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The Mother of Jesus

MARY, the mother of Jesus, has been raised in the teachings of some to a place of divine authority. On the other hand, little attention has been paid to her by others. Let us consider incidents recorded in the scriptures in which Mary and Jesus play a part. Then we shall not be so likely to make claims for Mary above that which is recorded.

DID Jesus consider his mother as a person occupying a position of spiritual authority above his own? Before he was twelve years old there is no record of what attitude the Master took regarding such a question. When the lad went up with his parents to celebrate the Passover Feast at Jerusalem, he then revealed that he had knowledge of his unique relationship with God, the Father.

After Joseph and Mary found that Jesus was not in the party returning from the city, they spent several days searching for their boy before they went to the Temple. They were amazed, Luke has recorded, when they saw him in the midst of the learned men, asking and answering questions. "Child," Mary said, "why have you so acted toward us? Lo, your father and I are seeking thee with acute sorrow." Jesus replied, "Why is it that you were seeking me? Did you not know that in my Father's house I must needs be?" As J. B. Rotherham has pointed out in his statement from Godet, the implied answer is: "To seek for me thus was an inadvertence on your part. It should have occurred to you at once that you would find me here."

Despite all that Mary had heard from shepherds and wise men, she could not think of Jesus as being different from other boys. It seems Mary spent days looking for him in places where ordinary boys of twelve would go; her human eyes did not allow her to perceive those divine qualities that led him beyond such places to God's house. His answer to anxious words did not help Joseph nor Mary; for "they understood not the words which

he spake to them." Mary does not manifest any divine qualities in this incident. The boy of twelve mildly rebukes his mother's lack of understanding.

WHEN that boy of twelve added eighteen years to his age he began his public ministry. A little later he was at a wedding feast in Cana. During the festivities Mary said to him, "They have no wine." J. B. Rotherham gives a literal translation of the Master's reply which is: "What to me and to thee, woman?" That answer seems to have been a common saying among the Jews, implying a rebuke. It occurs eight or nine times in the Bible. When the evil spirits came in contact with Jesus, they cried out in those words against him (Matt. 8: 29). That woman with whom Elijah found a refuge and shared the blessings of the barrel of meal and the cruse of oil rebuked the prophet with those words when her son died. "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?" she cried (1 Kings 17: 18). Now at the wedding feast, Jesus used those words



"A sword shall pierce through thy
own soul also."

to rebuke his mother. Dr. A. Plummer considers she was rebuked for interference. Of course Jesus would be willing to help, "but in his own way, and in his own time." Mary had no special power over her son, and it is clear the Lord did not subject himself to her as some suggest. The mother, not the Son, was brought under authority.

DURING the public ministry of Jesus there was an occasion when such crowds pressed upon him that his mother could not reach him. Standing at a distance Mary and the brethren of Jesus called to him. Jesus did not take heed. Those near him said, "Behold, thy mother and thy brethren without seek for thee." He replied, saying, "Who is my mother, or my brethren?" Looking on those about him he said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." It is evident that Jesus did not lay stress on the physical relationship that existed between his mother and himself. He pointed to a tie in the spiritual realm that can hold a man or a woman to him, and make that one his mother or his brother.

MARY, with all the passion of her human heart, followed her Son's career. Although he was so kind and loving, he was different. She became anxious concerning him. His words and actions brought him renown, but also raised up the opposition of the religious leaders. His opposition to the religious order of the day made both his friends (Mark 3: 21) and his enemies (John 7: 20) consider him to be mad. Mary would become aware of the bitterness growing up against him. This woman, blessed above all in that she was chosen to be the mother of the Lord, was to suffer on account of her son. To her Simeon had said, "A sword shall pierce through thy own soul also." Her agony was severe when she saw the soldiers lead Jesus to Calvary and nail him to the cross.

While standing with other women at the foot of the cross, Mary was noticed

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Ancient Athens, where Paul preached.

Paul's Life of Christ

By comparing the lives of Christ and Paul,

G. R. Clark, B.A., of Black Rock, Vic.,

presents a theme that is very interesting and helpful.

I HAVE been reading "St. Paul's Life of Christ," in which Gwilym O. Griffith draws upon hints in the epistles of Paul and reconstructs the life of Christ as Paul might have written it. For, although Paul's sermons and letters mention incidents in the life of our Lord, Paul did not write such a life of Christ as Luke did in his Gospel. Paul did not write a life of Christ; he lived it. "Paul's original and fundamental life of Christ was written, not with ink, but with the Spirit of the living God; not on parchment, but on the tablets of Paul's own heart and mind." This life of Christ expressed itself in Paul's words, in his actions, in his letters—in his life; so that he was able to say: "Christ liveth in me"; "For me to live is Christ." While there are many differences between the lives of Jesus and of Paul, nevertheless there are some outstanding ways in which the life of Paul resembles that of his Master.

I.

PAUL was a few years younger than Jesus, but from his conversion to his martyrdom he spent thirty years preaching the gospel—almost the same time as his Master had lived. Paul and Jesus were brought up in the Jewish religion; each knew the scriptures—the law and the prophets; each was zealous in his religion, and each became a great leader. But we find even more striking resemblances than these in the life of Paul the apostle—in his public ministry, in his determination to go to Jerusalem, and in his trials by the Romans.

When Jesus preached in the synagogue at Nazareth he roused such opposition that the people rushed him out of the city to kill him. He was rejected by his own people—"He came unto his own, and his own received him not." Almost every time Paul preached the Jews rose up in opposition to him. Indeed, even before he had preached, while he was still in Damascus, the Jews sought him and he was delivered by his friends who let him down the city wall in a basket. When he preached in Antioch, the Jews stirred up

a persecution. Paul moved on to Iconium, but the persecutors followed, intending to stone him. Again he moved to Lystra where the Jews stoned him and dragged him out of the city and left him for dead. The Jews persecuted and opposed the apostle as they had his Master—Paul "came unto his own, and his own received him not."

II.

THE miracles of Paul, too, are strangely like those of Jesus; each miracle wrought by Paul is patterned on one wrought by Jesus. Jesus restored the dead to life; he raised Lazarus and the daughter of Jairus; he restored her son to the widow of Nain. Paul raised up Eutychus, the young man who fell from the third story when the disciples at Troas had gathered to break bread with Paul. Jesus healed, at the pool of Bethesda, the man who had been lame for thirty-eight years; and at Lystra Paul healed a man who had been born a cripple. Each of these miracles was followed by the Jews' persecution of the healer.

When Jesus returned from the Mount of Transfiguration he cast the demon out of a boy; and at Philippi Paul cured the maid who had a spirit of divination.

A woman touched the hem of Jesus' garment and was healed. "Handkerchiefs or aprons" carried from Paul's body to the sick caused their diseases to leave them.

Jesus healed the nobleman's son who was sick of the fever at Capernaum. Paul, too, healed a nobleman's relative who had fever—the father of Publius the chief citizen of Malta. So in his public ministry Paul's life was very similar to the life of Christ.

III.

LUKE tells us that Jesus "steadfastly set his face to go to Jerusalem," and that the Samaritans would not receive him because it appeared that he was going to Jerusalem. Knowing what would befall him there—that he would be betrayed, forsaken, crucified—he fixed his eyes upon his goal and pressed on towards it. Paul returned from his third missionary journey, making all haste to be at Jerusalem on the day of Pentecost. He did not know what reception awaited him there; but he went "bound in the spirit," certain only of this, that he would be imprisoned and that he would not see again his friends at Ephesus. Paul went steadfastly to Jerusalem in spite of Agabus' prophecy that he would be bound and delivered to the Gentiles. Was he not following in the steps of his Master? "For I am ready . . . to die at Jerusalem for the name of the Lord Jesus." Paul was determined to go to Jerusalem—to die if necessary—even as his Lord had done so long ago.

In their bitter opposition to Jesus and Paul, and wishing to do away with them, the Jews arraigned them before the Roman governors. Luke tells us that Pontius Pilate, before whom Jesus witnessed the good confession, found no fault in him; nor did King Herod who said that he had done nothing worthy of death. The Jews quickly wore down Pilate's opposition and crucified Jesus; but Paul, in

whom no fault was found, was imprisoned for several years before he was beheaded at Rome. The chief captain who arrested Paul at Jerusalem said that his accusers had laid no charge against him for which he should be imprisoned let alone executed. Governor Felix only needed a bribe to release Paul; while he kept him in prison it was not as a condemned man, for Paul was permitted to receive his friends. King Agrippa and Governor Festus said, "This man doeth nothing worthy of death or of bonds. He might have been set at liberty, if he had not appealed unto Cæsar." So Paul, uncondemned, was sent to Rome, where he lived with a guard in his own hired dwelling and preached the gospel to all who would come to him. Later he was released, only to be arrested again some time afterwards, and then he was beheaded during Nero's persecution of the Christians. So Paul's trials resembled those of Jesus—neither was condemned under Roman law, yet each was put to death in a frenzy of mob violence that was sanctioned by the ruler.

