.C., N.G., and Lillian—a son (Lawrence Percy), at Bethesda Hospital.

DEATH

McCALLUM.—On Jan. 2, 1944, Percival Duncan McCallum, beloved husband of Ruby McCallum, loved father of Joy, Hayden and Elsie Mae, loved father-in-law of Keith and granddad of Marilyn. "To live in hearts we leave behind is not to die."

IN MEMORIAM

CONNOR.—In loving memory of my dear husband and our dear father, Andrew Walker Connor, who was called to the "higher life" on Jan. 25, 1942.

He devoted his life in service to the Lord Jesus.

—Inserted by his wife and family.

CRISWICK.—To the honored memory of my own beloved Muriel, "sister," who passed into the presence of her Lord, Monday, Jan. 17, 1938. "In his care."

I cannot say, and I will not say, that she is dead—she is just away!

With a loving smile and a wave of the hand she has entered into the heavenly land, and left me dreaming how very fair it needs must be, since she lingers there.

And I—who day by day doth yearn for the old-time step and the glad return, Think of her faring on, as dear in the love of there as the love of here;

Think of her still as the same, I say:

She is not dead—she is just away!

—Inserted by her affectionate and devoted "sister," Dorothy L. Giles.

MITCHELL.—In loving memory of our dear husband and father, Robert Q., who passed away on Jan. 22, 1943.

Not just the day, but every day in silence we remember.

—Inserted by his wife and family.

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Special services will be held. Watch for future announcements.

FAREWELL SERVICES GROTE ST., ADELAIDE.

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 5 KA.

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.

Members and friends cordially invited.

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F.M. Income Maintained

AT the end of half-year, the advance made during annual appeal has been maintained. This has enabled the Board to send out our new workers, despite the increased costs, without threatening the stability of our finances. Finances are being carefully watched and husbanded, with the fields giving full co-operation. Though costs have risen considerably in India, the field were able to report that at the end of their financial year they had lived within the budget. The income for half-year for general purposes, July 1-Dec. 31, 1943, including annual offering was £8204, an advance of £1733 over same period last year. Expenditure has absorbed a fair proportion of the advance, but the situation is satisfactory. Please accept our grateful thanks and continue your liberality, that further advances can be planned.

Endowment

The year 1943 saw some advance in the endowment fund, which now stands at approximately £9570. With amounts pending, the £10,000 mark is in sight. This is a grand achievement for the short time the fund has been in operation. Last year, after allowing for interest on some endowments for special purposes, the sum of £315 was paid into sinking fund towards liquidation of overdraft No. 1 general account. During the past few years nearly £1350 has been paid from interest on endowments to sinking fund. We ask for a wider interest to be taken in this fund. The annual interest will ensure your annual subscription when you are no longer able to pay in person. Remember, gifts made to the endowment fund are in perpetuity. Particulars will be gladly supplied to all enquirers. As an illustration of how the endowment fund helps the general finances of overseas work, let us record this fact. It was usually necessary for the Board to arrange for short term loans just prior to offering, same to be refunded when offering received. No such loans have been contracted in recent years, and over £7000 endowment money has been invested.

MESSAGE TO INDIAN CHRISTIANS

THE National Missionary Council, India, has received the following heartening and strengthening message from the British Council of Churches. Coming at this time, it should prove of help to the Indian church:—

"We, the members of the British Council of Churches, greet our fellow Christians in India. We rejoice with you in the common fellowship in Christ Jesus which unites us to one another and to all Christians throughout the world.

"We are deeply distressed by the long-continued political deadlock and the deterioration of relations between our peoples. Among us, as with you, this creates a sense of frustration. We realise that, behind and beneath the political difficulties, there are a soreness and alienation deeply rooted in history, whose ultimate causes are moral and spiritual. We admit the share in these, for which, in spite of the devoted service of many, the British people as a whole must accept responsibility. But, none the less, we are convinced that the British Government and people are sincere in the offer made a year ago that a constitution carrying with it complete self-government shall be devised by Indians themselves; and that, even if India should wish to separate herself from the British Commonwealth of Nations, no obstacles would be put in her path, much as we should regret such an end to the long association of our peoples. We assure you that we and our countrymen regard ourselves as wholly committed by this offer.

