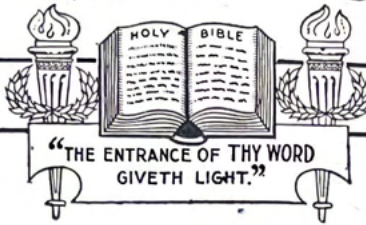


W. Graham

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Behind the Books of the New Testament

BEFORE the books of the New Testament were written the church existed and the gospel was preached. Before the gospel was declared divine events of eternal significance occurred. The gospel, or good news announcing the mighty acts of God, was preached by high and low, before a written record was compiled. Angels told of the birth of Jesus. Shepherds spread abroad the tidings of a Saviour born in a manger. Anna and Simeon spoke in the temple of the mystery of the Christ. Wise men told of One who was born King of the Jews and whose star they had seen in the East. John the Baptist testified of that Messiah. The Master himself declared, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The death of Christ on the cross cast a cloud of gloom over the disciples. However, the facts of the resurrection of their Lord turned sorrow into joy. Running from one to the other, those men and women who loved Christ told excitedly what news they had learned of that mighty act of God. Even angels said, "Why seek ye the living among the dead? He is not here, but is risen."

WHAT did those mighty acts of God mean: this death and the resurrection of Christ? Peter saw these deeds as a fulfilment of prophecy and as the explanation of another event. Why was it that the apostles spoke strange tongues on the day of Pentecost? Peter answered the inquisitive by pointing out that the One whom wicked men had crucified had been raised from the dead, and was now at the right hand of God. From that place of authority he had, according to the prophet Joel, poured upon men the Holy Spirit. When the Spirit of God brooded over the deep, order came out of chaos; and when Christ shed abroad this Spirit on the day of Pentecost, another divine act took place—the church came

into being. The death, resurrection and glory of Christ made it possible for men to secure forgiveness of sins and to receive the gift of the Holy Spirit. Peter made it clear that he perceived the death, resurrection, ascension and coming of the Holy Spirit as grounds upon which men could take their stand and could secure forgiveness of sins, becoming partakers with Christ of the privileges of an eternal fellowship. Those mighty acts of God had a vital meaning for the early church. There was no doubt in the minds of the early disciples that those divine facts were related to the destiny of man and to the universe. They were the truths that were held in common by the Christian community. Because those divine events occurred the church came into being. It is impossible to separate the church from those facts. He who attempts to undermine the truth that Christ died, rose from the dead and ascended to the right hand of God, pouring his Spirit upon all flesh, is aiming, perhaps unwittingly, at the destruction of the church. Those facts brought the church into being. The apostolic preaching of those truths helped to create this community of twice-born men who turned the world upside down; and apart from these truths there could be no church.

The early church was a body of believers knit together by the binding force of a common belief. This was so even before the books of the New Testament were written. When the first books were written, it was possible for the writer to refer readers to what they had heard and knew to be the common belief. Paul, the earliest of the writers of the New Testament, did not express just his own views and opinions; he actually expressed what was already known and accepted as the truth by the church. "Paul can say, You all know this and agree with it; well, then, how say some among you . . .?" (1 Cor. 15: 12). You see how significant that common belief was. It is taken for granted.

[Please turn to page 568.



Studying Bible in Times When It was Forbidden.

Not Cannibals Now

Chaplain Thomas C. Wolfe, of the American Army, describes, in this vivid article, a visit to the churches of Christ mission station on the New Hebrides Islands.

HAVE you ever visited a mission? If you have not, then you are due for a pleasant surprise. It was the privilege of nine soldiers, a Y.M.C.A. secretary, three chaplains, and another officer to visit the churches of Christ mission in the New Hebrides Islands. All were impressed by what they saw, and what had been accomplished.

The trip was made in the mission's motor launch. The sea was quite rough and the launch was tossed about like a cork by the heavy waves. After several hours we arrived at our destination. Land was a most welcome sight, since King Neptune's realm made us feel most unpleasant. That night we were more than ready to get some sleep and rest. After an inspiring devotional period, with hymns and favorite scriptures, we went to sleep.

The next day one of the missionaries and a troop of native boys escorted us to several villages and interesting places. One of the chaplains made friends with the local scribe, a young native boy, who delighted in writing in English for the chaplain. Does this sound odd? A native Melanesian writing in English? Yet it is true. These children can write as well as any English or American lad of the same age. As they grow older they shall have a better command of English than their fathers. Yes, our good brothers are doing nicely in teaching these boys and girls the grammar and writing of our native tongue. The Bible is not forgotten, and these same native youngsters can write on difficult texts.

Civilisation has not penetrated these islands, yet the natives have several bakeries in which they bake their own white bread. It is good, too. Usually a village will build the ovens. Then the men make the dough and prepare it for baking. Fires are built in the ovens. When it is hot enough the fire is drawn out, the bread put in, then the heat, bakes the bread. The flour is imported since there is no wheat grown on these islands. No, if the missionary had not come, these natives would not be baking their own bread. God's messengers can bring many helpful ideas and comforts to these primitive people. They appreciate it, too. The white man has been a help in cases of this kind.

Many people have very warped ideas on the dress of natives. The American movie shows the so-called "sarong" as the latest mode for my lady. Some people feel that the grass skirt is the latest style. The sarong is out. I have not seen one on these islands. Neither is the grass skirt being used. What, then, is the mode? European dress is used by the women. In some communities the "mother Hubbard" is used, but the calico house dress is most popular among those we saw. For the men, trousers and shirts are worn. Again, this is attributed to the work of the missionary. By bringing the customary "white man's dress" the native has adopted it and is happy to do so.

There was a "sing-song" on the second night. The natives came from the several nearby villages. In all, there were about four hundred present. Usually one of the things that impresses a student preacher is the singing of hymns during church. Friend, the song of these natives equals anything I have heard at church. The surprising thing is



Men and Boys of New Hebrides Changed by Christ.

they sing in English. The native surely enjoys singing. Each village had its own choir. When called on they would file to the front of the chapel and gather around the leader. A song would be selected, its number announced by the leader; then leading off, the others taking up their parts would join in. I had heard other chaplains tell of the native singing, but one cannot appreciate it until it is heard. It will equal some of the best choirs and choristers to be heard in America. One item of note was the work of one of the native women with the children's singing. They were called on just before the close of the meeting. These youngsters grouped themselves about the woman and sang as heartily as their parents. Thirty-five years ago such a sight would not have been seen or heard.

From time to time natives visit the American chapels. On such occasions they are asked to sing. The chaplain always knows his attendance shall be above the average on such days. Not only does the soldier enjoy listening; the native also is proud to sing for the soldier.

Good Christian friend, you can thank the

missionary for the life of a lost soldier or airman. Many of our men have been separated from their units in jungle warfare. Stumbling through the bush and coming to a native village, many lives have been saved by either Christian or friendly tribes. Thirty to fifty years ago, the stranger would have been taken captive and eaten, his head going to the chief or the man who found the victim. True, the missionary has accomplished much among these people, but we must not become complacent and create a false security. There are still some very primitive people who kill and ask questions later. Many have thanked God for friendly natives and security; however, some have lost their lives because some primitive man would take no chances with a stranger. The pagan native is still a wild-looking creature to us. Among such there is much work to be done.

On the third day our party again boarded the launch and started for the base. When we arrived home each of us carried a warmer spot in our hearts for the missionary. Yes, the fields are ripe unto the harvest, but the laborers are few! Let us pray God that he shall send workers into the fields!

The Home Circle

J. C. F. Pittman

"SOME day my little bark will touch
An unknown shore,
And I shall hear
A soft voice calling me by name.
And a strong hand will be outreach'd
To me, and I shall land without a fear,
For I have heard that voice before,
And it is dear to me.
So I shall step from out my useless bark
Into the eternal freshness
Of the morning Land
Where the new day reigns eternally."

—J. Oxenham.

"FAIREST AMONG TEN THOUSAND"

SHOULD a friend offer me the most beautiful lily that ever bloomed, would it not be heartless in me to spurn the gift? Jesus is the Lily of the Valley; but how often is he rejected and ruthlessly trampled underfoot!

The rose is the queen of flowers. If a specimen, that never had an equal, should be tendered me by a beloved friend, and I should crush it and cast it away, what would my friend say? God, our beloved Friend, sent us the Rose of Sharon—the fairest flower that ever bloomed. Shall we crush it? Jesus is the fairest among ten thousand and the One altogether lovely. Oh! the sin of rejecting him.

The Family Altar

TOPIC—A NEW EARTH

- Dec. 4—Isaiah 35.
" 5—Isaiah 42: 1-16.
" 6—Isaiah 49: 1-13.
" 7—Isaiah 66:1, 5-13.
" 8—Isaiah 66: 14-24.
" 9—2 Peter 3: 1-7.
" 10—Psalm 102; 2 Peter 3: 8-18.

THAT a time should come when even upon earth a condition alike to heaven shall prevail is clear to all Bible students. It is gratifying to know that so many are meeting regularly to consider the question of post-war social reconstruction. Yet the note of warning which is being given by many leaders of Christian thought is quite timely, lest men's objectives fall short of the true ideal. We should aim not merely for amelioration, but regeneration; not only for an improvement of external conditions, but a change of heart, for we must remember that a man may be well fed and clothed, yet die in "trespasses and sins"; he may be transplanted from a hovel to a mansion, yet remain unchanged in nature. All efforts towards social reconstruction are good as far as they go, but short of the aim to save the soul, they go not far enough, for men may have everything but this, and yet be lost.



Pentecost Islander.

Many such old men have grown up without the gospel. Shall they continue so?

