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Liberty for Australians

UNDER various schemes Australia was settled by men and women from Great Britain. The earliest immigrants included convicts, soldiers and a few free settlers; they opened country in New South Wales.

Thomas Peel led a party of free men to districts round the Swan River in Western Australia. Later, by means of a plan devised by Edwin Gibbon Wakefield, country in South Australia was developed. Then various graziers, in search of pastures for their flocks, helped to open many areas. When gold was discovered, a new type of adventurer came to Australia. Within a few months large towns grew up amid forests and deserts. During that period tens of thousands entered this country.

THE driving force urging many to set out from the old world for a new land was not just the thirst for wealth, but rather the desire to enjoy a greater degree of religious and political freedom. That accounts for the spirit of independence which abides in the Australian character. None can estimate accurately the nature of the Australian, unless he take into account this love of freedom. The inherent passion for independency which the earlier colonists manifested could flourish in a land of distant horizons and high-arched heavens.

We must not confuse licence with liberty. One is not at liberty to do what one pleases, but only to do what is right. He who prides himself upon pleasing himself what he does, soon loses his liberty, and becomes the prisoner of vice. It is when we are free and do what is right that we enjoy liberty. Christianity is the best safeguard of our liberty. The liberty which many of the earlier settlers prized as a rich treasure, came to them from their Christian faith.

EARLY chapters of Australian history are darkened by the story of man's inhumanity to man, and yet there is a bright ray of goodwill shin-

ing through it, for it is recorded how a group of Christians worked and organised to provide means whereby the convicts and their guardians might hear the good news of divine love.

In 1783 a few Christians formed themselves into the Eclectic Society. At meetings of the society important questions of the day were discussed. During the meeting held on November 13, 1786, the question raised was "What is the best method of planting and propagating the gospel at Botany Bay?" As a result of the discussion William Wilberforce, the champion of the cause for the abolition of slavery, and John Thornton, a philanthropist, interviewed the Prime Minister, Pitt, to urge the need of appointing a chaplain for the convict settlement. It does seem extraordinary that the British government of the day had not made provision for the religious needs of the deported people. However, in response to the plea of the members of the Eclectic

Society, a Church of England chaplain, Richard Johnson, was selected and sent with the "first fleet" to Australia. It was only by courageous efforts and the labors of his own hands that Mr. Johnson could secure a building in which church services might be held, and that was five years after the arrival of the first ships at Botany Bay. A few months after the building was erected, Samuel Marsden, an assistant chaplain for Mr. Johnson, reached Port Jackson; it was then March, 1794. To Samuel Marsden must be given the credit of organising, in an effective manner, religious life in the early colony. It was no easy task, for on his arrival he found that "the Lord's Day was generally spent in riot and dissipation by the settlers, soldiers and prisoners." Marsden was not content with just preaching the gospel in New South Wales, but encouraged missionaries to labor in the Pacific Islands and established Christian work in New Zealand.

AS the young Australian colonies developed, religious life improved. The advance was due largely to the arrival of men and women with Christian ideals. Churches were established in most of the settled areas, and gradually the disorders of the colony disappeared.

There were some arrivals who were not hampered by custom and tradition, and were pioneers of a movement for the restoration of New Testament Christianity. They found many opportunities to explain the simple truths that were taught by Christ and practised by the apostles. Thomas Magarey preached that gospel in 1845, at Adelaide. His efforts were supplemented by the activities of several disciples who came from a little church in Ayrshire, Scotland.

THAT movement which demands such liberty in the Truth once made a great appeal, and grew rapidly. Its mission has not been completed, for Australians still need to learn that they cannot enjoy full liberty outside of New Testament Christianity. Those who are now active in the Restoration Movement need to perceive the opportunity that is theirs, for they are heirs of a teaching

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"Wattle to whisper a song of rest
And the great white gum for shade."

Marjorie Buckingham, of Caulfield, Vic., describes the glory and prosperity of our country, and points to the duties we must perform if we are to be worthy of them

Australian Beauty

THERE was not a homestead in sight. The bitumen road travelled on into the misty distance, broad, flat and straight. The air was crisp and fresh, the sky flushed with the rosy hue of dawn. Presently the sun rose above the distant horizon, and the morning mists melted to reveal a vast expanse of broad, rolling plains. There were patches of green and yellow and brown reaching out to the distant skyline and beyond. Its vastness was unbelievable.

I thought of other lands where millions of poverty-stricken people live cheek by jowl, trying to wrest a living from a few square inches of reluctant soil, and I was thankful for the priceless blessings which we enjoy in this favored land. Then, as I looked out into the immeasurable distance, a voice beside me seemed to say, "Wide—wide as the mercy of God." And as I gazed, something of the wideness of the divine mercy dawned upon me, for it is from everlasting to everlasting—wider than the wide open spaces of this great continent.

THE sun was high in a sky of cloudless blue. The road was a brown, dusty serpentine that wound its way over undulating hills, whose green orchards were laden with ripening fruit. Then fields of tall, yellow grain rippled in the wind, while stacks of hay and well-filled barns stood out in bold relief. But signs of cultivation soon gave place to velvety green pastures, with cattle grazing contentedly on the slopes.

Truly a land of plenty. I thought of a hungry world, of countries where men, women and children are dying in thousands for lack of the common necessities of life, where disease ravishes the pitiful bodies that hunger has spared. The road led on past fields thickly dotted with greyish-white bundles of fleece. I heard the bleating of a sheep, and the voice beside me was saying, "Other sheep I have, . . . them also I must bring . . ." Then I saw the responsibility of the privileged, the duty of those who have, to share with those who have not.

RURAL scenes were exchanged for rugged mountain ranges, densely wooded, and the road became a narrow foot-track that led through thick undergrowth, damp and pungent, over mossy logs and lichen-covered rocks



"Down in the summer gully
The air is heaven-white.
Nor dust nor hazes sully
The gum-leaves' scarlet light."

to the creek that chattered ceaselessly in the narrow ravine below. I rested by the edge of the little stream, where the sweeping fronds of the tree-ferns made a green lattice above my head, while the slanting rays of the setting sun danced with rainbow tints on the cool spray from the waterfall.

Hushed by the perfect peace that brooded over this lovely spot, it was hard to realise that in other parts of the world peace and serenity had been lost in the noise and smoke of battle, that beauty had been blasted by the curse of war. The beauty of this spot was so entrancing that with a grateful heart I acknowledged the goodness of God which had spared this land. But the voice beside me whispered, "There is a greater beauty—the beauty of holiness."

Then I knew that the people who had inherited all this beauty had failed to pay homage to the gracious Creator in acceptable worship and service. And I felt a sense of guilt and shame.

NIGHT had fallen. The deep, velvety blue of the sky was reflected in the still waters of the lake. The moon rose above the tall eucalypts, and the road went on, over the hill and out of sight, a silver ribbon in the moonlight, a pathway to the stars. Wrapped in the beauty of the night, I heard the voice beside me speaking again, "Look up, and see the cross." I looked up at the vivid stars which form the Southern Cross, but my thoughts fled far from here, to a distant land where once, long ago, a cross was lifted on a lonely hill, that cross on which was enacted love's greatest tragedy and triumph. Surely the land of the Southern Cross was challenged to uplift the conquering sign of the cross of Jesus Christ to a world in defeat and despair.

I gazed into the heavens until moon and stars were obscured by threatening clouds of smoke. The sky was lurid, the air was stifling. With sickening horror I watched the hungry flames leap from hill to hill, saw the rich bounty and lavish beauty of the countryside reduced to smouldering ruins, heard the anguished cry of the homeless and the bereaved. From the comparative safety of a leafless tree, a



kookaburra, rudely awakened, laughed in derision, like a very fiend of hell.

What a mockery, I reflected bitterly, but I felt a hand on my shoulder, and the voice softly said, "I give unto them beauty for ashes . . ."

My heart leapt at the words, for there was only One who could make such a promise, only One who could touch cold grey ashes with new life that would blossom into fresh beauty. I looked up quickly into the face of him, whom having not seen, we love, for the Companion who had interpreted the road to me was the Christ of the Australian road.

The road goes on, for even in so fair a land beauty is scarred with sin, and lives are blackened with evil. These human ash-heaps can only be rekindled by the fire of the divine Spirit. There was a call to me to go and help. I rose up, for God helping me, I could do no other, and with feeble, faltering steps set out to follow the Christ of the Australian road.

Thy Love

THE golden stars gleam in the calm still night,
Like patient watchers—till the dawn of light;
The day appears, the stars fade one by one,
Lost in the glory of the glowing sun.

The dew-drops glisten on the flowerets bright,
They ope their petals and drink in the light;
The dewdrops die, but fragrant perfumes rare,
Breathe out their essence to the summer air.