"Concerned as we are to see the political deadlock ended, we have a still deeper concern. In face of deep-seated alienation and

mistrust, Christians have a message and a mission. The will of God is for reconciliation, and you and we are charged with this ministry. We shall ourselves do all that we can to increase understanding in Great Britain of Indian needs and aspirations. We beg that you in India will try, as we shall, to overcome the mistrust that separates our peoples. Alongside one another in Christian fellowship, let us face these testing times undaunted, strong not in any strength of our own, but in that power which Christ our Lord himself bestows."

INDIAN INFANTS POISONED BY OPIUM

THE Director of Information of the Bombay Government recently issued the statement that the administration of opium to children by mothers in Poona and Ahmednagar Districts is mentioned in the third annual report on the work of the Sirur Health Unit. The report records four deaths of infants from opium poisoning, and states that opium is commonly used as a dope when infants are taken to the fields by their mothers, and as a drug for children suffering from diarrhoea. Such facts bring a challenge to all social workers.

FUTURE OF CHRISTIAN CHURCHES IN INDIA

IT can hardly be doubted that from the material standpoint the future of the Indian church is likely to be one of hardship and difficulty. In the past the help of the British missionary to the Indian Christian has been very real. In cases of opposition and injustice, the latter has known that the missionary often "had the ear" of British Government officials, and could see that his point of view at least received some attention. But British Government officials are becoming rarer every year, and their place is being taken by Hindu or Moslem officers whose instinctive sympathies are bound to be against, rather than in favor of, the Christian community—a community which they regard as having renounced its national heritage in order to curry favor with the British. At every point the scales, which in the past have often been inclined in favor of the Indian Christian, will be tipped the other way in future. We may deplore this; but no power on earth can now prevent it, whether the British Government policy of "progressive self-government for India," or the left-wing programme of "red revolution" prevail. In either case, the Indian Christian's lot is likely to be a hard one in the future. The future is likely to see a sharp purge within the church in India. Those who are merely "born Christian" will in many cases drift away and lapse back to

Hinduism or Islam, as they find that the profession of Christianity brings few material advantages and many drawbacks; so that those who remain will be men and women of genuine convictions. Again, the men who offer for the Christian ministry will not be amiable youths who hope to find there a fairly soft job and a position of respectability; but only those who really feel a "call" and are prepared to suffer for it.—Y.M.C.A., Nagpur, India.

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-st., Tranmere, S.A. Please make M.O.'s payable Adelaide.

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Obituary

Miss Helen Isabel Goldsworthy

AFTER a faithful life of service, Miss H. I. Goldsworthy, of Milang, S.A., was called to higher service on Dec. 16, 1943. She was a daughter of the late Mr. and Mrs. John Goldsworthy, being born in Milang on June 29, 1862, thus attaining the age of 81 years. She lived a long and exemplary life, and was esteemed on every hand as a woman of outstanding intelligence, and one who had a firm faith in the Christian verities. She made confession of faith in Christ on Aug. 1, 1875, and throughout her life was true to her convictions, and faithful in the service of her Lord in the church. She had gained a good knowledge of the scriptures, and was able to handle the word of God effectually, serving for many years as a Sunday school teacher, and in other directions. She was definitely noted for her unselfish thought for others. Her many private letters and quiet deeds betokened a life of consecrated service with a love and goodwill to all. When she was called away the whole town was moved, and the large gathering at the graveside, and a wealth of floral tributes, denoted the high regard in which she was held by all who knew her.—A.H.W.

Mrs. Henrietta Elizabeth Edhouse

THE home-call of Mrs. Edhouse on Dec. 23 at the age of 74 removed from us a wonderful mother, a faithful disciple and an ideal friend. She was baptised at Maryborough (Vic.) in 1882. A year later she came to Melbourne and had fellowship with the church at Prahran for many years. She transferred to Glenlyon-rd., Brunswick, in 1898, during the ministry of the late J. G. Shain, and proved a very honored and faithful member until called to higher service. She feared the Lord and was "full of good works." All who knew her will thank God upon every remembrance of her, and her children rise up and call her blessed. Services in the home and at the graveside were shared by S. Prentice and the writer. All at Brunswick and Moreland rejoice that God has given his servant rest from all weariness and are confident her works will follow her.—W. G. Graham.