IV.

WHY does Paul's life resemble the life of Jesus in these ways? Is it only coincidence, or is there a reason for it? Paul lived a Christ-life: "For me to live is Christ"; "Christ liveth in me." Paul set out to lead a life in which all would see reflected the spirit and life of Christ; so much so that he strove to efface himself. In his own words: "I have been crucified with Christ"—(just as Jesus died on the cross for me, so the old Paul has died with him)—"yet I live; and yet no longer I, but Christ liveth in me." Paul was so sure of this that he was able to say, "I bear branded on my body the marks of Jesus." And because he lived, not wrote, his life of Christ, Paul exhorts us: "Be ye imitators of me, even as I also am of Christ."

Live Thus

Live for the Christ that loves you;
For those that think you are true,
For the heaven that smiles above you,
For the good that you can do.



The Street Called Straight at Damascus, the city where Saul the persecutor became a Christian.

Three Persons in One God

Stability

Principal W. Robinson, of Overdale College, Birmingham, England,
discusses in this article from "The Christian Advocate" a vital truth.

CHRISTIANS, like Jews and Mohammedans, believe in *one* God. But, unlike Jews and Mohammedans they believe that there is Father, Son, and Holy Spirit in the one God. The first Christians had all been Jews, and as Jews it would have been sheer blasphemy to put another beside God, as for example, to exalt a man to the position of God. They were what we call monotheists. But, from the beginning they had to reckon with two experiences, and I emphasise the word *experience*. The earliest disciples were not a set of speculative philosophers, working out some neat abstract theory about God. It was not in that way that the Christian doctrine of God was worked out. It began from the end of experience. The first of the experiences they had to deal with was the fact of Jesus, crucified, and risen, and ascended. How were they to think of him in relation to God? We know from the New Testament how that problem was worked out. They knew that in Jesus they had seen "God manifest in the flesh." They spoke of him as "the Son of God," "the unique Son of God," "the word of God who was in the beginning with God, and who was God." There are many other exalted titles which they gave him, and they all denote that, whilst he was a real Man, he was more than man, he was God, and all things had been made by him.

A Second Experience

The other experience they had to deal with was equally real. It was the fact of the coming of the Holy Spirit, who came from the Father and the Son. It is clear from the New Testament that they did not think of the Holy Spirit as a mere influence, but that to him also they ascribed what we should call "personality." In the Acts he is described as commissioning his servants and as directing where to preach, and is also spoken of as "the Comforter." In the Epistles he is spoken of as instructing what to preach, as sanctifying the saints, and most strongly of all, as working according to his own will. These are ways of speaking, not of an influence, but of One who is personal. Here then was the problem for people who were strict monotheists. In the Godhead there was Father, Son and Holy Spirit, one God. This did not mean that the Father, Son, and Holy Spirit were three individuals, for there was only *one* God. But it was necessary to safeguard against the idea that the Holy Spirit was a mere influence and to declare that he was a living, active, effective force. It was necessary that the Holy Spirit should have the value of personality because he performed for Christians communion between God and man. Apart from the personality of the Holy Spirit, the works of the Holy Spirit would become either a dream or sub-personal and sub-ethical. What the doctrine of the personality of the Holy Spirit emphasises is not *individuality* but *personality*.

The Holy Spirit and Revelation

Thus the doctrine of the Holy Spirit is the evidence for the fact that God has never left himself without witness. This underlies the whole conception of revelation, which thus becomes a permanently efficient mode of divine activity. It is of the essence of God's nature to communicate himself and his channel of communication is the Spirit, whereby he becomes effective in human lives, in the movement of thought, and in the course of human history. It is by thinking of three persons in one God that we are enabled to have a doctrine of revelation which involves the related-

ness of God without destroying his absoluteness, that he can be both the intimate One and the ultimate One. This effective witness of God is consummated in the Incarnation. But apart from the doctrine of the Holy Spirit the Incarnation would seem to be but an isolated intervention. In the light of this doctrine it is the culmination of an age-long process and the starting point of a new process.

A Social Conception

One further point we may stress. The doctrine of the trine-unity of the God-head is involved in the statement that "God is love"; for, as Augustine pointed out long ago, in a love relationship there must be the lover, the loved, and love. It means that God is *fellowship*, that in the God-head there is that one and only perfect society which is the pattern for that other society which his purposes are set to work out between man and man, but which can only be realised in God. Apart from such a "social" conception of God, God becomes static and impotent and redemption an impossibility. It is this rich conception of God which Christians have ever held, that in the God-head there is Father, Son and Holy Spirit, one God.

OH, love of God so strong and true,
So old and yet forever new,
Shine thou in me, and help me share
Some brother's lot—their lead to share.
Dear Lord, my constant cry to thee
Is to bestow thy love on me,
And in the coming days may prove
To those in doubt, that "God is love."



quisite flavor, and is considered an exceptional delicacy. Possibly its flavor is enhanced to the diner by its obvious expensiveness. For to remove the heart of the coconut tree is to kill it. Only millionaires could afford a salad at the cost of a coconut palm for a serve!

Did you realise that the heart of a palm tree was such an important thing? Other trees may become hollow or have a streak of decayed wood in their hearts—but not the palm tree, for it differs from other trees in that it grows from its heart—from within, outwards.

During my school days I loved to find the stumps of recently-felled trees, and to count the annular rings on the cut surface, in an effort to tell the age of the tree. These annual growth rings which are found in our common Australian trees show the growth of the new season's wood—grown around the outside, near the bark. These trees grow from the outside, and thus, even though their heart is decayed, they can still grow near the surface from year to year.

Have you ever noticed the distinction that the Psalmist makes between the palm trees growing from the heart, and the other trees growing from the exterior? It is a distinction between a good man and an evil man. Of the man who grows from the heart we read, "The righteous shall flourish like the palm tree" (Psalm 92: 12). The evil man, however, develops away from his heart—he grows from the outside—"I have seen the wicked in great power, and spreading himself like the green bay tree" (Psa. 37: 35).

ONE vital attribute the world needs to see in Christians to-day is stability. Amid the flood and ebb of hopes and fears, we who believe in God must pray for foundations of rock.

There is the pagan and imperfect stability of a fixed objective. Then there is the Christian stability which is the expression of a Christ-centred state of life.

A fixed objective becomes a god, constricting and compressing men's tremendous vital forces into one exclusive stream. It puts men into opposition with all outside their particular objective. It produces explosive actions and situations. Its main symptom is a closed mind. Its main cause is fear. It is the root of dictatorship.

Christian stability, on the other hand, is the backbone of true democracy. It comes to those who know God in day-to-day experience. It is based on confidence in God's ability and intention to deal with even to-day's colossal problems and disasters, as his own even more colossal understanding shows him what is best for everyone concerned.

The certainty that God is even now working out his own ends encourages us to ask him single-mindedly, for freedom from fear. It also enables us to give up the false support of wild hopes for a short-cut out of our dangers and difficulties.

When we are sure of God we can be unafraid of men—any men. And when we are unafraid we can face facts, and find understanding, and eventually Christ's amazing, inexhaustible love. Only then shall we begin to understand those who serve objectives instead of God, and see the terrific warp and stress they suffer from this artificial living.

For I believe there is no real life apart from God.—J. E. Warren.

Millionaires' Salad

David Hammer, of South Australia, a former missionary in the New Hebrides, writes an interesting lesson on the palm tree.

MANY residents of the Pacific Islands ask the newcomer the question, "Have you eaten millionaires' salad yet?" They refer to a small part of the heart of the coconut palm—the centre of the crown from which the leaves spring. It has an ex-

Unconscious Sins

Writing on Psalm 19: 12, "Who can understand his errors? Cleanse thou me from secret faults," Dr. James Reid, in "The British Weekly," presented a helpful message.

THERE are many problems facing the world to-day; but the greatest of them is the oldest of all. It is the problem of sin. That is God's problem. It was to deal with our sin that Christ came and gave his life. It is our problem also. It is costing our nation ten million pounds a day in money, and the lives and labor of our young manhood and womanhood. Of all our problems, this is the one which needs to be tackled most seriously by us all.