My life is like the stars that silent wait;
Or like the dew-drop at the flower's gate.
Thy love the sun that drowns the stars in light,
And turns to fragrant air the dew-drops bright.

—Lynette Grey.



Kaniva, Vic., began March 24, 1889, with 20 members. To-day it is a strong country church.

WE are justly proud on Australia Day to celebrate the foundation of this Commonwealth. As members of the churches of Christ we pause to look back on our beginnings, and prepare ourselves for the task ahead. It is just one hundred years ago since Thomas Jackson arrived in Nelson, N.Z., as a pioneer settler from Glasgow. Through "The Christian Messenger," published by James Wallis, of Nottingham, Thomas Jackson became interested in the Campbells in America and the Restoration Movement generally. He became an ardent advocate of a return to the teachings and practice of the New Testament church.

Mainly through literature supplied to him by James Wallis, Jackson was able to influence and baptise at Nelson, amongst others, Thomas Magarey. Jackson went to Auckland the next year, where he continued to witness, and Thomas Magarey went to Adelaide and found a group of Scotch Baptists with whom he worshipped. These good people were Calvinists. They were for some time strongly opposed to the teachings of Thomas Magarey, but though only 21 years of age, he was able to convert them to an acceptance of the simple New Testament teachings and they formed the nucleus of our South Australian churches.

In 1851 Albert Griffin in Sydney was drifting into infidelity when he received from his brother in London a case of books including copies of the "British Millennial Harbinger," published by James Wallis, and the "British Advocate." Through reading these he was led from confusion into a clear logical grasp of Christian truth and was baptised. He began spreading the good news and alarmed many who thought he was denying the work of the Holy Spirit. Dr. Joseph Kingsbury was chosen to save Albert Griffin from heretical teaching. Dr. Kingsbury, himself an ardent student of the scriptures, saw the truth of Albert Griffin's contentions that the Holy Spirit works through means of the scriptures and Christian people in the conversion of the sinner. He, with three others, was baptised by Griffin in Cook's River in 1853. They met for "breaking of the bread" in Griffin's home, and others were received by letter. Those able to preach regularly proclaimed the gospel in Hyde Park, Sydney. In spite of bitter opposition several were won for Christ and were publicly baptised in Woolloomooloo baths before large crowds.

H. G. Picton, a member of the church of Christ, Kensington, London, reached Melbourne in 1852. The first meeting was held in John Ingram's tent in Prahran, 1853. Robert Service was a moving spirit in the formation of the Melbourne church in the Old Mechanics'

A Movement's Growth in Australia

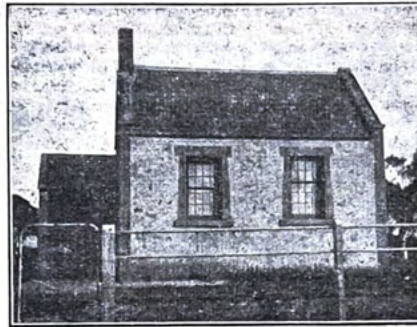
Almost 100 years have passed since the ideals of the Restoration

Movement were first declared in Australia. Stan Neighbour,

of Oakleigh, Vic., tells a story of great progress.

Institute, Collins-st., 1854, and of the church at Cheltenham in 1857, where he preached for three months.

In 1872 O. A. Carr, an American evangelist, encouraged by Mr. and Mrs. George Smith, of Hobart, began to advocate the Restoration Plea in that city. At the end of twelve months, when G. B. Moysey was chosen to lead the work, the membership had grown to 108. Reading an article against infant baptism by G. B. Moysey, Stephen Cheek, a young school teacher, was convinced of the scriptural position taken up by Mr. Moysey. He got into



Point Sturt chapel, S.A., was opened in 1861. The church commenced in 1855.

touch with Mr. Moysey by letter, and with twelve others was baptised at Rosedale in December, 1875.

After evangelistic work in Tasmania and Victoria, Stephen Cheek went to Zillmere, about nine miles from Brisbane, Queensland. He baptised 16 members and formed a church of 20 members there in August, 1882. He organised churches at Lancefield and Toowoomba, and died at Warwick in February, 1883, only 31 years of age.

The first inter-colonial conference (Mel-

bourne, 1889) sponsored the planting of the Restoration Movement in Western Australia, sending T. H. Bates to Perth, where he conducted his first gospel service in the Temperance Hall, Oct. 26, 1891.

Growth of the Movement

The Restoration Movement began in Australia by earnest and able Christian pioneers mainly from Great Britain telling others of their faith. They did magnificent service, but realised the need for trained leadership. The powerful presentation of the gospel by Thomas Hugh Milner from Great Britain attracted large crowds in Melbourne (1862), and convinced the brethren of the need for trained leaders. H. S. Earl, an Englishman trained in America, was invited to and arrived in Melbourne in 1864. In the first year of his work "297 were added to the Lord."

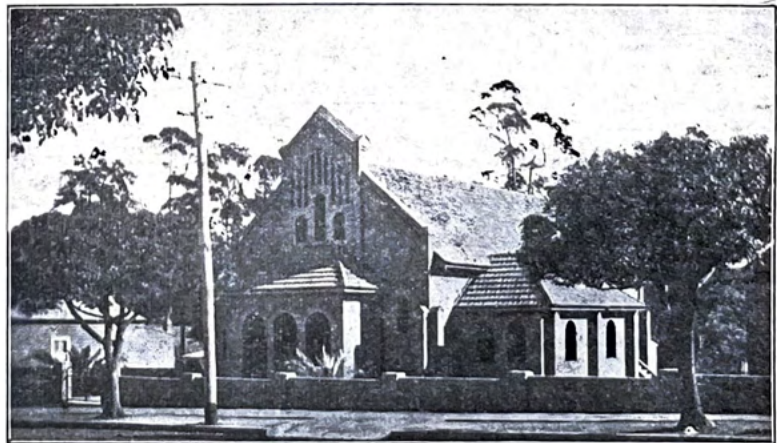
Early in 1867 the evangelists T. J. Gore and G. L. Surber arrived in Melbourne from America in response to requests from Victorian and South Australian brethren.

Overseas mission work began in 1892. To-day we have 22 missionaries and 100 co-workers in India, China and New Hebrides, and 2000 Christians in 55 churches. Work is also undertaken amongst Australian aborigines at Cumeroogunga and Norseman.

Federal Conference in Adelaide (1941) reported 27,431 teachers and scholars in Bible schools and a church membership of 33,035.

Our contribution to Australian life will include an insistence upon "the value of the New Testament as the sacred record by which all Christianity must be judged." We must continue to urge the simple recognition that Jesus is the Christ, whilst rejecting elaborate creeds about his person. We must urge that Christianity consists of Christ's centrality, and the yielding of "the whole man—intellect, emotions and will" to him. We cannot set aside the ordinances of baptism and the Lord's Supper without damage to our conception of Christ. The Holy Spirit is prom-

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Epping church, N.S.W., is a more recent cause. The chapel reflects the desire to have suitable places for worship.

Notes on Current Topics

State Lottery Evaluated

MR. JOHN BRYANT, a Congregational minister of Sydney, in the course of a recent sermon made a strong, forthright attack on the State Lottery, which is one of the most notorious of N.S.W. institutions. According to Mr. Bryant, this lottery "is a sign of moral and spiritual immaturity, is third-rate ethics, an instrument of social injustice, and is expressive of political humbug." He points out that "England got rid of her State Lottery in 1826, and the abolition of lotteries deprived the Government of a revenue equal to £250,000 or £300,000 a year, but the only people who mourned the decease of the lottery were the lottery-office keepers." Regarding the general evils of the day, Mr. Bryant remarked that "much of the widespread frustration of our day is due to a declension of faith, and to a repudiation of God's plan for man and his society based upon a Christ-revealed goodness, justice and mercy." Mr. Bryant seems to think as much of the State lottery as I do.

When Peace Comes

Curiously, on the same day I read two short pieces on a similar theme, but with remarkably different treatment. One was Mr. Thos. Hagger's "The first fifteen minutes after peace," pleading for the Christian way of prayer and thanksgiving. The other was the London "song hit," of which Mr. J. B. Priestley expressed strong disapproval in one of his broadcasts: "I'm Going to Get Lit-up"—when the day of peace and peace celebrations come:

"I'm going to get lit-up when the lights go up in London;

I'm going to get lit-up as I've never been before."

Endeavor Day

W. W. Saunders

FEBRUARY 2 is of deep significance to Endeavorers the world over. On that day 63 years ago the first Christian Endeavor society was born, having been conceived, under the direction and inspiration of the Holy Spirit, surely, in the mind of a young Congregational minister in America, and put down in writing for presentation to a group of young people who had recently become members of the church to which Francis E. Clark ministered.