Needs of New Hebrides

A. Anderson, F.M. secretary, writes of his committee's call for new workers, and refers also to work on Indian fields.

THE forward policy of the Federal F.M. Board calls for at least five workers on the New Hebrides field. This would make provision for effective work for Aoba and a couple for Pentecost. The work on Aoba demands greater attention if we are to meet the needs

of visitation to the churches, school work and teacher training and dispensary work. To allow for no break in this work, a couple should be located at Pentecost, for the alternative is to cause an interruption on Aoba and visit Pentecost, and occasionally, the other island, Maewo. Our plans on the material side are being developed. It is expected that two suitable huts will be shipped to the islands for the medical side of the work. The small house sent to Aoba with our last workers is already in the course of erection. Plans and specifications for a new house to be erected on Pentecost have been submitted by a Sydney firm and accepted by the Board. In faith the Board have notified the Sydney firm to proceed with the job and ship at an early date. If these plans all carry, we will have houses but no tenants. Thus a call goes out again to any young couple, with the necessary temperament and qualifications, to take up the work in the islands. Some applications have been received and considered, but the young people concerned have not been able to fill the requirements. All communications relative to this matter should be addressed direct to the Federal secretary.

HEALTH OF WORKERS

Mr. and Mrs. Escott, after spending some time with Dr. and Mrs. Oldfield at Dhond, have now returned to their own station—Diksal. Mr. Escott is still making slow progress, but feels happier at being back amongst the Indian Christians. Mr. Bruce Coventry, who went to Poona to meet Mr. and Mrs. Escott, wrote: "Both Mr. and Mrs. Escott are longing for the day when they can return to their work at Diksal. His experience and trust in the Lord is wonderful, though some of his experiences have been hair-raising. He said in his calm way, 'I trusted the Lord through it all.'"

Dr. Michael. Word has been received from Dr. Michael concerning his recent operation and his appreciation of the interest shown by the brotherhood. Later word from Mrs. Michael confirms a good recovery by the doctor. Towards the end of September he was convalescing by the blue Mediterranean and expected to rejoin his unit within a week. Mrs. Michael and the two boys are at Dhond, and appreciate the help of Dr. Oldfield and the other missionaries. Speaking of the holy land, Dr. Michael has this to say: "A little leave has been enjoyed, and it has

been possible to follow the star to Bethlehem, to traverse the road down to Egypt, to wander the streets of Nazareth and visit the Carpenter's shop, to accompany him through the coasts of Galilee, and down through Samaria to Jerusalem. It was a great experience to climb the Mount of Olives, and enter the Garden of Gethsemane. Then to Calvary, where that supreme sacrifice was made, and across to the garden tomb. On the top of the Mount of Olives we stood on the traditional site of the Ascension, and were reminded that he who came to make atonement for sin, but who could not be bound by death, was here seen to ascend into heaven and is some day coming again to claim his own and to reign as King of kings and Lord of lords."

MISSION GOODS DUPLICATED

WITH anticipation our missionaries looked forward to receiving the 74 cases of food-stuffs sent early in the year, but had to report with consternation that goods had crossed the high seas safely only to be lost in Bombay. Through the kind offices of the Victorian F.M. committee and other interested groups, the old order has now been duplicated—milk, fruit, cheese, and such lines are in-

cluded. It is hoped that our missionaries will have these good things prior to Christmas. Of interest to those who helped supply the previous order, we have now learned that the explosion which caused the loss of our goods was also the means of causing the deaths of 500 civilians, with more than 2000 injured. The cause of the disaster was said to be cotton stowed near ammunition and a cigarette in the hands of a careless smoker. A cable has been sent to India advising them to anticipate a duplicated order. Donations for this purpose should be endorsed "Christmas Cheer."

CHRISTMAS GREETINGS

THOSE desiring to send greetings to our missionaries should do so without delay. We would suggest that Christmas and New Year cards be not sent—an airmail letter would be a far more profitable investment and would reach the Indian field promptly, possibly within 14 days of despatch. Remember that greeting cards, etc., are classified as second class mail matter and would have to be conveyed in the ordinary way and be subject to all the delays of second class mail matter. Boats to the New Hebrides being irregular and uncertain, such mails should be posted immediately. Extra demands will be made on "Christmas Cheer" funds this year. Mission goods order duplicated will cost upwards of £160, whilst ordinary field allocations amount to another £160. Send donations immediately for these worthy causes, as already monies are in transit.

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

Our Young People

W. R. Hibburt

"YOUNGEST YOUTH"

THE vitality of Girls' Good Companion and Boys' Explorer Movements was in evidence in Melbourne on Saturday, Nov. 18. The clubs aim to weld juniors into youth teams, and offer a four-square programme for the development of Christian personalities. Good Companion Clubs held their annual sports fixtures at Jolimont Park in the afternoon. Those who witnessed this happy company of girls in friendly rivalry and displaying the team spirit, believe that our "youngest youth" give the Victorian churches new hope for the coming days. Blackburn club won the challenge shield, with Camberwell second and Mont Albert—Burnley (combined) third. On the evening of the same day the Explorer clubs held their annual presentation rally. The chief Explorer, W. F. Newham, was in charge. The various clubs presented items and Mr. Walters screened pictures. The efficiency cup was presented to East Preston, with Collingwood second and Cheltenham third. The outdoor field day pennant was presented to Moreland and the indoor pennant to Brighton.

EXAMINE YOUR MAIL CAREFULLY

THE following reflection may be adapted by youth leaders for use at a devotional session:—

"I have written unto you, young men, because ye are strong." (Read 1 John 2: 12-17.)

John has not been the only one who has liked to write letters to young men. Many other people have liked to do this. Politicians

write to young men. They eagerly flatter them and cultivate their vote. The government writes to young men. They do it on an enormous scale when war impends, and a letter on conscription goes out to every young man in the nation.

The forces of evil write letters to young men. They do it more assiduously and more alluringly than anyone else. The liquor traffic is doing this constantly, for as graves are being filled by drunkards and drinkers, someone else must step up and take their places. Therefore youth is cultivated by the liquor traffic.

Industry writes to young men. It must have young men of ability and promise if it is to carry on.

God writes to young men. He admires and loves young men. His only begotten Son died on the cross a young man. "O young and fearless prophet of ancient Galilee, thy life is still a summons to serve humanity."

Prayer.—Lord, thy strength and thy courage appeal to us. May we respond to thy summons and follow thee. We ask it in thy name. Amen.

DEACON "It does no good to
OUTRIGHT read the open Bible
SAYS TO YOUTH: with a closed mind."

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Notes on Various Topics

Prisoners of War

THE announcements by the Acting Prime Minister (Mr. Forde) of the sinking of two Japanese transports carrying prisoners of war (884 Australian), one in September and the other in June, has evoked a feeling of horror at the treatment received by our men, and of deep sympathy with those who mourn the loss of relatives. The King and Queen sent a message of sympathy and cheer to those rescued after the transport sinking of September 12. The Acting Prime Minister's reports should have the effect of keeping us from settling down in a spirit of complacency, as if the war were almost over, and also of making our people more whole-heartedly unite and cease from needless strikes and other hindrances to the bringing of the war to a successful conclusion and the ushering in of the day of peace.

Post-war Church Plans

At the Victorian Presbyterian Assembly proposals were made for the raising of a fund of £500,000 for post-war activities. The suggestions for the expenditure of this fund included the following: Theological education, £59,000; hostel for candidates for the ministry, £20,000; deaconess' institute, £30,000; home missions, £70,000; maintenance of the ministry, £100,000; youth department, £50,000; gift to overseas for reconstruction, £5000. It was felt that the proposals needed further consideration, and by a small majority the Assembly referred the matter back to the committee for further consideration and asked it to report to the 1945 Assembly.

Anglican Archbishop's Appeal

Archbishop Mowll, of Sydney, has appealed to Anglicans to help in the rehabilitation of returned Servicemen. In his address Dr. Mowll spoke of education, and said that false conceptions of education were prevalent. The moral foundations of education were most important. Religious influence in schools was declining, and there was evidence of a disquieting loosening of moral restraint. There was as yet no evidence of a general return to God in penitence and trust, but he said there was a more friendly attitude to the church than prevailed before the war, men's minds being more open to spiritual influence.

Preventive and Restorative Religion

Mr. A. E. Walker, president of the N.S.W. Methodist Conference, referred in a recent address to "the preventive power of religion." It is an attractive phrase. How many sad experiences have been spared us because of the religion of Christ? The boy or girl who accepts Christ is guarded from evils seen and unseen. The power of Christianity benefits the nation also. But Mr. Walker wisely added the word "restorative" to the power of religion. He pertinently said: "A gospel which is preventive only is not adequate for this age, but the provision made by Jesus Christ is both preventive and restorative. His grace, if voluntarily accepted by young people, is able to keep them true in a world of evil. It is also sufficient to transform the life which has failed."

A. R. Main

Unity in Essentials

(Continued from front page)

granted that the events of the life and death of Jesus were not merely interesting as the story, the tragedy, of One whom they had loved, but that these events had already been acknowledged (to borrow the language of Dr. Scott Holland) to be "a mysterious spiritual drama, the drama of redemption, into which the eternal purpose of God had gathered the entire meaning of human history, by which the human race had been carried through the tremendous crisis of its fate, so that it had been reborn, delivered out of the sin to which it had died in Christ the crucified, and raised up from its own death on to an absolutely new level of life, by its identification through the Spirit with him who was made to it Wisdom and Righteousness and Sanctification and Power" ("The Four Gospels" by J. A. Schofield, M.A.). Thus the church, at the very beginning, before the New Testament was written, had reached, under the guidance of the inspiration of apostles, a common understanding of the mighty event manifested in the life and activity of Jesus Christ. When the books of the New Testament were being written, the church placed its seal of authority upon those that expressed the truths commonly believed; other works were rejected. Again and again the church has set its approval upon the record of, and explanation of, the mighty acts of God as set out in the New Testament. At the Faith and Order Council which met at Edinburgh, 1937, while there were differences of opinion about the place of tradition, it was agreed that "a testimony in words is by divine ordering provided for the revelation uttered by the Word. This testimony is given in holy scripture, which thus affords the primary norm for the church's teaching, worship and life." A review of the New Testament teaching will reveal that

authoritative statements acceptable to the church, on the death, resurrection, and nature of Christ, etc., are given. It is needful for Christians to find out what those teachings are, if they are to develop in the life and unity of the Spirit. It is a principle of the Restoration Movement that an authoritative interpretation of scripture is provided in the consensus of opinion of the devout and qualified scholarship of the universal church of the ages; thus there is little room for mere private interpretation of the great doctrines of the church. (See Dr. Kershner's "The Christian Union Overtures," pages 44-48.) This means that in things essential there will be unity. It must be acknowledged that there are essentials which must be believed if unity is to be gained.