The trouble is that many of our sins are hidden from us. We are not conscious of them. That is what the Psalmist means by "secret faults." He means the sins of which we are unconscious. There are sins of which we are all aware. But there are places in all our lives where conscience is defective and we do not know that anything is wrong. It is this defective sense of sin which keeps many people from feeling any need of the help or guiding of God. "I do not need religion to help me to be good," said one man to another who was a professing Christian. "What can your religion do for me?" To which the other replied, "The first thing my religion would do for you is to show you that you are not so good as you think you are." We are none of us so good as we think we are. That is the first thing we need to realise. The Psalmist knew how easy it is to deceive ourselves. The first step to deal with sin is to know ourselves. That is the meaning of the Psalmist's prayer, "Cleanse thou me from unconscious sins."

There are two kinds of unconscious sins. There are unconscious deeds of sin. The most common of these are sins of pride. We may be proud of our gifts or our cleverness or our success, and so are contemptuous of others and patronising or superior in our attitude. Pride is an evil weed that finds its way into many parts of our life. The worst form of it is pride in our own goodness; and this pride is often unconscious. There is a national pride of this kind which people of other nations see in us and detest. They speak of the hypocrisy of Britain and we are surprised. We resent it when they criticise our attitude to subject peoples. We tell ourselves and others that we are trustees for the people who are under our rule, and that our only motive for ruling them is that we may train them in justice and freedom. But is that the whole truth, and has it always been so? Jesus told a story of two men who went up to the Temple to pray. There he flashed a light on "those who trusted in themselves that they were righteous." He described a Pharisee at prayer who said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess." We may not be as outspoken as that. But the attitude of unconscious pride may be there, and it may lead us to words and deeds that are loveless and hard.

Or again, we may unconsciously slip into habits of selfishness in the home and elsewhere. We get into the way of thinking that our home belongs to us, and that it must revolve round our convenience and comfort. We expect consideration from others. We take the little services of love and affection that are done for us as our due. Are there not moods and irritations which we should not think of venting on others; but which we allow to have free play in the privacy of home, just because there are those who, in their love, will suffer them? A great deal of selfishness is due to the lack of thought

and imagination. We do not get out of ourselves enough to put ourselves in the place of others. We do not stand far enough away from ourselves to see ourselves as we are.

Or think of the unconscious habit of complaint. Some people see only the disagreeable things in life. They get into the habit of worrying about little troubles. They are always fretted with anxieties. They do not realise how far from Christian this spirit is. In the outlook of Jesus anxiety was sin. It was the sin of faithlessness, of practical atheism. Why is it that many Christian people forget that faith in God should bring happiness? The world will never be attracted by a faith that has lost the secret of joy.

There is, however, another form of unconscious sin. It is the sin of the unworthy

Heart's Country

*In Rome there is no glory now,
And Greece no longer rings with
song;*

*Proud Babylon, once queen of earth,
Has been as dust for ages long.*

*On those proud realms the sun has
set;*

The light still shines on Olivet.

*Old Egypt, once a land of kings,
Is now consumed by warlike hordes;
Assyria, the mighty one,*

*No longer boasts her gleaming
swords,*

*On these the blight of ancient death;
Life still abides for Nazareth.*

*Though Rome is still a storied name,
And Greece is prized for lore and
art,*

*Though Egypt still has wonders
strange,*

*One land can satisfy the heart;
In faith we seek our "ain countree"—
Dear Bethlehem, sweet Galilee.*

—Thomas Curtis Clark.

motive. We may do right things from wrong motives, and be unconscious of the fact. Some people give themselves to public service. They imagine that they are thinking of the good of the community. In reality their motive may be to get into the limelight or make a reputation or a career. On the other hand, we may keep out of public service and tell ourselves it is because we are too humble to seek publicity. Our real motive may be that we are too much absorbed in our own concerns to give time to the service of others, or too lazy to take the trouble.

Some who give themselves to social service imagine their motives are purely unselfish. They spend endless time and trouble on others. But behind it all there is a subtle love of power. They want others to think as they do, and to do what they want. They love to feel that they have an influence. When people reject their advice and take their own way they have no further interest in them or they are deeply wounded. Then the secret is out.

When we get a glimpse into our own hearts and see these things we are shocked. We may call it morbid introspection and turn away, or we may be discouraged and ask if anything we do is really good. But the remedy is not to give up because our motives are mixed. It is to seek the love that can cleanse the inner springs. Mixed motives sooner or later bring inner conflict and hinder our real usefulness.

When Christ comes into our life he begins with the heart. He knows that the roots of good and evil are within. If the root is good we need not worry about the fruit. The trouble is that we let him into the vestibule of life, but we refuse him admittance to the inner room, where we keep the secret thoughts and desires that really move us. It is not easy to be honest and to look at ourselves in the mirror which he holds up to us. When Paul saw himself as he was, in the light of Christ, he was utterly broken. The image of himself that he cherished in his heart was smashed to fragments. But Christ came into his heart and everything was changed. He was able to write, "If any man be in Christ he is a new creation."

Power of Old Hymn

I WAS sitting outside a rondavel looking out on a sea of deepest blue. My companion was an old clergyman in whom everything was fading except memory. He began to reminisce. It was 1902 when I came here as a catechist. At one kraal I visited, there was a native woman whose conversion had become known all over the district. I asked her how it happened. "Was it through the Bible?" "No, not through the Bible." "Was it through preaching?" "No, not through preaching." "Was it through praying?" "No, not through praying." "How did it come?" She confessed that it came through the singing of a hymn.

"And what was the hymn?"

Back came the answer, "Precipice of all time broken for me"; for this was how she rendered "Rock of Ages cleft for me."—Selected.

The Mother of Jesus

(Continued from front page)

by Jesus. To spare her the anguish of the last desperate hours, the Master committed her to the care of John, saying, "Woman, behold thy son!" and to John, "Behold thy mother!" At that hour John took Mary away into his home. Nothing more is recorded of her. It is written that Jesus appeared to Mary Magdalene, but not to Mary of Nazareth.

Mary had an important part to play in the grand scheme of redemption. Her work was well done. Her praise is upon the lips of the multitudes. While she is worthy of great honor, we do wrong to raise her to a plane above the level the scriptures have given her. We see her as a woman, like other women, honored by God. Jesus our Lord honored her, but had cause to rebuke her mildly. Scripture does not ascribe to her a place of authority, nor power. It is wrong for us to worship a human being, no matter how honored that one may be. The Bible gives neither command nor example that even suggests that men ought to worship her. Therefore let us avoid doing so, and point out such an error to those who do so, because they are ignorant of the truth.

J. C. F. Pittman.

"Allied Patrols Over Appian Way"

THAT is this morning's newspaper heading. Allied forces, landed about 30 miles south of Rome, have reached the famous Appian Way. If that mean an early advance on Rome and the capture of the city, and especially if it denote such an advance as will shorten the war, how happy we all shall be! Bible students will have a greater interest in this offensive because of its location. Many of us will think of that mixed company which, nearly nineteen hundred years ago, trudged Romeward along the Appian Way, when Paul, the prisoner of the Lord, welcomed by his Roman brethren, thanked God and took courage.

New Anzac Pact

The Australian-New Zealand agreement so speedily reached at Canberra is one of the most important of current topics. As an evidence of friendly co-operation, it is notable. Mr. Curtin described the agreement as "a three-fold land-mark"—in international collaboration in the Pacific, in the development of Australian and New Zealand foreign policy, and in the constitutional growth of the British Empire. The newspapers have published details which are now being discussed in Great Britain and America as well as in Australasia. The implications of the agreement are far-reaching, and both British and American reactions will have to be considered. It is announced that in these countries "although opinion is still guarded," the agreement is generally approved. Particularly, pleasure has been expressed that the Commonwealth and the Dominion have framed a common policy.

Cynicism

I have noted in recent months that a considerable number of sermons have warned against cynicism. The preachers evidently have noted the development of a cynical spirit, which, alas, can be seen even in professed Christians. There are people who cast doubt on the sincerity or good motives of their fellows, and who think everybody has his price. Disinterested service and work for the common good are discounted. It is a sad day when a person thus thinks or speaks concerning his fellow-men. The light which such an attitude throws on the character of the critic shows how far he is from the Christian position. It is true that there is much in public and private life which merits condemnation; but let us not lose sight of goodness or good people, and let us not spoil our own lives by cynicism or a mere carping spirit.

Friendliness

A fragment of conversation between two passing men reached my ears recently. Earnestly and wistfully one said, "If he can only be friendly—" Who "he" was, I know not; and the position the doubtfully friendly one was to fill is also unknown. Evidently someone might succeed, but there was a danger lest an unfriendly manner might prove his undoing. A sermon lurks in the overheard word. No man is in a position where friendliness will not prove a good asset. I think of some men aspiring to serve the most sacred work of all who have failed for lack of it.

A. P. Main

Our Young People

W. R. Hibbert

THAT BOY

HOW often we hear the slighting remark, "He's just a boy!" That is what they said when Spurgeon was converted. Scores of intelligent people must have made such a comment about Washington and Lincoln when they were growing up.