The constitution presented to those young people used the name now so well known, "Young People's Society of Christian Endeavor." It provided for "active" and "associate" membership and for prayer, lookout, social, missionary, Sunday school, and flower committees, each composed of five members. It further provided for responses at the "monthly experience meeting," at which each member was to speak concerning progress in the Christian life over the previous month, and for the calling of the roll. Absent members were to send a response by someone who did attend. Although they hesitated to accept such a responsibility, 57 members signed the pledge finally at that first C.E. meeting, Wednesday, February 2, 1881.

An article on this society, written by Dr. Clark in August, 1881, for the denominational paper, resulted in a second society being formed on October 18 at Newburyport, Mass. Growth thereafter was steady. June, 1882, saw the first convention held, at which six societies reported; 53 societies with a membership of 2630 sent statistics to the second convention in June, 1883. The number had grown to 151 societies by the third convention in 1884, and at the 1885 convention the first union was formed under the title, "The United Society of Christian Endeavor." The first dis-

One atrocious verse says—

"Signal beacons they will light,
'England this day expects the nation to
be tight.'"

What a contrast there is between the words of the Christian preacher and those of this vulgar music-hall song! If the spirit of the song should prevail, the struggle and sacrifice of these sad years will have been in vain.

"He Gave His Blood"

Thousands of heroes are doing it. Once when we used such words, we referred to the death of our gallant men for our liberty and security. Now, many others give their blood. Blood transfusion is one of the wonders of our age. I saw in a magazine the following statement: "It's 37 to one you won't die if wounded in navy action. . . . Last war, one in 14 died—but that was before 'blood banks,' before sulfa drugs, before morphine 'Syrettes.'"

A newspaper war correspondent makes the plea, "Give your blood." "I beg you folks back home," he writes, "to give and keep on giving your blood. Plasma is absolutely marvellous. Thousands have already been saved by it in this war." Such reports and appeals are common to-day. So we pay a tribute of praise both to those who so gallantly represent us at the battle front and to those at home who, in addition to carrying on their essential work, are willing to give their blood that their wounded brothers may have a better chance of life.

A. R. Maini

The Home Circle

J. C. F. Pittman.

THE WAY OF THE CROSS

THERE is a path where pilgrims fare,
Beset with thorn and stone;
Many there be who journey there,
But each one walks alone.

The way leads on without the wall,
And up a barren hill,
Upon whose wind-swept slope for all
The cross is waiting still.

Nor tears shall stay the hand of God,
Nor gift, nor prayer, nor moan;
Many there be who walk that road,
But each one walks alone.

Yet since he journeyed there one day
When blackening suns grew dim
Many there be who walk that way,
And each one walks with him.

SERMON FOR VETERAN CHRISTIANS

SHORTLY before he left Kensington C. Silvester Horne preached a sermon specially for elderly men and women. The incident was related to his friend, Mr. W. Kingscote Greenland, who recounted it in an address. Remark- ing that he had never before seen so many walking-sticks and respirators in a church, Silvester Horne said to Mr. Greenland: "Now, tell me, what was my text?" "Oh," came the reply, "the greatest of all. 'Come unto me, all that are weary.'" "No." "Then it was the second great text in the world 'At eventide it shall be light.'" "No, it was this," said Silvester Horne: "He went out into the market-place at the eleventh hour, and said, Go, work in my vineyard."

THE OPPORTUNITY

Mistress.—"Mary! Do you know that I could write my name on the piano?" Mary (rap- turously).—"Oh, ma'am, ain't it nice to be eddicated?"

The Family Altar

TOPIC.—BUILDING BETTER THAN WE KNOW

Jan. 31—Psalm 127.
Feb. 1—Matt. 7: 24-29.
" 2—2 Cor. 3: 1-9.
" 3—2 Cor. 3: 10-15.
" 4—Eph. 4: 1-16.
" 5—John 4: 1-14.
" 6—Psalm 32; John 4: 15-26.

LITTLE did the patriarch Jacob think that upon the curb of the well he built the weary Messiah should some day sit, and that the water of that well should provide the text for a sermon spoken by him to an audience of one who should in turn tell her fellow-countrymen of the promised One whom she had found, thus leading them to believe in him, and invite the Saviour to remain with them. All of which suggests that we usually build far better than we know. All our work may seem frail and useless, yet the incident of our New Testament lesson reminds us that after all, we labor not in vain, for whilst "change and decay in all" we see, our edifices, if God builds with us, will remain secure and solid till the crack of doom, and from now till then many sin-weary souls will there find rest and from there go forth to tell others of the Saviour they have found.

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trict union was formed in January, 1886, at New Haven, Connecticut, and in October of that year the C.E. paper, "The Christian Endeavor World," was founded, under the name, "The Golden Rule." Dr. Clark became president of the United Society in 1886, and gave his whole time to the movement. He visited England in 1888 and stimulated the movement there. The first international convention outside of America was held in London in 1900. Now, in 1944, suitable celebrations of Feb. 2, the anniversary of the birthday of C.E., will be conducted in all places whither its 4,000,000 members are found.

A TRUE C.E. SOCIETY

1. Has weekly programmes through which members are reminded repeatedly of the life and teachings of Christ.
2. Knows and sings well the hymns of the church.
3. Is at work always upon some service project for the church.
4. Trains leaders for the church and for the Christian work in the community.
5. Contributes to the work of the church on the mission field at home and abroad.
6. Urges members to practise the way of Jesus Christ in every-day relationships.
7. Sends representatives to rallies and conventions.
8. Takes part in meetings with young people of other churches who are at work "for Christ and the church."
9. Has real worship services in which members pray for the work of Christ and his church, and gain spiritual strength to serve.—"C.E. World."

Churches in New Settlements

G. R. Stirling writes of methods of reaching people in areas in N.Z. where State houses are being built, and of guiding principles for broadcasting.

Extension Work in Government Settlements

MORE and more vast areas of State houses are being erected in all parts of the Dominion, and after the war this promises to increase. Already large tracts of land have been earmarked for this purpose. Our general executive is planning to launch out into these areas as opportunity presents itself. The procedure is as follows:—

1. Earmarking.—By arrangement with the Government Housing Department suitable sites for church buildings are "pencilled in."

2. Selection.—Sites are selected by the general executive in co-operation with local district committees.

3. Developing.—Where possible, resident members will become the nuclei of the new churches. Evangelistic missions, followed later by teaching missions, are the method of approach likely to be used in most areas. However in all cases it is likely that there will be preliminary meetings in private homes and public halls, together with the formation of Sunday schools and youth groups, this being considered as the most realistic first means of attack. The Home Mission Committee is prepared to stay in these new fields until the churches become self-supporting. However, it has been made clear that the ultimate initiative and responsibility for establishing these new causes rests with the local members.

A Questionnaire Gets a Good Response

In these days it is not usual to get a large percentage of replies to a questionnaire. An exception is the response to the questionnaire sent out by the general executive to representative members of our churches throughout the Dominion. The questionnaire was a well-

worked-out enquiry concerning evangelism in our brotherhood for the next few years. Ninety per cent. possible replies have been received, and promptly too. There are vast differences of opinion about methods, timing, and even the meaning of evangelism. But one thing on which all were agreed was the need to tackle the whole problem systematically, vigorously and intelligently.

Guiding Principles to Broadcasters

A concise and very sensible statement on broadcasting has been sent to all ministers by the Central Religious Advisory Committee. Such a statement was long overdue, and it is widely hoped that it will be the predecessor of further reforms. Some of the items in the report, briefly summarised, are: As there is no right of reply, attacks on churches, political parties and individuals are a grave abuse of privilege. Good taste forbids the use of the air for self advertisement, or for advertisement of your own church, or of organisations or people connected with your church. Religious broadcasters are the only speakers who are not required to submit their scripts, so they must weigh their words carefully before broadcasting. A broadcast longer than an hour ceases to be effective. The same is true of a broadcast sermon that exceeds fifteen minutes. During long prayers most listeners will dial another station. Notices should not be broadcast, as churches are not given the privilege of advertising but of conducting religious services. Ministers are directing the thoughts and prayers of many listeners who are not of their denomination. Whereas a minister's thoughts will always be colored by his own fundamental beliefs, he should endeavor to evoke a response in the hearts of all joining in the service.

Increase and Attendance Campaign

Five months' increase and attendance campaign has just concluded in our schools. Net increase over the period totals 299. The winning school was the Orakei Baptist-church of Christ union school with an increase of 54.

Misuse of Sunday

Roy Raymond, of W.A., refers to a protest against patriotic concerts on Sundays, to a report on Bethesda Hospital, and the coming of new preachers.