If we go to Paul's letter to the Romans for the church's teaching on how the death of Christ is related to man's salvation, we read, "All have sinned, all come short of the glory of God; but they are justified for nothing by his grace through the ransom provided in Christ Jesus, when God put forward as the means of propitiation by his blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over; it was to demonstrate his justice at the present epoch, showing that God is just himself and that he justifies man on the score of faith in Jesus." (Moffatt's translation, Rom. 3: 23.) This scriptural explanation of the significance of the death of Christ in relation to man's sinful state and hope of salvation is clear enough. Good commentaries of devout Christian scholars will reveal in what way qualified scholarship interprets this passage. If we grasp its truth it is all we need to know about divine redemption.

Speculations that go beyond what is written are not needful, nor are they required of us.

A peep at the background which existed when the New Testament was written will help us to appreciate the significance of the scriptures, and will prevent us from trying to consider them as something apart from the church. We should desire to speak only when the Bible speaks, and be silent when the Bible is silent, for the life and unity of the church are surely related to the truths declared in God's book (a book accepted by the church universal), and apart from those truths the church cannot function in this world.

Tributes to the Memory of Principal T. H. Scambler

AMONG the many expressions of appreciation of the life and service of the late T. H. Scambler, who was principal of the College of the Bible, there are those that came from representatives of the training colleges of several Christian communions. These were read at the recent demonstration by Dr. W. A. Kemp, chairman of the College Board of Management.

From the N.S.W. Bible College the following message came, written by Principal H. J. Patterson, M.A. Referring to Mr. Scambler, he wrote, "He was a thorough Christian gentleman and loved of all. There are few men who are as able as he was. The Lord bless and guide you all in the days ahead."

Professor Norman MacLeish, of the Theological Hall, Ormond College, Melb., wrote: "My colleagues and I were deeply grieved to learn that Principal Scambler had passed away unexpectedly last night. He will be sorely missed by all who knew him."

Principal A. J. Grigg, of Baptist College of Victoria, wrote: "Convey to the College council, staff, and students my heartfelt sympathy in the sudden home-call of my friend and colleague, Principal Scambler. He was one of God's good men, with a gracious influence, and a minister of teaching and evangelism which will live in the lives of multitudes who will 'rise up to call him blessed.'"

From the College Committee of the Congregational College of Victoria, of which Mr. J. D. Northey, B.A., B.D., is principal, the message was received: "This college committee expresses its sympathy with the College of the Bible, Glen Iris, on the sudden decease of its principal."

Principal E. S. Kiek, M.A., B.D., of the Parkin Congregational College, South Australia, wrote: "On behalf of the governors and staff of this college, I wish to convey the assurance of our sympathy in the sudden death of Principal T. H. Scambler. . . . My personal contacts with your late principal were all too few, but enough to convince me that he was both an earnest student and a true man of God."

The minister of the Independent Church, Collins-st., Melbourne, wrote: "Many there are among Congregationalists of Victoria who regarded him with the highest affection and esteem, and feel his passing to be a loss, not only to his college and the churches of Christ, but to the religious life of our city and our State."

Kindly references appeared in "The Spectator" recently, expressing sympathy of members of Methodist churches.

The Board of Management appreciates these kind words from so many Christian groups, and has acknowledged them with deepest thanks.

The Australian Christian

WHATEVER their history has been, churches of Christ own the distinction of having been conceived as a movement for the purpose of promoting the unity of Christian believers. If and when they lose sight of that purpose they forfeit the essential reason for their existence as a separate body of people. The phrase "Christian unity" is a better one than "church union." The latter is suggestive of the stalemate that exists in consequence of the prejudices and divisions that have arisen over the years. Christian unity gives promise of something more hopeful, and if it is really Christian, then there is a basis upon which believers may unite. It was Professor Peabody who made the following and discerning statement: "We hear much, in these days, of Christian unity, and many platforms and programmes and propositions are presented to us, as though religious unity were a thing to be constructed and put together like a building, which should be big enough to hold us all. . . . But we do not make this unity; we grow up into it, as we 'attain unto a full-grown man'; we attain unto it as a boy becomes a man, not by discussing his growth, or by worrying because he is not a man, or by bragging that he is bigger than other boys, but simply by growing up. Thus as a people grow up into Christ they grow up into unity. The unity comes not of the ascent of man to certain propositions, but of the ascent of man to the stature of Christ. And so what hinders unity is that we have not got our spiritual growth. It takes a full-grown mind to reach it. It takes a full-grown heart to feel it." And it is no exaggeration to say that the occasions have been many that differences amongst the adherents of the church have been magnified into fully-fledged divisions because of the absence of that growth into the stature of full-grown men in Christ. The times were when people could afford to look upon the divided church as a regrettable affair about which little needed to be done. As a general rule it was tolerated with an easy-going apathy. . . . But that day of easy contemplation has gone, and in these critical and precipitate days the divided church is facing the bar of human judgment as well as the divine judgment.

The Urgency for Christian Unity

There are urgent reasons why the goal of Christian unity should be exercising the minds and hearts of the followers of Jesus Christ.

A divided church has little moral authority in a divided world. Dr. Temple, whose forthright utterances and leadership are so well known, asked, "How can we persuade an incredulous world that we have the secret of that unity that overlaps all barriers if we present an appearance of competing sects?" The world in its stark agony is crying aloud for leadership to guide it out of its misery which is beyond exaggeration. At present men know not where to turn or what to do. But it is certain that they will turn somewhere, and we may be fairly sure that it will not be to the church, wherein division and rivalry have done such great injury to its moral authority for leadership.

Further, this is a day when isolationism is suspect. A tide has come in the thinking and outlook of people which is leading them to the realisation of community. Slowly, but surely, humanity is recognising that if it hopes to exist in the future, there will have to be a coming together upon the basis of co-operation. In spite of the present chaos people are proceeding in that direction, and notwithstanding the obstacles, the march has begun in earnest. In the face of the disposition of the modern outlook, isolationism, wherever it is practised, is condemned in a

An Approach to Christian Unity

As indicated in last issue, we are presenting for information of readers the substance of the conference sermon by R. L. Williams, B.A., B.D., referred to in letters appearing under "Open Forum."

world that is rapidly becoming community-minded. And a divided church that persists in an attempt to maintain religious isolationism can take it for granted that it is sadly out of step with the human outlook. There is no question that the present generation regards the divisions of the church as hindrances to the well being of mankind, and it would be far more impressed if there were greater evidences of Christian unity.

Furthermore, it is often claimed that the churches are weak because they are divided; but it is also true that they are divided because they are weak in their presentation and interpretation of the essential meaning of the gospel of Jesus Christ. That gospel belongs to a very great tradition, and follows in the line of the prophets of God who were prepared to hazard themselves upon a declaration of what they believed was the mind of God to their own generation. Unfortunately the voice of organised religion to-day is divided and feeble, and there is little inclination on its part to declare the mind of God, but rather a careful disposition to avoid current issues. In respect to the ethical content and sheer realism of Christ and his teachings, institutional religion has ceased to be prophetic. In the absence of a dynamic and unifying vision, the life and witness of the church have been dissipated in local conflicts. It has never been able to lose itself in the larger reason for its existence. The principle expressed in the Saviour's own words, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," applies to the church no less than to individuals. However, in the light of the prevailing seriousness of the human situation, there is a growing conviction on the part of a great many adherents of the church that, if it is to play its divinely appointed part in the healing of the nations, it must first of all heal itself. And for this mind towards Christian unity the people known simply as "churches of Christ" thank God and heartily endorse the sentiments that are being expressed in the name of the healing of divisions.

The Restoration Movement and Christian Unity

It was over 130 years ago that certain men of insight and foresight were seized with the wisdom, the necessity, and the possibilities of Christian unity. Men whose names and records may not be known to you, Thomas and Alexander Campbell, Barton Stone and others, whom we honor as men of vision, great intellectual capacity and personal integrity, advanced a strong appeal to the divided fragments of Christian believers to unite upon a common platform of belief and practice. Their plea sprang out of a deep conviction of the evil of sectarian divisions. They called upon their fellow Christians to eliminate all innovations, names, practices, dogmas and privileges that had accumulated over the centuries and return to the faith and practice of New Testament Christianity. We speak of ourselves as the Restoration Movement in that we have, throughout our history, made overtures to our Christian brethren of all the churches to give consideration to the

restoring of the faith, the fellowship, and the practices which we believe existed in the New Testament church. And we humbly submit that the plea that we make for the churches to resolve their divisions by a return to the New Testament norm is neither outworn nor impracticable. On the contrary, we contend, and we pray that it will always be in the spirit of goodwill toward our Christian brethren, that any platform of unity which offers anything less than the spirit and genius of the New Testament basis, is too narrow and will prove itself to be far too inadequate to heal and unite the scattered fragments of believers.

The New Testament and Unity

In reference to the unity which obtained in the church of the New Testament, there are features to be observed which are bound to influence the churches of our day in their approach to the subject. It is obvious that the church of the New Testament enjoyed a unity that was transcendent. In the light of the transcendent oneness of the original church, those who plead for Christian unity to-day need not be regarded as impractical visionaries. It is, moreover, encouraging to the advocates of unity that the circles are ever widening amongst Christians of all the communions that the church of Christ is by nature one. With his insight into the nature and character of the church in the New Testament, Thomas Campbell made the great affirmation 135 years ago, "That the church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct." Unity is no insignificant feature of the church of Christ upon earth, but belongs to its very essence. A divided church is a contradiction in itself. The only true church of Christ is a united church.