But what is a boy? "He is a person who is going to carry on what adults have started. He is going to sit where we are sitting, and when we are gone, attend to those things we think are so important. We can adopt all the policies we please, but how they will be carried out depends upon him. Even if we make leagues and treaties he will have to manage them. He will assume control of our cities, states and nation. He is going to move in and take over our prisons, churches, schools, universities and corporations. All our work is going to be judged and praised or condemned by him. Our reputation and our future are in his hands. All our work is for him, and the fate of the nations and humanity is in his hands. So it might be as well to pay him some attention."

EXPLORER LEADERS' CAMP CONFERENCE

TWENTY-FOUR leaders representing Balwyn, Blackburn, Brunswick, Caulfield, Cheltenham, Fitzroy North, Hartwell, Malvern, Moreland, Oakleigh, Springvale and Surrey Hills were in conference at Mount Evelyn, Victoria.

from Jan. 22, 23 under the direction of W. F. Newham, Chief Explorer, and W. R. Hibbert, Youth Leader. One aim of such a conference is the building up of a fraternity and a community of interests as a forerunner of an expanding and virile movement. Leaders were heartened and helped by the instructional sessions and the pooling of ideas. The business sessions were concerned with the production of a revised and enlarged leaders' handbook. The Lord's day was commenced with a communion service at 7 a.m. The inner meaning of the cross and how its truths might be made graphic to the mind and heart of the boy was the substance of the address by V. C. Stafford. It was reported that four States had endorsed the Explorer movement as their pattern for boys' work.

DONCASTER EXPLORER CLUB

A VERY successful camp was held at Parslow's Bridge on the bank of the Woori Yallock Creek, Victoria.

A total of 17 were housed in three tents from Jan. 17 to 21. R. A. Banks, G. Smith and Kevin Mitchell were camp leaders.

The boys comprised one big happy family and thoroughly enjoyed the camp routine. There was plenty of fun and recreation which included fishing, swimming and cricket.

The devotional periods, morning and evening, were of great help in the spiritual life of the boys. The book chosen for study at these periods was "The Worldover School."

The boys voted camp the best holiday they had experienced. Church members were helpful in their co-operation.

WHERE SHALL I WORK?

FATHER, where shall I work to-day?"
"And my love flowed warm and free;
Then he pointed me out a tiny spot
And said, "Tend that for me."
I answered quickly, "Oh, no, not that;
Why, no one would ever see,
No matter how well my work was done,
Not that little place for me."
And the word he spake, it was not stern,
He answered me tenderly,
"Ah, little one, search that heart of thine;
Art thou working for them or me?
Nazareth was a little place,
And so was Galilee."

DR. MORGAN AND THE COLLIER

A COLLIER came to me (relates Dr. Campbell Morgan) at the close of one of my meetings and said, "I would like to be a Christian, but I cannot receive what you said to-night." I asked him why not. He replied, "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to him. It is too cheap." I looked at him and said: "My dear friend, have you been working to-day?" He looked at me slightly astonished and said, "Yes, I was down in the pit, as usual." "How did you get out of the pit?" I asked. "The way I usually do. I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" He looked at me astonished, and said, "Pay? Of course, I didn't pay anything." I asked him, "Were you not afraid to trust yourself in the cage? Was it not too cheap?" "Oh, no!" he said. "It was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke in upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.

"Well, father," exclaimed the prodigal son, as he made his appearance at the family fireside, "are you ready to kill the fatted calf?" "No," replied the old man grimly, "I think I'll let you live."

The Family Altar

TOPIC.—WHAT A WORD "FITLY SPOKEN" CAN DO

- Feb. 7—Isaiah 50.
- " 8—Romans 1: 8-17.
- " 9—1 Cor. 2: 1-9.
- " 10—1 Cor. 2: 10-16.
- " 11—Col. 4: 1-6.
- " 12—John 4: 27-38.
- " 13—Exodus 34: 1-14; John 4: 39-54.

BETWEEN Jews and Samaritans there was but little in common. As a rule, they remained apart in proud isolation. Yet note the difference made by a word! To the Samaritan woman Jesus speaks, and she, astonished at her wonderful recovery, tells her neighbors, who believed her word, and approached Jesus with the request that he would abide with them. All this fittingly illustrates the value of a word in season to those who are weary. Each one concerned, except Jesus, was probably devoid of unusual gifts, for they were just ordinary, unlearned folk. Yet eternity alone will reveal their influence for good when they spoke that word. And, on the other hand, who can estimate the awful consequences had their lips been sealed! So, always and everywhere, "let the redeemed of the Lord say so."

Aftermath of Bushfires

Will. H. Clay, in "Social Service Notes and Comments," tells of efforts being made to help those who suffered in bushfires, of liquor anomalies and of mixed marriages.

ALTHOUGH Victoria has been by far the heaviest sufferer of the States, during the period bushfires ravaged the country, much loss has been sustained by several others. The public, in spite of the heavy demands made by the war, has contributed very generously to the relief of the needy. The Federal and State Governments have each contributed £50,000, and it would appear that a half-million pounds is assured. The churches, quite spontaneously, have given liberally, and, if necessary, will give again. Churches of Christ have been requested to contribute through their Social Service Departments, and already a considerable sum is in hand. There have also been sent in articles of clothing and footwear which are available to needy cases. The State authorities have set up boards of investigation which will, in due course, enquire into the bona fides of claims. It was pleasing to note the speed with which the Government acted to meet the primary needs of food, clothing, and covering. Sufferers even two or three hundred miles away from the city were reached within 24 hours of the report of the loss being received. It must be remembered that, in many cases, considerable insurance money will be paid, and it is not known at present how much money will be required to meet real need after all legitimate claims are met. Enquiries have been made concerning undistributed monies from previous State collections, under similar circumstances, which were known to exist, and it was discovered that £1,000 only was in hand.

Social Service Annual Offering

The Victorian Conference Executive has granted the request of the Social Service Department for an annual appeal to be made to the churches for the support of its work. This will be made on the third Sunday in August. For more than twenty years no special time of appeal has been given to the department, and its work has been conducted mainly at the expense of C.F.A. members. Little opportunity has been found to inform the churches of the character or the extent of the work done. In spite of this, the Christian Fellowship Association and the Christian Guest Home are the products of social service. This department also handles social questions, which now are no sinecure. They

include matters of domestic concern to those of national and international importance.

Liquor Anomalies

The royal commission which is enquiring into anomalies which exist in the licensing laws of Victoria has been asked to define what are and are not anomalies. However, there are some which call for no legal wisdom to determine. Surely it is anomalous to create legislation and frame regulations which the authorities apparently have no intention of recognising. Every week, sometimes more than once, during the peak period, for more than an hour the brewers' waggons, both petrol and horse-drawn, with trailers and lorries, occupy up to 120 ft. of the street (we have measured it), including the prohibited area in which drivers are informed by notices on standards that vehicles are not permitted to stand between a certain point and the intersection. We have counted up to 70 barrels on the foot-path, two deep, extending well into Swanston-st. at the same time. Officers of the City Council, although their attention has been called to the breach, are not to be seen, and the police, whose duty it is to see that the foot-paths are not obstructed, do not see the breach. Evidently the liquor business is a law unto itself. What other business could so flout the law? This department is taking the matter up with both the council and the police.

Mixed Marriages

Special attention has recently been directed to the danger associated with mixed marriages of Protestant and Roman Catholic parties. A case in point came under our notice when a Protestant girl married a Roman Catholic with the usual promises with regard to any children that might be born to them. In this case all has gone fairly well for a period of twelve years, the religious education of the children being left to the mother. The father now insists upon the two children of the marriage, a boy and a girl, being given instruction in his religion. The result is that the children have been removed from the home, which for the time has been dissolved. There appears to be a deep attachment between the couple concerned, but the religious question is unanswerable. A word of warning occasionally might serve a good purpose.

God's Love for the World

Alice M. Barton, of Launceston, Tasmania,
writes on various aspects of divine love.

GOD'S love for the world and all that is in it is very evident. Proofs of it are easily found.

God's Love is Seen in Nature

Who has not felt the hush of the presence of God in the things around—in the beauty of sun-tipped leaves against a clear blue sky; in the glory of a summer garden; in the daintiness of tiny birds flashing in and out among bright green leaves and in the enchantment of distant hills. In springtime especially is the sense of God very real. As bare brown twigs give birth to tender green shoots we realise that behind all this beauty there is the Divine Creator. These things did not come by accident, and surely the One who could create such loveliness is One who loves.