A LETTER signed by about thirty prominent Perth business men belonging to the various churches calling attention to the misuse of Sunday, was featured in the daily press recently. Among the signatures were those of several of our brethren. After calling attention to the grave relaxation of moral and religious sanctions in the life of our nation, and the forces of lawlessness at work in our midst, the letter went on to say that "to a great many responsible and seriously minded people, the prevalent and increasing use of Sunday for holding entertainments of various kinds is a matter of deep concern. This is more particularly so as many such functions have a semi-official sponsorship. Often the law is broken and a charge made for admission when the proceeds are for patriotic purposes. This presents an awkward choice for people of patriotic sentiments on the one hand and religious convictions on the other." The letter also stated the view that the use of Sunday in the way indicated was a spiritual negation of the very thing for which we are intellectually and physically fighting,

namely, the preservation of a Christian democracy and the building of a just and lasting peace. Only good can come from the publishing of the statement as a whole over the signatures of men who cannot be charged with a professional interest in the things for which they appeal. Such a charge is sometimes made against ministers of religion when they take similar action.

Bethesda Hospital

"Christian" readers may find interest in the following item taken from the "Daily News." (This hospital was mentioned in my last letter.) "Said to be the first of its kind in the State, Bethesda Hospital in Subiaco combines spiritual with physical healing. The hospital offers a haven for missionaries and Christian workers, who through their sacrificial work have had no opportunity to save money for such extremities as illness or old age. Name 'Bethesda' is biblical, comes from the pool of healing so named into which the sick entered and came out healed. The hospital is in the charge of Matron Beryl G. Hill, who originated the idea of including spiritual healing as part of the patients' treatment. Sister Hill first formed the idea after five years at the Landour Missionary Hospital in the Himalayan Mountains in In-

dia." After dealing further with the beginnings of the work, the article goes on: "Apart from ordinary members of the public, who pay in the usual way, the hospital offers the best accommodation to Christian workers who are not in a position to pay. Regular morning and evening devotions are held in which all interested patients may join. Because of the increased demands for the services of the hospital, consideration is being given by the board of management to an extension of the work. President of the board is Mr. R. Raymond; secretary, Mr. C. R. Burdeu." The press alone is responsible for the article.

New Preachers

Enthusiastic welcomes have been given by North Perth and Maylands to their new preachers, P. R. Thickins and A. A. McRoberts respectively. The whole brotherhood rejoices in the coming of these men. K. Roberts is also shortly to arrive in the State to work under the Federal Aborigines Mission Board. The brides of these three preachers have all received training at the College of the Bible and are Western Australians. We still have churches in the West seeking preachers, but the coming of these good men helps considerably to relieve the situation.

Obituary

Alan Price

WITH the passing of Alan Price, the Maryborough church, Qld., will be the poorer. He was an elder of the church for many years, and took an active part in the services. His words were always full of wisdom and wise counsel. He was a real warrior of the faith and one who stood true to his convictions. Born in Dublin in 1867, the son of an eminent railway engineer, the late Mr. Price followed his nine brothers through Dublin University, completing an honors course and winning medals in engineering. Attracted to Maryborough after 12 years' service in some of the leading shires and municipalities in N.S.W., he served that city for 10 years as its City Engineer, and in the adjacent Burrum Shire and Main Roads Commission until shortly after the outbreak of war when construction operations virtually ceased. Our brother was very interested in the activities of the church, and was a member of brotherhood committees in New South Wales and Queensland. In 1912 he was president of the N.S.W. conference. As a preacher and writer, he was able to display his passion for the work of the extension of Christ's kingdom here on earth. As a regular contributor to "The Australian Christian," he was well known throughout the Commonwealth for his clear thinking and his interpretation of his Book of books—the Bible. As a poet of religion he has enriched the Churches of Christ Hymnbook by one of its choicest communion hymns. Himself a lover of peace and goodwill, he fought always for right and justice in church, State and nation. In the pages of the "Maryborough Chronicle" from time to time he reviewed certain aspects of the war against Japan. He leaves a widow, four sons and six daughters sorrowing at his passing, but rejoicing that now at peace he is receiving the "Well done, good and faithful servant," having lived a life filled with loving service to his Master and his fellow-men. In the words of his own composition:

"When at length our work is ended,
And the day is past,
Lead us through the vale of shadows
Home at last."

"Like a song-bird be thou, on life's frail bough,
Lifting thy lay of love;
So sing to its shaking, so spring at its
breaking,
Into the heaven above."

Here and There

The new preacher for the church at Hazelton, B.C., will be A. E. Forbes, late Chaplain A.I.F.

The preacher of the Victorian conference session at Exeter will be Chaplain-General Allen Brooks.

A. W. Ludbrook, M.A., B.D., lecturer at N.S.W. Bible College, has agreed to preach conference sermons in Sydney at Exeter.

To date the annual offering for home missions reported by Victorian churches is \$116,000. It is not yet possible to gauge the total result, as nearly 40 churches have still to report.

We are glad to learn that Father O'Brien of N.S.W., who was compelled to give up active church work because of illness, has now completely recovered, and is ready to enter once full-time ministry.

J. F. Foot, son, father of J. F. Foot, secretary of Limestone church, Tas., died on Jan. 26. Mr. Foot, son, was an active member of Baptist church. Sympathy is extended to J. F. Foot and Mrs. G. J. Foot.

Following an previous announcements, gifts are invited at Great Fellowship services commencing the first week in February. Study, gifts and crafts, and folk groups groups meet at the church of Christ, Bathurst-st., North Carlton, at 8 p.m. Outdoor group meet at Flinders-st. station at 3.30 p.m. For applications see notices elsewhere in this issue.

We sympathize with our Tasmanian brethren in the death of G. H. Nessel. For some time he had been visiting country centres on behalf of the Home Mission Committee. The loss of his wife two years ago and a general nervous trouble very likely caused the lapse of reason which resulted in the tragedy of last week. We trust that the relatives will be comforted by the knowledge that in the days of his active ministry he was the means of helping many gain a knowledge of the Saviour.

The agreement drawn up by the New Zealand and Australian Governments, involving closer cooperation in matters concerning affairs in the Pacific zone, especially in the period immediately following the end of the war, is a move that is full of encouragement. People with the same British background can accomplish much if they continue to encourage a free interchange of thought. The bond existing between churches of Christ in the two lands can help to strengthen the tie now binding the two Governments.

On behalf of the Women's Conference Temperance Committee, Mrs. E. Nance-Sivell has sent the following selected paragraph: "Two months ago alcohol education became obligatory in all public (state) schools in America. Now 48 states have laws requiring instruction in the nature of alcoholic drinks also other narcotics and their effects on the human system. Ten states require an examination in alcohol education before a teacher is granted a certificate. Penalties are provided for failure, neglect or refusal to teach the subject or cause it to be taught. In many states refusal penalty is loss of position, others specify fines of from \$5 to \$5000. Among other provisions is the setting up of state director of alcohol and narcotic education. This is probably the most recent notable development in thoughtful school system."

New conditions have involved a great extension of the churches' responsibilities. These problems, of course, are not alike in all countries; and naturally those faced by Christians in Australia, Britain and U.S.A. differ greatly from those confronting the Christian church in Germany, Russia, China and Japan. A new tactic

method is to a weekly feature in the A.S.C.'s. Theological study national programmes will be followed as from 2 by the association speakers under the name of "Study." In this connection information about important religious activities all over the world will be presented at a monthly religious news service entitled "Christian World News" appearing in the programme at 10 p.m. E.D.A.T.

Christian Unity

CONFERENCE OF CHURCH AND SOCIETY (CONFERENCE OF EPISCOPUS)

It is not only the many plans for union but the arrangements with our Baptist brethren that are of interest. Several forms of interlocking of churches have been laid throughout the State and united gatherings have taken place in Melbourne. These arrangements have been very successful and the community of such wide scope that have been established.

One of the first results of our participation in the establishment of the Federal Church Council for many of the Churches in this area the early fraternal relations with other denominations will be. The Council has not only united itself with the State but has also established such united and working unions as such. It has been a financial success so far.

We have widely suffered to see united relations in our own churches to support along the lines of "Life and Soul" and to reach our programme of discussion on "Faith and Unity."

However, both bodies have agreed to unite with our five spiritual unity. It has not all of these have been implemented or even done have not unity, but they distinctly point towards closer united cooperation. The five points are as follow:

1. That where churches of the two groups are adjacent, it be suggested to our respective authoritative bodies that united church services and united meetings of church organizations be held occasionally;
2. That it be suggested to the churches to grant letters of transfer to one another (this being understood as a continuation of the existing practice amongst churches of Christ of the non-transfer of baptizing membership);
3. That we confer with each other when any work is contemplated in fields in which one body is already represented;
4. That we agree in the holding of conferences in places where both bodies have united churches in danger of loss or both churches dying;
5. That the executive of the joint conference seek to arrange conferences for work departments.—W. Cole.