Unity and Not Uniformity

But the unity that obtained in the New Testament church was not uniformity. There was an absence of uniformity. The church was not standardised; it was not the one big church idea, where everything was carried out identically. There were differences in matters of organisation, worship and belief. Competent scholars of the New Testament believe that there are evidences in the records which point to the various forms of church government that prevail to-day; namely, the episcopal, the presbyterial and the congregational.

In matters of worship, the Jewish Christians patterned their worship after the manner of the local Jewish synagogue, whilst the Gentile Christians, for example at Corinth, patterned their worship upon the model of the citizens' mass meeting known as the ecclesia. In belief and doctrine there were differences amongst the Christians of the New Testament church. The Jewish Christian congregations worshipped Jehovah as the supreme God. They never confused Jesus with Jehovah, who was accepted as the God of their fathers. But on the other hand, the Gentile Christians accepted Christ as the one and only God. Not being Jews, Jesus was the only God they knew.

The Christians of New Testament days were not free from disputes and even quarrels. The circumcision question was a burning issue in Galatia. The party spirit appeared in Corinth which horrified Paul. At Colossæ the trouble was with ascetic teachers; Ephesus had its internal problem of youth versus age; whilst at Rome it is thought the malcontents were the vegetarians. Altogether the churches show as much variety in the apostolic age as at any later time. Some of the differences were as wide, possibly wider, than those which obtain within the ranks of Christian believers to-day. Yet they had all the unity

[Please turn to page 574.]

Here and There

December 3 is home mission Sunday. Liberal gifts are needed to assist in evangelising the home front.

Will all students doing the Federal college correspondence course please address all matters to Mr. E. L. Williams, 23 Mills-st., Burwood, E.13?

J. E. Thomas, of North Williamstown, Vic., is dangerously ill. Many throughout Australia will be remembering our brother and his loved ones in prayer.

The general committee of the British and Foreign Bible Society, at a recent meeting, gave approval to the despatch of 1000 Italian Bibles and the same number of Italian New Testaments as a gift to the Italian people for distribution in that country.

S. J. Mathieson, who has been preacher of Central church, Denver, Colo., U.S.A., for 15 years, resigned recently because of ill-health. Mr. Mathieson is a New Zealander, who was trained in America. He was preacher at one time of church at Vivian-st., Wellington, N.Z.

At Collins-st. church, Hobart, Tas., Mr. Dine, of Sandy Bay Baptist, addressed morning meeting, and Mr. Heard evening service of 19th, when five young women made the good confession. On Nov. 26 Mr. Tate, of O.A.M., addressed both morning and evening meetings. Mission Band held final meeting for year on Nov. 16.

Mr. Buckingham is back at Malvern-Gaulfield, Vic., after having completed a two-weeks' mission at Dandenong. Good meetings were held all day. Mr. Buckingham preached. At evening service three young people confessed Christ. Choir sang an anthem. After a tea a discussion on how young people can serve the church was enjoyed.

Misses A. and E. Jermyn write: "We desire to express our sincere and grateful thanks to the College Board of Management, lady students, past and present, and the past and present men students, for the magnificent presentation they made to us at the college demonstration. It has been a joy and delight to have served the college and brotherhood for so many years. We will always remember our happy association with the men and women, who are now serving the Master in so many parts of the world.

J. A. Wilkie, of Ballarat, Vic., asks that the following be presented to readers. He says: "The appointment of a new principal of the Federal College of the Bible is a matter that concerns every member in all our churches. Whoever occupies this position has tremendous responsibility in the training of these men, who will largely shape the future course of the Restoration Movement in Australia. May I therefore urge that personal and corporate prayer be regularly offered, asking that the college board be divinely guided to appoint the right man?"

On Thursday, Nov. 16, ladies of Eastern District Conference came to Emerald, Vic., for quarterly meeting. About 40 ladies attended. The president, Mrs. Rodgers (Montrose) was in chair, and Mrs. Gill (Blackburn) gave a very interesting lecture on social services. Mrs. Cleland, convener of Missionary Department, spoke in interests of Mission Bands, and Miss Ellis brought greetings from Frankston church. Mrs. Sandells (Box Hill) and Miss Langley (Montrose) rendered two delightful duets. Sale of gifts, conducted by Mrs. Gill, realised over £8 for Christian Guest Home.

R. E. Burns will conclude an interim ministry of nine months' duration with Prahran church on Dec. 31. This period has proved a time of happy fellowship and useful service. Early in New Year F. B. Burt will commence a full-time ministry with the church.

Chaplain-General Allen Brooke has accepted a call to the Gardiner pastorate, the full-time ministry to begin at the end of the war. Meanwhile, as unanimously requested by churches in all States, he will continue his work as Chaplain-General (united churches), but will help the church at Gardiner as much as possible.

Tuesday, December 5, is the day set apart for the observance of prayer by the branches of the Sudan United Mission. It is estimated that, with branches in Great Britain, U.S.A., Canada, South Africa, Norway, Denmark, Sweden, Australia and New Zealand, and friends in most parts of the world participating, continuous thanksgiving and intercession for the twenty-four hours of the day will be ascending. In Melbourne meetings will be held at the Sudan United Mission office, 174 Collins-st., as follows: 8 a.m., to 9 a.m., 12.30 p.m. to 1.30 p.m., 2.30 p.m. to 4 p.m., 7.45 p.m. to 9 p.m.

A short but very successful evangelistic mission commenced on November 5 at Dandenong, Vic., when 150 broke bread for day. F. E. Buckingham, of Malvern, preached the gospel clearly, and kindly, and with power. Attendances were excellent. Bright song services were conducted by H. R. Frendsen, and vocal items added to success of efforts to deepen spiritual life of members. Fourteen made the good confession, eight being members of Bible school. On final night, when the thankoffering was received, there was great joy when it was learnt that cash and promises amounted to £335/2/3. Thanks are due to Malvern church for releasing Mr. Buckingham and to all who took part in mission.

November is proving a busy month for church at Warrnambool, Vic. On Nov. 5 W. R. Hibbert conducted Bible school anniversary services, at which children sung splendidly under leadership of Mrs. Weir. Scholars' concert was held on Nov. 6, when a programme was presented to a large and appreciative audience. S. Neighbour arrived on Nov. 18 to lead church in a victorious life campaign and mission. Receipt of a telegram of good wishes from W. Gale was appreciated. On Nov. 19 T. V. Weir accepted a memorial communion table, presented by family of late J. H. Best. Mr. Neighbour spoke at both services on 19th to good congregations. Church sympathises with Mrs. A. Holland in loss of her husband who died on Nov. 12.

A reunion of former North Melbourne, Vic., members was held at Newmarket chapel on Nov. 12 at 11 a.m. and 3 p.m. Over 100 old members broke bread at 11 o'clock. President was R. Graham, preacher of Newmarket church, who was assisted by A. Hurren, whose address on fellowship was well received. W. J. Woodbridge and W. A. Fordham read the lessons, J. Mellroy, E. Fordham, G. B. Woodbridge, W. White, T. J. Warne, S. W. Woodbridge and E. Crossfield all helped to make the service one to be long remembered. Sister Warne was organist. Luncheon was served by members of Newmarket church and thanks were expressed to the sisters. During recess a committee was formed consisting of G. B. Woodbridge, T. J. Warne and W. A. Fordham to further the reunion spirit. The afternoon meeting was attended by over 200 past members, when J. E. Allan was chairman and A. G. Bennett addressed the gathering. The meetings were a spiritual uplift.

Mr. Whiting concluded his ministry with Middle Park-South Melbourne, Victoria, circuit on November 19. At close of gospel address, a lad from Bible school made good confession. Mr. Stewart's ministry was brought to a close on Nov. 26, when Mr. Hillier, of College of the Bible, was morning speaker. Mr. Stewart delivered farewell address at gospel service, when two Bible school scholars were immersed. On Nov. 22 Mission Band sisters tendered a special afternoon to Mrs. Stewart, and a presentation was made on behalf of members. On Nov. 24 a combined farewell service was held at South Melbourne, when gifts of appreciation were presented from Bible school and church to Miss Ina Stewart, Mr. Stewart and Mr. Whiting. All regret the departure of these earnest, faithful workers.

Mr. Forbes' address at Camberwell, Vic., on behalf of H.M. on Nov. 19 was appreciated. In evening Mr. Nicholls, accompanied by aborigine choir, conducted service, and the chapel was crowded. Offering for their work amounted to £13. Members are indebted to Mr. Dewey, from U.S.A., for his message at communion service on Nov. 26. I.C.E. anniversary was celebrated at gospel meeting under leadership of Mr. Lewis. Members of the society assisted and Mr. Wedd, from college, who has been helping the church, gave a message. Socials in homes of two members in aid of Guest Home resulted in ladies' aim of £12 being more than reached. Bible school attendance on Nov. 25 was a record (130). The choir under leadership of Mr. Peters renders faithful and loyal service. Attendance at communion continues to be satisfactory, and number of visitors at evening time is encouraging.

CHAPLAINS-GENERAL.

FROM the "Church Standard," a weekly paper of the Anglican Church in Australia, New Zealand and the Pacific, the following appears over the name of "Service Editor": "The sight of five generals in all their war-paint sitting around a common table is in itself somewhat overawing to the average man, but when those five 'brass-hats' are all chaplains-general, and all representing different churches, then indeed the lowly chaplain 4th class surveys the scene with bated breath. How do these high and mighty ones comport themselves? In actuality it is a very homely scene, this 'battle room' of the Army Chaplains' Department at 477 St. Kilda Rd., and for that reason all the more impressive. There is the tall, broad-shouldered Anglican Bishop Riley; and the handsome, debonair Father McCarthy; and the canny Scot Stevenson, with his soft brogue; and the veteran, fighting Methodist Rentoul; and the powerful, genial Church of Christ Brooke, representing the 'United Churches'; and, with the 'big five,' the cultured, charming Rabbi Danglow. These six, in almost daily conference around one huge table, work with smooth, Christian co-operation to direct the spiritual welfare of the Army. 'Tom' and 'Tim,' as they affectionately address one another, have worked in double harness from the start of the 2nd A.I.F. 'Allen' is an old Middle East campaigner. And the others, also old soldiers from the last war, add years of experience in home service. Without loss of dignity or prestige these five C.s.-G. and the Hebrew Senior work like a band of brothers, differences of opinion and outlook being overshadowed by a common concern for the souls of men and the spiritual health of the Commonwealth."