This love is seen in his tender care for his creatures, not only for the inhabitants of fields and trees but for us. When God made the world he made man in his own likeness, and having made him, he set upon the earth

all things necessary for his life. Man works to produce food of different kinds, but it is God who provides the essentials of sunshine, soil and rain, and who gives to man the strength to work, and the ability to know how to work to make the ground produce the very best.

His Love is Generous

Not only does he give us the essentials of life, but bountifully supplies us with much more than we really need. Every single thing we have can be traced back to the primary gift of his love.

God's Love is Natural

He must love because he is love. He could not be otherwise. It is impossible to picture what the universe would be like if its Maker was not One of love. Yes, his love is natural, but it is very, very wonderful. We have said that the world is a beautiful place. It is. All that God has made is beautiful; but ugliness

has entered in and spoiled much of the beauty of God's creation—ugliness caused by sin. God meant the world to always be full of beauty and love; but it only needed one man to sin and the world was no longer the place God meant it to be—for "by one man sin entered into the world and death by sin." Man has continued to sin and his sin has continued to spoil the world—to spoil its beauty, and the beauty of human lives. Nor can anyone point the finger of scorn at any other as being "a sinner," for "all have sinned and come short of the glory of God."

Is there then no hope for the world? Must the world's beauty finally be lost beneath the ugliness of sin? We answer confidently, for God himself has provided the answer. God's love is shown most of all in his remedy for sin—the only remedy and the only hope for the world. He sent his own Son to be born as a babe in a humble stable; to live as a man; revealing God's love in a wonderful way by his gracious acts; to die as a sacrifice for us, and to rise again triumphantly showing that he had overcome the power of death.

God's Love is Personal

His love is not merely that of a Creator for his handiwork, but that of a Father. One has said, "He loves each of us as if there was only one of us to love."

Browning makes his sceptical Arab physician Karshish, when recounting what he had heard of Jesus, say to his friend Abib—

"The very God! think, Abib, dost thou think? So the All-Great, were the All-Loving too—"

He cannot understand how it can be. Neither can we altogether understand his love for so unworthy as we, but we know it is true—gloriously true. We hear him say, as Karshish imagines—

"Thou hast no power nor may'st conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee."

Love him we must—and more. Let us share his love with others, remembering that

"Love so amazing, so divine,
Demands my soul, my life, my all."

Open Forum

FOR "CHRISTIAN" READERS

ENTERTAINMENTS AT GOSPEL SERVICES

AS reporter of the item commented on under the above heading, I feel constrained to answer briefly. I am unable to confirm the writer's suspicion of any Victorian church services approximating more to entertainments than to gospel services. I repeat, for the play used, Horatius Bonar's historic defence of Sankey's organ, when it was proposed to introduce it to conservative Scotland: "It is only a little one."

But in all seriousness, I assure Mrs. Butcher that entertainment value did not enter into discussions about using the play mentioned, nor was it a measure of its success. In each case, effectiveness in presenting the gospel was the sole criterion. May our gospel message be always "back in the old paths," but for the method of presentation, let every scribe instructed unto the kingdom bring forth out of his treasure things old and new. I do not know that Jesus himself or the apostolic church, by example or teaching, confined the presentation of the gospel to preaching alone; the gospel—song or story, poetry or prose, drama or film—does not cease to be the power of God unto salvation.—Frank J. Funston, N. Essendon, Vic.

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February 2, 1944

Here and There

Stuart Stevens has been invited to serve a third term of three years with the church at Emmore, N.S.W.

Owing to the Australia Day holiday on Jan. 31, it was necessary for us to go to press on Jan. 28. All news items reaching us by that date are included in this issue.

Readers are reminded of the need of supporting the appeal for funds to finance missionary work among the aborigines. The offering is to be received on Feb. 6 in New South Wales, Victoria, Tasmania and Western Australia.

David Lloyd George, when Prime Minister of Great Britain, once said, "A very large part of the economic and social principles I am pressing upon the English people I obtained from reading the writings of Alexander Campbell."

We regret to learn of the passing of Mrs. J. G. Snow, of Bangalow, N.S.W., mother of Les. E. Snow, preacher of Carnegie church (Vic.). Deepest sympathy is expressed with all who mourn her death.

Mrs. Way, an esteemed member of Swanston-st. church and the widow of the late W. J. Way, one of our faithful preachers, passed away on Jan. 26. Sympathy is extended to the relatives. Reg. Hayward, the surviving son, is active in the work in Sydney.

The British Prime Minister, the Right Honorable Winston Churchill, according to Lady Listowell, when asked for a blue print of the New Order, replied, "I shall base it on the Sermon on the Mount, and I shall follow it as closely as I can without being accused of plagiarism."

"The United Emergency Committee for European Jewry, comprising representatives of all Australian Jewish organisations, in a recent publication estimates that no less than two million Jewish men, women and children have been done to death in occupied Europe since war broke out, and that the German Government has plans, already in train, to complete the annihilation of the surviving four to five million Jews. These plans, moreover, are being carried out with fiendish and relentless cruelty at this very moment."

One hundred and twenty keen young men and women shared in an afternoon rally at East Kew, Vic., on Sunday, Jan. 23. The meeting commenced with a stirring song service led by F. H. Elliott. Ken Sturgess presided, and Frances Stock, Morris Brown and Lindsay contributed a trio. Norman Wright (Everyman Hut) in his address encouraged Christian youth to be discerners of the best. The rally was under the auspices of Melbourne Eastern Suburban Christian Youth Fellowship. A South Suburban Fellowship rally takes place at Springvale on Sunday, Feb. 6. Both fellowships are welding the youth of the churches in the district into an enriching fraternity.

The new exercise, entitled "Bright Gems for His Crown," is now in the course of preparation, and should be available in March. The exercise will portray some of the triumphs of the gospel of Christ. It will be in three parts and can be used wholly, or in sections. The Foreign Mission Committees in each State would appreciate full-hearted co-operation from Sunday school leaders. Our aim is to have Children's Day observed in every Bible school in the Commonwealth. As usual, the exercise and missionary boxes will be supplied in sufficient quantity to any school free of cost. Encourage us for the heavy cost of printing and production by using exercise in your school some time during 1944.

W. Gale writes: "Mr. H. Edwards, preacher at York-st., Ballarat, has accepted an invitation to labor with the church at Albury, and will shortly begin his ministry there. The

Death of Mrs. A. R. Main

THE following telegram reached us on January 28 from Sydney, N.S.W.: "With unexpected suddenness Mrs. A. R. Main passed away peacefully this morning.—Corlett." Mrs. Main was well known throughout Australian churches as a capable and devout worker in the kingdom. In every way our sister had been an excellent co-worker with Principal Main. Her associations with the College of the Bible, Victoria, and the N.S.W. Bible College brought her into close contact with men and women who are now in all parts of the world preaching the gospel. Her kindness and devotion won their respect and genuine appreciation. As a leader in work connected with the Women's Conferences, our sister endeared herself to a great company. To Principal A. R. Main and Mr. and Mrs. Douglas Main we extend deepest sympathy.

chairman of the Home Mission Committee (Mr. Holloway) and the writer have conferred with the brethren at Spring Vale. The committee is making plans for this work, which is notable for the zealous way in which the membership

is conducting the Bible school and the boys' and girls' clubs. A conference has been held with the officers of the churches at Dandenong, Spring Vale and Oakleigh with encouraging results. The circuit proposals were well received after their presentation by Messrs. T. R. Morris, J. Holloway and the writer."

From a review of a short sketch written by Mrs. Head of the life of the late Dr. F. W. Head, Archbishop of Melbourne, we take the following: "Mrs. Head tells that as an undergraduate his habit of standing to work was an old jest. But in later years he often worked in an easy-chair by the fire. It looked almost lazy. 'But it was so easy to slip for a moment on to his knees, one hand resting on the mantelpiece, and slip back again without any fuss.' Head had a great sense of humor. Children loved his topical limericks and bad rhymes. 'At other times absurd words or phrases would come bubbling out at decorous moments only to be appreciated in their setting, as for instance the hesitant undergraduate adjured: 'Come in, man, and don't stand like a dilatory duck on my doorstep'—or, of a church dignitary, 'He is a dear fellow. But I wish he wouldn't boom like a mellifluous bull.'"

Dr. Cyril Garbett, Archbishop of York, who visited Russia recently to confer with leaders of the Orthodox church, said, in an article on religion in Russia appearing in "World Call," "I have been asked why Premier Stalin has approved of the election of the Patriarch and the summoning of the Council of Bishops. I think the reply is twofold. Premier Stalin is a wise statesman who recognises that religion is inherent in the majority of Russian people; he has had to take from them in the national cause much that they value—but he feels he can give them something in making it plain that there is no hindrance to their worship. Secondly, the church is no longer the supporter of the old regime. It accepts loyally the present constitution. It has thrown itself heart and soul into the national cause. It prays and works for victory. It did this spontaneously without the slightest hesitation on the day war was declared."