NEW INTERESTING VENTURE

There will be held by the A.S.C. in Victoria on December 20th & 21st, when a religious service will begin to operate in a session to be called "Problems for Faith." Questions are invited to send questions which may be addressed to the Victorian Broadcasting Commission, Box 1000, G.P.O., Melbourne, and request "Problems for Faith." These questions should be of general interest, not dealing with the details of particular practices of any one religious denomination otherwise there is no restriction. There will be a panel of five questions selected from religious denominations for their personal qualifications for this special work. For the first session the "Brain Trust" has already inspiration near at hand, and it has decided to give the whole discussion to a question from our East Melbourne listeners: "Why don't the Christian churches unite?"

From Week to Week

A UNIVERSITY D.A. wrote the publishers of "The Day After Tomorrow" (New York, 1936), in Professor's letter to me, and I was written had been here. Writing the course would have been accomplished. During the writing the value of our history in the process of our study. While reading papers in an anthology of Australian news, I was impressed with the all recurring note of approval which appeared at struggle and hardship in a strange land. Mark H. S. D.H. has introduced the "quality of life" and the value that "there are forms" will bring. She wrote:

"When the north wind comes thro' the hills
And roars with hoar, and howl,
I loose the horses, the wild and broken,
I loose the horses, the wild and broken,
And terror is on the land."

Australians ought to realize that much of the prosperity they enjoy today has been won for them by the sacrifice of the early settlers who succeeded with virgin territory and laid the foundation of our cities and towns. If we are to keep this land free we also must sacrifice.

A UNIVERSITY professor was discussing with a student the trend of thought being followed by certain materialistic philosophers. He was concerned about the way in which modern psychological theories were undermining modern life. He seemed to think that the only way to prevent the drift was for someone to undertake the task of proving that the reasoning of the materialists was at fault. It was some years ago that the student told me of that conversation. At

the time I thought that a thesis needed to be written whereby the wrong could be put right. When I recalled how I considered that an argument of men whose who had—was needed to put the world right, I had somewhat advanced hardly find out its importance to avoid the superiority of righteousness! Professor's work was forced to admit the reality of evil, that of good and finally, at last by the events of the war now upon us. It was an event in the real world when that place a party and not the argument of a human book that converted that philosopher by reason of the indignity of history, men are humiliated and brought to see the error of their ways. There is a sense in which that is in his heaven and all is right with the world. If we mean that God will allow light to prevail while evil will remain as long as brought to naught, then there is some wisdom in Browning's line. Spiritual history grows its truth again and again.

PERCEBLES I had to go out to a man that is religious must be made the foundation of morality. It means that people want to enjoy the blessings that religious leaders, without paying the price. There were destined to have a happy family life, but he has not given Christ a place in his heart. He wonders why children were happy, while he had failed to make a success of his home. It is not lack of money that has caused his troubles, for in his period he was poor he was happier. There is a connection between the growing materialism of modern men and the increasing unhappiness in homes as reflected in the long list of names of persons seeking divorce. If people are to save the home and make it really "home, sweet home," then religion must be brought back into it.

News of the Churches

New South Wales

Western Australia

Perth.—Recently the church extended sympathy to W. J. Yeomans in the sudden passing of his father. On morning of Jan. 16 J. K. Robinson gave an instructive talk. Visitors were welcomed. At 7.30 p.m. Mr. Robinson preached.

Harvey.—Mr. and Mrs. P. Thickers renewed acquaintance and attended children's Christmas tree, loaded with toys made by sisters. Mr. Thickers addressed the church on Dec. 19. He and Mrs. Thickers rendered a duet. Mr. and Mrs. Bamford with many young people visited young people's camp. Sympathy is extended to Mr. and Mrs. Jones in the loss of their daughter Kath. On Jan. 9 Len Roesner and A. Johnston were speakers. Sister Ray Stanford rendered a solo. Sister A. Ottrey underwent a serious operation on Jan. 4 at Perth Hospital.

Sulaco.—Several visitors were present during holidays. Over Christmas and New Year season about fifteen young people attended camps organised by the State Young People's Department. On Jan. 8 Mr. Raymond based his gospel service on questions submitted by congregations. These question nights, held once a month, prove helpful. E. R. Sherman brought a message on Jan. 15. Wednesday evening study classes have re-commenced at Mr. Raymond's home. There have been two additions to church—Miss Shirley Richards, baptised recently, and Mr. Wyllie, formerly immersed.

NEW MINISTRY

GOOD ATTENDANCES: SEVERAL CONFESSIONS

MAYLANDS.—On Jan. 16 C. Hunt, conference president, paid an official visit and addressed the church. Evening service was led by A. McRoberts; soloist, Mrs. Harris. At conclusion of a splendid message, a lady and a young man confessed Christ. Y.W.L. has commenced under Misses M. Muirhead and L. Folley. Notwithstanding severe heat attendances were best for some time. Two youths from Maylands made confessions at youth camp. Y.P.S.C.E. is re-commencing.

Tasmania

West Hobart.—Since close of the Burn, Burt and Barton mission, services have been conducted by local members. Speakers over past few weeks have been N. J. Warmbrunn, G. J. Foot, J. H. Harrison, J. Park, E. Heazlewood and H. England. Attendances have been smaller owing to holidays, but church has been pleased to welcome visitors, including Mr. and Mrs. H. Cooper, of Sydney. Mr. Warmbrunn visited peninsula churches over Christmas holidays and conducted several services at Nubeena and Tunnel Bay. K. Woolley has completely recovered from illness, but Mrs. Harrison is still in hospital.

Devonport.—The mission by college team, Messrs. Barton, Burn and Burt, continued every night except Saturdays from Jan. 2 to 16. Splendid messages were presented, and most meetings were well attended. On Jan. 9 Ken Barton gave the morning message, and Neil Burn preached at night. On Jan. 16 Neil Burn was morning speaker, and at night F. B. Burt was preacher. K. Barton went to take the first meeting at Mole Creek in week of special meetings there. The team visited most of members and several sick folk while in the town. Three young ladies cycled from Latrobe several nights and helped with messages in song. Thanks and appreciation were also expressed to Mrs. Wescombe, Miss Freda

Cornellious (Baptist), Mr. Sincok (Salvation Army), Ern Stevens (Invermay), Phyllis and Patricia Kingshott, for help with singing. The church has been helped and uplifted. A thankoffering of £20 was received. On Jan. 15 a family picnic was held at the Bluff. On Jan. 6 the Women's Mission Band held a social afternoon to say farewell to Mrs. Knight. Words of farewell and good wishes were expressed, and Mrs. Burt presented a bouquet and a small wallet and £1 note. Mrs. Knight joined the church three years ago, and has been a faithful member and splendid worker. For many years she has done a grand work for the poor, and will be greatly missed in church and town.

Queensland

Townsville.—Recent visitors included Chaplain Wigney, of Victoria. Cyril Beale delivered a helpful message whilst on holidays. The preacher at gospel service on Jan. 9 was T. M. Kirkwood, who spent the week-end with the church. At close of his address one man sought deeper consecration.

South Australia

Lenswood.—Mr. and Mrs. H. H. Roberts, of Flinders Park, have been received into membership by letter. W. J. Taylor, of Mallala, was speaker at two services recently. Soloists, Mrs. Taylor and Mr. A. Roberts.

Norwood.—Midweek prayer meeting was resumed on Jan. 12 after being in recess for over a year. A. J. Ingham was speaker at all services on Jan. 16, and at close of gospel service three young people made the confession. Several new scholars have been enrolled in Bible school.

Moonta.—T. Edwards commenced his ministry with the church on Jan. 9. A welcome social was tendered to Mr. and Mrs. Edwards and daughter, Mrs. Hodges, on Jan. 13. Mr. Edwards spoke at both services on Jan. 16. Already a greater interest is manifested, and plans are being made for more effective witness.

Henley Beach.—Spiritual life of the church is very satisfactory under leadership of A. O. S. Baker, who has almost completed his first twelve months. Ladies' Guild is in good heart. Prayer meeting is setting a new standard in preparing cottage meetings to build up fellowship of church. Bible school was re-commenced, after two weeks' vacation, with 90 names on roll. Word was received from several members in Forces during Christmas and New Year seasons.

Flinders Park.—On Jan. 16, after gospel service, five persons were immersed by S. E. Matthews, who will leave shortly for Whyalla. During Mr. Matthews' ministry of 11½ years, 49 souls have been added to the church through faith and baptism. Sympathy is extended to Mr. and Mrs. Megson in the loss of Mrs. Megson's father, also to Don Baverstock in the death of his grandfather. Boys and girls on active service write regularly to church members, and all report that they are in good health, except Glen Pearce, who is still in hospital, but progressing favorably.