ADDRESSES

Mr. W. G. Hadden (secretary of church at Hamilton, Vic.)—33 Foster-st., Hamilton.

News of the Churches

Queensland

Kingaroy.—On Nov. 12 G. Freegard took both services, Mr. Spratt being absent for half-yearly conference at Toowoomba. On way he addressed an Endeavor rally at Chinchilla on 10th; it was held in Methodist church building. Chapel was filled; after the address nine stepped forward for reconsecration and five to confess Christ, four of whom were young people from church at Wambo Creek and Sixteen Mile.



The Kingaroy Chapel.

Gympie.—Bible school anniversary passed off most successfully on Nov. 19. F. B. Stow, of West Moreton, was speaker, and he addressed all services, and visited Monkland also. Attendances were large, with good singing from scholars. There were many non-members at evening service, and a good start was made in victory mission. On Nov. 18 a cottage prayer meeting was held in manse. Church is deeply grieved at news of death, in Brisbane, of Mrs. S. Wilcox, formerly of Kenilworth, on Nov. 19. Christian sympathy is extended to bereaved.

Tasmania

Launceston (Margaret-st.)—On Nov. 8 ladies held a very successful meeting, 47 being in attendance and offering amounted to £4/4/-, which is to be used in sending Christmas parcels to church members in Forces. G. J. Foot preached gospel on 12th. Y.P.S.C.E. meeting on 14th took form of testimony meeting. Junior choir rendered special items at gospel service on 19th, and same day senior choir assisted with usual weekly broadcast service from 7EX.

Caveside.—C. P. Hughes, of Hobart, visited Caveside and conducted anniversary services on Nov. 19 of combined Western Creek, Mole Creek and Caveside schools. All services were well attended. In morning he talked to children. In afternoon the congregation listened attentively to a fine address. School prizes and State awards for Tasmanian Bible school examination were distributed. Mr. Harvey conducted children's choir. Mrs. Woodberry was organist. On Monday evening a happy time was spent at a basket tea, and at night, after children had rendered items, Mr. Hughes again spoke.

Western Australia

Perth.—On morning of Nov. 19 Harry Smith was present, being on leave. A talk by J. Keith Robinson encouraged Christian workers. At 7.30 p.m. Mrs. Robinson rendered a solo. Mr. Robinson was preacher.

Inglewood.—Six spring school studies were much appreciated. Messrs. Robinson, Nixon and Raymond helped with addresses, and Messrs. Thickers, McRobbarts and Burdeu for-

warded study notes, the substance of which was presented by Mr. Sherman. Chaplain Miles delivered gospel address on Oct. 22. On Field Day Mr. Nightingale presented claims of home missions.

Harvey.—Len Jones, R.A.A.F., has enjoyed fellowship with the church. On Nov. 5, in evening, Bible school anniversary hymns were sung. Mr. Bamford showed slides and spoke on the life of Christ. On Nov. 12 many visitors came from city and country churches for week-end to attend S.W. conference. Mr. Black (Subiaco) presided in morning; Mr. Bamford spoke at both services. Mrs. Black (Subiaco) rendered a solo. On Monday, at 11 a.m., an impressive service was held in chapel. Mr. Black spoke on home mission work, after which Mr. Bamford spoke. Visitors were entertained and supplied with cup of tea by Miss Woodier and Mrs. Crane. Conference business sessions commenced at 1.30 p.m. Tea supplied by Harvey sisters was served at 5.45 p.m. At 8 p.m. a well-attended meeting was held. Mr. Berry led song service. Mr. Robinson spoke at evening service. Visitors enjoyed a cup of tea before departing.

Fremantle.—On Nov. 5 a combined in memoriam service was held to honor memory of S. Thomson (foundation member) and Mrs. Stenhouse. The 52nd anniversary services were held on Nov. 5, 7 and 9, brethren assisting being R. Raymond, I. Nixon, J. K. Robinson and L. Peacock. At meeting on Nov. 9, words of appreciation were spoken, and appropriate gifts made to Mr. and Mrs. S. G. Taylor, who were leaving for Eastern States. Colin Cooper, home on leave from a long period of service with the R.A.N., recently enjoyed fellowship with church.

New South Wales

Kingsford.—On Nov. 12 Mr. Henderson spoke at worship service and Mr. Cunningham gave helpful message at night. On Nov. 19 one took her stand for Christ.

Canley Vale.—On Nov. 18 a projector camera was used to show scenes of church's 42 years' activities. Offering was taken for fund to purchase of projector camera for S.S. J. Clydesdale spoke at morning meeting on 19th, and Mr. Parker delivered a challenging gospel address. At S.S. L. Thomas used camera to show pictures of holy land. Mrs. Parkes has had to undergo an operation.

Rockdale.—On Nov. 12 Stuart Stevens exhorted church, and at night Mr. Burns gave gospel message, when two young girls made good confession. A baptismal service was held, when two who had confessed faith in Christ the previous Sunday were immersed. Church extends loving sympathy to secretary, Mr. Saunders, in sudden home-call of his mother. Miss J. Buckley has been in hospital, but is now home convalescing.

Belmore.—The work is prospering, and good attendances continue at all meetings; 170 broke bread on Nov. 12. At gospel service on 19th, three were baptised. The 38th anniversary services of Bible school were an outstanding success. Speakers were Messrs. Corlett, Burns and Thomas. The special feature, "The School's Message to You," was enthusiastically received and greatly appreciated. During the services five made the good confession. Ladies' Aid and Mission Band have had a drinking fountain installed in front of chapel and dedicated to the memory of Mrs. Corlett.

Hamilton.—The 21st anniversary was celebrated by a series of special meetings, a special thanksgiving effort, and by extensive renovations to front of chapel. Meetings were held from Oct. 14-22, Mr. Amos speaking during week and Lloyd Jones on Sundays. A great thanksgiving service was held on evening of

14th, at which members and auxiliaries presented gifts amounting to £320. This included a gift of a splendid set of platform chairs from Mr. and Mrs. Graham, complete new furnishings, together with £160 from the Ladies' Guild, a £10 donation for a library from Mr. and Mrs. Ewers, and many other gifts. The aim was to liquidate building debt, and £200 will be paid off debt. Record attendances marked Sunday services. A special feature was combined choir led by Mr. Joiner. On Nov. 22 a final evangelistic and consecration service was held, when Mr. Jones preached. Three adults confessed Christ.

South Australia

Fullarton.—On Oct. 29 church anniversary services were largely attended and made bright by singing of anthems by choir. Mr. Thorpe gave morning address and Mr. Dunkerton spoke in evening. Mr. Cornelius, of Edwardstown, gave an inspiring message on Nov. 12. A social arranged by Bible class was held on Nov. 11.

Colonel Light Gardens.—Work here continues to make progress. On Nov. 12 an elderly man made the good confession, and will follow his Lord in baptism. On Nov. 12 Bible school held a successful anniversary in Rehabe Hall, and the teachers, scholars and helpers did excellently.

PIONEER MISSIONARY

RETURNS TO HOME CHURCH AFTER FIFTY-TWO YEARS.

HINDMARSH.—H. Strutton addressed church recently. It is 52 years since Mr. Strutton left Hindmarsh for missionary work in India. Sunday school anniversary services have proven very successful. Helpful messages were delivered by J. E. Brooke, H. Manning, D. Hammer, W. L. Ewers and J. E. Shipway. Concert given by scholars on Nov. 14 was a great success. Much credit was reflected on teachers and officers in preparatory work. Special thanks are due to G. Trevaskis, conductor, and Miss Lorna Goodall, pianist, also to Mrs. Frost for preparation of kinder items. Boys of explorer Club visited Semaphore on Nov. 17, an enjoyable evening being spent.

Wamboony.—Church anniversary services were held on Nov. 5, with Mr. Russell giving helpful messages at meetings. At conclusion of evening address two young women from Bible class made good confession. Items were given by helpers from churches at Bordertown and Mundalla. Reference was made to passing of Mrs. Geo. Cross in Strathalbyn. Our late sister was baptised by H. P. Leng 42 years ago in Wamboony chapel. At tea interval, opportunity was taken to wish John Hunt, senr., many happy returns of day, it being his 83rd birthday. On 8th a social evening was held. D. Hamilton, R.A.A.F., has been reported missing; church offers sincerest sympathy to his wife and family. On Nov. 12 church met in Bordertown for a combined youth rally and conference. Mr. Russell commences eleventh year of service in circuit on Dec. 17.

Cottonville.—Annual church business meeting was held on Nov. 14, presided over by G. Berry. Reports showed that Sunday morning meetings are encouraging, and gospel services are growing. 260 members are on combined rolls, and 25 of these are on active service. Those on service away are being remembered again this-Christmas by church.

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It was resolved that preacher's salary be increased. On Nov. 16 members attended mission at Forestville. Helen Bartlett gave a message in song, and Judith Hollands played her accompaniment, and at invitation both girls made their decision for Christ, and were immersed following week. Solos have also been given by Mrs. J. Coventry and Colin Morrison. Fourteen Endeavorers attended the C.E. mystery hike to Morialta on Nov. 18, 124 scholars were present at Bible school on Nov. 19.