From Week to Week

THE "Open Forum" is provided so that readers may have an opportunity of expressing an opinion and of presenting some constructive argument on themes likely to help their brethren. It was never intended that it become a section in which criticism of contributors or writers be made. Crossfiring is not helpful, and when a writer has had a say he ought to be content, and leave the field for others. I should like writers to present ideas that will help to advance the church and to improve ways and means of winning others to Christ. Let us try to lift it above the level of a "critics' column"; that was the name someone gave it recently.

FROM statements sent to me I gather that there is still a lack of knowledge of the early literature of Restoration Movement. If we can catch the meaning of the vision presented by the early leaders of the Movement, it will be possible for us to make an important contribution to the religious life of Australia. Because some seem to misunderstand our mission and the teachings of the pioneers of the Movement, I sought to refresh my mind by re-reading Dr. Kellem's book, "Alexander Campbell and the Disciples." On page 283 of the book this statement appears, "The contention that the Disciples' position on baptism un-Christianises the members of all other communions, is certainly a misapprehension of their whole plea and programme and an evidence of a lack of knowledge of their literature. They could not very effectively plead for Christian unity did they

not honestly believe there are Christians to unite. Campbell vigorously repudiates any such implication in his famous Luxenburg letter." "But who is a Christian? I answer, Everyone that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to the measure of knowledge of his will." (Millennial Harbinger, 1847.) "Should I find a pedobaptist more intelligent in the Christian scriptures, more spiritually minded and more devoted to the Lord than a Baptist, or one immersed on profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians. Still I will be asked, How do I know that anyone loves my Master but by obedience to his commandments? I answer, in no other way. But mark, I do not substitute obedience to one commandment, for universal or even general obedience. And should I see a sectarian Baptist or pedobaptist more spiritually minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former, rather than the latter, would have my cordial approbation as a Christian. So I judge, and so I feel. It is the image of Christ, the Christian looks for and loves; and this does not consist in being exact in a few items, but in more general devotion to the whole truth as far as known." ("Millennial Harbinger," 1837.)

News of the Churches

Western Australia

Subiaco.—A helpful evening of study was held in open air at Mr. Raymond's on a Wednesday evening. J. Wiltshire spoke helpfully to those gathered for prayer meeting on Thursday. On morning worship of Jan. 23 Mr. Raymond spoke of our debt to the aborigines. In evening the choir sang helpfully. Among visitors were Gordon Moignard, home on leave, and Bob Wolfenden, shortly to leave.

South Australia

Prospect.—On Jan. 23 C. Schwab gave helpful addresses. In evening the choir rendered a message in song. Mr. and Mrs. Paul Ness contributed a duet. Prior to service on Jan. 16 Betty Beckman, who confessed Christ at Pt. Noarlunga, was baptised. P.B.P. and K.S.P. chapters commenced year with combined meeting. C.E. societies and Bible school anticipate a good year.



ABORIGINES HELP

NATIVE CHILDREN TAKE PART IN SERVICE

FORESTVILLE.—On Jan. 23 church had great pleasure in a visit from young inmates of Colebrook Home for half-caste and aboriginal children at Quorn. They attended Bible school in afternoon, and were entertained at tea. There was a large attendance of members and visitors at gospel meeting, when Matron Hyde spoke, and short testimonies were given by two young women missionaries. The children, who were seated on platform, gave items in song, and collectively recited 1 Cor. 13.

Fullarton.—Splendid meetings continue and W. Beller's messages are excellent. He has agreed to continue for one more month, and has promised to be responsible for speakers till church is able to secure a preacher. Officers and delegates of H.M. Committee met and discussed future of work. The church has decided to raise another £50 this year by anniversary in October to help pay off some of church debt. Sympathy is extended to Miss A. Thomson in her bereavement.

Cottonville.—Mrs. Brooke was welcomed at a social on Tuesday, Jan. 11. Reg. Bradley is home on leave from A.I.F., and has addressed the I.C.E. and Y.P. meetings. With the return of many members from holidays, excellent meetings were held on Sunday, Jan. 23, when 90 were present at the gospel service. Mr. Shearing has written describing inspirational prayer meetings being held among men working with Allied Works Council. Mrs. Aird is now home recovering from an operation.

Nailsworth.—The work is settling down after holidays. At close of Mr. Manning's address on Jan. 9 two young ladies from Bible class made the good confession. Meetings are encouraging, particularly midweek and Endeavor societies. Prior to gospel service on Jan. 16 a baptismal service was conducted. A gift evening was tendered to Miss Rosalie Shill and Pte. Eric Templeton, prior to their marriage in chapel on Jan. 15. The church expresses sympathy with Mrs. Farrow and Mr. Roland in their illness.

Murray Bridge.—Appreciated "echoes" were given by Misses Laurel Harper and Gwen Clark, from East Murray C.E. Union Christmas camp at The Peak. Miss M. Lovell and her twelve young friends are a welcome addition from Long Flat to gospel services. Another member to Y.P.S.C.E. Impressive gospel singing from Lieut. Doug. Butler, on leave. Practical holiday fellowship was received from Theo.

Edwards and A. E. Talbot at Murray Bridge and Burdett. Good offering to Prisoners' of War fund. Fine gift from church and Y.P. to Miss Nathalie Grundy in view of her marriage with Mr. Robert Green by J. E. Shipway in chapel on Jan. 22. N. G. Noble's gospel series is appreciated.

Winkle-Berri.—Meetings of month have not been largely attended. Visitors and members home on leave have met with the church. The final C.E. meeting, held at Winkle on Dec. 28, was well attended. At the close of meeting supper was served, and opportunity was taken to farewell Miss Mavis Searle, who is to enter the Teachers' Training College at Adelaide. Olive Chapple was elected secretary in Mavis Searle's place. Sympathy of the church is extended to Mrs. Haines, whose mother passed away recently.

Naracoorte.—Mr. Lawrence is improving; Mrs. Jellett is still ill. A. C. Killmier spoke at both meetings on Jan. 16, and one girl decided for Christ in evening. Bible school attendances are some of highest on record. C.E. meetings are encouraging. On Jan. 18 the half-yearly business meeting of church was a happy meeting. Geo. Wardle and K. H. Foster were appointed treasurer and assistant treasurer respectively. Ladies' Guild with help of Mr. McKenny made between 50 and 60 toys and gifts for Bible school Christmas tree held on Dec. 17. About 80 parents and scholars were present. On Jan. 23 A. C. Killmier preached in the evening, and a married woman made the confession.

Cowandilla.—Kinders had party and Christmas tree on Dec. 18. Each scholar received a gift. The teachers made the toys, of which there was an excellent display. Large attendances marked Christmas Sunday. In evening the Girls' Club formed a choir when the birth of Christ in song and story was presented, F. Hollams telling the story. Many young men of church were welcomed while on leave. Aged Sister Driver has not been well enough to attend. Mr. Edwards finds it hard to come. Mr. Victory is recovering from operation for appendicitis. Sister Mitchell has been indisposed. Mrs. Burlinson was baptised on evening of Jan. 16, and received into fellowship on morning of 23rd. Miss Upham and Mr. Alex Davey were married on Dec. 16. Encouraging reports come from J.C.E., under leadership of R. Crouch and E. Brockie. A successful outing was arranged to Hazelwood Park on Jan. 22. Attendance at Bible school is up. Collin Bowers, at present with the Forces, has been received on letter from Bala-klava. Allan Tregilgas writes to the church from battle station. He confessed Christ and was baptised in the North by the camp chaplain in October, 1943, and was received into the church here on request of his baptiser.

New South Wales

Paddington.—There were good attendances on Jan. 23. Mr. Paternoster gave an instructive account of work among Australian aborigines. Mr. Greenhalgh's gospel address was enjoyed. Miss Winks is having a well-earned holiday. Cheery letters have been received from boys on service.

Gilgandra.—On Jan. 5 Miss Mary Morris was married to Pte. Frank Whitfield (A.I.F.). P. J. Pond officiated. During Mr. Pond's absence in Sydney last month addresses were given by D. Butler, R. Morris, T. Quayle and A. Butler. Miss Thelma Mudford, having completed her teacher's course at Armidale Teachers' College, returned to Gilgandra and renewed fellowship with the church.

The Australian Christian

Wagga.—Meetings have been good. Several isolated members have had fellowship with church, also Mr. Pallot, of W.A. There have been two confessions and baptisms. On Christmas morning a combined service with the Baptist congregation was held. Mr. Jenner gave a very helpful address. At recent Sunday school anniversary, the Young People's Department banner was presented to school for marks gained in scripture examination.