York.—A young man made the good confession on Jan. 16, Mr. Rootes preaching. At conclusion of gospel service five persons from Flinders Park were baptised. Several members from Flinders Park were present. At annual business meeting of church on Jan. 19 the following were elected: Secretary, E. J. Harding; treasurer, S. H. Young; deacons, J. Dodd, C. W. Stephenson, W. M. Simons, R. Skewes, S. H. Young; auditors, E. Black, L. V. Mathews; ushers, K. Jeffries, G. M. Williams; deaconesses, Sisters J. Follett, D. Glas-tonbury, G. Rootes, S. E. Skewes, S. H. Young; reporter for "Australian Christian," H. J. Horsell.

Tempe.—C. J. McKenzie concluded his ministry on Jan. 16. His work has been greatly appreciated. Farewell messages were helpful. A number of visitors were present. Miss Aileen Reilly made the good confession and was baptised during evening service. V. B. Morris sang a solo. At conclusion of service Mr. McKenzie was presented with a wallet and £10 in notes as a token of esteem and goodwill from members of church.

Bexley North.—P. Retchford commenced an interim ministry on Dec. 25, when a special service was held at 9 a.m. Christmas gift offering resulted: Building Fund, £27; general, £3. Kindergarten tree was very successful, when Mrs. W. J. E. Lewis gave a talk to children. Miss Vera Smith has been married to Gunner W. Foskett. A gift was made from Bible school by A. McAlister, superintendent. Sympathy is extended to Misses Haddocks in bereavements.

Lismore.—Helpful messages have been received from Mr. Acland. Fellowship has been enjoyed with Mr. and Mrs. E. Davis and daughter, from Auburn. Mr. Davis delivered the exhortation on Jan. 16. Another very well attended meeting was held at Lagoon Grass at home of Mr. and Mrs. G. Davis; E. Davis also spoke at this meeting. Endeavor has re-commenced for year, and many plans have been made. Lorna Keevers, from Bangalow, was married in the chapel on Jan. 14.

Bankstown.—The work continues to progress. During Mr. Thomson's absence on fortnight's leave Mr. Schofield is conducting gospel services. Bible school attendance is improving. Miss Hazel Cox, a primary teacher, has left to join the A.A.W.S. She was farewelled at after-church gathering. The young people presented her with a New Testament. Mr. Cox, sen., is carrying on the position of Bible school secretary while Ken Cox's duties in V.D.C. keep him away. Mrs. Gerd has been welcomed into fellowship by transfer from Epping.

NINE BAPTISED

WELL ATTENDED MEETINGS

HAMILTON.—Christmas services were held on Dec. 19, and in evening three were baptised, and there was one decision. There were several visitors on Dec. 26; at night six more were baptised and a married woman confessed Christ. Mr. Jones was on holidays for Jan. 2 and 9, and services were conducted by visiting brethren and by Mr. Talbot. P.B.P. held a beach tea on Jan. 17. Services on Jan. 16 were well attended, morning meeting being highest for over nine months.

Grafton.—There was a good attendance of members and friends at a farewell to Mr. Parker on Jan. 15, his ministry closing on Jan. 16. Speakers were Mr. Bingley (Methodist), Mr. Reid (Baptist), Adjutant Sutton (Salvation Army). Miss Ruth Thomas spoke on behalf of C.E. and Bible school, and Miss McCallum for church and Ladies' Guild; Mr. Fernance (chairman) supporting her remarks, and later presenting the guest with a wallet of notes. Myrtle Eassey presented, from the young people, a writing case. Several young people rendered items. During Mr. Parker's term of eight months there have been four decisions, three those of Bible school scholars. He has done a fine work in Grafton, and eulogistic references were made by various speakers. Annual business meeting on Jan. 12 showed a healthy condition, and new ways of furthering progress were discussed. Mr. Pond is expected to take charge on Feb. 13.

Victoria

Parkdale.—Fellowship with visitors has been enjoyed. All services have been well attended. Offering for bush fire relief on Jan. 23 amounted to £6/17/-.

Emerald.—G. J. Andrews, of Surrey Hills, conducted services on Jan. 16. There were many visitors, and morning attendance was largest for a number of years.

Ormond.—At midweek prayer meeting C. L. Lang gave a helpful address. There were 16 members present. Mr. Lang gave good addresses on Jan. 23. In evening an offering of £2/10/- was made for bush fire relief.

Ivanhoe.—Attendances have improved over past few months, particularly at gospel meetings. At a recent service H. Ambler, by faith and baptism, and H. Long, by transfer from Georgetown, Newcastle, N.S.W., were welcomed into fellowship.

Cheltenham.—During Mr. Stafford's absence on holidays, the church enjoyed messages from W. R. Hibbert on Jan. 16 and from L. Brooker on Jan. 23. Mrs. H. Woff lost everything in recent bush fire at Heatherton. A subscription list has been opened by church for bush fire relief.

Warragul.—Allan Pedersen, A.I.F., was home on leave from New Guinea from Dec. 1 to 28. Mr. Baker commenced his ministry on Jan. 9. Evening services, which for some weeks had lapsed, were re-commenced on Jan. 16. Sisters Handley and aged Sister Hinkley are in hospital.

Preston.—On Jan. 23 the church was addressed by Doug. Nicholls, who also gave an illustrated talk to junior Endeavorers. In evening F. T. Saunders conducted gospel service. The assistance of both brethren was appreciated and the messages were enjoyed. Mr. Combridge is laid aside through illness.

Ballarat (York-st.).—Mr. and Mrs. H. Edwards have returned from holidays. Visitors have included Peter French, who rendered solos morning and evening on Jan. 16. Fire relief fund opened with £6/14/-. D. Jones is unable to attend on account of a bad foot. D. Quayle is convalescing after a motor accident. Mr. Edwards' addresses are appreciated.

Oakleigh.—Attendances at services have returned to normal after holidays. Mr. Neighbour, who has commenced his third year of ministry with the church, was speaker at both services on Jan. 16. Officers of Dandenong, Springvale and Oakleigh churches held a united meeting in chapel on Jan. 18. A Bible school scholar was baptised at gospel service on Jan. 23.

PREACHER RESIGNS

MEMBERS' LOSS IN BUSH FIRES

HAMILTON.—With much regret Mr. Chivell's resignation has been received. Family health reasons have necessitated removal to a drier climate. The church has experienced happy fellowship and will feel the loss. Sympathy is extended to Mr. and Mrs. R. J. McPherson and family, who lost their home in the bush fires on Jan. 14. Mr. Baker, of Baptist church, exchanged with Mr. Chivell on morning of Jan. 16. A girls' choir has been formed, and helped with special singing at gospel service.

North Fitzroy.—There were splendid attendances at both services on Jan. 23, when R. Ennis gave interesting addresses. At night seven young people presented themselves for baptism, making 15 additions during past few weeks, and prospects are most encouraging. During recent months the church has

been called upon to part with many aged members. The last to receive the home-call was Mrs. Stickland, widow of late Joseph Stickland, who was for many years a deacon at North Fitzroy. Sympathy is extended to her family.

Ascot Vale.—An offering was taken for bush fire sufferers, when £4/2/- was received. Good Companions' Club went to Children's Welfare Home and entertained about 60 children; each child received a gift. Mrs. Stirling met with an accident and is in Melbourne Hospital.

Castlemaine.—A young lad from Bible school was received in last Sunday morning. The church is suffering by removals from district. On Jan. 16 the church said farewell to the secretary, J. Kennett, who with Mrs. Kennett and lad leaves for the metropolis. A presentation was made by C. E. Curtis on behalf of church. Mr. Kennett was also a deacon and Bible school teacher, and will be greatly missed.

East Kew.—During Mr. Candy's holidays the church was helped by visiting speakers. On Jan. 16 Mr. Funston (Local Option Alliance) spoke at 11 a.m. and Mr. Saunders at 7 p.m. On Jan. 23 J. Northeast brought the message at 11 a.m. and Mr. Moroney, of Essendon, at 7 p.m. At 4.15 p.m. on Jan. 23 the Eastern Suburbs Youth Fellowship met for tea at the chapel, and were given a fine message by N. Wright.

Caulfield (Bambra-rd.).—There was one decision at gospel meeting on Jan. 23, when H. M. Clipstone spoke. Mrs. Hursthouse was received by letter from Hawthorn. Bible school has commenced practice for anniversary. J.C.E. and I.C.E. have resumed after holidays. Fellowship has been enjoyed with the Harris family from Rockdale, N.S.W. Many are laid aside, including F. Dowsey, Eric Verity and Lila Brown, who are in hospital.

Doncaster.—A complimentary social was tendered to Bible school secretary, Miss Jessie Moffat, on the occasion of her marriage. A presentation was made by Mr. Banks on behalf of church members and friends. Explorers' Club, under guidance of Mr. Banks, held a camp at Woori Yallock; fine enjoyable days were spent. Mr. Banks is giving a series of appreciated addresses on the various stages of church history. Offering for bush fire relief was £79/8/6.