Nailsworth.—Splendid meetings were held on Oct. 22 and 29, when Bible school anniversary services were held, speakers being Messrs. A. E. Brown, Butler and H. P. Manning. Scholars sang excellently, being led by Geo. Clarke. A presentation was made to A. E. Farrow, retiring superintendent. Certificates won by scholars at scriptural examinations were presented, also prizes to scholars. On Oct. 30 a social was held by Endeavor society to raise funds for soldiers' Christmas parcels. The sum of £14 was received. Ladies Guild assisted in packing parcels on Nov. 6, a most enjoyable time being spent. Mr. Shipway, a past preacher of church, spoke at evening service on Nov. 12. Fellowship is being enjoyed with Mr. Dale, of Mosman, N.S.W. Mr. Dale gave message at midweek service on Nov. 9. E. Fletcher, A.I.F., has been transferred to Cairns. Several boys have had fellowship with church whilst home on leave. Mr. King was able to attend church at morning service on Nov. 19, after many weeks of serious illness.



AFTER-SCHOOL MEETINGS

EFFORT TO INCREASE S.S. ATTENDANCE

DELAIDE (Grote-st.).—A lady having previously been baptised confessed her faith in Christ, and was received into fellowship on Nov. 12. J. Wiltshire, of Perth, preached at night to a good congregation. Recently Band of Hope won competition shield for fourth year in succession, and also won queen competition (Margaret Fenton) by large majority of votes. Recent visitors included H. Strutton, also Mr. Dale and Mr. Linford (Sydney), Mr. Scott (Qld.), Mr. Jarman (Darwin) and Miss Cock (Naracoorte), members of fighting Forces. On Nov. 22 a quarterly church social was held with Mr. Beiler in chair. Reports received from Dorcas society, Comforts Fund Unit and Ladies' Mission Band, and consideration given to them, were followed by a biblical quiz and refreshments. A very happy time was spent. An effort is being made to increase Bible school attendance. A thousand invitation cards were distributed to school children as they left three city schools on Friday to attend a series of after-school meetings when choruses will be sung, talks given, and pictures shown by Mr. Beiler. Mrs. Cleveland and Mrs. Moseley, who have been very sick, are much improved in health.

Mile End.—At a well-attended church social held on Nov. 11, Mr. and Mrs. J. Wiltshire were welcome visitors, and in presenting a greeting Bro. Wiltshire presented claims of Australian aborigines. On morning of 12th Mr. Webb welcomed 9 into fellowship—6 who had been baptised previous Sunday and 3 came by letter. J. Wiltshire gave an inspiring address. Mr. Webb commenced a fortnight's mission at Forestville. A. G. Jessup, of Unley, conducted gospel service. Last Lord's day J. E. Webb and P. R. Baker, of Glenelg, were speakers. Church has sustained a great loss by transfer of Miss Olive

Moore to Port Pirie. Miss Moore was organist, choir leader and leader of young ladies' Bible class. On behalf of church, Bible school and Y.P.C.E., Mr. Webb presented to Miss Moore a writing set. Appreciation has been expressed to, and books presented to, Mr. Green, for faithful service as Bible school superintendent; to Mesdames Green, Ackland and Eldridge for long and diligent service as teachers; and to Mrs. Bartlett for leadership of kindergarten. Mr. Webb has been appointed general superintendent of Bible school; Miss Valda Matthews, supt. of kindergarten; and Miss Joan Green, leader of young ladies' Bible class.

Victoria

Yarrowonga.—Ladies held annual talent social on Nov. 9, when £66/12/- was raised. Local brethren have been carrying on services. On Nov. 19 Endeavorers took evening service under leadership of Mr. Sellens.

Colac.—A. G. Thurgood exhorted church at communion service on Lord's day, Nov. 19. A united service with Baptist brethren was conducted in evening on occasion of church anniversary, preacher being Mr. Phillips, of East Ringwood. College of the Bible offering was £1/14/-.

Bentleigh.—Crowded meetings have been held at both chapel and mission tent. The Hinrichsen-Morris mission is gaining importance. Many are being reached with the gospel. Since commencement of the campaign thirteen have taken their stand for Christ. Assistance of other churches is acknowledged.

Emerald.—On morning of Nov. 22 F. B. Alcorn exhorted. In afternoon Bible school scholars went by motor truck to Cockatoo anniversary services there. In evening church officers motored Mrs. Macpherson and her daughter, Mrs. Hicks, both of Paradise, to Boronia chapel, where mother and daughter were baptised.

Mildura.—Since last report Mrs. Forrest passed away after a time in hospital. Sympathy is extended to her four daughters. Mrs. Mansell is home from hospital and able to assist again in kindergarten. Attendance at worship service is well maintained. Gospel services are being helped by Milne orchestra, whose assistance is appreciated.

North Williamstown.—Nov. 20 marked close of combined Protestant mission conducted by Lionel B. Fletcher. A total of 11 persons accepted Christ during that time. Services have continued normally, the church being helped by State secretary for home missions, W. Gale, who addressed meeting on Nov. 19. The church is preparing for the commencement of the ministry of J. E. Searle. The church regrets to learn that J. E. Thomas has taken a turn for the worse, and prayers are with him and with his family at this time.

Horsham.—A successful Bible school picnic was held at Bungalally on Nov. 4. The following Lord's day there were fine attendances at Bible school anniversary. F. J. Sherriff presided, and J. E. Smith conducted singing by scholars. C. W. Jackel gave two fine illustrated messages to children. On Nov. 13 tea and distribution of prizes took place. Young people societies have donated £5/4/- to Monbulk chapel and £3/14/6 toward Guest Home hospital. Mr. and Mrs. W. Thamm celebrated their golden wedding at Pimpinio on Nov. 14.

Parkdale.—Encouraging services were held on Nov. 19. F. N. Lee, of Home Mission Committee, spoke. There were 97 present. At night R. L. Williams commenced a brief mission. Services during week were well attended. Visitors came from Cheltenham, Chelsea and Frankston. On Nov. 29 successful home-coming services were held, 163 being present at morning service. After tea in kindergarten hall, there was a helpful gospel

service. An anthem by choir and duet by Mrs. P. Sampson and T. Cuddy were enjoyed. A. E. Stephenson, of Subiaco, W.A., was a welcome visitor. A token of church's appreciation was presented to Mr. Williams. His addresses were helpful and stimulating. J. M. Gilmour, church treasurer, is a little better although still very ill.



ENCOURAGING RESULTS

TEN DECISIONS WITHIN A FEW WEEKS.

Cheltenham.—An Australian tea, held by Mission Band, resulted in £18/8/6 being raised for Christian Guest Home. On Nov. 19 three young people were baptised and Doris Russell made good confession. On Nov. 26, at a well-attended worship service, five young people were received into fellowship. A young people's tea was held at 5 p.m., when officers of church were present. At gospel service Doris Russell was baptised and four young people confessed Christ. Work is progressing, there being ten decisions in recent weeks.

Box Hill.—Bible school held an enjoyable all-day picnic at Wattle Park on Nov. 4. On morning of Nov. 5 Mr. Wilkins, of B. and F. B.S., addressed church. Sympathy is extended to Mrs. MacFarlane and family in the passing of Mr. MacFarlane, who died at home after six weeks' illness. Fellowship has been enjoyed with members of services home on leave. H. Steele and family, en route from W.A. to Tasmania, have renewed friendships with the church, of which they are former members. Mr. Steele acceptably addressed the church on the morning of Nov. 19.

Frankston.—On Nov. 12 Bible school anniversary was held. Thos. Hagger preached morning and evening; T. A. Fitzgerald spoke in afternoon, when prizes were distributed. In afternoon W. Gale presided over meeting. Singing of 97 children was a credit to conductor, A. J. McKenzie, to whom Mr. Hagger presented a gift at evening service. Words and music of opening hymn were composed by two teachers. Splendid congregations included 20 from Moorooduc. Twelve members attended first southern bayside district conference at Parkdale. During tea interval women held a session, when Mrs. Hagger was elected president and Miss P. Ellis, secretary.

Ballarat (Dawson-st.).—The Bible school anniversary on Nov. 5 was one of the best. There were splendid attendances and interesting addresses by J. Wiltshire. Children under lead of W. W. Saunders, with Mrs. Saunders at piano, G. Batch at organ, and with an orchestra, sang splendidly. Primary and kindergarten, under Sisters M. Hicks and H. Broderrick, won goodwill of all. Wednesday night programme, arranged by Sisters L. Franklin and Mrs. Morris, made an atmosphere of reverence. Representatives of Christian Unity Committee occupied platforms of Ballarat churches. Addresses by L. E. Snow, R. P. Morris and J. McGregor Abercrombie, were helpful and instructive.

Wangaratta.—On Nov. 22 the annual thanksgiving tea was held. A very successful time was enjoyed by all. Greetings were received from various isolated members and men in Forces. A goodly number came from Albury and Shepparton churches and Wangaratta Christian Men's Fellowship; Mayor and Mayoress also attended. The Mayor gave a greeting and a welcome to the visiting speaker, Mr. Nance-Kivell, of Swanston-st. Mrs. J. Whittaker was also present. Annual offering was again a record, being £181/4/6. Mr. Clydesdale, of Shepparton, passed a vote of thanks to Mrs. G. Jackel and ladies of church for excellent tea and arrangements. Mrs. G. Jackel responded on behalf of ladies.

Ormond.—Mr. McDowell is giving good messages. On Nov. 19 E. C. Hinrichsen gave a very helpful message in morning. Prayer meeting folk have been meeting in tent at Benthleigh mission. Ladies' Aid held a jumble sale in aid of their £50 fund. Mrs. F. Henry was married by S. R. Baker on Nov. 21. Mr. Gairns (sen.) was welcomed back after sickness. Mrs. Lacey is improving, and is in Prince Henry Hospital. Work generally is in good heart. Miss E. Gairns was home on leave from north.