Chatswood.—With plans implemented to extent of being guaranteed necessary finance, the church is finding it difficult to secure a suitable full-time man to direct youth work. F. A. Youens commenced this year's prayer and praise (Wednesday evening) services with first of a series on little-known characters of New Testament, dealing initially with Stephanus. Up to 40 members enjoyed this. Appreciative reports have been received concerning the address and efforts of choir in worship service broadcast on Jan. 16.

Victoria

Emerald.—G. J. Andrews, preacher at Surrey Hills, conducted both services on Jan. 23. In morning there was an excellent attendance, many visitors as well as local residents being present. In evening a large congregation came to hear the sermon, beautifully illustrated in technicolor.

Port Fairy.—On Jan. 20 a well-attended evening service was conducted by T. V. Weir, who gave helpful messages to children and adults. Singing was bright, and solos were rendered by H. Feary, of Ballarat, who also conducted morning services on Jan. 16 and 23, and was much appreciated.

Hampton.—W. J. Evans, of the college, continues with the church as interim preacher. Auxiliaries have resumed activities. Bible school work is encouraging. A working bee on Jan. 24 removed blackout material from chapel windows and did useful work about the grounds.



The Chapel at Hampton.

Berwick.—G. Funston gave morning address on Jan. 16. Mr. Combridge, who is assisting in services during college vacation, gave both addresses on Jan. 23. Members have decided to contribute to bush fire relief fund. The church has been saddened by the home-call of Mrs. P. Aurisch.

Camberwell.—Services on Jan. 23 were well attended. Mr. and Mrs. Cunningham have been received in from Mildura, and fellowship has been had with Mr. and Mrs. Hollams, from S.A. Offering for bush fire relief amounted to £15. Wallace Fordham and W. A. Fordham are making good progress after illness.

Rochester.—The church has started new year in good heart. On Jan. 16, 35 attended; for months there have seldom been under 30. On New Year's Day a picnic was held on the Campaspe; there were 40 present. Young people are keen, and provide special singing frequently. A talk is given to children at each gospel service. A second tray has been provided for Lord's Table, needs having outgrown smaller one. Prospects are splendid.

East Preston.—Meetings are back to normal after holidays. On Jan. 16 Ken Clinton, R.A.A.F., home on leave, presided at morning service and preached at night. On Jan. 23 J. Plummer (Reservoir) exhorted the church and J. T. Smith preached at night, when a young man stepped out for baptism.

West Preston.—With holidays over, services have resumed normal routine, and all auxiliaries have commenced work for new year. On morning of Jan. 16 Mr. Combridge addressed the church and Mr. Withers preached at night. Splendid attendances were noted at all services on Jan. 23, when Mr. Withers addressed both services. At gospel service an offering for bush fire relief amounted to £16.

Prepare the Way

HALF the world is mobilised in energetic defence of the ideals of Christian civilisation. As to a clarion call, scores of millions have risen against the inter-national selfishness and cruelty which deny the teaching of the gospel. If proof is needed, this is eloquent testimony to the vital necessity of Christian principles for the survival of civilised life on this planet. One clear lesson of the war is that in a world created by a God of love, selfishness does not work.

Yet for the mass of people, even in civilised lands, Christianity is only a half-held faith. Only when sin goes unbridled do they arise and slay the monster, and, anyway, war does not redeem mankind. The very necessity for such conflict and the suffering caused by it are themselves a condemnation. Man's fundamental problem—both at home and abroad—is a problem of the spirit. The urgent need to-day is for a change of heart, an utter surrender to the spirit of Christ, that in hope and in peace we might build a better to-morrow.

If this is true for the white races of the west, what of the millions of Asia and Africa who have not yet even an elementary knowledge of the experience of the gospel? Do we realise that of the thousand million people of Asia and Africa (over half the human race) nine persons out of ten cannot even read? They are a silent mass of governed, forgotten people with not even a cry that can be heard. If we do really believe that in the Christian gospel alone are to be found the principles for world co-operation and peace, shall we not in the post-war world dedicate ourselves to a great propaganda that all men may be taught the true way of life? How else can a Christian civilisation be possible?—"The Bible in the World."

ADDRESS

S. E. M. Riches (Deputation Secretary in South and West Australia for the Mission to Lepers).—82 Irish Harp-rd., Blair Athol, S.A.

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HONORS LIST, THIRD TERM, 1943

THE following students, securing a grade of at least 80 per cent., obtained Honors in the third term. For a pass a grade of at least 60 per cent. is necessary.

Old Testament History.—R. W. Graham, 88; C. N. Burn, C. B. Cartmel, equal, 87; F. B. Alcorn, 86; L. G. Crisp, K. J. Patterson, V. Quayle, equal, 84; D. W. Cartmel, 81; A. G. MacDonald, 80. Eight others passed.

New Testament History.—K. J. Patterson, 88; F. B. Alcorn, 87; R. W. Graham, 85; C. N. Burn, 83; A. G. MacDonald, 82; L. G. Crisp, G. A. Grainger, equal, 80. Ten others passed.

Church History I.—F. B. Alcorn, 90; K. J. Patterson, 87; K. W. Barton, A. G. MacDonald, equal, 80. Three others passed.

Church History II.—P. R. Thickins, 98; R. W. Graham, 94; C. N. Burn, 91; E. T. Hart, 88; J. K. Bond, 87; G. A. Grainger, 80. Nine others passed.

New Testament Greek I.—K. J. Patterson, 93; F. B. Alcorn, 89; D. W. Cartmel, 86; A. G. MacDonald, 83.

New Testament Greek II.—L. G. Crisp, 94; C. N. Burn, 91. Seven others passed.

New Testament Greek III.—P. R. Thickins, 91; E. T. Hart, 80. Three others passed.

Ethics.—P. R. Thickins, 98; E. T. Hart, 84; A. A. McRoberts, 82. Two others passed.

Apologetics.—P. R. Thickins, 95; E. T. Hart, K. N. Roberts, equal, 80. Two others passed.

Pastoral Theology IA.—F. B. Alcorn, 84; A. G. MacDonald, K. J. Patterson, equal, 80. Four others passed.

Pastoral Theology IB.—F. B. Alcorn, 90; A. G. MacDonald, K. J. Patterson, equal, 88; D. W. Cartmel, 87; J. A. Hindman, 80. Two others passed.

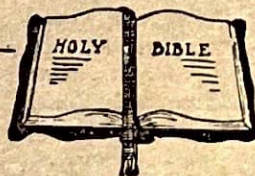
Pastoral Theology IIA.—R. W. Graham, 83; C. N. Burn, F. B. Burt, L. G. Crisp, equal, 82; J. K. Bond, 81; C. B. Cartmel, G. A. Grainger, equal, 80. Four others passed.

Pastoral Theology IIB.—C. B. Cartmel, 86; L. G. Crisp, R. W. Graham, equal, 84; J. K. Bond, 82; C. N. Burn, G. A. Grainger, G. A. Whiting, equal, 80. Three others passed.

Pastoral Theology III.—P. R. Thickins, 95; E. T. Hart, 87; S. G. Prentice, 83; A. A. McRoberts, 82; K. N. Roberts, 81.

Ancient Civil History.—F. B. Alcorn, 89; K. J. Patterson, 88; D. W. Cartmel, 82; M. D. Williams, 80. Eleven others passed.

Christian Doctrine.—P. R. Thickins, 97; C. N. Burn, 95; R. W. Graham, 90; C. B. Cartmel, L. G. Crisp, equal, 80. Ten others passed.—Fred. T. Saunders, Secretary.



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BIRTH

DONALDSON (nee Valma Saunders).—On Jan. 3, at Hopetoun private hospital, Elsternwick, to Valma and Carl, of 20 Denver-cres., Elsternwick, the gift of a daughter (Janice Gaynor).

The Australian Christian

February 2, 1944

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DEATHS

WAY (Hayward).—On Jan. 26, 1944, at Melbourne, Georgia, beloved mother of Dorothy (Mrs. V. C. Knight), Gladys (Mrs. E. J. Roder) and Reg, also loving grandma of Melva and Gwenda Knight, Marjorie Roder, Bruce, Harold and Lorraine Hayward.

WILMOT.—On Dec. 7, 1943, after a short illness, Agnes Perry Wilmot, of 22 Upton-st., Launceston; dearly loved mother of Tom and Helen, and loving grandmother of Fred (missing R.A.A.F.), and Lynette; aged 73 years.

IN MEMORIAM

CHIPPERFIELD.—In loving memory of my dear husband and our dear father, Horace Richard Chipperfield, who was called suddenly from this life on Jan. 26, 1934.

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

—Inserted by his wife and family.