Black Rock.—The church rejoices that on Dec. 19, 1943, the building was freed of all debt. Fellowship has been enjoyed with Ron Hardham and Dave Allison, home on leave. On Jan. 1 the marriage of Miss Marion Hodgkinson to Mr. A. Turnham was celebrated. Mr. Graham, of Moreland, officiated. Many members have been absent on holiday. A number of visitors have been attending meetings. Mr. Wallington has returned from holiday. Appreciated messages have been received from Messrs. Morris, senr., McColl, Forbes, J. Smith, Clark and Wallington, Mr. Arnott speaking at gospel meeting on Jan. 23. A collection towards bush fire relief was taken.

Essendon.—Attendances have increased after holidays, and on Jan. 23 over 100 broke bread. Splendid services were held at which W. E. Jackel gave forceful discourses. At gospel meeting Mrs. Brideson and Miss Watson sang a duet. The church suffers by removal to another suburb of Mrs. Dockery and her daughter Joy, who have been active members for many years. On Jan. 13 an afternoon was held at home of Mrs. Bone, senr., to bid them farewell. Fellowship of Witness held an outing to Coburg lake on Jan. 22. Sympathy is extended to Mr. and Mrs. Shuttleworth in the death of the former's grandmother at Stawell during past week.

Lower Heytesbury.—The brothers, H. and A. Feary, gave appreciated addresses following J. Methven's departure. On Dec. 5 Curdies brethren united with Lower Heytesbury to welcome Mr. and Mrs. T. V. Weir. A good congregation enjoyed a happy time of fellowship. Home mission offering was £5, a big increase on previous year's. On Dec. 26 T. V. Weir again preached. A special offer-

ing amounted to £2. Prior to Lord's day services Mr. Weir spent two days visiting members and others throughout the district. The cordial welcome accorded him is an encouraging feature. B. Wilson (Methodist) sang an appreciated solo.

Moreland.—J. Pearce, a deacon, is recovering after operation at Ballarat. On evening of Jan. 23 two girls from Bible school were immersed. Sympathy is extended to Mrs. Brown in the loss of her brother, W. Groom, M.B.E. 1943 was in many ways a very successful year. W. G. Graham commenced his fifth year of ministry on Jan. 23. During 1943 aver-



The Moreland Chapel.

age attendances were 151 at Lord's table, 129 at gospel service; 20 decisions were received. Financially it was a record year. £70 was paid off manse; £40 off church debt; £150 spent on renovations; £1200 was raised for all purposes. An average of £2/12/6 weekly was received for "others" in duplex envelopes. Preacher's salary has been increased. During past year and ten months 301 parcels, valued at £170, have been sent to 88 various ones in Services, majority of whom are church members.

Ringwood.—On Dec. 18, at 3 p.m., Father Christmas visited kindergarten and distributed over 70 toys to kinders and cradle roll scholars from a tree. Mothers were entertained with kinder items, etc., and afternoon tea. Four new cradle roll members were gained. At 8 p.m. ex-jockey Reid gave a lantern slide travelogue of Australia and his conversion. On Jan. 16 Mr. Marshall, of Footscray, was received into fellowship. On Jan. 18 the Girls' Y.P.C., which commenced recently with Mrs. Pratt as superintendent, and the Boys' Club with Mr. Pratt as leader, held a united social as opening night. Young people from district churches were present. Messages from Messrs. Pratt, Sandells, Jones and Gadge have been helpful.

Satan a Grim Reality

Cecil C. Robertson

MATTHEW wrote: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Thus we have recorded in the Bible the extent of Satan's great power, and we need urgently to realise that he still has it. It is tragically true that Satan has used his great power to blind the eyes of the majority (even Christians), living in this age, to the fact that we have a personal enemy full of devices to gain advantage (2 Cor. 2: 11). Paul was instructed by Jesus: "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26: 18).

In God's Holy Bible we are instructed and warned to be on guard against the power of Satan in such a way that those with opened eyes should be daily witnessing against him. Daily we should think, pray, and warn about Satan, else the unenlightened will remain an easy target in their perplexity and bewildered-

ment, as he wields his power unopposed. How can we explain the amazing mystery of ignorance about our arch enemy except that it is through his power to blind the eyes and still the tongues of those who read the Bible (Acts 26: 18).

Surely the power of Satan should be just as great a reality in the experience of a Christian as the love of Jesus, and yet only a small minority teach as though it is. If we face realities (and to be righteous we must) we will teach the grim and sordid side (Satan's evil power), as well as the lovely side (Jesus' great love).

When Satan knows a soul has put on the whole armour of God (Ephes. 13) he lessens his attacks. It is then that by daily praying against him we safeguard against forgetting him as he wants us to do. We must never forget that others who have less armor need helping, and so instead of decreasing we must increase our attacks, being well equipped with God's great armor of his mighty power through the Holy Spirit, renewed in us through Jesus Christ our Saviour (Titus 3: 5, 6).

FROM BURNT BUSH TO BURNT CHAPEL

ARTHUR J. H. GRIFFITHS, of Victoria, writes: "I have just returned, after driving 100 miles, to listen to the parting message of a man of God. My journey to Balwyn led through fire-stricken areas. Our eyes beheld ruined homes, scorched earth and great black masses of timber which were so recently proud and beautiful trees. We drew up finally to the chapel we loved so well, and again beheld the devastation of fire, then quietly took seats in the hall which must be used for worship until that damaged chapel is repaired. The favorite hymns of Mr. Patterson echoed as the congregation in the crowded hall praised the eternal God and Father of mankind. There was a hush as the preacher commenced his address, and the words "Thou God see'st me" sank deep into every heart. It was a great message from a great man, and fitting that it should be an appeal for greater service, for decision. At the close of the service the church elders commended our brother and his family to God, and prayed for him who will shortly come to take his place. We gripped the hand of our brother and wished him well in his new adventure for God, then took farewell of his wife and family and went out into the night to again drive home through the fire-stricken areas, but realising more that the spring in its beauty will hide all the scars, for we had been in the presence of God, and seen his holiness and beauty once again, and had been reminded that the influence of God can and will beautify, cleanse, and finally glorify the whole of life."

ADDRESSES

R. Conning (acting secretary Moreland church, Vic.)—5 Queen-st., Coburg, N.13.

E. T. Hart (preacher Boonah church, Qld.)—C/o T. F. Stubbin, Boonah.

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COMING EVENT

FEBRUARY 4.—Swanston-st., 2 p.m., Victorian Women's Conference Executive will meet. Leader of devotions, Mrs. M. Morrison. Speaker, Mrs. G. Mitchell.

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, SE6 (U2459).

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BIRTH

WILLIAMS.—On Jan. 17, at Kaniva District Hospital, to Dorothy and Don—a daughter.

IN MEMORIAM

BUTLER.—In loving memory of our dearly beloved only daughter and sister Marjorie Jean, called to a higher life on Feb. 2, 1934. Sadly missed.

We bless the years we called her ours,
And leave the rest with God.

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

GIBBS.—In loving memory of my dear wife and our loved mother, Alice, who fell asleep in Christ on Jan. 28, 1940. They will meet us again.

—Inserted by her loving husband, Douglas, and daughters Florence (Mrs. T. Price, Kyneton) and Elsie.

LEE.—In treasured memory of our dear son and brother Kenneth (Ken), ret. M.E., died of wounds in New Guinea Jan. 30, 1943, aged 23 years.

There's someone who never forgets you,
Who thinks of you every day;

Our lives and home are not the same
Since the day God took you again.

In our home there's a beautiful picture
More precious than silver and gold,

It's a picture of you, dear Ken,
Whose memory will never grow old.

—Inserted by his loving mother, father and brothers, Aub., Ray, Merv. and Rod.

LEE.—In loving memory our dear nephew Ken (ret. M.E.), died of wounds New Guinea Jan. 30, 1943. (Beloved grandson of the late Mr. and Mrs. Long, late of Bendigo.)

A wonderful laddie only lent,
One of the best God ever sent;

A beautiful smile, a heart of gold,
The very best this world could hold.

—Inserted by Beck, Tom, Sylv and Eli.

LEE.—VX52034 Kenneth Victor, died of wounds N.G., Jan. 30, 1943.

Sad thoughts to-day, sweet memories for ever.

—Inserted by Auntie Millie, Uncle Will, cousins Nellie, Robert; and Jean and Alf Hulme.

LEE.—VX52034 Kenneth Victor, died of wounds N.G., Jan. 30, 1943.

Thoughts move back to happier days;
Life moves on, but memories stay.

—Inserted by his loving fiancée, Betty.

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Australian Churches of Christ
Foreign Mission Board Incorporated,
A. Anderson, Secretary.