Hamilton.—On Nov. 12 Bible school anniversary services were a success. Church building was filled afternoon and evening. Singing was of a high standard, and Mr. Forbes delighted children with his addresses. On 13th a large company enjoyed the anniversary tea followed by singing and prize distribution. Secretary's report was presented, and superintendent, Mr. Mountjoy, gave a resume of year's work. Church annual meeting was held on Nov. 15. Reports revealed all auxiliaries in a healthy condition. Retiring official board was re-elected with two additions. S. Witham, who has served church for nearly fourteen years as secretary, retired. He was thanked for splendid and faithful service. W. G. Hadden was elected secretary. Mr. and Mrs. Forbes are in Melbourne in connection with home mission appeal.

Maryborough.—In absence of Mr. Chivell on Oct. 29 at St. Arnaud, R. H. Hindman conducted both services. Mr. Chivell on Nov. 5 spoke in afternoon at Methodist S.S. anniversary. On Nov. 12 Chaplain E. P. C. Hollard (on leave from N.G.) gave a touching talk on work there. He also gave evening address. Girls' choir is assisting evenings, and on this occasion was under baton of Chaplain Hollard, founder of the choir. On Nov. 19 Mr. Chivell gave a challenging address on brotherhood. On Nov. 10 the Y.P.F. had an enjoyable evening to celebrate first birthday. Ladies' Aid held a successful talent social during month. Betas on 21st spent a delightful evening with the wife of the Methodist minister, who told of her experiences as a missionary in Fiji. At monthly officers' meeting representatives from auxiliaries were present to discuss means of raising money for church building fund. Work is keen under leadership of I. J. Chivell.

PREPARE PLAN RAY

FOR A GREAT JUBILEE YEAR
OF HOME MISSIONS, 1945—
NEW SOUTH WALES.

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Director of Evangelism,
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Strathfield.

Christian Doctrine

- "Synopsis of Christian Theology"—Samuel Oliver. 2/- (2/2½).
- "Studies in Bible Doctrine"—Wm. Hoste. 5/-(5/3).
- "Outline Studies in Christian Doctrine"—Geo. Pardington, Ph.D. 11/6 (12/0½).
- "The Bulwarks of the Christian Faith"—John Ritchie. 6/6 (6/10½).
- "Exposition of Reformed Doctrine"—M. J. Bosma. 15/- (15/6½).
- November "Keswick Quarterly" Just Out.

KESWICK BOOK DEPOT
315 Collins-st., Melbourne.

SILVER WEDDING

Mr. and Mrs. F. J. Sumpton announce with pleasure and thanks to God the 25th anniversary of their marriage at South Richmond church by Dr. Killmier on Nov. 29, 1919. Present address, 3 Francis-st., E. Brighton.

DEATHS

CALWAY.—On Nov. 12, Margaret Jessie, beloved elder, daughter of Francis and Florence Calway, of 64 Chetwynd-st., West Melbourne, loving sister of Frances. Aged 21 years Privately interred.

Say not good-night, but in some brighter
clime

Bid me good morning!

HUTCHISON.—Robert Banford, taken prisoner at Singapore, reported missing, presumed to be lost by sinking of an enemy transport near Philippines on Sept. 12, 1944. Beloved second son of Mr. and Mrs. T. Hutchison, 53 Hensman-rd., Subiaco, W.A., loved brother of Ruth (Mrs. England), Irvine, A.I.F., Jock, A.I.F., brother-in-law of Harold, Enid and Elsie, uncle of Margaret. Some time, some where we'll understand.

REDDAN.—On Nov. 11, at Everton, accidentally drowned, Wayne James, darling grandson of Mr. and Mrs. T. A. Reddan, of Preston. Aged 1 year and 9 months. "Safe in the arms of Jesus."

BEREAVEMENT NOTICES

Mrs. McFarlane, Bruce and Nancy, of 7 Mersey-st., Box Hill, desire to express personal appreciation to all kind friends for the many helpful actions, expressions of sympathy, telegrams, letters, cards and floral tributes received in their recent sad loss of husband and father.

"Not now but in the coming years,
We'll read the meaning of our tears,
And there, up there, we'll understand."

Mrs. A. G. Saunders and Miss Clair desire to express to their many friends their deep gratitude for the many messages of comfort and sympathy received during their recent bereavement in the home-call of husband and father. So many kindnesses have been shown that it is impossible to acknowledge all separately.

IN MEMORIAM

JURY.—In loving memory of our dearly loved (invalid) son and brother (Albie) who died Nov. 30, 1942. Peacefully sleeping.
—Inserted by his loving parents and brothers.

McCLEAN, SARAH.—In ever grateful and tenderest remembrance of our gentle mother, who went home to her Father and our Father, Nov. 29, 1936; also of dear father and Will.

"They who have gone into the evermore
Have left their lamps behind for us to
tend;

Keep them alight, take heart, and labor on,
For death is not the end."

WEYMOUTH.—In loving memory of our dear mother, who passed to higher service on Nov. 22, 1935.

Not to-day but every day,

In silence we remember.

—Inserted by her loving daughters Blanche (Mrs. Mann), Grace (Mrs. H. S. Brown) Wangaratta, Emm (Mrs. J. B. Workman), Victoria.

CHRISTIAN GUEST HOME.

WANTED £1000.

on SATURDAY, DECEMBER 9, 1944,

for the proposed Hospital.

Celebration at the Home. All are invited.

COMING EVENTS

DECEMBER 8 (Friday).—Ministers' Wives Association. Next meeting at Swanston-st. Lecture Hall. Social afternoon.—Mrs. Candy, secretary. Haw 683.

CASTLEMAINE, VICTORIA.

CHURCH ANNIVERSARY SERVICES.

SATURDAY, DECEMBER 2.

Tea Meeting and Social,

SUNDAY, DECEMBER 3.

11 a.m., 3 p.m., and 7 p.m.

Speaker, E. L. Williams.

All welcome.

BENTLEIGH HINRICHSEN-MORRIS MISSION.

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NEW CENTURY BIBLE CLASS.

Every Sunday at 3 p.m.

Dec. 3.—The Place of Praise in Religion—
Mr. C. J. Robinson.

Dec. 10.—Collision of Beliefs in Central Africa.
—Mr. Chas. Cole, Sec. Sudan United Mission.

VICTORIAN MINISTERS' ASSOCIATION.

ANNUAL OUTING,

MONDAY, DECEMBER 4, FRANKSTON.

Full details given in circular letter.

PLEASANT SUNDAY AFTERNOON,

ST. GEORGES ROAD, NORTH FITZROY, VIC.

SUNDAY, DECEMBER 3, at 3 p.m.

Speaker, Sir Herbert Olney,

"A Good Foundation Essential for a New
Order."

Musical programme by "Sundowners"
Quartette Party.

GARDENVALE BIBLE SCHOOL ANNIVERSARY DECEMBER 3—

11 a.m., Teachers' Consecration Service. Speaker,
F. Buckingham.

3 p.m., L. E. Brooker. 7 p.m., B. Huntsman.

DECEMBER 10—

3 p.m., J. Bond. 7 p.m., R. J. Anderson.

Special singing under baton of C. Gadge, assisted by members of Malvern Girls' Choir and orchestra.

DECEMBER 13—

Pictorial Lecture by C. L. Lang, Masonic Hall.
Donation 1/-.

Old friends and new welcomed.—S. H. Lunn.

FRANKSTON,

(Dandenong-rd. and Beach-st.).

12th ANNIVERSARY OF FOUNDING OF
CHURCH,

and 3rd. of Opening of Chapel.

LORD'S DAY, DEC. 10 and WED., DEC. 13.

Lord's day preachers: 11 a.m., C. B. Nance-Kivell, B.S.Litt., B.D.; 3 p.m., R. L. Williams, B.A., B.D.; 7 p.m., Thomas Hagger.
Special singers.

Lord's day afternoon service will be special
thanksgiving.

Wednesday—Programme of music and elocution. Address by B. J. Combridge.

Everybody made welcome!

CHURCHES OF CHRIST LADIES' CHOIR.

CHRISTMAS CONCERT

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SWANSTON ST. CHURCH OF CHRIST

MONDAY, DECEMBER 11, 1944, at 8 p.m.

Assisting Artists—

Miss Joan Sadler, Miss Frances Scarcebrook, Mrs. Windsor Coe, and Mr. Robert Hardy. Proceeds for Christian Hospital, in association with the Christian Guest Home.

Tickets, 1/6.

WANTED

South Richmond church is in urgent need of a volunteer organist for both morning and evening meetings. No choir or anthems. Fares paid. Reply to secretary, Geo. R. Thomas, 26 Durham-st., Richmond, E.1, Vic.

An Approach to Christian Unity

(Continued from page 569)

that there was in the New Testament church which obviously permitted of a wide range of diversity. Unity existed in spite of differences. They were bound together by the fact of their common experience in Jesus Christ as their Lord and Saviour, "in whom there was neither Greek nor Jew, barbarian, Scythian, bond nor free; but Christ was all and in all." They conceived that in him their common ground of belief and experience was far more important and authoritative than their points of difference. It was a transcendent unity with variation of opinion. And as a people we are not concerned with uniformity but with unifying principles, and aim for "unity in variety" and "oneness in diversity."

Authority and Liberty

We ask for the widest freedom of opinion, but at the same time insist upon the centrality and authority of Jesus Christ as expressed in the original apostolic creed, "Thou art the Christ, the Son of the living God." If Christians can discover the essential and universal meaning of this confession of Christ, they can afford to allow the widest liberty of opinion upon matters that are of less consequence. By virtue of the common content of this confession, it is the only basis capable of uniting men and women of diverse opinion. Its vital demand is a personal acceptance of Christ as Lord and a life in conformity with that confession of faith. Its supreme emphasis is upon conduct and character which are the ultimate ends of the Christian faith. It takes us beyond the levels of dogma into the realms of life and spirit, and "where the Spirit of Christ is there is freedom." Christian unity will ultimately depend upon a discerning of what is vital in Christ. It is his Lordship, and to accept his Lordship is to obey his commands. The commandments of his testament are that we should repent and be baptised, meet and remember him, love God with all our being and our neighbors as ourselves, doing unto others as we would that they should do unto us; that we should keep ourselves unspotted from the world, seek first the kingdom of God and his righteousness, and take up our cross and follow him. And it is the exercise of the principle of freedom of opinion in matters that are of less consequence in the faith which will enable us to preserve unity in that which is essential and vital, namely the authority and Lordship of Christ as expressed in a living demonstration and witness.