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Speaker, Mr. W. L. Wright.

Subject, "Lessons in Philipians."

—Hon. Secretary, Mr. R. W. Gleeson,
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Watch for future announcements.

Christian Unity in India

THIS conference was the outcome of correspondence between the three missions (British, American and Australian) on the question of closer Christian unity among the churches. We were instructed by the Australian Churches of Christ Mission to make the visit at a time suitable to all concerned. We left for Damoh on Nov. 3, and had three meetings with the church and workers in that station, then proceeded to Jubbulpore. Thence we visited Pendra Road, Bilaspur, Takhatpur, Mungeli and Fosterpur in turn, and followed a similar programme. We then proceeded to Bihar and visited the churches in Latehar and Daltanganj areas. We had an opportunity of discussing questions of closer union and co-operation with Indian, American and British leaders in all these places. In the last-named place the entire mission, and some Indian leaders met with us in conference. We travelled 2500 miles on the round trip by rail, and covered many distances by motor and cycle.

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.

It took us four weeks allowing an average of two days in each place. This is mentioned for the benefit of any future delegations. Long waits for connecting trains and slow cross-country lines took the remainder of our time. Returning, we reached Baramati on Nov. 30.

What a wonderful trip it was! We were well received on all sides, and appreciated the kindly hospitality of our hosts and hostesses. We were much touched by the hospitality of the humble village Oraons. The different types of work encountered were interesting—high schools, hospitals, printing press, model schools and city congregations, little primary school and churches among primitive people in the jungle; so many avenues for building the church of Jesus Christ. Apart from mission staff, there seemed few Indian members who were able to enter into a discussion of the subject before us. Therefore many of our addresses were of a devotional and educational nature. We tried, however, to stress one great fact everywhere, namely the universality of the church of Jesus Christ as exemplified in our three missions and the many races of the Indian church.

Several practices that were new to us both in church and mission came to our attention. In the Central Provinces churches, in each church a body called a church council is found, which includes others besides elders and deacons. In Bihar, the mission workers were encouraged to own farms and were given leave at harvest time. In Bihar, too, we found that "close communion" was the practice among the churches. It is of interest to note, however, that open membership is nowhere practised. It was encouraging to find a high doctrine concerning baptism and the Lord's Supper generally accepted. Wherever possible we reiterated the plea of the churches of Christ and their great desire for the union of God's people. We placed before the different groups suggestions regarding:

1. Closer fellowship.
2. An all-India conference of churches of Christ.
3. And the need for exploring the possibility of unity with our Christian neighbors in each area as well as with the great immersionist bodies in India.

Great interest centred around the two main ideas—an all-India conference and an attempt to unite with our neighbors.

M. Y. Gaiwad and H. R. Coventry report on an interesting conference with brethren of American and British churches of Christ.

We came away feeling that there is a great body of opinion in favor of our three groups forming some kind of federation. It was freely admitted that a large conference would be very expensive, and the great distances involved made such impracticable at present. On the other hand it was generally agreed that a small delegate all-India conference might be held every two or three years at the time of one of the annual conferences or conventions and not always in the same place. It was also felt that in each area the local groups should seek closer co-operation and possible future union with other churches. In order, however, to make much progress, it was agreed that a special secretary was necessary for the purpose. Without minimising the differences in practice in the three groups, we felt that there was a sameness of purpose and a common faith inspired by a common tradition. We do thank God for the evident desire to see the restoration of primitive Christianity effectively carried out in India. It was generally thought to be an opportune time to present our plea more generally in India. Several man-made schemes for church union seem unattainable; perhaps the New Testament plan may gain favor. Once again we would thank all for their kindly hospitality and hearty co-operation, not forgetting those who made this visit possible. May Christ's church be magnified in India and his wounds healed is our prayer.

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THE aim of child education is that the child, growing up in adaptation to his environment, shall be able to play a fully adapted part in the community on reaching adult life, and that the community of individuals shall be adapted to realities.

Judged by these standards, our system of child education is fundamentally wrong.

We could learn a lesson in educational principles from the upbringing of children in a primitive society, and a good example is at hand in our own aboriginal communities.

For the first five years of his life the aboriginal child is with his mother. He learns the language, he plays about her while she digs for roots and small animals for food. He begins to recognise the habits of food plants, insects and animals. He is with her in the play-about songs and dancing in the camps at night.

Gradually he joins in the play groups of older children. In addition to the racing, chasing, tussling, swinging and swimming of general play, he learns to read tracks, to make and use toy spears and throwing sticks, and to climb trees in search of burrowing grubs.

More and more as he grows older the boy accompanies his father. He learns the art of hunting and the way in which necessary articles of daily life are made and used. His play includes making artificial tracks and a favorite game is the use of pieces of bark as puppets moved to the accompaniment of a story of daily life.

He learns songs, dances, legendary stories, and hears matters of daily life discussed round camp fires at night.

The aboriginal child is rarely, if ever, punished.

At the age of puberty, life is radically changed. The boy is isolated from the women folk entirely, and he goes through a series of painful ordeals. During this period the strictest discipline is enforced. The duties and responsibilities of adult life are explained to him.

Little by little he is introduced to the mysteries of the sacred ceremonies, the sacred symbols of this ceremonial life are explained to him, and he is taught to interpret the symbolic markings in terms of the body of belief. In accordance with his favorable response he advances from stage to stage till he is granted the full privileges and responsibilities of his hereditary status.

Before his initiation is complete, the young man is usually sent travelling. Armed with approved insignia, he passes from one group to another, living with them and learning about them and their country.

Stages of his education, therefore, are language, increasingly realistic play, development of ability in arts and crafts, and introduction, in early adolescence, to the real meaning of symbols, beliefs and customs.

Contrast this sequence with that of our own civilisation, and it will be seen that our first oversight is in neglecting the infant's natural ability to learn language. Our educational system takes no account of the fact that a child who grows up in a polyglot community grows up talking several languages fluently.—Dr. H. K. Fry in "The Mail" (Adelaide).

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Obituary

Louis Mark Anderson

AFTER a brief period of illness L. M. Anderson, an officer of the Parkdale church (Vic.) died on Dec. 22, 1943. Our brother joined the church during a mission conducted by H. G. Harward and E. W. Pittman at Preston, February, 1903. Taking membership with the church at North Fitzroy, he became actively engaged in Christian work. For some years he was an isolated member at Garfield. About seven years ago he returned to the city and attended North Fitzroy. Coming to Parkdale he transferred to the membership of the church in that district; and in 1941 became an officer. He undertook his duties with cheerfulness, and fulfilled them faithfully. His example encouraged his brethren. His words maintained peace within the church. The burial service was conducted at Springvale by A. W. Stephenson and C. Taylor.

Mrs. I. Campbell

MRS. I. CAMPBELL passed to be with her Lord on Jan. 16, after a long illness. She came to know the saving grace of Jesus Christ at Ballarat when 18 years of age, and for some time was associated with the Brethren. Later she joined the fellowship of churches of Christ at Ararat during a mission conducted by Mr. Searle, and has since been associated with the church at Hamilton, taking an active part in many different ways. During her closing days she was associated with Camberwell church, and her courageous, bright Christian character was an inspiration to all.—B. F. Huntsman.

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Where is Jesus Now?

(Matt. 2: 2)

"ACCORDING to our Christmas scriptures,"
began Eric, "when men asked 'Where?'
they were guided by angels, and stars, and
sacred books, to the place where the Babe was
to be found in Bethlehem. What should we
answer now, when folk ask where they may
contact Jesus?"

"He is Christ at the right hand of God,"
said Marjorie. "He came from God and went
to God. He promised his disciples they
should do greater works because of his going
to the Father; he would send from the
Father the Spirit of truth. Pentecost con-
vinced them that Jesus was at the throne
above. As to Stephen (Acts 7: 56) and John
(Rev. 5: 6, 7) this means much to us all
(Rom. 8: 34)."

"But I should say Jesus is Christ of every
road," remarked Leonard, "where the two or
three are met in his name (Matt. 18: 20),
where his crusaders go (Matt. 28: 20), or
where the least of his brethren are ministered
unto (Matt. 25: 40)."

"The answer is incomplete," said Mr. Stan-
bury, "without the wonderful truth that
Jesus is the Christ who indwells believers.
That is the Master's promise (John 14: 19-23),
and it accords with the experience of his own
(Gal. 2: 20). This is the purpose of Christian
evangelism, 'that Christ may dwell in your
hearts by faith' (Eph. 3: 17)."—G. J. Andrews.

THOUGHT

*The moment we feel angry in con-
troversy we have already ceased
striving for truth and begun striving
for ourselves.—Carlyle.*

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The Australian Christian

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February 2, 1944

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