Percival Duncan McCallum

IN the early hours of Lord's day, Jan. 2, I. P. D. McCallum was called to enter the larger life. Taken ill almost two years ago, he had suffered right up to the end with wonderful fortitude and Christian grace. As a young man he started to preach, serving in the Montrose circuit, Vic., and later in Roma, Qld. From here he went to Lexington, Ky., U.S.A., preaching there during student days. Returning to Australia, he served the churches at Ascot Vale and South Melbourne in Victoria, and at the Tabernacle, Dunedin, and Dominion-rd., Auckland, N.Z. Going back to America he preached for the churches at Stow and Crawford-rd., Cleveland, Ohio and Worcester, Mass., and in Canada. Again returning to Australia, he labored with the church at Malvern-Caulfield in Victoria, and then came to Epping in N.S.W., where he was greatly beloved. Here his health broke down, but he was greatly cheered to have his son Hayden come over from Melbourne to take over the work at Epping. Our brother was a keen student and faithful preacher of the Word. Funeral services were conducted by his college chum, Ira A. Paternoster, who was assisted by P. E. Thomas, B. G. Corlett, G. D. Verco (another college chum), Mr. Tapp and Mr. Bunn, of Epping Ministers' Fraternal, in the presence of a large number of sympathetic brethren and friends. Deepest sympathy is extended to Mrs. McCallum, who has carried a tremendous load, and to the children, Mrs. Flatman, of Melbourne, Hayden and Elsie

Mae. It was a source of great comfort to our brother that during his illness his wife was able to fulfil so many of her tasks for the Master. He always asked her not to curtail any of her activities, feeling that in this way he was still able to make some contribution to the work. Because of a very close association over the closing weeks of his life, we grew to realise the deep sincerity of his faith and love.

And so another valiant soul moves on
To that eternal rest so well deserved;
He now has gained the promised rich reward
Which for such valiant souls heaven is reserved.

—Ira A. Paternoster.

Fergus Mitchell

THE church at Dandenong, Vic., will be the poorer because of the sudden homecall of F. Mitchell on Dec. 23, at the age of 50 years. He was of a quiet and retiring nature, but most faithful in attendance and witness. His life was a living epistle, read and known by all who met him. The beaming smile and the friendly shake of the hand will be greatly missed. Our brother was baptised by W. T. Atkin eight years ago. The deepest sympathy of the church is extended to Mrs. Mitchell, Ivy and Eric, who were all so devoted to each other. In commending them to the eternal Father, we do so reassuring them of that great day of reunion which will soon dawn for the children of God. The writer was assisted at the mortuary and the Springvale Crematorium by W. T. Atkin, of Northcote.—R. W. Marshall.

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Christian Wishes

(3 John 2)

HONEST, good wishes are different from mere "wishful thinking." Mrs. Browning said, "Every wish is like a prayer with God." There are four places where "wish" occurs in our authorised New Testament, and they represent really great wishes. The Christian patriot's wish (Rom. 9: 3); the Christian pastor's wish (2 Cor. 13: 9); the wish of a practical friend (3 John 2); and a wish in the night of peril (Acts 27: 29).

On that fourteenth perilous night in the sea of Adria, God's apostle had constrained his fellows to right attitudes. It was time to take soundings—to arrest the drift—to stand together—to work and wish for the dawn, a characteristic of all true children of the God of Hope. Such was the Psalmist (Psa. 30: 5; 130: 6). Such was Jeremiah, who, midst ruins of his beloved city, and with the temple as debris about him, yet had light in his eyes and a thrill in his voice, as he told of a new temple, a new city, a new nation, a new world, because God can give man a new heart.

It is not enough for Christians to wish for heaven. Midst present darkness and peril we must work and wish as patriots, church lovers, and practical friends; and altogether, as children of God's full-orbed hope.—G. J. Andrews.

THOUGHT

*"I think we have the chief of all
love's joys
Only in knowing that we loved
each other."*

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