The Australian Christian

January 26, 1944

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New Workers' Impressions

LETTERS from Indian missionaries express gratitude for Christmas cheer monies sent from Australia. The secretary of the Committee of Management (H. R. Coventry) says: "We want to send on to you the unanimous expression of gratitude of the whole Christian community for the gifts sent for Christmas. We were not able to have a united feast this year, but gave rice and wheat to every family." At a meeting, where over 400 were present, a resolution of thanks to the brotherhood was carried with enthusiasm.

Our new workers arrived five days before Christmas. To Bruce Coventry, the Christmas gatherings were very impressive, and gave him a good introduction to our Indian work. He writes: "Our first Christmas season in India has been filled with lasting impressions. We received your airgraph letter for Christmas in quite good time, sixteen days. We certainly enjoyed the fellowship of Mr. and Mrs. Thomas, and their information on India has already proved of much benefit. Mr. Thomas was most helpful in handling the situation at Bombay, which to a newcomer was full of difficulties. Conditions of travel throughout the whole journey were excellent. We, too, were glad of the considerable financial save by the slight delay, at the same time feeling sure that conditions could not have been better on the other ship. Very warm welcomes were extended to us at Dhond and here at Baramati by both missionaries and Indians. Though we arrived at Dhond at 4 a.m., there was quite a good company awaiting us on the station. We were a little disappointed that we could not spend more time at Bombay, as there were several things we wanted, but there was nowhere to sleep, and only one or two expensive places where we could eat, so that we had to move on the Friday we disembarked. The East may move slowly, but all things combined, they manage to keep the West moving along at quite a fair pace. Since our arrival, we have been caught up with the Christmas and New Year celebrations in the nature of school and boarding concerts, special services at the church, and visits to and from friends. Our first Christmas Day here was most memorable, for in the morning early, the missionaries joined together around a Christmas tree off which were received presents from near and far. Very appropriately a Christmas carol was sung and thanks given to our heavenly Father for all those who were able to be present, the gifts received, and his continual provision and companionship. The morning service in the church brought us near to God as we recognised the carols being sung by their tunes, and felt the spirit of sincerity in the utterances of the speakers though we could not understand them. One young man spoke in Marathi and Mr. Bairagi in Hindi. The latter, who is able to speak fluent English, gave the gist of his address in English for those who could not understand Hindi. The main thought was that Hinduism is still looking for the "spotless incarnation." We have that in Christ who came to this world nearly 2000 years ago. Let us accept the challenge and reveal Christ to them."

Christmas service was followed by a baptismal service, when three from the Bhampta group were baptised. Mr. H. R. Coventry, Vishwanath and others have been following up the work among these former criminal tribes' groups, and every now and again visible success attends their efforts. It is reported that Vishwanath Gaikwad walked 24 miles from Baramati to the village of one of these converts to instruct him regarding the way of life. The niece of this young man and an

older man formed the group baptised on Christmas Day.

SHRIGONDA BIBLE-WOMAN'S DEATH

THE death of a co-worker is always an occasion of regret, but the passing of a trusted and faithful worker causes sorrow throughout the whole Christian community. Miss Cameron tells of the sorrow occasioned by the death of Mainabai. During her vacation in May, Mainabai contracted a cold and had fever. Later it was found that she had T.B.; and though she had expert attention for several months, she was called home the latter part of the year. Our report adds: "She was a faithful worker, and many women and children will remember her for what she has taught and told them. Not so very long before I came away, I was sitting in one of the classrooms during scripture lesson period and the teacher put a question to the girls. It was answered by a little day scholar from the Mahar wada. She started

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.

by saying, "Mainabai told us that—." The Bible-women go to this wada to teach these girls and women, and it was good to find this evidence of their words having been remembered. We hope that whenever they think of Mainabai they will think of the truths she taught them."

NEWS FROM CHINA

Chinese Home Missionary Society Subsidy

FROM the treasurer of China Inland Mission an airmail letter has been received telling of remittances being received and despatched to Chinese Home Missionary Society. We anticipate a further note regarding latest amount sent. This will bring all amounts to date till end of 1943—a very pleasing situation since we were more than eighteen months behind. With the good offices of the China Inland Mission and more open routes, we plan to send first amounts for 1944 at an early date. We are now entering our tenth year of subsidy to Chinese Home Missionary Society. The money has been well spent, has enabled our Chinese co-workers to carry on, and greatly encouraged them in very trying and difficult circumstances. It will be recalled that our original agreement for subsidy payments was for five years. We continue now an indefinite period, but the feeling is that the subsidy will not be discontinued, but when

more normal times come, it will be increased. Present rate £250 (Aust.) per year.

Pearl Anderson

After a silence of many months, further word has been received from Pearl. Several letters she sent to Australia have not arrived, and no Australian letters have been received by Pearl. Pearl's letter took eight months to reach Australia. Pearl is now attached to a hospital in Suifu (now I-ping), Szechuan. This city is on the upper reaches of the Yangtze River, some hundreds of miles from Chungking. It is thus further removed from the actual fighting zones, though not too far removed from bombing. She says she is still happy and busy at work, and rejoices in the fact that nearly every morning she is able to attend the service at the Church of Christ Mission in that centre. She asks that some folk might write to her, as some mail might get through. She would very much like to have Australian news. Her present address is, Miss Pearl Anderson, c/o Miss E. Brodbeck, Church of Christ Mission, I-ping (Suifu), Szechuan, West China, Endorse "Unoccupied China," via India.

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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.)

"LET YEA BE YEA"

THE timely article headed "Let Yea be Yea" ("A.C." Jan. 12, 1944) leads the writer to draw attention to the same evil which is so prevalent in our Lord's Day morning meetings. One reader of the Bible lesson will add, after reading, the words: "May the Lord add his blessing to the reading of that portion of his word." Then for some weeks afterwards, other readers do likewise. Another brother leads in prayer and at its close says: "We ask these things in his name and for his sake." This seems to sound fine and so others repeat it. (I have searched the New Testament and am unable to find any request or direction from Jesus that we ask anything "for his sake"). Another cliché is "We will close the honors of the feast by singing hymn number —."

These things savor of the "vain repetitions" against which Jesus warned his disciples. We should endeavor to avoid these as much as possible.—"Idle Words."

THE GREATEST HYMN

THE hymn "Holy, holy, holy! Lord God Almighty," chosen by Mr. Funston as the greatest hymn for January, may have poetic worth as is claimed for it, but whatever it possesses to commend it is lost in its disregard of truth and teaching.

Where can we find in the scriptures that God is three persons? "Hear, O Israel, the Lord your God is one Lord," is the teaching of the Old Testament (Deut. 6: 4; Isa. 44: 6-8).

The overwhelming evidence in the New leaves no reply. The apostle Paul: "There is but one God" (1 Cor. 8: 6; 1 Tim. 2: 5). We stress the one baptism of Eph. 4. Does it not follow that the teaching in the same chapter is equally important—"one God and Father of all"?

Trinity is not mentioned in the "word." God brooks no interference with his unity and his sovereignty, and is always referred to through the personal pronoun I, "I am the Lord, and there is no one else, there is no God beside me" (Isa. 45: 5). "Where the word speaks we speak."—W. G. Feary, Ballarat, Vic.

Liberty for Australians

(Continued from front page)

which emphasises liberty—a principle beloved by Australians. It is that liberty which, being reinforced by the moral truths of Christ, checks licence and is, therefore, also a liberty Australians need to-day.

A Movement's Growth

(Continued from page 39)

used as an indwelling guest, giving power and guidance to those who so yield themselves to him.

The unity of the church as the body of Christ should ever be the burden of our message. We must approach Christians of other bodies in the spirit of love, not compromising our own position, but recognising their loyalty to Christ. Our influence with other bodies of Christians will grow in proportion as we show (a) Why we believe in our plea, and (b) That we honor them as brethren in Christ.

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(Heb. 6: 1).

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We experience the stirring of a sense of purpose. So Aggrey of Africa, singing with others of "Standing by a purpose true," determines that whatever he becomes, clerk, farmer, or teacher, he will follow Jesus. This fifteen-fold "let us," affords a heightened appreciation of this grand, inclusive purpose. We know also, the awakening of a sense of community. Such as Jesus taught—"When ye pray, say 'our' and 'us.'" Such as the early church exemplifies. Such as comes in spite of denominationalism or clericalism.

Moreover, we share the increase of a sense of power. Christian purpose and community fulfils conditions akin to those when the power came on Pentecost. As Dr. J. H. Jowett points out, our exhortation is not merely that we "go on," but rather, according to a literal translation, that we "be borne on" as by the strong trade winds of God.—G. J. Andrews.

THOUGHT

*A people religiously right will not
long remain politically wrong. As
worship rises to heaven, justice radiates
on earth.*
—Dr. Arnot.

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The Australian Christian

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January 26, 1944

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