Differences are inevitable in matters like inspiration, the miraculous birth of Jesus, the atonement, immortality, the millennial issue, worship, church government, the ministry, and even the ordinances of the New Testament. Allow our differences upon these matters to get out of their perspective in relation to the authority of Christ in life and conduct, and they will divide and shut out. For instance, the Quakers observe neither of the ordinances as we observe and practise them, but they have consistently demonstrated in practice and life the spirit and ministry of Christ to the world. A platform of unity upon the basis of anything less than life and character in Christ would shut out people like the Quakers, whose Christian integrity is unquestioned.

As a people we have been attracted to the statement of Meldenius, "In things essential,

unity; in non-essentials, liberty; in all things charity." It would be hard to find a clearer and more precise expression of the way to unity and the answer to our Lord's own prayer, "That they may be one, even as we are one." The claim is sometimes made that the members of the churches of Christ regard themselves as the only Christians. Nothing could be more foreign to the true spirit of our people, who recognise the essential Christianity of all consecrated followers of Jesus Christ, and desire to unite with them that this Christianity may have fuller expression for the redemption of mankind.

Victorian News — Continued

Oakleigh.—S. Neighbour is conducting a mission at Warrnambool and R. W. Vautier was speaker at both services on Nov. 19. Bible school attendance on Nov. 12 was 187. Hospital offering exceeded £20.

Ballarat (Peel-st.)—Work continues to progress in all departments under capable leadership of A. Graham. On Nov. 5, after stirring message, three boys from Bible school made good confession. On Nov. 12, members of Christian Unity Committee took both services. Mr. Abererombic spoke in morning, Mr. Snow at evening; at close of the address one young girl confessed Christ, making ten for past two months.

Prahran.—On Nov. 5 C. Cole gave a splendid address at gospel service. A united meeting was held at 8.15, when Mr. Lunn (a missionary on furlough) gave an interesting lantern lecture on work of Sudan United Mission. Morning meeting on Nov. 12 was addressed by H. Hunt, of St. Kilda, whilst R. Burns conducted evening service. Mr. Golly has been appointed as Sunday school visitor. A well-attended service was exhorted by Mr. Burns, several visitors being present. At conclusion of Mr. Burns' gospel message a young man came forward for re-dedication.

West Preston.—Good meetings have continued at all services during past few weeks. On Nov. 19 W. Jackel, of Essendon, was morning speaker, Mr. Withers preaching at night. Bert Watson, R.A.A.F., was welcomed home on leave. On Nov. 26 Mr. Withers was speaker at both services. In afternoon Miss Fletcher, missionary from India, addressed Bible class. Mrs. Holden was again able to attend service after a long absence through illness and Mrs. Ferris is making progress after her operation.

Carlton (Lygon-st.)—C. L. Lang gave a lantern lecture sponsored by Y.P.S.C.E., on Nov. 18, proceeds being for Christian Guest Home hospital; £10 was raised. Good meetings were held on Nov. 19; C. G. Taylor preached at all services. Mrs. Taylor, of Fremantle, mother of minister, was present at morning gathering. Two young ladies from Bible school were baptised in evening. On Nov. 25 a social evening was tendered C. G. Taylor and Miss Amelia Scaree, when best wishes were ex-

pressed in view of their forthcoming marriage. At Bible class they were recipients of a reading lamp from members of class. Among many visitors on 26th were Mr. and Mrs. S. Taylor, of Fremantle, W.A. At morning service Misses Dorothy Tierney and Beryl Leppik were received into fellowship after baptism. Mrs. Louey went through an operation on Saturday; it is hoped she will make a quick recovery.

FOR SALE.

Fruit trees, good kinds, 2/6 each, 24/- doz.; stronger, 3/- each. Grape Vines, Rhubarb, 9/- doz. Gooseberry, Logans, 6/- doz. For quick results fruit this season plant Strawberries, 3/6 100; Raspberries, Asparagus, 2/6 doz., 12/6 100. Variegated Privet Hedge, 4/6 doz., 30/- 100. Good Shrubs, including Bononia, and Azalea, 2/6 each. Genistas, Robinia, Speraea, Grevillea, Ceratostigma, 1/6 each. Large ornamental trees, 2/6 to 5/- each.—A. G. NIGHTINGALE and CO., NURSERY, EMERALD, VICTORIA.

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Tasmania:—G. J. Foot, 31 Proctors-rd.,
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A. Anderson, Federal Secretary, 261 Magill
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Obituary

Mrs. Martha Andrew

IN passing of Mrs. Andrew, churches of Christ have lost a faithful follower of Jesus Christ, and a lifetime worker in his vineyard. Under the preaching of our late H. G. Harward she was led to Christ, and was buried with her Lord in baptism at the old Tabernacle, Fitzroy, Vic. There she taught in the Bible school and was treasurer of C.E. She was united in marriage to Wm. Andrew, J. W. Baker and H. Swain officiating. For some years she was an active member at St. Kilda. At Gardenvale she was engaged as teacher in kindergarten, secretary of first mission class and active member of church. Whilst her husband was away preaching, she encouraged him by her many acts of service. On Nov. 6 she passed away to be with Christ, after a long illness. Her remains were interred at the new cemetery, Cheltenham. A service was held at the home, a large gathering being present, led by C. B. Nance-Kivell; R. S. Anderson offered prayer, and F. Sumpton gave an address. H. Robbins led in prayer. At graveside T. R. Morris led a prayer of thanksgiving and the writer read the committal. We tender to Mr. Andrew, Reg. Ron and Edna our deep sympathy and assure them of our prayers.—C.B.N.-K.

W. H. Perkin

ON Oct. 29 W. H. Perkin passed to his reward after 70 years of faithful and fruitful service for his Lord. At age of 16 he was baptised by Stephen Cheek in a dam on property of Spencer Greenwood at Specimen Gully, near Castlemaine, Vic., and later was in membership with church at Castlemaine. Coming to Melbourne at age of 19, he met with brethren at North Melbourne until he married and removed to Brighton, where he rendered signal service for many years in Bible school. Subsequently, at Gardenvale, and again at St. Kilda, he occupied the position of Bible school superintendent, and by his intense personal interest in young people, his keen love of the Word, and his faithful preaching whenever called upon, he led many to confess Christ, who are serving churches to-day. Since death of his wife 15 years ago, our brother has lived with his daughter, Mrs. S. N. Flatman, and for past six years has been in fellowship with church at Hartwell. In presence of a large gathering of sorrowing friends his body was laid to rest in Melbourne Cemetery, the service being conducted by writer, assisted by H. Hunt, of St. Kilda (whom Mr. Perkin baptised), and by W. G. Graham, of Moreland. To Mr. and Mrs. Flatman and Doris we extend deepest sympathy.—C.R.

Open Forum

FOR "CHRISTIAN" READERS

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

COMMUNION SERVICE

THE use of individual glasses at the Lord's Table was adopted for reasons of hygiene. However, this object is defeated by practice followed by many of those presiding at the table of removing the cloth from the emblems before commencing their pre-communion talk. When speaking most speakers emit a spray of moisture from mouth. If emblems are uncovered the result is obvious. I suggest that emblems should remain covered until they are about to be distributed. This raises the question as to the need for addresses by those presiding. Personally I feel that the communion

service is too often marred by over-much speaking. Presidents seem to think that they are expected to give addresses which, on occasions, are completely irrelevant. I have actually heard contentious issues raised in these talks. Some presidents preface or accompany each action connected with observance of the supper with a quotation of some sort—apt or otherwise. Frequently those called upon to return thanks indulge in long prayers which at times actually miss the sole purpose—to express thanks.

In my opinion, and I know others are of the same view, much speaking does not assist in creating that atmosphere of worship so desirable, but rather is likely to prove a distraction. As other provision is made in service for an address and for general prayers, there can be no need for much speaking when observing the supper. Reverent silence or appropriate music reverently rendered would be much more conducive to a spirit of worship than is unnecessary talk.—H. F. Morris, Camberwell, Vic.

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SOCIAL SERVICE AND CHRISTIAN FELLOWSHIP ASSOCIATION

The ninth annual meeting of C.F.A., just held, unanimously endorsed report, and expressed its confidence in Board of Management.

Report disclosed that the Association continues to exercise a benevolent ministry towards its members and in building up substantial reserves for future.

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December 3

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The Australian Christian

November 29, 1944

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Continue to Do What is Right

(1 Peter 4: 19)

AFTER reading a book or hearing a speech,
staccato phrases sometimes ring and re-
cur in one's mind. Thus, after reading the
fourth chapter of First Peter, in a number
of translations, certain imperatives kept up
the challenge. The leading voice was the
closing phrase of Dr. Goodspeed's version:
"Continue to do what is right!"—not what is
pleasant or popular or clever, but "what is
right!" No matter of talk or dreaming
merely, but "Do what is right!" No spas-
modic affair either, but steady, stalwart con-
tinuance.

Then three other phrases call, one after
another, pointing the way to this continuance
in right doing. (1) "Arm yourselves" with
resolution! Resolution born of regard for
the meaning of the suffering of the Son of
God. Conviction that life is to be lived
not by desire and impulse merely, but ac-
cording to the will of God. (2) "Keep your
love for one another strong!" Some common
sources of love frequently fail, but Christians
have access to certain constant sources. We
should not run short on the love that covers
sin, that gives openings for fellowship and
that makes for mutual service and steward-
ship. (3) "Do not be surprised!" Firey
trials should not startle us. They may certify
our fellowship with Christ. Besides, God is
faithful.—G. J. Andrews.

THOUGHT

*There is nothing so sweet as duty,
and all the best pleasures of life come
in the wake of duties done.*

—Jean Ingelwou.

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